The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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The World's Crisis
AND SECOND ADVENT MESSENGER,
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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

INVOCATION.

Hear us, O gracious God!
Aid to the needy send,
And to the tempted, fainting soul,
Thy saving strength extend.

For perils thicken now,
Dread conflicts loom in view,
The seven-fold heated furnace, Lord,
O save, thou Strong and True!

A standard raise thou up
'Gainst the o'erflowing flood,
And in our direst need us save,
The purchase of thy blood.

Now thy past wondrous works
With joy remember we,
And trust our all sufficient good
Unto the end thou'lt be.

Then when on Egypt's bands
The judgment vial pours,
Merited wrath, and deep and dread,
A fearful darkness lowers;

Within thy "hiding place"
Secure, we look on high,
And Joy unfurls her trembling wing,
The Day-Star gilds our sky!

CARRIE HILL.

WATCHMAN, TELL US OF THE NIGHT!

Inasmuch as many have spoken and written much concerning the second coming of Christ, yet it seems that every one differs in some particular with all the rest, as to the time and manner of his coming.

Then we may well ask of the watchman, what the signs of promise are, according to the evangelists. Christ has declared that he will come again. Then what does Christ mean when he emphatically declares that he will come again? Must we not understand him to mean, that he would come a second time into this world? Not with the same design or purpose he was then here; but that he would come to reign with his people as king of all the earth.

Then it is very evident that Christ had taught his disciples of what was to take place in the future; and spared no pains to inculcate this truth into their minds. They must not expect him to set up a temporal kingdom here on earth at that time; but they could look forward with pleasing anticipation to a time yet far in the future, when he would come again, and then do what they so much then desired and expected him to do; and when they referred him to the greatness of the temple, he told them that there should not one stone remain upon another but should be thrown down. Then remembering what he had formerly told them, they asked him, privately, when these things should take place and what the signs would be of his coming; upon which the Redeemer of mankind revealed to those chosen disciples what was to take place before that great event should come to pass; which we can read in the 24th and 25th chapters of Matt., 13th of Mark and 21st of Luke.

Then in order that we may rightly understand these things, we must have some knowledge of the history of the world since the time these words were spoken; so that we may know whether any part or all of those signs have been fulfilled. History then informs us that some of them have been literally fulfilled. The death, resurrection from the dead, and the ascension of Christ was all literally fulfilled, as foretold by himself and the prophets before him; then the martyrdom of the apostles with many other disciples, and in due time the great city, Jerusalem, was destroyed, just as predicted by Christ, and that once proud and self-righteous people, yes, that people who were once God's peculiar people were now scattered to the ends of the earth, without a home or any place of refuge. This took place some seventy years after the birth of Christ, or between thirty-five and forty years after this destruction was foretold.

Then from this period until about A. D. 533, the Jews still enjoyed some privileges amongst civilized nations; but about that time it was decreed that they must become christians, or be banished or put to death; and under this decree they were driven from one place to another, and many thousands put to death just because they were Jews. But they still retained their identity as a people until perhaps in the beginning of the year of A. D. 1780, when they were again received into some nations as citizens. This must have been the time of abomination of desolation spoken of by Daniel, chapter 9, v. 27.

"Then immediately after those days shall the sun be darkened, and the moon shall not give her light." According to history and even eye-witnesses now living, these were accomplished on the 19th day of May, 1780. "And the stars shall fall from heaven." This also was fulfilled on the 13th day of November, 1833. "Then there shall be wars and rumors of wars, famines and pestilences, and earthquakes in divers places," with many other signs which we have historical accounts that these prophecies have been fulfilled while many now living are eye-witnesses to many of these things. Then we have the best of authority to believe that Christ will make his second advent in person or as literal or natural, as his first advent was, and as much so, as those signs that were to foretell his near approach have been fulfilled.

The question will then be, How are we to be benefitted by his coming? The apostle Paul tells us, that to them that look for him will he appear without sin unto salvation. Also, all scriptures are by inspiration of God, and are profitable, etc. Then it is for the edification of the saints, that these things have been delivered, and since Christ has told us what is to come to pass, we should take the more earnest heed to the things which we have heard, lest at any time we should let them slip. Christ says, As it was in the days of Noah, so shall it also be in the days of the coming of the Son of Man. Now if we read the Bible history of the days of Noah, that notwithstanding Noah faithfully warned the people of the destruction of the world by water, they did not hear him, but laughed him to scorn, until the day that God sent the floods upon the earth.

Now this is strong evidence that these things will come to pass. A very large majority of professed christians do not look for Christ or believe that he will come again in person; consequently they laugh to scorn those that do look for him. Some will tell us that he came the second time at the destruction of Jerusalem; but as many of those signs spoken of were not then fulfilled and which have since taken place, while those things foretold immediately connected with the coming of the Son of man had not been yet fulfilled, or, if they had been, historians have been very faithless and false in not recording such remarkable events, while they were very minute in giving correct accounts of many minor events.

"And at midnight there was a cry, behold, the bridegroom cometh." From the best information this midnight cry went forth some forty years ago. Behold the bridegroom cometh! that is, the cry went forth, that Christ the Savior was coming again. It seems that this was lost sight of by the church. This perhaps will require some little explanation, so that all may know how to understand the parable. It seems at the celebration of marriages of people in that day that the marriage took place in the night, or at least the bridegroom's coming was not exactly known to the guests at the bride's house, and that it was customary for some of the female attendants to go some distance from the house of the bride to meet the bridegroom to escort him to the house of the bride. In the parable the number is given as ten, who went out to meet the bridegroom. Now it seems that they had started early to meet him not knowing when he would come; but being sure that they were early enough to meet him, and while they were waiting his arrival, they slumbered and slept. And at midnight the messengers that were sent ahead of the bridegroom to proclaim his coming, went forth and cried, behold the bridegroom cometh, be ready, when he does come, to meet him! Then if this midnight cry was made in 1823, we thus far have had over forty years to trim our lamps and not only so but have also had time to prepare oil in our vessels. But should we act the part of those five foolish virgins, and not have oil in our vessels, we will be denied the privilege of entering into the marriage, notwithstanding we may have started out to meet the bridegroom.

Then, dear brethren and sisters, when such glorious promises are left for us, let us not be weary in well doing; but let us always endeavor to have a full supply of that oil Christ had an allusion to in the above parable. Now we must obtain these blessings by going through great tribulation; yes, we must meet with many trials and difficulties in passing through this world, but we must remember that Christ's kingdom is not of this world, and that if we are his subjects, we cannot go with the world in its vain amusements and gaudy show, with its turmoil and confusion, with its revelry, debauchery, destruction, and crime of every kind. So we must be separated from all that is opposed to the nature, word, and will of God, if we wish to have part in those promises that are recorded in the word of inspiration. And oh! what a happy thought, that God has sent his Son, that through him we can be made priests unto God, and that he will raise us to immortality at his coming, and receive us to himself, where we shall forever be happy. But oh! what a pity, that often having covenanted with God in Christ Jesus to be faithful, we should neglect to do the commandments of the New Testament and consequently lose our hope in Christ, where we will have to be cast out into outer darkness where there shall be weeping and gnashing of teeth!

Now, dear reader, whoever you may be, be assured of this one thing; the writer of this loves you sincerely, and desires and prays that you may so live, that when death calls you from time, you will have your peace made with God. Think of the shortness of life, the certainty of death, and of the great judgment day, when all mankind will be brought before the Judge of the quick and dead, and while you are thus thinking upon your own state, pray God to remember him who wrote this, in much mercy, that he, too, may be found among the saints in the first resurrection.

May God add his blessing to what has been written according to his word, and pardon whatever otherwise.—*Gospel Visitor.*

BEAR AND FORBEAR.—If we would have life move on smoothly, we must learn to bear and forbear. We must indulge the friend we love in the little peculiarities of saying and doing things which may be important to him, but of little moment to us. Like children, we must suffer each one to build his play-house in his own way, and not quarrel with him because he does not think our way the best.—*Home Thrusts.*

THE SAINT'S INHERITANCE; OR, The New Heavens and the New Earth.

BY D. T. TAYLOR.

What did the first Methodists believe respecting the New Heavens and the New Earth? How did they view these as related to the final inheritance of the saints? Did they interpret this sentence literally or figuratively? These are proper questions for their successors to investigate, and can only be answered by an appeal to their writings. In making this appeal it may be well to repeat the following statement from "The Ency. Rel. Knowledge, Art. Methodists." "The Standard writers of the Methodists are Wesley, Fletcher, Benson, Clark, and Watson, with many others too numerous to mention." The "others" here referred to may fairly include Charles Wesley, whose hymns are sung in all our churches, Toplady, a Calvinistic Methodist, Dr. Coke, Thomas Taylor, Joseph Sutcliffe, etc., all of whom are among the earliest authors of the Methodistical persuasion." Witness the following extracts, as exhibiting the views of the foregoing writers on the doctrine in question:

Richard Watson stoutly maintained that the future abode of the good will be a "place," hence local and substantial. On the word "Heaven" he writes, "Among the numerous refinements of modern times, that is the most remarkable which goes to deny the locality of heaven. 'It is a state,' say many, 'and not a place.' But if that be the case, the very language of the Scriptures in regard to this point, is calculated to mislead us." He then proceeds to demonstrate that the saints' future abode will be a place, as well as a state, and although he is doubtful if the redeemed and renovated earth is that place, he observes that a Mr. Joseph Hallett has endeavored to prove that they will dwell upon earth, when it shall be restored to its paradisiacal state." Bible and Theological Dictionary, N. Y., edition 1837, pp. 438–9.

Joseph Benson goes further and is more explicit. In his Commentary, quoting from, and evidently endorsing Bishop Hume, he says, "Let the heavens etc., rejoice before the Lord." At the presence and approach of the Lord their Maker. For he cometh to judge the earth—to take to himself that power and authority which belong to him, and to set up his throne and dominion above all nations of the earth. The coming of Christ is two-fold; first he came to sanctify the creature, and he will come to glorify it. If creation be represented as rejoicing at the establishment of the former, how much greater will be the joy at the approach of the latter, seeing that notwithstanding Christ be long since come in the flesh; though he ascended into heaven, and have sent the Spirit from thence, yet the whole creation, as the apostle speaks, (Rom. 8: 22 *pasa ktisis,*) groaneth and travaileth in pain together until now, expecting to be delivered from the bondage of corruption, etc.; yea, we ourselves, also, who have the first fruits of the Spirit, groan within ourselves, waiting for the redemption of the body; when, at the renovation of all things, man, new made, shall return to the days of his youth to begin an immortal spring and be forever young."

"Make a joyful noise," etc. The psalmist beholding in spirit the accomplishment of the promises, the advent of Christ and the glory of his kingdom, thinks it criminal in any creature to be silent; he bids the whole earth break forth into joy, and exult in God her Savior, with every token of gratitude and thankfulness." "Here we have the subject of the general joy—the coming of the Messiah to reform the world, to execute judgment upon the wicked, and to establish a kingdom of righteousness upon the earth. We expect his second advent to restore all things, to judge the world, to condemn his enemies, and to begin his glorious reign. Then shall heaven and earth rejoice and the joy of the redeemed be full." Benson's notes on Ps. 96: 10–13, and 98: 4–9. Many other similar passages might be quoted.

John Fletcher in a "Letter to Wesley, London, Nov. 29, 1775," while arguing in favor of the doctrine of a pre-millennial advent says, "Who does not perceive that Christ will come to give the finishing stroke to the great work begun by the might of his Spirit, to establish his kingdom upon earth, and bring those happy days, etc., when righteousness shall cover the earth as the waters fill the sea. I cannot conceive how so many divines have such an idea of God's wisdom, as to think—contrary to the plain text of his word—that so happy a time will last but a few days; and that this great revelation will no sooner take place, but the earth will be destroyed by fire." He also alludes to "the time of the purification of this globe by dissolution and fire, and exhorts us not to forget to rejoice with Abraham in seeing by faith the glorious day of our Lord, and to hasten by our fervent prayers that glorious kingdom, those happy days when narrow shall be the way of destruction, when saints raised from the dead shall converse with living saints, and the world of spirits be manifested in a great measure to the material world; in a word, when Jesus will be all in all. What a glorious prospect this is. Let us often think of these words of our Lord, "Behold I come quickly." See too, Fletcher's defense of this doctrine in his unpublished "Letters to Dr. Priestly." Works, vols. VII. and VIII., also Arminian Methodist Magazine, 1793, pp. 370.

It is fair to concede however, that the letter to Wesley here alluded to, does not clearly present this new or renewed earth as being the eternal abode of the righteous, as it more especially refers to the personal presence and reign of Christ therein during the millennium. But does he anywhere teach their post-millennial translation to some far off unseen abode?

Augustus M. Toplady writes: "It is enough for us to know that a day will dawn when a period shall be put to every disorder under which nature at present labors; and that the earth will become just what it was (perhaps considerable better than it was,) before sin destroyed the harmony, and broke the balance of the well-according system. The stupendous accomplishment of this pre-destined restoration is largely and explicitly foretold in Rev. 20, where we read that the apostate angels shall be restrained by the coercive power of God, and confined to their own place for one thousand years. That those of mankind that belong to Christ, and especially such of them as have been, or are yet to be slain for his name's sake, shall reign with him upon the earth during that period. And that the bodies of the reprobate dead shall not be raised until that period is fully expired. The next chapter opens with acquainting us, that prior to the actual commencement of the millennium, a new heaven, i. e., a new body of surrounding air, and a new earth shall be prepared for the residence of Christ and the elect.

"I saw a new heaven and a new earth, for the first heaven and the first earth were passed away and there was no more sea." Intimating that this terraqueous globe, and its circumambient atmosphere, will be so purified by the preceding general conflagration as to be totally changed in their qualities, and entirely divested of everything noxious, or that can cause disgust and pain. He then proceeds to describe the felicity of this "renewed world," to which he applies those splendid predictions in 2 Pet. 3: 13 and Rev. 21: 5. See His Works, Royal Octavio, London, 1837 pp. 428–29–30 (New Edition.)

Joseph Sutcliffe wrote concerning these things, setting forth views like those of Fletcher and Toplady. This millennial period he calls "the times of restitution of all things," Acts 3: 21; this being the new heavens and earth spoken of in Isa. 65: 17; the first resurrection being literal, and our Lord's second advent personal and visible at the commencement of the millennium. "But his new earth," he says, "must be different from that mentioned by Peter and John;" the only allusion he makes to the heavenly inheritance, leaving his readers to suppose that there would be such a new creation at the close of the millennial reign. *Vide* Introduction to Christianity, N. Y., Ed. 1817. Sec. XII., pp. 163, etc.

The views on this doctrine of the inheritance of the earth set forth by Charles Wesley are only obtained from his "Short Hymns on Select Passages of the Holy Scriptures." 2 Vols., London, 1794. But these, though constituting a series of commentaries in rhyme, are amply sufficient to exhibit the author's doctrines. Read the following detached verses and lines:

Hymn 1050 on Isa. 65: 17.

"Come, Divine effectual power,
Fallen nature to restore;
Wait we for thy presence here,
Long to see thy throne appear;
Bid the new creation rise,
Bring us back our Paradise.

Now our universe create,
Fair, beyond its first estate,
When thine eye with pleasure view'd,
When thy lips pronounced it good,
Ruin'd now by sin and curst,
Speak it fairer than at first."

Hymn 1172, on Dan. 2: 44.

"God of heaven appear below,
And let thy kingdom come;
All these worldly powers o'erthrow,
And scatter and consume!
Let the last on earth take place,
Never, never to decline,
Founded in perpetual grace—
The Monarchy divine.

Lord, as taught by thee we pray
That sin and death may end;
In the great millennial day
With all thy saints descend;
Now displayed with glorious power
Let that final empire rise,
Stand when time shall be no more,
Eternal in the skies.

. . . On Malachi 4: 6, hymn 1328, our witness is very emphatic, thus:

"Yes, we know our Lord will come,
Smite the Antichrist of Rome,
All his plagues and judgments pour,
Earth accurst with fire devour!
But the curse shall soon remove,
And the incarnate God of love,
Sitting on his throne shall show
EARTH RENEWED IS HEAVEN BELOW."

The doctrine of John Wesley is in perfect agreement with that of his poet brother, as all know who have read his "Sermon LXIX—The New Creation," on Rev. 21: 5. It is worthy of note that this eminent man interprets the sentence "new earth" as referring to a literal and substantial world where there shall be light, vegetation, pleasing healthful breezes, water clear and limpid, pure from all unpleasing or unhealthful mixtures, rising here and there in crystal fountains to refresh and adorn the earth, rivers gently gliding along for the use of both man and beast, gently rising hills, flowers, green fields, all sorts of beasts whose ferocity is now forever forgotten; the wolf dwelling with the lamb, (which words he says may be literally as well as figuratively understood.) The (*ktisis*) creatures in Rom. 8: 19, 20, 21, he refers to the brute creation and inanimate nature, both of which share in the curse and shall also partake of this glad renovation and redemption, "for all the earth," he says, "shall be a more beautiful paradise than Adam ever saw." Mr. Wesley is also careful to affirm that this beatific paradise will come to pass, not in the present state of things, but when this world is no more; that it is to be accomplished when the inhabitants of our earth will be equal to angels, i. e., at the resurrection of the just, Luke 20: 35, 36; and that this newly created world which he seems to people with redeemed men, will not appear till subsequent to the final conflagration. Sermons, N. Y. Ed. 1836, Vol. 2 pp. 82–87.

We here observe, too, that many of his Hymns as also his Notes on the New Testament, abundantly teach the same doctrine respecting the saints inheritance.

Thomas Taylor, who unlike Fletcher, Toplady, Benson, Sutcliffe, and the Wesleys, held to the doctrine of a post-millennial second advent, yet teaches in Sermon XV. on the joys of Heaven, as follows—"'The topography, or place of this glorious bliss will, very probably, be this earth, after the grand conflagration; for it does not appear to me that the fire will annihilate, but refine, so that there may be a new heavens and a new earth, according to the Divine promise, wherein righteousness shall dwell forevermore. 2 Pet. 3: 13; Isa. 65: 17; Isa. 66: 23. And this seems to quadrate with what the apostle John beheld in that transporting view of the heavenly state, 'And I saw a new heaven and a new earth,' etc., Rev. 21: 1. That is, the whole frame and order of things were entirely changed, so that it bore no resemblance of its former state. The antediluvian earth is supposed to have had no sea in its surface, but that the disruption thereof was at the deluge, and is assigned as one cause of the destroying flood, which deformed the face of the earth and left it in its present ruinous state. But the purging fire having done its office, a beautiful frame will arise, a meet habitation for the spirits of just men made perfect, and to which they will repair after the resurrection. . . . And that the place will be within our solar system, and probably where the earth now is, appears to me from what follows—'And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' Rev. 21: 2. The term city, may either mean the glorious inhabitants, or the heavenly vehicle, which Jehovah hath ordained for their eternal residence; in both senses the apostle's words will hold good. For when the new earth is restored, the divine apparatus so largely described by the apostle, may be fixed upon it; so that all may be in the form of a glorious city which hath foundations, whose builder and maker is God, and both the city and its inhabitants may be said to be like a bride adorned for her husband. It will then be emphatically said, 'Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them;' *with them,* visibly, sensibly, and eternally, and avouch himself in very express terms to be their God and their all. Who can adequately explain those blessed and comfortable words? Here is the ever blessed God restoring all things! Here is full redemption, so that the wreck and ruin occasioned by the defection of the angels remains no longer a dreary waste, but a habitation restored for the true God, and a residence for blessed souls. 'The repairer of breaches restores all things, and harmony, order, and sweet concord shall forever dwell." Sermons on the Millennium etc., and on what appears to follow that happy era. Hull, Eng. 1789, pp. 341–342.

The learned Dr. Adam Clarke on 2 Pet. 3: 11–13 thus comments:—"All these things shall be dissolved. They will all be separated, all decomposed; but none of them destroyed. As they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of a new system; and therefore the apostle says, verse 13, We look for a new heaven and a new earth, the others being decomposed and a new system is to be formed out of their materials. There is a wonderful philosophic propriety in the words of the apostle in describing this most awful event."

Verse 13. "We, according to his promise, look," etc. The promise to which it is supposed the apostle alludes is found in Isa. 65: 17; 66: 22. 'For behold, I create new heavens and a new earth,' etc. Now although these may be interpreted of the glory of the gospel dispensation, yet if St. Peter refers to them they must have a more extended meaning. It does appear from these promises, what the apostle says here, and what is said in Rev. 21: 6, that the present earth, though destined to be burned up will not be destroyed, but be renewed and refined, purged from all moral and natural imperfections, and made the endless abode of blessed spirits. But this state is certainly to be expected after the day of judgment; for in this the apostle is very express who says the conflagration and renovation are to take place at the judgment of the great day, see verses 7, 8, 10, 12. That such an event may take place is very possible, and from the terms used by St. Peter is very probable. And indeed, it is more reasonable and philosophic to conclude that the earth shall be refined and restored than finally destroyed." *Vide. Com.*

From the foregoing quotations and references, it will be observed that while a number of these early and standard Methodist writers were millennarians, and appear disposed to limit the Scripture predictions of a new earth to the millenary period, yet they all regard this fulfillment as literally to be accomplished hereafter, and the most eminent of them, viz., John Wesley and Adam Clarke, with others, obviously carry the predictions into the eternal state, and hold this glorious new made world to be the eternal residence of the redeemed. Indeed, they appear so generally unanimous, that may we not affirm the view to have been, not a mere private opinion, but almost an article of faith? Such were the doctrines of the fathers and founders of Methodism on the immortal inheritance and home of the saints. Is it well for their successors to attempt innovations on these early, and well-established views? If heaven, as Watson claims, will be a place, as that place must be somewhere in the vast universe of God, why not with Taylor, Wesley and Clarke, agree in believing that place to be our fallen planet restored to more than the beauty and glory of its Edenic state? And why cannot modern Methodists settle down in this view of their noble founders and so present a oneness of doctrine in regard to this important and sublime subject?

Such a view of the saints' abode was held by all the first christian writers and fathers of the church, viz., Justin Martyr, Ireneus, Origen, the fathers of the Council of Nice, Eusebius, Basil, the two Cyrils of Jerusalem and Alexandria, the two Gregories, Chrysostom, Zacharias of Mitylene, and later by Damascen, Œcumenius, Euthymius and others of the Greek writers; while Tertullian, Lactantius, Hilary, Ambrose, Augustus, and Jerome of the Latin writers, all set their hands and seals to this doctrine, that after the conflagration the world will be renewed, restored and inhabited. So testifies Dr. Burnett in his "Theory of the earth," 1697, Book IV. chap. 3. And the learned Grabe, editor of the Septuagint, who says Dr. Duffield "had carefully examined and collected the fathers generally," decisively testifies that "All primitive orthodox christians expected, according to the words of the apostle and the promises of the prophets, a new heavens and a new earth at the second coming of the Messiah to restore the happiness which flourished before the fall of Adam." Duffield on Proph. pp. 264. *Grabe's Spicilegium Patrum, lib. 2. pp.* 230.

To the first christians and early Methodists we may also add the names of Luther, Calvin, Knox, Melancthon, Bullinger, Bradford, Cranmer, Dr. T. Goodwin, Baxter, Bunyan, Stephen Charnock, Poole, Milton, Andrew Fuller, William Jay, Sir Isaac and Bishop Newton, Dr. Gill, Doddridge, A. Pope, Bishop Heber, Dr. Watts, Pollock, Cowper, Bossuet and Drs. Increase and Cotton Mather; while the doctrine is fortified by the high names of Dr. Griffin, Dr. Urwick, Dr. Hengstenberg, Dr. Geo. Campbell, Dr. Knapp, Dr. Carlyle, Dr. Tholuck, Dr. J. P. Smith, Dr. Hitchcock, Dr. Chalmers, Dr. Dick, Fairbairn, Irving, Spurgeon, Cumming, and a multitude of others both in Europe and America. Surely the view is no novelty. Let us embrace it and go back to PRIMITIVE METHODISM.—*Advent Herald.*

For the World's Crisis.

MEETINGS FOR HOLINESS; OR, The Higher Christian Life.

"'Tis not high power that makes a place divine,
Nor that the men from gods derive their line;
But sacred thoughts in holy bosoms stored,
Make people noble, and the place adored."

These social gatherings for spiritual elevation, for rising higher and higher, shining brighter and brighter unto the perfect day, are held in various places both in New York City and in Brooklyn, with increasing interest and edification. No meetings for worship are attended with more *direct* and *special* indications of Divine acceptance. The atmosphere is heavenly, life-giving, soul-kindling. Most of these social interviews for the higher life in holiness are on the christian union principle.

"To sect or party the large soul
Disdains to be confined,
The good he loves, of every name,
And prays for all mankind."

No questions are asked whether you are a Baptist, Methodist, Presbyterian, Episcopalian, Quaker, Jew or Gentile—all are one in Christ Jesus. Any one has perfect liberty to rise, speak, request prayers, relate the dealings of God with himself, drop a word of exposition, exhortation, consolation; pour out his soul in prayer and praise, give God glory, if so be special reference is had to brevity, definiteness, and condensation. No one has a right to engross the time which properly belongs to another.

These meetings are not for debate, controversy, or speechifying—but for HOLINESS. Every one that enters these consecrated halls, is expected to conform strictly to the objects and purport of the meeting. Such is the nature, exercise, and spirit of these social gatherings, we feel assured that even the skeptic, the subtle caviler, disputer, or objector, will be constrained on most occasions to exclaim, "The finger of God is in it."

If ever sectarianism is fully banished from this earth, it must be through the spirit of Bible holiness, the love of God shed abroad in the soul. All our denunciations against this giant evil will avail very little, comparatively, until God's spirit scatters it to the four winds! In these blessed interviews we hear very few allusions to sects, party views, or denominationalisms. The Bible, the blessed Bible is the text book, and we rejoice at this noble liberality and earnest adherence to christian union and fellowship—"There is one body, and one spirit, even as you are called with one hope of your calling." "By one Spirit are we all baptized into one body, whether we are bond or free; and have all been made to drink into one Spirit."

The good influence of these meetings has gone out, not only in this city, but in other cities and states in the Union. The voice has sounded across the Atlantic, on, and on! Every attempt to stop this current of purity and love, to crush out this blessed doctrine of holiness, and put down those who have stood at the helm, has proved futile. The opposition and persecution in every instance have recoiled upon the opposer and caviller. "In the net they hid, is their own foot taken." As soon attempt to strike out the sun, the glorious orb of day! As soon attempt to dethrone the Almighty, as the doctrine of holiness. We regret to say, the most determined, bitter, and virulent opposition to these meetings and the cause advocated here, has not arisen from the world, but from those professing godliness, in high stations.

Friends, the gates of hell can not prevail against this doctrine of the Bible—the more it is opposed, the more it will prevail, like fire in the bones. It is dear to God as the apple of his eye. We need it, you need it—the church needs this holy baptism, this tongue of fire; ministers need it, the officers of the church, elders, deacons, class leaders, every member; the church can never rise and shine without it "clear as the sun, fair as the moon, terrible as an army with banners." The church can never prevail without it—chain Satan to the bottomless pit.

Intemperance, Sabbath desecration, infidelity, licentiousness, oppression, and every evil, can never be put down without more of the spirit of holiness, the breathings of the apostolical, the tongue of fire—the baptism of the Holy Spirit. Holiness, individual and general, in the church of every name, is what is wanting, power with God. Let holiness prevail, the cause of God prevails—sinners bow the knee, millennial glory dawns.

No more will converts then be few,
But numerous as the drops of dew,
Which silently distilled at night,
Are brought to view by morning light;
A host to charm our raptured sight,
And fill the earth with glory bright.

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER TWO.

There are some who tell us that God has nowhere revealed the time of Christ's second coming, or end of the world, and thus destroy the faith of many. They often quote,—"Secret things belong unto the Lord our God," as proof that the things which are revealed do not concern us. But has not the Lord said in the same verse, "But those things which are revealed belong unto us, and to our children forever"? The reason is given—"That we may do all the words of this law."—Deut. 29: 29. Let us not reject that which is given unto us and our children. Let us do all the words of God's law, according to the appointed age. If we turn an unwilling ear to the time of Christ's coming, then we cannot say that all Scripture is profitable to us; for the prophetic periods would only hinder our increase of knowledge, or bewilder us; and Paul must have been mistaken when he said, "But ye, brethren, are not in darkness that that day should overtake you as a thief"; for they would be in the same position as those on whom the day of the Lord will come as a thief. 1 Thess. 5: 2. If we cannot know any thing of the signs of the times, given by inspiration, so as to see the day approaching, then the time to assemble "ourselves together . . . and so much the more as" we "see the day approaching," can never come; and so much of inspiration is vain. If we are unable to know when the time "is near, even at the door," we are unable to obey Christ, for he has positively commanded us to "know."—Matt. 24: 33.

If the year of jubilee does not point out the time of the great jubilee, then Paul must have been mistaken in supposing this was a "shadow of good things to come." For without definite time there was no jubilee. If the wise are unable to understand, then the word of God is untrue as we read in Daniel 12: 10. For it is declared there that they "shall understand." If, on the condition that we do not watch, Christ will come as a thief, and we shall not know what hour he will come (Rev. 3: 3), does it not follow that on the condition that if we do watch we shall "know what hour" he will come?

We know now beyond the possibility of a doubt, about the time of Christ's coming, by the rise and fall of the first empire,—the Babylonian; by the passing away of the second,—the Medo Persian; by the passing of the Grecian and the Roman empire; by the appearance of the little horn, or Papal antichrist, as spoken of by the prophet Daniel in his prophecies; by Paul in his epistles, and John in his Revelations; by the rise of the ten kingdoms from the fallen empire of Rome; by the departure from the faith once delivered to the church, or saints; and by the evil times on which we have fallen.

In investigating this subject, we find that Daniel informs us that the wise could not understand the times until the close of the 1290 days of prophetic times; at the expiration of which we are informed by Daniel 12: 10, that "the wise shall understand"; or, as recorded in Eccl. 8: 5, "both time and judgment."

"Yet a little while, and he that shall come will come."—Heb. 10: 37, 38.

As I have just mentioned, a knowledge of "the time of the end" was not to be known until it had been sealed up for a certain period. And when that time should have come, to which it had reference, then a knowledge of it would be made known, or revealed.—Dan. 12: 4–9.—"But thou, O Daniel, shut up the words and seal the book, even to the time of the end. . . . Go thy way, Daniel, for the words are closed up and sealed till the time of the end. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

JOHN TAYLOR.

New Sharon, Me.

For the World's Crisis.

A HAPPY NEW YEAR!

A happy new year to the Crisis, and a happy new year to its readers! A happy new year to its editor, and a happy new year to all connected with the office. God bless them, every one, with health and strength, and grace and wisdom to perform their laborious duties well.

O, what a *happy new year* it will be to us all when changed from mortal to immortal, and the pains and sorrows, [illegible] of the Lord's poor, despised, [illegible] ones are at an end. O blessed hope! It is mine. Is it yours?

This hope's fruition may not come this year, but it will soon,—very soon—1866 may see (?) the "happy" year when the [illegible] their Lord, and rejoice in [illegible] songs and alleluias, and [illegible]. O, I long to be there, and [illegible] to the end, that I may be one of the number who shall praise [illegible] ior." Come, Lord Jesus [illegible]

Hartford, Ct.

The World's Crisis

AND SECOND ADVENT MESSENGER

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 483. BOSTON, TUESDAY, JANUARY 3, 1865. VOL. XX.—NO. 16.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

INVOCATION.

Hear us, O gracious God!
Aid to the needy send,
And to the tempted, fainting soul,
Thy saving strength extend.

For perils thicken now,
Dread conflicts loom in view,
The seven-fold heated furnace, Lord,
O save, thou Strong and True!

A standard raise thou up
'Gainst the o'erflowing flood,
And in our direst need us save,
The purchase of thy blood.

Now thy past wondrous works
With joy remember we,
And trust our all sufficient good
Unto the end thou'lt be.

Then when on Egypt's bands
The judgment vial pours,
Merited wrath, and deep and dread,
A fearful darkness lowers;

Within thy "hiding place"
Secure, we look on high,
And Joy unfurls her trembling wing,
The Day-Star gilds our sky!

CARRIE HILL.

WATCHMAN, TELL US OF THE NIGHT!

Inasmuch as many have spoken and written much concerning the second coming of Christ, yet it seems that every one differs in some particular with all the rest, as to the time and manner of his coming.

Then we may well ask of the watchman, what the signs of promise are, according to the evangelists. Christ has declared that he will come again. Then what does Christ mean when he emphatically declares that he will come again? Must we not understand him to mean, that he would come a second time into this world? Not with the same design or purpose he was then here; but that he would come to reign with his people as king of all the earth.

Then it is very evident that Christ had taught his disciples of what was to take place in the future; and spared no pains to inculcate this truth into their minds. They must not expect him to set up a temporal kingdom here on earth at that time; but they could look forward with pleasing anticipation to a time yet far in the future, when he would come again, and then do what they so much then desired and expected him to do; and when they referred him to the greatness of the temple, he told them that there should not one stone remain upon another but should be thrown down. Then remembering what he had formerly told them, they asked him, privately, when these things should take place and what the signs would be of his coming; upon which the Redeemer of mankind revealed to those chosen disciples what was to take place before that great event should come to pass; which we can read in the 24th and 25th chapters of Matt., 13th of Mark and 21st of Luke.

Then in order that we may rightly understand these things, we must have some knowledge of the history of the world since the time these words were spoken; so that we may know whether any part or all of those signs have been fulfilled. History then informs us that some of them have been literally fulfilled. The death, resurrection from the dead, and the ascension of Christ was all literally fulfilled, as foretold by himself and the prophets before him; then the martyrdom of the apostles with many other disciples, and in due time the great city, Jerusalem, was destroyed, just as predicted by Christ, and that once proud and self-righteous people, yes, that people who were once God's peculiar people were now scattered to the ends of the earth, without a home or any place of refuge. This took place some seventy years after the birth of Christ, or between thirty-five and forty years after this destruction was foretold.

Then from this period until about A. D. 533, the Jews still enjoyed some privileges amongst civilized nations; but about that time it was decreed that they must become christians, or be banished or put to death; and under this decree they were driven from one place to another, and many thousands put to death just because they were Jews. But they still retained their identity as a people until perhaps in the beginning of the year of A. D. 1780, when they were again received into some nations as citizens. This must have been the time of abomination of desolation spoken of by Daniel, chapter 9, v. 27.

"Then immediately after those days shall the sun be darkened, and the moon shall not give her light." According to history and even eye-witnesses now living, these were accomplished on the 19th day of May, 1780. "And the stars shall fall from heaven." This also was fulfilled on the 13th day of November, 1833. "Then there shall be wars and rumors of wars, famines and pestilences, and earthquakes in divers places," with many other signs which we have historical accounts that those prophecies have been fulfilled while many now living are eye-witnesses to [illegible] these things. Then we have the best of authority to believe that Christ will make his second advent in person or as literal or natural, as his first advent was, and as much so, as those signs that were to foretell his near approach have been fulfilled.

The question will then be, How are we to be benefitted by his coming? The apostle Paul tells us, that to them that look for him will he appear without sin unto salvation. Also, all scriptures are by inspiration of God, and are profitable, etc. Then it is for the edification of the saints, that these things have been delivered, and since Christ has told us what is to come to pass, we should take the more earnest heed to the things which we have heard, lest at any time we should let them slip. Christ says, As it was in the days of Noah, so shall it also be in the days of the coming of the Son of Man. Now if we read the Bible history of the days of Noah, that notwithstanding Noah faithfully warned the people of the destruction of the world by water, they did not hear him, but laughed him to scorn, until the day that God sent the floods upon the earth.

Now this is strong evidence that these things will come to pass. A very large majority of professed christians do not look for Christ or believe that he will come again in person; consequently they laugh to scorn those that do look for him. Some will tell us that he came the second time at the destruction of Jerusalem; but as many of those signs spoken of were not then fulfilled and which have since taken place, while those things foretold immediately connected with the coming of the Son of man had not been yet fulfilled, or, if they had been, historians have been very faithless and false in not recording such remarkable events, while they were very minute in giving correct accounts of many minor events.

"And at midnight there was a cry, behold, the bridegroom cometh." From the best information this midnight cry went forth some forty years ago. Behold the bridegroom cometh! that is, the cry went forth, that Christ the Savior was coming again. It seems that this was lost sight of by the church. This perhaps will require some little explanation, so that all may know how to understand the parable. It seems at the celebration of marriages of people in that day that the marriage took place in the night, or at least the bridegroom's coming was not exactly known to the guests at the bride's house, and that it was customary for some of the female attendants to go some distance from the house of the bride to meet the bridegroom to escort him to the house of the bride. In the parable the number is given as ten, who went out to meet the bridegroom. Now it seems that they had started early to meet him not knowing when he would come; but being sure that they were early enough to meet him, and while they were waiting his arrival, they slumbered and slept. And at midnight the messengers that were sent ahead of the bridegroom to proclaim his coming, went forth and cried, behold the bridegroom cometh, be ready, when he does come, to meet him! Then if this midnight cry was made in 1823, we thus far have had over forty years to trim our lamps and not only so but have also had time to prepare oil in our vessels. But should we act the part of those five foolish virgins, and not have oil in our vessels, we will be denied the privilege of entering into the marriage, notwithstanding we may have started out to meet the bridegroom.

Then, dear brethren and sisters, when such glorious promises are left for us, let us not be weary in well doing; but let us always endeavor to have a full supply of that oil Christ had an allusion to in the above parable. Now we must obtain these blessings by going through great tribulation; yes, we must meet with many trials and difficulties in passing through this world, but we must remember that Christ's kingdom is not of this world, and that if we are his subjects, we cannot go with the world in its vain amusements and gaudy show, with its turmoil and confusion, with its revelry, debauchery, destruction, and crime of every kind. So we must be separated from all that is opposed to the nature, word, and will of God, if we wish to have part in those promises that are recorded in the word of inspiration. And oh! what a happy thought, that God has sent his Son, that through him we can be made priests unto God, and that he will raise us to immortality at his coming, and receive us to himself, where we shall forever be happy. But oh! what a pity, that often having covenanted with God in Christ Jesus to be faithful, we should neglect to do the commandments of the New Testament and consequently lose our hope in Christ, where we will have to be cast out into outer darkness where there shall be weeping and gnashing of teeth!

Now, dear reader, whoever you may be, be assured of this one thing; the writer of this loves you sincerely, and desires and prays that you may so live, that when death calls you from time, you will have your peace made with God. Think of the shortness of life, the certainty of death, and of the great judgment day, when all mankind will be brought before the Judge of the quick and dead, and while you are thus thinking upon your own state, pray God to remember him who wrote this, in much mercy, that he, too, may be found among the saints in the first resurrection.

May God add his blessing to what has been written according to his word, and pardon whatever otherwise.—*Gospel Visitor.*

BEAR AND FORBEAR.—If we would have life move on smoothly, we must learn to bear and forbear. We must indulge the friend we love in the little peculiarities of saying and doing things which may be important to him, but of little moment to us. Like children, we must suffer each one to build his play-house in his own way, and not quarrel with him because he does not think our way the best. —*Home Thrusts.*

THE SAINT'S INHERITANCE; OR, The New Heavens and the New Earth.

BY D. T. TAYLOR.

What did the first Methodists believe respecting the New Heavens and the New Earth? How did they view these as related to the final inheritance of the saints? Did they interpret this sentence literally or figuratively? These are proper questions for their successors to investigate, and can only be answered by an appeal to their writings. In making this appeal it may be well to repeat the following statement from "The Ency. Rel. Knowledge, Art. Methodists." "The Standard writers of the Methodists are Wesley, Fletcher, Benson, Clark, and Watson, with many others too numerous to mention." The "others" here referred to may fairly include Charles Wesley, whose hymns are sung in all our churches, Toplady, a Calvinistic Methodist, Dr. Coke, Thomas Taylor, Joseph Sutcliffe, etc., all of whom are among the earliest authors of the Methodistical persuasion. Witness the following extracts, as exhibiting the views of the foregoing writers on the doctrine in question:

Richard Watson stoutly maintained that the future abode of the good will be a "place," hence local and substantial. On the word "Heaven" he writes, "Among the numerous refinements of modern times, that is the most remarkable which goes to deny the locality of heaven. 'It is a state,' say many, 'and not a place.' But if that be the case, the very language of the Scriptures in regard to this point, is calculated to mislead us." He then proceeds to demonstrate that the saints' future abode will be a place, as well as a state, and although he is doubtful if the redeemed and renovated earth is that place, he observes that a Mr. Joseph Hallett has endeavored to prove that they will dwell upon earth, when it shall be restored to its paradisiacal state." Bible and Theological Dictionary, N. Y., edition 1837, pp. 438–9.

Joseph Benson goes further and is more explicit. In his Commentary, quoting from, and evidently endorsing Bishop Hume, he says, "Let the heavens etc., rejoice before the Lord." At the presence and approach of the Lord their Maker. For he cometh to judge the earth—to take to himself that power and authority which belong to him, and to set up his throne and dominion above all nations of the earth. The coming of Christ is two-fold; first he came to sanctify the creature, and he will come to glorify it. If creation be represented as rejoicing at the establishment of the former, how much greater will be the joy at the approach of the latter, seeing that notwithstanding Christ be long since come in the flesh; though he ascended into heaven, and have sent the Spirit from thence, yet the whole creation, as the apostle speaks, (Rom. 8: 22 *pasa ktisis*,) groaneth and travaileth in pain together until now, expecting to be delivered from the bondage of corruption, etc.; yea, we ourselves, also, who have the first fruits of the Spirit, groan within ourselves, waiting for the redemption of the body; when, at the renovation of all things, man, new made, shall return to the days of his youth to begin an immortal spring and be forever young."

"Make a joyful noise," etc. The psalmist beholding in spirit the accomplishment of the promises, the advent of Christ and the glory of his kingdom, thinks it criminal in any creature to be silent; he bids the whole earth break forth into joy, and exult in God her Savior, with every token of gratitude and thankfulness." "Here we have the subject of the general joy—the coming of the Messiah to reform the world, to execute judgment upon the wicked, and to establish a kingdom of righteousness upon the earth. We expect his second advent to restore all things, to judge the world, to condemn his enemies, and to begin his glorious reign. Then shall heaven and earth rejoice and the joy of the redeemed be full." Benson's notes on Ps. 96: 10–13, and 98: 4–9. Many other similar passages might be quoted.

John Fletcher in a "Letter to Wesley, London, Nov. 29, 1775," while arguing in favor of the doctrine of a pre-millennial advent says, "Who does not perceive that Christ will come to give the finishing stroke to the great work begun by the might of his Spirit, to establish his kingdom upon earth, and bring those happy days, etc., when righteousness shall cover the earth as the waters fill the sea. I cannot conceive how so many divines have such an idea of God's wisdom, as to think—contrary to the plain text of his word—that so happy a time will last but a few days; and that this great revelation will no sooner take place, but the earth will be destroyed by fire." He also alludes to "the time of the purification of this globe by dissolution and fire, and exhorts us not to forget to rejoice with Abraham in seeing by faith the glorious day of our Lord, and to hasten by our fervent prayers that glorious kingdom, those happy days when narrow shall be the way of destruction, when saints raised from the dead shall converse with living saints, and the world of spirits be manifested in a great measure to the material world; in a word, when Jesus will be all in all. What a glorious prospect this is. Let us often think of these words of our Lord, "Behold I come quickly." See too, Fletcher's defense of this doctrine in his unpublished "Letters to Dr. Priestly." Works, vols. VII. and VIII., also Arminian Methodist Magazine, 1793, pp. 370.

It is fair to concede however, that the letter to Wesley here alluded to, does not clearly present this new or renewed earth as being the eternal abode of the righteous, as it more especially refers to the personal presence and reign of Christ, therein during the millennium. But does he anywhere teach their post-millennial translation to some far off unseen abode?

Augustus M. Toplady writes: "It is enough for us to know that a day will dawn when a period shall be put to every disorder under which nature at present labors; and that the earth will become just what it was (perhaps considerable better than it was,) before sin destroyed the harmony, and broke the balance of the well-according system. The stupendous accomplishment of this pre-destined restoration is largely and explicitly foretold in Rev. 20, where we read that the apostate angels shall be restrained by the coercive power of God, and confined to their own place for one thousand years. That those of mankind that belong to Christ, and especially such of them as have been, or are yet to be slain for his name's sake, shall reign with him upon the earth during that period. And that the bodies of the reprobate dead shall not be raised until that period is fully expired. The next chapter opens with acquainting us, that prior to the actual commencement of the millennium, a new heaven, i. e., a new body of surrounding air, and a new earth shall be prepared for the residence of Christ and the elect.

"I saw a new heaven and a new earth, for the first heaven and the first earth were passed away and there was no more sea." Intimating that this terraqueous globe, and its circumambient atmosphere, will be so purified by the preceding general conflagration as to be totally changed in their qualities, and entirely divested of everything noxious, or that can cause disgust and pain. He then proceeds to describe the felicity of this "renewed world," to which he applies those splendid predictions in 2 Pet. 3: 13 and Rev. 21: 5. See His Works, Royal Octavio, London, 1837 pp. 428–29–30 (New Edition.)

Joseph Sutcliffe wrote concerning these things, setting forth views like those of Fletcher and Toplady. This millennial period he calls "the times of restitution of all things," Acts 3: 21; this being the new heavens and earth spoken of in Isa. 65: 17; the first resurrection being literal, and our Lord's second advent personal and visible at the commencement of the millennium. "But his new earth," he says, "must be different from that mentioned by Peter and John;" the only allusion he makes to the heavenly inheritance, leaving his readers to suppose that there would be such a new creation at the close of the millennial reign. *Vide* Introduction to Christianity, N. Y., Ed. 1817. Sec. XII., pp. 163, etc.

The views on this doctrine of the inheritance of the earth set forth by Charles Wesley are only obtained from his "Short Hymns on Select Passages of the Holy Scriptures." 2 Vols., London, 1794. But these, though constituting a series of commentaries in rhyme, are amply sufficient to exhibit the author's doctrines. Read the following detached verses and lines:

Hymn 1050 on Isa. 65: 17.

"Come, Divine effectual power,
Fallen nature to restore,
Wait we for thy presence here,
Long to see thy throne appear;
Bid the new creation rise,
Bring us back our Paradise.

Now our universe create,
Fair, beyond its first estate,
When thine eye with pleasure view'd,
When thy lips pronounced it good,
Ruin'd now by sin and curst,
Speak it fairer than at first."

Hymn 1172, on Dan. 2: 44.

"God of heaven appear below,
And let thy kingdom come;
All these worldly powers o'erthrow,
And scatter and consume!
Let the last on earth take place,
Never, never to decline,
Founded in perpetual grace—
The Monarchy divine.

Lord, as taught by thee we pray
That sin and death may end;
In the great millennial day
With all thy saints descend;
Now displayed with glorious power
Let that final empire rise,
Stand when time shall be no more,
Eternal in the skies.

. . . On Malachi 4: 6, hymn 1328, our witness is very emphatic, thus:

"Yes, we know our Lord will come,
Smite the Antichrist of Rome,
All his plagues and judgments pour,
Earth accurst with fire devour!
But the curse shall soon remove,
And the incarnate God of love,
Sitting on his throne shall show
EARTH RENEWED IS HEAVEN BELOW."

The doctrine of John Wesley is in perfect agreement with that of his poet brother, as all know who have read his "Sermon LXIX—The New Creation," on Rev. 21: 5. It is worthy of note that this eminent man interprets the sentence "new earth" as referring to a literal and substantial world where there shall be light, vegetation, pleasing healthful breezes, water clear and limpid, pure from all unpleasing or unhealthful mixtures, rising here and there in crystal fountains to refresh and adorn the earth, rivers gently gliding along for the use of both man and beast, gently rising hills, flowers, green fields, all sorts of beasts whose ferocity is now forever forgotten; the wolf dwelling with the lamb, (which words he says may be literally as well as figuratively understood.) The (*ktisis*) creatures in Rom. 8: 19, 20, 21, he refers to the brute creation and inanimate nature, both of which share in the curse and shall also partake of this glad renovation and redemption, "for all the earth," he says, "shall be a more beautiful paradise than Adam ever saw." Mr. Wesley is also careful to affirm that this beatific paradise will come to pass, not in the present state of things, but when this world is no more; that it is to be accomplished when the inhabitants of our earth will be equal to angels, i. e., at the resurrection of the just, Luke 20: 35, 36; and that this newly created world which he seems to people with redeemed men, will not appear till subsequent to the final conflagration. Sermons, N. Y. Ed. 1836, Vol. 2 pp. 82–87.

We here observe, too, that many of his Hymns as also his Notes on the New Testament, abundantly teach the same doctrine respecting the saints inheritance.

Thomas Taylor, who unlike Fletcher, Toplady, Benson, Sutcliffe, and the Wesleys, held to the doctrine of a post-millennial second advent, yet teaches in Sermon XV. on the joys of Heaven, as follows—"The topography, or place of this glorious bliss will, very probably, be this earth, after the grand conflagration; for it does not appear to me that the fire will annihilate, but refine, so that there may be a new heavens and a new earth, according to the Divine promise, wherein righteousness shall dwell forevermore. 2 Pet. 3: 13; Isa. 65: 17; Isa. 66: 23. And this seems to quadrate with what the apostle John beheld in that transporting view of the heavenly state, 'And I saw a new heaven and a new earth,' etc., Rev. 21: 1. That is, the whole frame and order of things were entirely changed, so that it bore no resemblance of its former state. The antediluvian earth is supposed to have had no sea in its surface, but that the disruption thereof was at the deluge, and is assigned as one cause of the destroying flood, which deformed the face of the earth and left it in its present ruinous state. But the purging fire having done its office, a beautiful frame will arise, a meet habitation for the spirits of just men made perfect, and to which they will repair after the resurrection. . . . And that the place will be within our solar system, and probably where the earth now is, appears to me from what follows—'And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' Rev. 21: 2. The term city, may either mean the glorious inhabitants, or the heavenly vehicle, which Jehovah hath ordained for their eternal residence; in both senses the apostle's words will hold good. For when the new earth is restored, the divine apparatus so largely described by the apostle, may be fixed upon it; so that all may be in the form of a glorious city which hath foundations, whose builder and maker is God, and both the city and its inhabitants may be said to be like a bride adorned for her husband. It will then be emphatically said, 'Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them;' *with them*, visibly, sensibly, and eternally, and avouch himself in very express terms to be their God and their all. Who can adequately explain those blessed and comfortable words? Here is the ever blessed God restoring all things! Here is full redemption, so that the wreck and ruin occasioned by the defection of the angels remains no longer a dreary waste, but a habitation restored for the true God, and a residence for blessed souls. 'The repairer of breaches, restores all things, and harmony, order, and sweet concord shall forever dwell." Sermons on the Millennium etc., and on what appears to follow that happy era. Hull, Eng. 1789, pp. 341–342.

The learned Dr. Adam Clarke on 2 Pet. 3: 11–13 thus comments:—"All these things shall be dissolved. They will all be separated, all decomposed; but none of them destroyed. As they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of a new system; and therefore the apostle says, verse 13, We look for a new heaven and a new earth, the others being decomposed and a new system is to be formed out of their materials. There is a wonderful philosophic propriety in the words of the apostle in describing this most awful event."

Verse 13. "We, according to his promise, look," etc. The promise to which it is supposed the apostle alludes is found in Isa. 65: 17; 66: 22. 'For behold, I create new heavens and a new earth,' etc. Now although these may be interpreted of the glory of the gospel dispensation, yet if St. Peter refers to them they must have a more extended meaning. It does appear from these promises, what the apostle says here, and what is said in Rev. 21: 6, that the present earth, though destined to be burned up will not be destroyed, but be renewed and refined, purged from all moral and natural imperfections, and made the endless abode of blessed spirits. But this state is certainly to be expected after the day of judgment; for in this the apostle is very express who says the conflagration and renovation are to take place at the judgment of the great day, see verses 7, 8, 10, 12. That such an event may take place is very possible, and from the terms used by St. Peter is very probable. And indeed, it is more reasonable and philosophic to conclude that the earth shall be refined and restored than finally destroyed." *Vide. Com.*

From the foregoing quotations and references, it will be observed that while a number of these early and standard Methodist writers were millennarians, and appear disposed to limit the Scripture predictions of a new earth to the millenary period, yet they all regard this fulfillment as literally to be accomplished hereafter, and the most eminent of them, viz., John Wesley and Adam Clarke, with others, obviously carry the predictions into the eternal state, and hold this glorious new made world to be the eternal residence of the redeemed. Indeed, they appear so generally unanimous, that may we not affirm the view to have been, not a mere private opinion, but almost an article of faith? Such were the doctrines of the fathers and founders of Methodism on the immortal inheritance and home of the saints. Is it well for their successors to attempt innovations on these early, and well-established views? If heaven, as Watson claims, will be a place, as that place must be somewhere in the vast universe of God, why not with Taylor, Wesley and Clarke, agree in believing that place to be our fallen planet restored to more than the beauty and glory of its Edenic state? And why cannot modern Methodists settle down in this view of their noble founders and so present a oneness of doctrine in regard to this important and sublime subject.

Such a view of the saints' abode was held by all the first christian writers and fathers of the church, viz., Justin Martyr, Ireneus, Origen, the fathers of the Council of Nice, Eusebius, Basil, the two Cyrils of Jerusalem and Alexandria, the two Gregories, Chrysostom, Zacharias of Mitylene, and later by Damascen, Œcumenius, Euthymius and others of the Greek writers; while Tertullian, Lactantius, Hilary, Ambrose, Augustus, and Jerome of the Latin writers, all set their hands and seals to this doctrine, that after the conflagration the world will be renewed, restored and inhabited. So testifies Dr. Burnett in his "Theory of the earth," 1697, Book IV. chap. 3. And the learned Grabe, editor of the Septuagint, who says Dr. Duffield "had carefully examined and collected the fathers generally," decisively testifies that "All primitive orthodox christians expected, according to the words of the apostle and the promises of the prophets, a new heavens and a new earth at the second coming of the Messiah to restore the happiness which flourished before the fall of Adam." Duffield on Proph. pp. 264. *Grabe's Spicilegium Patrum, lib. 2. pp. 230.*

To the first christians and early Methodists we may also add the names of Luther, Calvin, Knox, Melancthon, Bullinger, Bradford, Cranmer, Dr. T. Goodwin, Baxter, Bunyan, Stephen Charnock, Poole, Milton, Andrew Fuller, William Jay, Sir Isaac and Bishop Newton, Dr. Gill, Doddridge, A. Pope, Bishop Heber, Dr. Watts, Pollock, Cowper, Bossuet and Drs. Increase and Cotton Mather; while the doctrine is fortified by the high names of Dr. Griffin, Dr. Urwick, Dr. Hengstenberg, Dr. Geo. Campbell, Dr. Knapp, Dr. Carlyle, Dr. Tholuck, Dr. J. P. Smith, Dr. Hitchcock, Dr. Chalmers, Dr. Dick, Fairbairn, Irving, Spurgeon, Cumming, and a multitude of others both in Europe and America. Surely the view is no novelty. Let us embrace it and go back to PRIMITIVE METHODISM.—*Advent Herald.*

For the World's Crisis.

MEETINGS FOR HOLINESS; OR, The Higher Christian Life.

"'Tis not high power that makes a place divine,
Nor that the men from gods derive their line;
But sacred thoughts in holy bosoms stored,
Make people noble, and the place adored."

These social gatherings for spiritual elevation, for rising higher and higher, shining brighter and brighter unto the perfect day, are held in various places both in New York City and in Brooklyn, with increasing interest and edification. No meetings for worship are attended with more *direct* and *special* indications of Divine acceptance. The atmosphere is heavenly, life-giving, soul-kindling. Most of these social interviews for the higher life in holiness are on the christian union principle.

"To sect or party the large soul
Disdains to be confined,
The good he loves, of every name,
And prays for all mankind."

No questions are asked whether you are a Baptist, Methodist, Presbyterian, Episcopalian, Quaker, Jew or Gentile—all are one in Christ Jesus. Any one has perfect liberty to rise, speak, request prayers, relate the dealings of God with himself, drop a word of exposition, exhortation, consolation; pour out his soul in prayer and praise, give God glory, if so be special reference is had to brevity, definiteness, and condensation. No one has a right to engross the time which properly belongs to another.

These meetings are not for debate, controversy, or speechifying—but for HOLINESS. Every one that enters these consecrated halls, is expected to conform strictly to the objects and purport of the meeting. Such is the nature, exercise, and spirit of these social gatherings, we feel assured that even the skeptic, the subtle caviler, disputer, or objector, will be constrained on most occasions to exclaim, "The finger of God is in it."

If ever sectarianism is fully banished from this earth, it must be through the spirit of Bible holiness, the love of God shed abroad in the soul. All our denunciations against this giant evil will avail very little, comparatively, until God's spirit scatters it to the four winds! In these blessed interviews we hear very few allusions to sects, party views, or denominationalisms. The Bible, the blessed Bible is the text book, and we rejoice at this noble liberality and earnest adherence to christian union and fellowship—"There is one body, and one spirit, even as you are called with one hope of your calling." "By one Spirit are we all baptized into one body, whether we are bond or free; and have all been made to drink into one Spirit."

The good influence of these meetings has gone out, not only in this city, but in other cities and states in the Union. The voice has sounded across the Atlantic, on, and on! Every attempt to stop this current of purity and love, to crush out this blessed doctrine of holiness, and put down those who have stood at the helm, has proved futile. The opposition and persecution in every instance have recoiled upon the opposer and caviller. "In the net they hid, is their own foot taken." As soon attempt to strike out the sun, the glorious orb of day! As soon attempt to dethrone the Almighty, as the doctrine of holiness. We regret to say, the most determined, bitter, and virulent opposition to these meetings and the cause advocated here, has not arisen from the world, but from those professing godliness, in high stations.

Friends, the gates of hell can not prevail against this doctrine of the Bible—the more it is opposed, the more it will prevail, like fire in the bones. It is dear to God as the apple of his eye. We need it, you need it—the church needs this holy baptism, this tongue of fire; ministers need it, the officers of the church, elders, deacons, class leaders, every member; the church can never rise and shine without it "clear as the sun, fair as the moon, terrible as an army with banners." The church can never prevail without it—chain Satan to the bottomless pit.

Intemperance, Sabbath desecration, infidelity, licentiousness, oppression, and every evil, can never be put down without more of the spirit of holiness, the breathings of the apostolical, the tongue of fire—the baptism of the Holy Spirit. Holiness, individual and general, in the church of every name, is what is wanting, power with God. Let holiness prevail, the cause of God prevails—sinners bow the knee, millennial glory dawns.

No more will converts then be few,
But numerous as the drops of dew,
Which silently distilled at night,
Are brought to view by morning light;
A host to charm our raptured sight,
And fill the earth with glory bright.

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER TWO.

There are some who tell us that God has nowhere revealed the time of Christ's second coming, or end of the world, and thus destroy the faith of many. They often quote,—"Secret things belong unto the Lord our God," as proof that the things which are revealed do not concern us. But has not the Lord said in the same verse, "But those things which are revealed belong unto us, and to our children forever"? The reason is given—"That we may do all the words of this law."—Deut. 29: 29. Let us not reject that which is given unto us and our children. Let us do all the words of God's law, according to the appointed age. If we turn an unwilling ear to the time of Christ's coming, then we cannot say that all Scripture is profitable to us; for the prophetic periods would only hinder our increase of knowledge, or bewilder us; and Paul must have been mistaken when he said, "But ye, brethren, are not in darkness that that day should overtake you as a thief"; for they would be in the same position as those on whom the day of the Lord will come as a thief. 1 Thess. 5: 2. If we cannot know any thing of the signs of the times, given by inspiration, so as to see the day approaching, then the time to assemble "ourselves together . . . and so much the more as" we "see the day approaching," can never come; and so much of inspiration is vain. If we are unable to know when the time "is near, even at the door," we are unable to obey Christ, for he has positively commanded us to "know."—Matt. 24: 33.

If the year of jubilee does not point out the time of the great jubilee, then Paul must have been mistaken in supposing this was a "shadow of good things to come." For without definite time there was no jubilee. If the wise are unable to understand, then the word of God is untrue as we read in Daniel 12: 10. For it is declared there that they "shall understand." If, on the condition that we do not watch, Christ will come as a thief, and we shall not know what hour he will come (Rev. 3: 3), does it not follow that on the condition that if we do watch we shall "know what hour" he will come?

We know now beyond the possibility of a doubt, about the time of Christ's coming, by the rise and fall of the first empire,—the Babylonian; by the passing away of the second,—the Medo Persian; by the passing of the Grecian and the Roman empire; by the appearance of the little horn, or Papal antichrist, as spoken of by the prophet Daniel in his prophecies; by Paul in his epistles, and John in his Revelations; by the rise of the ten kingdoms from the fallen empire of Rome; by the departure from the faith once delivered to the church, or saints; and by the evil times on which we have fallen.

In investigating this subject, we find that Daniel informs us that the wise could not understand the times until the close of the 1290 days of prophetic times; at the expiration of which we are informed by Daniel 12: 10, that "the wise shall understand"; or, as recorded in Eccl. 8: 5, "both time and judgment."

"Yet a little while, and he that shall come will come."—Heb. 10: 37, 38.

As I have just mentioned, a knowledge of "the time of the end" was not to be known until it had been sealed up for a certain period. And when that time should have come, to which it had reference, then a knowledge of it would be made known, or revealed.—Dan. 12: 4–9,—"But thou, O Daniel, shut up the words and seal the book, even to the time of the end. . . . Go thy way, Daniel, for the words are closed up and sealed till the time of the end. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

JOHN TAYLOR.

New Sharon, Me.

For the World's Crisis.

A HAPPY NEW YEAR!

A happy new year to the Crisis, and a happy new year to its readers! A happy new year to its editor, and a happy new year to all connected with the office. God bless them, every one, with health and strength, and grace and wisdom to perform their laborious duties well.

O, what a *happy new year* it will be to us all when changed from mortal to immortal, and the pains and sorrows, cares and trials of the Lord's poor, despised, and burdened ones are at an end. O blessed hope! It is mine. Is it yours?

This hope's fruition may not come this year, but it will soon,—very soon.—1868 may be the "happy" year when the saints shall meet their Lord, and rejoice in his salvation with songs and allelujahs, and shoutings of victory. O, I long to be there, and feel like enduring to the end, that I may be one of the number who shall praise forever the name of my Savior. Come, Lord Jesus! come quickly.

Hartford, Ct. O. W. GILLESPIE.

For the World's Crisis.

SYMPATHY.

"Our nature is social. We cannot enjoy ourselves alone. We seek for others to partake with us. The full soul finds at once relief and strength in sympathy."

Our joys are incomplete, and our sorrows almost insupportable, unless we have some one to sympathise with us. It is true that there have been those who have voluntarily exiled themselves from society; who have shunned their fellow men, and have sighed for a lodge "in some vast wilderness"; where, amid nature's unbroken solitude, they might commune with their own hearts. But this does not prove that man is not a social being. Both the recluse and unsocial bigot have mistaken the nature of the human mind, and the true end of existence. They are morally diseased. The exercise of the social faculties makes us warm-hearted, frank and active. Mark the bearing of those who dwell in the midst of domestic peace, and mingle in society, and compare it with those who are cold and recluse; and tell me which are the most happy and heavenly. As food is related to hunger, and light to the vision, so is society adapted to the social faculties of man.

What a void and craving is experienced by those who are cut off from their fellow men! Persons who are placed in remote and solitary stations, on the confines of civilization, become dull of intellect, unsocial and unhappy. The time is coming, as we believe, when sympathy shall carry its predominant sway over the whole earth, and love and truth embrace each other throughout endless ages.

Again, we are in the course of the changing events of time often called upon by the stern decree of fortune to pass through the fiery ordeal of blighted hopes, wounded hearts, and departed joys, This is a world of change. To-day we may be in the enjoyment of health and strength; to-morrow wan disease may be playing upon our heartstrings, and the strong nerves unstrung, and death ensue. But if in these times of trouble we have friends who can "weep with them that weep," to pour the oil of sympathy into our bleeding bosoms; how much does it lessen our pain, blunt the keen sorrows of woe, and lighten our heavy hearts. To-day the gentle gale of prosperity may waft upon its pinions happiness, content and peace; to-morrow adversity's whirlwind sweeps its chilling blasts along the plain of life, blighting with its frosty breath the buds of hop,e and the gems of happiness. How intolerable would be our misfortunes, were it not that a wise Providence has bound to our hearts, by the silken bands of sympathy, those who feel with us and for us.

We often read and hear of feats and deeds, said to do honor to human nature. The warrior is lauded for his display of heroism, when, by his heroic daring, many a wife is made a widow, and many a child an orphan; but who can doubt that the tears of sympathy which mourn these ills do more honor to humanity than the spirit which inflicts them? Let the heroes in war boast of the extent of their victories, and the numbers of their slain; they add not to the glory of man. But sympathy—Samaritan kindness, which binds and heals the wounded, relieves the oppressed, and comforts the sorrowful, adds a brighter gem to the crown of humanity than the conqueror's triumph,—yea, as far beyond as the joys of heaven are from the pleasures of this sinful earth.

Dear brethren, in view of these things, let us improve every talent God has given us, and pray that he may give us more sympathy, more energy, more love and more heart-feeling, to fit us for his kingdom, and finally save us with the blood-washed throng, to praise his name for ever and ever. J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

A FIELD UNOCCUPIED.

BRO. GRANT:—I received the tracts yesterday, and papers to-day; have commenced distributing and talking to the people. There are many Germans here, and German tracts also are needed. I am alone here in the Advent faith, as far as I can learn. I am unable to hear of any real believers in the doctrine, either here, or any where near. I also am almost a total stranger here, with not first rate health, and scarcely any of this world's goods; but my trust is in the Lord, to whom I shall look for both temporal and spiritual supblies, in these days of "perilous times." I wish to occupy my time now in distributing tracts, and admonishing, and exhorting; and if any feel prompted to send me tracts, etc., let them do so, and may the Lord reward them.

P. S.—Any preaching Bro., who will come and unite with me in faithfully occupying the field here, extending to adjoining towns, and share with me in my humble fare in common interest, let them drop me a line. Direct to S. L. Manley, Easton, Penn.

AN INCIDENT ON THE CARS.

A correspondent of the Chicago *Journal*, who has been traveling in the Southern States, relates the following:

Years of talk about the wickedness of slavery, will not stir the sluggish blood, as a single incident occurring in a moment. On the cars the other day we noticed a beautiful woman, one of the finest forms, and sweetest lady-like countenance we have seen for many a day, attracted our attention. On the seat back of her was a gentlemanly looking man, *whose features the lady's very much resembled.* Before the cars started, another well-dressed gentleman came in, and recognizing the first, took a seat by the side of him.

"Is that a slave?" asked the second gentleman, pointing to the lady in front.

"Yes."

We were astonished, for the lady had deep blue eyes, straight, beautifulhair, and a clear blooming complexion.

"Yours?"

"Yes."

"For sale?"

"She is."

"What do you ask?"

"Twelve hundred."

The trader—for so I deemed him—walked out in front of the woman, examined her hands, tried her arms and joints, and then, as if examining a beef, with both hands examining carefully her mouth, figure, etc. In the meantime asking her a series of questions such as we hope never again to hear to one of her sex.

"*I'll take her*, and pay the money when the train reaches ——."

That blue-eyed, flaxen-haired chattel goes to New Orleans, and to a fate worse than death. Such is the "divine institution!" Were Northern haters of slavery responsible for the *bleaching* of that chattel?

RICHES.—Misery assails riches, as lightning does the highest towers; or as a tree that is heavy with fruit breaks its own boughs, so do riches destroy the virtue of their possessor.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, Jan. 3, 1865.

PLEASE REMEMBER.

All letters, communications and remittances, should be addressed to the *Editor*, MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

☞ WE MOST HEARTILY WISH ALL OUR READERS A HAPPY NEW YEAR IN THE LORD.

BRO. HIMES.—We had the pleasure of a call from Bro. Himes last week. He is looking well, feeling well, and pressing fot the kingdom.

"NONE UNDERSTOOD IT."

At the close of the eighth chapter of Daniel, the prophet says:—"I was astonished at the vision, but none understood it." As shown in a former article, (see Crisis Nov. 22,) the *symbols* of the vision,—the ram and the rough goat,—were explained to Daniel as representing the kingdoms of Media, and Persia, and Grecia. When the latter kingdom should be broken up, another was to arise, whose "power" should "be mighty," and he should "destroy the mighty and the holy people," and should "stand up against the Prince of princes." From this and other prophecies, we learn that the Roman kingdom was to follow the Grecian, and be a persecutor of "the holy people."

According to Daniel 8: 13, 14, we learn that the whole length of the vision, from the time the ram was seen "pushing westward, and northward, and southward," to the end of the fourth, or Roman monarchy, was to be 2300 days. Among other events to transpire in this period of time, "the *sanctuary*" was "to be trodden under foot."

It appears evident from Daniel's prayer, in Dan. 9: 3–21, that he did not understand the application of the *events* mentioned in the vision, especially concerning the *sanctuary*. He says in chap. 9: 2, that he did understand "by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." He also knew that Mt. Zion, including the promised land, was called "the sanctuary"; and it appears from his prayer that he supposed "the vision" was to be completed immediately, or as soon as the "seventy years" of "the desolations of Jerusalem" were accomplished; and yet he could see that the different kingdoms, mentioned in the vision, had not arisen and passed away; and for this reason, he could not *understand* the vision. But his prayer shows that his mind did not run beyond the "seventy years" of desolation, then about closing up, for the accomplishment of all the events in the vision; the last of which was the end of the period during which "the sanctuary and the host" [church] was "to be trodden under foot." He says in verse 17th of the same chapter, "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the *sanctuary* that is desolate, for the Lord's sake." And while he was thus "speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, . . . touched me . . . and said, O Daniel, I am now come to give thee skill and understanding; . . . therefore understand the matter, and *consider the vision*." As much as to say, Daniel, you are mistaken in supposing "the sanctuary" mentioned in "the vision" is now about to "be *cleansed*," and the vision of 2300 days come to an end; for if you will "consider the *vision*" you will see it shall yet "be for many days." The Medo-Persian kingdom has but just commenced, and the Grecian can not arise till after the Persian has done its work, and then the next kingdom will arise that will "stand up against the Prince of princes," and then that kingdom will tread "both the sanctuary and the host under foot." He then explains the matter to Daniel, by saying, "Seventy weeks are determined [cut off] upon thy people, and upon thy holy city." This declaration of the angel made the mistake of Daniel at once apparent. Instead of the end of the vision being at hand, when the sanctuary should be cleansed; "seventy weeks," or 490 days of the 2300, should be given to Daniel's people, and then the "king of fierce countenance . . . shall stand up, and . . . shall destroy the mighty and the holy people"; or, tread down "both the sanctuary and the host." Jesus says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." As Jerusalem is yet trodden down, it follows that the Gentile times are not yet ended; consequently the 2300 days are not yet completed.

After Gabriel's second visit to Daniel, and the instruction given, he could understand relative to the length of the vision, that seventy weeks of years were cut off from the 2300, for the Jews and their "holy city, to finish (margin, restrain) the transgression"; and then, when the seventy weeks should end, "the transgression" would be no longer *restrained*, or held back. Then commences the work of the "king of fierce countenance," A. D. 65; and in the course of the seven years' war from that time, this king caused "the sacrifice and oblation to cease, and . . . the overspreading of abominations" made "it desolate"; in which condition Jerusalem is to remain "even until the consummation"; and then the *desolator*, or the power whose seat is on "the seven hills" at Rome, is to drink the cup, filled "to her double." It is evident the last mentioned event is at hand; hence, we are near the termination of the 2300 days. Are we ready to welcome our long-absent Lord? Are our hearts pure?

THE ECLIPSE.

In our article on the "ten eclipses," in the Crisis of Dec. 13th, when speaking of the one which happened at the time Xerxes was about leaving Sardis, we quoted the account of it as given in Beloe's translations, which, according to Bro. C. F. Hudson's article, in the Crisis of Dec. 6th, is not as good a rendering as Cary's, which reads as follows:—"But as it [the army] was on the point of setting out, the sun, quitting his seat in the heavens, disappeared, though there were no clouds, and the air was perfectly serene, and night ensued in the place of day."

Beloe's translation reads as follow's:—"At the moment of their departure, the sun, which before gave its full light, in a bright unclouded atmosphere, withdrew its beams, and the darkest night succeeded."

Bro. Hudson assures us that "Mr. Cary's translation is literal and accurate," and that the word *darkest* which occurs in Mr. Beloe's translation is not warranted by the original.

It is thought that the omission of the word *darkest* before the word "night" would allow us to conclude that the eclipse was not *total* as claimed by Bro. Thorman and others, and hence that Dr. Zech's calculation of an *annular* eclipse, which occurred Feb. 16th, B. C. 477, may be the right one, although it was not the same year as mentioned by the historian.

In an annular eclipse, the outside of the sun is seen as a luminous ring around the moon, because the latter body is too far from the earth to cause a total eclipse of the sun.

In case the eclipse, of which Herodotus speaks, had been a *partial* or annular one, we think the historian, as translated by Mr. Cary, would not be justified in saying,—"the sun, *quitting his seat in the heavens*, DISAPPEARED, . . . *and* NIGHT *ensued in the place of day*."

The sun does not disappear in an *annular* eclipse, but the luminous ring seen around the moon affords considerable sun light; but a *total* eclipse would be properly described as above, if we omit the word *darkest*, which improperly occurs in Beloe's translation, as shown by Bro. Hudson. For it is not true that even a *total* eclipse of the sun causes the "DARK EST NIGHT."

INQUIRIES BY C. W. OSGOOD.

BRO. GRANT:—I have been reading Bro. Thurman's Chronology with great satisfaction, until I discovered in his table, on page 236, that he dates the beginning of the sojourning of the Hebrews (Ex. 12: 40) with the year after Abraham went to Canaan; and as this sojourning could not have commenced until Jacob with his sons went down to Egypt, Gen. 47: 4, at which time he "said unto Pharaoh, (Gen. 47: 9), The days of the years of my pilgrimage are an hundred and thirty years"; and Gen. 25: 26 declares that "Isaac was threescore years old when" Jacob was born; and we learn from Gen. 21: 5, that "Abraham was an hundred years old when his son Isaac was born unto him"; and Gen. 12: 4 teaches us that "Abram was seventy and five years old when he departed out of Haran" and came into Canaan, making him twenty-five years in the land, when Isaac his son was born.

That this is correct, there is not much doubt; for Gen. 16: 3 declares that "Abram had dwelt ten years in the land" when he took Hagar to be his wife; and the 16th verse of the same chapter tells us that "Abram was fourscore and six years old when Hagar bore Ishmael to Abram." Now the twenty-five years Abram was in the land before Isaac was born, and the threescore years from the birth of Isaac to the birth of Jacob, added to the age of Jacob when he went down into Egypt, makes two hundred and fifteen years, between the time Bro. Thurman fills for the commencement of the four hundred and thirty years, and the time when it should properly begin.

Think not that I write this with any desire to destroy the argument Bro. Thurman presents, or the confidence of any of those who may have fully endorsed it as being correct; but that I might know the truth; and if in the dark in regard to this, that some of the good servants of the Lord, who seem to be fully able to rightly divide the word of truth, may set me right, by leading my mind out of darkness into light. For we profess to be the children of the day, and not of the night. I love the coming of the Lord, and long for the time to come when the christian's hope shall be consummated by the coming of the Lord, and our being made like him, and living and reigning with him in the new earth.

Yours truly, CHARLES W. OSGOOD.

We are glad Bro. Osgood has mentioned the apparent discrepancy in Bro. Thurman's chronology, because some others may get into the same difficulty. We hope to be able to show a harmony between Bro. T. and the Bible on this point, for Bro. T. is in harmony with other chronologers on this subject.

It should be observed the text does not say that Israel sojourned in *Egypt* 430 years; but the *end* of the 430 years' sojourn was when they went out of Egypt, as led by Moses. The question is now, where did this period begin? According to a statement of Paul, we should conclude that the 430 years began when the promise was made to Abraham, at the time he was called from Mesopotamia, and was led as a pilgrim to the land of promise. Let us hear Paul speak:—"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."—Gal. 3: 17.

Here we have the same period of years *ending* at the giving of the law on Mt. Sinai, the same year the children of Israel left Egypt, and *beginning* with the covenant made to Abraham, and recorded in Gen. 15: 18, as follows: "In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land." We have now found the two ends of the period of 430 years,—beginning with the call of Abraham, and ending with the deliverance of the children of Israel from Egyptian bondage.

As shown by Bro. Osgood, it was 215 years from the call of Abram to the time that Jacob went into Egypt; and Josephus says the children of Israel were 215 years in Egypt from the time Jacob moved there. The following is his language:—"They [Israel] left Egypt in the month Xanthicus [Nisan,] on the 15th day of the lunar month; 430 years after our forefather Abraham came into Canaan, but 215 years only after Jacob removed into Egypt."—*Josephus* B. 2, C. 15, S. 2.

We have now found that the *sojourning* began with the call of Abraham to the land of Canaan, and ended when the children of Israel left Egypt to return again. One half of this sojourn was in Canaan, and the other half in Egypt. The Septuagint reads:—"And the sojourning of the children of Israel, while they sojourned in the land of Egypt, and the land of Canaan, was 430 years."

The Samaratan reads as follows:—"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was 430 years. Dr. Clarke informs us that the Alexandrian copy of the Septuagint has the same reading as the Samaratan.

Thus it appears very clearly established that Bro. Thurman is correct, and in harmony with the best authority, when he begins the 430 years at the time "Abraham . . . was called to go out into a place which he should after receive for an inheritance."

FROM BRO. WILLIAM KIRBY.

When we were returning from the Wisconsin campmeeting, last autumn, on our way from Detroit, Mich., to Toronto, C. W., we had the good fortune to be seated with a minister from Troy, Kansas, who was a real *christian*. We had a very pleasant conversation about the reasons of our hope. Our views were new to him, but he treated the subject with much candor. We parted in hope of meeting in the kingdom. We trust we shall be pardoned for giving a portion of his private letter, just received, to our readers, that they may become interested in this true man of God. We hope to hear from him again. He writes as follows:—

"DEAR BRO. GRANT:—Since my return from Canada, I have been receiving the 'World's Crisis,' which I suppose to have been sent by you; and by way of christian encouragement, I will say that the 'Crisis' is one of the best religious papers I have been favored with reading. I truly admire the pure christian, self-denying tone it breathes through its pages; also the candor and minuteness with which it tries and tests modern christendom by the law and the testimony. I would say, go on setting forth the moral dignity and sublimity of the law of God, as revealed to man by the example and precepts of Jesus Christ and his apostles."

After referring to our views on the state of the dead and the punishment of the wicked, which he does not yet see as we do, he writes as follows:—

"As to the second coming of Christ, and his reign upon the earth, in all its bearings in Scripture, probably I am one with you; and only differ as to lack of confidence in any specified time, yet believe that the signs of the times indicate the day is fast approaching. But there has been so much speculation and disappointment as to set times, that it has a tendency to excite my cautiousness as to this point. As to myself, my motto is to live so as to be always ready, that whenever our Lord shall come, at midnight, or at daybreak, I may be found with my lamp trimmed and burning, and so have on the wedding garment, and be ready to enter into the marriage supper of the Lamb. I strive to offer my all a living sacrifice to God daily, yea, momentarily, which is my reasonable service.

Dear Bro., I often call to mind, with much interest, our short and incidental interview on the railroad from Detroit to Toronto; and the pleasant night's conversation we passed, and the oneness of spirit and true christian affinity that pervaded our minds, as we talked over the moral dignity and self-denying truths of our holy religion. I also remember with profit your able exposition of Spiritualism. It was truly light to my mind, which I have to confess had previously been bewildered and dark on that subject.

I very much admired your views on Vegetarianism, and their practical bearing. I thought you sound and philosophic, and they left a weight upon my mind, that, at least, may result in my own good, if nothing more. In all this labor of love, dear Bro., I truly bid you God speed; and if circumstances should never favor us, so as to be able to renew our christian friendship in this stage of the world, I hope we shall so live our religion, that we shall have an abundant entrance administered to us, when the meek shall inherit the earth, and there enjoy an exalted friendship, that will be lasting as God himself.

Yours in Christ, WILLIAM KIRBY.

ORDERS WATING.—We are at present out of the following works, but hope to have a fresh supply soon. We have a large number of orders on hand, which we shall fill just as soon as the books are received:—"Christian Lyre," "Chloe Lankton," "Pauline Theology," "Social Hymns," "Celestial Rail-Road." We shall not be able to fill any more orders for "200 Stories for Children."

For the World's Crisis.

BRO. BREWER'S WORKS AGAIN.

I would say in addition to what Bro. Ladd has said in the Crisis of Dec. 13th, that no doubt there are hundreds that have never yet read the books Bro. Brewer has published, especially in this State, and others west of this. Brn. and Srs., you cannot judge of the value of those books, until you have read them. They embody a *library* of themselves, and facts, too, that ought to be understood generally by our brethren and sisters. Besides, these books ought not to be read and then thrown aside; they will bear *re-reading*; and it requires a thorough *studying* of them to acquire the condensed knowledge contained in them. Let every Bro. and Sr. that can, send to Bro. Brewer, at Ashburnham Depot, Mass., $1.25, as advertised in the Crisis from week to week, and obtain an entire set of these books, and then get them bound. They will make you a book worth having,—one just adapted to the library of one that is looking for the soon coming of Jesus, and one of which you need not be ashamed; one for which I would not take $25, if another copy could not be obtained. Then, Bro. and Sr., send on your orders to Bro. Brewer, and gladden the hearts of those good old pilgrims, whose hairs have grown gray in digging out facts from the rubbish of history to benefit you and me. Let us not lose our portion of the "meat in due season." C. B. TURNER.

☞ The world contains 1,000,000,000 inhabitants, speaking 3,064 different languages, and are of 1,000 different forms of religion.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$543.04
G. W. Rice	.25
Sarah	.25
Geo. H. Colley	1.00
J. B. and C. M. W.	5.00
E. Dodgson	1.00
L. H. Armstrong	1.15
Sidney Hall	6.00
Flora S. Davis	.50
A Sister in Kennebunk	.50

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$586.10
Eliza Shaw, (for the Sr. who was not allowed to pay)	1.00
Hannah Snell	.50
J. Stevens	.50
M. M. Densmore	1.00
A friend (for the Wisconsin poor)	5.00
"Densmore Hill"	1.00
Sarah	.25
A Sister	2.50
J. B. and C. M. W.	5.00
Mrs. L. L. Tuttle	2.00
O. Sanderson	.47
M. D. Wellcome	1.00
A. P. O.	2.50
Fannie A. Rand	1.00
Flora S. Davis	2.50
A Sister in Kennebunk	1.00
J. Fairbanks	1.50
B. P Braley	1.00
Seth Newton	1.25

VOICES FROM THE POOR.

FROM A SISTER, OLD AND HOMELESS.

I have taken the World's Crisis from the beginning, and have paid when I could, but I am now sixty-four years old; my health is poor, and I have no home that I can call my own, and don't expect any till Jesus comes. I am thankful for the paper, and wish I could pay for it. If I ever can, I will. I should be glad to have it continued, but I know it is hard times. If you cannot send it, I shall not think hard. How I wish I had money enough to pay all up. I thank you for the tracts you sent me last spring. Whenever I write to my friends I put in one, and have kept them going from one to another. From your sister, hoping to have a home with all the saints, when Jesus comes. N. J. P.

——, *N. H.*

FROM A POOR BOY.

I don't feel as though I could afford to take the paper any longer, for I am poor, and am not earning very large wages. I am but a boy of fifteen years, and am here in B. all alone. My mother lives twenty or thirty miles from here. She is a poor widow, and works in a cotton mill. She does not expect to have work much longer; so I shall have to support myself, and it will take every cent I can earn. I should like to have you continue sending it, and put my name on your poor list; and if I ever have the money to spare I will send it to you, for I don't know how to do without the Crisis. May God bless you, and help you to control it aright; and, at last, save you when he comes. Pray for me; and when I bow at the throne of grace, I will not forget you. CHARLES.

THE BANK OF THE LORD'S POOR.

RESPONSES FROM SHAREHOLDERS.

A subscriber writes from New Britain, Ct.: "I think you have taken a very wise course in regard to the poor list, and am much pleased with what has been done. The thing is working well. I have thought for a long time something *ought* to be done to relieve the office of its burden in supplying so many with the paper *free*. When I read the Voices from the Poor from week to week, I feel that I should like to send the paper to them all myself, and I am willing to do my part. "But how do you know that all who receive the paper free are worthy?" I do not; but I am satisfied there are enough who *are* worthy, if only one in five, to pay us all good interest on the money invested.

Let each church or society look after their own poor. This is the true way of doing the business, and this it is our *duty* to do. And in doing this we ascertain who the worthy poor are.

But there are many, here and there, scattered and alone, who are deprived of the privileges which most of us enjoy, of meeting together from time to time and of hearing preaching. These are the ones I feel the most for. I often think, How should *I* get along if I had no one to talk with that could sympathize with me in my faith? I hope these things will not be forgotten by any of us. If we give to the poor we lend to the Lord; and I am not afraid to trust him, for he has always been better to me than all my fears, and a thousand times better than I deserve. I have no fears of doing too much for him, if I do all that I possibly can; and I find there is plenty to be done in these days if any one has a disposition to do. Enclosed are $3.00." O. S.

A Sister writes from Marysville, Ohio:—"Please find within 50 cents for the *Bank of the Lord's Poor*. It is not much, but it is all I have to send you. *I worked at millenery* to get it for this purpose; but as there was no more work to do, I could not earn more." M. L. S.

A New Year's Present.

A correspondent, who desires to do good with his Lord's money, sends us a $10.00 greenback, with the following:—

"I send you $5.00, to gladden the hearts of two more of the Lord's poor, by making them *a New Year's present of the Crisis*, to be sent to them as long as the $5.00 will pay.

"I send you also $5.00, to go into the Tract Fund, hoping it may be the means of preaching the truth to many, and of saving at least one soul from death."

The gift will not go unrewarded. Two hearts, at least, will be cheered and comforted; and many, we trust, enlightened and saved. A hundred more such New Year's gifts might be made at this time by the kind and benevolent, and bring blessings upon the heads of both giver and receiver. *

Canada West Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand and see what they can do?

Fonthill	1	Reach	1
Kenwick	1	Spencerville	1
Mitchell	1	Total	5

☞ An English journal attempts to give the capacity of the largest churches in Europe, and reckons them thus:—St. Peter's, at Rome, will contain 54,000 persons; the Cathedral of Milan, 37,000; St. Paul's of London, 25,600; St. Sophia of Constantinople, 23,000; Notre Dame of Paris, 21,000; the Cathedral of Pisa, 19,000; St. Mark's of Venice, 7,000.

For the World's Crisis.

BEGGING.

"Whew! what a begging affair your paper is! Why, here is an invitation to invest in what they call the '*Bank of the Lord's Poor*'; here is money to scatter tracts with; and here, again, it is begging for an old preacher whose wife sits by the fire singing psalms; and it is all *beg*, BEG. Why, I would not harbor such a begging institution in my house." So saying, the lady gave the Crisis a contemptuous toss to the floor.

"Friend," said I, gathering up my loved paper, "should not the Lord have *some* of the treasures of earth? or *must* the devil have all? From whence come our good things of this life? from God, or Satan? One might suppose that Satan was the *giver* of every good gift, by the way his followers pour their tithes into his store-house; and *they* give cheerfully. Who ever heard of having to *beg* people to spend their time, strength and money for a *ball*, or a *fair*, or any of those inventions of Satan? But if a little money is wanted to spread the gospel to save lost men, what a hue and cry of 'begging.' Why is this? Why, because men are pleasers of self and Satan, rather than of God; and, as true, faithful servants, they bring *all* their tithes into the store-house of their master, the devil; thus the cause of Christ must suffer, if not *begged* for."

But brethren and sisters, is this *right?* Shall the servants of sin be more faithful to *their* master than the servants of the "Most High"? God forbid! Let us ponder on these things.

God loveth the cheerful giver. Then let us give cheerfully, as the Lord has prospered us. Let us show as much zeal in our blessed Master's cause, as do the followers of sin and Satan. Let us buy tracts and scatter them. Let every one of us, who is able, remit the money for the Crisis for some one who loves it, but is too poor to pay for it. And let us begin *now*; make the Lord's poor a new year's present of the Crisis for one year. We shall not *feel* it, except the *better* for having done it; for a good deed always brings its reward with it.

We read in an *old*, unpopular book, these words:—"Provide things honest in the sight of *all* men." Now is it honest to take the Lord's money to buy a fashionable *bonnet* with? I don't think it is, so I will wear my old one. I had rather have a crown of life, than all the bonnets and feathers, flowers and fashions this world can give. Then let us give up those things of vanity, and give the Lord his due; thus we shall show to the world whose servants we are.

Those who wish good books to read these long winter evenings,—don't forget that call of Bro. Ladd in behalf of that dear aged Bro. who has books for sale. I have some of his works, and, the Lord willing, will have more soon, and let Sr. Brewer sing on. God bless her. I hope to hear her sing again in this world; but if not, I *expect* to in the new city. Yes, let us make their aged hearts rejoice while "toiling here."

Say, brethren and sisters, will we not "provide things honest in the sight of *all* men"? not merely among ourselves, but before *all* men? We are to show to the world whose servants we are, by letting our light shine; and light shines plainest through good works. Let us commence the year 1865 by bringing all the tithes into the storehouse of our God; that we may receive the blessing promised. Your Sister, looking for redemption,

Plympton, Mass. FANNIE S. BRADFORD.

For the World's Crisis.

THE ITALIAN MISSION.

LA TOUR PELICE, VIA. TURIN, ITALIE, }
DEC. 1ST, 1864. }

Dear Bro. Grant, and all Brn. and Srs. in Jesus Christ:—It is with deep gratitude from the depths of my heart, that I acknowledge the receipt of your most welcome letter, of Oct. 13th, enclosing the Bill of Exchange on U. Trellweger & Co., Paris, for 321 and 17-100 francs that came to hand Nov. 14th. This donation of the dear Brn. and Srs. of my adopted country has relieved us of all embarrassments, and we return our heartfelt thanks to God, and the kind donors, that the mission is now free from debts, our honor saved, and the confidence of the people in our veracity established. It seems a great sacrifice of the Lord's money $149.38, for 321 and 17-100 francs, and I am much pained that such a sacrifice was necessary; but, dear Brn. and Srs., you have done this for the Lord, that the cause of his coming kingdom may be promulgated; and I have firm confidence that your sacrifice is acceptable to God, and that you will not lose your reward. I have heard my aged countryman, the late prince Adam Czartoryski say to his emissaries, when he appointed them, and sent them into different parts of Europe to propagate the Polish cause: "Spare not money, when the good of our cause makes it necessary to use it; no matter how great the expense may be; if we gain our country, we shall be rich enough." God forbid, that "the children of this world" should use more wisdom and prudence in their generation, than we, who have such a holy cause to sustain. Still, as we are obliged to use all the economy possible, I will say, that we have learned that there will be less loss here on the U. S. Bonds, than on Bills of exchange; therefore, if the brethren and sisters are so kind, as to remember us again with their christian offerings, until our mission is established, it will be much better to send the Bonds. In such case however, the letter enclosing it must be registered.

The Lord has been very merciful to us during the past month. We have enjoyed good health, and many rich blessings, for which we would render praise to his great name. I have preached eighteen times during the month, to congregations steadily increasing in interest, as well as in numbers. Sunday evening lectures especially are crowded with attentive hearers. Many of the best citizens of this valley give their cordial influence to the Second Advent Mission, and express themselves convinced of the important and solemn truths we preach. But while the Spirit of God is at work among the dear "Vaudois" people, Satan is busy also stirring up his agents to do all in their power to injure us. I regret that the truth compels me to say that these enemies are ministers, and some prominent members of the Vaudois church. They are of late much stirred up in regard to establishing Sunday evening lectures, which were unheard of in these valleys until I commenced my labors here. They have visited, from house to house among those who are in the habit of attending our lectures, and endeavored to induce them to leave us and attend services which they will establish. But the people answer that they are satisfied with the preaching of the "American Missionary."

To this time, no one knows how to pronounce my name,—*Chakofsky*—I am called by every one "The American Missionary," do not desire a change. Last Sunday, the minister of St. Jean gave in his resignation, which was accepted; but eighteen voted in favor of retaining him in a church of five hundred members. The majority of the church wish me to preach in the "Temple," as they call their large house of worship. But I wish to do nothing to enrage unnecessarily the "Consistory;" and as we have a comfortable place for the public worship of God, on the farm of dear Bro. Oliver, I prefer to continue to labor peacefully and independently, as I have done, and I expect that God will take care of his own work, and sustain me, if I am faithful to the grace given me. I leave all in the hands of him, who in the appointed time will make manifest every man's work. 1 Cor. 3: 13.

I have prepared a new chronological chart for my people, which, Providence permitting, I intend to publish in French, and Italian as soon as possible, and will then send you a copy. It made a good impression on my congregation, when I presented them with the evidence that we are very near the end of the 6000 years of probationary time.

I have established a little station in Turin, which city seems to me to be an important field of labor. I spent two days there last week and preached once, and was listened to with much interest for three hours. Just at present, there is much excitement in regard to moving the throne to Florence, so that it is not an auspicious time for opening a series of public lectures, in such a place. Wisdom and caution are necessary. While in Turin, I made the acquaintance of an Ex-Catholic priest who has recently preached in the market place some gospel and some politics. Mr. Don Ambrosio seemed a very good man, intelligent and enthusiastic. May the Lord help him to come to the truth.

Brethren, continue to pray for this Mission, that I may be able to do much good here in the name of Jesus.

Yours in the hope of the gospel,
M. B. CZECHOWSKI.

ITALIAN MISSION.

Previous donations	$300.39
A. Curtis	.25
"Densmore Hill"	1.00
T. E. W.	1.00
Flora S. Davis	.25

THE TIME QUESTION.—NO. 7.

PTOLEMY'S CANON DEFECTIVE.

Ptolemy's canon has long been the basis of defective chronology, and chronology based upon it has produced the confusion which has existed upon the *time* question. If the starting point of any measurement is wrong, there must necessarily be a corresponding error in the termination. For instance,—if a prophetic measurement is said to begin with a specific event, which event we find in the first year of the reign of a particular king, and if Ptolemy incorrectly locates the reign of that king, as surely as we begin our measurement with Ptolemy's date, so positively we have a wrong starting point and a wrong termination to our measurement; as in 1843, etc. This inclines us to examine the matter.

What is Ptolemyls canon? To make the matter as plain to the illiterate as to the learned, we remark that Ptolemy was an Egyptian Astronomer of the second century of the Christian era, who collected a catalogue of kings who had reigned during the space of about 800 years prior to his day, specifying the number of years each king had reigned. This is called Ptolemy's canon, and has been handed down to posterity as an almost sacred record, becoming the basis of received chronology; it being taken for granted, without thorough examination, that it must be correct. Hence, by general consent, for successive centuries, this canon has been blindly received as the correct standard, and adopted as the chief corner stone of that part of chronology which affects the beginning and ending of the prophetic periods. It is obvious to all that if the canon is found defective, chronology based upon it must be incorrect; and all prophetic measurements started from an incorrect chronological stand-point must consequently ultimate in a failure. With regard to this matter we remark:

1. Ptolemy's canon contains much that is correct, according to history.

2. Upon careful examination, it is found that in several instances, where Ptolemy correctly gives the length of the reign of certain kings, that he reckons from the wrong epoch,—beginning his reckoning with the beginning of a king's reign who reigned several years contemporary with his father, as an associate, thus counting the full reign of the father and son, while they reigned jointly for years,—thus counting too much time, by counting the *same* time *twice*; whereas only that part of a king's reign which *succeeded* the reign of a predecessor and associate should be counted, to get the true measurement of time. Ptolemy in this way makes too much time from Cyrus to the Christian Era; thus those who have followed him have been unable to make Daniel's sixty-nine weeks of years, or 483 years, reach from the "commandment" under Cyrus, to the birth of Christ; while a correct computation of the reign of kings from Cyrus to Christ is precisely 483 years, as seen in our "Bible Chronology Made Plain"—thus agreeing with Gabriel's statement to Daniel, but *not* agreeing with Ptolemy. This fact alone is enough to prove the canon defective.

3. History so plainly locates special eclipses in the reign of certain kings, that by astronomical computations it has been unmistakably demonstrated that Ptolemy's canon is incorrect. To illustrate the principle of detecting this species of error by astronomy, take the following case: It is claimed that Rome's foundation was laid B. C. 753. But history plainly asserts that the foundation of Rome was laid on April 20th, and also, that there was a *total eclipse* of the sun on that day; but astronomy proves that in the year B. C. 753, on the 20th of April, there was *no* eclipse of any kind, either "*total*" or partial; consequently B. C. 753 was not the year of the foundation of Rome. By applying this principle, Ptolemy is frequently found in error,—locating the reign of this or that king, in whose reign history specifies certain remarkable eclipses, just when those eclipses did not come. (On this point read Thurman's Astronomical Chronology.)

4. That the fault is not in the historical record of eclipses, but in Ptolemy's canon, is evident from the fact that the historical, rec-

ord is in perfect harmony with true chronology (as shown by Thurman,) while it clashes with the canon. From the foregoing remarks all may see that there must be a defect in Ptolemy's canon, and therefore it cannot be received as correct in all points; consequently chronology predicated upon it must be defective. From these conclusions the following remarks are due:

1. Those who insist that the 2300 days ended in 1844, should remember that Ptolemy's defective canon was the foundation of their chronology, and consequently their conclusions are certainly incorrect.

2. Whether the "*sanctuary*" to be cleansed at the end of this measurement, is *above*, or *below*, the time for its cleansing is yet future, as all can see by the true count of time from Cyrus to Christ, as given in "Bible Chronology Made Plain."

3. Those who have been trying to harmonize the prophetic periods with some new starting point connected with this exploded canon, should desist from this species of speculation, and search for the truth in a new channel.

4. While clinging to Ptolemy's canon it is useless to think of finding a harmonious end of the "*seven times*" and other prophetic measurements reaching to the same event. The "seven times" of Israel's dispersion cannot be commenced later than the scattering of the ten tribes, which event the canon crowds so far into the past, that it requires the termination of this measurement long years ago, with nothing to mark its termination. So much for those who have feared to deviate from Ptolemy's canon, and are consequently walking in prophetic darkness W. SHELDON.

—*Voice of the West.*

For the World's Crisis.

FIRE AND BRIMSTONE.

LUKE 17: 29, 30.—"But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

These verses are presented for the consideration of those who affirm that the future punishment of the wicked will be "the agony of a guilty conscience." If such persons can prove that God rained a shower of guilty consciences upon the cities of the plain, then their favorite theory will be sustained. But, if they believe that the Lord rained *literal* fire and brimstone upon them, "and destroyed them all," then their theory falls to the ground; for Christ says, "Even THUS shall it be, in the day when the Son of man is revealed."

TESTIMONY OF PAUL. 2 Thess. 1: 6–10. "Is it a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, REST, with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in *flaming fire* taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with EVERLASTING DESTRUCTION, from the presence (*at the appearing*) of the Lord, etc."

Philadelphia. F. H. BURBANK.

For the World's Crisis.

INFORMATION WANTED.

Any one who who can give me information respecting the present whereabouts of Mr. Lewis H. Sterlin, will confer a great favor by writing a line to me at Hopkinton, St. Lawrence Co., N. Y. Said Sterlin married a sister of mine for his first wife, whom he buried in Weybridge, Vt., where he resided about fifteen years ago. He married again, and soon after removed to Canada, and has not been heard from since by any of the relatives of his first wife. Any one in Canada, or elsewhere, who can give any information respecting where he now is, or where any of his first wife's children are, will confer a great favor by writing as requested above. ALMON HALL.

THURMAN'S CHRONOLOGY.

We suppose those who have not read Bro. Thurman's Chronology would like to know what those think of it who have read it carefully. Bro. and Sr. Mathewson, Castleton, Vt., writes:—"We are examing Thurman's Chronology. It looks straight and conclusive—blessed be God. 'The King is coming soon.'"

Bro. Walter Nichols, No. Searsport, Me., writes:—"I have read Thurman. It appears plain and easy, although he uses up some of our old positions."

We sent one of Bro. Thurman's Chronologies, by Bro. Hudson, to Wm. A. Hall, at the U. S. Naval Observatory, at Washington, for the purpose of having him calculate the eclipses and test the astronomical observations of Bro. S. Mr. Hall writes that he has not the time and means at hand to comply with our request. In speaking of the work of Bro. T. he says:—"From a glance at the book, it appears that he has given a great deal of labor to the work."

RELIGION IN THE UNITED STATES.

It is worthy of remark that those christians who look for the promised Millennium before the coming of Christ to effect it, base their hopes, with great uniformity, upon what has been achieved in this direction by this country, and upon what it is destined to achieve. Such are fond of speaking of this as a "christian country," and of its "christian civilization." We beg to suggest a few thoughts for their consideration.

1. The number of professing christians of all evangelical denominations, in this country, is proportionately less now than a few years ago. Said a worthy minister, not long since, to the writer: "This country is relapsing into heathenism." The remark was made after a careful comparison of the census tables of 1860 with those of the previous decade. It was discovered that the number of evangelical christians is relatively diminishing. The increase of the church is considerably behind that of the population.

Does this look like the gradual subjugation of even this country to Christ? And where else is the record more favorable, or the promise more hopeful?

2. It cannot be maintained that the standard of piety is higher now than formerly. On the other hand, since the war began, there is mournful evidence of desolation and decay. And proofs are being sadly multiplied of a diminution of respect among high and low for the church, and those that minister at her altars.

3. The view in question, lamentably and inexcusably, overlooks the true relation between Christ and the world. "He that is not for me is against me," is the standard by which all that professes to belong to Christ must be tried. And is this nation "for Christ," either in its councils, its policy, its principles of action, or its avowed aims?

What would be thought, for example, of a member of Congress bringing his Bible into the hall of Representatives, and insisting upon discussing every proposed measure in the light of God's word? How unworthy and absurd to call that a christian state in which the vast majority do not even confess the name of Christ, much less practise his commands,—in which the name and authority of the Lord Jesus is not recognized in the fundamental law; where an appeal to the word of God in the national councils would be regarded as out of place; where Judaism and Mahomedanism and Spiritualism are tolerated equally with the religion of Christ.—*Prophetic Times.*

Correspondence.

From Sr. C. Daggett.

DEAR BROTHERS AND SISTERS:—We are living in a very solemn time. We stand upon the verge of the "time of trouble, such as never was since there was a nation." All things tend to that grand convulsion, the great day of God Almighty. Evil is going forth from nation to nation, and the whirlwind of God's fury is rising up from the earth. The voice of God has been heard proclaiming war, and the mighty men are all awake for it, and are fast closing up their work of slaughter. The wicked are being given to the sword. Our time demands earnestness, activity, and zeal, while the war of the great day rolls in upon mankind. What manner of persons ought we to be? Shall we cling to our idols, while the true God is so soon to come? Shall we heap up treasures to perish in the day of wrath? Shall we seek our happiness in this poor world, and yield to all our earthly desires, and live in condemnation and darkness, in a state of mind and condition that we are not fit for the world or heaven?—like salt that has lost its savor? Or, will we try by the help of God, to be wise and take heed unto ourselves, "put on the whole armor of God, that" we "may be able to stand" in this "evil day," "praying always with all prayer and supplication for all saints," "proving what is acceptable unto the Lord;" "that the God of our Lord Jesus Christ . . . may give unto" us "the Spirit of wisdom and revelation in the knowledge of him;" that—"the eyes of our understanding may be enlightened, that" we "may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward who believe," "and to know the love of Christ, which passeth knowledge, that" we "might be filled with all the fulness of God;" so that we "can comprehend with all saints, what is the breadth and length and depth, and height" of "perfect love;" and have Christ dwell in us and his word abide in us, so we can ask what we will, and can have it, because, it will be according to his will.

O yes, dear brethren and sisters, it is high time we were all awake, and walking in the light, for God's people are the light of the world; and if they are in darkness, they cannot be of any use to themselves, or any one else. O let us see to it, that we are in the right place, where we can see and know the time in which we are living. Remember the Jews were lost because they did not know "the time of their visitation." O let us be wise, and escape for our life. Your sister,

CATHARINE DAGGETT.

Brewer, Maine.

From Bro. F. Treat.

BRO. GRANT:—It has been about one year since I was brought to the knowledge of the truth as it is in Jesus, and I can say that I have no desire to go back to the world, but on the contrary, I love the way, and the service of my blessed Master better and better. I find it is a cross-bearing way to be sure; but the Master has said except ye bear the cross ye "cannot be my disciple." Now as I wish to be a disciple of Jesus, I must be willing to bear reproach for him; and indeed I have some to bear, and I find that the most of the reproach comes from professed christians; for when I try to let my light shine, I meet a great deal of opposition from the popular members. I have been held up to public ridicule. Bless the Lord for the truth. I thank the Lord that I am so far out on his word, as to be clear from those who have turned away their ears from the truth, and are turned unto fables. May the Lord have mercy on them, and open their eyes to the truth. How good the Lord has been to me, in giving me a disposition to be good and serve him. I am determined to press on, and be faithful to the end, that I may receive a crown of life which fadeth not away.

"I feel that we are coming into "perilous times." We can see around us all the characteristics of "the last days." It seems to me that God's people will have their faith sorely tried before the Master comes. O I want to be crucified to the world, and entirely consecrated to the service of God. I want to be entirely clear from all the entanglements of the world.

Dear brethren and sisters, let us be faithful. Let us gird on the whole armor, and fight valiantly for king Jesus on the new earth. "Beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know your labor is not in vain in the Lord." Your unworthy brother in Christ, EZRA F. TREAT.

Searsport, Me.

From Bro. N. F. Nason.

"Your heavenly Father knoweth that ye have need of all these things."

BRO. GRANT:—The above scripture, and a three dollar bill, was all that was in a letter that I received from an unknown friend through the P. O., and I wish to acknowledge the receipt. Yes, dear friend, my Father knows that a poor old preacher has need of something to live on, and it requires money to get it. He will soon say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"; "enter in to the joy of thy Lord." Amen.

My unknown friend, the money will do me good; and you have my sincere thanks. God preserve you and I blameless, and save us in his kingdom, is my prayer. N. F NASON.

Palmyra, Me.

☞ Never go back—never. What you attempt to do, do with your strength. Determination is omnipotent. If the prospect be somewhat darkened, put the fire of resolution to your soul, and kindle a flame that nothing but death can extinguish.

Obituaries.

E. WETHERELL.

Died in North Bennington, Vt., Dec. 18th, Sr. E. Wetherell, aged forty-four years.

Our sister was converted under the labors of Bro. Wm. I. Blanchard, last spring, and since that time has been noted for her consistent walk with the church. She is greatly missed from our number, and also from the neighborhood in which she lived. She has left two children and a large circle of friends to mourn her loss; but they sorrow not as those without hope.

"How long shall death the tyrant reign,
And triumph o'er the just?"

Sermon by Wm. I. BLANCHARD, who spoke words of comfort from 1 Thess. 14. Also J. K. Bellows was with us, and spoke words of comfort to the mourning friends.

Sleep on, dear mother, sleep,
While we are left alone to weep;
Jesus is near to keep,
Until we meet no more to weep.

S. W. WORTHINGTON.

L. V. HOUGHTALING.

Died in Shelburne Falls, Mass., Aug. 18th, 1864, Lulie Veloria, only child of William P. and Lucy L. Houghtaling, aged two years, two months, and twenty-five days.

The light has gone out from our happy home,
All joy from our hearts is now fled;
We hear her footsteps no more in the room,
For sweet little Lulie is dead.

The light summer winds that late kissed her brow,
And played 'mid her soft rosy hair;
Sadly mourn over her resting place now,
And wail 'mong the wild flowers there.

Like bright beams of sunlight she tarried awhile;
Like flowers that bloom to decay;
She gladdened our home with her heavenly smile,
And gently then faded away.

L. L. H.

RUTH M. FIELDS.

Died of consumption, in Brewer, Me., Dec. 12th, 1864, Sr. Ruth M. Fields, wife of George Fields, and daughter W. M. T. and D. S. Hansford, aged twenty-three years and six months.

She was kind, lovely, and affectionate, beloved by all that knew her. While visiting her during the last six weeks of her life, I found her happy and cheerful, rejoicing in her Savior, confiding and leaning upon his breast, where she found quiet rest amidst her sufferings, which were great. While there we could praise the Lord for dying grace.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Sermon by Elder J. N. Loughborough.

CATHERINE DAGGETT.

E. J. and L. FAIRBROTHER.

Died in China, Me., Oct. 10th, 1864, of diphtheria, E. J. Fairbrother, aged sixteen years and seven months; also Lafayette, Oct. 25th, aged ten months, Sons of William and Mary Fairbrother.

Thus death takes from our embrace our loved ones, but earth's night of mourning is almost over. Jesus will soon come and bring the family of the redeemed to a land where disease and death shall never come. May the mourning friends be prepared to meet that day of everlasting joy to the church. Funerals by the writer.

JOHN R. HALL.

JULIETTE A. WALDRON.

Died at Frankfort Mills, Maine, Dec. 14th, '64, Juliette A. Waldron, only child of James and Julia A. Waldron, aged four years, four months and fourteen days.

She was a bright, active little girl, the object of her parents fondest affections, and a favorite among the children. This dear one "shall come again from the land of the enemy." The day is just at hand, when the dead will arise, and the parents shall see that same loved form, clad with immortal beauty, and those same eyes beaming in loving brightness. May the God of all consolation sustain them in this hour of grief. Words of comfort were spoken on the occasion from Jer. 31: 15–17.

God hath spoken, thy child shall come
From the enemy's land, from the silent tomb;
We shall see her again on the other shore,
Where death and weeping can come no more.

F. A. BAKER.

MRS. WHITAKER.

Mrs. Asa Whitaker fell asleep in death, Saturday, Dec. 17th, 1864, aged thirty-nine years.

Words of comfort were spoken to the afflicted friends by J. Wilmoth.

Newfane, Vt.

Married.

In Hartford, Dec. 8th, 1861, by Eld. E. M. Haggett, BRO. JOSEPH TABIN, of Livermore, and MRS. ABIGAIL PARSONS of Hartford.

In Holden, Mass., Dec. 25th, by Eld. H. K. Flagg, Bro. DANIEL A. ELLINWOOD and Sr. ELMIRA TWITCHELL, both of Athol, Mass.

At Rocky Brook, R. I., Nov. 13th, 1864, by Elder I. M. Church, Mr. RUFUS L. ELWELL, of Bridgeport, Ct., and Miss MARY ANN ECCLESTONE, of Rocky Brook, R. I.

Summary of News.

FOREIGN.

Liverpool, Dec. 17th, Queenstown 18th.

The news is unimportant.

Another Ministerial crisis has occurred in Spain.

At a large open air meeting of operatives at Manchester, resolutions were adopted strongly opposing recognition of the slaveholding confederacy.

Parliament meets on the first of February.

The Italian capital will be transferred next May.

The breach between the Papal government and the Prussian minister at Rome was widening.

DOMESTIC.

New York, Dec. 28. The Savannah *Republican* of the 21st says: By the fortunes of war we to-day pass under the authority of the Federal military authorities. The evacuation has left the city gates open and Sherman with his army, will no doubt to-day take possession. We desire to counsel obedience and all proper respect on the part of our citizens and to express belief that our property and persons will be respected by our military ruler.

The fear that Gen. Sherman will repeat the Atlanta expulsion order we think is without foundation. Then he could not supply food for both his army and the citizens. In our case food can abundantly be supplied for the army and citizens. It behooves all to keep within their houses until Gen. Sherman can organize a Provost system. Let our conduct be such as to win the admiration of a magnanimous foe and give no ground for complaint or harsh treatment on the part of him who will for an indefinite period hold possession of our city.

New York, Dec. 28. The *Times'* Washington dispatch says the general impression in Mexico is that Maximillian's rule cannot stand more than six months. He has got aside the church party, which was the means of his entering Mexico. His principal trouble is want of money and credit.

New York, Dec. 28. The *World's* Washington dispatch says the Richmond *Whig* of the 26th states that Stoneman's command had captured Saltville, South-western Virginia. The valuable salt works which supply nearly the whole Confederacy were situated there, and they have been defended with great persistency by the rebels ever since the commencement of the war.

Nashville, Tenn., Dec. 30. Major Gen. Stoneman, who arrived in this city last night from his great raid in East Tennessee and southwest Virginia, furnishes the following account of the expedition:—

The loss to the rebels by the raid is immense. All the railroad bridges from New river to the Tennesse line were destroyed. Thirteen railroad trains, with locomotives, and several trains and extra cars without engines were captured and destroyed. Depots of supplies in southwestern Virginia, depots, foundries, mills, factories, storehouses, wagon and ambulance trains and turnpike bridges were destroyed. In addition, we captured 2500 rounds of artillery ammunition, 20,000 packsaddles, a large amount of harness and a great quantity of small arms, 2000 horses and 1000 mules. Among the captures are two rebel editors and four secession printing presses. The latter were sent to Parson Brownlow as a Christmas gift. The greatest loss to the rebels was the destruction of the salt and lead works, both of which were rendered useless.

Our losses were very small, not exceeding 2000 (?200) killed, wounded and missing. We captured 24 officers, and 845 men.

East Tennessee is now free from any body of rebels. Gen. Stoneham had possession of the rebel telegraph line and held it for eighteen hours, during which time he discovered all their plans and movements.

Washington, Jan. 1. Rebel deserters recently reported that the authorities at Richmond were discussing and maturing a movement which would astonish the world. This effect would doubtless be produced if the following from the Alexandria (Va.) *Journal* is worthy of credit in connection with this subject, viz., "We learn from persons who seem to have been informed in regard to the secrets of the secession leaders, that a plan is seriously discussed by the rebel authorities for the sudden massing of all their available forces in Virginia, in the event of their affairs becoming desperate, and marching into the Northern States, with the determination to conquer or die in the attempt."

New York, Dec. 29. The Colorado *Journal* contains an account of a great fight with the Cheyennie Indians on the Plains, Nov. 29.

The Indians numbered 1000. The chiefs Black Kettle, White Antelope and Little Robe were killed, together with some 500 other Indians. Our loss was 9 killed, and 38 wounded.

Our troops were commanded by Col. Cherrington, and they marched 300 miles in ten days, 100 of which was through snow two feet deep.

THE RECAPTURED RAIDERS IN MONTREAL.—The examination of Lieut. Young, and his recaptured associates in murder and robbery, according to a special dispatch from Montreal to the St. Albans *Messenger*, commenced before Judge Monk, on the 27th. The United States, the Crown and raiders were fully represented by counsel, the same as in the previous trial. The Court-room was crowded at an early hour; there were present the Mayor, many leading citizens, and lady rebel sympathizers of Montreal. George N. Sanders was also present. The prisoners are not so jubilant as heretofore. The trial will proceed with more dispatch than previously. Judge Coursol kept his private room.—*Boston Journal.*

ITEMS.

☞ Two thousand six hundred and eighty-seven miles of railway are completed in India, and as many more are authorized by government. Almost all the roads now in course of construction either are, or before they are completed will be, connected with the cotton fields of that country.

☞ The suppression of the rebellion in China is not altogether favorable, so far as concerns the propagation of evangelical truth. From testimony lately received, it appears that the people are returning with new zeal to their own idolatry, which had received such heavy blows at the hands of the insurgents. Idolatrous temples are being rebuilt, and idol services resumed.

☞ The Fenian panic continues in Canada, many towns being in constant alarm, while rumors of assassinations, conspiracies, ect. are rife. Churches are used for drill-rooms, and in some places the inhabitants are gathered for safety under a single roof, strongly guarded.

☞ In Paris alone, there are at this moment, no less than sixty thousand men who have no other religion or creed than that of Spiritualism. There the belief is as thoroughly organized a system as any sect of the christian religion.

☞ It is stated, as a new discovery, that wonderful effects may be obtained by watering fruit trees and vegetables with a solution of sulphate of iron. Under this system beans will grow to nearly double the size, and will acquire a much more savory taste. The pear seems to be particularly well adapted to this treatment. Old nails thrown into water and left to rust there, will impart to it all the necessary qualities forcing vegetation as described.

☞ The contributions to the Peter Pence Fund at Rome produce less and less. At the commencement the produce was about 4000 Roman crowns a month; it afterward fell to 2000, and goes on decreasing. November only gave 700, including offerings from Tuscany.

☞ There are now in the world about 7,000,000 Jews. About half that number are in Europe. Russia alone comprises 1,200,000. It is remarkable that in England, France and Belgium, where the Jewish race is completely emancipated, the number is diminishing, while it is increasing elsewhere.

☞ There are upwards of thirty generals in the United States army who profess the Roman Catholic faith, among whom are Generals Meade, Rosecrans, Sickles, Sheridan and Keyes.

The Emperor of China, instead of paying the doctor as we do when we are unwell, the instant that he is taken ill stops the pay of his physicians, and does not renew it until he is quite well again.

☞ The Great Exhibition building of 1862, in Hyde Park, London, is in process of demolition. Charges of powder, fired by an electric machine, are used to destroy it.

☞ Official reports from France state that the wheat crop has been a total failure this year.

☞ In England they manufacture eighty miles of Atlantic telegraph cable every week.

☞ Egypt will raise about $100,000,000 worth of cotton this year.

☞ The colliers' strike in Straffordshire, Eng. is assuming a grave character. A number are dead.

☞ Mr. Haviland, an English surgeon, states that death most frequently occurs with sick persons between the hours of eight and twelve in the morning.

☞ Since the year 1852 no less than £9,000,000 sterling have been spent on the enlargement and decoration of Paris.

☞ Some few days since a suit was terminated in Hungary, which had engaged the courts in that country for one hundred and eighty years.

☞ A man named Niles lately walked, in London, four miles in twenty minutes and one second—a feat unprecedented in all previous walking matches.

☞ Much sensation is caused in San Francisco by the opening of Pagan temples in that city by the Chinese for the worship of their gods.

☞ The number of physicians in the United States is 22,543; of lawyers, 37,193; of clergymen, 33,629.

☞ A St. Louis paper says there are not less than 200,000 persons in Missouri who are little better than paupers.

Notices.

Discussion.

The following Question is to be discussed between John Stevenson, of Toronto, C. W., and William C. Thurman, of Buchanan, Mich:—

IS PTOLOMY'S CANON CORRECT?

Mr. Stevenson affirms; Mr. Thurman denies.

The discussion is to be held in Kast's Hall, 104 Hanover Street, Boston, on Tuesday, Jan. 24th, 1865, and the following days. Sessions to be held from 10 o'clock, A. M., to 12 M., and from 2 to 4 o'clock P. M., and the time spent in half hour speeches, or otherwise, as the speakers may mutually agree. The evenings to be occupied in discussion, or in other services, as may seem best.

Elder Joshua V. Himes is to be the Chairman. The speeches are to be faithfully reported by a competent phonographer, subject to revision before being put to press. Additions or other alterations to be made by either party only with the consent of the other. Dates may be supplied in the published report which were not mentioned in the debate.

The discussion to be published, if practicable, with a lithographic or other copy of a section of Mr. Stevenson's Chronological Chart, embracing the points in dispute, to be furnished by Bro. S. And if Mr. Thurman shall desire a similar illustration of his argument, he is to have the like privilege.

J. V. HIMES, } Committee
MILES GRANT, } of
C. F. HUDSON, } Arrangements.

AN IMPORTANT DISCUSSION.

The arrangements for the above discussion are such as to promise a rare treat to the students of history and chronology. The brethren who are to discuss are masters of the position they occupy and will not fail to bring out the strength of the argument on either side. There is no subject that involves more interest to the church at the present time, than a knowledge of the times and seasons now closing. It is acknowledged by all that we stand on the threshold of the new world. Let us all awake out of sleep.—ED.

A Discussion.

A discussion of the following questions will commence at Morse's Mills, Corinna, Me., Feb. 14th, at one o'clock, and continue several days.

1. *Resolved,* That the Bible teaches that man has a spiritual, thinking soul, that will exist between death and the resurrection.

Affirmative, E. B. FLETCHER.
Negative, N. F. NASON.

2. *Resolved,* That the Bible teaches that after the resurrection God will destroy the wicked in the sense of making them as though they had not been.

Affirmative, N. F. NASON.
Negative, E. B. FLETCHER.

If the weather is stormy, the discussion will be adjourned one week.

Meetings in Dansville, N. Y.

Elder Edwin Burnham will commence laboring with the church of God in Dansville, N. Y., on the second Sunday in January, 1865, if the Lord will, to continue for a length of time, according to the will of God. The object of the meetings will be to convict sinners of the truth that they may be converted, whether in the professed church or out of it. Brethren from abroad are cordially invited to visit us during these meetings, who will make it their sole purpose in visiting us to help on in this work. We believe in prayer; therefore, brethren, pray for us. F. BURR.

Easterly Maine Conference.

Our Easterly Maine Conference appointed at Frankfort Mills, will commence Thursday evening, January 12th, 1865, at six o'clock. I am requested to say that there are warm hearts and comfortable homes for all that will come to worship with us. Strangers may call on Wm. York, J. Woodman, J. Rogers, Rufus West, and F. A. Baker. Dear brethren, keep in mind the resolve of the North Searsport conference of last August,—and come to the meeting purposely to worship the Lord of hosts.

M. YOUNG, Clerk.

Conference.

The brethren at Bryant's Pond, Woodstock, Me., have arranged to hold a conference in the Universalist Chapel, commencing on the evening of Jan. 12th, and continue over Sunday. A cordial invitation is extended to all. Eld. W. H. Mitchell and the writer have engaged to be there to preach the word. J. A. LIBBY.

Quarterly Meeting.

The first quarterly meeting of the Iowa Christian Conference will be held on the 13th of Jan., at Floyed, Floyed Co., Iowa.

PETER S. W. DEYO, Clerk.

Notice.

Eld. J. V. Himes will begin a protracted meeting at Sandy Hill, N. Y., with my congregation, January 5th, 1865, and continuing about two weeks.

O. R. FASSETT.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELCOME & Co., Yarmouth, Me.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell, Mass., Saturday evening .... Jan. 7th
and the following Lord's day. MILES GRANT.

Canterbury, N. H., (Cong. meeting-house) .... Jan. 8th
Warner, (Waterloo) .... Jan. 15th
Newport, N. H., (Northville) .... Jan. 22d
Hartland, Vt., (Dinsmore Hill) .... Jan. 29th
J. COUCH.

Springfield .... Sunday, Jan. 8th
Scitico .... Sunday, Jan. 15th
West Stafford .... Sunday, Jan. 22d
A. M. HIGGINS.

South Ashburnham, Mass., P. M. and evening, Jan. 8th
S. S. BREWER.

Springfield, Mass., (Barne's Hall) .... Jan. 22d
A. ROSS.

Augusta, Me .... Jan. 7th and 8th
Brunswick .... Jan. 14th, and over Sunday.
N. F. NASON.

Holliston, Mass., (Town Hall) .... Sunday, Jan. 8th
J. N. SHERMAN.

Nottingham .... Sunday, Jan. 8th
Lee, N. H., (Union meeting-house) .... Sunday, Jan. 15th
S. S. MOONEY.

Springfield, (Barne's Block) .... Sunday, Jan. 8th
Hawley, (where Bro. Thayer may appoint) .... Jan. 15th
B. SPAULDING.

North Bennington, Vt. .... Jan. 21st
and over Sunday.
South Shaftsbury, Vt. .... Jan. 28th
and over Sunday. WM. BLANCHARD.

Plainville, Ct. .... Sunday, Jan. 15th
O. D. WOODRUFF.

Scitico, Ct. .... Sunday, Jan. 15th
R. E. LADD.

Hitchcockville, Conn. .... Sunday, Jan. 8th
B. HITCHCOCK.

Portland, Me .... Jan. 15th
Hollis .... evenings, Jan. 17th and 18th
Biddeford .... Sunday, Jan. 22d
Kennebunk Depot .... Jan. 25th and 26th
Kennebunkport .... Sunday, Jan. 29th
Portsmouth, N. H. .... Sunday, Feb. 5th

If these appointments conflict with others, the brethren will please inform me at Yarmouth, Me.

C. H. LEVERTON.

Bristol, Ontario Co., N. Y., Jan. 22d, and each evening through the week until Sunday, Jan. 29th.
Honeoye .... Sunday evening, Jan. 29th
Jackson, Tiago Co., Pa., Feb. 1st, and over Sunday following, (as Bro. D. R. Moore and Dickenson may appoint.

After this, I may visit Chatham Valley, South Creek, and other places, as I have been requested.

C. F. SWEET.

Piermont (Clay meeting-house) .... Jan. 8th
L. C. GLAZIER.

Meredith, N. H., (Pottle meeting-house,) Sundays, Jan. 8th and 15th.
Worcester, Mass. .... Sundays, Jan. 22d and 29th
A. SIMPSON.

North Canton, Ct. .... Sunday, Jan. 8th
S. WOODRUFF.

Lynn, Mass .... Sunday, Jan. 8th
Lawrence .... Tuesday evening, Jan. 10th
Haverhill .... Wednesday, Jan. 11th
Exeter, N. H .... Thursday, Jan. 12th
Portsmouth, N. H .... Sunday, Jan. 15th
Eliot, Me. .... Tuesday evening, Jan. 17th
Biddeford, Me. .... Wednesday evening, Jan. 18th
Yarmouth, Me. .... Thursday, Jan. 19th
Mechanic Falls, (or where Bro. J. A. Libby may appoint) .... Friday, Jan. 20th

The week after as the door opens. I shall look for letters at each place. HIRAM MUNGER.

At Bro. Simon Veasey's, Saturday evening, Jan. 7th
Meredith Village .... Sunday, Jan. 8th
Holderness, (where Bro. J. Sinclair may appoint), Monday evening Jan. 9th.
Holderness, (in Burleigh neighborhood, at the Brick school-house), Tuesday and Wednesday evenings, Jan. 10th and 11th.
Thornton, (where Bro. Eastman Smith may appoint), Thursday and Friday evenings, Jan. 12th and 13th.
Woodstock, Saturday evening, and Sunday, Jan. 14th and 15th.
Canaan, Vt. .... Wednesday evening, Jan. 18th
Pittsburg, N. H., (where Bro. Jonathan Chase may appoint), Friday and Saturday evenings, and over Sunday, Jan. 20th, 21st, and 22d.
Hereford, C. E., Monday and Tuesday evenings, Jan. 23d and 24th.
Barford, Thursday and Friday evenings, Jan. 26th and 27th.
Compton, (Harvey school-house) .... Sunday, Jan. 29th
J. G. SMITH.
J. PINKHAM.

Westfield Farms .... evening, Jan. 7th
Montgomery .... Sunday, Jan. 8th
Hoosick, N. Y. .... Thursday evening, Jan. 12th
and onward.

North Bennington, Vt., and Poultney will be remembered in this tour, the Lord will. H. PRATT.

Bradford, N. H., (Pond meeting-house), Sunday, Jan. 8th.
JOSEPH W. WHITE.

Bridgewater, Vt., (where Bro. Hubbard may appoint,) Jan. 15th.
N. HARTSHORN.

South Adams, Mass. .... Jan. 8th
RUFUS STARKS.

Pomfret, Vt. .... Sunday, Jan. 8th
WM. W. SUTHERLAND.

Louden Ridge .... Sunday, Jan. 8th
Pittsfield, (where Bro. Mooney may appoint), Tuesday and Wednesday evenings .... Jan. 10th and 11th
Barnstead, (Reed school-house), Thursday evening, Jan. 12th.
Clark Meeting-house .... Jan. 15th
T. W. PIPER.

Lovely Street, (School-house) .... Sunday, Jan. 8th
H. ROCKWELL.

Fairfield, Huron Co. .... Jan. 5th to 10th
Litchfield, Medina Co. .... Jan. 10th to 15th
Bucyrus, Crawford Co. .... Jan. 17th to 22d
Nevada, Wyandot Co. .... Jan. 24th to 29th
Regular appointments filled as usual.
G. W. STETSON.

Business.

TO CORRESPONDENTS.

Bro. C. P. Dow—We should be pleased to visit Stanbridge, as proposed, and hold a series of meetings, but cannot now say when. Ask the Lord to direct as shall seem good in his sight.

T. B. Tamblyn—They cannot be had immediately. Will send you fifteen more as soon as they are printed.

R D Butler—It will cost $1.46.

W. H. Hacking—Would recommend "Geognosy," by D. N. Lord, Editor of Theol. Jour., New York. The price, by mail, we think will not be over $1.40;—perhaps less. Can get it for you.

A Annis—Have paid to No. 489, Feb. 14th.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 483. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance.* If the No. paid to, is *less* than the present No., the difference shows how many weeks you owe.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness since No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact, deduct four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

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BY EXPRESS.—T F Tewksbury, J W White.

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F S Bradford, M B Czechowski, C Daggett, N F Nason, C P Dow, O. K., T. F. T., C B Turner, E F Treat, E Cecill, M Batchelor.

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For the World's Crisis.

WHAT IS THIS WORLD?

BY J. CHAPMAN.

What is this world, we oft inquire,
  A question asked in every age,
Expressive of the soul's desire,
  A theme of thought for saint or sage.

This world, alas! is Eden blighted,
  Now anguish reigns where pleasure dwelt;
Earth's brightest flowers all are faded,
  Through nature wide the curse is felt.

This world, so brief is man's beginning,
  Where mortals make their future doom;
To ruin led in ways of sinning,
  While all are rushing to the tomb.

This world in love to us was given,
  Perverted oft from lawful use;
This finite good, this boon of heaven,
  A curse becomes by its abuse.

This world is but a phantom fleeting,
  A bark upon the restless tide,
Where careless throngs are swiftly passing,
  Like vapors on the mountain side.

This world is all a splendid bubble,
  Still floating down the stream of time;
Its vast domain a scene of trouble,
  Its records stained with every crime.

This world is one great field of slaughter,
  Where brothers take each other's life,
Where many live by other's torture,
  A world of cruelty and strife.

This world we find our place of trial,
  Where all may win a world of bliss;
In wisdom's path of self-denial,
  That world is gained by conquering this.

This world of sin, of death and sadness,
  This world accursed, with tears bedewed,
Where satan rules with subtle madness,
  In God's own time shall be renewed.

This world shall be Messiah's conquest,
  And glory crown fair Zion's hill;
The promised place of Israel's rest,
  Then peace and joy the world shall fill.

Praise Father, Son, and Holy Spirit,
  Messiah's reign is hast'ning fast,
The purchase of his gracious merit,
  His kingdom shall forever last.

For the World's Crisis.

A LETTER FOR YOU.

MY DEAR FRIEND:—I have been thinking of writing to you for some time; and as I now have an opportunity, I thankfully improve it. Permit me to thank you kindly for all your kindness to me,—and in behalf of all who have received favors of you, I also thank you. And remember, all you have done,—even to one of the least of the little flock, you have done to the CHIEF SHEPHERD himself, and he will abundantly reward you.

I have an object in view in writing to you at this time; and I boldly, and confidently, though with deep reverence, implore help from GOD that I may not fail in that object. The subject of my letter is, the ONE altogether lovely, the chiefest among ten thousand. Do you know him? O, pray earnestly that you may know more of him. Do you love him? Pray that you may love him a thousand-fold more. You have heard of the wonderful love of David and Jonathan. Please look at 1 Samuel 18: 1, and 2 Sam. 1: 26, and you will have a view of such friendship as is seldom found. What language could be stronger to express love! "The soul of Jonathan was knit with the soul of David, and he loved him as his own soul." And after the death of Jonathan, David says, "thy love to me was wonderful, passing the love of women." What had David done for Jonathan, in comparison with what JESUS has done for you? It is said that David was of a beautiful countenance, and lovely to look upon; but JESUS is the ONE altogether lovely. David had faults; but the FRIEND of whom I write has no faults. O, think of HIM! O may the HOLY SPIRIT reveal his beauty and loveliness to us, as it is not revealed to the world.

My dear friend, do you say, "O that it were with me as in months past, when the candle of the LORD shined upon my head?" Have you laid in the cold and cruel grave your dearest earthly idol,—and is your grief too deep for words to express? Ah! the grave has also closed over *my* darling; my first-born son, on whom I trusted to lean as upon a staff in my declining years; and my heart bleeds afresh, and tears dim my eyes while I write. The dear boy is gone! O, the pangs of separation! Then I had one dear child left, a little girl, lovely and beautiful, and she was then my only child. I felt that I *could not* give her up. I felt that if she was taken away, I, too, should sink with sorrow into the grave. And, thanks be to GOD, she was spared. For nearly two years after my son died, she grew in loveliness and beauty; and as I think of her now, with her sparkling eyes, her rosy cheeks, and all her winning ways, O how beautiful! It seems like a vision of the night, which is gone in the morning. She was struck down suddenly, without warning, in the full glow of health and beauty. Now I must pause. There is a sanctuary of sorrow over which the veil must be drawn. It cannot be told,—it can only be felt. You too, my friend, have had sorrows, and I only tell you of mine, to show you how deeply I sympathize in all your trials.

But JESUS is infinitely nearer to you than any other ever can be. He can more fully understand all the peculiar trials, all the unspeakable sorrows of your heart. Again, permit me to ask you, while your heart is warm with emotion, do you love JESUS? His love to you is wonderful; he left the glory of heaven above, and came down to taste of all your sorrows, all your cares—and to bear what no other being could do—your *sins!* It may be, my friend, that you have grown cold in your love; it may be that you have wandered away from the fold of the GOOD SHEPHERD, and you feel that your feet are stumbling upon the dark mountains, and in agony you cry, "O, that I knew where I might find HIM; I would come even to his seat." If this is your case, I write to you to call you back; and as the prodigal son was welcomed to his father's house and his father's heart, so shall you be welcomed to the heart of your heavenly Father, your best and greatest FRIEND.

I must speak once more of the loveliness of CHRIST. Not in the words of man's wisdom, but in the words of the HOLY GHOST. He is the true vine; and do you feel that you are one of the branches? He is the life and the light; the only source of life and light and joy. Is his glory revealed to you? Have you that light, and life that comes only through faith in HIM? I trust you once had a glimpse of his glory, when you gave your heart to him, and promised solemnly to live with a single eye to the glory of GOD. Now he is the same yesterday, to-day, and forever. His goodness and loveliness, beauty and glory are infinitely greater than all you ever conceived. And HE will soon come to call all his friends to leave this world of sin and snares, and pit-falls and death; and we who are alive will be caught up to be with the LORD. Do you rejoice at the thought of seeing the KING in his beauty? How has your heart leaped for joy to see the face of some dear friend, though that friend had done infinitely less for you than the FRIEND of whom I write. I tell you plainly, JESUS is coming! Do you believe it? Do you say "he will not come in my time?" Then your time must be very short indeed. Very plainly were all the signs foretold, and very clearly and fully have they been fulfilled. "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." Now they have not only *begun* to come to pass, but the sun has been darkened, the stars have fallen, and all the signs which precede his coming have been fulfilled. Yes, your best and truest FRIEND is coming "in your day."

My dear friend, search the Scriptures daily, and see if these things be so. Do not be afraid of what the world will say of you,—*come out* and be ready to meet the LORD.

J. H. C.

West Sutton, Ms., Jan 1st, 1865.

For the World's Crisis.

PURE RELIGION.

"Pure religion, and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—JAS. 1: 27.

Says Dr. Clarke, "Works of *charity* and *mercy* are the proper fruits of religion. . . . True religion does not merely *give* something for the *relief* of the distressed, but it *visits them*; it takes the *oversight of them*; it takes them under its care; . . . it goes to their houses, and speaks to their hearts. It relieves their wants, sympathizes with them in their distresses, instructs in divine things, and recommends them to God. This is the religion of Christ. The religion that does not prove itself by works of charity and mercy, is not of God. Reader, what religion hast thou? Has thine ever led thee to cellars, garrets, cottages, and houses, to find out the distressed?"

This godly man practised what he taught. In him the poor found a friend. He taught his children to deny themselves, and to divide their morsel with the still more suffering poor around them. How little of this religion do we see at the present day. How little self-denial for the cause of God, and the wants of his children. We gather around our well-filled tables, sit in our comfortable homes, with all our needs supplied, and often neglect to search out the suffering Chloe's and Lydia's, and hundreds of others, who need as good food and warm clothing as ourselves; but who from the hand of affliction are placed in a condition where they can only "gather little.". Let us who have the power to gather much be wise, and lend it to the Lord, that our treasure may be found above.

When the cry of the fatherless child is heard
  From his poor and lonely dwelling,
Let thy heart by his wailing complaint be stirred
  By his voice of sorrow telling.
Go and bind up the woes of the widow's breast,
  Burst the clouds that gather round her;
Go and show her that when she had hoped it least,
  Hath mercy's angel found her.

When she sits by the side of her fading coals,
  And her babes are round her quaking,
Let her share in the bounty that o'er thee rolls,
  And soothe thou her bosom's aching.
O, prepare thou a balm for the orphan's grief,
  Go and cheer them in their sadness;
For the hungry and naked provide relief,
  For the weeping songs of gladness.

This pure religion keeps us "unspotted from the world." The natural heart seeks the applause of the world, and follows its fashion and customs; but the follower of Jesus must come out of the world and be separate; must tread the humble path he trod. Let us be careful and not use the unrighteous mammon to decorate ourselves and dwellings; or spend our time foolishly and idly, while Jesus is cold, hungry, naked, sick, and in prison, lest he say to us "Ye visited me not."

REBECCA.

For the World's Crisis.

WRESTING HISTORY.

The apostle Peter tells us that in his day there were some who wrested the Scriptures, or "rack" them, as some render it; which signifies torture, to force out a false testimony, or confession. Probably, there is much such work done in these days, by which the Bible is made to speak many things which are not in it.

History shares the same fate in the hands of those who *must* have historical testimony to sustain their positions. I am fully apprised of this by a recent re-examination of a little book, published some years ago over the initials of N. J. A., entitled "The Sabbath;" and also by reading a more recent work by the same author, entitled "History of the Sabbath."

By a few examples taken from the above named works, candid readers can possibly judge of the merits of a cause which requires such torturing of history to make it speak for that cause. On the first page of "The Sabbath," and the 204th page of the "History of the Sabbath," the learned Dr. Neander, an eminent church historian, is so presented as to appear to unobserving readers to discredit the christian observance of the first day of the week, and also of the Lord's Supper. The Doctor's language is quoted thus:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect. Far from them, and from the apostolic church, to transfer the laws of Sabbath to Sunday." "Perhaps at the end of the second century, a false application of this kind began to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Church History*, p. 168.

What does the Doctor mean? Those who read N. J. A., and the language with which he has clothed the above extract, are led to think the Doctor asserts that the *christian observance* of Sunday was only of human origin, and which the apostles and early church did not observe. Does the Doctor teach this? Never. He says, "The FESTIVAL *of Sunday* was always only a human ordinance." Note this. Well, then he means that the ordinance of the Lord's Supper "was always only a human ordinance," does he? If the festival of which the Doctor speaks is the Lord's Supper, then he means this and nothing else. But will any enlightened christian believe it to be so? No, verily. The eminent Dr. Neander neither says, nor intends to be read as saying, that the observance of Sunday, or of the Lord's Supper, "was always only a human ordinance." He neither asserts the human or divine origin of Sunday observance. But he does assert that "the *festival of Sunday* was always only a human ordinance."

This festival was a Catholic corruption of Christ's institution of the Supper, and by this corruption, Sunday became a day of feasting, and gaming, and ceremonies, instead of a day of worship and rest. Also, in this time of corruption, the laws which had governed the Jewish Sabbath were applied to the first day, and labor on that day considered sin; which "was far from the intention of the apostles and apostolic church to transfer."

Thus this distinguished historian—Dr. Neander—is made to testify against Mosheim, another equally distinguished historian, whose testimony is so clearly stated that it could not be made to speak otherwise, for thus he says: "All christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the christian churches, as appears from the united testimonies of the most credible writers."

N. J. A. quotes the above from Mosheim first, and then adds, "Let us read what Neander, the most distinguished of church historians, says of this apostolic authority for Sunday observance." He then quotes from Neander what I have above transcribed, and tries to make it appear that Mosheim and Neander make opposite statements; then by a misapplication of Neander's words, seeks to make it appear that he clearly contradicts Mosheim; then argues on such a basis to make it appear that Neander is most correct. We affirm our belief that there is no contradiction between Mosheim and Neander, and that both are correct, when allowed to speak themselves. Mosheim states the truth, that the apostles, and then the church, unanimously set apart the first day of the week for the solemn celebration of public worship. He does not speak of their calling it "*Sabbath*," establishing a "*festival*," nor "transferring the laws of Sabbath" to it. Neander disputes nothing which Mosheim asserts, but alludes to the "*festivals*" *of* Sunday, and "the transfer of the laws of the Sabbath," as items which had been added, not intended by the apostles, nor by the apostolic church. Yet N. J. A. says, "But so directly do they contradict each other, that it is a question of curious interest to determine which of them states the truth."

We say both state the truth, and we think the careful reader of history will not fail to see an agreement. When we read works like the "History of the Sabbath," we are reminded of Paul's remark in 2 Cor. 3: 15, "But even unto this day, when Moses is read, the vail is upon their heart." Let us all read and practice the next verse; "Nevertheless, when it shall turn to the Lord, the vail shall be taken away."

I. C. WELLCOME.

For the World's Crisis.

LET US WORK.

Time is short. The Judge is soon to come, and the kingdoms of this world are soon to become the kingdoms of our Lord and his Christ. The books will soon be opened, and the destiny of man will then be sealed. Dear reader, in view of that day which is just before us, let us put forth every effort for the salvation of our fellow men. My heart has been made to rejoice in hearing the truth preached by one of God's servants, who has felt it a duty for some time past to enter upon this all important work, but declined, feeling that there were others more competent for the work. But we trust that the Lord has called Bro. Ferris, as one who will not shun to declare the whole counsel of God, whether men will hear or forbear.

Believing time to be short, and that what is done must be done quickly, Bro. Ferris and myself felt impressed that it was our duty to go north about thirty miles from Fort Edward, to gather up some brethren and sisters of like precious faith, who were scattered among the hills of Lake George. So we, like Abraham, went out not knowing whither we went. After about four hours ride, we found ourselves gazing at an old church, that, by all appearance, had been forsaken. After ascertaining that the chapel was not refused to any who might desire it for public worship, here, we thought would be a good place to commence our work for the Lord. Not having but two hours to circulate an appointment that evening, our congregation was small,—numbering about thirty, to whom Bro. James Ferris spoke from 1 Thess. 5: 21, "Prove all things, hold fast to that which is good." The next evening our congregation numbered about fifty, and on Saturday evening, Bro. Ferris spoke to a congregation of over one hundred, showing the inheritance of the saints to be on earth. The Lord was with Bro. Ferris in all his preaching, and in the demonstration of the word. Some spoke for Jesus, others said they would be good, and others asked for information, among whom was a Methodist clergyman, to whom Bro. Ferris replied satisfactorily. We gave God the glory, and took courage. We felt like working for Jesus. O that the good Lord would send more such men into the field, who are not afraid to preach the whole truth.

Dear brethren and sisters in the Lord, let us work while the day lasts, for soon the night cometh, when no man can work. Pray for our friends in Bolton.

CORNELIUS PIKE.

Fort Edward, N. Y.

For the World's Crisis.

A RESPONSE.

A response to the inquiry, "How goes the Battle?" by our aged sister of mercy, on the old battle field, at Prospect, Ct.

DEAR SISTER:—It is a long time since with me the opinions of men have been swallowed up in this,—what saith the word of the Lord? not, what saith the Brn. The question, "Does truth triumph?" I would answer for this branch of the army, in this State. Well, I would say that on Sunday, Sept. 13th, our camp was all astir, as though something was expected to be done. In the afternoon, we came into battle with this weapon of war: "What is truth?"

On Monday, our leaders under higher command came in from New York and Western Mass., and so we had a general engagement that night, and conquered. We were reinforced from various parts, during the next three days. Most came with uniform on, and sword in hand, for we had no swamp angel of fanaticism to send Greek fire among our combatants, nor shells to burst with empty words. Our men fought valiantly, and in harmony with the command from headquarters, and with each other. Praise the Lord. As the battle progressed, it became deeply impressed on the mind of those with whom we were engaged, that our little army would come off triumphant; for the stout-hearted sinner wept and trembled.

Friday, the elements began to rage. Not many out to contend with; therefore we went into tent, to economise our supplies, to see if we were able to go through the war; and we found that, although the war had been progressing eighteen hundred years, yet the supplies were fresh; and we felt, by the grace of God, we were "well able." Some of the old veterans were with us, and came in battle array; not at all discouraged, although they had thought the war would close long ago, and they would have received their bounty,—eternal life,—ere this.

Truth triumphs. The seed has been sown in hearts which never before listened to such burning truth, and it has found a lodgment "on good ground." We take no weapon but the broad sword of the Spirit; and thrusts made with the old gospel blade, by the Spirit, cannot fail to bring its victim low. And while we do not see an outside show of excitement, we do see the truth taking a deep root in the hearts of some; and as from "the abundance of the heart the mouth speaketh," so we hear some saying, "Our heart and hand are with you."

The battle goes well, thank God. Sister, the banner is unfurled, and written on all sides,—"Thy kingdom come."

Camp Pleasantville. G. A. BARKER.

PATHWAY TO GLORY.

I.—REPENTANCE.

Repentance is to leave
  The sins we loved before,
And show that we in earnest grieve,
  By doing so no more.

II.—FAITH.

Faith is the marriage knot that ties
  The soul to Christ forever;
It is the hand that grasps the prize,
  And says, "I'll yield it *never*."

III.—COURAGE.

Without a holy fortitude,
  No duty will be done;
True courage every one must have,
  Who would to glory run.

IV.—KNOWLEDGE.

If Christ we know, and nothing else,
  'Twill bring us unto bliss;
If all things else, and know not Christ,
  Of heaven we will miss.

V.—TEMPERANCE.

A temperance man is one who has
  His passions in control;
Who eats and drinks, and works and lives
  To have a healthy soul.

VI.—PATIENCE.

Unnumbered trials will befall
  The pilgrim on life's way,
Hence grace to calmly bear them all,
  Is needed every day.

VII.—GODLINESS.

Not like the wealthy, wise and great,
  Should we desire to be,
Unless inscribed upon their lips
  'Likeness to God" we see.

VIII.—BROTHERLY KINDNESS.

To love as brethren, and be kind
  In thought, and word, and ways;
Nature, we know, is not inclined,
  It is the work of grace.

IX.—CHARITY.

Our God is love; and all his saints
  His image bear below;
The heart with love to God inspired,
  With love to man will glow.

For the World's Crisis.

"EVERLASTING PUNISHMENT."

GEN. 19: 24-26.—"Then the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his (*Lot's*) wife looked back from behind him, and she became a pillar of salt."

The command to Lot and his family was, "Escape for thy life; look not behind thee," etc. (See 17th verse.) It appears that Lot's wife disobeyed God's command, and turned back again. Luke 17: 31, 32 refers to it. In speaking of "the day when the Son of man is revealed," Christ says, "In that day, he which is upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise *not turn back*. Remember Lot's wife." For looking, or turning back, SHE was punished, by being turned into "A PILLAR OF SALT." All must admit that this was the *punishment* for her transgression, though as "a pillar of salt" she *knew nothing*. Then if she remained so eternally, that would be an "everlasting punishment."

Let all the wicked be turned into "*ashes*." That would be a punishment, though they did not exist as persons. Let them remain in that condition eternally; that would be an "everlasting punishment." Query. Who can prove that either would not be?

Philadelphia. F. H. BURBANK.

For the World's Crisis.

THE IMPORTANCE OF WATCHING.

How often is it the case with the professed christian, that he realizes the importance of watching against sin and temptation, and the many evils that surround him on every hand; also the many alluring charms which attract the attention of the individual, drawing his mind away from those things which tend for his eternal interest, and his soul's salvation. By the neglect of watching, and guarding against the devices of satan, he tries to win our affection, and gain our admiration, making all things look beautiful and serene.

The great object of Satan is to lay traps, that he may catch us in his snares by his fascinating smiles and bewitching ways. Nothing pleases him so well, as when he can draw us into his channel by overpowering us by his overwhelming influences, which he exerts around us. He is coming in his craftiness. He can play his part well. He can perform wonders,—work miracles through his agencies, who are under his control.

Then shall we suffer the evil one to take possession of our souls by giving away to his influence which he exerts so powerfully around us? Shall we suffer him to have place in our thoughts, or desires? Shall we give vent to feelings of envy or strife? Shall we speak evil of our christian brother or sister in the Lord? Shall we endeavor to injure them in any way? Shall we suffer ourselves to bring reproach upon the cause of Christ, thus wounding Jesus in the house of his friends? Or, shall we endeavor to resist all these evils, and endeavor to keep ourselves aloof from those things which bring us into captivity to Satan?

Let us watch and pray, lest we enter into temptation; lest we be led astray by the enemy of all righteousness, who walketh about as a roaring lion, seeking whom he may devour. Let us be continually upon our watch, praying much, that we may be able to quench the fiery darts of the enemy; trusting in the all-sufficiency of God's sustaining grace, which alone will enable us to conquer sin and temptation in all its forms. "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. 10: 13.

O let us be diligent, watching with all prayer and perseverance, with the saints, keeping ourselves in the love of Christ, who has washed us in his blood, forgiven us our sins, and promised to give us eternal life, on condition we are willing to comply with the requirements laid down in the gospel plan of salvation, crucifying the old man, with his deeds, putting on Christ, which makes us a new creature." Also bringing ourselves into subjection to the will of our heavenly Father, having our will swallowed up in the will of God, working out our salvation with fear and trembling, by the patience of hope and the labor of love. O let us not become weary in well doing; for if we faint not, we shall reap life eternal. The promises of God stand sure. He will not let us fail, if we trust in him. We shall always find him a present help in time of need to comfort and sustain. He will never grow weary, though we request often. He will give us grace to conquer, and keep us to the end. O what a blessed thought. O how consoling to a weary worn traveler, seeking for a home beyond this world of sorrow and commotion, of sin and wickedness.

How heart-cheering are the promises of God, the promises in these times of earth's sorrow, which he has left for our consolation, to cheer us amid life's trying scenes. Our cup of grief runs over, but there we'll share unmingled bliss, on Canaan's happy shore. Glory to God we'll soon be there to shout deliverance through our king. We are nearing the port. Jesus will soon come to take us home to dwell with him forever. O let us be there to share in those glories in reserve for the good and the blest, is my sincere prayer. Your sister in Christ, waiting for deliverance.

Wauregan, Ct. ELEANOR F. YOUNG.

RUSSIAN CATECHISM.

The following, from an English work entitled, "Poland and the Interests and Duties of Western Civilization," will give one some idea of the character of the Russian government.—ED.

Question. How is the authority of the Emperor to be considered in reference to the spirit of christianity?

Answer. As proceeding from God.

Q. How is this substantiated by the nature of things?

A. It is by the will of God that men live in society; hence, the various relations which constitute society, which for its more complete security is divided into parts called nations, the government of which is entrusted to a prince, king, or emperor, or, in other words, to a supreme ruler. We see, then, that as man exists in conformity to the will of God, society emanates from the same Divine will: *and more especially the supreme power and authority of our lord and master the Czar.*

Q. What duties does religion teach us, the humble subjects of his Majesty the Emperor of Russia, to practice towards him?

A. Worship, obedience fidelity, the payment of taxes, service, love and prayer; the whole being comprehended in the words, worship and fidelity.

Q. Wherein does this worship consist, and how should it be manifested?

A. By the most unqualified reverence in words, gestures, demeanor, thoughts and actions.

Q. What kind of obedience do we owe him?

A. An entire, passive, and unbounded obedience in every point of view.

Q. In what consists the fidelity we owe to the Emperor?

A. In executing his commands most rigorously without examination, in performing the duties he requires from us, and in doing everything willingly without murmuring.

Q. Is it obligatory on us to pay taxes to our gracious sovereign the Emperor?

A. It is incumbent on us to pay every tax in compliance with his supreme commands, both as to the amount and when due.

Q. Is the service of his Majesty the Emperor obligatory on us?

A. Absolutely so. We should, if required, sacrifice ourselves in compliance with his will, both in a civil and military capacity, and in whatever manner he deems expedient.

Q. What principles are in opposition to these duties?

A. Irreverence, disobedience, infidelity, malevolence, treason, mutiny, and revolt.

Q. How are irreverence and infidelity to the Emperor to be considered in reference to God?

A. As the most heinous sin—the most frightful criminality.

Q. What examples confirm the doctrine?

A. The example of Jesus Christ himself, who lived and died in allegiance to the Emperor of Rome; and respectfully submitted to the judgment which condemned him to death. We have, moreover, the example of the apostles, who both loved and respected the Emperors; they suffered meekly in dungeons in comformity to the imperial will, and did not revolt like malefactors and traitors. We must, therefore, in imitation of these examples, *suffer and be silent.*

Q. At what period did the custom originate of praying to the Almighty for the prosperity of the sovereign?

A. The custom of publicly praying for the emperors is co-eval with the introduction of christianity; which custom is to us the most valuable legacy and splendid gift we have received from past ages. Such is the doctrine of the church, confirmed by practice, as the worship and fidelity due to the *Omnipotent* Emperor of Russia, the Minister Vicegerent of God.—*Ex.*

DESPOTISM OF A BAD HABIT.

O, the tyranny of a bad habit! Coleridge, one of the subtlest intellects and finest poets of his time, battled for twenty years before he could emancipate himself from his tyrant, opium. He went into voluntary imprisonment. He hired a man to watch him day and night, and keep him by force from tasting the pernicious drug. He formed resolution after resolution. Yet, during all the best years of his life, he wasted his substance and his health, neglected his family, and lived degraded and accursed, because he had not resolution to abstain. He would lay plans to cheat the very man whom he paid to keep the drug from him, and bribe the jailer to whom he had voluntarily surrendered himself.

Terrible, *terrible* is the despotism of a bad habit. The case of Coleridge is an extreme one, of course. But there are many, whose eyes these lines will meet, who are as truly the slaves of a perverted appetite as he. Their despot may be opium, tobacco, drink or worse; but they are so completely under the dominion of their master, that nothing short of a moral war of independence, which should task all their own strength, and all they could borrow from others, would suffice to deliver them.

SAVE YOUR COBWEBS.—We just called at a neighbor's where a lad cut his thumb. The wound bled profusely. While we were in the act of tying it up, a bit of cobweb was brought, with the request that it be put on. The application was no more than effected before the blood stopped. We never saw a prompter action. We then learned that the application was in common use, and always efficacious. Save the webs.

☞ The greater the difficulty, the more glory in surmounting it.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

TO MY YOUNG FRIENDS.

Beloved, I wish to address a few words to you in the name of my Master. My heavenly Father saw fit to permit severe afflictions to come upon me in early years; and those very afflictions have become dear unto me, because of what I learned in enduring them. Thus realizing that it has been good for me to be afflicted, that I might learn the sweet lessons of *love and trust*—that fear of God that is the beginning of wisdom; feeling that the sacrifice has not been too great for the good that has been wrought out for me; I feel like taking my young friends who are out of Christ by the hand, and, in the true spirit of a warm christian friendship, entreating you to come and learn with me of my heavenly Teacher. And I feel more like *entreating* you, because of the peculiar times in which we live. This has been called truly "a *fast* age," and the current of sin and pleasures, that drown men's souls in perdition, has all the accelerated speed acquired by rolling down the steep of time six thousand years, and now bears all who trust themselves to its delusions *on*, ON, with a wild rapidity that is most appalling to contemplate.

Now in seeking to call the attention of individuals to their danger in refusing to listen to the voice of heavenly wisdom, it sometimes occurs that we are charged with a spirit of *pride*, with exalting ourselves as being better than they. My dear friends, how I wish I could unmask and present this error to you in its true light. The *true* christian ever feels most sensibly and keenly his natural defects and sinfulness, and seeks ever, by uniting his own energy to that strength proffered by Him who is stronger than man, to overcome and have rooted out and destroyed all of sin from his heart; and it is because he feels thus sensible of his own fallen and consequently lost condition, that he seeks to aid in rescuing those who are involved in the same fall and exposed to a like destruction.

"But," say some of you, "I am not so bad; I do nothing intentionally wrong; I am better than many professed christians; indeed, it is difficult finding many who live up to their profession." O lukewarm, half-hearted christianity! hang thy head and blush for very shame at this oft-repeated and too true assertion. Dearly beloved, let us not be cast down and destroyed because of these stumbling blocks in our way; inasmuch also as these characters are living testimonies of the truth of the Scriptures; divine wisdom having foreseen and portrayed these very characters for our benefit and warning.

But let us look for a moment at this idea of your own goodness. Looking at ourselves, we find we are *mortal*, we feel it in the pains and sicknesses to which we are subjected; and when man's "breath goeth forth," life is extinct; he becomes "as though he had not been," so far as consciousness is concerned, for "his thoughts perish." *He is dead*, and as an offensive thing is now hidden away out of sight. But through the mercy of God, it has been made our privilege to secure a *return* of life to that now inanimate and unthinking clay; a life, dear reader, unending in its duration, and in all that constitutes complete happiness, beyond the possibility of a return of death or any evil. Now by the *sin* of our first parent—Adam, we become subject to death; but by the *righteousness* of the second Adam—Christ, we *may have life*. By refusing to accept of life by obedience to his requirements, rendering to him the service of our present brief, imperfect life; by refusing to do this, I say, we *sin* against ourselves in the greatest degree possible, and against *God* by robbing him of his right in us, being our Creator; we also transgress his *law*, he having commanded us to "come and live," and to transgress law is sin; thus find yourselves fairly hedged in by sin.

Says one, "I acknowledge I have sinned, am a sinner; but will God indeed deal so hardly with me as to punish me with 'everlasting destruction'?" My friend, it is not God, but your own self, that is your hard master. He hath done *all* things on his part, and left you to choose or refuse mercy. Surely if we deem eternal life unworthy our effort to secure, we render ourselves most unworthy of it. Says another, "I am inclined to think, as God is merciful, that we get our punishment for sin in this life, and shall come out right at last." Beloved, *be not deceived*, the WAGES *of sin is* DEATH." If our sins are *canceled* by our believing and obeying the gospel, we shall receive the GIFT of God—*eternal* life; otherwise, our *sin* remaining, the *wages*—death—will also remain. Let us remember this, and Universalism, like the phantasma, will vanish forever from our sight.

Our time is brief. Yet a little in the future, and I hear that voice in tones of thrilling, harmonious sweetness, sounding down from the high heavens, "Gather my saints together unto me; those that have made a *covenant* with me by *sacrifice*." Mark,—"a *covenant* . . . by *sacrifice*." What is that sacrifice? O man of the world, it is a sacrifice of that gold, that will consume thy flesh by and by like fire, for that *tried* gold that shall gain thee a rich inheritance that shall remain for ever in the better world. *Child of ambition*, a sacrifice of the *laurel*, hard earned, and fading on thy brow, for a crown of pure gold and *regal* honors in the kingdom of God. *Lovers of pleasure*, it is a sacrifice of that that is fleeting, unsatisfying, vain, for that that is satisfying, abiding and glorious, now and for ever,—a sacrifice of the friendship of this world for peace with God, intercourse with and friendship of the Holiest, with no vail between, in the better world; and with angels mighty in power, and all the good and pure and lovely now waiting the resurrection voice of earth's soon coming King. A sacrifice of this world for a "*hundred fold*" here, and a world to come, which the powers of infinite wisdom and love have engaged to fit up and perfect in beauty and glory. Who would not be there? Who would not wish to exchange sin for purity; sorrow, grief and woe, for joy, unending happiness; corruption for incorruption; weakness for power; sickness for health; ignorance for wisdom; death for life?

Kind reader, what think you of the man who with his own rash hand takes his precious life? What think you of the *self-murderer?* Yet what are you and I doing to-day if we have not made a *covenant* with God by *sacrifice?* Committing SUICIDE FOR ETERNITY! O my God, how my soul recoils in sickened horror at the thought! SUICIDE FOR ETERNITY! Is it not enough? What more need be said? Come, then, to the heavenly Chart; come with tears of repentance for the past, prayers for guidance for the future; believe the gospel, obey it. Time is fleeting, fast passing. This moment is thine; the next we know not. The Judge is at the door. Confess Christ by baptism and a holy life; be vigilant, faithful, and it shall be well with thee now and for ever.

So. Sodus, N. Y. CARRIE HILL.

For the World's Crisis.

ANNIE'S PAPER.

"Annie, my little lady, would you not like to read this paper? It is filled with accounts of the latest battles of the war. I think you will be interested in reading them," said a gentleman, as he arose from his seat on the piazza, in front of one of our large New England hotels.

"I would rather not take your paper," replied Annie, very modestly. "I have a paper that I have just taken from the office, that I had much rather read than yours." (Annie holding the paper in her hand.)

"Well," said the gentleman, as he walked up to Annie, who was already upon the steps of the hotel, "*My* paper is a daily, and contains many choice items of war news. Pray, what kind of a paper is yours?"

"My paper has something better than war news in it; it is filled with the Holy Ghost."

The gentleman looked at Annie for a moment with a look of surprise, then said,

"Will the little lady be so kind as to let me look at her paper awhile?"

"Oh," said Annie, "I would, if I knew that you would not make fun of it. For I would rather people would make fun of me, than of my good paper."

The gentleman assured Annie that he had no intentions of making fun either of her or her paper; he only wanted to read a paper in these times that was "filled with the Holy Ghost."

Said Annie, "I will let you take it, if my mother is willing. She is waiting for me to carry it to her room."

Annie quickly went to her mother's room, and asked permission to lend her paper—the World's Crisis—to Mr. T., one of the gentlemen boarders of that house for a few hours.

"Yes, my dear," said her mother, "only ask Mr. T— to return to you the paper when he has read it all he wishes to."

As Annie closed the door of her mother's room, she very lightly descended the staircase, and her footsteps could be distinctly heard tripping through the hall. Presently Annie stood beside Mr. T— on the piazza. Said Annie, "I have come to bring you our paper. Mother says please return it when you have read it what you wish to"; then politely courtesying, she retraced her steps to her mother's room once more.

The next morning, Mr. T— met Annie in the hall, very cordially bidding her good morning, and told her that he had read her good paper all through, and he would agree with her in believing her paper to be better than his political paper that he asked her to read the day before.

Said Mr. T—, "Why, Annie, what made you think that I should make fun of your religious paper? Did you think me bad enough for that? No, never; I like the paper well; think I shall subscribe for it."

"Sir, I did not know that you would make fun of it; but I was only afraid that you would; that is all," meekly replied Annie.

Annie and her parents have been constant readers of the Crisis for about five years past, and are still readers of that good paper; for it comes weekly to their fireside. Although so young, Annie has given her heart to the Savior. I had the privilege of seeing her rise up in a large congregation, and of hearing her tell what the Lord had done for her. Dear little girl, thought I, "Of such is the kingdom of heaven." I afterwards saw her buried with Christ in baptism. Her countenance seemed angelic on that occasion. She loves the people of God, the Sabbath School, the social meeting, the Young Pilgrim, and the Crisis.

I think I have already given you an example how well Annie loved what she believed to be good, and how firmly she refused that she thought to be wrong. Imagine to yourself a young girl, just entered her teens, standing upon the steps of a large hotel, pleading for the reputation of her paper in the presence of strangers. How many, think you, of the lady readers of the Crisis would have had the moral courage that Annie had? I suppose that Annie's bright eyes will discover these few lines in the Crisis. Well, Annie, when you told me about it, I did not promise not to tell of it.

MARY LAMPREY.

Mast Yard, N. H.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"MY SAVIOR LIVES."

I love to hear that voice of old,
Which over Patmos' rocky shore
Thus sweetly spoke: "I live! behold
I am alive forevermore!"

"My Savior lives." No mortal ears
Can listen to more joyous strains:
High above yonder rolling spheres
My God and yet my Brother reigns.

"My Savior lives." He intercedes
Still as the Lamb, the Crucified.
"Father, I WILL;" 'tis thus he pleads;
Ne'er was the boon he asked denied.

"My Savior lives," and still his heart
Responsive beats upon the throne
To every pang from which I smart;
He makes my tears and woes his own.

"My Savior lives." If thus so near,
Ne'er at his will shall I repine;
His presence dries each falling tear,
Proclaims all needful discipline.

"My Savior lives," and soon again
He'll come to take his pilgrims home,
To feel no longer aching pain,
And from himself no more to roam.

"My Savior lives" to see his face
My endless happiness will be;
Lord, independent of all place,
Where'er *thou* art is heaven to me.

ON THE RAISING OF THE DEAD.

The resurrection of the dead, in any condition, was denied by some in the church of Corinth. In his first letter to the church, Paul set himself to correct that error, and in doing so set out by reminding them that, "among the first things" he had taught them was the fact of Christ's resurrection; "For," says he, "I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he rose again the third day, and that (afterwards) he was seen" of many of his disciples. He then asks, "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" and then proceeds to show that the denial of the resurrection of the dead involves the denial of the resurrection of Christ, and the consequent futility of the preaching of the apostles, and the faith of the disciples. Says Paul, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen then is our preaching vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up if so be that the dead rise not. For if the dead rise not, then is not Christ raised. . . . . . But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." Here the expressions "*rose from the dead*," "*resurrection of the dead*," "*risen*," "*raised up*," "*dead rise*," "*risen from the dead*," whether used of Christ or of the dead who are Christ's, are all equivalent terms expressive of an operation of a determinate character. This operation, moreover, is predicted only of "*dead*" persons, and not of persons who have once been dead, but who, previous to becoming the subjects of this operation, are caused in some way to leave their sleeping condition, and become again possessed of life. In other words, the operation expressed by the term "resurrection from the dead," is not a *change* effected upon a living being, who had been formerly deprived of life, but is an actual *making alive* of persons absolutely *dead*. Indeed, this is Paul's mode of expressing it in verse 22, above quoted, "As in Adam all die, even so in Christ shall all be *made alive*." This is exactly parallel to verse 21,—"Since by man came death, by man came also the resurrection of the dead." So that to raise from the dead is substantially to "*make alive*" a person who is devoid of life. This is the nature of that operation termed by the apostle "the resurrection of the dead," viewed simply in itself as a divine act, apart from the question of quality of body, and keeping only in view the identity of the person so raised from the dead. This question of quality of body does not necessarily affect either the nature of the operation or the identity of the person raised, and, although passed over just now, shall receive due attention by and by.

Continuing his argument, the apostle asks (verse 32,) "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the *dead rise* not? Observe, it is still the *dead* of whom "*rising*" continues to be predicted by the apostle. He then introduces an objector, putting the twofold question,—"How are the *dead* raised up? and with what body do they come?"

Seeing that the questions are framed according to the phraseology used throughout by Paul, namely, the raising of the dead, I conclude that the force of the question is derived from its assumed absurdity in the view of the questioner. That is, he assumes its ... And so also as used by the two disci- unanswerableness, and thinks to foil the apostle by asserting the absurdity of supposing that dead men can be raised up.

Paul, in meeting the question, employs an illustration from the growing of grain, but meanwhile I wish to notice his succeeding statements regarding the *raising* of the *dead*—the main topic of his arguments. His dictum then is, "*it is raised a spiritual body*."

Now the question is—does Paul suddenly use the term "*raised*" here in a new sense in the course of his argument? Or have we been mistaken in concluding that the sense in which he employs it from verse 4 to 35, is that of making alive the dead. Let us see.

Paul declares (verse 15) "we have testified of God that he *raised up Christ*." Was this raising an *act* effected at once, or a *process* requiring a length of time for its being completely effected?

Jesus said to the Jews, "I lay down my life for the sheep. . . . . I have power to *lay it down*, and I have power to *take it again*." When the two disciples met the Lord on the way to Emmaus they said, "certain women also of our company made us astonished who were early at the sepulchre; and when they found not the body, they came saying, that they had also seen a vision of angels who said that *he was alive*." Now what the angels actually said was—why seek ye the living (margin, "him that liveth") among the dead? He is not here, but is *risen*, remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered unto the hands of sinful men, and be crucified, and the third day rise again. Here the rising from the dead, and the fact of being "*alive*," or otherwise "him that liveth," are identical in meaning in the mouth of the angels, for when they "returned to Jerusalem and found the eleven gathered together, they said to them,—The Lord *is risen* indeed, and hath appeared to Simon." This is confirmative of the words of Paul already quoted—"in Christ shall all be *made alive*," which he uses as parallel with "by man came also the resurrection of the dead." (See also Acts xxv. 19; Rom. iv. 17, quickeneth the dead.)

But when was Jesus "*raised from the dead*," or "*made alive?*" Him God *raised* up the *third day*," Acts x. 40. "He rose the third day according to the scriptures," 1 Cor. 15 : 4. This was in accordance with his own prediction,—"From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be *raised* again the *third day*." Matt. 16 : 21. These and many other testimonies to the same effect, that might be quoted, clearly demonstrate that the term "*raised*," as applied to the resurrection of Jesus, has no reference to a long continued process, but to an act which was consummated not only on the day on which he left the tomb, but "very early in the morning" of that day, "when it was yet dark." For it was then that the women were at the sepulchre, and were told by the angels, "He is not here, but is *risen*; remember how he spake unto you when he was yet in Galilee." See Matt. 16 : 21, above quoted.

Now, Paul, in his reasoning with the Corinthians, starts from the *raising* of Christ, and argues from it the *raising* of those "that are Christ's at his coming." Where, then, is the warrant for understanding the term "*raised*" in any other sense in the case of the disciple than that in which the apostle uses it regarding the Master? It may suit the exigencies of a theory to trifle with the words of the Spirit, but Paul wrote this epistle, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," and what are we that we should dare to foist a sense upon them, repudiated alike by the facts of the case and the whole reasoning of the apostle?

But even at the close of his argument, Paul adheres to the signification of the term "*raised*," when he is speaking of the *change* to be effected on those who are alive at the period of the resurrection. He says, "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Here the dead and the living are subjects of different operations—the dead "*raised* incorruptible," and the living "*changed*." Nothing could more clearly show the relation of the term "*raised*" to dead, as opposed to living beings, especially when the term "*changed*" is used to express the operation requisite to place the living saints in the same bodily condition with the dead who are "*raised incorruptible*."

So much for the term "*raised*." What of the term "*sown?*" In reply to the question, "How are the dead raised up, and with what body do they come?" the apostle says, "Thou fool, that which thou sowest is not quickened except it die." That is, it is very foolish to deem the raising of dead men an absurd or impossible thing, when we know that there is not a living plant in existence but what has grown from a seed which first had to die. To push the figure beyond its obvious use is just as bad as to build the notion of disembodied human spirits on the parable of the rich man and Lazarus. All the apostles had to do was to expose the absurdity of the question, which the figure from plant-life most conclusively does. Hence its force is—if a living plant grows, according to divine law, from a dead seed, why may not a living man be produced by the power of God from a dead body? The one thing is as far from being unreasonable as the other. And as the sowing of seed is virtually its death, the use of the act of sowing to represent the death-state in the case of man is at once natural and easy. Whereas, on the other hand, to make the apostle, in applying the figure, use the term *sown* in a sense which the figure itself does not supply, is at once unnatural and forced. For to put the meaning, "springs to light," into the figure, destroys its very existence as a figure, and turns it into nonsense. Thus, that which springs to light is not quickened except it die—that is, it dies after springing to light, and previous to being quickened. But assuming this to be the sense in which the apostle uses the word "*sown*," it necessitates an application of the figure which would make the apostle teach that living men leave the tomb, afterwards die, and then are raised spiritual bodies.

In applying the figure, the apostle says, "So also is the resurrection of the dead." Here he states his object to be the illustration of the resurrection, or raising, of the dead, in relation to the second question, "with what body do they come?" Now the point of this question, as put by the Corinthian objector, must relate to the coming from the death-state. The difficulty was not about subsequent coming with the Lord—it was about the raising of the dead. And the apostle's answer must be held to be in exact accordance with the Corinthian denial of the resurrection. And hence the sowing and raising can only have relation to the two conditions of body—the natural and the spiritual—which respectively characterize the saints now, and on quitting the tomb.

I have only space to say, that unwarrantable inferences from other passages can have no force in explaining away the plain words of the apostle in this; for the simple reason that he is here professedly dealing with the subject, whereas it is only alluded to incidentally in other places.—*Gospel Banner.*

For the World's Crisis.

BIBLE TIME.

"God . . . commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness," etc.—ACTS 17.

1st. "He hath *appointed a day*"—set or established, caused to stand, or *fixed*—"a time" for his judgment. The word for "appointed" is most emphatic and determined.

2d. There is a measure of duration in prophecy that is called "the appointed time," at which "*the end*" (shall be) Dan. 8 : 13–19—2300 days—that the *events* of prophecy already accomplished swell to 2300 days.

3d. The date given by Gabriel in his second appearing to the prophet (Dan. 9), requires that the 2300 years should end about our time.

4th. The illustration of the outline of events and subordinate periods, that fill up this 2300 years, has been given by Bro. John Stevenson in his unexampled diagram. It is a wonderful work.

5th. The diagram presents the two lines of kings that ruled over Israel and Judah, with unparalleled precision, from Solomon to the captivity.

The arch that spans the time from Jeroboam to Isaiah, with other intermediate and yet determinate intervals, seems demonstrative of the precise accuracy of the diagram. This is sustained by the wonderful harmony with which the years of Jeremiah, Josiah, Zedekiah, Nebuchadnezzar, and the seventy years of the captivity in Babylon are presented,—each event and every date in its exact place; and all "according to the Scripture." It seems solid and certain, as so much mason work in a wall of given dimensions and well determined material. No one can question, I presume, this part of the diagram, save, as it may be done, "ignorantly in unbelief."

6th. This foundation once laid in the firm word of God, and its agreeing history, embracing the inspired measures of time by the cycles of sabbaths, sabbatic years, and jubilees, seems to set the mind aright, so as to go on down the subordinate series of agencies and events, that reach through the ages intervening, to our time.

7th. The only question, I think, that has been raised hitherto, relates to the special arrangement and adjustment of the periods to the time of the Savior's crucifixion, and the consequent end in 1866. But now Bro. Thurman's work brings forward other considerations, based on (real or presumed) corrections in the canon of Ptolemy. On this point brethren are requested to notice a few facts.

First. There must be two eclipses—may be seven, and, on an average, there are *four* every year.—*Ferguson's Astronomy.*

Second. This fact demands discrimination in any attempt to determine a date by the aid of an eclipse. If the precise time and conditions of the eclipse be not given in the history, then all astronomical computations based on them are altogether invalid and useless in argument.

Third. Bro. Stevenson has made a diagram of Bro. Thurman's adjustment of dates and events, in which his dates are shown to vary from three to forty-eight years! Bro. Thurman coincides with Bro. Stevenson and Ptolemy to within *three* years, and again vibrates away to forty-eight years! Thus the dates of a main eclipse varies.

Fourth. As no one has a standard in himself by which to determine the truth in the premises, let all suspend their opinion till Bro. T. and S. shall adjust their facts into *one* harmonious view. There are, I think, stronger and better proofs known to these two brethren than to all others interested in the subject. Let them compare and adjust dates, for the church's sake and Christ's sake. Bro. Hastings has written wisely as to several points in this grand subject, and given, so far, my mind.

The two works combine to bring the time for the anti-typical jubilee very nigh—one in 1866, the other in 1868,—a difference of only two years. Bro. Stevenson's new chart far transcends the former one. It fills the mind with admiration, and is both argument and illustration so combined as to instruct and edify. It is this that interests, and attaches me, more than the special arrangement which points out the end in 1866. But the *facts* are there furnished to his hand, and the skilful use he makes of them shows a masterly mind and a brave heart, that shrinks not from the conclusion, which is so overwhelming that very few dare to entertain it at all. In short, Bro. Stevenson, as one of us, has done far too much and too well to be superseded by whatever agency that has done far less, in far less time, and in a far more circumscribed sphere. Can a hasty acceptance of any theory which cannot have been attested by any proper examination or evidence, be a proof either of wisdom or of piety? "Be not hasty," saith the Lord. J. B. COOK.

For the World's Crisis.

CHRISTIAN UNION;
Or, First Pure, then Peaceable.

"*The wolf shall also dwell with the Lamb.*"—ISA. 11 : 6.

"Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, the Prince of Peace shall reign;
And lambs shall with the leopard play,
For naught shall harm in Zion's way."

"We are for peace." What kind, friend? that which "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy"? "And it came to pass when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?"—2 Kings 9 : 22. What foundation for gospel, peace, or christian union, the peace of God which passeth all understanding, so long as sin lieth at the door, or is cherished in the bosom? You advocate christian union. Very well: blessed union!

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

The union of all true christians is a Bible doctrine, which Jesus Christ prayed for, suffered for, died for, now intercedes for. "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe thou hast sent me. Sectarianism, or the building up of sects, undoubtedly is the work of Satan, a stumbling block to the world?

"Is it for sect or creed to fight,
To call our zeal the rule of right,
When what we wish is, at the best,
To see our church excel the rest?"

Beloved, what is your platform for christian union? the principles of action on which you build? The Bible? Is the word of the living God your standard, the rule of your faith and practice? "a lamp unto your feet, and a light unto your path"? Do you take the holy prophets and apostles for ensamples,—Jesus Christ as the chief corner stone? In the formation of your Christian Union Society, and its progressive movements, do you shrink from publishing the whole counsel of God? from declaring boldly against all sin, every sin, popular or unpopular, in high places and in low; sins of omission and commission, of thought, word, or deed; individual sins, family sins, or national?

For example, is the sin of slavery excluded or touched very slightly,—the traffic in the bodies and souls of men,—for fear of offending some member of your society? Also the sin of worldly conformity in dress, equipage, the pride of aristocracy, the making God's house a house of merchandize?

How in regard to a corrupt press, the sending forth a pernicious, ungodly literature, that is now flooding the land in the form of novels, romances, comicals, and fashion plates? Are the lips to be closed or muzzled here? How in raising for benevolent objects through a gambling process, a lottery business, or the uniting the church and the world, Christ and Belial, in fancy fairs, soirees, tea, strawberry, and donation parties, etc.? Is silence profound to be the watchword, touching these and kindred satanic influences?

How in regard to secret, oath-bound societies, the uniting the church with unbelievers—wicked, ungodly men? "What concord hath Christ with Belial?" "What communion hath light with darkness?" "Wherefore come out from among them and be ye separate, saith the Lord."—2 Cor. 6 : 14–17.

Again, must the wine bibbers, the tobacco chewers, smokers, and snuffers, be let alone, and those who traffic in liquid death and distil damnation?

Furthermore, *Sabbath desecration* is now a very popular sin in the church, both with ministers and people; must this curse of all curses be hushed into silence to promote the peace of this Union, or for fear of giving offence to some Sabbath-breaking minister, deacon, or lay member?

Finally, what sin is there in this day of perpetual backsliding, if exposed or held up to public view, that would not give umbrage to some hypocritical, worldly-minded, ungodly professor? If the discussion of one sin is prohibited, for the sake of peace, why not prohibit the discussion of any sin, for the same reason? Is this the christian union you advocate,—the peace you contend for? Well applies the interrogation of Jehu,—"What peace, so long as the whoredoms of thy mother Jezebel are so many?" "Glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."—James 3 : 14–16.

"Art thou faithful? then oppose
Sin and wrong with all thy might,
Care not how the tempest blows,
Only care to do the right."

"Think not that I am come to send peace on earth; I came not to send peace, but a sword." Matt. 10 : 34.

Let us glance at this subject still more minutely, look at it, turn it over, view it on every side. Can two walk together except they are agreed? One is a stickler for human creeds and confessions of faith, and holds on to them with a dying grasp, and would as soon part with his Bible as his creed. Another repudiates them as mischief-makers, uncalled for, stones of stumbling and rocks of offence, roots of bitterness, the head and front of offending; with a firm belief that no permanent gospel union can exist until these missiles of the pit are exterminated, banished forever; and the Bible received as the creed, the man of our counsel, the rule of faith, practice, and church discipline—the all in all. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it; that ye may keep the commandments of the Lord your God, which I command you."—Deut. 4 : 2. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3 : 15–17. "Add thou not unto his words, lest he reprove thee."—Prov. 30 : 6.

One interprets the sacred Scriptures by one system of philosophy, and another by another system. One is "Old School," the other "New School." One is Armenian, the other Calvinistic. One looks upon the doctrine of predestination as sound theology; the other views it unsound, as the doctrine of devils, issuing from the bottomless pit. One contends that sprinkling, or pouring, is the true mode of baptism; another that immersion is the only valid, or scriptural mode.

One believes in "holiness to the Lord,"—entire sanctification in the life; the other considers the doctrine of perfect love erroneous, or fanatical, and that sin is mixed with all we think, say and do, even with our most holy duties, and that death is the sanctifier.

One believes that growing in grace and in the knowledge of our Lord Jesus is leaving off sin gradually, sinning little less to-day, and little less tomorrow, and so on, till we leave the world. The other contends there is no apology for sin; that the whole import, or tenor of the Bible is, "Cease to do evil, and learn to do well," *now*, henceforth, and *forever*; that growing in grace is obedience to all God's commandments, rising higher and higher, shining brighter and brighter, in all that is true, honest, just, pure, lovely, and of good report, even to the perfect day, and for ever. All the commands and precepts of the Holy One are for the immediate renouncement of all sin, and that no one can be said to be growing in grace who, for one moment, is living in a state of disobedience to any known command of God.

One sips the wine cup, or brandy bottle, smokes, chews or snuffs the vile "weed"; while the other looks upon these as agents of Satan, that "bite like a serpent, and sting like an adder," and that "whosoever is deceived by them is not wise."

One looks upon the institution of slavery as in accordance with the Bible, or as a Bible institution, as a missionary enterprise. Therefore the slaveholder, the man-stealer, and his apologizer, are welcomed to the communion table, and the sacred desk, in full fellowship! The other, with the Bible in his hand, says, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work."—Jer. 22 : 13. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."—Prov. 21 : 13. "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."—Ex. 21 : 16.

"What, preach and kidnap men!
Give thanks, and rob thine own afflicted poor—
Talk of Christ's glorious LIBERTY, and then
Bolt hard the captive's door!"

One winks at the violation of holy time, owns stock in Sabbath-breaking establishments, takes his seat in the car and steamboat, visits the barber's shop and post-office, traffics in milk and other articles of food on the Lord's day. The other looks upon these as trampling on a positive precept, the letting out of waters, the stepping-stone to every species of iniquity. "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." Lev. 26 : 2. "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee."—Deut. 5 : 12. See Isa. 58 : 13, Neh. 13 : 15–17.

One loads his centre table with light, popular readings,—Shakspeare, Byron, Scott, Harper, Godey, Peterson, and other such publications; the other contends that these are literary serpents, sugar-coated poisons, the artful devices of Satan to destroy the relish for the Bible and all solid, virtuous reading, to the ruin of souls innumerable!

One resorts to fancy fairs, soirees, tea, strawberry, and donation parties, oyster suppers, picnics, etc., to sustain benevolent institutions; while the other views these as a departure from gospel purity and simplicity,—a worldly policy,—uniting the church with the world, Christ with Belial!

"The church and world amalgamate,
A union worse than with the State,
Though motives are the same,
The love of pleasure and of gold,
On some professors have such hold,
They oft forget their name."

Is it a marvel that all attempts at christian union hitherto have failed? How can it be otherwise than a failure, so long as the people (like the mongrel Samaritans) "fear the Lord and serve their own gods"? See 2 Kings 17 : 32–34.

"Religion's gems can ne'er adorn
The flimsy robe by pleasure worn;
Its feeble texture soon would tear,
And give those jewels to the air.
Thrice happy they who seek the abode
Of peace and pleasure in their God!
Who spurn the world, its joys despise,
And grasp at bliss beyond the skies."

Christian union, to be christian union exclusively, permanently, and *forever*, must be Godward, unreservedly, heart, soul, life; founded on gospel, built up on gospel, continued on gospel; rooted and grounded,—a return to primitive discipleship, the apostolical, pentecostal, the tongue of *fire!* "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. 12 : 13. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."—Eph. 4 : 4–6. "So we being many are one body in Christ, and every one members one of another."—Rom. 12 : 5. "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion."—Isa. 52 : 8. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

"Lo, what an entertaining sight
Are brethren who agree;
Brethren whose cheerful hearts unite
In bands of piety."

This blessed union did exist on pentecostal day, when the disciples were "with one accord in one place," and the Holy Spirit was poured out, "and there appeared unto them cloven tongues, like as of fire, and sat upon each of them, and they were all filled with the Holy Ghost." And so long as they "continued steadfast in the apostles' doctrine and fellowship," just so long, and no longer, continued this heavenly union, and the breaking of "bread from house to house," and "they did eat their meat with gladness and singleness of heart; praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."—Acts 2 : 46, 47. So it was, so it will be. Beloved, go ye and do likewise.

"Let party names no more
The christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ their head."

D. F. NEWTON, *Author of Home Thrusts.*

NOTE. The Bible is particularly plain and pointed in relation to the subject mentioned in our heading. But we are convinced that but few realize its importance, and the sad effects of disregarding the instruction of our blessed Master on this point.

Although it stands forth in bold relief in almost every chapter of the New Testament, and was made a prominent theme in the discourses of our Savior, still the arch enemy of man has succeeded in splitting the professed church of Christ into almost a thousand fragments, each claiming to be right, and to be sustained by the Bible; while each says, practically, to the other, "I have no need of thee."

Witness the strife for power, and the selfish efforts to gain the ascendancy in the honors of the world, in obtaining numbers and influence in advance of their church neighbor; and we think nothing can be plainer, than that christian union exists only in *name*, except in a few isolated cases.

We are repeatedly taught in the New Testament that the church is the *body* of Christ, and that we are members in particular. Judging from the spirit manifested in the present existing churches, would any one suppose they were but parts or members of the same body, and that the body of *Christ?*

Christian union is a subject of great importance, and one that demands special attention at the present time, because much discord exists, and the responsibility of it must fall somewhere; and let us not forget that if we are the cause of its commencement or continuation, we are *abominable* in the sight of the Lord so long as we help to produce such a result.

There can be no genuine prosperity where there is not *christian union*. If our course has tended to perpetuate petty party interests by defending and upholding Satan's sectarian walls, let us repent, that we may be forgiven, and from this time "provoke one another to love." D. F. N.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER THREE.

The book of Daniel contains the times, that were to be sealed up to "the time of the end"; and when "the time of the end" should have come, then they were to be unsealed by the Spirit of God. When the time comes for it to be unsealed, then the wise will know the will and purpose of God to man; as the contents of a letter are known after the seal is broken. Hence we find our giant intellects impressed that some great event is at hand.

Says Kossuth:—"'Tis the hour when the trumpet of the resurrection shall sound; the drawing near of the judgment * * * pointed out by the finger of God in the book of providence, which is made to be a revelation to mankind." The *New York Herald*, Hon. Rufus Choate, and *Sabbath Recorder*, all say that "everything is maturing for the great battle of Armageddon." It will be observed that the very terms made use of by the learned, are the very same terms which inspiration applies to this time. Thus giving internal evidence that the time may be known; because the prophetic declarations enter largely into the expectations of those who believe in an imminent crisis at hand. I believe that definite time will be known in its appointed time, as Noah knew when the flood was coming; as Lot knew when he was to fly to the mountains.

I would say in the words of Thurman, in his "Sealed book of Daniel opened," p. 212: "We must, therefore, go back to that dispensation in which the Father spoke to man, before he sent his Son into the world (Heb. 1 : 2), and see if indeed he has made known the day and hour; for though it was not for the disciples at that time to know 'the times or the seasons which the Father hath put in his own power,' 'ye shall receive power' to understand, 'after that the Holy Ghost is come upon you' (Acts 1 : 8); for, 'ye, brethren, are not in darkness that that day should overtake you as a thief.' (1 Thess. 5 : 4. Mark the expression,—not 'year,' but 'day.' By reference to the law as given at Mount Sinai in Arabia, when the Father spoke to Moses, we find; 'Then shalt thou cause the trumpet of the jubilee to sound; on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land' (Lev. 25 : 9), which we are taught was 'a figure for the time then present,' a shadow of good things to come.' In the shadow, the trumpet did on the same day 'sound throughout all the land'; hence if the type properly represent the antitype, 'the great trumpet' must sound throughout all the earth on the tenth of the seventh month. And if at one time this world's great jubilee will be proclaimed throughout all the land, the trump must not begin to sound until the tenth of the seventh month shall have enveloped the whole earth, which will be at the time of the going down of the sun at Jerusalem, on Saturday evening. As the Jews began their day 'at evening when the sun did set,' this hour is at the end of the Jewish Sabbath, and commences with the beginning of 'the Lord's day.' The Lord's day following the seventh day of the week, it was called the eighth day; and Barnabas, who was a companion and fellow preacher with Paul, says 'the eighth day, that is, the beginning of the other world. For which cause we observe the eighth day with gladness in which Jesus rose from the dead.' (Barnabas 13 : 9.)

At A. D. 533, ... the 1335 days commenced, about the end of the tenth of the seventh month, on the eve of St. Cyprian, 'which—in A. D. 533 fell on the tenth of the Jewish seventh month.' . . . 'If to' this 'we add 1335 years, we will have the tenth of the seventh month, A. D. 1868 for the time at which Daniel will stand in his lot, in the year of jubilee.' 'At A. D. 533, we remarked that the 1335 days commenced about the end of the tenth of the seventh month, on the eve of St. Cyprian. As 'the churches were already adorned and illuminated for the festival,' the hour seems to have been at about sunset; hence, the 1335 days end at the same hour at which the tenth of the seventh month will have encircled the whole earth, or at which it will in all parts of the world be the tenth of the seventh month. The Lord 'hath appointed a day in the which he will judge the world'; and if he 'will do nothing, but he revealeth his secrets unto his servants the prophets' (Amos 3 : 7), his people will 'see the day approaching.'"

It is often said that the prophecies cannot be understood; that we need not trouble ourselves about them; that there is enough revealed for us to do our duty to God, and nothing else concerns us. But is there any thing in Revelation that is not revealed? If so, it cannot be a revelation; nor can that be prophecy, which does not foretell future events. Who can say there is any thing revealed in the word of God that is unnecessary for our growth in grace, or progress in sanctification? If there is any thing revealed that is useless, why is it revealed at all? God would never have revealed any thing to man, or the church, without some important end in view. The Bible does not mark out certain portions of its contents to be studied in preference to others; but to be studied as one harmonious whole. Neither does it indicate that any other part of the word must be set aside, as of no value or of less value. The New Testament is a chart of the church from the sufferings of Christ to the glory that should follow. The Bible, as a whole, is a chart from paradise lost to paradise regained.

New Sharon, Me. JOHN TAYLOR.

For the World's Crisis.

THE NEW JERUSALEM.

"Here have we no *continuing city*, but we seek *one to come*."

Of Abraham it is written that "he *sojourned* in the land of promise, as in a strange country, . . . for he looked for a *city* which hath *foundations*, whose builder and maker is God"; and John describes one which he saw "coming down from God out of heaven,"—"a holy city," most beautifully "adorned with every kind of precious stone,"—a city of sunshine and gems, most lovely, the happy home of the redeemed.

Let us consider the description given of its garniture of "precious stones." "And the foundations of the wall of the city were adorned with every kind of precious stones; the first foundation-stone was jasper, the second sapphire, the third chalcedony, the fourth emerald."—Rev. 21 : 19.

Prof. Stuart says: "The word *adorned* may raise a doubt here, whether the writer means to say that, into the various courses of the foundation, *ornamental* precious stones were here and there inserted. But taking the whole description together, I do not apprehend this to have been his meaning. JASPER, as we have seen above, is usually a stone of green transparent color, with red veins. But there are many varieties. SAPPHIRE is of a beautiful azure or sky-blue color, almost as transparent and glittering as a diamond. CHALCEDONY seems to be a species of the agate, or more probably the onyx. The onyx of the ancients was probably of a blueish white, and semi-pellucid. The EMERALD was of a vivid green, and next to the ruby in hardness."

"The fifth SARDONYX, the sixth SARDIUS, the seventh CHRYSOLITE, the eighth BERYL, the ninth TOPAZ, the tenth CHRYSOPRASUS, the eleventh JACINTH, the twelvth AMETHYST." Rev. 21 : 20. SARDONYX is a mixture of Chalcedony (blueish white), and Cornelian, which last is of a flesh color. SARDIUS is probably the Cornelian; sometimes, however, the red is quite vivid. CHRYSOLITE, as its name imports, is of a yellow or gold color, and is pellucid. From this was probably taken the conception of the pellucid gold, which constitutes the material of the city. BERYL is of a sea-green color. The TOPAZ of the present day seems to be reckoned as yellow, but that of the ancients appears to have been pale green (*Plin.* 38, 8. Bellerman, Urim and Thummim, p. 37). CHRYSOPRASUS is of a pale yellow and greenish color, like a scallion; sometimes it is classed at the present day under topaz. JACINTH is of a deep red or violet color. AMETHYST is a gem of great hardness and brilliancy, of a violet color, and usually found in India.

In looking over these various classes, we find the first four, or base, to be of a green or blueish cast; the fifth and sixth, of a red or scarlet; the seventh, yellow; the eighth, ninth, and tenth, of different shades of the lighter green; the eleventh and twelfth of a scarlet or splendid red. There is classifiation, therefore, in this arrangement; a mixture not dissimilar to the arrangement in the rainbow, with the exception that it is more complex—(Stuart). And may we not add, more beautiful! C. P. DOW.

Stanbridge, C. E.

HOW TO BE CHEERFUL.—A cheerful life must be a busy one. And a busy life cannot well be otherwise than cheerful. Frogs do not croak in running water. And active minds are seldom troubled with gloomy forebodings. They come up only from the stagnant depths of a spirit unstirred by generous impulses or the blessed necessities of honest toil.

☞ There are flowers that are repulsive at first sight, but when closely examined they unfold a world of beauty—and so with men. We should never judge a man from first sight, for he may have good qualities which will develop themselves on acquaintance.

For the World's Crisis.

"BE STILL AND KNOW THAT I AM GOD."—Ps. 46: 10.

We are living in perilous times, and if ever there was a time for sober thought and caution, it is now. That we are living in "the time of the end," there can be doubt; and if so, many will be running to and fro, and knowledge will increase. Many minds, of different construction, will be employed in searching out the prophetic times and seasons; hence there will naturally be a diversity of opinions on those "times and seasons." It is christian to confide with the fullest confidence in all God has said, believing he meant as he said, and said as he meant. Thus we may speak of the future as though it was accomplished, as did the prophets. See Isa. 9: 6. So we may speak of the promises yet unfulfilled; but when we speak of the time of their fulfillment, it is best to speak with caution. Our conclusion, as to when the times end, depends upon the history of things recorded by men not inspired; and the best of men have failed in reference to the finishing up of time. Others may fail also.

I have a book before me on my table, written just after the French Revolution, wherein the writer brought all the times to terminate in this present year. His starting points look reasonable. A few days will prove it true or false.

We are evidently nearing the closing up of all things. I am glad that men are searching into these things; but I am afraid the common class will be thrown into confusion by the course pursued by the different writers upon the subject,—one affirming, the other overthrowing what the other states as facts; each giving apparently good authority for their statements. When the common reader reads these diverse statements, what can he do? He has no library to see for himself. If he knows the writers, the mind will be made up by the opinion previously formed of the ability and character of the different advocates. There are some that will take the statements of others as positive as the promise made to Abraham, and denounce others as backsliders, and slow to believe what God hath spoken, and turn them over with the company of foolish virgins, etc.; thus a division be made in the church, and perhaps a talk of starting another paper. This has been; it may be so again. God forbid. Let past experience teach us to put full confidence in God, but follow men no further than they are led by the letter and Spirit of Jesus. No man's salvation depends on knowing more than God has revealed.

Yet the Savior has given a rule by which the humble christian can know when He is near even at the door; and one evidence that we are in a state of salvation is, that we desire and endeavor to find out the signs and evidences of his coming. Therefore, let us all put ourselves in a position to get all the light we can, and not be led away with error, or fanaticism, or get a censorious spirit. God has his own work in hand, and he will be exalted in the earth.

Would it not be well to have a meeting, or conference, where those who are studying the prophetic times may get together, and talk over their different views, and see if they cannot sift the chaff from the wheat, so they can give the trumpet a certain sound, that the people can prepare themselves for the battle? The day of the Lord is upon us. Let us take heed to our ways, and the sure word of prophecy, lest we be found unprepared when the Lord comes. "Be still and know" that the Lord is God. MATTHEW BATCHELOR.

Rutland, Vt.

For the World's Crisis.

MY NEW YEAR'S WISH FOR 1865.

"Though your sins be as scarlet, they shall be as white as snow."—ISA. 1: 18.

As the earth is now mantled with the pure and white snow, even so may my whole being be made pure and white in the blood that "cleanseth us from all sin"; and "not to me only, but unto all them also that love his appearing," may this purification be "when the times of refreshing shall come from the presence of the Lord, and HE SHALL SEND JESUS CHRIST . . . whom the heaven must receive *until the times of restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 19, 20.

O the blessedness there is in the thought of being made pure beyond the power of contamination in thought, word, or deed. The very hope of it fills my soul with felicity. What is a religion worth that does not purify from sin? It is this purity, this cleansing of the conscience, that I love. It is this cleansing power from *all* sin that exalts the "Lamb of God,"—this taking *away* the sin of the world; this sense of guilt removed; this oneness with Christ by the renewing of the Holy Ghost; this being made "partakers of the divine nature"; this becoming "sons of God"; made "like him," purified "even as he is pure";—this is what I want for the coming year; yea, for my coming life,—to be made pure and "white," even as "snow"; to be stereotyped even in *countenance* as an heir of God, a joint heir with Jesus Christ; that every earthly jar may not throw me out of place, but that I may be calm in countenance, as well as fixed in purpose, to serve God during the whole year, if spared. "My grace is is sufficient for thee, for my strength is made perfect in weakness," comes sweetly to my encouragement. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" to correct all that can be corrected, and to give me patience to bear with the remainder as "a thorn in the flesh."

We have asked great things, as a family, through the "power of Christ," and the unction from the Holy Spirit, on this the last morning of the old year; and we are expecting great things, not only for ourselves individually, and as a family, but also for the "church of God" for the coming year. We cried to God that the mists might be dispelled that separate God's elect, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, . . . but speaking the truth in love, may we grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the *edifying of itself in love*."—Eph. 4: 13–16.

Eighteen-sixty-five may be the first year of the trio that is to bring our Lord!!

Jan. 1st, 1865. A last and long farewell to 1864. Glad are we to number it in the past. Better is the end of a year now to us, than its beginning. A hearty welcome to 1865. O, my brethren and sisters, close in, and fill up the broken ranks. Let us *feel* each other's sympathies and support. The enemy is doing a terrible work among us; close in, and hold up the colors, beat back the powers of darkness, that are fast closing in around us. We are nearing our last great conflict. Close in. Esteem each other more precious than gold; yea, even more than gold; yea, even more than the golden wedge of Ophir.

Hammonton, N. J. E. S. WILLARD.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Jan. 10, 1865.

PLEASE REMEMBER.

All letters, communications and remittances, should be addressed to the *Editor*, MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

VEAZIE BANK SCRIP.

Please take notice that Veazie Bank Scrip, or any other Bank Scrip for *fractional parts of a dollar*, is not passable here, and should not be sent to us, in remitting to this office. We have given notice of this before, yet subscribers are still sending it to us. Please remember.

LIVE BETTER THIS YEAR.

Dear reader, let us live better this year than ever before. We are drawing near the end of our pilgrimage,—near the hour when we may expect to see the Son of man coming to raise the dead and set up his everlasting kingdom. How overwhelming the thought! So near the time when we shall behold the one who was crucified for us, that we might have everlasting life. The evidence is continually thickening to prove that earth's night of sorrow will soon end, and the weary pilgrims will be gathered home to rest with all the holy ones. Shall we not, in view of these things, live nearer to the Lord than ever? It is time for the bride to be getting ready for "the marriage of the Lamb." We have no time to lose. Let us separate ourselves from the spirit and manners of the world; remembering that "the friendship of the world is enmity with God"; and that "whosoever . . . will be a friend of the world, is the enemy of God." Let our motto be,—"All for *Jesus*." If we act on this principle, ours will be "a happy new year." Shall it be so? Let us not halt "between two opinions," but decide at once to be real *christians*.

WESTBORO.

Our new year's meeting in Westboro, Mass. was excellent. The Spirit of the Lord was with us in power, causing a very deep, heart-searching work among those who are preparing to meet the Savior at his coming. As the result, great peace and joy filled the minds of those who ventured all upon Jesus. It was a delightful season of refreshing in heavenly things. Many saw that there was no way to *enjoy* religion, and have a clear witness of their acceptance with the Lord, only to consecrate all to him for ever; which they resolved to do, and found a most hearty welcome into the Savior's embrace. After doing this, they had a feast indeed.

Some requested prayers, and resolved to be among the redeemed. Things looked very encouraging. In the evening about forty remembered Jesus at the communion. Many could say, it was good to be there. Our new year began with much profit and pleasure. Praise the Lord.

"BANK OF THE LORD'S POOR."

It is truly heart-cheering to see the noble efforts that are being made for "the Lord's poor" children, that they may have the continued pleasure of reading "our paper." We presume there is no class that prizes the paper more highly than the poor saints who are unable to pay for it. We cannot bear the thought of having *one* of them cut off from our list; and we trust we shall not be obliged to do so; certainly we shall not, if our Brn. and Srs. continue, as they have done, to take stock in the "bank."

Who else will take shares? It is a profitable and safe investment. "He that hath pity upon the poor, lendeth unto the Lord." Worldly men like to lend their money to the rich because they feel sure of having it back again; yet these rich men often become poor, and the lender loses his money; not so with the *Lord;* he is able to repay all we lend to him. He does not need the money for himself, but his poor children need it; hence, if we give it to them, he considers it as lent to him; and be assured he will not forget our kind deeds to the needy. We hope all who are able, will take stock in the "bank of the Lord's poor."

A DONATION.

We acknowledge with pleasure the receipt of $50.00 from Bro. JASON KENDALL, of South Woodstock, Vt., as a donation to the Society to aid in publishing and disseminating the good news of the coming kingdom, and other gospel truths. It is appropriated equally to the Tract and Poor Fund. God bless the liberal giver, and raise him again from his bed of sickness to health, and strength, and years of usefulness.

CORRECTION.—The letter published in the Crisis of Dec. 27th, supposed to be from *Bro.* E. Smith, was from *Sr.* Anna E. Smith, missionary to the colored people, in New York. Her address is 128 East 27th street, New York City.

DR. ZECH'S ECLIPSE, B. C. 477.

It will be recollected that in the Crisis of Dec. 13, we requested Bro. Thurman to apply his tables and see if they made an eclipse in B. C. 477, in harmony with the one presented by Dr. Zech. As shown by Bro. C. F. Hudson, Dr. Zech's and Thurman's tables corresponded in nine eclipses, but the tenth, taken by Dr. Zech, was not used by Bro. Thurman in his chronology; hence we thought this would be a fine chance to test his tables still further; for in case they made the tenth eclipse in harmony with Dr. Zech's tables, it would prove they used the same; therefore Dr. Zech's must show the same errors in Ptolemy's canon as are indicated by Bro. Thurman's, which makes Bro. T's position doubly strong. It will be recollected that Dr. Zech dated all his eclipses, B. C., *one year* later than Bro. Thurman.

Bro. Thurman has calculated the eclipse in question, and writes as follows:—

In regard to the difference between Dr. Zech's method of computing time, and my own, it is simply this: he has used years complete, while I, in order that all might understand, have used years *current*, as used by all astronomers and writers on chronology that wish other people to know what they mean. For example: By turning to Ezra 1: 1, it will be seen that the first of Cyrus, according to the chronology given in the margin of all our Bibles, was B. C. 536. But Dr. Zech would call that year 535. Hence, without some explanation, we would all conclude that he had reduced the time by one year.

It will now be apparent to all, that what Dr. Zech calls B. C. 477, we call B. C. 478.

In answer to Bro. Grant's query, we may here mention that Dr. Z. has made a mistake of only one day: for by calculation I learn that there was an eclipse of *ten digits* at Sardis, Feb. 17, B. C. 478. If C. F. H. should say that he has no confidence in my tables, I will remark that Ferguson's tables eclipse but 9 2–3 digits. But on p. 42 of "The Sealed Book Opened," we have mentioned that nothing short of a total eclipse can answer to the description of Herodotus. C. F. H. attempts to waive this objection by making it appear that I followed Beloe, where he says, "the darkest night succeeded;" and then informs us that "Herodotus used no such adjective." But if Bro. Grant and others will turn to p. 42, and to year B. C. 457, of the "Sealed Book Opened," it will be seen that my whole argument in favor of a total eclipse was drawn from Mr. Cary's translation, which C. F. H. says "is literal and accurate." While I only gave Mr. Beloe's translation a passing notice, without either note or comment. . . .

We will give Mr. Cary's translation, putting in small capitals that which C. F. H. omitted. It reads thus:

"But as it (Xerxes' army) was on the point of setting out, the sun QUITTING HIS SEAT IN THE HEAVENS DISAPPEARED, THOUGH THERE WERE NO CLOUDS AND THE AIR WAS PERFECTLY SERENE, and night ensued in the place of day." Book vii, Sec. 37. . . .

Every man can at once see that nothing short of a total eclipse can answer to the description given by Herodotus. . . .

Let us consider C. F. H.'s reason for believing that the eclipse of Feb. 17, B. C. 478, or, as he would call it, 477, was the one alluded to by Herodotus. He says, "The eclipse offered by Dr. Zech, as the true one, appeared at the right place and season." He quotes from Herodotus these words: "The army having wintered at Sardis, and being fully prepared, set out at *the beginning of the spring*." Now it will be borne in mind that if these words, as C. F. H. remarks, "leave no question" as to "the season in which the eclipse was seen," then his own method of reasoning has proven that the eclipse of B. C. 478 is not the one alluded to by Herodotus, for that occurred Feb. 17, O. S., which was Feb. 12, according to our time. But spring did not commence till the sun entered Aries—March 20 or 21, which is one month and eight or nine days after the eclipse of B. C. 478.

As Sardis is in latitude 38 1–2 deg. north, we can hardly suppose that Xerxes left Sardis before the first of April. Indeed the coldest and most disagreeable part of the winter in that climate is about the first of February. About this time too are the worst roads. Hence one of the mose unfavorable times of the year for an army to travel is in this month, which alone will show that the eclipse of B. C. 478 is not the one alluded to by Herodotus.

If C. F. H. can admit that the eclipse occurred while the army was lying in winter quarters, the only objection that can be raised against the eclipse of Dec. 16, B. C. 457, is removed; for that was total at Sardis. But the eclipse of B. C. 478 (or 477 according to Dr. Z.) was total neither at Sardis, or any other place on earth.

But if even on the very day of the opening of spring, this eclipse had been total at Sardis, we could not yet admit it to be the one alluded to by Herodotus, without, at least, four times contradicting his express words; for he three times mentions that the Greeks were celebrating the Olympic games when Xerxes invaded Greece, and that there was another eclipse of the sun at Athens in the spring of the second year of the war. But B. C. 478 was the *third* year of those games, and there was *no eclipse* of the sun at Athens in B. C. 477, or 476, as C. F. H. would call it. This then proves to absolute certainty that this was not the time when Xerxes invaded Greece.

C. F. H., in his criticism on my reason for supposing that the eclipse occurred when Xerxes "was on the point of setting out" from Celænæ, says that the "error of Beloe's translation excuses the opinion of Mr. T. that Pythius lived at Celænæ."

Rollin remarks that this "Pythius a Lydian, had his residence in this city," that is, in "Celænæ, a city of Phrygia."

If, as C. F. H. conjectures, Pythius lived much nearer Sardis than Celænæ, why did he go about 100 miles to the latter place to entertain the army of Xerxes? Why did he not wait till the army came to, or at least, nearer his own residence? Herodotus says nothing about Pythius going to meet Xerxes. His express words are that he "being in waiting, entertained the whole army of the king, and Xerxes himself." We do not go from home to "entertain" people; this is done at home. The only reason that C. F. H. gives for supposing that Pythius lived "much nearer to Sardis than Celænæ," is that he is three times called "the Lydian." We have in this country a people that have 300 times been called the *French;* but will C. F. H. be willing to admit that this proves that they live in France?

Though Rollin says nothing about the eclipse of the sun, he understanding that the things were done at Celænæ, here brings in that portion of the history relating to the petition of Pythius, and the unfortunate fate of his eldest son, which happened after the eclipse occurred. So I am found in good company in supposing that the eclipse passed over Xerxes' army at Celænæ. And when we call to mind that Herodotus gathered his information from the many clashing reports that were afloat, we can easily account for a mistake on the part of the historian. We will give a case in point as an example: Mr. Webb informed me that on a clear night the moon was shining so bright he concluded to start on a journey. But [illegible]ing into the house to get his supper, when he came out, to his great surprise, the moon had disappeared, and it was quite dark.

Now I well remember that when this eclipse of the moon occurred, he was just on the point of starting on a journey, but the place where he was, or the season of the year, I am unable to call to mind. And so with Herodotus, or those who gave him his information; it was remembered that an eclipse of the sun occurred when Xerxes army was just "*on the point of starting*" out of camp; but whether in the spring or fall, Celænæ or Sardis, they may have forgotten. And the eclipse of B. C. 457 began to be visible ten or fifteen minutes after eight in the morning; the very hour at which we would suppose that the army would commence its march, thus proving that this eclipse is the one mentioned by Herodotus. But the eclipse which C. F. H. has selected, in what he calls B. C. 477, occurred after two o'clock in the afternoon,—the time at which an army would more likely be camping for the night, than setting out for a day's march.

Having noticed how easily Herodotus might have been mistaken as to the time the eclipse occurred, let us call to mind how impossible it is that there can be any mistake as to the year of the Olympic games. Had Herodotus merely mentioned that the time Xerxes invaded Greece was in the fourth year of the games, we might enquire for his authority, or ask if he might not have been mistaken in this; but when without a word as to the year he only informs us as to that in which the Greeks were employed, that is, "they were celebrating the Olympic games," we would either brand him with a wilful falsehood, or admit that Xerxes invaded Greece in the fourth year of those games. But since Herodotus "gave a particular reading of his work to the city of Athens,"—to those Greeks who knew the truth of the matter, we discover that it was not in his power to give us an untruth as to the matter. This settles the point at issue, proving as clearly as we can prove anything in history, that Xerxes invaded Greece in the fourth year of the Olympic games. And having examined every fourth year of every Olympiad, from B. C. 754 to 431, we have proved, we may say, to absolute certainty, that Xerxes invaded Greece B. C. 456; for there is no other date at which the two eclipses recorded by Herodotus can be found. Therefore our Heavenly Father's children may rejoice to know that our Bible chronology is indeed placed upon a foundation which cannot be shaken by the assaults of man.

But since C. F. H., following Dr. Zech, has thus abandoned Ptolemy's canon, we would like to see how he will arrange his new chronology. We shall not be surprised if his system is somewhat confused, for in an article in the Crisis of Dec. 13, forsaking Dr. Z. to follow Thucydides, he appears to place the time Xerxes invaded Greece B. C. 483 instead of 477, as in his former article.

WILLIAM C. THURMAN.

WHAT OTHERS THINK OF US.

We clipped the following from a Boston paper. We shall let the reader make his own comments:—

"THE SECOND ADVENT IMPOSITION.—*Mr. Editor*:—The greatest imposition in the religious line that I know of, is the Second Advent humbug, as carried on by one Elder Miles Grant, in preaching, and in his paper called 'The World's Crisis.' He is a coadjutor of Elder Himes in the same notable business, but I understand that Himes, getting preached out or 'played out' in this city, had to pull up stakes and go West to find hearers. Since he left, Grant carries on the concern. He is not a fool, but he certainly acts like one, for he keeps saying, 'time is short,' and Jesus is expected quickly. This has been his tune for a number of years, and I call it humbug—not an intention, perhaps, to get a living out of the credulity of simple-minded people, but so much resembling it as to be hard to tell the difference. When I look at Grant, and think what he has been for years, I am not sorry that I am no longer a christian—at least not one of his crazy stamp. I see by his paper that he is anxious to sell his books, for he says he is 'satisfied that time is short'! but I shrewdly suspect it is the Elder that is '*short*,' and he takes this ingenious method to replenish his waning funds. He likewise says, that the failure of the harvest in Hungary is one of the 'signs' which in 'the last days' were to precede the second coming of 'our Savior'! Sage Elder! I wonder if the squirrels that run about the walks on the Boston Common are not also a 'sign' of the 'second coming?' Say, Mr. Editor, do you think that the Elder is *compos mentis!*" C.

["It is a hard question to answer, for while almost every man is sane on some things, he is a wild lunatic on others. Hence, though the Elder may not be, and probably is not, crazy universally, yet on the question of the Second Advent his head is turned, and his brains are in a fog. The New Testament makes Jesus plainly say, that his coming to judgment was to take place in that existing generation, or eighteen hundred years ago, and consequently to maintain that it is to happen now or any time in the future is a clear case of NON *compos mentis*.—ED.]"

TWO RESURRECTIONS.

"BRO. GRANT:—Will you please inform me what is the meaning of Rev. 20th chap., concerning the two resurrections, and the destiny of the wicked?" E. A. TUTTLE.

We understand the Scriptures to teach plainly in this chapter, and other portions of the Bible, that the righteous will be raised at the coming of Christ, "but the rest of the dead" will not live "again until" a "thousand years" afterwards. Then the wicked dead will be raised, judged, and executed; or, as expressed in the Scriptures, die "the *second* death," from which they are never raised, hence their punishment will be eternal.

THE BOSTON ALMANAC for 1865 contains the usual amount of valuable information, with a complete business directory, map of the city, blank pages for memoranda, etc., etc., and is an excellent little guide to strangers visiting the city, and a very convenient pocket companion to the citizen.

THE LADY'S ALMANAC is a neat little book for the ladies, embracing in one—almanac, memorandum book, and a choice and appropriate selection of literary gems, in prose and verse, with a number of valuable receipts. A very acceptable gift to a sister or friend.

Price of each by mail, post-paid, 50 cents. George Coolidge, 3 Milk St., Boston, publisher.

THE CHRISTIAN LYRE.—Another edition is now in press, and will be out in a few days. The price hereafter will be as follows: Plain, 80 cents; by mail, 85 cents; one-fourth off per dozen. Gilt, $1.25; by mail, $1.30.

BRO. G. W. RICE, Wardeva, Fayette Co., Iowa, invites preaching brethren to come and preach in his neighborhood. He lives two miles west of Wardeva, and nine miles south-east of West Union.

☞ More are they that drift into evil, than deliberately steer towards it.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$363.72
Arthur C. Haley	2.00
Robert A. Sherman	4.08
Mrs. S. G. Bradbury	.50
M. C. Twiss	.30
S. G. Lovering	1.00
Jason Kendall	25.00
A friend	.10
Sidney Hall	5.00
John Smith	1.00

FROM A TRACT DISTRIBUTOR.

BRO. GRANT:—With a thankful heart, I acknowledge the reception of two packages of tracts; and now I wish to tell you how they are received by the people here. I called at the office, as usual, for my mail. When I had received it, one gentleman to whom I had given a tract, came along to see what I had got. I asked him if he liked the one that I had given him previously? He said he did, and would like some more. I told him to help himself to such as he would like. He picked out four or five, and said that would do for that time. Another came to look at them. He was not satisfied, until he got one of a sort. The third came and did likewise. When he had made his selection, he saw that the second one had three more than he had. So he began to pick out from his, as some of my varieties were gone. He saw the one named "Three Worlds," and stood there and read it, and was very much pleased with it.

The fourth picked out six. The fifth was as greedy as the others, and wanted one of a sort. The fourth told him not to take so many, for he would not read them all, and he had better leave some for some one else. He looked up at him and answered him in this way:—"*You see*, if I don't tell you what is in every one of them; for twelve o'clock will find me reading them."

This man I had talked with, and found that he was not satisfied about the state of the dead. I told him my views, he thought they looked reasonable, and said that he wanted light on the subject. Then came our village school teacher and took several. I will not mention any more, for I think that this will show you that they were well received. They were mostly Baptist folks, and of the first families of the place. Some of the Methodists have taken some of them. I would like to give away tracts all my life time in this way. I told them to let some one else have them to read, when they had read them all they wanted to. They said they would do so.

Now, Brother, this looks encouraging. I do wish that some one, that is in the work, would come this way, and hold some meetings. The people here are Methodists and Baptists. I do think that some would embrace the truth, if they should hear it; but all they know about "Advent" doctrine is what they heard in '43, and as that was a failure, they made up their minds that the advent move must all be a failure. I have long felt bad because I could not do more for the cause of Christ. "But where there is a will, there is a way." I can distribute tracts, and will be glad to do so. If others give their money, I can give a little time, and help to scatter the little messengers of truth and love. Your sister, waiting for Jesus.

Scriba, N. Y. LYDIA M. COLLINS.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$617.07
John G. Putnam	2.50
Mrs. J. G. Munsey	1.30
Chas. W. Bemis	1.00
A friend	.50
C. H. R.	2.00
D. W. Comstock	1.00
A friend	1.00
C. S. Sherman	7.50
J. S. Blaisdell	1.50
S. G. Lovering	1.00
Jason Kendall	25.00
C. Pettibone	3.00
D. N. K.	5.00
E. T. Day	1.25
A friend (for Harriet the invalid)	1.00
Mrs. J. B. Colton	1.00
Mary A. Knowles	1.00
A friend	1.00

VOICES FROM THE POOR.

FROM "ONE DOLLAR A WEEK."

A Sister in Middlesex County writes:—"I have received your paper some three or four years. I like it much, and would gladly pay for it if I could; but I am not able to earn more than *one dollar a week*, which is small wages for the present prices of the necessaries of life. I am very grateful for your kindness in sending it to me so long, and do not feel that it is right for me to receive it so any longer." CAROLINE.

FROM A FREE-WILL BAPTIST MINISTER.

"I have had the Crisis for nearly two years free. I am poor, and do not feel able to pay for it. If you see fit to continue to send it as a present, I should be glad to have it." G.

Nova Scotia Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand, and see what they can do?

Cape Sable Island	1	Granville	1
Clemensport	2	Pictou	1
Dartmouth	1	Total	6

NEW YEAR'S GIFTS.

A sister who has sent us ten subscribers before, writes:—"For the $— enclosed please send the Crisis to S. P——, as a *New Year's Gift*. He has not been a subscriber, but at the expiration of the time, you will hear again from him or me."

We are sending out a number of such presents, for brethren who have money to do good with, and we are ready to send as many more as brethren may desire. It is not too late. Any time in the month will do. Have you a friend who would be glad to receive it? Send it to him. It will do him good, and you too.

From a Lover of Peace Principles.

Editor World's Crisis:—Dear Sir,—If your paper preaches the gospel of *peace* and of the coming kingdom near at hand, you may please mail me a No. for approval. I have taken the —— —— for more than twenty years, and have gathered much instruction from it; but it has seemed to me, for a year or so past, that it has been preaching the gospel of war, and a career of prosperity to our country. I don't believe it, and I have just written an order for its discontinuance to my address. Now I want an Advent paper, and propose to become a subscriber to the Crisis, but not if it advocates war, or a good time coming before the return of the rightful Sovereign.

——, *N. Y.* B.

A NEW EFFORT.

A WORD TO OUR VOLUNTEER AGENTS, AND TO ALL.

The World's Crisis, in the past two years, has nearly doubled its subscription list. From 3700, it has, in that time, run up to 7000. This has been mainly *your work*, and shows how much may be accomplished by special appeals and special efforts.

Why should it not be DOUBLED AGAIN *in the* NEXT *two years?* You can do it. And there is nothing to hinder. All it needs is EFFORT—CONTINUED effort, and the Lord's blessing. Let *every one* put his shoulder to the wheel, and it WILL be done. See what you *have* done in *one* year, and from that judge what you CAN do in the year to come. We called for 1000 new subscribers, and you gave us 2000. You can certainly do that again; and you can DOUBLE it, if you will TRY. *Will you?* There is every reason why you should. The times are ominous. The day of probation is drawing to a close. The Judge is at the door. He has a work for YOU to do, and it must be done quickly, or never. His command to you, and me, and all, is—"*Let your light shine!*" Let it shine, then, in every way possible; not only through the spoken word, but also through the written page.

Is the Crisis "light" to you? Are the special truths which it promulgates to the world—the coming of the Lord near at hand, and its kindred truths—what *you* believe and love? Is its special work—the preparation of a people to meet him with joy when he comes—*your* work? If so, every reader and every new subscriber you secure for the Crisis, is so much done for your Master in the work of "letting your light shine."

There are thousands who already, in full or in part, believe the doctrines we advocate, who take no periodical devoted to their promulgation. And there are many thousands more, who are *interested* in them, and more than half convinced, and only need more light. These are all waiting for you to call upon them, and talk with them. *Will you do it?* They will need but little persuasion to subscribe for your paper. *Will you ask them?* There are thousands more, many of them your acquaintances, friends, or kindred, who would be glad to read, but are too poor to pay. That spare dollar, or two, of yours, or that spare five, which you will not miss, will bless both them and you, and return to your pocket again with interest upon interest. *Will you try it?*

Come, brother, sister, minister, layman,—all, let us mark out a large work for us to do the year to come—for the Lord. *Four thousand new subscribers!* Is that too much? You can do it, if you WILL. How many will YOU get towards it, reader? The 2000 last year were the work of some *five hundred* friends of the Crisis,—volunteer agents. Let us have *five thousand* this year—zealous, energetic *workers*, and see how much shall be done when the year closes. *Will* YOU *be* ONE *of the* 5000? W. B. H.

OUR VOLUNTEER AGENTS.

REPORT FOR WEEK ENDING JAN. 7.

We shall hereafter give a *weekly report* of the work of our Volunteer Agents in obtaining new subscribers, and, perhaps, a monthly or quarterly summary. We give below the report for the last week.

Whole number received, 53. Obtained by the friends below, 31, as follows:—

ONE EACH—S. Bassford, W. R. Boyker, J. Blain, C. Bunnell, S. Cook, W. Dunn, H. Dean, O. D. Eastman, J. Emery, A. Gage, S. Mix, Mrs. M. S. Macomber, E. W. Orton, W. B. Reed, C. Stratton, J. Stulb.
TWO EACH—A. E. Colton, C. F. Sweet, G. W. Turner.
THREE—Eber Dunham.
SIX—J. A. Cleaveland.

ITALIAN MISSION.

Previous donations	$303.89
Mrs. J. G. Putnam	2.00
Mrs. E. V. C. Bennnett	.25

For the World's Crisis.

NEWS BY LETTERS.

BRO. GRANT:—To cheer and encourage brethren who, for lack of *strong faith*, are too prone to repine and despond, and to relax in efforts to spread truth, because comparatively so little effects are seen, I will renew my former practice of giving in our paper some encouraging letters and "Macedonian calls."

The following is an extract of one lately received from Putnam Co., Ia.:—

"BRO. BLAIN:—Thanks be to God who has seen fit to preserve and keep some of his servants on earth, that, amidst the *darkness* of the nineteenth century his people, though few, may learn the pure truth of his written word. I received the Crisis you sent me, with which I am well pleased; and your book, 'Death not Life'; but the other two you speak of have not come. Such kindness shall not go unrewarded. Enclosed find $2.00, out of which take pay for the books, and cause the Crisis to be sent six months. You ask to what denomination I belong? I was a Baptist till the church adopted articles containing the doctrine of *endless misery;* to which I objected, and was badly persecuted, till I took a letter. I have lived alone four years; and strange as it may appear, I was not able to learn by all the popular books, papers and preachers, that there were churches in the United States holding the views I do, till I had the opportunity of reading your book, obtained of an old man, who holds forth the same views. He was a Baptist, but was rejected for his views. Besides him, I know of no one who holds the doctrine of destruction. Yet there is a manifest discontent with the old doctrine of future punishment.

This is a rich region, and has a reading people; and cannot some way be opened by which they can have truthful books to read? I am a poor man," etc.

I sent him eighty cents in assorted tracts. For fifteen years I have been supplying a multitude of such calls from my own means, till they are exhausted.

Another late letter from a minister and pastor in my own county, says:—

"In reply to your line of inquiry, I beg leave to say, that I have never publicly intimated any adhesion to the doctrine of annihilation, and, of course, Mr. —— was therefore mistaken in his statement. However, I am ready to read with attention on the subject, and am perusing with interest your pamphlet.

It is true the idea of *eternal consciousness in misery* is to me overwhelming, and sometimes almost insupportable; and I am not so inflexibly convinced of its scripturalness as not to desire all possible illumination on a theme of such stupendous importance. The truth incorruptible is the thing wanted; and if annihilation is taught by the Bible, and endless suffering an error of men, it is well worth knowing. I have repeatedly declared my faith in the near advent of Christ. I am truly yours."

Here again, I trust, a little donation of our works, and sending of our papers, will not be in vain.

I will add a specimen of calls, and the state of feeling in the great West:—

"DEAR BRO. BLAIN:—I hear you purpose coming west this season, and if you come within fifty miles of this place, please inform me in time to come and hear the words of life from a real dispenser of truth. I would come to Amboy, but cannot for lack of money; and for the same reason cannot find it in my heart to ever ask you to come to this place. I know of no one here, besides myself, who believes that immortality is only to be had 'by patient continuance in well doing'; and that at Christ's appearing. And furthermore, I never heard a sermon preached on these themes. I take the *Crisis* and *Bible Examiner*, otherwise I hear nothing on these topics except error. And oh, how I would like to hear some one talk on these and kindred subjects. There is a large field here, but poor worldly inducements for laborers. Pray for me, and if you come near, do let me know.

E. D. SMITH, *Iowa City*."

Buffalo. J. BLAIN.

For the World's Crisis.

A WORD OR TWO.

Mr. Thurman regards his astronomical argument, especially his alleged refutation of Ptolemy's canon, as his strong-hold. I have purposely reserved my examination of this for two reasons: 1, I am not an astronomer, and therefore in no position to make a scientific examination of Mr. T.'s main argument. I could only form an opinion about it by some indirect method. Hence, 2, I have preferred to begin by examining the general accuracy of his facts and reasonings. For certain reasons, among which is the debate pending between Mr. T. and Mr. Stevenson, I defer other criticisms for the present. I hope to come at the astronomical argument in due time.

To some points which I have made Mr. T. replies in the *Voice of the West*. Those who read both sides can usually judge between us, from the articles themselves. But in the *Voice* of Dec. 27 Mr. T. cites Rollin as affirming that Pythius had his residence in Celænæ, whereas I insisted that he was three times called a Lydian, and stated that Beloe had mistaken the meaning of a certain Greek word, when he made him a resident of Celænæ. Not every reader has Rollin at hand, or could judge on this point if he had. I find that the passage in which this statement is made is a paraphrase of the same chapter of Herodotus in which Mr. Beloe makes his mistranslation, to which chapter Rollin refers at the end. To all appearance Rollin has made the same mistake with Beloe. Cary's translation, and the Lexicons, must answer them both.

The word in question, *hypokathemai*, is rendered in the older Latin translations by *resideo*. Thus Valla, Wesseling, and Jungermann. This word denotes *remaining behind, resting*, and also *residing*. The French translation of Larcher, the countryman of Rollin, gives *demeurer*, which means, first, to reside; then, to stay or remain. But the later translators and the best editors treat the word with more exactness. Schweighaeuser renders it *expectans consederat*, i. e., *had tarried waiting for* (Xerxes). He also gives the following note, found in Wesseling: "Pliny says, Pythius the Bithynian; but not well; for he was a Lydian *domo*, away from home, or, when at home." Stein notes the Greek word, adding, "to wait for the king." He refers to the same word in Herodotus viii. 40, where it can not mean *to reside*, but is well rendered by Cary, *waiting to receive*. Creuzer and Baehr paraphrase by "subsidens et exspectans," *settling down and waiting*, and refer to viii. 40. The word is not the usual term for residence, and is not often used. In the large edition of Stephanus's Thesaurus half a dozen instances of its use are given, and in the present passage it is paraphrased, "tarrying in the city, and there waiting for Xerxes, whom he was about to entertain."

I am interested in the pending debate, not as a partizan of either '66 or '68, nor as a timeist at all. But I think Mr. Stevenson's eighteen years of self-denying labor upon his chart and his chronological facts entitle him to a hearing, which is fairly offered by the questions respecting Mr. Thurman's book.

C. F. H.

P. S. I have just happened upon the following note, by the authors of the Ancient Universal History, Lond. 1747, cited by Jarvis, Discourses, p. 56. "It is an eyesore to see them [Pul and Tiglath Pileser] so disjoined as they are in Rollin, from whose judgment, as he is conversant in the labors and improvements of the later writer, we might have hoped better things; but as we have hitherto been cautious of passing any censure upon him, we shall for the future avoid the same, as he is a gentleman who *does not so professedly write to instruct the mind as to the reality and consistence of facts*, as to form it to virtue and a good life." That is, he is more strictly a moralist than an investigator.

For the World's Crisis.

A NOTE FROM MY DIARY.

By divine permission, we left "the city of many things," to visit and preach to the church in Portland, Me., the word of life, Dec. 18th; and, in connection with this arrangement, we were invited to stop at Biddeford and help push the battle there. So after a very pleasant ride over the Boston and Maine R. R., of which Mr. Wm. Merritt is the Supt., during which we employed ourself, for the most part of the time, in reading Mr. Hinton's history of baptism, published by the American Baptist Society; a very copious work on that subject, and from which very many valuable extracts might be taken, which would be of benefit to the Bible student;—we arrived at B., and after alighting from Naham's last-day chariots, we wended our way to the hall in which the meeting was held, and found Bro. W. H. Mitchell, of Kennebunk Port, declaring to them the word of truth, commencing a protracted effort. We remained, and preached to them the next evening, and also on our return from Portland the Monday evening following.

This church, though small, is an active, growing one. Several accessions have been made to their numbers of late, which encourages their hearts to endure. They are favored with the labors of Bro. Mitchell occasionally, who is a faithful minister of Christ.

Lord's day, Dec. 18th, we spent very pleasantly with the church in P., and found them prospering in the Lord. Their meetings are interesting, spiritual and heavenly. God is blessing them in bringing sinners from nature's darkness into the light of the gospel of his Son.

And indeed when a church will keep in view the great mission of the Master,—the salvation of sinners,—God will bless their efforts, and bring souls to the knowledge of the truth. The Brn. in P. have a mind to work in this direction, and we believe such is the mind of Christ. This church finds that there are matters of more importance than harping on abstract questions, and other matters that do not belong to christians. They wish it distinctly understood that they are not "hobbyists," as has been reported. Two young men resolved to serve the Lord while we were there, and we expect others have made up their minds to do so since.

The Lord help us all to be up, and at work.

Your Bro. in hope, A. W. SIBLEY.

East Boston.

Correspondence.

From Bro. J W. Taylor.

BRO. GRANT:—About seven weeks ago, Bro. Shipman and myself left home, in Pennsylvania, and started for this place, for the purpose of visiting the churches in this part of the country. In three weeks, Bro. Shipman preached twenty-eight sermons, and then was taken sick of fever, and has been unable to leave the house since. My health is very poor, but better than it was two or three months ago.

I have given several discourses, however, in this section of country. About a week ago, I was requested to speak on the immortality of the soul, in a house where we had had, already, a couple of very interesting meetings; and the notice was given out a day or two beforehand, that I was going to speak on that subject, to give a chance for the opposite side to have their defenders ready if they chose; but all the arguments they could produce was a padlock.

We found the little church at Dresserville rather scattered and pealed, but then, there are some of God's elect there. I don't wish to call names, but there are some as worthy members of the Lord's body in that place as this evil world affords. If any brother should be traveling through that way, he will find a pilgrim home at Bro. Dennis Miller's, as well as other places, which I have not time to mention here.

If Bro. Shipman is able to go, I think we shall start for home in a couple of weeks. We have, in nearly every place we have been, had a good interest manifested, and one or two have started for the kingdom.

O, may the time soon come when the saints of God shall be gathered home, to enjoy the pleasures of Eden restored, and bask in the smiles of God's pleasure forevermore. Your brother in Christ, J. W. TAYLOR.

Summerbell, N. Y.

From Bro. J. K. Bellows.

BRO. GRANT:—I am now at home, taking a little rest, after an absence of four months, trying to cheer the way-worn pilgrims on their journey. I visited a number of places, found some divisions through difficulties and want of an entire consecration to God. The saints were quickened, backsliders alarmed, and sinners brought to a sense of their condition, and resolved to be on the Lord's side. May the Lord bless them, and bring them to the kingdom.

There is an ear to hear on the events of prophecy, as they are being fulfilled in the increasing wars and wickedness on the earth.

At Vernon, Vt., I found a good company anxious to hear on these subjects. I preached a number of times on the signs, and left a deep interest and a determination to be more for God. I visited several other places in Vermont, and found a deep interest in the great truths of the coming kingdom. At North Bennington, I found a few who had just embraced the present truth, and are striving for the coming kingdom. One of their number has fallen in the field, at her post. I visited her, and found her resigned to the will of God, with a hope of eternal life when Jesus comes.

At Hoosick, N. Y., I met a cold reception, through false reports, and I felt very bad, and wished myself at home; but prejudice gave way to truth, and the good Lord gave me favor in the sight of the people. We had a good time. The prophetic signs took deep hold on the church and people, and I left, feeling determined to press the battle to the gate of the enemy.

I stopped at Albany over Sunday, had a good time, and arrived home Dec. 26th and found all well. Praise the Lord.

And now, brethren, live near the Lord, practice the truths of his word; watch and pray that you enter not into temptation. And may the God of all grace keep you, and bring us to his kingdom. Yours in hope, J. K. BELLOWS.

364 Broome St., N. Y.

From Bro. C. F. Sweet.

BRO. GRANT:—For the last month, I have been filling my appointments (as published in the Crisis) in Jefferson and Lewis Co's., N. Y. The weather has been very changeable, rough and severe, as much so, I think, as ever I experienced in a single month before. As a matter of course, my audiences were reduced; but notwithstanding all the embarrassments we had to encounter, I think good was done in the name of the Lord. Judging from the liberal manner that our friends in the counties above named supplied my temporal wants, I concluded that theirs was not a love manifested by fair words and pleasant speeches, but "IN DEED and IN TRUTH." At South Butler and Scipio, our friends have done nobly; and I take this means of tendering them my sincere thanks, that they have thus remembered the wants of my dependent family, while buffeting the storms of life, deprived of the associations of a husband and father. May God reward them according to their deeds of benevolence and christian affection. C. F. SWEET.

From Sr. S. Bradbury.

BRO. GRANT:—It was said by our Savior, "Go ye into all the world and preach the gospel." If we can not go one way, we can another. Our Savior remembers the widow's mite. If we give to Christ, it will be accepted, as it was with the widow. So I will enclose —— for tracts, to be sent to some destitute region, where the gospel is not preached.

I have felt very much interested in the advent doctrine since I attended the camp meeting at Alton Bay. It seemed that Jesus was there in their midst. Where Jesus is, there I love to be. Those meetings I have remembered with interest; and not being satisfied with them, I have taken your paper, which has caused me to feel more interested. I have lent them to others. They go to four different families besides my own, and are read with interest.

Hopkinton.

From Bro. J. C. Rice.

BRO. GRANT:—The Lord is with us, approbating our joy in the evidence of his speedy return personally. I bless the Lord for light through Bro. Thurman, whether he is entirely right or not; for truly his work contains a fund of information, and it is well that we give heed to the sure word of prophecy, and believe that God can raise a person, to bring out things both new and old; and open the mysterious seals that have so long defied the power of mortal agencies; and make the unholy sceptic a devoted learner of his truths, a promulgator of what to him was detestable, and an humble follower of our Master; all, all for his own honor and glory. Br. Hastings very truly remarked, if these calculations are not perfect, we have other reasons for believing that the Lord is near, and it is high time to make a more honest preparation for him, by complying with his requirements. Your Bro. in Christ, devotedly,

Hillsbury, N. S. JOS. C. RICE.

BRO. EDSON W. OSBORN, North Bennington, Vt., writes:—"The church is prospering here. There is quite a waking up, and sinners are being converted. Two more started for the kingdom last night, and the prospects are for more still. Praise the good Lord."

For the World's Crisis.

BRO. GRANT:—I notice in the Crisis a way to thaw out frozen pumps. How must the salt be applied? Please inform us through the Crisis. L. PARMELEE.

Put it into the pump, we suppose.—ED.

Obituaries.

B. F. BLAISDELL.

Died in East Rochester, N. H., Nov. 16th, 1864, Benjamin Frank Blaisdell, son of Joseph and Eliza Blaisdell, aged nineteen years.

One year ago, Frank sought and found the Lord, as we humbly trust, and have every reason to believe; not only by his testimony in meeting, in proclaiming the love of God, and exhorting his young associates to seek Jesus for their friend; but by his daily walk and conversation. Often, when he would go to spend an evening with his friends, he would converse with them of Jesus, and pray with them. His whole object seemed to be to do the Lord's will.

He went one evening to attend a meeting in the neighborhood, but was disappointed in finding none, and was (undesignedly on his part) induced to spend the evening in social amusement, which caused the warm love for Jesus to wane, and the light that was in him to grow dark. Thus he lived a few weeks, hardly knowing at what he stumbled. In his darkness, he was led to enlist in the 19th Mass. Reg., on the first of April. But after realizing what he had done in wandering from his first love, and disobeying his parents, he repented before the Lord, and cried to God for mercy and forgiveness, which he believed was granted for Jesus' sake; and from that time he prayed daily, not only for his comrades that went with him, but that God would keep him in his love and deliver him.

On the 21st day of May, he was wounded by a ball passing under the shoulder, and coming out through his neck. Thus he lay in that condition without assistance, twenty-four hours. While in that situation, he prayed, and got the evidence that he should return alive to see his friends. On the 27th of June, his father brought him home to die. He lingered five months. His suffering was extreme; but his patience was remarkable. He was quite anxious to live to serve the Lord. A. B. S.

SARAH BLANCHARD.

Died in Adams, Mass., Dec. 19th, 1864, of typhoid fever, Sister Sarah Blanchard, daughter of Eld. Isaac and Lydia Blanchard, aged eighteen years and six months.

Sarah experienced religion when very young, was baptized in 1860, and gave good evidence of her acceptance with Christ. She was the darling of the family, always casting sunshine at home and abroad; of a lovely and even disposition. It was a severe blow to the family, but they bear the stroke like christians. They believe Sarah will awake soon. We endeavored to comfort them from Rev. 1: 18. GEO. A. OTIS.

WILLIAM BARTLETT.

Died at Northwood Narrows, N. H., Nov. 24th, of consumption, William Bartlett, aged seventy-eight years and six months.

Our aged Bro. professed religion in the year 1831, and united with the Congregational church in Northwood; but when he heard the sound of the coming of Christ, in '43, he loved and embraced the doctrine; and it ever seemed a theme upon which he loved to dwell. He calmly fell asleep in Jesus in hope of eternal life at the sounding of the trump of God. The writer endeavored to speak words of comfort to the mourning friends, on the funeral occasion, founded on 2. Tim. 4: 6, 7, 8. S. S. MOONEY.

PHILIP BARTLETT.

Died in Northwood, N. H., July 28th, 1864, Philip Partlett, aged eighty-six years, eight months.

This aged pilgrim professed religion more than fifty years since, and United with the Baptist church in Northwood. He loved the Advent doctrine and its kindred truths, and died in the triumps of faith believing he should live again at the resurrection of the just. S. S. MOONEY.

D. P. HILL.

Died in Auburn, N. Y., Dec. 27, 1864, of consumption, David P. Hill, aged thirty years, five months and twenty-two days.

The subject of this notice died in hopes of a part in the first resurrection. The strong arm of the Lord supported him through heart-rending trials, and a long-continued sickness. He leaves a wife and child to mourn him here, but we hope to meet an unbroken family in the kingdom of God. ABBY A. HILL.

C. A. WALDEN.

Died in Oakland, Franklin County, Iowa, Nov. 21st, 1864, Clarence Augustine, second son of Oscar M. and Sarah A. Walden.

We mourn, but not as those without hope.

"But why in anguish weep?
Hope beams upon my view,—
'Tis but a winter's sleep;
My flowers shall spring anew,
Each darling flower in earth that sleeps,
O'er which fond memory hangs and weeps."

SARAH A. WALDEN.

GEO. POLAND.

Killed at Cold Harbor, Va., June 3d, 1864, George, oldest son of Moses and Huldah Poland, aged twenty-five years.

This is a great affliction to the family. May God's grace be richly manifest to sustain them. Sermon by the writer. E. M. HAGGET.

G. T. MAHAN.

Died in Hartford, May 11th, 1864, George T. and Nancy J. Mahan, aged three years.

O hail the glad morning, when Jesus shall reign,
No more of our loved ones by death will be slain;
He'll wake all his saints who sleep in the tomb,
And make them immortal, forever to bloom.

E. M. HAGGETT.

EDWARD NELSON.

Died in Washington, D. C., Oct. 7th, 1864, Edward Nelson, of Great Falls, N. H., aged thirty-seven years.

He died happy, saying, "all is well." E. N.

DECREASE OF THE INDIANS.—The Indians dwelling within the United States are fast disappearing from among men. In 1850 there were 400,000; in 1855, 350,000, and the census of 1860 shows only 295,400. This is a decrease of 50,000 every five years. The proportion of decrease is steadily augmented as the path of empire takes its way westward. How many years will elapse, at this rate, before the Indian savage will exist only in the history of Schoolcraft, the prose fiction of Cooper, and the poetry of Longfellow? The civilized Indian flourishes better than the wild one, for here in the State of New York (the last census says) we have 3785 aborigines, whereas in Colorado only 6000 were left in 1860.

The principal Indian populations are distributed as follows: West of Arkansas, 65,680; New Mexico territory, 55,100; Dakotah territory, 39,664; Washington territory, 31,000; Utah territory, 20,000; Minnesota, 17,900; California, 13,540; Kansas, 8189; Michigan, 7777; Nevada territory, 7550; Oregon, 7000.

Summary of News.

FOREIGN.

[Liverpool Dec. 24th, Queenstown 25th.]

Political news unimportant.

ITALY.

The King has issued a decree, ordering, as a measure of public utility, the occupation of the convents, seminaries, and other establishments in Florence necessary for the service of the State.

DOMESTIC.

New York, Jan. 4. The Richmond *Sentinel* contains a very important editorial, believed to be from the pen of Jeff. Davis. Secretary Seward is reported to have sent it to all the foreign ministers, as showing the complete exhaustion of the rebellion, and consequently the rebels are no longer entitled to consideration as belligerents.

It says: "Our late reverses have done much toward preparing our people for extreme sacrifices if subjugated. The question is simply whether we shall give for our own use, or whether the Yankees shall take for theirs? It would be more glorious to devote our means to success than lose them as spoils to the enemy. Our situation, stripped of our property, but masters of our government, would be infinitely better than if despoiled by the enemy and wearing his bonds.

Subjugation is a horror that embraces all other horrors. Troublesome times are upon us. Great exigencies surround us. We need all our strength and wisdom. Let there be a conference of our wise men. Let there be a calm investigation of our wants. Then let all obstacles to the employment of all our resources be removed.

So long as we have a man or a dollar let the call for them be honored. It would be adding disgrace to our misery if we were overcome without exhausting every resource of defense. If the Government determines that it needs our lands, houses, negroes, horses, money, or ourselves, it must have them.

If Providence condemns us to a master, let it not be a Yankee. Of all people on earth we have most reason to loath and dread them. Any terms with any other would be preferable to subjugation by them. If statesmanship cannot save us it can palliate our misery by saving us from the Yankee. Our people would infinitely prefer a favorable alliance with European nations."

The Richmond *Enquirer* after commenting upon the above, says "If it be necessary to convince the world that we are fighting for self-government of the whites that we should liberate the negroes, and if that liberation should secure our recognition and the guaranty of England and France to our independence, we believe the people of these States would not hesitate to make the sacrifice. The consequences of Emancipation would fall upon the negro, The act would be one of necessity not of choice, taken against our judgment and convictions, but to save us from the horrors of a prolonged war, and the disgrace, ruin and destruction involved in the success of our enemy."

The Richmond *Sentinel* closes thus: "If France and England will enter into a treaty with these Confederate States, recognizing our nationality upon the abolition of slavery in all the States rather than continue the war, we should be prepared to urge the measure upon our readers. We believe such a proposition would be favorably received and acted upon by those nations, and it ought to be made to them."

The Richmond *Examiner* of the 2d, in reply to the *Sentinel*, opposes an appeal to the protection of France and England in the present weakness of the South, and intimates that the article in the *Sentinel*, recommending such policy, emanated from Jefferson Davis and from a panicky mind. It says if alternatives were presented to them of being subjects of these foreign powers, or of returning to the United States, they would choose the former.

The Savannah *Republican* of the 29th contains the proceedings of a public meeting called by the Mayor and a large number of influential citizens to take into consideration matters relating to the present and future welfare of the city. Resolutions were adopted:

First. That we accept the position of the surrender of the city, and in the language of the President of the United States seek to have peace by laying down our arms and submitting to the national authority under the constitution, leaving all questions, which remain, to be adjusted by the peaceful means of legislation, conference and votes.

Second. That laying aside all differences and burying bygones, we will use our best endeavors to bring back the prosperity and commerce we once enjoyed.

Third. We do not put ourselves in the position of a conquered city, asking terms of a conquerer, but claim the immunities and privileges contained in the proclamation and message of the President of the United States, and all legislation in Congress in reference to a people situated as we are.

Fourth. That we ask the Governor to call a convention of the people, to say whether they wish the war continued.

Fifth. That it is the unanimous desire of all present that Gen. Geary be continued as military commander of the post, and that for his urbanity and kindness he is entitled to our thanks.

New York, Jan. 7. The *Herald's* Shenandoah's correspondence says there are rumors circulating here (which are not proper for publication) that the rebels are engaged in some very mysterious movements.

The *Times'* special Washington dispatch says it is rumored that Gen. Sherman has communicated to the President that the Georgia State authorities have applied to come back into the Union, and that Secretary Stanton's visit to Savannah is doubtless in connection with this subject.

The *World's* Washington dispatch says it is rumored that Lee has been placed in command of all the rebel armies, and that he immediately determined to put Beauregard in command of the defenses of Richmond, intending himself to proceed to South Carolina to concentrate the rebel forces in that quarter for the purpose of confronting Sherman in his proposed movement Northward. Sherman's movements are considered by Lee as more important than any Grant can possibly make upon Richmond in four months.

THE PASSPORT SYSTEM.—The people of Detroit complain badly of the inconvenience caused by the passport system established on the Canadian border, and the Mayor has requested the Board of Trade to co-operate in measures for securing its abrogation. A deputation of citizens has been sent to Canada to request the authorities to adopt measures to restore cordiality, security and unobstructed intercourse along the border.

It is said to cost six dollars to procure passports, and that there are many poor people—including women and children—at Suspension Bridge and Fort Erie who can neither pay the sum demanded for passports, nor can they return to the places from whence they came. The American Consul on the Canadian side is reported as demanding six dollars in gold for each passport, thus discarding greenbacks. He exacted his fees of the men who patrol Suspension Bridge and take care of that structure, and of the railroad men. Even a newsboy—who has sold newspapers at both ends of the bridge—was caught in Canada, and made to pay six dollars in gold.—*Boston Journal.*

HOW TO SEND LETTERS TO THE SOUTH.—Newspaper conductors are frequently troubled with inquiries as to how correspondence with states in rebellion can be conducted by flag of truce. Now, although these regulations have been frequently published, those interested either do not see them or forget them, and newspaper people having many things of much more importance to keep in remembrance, forget them also. Hence, for the information of all concerned, we publish the following rules promulgated by Major General Butler, expressing the hope that every one that is, or expects to be interested in the matter, will preserve them for reference so as to relieve the newspapers from the too frequent inquiries upon this subject:

1. No letter must exceed one page of a letter sheet, and must relate purely to domestic matters.
2. All letters (including those to prisoners,) must be sent with five cents postage inclosed, if to go to Richmond, and ten cents if beyond.
3. Every letter must be signed with the writer's name in full, and post office address.
4. All letters must be inclosed to the Commanding General of the Department of Virginia and North Carolina, Fortress Monroe, indorsed (via flag of truce.)
5. No money will be forwarded, except to prisoners of war.
6. All letters sent to Fortress Monroe without a strict compliance with these rules will be transmitted to the dead letter office.—*Ex.*

WAR STATISTICS.—From October 17th till December 15th, our armies captured 204 rebel cannon and 28,800 prisoners. In addition to these prisoners the rebels have lost fully eight thousand men in killed alone, including some twenty generals. Our troops have also destroyed 285 miles of railroad in rebel territory, cotton to the value of $40,000,000, nearly $2,000,000 of other supplies, and these, it is estimated, do not represent more than a fifth of the rebel loss. In the article of shipping, our captures have been of immense value during the time above specified.—*Boston Journal.*

Slavery to be given up to secure European Aid.

The following is extracted from a leading article in the Richmond Enquirer of the 15th inst:—

"Whenever we are reduced so low that we cannot maintain the contest, then we can secure liberty and nationality by the sacrifice of slavery. But until we are prepared to make this sacrifice, it is no use to look to Europe for help either by recognition or intervention. All the military authorities, those who command the armies and those entrusted with the administration of the conscript bureau, are prepared to say that the population of the country will maintain a force in the field that shall bear to that of the enemy the proportion that the armies of the two nations have borne to each other in 1863; then no necessity exists for either arming the negroes or appealing to Europe for protection.

But if those authorities shall answer differently, then we submit that a crisis is upon us that demands the alternative of subjugation with slaves or independence by arming the negroes. There is every prospect for four years more of war, and as long as we rest on the defensive, the enemy can carry on the war without the risk of defeat. If they know that we never follow up our repulses, but must always remain on the defensive, they know that though they may not be able to defeat our armies, yet we will never defeat theirs, and the war is merely a question of exhaustion.

Shall we prolong the war for the sake of the negroes? Shall we sacrifice our children to preserve our slaves? Shall we exhaust our country, destroy our noble defenders and endanger every institution rather than test an experiment that may give us the means of recruiting our armies, of assuming the offensive and of conquering a speedy peace? Neither rhetoric nor argument nor authority can determine whether the negroes will make for us a faithful soldier. Experiment must test and decide this question. Gen. Lee asks that this experiment be made. But we hate, detest and despise the enemy far more than we love or admire slavery, and if our liberties cannot be gained but by the sacrifice of slavery, we are prepared to make that sacrifice and to urge that sacrifice upon our countrymen.

We would not return into the Union if every slave could be returned to his master, and every guarantee that human ingenuity could devise were received for the protection of the institution. We prefer liberty with free society, to re-union upon the securest basis of slavery. Such we believe to be the sentiment of Virginia. But we know that a great many doubts beset this question of arming the negroes, and yet the experiment ought to be tested, and the fact ascertained whether the negroes will make soldiers."

A COLD BATH.—Dr. M. G. Smith, this year, as we have described in the past, continues bathing in the river and the open sea at day break. On Friday morning he plunged from Huse's wharf, making no account of the low state of the mercury or the floating ice, more than a wild duck. Occasionally he goes to the beach, running a half dozen miles to the back side of Plum Island, and at times even to the Ipswich river, ten miles away, to get up a perspiration, when he dashes into the surf, and coming out, sometimes with the thermometer at and below zero, he runs all the way home. This is an exercise and experience that but few persons would desire, but he is as perfect a specimen of physical health as can be found in the State.—*Newburyport Herald.*

☞ San Francisco supports forty-five periodicals, viz., ten dailies, twenty-two weeklies, eight monthlies, one semi-weekly, one tri-weekly, and two annuals. Three are German, three Spanish, two French, and one is owned, edited and supported principally by American gentlemen of African descent.

☞ An old man and his wife in Indiana, put a kettle of live coals in their bedroom, during the late cold snap, and were smothered to death.

☞ At the Charlestown navy yard there are 5,000 names on the pay roll.

☞ Fifteen dollars a day is the price for a private parlor in the Washington hotels.

☞ The net proceeds of the Philadelphia Sanitary Fair were $1,020 712.

☞ We have about ninety thousand rebel prisoners.

AN ORIENTAL PROVERB.—You cannot prevent the birds of sadness from flying over your head, but you may prevent them from stopping to build their nests there.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it

Notices.

Discussion.

The following Question is to be discussed between John Stevenson, of Toronto, C. W., and William C. Thurman, of Buchanan, Mich:—

IS PTOLOMY'S CANON CORRECT?

Mr. Stevenson affirms; Mr. Thurman denies.

The discussion is to be held in Kast's Hall, 104 Hanover Street, Boston, on Tuesday, Jan. 24th, 1865, and the following days. Sessions to be held from 10 o'clock, A. M., to 12 M., and from 2 to 4 o'clock P. M., and the time spent in half hour speeches, or otherwise, as the speakers may mutually agree. The evenings to be occupied in discussion, or in other services, as may seem best.

Elder Joshua V. Himes is to be the Chairman. The speeches are to be faithfully reported by a competent phonographer, subject to revision before being put to press. Additions or other alterations to be made by either party only with the consent of the other. Dates may be supplied in the published report which were not mentioned in the debate.

The discussion to be published, if practicable, with a lithographic or other copy of a section of Mr. Stevenson's Chronological Chart, embracing the points in dispute, to be furnished by Bro. S. And if Mr. Thurman shall desire a similar illustration of his argument, he is to have the like privilege.

J. V. HIMES, MILES GRANT, C. F. HUDSON, } Committee of Arrangements.

A Discussion.

A discussion of the following questions will commence at Morse's Mills, Corinna, Me., Feb. 14th, at one o'clock, and continue several days.

1. *Resolved*, That the Bible teaches that man has a spiritual, thinking soul, that will exist between death and the resurrection.

Affirmative, E. B. FLETCHER.
Negative, N. F. NASON.

2. *Resolved*, That the Bible teaches that after the resurrection God will destroy the wicked in the sense of making them as though they had not been.

Affirmative, N. F. NASON,
Negative, E. B. FLETCHER.

If the weather is stormy, the discussion will be adjourned one week.

Advent Christian Conference at No. Ohio.

Providence permitting, there will be a general conference meeting of all who are looking for "the kingdom that shall have no end," at Norwalk, Ohio, commencing Wednesday evening, Feb. 1st, 1865. The church of this place extend a general invitation to all of like precious faith to come and worship the Lord with us. We desire to see all the churches of the Northern and Central Ohio represented, as matters of vital importance to the cause of truth will come up for consideration. Bro. and Sr. Mansfield will be with us, and minister in word and doctrine. Let all come, and come praying for the outpouring of the Holy Spirit, and hold themselves ready to work for God. Brethren from the conferences east and west of us have a special invitation to come to this feast of the Lord.

J. D. KNAPP, President.
P. B. HOYT, Secretary.

To Bro. C. P. Dow.

If Bro. C. P. Dow can come to Whitefield N. H. the last of this month, or the first of next, will he let me know soon? I have had no answer to my last two letters to him. J. A. CLEAVELAND.

Notice.

The Second Advent meetings in Bristol, Ct., will be held in Barnes Hall for this present year, instead of Gridley's, as formerly. HENRY L. BRADLEY.

Conference.

The brethren at Bryant's Pond, Woodstock, Me., have arranged to hold a conference in the Universalist Chapel, commencing on the evening of Jan. 12th, and continue over Sunday. A cordial invitation is extended to all. Eld. W. H. Mitchell and the writer have engaged to be there to preach the word. J. A. LIBBY.

Quarterly Meeting.

The first quarterly meeting of the Iowa Christian Conference will be held on the 13th of Jan., at Floyed, Floyed Co., Iowa.

PETER S. W. DEYO, Clerk.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELCOME & Co., Yarmouth, Me.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
J. Couch .... Sunday, Jan. 15th

Lowell, Mass. .... Saturday evening, Jan. 21st, and Lord's day, 22nd. MILES GRANT.

East Boston .... Sundays Jan. 15th and 22d
TIMOTHY COLE.

Warehouse Point, Ct., (Chapel) .... Sunday, Jan. 15th
R. K. STARKS.

Concord, N. H. .... Sabbath, Jan. 15th
T. M. PREBLE.

Tamworth, (Birch Interval) .... Saturday, Jan. 21st and over Sunday.
T. W. PIPER.

Kennebunk .... Sunday, Jan. 22d
N. G. REED.

Northwood Narrows, N. H. .... Sunday, Jan. 15th
Exeter, N. H. .... Sunday, Jan. 22d
C. S. EMERSON.

Wrightville, Ct. .... Jan. 15th
SAML. M. TATRO.

Bristol, Ct. .... Sunday, Jan. 15th
RALPH WILLIAMS.

Vernon, Vt. .... Sunday, Jan. 15th
Subject—Signs of the times. J. HEMENWAY.

New Bedford, Mass. .... Sundays, Jan. 15th and 22d
A. W. SIBLEY.

Wrightville, Ct. .... Sunday, Jan. 15th
North Canton, Ct. .... Sunday, Jan. 22d
B. HITCHCOCK.

South Reading, Mass. .... Jan. 15th
Concord, N. H. .... Jan. 22d
C. C. RAMSEY.

Lynn .... Sunday, Jan. 15th
A. MUSSEY.

Natick, R. I., (at Bro. Job Card's) .... Saturday evening, Jan. 21st.
River Point .... Sunday, Jan. 22d
Letters can be addressed to me at Hartford, Ct., till Jan. 18th. H. K. FLAGG.

Pleasant Valley, Ct. .... Sunday, Jan. 15th
South Windsor, Ct. .... Sunday, Jan. 22d
Roxbury, Ct. .... evening, Jan. 27th
New Preston, Ct. .... Sunday, Jan. 29th
C. GOODRICH.

P. S. To Bro. Damman and others in Maine and N. H. who have desired my labors with them, I would say, I cannot visit them at present; will as soon as the way opens for me to do so. C. G.

Worcester, Mass. .... Sunday, Jan. 15th
Clinton, Mass. .... Jan. 16th
Ashburnham, Mass. .... Jan. 17th and 18th
Clinton, Mass. .... Jan. 19th
Holden, Mass. .... Jan. 20th
Springfield, Mass. .... Jan. 21st and 22d
Chicopee Falls, Mass. .... Jan. 23d
Scitico, Ct. .... Jan. 24th
Forestville, or Bristol, Ct., (as Brn. may think proper), Jan. 25th.
Cheshire Street, Ct. .... Jan. 26th and 27th, afternoons and evenings, if thought best.
New Haven, Ct. .... Jan. 28th and 29th
A. ROSS.

Holliston, Mass., Tuesday and Wednesday evenings, Jan. 10th and 11th.
Worcester .... Jan. 12th and 13th
Springfield, (Barnes' Block) .... Sunday, Jan. 15th
New Britain, Ct. .... Jan. 17th to 20th
Cheshire Street, Ct. .... Sunday, Jan. 22d
Collinsville .... Tuesday to Friday, Jan. 24th to 27th
Pleasant Valley .... Sunday, Jan. 29th
North Adams, Mass. .... Jan. 31st to Feb. 3d
Hoosic, N. Y., (where Bro. John Agan may appoint), Sunday, Feb. 5th until the 10th.
Poultney, Vt. .... Feb. 12th
and in the vicinity as a door opens to do good.
CHARLES E. PIPER.

Brethren, please receive Bro. Piper in the Lord. He is not a hobby rider. If the above appointments conflict, please inform Bro. Piper. HIRAM MUNGER.

South Adams .... evenings, Jan. 14th and 15th
North Adams .... Sunday, Jan. 15th
Griswoldville .... evening, Jan. 19th
Northfield, Mass. .... Sunday, Jan. 22d
North Dana, Mass. .... Jan. 24th
E. McCOLLOCK.

New Durham Ridge, N. H. .... Jan. 15th
Lake Village, (where Bro. John Cole may appoint), Friday evening, Jan. 20th.
Meredith Centre .... Saturday evening, Jan. 21st and over Sunday.
Z. FORD.

Hawley, (where Bro. Thayer may appoint) .... Jan. 15th
B. SPAULDING.

North Bennington, Vt. .... Jan. 21st and over Sunday.
South Shaftsbury, Vt. .... Jan. 28th and over Sunday.
WM. BLANCHARD.

Plainville, Ct. .... Sunday, Jan. 15th
O. D. WOODRUFF.

Scitico, Ct. .... Sunday, Jan. 15th
R. E. LADD.

Lee, N. H., (Union meeting-house) .... Sunday, Jan. 15th
S. S. MOONEY.

Scitico .... Sunday, Jan. 15th
West Stafford .... Sunday, Jan. 22d
A. M. HIGGINS.

Hartland, Vt., (Dinsmore Hill) .... Jan. 29th
J. COUCH.

Exeter, N. H. .... Thursday, Jan. 12th
Portsmouth, N. H. .... Sunday, Jan. 15th
Eliot, Me. .... Tuesday evening, Jan. 17th
Biddeford, Me. .... Wednesday evening, Jan. 18th
Yarmouth, Me. .... Thursday, Jan. 19th
Mechanic Falls, (or where Bro. J. A. Libby may appoint) .... Friday, Jan. 20th
The week after as the door opens. I shall look for letters at each place. HIRAM MUNGER.

Worcester, Mass. .... Sundays, Jan. 22d and 29th
A. SIMPSON.

Portland, Me. .... Jan. 15th
Hollis .... evenings, Jan. 17th and 18th
Biddeford .... Sunday, Jan. 22d
Kennebunk Depot .... Jan. 25th and 26th
Kennebunkport .... Sunday, Jan. 29th
Portsmouth, N. H. .... Sunday, Feb. 5th
If these appointments conflict with others, the brethren will please inform me at Yarmouth, Me.
C. H. LEVERTON.

Bristol, Ontario Co., N. Y., Jan. 22d, and each evening through the week until Sunday, Jan. 29th.
Honeoye .... Sunday evening, Jan. 29th
Jackson, Tiago Co., Pa., Feb. 1st, and over Sunday following, (as Brn. D. R. Moore and Dickenson may appoint.
After this, I may visit Chatham Valley, South Creek, and other places, as I have been requested.
C. F. SWEET.

Clark Meeting-house .... Jan. 15th
T. W. PIPER.

Woodstock, Saturday evening, and Sunday, Jan. 14th and 15th.
Canaan, Vt. .... Wednesday evening, Jan. 18th
Pittsburg, N. H., (where Bro. Jonathan Chase may appoint), Friday and Saturday evenings, and over Sunday, Jan. 20th, 21st, and 22d.
Hereford, C. E., Monday and Tuesday evenings, Jan. 23d and 24th.
Barford, Thursday and Friday evenings, Jan. 26th and 27th.
Compton, (Harvey school-house) .... Sunday, Jan. 29th
J. G. SMITH.
J. PINKHAM.

Bucynes, Crawford Co. .... Jan. 17th to 22d
Nevada, Wyandot Co. .... Jan. 24th to 29th
Regular appointments filled as usual.
G. W. STETSON.

Business.

Our Volunteer Agents.

Whole number of new subscribers in December, 180. Obtained by our Volunteer Agents, 82, as follows:—

ONE EACH—A H Arnold, A M Allen, J Blinn, C Bunnell, G W Brown, F Corker, T A Cheney, E Clark, W Deverell, T G Dewey, G Dillabaugh, M L Durand, T Foote, J W Findlay, L A Godfrey, S Hale, Mrs. A P Jolliffe, F B Jones, C S Jones, C Jewett, E M Mead, S J Moseley, M Morrill, S Mix, E Neal, M K Prescott, F Platt, O Parsons, H D Reed, P A Smith, C Stratton, C B Turner, H Taggert, J C Wheeler, S W Worthington.

TWO EACH—R. Andrews, I. F. Ayer, S J Buswell, E. Cordray, J. L. Chute, G. H. Colley, J. Manz, S. K. Partridge, G A Streeter, J V Sherman, A W Sibley.

THREE EACH—F. Burr, J. T. Dixon, H. H. Jones, J. Thorpe.

FIVE—Thos. Smith.

TWENTY—Miles Grant.

TO CORRESPONDENTS.

Wm C Ladd—You can send it at our risk.

J S Markham—Time expired with No. 477.

Sarah P Eldridge—Your postage is to be paid at your office, not ours.

Joseph B. Paine—Your credits are correct. The other credits were for John B Paine.

J B Talbut—It was dropped by some mistake. Have put it on again. The 75c. pays to No. 471.

Thank you, Bro. Burbank. We wish you the same.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 484. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each.—C. Armour 529, W. H. Allen 507, C W Bemis 524, S J Worthen 504, M J Crowl 471, D J Ball 504, M. A. Taylor 498, S H Folsom 540, A A Hill 490, S Perkins 534, S. C. Kingsley 468, L C Snow 490, J B Paine 491, Mrs D C Reed 475, E Cowles 497, J Bigwood 530, J Clark 484.

$1.25 each.—N. B. Weston 509, J. W. Aiken 535, A. Brown 509, C F Sanders 509, S Kelsey 509, Mrs J Eaton 509, J A Neal 504, J E Smith 509, O Bennett 502, E C Elliott 509, Mary A. Elliott 508, N. B. Weston 535, J. Noka 490, Mrs. C C Moulton 509, G A Fuller 508, J R Waterbury 489, P Fish 509, M. A. Littlefield 509, J E Wood 499, S S Oaks 509, W C Thorpe 509, A M George 509, A Mc Lean 509, E T Day 508, E J Hatch 509, B W Tibbetts 509, Mrs. M. Alcorn 509, A. Pierce 509, J. D. Nickols 509, J C Newhouse 509, L Simmons 509, B Tilley 496, W Dunn 528.

$2.00 each.—A T Hatch 497, R Scoville 618, B Luther 534, Mrs J Gilchrist 530, Mrs D Lewis 493, L W Ranger 495, S. P. (L. A. ?) Eldridge 475, P. T. Licht 501, N N Thompson 526, Mrs S. Richardson 525, S. Turner 552, T ELLIOTT on old acc't, F Laurent 492.

$2.50 each.—J. H. Smith 535, C. W. Smith 543, O P Fisher 497, J W Billings 525, J G Putnam 520, W Babcock 535, H Dean 535, J C Scribner 535, Mrs E L Smith 535, T C Bixby 535, B C Fogg 505, — King (what P O ?), W D Cook 535, J R Knowl 535, C S Sherman 535, J S Blaisdell 520, Mrs J Humphreys 531, Mrs J D Farrand 535, J. Moder 535, A E Colton 520, E Dunham 538, F. Brannock 535, M Cartner 535, Mrs B Sperry 535, I Abnett 536, L Reimer 520, S Holton 535, G Gray 5.0.

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Mrs J H Braffett $1.50, (what P O ?); J Brown $1.50, 521; J. Bussell $1.00, 525, S. Tibbetts 97c, 519, M. T. Muchemore $2.25, 502; R W Sherman $1.72, 483, Mrs H Knight $2.36, 509; D G Holt $1.65, 481, L Nash 70c, 478, C. Bassford 55c, 491, L. Baldwin 62c, 496, S. A. Butler 63c, 491; M A Sawyer $1.20, 484, W. H. Wiley $1.00, 530, C Pettibone $2.75, 522, Mrs. Goodridge 30c, 481, J Brooks $1.00, 510, M. S. Macomber $1.50, 483, G Wallace $1.20, 484; C M Brown $5.00, 509, F Dinsmore $7.50, 520, M E Smithson 50c, 427, P LAWTON $1.95 ($2.88 old acc't), 484.

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BY MAIL.—J. H. Smith, J S Markham, C W Smith, G W Rice, S J Locke, R A Sherman, D G Holt, J Benson, W B Reed, J Whitman, M S Macomber, O Thomas, C Pettibone, A Gordon, W Coplain.

BY EXPRESS.—B. Spaulding.

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G W Stetson, I A Thayer, J Knowles, O R Fassett, S R Chaplin, S Woodruff, D G M, D N Kidder, P Vogle, W H Blaisdell, H Munger, O Woodruff, J W Taylor, J K Bellows, H L Bradley, R Robbins, A W Sibley, L M Collins, C F Sweet. E S Willard, W Sheldon.

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For the World's Crisis.

VICTORY AHEAD.

AIR.—"*The Faithful Sentinel.*"

Beyond earth's temptations and trials and conflicts,
Beyond the dark cloud that encircle us here,
We'll meet in the kingdom with Jesus our Savior,
His glorious presence forever to share.

Though dark is the way, and the perils are thickening,
Yet trusting in Jesus, securely we stand;
For he is our leader, he'll never forsake us,
But bring us off conquerors safely to land.

We'll gird on our armor, all ready for battle,
The foe is before us, his numbers are strong;
He's rallying his hordes to the last final combat,
The fight will be fearful, but 'twill not be long.

"The sword of the Spirit," our weapon in warfare,
We'll wield when the enemy comes on by storm;
"The hope of salvation" our helmet in battle,
Will surely protect us from danger and harm.

We'll obey all the orders of Jesus our leader,
We'll stand by the banner that's stained with his blood;
The victory we'll gain, all our foes will be vanquished,
Triumphant we'll enter the city of God.

Rome, Me. W. H. BLAISDELL.

WHO IS RESPONSIBLE?

Were you ever poor? I thought not, or you would be more considerate and just to the poor. I wish you had been poor for a single day—only one day; hungry, and without food, or money to buy it; without a place to lay your head, or in debt for the wretched place you last laid it; without work and unable to get it, hunting for it from shop to shop, up and down the endless stairs, till your feet were swollen, and burning, and blistered; afraid to tell your trouble and need, lest you might lose favor and friends. One day of such poverty would be enough for you—but you need one. "I overdraw?" No. The colors are none too deep for women's poverty, as I have seen it. But the worst poverty is not to be compared nor named with the sin to which it tempts.

Do you see that block of old, dark, dingy buildings? I never pass it without faintness and sickening of spirit, for I know too well what is behind those dirty, cobwebbed windows. And those attics—my eye lingers there for the pale, sad faces. The city is full of such old, shell-like, skeleton blocks, and up in their dismal attics you will always find the saddest specimens of womanhood that live.

Up in that second attic, right in the window seat, to get the most light upon her work, and a little view of life in the street below, there sat for months together, a young and pretty girl, stitching at heavy tailor-work all day. Early in the morning, before the sun rose, when nothing else was seen astir but the city pigeons and the market men, she was at her toil, and no one ever saw her pause from it but for her hasty meals, and short sleep, and hurried visits to the shops where she obtained work and food. When she glanced into the street, she was drawing through her thread, and the quick glance could not hinder. Her head throbbed at times, as if it would burst; sharp pains smote through her breast, and then came a sinking sense of feebleness, worse than pain, but she sewed on just the same. She was too poor to yield to sickness. She had to work while her hand could move, to pay for her food and shelter.

She was a lone thing; went out and came in alone; sat alone always in her sky-window, and if she ever saw any friends, it was when she went out; no one came to see her. The pain in her head grew worse, until it was almost maddening, and she laid down her needle and clasped her hands to her temples, and her eyes rested with interest on the cheerful windows across the street. The sun shone into those windows through beautiful draperies of embroidered lace, and lay soft and mellow on the rich satin and velvet of furniture and carpet. Then a sweet voice rose and swelled till it met her ear. Once she could sing like that—not now. She could only raise the saddest note now, and that brought tears to spoil her work. It was a gay song she heard, and she saw gay young girls come to the windows, and they were not pale like her, held no hand to the throbbing head, but moved lightly and buoyantly, as if borne up by pleasure. Yet the poor sewing girl shrinks, and shivers, and covers her eyes, for "their house inclines unto death, and their paths unto the dead. None that go unto them return again, neither take they hold no the paths of life." She takes up her needle and plies it briskly again.

But her look has not been unnoticed. The Jezebel who rules in that house of sin, has long been watching her. She smiles; she gloats: the woman-demon! That such monsters live! and in woman shape, too!—in shape like our blessed mothers,—like her whom the Christ called "mother," in his tender love! But they do so live, and in our very midst, and their victims—they are many. Shall I tell you of all the snares that Jezebel, that woman-demon, laid for the poor, overtasked, half-starved, sickening sewing girl? You can guess them. She did with hellish purpose what you or some other woman should have done with holiest. "The children of this world are wiser in their generation than the children of light." She showed her kindness with a studied delicacy that could not fail to please, and won her gratitude. She gave her work, and full and honest pay, and so lured her within her influence.

That attic window is empty now. The young girl is gone. She sews no longer; nor is hungry and lonely more. The roses bloom on her cheeks, and her laugh is gay, and her step is light and sylph-like as she floats in syren dance to syren music. But, alas! poor thing! alas! Oh, that she were the honest, half-starved sewing-girl still! "Roses on her cheeks!" Why, they are false roses. Never more living bloom for her! A "gay laugh" and a hollow one, that would move a loving heart to tears. They who are like her, laugh such gay, hollow laughs to keep themselves from tears, but tears are less sad than their laughter.

Her step is not always "sylph-like;" it grows slower and feebler each day, and a new and terrible pain is gnawing at her breast; and her temples throb wildly with wretchedness. If it were only with weariness and exhaustion, as once! She clasps them more tightly than before, in her white, jewelled hands; the old pain seems like a lost pleasure by this. "Never hungry nor lonely now," but what a price she has paid for food! One that tempts starvation even. And company—what company! that of lost women like herself—wretches, all—and some of them grown fiends, maddened and maddening spirits. Lovers smile on her; they court, and flatter, and fill her ear with delighting praises. "Lovers?" Oh, that one, only one true, honest heart could love her! They who smile on her, despise and insult her; they debase her even lower than before, then turn from her in scorn and loathing. Who can respect or love her? Ah, she knows too well that no one cares for her. She no longer cares for herself. Her day is short, and still she would shorten it. Only five years for such as she! "*Only?*" Why, how can she live a year! The agony of the present deadens her to all fear of the unending agony of another life. Hell! is there a worse hell? Five years, the allotted life of the abandoned? And men call it short! Short! Then what is long? And who is responsible for this terrible loss of life and happiness? Are not you, who refuse such as her their pay, full, righteous, living pay, their due, their right; not the least they will take, nor quarter, nor half-pay, but what they earn, what God would give them if he settled between you, and what he will yet require at your hands at the final reckoning, on the great day of accounts? Had you sewed from dawn till midnight, day after day, for the paltry hire you give, you would *know* it was not half enough; you would feel you were wicked in keeping the poor sewers so poor as you keep them. Had it been your young daughter that grew faint, and sick, and despairing in that wretched attic, would you sit at your ease while hard men and hard women, too, compel other daughters to the same dark, sad life—a life which seems to the young like a breathing death, only for the weariness and pain, death giving us thoughts of rest? And, oh, if you had seen her tempted through her poverty—over-tempted and lost—could you rest while other daughters followed to her wretched fate, driven on as she was driven, tempted as she was tempted? *Could* you?

And must you suffer before you can feel for those who suffer? Must you be brought to want to make you mindful of others' wants? Will you not learn to be just until you have been crushed by injustice? Will you not learn to do right till you have felt the iron heel of wrong? Must it be your own cry of anguish that wakes you to the piercing cry for food, and warmth, and sleep, the fearful demand for justice, going up to the ear of the Lord God of justice and compassion?—*Watchman and Reflector.*

For the World's Crisis.

TREE OF LIFE AND TREE OF DEATH.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it." "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat, and live forever."—GEN. 2 : 16 ; 3 : 22.

It appears from the foregoing, that God had so constituted the tree of life, that its nature was to impart life; for God asserts that if man put forth his hand and ate thereof, he, as a consequence, should live forever. This shows that man was not created having eternal life secured to him; but that the tree of life would so secure eternal life, even in a sinful state. Is not the inference fair, then, to suppose that the tree of death, or forbidden fruit, had also its consequences from its nature? that is, that it was a slow poison, which by its nature produced death; which death commenced in the day he ate thereof. For we are dying creatures from the beginning of our days—full of disease and death; as Paul says, 2 Cor. 6 : 9, "As dying, and behold we live." Or, we are dying all the time we live, and fully die at last.

Now God saw that it was not good that man should eat of the tree of life in his sinful state; therefore he set a guard round about it, that man should approach it only by permission. But God is no respecter of persons, that candidates for such permission should vary. That tree of life was taken away, that it might not give eternal life to sinners in a state of sin. But Christ was given, that eternal life might still be had by all who repent of sin. Adam was the son of God, Luke 3 : 38, before the fall; but by the fall, he and his posterity were cast out,—the title forfeited. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Then through belief in him, we may all be reinstated as the sons of God. He is then the tree of life, and the only fountain of life. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Now why should any refuse to come to Christ for life; asserting that man is immortal; and that they have no need? "For the wages of sin is death"; and we have all sinned. "But the gift of God is eternal life through Jesus Christ our Lord."

MINER CAWKINS.

Middle Creek, Chase Co., Kansas.

For the World's Crisis.

WHAT CAN I DO FOR CHRIST?

This is the cry of every lover of Jesus, or ought to be. He should have the pre-eminence in all things. We should do those things that we know will please him. Let us consider what we should do. We are to do *all* things to his glory, because we are not our own. We have been bought with a price, even his precious blood. We are to reckon ourselves dead to the world, and alive to him, and walk as he walked, who went about doing good. We must have a willing mind, and then do what he has commanded. We are to abhor that which is evil in ourselves, and seek to be gentle, pitiful, loving, doing to our neighbor as we would be done by, and then our hearts will vibrate in harmony with heaven; then we shall want sinners to serve the Savior.

Dear Jesus, thou hadst a heart that felt for poor sinners, and eyes that wept for them. O Lord forgive my little love for thee, and give me a heart that can feel another's woe, and "weep with those that weep," and rejoice with those that rejoice; a tender heart that will feel the near approach of sin, a sensitive heart that shall take an alarm at the slightest temptation of the enemy of all righteousness.

We can please him by giving a kind word or a smile to one of his dear ones. It is all appreciated by him, for inasmuch as we do it to one of his little ones, we do it unto him. Let us not forget to love our enemies, and never render evil for evil to any man. When they curse, we must bless. What a heavenly frame of mind we enjoy, when we keep the narrow way and do his will. Then he smiles upon us, and causes joy and peace to abound. O how I long to see him. If we love and obey him here, in due time we shall be with him. Your sister, striving for the kingdom.

ELEANOR MATTHEWS.

☞ Remember this—you will never be rich in grace if you care not *whom* you hear, nor *what* you hear.

ITALY, NAPOLEON, AND THE POPE.

A correspondent of the *New York Herald*, writing from Turin under date of Nov. 16th, says:

"In the eighth century Charlemagne built up the temporal power of the Papacy by the aid which he gave Adrian against Didier, king of the Lombards, and by restoring to that kingdom its ancient name of Italy. In this, the nineteenth century, the modern Charlemagne (Napoleon) gives the death blow to the sovereignty of the Popes by a measure which promises to restore to Italy the unity which she has lost. Of the manner in which so remarkable an event has been brought about, the official documents will by this time have informed you."

The above named paper makes the following comment: "The convention lately concluded between Napoleon and Victor Immanuel may be said to be the 'beginning of the end' of that hierarchial despotiom which, under the sovereignty of the Popes, has exercised for ages such an enslaveng influence upon Italy. From the moment that document received the signatures of the high contracting parties, the temporal power of the Papacy received its death blow. There was some reason to fear, as indeed was the case at first, that the true purport of the treaty would be misunderstood and its objects defeated through the hatred of (to) Napoleon, which has hitherto marked the conduct of Mazzini and his followers. All apprehension on this score has, as will be seen from the interesting letter which we publish from Turin, vanished. The good sense of the Italian people has recognized the wisdom of a measure which, though it delays for a short time the realization of their hopes in regard to Rome, places that city not the less surely within their grasp, while at the same time it avoids the perils of a struggle which would have ranged on the side of the Pope the whole Catholic feeling of Europe. Our correspondent gives just credit to the French Emperor for the origination of the treaty, and appositely remarks that this work of 'the modern Charlemagne' scarcely surpassed in its important bearings on the interests of humanity by that of his great predecessor, by whom the temporal sovereignty of the Pontiffs was built up. The full force of the statement has as yet to be appreciated. It is now upwards of a thousand years since Charlemagne accomplished the pious work which at once edified the world and strengthened the Papacy against external assaults."

In the foregoing we are led to notice how shrewd historians, without any reference to God's word, can see a marked period in the past of about a thousand years of Papal supremacy, commencing with Charlemagne and ending forever with Napoleon the Third. This end of Papacy, which even the worldly-wise so clearly perceive commenced with the French Revolution and rise of the Napoleon dynasty, *then* was ' the *beginning* of the end" of Papacy; now comes *the end.*

Besides, the facts reflect some light. We can see how the policy of Napoleon since 1859 has been, and still continues to be, the unification of Italy; for the role is in his hands, not Victor Immanuel's. The *patent* also is his; "Go to the ballot box and choose your own rulers;" which was equivalent to saying, show your hatred to the Pope by annexing yourselves to Victor Immanuel. Thus the policy of Napoleon has been spoiling Papacy of its temporal power, yet all the while carrying (the whore—see Rev. 17 : 3), protecting and sustaining by his armies; at the same time the kingdoms of Italy show their hatred of her—"eating her flesh" and ready to "burn her with fire." See verse 19. Now this convention between Napoleon and Victor Immanuel provides for the withdrawal of the French troops from Rome; which, judging from the past and the temper of the Italian people, will complete the overthrow of Papacy and the fulfillment of Rev. 17 : 16, 17. So it would appear that the vision given the Seer from heaven near eighteen hundred years ago is passing before our eyes as an unveiled reality, and likely to be played out in 1866, for that is the limits of the convention.

We do not say this will bring the end of the dispensation, as many are predicting; but the end of Papacy; which gives room for the manifestation of a worse than it, under whose banner the kings of the earth and their armies will range themselves (see Rev. 17 : 12–14, and Rev. 19 : 19), to oppose *our* Lord and King.

Events are on the march. The scene of an awful drama will soon commence in Italy, and from thence remove and finish in the Holy Land. Strange and ominous things brood over the land of prophecy,—those countries lying upon Mediterranean on the North, West and East,—there quite safely may we expect the chief of the prophetic word fulfilled.—*Selected.*

A SIGN OF THE TIMES.

The following warning words are from the *Chicago Journal*, a careful, reliable paper, in no wise given to sensational articles. It tells a few plain facts, which anybody can see who will carefully consider the present condition of the country. But here is the trouble. As it was of old, so now—"My people will not consider," and so they rush blindly to ruin. Railroad speed in every thing is the order of the day; and the man who engages in business has got to put a double watch over himself, or he will soon become engrossed in worldly affairs, and leave religion, the prayer meeting, the Sabbath school, and attendance upon the ordinances of God's house to those who have the time to spend. Take care, brethren! The thorns which choke the word never grew so rank as now. Take care, lest that day come upon you unawares, and find you engrossed in the cares of this life.

"THE MANIA FOR SPECULATION.

There is one sign of the times that oppresses the heart of every wise and pure patriot. It is the speculation mania. It has taken hold of our people with unprecedented tenacity and unexampled prevalence. It holds on to them like a scar in the flesh, or a hereditary disease. It converts mild men into wild men; gentle men into gross men; civilized men into savages. It abolishes composure and gravity, and puts into their places a furious extravagance both of conduct and imagination, and enthrones the god GREED on the market stall, the store-counter and the wharf.

Speculation is the love of money in its rabidest expression. It is the love of money ripened into a madness for money. It requires no prophet's seer sight to foresee and to foretell the consequences of this wild, fierce, furious and insane itching of the palms of the hands of our people after that, the mere love of which, according to the Scriptures, is the root of all evil. Why, it would be an argument for atheism if this thing went on perpetually without the abrupt arrestment of it in frightful disaster. As for us, we cannot look upon this spectacle of enormous and abnormal avarice, cupidity, and lust for money, without coming to the melancholy conclusion that this war will have to reach this quarter of the country in some frightful shape or other before it accomplishes its errand of reformatory chastisement, which is declared by our moralists to be its errand to the whole nation. Warnings are uttered by preacher and by press to no purpose, and nothing but a universal and unexampled financial crash will bring our people to their right mind, and that may grind out of them the all-devouring greed for gain, which can be gotten out of them by no other means. Such is our fear."

THEOLOGICAL.

O, what a place Theologians tell,
Is that where the sinner hereafter shall dwell;
The fires are blazing,
And awful flames raising,
Pelting and melting,
And curling and whirling,
Ascending unending,
And flickering and bickering,
And smoking and choking,
And fuming consuming,
And wavering and quavering,
And snapping and cracking,
And whisking and twisting,
Creeping and sweeping,
High o'er all leaping,
And awfully roaring,
In cataracts pouring.
Such is the place, Theologians tell,
As that where the sinner hereafter shall dwell;
Where millions of souls shall eternally lie,
Tortured and burning, but never to die!
But moaning and groaning,
And tumbling and grumbling,
And crying and frying,
And hissing and twisting,
And hauling and sprawling,
And hideously bawling,
Raving and swearing,
And glaring and tearing,
And ramping and stamping,
And yearning and turning,
In agony burning,
While ages on ages are rolling away,
And saints are rejoicing in endless day;
And such is the place, Theologians tell,
As that where the sinner hereafter shall dwell.

Vermontville, Mich. LEWIS BUSH.

WHAT IS WANTED.

We want in you a christianity that is christian across counters, over dinner-tables, behind the neighbor's back, as in his face. We want in you a christianity that we can find in the temperance of the meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted christians.

To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous, and unquestionable scale of honor, without evasion, or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned. In short, both the two arms of the church—justice and mercy—must be stretched out, working for man, strengthening the brethren, or else your faith is vain, and ye are yet in your sins.—*F. D. Huntington, D. D.*

NEVER GET ANGRY.

It does no good. Some sins have a seeming compensation or apology, a present gratification of some sort; but anger has none. A man feels no better for it. It is really a torment; and when the storm of passion has cleared away, it leaves him to see that he has been a fool; and he has made himself a fool in the eyes of others, too. Who thinks well of an ill-natured man, who has to be approached in the most guarded and cautious way? Who wishes him for a neighbor, or a partner in business? He keeps all about him in the same state of mind as if they were living next to a hornet's nest or a rabid animal. As to prosperity in business, one gets along no better for getting angry. What if business is perplexing, and everything "goes by contraries," will a fit of passion make the winds more propitious, the grounds more productive, the markets more favorable? Will a bad temper draw customers, pay notes, and make creditors better natured? An angry man adds nothing to the welfare of society. Since, then, anger is useless, needless, disgraceful, without the least apology, and found only "in the bosom of fools," why should it be indulged in at all?

EASTERN MARRIAGE CUSTOM.

Formerly it was the universal custom in the East to provide at marriages a wedding garment for every guest who was invited to the wedding. These garments were very costly, but as the expense was defrayed by those who made the wedding, no invited guest had the right to plead poverty, or any other excuse why he might not wear one.

A few years ago, at the royal marriage of Sultan Mahmoud, every guest invited to the wedding had a wedding garment presented to him, made expressly for him by the order of the Sultan. Had any guest presumed to appear before him unclad, he would have considered his sovereign power insulted, and his kindness despised.

Hence Jesus made use of the facts in connection with this custom, to illustrate the alarming truth that any who should present themselves at the Marriage of the Lamb, unclothed in the robe of His righteousness, would be considered as despisers of his authority and love.

"MY WIFE IS THE CAUSE OF IT."

In is now more than forty years ago that Mr. L—— called at the house of Dr. B—— one very cold morning, on his way to H——. "Sir," said the doctor, "the weather is very frosty; will you not take something to drink before you start?" In that early day, ardent spirits were deemed indispensable to warmth in winter. When commencing a journey, and at every stopping-place along the road, the traveler used intoxicating drinks to keep him warm.

"No," said Mr. L——, "I never touch any thing of the kind, and I will tell you the reason: my wife is the cause of it. I had been in the habit of meeting some of our neighbors every evening, for the purpose of playing cards. We assembled at each others' shops, and liquors were introduced. After a while we met not so much for the purpose of playing as drinking, and I used to return home late in the evening, more or less intoxicated. My wife always met me at the door affectionately, and when I chided her for sitting up so late for me, she kindly replied, 'I prefer doing so, for I cannot sleep when you are out.'

This always troubled me, and I wished in my heart that she would only begin to scold me, for then I could have retorted and relieved my conscience. But she always met me with the same gentle and loving spirit.

Things passed on thus for some time, when at last I resolved that I would, by remaining very late and returning home much intoxicated, provoke her displeasure so much as to cause her to lecture me; when I meant to answer her with severity, and thus by creating another issue between us, unburden my bosom of its present trouble.

I returned in such a plight about four o'clock in the morning. She met me at the door with 'Come in, husband; I have just been making a warm fire for you, because I knew you would be cold. Take off your boots and warm your feet, and here is a cup of warm coffee.'

Doctor, that was too much. I could not endure it any longer, and I resolved that moment that I would never touch another drop while I lived; and I never will."

He never did. He lived and died practising total abstinence from all intoxicating drinks, in a village which intemperance has ravaged as much as any other in this state.

That man was my father, and that woman my mother. The facts above related I received from the doctor himself, on a visit to my native village, not long since.

May we not safely assert, that were there more wives like my blessed mother, there would be fewer confirmed drunkards? My father was a man of generous impulses and social instincts, just the man to be led into habits of inebriation, and just the man also to feel the impression such gentleness was calculated to make.

Let those wives who witness with agony the commencement of any evil habits in their husbands, be encouraged to try what patient, persevering love can do. Let their motto be, "She openeth her mouth with wisdom, and in her tongue is the law of kindness."

BREAKING OXEN.—When you first put a yoke on your two year old steers, coax them with an apple or an ear of soft corn, then they will hold up their heads and be glad to follow you. No whip will be needed at the first yoking. Let the yoke and the soft corn be associated in their minds, and they will never be shy of the yoke; but if you make use of force, they will hold down their heads to keep them from the blows. After you have taught them to follow you around in the yoke, and that it will not injure them to carry it, you can hitch them on before the older oxen, and make them take the lead. The driver should go beside them occasionally, with a switch stick or a light and short whip, but he will not have any need to beat them, except in extreme cases.

RIGHT AND WRONG.—Some congregations strengthen their minister, others weaken him; some speak of his good qualities, express interest in his sermons, and confidence in his integrity; others criticize whatever he says or does, magnify his faults, and report his frailties. Now who takes the wiser course? Who acts the most christian-like? Who serves the interest of the church best? Brethren sometimes forget that whatever injures a minister, injures the church; every blow struck against a pastor falls upon his people.

LITTLE KINDNESSES.—Small acts of kindness, how pleasant and desirable do they make life! Every dark object is made light by them, and every tear of sorrow is brushed away. When the heart is sad, and despondency sits at the entrance of the soul, a trifling kindness drives away despair, and makes the path cheerful and pleasant.

Receipt for making a person useful.—Do every thing in its proper time; keep every thing in its proper use; put every thing in its proper place.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

HYGIENE.—NO. 2.

BY IRA A. THAYER, M. D.

Having in my last number considered one very prolific cause of disease, I shall now consider its kindred cause of disease—*improper drinks* and *drinks improperly taken.* As with food, so with drinks, there are some which, if taken in a state of health, prove injurious to the vital forces; and others intended to promote health, but if taken improperly, prove also a cause of disease.

ALCOHOLIC LIQUORS

have done a vast amount of good, and an untold amount of mischief. Alcohol is a valuable article, as a therapeutic agent, but beyond this, it should seldom or never be used. It is composed of hydrogen, carbon and oxygen, in the proportion of about fourteen, fifty-two and thirty-four parts to the hundred. Ardent spirit is composed of alcohol and water, in nearly equal proportions. Alcohol acts locally as an irritant poison. It causes heat, pain, redness, and inflammation, with a condensation of the part to which it is applied. Its effects are chemical; it coagulates liquid albumen or fibrin, and thereby increases the firmness and density of the tissues to which it is applied, while the irritation and inflammation which it causes arises in part from the resistance, or reaction, of the vital powers to the chemical action of the poison. In addition to its chemical action upon the albumen and fibrin, its highly pungent and local excitant properties are sufficient to produce irritation and inflammation of the part to which it is applied.

When taken into the stomach, its first effects are observed by a frequency and fulness of the pulse, a flushed face, and animated countenance, cerebral excitement, an increased acuteness of ideas, and a joyous state of feeling generally. The individual soon becomes loquacious, and often very indiscreet in his language. If more liquor is taken, the intellectual faculties become impaired, the powers of volition are disturbed, and the stage commonly known as intoxication is established. In this state, the individual becomes delirious and loses the power to control the action of the voluntary muscles. Increased vascular excitement, with frequent nausea and vomiting, are usual concomitants of this stage, which is usually followed by a strong disposition to sleep, which is accompanied by copious perspiration. Headache, thirst, disgust for food, and lassitude, are some of the symptoms manifested upon the recovery from sleep. Where large quantities are taken at a time, coma, or true apoplexy comes on. The face is livid or pale, the respiration stertorous, and the mouth frothy. The pulse is full, slow, or laborious, in some cases barely felt at the wrist. Occasionally convulsions ensue. In some cases, true apoplexy supervenes, with an extravasation of blood into the brain. Dr. Ogston states that, in one instance, he found about four ounces of fluid in the ventricles of the brain possessing all the physical properties of alcohol.

I was called last winter to see a young man, who was stopping in our place, and who they supposed to be dying. Several young men had gathered for a social party. Nothing appeared wrong with this man, until he fell on the floor senseless. Upon inquiry, I found that he had taken nearly a quart of gin in the space of an hour. On examination, I found him in a profound coma. I could detect no pulse at the wrist; heart beating slowly and laboriously, there being also intermissions of several seconds between each half dozen beats; the mouth open and frothy; a deep, death-like rattle in the throat; the eyes presented the appearance of a dead man's eyes. It was upward of two hours, with the most vigorous exertions, that I could bring him to a state of consciousness.

The moral degradation which it causes is often truly deplorable; while the morbid effects resulting from its use are very numerous; among which may be named delirium tremens, insanity, disease of the liver, such as a tuberculated state of that organ, fatty degeneration, torpor, cancerous condition, enlargement, jaundice, visceral obstruction; also impaired appetite, dyspepsia, chronic irritation or inflammation of the stomach, and even cancer and thickening of its walls.

The continued use of this article exerts as baneful an influence over the mind. It impairs the memory, dethrones reason, destroys the morals, kills the social feelings, and effectually blunts all the higher and noble qualities of man's nature.

In certain pathological conditions of the system, the use of brandy or whiskey, unadulterated, is of decided advantage. But the difficulty of obtaining a pure article renders it almost hazardous to prescribe it at all. It is next thing to impossible to find either of the above articles which has not been adulterated with strychnine, sulphuric acid, logwood, etc.

What is true of alcoholic liquors, is true, to a great extent, of beer, ale, cider, soda and mineral waters. Were I to choose between any of the long catalogue in the market, I should take pure rye whiskey as the least injurious.

I come now to speak of other articles in common use. I allude to

TEA AND COFFEE.

While there can be no definite rules laid down with regard to their use, yet there are certain temperaments or conditions of the body in which these articles seem to produce no marked injury. But as these conditions are seldom found, and as I cannot point out to the non-medical reader, the exact peculiarity of condition, or idiosyncrasy, I will say, as a general rule, do not use them.

Tea at first exalts the nervous powers, producing an exhilarating feeling, but is followed by a corresponding depression of spirits. Hence, to the nervous temperament it is injurious,—more so than coffee.

Coffee is decidedly more objectionable. When taken in its natural state,—and in large quantities, it is a rank poison. It deadens nervous sensibility, and renders the stomach and liver torpid. It is liable to produce headache, constipation and indigestion. One great objection to the use of either tea or coffee is, they are taken hot and in large quantities, which is very injurious. Hot drinks relax the muscular coat of the stomach, and thus retard digestion.

The great type of drinks is

PURE SPRING WATER.

Water is universally present in all the tissues and fluids of the body. It is abundant in the blood and secretions, where its presence is indispensable in order to give them the fluidity which is necessary to the performance of their functions. But however essential water is to the economy, if not properly taken, it may prove a cause of disease. Water when taken very cold, and in large quantities, when the system is in a state of excitement, proves decidedly destructive to health, and may prove suddenly fatal. But a few days ago, I noticed by the Cleveland *Herald*, a dancer, whose professional name was Millie Francis, fell dead upon the stage from the effects of a glass of ice-water, taken just before she appeared to dance. She had left the stage from a successful dance, and being called upon to repeat it, took the fatal draught, which ended her life in full view of the audience.

Ice-water is injurious, and should never be used. In warm weather, when the system is excessively heated, persons should be careful not to take too great an amount of water at a time, and avoid taking very cold water.

I will notice, in this place, another great cause of disease. And while I consider it after having considered the use of alcoholic drink, yet I candidly believe that it has been the cause of as great an amount of disease and suffering as the use of intoxicating drinks. I refer to the use of *tobacco.* Without attempting to array statistics relative to the amount used in the United States in one year, I will proceed directly to give its physiological effects.

Tobacco is an *acro-narcotic poison.* In large doses, it produces extreme nausea and vomiting, purging, great prostration, and other symptoms of its acro-narcotic qualities; such as languor, muscular relaxation, trembling of the limbs, faintness, great anxiety, impaired vision, confused intellect, pulse small and feeble, respiration laborious, cold and clammy state of the surface; and, in extreme cases convulsions, alarming and even fatal prostration. The habitual use of tobacco produces a long train of diseases, such as hysteria, insanity, dyspepsia, fits, palpitation of the heart, and various impurities of the blood. Its action is chiefly upon the nervous system, and prostrates it to an alarming extent.

The habit of chewing and smoking, now so common throughout the world, is one of the most filthy and loathsome of any to which the perverted taste of man can become habituated. These vices so much relished by some are equally obnoxious to others; and if we say nothing of the long list of diseases which they produce; there is still enough to call for reformation; and every physician and philanthropist should raise his voice against their progress and existence. These evil habits beget others. One vice, or species of intemperance, is almost invariably associated with others; and those who are so loud in their protestations against the use of ardent spirits, should give some attention, at least, to this twin evil of the rum bottle.

Bristolville, O.

For the World's Crisis.

CANCER.

BRO. GRANT:—Seeing a communication in the Crisis about a poor sister suffering with cancer of the eye, it may benefit her to use the fig poultice. I have used it successfully. I have treated cancers with various remedies, and have seen others treat them, but I never saw a cancer of the eye cured until 1861. In the fall of 1860, a woman about thirty-six years of age applied to me, on account of a very distressing headache, for which I treated her some weeks, when I discovered the left eye was very sensitive, and somewhat diseased. By careful examination, I found unmistakable evidence of cancer. I reported the case to physicians, and their judgment coincided with mine. Her pain was almost too great for endurance. She thought she must go crazy. I gave Arsenicum and Conium Maculatum, 1st trituation alternate, and applied the figs, boiling two Turkey figs in a pint of new milk, split one and put it on the eye, hot as could be borne, renewed at bedtime, early in the morning, and at noon she washed with a little of the milk and drank two or three times a day as much of the milk as her stomach would bear. She was relieved from the first. The cancer discharged, affected the eye badly, but healed in about three months, the eye safe and sound. The cure seemed incredible. Patience and perseverance are requisite for a cure. May the Lord bless and make this useful.

Very affectionately yours,

J. CROFFUT, M. D.

253 Bridge St., Brooklyn, N. Y.

For the World's Crisis.

CONFESSION OF A TOBACCO CHEWER.

I commenced the filthy habit of chewing tobacco in my youthful days, and for many years was a faithful slave to the bed-bug killing stuff. Two years ago, I abolished slavery, cleaned out the old tobacco house, swept and garnished it, and I do not think I could get seven abominations more filthy to put there. The habit never put one cent in my pocket, but took out dollars. The habit never enlarged my heart to run in the ways of God's commandments; it never moved me to faithfulness in the service of God.

I thank the Lord I am a free man,—free in Christ Jesus,—and I hope never to defile the temple of God with the nasty weed again. I never felt the approbation of God, not in one instance, in the use of tobacco. It is a useless, needless, unnecessary habit, therefore sinful. One says it is not so bad a practice as some. Very true; but little foxes spoil the vine. Sin is a transgression of the law, little or great. Money cannot win me back again. I drink no tea nor coffee, and have not for fifty years, except in case of sickness. My constitution has no use for it. It is injurious to the human system. But, says one, "I cannot do without it." If you would go to God with your infirmities, I guess you would do as well. Jesus took our infirmities and bore our sicknesses.

I am a reader of the World's Crisis. I admire its principle. I think it advocates the truth as it is in Christ Jesus.

Lovely St., Ct. O. WOODRUFF.

For the World's Crisis.

TORMENTED WITH KINDNESS.

This may seem to be a contradiction of terms, but preachers will understand what this means, especially that class that like the old-fashioned religion and manners and food. They want but little seeming respect paid to them, for it torments them, although you mean it for kindness. They don't want the best room to sit in, or bed to sleep in; it is generally damp and lightly clad, and your kindness torments them with a cold for weeks. They don't want you to tell all you know, or ask them to tell all they know, by following them from room to room, when they are trying to get alone to collect their thoughts.

Some are so kind, they will make conversation to keep up the minister's spirits, when it is only a torment to them. They don't want a great outlay when invited to dinner, and wait one or two hours, after old-fashioned times, for eating dinner; and then pass everything two or three times, urging them to take, and eat. Your *kindness* proves a *torment.* Get what you have got, thank God for that, and let them get or tell what they want. I am tired of visits, modes, and forms and flatteries paid to fellow worms.

HIRAM MUNGER.

REMEDY FOR DIPHTHERIA.

"We have just received a recipe for the cure of diphtheria, from a physician who says that of nineteen hundred cases in which it has been used, not a single patient has been lost. The treatment consists in thoroughly swabbing the back of the mouth and throat with a wash made thus:—Table salt, two drachms; black pepper, golden seal, nitrate of potash, alum, one drachm each. Mix and pulverize; put into a tea cup half full of water, stir well, and then fill up with good vinegar. Use every half hour, one, two, and four hours, as recovery progresses. The patient may swallow a little each time. Apply one ounce each of spirits turpentine, sweet oil, and aqua ammonia, mixed, every hour to the whole of the throat, and to the breast bone every four hours, keeping flannel on the part."

ALEXANDER HUNT.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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For the World's Crisis.

VICTORY AHEAD.

AIR.—"*The Faithful Sentinel.*"

Beyond earth's temptations and trials and conflicts,
Beyond the dark cloud that encircle us here,
We'll meet in the kingdom with Jesus our Savior,
His glorious presence forever to share.

Though dark is the way, and the perils are thickening,
Yet trusting in Jesus, securely we stand;
For he is our leader, he'll never forsake us,
But bring us off conquerors safely to land.

We'll gird on our armor, all ready for battle,
The foe is before us, his numbers are strong;
He's rallying his hordes to the last final combat,
The fight will be fearful, but 'twill not be long.

"The sword of the Spirit," our weapon in warfare,
We'll wield when the enemy comes on by storm;
"The hope of salvation" our helmet in battle,
Will surely protect us from danger and harm.

We'll obey all the orders of Jesus our leader,
We'll stand by the banner that's stained with his blood;
The victory we'll gain, all our foes will be vanquished,
Triumphant we'll enter the city of God.

Rome, Me. W. H. BLAISDELL.

WHO IS RESPONSIBLE?

Were you ever poor? I thought not, or you would be more considerate and just to the poor. I wish you had been poor for a single day—only one day; hungry, and without food, or money to buy it; without a place to lay your head, or in debt for the wretched place you last laid it; without work and unable to get it, hunting for it from shop to shop, up and down the endless stairs, till your feet were swollen, and burning, and blistered; afraid to tell your trouble and need, lest you might lose favor and friends. One day of such poverty would be enough for you—but you need one. "I overdraw?" No. The colors are none too deep for women's poverty, as I have seen it. But the worst poverty is not to be compared nor named with the sin to which it tempts.

Do you see that block of old, dark, dingy buildings? I never pass it without faintness and sickening of spirit, for I know too well what is behind those dirty, cobwebbed windows. And those attics—my eye lingers there for the pale, sad faces. The city is full of such old, shell-like, skeleton blocks, and up in their dismal attics you will always find the saddest specimens of womanhood that live.

Up in that second attic, right in the window seat, to get the most light upon her work, and a little view of life in the street below, there sat for months together, a young and pretty girl, stitching at heavy tailor-work all day. Early in the morning, before the sun rose, when nothing else was seen astir but the city pigeons and the market men, she was at her toil, and no one ever saw her pause from it but for her hasty meals, and short sleep, and hurried visits to the shops where she obtained work and food. When she glanced into the street, she was drawing through her thread, and the quick glance could not hinder. Her head throbbed at times, as if it would burst; sharp pains smote through her breast, and then came a sinking sense of feebleness, worse than pain, but she sewed on just the same. She was too poor to yield to sickness. She had to work while her hand could move, to pay for her food and shelter.

She was a lone thing; went out and came in alone; sat alone always in her sky-window, and if she ever saw any friends, it was when she went out; no one came to see her. The pain in her head grew worse, until it was almost maddening, and she laid down her needle and clasped her hands to her temples, and her eyes rested with interest on the cheerful windows across the street. The sun shone into those windows through beautiful draperies of embroidered lace, and lay soft and mellow on the rich satin and velvet of furniture and carpet. Then a sweet voice rose and swelled till it met her ear. Once she could sing like that—not now. She could only raise the saddest note now, and that brought tears to spoil her work. It was a gay song she heard, and she saw gay young girls come to the windows, and they were not pale like her, held no hand to the throbbing head, but moved lightly and buoyantly, as if borne up by pleasure. Yet the poor sewing girl shrinks, and shivers, and covers her eyes, for "their house inclines unto death, and their paths unto the dead. None that go unto them return again, neither take they hold no the paths of life." She takes up her needle and plies it briskly again.

But her look has not been unnoticed. The Jezebel who rules in that house of sin, has long been watching her. She smiles; she gloats: the woman-demon! That such monsters live! and in woman shape, too!—in shape like our blessed mothers,—like her whom the Christ called "mother," in his tender love! But they do so live, and in our very midst, and their victims—they are many. Shall I tell you of all the snares that Jezebel, that woman-demon, laid for the poor, overtasked, half-starved, sickening sewing girl? You can guess them. She did with hellish purpose what you or some other woman should have done with holiest. "The children of this world are wiser in their generation than the children of light." She showed her kindness with a studied delicacy that could not fail to please, and won her gratitude. She gave her work, and full and honest pay, and so lured her within her influence.

That attic window is empty now. The young girl is gone. She sews no longer; nor is hungry and lonely more. The roses bloom on her cheeks, and her laugh is gay, and her step is light and sylph-like as she floats in syren dance to syren music. But, alas! poor thing! alas! Oh, that she were the honest, half-starved sewing-girl still! "Roses on her cheeks!" Why, they are false roses. Never more living bloom for her! A "gay laugh" and a hollow one, that would move a loving heart to tears. They who are like her, laugh such gay, hollow laughs to keep themselves from tears, but tears are less sad than their laughter.

Her step is not always "sylph-like;" it grows slower and feebler each day, and a new and terrible pain is gnawing at her breast; and her temples throb wildly with wretchedness. If it were only with weariness and exhaustion, as once! She clasps them more tightly than before, in her white, jewelled hands; the old pain seems like a lost pleasure by this. "Never hungry nor lonely now," but what a price she has paid for food! One that tempts starvation even. And company—what company! that of lost women like herself—wretches, all—and some of them grown fiends, maddened and maddening spirits. Lovers smile on her; they court, and flatter, and fill her ear with delighting praises. "Lovers?" Oh, that one, only one true, honest heart could love her! They who smile on her, despise and insult her; they debase her even lower than before, then turn from her in scorn and loathing. Who *can* respect or love her? Ah, she knows too well that no one cares for her. She no longer cares for herself. Her day is short, and still she would shorten it. Only five years for such as she! "*Only?*" Why, how can she live a year! The agony of the present deadens her to all fear of the unending agony of another life. Hell! is there a worse hell? Five years, the allotted life of the abandoned? And men call it short! Short! Then what is long? And who is responsible for this terrible loss of life and happiness? Are not you, who refuse such as her their pay, full, righteous, living pay, their due, their right; not the least they will take, nor quarter, nor half-pay, but what they earn, what God would give them if he settled between you, and what he will yet require at your hands at the final reckoning, on the great day of accounts? Had you sewed from dawn till midnight, day after day, for the paltry hire you give, you would *know* it was not half enough; you would feel you were wicked in keeping the poor sewers so poor as you keep them. Had it been your young daughter that grew faint, and sick, and despairing in that wretched attic, would you sit at your ease while hard men and hard women, too, compel other daughters to the same dark, sad life—a life which seems to the young like a breathing death, only for the weariness and pain, death giving us thoughts of rest? And, oh, if you had seen her tempted through her poverty—over-tempted and lost—could you rest while other daughters followed to her wretched fate, driven on as she was driven, tempted as she was tempted? *Could* you?

And must you suffer before you can feel for those who suffer? Must you be brought to want to make you mindful of others' wants? Will you not learn to be just until you have been crushed by injustice? Will you not learn to do right till you have felt the iron heel of wrong? Must it be your own cry of anguish that wakes you to the piercing cry for food, and warmth, and sleep, the fearful demand for justice, going up to the ear of the Lord God of justice and compassion?—*Watchman and Reflector.*

For the World's Crisis.

TREE OF LIFE AND TREE OF DEATH.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil; thou shalt not eat of it." "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat, and live forever."—GEN. 2: 16; 3: 22.

It appears from the foregoing, that God had so constituted the tree of life, that its nature was to impart life; for God asserts that if man put forth his hand and ate thereof, he, as a consequence, should live forever. This shows that man was not created having eternal life secured to him; but that the tree of life would so secure eternal life, even in a sinful state. Is not the inference fair, then, to suppose that the tree of death, or forbidden fruit, had also its consequences from its nature? that is, that it was a slow poison, which by its nature produced death; which death commenced in the day he ate thereof. For we are dying creatures from the beginning of our days—full of disease and death; as Paul says, 2 Cor. 6: 9, "As dying, and behold we live." Or, we are dying all the time we live, and fully die at last.

Now God saw that it was not good that man should eat of the tree of life in his sinful state; therefore he set a guard round about it, that man should approach it only by permission. But God is no respecter of persons, that candidates for such permission should vary. That tree of life was taken away, that it might not give eternal life to sinners in a state of sin. But Christ was given, that eternal life might still be had by all who repent of sin. Adam was the son of God, Luke 3: 38, before the fall; but by the fall, he and his posterity were cast out,—the title forfeited. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Then through belief in him, we may all be reinstated as the sons of God. He is then the tree of life, and the only fountain of life. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Now why should any refuse to come to Christ for life; asserting that man is immortal; and that they have no need? "For the wages of sin is death"; and we have all sinned. "But the gift of God is eternal life through Jesus Christ our Lord."

MINER CAWKINS.

Middle Creek, Chase Co., Kansas.

For the World's Crisis.

WHAT CAN I DO FOR CHRIST?

This is the cry of every lover of Jesus, or ought to be. He should have the pre-eminence in all things. We should do those things that we know will please him. Let us consider what we should do. We are to do *all* things to his glory, because we are not our own. We have been bought with a price, even his precious blood. We are to reckon ourselves dead to the world, and alive to him, and walk as he walked, who went about doing good. We must have a willing mind, and then do what he has commanded. We are to abhor that which is evil in ourselves, and seek to be gentle, pitiful, loving, doing to our neighbor as we would be done by, and then our hearts will vibrate in harmony with heaven; then we shall want sinners to serve the Savior.

Dear Jesus, thou hadst a heart that felt for poor sinners, and eyes that wept for them. O Lord forgive my little love for thee, and give me a heart that can feel another's woe, and "weep with those that weep," and rejoice with those that rejoice; a tender heart that will feel the near approach of sin, a sensitive heart that shall take an alarm at the slightest temptation of the enemy of all righteousness.

We can please him by giving a kind word or a smile to one of his dear ones. It is all appreciated by him, for inasmuch as we do it to one of his little ones, we do it unto him. Let us not forget to love our enemies, and never render evil for evil to any man. When they curse, we must bless. What a heavenly frame of mind we enjoy, when we keep the narrow way and do his will. Then he smiles upon us, and causes joy and peace to abound. O how I long to see him. If we love and obey him here, in due time we shall be with him. Your sister, striving for the kingdom.

ELEANOR MATTHEWS.

☞ Remember this—you will never be rich in grace if you care not *whom* you hear, nor *what* you hear.

ITALY, NAPOLEON, AND THE POPE.

A correspondent of the *New York Herald*, writing from Turin under date of Nov. 16th, says:

"In the eighth century Charlemagne built up the temporal power of the Papacy by the aid which he gave Adrian against Didier, king of the Lombards, and by restoring to that kingdom its ancient name of Italy. In this, the nineteenth century, the modern Charlemagne (Napoleon) gives the death blow to the sovereignty of the Popes by a measure which promises to restore to Italy the unity which she has lost. Of the manner in which so remarkable an event has been brought about, the official documents will by this time have informed you."

The above named paper makes the following comment: "The convention lately concluded between Napoleon and Victor Immanuel may be said to be the 'beginning of the end' of that hierarchial despotiom which, under the sovereignty of the Popes, has exercised for ages such an enslaveng influence upon Italy. From the moment that document received the signatures of the high contracting parties, the temporal power of the Papacy received its death blow. There was some reason to fear, as indeed was the case at first, that the true purport of the treaty would be misunderstood and its objects defeated through the hatred of (to) Napoleon, which has hitherto marked the conduct of Mazzini and his followers. All apprehension on this score has, as will be seen from the interesting letter which we publish from Turin, vanished. The good sense of the Italian people has recognized the wisdom of a measure which, though it delays for a short time the realization of their hopes in regard to Rome, places that city not the less surely within their grasp, while at the same time it avoids the perils of a struggle which would have ranged on the side of the Pope the whole Catholic feeling of Europe. Our correspondent gives just credit to the French Emperor for the origination of the treaty, and appositely remarks that this work of 'the modern Charlemagne' scarcely surpassed in its important bearings on the interests of humanity by that of his great predecessor, by whom the temporal sovereignty of the Pontiffs was built up. The full force of the statement has as yet to be appreciated. It is now upwards of a thousand years since Charlemagne accomplished the pious work which at once edified the world and strengthened the Papacy against external assaults."

In the foregoing we are led to notice how shrewd historians, without any reference to God's word, can see a marked period in the past of about a thousand years of Papal supremacy, commencing with Charlemagne and ending forever with Napoleon the Third. This end of Papacy, which even the worldly-wise so clearly perceive commenced with the French Revolution and rise of the Napoleon dynasty, *then* was "the *beginning* of the end" of Papacy; now comes *the end*.

Besides, the facts reflect some light. We can see how the policy of Napoleon since 1859 has been, and still continues to be, the unification of Italy; for the role is in his hands, not Victor Immanuel's. The *patent* also is his: "Go to the ballot box and choose your own rulers:" which was equivalent to saying, show your hatred to the Pope by annexing yourselves to Victor Immanuel. Thus the policy of Napoleon has been spoiling Papacy of its temporal power, yet all the while carrying (the whore—see Rev. 17: 3), protecting and sustaining by his armies; at the same time the kingdoms of Italy show their hatred of her—"eating her flesh" and ready to "burn her with fire." See verse 19. Now this convention between Napoleon and Victor Immanuel provides for the withdrawal of the French troops from Rome; which, judging from the past and the temper of the Italian people, will complete the overthrow of Papacy and the fulfillment of Rev. 17: 16, 17. So it would appear that the vision given the Seer from heaven near eighteen hundred years ago is passing before our eyes as an unveiled reality, and likely to be played out in 1866, for that is the limits of the convention.

We do not say this will bring the end of the dispensation, as many are predicting; but the end of Papacy; which gives room for the manifestation of a worse than it, under whose banner the kings of the earth and their armies will range themselves (see Rev. 17: 12–14, and Rev. 19: 19), to oppose *our* Lord and King.

Events are on the march. The scene of an awful drama will soon commence in Italy, and from thence remove and finish in the Holy Land. Strange and ominous things brood over the land of prophecy,—those countries lying upon Mediterranean on the North, West and East,—there quite safely may we expect the chief of the prophetic word fulfilled.—*Selected.*

A SIGN OF THE TIMES.

The following warning words are from the *Chicago Journal*, a careful, reliable paper, in no wise given to sensational articles. It tells a few plain facts, which anybody can see who will carefully consider the present condition of the country. But here is the trouble. As it was of old, so now—"My people will not consider," and so they rush blindly to ruin. Railroad speed in every thing is the order of the day; and the man who engages in business has got to put a double watch over himself, or he will soon become engrossed in worldly affairs, and leave religion, the prayer meeting, the Sabbath school, and attendance upon the ordinances of God's house to those who have the time to spend. Take care, brethren! The thorns which choke the word never grew so rank as now. Take care, lest that day come upon you unawares, and find you engrossed in the cares of this life.

"THE MANIA FOR SPECULATION.

There is one sign of the times that oppresses the heart of every wise and pure patriot. It is the speculation mania. It has taken hold of our people with unprecedented tenacity and unexampled prevalence. It holds on to them like a scar in the flesh, or a hereditary disease. It converts mild men into wild men; gentle men into gross men; civilized men into savages. It abolishes composure and gravity, and puts into their places a furious extravagance both of conduct and imagination, and enthrones the god GREED on the market stall, the store-counter and the wharf.

Speculation is the love of money in its rabidest expression. It is the love of money ripened into a madness for money. It requires no prophet's seer sight to foresee and to foretell the consequences of this wild, fierce, furious and insane itching of the palms of the hands of our people after that, the mere love of which, according to the Scriptures, is the root of all evil. Why, it would be an argument for atheism if this thing went on perpetually without the abrupt arrestment of it in frightful disaster. As for us, we cannot look upon this spectacle of enormous and abnormal avarice, cupidity, and lust for money, without coming to the melancholy conclusion that this war will have to reach this quarter of the country in some frightful shape or other before it accomplishes its errand of reformatory chastisement, which is declared by our moralists to be its errand to the whole nation. Warnings are uttered by preacher and by press to no purpose, and nothing but a universal and unexampled financial crash will bring our people to their right mind, and that may grind out of them the all-devouring greed for gain, which can be gotten out of them by no other means. Such is our fear."

THEOLOGICAL.

O, what a place Theologians tell,
Is that where the sinner hereafter shall dwell:
The fires are blazing,
And awful flames raising,
Pelting and melting,
And curling and whirling,
Ascending unending,
And flickering and bickering,
And smoking and choking,
And fuming consuming,
And wavering and quavering,
And snapping and cracking,
And whisking and twisting,
Creeping and sweeping,
High o'er all leaping,
And awfully roaring,
In cataracts pouring.
Such is the place, Theologians tell,
As that where the sinner hereafter shall dwell;
Where millions of souls shall eternally lie,
Tortured and burning, but never to die!
But moaning and groaning,
And tumbling and grumbling,
And crying and frying,
And hissing and twisting,
And hauling and sprawling,
And hideously bawling,
Raving and swearing,
And glaring and tearing,
And ramping and stamping,
And yearning and turning,
In agony burning,
While ages on ages are rolling away,
And saints are rejoicing in endless day;
And such is the place, Theologians tell,
As that where the sinner hereafter shall dwell.

Vermontville, Mich. LEWIS BUSH.

WHAT IS WANTED.

We want in you a christianity that is christian across counters, over dinner-tables, behind the neighbor's back, as in his face. We want in you a christianity that we can find in the temperance of the meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted christians.

To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous, and unquestionable scale of honor, without evasion, or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned. In short, both the two arms of the church—justice and mercy—must be stretched out, working for man, strengthening the brethren, or else your faith is vain, and ye are yet in your sins.—*F. D. Huntington, D. D.*

NEVER GET ANGRY.

It does no good. Some sins have a seeming compensation or apology, a present gratification of some sort; but anger has none. A man feels no better for it. It is really a torment; and when the storm of passion has cleared away, it leaves him to see that he has been a fool; and he has made himself a fool in the eyes of others, too. Who thinks well of an ill-natured man, who has to be approached in the most guarded and cautious way? Who wishes him for a neighbor, or a partner in business? He keeps all about him in the same state of mind as if they were living next to a hornet's nest or a rabid animal. As to prosperity in business, one gets along no better for getting angry. What if business is perplexing, and everything "goes by contraries," will a fit of passion make the winds more propitious, the grounds more productive, the markets more favorable? Will a bad temper draw customers, pay notes, and make creditors better natured? An angry man adds nothing to the welfare of society. Since, then, anger is useless, needless, disgraceful, without the least apology, and found only "in the bosom of fools," why should it be indulged in at all?

EASTERN MARRIAGE CUSTOM.

Formerly it was the universal custom in the East to provide at marriages a wedding garment for every guest who was invited to the wedding. These garments were very costly, but as the expense was defrayed by those who made the wedding, no invited guest had the right to plead poverty, or any other excuse why he might not wear one.

A few years ago, at the royal marriage of Sultan Mahmoud, every guest invited to the wedding had a wedding garment presented to him, made expressly for him by the order of the Sultan. Had any guest presumed to appear before him unclad, he would have considered his sovereign power insulted, and his kindness despised.

Hence Jesus made use of the facts in connection with this custom, to illustrate the alarming truth that any who should present themselves at the Marriage of the Lamb, unclothed in the robe of His righteousness, would be considered as despisers of his authority and love.

"MY WIFE IS THE CAUSE OF IT."

In is now more than forty years ago that Mr. L—— called at the house of Dr. B—— one very cold morning, on his way to H——. "Sir," said the doctor, "the weather is very frosty; will you not take something to drink before you start?" In that early day, ardent spirits were deemed indispensable to warmth in winter. When commencing a journey, and at every stopping-place along the road, the traveler used intoxicating drinks to keep him warm.

"No," said Mr. L——, "I never touch any thing of the kind, and I will tell you the reason: my wife is the cause of it. I had been in the habit of meeting some of our neighbors every evening, for the purpose of playing cards. We assembled at each others' shops, and liquors were introduced. After a while we met not so much for the purpose of playing as drinking, and I used to return home late in the evening, more or less intoxicated. My wife always met me at the door affectionately, and when I chided her for sitting up so late for me, she kindly replied, 'I prefer doing so, for I cannot sleep when you are out.'

This always troubled me, and I wished in my heart that she would only begin to scold me, for then I could have retorted and relieved my conscience. But she always met me with the same gentle and loving spirit.

Things passed on thus for some time, when at last I resolved that I would, by remaining very late and returning home much intoxicated, provoke her displeasure so much as to cause her to lecture me; when I meant to answer her with severity, and thus by creating another issue between us, unburden my bosom of its present trouble.

I returned in such a plight about four o'clock in the morning. She met me at the door with 'Come in, husband; I have just been making a warm fire for you, because I knew you would be cold. Take off your boots and warm your feet, and here is a cup of warm coffee.'

Doctor, that was too much. I could not endure it any longer, and I resolved that moment that I would never touch another drop while I lived; and I never will."

He never did. He lived and died practising total abstinence from all intoxicating drinks, in a village which intemperance has ravaged as much as any other in this state.

That man was my father, and that woman my mother. The facts above related I received from the doctor himself, on a visit to my native village, not long since.

May we not safely assert, that were there more wives like my blessed mother, there would be fewer confirmed drunkards? My father was a man of generous impulses and social instincts, just the man to be led into habits of inebriation, and just the man also to feel the impression such gentleness was calculated to make.

Let those wives who witness with agony the commencement of any evil habits in their husbands, be encouraged to try what patient, persevering love can do. Let their motto be, "She openeth her mouth with wisdom, and in her tongue is the law of kindness."

BREAKING OXEN.—When you first put a yoke on your two year old steers, coax them with an apple or an ear of soft corn, then they will hold up their heads and be glad to follow you. No whip will be needed at the first yoking. Let the yoke and the soft corn be associated in their minds, and they will never be shy of the yoke; but if you make use of force, they will hold down their heads to keep them from the blows. After you have taught them to follow you around in the yoke, and that it will not injure them to carry it, you can hitch them on before the older oxen, and make them take the lead. The driver should go beside them occasionally, with a switch stick or a light and short whip, but he will not have any need to beat them, except in extreme cases.

RIGHT AND WRONG.—Some congregations strengthen their minister, others weaken him; some speak of his good qualities, express interest in his sermons, and confidence in his integrity; others criticize whatever he says or does, magnify his faults, and report his frailties. Now who takes the wiser course? Who acts the most christian-like? Who serves the interest of the church best? Brethren sometimes forget that whatever injures a minister, injures the church; every blow struck against a pastor falls upon his people.

LITTLE KINDNESSES.—Small acts of kindness, how pleasant and desirable do they make life! Every dark object is made light by them, and every tear of sorrow is brushed away. When the heart is sad, and despondency sits at the entrance of the soul, a trifling kindness drives away despair, and makes the path cheerful and pleasant.

Receipt for making a person useful.—Do every thing in its proper time; keep every thing in its proper use; put every thing in its proper place.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

HYGIENE.—NO. 2.

BY IRA A. THAYER, M. D.

Having in my last number considered one very prolific cause of disease, I shall now consider its kindred cause of disease—*improper drinks* and *drinks improperly taken*. As with food, so with drinks, there are some which, if taken in a state of health, prove injurious to the vital forces; and others intended to promote health, but if taken improperly, prove also a cause of disease.

ALCOHOLIC LIQUORS

have done a vast amount of good, and an untold amount of mischief. Alcohol is a valuable article, as a therapeutic agent, but beyond this, it should seldom or never be used. It is composed of hydrogen, carbon and oxygen, in the proportion of about fourteen, fifty-two and thirty-four parts to the hundred. Ardent spirit is composed of alcohol and water, in nearly equal proportions. Alcohol acts locally as an irritant poison. It causes heat, pain, redness, and inflammation, with a condensation of the part to which it is applied. Its effects are chemical; it coagulates liquid albumen or fibrin, and thereby increases the firmness and density of the tissues to which it is applied, while the irritation and inflammation which it causes arises in part from the resistance, or reaction, of the vital powers to the chemical action of the poison. In addition to its chemical action upon the albumen and fibrin, its highly pungent and local excitant properties are sufficient to produce irritation and inflammation of the part to which it is applied.

When taken into the stomach, its first effects are observed by a frequency and fulness of the pulse, a flushed face, and animated countenance, cerebral excitement, an increased acuteness of ideas, and a joyous state of feeling generally. The individual soon becomes loquacious, and often very indiscreet in his language. If more liquor is taken, the intellectual faculties become impaired, the powers of volition are disturbed, and the stage commonly known as intoxication is established. In this state, the individual becomes delirious and loses the power to control the action of the voluntary muscles. Increased vascular excitement, with frequent nausea and vomiting, are usual concomitants of this stage, which is usually followed by a strong disposition to sleep, which is accompanied by copious perspiration. Headache, thirst, disgust for food, and lassitude, are some of the symptoms manifested upon the recovery from sleep. Where large quantities are taken at a time, coma, or true apoplexy comes on. The face is livid or pale, the respiration stertorous, and the mouth frothy. The pulse is full, slow, or laborious, in some cases barely felt at the wrist. Occasionally convulsions ensue. In some cases, true apoplexy supervenes, with an extravasation of blood into the brain. Dr. Ogston states that, in one instance, he found about four ounces of fluid in the ventricles of the brain possessing all the physical properties of alcohol.

I was called last winter to see a young man, who was stopping in our place, and who they supposed to be dying. Several young men had gathered for a social party. Nothing appeared wrong with this man, until he fell on the floor senseless. Upon inquiry, I found that he had taken nearly a quart of gin in the space of an hour. On examination, I found him in a profound coma. I could detect no pulse at the wrist; heart beating slowly and laboriously, there being also intermissions of several seconds between each half dozen beats; the mouth open and frothy; a deep, death-like rattle in the throat; the eyes presented the appearance of a dead man's eyes. It was upward of two hours, with the most vigorous exertions, that I could bring him to a state of consciousness.

The moral degradation which it causes is often truly deplorable; while the morbid effects resulting from its use are very numerous; among which may be named delirium tremens, insanity, disease of the liver, such as a tuberculated state of that organ, fatty degeneration, torpor, cancerous condition, enlargement, jaundice, visceral obstruction; also impaired appetite, dyspepsia, chronic irritation or inflammation of the stomach, and even cancer and thickening of its walls.

The continued use of this article exerts as baneful an influence over the mind. It impairs the memory, dethrones reason, destroys the morals, kills the social feelings, and effectually blunts all the higher and noble qualities of man's nature.

In certain pathological conditions of the system, the use of brandy or whiskey, unadulterated, is of decided advantage. But the difficulty of obtaining a pure article renders it almost hazardous to prescribe it at all. It is next thing to impossible to find either of the above articles which has not been adulterated with strychnine, sulphuric acid, logwood, etc.

What is true of alcoholic liquors, is true, to a great extent, of beer, ale, cider, soda and mineral waters. Were I to choose between any of the long catalogue in the market, I should take pure rye whiskey as the least injurious.

I come now to speak of other articles in common use. I allude to

TEA AND COFFEE.

While there can be no definite rules laid down with regard to their use, yet there are certain temperaments or conditions of the body in which these articles seem to produce no marked injury. But as these conditions are seldom found, and as I cannot point out to the non-medical reader, the exact peculiarity of condition, or idiosyncrasy, I will say, as a general rule, do not use them.

Tea at first exalts the nervous powers, producing an exhilarating feeling, but is followed by a corresponding depression of spirits. Hence, to the nervous temperament it is injurious,—more so than coffee.

Coffee is decidedly more objectionable. When taken in its natural state,—and in large quantities, it is a rank poison. It deadens nervous sensibility, and renders the stomach and liver torpid. It is liable to produce headache, constipation and indigestion. One great objection to the use of either tea or coffee is, they are taken hot and in large quantities, which is very injurious. Hot drinks relax the muscular coat of the stomach, and thus retard digestion.

The great type of drinks is

PURE SPRING WATER.

Water is universally present in all the tissues and fluids of the body. It is abundant in the blood and secretions, where its presence is indispensable in order to give them the fluidity which is necessary to the performance of their functions. But however essential water is to the economy, if not properly taken, it may prove a cause of disease. Water when taken very cold, and in large quantities, when the system is in a state of excitement, proves decidedly destructive to health, and may prove suddenly fatal. But a few days ago, I noticed by the Cleveland *Herald*, a dancer, whose professional name was Millie Francis, fell dead upon the stage from the effects of a glass of ice-water, taken just before she appeared to dance. She had left the stage from a successful dance, and being called upon to repeat it, took the fatal draught, which ended her life in full view of the audience.

Ice-water is injurious, and should never be used. In warm weather, when the system is excessively heated, persons should be careful not to take too great an amount of water at a time, and avoid taking very cold water.

I will notice, in this place, another great cause of disease. And while I consider it after having considered the use of alcoholic drink, yet I candidly believe that it has been the cause of as great an amount of disease and suffering as the use of intoxicating drinks. I refer to the use of *tobacco*. Without attempting to array statistics relative to the amount used in the United States in one year, I will proceed directly to give its physiological effects.

Tobacco is an *acro-narcotic poison*. In large doses, it produces extreme nausea and vomiting, purging, great prostration, and other symptoms of its acro-narcotic qualities; such as languor, muscular relaxation, trembling of the limbs, faintness, great anxiety, impaired vision, confused intellect, pulse small and feeble, respiration laborious, cold and clammy state of the surface; and, in extreme cases convulsions, alarming and even fatal prostration. The habitual use of tobacco produces a long train of diseases, such as hysteria, insanity, dyspepsia, fits, palpitation of the heart, and various impurities of the blood. Its action is chiefly upon the nervous system, and prostrates it to an alarming extent.

The habit of chewing and smoking, now so common throughout the world, is one of the most filthy and loathsome of any to which the perverted taste of man can become habituated. These vices so much relished by some are equally obnoxious to others; and if we say nothing of the long list of diseases which they produce; there is still enough to call for reformation; and every physician and philanthropist should raise his voice against their progress and existence. These evil habits beget others. One vice, or species of intemperance, is almost invariably associated with others; and those who are so loud in their protestations against the use of ardent spirits, should give some attention, at least, to this twin evil of the rum bottle.

Bristolville, O.

For the World's Crisis.

CANCER.

BRO. GRANT:—Seeing a communication in the Crisis about a poor sister suffering with cancer of the eye, it may benefit her to use the fig poultice. I have used it successfully. I have treated cancers with various remedies, and have seen others treat them, but I never saw a cancer of the eye cured until 1861. In the fall of 1860, a woman about thirty-six years of age applied to me, on account of a very distressing headache, for which I treated her some weeks, when I discovered the left eye was very sensitive, and somewhat diseased. By careful examination, I found unmistakable evidence of cancer. I reported the case to physicians, and their judgment coincided with mine. Her pain was almost too great for endurance. She thought she must go crazy. I gave Arsenicum and Conium Maculatum, 1st trituation alternate, and applied the figs, boiling two Turkey figs in a pint of new milk, split one and put it on the eye, hot as could be borne, renewed at bedtime, early in the morning, and at noon she washed with a little of the milk and drank two or three times a day as much of the milk as her stomach would bear. She was relieved from the first. The cancer discharged, affected the eye badly, but healed in about three months, the eye safe and sound. The cure seemed incredible. Patience and perseverance are requisite for a cure. May the Lord bless and make this useful.

Very affectionately yours,

J. CROFFUT, M. D.

253 Bridge St., Brooklyn, N. Y.

For the World's Crisis.

CONFESSION OF A TOBACCO CHEWER.

I commenced the filthy habit of chewing tobacco in my youthful days, and for many years was a faithful slave to the bed-bug killing stuff. Two years ago, I abolished slavery, cleaned out the old tobacco house, swept and garnished it, and I do not think I could get seven abominations more filthy to put there. The habit never put one cent in my pocket, but took out dollars. The habit never enlarged my heart to run in the ways of God's commandments; it never moved me to faithfulness in the service of God.

I thank the Lord I am a free man,—free in Christ Jesus,—and I hope never to defile the temple of God with the nasty weed again. I never felt the approbation of God, not in one instance, in the use of tobacco. It is a useless, needless, unnecessary habit, therefore sinful. One says it is not so bad a practice as some. Very true; but little foxes spoil the vine. Sin is a transgression of the law, little or great. Money cannot win me back again. I drink no tea nor coffee, and have not for fifty years, except in case of sickness. My constitution has no use for it. It is injurious to the human system. But, says one, "I cannot do without it." If you would go to God with your infirmities, I guess you would do as well. Jesus took our infirmities and bore our sicknesses.

I am a reader of the World's Crisis. I admire its principle. I think it advocates the truth as it is in Christ Jesus.

Lovely St., Ct. O. WOODRUFF.

For the World's Crisis.

TORMENTED WITH KINDNESS.

This may seem to be a contradiction of terms, but preachers will understand what this means, especially that class that like the old-fashioned religion and manners and food. They want but little seeming respect paid to them, for it torments them, although you mean it for kindness. They don't want the best room to sit in, or bed to sleep in; it is generally damp and lightly clad, and your kindness torments them with a cold for weeks. They don't want you to tell all you know, or ask them to tell all they know, by following them from room to room, when they are trying to get alone to collect their thoughts.

Some are so kind, they will make conversation to keep up the minister's spirits, when it is only a torment to them. They don't want a great outlay when invited to dinner, and wait one or two hours, after old-fashioned times, for eating dinner; and then pass everything two or three times, urging them to take, and eat. Your *kindness* proves a *torment*. Get what you have got, thank God for that, and let them get or tell what they want. I am tired of visits, modes, and forms and flatteries paid to fellow worms.

HIRAM MUNGER.

REMEDY FOR DIPHTHERIA.

"We have just received a recipe for the cure of diphtheria, from a physician who says that of nineteen hundred cases in which it has been used, not a single patient has been lost. The treatment consists in thoroughly swabbing the back of the mouth and throat with a wash made thus:—Table salt, two drachms; black pepper, golden seal, nitrate of potash, alum, one drachm each. Mix and pulverize; put into a tea cup half full of water, stir well, and then fill up with good vinegar. Use every half hour, one, two, and four hours, as recovery progresses. The patient may swallow a little each time. Apply one ounce each of spirits turpentine, sweet oil, and aqua ammonia, mixed, every hour to the whole of the throat, and to the breast bone every four hours, keeping flannel on the part."

ALEXANDER HUNT.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

SEE HOW THESE CHRISTIANS LOVE ONE ANOTHER.

Yes, "angel-minded they would love,"
And brighter bands for them are wove
Than silken, golden ties; than earthly hopes can
name;
Each heart awakened up to ble s,
"Breathes forth a purer tenderness,
A true, a heavenly frame."

"'Tis love indeed, yet not such love
As wandering hearts are wont to prove"
In this illusive world; the dreamy hopes of youth,
They love through "sorrow; and in trial,
They teach each other self-denial,
And pledge their mutual truth."

"Each bears the cross, and every day
Together learn to watch and pray;"
Each other's burdens bear "in the high trust of
heaven,"
And from the mount of holy faith
View calm life's route—the stream of death,
In love to heaven given.

They give themselves to Christ away,
They wait the Restitution day.

Philadelphia, Jan. 7th. C. GREENE.

For the World's Crisis.

THE GREAT LATTER-DAY FABLE.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 TIM. 4: 3-4.

A fable is falsehood under the semblance of truth. In the Scripture sense, it is error substituted for truth, and taught in the name of the Lord, as his revealed word and will. In no other form can falsehood be so intensely wicked, inexcusable and ruinous in its effects. Why this labored groaning and travailing "in pain together until now" of this "whole creation"? It is but the result of teaching a lie for the truth by "the father of lies." Thus were our first parents deceived, dethroned, and disinherited, and ruin entailed on their posterity for long and weary ages.

From the prophetic stand-point, occupied by the apostle, he clearly saw in the distant future that "the last days" would be marked with error, abounding wickedness, and fearful apostasy. As a matter of course, turning "away their ears from the truth," they would be "turned unto fables." But has any such thing actually come to pass, or is it still in the future? The honest inquirer after truth must be satisfied that what was then prospective has now become historic, and is being transacted before our eyes in the form of fables, yet strenuously demanding to be regarded as vastly and vitally important truth, worthy of consideration.

Mormonism is as it were a thing of but yesterday, and is doubtless in some sense one of the wonders of our age—a most marked development of our times. It has deluded and seduced its thousands in all parts of the civilized world, and moved them as the wind moves the waves of the sea. Still they come from the four winds by thousands, to a fabulous promised land, and a spurious latter-day saint-ship. Here, then, we have in verity a gigantic latter-day fable, most clearly answering to the apostolic prediction.

Another recent development, if possible still more remarkable in its character, is *Spiritism;* or, more properly, "*Demonism*"; the modern revival of ancient witchcraft, punishable by death, under the Mosaic law. This Satanic delusion has, in less than twenty years, spread from family to family, from village to village, from city to city, and from nation to nation, like a fearful contagion, wafted on the wings of the wind, till many thousands have become its victims. Among these are many who once professed to be experimental christians; many of the rich and great of this world, even those who sit on earthly thrones, are "*giving heed to seducing spirits, and doctrines of devils.*"—1 Tim 4: 1. The Satanic origin of this strange movement is clearly indicated "*by its fruits*" and its high and blasphemous pretensions. As a party, it disclaims all party, and proposes an entire reconstruction of society, civil, social, and religious, thus most wonderfully fulfilling prophecy, "saying, let us break their bands asunder, and cast away their cords from us." Thus they propose to disenthrall the race, usher in the golden age of millennial glory, build up and establish the everlasting kingdom of God in this world. They propose to do all this, it is true, somewhat as do our modern churches; that is, by the mighty march of mind, the onward movement and potency of the arts and sciences, as connected with a high state of refinement and civilization. They now boastingly claim to be numbered by millions, and are represented in national councils by "*mediums*" (familiar spirits), male and female, from all parts of the land. Indeed, it would seem that by their "*lying wonders,*" after the manner of Satan, they are to overrun, if not rule our world, before their real character is estimated. Who can fail to see in all this still another startling latter-day fable, answering in all its development to the foreshadowing of prophecy? Though Satan, the spirit that now worketh in the children of disobedience, has doubtless accomplished wonders of moral ruin by these modern delusions, and will doubtless accomplish much more, his efforts are by no means confined to these. He has other delusions adapted to other conditions, and different casts of mind.

There is still another fable to be noticed, which, for the sake of distinction, deserves to be called *the great latter-day fable.* This development of error and its effects may be regarded as the great strategic movement of the "father" of lies. It contemplates a most deliberate and extended influence for evil. In this, especially, Satan approaches us under the guise of "an angel of light," with a theory, though all his own, yet, a theory more grave and pious in its character, better adapted to a higher moral order of mind, after the type of his course with Eve in paradise, proposing great good where ruin is intended. Moreover, this fable claims to be sustained by overwhelming Scripture testimony, and therefore as orthodox in the estimation of many pious people; hence, the more dangerous in its object and work of ruin. In brief, it is the theory of this world's evangelization, or conversion to Christ, by the instrumentality of sinful, mortal man, and thus becoming the spiritual kingdom of God. It had its origin in the corruptions of Popery, and is a part and parcel of the rubbish of the dark ages,—a mere Papal invention, handed down from the Romish church. It claimed that the Pope was king, and the church universal was his kingdom; hence, the persecution and massacre of heretics, who dare rebel against this universal king, Christ's vicegerent on earth. Protestants have, of course, modified this church-kingdom notion to their liking. They protest against the Pope as king, also the extermination of heretics; yet hold on to the main features of the theory. That is, that this world is to be converted, and all nations and governments are to be subjected to the church, which is finally to absorb and rule this world with undisputed sway, and that thus it will be Christ's kingdom and reign in his personal absence; that is, before his appearing, and in the personal absence of all his saints who have died in the Lord, from righteous Abel to that time. Yes, a reign of Christ before the first resurrection, and of course before "*the last enemy,*" *which is death,* shall be destroyed. This theory so absurd, and yet so pleasing to the carnal mind, was revised by Daniel Whitby, a learned English divine, and author of more than forty works, who died 1720. This theory, as thus revised, is known among theological works as "the Whitbyan theory." His style was fascinating, and he gave to his theory all the embellishments of a highly attractive romance; yet claimed for it the divine sanction. His views thus matured, and adorned by the verbiage of a master mind, have insidiously worked their way into nearly all our standard theological works, and diffused themselves through every form of church literature, and have thus become exceedingly popular with those who have neither time nor disposition to search the Holy Scriptures daily, to see if these things are so.

Thus, unwittingly, by slow and almost imperceptible degrees, has the church drifted away from "*the faith which was once delivered to the saints*"; and, instead thereof, is now giving heed to fables, and the commandments of men, after the ruinous example of the fallen Jewish church. Thus has the deceiver, apparently without scarcely an effort, entrenched himself in his stronghold of error, which, all things considered, may probably be regarded as his master-piece. So deceptive is it, that a hasty glance at this delusion reveals nothing very objectionable or alarming. Verily the serpent lies here concealed under his drapery of gold. It would take volumes to fully and faithfully state the danger and ruin designed and brought about by this device of the destroyer.

First. The sacred Scriptures do not teach that this world will be converted to experimental godliness, the kingdom and reign of Christ, with all his saints, before his second appearing and the first resurrection. 1 Cor. 15: 23. Hence, to teach it implies a gross perversion of the word of God. The prophets, Christ, and the apostles, are positively silent in reference to this world's subjugation by grace, and conversion to Christ. All the religious teachers in this world may safely be challenged to adduce proof, from either the Old or New Testament Scriptures, of a solitary promise of any such event under the present gospel dispensation. The notion conflicts with the whole tenor of divine revelation, and is built wholly on conjecture, assumption, and inference, without a single positive "thus saith the Lord." It is therefore not worthy of the least confidence, and should be exposed, condemned and avoided by every lover of God's word.

Second. Another great danger of this system in order to make out the theory of this world's conversion, with some plausible semblance of truthfulness, is a most unwarrantable and dangerous license is taken with the Scriptures, to torture them, if possible, into subservience to a beloved theory. All correct, just, and safe rules of Bible exposition are outraged. Very many modern teachers seem to overlook the vastly important fact, that it is a most horrible thing to attempt the perversion of the oracles of God, under any pretense whatever. Too many set themselves about this fearful work with the utmost self-complacency, as if it was their right so to do. Of such it is said, "*deceiving and being deceived.*" Aided by the glosses of learned authors, they garble the Scriptures, and turn them into a sense such as their fancy or prejudice might dictate,—a sense which God never designed.

To illustrate. These modern teachers of the figurative and mystical assume that the thirty-fifth and sixtieth chapters of the prophet Isaiah, with all similar Scriptures, are to be understood in a figurative sense, and not as they read. Thus a door for world-wide conjecture and speculation is thrown open which, if indulged in, leads directly to semi-infidelity, and a want of confidence in the revealed word. This class of teachers stoutly deny that those Scriptures have any reference to that new economy and order of things to be revealed and ushered in at the return of our absent Lord and King. They wholly fail to see their harmony and beauty, as referring to that personal coming and literal kingdom and reign of Christ, as the son and heir on David's throne, according to the Davidic covenant, so often stated in the prophetic promises. By a strange obtuseness, they seem wholly to misapprehend the import of the prayer taught by our adorable Lord,—"*Thy kingdom come, thy will be done on earth as it is done in heaven*";—that is, done on earth both *perfectly* and *universally.* They would not have all this really so, but wrest this glorious object of our hope from us, by lowering it down to something less scriptural, something incomprehensible and vague.

How apparent and alarming is this method of *taking away* from the word of God. There is not a damnable heresy extant, which may not be sustained and promulgated, Bible in hand, if we may thus pervert its true meaning. How true, "while men slept"—yes, "*watchmen,*"—an "enemy came and sowed tares." But who is this "*enemy*"? Christ answers, "The enemy that soweth them is the devil"; but that those who claim to be shepherds to the flock of Christ should not assist him.

Third. Another dangerous tendency of the false teaching, that this world is to be evangelized by human instrumentality, is that it flatters human pride, and misleads christians in reference to their proper work assigned them by the great Chief Shepherd. It is, indeed, a fact, or a fable, that the gospel commission authorized those to whom it was given, to convert the world and set up the everlasting kingdom of Christ on this earth. To set this question for ever at rest, let us read that commission again: "*Go ye into all the world, and preach the gospel to every creature,*" and the whole world shall be converted, and thus become the kingdom of Christ. *Not so.* What a most fearful thing it is thus to add to or diminish from the word of God, to accommodate our notions. But the word as it is: "*He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*" In strict harmony with this are all other gospel promises. When this harmony is disturbed by reckless meddlers, all is confusion, and the cause of infidelity is directly subserved. It is certainly high time that the object and intention of the gospel were fully understood, at least by those who claim to be sent of God to preach it. The legitimate work of the gospel is to take out of the Gentile nations a people for the Lord. Acts 15: 14. These are children of Abraham and heirs of the inheritance, or kingdom, "*according to the promise.*" Nothing more or less. Not satisfied with this, puny mortal man would arrogate to himself the prerogatives and work of God himself, and ostentatiously talk of building up the everlasting kingdom of the King of kings; a work which God has commanded neither men nor angels to do.

That is a significant expression, embracing a fact of great importance, that *the stone* of Daniel 2: 45, symbolizing the everlasting kingdom of God our Savior, was "cut out of the mountain *without hands,*" closely harmonizing with the fact stated in reference to the kingdom itself,—"shall the God of heaven set up a kingdom which shall never be destroyed? and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Mark, all this is done *without hands;* that is, without human agency, and done by the God of heaven. Christ will set up his own kingdom without hands, in his own time. It will be a work all his own, as much as was the creation of the first earth and paradise. This is clearly shadowed forth in the wonderful manifestations of his marvelous power when on earth, in the days of his humiliation. It would seem all might see the point of delusion that the deceiver has imposed upon us. Some great work is to be accomplished *then and there;* while present duty *now and here*—is neglected. There is mighty planning, and great outlays for the conversion of heathen, far away; while our popular churches, thus engaged, neglect the heathen thronging our streets at home, without even furnishing them with a sitting in our splendid houses of worship; so that it is not now a general fact as when Christ preached, "the poor have the gospel preached unto them." In the light of these facts, how evidently is this a Satanic strategy and latter-day fable.

Fourth. Still another evil of the notion of this world's conversion by *men and money* is, it obscures the true object of the believer's hope, by presenting as a substitute a spurious object, which in the very nature of things can have no vitalizing power, or serve "*as an anchor to the soul, both sure and steadfast,*" neither is this hope *lively* or a *purifying* one. Thus the motive power of the church is stolen away by "the father" of lies, and what is the result? Surely, dead formality and lukewarm professors abound, who have the Laodicean type so evidently upon them; "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3: 17. One Scripture among the many will serve to give a distinct view of the glorious object of the christian's hope, as follows:—

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifyeth himself, even as he is pure." 1 John, 3: 2-3. Observe not *a* hope, but "*this hope;*" it is distinct from all other hopes, for it purifies its possessor. What is offered as a substitute, by those who would wrest this hope from us? Surely, nothing that will compare with it;—whether it be the world's conversion, the bliss of departed spirits, or a state of happiness, called "heaven," in some far-off port of God's great universe,—a something so vague, indefinite, and etherial in its nature, that the mind has no power to grasp it, or rest its faith and hope upon it. What honest, reflecting mind, can fail to see that this is even now the state of things that is really upon us? Surely, "*an enemy hath done this.*"

Fifth. The last evil here noticed, which this popular delusion has identified with it, is the very embodiment of the scoffer's great latter-day heresy; namely, "*My Lord delayeth his coming.*" How soothing this to a rebellious race, especially those who have a name to live while they are dead; and how well calculated to encourage, harden, and deceive them in their sinful pursuits, and forgetfulness of God. They are assured by the highest church authority, that there is no danger whatever of the coming of Christ in their day, for the world is yet to be converted before that solemn event, which, from all appearances, will take many ages yet to accomplish. This fatal peace-cry is now the popular teaching of the churches through their ministers, and standard authors, and at the same time, it is the world's sweet lullaby, and probably doing more to deceive and ruin mankind, than any other of Satan's devices. Tell the masses that our world is now progressing in the right direction, and will continue so to do till her greatness and glory will be complete, and they will grasp after it with more avidity, and worship at the polluted shrine of their beloved idols with more intense devotion. Tell them truthfully that "the heavens and the earth, which are now, ... are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men;" and they will scoff, be restless; in short, they "*will not endure*" this "*sound doctrine;*" but dream and talk of "a good time coming" to this sin-cursed world.

How marvelously descriptive is the language of the apostle, of what has now become history, and is positively before our eyes. "*For the time will come when they will not endure sound doctrine.*" How restless and listless a large and popular assembly at once becomes, when the faithful watchman assures them that the signs of the times clearly indicate that *the day of the Lord is at hand;* the coming and kingdom of Christ is at hand, *even at the door.* This "*sound doctrine*" comes in dreadful contact with their worldly policy. It threatens to uproot their false hopes; it at once proposes to crucify their lusts, pride, fashions, and self-seeking. No less truthful and marked is the prophetic description of the course they will pursue for relief thus: "*But after their own lusts shall they reap to themselves teachers.*" No honest person can fail to see how this is now fulfilled to the letter, in the present mode of choosing ministers, to run our popular religious organizations, so as to place and keep them if possible in the ascendancy, as a thing of mere worldly policy, after their own carnal desire; yet all in the name of the Lord. The natural ideal from the language, "*heap to themselves teachers,*" is that of abundance of teachers of their own seeking and choice; a thing all their own, and not in the Divine order of gospel teaching. Their "*itching ears*" will not endure the whole gospel,—"*the truth as it is in Jesus.*" By such subtle influences has the world and the church been brought to that state so clearly indicated by the significant question of our Lord, "*When the Son of man cometh, shall he find faith on the earth?*"

In this state of delusive unbelief will "*the day of the Lord*" break upon this guilty world "as a thief in the night;" as came the flood in the days of Noah; as came the fiery storm in the days of Lot, on the cities of the plain; as comes the lightning flash from a thunder cloud, and "as a snare on the unsuspecting animal shall it come on all" (generally) "them that dwell on the face of the whole earth." Such is the import of Scripture teaching throughout the sacred word. How this can be is no longer a mystery. It is already revealed in passing events in the surroundings of the present hour. The fatal spell is already upon the world to be broken only by the voice of the archangel, and the trump of God.

J. CHAPMAN.

For the World's Crisis.

THE SEALED BOOK.

BRO. GRANT:—I have been looking a little over Bro. Thurman's "Sealed Book of Daniel opened;" and although I don't agree with it in every particular, some of it thank God, is meat in due season. And as for my part, I would as soon believe, on the authority of God's word, that there were 483 years "from the going forth of the commandment to restore and build Jerusalem," to the birth of Christ, as to believe Ptolemy, or any other man.

I should advise every body to read the book, and gather up all the wheat therein. And then when soft words and hard arguments come along, the chaff will all be blown away. Don't think, brethren, that I am going to show you the chaff, it is the wheat that I am after.

Knowledge has increased till the seals have fallen off, not by this man, or that man, but by the power of the Lion of the tribes of Judah. Let us judge not, but keep meek; be jealous of no glory, but give God the praise.

If I am ever again disappointed in definite time, may it through God keep me humble, still searching for evidence of the return of my blessed Master; for I had rather be disappointed ten thousand times before, than once after his return. May we all have the good spirit of Daniel, and be so earnest in supplication and prayer, so full of the love of God, as to fear no disappointment here, if we are so unspeakably happy as to receive no disappointment there, when our Lord comes.

I believe, as heretofore, that the Lord's children will have definite time when he comes. Failures and disappointments will never destroy the argument on definite time. Thank God "the wise shall understand." Let us strive to keep out of darkness and be wise, having understanding, ready and waiting for him.

ELLIOT BRALEY.

Carlinville, Ill.

For the World's Crisis.

WHY MUST WE LOVE?

Why must we love, when our cup of bliss
So soon must be o'erthrown?
Why must we love, ere the thrilling kiss
Is cold on our brow? alas, we miss
The wonted smile, the sweet caress,
The love that we deemed our own.

Why must we love, when the warmest vow
Is made but to be forgot?
When fondly we dream of the truth-writ brow,
Too soon in sad disappointment to bow,
For alas! the bright dream has vanished now,
That with wild'ring bliss was fraught.

Why must we love, when so soon must close
The fleeting joys of Time?
When the voice, that in happy music flows,
Will soon be hushed, and the cheek that glows
With the tint of health, like the blushing rose,
Will fade in its summer prime.

Why must we love, when the golden chain
Must be severed link by link?
O! will they be united again?
Ah yes; when the cruel Tyrant's reign
Forever is o'er,—when the cup of pain
And death we cease to drink;

When the glorious King of kings shall come,
Each link of love's riven chain
He'll bind again in that blissful home,
On earth restored to its Eden-bloom,
Where the flowers of life's tree breathe rich perfume,
And the saints in his kingdom reign.

East Roxbury, Vt. ANNA E. MCELLISTER.

For the World's Crisis.

COMMUNION WITH GOD AND HIS CHURCH.

Those who want communion with God in this world, must enjoy it with him in his church, except it be in cases of isolated ones, who are far from their brethren, or so feeble and infirm that they cannot assemble with them in religious worship.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him *for them* that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him."—Mal. 3: 16, 17. "And let us consider one another, to provoke *unto love* and to good works; not forsaking the *assembling* of ourselves together, as the manner of some is; but *exhorting* one another; *and so much the more, as ye see the day approaching.*"—Heb. 10: 24, 25. "Therefore, comfort yourselves TOGETHER, and edify one another, even as also *ye do.*"—1 Thess. 5: 11.

The maintenance of christian fellowship in church association, and under church organization and discipline, in the midst of fiery trials and schisms, seems to be essential to one's salvation. Those who from various motives, excuses, offences, trials and injuries, break away and go out from christian sympathy and discipline, and the order and ordinances of the Lord's body, which is the church, over which he is the head, and in the midst of which he dwells, place themselves in a condition opposed by the word of God, and the example of holy men of God, and are exposed to temptations which they cannot withstand.

My own observation for nearly twenty-five years, in connection with the *Advent* body, has been,—that those brethren who have left us as a people, and our *Advent* churches, and have not returned to our number, have never, in a single instance, bettered their own spiritual condition, or enlarged their field of usefulness; but rather have lost in both. And *many* have made complete shipwreck of faith. "Except these abide in the ship, ye cannot be saved." Acts 27: 31. We must abide in the *Ark,* where God and his people are, amid the storms and billows of the sea of time, until the voyage is over, when the vessel that conveyed us (the old ship of Zion), will go to pieces near the other shore; when special divine interposition will save us from the wreck.

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."—1 John 2: 19.

"I hear that there be divisions (schisms) among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you."—1 Cor. 11: 18, 19.

Where communion with God in the midst of his people becomes irksome, and finally ceases in this world, it is like the *raven* in the *ark,* which, being restless with its confinement, seeks to be released; and, when allowed to take its flight from the window, wanders "to and fro," feeding upon every old carcass that comes within its flight, and is never heard of more. "Because they received not *the love of the truth,* that they might be saved; and for this cause God shall send them strong delusion, that they should believe *a lie;* that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10-12.

Communion with God and his people, in the midst of his church, where "thou oughtest to behave thyself in *the house* of God, which is the church of the living God, the pillar and stay of *the truth,*" is like the gentle *dove,* which, being let go from the *ark,* finds "no rest for the sole of her foot" until she returns; and being again free to use her liberty, returns again with an "olive leaf" in "her mouth," and there remains until the renewed earth blooms in its Eden glories, and the ransomed of God come with singing unto Zion.

O. R. FASSETT.

☞ We cannot remember a night so dark as to have hindered the approach of coming day, nor a storm so furious or dreadful as to prevent the return of warm sunshine and a cloudless sky.

THE "SEVEN TIMES."

Are they prophetic? Or do they represent simply the *intensity* of Israel's chastisement? In other words, do they signify a *seven fold severity of punishment,* in four installments of sevenfold intensity, or do they indicate the *duration* of this chastisement, four times mentioned?

1. What are the ingredients of this chastisement? *Ans.* "Terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain; for your enemies shall eat it, ... and ye shall be *slain* before your enemies; they that hate you shall *reign* over you." (Lev. 26: 16, 17.) All this punishment is mentioned before the "seven times" are spoken of. Is it *possible* to have a temporal punishment *seven times* more *severe* than the above? No; for here is "*terror,*" "*consumption,*" "*ague,*" "*sorrow* of heart," being robbed of their crops after sowing them, being "*slain*" by their enemies, and being reigned over by those that should "*hate*" them. Can Moses mean that the Israelites should receive a chastisement seven times more severe than this? No; for it never befel them. And can Moses mean that after this seven fold severity of punishment, that another chastisement should be visited upon them seven times as severe as the preceding sevenfold severity of punishment, that is, forty-nine times as severe as the punishment first mentioned? And does Moses mean that another seven-fold chastisement is to follow this—that is, seven times forty-nine, in point of severity, or 343 times more severe than the punishment first mentioned? And does Moses also mean that a fourth chastisement is to succeed this enormous punishment, seven times more severe than the last great chastisement: that is, seven times 343, or 2401 times more severe than the punishment first mentioned? Who can adopt an exposition that will involve such conspicuous absurdities? Thus all can see that the principle of seven-fold severity of punishment cannot be the true interpretation. History shows that this principle has not been acted upon in the past.

2. Can the "seven times" signify *seven distinct installments* of this specific chastisement, four times repeated, making twenty-eight such installments in all? No; for history negates this interpretation,—no such distinct and repeated strokes of wrath have been visited upon that people, including in each stroke the elements of the first punishment, namely: "terror," "consumption," slaughter, and dispersion among their enemies. I repeat, neither *seven,* or *four times seven* such separate installments of punishment, (including the elements of the punishment first mentioned) have ever become matters of history in the past. This fact forbids such an exposition.

3. As the seven times cannot be understood to signify either seven separate installments of a specific punishment, or a seven-fold severity of a special punishment, without involving both an *unreasonable* and an *untruthful* principle, we are compelled to admit that they refer to the *duration* of a punishment involving their long dispersion,—one long measurement four times mentioned.—*Voice of the West.*

W. SHELDON.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER FOUR.

We learn that "the wise *shall* understand." Jesus says in John 8: 31, 32,—"If ye continue in my word, ... ye shall know the truth, and the truth shall make you free." The secret purposes of God were revealed to the prophets. Amos 3: 7;—"The Lord God will do nothing, but he revealeth his secret unto his servants the prophets." For proof we have only to refer to the days of Noah. Gen. 6: 3;—"The Lord said, My Spirit shall not always strive with man, . . . yet his days shall be an hundred and twenty years." 5th ver.;—"God saw that the wickedness of man was great in the earth." 7th ver.;—"And the Lord said, I will destroy man whom I have created, from the face of the earth." 13th ver.;—"And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence." By this, we find that God did not destroy the earth by water until he had revealed his secret to Noah, one hundred and twenty years before it came to pass.

It was the same with respect to the cities of the plain. He did not destroy them until he had revealed his secret to Abraham. Gen. 18: 17;—"And the Lord said, Shall I hide from Abraham that thing which I do?" 20th ver.;—"The cry of Sodom and Gomorrah is great; . . . their sin is very grievous." Gen. 19: 13;—"We will destroy this place, (Sodom and Gomorrah). . . . The Lord hath sent us to destroy it." That was the warning. Now for the fulfillment. 24th ver.;—"The Lord rained upon Sodom and Gomorrah brimstone and fire." 25th ver.;—"And he overthrew those cities, and all the plain, and the inhabitants of the cities, and that which grew upon the ground." Ps. 25: 14;—"The secret of the Lord is with them that fear him." The margin reads, "And his covenant to make them *know it.*" Jno. 15: 15;—"I have called you friends; for all things that I have heard of my Father I have made *known* unto you." And so of other events. Dan. 2: 28 reads: "There is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days."

Peter tells us in his 2nd epistle, 1: 21, that "holy men of God spake as they were moved by the Holy Ghost." And in his first epistle, 1: 10, he states that they "prophesied of the grace that should come unto" us; and that they did diligently search into the "time" and "manner of time"; and that "the Spirit of Christ" did testify "beforehand, the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the holy Ghost sent down from heaven."

Paul says, "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. 2: 10. In Matt. 11: 25, 26, we read that it seemed good for the Lord of heaven to reveal "them unto babes; for so it seemed good in" his "sight."

Our Savior commands us to "search the Scriptures."—Jno. 4: 39. Like the Bereans, "with all readiness of mind," searching them "daily."—Acts 17: 11. And that he had reference to the prophecies is evident, for he says, they testified of him.—John 5: 39. Peter assures us that we have "a more sure word of prophecy; whereunto" we "do well" to "take heed, as unto a light that shineth in a dark place."—2 Pet. 1: 19. But how can any prophecy be a "sure word," or a light "in a dark place" to those who despise prophecies?

Paul states particularly that we are not to despise prophecies. 1 Thess. 5: 20. What could the church do without the prophecies? Are they not her beacon light, to excite her expectation and happiness before the event? And does not fulfilled prophecy clearly prove and demonstrate the inspiration of the Scriptures?

Allow me to cite one in particular; that in Deut. 28th. This prophecy is selected from a very large number. It presents seventeen particulars, each one being independent. Every one of these has been either fulfilled, or is fulfilling. This prophecy was delivered above three thousand years ago; and at a time when Israel was just about victoriously to take possession of the country and of its enemies; and, consequently, at a time when there was scarcely a shadow of probability that it would ever be fulfilled. Now in order that we may see the measure of evidence which this prophecy alone affords of the inspiration of him who delivered it, let us take such a view of it as mathematicians take of the doctrine of chances, in their calculations on probabilities. Here are seventeen particulars in this chapter. or prophecy. The chances therefore against the occurrence of them all, in any lapse of time, is as the 17th power of 2 to unity; i. e., it is 131,072 to 1, against its ever being fulfilled.

JOHN TAYLOR.

New Sharon, Me.

SECTARIANISM.

I learned long ago that it is not with men we are at war, but with doctrines and sentiments. I do not therefore see any reason why we should act like the sons of Ishmael toward each other. A man embraces a false sentiment—what then? Is he therefore a hypocrite, a scoundrel, or a liar? Who of all of us do not hold *some* sentiments which may be wrong? Shall we therefore all fall on each other with words and acts of cruelty? What little Pope among us will start up and say, "I am right—you are all wrong?" Is not every man entitled to respect, love, kindness, and consideration? Will it reform any man to look at him with a countenance fraught with wrath and thunder, and call him hard names? But the man is in a fatal error—what then? Will it make him see *his* error and *our* truth by appearing toward him unkind, vinegar-faced, and cloudy? Will turning him out of doors by treating him with such cold contempt that he can not remain in our company, draw him any nearer to the truth and to Christ? This was not the policy of the Galilean. The enemies of Christ said before him, "Behold he receiveth sinners and eateth with them." Hear the reply of the Son of God to all such charges: "They that be whole need not a physician, but they that are sick."

One of the primary laws of reformation, both in doctrine and in practice, is association. Jesus came down from heaven that he might associate with men and reform them. It does not make us sinners to talk with, walk with, eat with, worship with sinners, of necessity. It does not make them saints to let them all see us shun them and treat them with contempt. When will men learn that bigotry, sectarianism, coldness, contempt, stiffness, and reserve, are not attractive elements? When will men learn that they cannot scold, drive, frighten, or *repulse* human beings into truth? When shall we learn if men are brought into truth at all, it will be done by association, love, plainness, frankness, kindness, and argument?

Select a family of eight or ten members—one of the family embraces a fatal sentiment—fatal to the interests of the whole—what is to be done? When the hour of worship arrives, shall we, with cold contempt, show him he is unwelcome in the worshiping circle? Will that make him love our truth and our spirit more? Shall we refuse to walk with him to the place of true worship on Sunday because he sometimes goes to a place of false worship? Will that make him love true or false worship more? Shall we treat him with haughty and scornful reserve when he wishes to take part in the worship? Will that incline him to go with us? Shall we not rather help him in all he does attempt right? Shall we not say amen when he does say the truth? And when we do say nay, nay, say it like christians, and not like savages. But I know well the sentiments of community on these points. Here is the creed of the sectarian community: "Go with us, or we go against you." "Help build up my church, or I want nothing to do with you." "Be somebody or nobody." This creed is not universal—there are many honorable exceptions to it. May we not hope the exceptions will multiply?

EDWIN BURNHAM.

☞ Strong natures create a current of their own, instead of following that of another.

For the World's Crisis.

REPORT OF THE MAINE SEC. ADV. MINISTERIAL CONFERENCE.

Met at Richmond, Me., at 10 o'clock A. M., Tuesday, Jan. 3d, 1865. Meeting opened by prayer. Eld. L. L. Howard was chosen President, and Eld. C. H. Leverton Secretary, for the ensuing year. The report of the last meeting was called for, read, and accepted.

Moved, That a committee of three be appointed by the Chair to prepare business for action of the conference.—*Carried.* Elders R. R. York, N. G. Read, and Wm. Mitchell, were appointed. The committee reported the following items for action:

First, To see if we, as ministers of this conference, are laboring together in harmony, for the welfare of the church of Christ, and the salvation of our fellow men.

Second, That we devote each afternoon session to the investigation of the Scriptures, on such points of doctrine as it may be thought best by the conference to consider. Report of the committee accepted. The following resolution was then presented:

Resolved, That the presentation of anything as a test of christian fellowship, except *christian character,* has a tendency to distract the church of God; and prevents us, as ministers of the gospel, from laboring together in harmony.—*Adopted.* Adjourned till one o'clock P. M.

Tuesday, P. M. Proceeded to consider the following question: "Do the Scriptures teach a resurrection of all men to life?" The discussion of this question consumed the afternoon, and at four o'clock the following resolution was presented:

Resolved, That we understand the Scriptures to teach the resurrection of all men to life.—*Adopted.* Adjourned till 9 o'clock Wednesday morning.

Wednesday, 9 o'clock A. M. Received into membership Elders Sandford K. Partridge, Isaac Wight, and Clarkson Goud. Adjourned at half past 12 for thirty minutes.

1 o'clock P. M. *Moved,* That we form ourselves into a committee of the whole, to investigate the subject of Sabbath keeping.—*Carried.* Eld. I. Wight was chosen chairman. The following was the question submitted:—"Is the seventh-day Sabbath now binding on the christian church, and to be kept as holy time?" The committee adjourned at 4 o'clock till half past twelve Thursday noon. Conference adjourned till 9 o'clock Thursday A. M.

Thursday, 9 o'clock A. M. Met as per adjournment. *Moved,* That the committee of the conference be instructed to give to Burleigh S. Emery a certificate, recognizing him as an ordained minister of the Advent body.—*Carried.*

Moved, That Bro. John Somes be received as a member of this conference.—*Carried.*

Resolved, That a committee of three be appointed by this conference, to divide this State, or portions of it, into circuits, over which ministers shall be appointed, whose duty it shall be to see that their respective fields of labor are looked after to the best of their ability; and that we recommend to the friends of those respective circuits, to do all they can to sustain such ministers in their labors.—*Adopted.*

Moved, That the committee be appointed by the Chair.—*Carried.* Names: S. K. Partridge, R. R. York, I. C. Wellcome.

Resolved, That we, the ministers of this conference, raise $200.00, or more, for the purchase of books and tracts, and their distribution in the State of Maine; and that the committee upon circuits be the managing board for the selection and distribution of the same.—*Adopted.*

Moved, That Bro. Isaac Wight be appointed Treasurer, to have charge of the fund raised for this purpose.—*Carried.* Adjourned till Friday, 9 o'clock A. M.

The committee of the whole met at half past twelve. *Moved,* That Bro. Goud discuss the Sabbath question with Bro. Howard.—*Carried.* Bro. Howard took the affirmative, and Bro. Goud the negative of the question before stated. Each disputant occupied ten minutes. The discussion continued until about 4 o'clock, when, as the disputants were growing weary, it was found necessary to close. And as Bro. Howard was unfortunately called away at this juncture, the discussion could not be resumed on the morrow. The committee of the whole therefore dissolved.

Friday, 9 o'clock A. M. Meeting opened as usual by prayer. The chairman being absent, the meeting was called to order by the Secretary, and Bro. S. K. Partridge was chosen President *pro tem.* The following resolutions were then presented:—

Resolved, That it is the duty of the ministers of this conference to counsel and advise persons who think they have a call to preach. *Adopted.*

Resolved, That we, as a conference of ministers, cannot give countenance to the ordination of men for the work of the ministry whom we regard as not called to that work.—*Adopted.*

Resolved, That we believe that the promulgation of the doctrine of the Seventh-Day Sabbath, as interpreted by the publications emanating from Battle Creek, and the nonrevival of the wicked dead, from elsewhere, are contrary to the teachings of the New Covenant, subversive of the christian faith, and tend to distraction. We therefore exhort all our brethren not to encourage their circulation.—*Adopted.*

Resolved, That the law of faith by which man is justified, or condemned, in the doctrine of Christ, as brought to view in Rom. 10: 5–11, and John 3: 18; which law is established by the death and resurrection of Christ.—*Adopted.* Adjourned for thirty minutes. Called to order at half past 12.

Moved, That a committee of three be appointed by the Chair to draft a constitution, to be presented at the next meeting.—*Carried.* Brn. I. C. Wellcome, Wm. Mitchell, and I. Wight were appointed.

Moved, That Bro. Goud be ordained at some convenient time in the future.—*Carried.*

Moved, That a committee of three be appointed by the Chair to call the next meeting, and appoint the place.—*Carried.* Brn. Damman, Wight, and Mitchell were appointed.

Moved, That the Secretary be instructed to prepare a report of this meeting, to be published in the "World's Crisis" and "Advent Herald."—*Carried.* The committee upon circuits then presented their report.

REPORT OF THE COMMITTEE UPON CIRCUITS.

Your committee present the following for your consideration, relating to the division of the State into sections; for the more regular and systematic labor and watch-care of the ministry, as indicated in your resolution.

York County.—Brn. Wm. H. Mitchell, B. Emery, A. P. Hyde.

Cumberland and Sagadahoc Co's.—R. R. York, I. C. Wellcome, C. Goud, H. D. Read, H. Mitchell.

Oxford and Androscoggin Co.'s.—J. A. Libbey, True Jordan, E. M. Haggett, Elder Abbott, J. C. Wheeler.

Kennebec, Franklin, and Somerset Co.'s.—H. B. Seavey, D. M. Hanscomb, Isaac Wight, L. L. Howard, N. F. Nason, Elders Meader and Goodrich.

Lincoln, Knox, and East Kennebec Co.'s.—S. K. Partridge, J. B. Hall, J. Carr, J. Somes.

Waldo Co.—F. A. Baker, John Morrill.

Piscataquis and Penobscot Co.'s.—I. Damman, Thos. Smith, N. G. Read.

Washington, Hancock, and Aroostook Co.'s. C. H. Leverton.—*Adopted.*

Resolved, That we in conference assembled recommend to all our ministers and churches to unite in carrying out this plan, in order to obtain the more regular and frequent labors of the ministry and advancement of the gospel.—*Adopted.*

Moved, That we adjourn, to meet again at the call of the committee.—*Carried.*

L. L. HOWARD, *President.*
C. H. LEVERTON, *Secretary.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Jan. 17, 1865.

Please Remember.

All letters, communications and remittances, should be addressed to the *Editor,* MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent,* GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

The Chronological Discussion in Boston.

Some persons have desired that the discussion between Brn. Thurman and Stevenson should be held only in the evening. The committee have this matter under consideration, and if the change is made, it will be announced in the Boston dailies.

THE JUBILEES.

A new interest is awakened in every thing connected with the *time* of our Lord's return, since the appearance of Bro. Thurman's chronology. This we are glad to see and feel; and if the investigation is conducted with a proper spirit, the effect will be good. Some may be led to go too fast, and become too positive; while many may be inclined to stand back, and be too "slow of heart to believe all that the prophets have spoken." It is wise to avoid extremes; but let us not be afraid to examine carefully all the evidence, and never condemn before we hear. If we should happen to find one unfair or rotten apple under a tree, it would not be best to decide that the tree bore only rotten apples; neither would it be best to eat the poor one. Let that alone, and pick up the good ones. The fact that one pin is loose in a building is not a reason for an attempt to drive out all the other pins and braces. Neither is it wise, because some one may see a want of harmony between two passages of Scripture, to throw the whole Bible away. So if one advances an argument that may appear unsound, in relation to some particular point, it is not best to reject all he may say about other things, before he has had a candid hearing.

Touching the period allotted for the jubilees, there is a difference of opinion. Some maintain they occurred once in forty-nine years; while others hold that they took place once in fifty years. Bro. Thurman, in his chronology, reckons forty-nine years, making the seventieth, and last, as he claims, end in 1868; but should fifty years be taken for a jubilee, instead of forty-nine, it would make some seventy years difference; hence, it is a matter of some importance to decide whether we shall take forty-nine or fifty years for a jubilee, provided we consider the jubilee a type of the great jubilee trump to be sounded at the coming of Christ, when all the saints, who have been taken captive by death, are to be delivered up and receive their possessions. We think it is a clear point, that as certainly as the ancient jubilee was a type, with the same degree of surety may we believe the antitype will be at the appearing of Christ to raise those who sleep in him, preparatory for the return of man to his inheritance, lost by the sin of Adam.

Let us now see if it can be clearly settled whether the jubilee occurred once in forty-nine, or once in fifty years.

In Calmet's Dictionary of the Bible, the learned author says:—

"Several commentators maintain that the jubilee was celebrated in the forty-ninth year, the last year of the seventh week of years. *Moses* favors this opinion, Lev. 25: 8. 'Thou shalt number seven Sabbaths of years, seven times seven years, and the space of the seven Sabbaths of years shall be unto thee forty and nine years.' They who maintain this, show the inconveniency of celebrating the jubilee in the fiftieth year, immediately after the Sabbatical rest of the forty-ninth year. These two years of rest following one the other might be attended with dangerous consequences in any country, and might produce a famine.

Kitto says, in his "Cyclopædia of Biblical Literature," Vol. 1. p. 160, "many great names . . . favor the shorter period,—namely, forty-nine years."

It is also true that others favor the longer period. Why this difference? We think the whole matter will appear very plain and harmonious after a careful examination, and that what one writer calls the forty-ninth, the other calls the 50th.

Calmet goes on to say:—

"To reconcile the two opinions, whether the jubilee was celebrated in the fiftieth year, (as Moses requires, Lev. 25: 10, and as Philo, Josephus, Eusebius, St. Jerom, St. Austin, St. Gregory the Great, St. Isadore, all the Jews, both Talmudists and Caraites, and a great number of commentators understand it,) or in the forty-ninth year as Moses mentions pretty clearly in Lev. 25: 8, and as several good commentators and chronologists explain it. To reconcile these two opinions, it may be said, I think, that the fiftieth year is set down for the forty-ninth, for the sake only of making a round number; as we say every day, there are thirty days to a month, though rigorously speaking there are sometimes twenty-eight, twenty-nine, or thirty days in a month. Besides, if the *jubilee* year began after the forty-ninth year, and at the beginning of the fiftieth, it might be called indifferently the forty-ninth or fiftieth year.

If the civil year began at a different time from the ecclesiastical year, will not that solve this difficulty? i. e., the fiftieth year, by one account, might *begin* before the forty-ninth year, by the other account was *fully accomplished.* Beside which, I suspect that any part of a year, was customarily reckoned for a whole year among the *Jews,* as it was, and still is, among some of the eastern nations."

We think we have data before us now, sufficient to bring harmony out of apparent discord.

1. As Calmet says:—"The jubilee year began on the first day of *Tisri,* (the first of the civil year, and answered our *September,* O. S.) and about the autumnal equinox."

2. The *ecclesiastical* year began with the month *Nisan* in the spring, about the vernal equinox.

3. It is certain, then, that the jubilee year neither begins nor ends with the ecclesiastical year. But the "seven Sabbaths of years," or "forty and nine years," were *ecclesiastical,* years, beginning and ending in the spring.

4. When the Jews were in Egypt they began the year in autumn. When speaking of the flood, Josephus says, "This calamity happened in the six hundredth year of Noah, . . . in the second month, called by the Macedonians *Dius,* but by the Hebrews Marchesvan; for so did they order their year in Egypt. But Moses appointed that *Nisan,* which is the same with *Xanthicus,* should be the first month of their festivals, because he brought them out of Egypt in that month. So that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the month as to selling and buying, and other ordinary affairs."—*Jose.* B. 1, c. 3, s. 3.

5. The Jubilee year related "to selling and buying," hence should begin in the month *Tisri,* as they reckoned time in Epypt, which was the seventh month of the *ecclistical* year.

6. As the Jews reckoned by *civil* years *before* they did by ecclesiastical, it follows that the civil ended first. For instance; suppose they had been in Egypt forty-eight full years, ending in the autumn before they left; then they would leave Egypt in the forty-ninth civil year, which would not be complete till the next autumn. But when they went out of Egypt in the spring of that forty-ninth *civil* year, the Lord instructed Moses to begin the *ecclesiastical* year, from which point they were to reckon "seven Sabbaths of years, and then have a jubilee year. Now we think it is very clear, as Calmet remarks, that the fiftieth *civil* year might *begin* before the forty-ninth" *ecclesiastical* year "was *fully completed,*" and consequently must end in the autumn of the fiftieth ecclesiastical year.

7. From the foregoing, it will be seen that the jubilee year includes four months and twenty days of the forty-ninth, and seven months and ten days of the fiftieth *eccliastical* years. The seven months and ten days just mentioned, are properly the first part of a new series of forty-nine years.

8. The Jews, as well as other nations, reckoned a *part* of a year as a whole; hence the *part* of the fiftieth *civil* year,—four months and twenty days,—contained in the forty-ninth *ecclesiastical* year, is called "the fiftieth year," and consequently "the trumpet of the jubilee" sounded in the forty-ninth *ecclesiastical* year, "on the tenth day of the seventh month."

We think the whole matter will appear plain from the following illustration:—

48*	49*	50*	51*
6	7	8	9

Let the perpendicular bars across the horizontal line represent the ends of the *ecclesiascal* years; the stars above the line, the ends of the *civil* years; the figures *below* the line,—6, 7, 8, 9,—the sabbatical arrangement, and those above,—48, 49, 50, 51,—the jubilee arrangement. In connection with this, there is an important point to be noticed; which is, that every "*seventh* year," which would be also every forty-ninth year, the Jews were forbidden to sow their fields or prune their vineyards. They were also forbidden to sow or reap during the jubilee year, as may be seen from the following:—

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession."—Lev. 25: 8–13.

Again we read in Lev. 25: 20–22; as follows: And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase; then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

By the aid of the foregoing Scripture and the diagram, we think all may be understood.

"The *sixth* year" yielded "fruit for three years; i. e. fruit not only for the sixth year, but the seventh and eighth. They were to sow the *eighth* year," in autumn, after the jubilee year was *ended,* and reap again in the spring of the *ninth,* a short time after the beginning of the 51st *ecclesiastical* year.

Now look at the diagram, and suppose the jubilee year does not *begin* till the 10th day of the seventh month of the *fiftieth* year; then it would end in the autumn of the fifty-first year. Then they could not sow till the autumn of the *ninth* year, and reap in the spring of the *tenth,* or the fifty-second year. In such a case, it would be necessary for the sixth year to yield fruit for *four* years instead of three. Thus we think it is demonstrated that the jubilees began in the forty-ninth ecclesiastical year, on the tenth day of the seventh month, and that they occurred once in forty-nine years as shown by Usher, Calmet, and many others in harmony with the writings of Moses.

"ANGRY WITH THE WICKED."

In Ps. 7: 11, we read:—"God judgeth the righteous, and God is angry with the wicked every day."

Infidels, and the various classes of skeptics, frequently bring this passage as an objection to the character of our heavenly Father; claiming that he requires us to be patient with one another, while he is not so toward the erring. Of course, every day's observation goes to contradict any such assumption; but we think a careful investigation of this verse will throw light upon the subject.

The VULGATE reads:—"God is a judge, righteous, strong, and patient;—will he be angry every day?"

The SEPTUAGINT:—"God is a righteous judge, and strong, and patient; not inflicting vengeance every day. The ARABIC is the same.

The ÆTHIOPIC:—"God is a just judge, and strong and long-suffering; he will not bring forth tribulation daily."

COVERDALE:—"God is a righteous judge, and God is ever threatening."

The GENEVAN VERSION:—"God judgeth the righteous, and him that contemneth God every day."

The SYRIAC:—"God is the judge of the righteous; he is not angry every day."

Dr. Clarke remarks, "The mass of evidence supports the latter reading." The words *with the wicked* are not in the original Mss. The idea is that the Lord is not punishing people daily for their iniquities; as we read, "Because sentence against an evil is not executed *speedily,* therefore the hearts of the sons of men is fully set in them to do evil."—Eccl. 8: 11. The Lord is *very* "*patient,*" and "long-suffering" towards those who commit sin, and urges them to repent. Let us all listen to his kind voice.

THE DISCUSSION.

We hope those of our brethren and sisters who are interested in the *time* question, and cannot attend the discussion of the subject in Boston, next week, will pray *earnestly,* as did Daniel, that the true light may shine upon this important subject. Let us all go to the *Lord* for wisdom.

KIND WORDS.

Kind words, like the following, often come to cheer our heart, and make our burdens lighter, and easier to be borne. Thank the Lord for sympathizing friends. Words like the following are "like apples of gold in pictures of silver." Bro. H. F. C., West Sutton, Mass., writes:—

"BRO. GRANT:—I know something of the trials of an Editor's life. I have been behind the scenes, and have had such an opportunity as the multitude can never have. You have my prayers, that you may have the grace that is sufficient for you; and while I am writing, I will say, do just what you please with the manuscript I send you, and I promise you I will not 'raise a storm.' I may be as sensitive as any one, but I hope I am willing, and more than willing, to sacrifice *self* for the good of the many, and for you also, my Bro."

Who can help admiring the spirit of the foregoing extract? It is a great pleasure to serve such noble souls. Labor becomes delightful when we are sustained and cheered by such true hearts.

SIGNIFICATION OF THE JUBILEE.

When speaking of the meaning of the Hebrew word rendered *Jubilee,* Dr. Clarke says:—"The most natural derivation is from *hobil,* to *cause to bring back,* or *recall,* because estates, etc., which had been alienated, were then *brought back* to their primitive owners."

When referring to the signification of the word, Mr. Parkhurst says:—"It is a lively prefiguration of the grand consummation of time, which will be introduced, in like manner, by the *trump of God,* 1 Cor. 15: 52, when the children and heirs of God shall be delivered from all their forfeitures, and restored to the eternal *inheritance* allotted to them by their Father."

"CAN'T DO ANY THING."

How often we hear professors of religion, especially females, complaining because they can't do any thing in the vineyard of the Lord. And sad to say, there are some men who think the sisters of Jesus should not do any thing, only to take care of household matters. Let such read the letter, in another column, from Sr. Anna E. Smith, Missionary in New York City, by whose labors one hundred and seventy-six have been converted during the past year. Can those who would keep women from laboring in the Lord's vineyard, say that they have seen as rich fruits from their works? We think all may be benefitted by reading her letter. Would that we had thousands of such Annas.

ONE NIGHT'S WORK.

The following shows a part of one night's work in New York. We say *part,* because it is not probable that the murders come to light at once.

STABBING AND SHOOTING IN NEW YORK.—New York, Jan. 3d.—Harry Lazrus, a prize fighter, was killed this morning. He was stabbed by Barney Friery in an altercation. Friery escaped.

An officer was shot while defending a woman from ruffians.

A Mr. Burnett was shot while attempting to secure a burglar caught on his premises.

A Mr. Hobelsted was nearly killed by a ruffian on the corner of 26th street and Broadway.

An old man of eighty was severely cut and nearly killed by a gang of ruffians on the corner of 26th street and the 6th Avenue.

A woman named Catherine Smith was shot through the window of her residence in 2d Avenue.

A fireman named James Cornes was shot on the corner of 30th street and 5th Avenue.

Martin O'Connell was shot on the corner of Stanton street and the Bowery.

Bro. John G. Kelly, Chicago, Ill., writes:—"Cannot some of your faith come and preach in this great and wicked city? We have a plenty of orthodox preachers, but we want something like the old-fashioned Methodist preaching, and I think your preachers come the nearest to it of any."

How to Write Appointments.

Our preaching brethren will save us much time and trouble by giving their attention to the following suggestions:—

1. *Write your appointments on a separate slip, or sheet,* with no other matter in connection with or on the back of it. Appointments, and sometimes a long list of them, are often written on the same sheet with business matter, or with a communication, in such a way that they cannot be separated; in which case we are obliged to copy them all off, before they can go to the compositor,—a labor from which we may be saved by observing the above direction.

2. *Write each separate appointment in a line by itself, as we print them,*—the town and State first; the house (if any is mentioned), next; and the date last, thus:—

Boston, Mass., (Lowell St. Chapel), Sunday, Jan. 15th
Springfield, Mass., (Barnes' Block), Sunday, Jan. 22d
Hawley, (where Bro. —— may apt.), Sunday, Jan. 29th

In this order we always print them, and in this order they should be always written. Running them all in together, as many do, some in one order, and some in another, all is confusion, and it is often a matter of difficulty to tell which is which.

3. *Write every name and date plainly and distinctly;* and review it afterwards to see that you have made every word as legible to others as it is to yourself. Appointments are sometimes written in much haste, and so illegibly as to puzzle the ingenuity of both editor and compositor to decypher them, rendering it next to impossible to prevent mistakes. And if, in consequence, mistakes *are* made, the editor is blamed for what was the fault of the writer.

Please to observe carefully the above directions. You will thus relieve the parties concerned of much perplexity and trouble, and very much oblige yourself and us.

Send Your Appointments Earlier.

If you delay sending them till the last moment, it is often a matter of inconvenience to us, and is liable to be an inconvenience to you; for they are in danger of not reaching us in season, which is frequently the case,—and they sometimes come so many together, on the day of our going to press, that our paper is delayed by it. The better way is to send them the week before, if possible, or early enough to reach us *Monday morning;* or, at the latest, *Tuesday* morning. Anything coming after that is too late, as we go to press Tuesday noon.

Postal Money Orders.

By the new Postal Money Order System, remittances can be made to this office with perfect safety, and without any of the risk which sometimes attends the transmission of monies by mail in the usual way. *Large* sums should be always sent in this way, or by draft.

Directions.—Pay your money to your Postmaster, take his order for the same, and send the order to us. For it, we obtain the money of the Postmaster here. The fees are as follows:—

For $10.00, or less........................10 cents.
For $20.00, or less........................15 cents.
For $30.00, or less........................20 cents.
For sums over $30.00, more than one order may be taken.

Seal Your Letters.

We not unfrequently receive money letters which are very imperfectly sealed and sometimes *entirely unsealed* by the sender. Subscribers must not expect us to be responsible for monies sent in this way. Seal your letters, and see that they are *well* sealed. Use envelopes that are well covered with mucilage, wet well with your tongue, and press tightly together by rubbing with your thumb nail. Don't add additional mucilage or paste, as some do, so that the envelope becomes besmeared with it; for you will thus advertise to post-office clerks that the letter contains money, and, if taken out, you will have no one to blame but yourself for telling them where to find it.

Seek out the Poor.

The church in Whitefield, N. H., are setting a noble example of kindness to the poor, in supplying them *freely* with mental and spiritual food. Determined that none within their bounds shall go hungry for want of the Crisis, if they can prevent it, they seek them out, and then provide for them. They have already, through their pastor, sent us the names of several, with the money, and now they send us another, with the following note:—

"We want to do what we can for the truth, and for the poor, who receive the truth gladly. The poor we have always with us, and as often as we will, we can do them good. I pray the good Lord to bless you in carrying on the good work."

Thanks for the kind prayer. He does. These "*God bless yous*" of his holy ones, and especially of his chosen poor, are of more value to us than thousands of gold and silver. God bless the church in Whitefield, and their pastor, and may their light never go out. No doubt there are other churches elsewhere who would be glad to receive, in like manner, the thanks and prayers of the poor, and the blessing of the Lord.

Words from the Workers.

Another new subscriber. . . . This is the *tenth* subscriber which I have obtained in less than three years, and in that time have not been seven miles from home but once. Others, who have a greater range, ought, I think, to double, if not triple, that number. Time is short! What thou doest, do quickly!

West Cheshire, Ct. SARAH MIX.

See from this, gentle reader, how much *you* may do, in your own circle of influence, by a like persevering effort. Ten in three years is over *three a year.* Can YOU not do as much as that? Let every one of our present 7000 subscribers get but that number the current year, and *thirty thousand* homes will be lightened and cheered by the weekly visits of this "Second Advent Messenger," when the year closes, and *a hundred thousand* minds and hearts brought under its influence. See, then, brethren, how much good you may do, every one, by *united, persevering effort.* Yes, indeed, time *is* short, and what we do must be done now, or never. How much will *you* do?

Two more new subscribers. . . . Am expecting one or two others soon. So we keep the ball rolling, and the truth spreading.

Dansville, N. Y. FRANK BURR.

The voice of a worker. They who, like Bro. B., have "a wider range," can *easily* double or triple what the sister has done. Seven were sent us last year by Bro. B.; and now that he is harnessed anew for the work, we may look for more. God's true noblemen are they who labor to spread his truth, and gather subjects for his kingdom. W. B. H.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$602.70
A. M. Bancroft	.82
W. Howard	.22
Geo. S. Flint	1.00
H. Rockwell	.17
A. Morse	3.30
Sidney Hall	7.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$654.62
C. H. Cotton	2.50
E. P. Fellows	.50
A. H. Watson	10.00
Geo. S. Flint	1.00
C. E. Woodman	6.00
W. W. Ketchum	2.00
Harriet E. Corbin	1.00
M. G.	.50
A friend	.50
A. Cawkins	2.28
C. F. Bessinger	2.50
J. G. Kelly	*.75
J. Pulsifer	2.50
S. Sherwin	.50
Louisa Wilson	.50

VOICES FROM THE POOR.

FROM THE SICK AND DISABLED.

A brother in Iowa writes:—"I have been laid up all summer with acute rheumatism, and have nothing but my hands to support my family with. Yet trusting Him who doeth all things well, I know that these light afflictions shall work for my good, for I love the Lord. As I am not able to pay you, you will have to stop the paper, unless you can send it free. Yours, waiting for the Lord from heaven." N. J. T.

FROM THE OLD AND POOR.

A brother in New York State writes:—"I am an old man, eighty years of age; and I am poor, and not able to pay you for the good paper which you send me free. There is no advent preaching in this place, and all the comfort I have is in reading the Crisis. I pray the Lord to enable you to let me have it a little longer, if possible." JOSEPH.

THE BANK OF THE LORD'S POOR.

RESPONSES FROM SHAREHOLDERS.

FROM SR. WELLCOME.

BRO. GRANT:—I feel disposed to take a share in the Lord's Bank, and here inclose $1.00 to be sent to some one of the "maimed, halt, or blind," as you may judge most needed. I read with much interest from week to week the letters written by the Lord's poor, his chosen ones, rich in faith, and heirs of the kingdom. Far better to be the Lord's poor, than the devil's rich, for the poverty of the present time will be very brief, and then will come the "enduring substance," the "incorruptible inheritance," the "unfading crown," the "everlasting kingdom"; while those who have their treasure here, will then be found friendless, homeless, and destitute of every needful thing. Now, while many of God's little ones weep, and sigh, in poverty's vale, without a sufficiency of nourishing food or comfortable raiment, and suffering from physical infirmity, the worldling is filled with earth's rich dainties; their wardrobes abound with changeable suits of apparel; their hoarded, unfashionable garments are moth eaten, instead of being given to cover the nakedness of the shivering form, while their gold and silver is cankering from disuse. Well, let them eat, drink, and be merry; they are seeing their best days; soon, yea, very soon, will come the dark night of weeping and wailing, and gnashing of teeth, when the fires of the last day shall consume their wealth, and kindle upon their pampered self.

In looking over the responses from the donors to the Poor Fund, from week to week, it seems to me that they come almost entirely from the poorer class; those who do not possess a very large portion of earthly substance. I am well aware that it is by this class usually that the institutions of the gospel are sustained. The principle involved in our Savior's language, respecting the widow who cast two mites into the treasury, holds good to-day. The poor cast in more than the rich,—they, of their penury; these, of their abundance. I cannot think it right for my brother and sister to suffer hunger and cold, while I and others have enough and to spare. There are means sufficient among us, if properly distributed, to render every one of the household of faith comfortable. *Giving to the necessities of the saints,* is not a "non-essential" of the Bible. What does Paul mean in his second epistle to the Corinthians, chapter 9th? I do want to see larger investments in this direction from those who are well able to make them. MARY D. WELLCOME.

FROM A BRO. "RICH" ONLY IN FAITH.

I send 50 cents, to help send the Crisis to the poor. I am poor myself, but *I am willing to divide the little I have,* that the scattered poor may have the gospel of truth to comfort them. G.

OUR VOLUNTEER AGENTS.

REPORT FOR WEEK ENDING JAN. 14.

Total number of new subscribers this week, 43. By the efforts of the following brethren, 20, as follows:—

ONE EACH—A M Beach, S H Bumington, E B Card, H B Chapin, C P Dow, S B Ensign, M Grant, S N Langley, M H Piper, L C Rice, G W Stetson, J G Smith, C B Turner, I C Wellcome.
TWO EACH—A M Bancroft, N Collins, J Wilbur.

ITALIAN MISSION.

Previous donations	$303.89
Mrs. J. G. Putnam	2.00
Mrs. E. V. C. Bennett	.25
M. G.	.50
Wm. McAndrew	1.90

THURMAN'S CHRONOLOGY.

What about it? Several things.

1. The more we look at it, the more strongly we are convinced of its correctness.

2. The criticisms which are made in different quarters only show a lack of thorough research upon the part of different critics, and inspire us with fresh confidence. We naturally think if *real* objections could be offered, imaginary ones would not be the only ones produced; and if strong ones could be presented, feeble ones would not be made so conspicuous.

3. These objections and criticisms will be fully answered through the *Voice of the West* in due time. We are glad to see an effort made to overthrow this chronology. It may throw mist before the eyes of some for a time, but truth will shine all the brighter in the end. If *valid* objections exist we want them.

4. In indorsing Thurman's chronology, I do not wish to be understood as subscribing to all of his expositions. His chronology is one thing, and his expositions another—let this distinction be remembered by all. As far as the chronology is concerned we court examination, deep and thorough. If it can be shaken we wish to have it done. If not, 1868 will bring the Savior. W. SHELDON.

For the World's Crisis.

TEMPERANCE TRACTS.

MR. EDITOR:—Let us leave nothing undone to stem the torrent of intemperance which threatens us. Temperance societies, however useful, are insufficient for the exigency. Temperance lectures, such as the fastidious demand, are expensive and scarce. The popular press and temperance tracts must do more, or we shall go to wreck and ruin. True, we have had tracts, but too often the long, lank, and lean "kine." We need such as are short and sharp; not only *readable,* but which will be absolutely *read,* and which, going into the very crevices of sin and crime, will lodge burning truth on the conscience of every distiller, vender, and sot in a village.

Such tracts we have. They are written by godly men of strength and genius. Some of them assail only alcohol, in its manifold forms and abuses, and some assail the twin demons rum and tobacco—all varieties for all tastes. Five dollars will spread a thousand or more over a village. A hundred dollars, the price of *one fashionable lecture,* will spread them over twenty villages. And we here give notice, that if any person, or persons, "hungering and thirsting" to do good in plucking our fellow men from the fire, wish for our tracts, but are unable to pay for them, they can have them *without money and without price.*

True, we are not a rich Tract Society. We seldom have five dollars five days in our coffer, but we do what we can, on our "own hook," untrammeled by lordly societies, or captious committees. We depend on the voluntary contributions of a few—a very few—of God's dear children, who like our independent manner of battling popular abominations, and who send us what they please. Though poor, we make many rich. Therefore, gentle reader, be free to call for our tracts; for God, who of old replenished the widows's cruse, will not leave our cause to starve. GEO. TRASK.

Fitchburg, Ms, Temperace Depository, Jan., 1865.

[The tracts of Bro. Trask are just the things to scatter. Send him $5.00, more or less, and get a lot for the benefit of those who need them.—ED.

For the World's Crisis.

SELAH.

In the day and age of the world in which we live, one might almost come to the conclusion that there were but very few that take time to *pause* and *reflect.* Perhaps there are but a few persons, if any, but have noticed in the spring, when the snow is melting away, and the sleighing is poor, almost every one is anxious to improve it as long as possible. So it is at the present time; every body seems to be in a hurry. It is emphatically a fast age. Young men seem to press as much into an hour, as formerly into a year. Sinful pleasure they must have,—*no reflection.*

Dear brethren and sisters, is there not meaning in all this? Is there not something in all this well calculated to cause the individual that reflects to watch, lest there should be such a thing as becoming *overcharged,* and that day come as a thief? I believe, as I have for more than twenty years, that great day is near, and expect to live to see the King in his beauty, and be like him. Glory to God!

Concord, N. H. WM. WALKER.

Correspondence.

From Bro. G. W. Stetson.

BRO. GRANT:—At the time of my last communication, my purposes and plans were to attend the conference of the "West," at Buchanan, Mich.; but as Robert Burns has truly said, "The best laid plans of men and mice gang aft aglee," and so I found, "Man proposes, but GOD disposes."

According to notice, I left home on Saturday, Nov. 28th, for Berlin, stayed over night with Bro. P. B. Hoyt, and preached in Norwalk, Sunday, A. M., to an attentive audience, from Zech. 6: 13.—"He shall build the temple, and he shall bear the glory." Met Bro. D. C. Jefferson at Bro. P. Alling's, after morning services, who conveyed me to Berlin, where I discoursed in the evening on the "Jewish tabernacle," taking for a foundation, 2 Cor. 5: 1–5, and Heb. 9: 1–5, continuing the subject on Monday evening; when, on account of the roads and weather, we adjourned our meeting to Jan. 3d, 1865, and returned home.

Finding our intended trip to B., Mich., impracticable, I sent notice of a week's meeting to New London Township, Huron Co., Ohio, and proceeded to put things in order at home for an absence therefrom during a winter campaign, in the service of the Lord, preaching "faith, repentance and baptism, for the remission of sins;" life and immortality only through Christ, and the "gospel of the kingdom," with the *signs of the times,* as the *only true and reliable evidence of the soon coming of the Lord and his kingdom.*

On Saturday, Dec. 12th, bid friends good bye, and for the *first time,* cut entirely loose from all moorings on the church, and cast myself entirely upon the "wide ocean of time," the world, and though last, not least, upon God, and my own resources. Began our meetings in N. L. on Sunday, Dec. 13th, under adverse circumstances. Weather cold and boisterous, hearers few, and like the weather, and the wood nearly exhausted; consequently no meeting in the evening. On Monday, fuel supplied and hearers increased, and an interest to hear and learn the truth was manifest. On Tuesday, Sr. Stetson and little son joined me to share in the joy, as also in the filling up of the sufferings of Christ that are left behind. Found a pleasant home with Bro. and Sr. Vermelyia, who labored diligently with us in the good cause. On Thursday saw fruits of the seed sown, in the deep solemnity of the hearers, and the absorbing interest of the subject. On Friday, had the pleasure of receiving very friendly calls from Friend B. and lady, Mrs. S. and others, who were desirous of being instructed in the way of the Lord more perfectly; and in the evening was filled with joy unspeakable to see several in the audience weeping bitterly on account of their sins, as seen in the light of God's goodness, love, mercy and compassion, manifested even to his enemies in the final destruction of the wicked. We closed our meeting, distributed tracts to all who would receive them, and in particular to those who desired to know the way; received the "God bless you," of parting friends, *with more* than enough to pay our fare to Shiloh, the place of our next appointment. The cause in N. L. has good advocates in Sr. Vermelyia and daughters, who, we trust, will see to it that the "good seed sown" will be well watered with the dew of God's grace; the

lambs fed with "meat in due season,"—the true bread that "came down from heaven." May the Lord bless you in Cory Street, N. L., and may peace, grace and *truth* be multiplied unto you.

On Saturday A. M., took the cars for Shiloh, Richland Co., O., where we arrived at arrived at 12 M.; and here it was, we had the battle of Michael and the Dragon repeated, but the Lord was on the side we advocated, and God's truth triumphed. I promised them the thing should not be done in a corner, and I intend when I vow to pay. So beginning at the alpha, we will pass in order to the omega. I had been in Shiloh once only, before, to preach the word, Sunday, Nov. 22nd, by invitation, to fill the desk of the U. B. house, on which occasion I discoursed from Rom. 6: 23. Dividing the subject, I showed in the forenoon the transgression and the penalty, intending to present "the gift of God, eternal life," in the evening. But no sooner was the morning amen said, than there was a stir in the camp.

An old brother of the M. E. C., suggested to one of the trustees of the U. B. C., that if the house belonged to him, "that man *should* not preach *that* doctrine in it again." That was enough. Small as was the flint, and soft as was the steel, and blind as was the blow struck, it was sufficient to explode the magazine. This trustee immediately passed to a second for aid to close the house, because everybody was not pleased with the discourse. Oh love of popularity, what a wreck hast thou made of God's beautiful ark of truth, and how do all her fair lines and elegant proportions lie stranded on the shore, despoiled of all her rich lading by the wrecker's hands. But fortunately, the answer came for help, like the response to Louis Phillippe *after* the upheaval in Paris, when he proposed to abdicate in favor of his son, "You are too late." The appointment is out; the man was invited; the *people will come*, and expect preaching. He *must* have the house to-night, and "it was so." We changed our tactics, sent out a skirmishing force to discover the weakest point in the enemy's intrenchments, and concluded the position was vulnerable and could be carried; if not by storming the fortress, it could by a regular siege, trenching, counter trenching, bombardment, mining, and sapping, and, when the mine exploded, by a direct assault, the position could be won at the point of the bayonet and "the sword of the Spirit." Having already obtained a base, we began our approaches, by casting up an intrenchment of "the right of private judgment and toleration;" next a parallel, in suppression of free speech in the South and the prohibition of carrying the gospel to the slaves, by the northern clergy of the M. E. and U. B. churches. Then dug a "rifle pit," from which the "sharpshooters" securely picked off their gunners, by throwing in upon them the same "grenades," which they had prepared for the suppressionists in the South. We now got some hundred-pound siege guns from the arsenal of God's truth into position, and sent the fifteen-inch shells into their camp with good effect, until 9 P. M., when firing ceased. We then notified them, that four weeks from that day, we should open upon them again. If we could have that desk, we should be thankful for the position; if not, we would try and secure another base of operations; and if we could do no better, we would hire a private room for the purpose, for Christ had said the gospel of the kingdom should be preached in all the world; therefore, it must be preached in Shiloh; and, by the help of the Lord, I was going to preach it there. Thanked them for the use of the house and closed. At the close, from three to half a dozen gentlemen, leading men of the place, came forward, gave me their hand, told me to return and we should have a hearing. They afterwards proved themselves *tried friends*,—gentlemen, philanthropists, and more upright and just and hospitable than many who make greater pretensions, and louder professions in the same place. These gentlemen, though not endorsing the doctrines I preached, still do honor to themselves in defending the right of free speech, and hold that truth and error should have an open conflict, that truth may openly triumph.

When I returned to S., Dec. 20th, how my heart died within me when every avenue was closed, until Friend B., a warm-hearted Englishman, yet a true American, and lover of freedom, gave myself and family an asylum. May the Lord bless him and his house; all the kind friends in Shiloh who thronged around me in defense of our God-given rights. On leaving, I was requested to return on Thursday evening from Plymouth and speak on the "signs of the times," which was complied with. Notice having widely circulated, the citizens flocked in, but neither meeting-house could be obtained, though both had been repeatedly opened for political meetings.

The citizens finally succeeded in procuring the same school-house which had been granted me to preach in for the preceding week; but it could not begin to hold the crowd; and so a majority had to return home without hearing; their hearts filled with anything but gratitude and love to those who had shut them out of the houses, which their own money had built. How these people stand in their own light and work against their own interests; for, notwithstanding reverends and others went round warning the faithful to keep away and shut their ears, and though one went so far as to say he would church and expel one of his members for coming to hear us, yet they would and did come. The day of lording it over God's heritage is about ended. The people will be *free*. TRUTH had a victory in Shiloh, much prejudice is removed, the scales have been torn from some eyes, good seed has been sown, which the devil will find difficult to pull up. I had the satisfaction of seeing on the last night of our preaching, more than one M. E., more than one Lutheran, more than one U. B. brother and sister, weeping like children under the power of God's truth.

On Friday, Saturday and Sunday, I went to Cranberry district, in Cap Tp., at the request of Brn. Peter, David and Michael Swangers, of the Disciple church, and by request of Mr. J. Forsythe repeated our lecture on "the signs of the times," and preached on the Jewish tabernacle twice. On Sunday shared the hospitality of Bro. and Sr. Messenger,—good old-fashioned Baptists, whose hearts are still warm with the love of Christ's appearing. At Bro. Peter Swangers, formerly members of the Lutheran church, Rev. Selmser, pastor, anybody that loves their God and their Bible more than they love their creed, will find a cheerful pilgrim's home, and a God speed in every good work. Though our time in C. was short, yet we were wonderfully blessed in our labor; and thank God, the U. B. leader and some others, with our good disciple brethren, and old Bro. Messenger, I will guarantee, will testify it was good to be there. My first Lord's day in Cranberry will not soon be forgotten. God grant that I may meet them all in the kingdom. The fields in that vicinity are truly white for the harvest; but the laborers are few. May they be sent forth into the field.

In February, I expect to return to Shiloh, and hope I shall find an opportunity of discussing God's truth before the people, under more favorable circumstances.

From thence, we came by way of Plymouth and Norwalk, on the railroad, to this place, where we began work last night, in the M. E. chapel, and continue, the Lord willing, over next Lord's day. G. W. STETSON.

Berlin, Erie Co., O.

SR. ANNA SMITH, New York, writes:—

"I would just say to those loved ones I saw at Wilbraham camp-ground, I am still looking for my Savior, and believe that he is very near, even at the door.

I wish to say a word to those dear little children, that had the prayer meetings in Worcester tent, and those that I went out in the woods with to their little meetings. How often I have thought of you, and how often my sister and I have prayed for you, and talked about those precious seasons. I promised to write you through the Crisis; but when I came home, the work of the Lord broke out in my field of labor so wonderfully, that my time was all occupied. I have a very large district to visit, independent of all my meetings. I am out among the poor and needy, down in cellars, up in garrets, in alleys and lanes, to visit the sick and dying. I never in my life saw the Spirit of the Lord strive with sinners as I have the last six months. I hold meetings day and night among these poor outcasts of society, in different parts of my district, and many of the worst of characters have been converted; some that have not been to church for twenty-two years, who have spent their Sundays in drinking rum and fighting. I visited them, and told them the Lord was coming. They looked at me as one that mocked, but still I talked to them. At first they seemed to have no senses. I kept on visiting them, and started meetings in their own rooms. They asked their neighbors to come in. I got them to sign the pledge and save their money, get some clothes, and come out to church. They have done so. They have come to our anxious meetings, asked for pardon, found peace in believing, and went home justified. Now their homes are happy.

There are many cases of interest that I would love to mention, but I cannot now. They would fill a good sized book. I have started three Sabbath schools, and I wish to start a circulating library, and I would like all the Advent reading matter that I can get. If any of the lovers of Jesus and his coming have any book to give me, please send them to my address. These people have been neglected, and now they are converted, I want to give them the truth. I have meetings every day, at three o'clock in the afternoon, and at half past seven in the evening till twelve o'clock. There are from one to five converted every day and evening.

In looking over my book for the past year, I find I have distributed 14,937 tracts, made 3,817 visits, offered 1,294 prayers in families, held 554 meetings, and through those meetings and visits, there have been 176 souls converted, and are able to rise and tell what the Lord has done for them. I have preached 290 sermons, given thirty-three lectures with the charts, and many have received the light of Jesus' soon coming. So you see why I don't answer many letters.

ANNA E. SMITH, No. 128 East 27th Street, New York City."

From Bro. J. V. Himes.

BRO. GRANT:—We are having a good time in Sandy Hill. Five souls have been converted, and others are seeking the Lord. We are having a blessed good work. Bro. and Sr. Mathewson are with us, and in the work. Bro. Fassett is encouraged and cheered. Sr. Fassett is improving in health. Praise the Lord. Yours truly, J. V. HIMES.

Bro. J. M. Jenness writes:—"If any of the Lord's watchmen feel like trying to help along a few that are striving for life, and if possible to save some poor perishing souls; we would invite such an one, when they have an opportunity, to visit us at Alton Corner, N. H. We think they may fare as well as did Paul and Peter, and some others in earlier times. We will not promise them any thing better."

For the World's Crisis.

If any Bro. knows a simple remedy for Polypus, which may be used at home, he would do a great favor by communicating it to MOSES WHITAKER, Edinboro, Erie Co., Pa.

Obituaries.

CHARLEENA. B. JACKMAN.

Died in Woodstock, N. H., Dec. 26th, 1864, of diphtheria, Charleena Bell, only child of Lewis and Lyrena A. Jackman, aged one year, five months and twenty-two days.

Our sweet little child is no more. She now sleeps in the grave, but we shall meet her again. Yes, soon Jesus will come, and his voice will pierce the tomb, and our little one will come forth clothed with immortality. Then death will have no more dominion over us, then the grave will have lost its victory. O, Jesus, hasten the day that speaks our trials ended.

Sermon by Eld. A. B. Russell, who spake words of comfort 2 Kings 6: 5,—"Alas, Master! for it was borrowed." LEWIS JACKMAN.

Advent Herald please copy.

LIZZIE R. WOODWORTH.

Died in Norridgewock, Sept. 27th, Miss Lizzie R. Woodworth, aged sixteen years.

O, how unwelcome to that dear home was the approach of the "pale horse" and his rider. We implored him to pass on, but he lurks in every flower. The choicest ones we have, he is sure to grasp. But the word of Jevovah has gone forth,—"I will be thy plagues. O grave, I will be thy destruction." Then shall Lizzie come forth from her dusty bed to die no more. G. W. B.

MARTHA J. ROWELL.

Died in Hartland, Me., Oct. 5th, 1864, of typhoid fever, Martha J., wife of David Rowel, aged thirty-seven years.

She made a profession of religion about three years ago, and has lived a consistent christian life since. Being a firm believer in the Lord's soon coming, she rejoiced in hope of the resurrection. Her sickness was cheered by the presence of the Lord. As a wife and mother few ever excelled her. May the God of all grace comfort this deeply afflicted family. CHARLES STRATTON.

SCOTT WARE.

Died at Grand Meadow, Clayton Co., Iowa, Dec. 24th, 1864, of diphtheria, Scott Ware, the only child of Scott E. and Alice Ware, aged two years.

This affliction falls heavily on Sr. Ware, as her husband is absent, having enlisted in the service of his country. Sermon on the occasion by the writer, from Heb. 6: 18. AMBROSE H. EGGLESTON.

POLLY OVIATT.

Died, Nov. 22d, 1864, in Mantua Station, O., Mrs. Polly Oviatt, aged seventy-seven years.

She died praying for Christ to come, and to come soon.

Summary of News.

FOREIGN.

Liverpool Dec. 31st, Queenstown Jan. 1st.

Political news unimportant.

The English journals continue to comment on the Canada difficulty, which caused a slight depression in the Canada funds. The papers generally discountenance the idea of the Government being driven into unfriendly relations. The *Times* shows that the Confederates could desire nothing better.

The London *Times* of to-day in its resume of affairs of the year, alluding to the present attitude of the North to Canada, says: In the present state of the Northern feeling there is too much reason to apprehend an outrage, which may render rupture inevitable.

Americans neither appreciate the strength of England, nor understand the unanimity with which the war would be prosecuted if forced upon a reluctant government and nation. The first result of war would be the immediate and irrevocable establishment of the Southern independence.

DOMESTIC.

Peace Rumors from Washington.

TERMS OFFERED BY MR. LINCOLN.

New York, Jan. 12. The *World's* special Washington dispatch says the Democratic politician who has gone on a peace mission, with the approval of the President, is Gen. Singleton of Illinois. He preceded Mr Blair a day or two.

It is said the rebel Congress adopted, in secret session, the resolution to appoint peace commissioners, and they have been selected and sent to Gen. Grant's headquarters. Messrs. Orr of South Carolina, Gilmer of North Carolina and Alexander H. Stephens are of the commission. It is also said that Gen. Grant has telegraphed that Mr. Stephens has solicited a pass through his lines to visit Washington.

It is known that Mr. Blair goes to Richmond with the full knowledge and consent of the President, and is clothed with all the authority requisite to open negotiations with Jeff. Davis, with a view to restore peace, and the rebel authorities will feel assured of this when he shows his credentials. His instructions are embraced in three propositions, viz., 1st, amnesty to all, no matter what they may have been since the war began; 2d, the Constitution as it is, and the Union as it was—the South to return to the Union with all the rights and privileges which it held before any of the States seceded; 3d, the total abolition of slavery. From this point the President will not retract one iota. He does not expect an immediate abolition, but he does that measures will be taken to secure its extinction within a reasonable length of time.

It is stated on what seems good authority that Jeff. Davis is strongly inclined to peace measures, and willing to accept more liberal terms than it was at first supposed he would be. Mr. Lincoln on the other hand, is disposed to be as lenient as possible, but insists that the first public action on the part of the South must be to lay down its arms and acknowledge the supremacy of the Union. There is no desire to humiliate the South; it is to bow down to the Union, not to the North. Under no circumstances will any proposition be acceded to which does not embrace as the first step the laying down of their arms on the part of the South.

As an instance of the temper of the Administration to obtain peace, it is stated that Gen. Butler was removed, not solely for his incompetence and misdemeanors, but also as an evidence that our Government is disposed to treat with the South on liberal terms, and is willing to remove any obstacle that may stand in the way of a perfect understanding with that section.

It is reported that ex-Governor Rives and ex-Governor Orr are on their way to Washington on a peace mission.

The *Times'* special Washington dispatch says the rebel Peace Commission consists of Vice President Stephens and Judge White of Georgia, Messrs. Boyce and Orr of South Carolina, Leach and Gilmore of North Carolina, Rives of Virginia, and Smith and Singleton of Mississippi.

The same dispatch says it is feared in Washington that there is no hope of passing the constitutional amendment abolishing slavery.

The *Herald* special says the War Department has information of F. P. Blair's arrival at Richmond.

Another dispatch says A. H. Stephens has applied for a pass through Grant's lines to visit Washington. Also that the rebel Congress has appointed a commissioner to meet Mr. Blair at Grant's quarters.

New York, Jan. 10. The *Tribune's* Washington dispatch says George D. Prentice, just from Richmond, reports Jeff. Davis' Government had conclusively resolved to free and arm the slaves; that 200,000 of them would soon be equipped and put into the field to fight us.

New York, Jan. 13. The steamer Arago, from Port Royal 9th, brings reports of importance if true. It is said that several counties of Georgia have recently held elections, and declared in favor of a return to the Union by overwhelming majorities. It is also reported that the people are arming to protect themselves from secessionists. Gov. Brown is said to be the principal promoter of these movements, and that he has disbanded the Georgia militia, who have returned to their homes. These rumors are all published in the Savannah *Republican Extra* of the evening of the 7th inst.

The Portland *Advertiser* of Jan. 2d, 1865, says: "There has been between three and four thousand earthquakes during the present century; of which 110 took place in Great Britain and Ireland.

The *Advertiser* of Dec. 28th, 1864, in a leading article says:

"Russia has been moving forward an army of nurses to look after the 'sick man of Turkey.' The affairs of the old continental nations will now give Alexander an opportunity of carrying out the darling project of Catherine. France and England are not prepared to oppose him. Russia is now fully prepared with all the modern improvements of war, and can move a vast army into the field."

The same paper, in an article headed "Singular Phenomenon," quoting from the Newark (N. J.) *Advertiser*, of Dec. 22d, 1864, says:

"A singular phenomenon appeared in the sky last evening, at about 11 o'clock, resembling in brightness and length of tail, a comet without a nucleus. When first observed, it was supposed to be the reflection of a large fire on the meadows; but from its continuance, and changings, it is supposed to have been a comet; its position was directly north and south. In the centre of the train, and about equi-distant from the end, there seemed to be two distinct divisions. The whole length of the train was apparently about half the great comet of 1858. About half-past 11 o'clock, the nucleus was visible, and the different sections seemed to unite, leaving little doubt respecting its being a true comet. 11.45 o'clock, the position of the comet had changed from due north and south to north-west and south-east, the head pointing north-west. At 12 o'clock it disappeared altogether, and was not again visible during the night."

THE GREAT RUSSIAN TELEGRAPH.—A party of Americans have gone out to San Francisco to superintend the building of the telegraph line to where it is to connect Russia with America by way of Behring's Straits. The wires of this great enterprise will extend from St. Petersburg east about 4000 miles, and probably by this time reach the mouth of the Amoor, on the Pacific. The party on this side are to extend the line along the Pacific coast till it reaches Behring's Straits, across which a submarine cable will be laid, when the connection around the world telegraphically will be complete. In the operations on this side they will be aided by facilities extended to them by the United States. Congress at its last session directed the Secretary of the Navy "to detail for the use of the surveys and soundings along that portion of the Pacific coast, both of America and Asia, where it proposed to establish the telegraph, one steam or sailing vessel in his discretion, to assist in surveys and soundings, laying down submerged cable, and in transporting materials connected therewith." Whether the coast line will be pursued strictly, or a new direction be taken across the continent, as a shorter and more practicable line, through the great natural basins or lakes stretching from Chicago to Behring's Straits, is not yet determined. The fogs along two thousand miles of the Pacific coast are thought to be an objection almost as great as of fifteen hundred miles of submarine cable. Across the continent this objection would not exist.

DEATH OF HON. EDWARD EVERETT.—Edward Everett died at his residence, 32 Summer Street, between four and five o'clock, Sunday morning, Jan. 15th. The fact became known at an early hour and was rapidly and extensively circulated, plunging the whole city in the profoundest grief. Men were scarcely able to credit the report, so recently had Mr. Everett been seen in our midst.—*Boston Journal.*

☞ Forty-five years ago this autumn 1000 bushels of potatoes were delivered at the State Prison in Concord at ten cents a bushel. Now they are selling for $1,20 cents a bushel.

MISSOURI.—The abolition of slavery in Missouri has been secured so long—that is, for a revolutionary period—that the actual accomplishment of the step will probably excite but little attention. That step was taken by the State Convention with extraordinary unanimity, and the ratification of the people, which is probably necessary, will be but a formal record of the decision already made. This is truly a marvelous change from the time, but a few years since, when Missouri, secure in the fancied perpetuity of slavery within her border, was only intent upon forcing the system, by every method of fraud and force, upon her new neighbor Kansas. That attempt failed, and in the recoil came emancipation to Missouri herself. It will prove a great boon. No State has superior natural resources, both of soil and climate, and, now endowed with the blessings of free labor, she will soon rival the most prosperous of the States of the great West.—*Boston Journal.*

MIND, MATTER, MONEY, BEAUTY.—Webster's Quarto Dictionary, as now published, is said to have cost more intellectual labor, more money in its "getting up," and to contain more matter, and a larger number of beautiful engravings, than any single volume ever before published for popular use in this or any other country. Bell & Daldy, the new publishers of Bohn's libraries, are to be the London publishers of this magnificent volume.

☞ The costliest Bible ever made in this country was gotten up by the people of Baltimore as a testimonial of the President in honor of his proclamation of emancipation. The cost of the book being nearly six hundred dollars—$580.72. It is a pulpit Bible, bound in violet silk velvet.

☞ The Suez Canal Company are now having built at Ismail, in the centre of the Isthmus, a large Roman Catholic church, which, in pursuance of the wishes of the Empress, will be dedicated to Saint Francois de Sales.

☞ Gen. Tom Thumb, wife, baby, and the diminutive gentlemen's suite, were the guests of Emperor Napoleon at Compeigne on the 8th of December.

☞ No son of any French monarch has succeeded to his father's throne during the past two hundred and twenty years.

☞ The Italian Senate has passed the bill for the transfer of the capital by 134 to 37 votes.

☞ London is supplied with one hundred million gallons of water daily.

☞ The fashionable hotels in New York are asking four dollars a day, with meals "extra."

Married.

In Fairfield, Me., Jan. 1st, 1855, by Eld. L. L. Howard, Mr. AMOS T. CLARK and Miss NELLIE A. FISHER.

Notices.

Discussion.

The following Question is to be discussed between John Stevenson, of Toronto, C. W., and William C. Thurman, of Buchanan, Mich:—

IS PTOLOMY'S CANON CORRECT?

Mr. Stevenson affirms; Mr. Thurman denies.

The discussion is to be held in Kast's Hall, 104 Hanover Street, Boston, on Tuesday, Jan. 24th, 1865, and the following days. Sessions to be held from 10 o'clock, A. M., to 12 M., and from 2 to 4 o'clock P. M., and the time spent in half hour speeches, or otherwise, as the speakers may mutually agree. The evenings to be occupied in discussion, or in other services, as may seem best.

Elder Joshua V. Himes is to be the Chairman. The speeches are to be faithfully reported by a competent phonographer, subject to revision before being put to press. Additions or other alterations to be made by either party only with the consent of the other. Dates may be supplied in the published report which were not mentioned in the debate.

The discussion to be published, if practicable, with a lithographic or other copy of a section of Mr. Stevenson's Chronological Chart, embracing the points in dispute, to be furnished by Bro. S. And if Mr. Thurman shall desire a similar illustration of his argument, he is to have the like privilege.

J. V. HIMES, MILES GRANT, C. F. HUDSON, } Committee of Arrangements.

Notice.

As I believe time is very short, and it behoves us to be up and doing; and as I have found many females that feel God has called them to follow in the vineyard of the Lord, but because of the prejudice of the church in its present cold and backslidden state, they are kept back from following as they feel God has called them to do; and as I believe that we are living in the day when God will pour out his Spirit upon his handmaids, I therefore give this notice to all the women of America, independent of denomination or color, who feel that they have been called of God to preach, exhort, pray, or to write, on the subject of his speedy coming, and a preparation for that coming, to open a correspondence with me in reference to holding a convention of women, in the coming spring, May or June, to be held at a place which will be named after hearing from the different sisters. This convention shall be for the promulgation of all Bible truths; but no hobbies.

Now, sisters, let me hear from you as soon as possible, so that we can make arrangements for the convention. Let this be a missionary movement. Remember Jesus is at the door, and wickedness is abounding, and the love of many is waxing cold. Let us be up and doing, so that he may say to us, "Well done, good and faithful servant, . . . Enter into the joy of thy Lord." Let all, who feel interested in this great work, make it a subject of special prayer at the hour of twelve o'clock, every day, that God may bless the effort that we may put forth to his honor and glory.

All brethren who are favorable to this convention are invited to assist us by advice, by kind words of encouragement, and those that can by publishing this notice.

Sisters are requested to form themselves into small missionary societies in their own village, or neighborhood, meet weekly, and report to me as often as possible.

Address Mrs. Anna E. Smith, No. 128, East 27th Street, New York City.

Advent Christian Conference at No. Ohio.

Providence permitting, there will be a general conference meeting of all who are looking for "the kingdom that shall have no end," at Norwalk, Ohio, commencing Wednesday evening, Feb. 1st, 1865. The church of this place extend a general invitation to all of like precious faith to come and worship the Lord with us. We desire to see all the churches of the Northern and Central Ohio represented, as matters of vital importance to the cause of truth will come up for consideration. Bro. and Sr. Mansfield will be with us, and minister in word and doctrine. Let all come, and come praying for the outpouring of the Holy Spirit, and hold themselves ready to work for God. Brethren from the conferences east and west of us have a special invitation to come to this feast of the Lord.

J. D. KNAPP, President.
P. B. HOYT, Secretary.

Minnesota Quarterly Conference.

Our winter quarterly conference will be held in the Ramer school-house, Utica, Winona County, Minn., commencing on Friday, the 24th of Feb., at half past six o'clock, P. M., and continue over the Sabbath following, day and evening. Preaching by different ministering brethren. All who love God and the salvation of sinners, and desire to know and understand the truth, and be prepared for the day of his coming, are invited to attend. "Forsake not the assembling of yourselves together, but exhort one another, and so much the more as you see the day approaching." Pray for God's blessing upon the meeting.

In behalf of the church, PHILIP RAMER, Sec.

A Discussion.

A discussion of the following questions will commence at Morse's Mills, Corinna, Me., Feb. 14th, at one o'clock, and continue several days.

1. *Resolved*, That the Bible teaches that man has a spiritual, thinking soul, that will exist between death and the resurrection.

Affirmative, E. B. FLETCHER.
Negative, N. F. NASON.

2. *Resolved*, That the Bible teaches that after the resurrection God will destroy the wicked in the sense of making them as though they had not been.

Affirmative, N. F. NASON.
Negative, E. B. FLETCHER.

If the weather is stormy, the discussion will be adjourned one week.

Notice.

A series of meetings will be held at Tariffville, Ct., commencing Wednesday evening, Jan. 18th, and continuing over the Sabbath, and as long as thought best; R. Williams and H. K. Flagg cooperating.

Notice.

The Second Advent meetings in Bristol, Ct., will be held in Barnes' Hall for this present year, instead of Gridley's, as formerly.

HENRY L. BRADLEY.

Notice.

At the last session of the Indiana Christian Conference, I was appointed Evangelist for the Southern District of Indiana, which includes that part of the state south of the National Road. Those wishing me to visit them will please write immediately. Address G. W. GREEN, V. D. M., Memphis, Ind.

Voice of the West, please copy.

Maine Second Advent Tract Society.

S. K. PARTRIDGE, R. R. YORK, I. C. WELLCOME, Board of Managers.

I. C. WELLCOME, Secretary and Business Agent.

ISAAC WIGHT, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. WELLCOME, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell, Mass.............Saturday evening, Jan. 21st, and Lord's day, 22nd.
Southville, Mass., Winchester Hall, Saturday evening, Jan. 28th.
Cordaville, Mass., Village Hall...Lord's day, Jan. 29th
MILES GRANT.

Bath, Me.............Sunday, Jan. 22d
I. C. WELLCOME.

Portland, Me.............Sunday, Jan. 22d
R. R. YORK.

Springfield, (Barnes' Hall).............Sunday, Feb. 5th
IRA MORGAN.

☞ My appointment for Hartland, Vt., (Dinsmore Hill), is necessarily withdrawn for the present, until further notice. J. COUCH.
Lawrence, Mass.............Sunday, Jan. 22d
J. COUCH.

Surry, Me., (North Bend).............Sunday, Jan. 22d
THOS. SMITH.

Griswoldville, Mass.............Jan. 21st and 22d
Vernon, Vt.............Jan. 25th and 26th
Northfield, Mass.............Jan. 28th and 29th
GEO. A. OTIS.

Warner, N. H.............Sunday, Jan. 22d
Concord, N. H.............Sunday, Jan. 29th
Manchester, N. H.............Sunday, Feb. 5th
JOSEPH W. WHITE.

Springfield, Mass., (Barnes' Block), Sundays, Feb. 19th and 26th.
L. BOUTELL.

River Point, R. I.............Sunday, Feb. 19th
A. DURFEE.

Agawam, Mass.............Sunday, Jan. 22d
I. B. POTTER.

North Sutton, N. H.............Friday evening, Jan. 20th
Mill Village.............Saturday evening, Jan. 21st
Bradford.............Sunday, Jan. 22d
Manchester.............Monday evening, Jan. 23d
A. MUSSEY.

Natick, R. I., (at Bro. Job Card's)....Saturday evening, Jan. 21st.
River Point.............Sunday, Jan. 22d
Those brethren who wish for a series of meetings to commence on Warwick Plains the last of this month, please meet me at River Point next Sabbath. The cooperation of Bro. E. Bellows in these meetings is promised.
H. K. FLAGG.

Wallingford Farms, Ct.............Sunday, Jan. 29th
B. HITCHCOCK.

Plainville, Ct.............Sunday, Jan. 22d
O. D. WOODRUFF.

Vernon, Vt.............Sunday, Jan. 22d
West Brattleboro, Vt....Wednesday evening, Jan. 25th
Newfane, Vt.............Sunday, Jan. 29th
WM. W. SUTHERLAND.

New York, Cooper Institute.............Feb. 5th
New York, East Broadway.............Feb. 12th
Philadelphia.............Feb. 17th
and onward until further notice.
F. H. BURBANK.

Leverett, Mass., (Still Corner).............Sunday, Jan. 22d
Northfield, Mass., (at Bro. A. Gay's).............Jan. 27th
West Brattleboro, Vt., (at Bro. A. W. Gay's), Jan. 29th
Whitakerville, Vt.............Jan. 31st
Houghtonville, Vt.............Feb. 2d
Plymouth, Vt.............Feb. 4th
and remain as long as it seems to be duty.
GEO. A. STREETER.

New Hartford, (West Hill).............evening, Jan. 15th
New Hartford, (North End, at David Baker's), Thursday evening, Jan. 19th.
Lovely Street, (School-house).............Jan. 22d
Pine Meadow, (at Bro. H. Dayton's), Wednesday evening, Jan. 25th.
North End, (at Bro. Piney's).............Thursday, Jan. 26th
New Hartford, West Hill.............Jan. 29th
H. ROCKWELL.

Bath, Me.............Jan. 22d and 29th
As there is an interest in Bath, I shall be obliged to withdraw my appointments at Biddeford, Kennebunk, and Portsmouth.
C. H. LEVERTON.

Clarksville, R. I......Saturday night and Sunday, Jan. 21st and 22d.
My visit to Philadelphia is deferred for the present.
H. L. HASTINGS.

East Boston.............Sunday, Jan. 22d
TIMOTHY COLE.

Tamworth, (Birch Interval).......Saturday, Jan. 21st and over Sunday.
T. W. PIPER.

Kennebunk.............Sunday, Jan. 22d
N. O. REED.

Exeter, N. H.............Sunday, Jan. 29th
C. S. EMERSON.

New Bedford, Mass.............Sunday, Jan. 22d
A. W. SIBLEY.

North Canton, Ct.............Sunday, Jan. 22d
B. HITCHCOCK.

Concord, N. H.............Jan. 22d
C. C. RAMSEY.

South Windsor, Ct.............Sunday, Jan. 22d
Roxbury, Ct.............evening, Jan. 27th
New Preston, Ct.............Sunday, Jan. 29th
C. GOODRICH.

Springfield, Mass.............Jan. 21st and 22d
Chicopee Falls, Mass.............Jan. 23d
Scitico, Ct.............Jan. 24th
Forestville, or Bristol, Ct., (as Brn. may think proper), Jan. 25th.
Cheshire Street, Ct.............Jan. 26th and 27th, afternoons and evenings, if thought best.
New Haven, Ct.............Jan. 28th and 29th
A. ROSS.

Cheshire Street, Ct.............Sunday, Jan. 22d
Collinsville.........Tuesday to Friday, Jan. 24th to 27th
Pleasant Valley.............Sunday, Jan. 29th
North Adams, Mass.............Jan. 31st to Feb. 3d
Hoosic, N. Y., (where Bro. John Agan may appoint), Sunday, Feb. 5th until the 10th.
Poultney, Vt.............Feb. 12th
and in the vicinity as a door opens to do good.
CHARLES E. PIPER.
Brethren, please receive Bro. Piper in the Lord. He is not a hobby rider. If the above appointments conflict, please inform Bro. Piper. HIRAM MUNGER.

Northfield, Mass.............Sunday, Jan. 22d
North Dana, Mass.............Jan. 24th
E. McCOLLOCK.

Meredith Centre.............Saturday evening, Jan. 21st and over Sunday.
Z. FORD.

North Bennington, Vt.............Jan. 21st and over Sunday.
South Shaftsbury, Vt.............Jan. 28th and over Sunday.
WM. BLANCHARD.

West Stafford.............Sunday, Jan. 22d
A. M. HIGGINS.

Worcester, Mass.............Sundays, Jan. 22d and 29th
A. SIMPSON.

Bristol, Ontario Co., N. Y., Jan. 22d, and each evening through the week until Sunday, Jan. 29th.
Honeoye.............Sunday evening, Jan. 29th
Jackson, Tiogo Co., Pa., Feb. 1st, and over Sunday following, (as Brn. D. R. Moore and Dickenson may appoint.
After this, I may visit Chatham Valley, South Creek, and other places, as I have been requested.
C. F. SWEET.

Pittsburg, N. H., (where Bro. Jonathan Chase may appoint), Friday and Saturday evenings, and over Sunday, Jan. 20th, 21st, and 22d.
Hereford, C. E., Monday and Tuesday evenings, Jan. 23d and 24th.
Barford, Thursday and Friday evenings, Jan. 26th and 27th.
Compton, (Harvey school-house).............Sunday, Jan. 29th
J. G. SMITH.
J. PINKHAM.

Nevada, Wyandot Co.............Jan. 24th to 29th
Regular appointments filled as usual.
G. W. STETSON.

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June, 1864.

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For the World's Crisis.

THE TIMES OF RESTITUTION.—Acts 3: 21.

On Zion's holy mountain a King shall sit ere long;—Psa. 2: 6.
The royal Son of David, foretold in prophets' song;—Jer. 23: 15.
In equity and justice, o'er all the earth he'll reign,—Jer. 23: 5.
And all shall yield obedience throughout his wide domain.—Psa. 72: 11.

The fallen house of David, in glory he will raise,—Amos 9: 11.
And make his chosen city in all the earth a praise;—Isa. 62: 7.
The exiled sons of Jacob, from every land he'll bring—Ezek. 36: 24.
And in the height of Zion, his goodness they will sing.—Jer. 31: 12.

Now banished in his anger from their loved fatherland,—Jer. 16: 13.
They dwell among all people, a scorned and hated band;—1 Kings 9: 7.
But when the Gentile kingdoms have filled their measured times,—Luke 21: 24.
From her long night of sorrow, Jerusalem shall rise.—Isa. 51: 17.

And Judah's sacred valleys, where thorns and briars grow,—Isa. 32: 13.
Shall blossom like a garden, and Eden's beauty know;—Isa. 51: 3.
The fir-tree and the myrtle shall in the desert spring,—Isa. 41: 19.
And Lebanon's dark foliage to grace his mount he'll bring.—Isa. 60: 13.

The sun in seven-fold brightness shall pour its radiance down,—Isa. 30: 26.
The earth shall yield abundance, nor blighting curse be known;—Ezek. 33: 27.
The habitant of Zion shall fear disease no more,—Isa. 33: 24.
When God shall save his chosen, and health and peace restore.—Jer. 30: 7, 17.

The monarchs of the forest shall be at peace with men;—Hos. 2: 18.
The child shall play in safety beside the adder's den;—Isa. 11: 8.
The wolf and lamb together, on Judah's hills shall graze,—Isa. 65: 25.
And throughout all her borders shall echo songs of praise.—Isa. 35: 10.

O let the earth be joyful, the sea lift up its voice,—Psa. 96: 11.
The hills break forth in singing, and all the trees rejoice—Isa. 55: 12.
Before the King, who cometh to reign in righteousness—Isa. 16: 5.
Upon the throne of David, and all the nations bless.—Gen. 22: 18.

East Boston, Mass. M. S. HODGDON.

THE TIME QUESTION.—NO. 8.

THE TIME OF THE END.

What is the time of the end? Not the end itself. Why? Because in "the time of the end" the wise "shall understand" a certain prophetic measurement reaching to the end of a long chain of "wonders," shown to Daniel by an angel, including the resurrection as its terminating link; but in the "time of the end" "none of the wicked shall understand" it. If the "time of the end" is the end itself, they would as really understand as the righteous. But what marks the beginning of the time of end? The angel affirms (Dan. 12: 4,) "Many shall run [or search] to and fro, and *knowledge* shall be *increased*,"—a gradual advance; but the ultimatum is (Dan. 12; 10,) "The wise shall *understand*." When? "In the time of the end." Upon reaching the time of the end, the first thing mentioned is an *increase of knowledge*, to be succeeded by a full *understanding* of that which had been previously "*sealed*," namely: the measurement reaching to the termination of the long chain of wonders ending with the resurrection. The angel gives a measurement reaching to the time of the end: "From the time the daily shall be taken away, and the *abomination that maketh desolate set up*, there shall be a thousand, two hundred, and ninety days." (Dan. 12: 11.) So much time to what? To the "*time of the end*" just mentioned, for nothing else is hinted at as marking the end of this measurement;—1290 prophetic days from the inauguration of that Papal Government of "*abomination*," in A. D. 533, to 1823, the beginning of "*the time of the end*," in which "many" were to "run to and fro, and knowledge be increased," till the wise should "*understand*" the *time* reaching to the deliverance of God's people. William Miller's own statement shows that 1823 was the very year in which he began to search to and fro through the prophecies of Daniel. Wolfe of Asia, Mason of Scotland, Irving of England, and others, joined in searching and proclaiming the end at hand, early in "the time of the end." It is true that the church has passed through one general disappointment, and some of its members have ventured out upon various incorrect computations; but this does not invalidate the angel's statement, "The wise shall understand." That declaration was made with reference to *time*,—time that was to be "closed up and sealed till the time of the end." Is the statement truthful? It is. Has that time measurement really been *sealed* in past centuries? It has. Will it ever be understood? "The wise shall understand," even though a score of mistakes might have been made while the seal remained unbroken. All this cry about past mistakes avails nothing, and any believer in God's word should be *ashamed* to array this against the angel's statement, "The wise shall understand." But, says an unbeliever, we have heard that statement quoted by those who have made mistakes in the past. But has that converted the declaration into a falsehood? Does not the measurement of 1290 years from the time a certain daily hindering power was "*taken out of the way*," and the Papal "abomination that maketh desolate "SET UP" in its stead, together with the predicted increase of knowledge, and the corresponding signs of the times, clearly indicate that we are far advanced in the "time of the end?" And is it not, therefore, about time for the wise to understand? But what are the wise to understand in the time of the end? The only thing referred to is the *time* reaching to the end of a long chain of *wonders* upon the stream of time, containing, as its last link, the resurrection of the dead. This *time* "the wise shall understand." It is impossible to evade the point. It shows a lack of faith in God's word to attempt it. "But it is an unpopular stand." Can't help that; it is God's plan. "It will bring reproach." Can't help it; it is Jehovah's plan. "What is written? How readest thou?" It is written, and I read it from God's word, "The wise shall understand." Shall I believe it? Will you believe it? If so, we may venture to look at the arguments now being presented despite the continual efforts to dissuade us from so doing, by pointing us to past mistakes.

After Daniel had heard a measurement of 1290 prophetic days given, reaching to the time of the end, the angel proceeds to give another measurement from the setting up of the Papal "abomination that maketh desolate,"—reaching to the time of redemption: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the END be: for thou shalt rest, and stand in thy lot at the end of the days." (Dan. 12: 12, 13.)

This measurement of 1335 prophetic days, beginning with the former measurement in 533, ends in 1868, when Daniel and all the saints shall rise. The difference between 1335 and 1290 is 45, from which we learn that the time of the end is a space of 45 years; and already over 40 years of the time of the end has passed away: consequently, as the "wise shall understand" the *time* in the "time of the end," it is too late to excuse ourselves from an investigation by pointing to past failures.

Time is in the Bible, and there for the church to understand somewhere in "the time of the end;"—and as it was not understood in the first part of the time of the end, it follows that it must be understood in the latter part—the time in which we are living. Therefore every child of God should feel under obligation to carefully and prayerfully examine the *Time Question*. If Jesus is really coming in 1868, we ought to be fully awake upon the question. What a great work we have to do in a little space of time! Heaven help us to arouse!

"Up! it is Jehovah's rally,"

and 1868 is but a step before us. Will we awake? And will we work? Will we carry the torch of prophetic truth all around with us, and thus help to dispel the increasing darkness. Light is shining. Do not *reject* it or *suppress* it. Heaven's last dispensational truth is not to be trifled with. Dare we attempt it? Beware! beware!

In the light of fulfilled prophecy, unmistakable signs, and prophetic measurements soon to end, we clearly see our chronological stand-point on the stream of time. Shall we not let the light shine, fearless of skeptics and scoffers? God help us.

Baraboo, Wis. W. SHELDON.
—*Voice of the West.*

For the World's Crisis.

PRAY FOR THE SPIRIT;

You who profess to love the Lord, who would be clothed in the righteousness of Christ, who would "be perfect even as your Father which is in heaven is perfect," who would be found "without spot and blameless" when the Life-giver appears;—*pray for the Spirit—walk in the Spirit.* Delude not yourselves with the mistaken idea that this gift, this blessing, is not for *you*; that it was given only to those who lived in the days of the apostles; for Paul, in writing to the Ephesians, says: "After that ye believed, *ye were sealed* with *that Holy Spirit of promise*." Again, "Grieve not the *Holy Spirit of God*, whereby *ye are sealed unto the day of redemption*." To his Corinthian brethren he writes, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Jesus promised to send "the Comforter" to his lonely followers, after he went away. "And behold," he says, "I send *the promise of my Father upon you*." "The Comforter" is the "Holy Spirit of promise." If believers in the days of Paul were *sealed* by having this gift poured out upon them, are they not *sealed* in the same manner now? If you "have not the Spirit of Christ," you are "none of his." Without this Spirit, you can have no part with the redeemed; you will be left to suffer the fearful terrors of that whirlwind of indignation that is to sweep over a wicked world, when the saints are gone. Without it, Jesus will not claim you. "Having this seal, the Lord knoweth them that are his." This is the seal whereby the children of God are to be known in the day when the elect are to be gathered from the four winds of heaven.

Have you got it, brother? Is the priceless gift yours, dear sister? If you have it not, oh, hasten to your closet and pray. Pray earnestly,—"pray without ceasing." Take no rest night nor day until you woo this heavenly guest to abide with you, for "*the great day of the Lord is near, and . . . hasteth greatly!*" There is no time to lose. We can count the moments almost that will intervene before our Savior comes.

"But how shall I *know* that I have the Spirit?" do you ask? By its manifestations; for "the manifestation of the Spirit is given to every man to profit withal; for to one is given, by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit," etc. Pray for the Spirit. Its fruits are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,"—all the christian virtues in one bright chain. "Be filled with the Spirit," is an express command. If you would be "rich in faith and heirs of the kingdom"; if you would be endowed with wisdom from above; if you would understand the word of life; if you would be safe in the day of trouble that is *even now* coming upon the face of the earth; if you would *be ready* to meet your King,—*pray for the Spirit, walk in the Spirit.* Your unworthy Sister in Christ, S. R. CHAPLIN.

Princeton, Ind., 2nd day of the 10th month, 5989.

ARE THE ENTIRE SCRIPTURES GIVEN BY INSPIRATION OF GOD?

What is implied by the expression, "given by inspiration of God?" What is inspiration? We shall give our own definition, which our readers can accept or not, just as they see fit.

"Inspiration" is that divine illumination by which a writer is infallibly guided in the narration of events and statement of truths, previously known, and in the communication of facts and truths previously unknown and which could not otherwise *be* known.

It is, in brief, such a divine guidance as secures its subject from error in the communication of religious truth and in the setting forth of other allied truth apart from which this "communication" could not be properly and fully made. The inspired penman writes at the suggestion, with the aid, and under the especial supervision of the Almighty. Inspired language is God's metal cast in human moulds. It is God's thoughts clothed in human idioms and forms of speech. Hence, the idiosyncrasies of the several writers stand out in bold relief. In the words of another, "the sacred writers were God's penman, not his pens."

Inspiration leaves the natural powers of the writer free to act within the sphere of truth.

Suppose now we assume two kinds of inspiration. For want of better terms, let us name them historic and Apocalyptic inspiration; or the inspiration of narration and the inspiration of revelation. The two kinds will differ in this, that the former deals with known and revealed truth, the latter with unknown and unrevealed. They agree in this, that both infuse into the communication the element of infallibility, in the line of the end which the divine mind proposes to itself.

Let us see the workings of historic inspiration. The inspired historian is unerringly guided in his researches, in his selection of facts. As the prompter carefully watches the actor upon the stage, corrects him when he goes wrong, suggests the right word when he hesitates, but allows him to proceed undisturbed when he goes right, so, we think, in a somewhat similar way God operates upon the mind of the sacred writer. He leaves it free to work rightly, but prevents its working wrongly. He however, exercises a constant and careful supervision over the work.

As Bro. Fuller has clearly shown, there is no reason whatever to suppose that any uninspired historian is perfectly accurate and reliable. To suppose this, is to assume that man has attained a perfection in the department of history, which he has reached nowhere else. It is safe to affirm that all profane historians have, in some respects, been unduly swayed by personal motives, by partizan prejudice, by following old authorities too implicitly, or by a desire to magnify their own country. They all have blundered more or less, and, in most cases, these blunders have been pointed out by succeeding writers.

Now we maintain that the sacred historians were supernaturally preserved from these blunders, inaccuracies and biases, that they were guided by the Spirit of truth, that they wrote that which seemed to the Divine mind best adapted to the great end in view. In a word, they produced an impartial, faithful and true history, though designedly, and for wise reasons, the events are not always related in the precise order of their occurence.

Nor does inspiration of this kind preclude, in the least, the fact or the necessity of the historian's making all practicable effort to ascertain the truth for himself. God never does that for man which man himself can do. Thus, in writing Genesis, Moses may have made and probably did make, use of ancient documents and oral traditions. But then he was divinely guided in making a selection from existing materials, in discriminating between the reliable and the unreliable, the true and the false.

So the fact, that Luke, before commencing to write his gospel, "accurately traced out all from the very first," affords no presumption whatever that he was not unerringly guided in this investigation and in his subsequent writing.

Does the fact, that Luke says, "it seemed good to me," prove that it did not ALSO "seem good to the HOLY GHOST (see Acts 15: 28,) that Luke should write his gospel? We think not? Is the expression at all inconsistent with the idea that God moved Luke to make careful and thorough research, to commit to writing the results of his investigation, and that HE guided him and preserved him from error in the execution of his self-imposed yet divinely allotted task? We fail to see that it is. . . .

The sacred poet is unerringly guided in his adventurous flight of song, and when he passes from the realm of the revealed into that of the unrevealed, his daring pinion is still upheld by Almighty power. While he rehearses known truth, in poetic strains, he is guided by historic inspiration; when he arises to the height of prophecy his inspiration partakes of the apocalyptic character. In both cases, he is guided by unerring wisdom.

So of the inspired teacher. He is wisely guided in the statement of doctrines new and old, revealed and unrevealed.

"Apocalyptic Inspiration" discloses to man all that truth which he needs to know and which he could not discover by his own unaided efforts. We suppose the inspiration which guided the apostles and prophets to have been largely apocalyptic.

Such in brief is our view of the subject. Inspiration stamps the Bible with Heaven's broad seal of truth. It gives weight and meaning and authority to the teachings and statements of the Bible, such as no other book possesses. It makes the Bible God's own book.—*Herald of Gospel Liberty.*

POWER OF THE CROSS OF CHRIST.

They were living to themselves: self, with its hopes, and promises, and dreams, still had hold of them; but He began to fulfill their prayers. They had asked for contrition, and he sent them sorrow; they had asked for purity, and he sent them thrilling anguish; they had asked to be meek, and he had broken their hearts; they had asked to be dead to the world, and he slew all their living hopes; they had asked to be made like unto him, and he placed them in the furnace, sitting by "as a refiner of silver," till they should reflect his image; they had asked to lay hold of his cross, and when he reached it to them it lacerated their hands. They had asked they knew not what, nor how; but he had taken them at their word, and granted them all their petitions. They were hardly willing to follow on so far, or to draw so nigh to him. They had upon them an awe and fear, as Jacob at Bethel, or Eliphaz in the night visions, or as the apostles when they thought they had seen a spirit, and knew not that it was Jesus—they could almost pray him to depart from them, or to hide his awfulness. They found it easier to obey than to suffer,—to do than to give up,—to bear the cross than to hang upon it: but they cannot go back, for they have come too near the unseen cross, and its virtues have pierced too deeply within them. He is fulfilling to them his promise, "And I, if I be lifted up, will draw all men unto me:" but now *their* turn is come at last, and that is all. Before, they had only *heard* of the mystery, but now they *feel* it. He has fastened on them his look of love, as he did on Mary and Peter, and they cannot but choose to follow. Little by little, from time to time, by fitting gleams the mystery of his cross shines out upon them. They behold him lifted up,—they gaze on the glory which rays forth from the wounds of his holy passion; and as they gaze, they advance and are changed into his likeness, and his name shines out through them, for he dwells in them. They live alone with him above, in unspeakable fellowship; willing to lack what others own, and to be unlike all, so that they are only like him.

Such are they in all ages who follow the Lamb whithersoever he goeth. Had they chosen for themselves, or their friends chosen for them, they would have chosen otherwise. They would have been brighter here, but less glorious in his kingdom. They would have had Lot's portion, not Abraham's. If they had halted anywhere,—if he had taken off his hand, and let them stray back,—what would they not have lost? What forfeits in the morning of the resurrection? But he stayed them up, even against themselves. Many a time their foot had well nigh slipped; but he, in mercy, held them up: now, even in this life, they know all he did was done well. It was good for them to suffer *here*, for they shall reign *hereafter*,—to bear the cross *below*, for they shall wear the crown *above*; and that not *their* will but *his* was done on them.

[The above may be obtained in a two-paged tract by addressing "Box 1199 P. O. Philadelphia, Pa."—ED.

For the World's Crisis.

PARAPHRASE.—Psalm 23.

Jesus, Shepherd of my soul,
Thou hast found thy wand'ring sheep;
Long my erring feet did stroll
O'er sin's mountains, dark and steep;
But, when in distress I cried,
Thy kind hand became my guide.

Now to pastures green I'm led,
Near life's quiet stream I lie;
Grief no more shall bow my head,
Jesus doth my wants supply;
In his happy fold restored,
I shall live and praise the Lord.

I'll pursue the righteous path
Which my blessed Leader trod:
Yea, e'en through the shades of death,
Leaning on his staff and rod;
He'll be near me day and night,
Till I reach the land of light.

Foes may my rich table see,
Furnished from a boundless store;
Oil of joy is poured on me,
And my cup is running o'er;
Nor shall these great mercies fail
While I'm in this mortal vale.

In the palace of my King,
With immortal ones, I'll dwell;
Side by side with them I'll sing
Love divine, unsearchable;
I'll proclaim, while ages roll,
Jesus! Shepherd of my soul!

Newark, N. J. JOHN LYLE.

For the World's Crisis.

REST FOR THE WEARY.

How is it with you to-day? Is your sky all clear—not a cloud in sight? Then you do not need the consolation we are now to give. It is for this poor, sorrowing one, beset by snares, with no kind friend near to lend a helping hand, and speak words of peace and hope. Your burden is heavy; now obey the command, "Cast thy burden on the LORD." Go to HIM in earnest prayer. You have desires; you long for just what HE is ready and waiting to give. You want *peace*; O hear him say, "My peace I give unto you." "Let not your heart be troubled, neither let it be afraid." "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11: 28, 29, 30. F. H. CHAMBERLAIN.

West Sutton, Mass.

GERMAN CONFERENCE.

The following is part of the report of a German conference, sent us for publication. It may be a matter of interest to our readers to know what some of the Germans are doing to arouse the world to prepare for the coming of Christ.—ED.

REPORT of the proceedings of the first German Synod, at Barmen, (Rhenish Prussia), held on the 21st, 22d, and 23d of September, 1864, convened by the committee of the friends of Jerusalem from Wurttemberg.—(Translated from the "*Zeichen der Zeit*.")

Under the firm conviction that the advent of our Lord is near at hand, and that our time is of the utmost importance, we have long since felt the necessity of making the "Temple" known beyond the boundaries of Wurttemberg. The "German Temple" has undertaken the task to bring about a forward movement in the *German* nation; and for this reason we came to the conclusion to call a German synod, at Barmen. Knowing the independent sects, and established church of state, as they now exist in Germany, from the fact that they do not initiate men into the light of prophecy, and are not willing to give their influence for a transformation of life, we did not expect to see any of their delegations take part with this synod; we were therefore not disappointed in their not uniting with us. Even the inhabitants of Barmen, Elberfeld, and surrounding country, did not participate in the meeting to a very great extent; although the different religious societies of the immediate vicinity were represented by delegates. The "Temple" from Wurttemberg was most largely represented, every district having sent their elders and evangelists as delegates. Each meeting was opened with prayer, before entering into the discussion of the leading questions.

On the first day, the following part of the published programme was disposed of:

I. The Sanctuary, and the union of all established churches.

II. The solution of the German question, by the gathering of a people from among the Catholics, Protestants, Jews, and other sects, for the establishment of a sanctuary.

III. The Organization of this people.

The summary of the first point may be stated as follows: a sanctuary reaches all important circumstances of life. The essence of the sanctuary consists in the prosperous development of the spiritual and physical man. The ideal of this development is contained in the prophetical Scriptures. The established church of state and sects do not recognize this development in accordance with the teachings of the prophecy, and have no real sanctuary. The promotion of these ends alone constitutes the real sanctuary. The present church of state, for the most part, acknowledges the great deeds of God in the past, but not in the right way, as she does not accept them according to 1 Cor. 12, as being typical of what should be their own conduct. Thus having a perverted conception of the past, it may not be wondered at that she is not able to exercise a decided influence on the present or future. This is the reason why she cannot believe the future prophecies of God, or the mysteries of God as contained in the prophetical Scriptures. Without this high sanctuary, without the real settlement of all human differences by the same, without the acknowledgment of the duty and mission of man as given in the word of God, we cannot have a union of confessions, inasmuch as mere human agreements about doctrines or enterprises will utterly fail.

Concerning the second point it was maintained that the solution of the German question does not consist in an amended constitution of the German Confederacy (which will never be done at all events), but that it will only be solved by the social advancement of the people, by which means all other questions will also be solved, such as the miseries of crime, of insanity, of suicide, of prostitution, of child murder, the providing for the poor, the improvement of the social condition of the workingmen, the prevention of war, of emigration, etc. The resolution to solve these questions must be the true shibboleth of the christians, and such a people must be gathered from all churches.

The third point was the organization. The spirit of it is, according to the prophets, such as not to call a miser *master*, nor a fool *prince*. Isa. 32: 5. An example of a proper organization is given by the advice of Jethro to Moses, Ex. 18: 21;—"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." The perfect organization describes the apostle with the words: "And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28.

A VIRTUE NEEDED IN AMERICA.

We Americans are the most wasteful and extravagant people in the world. We waste fearfully in food, in clothing, and in extras. We waste on every secular day of the week, and waste a double amount on Sundays. Men waste shamefully, women shockingly; boys and girls, too, are permitted to waste wofully. Wastefulness is one of our worst national vices; for if economy be a virtue, then extravagance must be a vice. The English don't waste half as much as we do; the French not a quarter; and the Germans (while in Germany) don't waste at all.

Hundreds of leading hotels here and throughout the country prepare daily from twenty to fifty different dishes for dinner, and out of these from a half to two-thirds are regularly wasted. Thus not only is food wasted, but also labor at the same time. In ordinary families unwholesome meals of half a dozen dishes are gotten up, where a plain meal would at once be more economical and wholesome. We gorge ourselves with great numbers of articles which are neither nutricious nor delicious, but simply costly. Men buy four hats a year, where one ought to last them four years. They throw away coats and pants when they are but little the worse for wear; and instead of having their shirts mended and their stockings darned, they purchase new ones, and fling away the old. Women wear very expensive articles of dress without wearing them out; and we have heard, are inclined to spend and waste money and material without stint.

The present is a most excellent time for the whole people to begin to learn and practice the virtue of economy. If those men who are striking for higher wages because of the high price of living, would, instead of this, waste less in their homes, their clothing and their "sundries," it would be much better for themselves and for the country. If dealers would live less extravagantly, and waste less, they could sell more cheaply. If rich men would squander less on their tables, their tailors, their wine merchants, their fast horses, big houses and "fancy fixings," they would set a better example, would better enjoy life, enjoy better health, and be more able to help their country. If the fair sex would pay some attention to this matter—and we refer not merely to the wealthy classes, but to those in the common walks of life—they would be thrice blessed themselves and would confer blessings on the bearded sex.

Among the mercantile, mechanic, agricultural and working classes of Germany, the same garment will not only be worn for one season or one year, but for half a life-time or more; and yet they will be no less comfortably clad than our people, who wear out a hundred suits of expensive clothes during their brief existence. In Dachau, the *underrock* of the women will often be handed down and worn for three generations—which is a fact that might profitably be pondered by the daughters of America. They are no less economical in articles of food on the European continent. A witty Frenchman asks the question why pork is always so dear in Paris, and himself answers the inquiry by saying it is because they can't raise swine in France, for the people themselves consume all the garbage. There is hardly enough truth in this to point the joke; for the fact is, that the nice and economical habits of the French, in matters of diet, prevents the vast accumulations of refuse which are seen in some other countries.

Our habits of waste astonish all foreigners. We waste enough in this country, of food and clothing, in one year, to sustain the whole population for five. The times are hard. The currency is deranged. We know not what lies in the future. The whole country should begin to learn habits of economy. And it is a virtue, which, if it is ever to become national, should at once be begun to be practiced by individuals.—*New York Times.*

PATIENCE AND PEACE.

Patience and peace go together. You cannot separate them. God has married them for all time. Man's strength is to endure. Whatever man can inflict, I am overcomer if I can bear it all patiently. "What can your religion do for you *now?*" said a cruel master as he lifted the gory scourge from the bleeding back of a faithful slave. "It teaches me to love *you*, mass'r," was the victorious reply. And the slave with love was stronger than the master with a scourge. Ah! this patient principle of love is mightier than rage and wrath. One is the billow—wind-lashed, angry, towering and foaming around; the other is the rock—serene in impregnable strength, unmoved in all the fury of the storm.

Peace gives patience, and patience gives peace. Both act and re-act upon each other. If you want peace, be patient. Don't fret. Don't worry. Leave God to order all thy ways. Don't pick green apples from the tree of providence—they'll set your teeth on edge, besides making you sick. Let them get ripe, then they are better.

Be patient. There's nothing but sorrow gained by fretting, but for the patient there is peace—peace like a river. Bear the little trials that surround you on every hand. Don't fret, nor worry, nor scold, nor rage. Be patient. Let the world wag. Let the devil bark. Smile at Satan's rage. There's nothing that makes him so mad as that. Hide in the rock of ages. Then let the storm howl. Have faith in God.

Be patient unto the coming of the Lord Jesus Christ. Be patient toward all men, including your husband. Toward all women, your own wife included. Towards all children, not excepting your own. Have patience, and you'll save a good deal of repenting, sighing, confessing and crying. Keep quiet. It will make the house quiet, the neighborhood quiet, the church quiet; and if all would be patient, the world would be much quieter than it is. Try it, my friend. Have patience, and you will have peace—peace like a river, and righteousness like the waves of the sea.

God bless thee, tried, troubled, perplexed pilgrim, and help thee to be patient to the end. So be it. H. L. H.

BAD MEMORY.

"Mary, my love, do you remember the text this morning?"

Mary. "No, pa, I never can remember the text, my memory is so bad."

Mother. "By the way, did you notice Susan Brown?"

Mary. "Oh, yes, what a fright! She had on her last year's bonnet done up, a pea-green silk, a black lace mantilla, brown boots, an imitation of Honiton collar, a lava bracelet, her old ear-rings, and such a fan! oh, my!"

Mother. "Well, my dear, your memory is certainly *bad*."—*Amer. Mess.*

A NEW STYLE OF RELIGION.

We want a religion that goes into the family, and keeps the husband from being spiteful when the dinner is late; keeps the wife from being spiteful when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat; amuses the children as well as instructs them; wins as well as governs them; projects the honeymoon into the harvest moon, and makes the happy hours like the eastern fig tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that not only bears on the sinfulness of sin, but on rascality of lying and stealing, a religion that banishes all small measures from the counters, small baskets from the stalls, pebbles from cotton bags, clay from pepper, sand from sugar, chicory from coffee, beer root from vinegar, alum from bread, lard from butter, strychnine from wine, and water from milk cans. The religion that is to advance the world will not put all the big strawberries and peaches on top, and all the bad ones at the bottom. It will not offer more baskets of foreign wines than the vineyards ever produced bottles. The religion that is to sanctify the world pays its debts. It does not consider forty cents returned for one hundred given, according to gospel, though it is according to law. It looks upon a man who has failed in trade, and who continues to live in luxury, as a thief. It looks upon a man who promises to pay, and who fails to pay on demand, with or without interest, as a liar.

SORE TEATS.—First wash with warm water and Castile soap; then lubricate the parts with equal parts of lime water and linseed oil.—*Prairie Farmer.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

PRACTICAL.

A youth of sixteen, who had given his heart to God, was attending school. A vacation ensued, during which a plan was set on foot, after the spirit of the times, to induce the scholars to do their teacher honor by giving him a surprise supper at one of the public halls.

This youth informed his mother of the movement, not to ask permission to take part; but, to request his parents that a letter, showing his, and their joint regard, be sent to the teacher (who is truly worthy), that he might understand the reason of their absence.

This reasonable request was most happily acceded to by his parents, and this youth, on that very night, volunteered to accompany a faithful brother in Christ, in the family, in his mother's stead, who was not able to go, to a "poor widow's," where they were wont to meet for prayer, to make her heart "sing for joy," and to encourage her son, about the same age, who is trying to serve the Lord.

They returned home with cheerful hearts, and happy faces, saying they had enjoyed a good time. Bless the Lord. His mother told him she knew *he* would have a good time.

How many of the dear youths baptized at Wilbraham are thus cheering the hearts of their praying parents, and honoring their Savior in the midst of this crooked and perverse generation, among whom such shine as lights in the world?

Let me ask your prayers for this dear youth, that he hold out faithful, and meet you all at the end of the race, who started upon that beautiful mountain to serve the Lord.

This is the prayer of one who loves the lambs of the flock. "It is good to bear the yoke in the youth." E. S. WILLARD.

Hammonton, N. J.

ONE BRICK LAID WRONG.

Not long ago some workmen were engaged in building a large brick tower, which was to be carried up very high. The master builder was very particular in charging the masons to lay every brick with the greatest care, especially in the lower courses or rows, which had to bear the weight of all the rest of the building. However, one of the workmen did not mind what had been told him. In laying a corner, he very carelessly left one of the bricks a little crooked, out of the line, or, as the masons call it, "not plumb." Well, you may say, "It was only *one single brick* in a great pile of them. What difference does it make if that was not exactly straight?" You will see directly. The work went on. Nobody noticed that there was one brick wrong. But as each new course of bricks was kept in a line with those already laid, the tower was not put up exactly straight, and the higher they built it the more insecure it became. One day, when the tower had been carried up about fifty feet, a tremendous crash was heard. The building had fallen to the ground, burying the workmen in the ruins! All the previous work was lost; the materials were wasted; and worse than this, valuable lives were sacrificed,—and all because *one brick had been laid wrong* at the start. The workman who carelessly laid that brick wrong, little thought what a dangerous thing he was doing, and what terrible harm would result from his neglect.

My dear young friends, you are now building up your character. In the habits you now form you are laying the foundation of that character. One bad habit, one brick laid wrong *now*, may ruin your character by-and-by. Remember what you are doing, and see that *every brick is kept straight*.—*The Young Reaper.*

DON'T TATTLE.

Children, don't talk about each other. Don't call one of your schoolmates ugly, another stingy, another cross, behind their backs. It is mean. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell of faults—it makes you uncharitable—your soul grows smaller—your heart loses its generous blood, when you tattle about your friends. Tell all the good you know about them, and carry the sins in your own heart, or else tell them to God, and ask him to pardon them. That will be Christlike. If any body says to you, "O, that Mary Willis did such a naughty thing!" call to mind some virtue that Mary possesses, and hold it up to her praise. For your own sake, learn to make this a habit.

PULL IT UP BY THE ROOTS.

"Father, here is a dock," said Thomas, as he was at work with his father in the garden; "shall I cut it off close to the root?"

"No," replied his father, "that will not do; I have cut it up myself many times, but it grows again stronger than ever. *Pull it up by the root*, for nothing else will kill it."

Thomas pulled again and again at the dock, but the root was very deep in the ground, and he could not stir it from its place; so he asked his father to come and help him, and his father went and soon pulled it up.

"This dock root, Thomas," said his father, "which is an evil and fast growing weed in a garden, puts me in mind of the evil things that grow so fast in the hearts of children. If a boy is ill-tempered, we must not expect to find in him good humor, cheerfulness, thankfulness, and a desire to make others happy. And a little girl who is idle, we need not expect to be industrious, neat, or cheerful. If a child is undutiful to his parents, and despises the commandments of God, we might as well look for a rose or a tulip in a bed of nettles, as hope to find in his heart those graces and good desires that we love to see growing there.

Every bad habit, every evil passion which troubles you, you should try with all your heart and mind to overcome; you should, if possible, tear it up. But as you will find your own strength but weakness, go straightway to that Almighty Friend who alone is able to strengthen and assist you. He can take from your hearts the love of sin; and this is the only way of destroying it, as we have destroyed the dock, by pulling it up by the root."—*Children's Treasury.*

A THOUGHTLESS BOY PUNISHED.

I shall never forget an incident of my childhood, by which I was taught to be careful not to wound the feelings of the unfortunate. A number of us school-boys were playing by the roadside one Saturday afternoon, when the stage coach drove up to a neighboring tavern, and the passengers alighted. As usual, we gathered around to observe them. Among the number was an elderly man with a cane, who got out with much difficulty, and when on the ground, he walked in a most curious way. His feet turned one way, his knees another, and his whole body looked as though the different members were independent of it, and of each other, and every one was making motions to suit itself. I unthinkingly shouted, "Look at old rattlebones!" while the old man turned his head, with an expression of pain which I can never forget.

Just then, to my surprise and horror, my father came round the corner, and immediately stepping up to the stranger, shook his hand warmly, and assisted him to walk to our house, which was but a little distance.

I could enjoy no more play that afternoon, and when tea-time came I would gladly have hid myself, but I knew that would be in vain, so I tremblingly went into the sitting-room.

To my great joy and relief, the stranger did not recognize me, but remarked pleasantly to my father as he introduced me, "Such a fine boy was surely worth saving." How the words cut me to the heart. My father had often told me the story of a friend, who had plunged into the river to save me as I was drowning, while an infant; and who, in consequence of a cold then taken, had been made a cripple for life—and this was the man I had made a butt of ridicule, and a laughing-stock for my companions! I tell you, boys and girls, I would give much to have the memory taken away. If ever you are tempted as I was, remembering that, while no good can come of sport whereby the feelings of others are wounded, you may be laying up for yourselves painful recollections, that will not leave you for a lifetime.

WHY ROBIN REDBREAST SUNG HIS SONG.

"How cold it is," said the thrush one wintry morning, when the snow was on the ground. "I never felt anything so wretched. I shan't stir from this sheltered nook to-day; shall you, friend Blackbird?

"No, I should think not," said the Blackbird; "but there is that foolish Robin Redbreast singing his song as if it were fine and warm, instead of cold and miserable."

Robin Redbreast heard them, and with a twinkle in his merry eye, he answered, "There would be no thanks to me for singing on a bright fine day; there are plenty of birds to do that, and I am only valued because I am bright and cheery when everything else is dreary and dull!"

Then he hopped upon the window ledge, and sang his happy winter song; and the little children opened the casement, and said, "Mother, there is *some* singing even though it is so cold."

"It is the dear little Robin," said their mother; "give him some crumbs for his song."

BOYS, DO RIGHT!

Never mind if you *are* laughed at when you do what is *right*. The time *will* come when those who do *wrong* will be the sufferers. Thirty years ago, a little boy who was on his way to the Sunday-school, was tempted by some boys to have a ramble in the woods on the Lord's day. He firmly replied, "No." That boy is now a man, and has cause to thank God for earthly blessings and prosperity. God has blessed him. The Sabbath-breaking boys became bad men—a sorrow to their parents and friends, and a disgrace to their country. The Bible says, "It shall be well with the righteous." Boys, do *right!*

THE COMPASS TO STEER BY.

"Well, my boy, so you are going to try your fortune in the city. I tell you 'tis a dangerous ocean to launch your craft on," said a man to his neighbor's son.

"Yes, sir," answered the lad, taking his Bible from his pocket; "but, you see, I've got a safe compass to steer by."

"Stick to it, stick to it," cried the man, and the enemy may blow hot or blow cold, he can't hurt so much as a hair of your head."

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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Selected for the Crisis.

MY HOPE.

The kingdom of God is before me,
Its brightness illumines my way;
This world has no power to enthrall me,
No more can it tempt me to stay.
I have heard of the light and the glory
That beam on the bright world to come,
And, unmindful of earthly allurements,
I haste to that beautiful home.

The kingdom of God is before me,
What though I may journey alone?
What though I am tired and fainting
With the weight of the cross I have borne?
What matter though rough be my pathway,
And tears in my weariness fall?
I shall rest in the home of the ransomed,
Where gladness and peace are for all.

The kingdom of God is before me,
'Tis sufficient to hasten me on,
To know that such glory awaits me
As the word of Jehovah has shown;
To know I shall share in the blessings
Of the home of which prophets have told;
To know I shall dwell 'mid its brightness,
And its King in his beauty behold.

The kingdom of God is before me,
In the patience of hope I'll endure;
Content with the lot of a pilgrim,
If I may the promise secure.
Not long shall the dark cloud of evil
Envelope the world in its gloom,
Ere a King shall in righteousness govern,
And earth's deserts like Eden shall bloom.

Clinton, Me. ETTA HAMLIN.

DANIEL'S 69 AND 62 WEEKS OF YEARS.

They begin with a specific "commandment to restore and build Jerusalem," and reach "unto Messiah the Prince." (Dan. 9: 25). If we can determine the beginning and ending of this prophetic measurement, it will place that part of chronology which affects the time question on an invulnerable basis: for after determining what marks the end of these weeks of years, we have simply to run back 483 years to find the starting point. The saying, "*unto Messiah*," is explicit, and means the same as "*unto* Christ" in the following text: "From the carrying away into Babylon, *unto Christ*, are fourteen generations" (Matt. 1: 17), which measurement the preceding verses terminate when Christ was "BORN." If the "14 generations" which reached "*unto Christ*," ended at the *birth* of Jesus, it follows that the 69 weeks which reach "*unto Messiah*," or Christ, must also have ended at his *birth*, when it was declared, "Unto you is *born* this day in the city of David a Savior, which is CHRIST the Lord." (Luke 2: 11).

When was Christ born? Not at the beginning of the Christian Era, for it has been astronomically demonstrated that Christ was born in the fifth year *before* the Christian Era, by the aid of an eclipse which marked the death of Herod, locating his death in B. C. 4; and Christ was born prior to Herod's death, B. C. 5. Thus 69 weeks of years (483 years), traced back from the birth of Christ in B. C. 5, carry us to B. C. 488, as the true time for the "going forth of the commandment."

Having learned that Christ was born B. C. 5, and being assured that the 69 weeks terminated at his birth, we have a scriptural measurement establishing the fact that B. C. 488 was the time when the "commandment" went forth. This point being established by the testimony of inspiration, all is plain. By counting the reign of different kings from Cyrus to the Christian Era (omitting the time some of them reigned in consort with their predecessors), we have just 488 years, as the true historic measurement, or 483 from Cyrus to the birth of Christ in B. C. 5. Thus all is harmonious.

There are some expositors who insist that Daniel's 69 weeks reached to the *baptism* of Christ, assigning as a reason for this claim that Christ was not *anointed* till his baptism. To this we reply that his baptism did not constitute him the *Anointed*, or the *Christ*, for he was *born* "the Anointed," even if he received a score of *anointings* subsequent to this epoch. Besides this, if we extend the 69 weeks to Messiah's baptism, and then trace back 483 years to find the starting point, we reach a point whence no commandment can be found to mark their beginning. Here are the facts:

1. Christ was baptized "*in the fifteenth year* of the reign of Tiberius Cæsar" (Luke 3: 1–3, 23), being then 30 years of age.

2. An eclipse connected with the death of Augustus Cæsar, astronomically fixes the death of Augustus in A. D. 14. All astronomical tables establish this point. It is invulnerable.

3. Tiberius reigned two years *before* the death of Augustus, in consort with him, thus beginning his reign A. D. 12, from which point the "fifteenth year of Tiberius Cæsar," in which Christ was baptized, is found to be A. D. 26,—Christ having been born in the fifth year *before* the beginning of our A. D. Now having discovered that Christ was baptized in A. D. 26, if we end the 69 weeks at this epoch, and run back 483 years, we reach B. C. 456. What do we find there to mark the beginning of this measurement? *Nothing!!!* No "commandment" went forth at that time, nor has any one ever set up such a claim. This proves that Christ's baptism does not mark the end of the 69 weeks.

But by ending the 69 weeks with the *birth* of Christ in B. C. 5, and tracing the chain backward, we find the 69 weeks commenced in B. C. 488. What do we find there to mark their commencement? Just what we might expect to find, namely: a "*commandment*" from Cyrus in fulfillment of an ancient prediction, "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to *Jerusalem*, Thou shalt be *built*; and to the temple, Thy foundation shall be laid." (Isaiah 44: 28). "He shall *build my city*, and he shall let go my captives." (Isaiah 45: 13). Cyrus did issue a "*commandment*," did let God's "captives go" at the end of their 70 years' captivity, and God affirmed that Cyrus should "*build Jerusalem*." God told the truth, and NO "*commandment*" for the accomplishment of this work can be found this side of Cyrus. If God uttered the *truth* in saying that CYRUS should do *this specific work*, the "commandment" to do it cannot be issued after the work is done, consequently this "commandment" cannot be located this side of Cyrus. The commandment to do a certain work must precede the work itself; therefore, as God declared that *Cyrus* should "*build Jerusalem*," the commandment to do this work must *precede* this work of Cyrus. What can be plainer than this?

The work which was carried on subsequent to Cyrus' reign, under the reign of other kings, claimed to be done on the strength of the decree of Cyrus, instead of new decrees, or an independent basis. Subsequent decrees were simply intended to stir up the people to carry out Cyrus' decree concerning the building of the "*temple*" and the "*wall*" of Jerusalem. In the reign of Darius, while the building of the temple was going on, certain enemies inquired of the Jews, "Who *commanded* you to build this house, and to make up these walls?" (Ezra 5: 9). The Jews replied, "In the first year of Cyrus the king of Babylon, the same king *Cyrus* made a *decree* to *build* this house of God." (v. 13). They then sent to king Darius, saying, "Let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house." (v. 17). As a result, "Search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found . . . a roll, and therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king *made a decree* concerning the house of God at Jerusalem, Let the house be builded," etc. (Ezra 6: 13). Thus this work was carried on upon the strength of the decree of Cyrus,—other decrees were given merely to stir the people up to execute the "commandment" of Cyrus.

The "three-score and two weeks" of Dan. 9: 25, which form a part of the 69 weeks, are *not identical* with "the three-score and two weeks" of verse 26, for in the first instance the measurement terminates with the birth of Christ, for "*Messiah* being interpreted is the *Christ*," and we expressly read of "the *birth* of Christ" (Matt. 1: 18),—not of his being constituted Christ several years after his birth. In the second instance the measurement marks the time when Christ should be "*cut off*," or crucified. As the former marks the time of Messiah's birth, and the latter the time of his crucifixion, it is obvious they are not identical.

Having found the beginning and ending of the 69 weeks, or "seven weeks, and three-score and two weeks," of v. 25, let us now look at the 2 weeks of v. 26, which is a *distinct measurement*, as it marks a distinct and different event. Where do they begin? Daniel had just said (v. 25), "The street shall be *built* again, and the *wall* even in troublous times," and then adds, "After three-score and two weeks shall Messiah be *cut off*." Thus the time when the "*wall*" of Jerusalem should be "*built*" is here designated as the epoch from which the 62 weeks are to be reckoned. The Bible informs us that the wall was completed and dedicated in the thirty-second year of Artaxerxes, which was 82 years after the first of Cyrus, or B. C. 406: from which point 62 weeks of years, or 434 years, reach to A. D. 29. "*After*" this measurement ends, (not precisely *at*, but "*after*,") Messiah was to be "*cut off*." Now we inquire, in what year was he "cut off?" It is an established fact that Christ attended *four annual passovers* after his baptism, the last one being closely connected with his crucifixion, thus giving us a space of four *current* years (strictly, 3 1-2 years) from his baptism to his crucifixion. It is further evident that the crucifixion took place A. D. 30, from the following facts:

1. As Christ's ministry did not commence before "the *fifteenth* year of the reign of Tiberius Cæsar," which we have proved identical with A. D. 26, and as Christ afterwards attended four annual passovers before his crucifixion, no claim can be made for an earlier date than A. D. 30. Was it later? Let us see.

2. The Scriptures repeatedly affirm that Christ was raised on the "*third day*" after the crucifixion, on the "*first day*"—thus proving the crucifixion to have occurred on *Thursday*, at the time of a *passover*; thus, as Christ was crucified on *Thursday*, and also on a *full moon*, we here remark that it has been astronomically determined that no Paschal full moon fell on *Thursday* for eight years after A. D. 29, except in A. D. 30, April 6. This forever settles the question.

Now if we can learn in what year he was baptized, we can easily find the year of his crucifixion, by adding these four years. Here are the facts:

1. Christ's baptism was in "the fifteenth year of the reign of Tiberius Cæsar." (Luke 3: 1–3, 33).

2. Tiberius reigned "*two years*" in consort with Augustus Cæsar, whose death is astronomically fixed in A. D. 14: consequently, Tiberius' reign began A. D. 12; and by beginning his reign there, his "fifteenth year" would synchronize with A. D. 26, in which year Christ was baptized. Now add the four years above mentioned, and A. D. 30 is indisputably fixed as the year of the crucifixion. With these facts in view, all can see that the 62 weeks begin at the time Jerusalem's "*wall*" was "*built*," or completed, B. C. 406, and terminate about half a year before the crucifixion in A. D. 30. Thus from the first of Cyrus, B. C. 488, to the birth of Christ, B. C. 5, we have a measurement given by inspiration of 483 years—thus fixing chronology on a reliable basis. This, also, is in harmony with unperverted history.

Also from the thirty-second of Artaxerxes, where Jerusalem's "*wall*" was completed, B. C. 406, we have a measurement of 62 weeks, or 434 years, reaching to the crucifixion,—thus giving an additional sacred measurement, by which Ptolemy's Canon is proved defective, and true chronology is made plain and harmonious with history. W. SHELDON.

—*Voice of the West.*

For the World's Crisis.

"PROMISE OF THE FATHER."

NUMBER ONE.

A NEGLECTED SPECIALITY OF THE LAST DAYS, by Phebe Palmer, Authoress of several works on Christian Holiness. Boston: H. V. Degen, 22 Cornhill.

Sister Palmer is one of the few who dare to speak out their convictions on unpopular truth, and she has done the church a service in the production of a book with the above title and imprint. It is not *new*, having been published for several years, but its merits are not fully appreciated. Doubtless many of the readers of this *critique* have not seen it, and some may not. She calls it the "*Promise of the Father*," and it is a full discussion of that "*promise*"—"And behold I send the promise of the Father upon you" (to wit): "your sons and your daughters shall prophesy." There is not, perhaps, as much method in the book as some might wish; as scriptural illustrations, translations, quotations from authors, and incidental illustrations, are scattered all the way through it, without any particular system; but the principal object in writing the book is accomplished, and the public have, in a convenient form, the truth as to what Sister Palmer calls a "*neglected* speciality."

The "promise" refers in general terms to the work of the WHOLE CHURCH; but there has been a question with some in relation to the nature of the work of the "*daughters*," while that of the "sons" remains UNQUESTIONED. Our authoress has brought out the God-inspired truth on the subject, and her arguments, to the unprejudiced mind, must be conclusive, and lead the reader to see that there is no more authority for a *human regulation* and *limitation* of the work of *one* sex, than the *other*; and that the *same terms* and *arrangements* are made in the word for *both*.

It is not the intention of the writer of this criticism to notice all the points made in the book, nor to confine himself to the book for evidence. The subject is full of interest, and deserves candid investigation, as it involves the nature of the work of the church so materially, that if it is not rightly understood, and the work of either sex is taken out of the hands of God's providential order, the church is crippled and its power over men weakened. Some have occasionally written on the subject, but the position Sister Palmer takes has but comparatively few hearty supporters. Some oppose as bitterly as any of the Papists opposed christians in the days of the Inquisition. Others are not in favor because they have not fully examined it, and so do not feel prepared to endorse it; while some are supinely indifferent; or, just on the side of the strongest party.

There is no more reason why woman's work in the church should be a matter of criticism, than that the opposite sex should be circumscribed; and in these last days of cold hearts and backslidings and "signs" of the end, it seems to be of *special importance* that the *church* should be *right* on this question. It is doubted whether the real mission and consequent position of the church is much understood; but in order for the bride of the Lamb to be ready for her marriage, *it must be*.

It is surprising that the position of the "daughters" of the church should be a matter of question, when outside its pale they are allowed even the most exalted position on earth. The crowned head of a mighty government is a woman, and is not a solitary instance in the world's history; and in political circles, as popular lecturers, some of the sex are creating an enthusiasm that makes a sensible difference in elections. Spiritualists, health reformers, and others, seek their aid and acknowledge their potency. We are no advocate for "women's-rights conventions," and have nothing to say whether those who are acting outside the church are right or wrong. Political wire-pulling, demagogueism, blackguarding harangues, and stuffing ballot boxes, disgrace any man, much more so any woman; but if, outside the church, the right of females to occupy a public position, whether it is abused or not, is tolerated, why should some of the so called churches seal their lips to silence, even in the place of prayer? Still more extensively the opinion prevails that she should be *circumscribed*, and only labor by prayer and the most undemonstrative recital of christian experience. Neither Sr. Palmer, nor the writer, desires to advocate that women should occupy any position, except in the family circle, on the ground of *mere human opinion* or uninspired *reasoning*; but it is well to resort "to the law and to the testimony"; and, appealing to *that*, we feel prepared to say that their sphere in the *gospel* is *as unlimited as the gospel work*. And why, when the gentle, humanizing, vitalizing influence of the Spirit of God on her heart, and a live coal from his altar touches her lips, and burns off the seal of *silence*, is she not qualified to labor as God may require, or according to her convictions of duty? The world allows her a prominent public position, as a lecturer, and so on, when she has only her *natural* ability, or at most the *help of demons*; and if she can do anything *there*, with "the ability which God giveth," as her great qualification, she can certainly be efficient; and we have yet to learn that there is that difference in the natural, i. e., intellectual, sentient, or voluntary ability in the sexes, to make a distinction in the work in the church.

But we will hear *God* speak, and then judge whether there is any greater limitation of *female labor* than there is of the *gospel work*. There is power in truth, and it is reviving to the soul to get into God's providential order, and be brought into harmony with him; and it is hoped that in this examination of the subject, those who oppose, or who are indifferent, or even warmly approve, will be benefitted; for the great object of the church should be to get *light*, and be *right*; and if this is the desire, all will say, Let us have the review of the book, Bro., and the evidence you have to present; for we want the truth, and if you have it, or Sr. Palmer, we want it to flash and beam on the soul with its clear light.

There are two classes of testimony furnished by the word, in favor of our position.

FIRST. *The doctrinal testimony, which is deduced from the grammatical construction of passages referring to the subject, and the literal rendering of the original words which are used as expressive of what her work is.*

SECOND. *The numerous individual instances of such effort, both in the Old and New Testament.*

Under the FIRST, we find that God has assigned to woman her work in common with man, and made *no difference*. In Joel 2: 28, quoted by Peter in Acts 2: 17, which shows that it belongs to the church of the Gentile age, we read, "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy." Waving, for a moment, the meaning of "prophesy" in the text, let us look at the grammatical construction. It is readily seen that both "sons" and "daughters" are the common antecedent of the verb "shall prophesy," as though it read, your sons shall prophesy, and your daughters shall prophesy; and it is impossible to separate their work and diversify it. That we are right, is proved by Gal. 3: 28. "There is neither Jew nor Greek; there is neither bond nor free; there is neither *male* nor *female*; *for ye are all one in Christ Jesus*." Here we have *positive proof* that the *sex* are as much *out of the question* as nationalities or other physical conditions, as Jew or Greek, bond or free. The Spirit of God has drawn three parallels here: 1st, "Jew or Greek"; 2nd, "bond or free"; 3d, "male or female." Paul says, Eph. 2: 14, "He is our peace (or reconciliation), who hath made both (those "afar off"—Gentiles, and those "nigh"—Jews, ver. 17) one, and hath broken down the middle wall of partition (ver. 14), . . . to make in himself of *twain* (Jew and Gentile) *one new man, making peace*," or reconciling. So we see the consistency of the first parallel, for with the "middle wall of partition" "broken down," and *one* new man made of *two*, there can be neither "Jew or Greek"—Gentile. The other parallels are as strong, and unless the "partition" can be built up, and what God has joined together put asunder, *one* made *two again*, and Jew and Gentile separated under the gospel, then male and female may be,—otherwise *not*,—but all, together, may share in the full privileges of the gospel; for it is with reference to the *full* privilege, and not to anything partial, that the apostle refers; and not, as some vainly imagine, to the simple privilege of being converted, for the gospel has no *partial* privileges. The whole argument has a partial meaning, and there may after all be somewhere a "difference" between Jew and Greek, or the full meaning must be applied, and the male and female are, after all, unlimited in their work, and their "distinction, in regard to sex," is as extensively lost, as that of Jew and Greek, in regard to their nationality. Seriously, is it not disrespectful to God's word to talk about *half-way* privileges? It is like the old "half-way covenant" of the Presbyterian church, of the last century, under which *unconverted* parents, by promising to bring their children up in the fear of God, as though *such* a thing were *possible*, might bring them to the altar of the church and have them sprinkled.

The gospel privileges are *full*, or they are *insufficient*. If *full*, then the "*Gentile*," as well as the "*Jew*"; the "*bond*," as well as the "*free*"; and the "FEMALE," as well as the "*male*," may enjoy *all* the privileges of all the Spirit's influences, and all the opportunities of obeying God, and doing duty, that the gospel affords. What these privileges are, we may easily discover by examining a few of the words which refer to the subject.

There are two prominent words in the Bible that refer to this point; to wit, "prophesy," as used in Acts 2: 17 and other places, to some of which we shall refer, and "preach." It is well known that different times and localities often change the meaning of words. To prophesy under the dispensation of the seers meant to foretell; and later, it may have a different meaning, which can be understood in part by considering that the truth of God, by his servants, has passed through three periods in being disseminated. The *first*, when they *foretold* events; the *second*, when by the Spirit they brought out "things *new* and *old*," or looked *backward* and *forward*, as Peter did on the day of pentecost, when he repeated what the prophets had said, and "caused" the "sense" to be "understood"; and as others of the apostles' age did when they still wrote their visions of the future; and the third period, the present, when the work of foretelling is all done, and nothing left but *exposition* of what is written by proof texts and reference to the "signs of the times." So the word "prophecy" may have more than one meaning, as it refers both to the foreseeing and expository periods.

The word, as it occurs in the New Testament, is from the Greek verb *prophero*, to bring out, to produce, to disclose, to publish; and so may be applied to explaining as well as foretelling.

Greenfield defines the noun *propheleia*, (from *prophero*), as the language of discourse, uttered through the influence of divine inspiration, which is also applicable to both the former definitions.

Sister Palmer quotes an "eminent Bible expositor's" comment on Joel 2: 28, Acts 2: 17. He says, "'Your sons and your daughters shall prophesy,'—shall preach, exhort, pray, and instruct, so as to be a benefit to the church." And she says further, "If the reader objects to this interpretation, we will present the definition given by the apostle Paul, in 1 Cor. 14: 3. "He that prophesieth (Greek—*propheteuon*), speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself: he that prophesieth (Greek—*propheteuon*), edifieth the church." In 1 Cor. 11: 5–16, Paul gives directions as to how a woman shall prophesy, as follows:—"Every woman that prayeth or prophesieth (Greek same as above) with her head uncovered (Greek—*akatakalupto*, unveiled), dishonoreth her head" . . (see ver. 3); but "if the woman be *not* covered, let her also be shorn; but if it be a shame for a woman to be shorn, or shaven, let her be covered," etc. Vers. 13, 16. "Judge in yourselves,"—form your own opinion. "But if any man seem to be contentious," either for or against the custom of wearing the hair long, "we have no such custom, neither the churches of God"; i. e., we are not thus particular, as the custom is civil, and not ecclesiastical.

These directions cannot possibly refer to the *private* duties of the female members of the church, their prayers in secret, etc., even though the apostle only referred to prophesying as understood under the old dispensation, which cannot be done *in secret*, for a direction of this character to the church, to regulate "closet" duties, would be out of place; first, because that the manner of wearing the hair is only of *social* consideration; and God "who judgeth the heart" would *not* "judge the outward appearance"; and, again, private duties are a personal matter, and would, if spoken of to the church, be considered as such; the individuals would be privately addressed.

The word *preach*, as the other prominent word, will be considered, and other points discussed in another paper.

L. C. MCKINSTRY.

For the World's Crisis.

WILL THE SOUL RISE FROM THE DEAD?

Yes, indeed, it must rise from the dead, or it can have no share in the resurrection. If the soul does not die at all, or die with the body, it can have no resurrection with the body. If it lives as a separate conscious entity from the body, it needs no resurrection, but must be alive somewhere. But where is it? It certainly cannot be in heaven, for no one is to receive their reward till Christ comes and raises the dead; and, according to Inspiration, we, or the saints, are to be made immortal at the resurrection; and if the soul is an immortal conscious entity, it cannot be raised, or have a resurrection to immortality, and, of course, cannot receive life from the dear Savior, who came to give us eternal life. We know that the whole tenor of the Bible informs us, that the great mission of Christ on this earth was to purchase eternal life for us, by receiving the penalty of death in our stead, and to prove to us by his own resurrection, that he can and will raise us "up at the last day."

But we are nowhere informed in Holy Writ, that Christ came and died to purchase happiness for us, or to save us from eternal misery; but, as he says, I came that they might have life. Dear reader, who was it that the Revelator saw stand before God, when the books were opened? Was it not the dead, small and great? or those who had been dead? Now if their souls did not die, then, of course, they did not stand before God, and were not judged! And, of course, it could not be anything else but their bodies that were judged, and went to heaven or hell; and the poor souls were left out of the question, without any reward or punishment. But those who are alive when Christ comes, if saints, are to be made immortal, soul and body; and, of course, the sinner must be made immortal, soul and body, in order to go to endless misery, as well as the saint to go to eternal happiness; for we find no intimation in the Bible when Christ comes, of any such thing as a separation of the soul and body; and we have not a particle of Bible to show that any person is immortal, till Christ comes and makes them so; and, Inspiration plainly informs us that no one is immortal but God.

But what is the soul, that so many tell us is immortal? We answer, that the word from which soul is translated, both Hebrew and Greek, is surely translated life and person, when applied to man, and life when applied to the beasts; and, of course, cannot be immortal in either case, till raised from the dead and made immortal. And, as to life being a separate conscious entity in man, or beast, the idea is too absurd to be named by one of common sense. But, what are the three great cardinal doctrines of the Bible, which stand out most prominent for us to understand? We answer,

1st, Man is a sinner, and the wages of sin is death, or second death.

2nd, Christ was sent into this world to fulfill the law, and give us eternal life, by raising us to immortality at the last day.

3d, God only hath immortality, and man is mortal, and must receive immortality from God, the great fountain.

4th, The saint and sinner receive no reward till after the day of judgment.

Now, dear reader, I must say that it is hard for me to go to a meeting of divine worship, and hear about the "immortal soul," "never-dying soul," and death being the door to heaven and immortal glory. Can it be that the world of mankind is so corrupted by vain philosophy and Catholicism?

My dear brethren and sisters in the Lord, in tears I humbly beg of you to do all you can to spread the plain and simple truths of God's holy word; for it is heart-rending to think that we have so many friends and connections, who are corrupted by heathen philosophy; when it is so plainly held forth in the Bible, that, in vain do they worship God, teaching for doctrines the commandments of men.

Brethren, again I say to you, while tears flow freely from my eyes, do all you can to help promulgate the truth of God's holy word. Yours, waiting for the kingdom,

Brattleboro', Vt. B. PERHAM.

For the World's Crisis.

DARK OMENS.

"How fading are all things here below,
How false, and yet how fair."

How confused our world seems to be at the present day, and why? Because the hearts of men are joined to their idols, as they were in the days of old, when it was said, "Ephraim is joined to his idols; let him alone." Our once happy land is now filled with wild commotion, because the hearts of mankind seem to be filled with sin and iniquity. The great God of peace seems to have almost forsaken the entire human family. The people seem to be given up, as it were, to Satan, that he may sift them like wheat. They are filled with a wild distraction, warring against each other. Envy and spite reign supreme. O what a sad spectacle for us poor mortals to behold.

And now let me ask, is this the course for us mortals to pursue, in order to get into the kingdom of the pure and the holy? Nay verily. It is only through faith in God, and obedience to his divine requirements, and in loving him with all our hearts, and our neighbor as ourselves; doing all the good we can; making every one as happy as we possibly can; and as much as in us lieth, live peaceably with all men. What if a brother offends, must we retaliate? God says no, but forgive him "seventy times seven." By so doing, peace would soon take the place of war, joy would animate the now sad hearts of the inhabitants of our distressed land and world. There would soon be no more striving for the mastery one over another; but all would be peace and joy. Our fields, once so beautiful, and now stained with the innocent blood of our fellow beings, would no longer be compelled to drink of the blood of the human family, but would soon bloom in their former beauty and loveliness. The sound of the exploding shell and whistle of the bullets, the loud booming of cannon and glitter of the pointed steel, would no longer be heard nor felt among the sons of men, and the death-like sound of the war bugle would be hushed forever. Fathers and mothers, brothers, sisters and friends, would sorrow no more over loved ones slain in battle; but peace, sweet peace, would fill and pervade the hearts of all mankind.

Remember, that in order to live with God and his holy angels, we must have on the wedding garment, spotless and pure; not blackened and stained with the blood of our fellow men. Nay verily. But our garments must be without spot or wrinkle, and the mark of the beast must not be found upon us. In order to live in heaven, we must have the likeness of our blessed Lord and Master. Let us, then, begin to look about ourselves, and fit ourselves to come up with that company that shall have washed their robes, and made them white in the blood of the Lamb.

SARAH H. DUREN.

For the World's Crisis.

ARE WE READY TO MEET THE LORD?

What a solemn time it is in which we live! Everything seems to foretell that some great event is about to transpire. It does seem as if the wicked were doing wickedly, and that they were blinded, and could not see that the "end of all things" is right upon them. How important it is that we who profess to be lights to the world should be just what we profess to be. How many there are, who, when in meeting, will tell how little they care for the *world*, and how much they love the Lord and his appearing, and how they would rejoice to see him come; when, in fact, after they get home, they scold and fret, and almost forget that they are professors, unless some one who professes the same comes in to see them. Now this is not right. Do we, who profess to have more light than any other people, do we bring our children up in the nurture and admonition of the Lord, as the word tells us; or, do we instead, when there is a pleasure party, let them go? or do we point out to them the sin of such things? Some may, but I fear some do not. And here let me ask you, who let your little ones go to such places, is that what the Master has committed them to your care for? I think not. Pause ye, who do thus, ere it is too late.

Mother, did you ask the Lord to take care of your children that evening that they went to join in the worldly sports and plays of the world, which you have no business to share in, or your little ones, if you profess to be looking for the Lord? I say, did you, as they went out from home, and closed the door after them, did you seek your closet, and pour out your soul in prayer to God, that your little ones might be kept safe in their absence? I fear that you did not; for it would be as mockery in the ears of God. Did you think as the hours passed away that night, that you had got to stand in judgment for the very way you trained those little ones? Did you ever think that you had only created a desire in them to go the more? But the plea is, my children want to take a little comfort, and I am not going to stop them for your superstitions. Well, have you forgotten how you plead with the Lord a few months since, when they were sick, that if the Lord would only spare them to you, that you would serve him with all your heart, and that you would strive to bring them up in the fear of the *Lord?* Have you done it? What would you do if they should be sick again? Would you make the same promise? Of what avail would it be? O ye mothers, pause ere it is too late? Consider what you are doing, and return unto the Lord with penitence ere the door of mercy is closed, and you are left in dark despair.

Again, perhaps your husband is a *preacher*. He is away from home, urging sinners to come to the Lord and be saved; striving to get people ready for the dreadful storm that is soon to fall upon a guilty world, and he prays and pleads with the Lord to bless his labors, and let him see souls brought to the Lord and be saved; and can you, in his absence, let those children, that he loves so tenderly, go where he would not be willing their youthful feet should go? I say, can you let those offspring go and unite in the vain and foolish parties, where they hear everything they ought not, in his absence, and perhaps while he is telling others how to live? You are indulging those in a way that leads to darkness and to death. O, how wicked. Does the Lord seem to prosper that brother? Does he give him an abundance of things? No. What is the cause? He labors faithfully, and tries to do as the Master bids him; but there is a fault somewhere. I think, if that mother would restrain her children more, and pray more with them and for them, she would see a vast amount of good accomplished. Now do heed this warning, given in love and tender pity. I have written, hoping that it may cause many to open their eyes to see their own folly in going on in such a way. We all want a home in the kingdom; but we cannot have one, unless we are ready when the Master comes.

Let us be good, and not bring reproach upon the cause we so dearly love. The people are looking upon us, to see if we live up to our talk. How ready they are to catch every little thing that is against us. No doubt, you thought there was no harm in their going to such places, but we must deny self. Let us be real good children. A word to the wise is sufficient. God help us to be wise, is my prayer, that both reader and writer may at last meet in the better LAND.

EUNICE CECILL.

For the World's Crisis.

HOLY REVIVALS.

"O Lord, revive thy work."—Hab. 3: 2.

Taking this passage of Scripture under a careful consideration, gives us a good reason to desire and pray for a revival of pure and undefiled religion, that those of our fellow men may no longer be led captive by the wiles of the adversary; but that they may be delivered from the bondage of error, superstition and sin, and be admitted into the glorious liberty of the children of God. When we look about us, and see so many of our fellow mortals groping in darkness, strangers to God, ignorant of his character, his will, and his love,—we cannot suppress our desires for a revival of that religion which is pure and undefiled, which works by love and purifies the heart. There is great need of a revival of this kind. I say we need it, and especially at this time of war, tumult and bloodshed. We need it that we may be led to love our neighbors as ourselves; that we may be ever ready and willing to promote peace and advance the happiness of those around us; that we may be led to love God more and better, and to live in obedience to his requirements; that we may be induced to obey the spirit of our Master, to practice his precepts, and imitate his example; that we may have more zeal in the cause of truth and righteousness; that we may be strengthened against sin and temptation, and enabled to overcome the world, the flesh, and the deceitful workings of abomination.

Here we have the whole matter in a small compass. Moral and physical laws are alike given for man's happiness and preservation; to violate either will bring pain, mental or physical, as the case may be. A revival of undefiled religion will fill the mind with peace, and bid us look far above the turbulent scenes of earth for happiness. It will place our thoughts on joys that never die. But how vast is the number around us who never think of praying to God that he would strengthen their faith, remove their doubts, and cleanse their hearts from the love of sin. How important it is, then, that we pray and act for a revival, that those careless souls may open their eyes to see the unnumbered benefits that are to be derived from true and heart-felt religion.

In conclusion, let me remark, we wish to see the professed followers of our Master more zealous in the cause of religion. We desire to see more working, acting, and praying christians. We wish to see them practice the principles of the gospel, so that the unbeliever may be led to banish his doubts, the deluded his fears, and the sinner his sins. "O Lord, revive thy work in the midst of the years," that thy people may rejoice in thee, and praise thee. J. ELKINS.

Fisherville, N. H.

L[illegible] every man praise the bridge he goes over.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER FIVE.

Yet we have seen that it has actually been fulfilled in every particular. This cannot by any possibility be ascribed to some lucky hit. There is only one alternative; viz., that Moses was inspired to utter this prediction. The prophecy is a perpetual miracle. This we are bound to believe; because, as we have just seen, this single, fulfilled prophecy, presents 131,072 times as much evidence of being inspired, as can be brought against it; thus we know when it is a work of inspiration, or from the Lord, as we read in Jer. 28: 9, "when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." With such a base on which to rest, the church of the living God may well defy all the powers of earth, or the devil, to overthrow it. To those who say we can know nothing about the prophecies, or the time of Christ's coming, we would inquire upon what they predicate their conclusions? Surely not upon the word of the Lord.

'Tis quoted, "But of that day and hour," etc. This passage only relates to the definite point of time, as the connection clearly shows. Baxter, in his article on prophecy, says:—

"These words being spoken in the present tense, are not necessarily true of any period subsequent to their utterance, when the knowledge, which was then hidden, might be revealed by further prophecies. Moreover, they can only hold good, and continue in force, as long as the divine Son himself does not know the day and hour, which certainly cannot be the case at the present period. It is not surprising that drunkards, swearers, and irreligious characters, should constantly cast this text in the teeth of those who warn them that the advent of Christ is certain to take place during the next several years. But it is indeed deplorable, that any ministers, or professing christians, should be guilty of the same gross perversion of that text. For the least consideration would show that Christ, having subsequently ascended to heaven, and received a fresh revelation from the Father, who alone knew the day and hour, has now imparted to us knowledge which was previously withheld."

Sixty years after the words of that text were spoken, Christ delivered to St. John, in Patmos, further prophecies, entitled, "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass, . . . and the things which shall be hereafter." "Blessed is he that readeth, and they that hear the words of this prophecy."—Rev. 1: 1, 3, 19. Here, then, is a disclosure of that which was before known only to the Father. The truth is, that the apocalyptic revelation, given by God the Father to St. John, in Patmos, in A. D. 96, reveals "the times" and "seasons which the Father hath put in his own power," and which it was not for the disciples, sixty years previously, to know.

The text in Matt. 24: 36 is often brought forward as evidence that we can know nothing about the time. They do not look at the context, which says, "When ye shall see all these things, *know* that it (mar., "*he, Christ*") is near even at the door." Of like character is all the evidence brought forward on this point. But we have better evidence to sustain our position, and on which to predicate our faith, and most glorious, blessed hope. We have a sure basis, a strong tower, one on which we can stand knowing that heaven and earth shall pass away before this basis shall be shaken.

That God's people, those who heed the sure word of prophecy, living just prior to the end, were to have a knowledge of about the time of Christ's coming, I think can be proved to a demonstration. If this is not the case, then certain portions of the Scriptures can have no meaning; or the language is calculated to deceive and mislead, which in the first place would imply, if not prove, God to be the author of supererogation, or doing more than duty requires; and secondly, as an impeachment of his character for goodness. But God does not thus deal with his creatures. When he says that "the wise shall understand," he means just what he says. Take this passage in its connection, and you will find that *time* is one point specially referred to in Dan. 12: 11, 13,—"And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," or prophetic years. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days"; a day being a prophetic year. See Ezek. 4: 6;—"I have appointed thee each day for a year." Also in Num. 14: 34;—"But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." In these verses, we have a period of time given as extending to the resurrection. See chap. 12: 1–3; "And at that time shall Michael stand up, the great prince, which standeth for the children of thy people; and there shall be a time of trouble (*tisor*—Hebrew meaning distress) such as never was since there was a nation, even to that same time. And at that time thy people shall be delivered, every one that shall be found written in the book."

New Sharon, Me. JOHN TAYLOR.

For the World's Crisis.

Thurman's Astronomical Tables.

We proposed in October last to publish these Tables as soon as 100 copies were subscribed for. Only thirty copies have been taken, and the rise in the cost of book-making forbids our attempting to publish this work. It was not our intention to have any pay their subscriptions till the Tables were ready for delivery; but some have done so. They can have their money returned, or otherwise applied, by writing to us.

We would say, in this connection, that it is our intention to publish tables in the *Voice*, with which, by the aid of Ferguson's Astronomy and Tables, any person with a mathematical mind can calculate any eclipse mentioned in history. J. V. HIMES.

Buchanan, Mich.

For the World's Crisis.

A NAME TO LIVE.

"And in that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel; only let us be called by thy name, to take away our reproach."—Isa. 4: 1. Yes, we will eat our own bread. We don't want the bread of life; that is too stale for us; we have no relish for it. And we will wear our own apparel, for the garments of thy righteousness don't fit us; besides, they are altogether out of fashion. But we *do* want to be called by thy *name*, to take away our reproach. Yes, christianity has become so popular that we *do* want to be *called* christians, that we may be respected. To this end we do not need, neither will we eat thy food, or wear thy garments. It is thy name *only* we desire. D. D. CHAFFEE.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Jan. 24, 1865.

Please Remember.

All letters, communications and remittances, should be addressed to the *Editor*, MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

CHRONOLOGY AND ASTRONOMY.

We frequently hear it remarked by those who would raise objections to the light that now appears to be shining upon chronology, that they do not believe that we shall be dependent on astronomical calculations for our light on the prophetic periods. Probably such are not aware that for centuries, men have been depending on a chronology based on the astronomical observations of Ptolemy, made out in the second century, by that heathen astronomer, which have been the cause, we think, of great mistakes, and would continue in darkness on the prophetical periods, till by the light which astronomy now gives, Ptolemy's errors are corrected; which can only be done by astronomical observations. Now, why not let modern astronomy correct the errors of the ancients, and thus be set right. This we think Bro. Thurman has done.

We think chronology has never before been set forth in such a simple manner as is done by Bro. Thurman. What has been presented by other chronologers in a complicated manner is now made plain, so that the unlearned may read and understand as well as the educated. This, we believe, is one very strong evidence in favor of Bro. Thurman's work, and is what first awakened our confidence in his arrangement.

It is not to be supposed that every man would be able to test the weights and measures of our country. But we have men appointed for this work, appointed by government, who seal the weights and measures by the approved standard; and after they are thus *sealed*, then any one can weigh accurately; but before they were tested no one could tell who was right; just so in the case of chronology; after it is so adjusted as to make the decree of *Cyrus* "to restore and build Jerusalem," 488 years B. C., or 483 years before the *true* A. D., then any one who has a knowledge of simple addition and subtraction can understand the chronology as arranged by Bro. Thurman. We have seen no other chronology that appears to harmonize so well with the *Bible* as that of Bro. T.'s. Some appear to confound his *chronology* with his *opinions* on certain passages of Scripture, which is quite another matter. We think the chronology will bear very close inspection.

OBITUARIES.

We would earnestly request those who have occasion to write obituaries for our paper, that they make them *very short*. There are so many sent, that we do not like to devote so much room to that subject as we have done. The reasonableness of this request, we think, must be seen by all the candid. It should be remembered that most obituaries are of a mere *local* interest; and while they may be precious to those who have lost loved ones, the most of our readers seldom look them over. Other religious papers only publish the simple notice, and we may find it necessary to do the same.

☞ Do not fail to read the article in the health column, from Dr. Thayer. His advice is in harmony with the established laws of health; if followed it would save much suffering, and prevent many from entering a premature grave.

CORRECTION.—In the obituary notice of Geo. T. Mahan, published Jan. 10th, 1865, instead of George T. and Nancy J. Mahan, read, George T., *son* of George T. and Nancy J. Mahan.

THE STATE OF EUROPE.

The political condition of Europe is very threatening for war on a grand scale. Preparations for the coming conflict are being made by the great powers of Europe as fast as possible. Observing men are satisfied that the winds of war cannot be restrained much longer; and when they are let loose, their effects will be like the whirlwind in the thunder storm—terrible.

Says the *Sun and Advertiser* of Jan. 8th, 1865, published at Halifax, N. S.:—

"Although actual war has not begun among the great powers of Europe, yet no one acquainted with affairs as they now stand, can fail to see the hair-suspended sword, which the slightest touch might precipitate upon the whole continent. The only difficulty is to guess what kind of combination of the inflamable elements will culminate in an explosion which is to set Europe in a blaze.

Although we will not say that France is the greatest power in the world (our patriotism gives that distinction to England, because she is the best as well as the bravest;) but we do say that every kingdom is looking toward her with anxiety, to know by the decision of her Emperor, not whether there will be war, for that we fear is inevitable, but when and where havoc is to be let loose. By degrees, in the extension of his power, Napoleon has drawn the cords tightly around his yielding and complacent subjects, till at length they are beginning to feel their bonds, and begin to give an occasional tug at them with a grimace of dissatisfaction. They do not want advisers and secret agitators, who are ever at hand to pour the doctrine of revolt into ears equally ready to hear; and all the spies which diplomacy may employ cannot prevent the circulation of inflammatory documents among the people, to conjure up the sanguinary genius of revolution, which in France means blood-thirsty infidelity and insatiate cruelty.

There is no human mind better able to estimate how far it is safe to go than the sagacious Napoleon; yet even the most subtile have been mistaken in venturing 'a step farther still,' which, breaking through the thin crust over the seething volcano, plunges the rash venturer into the heaving-lava beneath."

PUBLIC MORALS.

Many begin to see that these are "perilous times," and that "evil men and seducers" are waxing "worse and worse, deceiving and being deceived." No fact is more apparent than that the very worst of crimes are rapidly multiplying; and that the morals of society are continually degenerating, and that too, in a rapidly increasing ratio. Wickedness and infidelity are overleaping all barriers. Good men are becoming discouraged in their efforts to stay the tide of evil, that is spreading so rapidly in all directions. They begin to feel like men looking upon a burning house, after being satisfied that no human efforts can quench the flames. The following from the Portland *Advertiser*, Dec. 13th, 1864, is but a faint picture of the state of things, compared with the whole truth in the case:—

"The *Journal of Commerce* says there are times when crime seems to be epidemic. It is one of the curious things in history, both local and general. We are often startled by the account of some terrible crime, and scarcely get over the horror which it occasions, when another and another of the same kind is brought to notice. The last few months have been prolific both in England and America. The papers chronicle an unusual number of murders, and some of them of the most fearful and appalling kind. The public mind is so much occupied with the war and war news that they do not produce the effects which in another state of affairs would be naturally caused by such occurrences. It becomes us to think seriously of the condition of public morals in the country, and to see to it that none of the good influences are allowed to be withdrawn. It will not do to devote all our energies to the war, and neglect the ordinary means of public education and civilization. On the contrary, the strength of the nation consists in the virtue of the people, and he is doing most excellent service to the public cause who devotes himself to the moral elevation of the people around him. There is always danger in time of war, and especially in time of civil war, that the morals of a nation, the whole character of the people, may undergo a change for the worse. But this is no necessary result. It can be guarded against, and the relapse prevented. It becomes us as a people to see to it that the high character we have borne is not lost in these trying times. Our churches, our colleges, our public schools, our style of popular books and publications, our newspaper press, all should be kept at the highest mark, and no one of the refining influences of our civilization should be permitted to fall off or deteriorate."

A STRANGE APPOINTMENT.

We have received the following from C. Pinkham, the California Spiritualist delegate to the National Convention at Chicago, last August. We met him when at Dubuque, Iowa, last Sept. 24th, and learned he was traveling through the country, by the direction of the spirits, to prepare the minds of the people for the new order of things about to be introduced. He appears to be wholly given up to the control of the spirits.

Who would have believed twenty years since, that we should see what we now do, and hear of such strange things as almost daily come to our ears. The following is the appointment, given by the spirits through Mr. Pinkham, for another national convention of Spiritualists. We give a portion of his letter also, that our readers may have a clearer idea of some of the strange developments of these "last days":—

"Since I saw you at Dubuque, I have traveled through Illinois, Michigan, Ohio, Indiana, Penn., to New York City, where I am preparing for the World's Convention, having sent the notices to England, France, Germany, and California, and to many Editors throughout the Atlantic States."

The following is the notice:—

"THE WORLD'S HOLY SPIRITUAL CONVENTION.

There will be a World's Spiritual Convention held for one week in New York City, commencing on Washington's birth-day, Feb. 22nd, 1865, at 10 o'clock A. M., for the purpose of considering the propriety of completing the apostolic and great central circle of the world; interpreting the Bible correctly, and to receive a new constitution and by-laws whereby the human family may be justly organized; and attend to such business as may be deemed necessary.

"By order of God, through Jesus Christ, and the Coadjutant of the right wing of the celestial spheres, and their specially developed medium, who will be present and preside over the convention. All persons of every nation, sect, and color, are cordially invited to attend, providing they will observe the rules then and there laid down, through and by the President.

"It is expected by many that the coming *Man*, or *Great Organizer*, so long looked for, and so much desired, will make his appearance, and present a constitution that will exceed all others, and be perfect; if this should prove true, he will commence to organize all that are sufficiently developed into a divine order.

"When the true form of government is once worked out and put into practice among a small number, it will be a model for the whole world, and will produce peace, happiness, and harmony, because it is justly administered by God, through a redeemed people. If I had not talked with the humble Nazarene, I might be more skeptical.

"God and his agents are to propose plans, and at the close, men and women will be invited to put them into practical life. Since this is the first World's Spiritual Convention called of God, we shall see if Christ makes his appearance like a thief in the night.

C. PINKHAM."

THE GOLD FEVER.

The covetous strife for riches in these last days is truly alarming in its moral bearing. It seems as though people were almost crazy after the shining dust. It eclipses everything else; hence all means are employed to obtain the filthy lucre, the love of which "is the root of all evil." By reading the following, one may get a faint idea of the passion men have for gold in these last moments of time. It is from the New York *Independent*, of Jan. 5th, 1865.

"One Monday we sat by the window of a building which commands a view of the room where the speculators in gold have operated so extensively of late.

The place was packed from desk to door, and from floor to ceiling, with brokers, merchants, manufacturers, speculators, agents, clerks, and messengers. There were present old men, young men, fast men, fat men, lean men, short men, tall men, rich men, poor men, and men of every class, color, and creed. They stood on the floor, on the counter, on the desks, on the chairs, on the window-sills, and hour after hour they continued to buy and sell gold. Their flushed faces and flashing eyes told plainly the state of their minds. Fortunes were made and lost in a minute. Sellers were more numerous than buyers, and they resorted to their usual tricks to stimulate purchasers. When a telegraphic message favorable to our arms was read, the Union men men gave three cheers, but they sounded feebly. It was like the music of a lute lost amid the roaring of bulls and the growling of bears. Men who are polite in their drawing-rooms, cordial in their greetings, and quiet in their offices; men who sit demurely in church, and who dare not open their lips to speak in a christian assembly, or at a public meeting, throw off all restraint in the presence of the golden image which they have set up, and shout frantically. A stranger unacquainted with the language, and unused to such scenes, would be impressed with the idea that Bedlam had broken loose. They cried out at the top of their voices, and with great rapidity of utterance, gesticulating violently the price they would take for the shining dust. A score or more of them would speak at the same time, each endeavoring to out-shout his neighbor. Almost every man had a book in his hand, in which, with convulsive fingers, notes were written. He who had plenty of brass as well as gold, and could make more noise than others, commanded the most attention and seemed to do the most business.

At about half-past three the gong sounded for the open Board to commence operations in the street—directly in front of the Gold Room. For several minutes there was a contest between the gong-beater and gold-bidders. Their time was up, but they continued their cries regardless of the rules. The more noise the gong made, the louder they shouted. The former was in danger of being battered to pieces—the latter ran the risk of bursting their lungs. Finally, brass or copper got the better of gold, and there was a general rush toward the street. Out they came like bees swarming, some red and some pale with excitement. Not a few of them resorted to the stimulus of tobacco—lighting their cigars or crowding the quid into their mouths, and rolling it as a sweet morsel under their tongues. Some hastened to the nearest restaurants, where they sought to keep their spirits up by pouring spirits down. In the meantime, the bidding commenced. Sellers were plentiful, but purchasers were scarce. A tall man, wearing a white hat, exhibited a telegraphic dispatch, and the news created considerable excitement, giving a momentary vigor to the market. An energetic man, with a round head, surmounting broad shoulders, offered to sell one hundred thousand dollars for a certain price on the dollar, but he could not inspire an acceptable bid. Several men, wearing a Jewish cast of countenance, offered sums varying from five thousand to fifty thousand dollars, but the buyers were shy and wished to wait until the morning. Although they did but little business, they made a great deal of noise, and the news-boys in the vicinity endeavored to sell their *paper* to men who dealt chiefly in specie, by screaming out the nature of the news they had for sale. There was also a peddler on the corner, who offered a wagon load of sour oranges to the men whose teeth had been set on edge by their misadventures in the money market. The only quiet creature there was the peddler's horse. The poor beast had lost one of its ears, and fortunately the deaf side of his head was turned toward the mob of speculators. Unlike the animal mentioned in the fable of Midas, the other ear did not turn into gold. In the boisterous gathering were many substantial men, representing almost every phase of business. There were also rebel agents from the Southern States—refugees who came here by the way of Canada, without the protection of our flag; graduates of Lafayette, red-mouthed Copperheads, who would like to see the head of Jeff. Davis stamped on every American coin; Englishmen, Canadians, Frenchmen, Spaniards, Italians, and others. Here and there might be seen millionaires. A young man, who seven weeks ago, commenced speculation with a margin of only $200, and who made $70,000 in that time, has lost every cent of it, and now wears a troubled face, indicative of the wretched state of his mind.

This is the place toward which vast multitudes of men and women in all parts of our broad land turn their faces with anxious interest. It is classic as any battle-ground. The fall in gold is only second in importance to the triumph of our arms in the field. This is the thermometer by which we judge of our success. The lower the fall of gold, the higher the rise of patriotic hope. These are the men, with few exceptions, who have impaired the value of our currency; who have caused to a great extent the high prices of the necessaries of life; who have sought to bring discredit on us abroad; who have shot down our heroes with their bullets of silver and gold. If it is God's will, let them, financially, die. "Peace" to their ashes shall be their epitaph.

Postal Money Orders.

By the new Postal Money Order System, remittances can be made to this office with perfect safety, and without any of the risk which sometimes attends the transmission of monies by mail in the usual way. *Large sums* should be always sent in this way, or by draft.

Directions.—Pay your money to your Postmaster, take his order for the same, and send the order to us. For it, we obtain the money of the Postmaster here. The fees are as follows:—

For $10.00, or less	10 cents.
For $20.00, or less	15 cents.
For $30.00, or less	20 cents.

For sums over $30.00, more than one order may be taken.

THE WORLD'S CRISIS.

WHAT THEY THINK OF IT.

"FIRST IN INTEREST."—A prominent minister in the West writes:—"I still think the Crisis must be first with me in interest. If some stop it because it teaches that christians should not fight, I must do the more for it for its Christ-like spirit. Enclosed you will find $2.50 for a new subscriber." D.

"THE BEST RELIGIOUS PAPER."—A Bro. in Wisconsin writes:—"We prize the Crisis very much, and shall take it as long as we can pay for it. It is, I think, *the best religious paper I have ever read.*" H. P.

Waterloo, Wis.

"JUST THE THING."—A correspondent writes from W. Jersey, Ill.:—"I came in possession of a copy of the World's Crisis, through a friend, and I find it just suits my views. You will therefore please send me a copy for one year. I will endeavor to get up a club, which I think I can do without much trouble."

Yours truly, W. P. C.

"NO PAPER LIKE IT."—A subscriber in Concord, N. H., writes:—"A few weeks ago I stopped the Crisis for the purpose of taking the ——, but I am satisfied there is no paper printed that equals the Crisis. I must have it again. Please send it on. I enclose $1.25."

"CAN'T DO WITHOUT IT."—A Bro. writes from Vermont:—"I enclose $3.00 to pay for the Crisis another year. It is a welcome messenger to me, and I would not be without it *if I had to pay twice that amount.*" J. W.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$615.21
Z. A. Waterhouse	1.25
Mary A. Waterhouse	.50
Ann E. Waterhouse	.10
Thos. Bonney	1.00
Friends	5.00
John Metcalf	2.00
A. R. Marshall	.25
A friend	.50
Sidney Hall	3.00
OLD PLEDGES PAID—By J. Blain, as follows:—	
Dr. O. H. Mann (subscribed in 1862)	1.00
F. W. Elmore " "	1.00

Scatter more Tracts.

SR. C. R. RYDER writes from Casnovia, Mich.:—"Dear Bro., the package of your tracts which I sent for last spring have been *lent* until they are nearly *worn out*, and I think they are doing a great deal of good. I enjoy the reading of them very much, and lend them to all my neighbors. Those which I have, have been for *miles*. May God bless the means used to arouse a sleeping world, is the prayer of my heart."

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$686.65
Mrs. C. Staples	1.00
Z. A. Waterhouse	1.25
Mary A. Waterhouse	.50
Ann E. Waterhouse	.25
Geo. H. Emery	.50
E. A. M., a free subs.	2.50
A. R. Marshall	.50
Wm. W. Wheeler	1.00
J. T. Dixon	.25
J. C. Shaw	1.00
D. Sargent	2.00
F. S.	1.08

VOICES FROM THE POOR.

FROM THE PENNILESS AND AFFLICTED.

A brother writes from Vermont:—"I received your bill last night, of $3.00 due the Crisis, and thought I would let you know how things are with me. I am out of health, am not able to do any thing, and have not been for seven or eight months. I do not expect to be any better, but soon to go to the grave. I have not a dollar in the world; so, if you cannot send me the Crisis without pay, you will have to stop it. I love the truths it advocates, and do not know how to do without it, while I stay here. I am one of the most afflicted of men. I get but little rest, and cannot sleep day nor night. My trouble is pain in my left side, and very difficult breathing,—walking the house night and day. I believe in the Bible rule, as given by James, 'Owe no man anything,' but have not the means to comply with it. Pray for me, that my faith fail not, for I can say with the apostle—'The time of my departure is at hand.' Your afflicted brother, expecting a crown when Jesus comes." A. P.

FROM THE PALSIED AND POOR.

A brother writes from New Hampshire:—"I am poor, and able to labor but very little. Five years ago last June, I had a shock of the numb palsy, from which I have never wholly recovered. I suffer much pain, and find I am becoming a child the second time. I have been receiving the Crisis *free* for some time, for which you have my thanks. I shall never be able to recompense you, though I would be glad to; for the reading of the Crisis is a great blessing to me. If you should see fit to continue to send it to me, it will be read with a grateful heart by your brother in tribulation." I. C.

THE BANK OF THE LORD'S POOR.

RESPONSES FROM SHAREHOLDERS.

I feel deeply as I read from week to week the "Voices from the Poor," and my heart responds to the call for help. I therefore enclose $5,00, for which, if you can find among all these poor two *self-denying* children, old or young, ministers or whoever they may be, who indulge in no unnecessary articles, such as tea, coffee, tobacco, snuff, etc., please send them the Crisis for one year, and may God bless it to them. D. N. K.

An "Orthodox" brother, who takes the Crisis, in Faribault, Wis., writes:—"I send you four dollars,—$2.50 for my own paper; $1.00 from my wife for the dear 'Orthodox' sister, old and infirm; and 50c. from my little boy, Dwight, who denies himself of his Christmas presents for this purpose, for the brother who broke his arm last June. We are all members of the same order (Orthodox)." J. G. C.

A sister in Vermont writes:—"Having read your paper for the past year *on half pay*, I have concluded to subscribe for it the year ensuing *on full pay*. Enclosed you will find $2.50 to pay for the same."

Will the sister please give us the post-office to which her paper is addressed; otherwise we cannot find the name to credit the money.

WORDS FROM THE WORKERS.

A preacher in New Hampshire, who sent us *five* new subscribers with the money, not long since, writes:—

"I will send more soon. I have *made up my mind* to get *fifty* subscribers for the dear Crisis. J. G. HOOK.

Nothing is impossible to him that *wills*. Make up your mind to do it, and it is half done. *Forty* such workers, and what would be the result at the year's end? *Two thousand* new subscribers by their efforts alone. Can it be done? Easily. Who'll be one of the forty?

A correspondent in Iowa writes:—

"About three weeks ago I saw a copy of the World's Crisis, and I liked it so well, I have been doing all I can since to get subscribers, and have got *three*, besides *myself*. For which, find enclosed $5.00. J. S.

Try again, brother. You have a good field to work in, and, with effort, can obtain twenty more. Shall be glad to hear from you again.

A brother in Vermont writes:—

"I have, by *a little effort*, obtained *four* subscribers for the Crisis. $5.00 enclosed."

"By *a little* effort—*four*." How many HUNDREDS are there who can do the same, and more,—by "*a little* effort." Can't YOU, reader?

Our Volunteer Agents.

REPORT FOR WEEK ENDING JANUARY 21.

Total new subscribers in the week, 54. By the efforts of the following brethren, 33:—

ONE EACH—Minerva T. Andrew, B. Bethel, J. Blain, S. Cook, C. Daggett, J. T. Dixon, G. H. Fisher, W. S. Howden, E. M. Haggett, E. G. Higgins, S. Jameson, H. A. King, G. P. Locke, M. A. G. Otis, E. Phelps, A. Persons, I. B. Potter, L. Reimer, S. Sherwin, Mrs. S. A. A. Smith, E. C. Sumner, J. Turpie, J. W. Taylor, B. M. Taylor, G. A. Waterhouse.
TWO EACH—D. D. Chaffee, L. Davis.
FOUR—A brother in Iowa.

A New Year's Gift.

Please send the Crisis as a New Year's gift to ——, ——, Mass. You will hear from me again before the time expires. Enclosed $——.

Alton, N. H. M. S.

For the World's Crisis.

LIVING IDENTITY.

The question is often asked by materialists, "If man is in possession of an immortal soul, which goes immediately to heaven or hell at death, what need is there of a resurrection?" And it is generally answered by saying,—"If the soul dies, the dust returns to the earth as it was, and there is nothing to raise—no identity preserved." Then, in order to have any analogy whatever between the premise and the conclusion, we are forced to admit that, "if a living identity is necessarily preserved in order to have a resurrection, that identity must be that which hears the voice of the Son of man"; and Jesus says "All that are in the *graves* shall hear the voice of the Son of man," hence that identity must be in the grave.

These ideas were demonstrated at the grave of Lazarus. Jesus says, "Lazarus, come forth," and "he that *was dead* came forth." Can you believe for a moment that Lazarus left a starry crown,—a paradisiacal home, to mingle again with the wicked inhabitants of this sin-polluted earth? Can you believe that Jesus would have ever called him from the shining courts of everlasting bliss, if so be that he was ever there? *Never!* Lazarus was never there. No man could ever live again in the flesh after once dwelling in the presence of God and angels. The very idea is absurd. But if such a thing could be possible, what heavenly tidings he could have heralded over the hills and through the valleys of old Palestine. If ever the world was to be converted, he was the one to have done it.

But who ever supposed the soul survived the death of the body? I never did. Yet there are some that actually do; but if they would consult the writings of the Psalmist of Israel, or Paul the aged, they would be quite apt to abandon all such preposterous ideas.

When God led the children of Israel from their Egyptian "task-masters," and overthrew their oppressors in the sea, they (the Egyptians) all *died*. Certainly, they all DIED. Did they die soul and body, or only their bodies, while their souls went to torments? Let David have a chance to speak first, and then I will leave the subject and you may settle it with him. Ps. 78: 50;—"He spared not their *soul* from DEATH." Please read the whole chapter, and you will see that it is that event David is speaking of. Then if David is to be relied upon, the Egyptians are dead soul and body. This is but a prelude of the grand arguments that might be adduced from the writings of the prophet David; but perhaps the reader has as much time to read them as I have to write them; hence I leave the testimony of David and call upon Paul. Hear his advice to Timothy. "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; *who only hath immortality*, dwelling in the light that no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting. Amen."—1 Tim. 6: 13–16. Is not this a plain declaration that *God alone* hath immortality? Then in the name of high Heaven do not, in the face of the great apostle, attribute to man that which he attributes to God alone. Who can do it without saying in advance of Satan, ye *are* "as gods"? But if you would attain to that imperishable blessing, immortality, "*seek for*" it "by patient continuance in well doing."—Rom. 2: 7–9. And then, if the enemy shall call you to the pale nations of the dead, you can say with Paul, "I have fought a good fight, I have finished my course, *I have kept the faith;* henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day;* and not to me only, but unto all them also *that love his appearing.*" 2 Tim. 4: 7, 8. J. W. TAYLOR.

Moravia, N. Y.

Correspondence.

From Bro. S. Woodruff.

DEAR BRN. IN THE LORD:— Another year has rolled away. I look back upon the past. How have I spent the past year? I have been trying to do the will of my Master in persuading men to seek the Lord while there is one interceding at the right hand of God in their behalf; but the thought arises, could not I have done more than what I have done? Yes, I could have been more watchful and prayerful, then I should have had more of the spirit and power of the gospel to set the truth home to the hearts of the people where I have held meetings. In view of what the Lord would have me do in the future, a solemn feeling rests upon me. I never realized more the importance of having God's Holy Spirit than now; and would say from the depths of my heart, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit; then will I teach transgressors thy ways; and sinners shall be converted unto thee."

The "prayer of a righteous man availeth much;" therefore, O ye righteous servants of the living God, you that are heralding the news of coming salvation to the lost and the perishing, some of you have been these many years in the battle-field, whose weapons have not been carnal, but spiritual, mighty through God; will you not offer up one prayer, at least, for a brother that has been but a little while in the army of the Lord; one who feels, unless the Lord goes with him, the labor will be lost, that I may ever go in the strength and power of the gospel. I feel my salvation depends upon my doing the work of the Lord,—how I improve the blessings God bestows upon me. The Lord help me ever to present the truth in meekness and humility; yet at the same time to be steadfast, unmovable, ever standing firm in the gospel; ever holding forth the word of life, that yet some poor sinner may be constrained to seek the Lord, and ere long be among that number who shall stand upon the shining shore.

A little space of time and the work is over; and the last prayer will be offered for perishing humanity. Christ will soon leave the mercy-seat, rise up and shut the door. The day of hope will soon be ended. O my Lord, who will be found among the saved? They that have "clean hands and a pure heart."

O ye that have left the Lord, I pray you consider your ways, turn to the Lord and live, "for why will you die?" Sinners, seek him while he may be found, call upon him while near, lest you call when there is no mercy for you. Pray while you have Jesus to intercede in your behalf, that your sins may be washed away in his all-atoning blood. Jesus, the righteous, is interceding for you. The angels of the Lord are hovering over a doomed world, inviting you to come. "The Spirit and the Bride say come;" and "whosoever will" let him come. S. WOODRUFF.

From Bro. C. I. Deyo.

BRO. GRANT:—It having been a long time since I have written anything for the Crisis, I thought I would pen a few lines to let the scattered ones know what I am doing in my Master's vineyard; for I believe we all have a specific work to do. In the first place, I feel as though I had a confession to make through the columns of your valuable paper. In 1860, I embraced the doctrine of the soon coming of Christ, sleep of the dead, and destruction of the wicked, through the instrumentality of my brother, J. P. Deyo, who now sleeps in Jesus, and Cousin Eld. P. S. W. Deyo, of Iowa. About that time, I united with the *Christian* denomination, with which people I am connected at present. However, I preached the doctrine with much zeal for about a year. My peace was like a river while I advocated the truth. During that time, I became acquainted with the "Seventh-day Adventists," or "Free Sabbath-keepers," as some call them, and I found them to be rigid sectarians. They had, in their estimation, *the* truth, the *whole* truth, and *nothing* but *the* truth. Being young and inexperienced, I thought, if this is Adventism, I want nothing to do with it; hence, I ceased preaching the soon coming of Christ, and kindred doctrines, in which, I am satisfied, I did very wrong. "O tell it not in Gath." Yet this I did; but I hope and trust God will forgive me; and if I know my own heart, I shall do better in the future. Yes, through God's assisting grace, I have determined to preach what I believe, though men and demons try to overthrow it; and if the denomination to which I belong try to curtail me in my views, I shall secede from them, (Bro. Grant, I think secession is right in that respect), though they cannot if they live up to their principles.

I have now written the honest feelings of my heart. Brethren, let those of us that believe the end is near, live in that way and manner, that we may be prepared for the great tribulations that are coming on the earth. In conclusion, let me tell you that I feel sometimes as though I was doing but little, comparatively speaking, being obliged to work hard during the week to support my family; yet I try to keep up my appointment on the Sabbath. I am preaching two miles from my residence. I trust God will revive his work in this place. Brethren, pray for us, that the word of God may have free course, and be glorified. If any of the brethren in this part of the State wish me to make them a visit, and preach for them at any time during the winter, they will please write me. Direct to Cooper Centre, Kalamazoo Co., Mich. Yours, looking for the return of the Deliverer, C. I. DEYO.

Cooper, Mich.

From Sr. E. Remick.

DEAR BRN. AND SRS. IN THE LORD:—I wish to let you know, through our paper, how we are getting along in Westboro'. Bro. Grant has been with us two Sabbaths. We had a feast of good things. We have not been over fed lately, and it was meet in due season. We had a heavenly time. Praise the Lord. The saints got new strength to be ready to meet the Lord. There were some backsliders reclaimed; two or three unconverted were brought to see their lost condition while out of Christ, and promised to begin to serve the Lord.

In view of these things, let us be encouraged to go to work more faithfully in the service of the Lord, trying to comfort one another, helping the weak ones, removing every obstruction in the way of sinners; not conforming ourselves to this world, with its lusts and fashions; but with meekness, [illegible] and long-suffering, be ready at all times and places to give a reason for our "blessed hope," which is like an anchor to our souls, both sure and steadfast. Let us look over the past year, and see wherein we have come short of the glory of God; and renew our covenant with him to live better this year, than we ever did before. May "*all to the glory of God,*" be our motto; not seeking our own glory, but his glory, that when he comes, we may be glorified with him.

There is no excuse for any one being idle in our Master's vineyard. We can find plenty to do, if we can't preach. We can exhort one another in kindness and love; not confining our labors to those of our own particular doctrines; but look after the lost sheep and stray lambs, trying to persuade them to enter the fold of the great Shepherd. Let us not turn aside for the follies and vanities of this wicked world, which is but for a moment.

Dear brethren and sisters, I have in view a city kept in store for those that do not defile their garments. Hunger, pain, sorrow and death, are all unknown there. What is better, Jesus will be there. I must be there. May we all be there, is the prayer of your sister, looking for the Savior.

Westboro', Mass. E. REMICK.

From Sr. A. P. Grey.

TO THE BRN. AND SRS.—While reading Bro. Munger's short piece in the Crisis of Dec. 6th, I felt as if it was an honest appeal to all the brethren and sisters to bestir themselves up more perfectly to a sense of duty. There are a great many who have lots of old clothes laid away, just because they are out of style, and they are too proud to wear them.

Let me tell you a little of my experience in these things. But a few years ago, I was on a visit to Bro. G., and he said to me one evening, I should like to tell you a little about my trials. I at once consented. He then told me that for many years, he had struggled hard to get rid of doing what he thought the Lord required him to do. Said he was perfectly satisfied that it was his duty to go and preach. I asked him why he did not? Said he, many preachers have often told me of the many trying scenes they have to go through; and if I was to go and preach, and leave my dear wife and children at home, and not know that they had enough to eat and drink, and clothes to wear, and a fire to keep warm, I should be in perfect misery. I told him if it was the will of the Lord for him to go, that the Lord would provide. I talked a long time with him; and in a few

days we separated. Four years have passed, and again I find myself seated in the house of Bro. G., with three little ones by his side, and his dear wife by the other side. I have had many happy hours with them, talking about our blessed Master, and the dealings of the Lord with them. He is now a minister of the gospel and labors hard to bring sinners to Christ, and to comfort the saints scattered abroad. He is ready and willing to suffer for the sake of Christ; but he has to deny himself and family of many things that they do need; and while reading Bro. M.'s piece in the paper, I did feel as if the brethren and sisters ought to heed it, and look over their closets and drawers, and see if there is not a chance to do good to the needy.

Sister ——, the preacher's wife, told me that she had not sheets to make up her beds, and have two sheets on them. She did not say it to complain; no, far from that. Her little children need many things, and these old dresses that are laid away, would make some for them, and you will never wear them again. Come, sisters, just set apart some day for the purpose of looking over your old clothes, and see if you have not got many things that will do the preachers' families good. I know of many families that have an abundance of such things, that will never be used, unless you give them away. Remember the words of Jesus, "Inasmuch as ye have done it unto one of the least, . . . ye have done it unto me." Would you see the blessed Master go cold and hungry? then remember what he has said about these things, and do not be so close with your property. The Lord is soon to come, and then your money will not purchase a seat in the kingdom. Will you trifle now? It will soon be too late. You love to go meeting, love to see the ministers, but you do not like to hear anything about giving them anything. You would not know how to get along without your butter and cheese, tea and coffee, sugar, and many other things; but I know of many poor preachers' families, who have lived for some time without butter, or meat, and with hardly enough to get a meal of *victuals*, and yet, they did not complain. Think of these things, ye who have more than heart can wish, and just send a little to your preacher, so that he can have something to eat. Your sister in Christ, PHEBE GREY.

From Bro. B. S. Jackson.

BRO. GRANT:—Will you permit me to say a word through the Crisis to my brethren in the East. I am still striving in weakness to meet them in the land of rest. Although deprived of the blessed privilege of meeting those of like precious faith, in the social meeting, as formerly, yet I hope to meet them with joy when Jesus comes. I look back on those precious seasons of social worship with peculiar pleasure.

I feel that I could not do without the Crisis. It is nearly all the preaching I have. There are none of our faith within many miles that I am aware off. O dear brethren, hold on by faith a little longer, and the victory will be gained. Soon Jesus will come and take his weary children home, where there will be no more sorrow. The cannon's roar, the battle cry, the groans of wounded and dying men will never more be heard. O happy day. May the Lord help us to stand with our loins girt about, and our lamps trimmed and burning. Brethren and sisters, pray for me, and my family, that we may meet you in the kingdom. Your brother in hope,

B. S. JACKSON.

Dodge's Corners, Waukesha Co., Wis.

From Bro. Geo. Wells.

BRO. GRANT:—Ever since 1841, I have joined my feeble voice to the proclamation of the speedy coming of our Lord, and his approaching reign of glory on earth. In the meantime, the Scriptures have been my constant study, and I have read with deep interest much that has been written on the subject. In my travels through many parts of the country, it has been my happiness to cultivate acquaintance and fellowship with many persons, and some churches of like faith and hope, and pleasant has been our intercourse. To all that in every place call on the name of our Lord Jesus Christ, both theirs and ours, "grace and peace be multiplied."

Having spent two and a half years in Philadelphia, preaching the last year of the time, last April I took an affectionate leave of the brethren there, with a letter commending me to those in Northern Pa., hoping to recruit my health with the country air, and preach as I go, "The kingdom of heaven is at hand." I have cause for joy that by most the subject is respectfully listened to, and by many is gladly received. I have also baptized a few.

Granville, Pa. GEO. WELLS.

From Bro. J. Knowles.

BRO. GRANT:—Permit me to say through your paper, for the encouragement of the friends of Zion, that the Lord has been reviving his work at Tamworth, Birchintervale. I, with my companion, have spent five or six weeks in that vicinity, and visited from house to house; talked and prayed with the people. The wanderers have been reclaimed, and the stout and hard-hearted sinners have been brought to submit to Christ, and been made happy. The subjects of this revival are mostly heads of families, from thirty to fifty years of age. The meetings are increasing in interest. Many of the youth are very serious. This work has appeared more like the old-fashioned reformations, than any I have seen for years. May the Lord continue to work, and all the praise shall be given to him. JOHN KNOWLES.

Lake Village, N. H.

BRO. GEO. H. FISHER, New Rutland, Ill., writes:—"The good Lord has been blessing the little flock here of late, who are watching for the morning, and we feel encouraged to continue faithful till our Master comes. We have been enjoying a series of meetings, held by Brn. E. Royce and D. S. Clark, of this State; and, although we can see no fruits at present, yet we believe the good seed has been sown, and will bring forth fruit ere long. Many seem to be interested, and are inquiring after truth, and wish to know about the times and seasons. We hope the Lord will add a few more to his little church here, who shall, when Jesus comes, hail him with joy and be saved in that kingdom which shall have no end. If we ever could pray "Thy kingdom come; thy will be done," it is now. We are living in a fast age, and perils beset us on every hand; hence we need to take heed to that "sure word of prophecy," then our course will be made plain to the kingdom. May the Lord help us all to be faithful, and overcome, then we shall be permitted to sit down on his throne, even as he has overcome and sat down with the Father on his throne."

GEO. H. FISHER.

From Sr. P. W. Covey.

TO THOSE OF LIKE PRECIOUS FAITH: O how I long to see those that profess to follow Christ, rise to a higher and a holier life. Why so much conformed to the world? Is it the fear of appearing odd? Have not the people of God always been a singular people, just as long as they were consecrated to God and his service? The language of my heart is,

"O for a closer walk with God."

We are often asked why we do not see such powerful meetings now, as we used to? I can see no other reason only we are too apt to seek honor one of another, and seek not the honor that cometh from God only. O let us come out from the world, and be separate. Let us hear more from those who can write on the blessed subject of holiness, faith and prayer. They do the soul good. Let us be faithful a little longer. Yours, in the faith,

South Windham, Vt. P. W. COVEY.

BRO. LIBERTY WETHERBEE, Newburg, Me., writes:—"I have been laboring here in Newburg some three weeks, and there is quite a reformation. Three Methodists, four Baptists, three infidels, and five French Catholics, have come out on the truth of the Bible."

For the World's Crisis.

DENYING WORLDLY LUSTS.

The Word is the standard by which to govern ourselves, and by it we are to be judged, a little from this. I shall not be thought unkind by one of God's dear children, if I request no more of them than the Word does. Well let us read (2 Cor. 7: 1),—"Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Tit. 2: 12),—"Denying ungodliness and worldly lusts," etc. Now in the face of such sacred injunctions as these, and more to the same point, can we indulge in the least *unnecessary* article, such as tea, coffee, tobacco, snuff, or the wearing of gold or jewelry of any kind, and stand acquitted, justified, sanctified and holy?

Fifty years of my life have passed away, and, to the praise of God I say it, none of the above-named have been an indulgence, except for a few years the beverage, and none of that for over twenty years. My health is good generally; performing all my own domestic labor, beside doing work for others, by which, I am enabled to do a little for my Master's cause, which I love more than everything else in this world. D. N. K.

Bristol, N. H.

For the World's Crisis.

CORRECTION.

BRO. GRANT:—It was intended that the resolve passed in the Me. Min. Conf. should read as follows, and you will please make the correction.

Resolved, That we believe that the doctrine of the Seventh-Day Sabbath, as interpreted in the publications emanating from Battle Creek, and the theory of the non-revival of wicked dead, from elsewhere, are contrary to the teachings of the New Covenant; and their promulgation is subversive of the christian faith, and tends to distraction. We therefore exhort all our brethren not to encourage their circulation. *Adopted.*

C. H. LEVERTON, Secretary.

CORRECTION.—In an article on "The Jubilee," in the last Crisis, in sections 7 and 8, it is stated that "the jubilee year includes four months and twenty days of the forty-ninth year. It should read *five* months and twenty days.—ED.

THE CANADIAN PASSPORT SYSTEM.—The circular on the subject of passports to Canada, issued by the Treasury Department, after reciting the original passport order of Secretary Seward, lays down the following rules:

1. Passports are issued for one year, and need not be surrendered within that period.
2. Citizens of the United States, desirous of visiting Canada, may take out their passports either from the United States Consulates, or from this Department.
3. United States Consular Agents are not authorized to issue passports; they may, however, *vise* those of foreigners.
4. Travelers making transit through Canada, from one American port to another American port, must procure passports.
5. Persons residing near the line, who desire to cross and recross daily, in pursuit of their usual avocations, are "travelers" in the contemplation of the order, and must provide themselves with passports.
6. Females and minor children, traveling alone, are included in the order. When, however, husband, wife, and minor children travel together, a single passport for the whole will suffice. For any other persons in the party, a separate passport will be required.
7. Should any person, native or foreign, clandestinely enter the United States, in derogation of the order, the fact should be reported to the military authorities of the district.

FIRST NEWSPAPER IN THE U. S.—The Long Island Historical Society exhibits in its rooms an original copy of the *Boston News-letter*, printed by John Allen, in Pudding Lane, and sold at the post-office in Cornhill. The sheet consists of one leaf, about ten by fourteen inches. It is dated in the year 1710, or sixty-four years before the Declaration of Independence, but is well printed and in good preservation. This paper is claimed to be the first one published in the United States.

Obituaries.

EMMA DAVIS.

Died in Danielsonville, Conn., of consumption, Dec. 8th, 1864, Sr. Emma Davis, daughter of Joseph H. Davis, aged eighteen years.

Emma was converted by the labors of Bro. Himes, while preaching at this place; was baptized by the writer, with two other sisters of the same family. She lived and died a christian, and was enabled, by grace, to bear her sufferings with patience and resignation. She selected the preacher, and text,—Jer. 31: 16-20. E. BELLOWS.

PHEBE HAWKINS.

Died in West Gloucester, R. I., Aug. 15th, 1864, Sr. Phebe Hawkins, wife of Bro. Allen Hawkins, aged sixty-eight years and six months.

The subject of the above notice never made a public profession of religion, but maintained a strictly moral life, was a kind companion and an affectionate mother. Her home was a home for pilgrims, and she took particular pains to entertain them, of which the writer is a witness; but all this would not satisfy on a dying bed. At last she leaned on Jesus and died in peace. May God help all the family to prepare for a happy meeting.

E. BELLOWS.

LIZZIE E. SINCLAIR.

Died in Brewer, Me., Nov. 5th, 1864, of scarlet fever and canker rash, Lizzie E., daughter of Harrison B. and Melissa Sinclair, aged three years, ten months and twenty-seven days. E. DAGGETT.

Summary of News.

FOREIGN.

[Liverpool Jan. 7th, Queenstown 8th.]

Political news unimportant.

The Bombay mail of Dec. 13th has arrived. The whole territory of Kokan has been taken by the Russians, who were said to be preparing to march against Toorkistan.

Dreadful Hurricane and Inundation in Spain.

The river Jucar, which has its source among the mountains of Cuenca, flows through and fertilizes one of the most productive districts in Spain. Many are the villages of from 500 to 2,000 inhabitants respectively. The former is twenty-two and the latter twenty-five miles distant from Valencia by rail on the Madrid line. Of late years England has been supplied with large quantities of Valencia oranges, grown in the neighborhood of Alcira and Carcagente. Rice, Indian corn, and silk, are the other staple productions of these towns. A summer of considerable heat and drought—not a single shower having fallen between the 30th of April and 25th of August—has been succeeded by an autumn of unusual severity. October was more or less so throughout, but on the 1st. of Nov. the heavens assumed a threatening aspect. On the night of the 3d there was a copious fall of rain, which continued on the morning of the 4th, and towards the evening it seemed as if the windows of heaven had opened, and another deluge were inevitable. The rain descended in torrents. As night approached, the water in the streams, rivulets and rivers, rose with incredible rapidity, and the rains fell faster and faster. Before midnight the towns of Cullera, Alcira, Careagente and Jativa, with many adjoining villages, were submerged in water. In Alcira alone, which is the largest of the towns just mentioned, upwards of 200 houses near the banks of the rivers were swept away; others have fallen since, and many have had their foundations sapped. The poor classes, whose houses were of one story only, were obliged to get on the roof to save themselves from being drowned. Thousands from the house-tops anxiously looking for the morning. There was no escape. The waters had risen to a height of six or eight feet in the highest parts of the town—in the lower parts whole houses were covered. In the convent of Carcagente the water was fifteen feet deep. Except cats and dogs not a single domestic or farm animal has been left alive. Now that the waters have subsided, the streets and houses are full of dead carcases of horses, mules, donkeys, pigs, goats and sheep.

On the first entrance into the town twenty-one corpses were found in the streets—how many more are to be found in the houses that have fallen, how many drowned in their beds, and how many swept away with the flood, no one presumes to estimate. Already about one hundred corpses have been taken to the church, but there is no place of interment for them, scarcely a vestige of the cemetery having been left. At the rail-way station some seventy laborers who had been employed on a railway saved themselves by getting on the roof of the station and adjoining warehouses. The station is about a quarter of a mile out of Alcira, and on higher ground, yet in the waiting-room the water was six feet deep. Morning came, but with the morning no succor for the poor isolated, inundated inhabitants. All communication with the adjoining towns and villages had been completely cut off. The railway had been swept away in several places, but had this not been the case, it was for miles from six to eight feet under water. The telegraphic wires were broken, and it was not till near midnight on the 6th instant, that, at all hazards, Senor Mas, the civil governor of Valencia, and some other intrepid individuals, waded through water and mud, waist deep, into the town. The accounts given by the officials and laborers who found refuge at the railway station are heart rending. Those were the first to be relieved, owing to their position; and they state that before the waters rose to their extreme height, their own position was rendered more horrible by the cries of agony from the town.

About one hundred square miles—the most fertile and populous that the province of Valencia can boast of—have been thus inundated. The waters swept with terrific force and incalculable havoc through fertile valleys, converting them into desolate and depopulated deserts. Albalat, a village near Alcira, was completely under water. From the nearest approach only the steeple of the church could be seen. For the present, no estimate whatever can be formed of the amount of damage done to property or the number of lives lost.

DOMESTIC.

Washington, Jan. 17, 1865. Fort Fisher is captured, with twenty-seven hundred prisoners and seventy guns.

Washington, Jan. 17, 10.40 A. M.

To Maj. Gen. Dix:

The following official dispatches have just been received at this Department:

Headquarters, U. S. Forces on Federal Point, N. C., Jan. 15, via Fortress Monroe, Jan. 17.

To Brig. Gen. John A. Rawlings:

General:—I have the honor to report that Fort Fisher was carried by assault this afternoon and evening by Gen. Ames' division of the 2d brigade of the 1st division of the 24th army corps, gallantly aided by a battalion of marines and seaman from the navy.

The assault was preceded by a heavy bombardment from the Federal fleet, and was made at 3.30 P. M., when the 1st brigade (Curtis of Ames' division) effected a lodging on the parapet, but full possession of the work was not obtained until 10 P. M.

New York, Jan. 18. The *Tribune's* Washington dispatch says it is a well-known fact that the taking of Fort Fisher does not stop blockade-running into Cape Fear River. Zeiks Island commands the other entrance.

Rear Admiral E. P. Lee informs the Navy Department that a resolution will soon be introduced in the Alabama Legislature recommending the return of that State to the Union.

Gen. Butler's testimony before the Committee on the Conduct of the War lifts the veil, which has closely covered many disasters and blunders in front of Petersburg. His testimony produced a profound impression, and a summons was issued for Gen. Grant and other high officers.

The *Times'* dispatch says Mr. Blair obtained part of his papers while in Richmond, but all idea of any other result arising from his visit is now completely exploded.

New York, Jan. 20. The U. S. monitor Patapsco was destroyed off Charleston at 2 A. M., 17th inst., while doing picket duty, by a torpedo. Forty or fifty of the crew went down with her.

Washington, Jan. 20, 1864. A dispatch from Admiral Porter to the Secretary of the Navy, speaking of Fort Fisher, says: "These works are tremendous. I was in Fort Malakoff a few days after it surrendered to the French and English. The combined armies of the two nations were many months capturing that stronghold, and it will not compare in size or strength with Fort Fisher. The world never saw such fighting as our soldiers did."

New York, Jan. 20. The *Tribune's* Washington dispatch says Secretary Stanton's visit to Gen. Sherman has developed the fact that Sherman's views and policy on the negro question are those of the government. His treatment of negroes at Savannah has inspired them with confidence, and they rely on him wholly. He has borne in his heart a great scheme for their benefit and will soon electrify the country in an order partitioning among them the abandoned Sea Island property of fugitive rebel planters.

Gen. Butler has turned over to his successor $500,000, the proceeds of taxes on sutlers and other traders and other monies.

The *Herald's* dispatch says Mr. Blair will start again for Richmond to-day. He has had frequent interviews with the President since his return from Richmond, and his going back indicates that the resources of statesmanship may be actually employed in securing peace.

New York, Jan. 20. Richmond papers contain a debate in the Rebel Congress which shows that the Committee on Foreign Relations, to which was referred the peace propositions, reported unanimously in favor of sending commissioners to sue for peace. It also shows that this action has produced a rupture between Jeff. Davis and the Richmond oligarchy on one side and Congress, representing the people, on the other, which is shaking the whole frame work of the Confederacy. Mr. Orr of South Carolina declared that the people were determined that in some form the statesmanship of the country shall be invoked in an honest effort to end the carnival of death by negotiation. The debate is the most important that has occurred during the war.

Toronto, C. W., Jan. 21. The *Leader* of to-day says the British Government have ordered thirty gunboats, carrying 3500 men, to be sent out from England to the Lakes, and they will probably be here as soon as navigation opens.

☞ The suspension bridge about being constructed across the Ohio, between Cincinnati and Covington, Ky., is ninety feet high, four hundred feet longer than the Niagara bridge, and will cost $1,500,000.

HONORS TO THE MEMORY OF VOLTAIRE.—The heart of Voltaire has been preserved ever since 1788, in a gilded vase, in the possession of the family of the Marquis de Villette, a great friend of Voltaire's. The family now offer the relic to the French nation, and the Emperor has it, to be placed in the great National Library. An entire room will be devoted to it, where it will stand surrounded by all Voltaire's works, the medal struck in his honor, and his original statue, by Houdon—a sort of temple, in short, dedicated to his memory.

☞ CARDINAL ANTONELLI has replied, in the name of the Pope, to the rebel manifesto recently addressed to the Court of Rome and other Cabinets of Europe. The Holy Father treats the paper as a State document, expressing a wish on the part ot the Davis Government for peace by means of negotiation. To this end the Pope will co-operate on any favorable occasion. In proof of this he calls attention to his letters on the subject, addressed to the Archbishops of Baltimore and New York, so far back as October 1862.

☞ A species of Spiritualism prevails in Japan. A late letter from Nagasaki says:—"From the 14th to the 17th inst. (August) the annual ancestral festival was kept up by the natives. On the 14th the dead were supposed to visit their former dwellings, where they remained until the night of the 16th. On that night a vast number of straw boats, brilliantly illuminated, were thrown into the bay, for the purpose of reconveying the spirits to their different localities. The following evening was spent in dissipation of every description."

A SHADOWY HOST.—A correspondent of the Staunton *Spectator*, (rebel newspaper,) writing from Lewisburgh, Greenbrier county, Va., gives a description of a remarkable atmospheric phenomenan witnessed in that town. It was an apparent procession of shadoy forms like those of human beings—thousands upon thousands in number—moving through a deep valley, in clear view of the spectators, and finally ascending a steep mountain and disappearing.

☞ The city of Paris is about to undertake a gigantic work—the supplying of the city with pure water. To this end a reservoir, capable of supplying 40,000 cubic feet of water every twenty-four hours, is now being constructed at Menilmontant, at the expense of 40,000,000 francs.

☞ At the annual sale of pews in Plymouth Church, Brooklyn (Rev. Henry Ward Beecher, pastor,) the total amount bid for rentals and premiums for the ensuing year was forty thousand dollars, which is nine thousand dollars more than was realized on the pews of the church during the past year.

☞ About 10,000 pieces of Roman money, principally of the reigns of Augustus, Tiberius, Claudius and Nero, have been discovered in the bed of the Mayenne, at St. Leonard. Their presence is explained by the fact of a dangerous ford having formerly existed at this spot, and the custom of travelers to throw in the river a piece of money *ex voto*.

☞ Mrs. Sherman, wife of the General, has left Cincinnati for South Bend, Ind., where she is to spend the winter, superintending the education of their children, who are inmates of the Catholic institution of that place.

☞ The New York *World* says that fifty thousand Fenians have been drilling for some time past, with the design of marching upon Canada.

☞ The Fenian brotherhood of New Jersey held a mass meeting recently, and energetically recommended an invasion of Canada.

☞ Two hundred thousand acres of land in Ireland have been permitted to fall to waste and sterility the past year.

☞ The King of Prussia's hotel bill for three weeks, was $11,000. The Emperor of Russia's, $35,000.

☞ A London paper says Mr. Spurgeon has declined to be called reverend.

Married.

In Lynn, Mass., Jan. 19th, 1865, by Eld. A. W. Sibley, Bro. JAMES I. PURINGTON and Sr. MARTHA P. HEATH, both of Lynn.

In Worcester, Mass., Jan. 16th, 1865, by Eld. L. Boutell, Mr. WILLIAM HENRY WARREN and Miss CHARLOTTE E. MARSH, both of Worcester.

Notices.

Notice.

As I believe time is very short, and it behoves us to be up and doing; and as I have found many females that feel God has called them to follow in the vineyard of the Lord, but because of the prejudice of the church in its present cold and backslidden state, they are kept back from following as they feel God has called them to do; and as I believe that we are living in the day when God will pour out his Spirit upon his handmaids, I therefore give this notice to all the women of America, independent of denomination or color, who feel that they have been called of God to preach, exhort, pray, or to write, on the subject of his speedy coming, and a preparation for that coming, to open a correspondence with me in reference to holding a convention of women, in the coming spring, May or June, to be held at a place which will be named after hearing from the different sisters. This convention shall be for the promulgation of all Bible truths; but no hobbies.

Now, sisters, let me hear from you as soon as possible, so that we can make arrangements for the convention. Let this be a missionary movement. Remember Jesus is at the door, and wickedness is abounding, and the love of many is waxing cold. Let us be up and doing, so that he may say to us, "Well done, good and faithful servant, . . . Enter into the joy of thy Lord." Let all, who feel interested in this great work, make it a subject of special prayer at the hour of twelve o'clock, every day, that God may bless the effort that we may put forth to his honor and glory.

All brethren who are favorable to this convention are invited to assist us by advice, by kind words of encouragement, and those that can by publishing this notice.

Sisters are requested to form themselves into small missionary societies in their own village, or neighborhood, meet weekly, and report to me as often as possible.

Address Mrs. Anna E. Smith, No. 128, East 27th Street, New York City.

Advent Christian Conference at No. Ohio.

Providence permitting, there will be a general conference meeting of all who are looking for "the kingdom that shall have no end," at Norwalk, Ohio, commencing Wednesday evening, Feb. 1st, 1865. The church of this place extend a general invitation to all of like precious faith to come and worship the Lord with us. We desire to see all the churches of the Northern and Central Ohio represented, as matters of vital importance to the cause of truth will come up for consideration. Bro. and Sr. Mansfield will be with us, and minister in word and doctrine. Let all come, and come praying for the outpouring of the Holy Spirit, and hold themselves ready to work for God. Brethren from the conferences east and west of us have a special invitation to come to this feast of the Lord. J. D. KNAPP, President.

P. B. HOYT, Secretary.

Minnesota Quarterly Conference.

Our winter quarterly conference will be held in the Ramer school-house, Utica, Winona County, Minn., commencing on Friday, the 24th of Feb., at half past six o'clock, P. M., and continue over the Sabbath following, day and evening. Preaching by different ministering brethren. All who love God and the salvation of sinners, and desire to know and understand the truth, and be prepared for the day of his coming, are invited to attend. "Forsake not the assembling of yourselves together, but exhort one another, and so much the more as you see the day approaching." Pray for God's blessing upon the meeting.

In behalf of the church, PHILIP RAMER, Sec.

A Discussion.

A discussion of the following questions will commence at Morse's Mills, Corinna, Me., Feb. 14th, at one o'clock, and continue several days.

1. *Resolved*, That the Bible teaches that man has a spiritual, thinking soul, that will exist between death and the resurrection.

Affirmative, E. B. FLETCHER.
Negative, N. F. NASON.

2. *Resolved*, That the Bible teaches that after the resurrection God will destroy the wicked in the sense of making them as though they had not been.

Affirmative, N. F. NASON.
Negative, E. B. FLETCHER.

If the weather is stormy, the discussion will be adjourned one week.

Conference.

By divine permission, Bro. C. S. Emerson will commence a conference with the brethren at Dover, N. H., on Saturday, Feb. 4th, 1865, and continue the same a week or more, as may be deemed expedient. We ardently desire that our brethren who may feel it their duty to attend this conference, will come in the name of the great head of the church, and be wise in winning souls to Christ. May the divine blessing crown their efforts with abundant success. In behalf of the brethren,

J. M. HACKETT.

Notice.

A series of meetings will be held at Whitefield, N. H., commencing Feb. 8th, and continue over the following Sabbath, and as much longer as may be thought best. Come, brethren, one and all, to the meeting. J. A. CLEAVELAND.

Notice.

A series of meetings will commence in Natick, R. I., Sunday, Feb. 5th. Due notice next week.

H. K. FLAGG.

Notice.

At the last session of the Indiana Christian Conference, I was appointed Evangelist for the Southern District of Indiana, which includes that part of the state south of the National Road. Those wishing me to visit them will please write immediately. Address G. W. GREEN, V. D. M., Memphis, Ind.

Maine Second Advent Tract Society.

S. K. PARTRIDGE, R. R. YORK, I. C. WELLCOME, Board of Managers.

I. C. WELLCOME, Secretary and Business Agent.

ISAAC WIGHT, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. WELLCOME, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Southville, Mass., Winchester Hall, Saturday evening, Jan. 28th.
Cordaville, Mass., Village Hall...Lord's day, Jan. 29th
Lowell, Mass.............Saturday evening, Feb. 4th
and Lord's day, Feb. 5th. MILES GRANT.

Plymouth, Mass.................Sunday, Jan. 29th
W. PRATT.

Melvin Village.....................Jan. 29th
Parsonsfield, (where Bro. J. S. Moulton may appoint), Thursday and Friday evenings, Feb. 2d and 3d.
Kezar Falls.....................Sunday, Feb. 5th
Will labor in that vicinity through the week following, as doors may open. Bro. D. F. Leavitt is expected to be with me. T. W. PIPER.

Chichester, (Pine Ground)...........Sunday, Jan. 29th
Concord, N. H....................Sunday, Feb. 5th
Portsmouth, N. H.................Sunday, Feb. 12th
Manchester.......................Sunday, Feb. 19th
If any of these appointments conflict with others, will the brethren please inform me. S. S. MOONEY.

Dover, N. H., (Back River)..........Sunday, Feb. 5th
Alton Corner, N. H................Sunday, Feb. 12th
A. SIMPSON.

North Canton, Ct...................Sunday, Feb. 5th
S. WOODRUFF.

Plainville, Conn...................Sunday, Jan. 29th
O. D. WOODRUFF.

Lawrence, Mass.......................Jan. 29th
Concord, N. H.........................Feb. 19th
C. C. RAMSAY.

Dalton, Mass., (as the brethren may arrange), Sunday, Feb. 5th.
Goshen, Mass.....................Sunday, Feb 12th
RUFUS STARKS.

Pine Swamp, Ct...................Sunday, Feb. 5th
C. GOODRICH.

Portsmouth, N. H.................Sunday, Jan. 29th
TIMOTHY COLE.

Warner, N. H., (Waterloo)...............Jan. 29th
Concord, N. H..........................Feb. 5th
Hartland, Vt., (Dinsmore Hill)...........Feb. 12th
J. COUCH.

Goshen, Mass.....................Sunday, Jan. 29th
Montgomery.......................Sunday, Feb. 5th
Springfield...................Monday evening, Feb. 6th
H. PRATT.

West Poland, Me..................Sunday, Jan. 29th
South Poland.......................Feb. 1st to 3d
Portland, Me......................Sunday, Feb. 5th
Biddeford..........Tuesday evening, Feb. 7th to 9th
Portsmouth..............Sundays, Feb. 12th and 19th
Can stop on my way home two Sabbaths, if informed in season. H. MUNGER.

Natick, R. I................Friday evening, Jan. 29th
Barton's Corner, East Greenwich, (at the house of Bro. C. S. Burch).................Jan. 28th and 29th
Holden, Mass.....................Sunday, Feb. 5th
Valley Falls, R. I................Sunday, Feb. 12th
GEO. A. COLE.

Chesnut Hill, Mass......................Jan. 29th
Westboro, Mass.........................Feb. 5th
Holliston, Mass........................Feb. 12th
South Natic, Mass......................Feb. 19th
West Abington, Mass....................Feb. 26th
Stop a week in each place, if desired. If the above conflict, write me at Mellville, Mass., at once, or to Westboro a week later. J. K. BELLOWS.

Hebron, N. Y...........................Feb. 4th
and longer, as interest demands.
Brethren wishing my labors elsewhere, will notify me at Hebron, N. Y. Direct to the care of Bro. Wm. P. Lincoln. GEO. CHAMPLIN.

Bangor, Me....................Lord's day, Feb. 5th
All in that vicinity who feel that they can unite to labor for the salvation of souls, are heartily invited to meet with us. ISRAEL DAMMAN.

Springfield, (Barnes' Hall)..........Sunday, Feb. 5th
IRA MORGAN.

Northfield, Mass..................Jan. 28th and 29th
GEO. A. OTIS.

Concord, N. H....................Sunday, Jan. 29th
Manchester, N. H.................Sunday, Feb. 5th
JOSEPH W. WHITE.

Springfield, Mass., (Barnes' Block), Sundays, Feb. 19th and 26th. L. BOUTELL.

River Point, R. I................Sunday, Feb. 19th
A. DURFEE.

Wallingford Farms, Ct.............Sunday, Jan. 29th
B. HITCHCOCK.

Newfane, Vt......................Sunday, Jan. 29th
WM. W. SUTHERLAND.

New York, Cooper Institute..............Feb. 5th
New York, East Broadway...............Feb. 12th
Philadelphia..........................Feb. 17th
and onward until further notice.
F. H. BURBANK.

West Brattleboro, Vt., (at Bro. A. W. Gay's), Jan. 29th
Whitakerville, Vt.......................Jan. 31st
Houghtonville, Vt.......................Feb. 2d
Plymouth, Vt...........................Feb. 4th
and remain as long as it seems to be duty.
GEO. A. STREETER.

New Hartford, West Hill.................Jan. 29th
H. ROCKWELL.

New Preston, Ct..................Sunday, San. 29th
C. GOODRICH.

New Haven, Ct.....................Jan. 28th and 29th
A. ROSS.

Pleasant Valley..................Sunday, Jan. 29th
North Adams, Mass...............Jan. 31st to Feb. 3d
Hoosic, N. Y., (where Bro. John Agan may appoint), Sunday, Feb. 5th until the 10th.
Poultney, Vt...........................Feb. 12th
and in the vicinity as a door opens to do good.
CHARLES E. PIPER.
Brethren, please receive Bro. Piper in the Lord. He is not a hobby rider. If the above appointments conflict, please inform Bro. Piper. HIRAM MUNGER.

South Shaftsbury, Vt....................Jan. 28th
and over Sunday. WM. BLANCHARD.

Worcester, Mass..................Sunday, Jan. 29th
A. SIMPSON.

Honeoye..................Sunday evening, Jan. 29th
Jackson, Tiago Co., Pa., Feb. 1st, and over Sunday following, (as Brn. D. R. Moore and Dickenson may appoint.
After this, I may visit Chatham Valley, South Creek, and other places, as I have been requested.
C. F. SWEET.

Compton, (Harvey school-house).....Sunday, Jan. 29th
J. G. SMITH.
J. PINKHAM.

Business.

TO CORRESPONDENTS.

J S Alexander—The $5.00 paid for yours to No. 520, and just balanced the indebtedness of L. C. Nothing due.

J Slager—Received.

J Metcalf—It was received, and the Crisis and tracts to England sent.

J T Dixon—They were all received and credited; O P for the $1.50 as far as it is paid.

C W Perry—See No. 482.

G Dillabaugh—R. A. received and credited.

G A Streeter—John Ellis' indebtedness was $8.73.

T F Tewksbury—Two sets, by Express, will be, as advertised, $7.50. Government scrip was not included in the notice.

Mrs S P Eldridge—The $2.00 pays to No. 519.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 486. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each.—J Bowers 485, F Derbyshire 481, J Hanson 501, Wm R Northrup 505, A Rowand (what P O?), R. E. Willard 481, J R Purcell 485, R B Clark 481, H. Pitts 506, E. B. Coon 497, L. Conkey 483, S Hulet 506, C A Shaw (what P O?), Wm H Howard 506.

$1.25 each.—A. J. Brown 503, E. C. Dowlin 505, D. Hayes 510, Mrs. A. Homer 510, N Bachelder 510, O B Crandall 514, C H Locke 501, J L Hawley 510, L Fisk 510, S. Jameson 505, N. W. Spencer 515, E J McDole 468, Mrs S Howard 510, J Blanke 512, C Harmon 512, J. H. H. Van Spanckerson 512, B. H. Van Spanckerson 512, Mrs E J Packard 510, B Ulrich 511, Mrs F G Haskell 511, S A Bray 511, Mrs J M Dodge 520, L D Dement 510, J H Evans 511, C Evans 509, O Drew 511, M O F Miner 510, F. C. Torrey 505, G L Makepeace 509, —— Marshall 509, C Richardson (what P O?), M L Bickford 508, A. Holsted 511, J. H. Colburn 511, R. Day 511, O. Nichols 510.

$2.00 each.—R Gibbs 507, Mrs M Phelps 526, A Morgan 495, C Lord 471, Mrs A Roberts 510, E C Sumner 526, H Sinclair 526, T W Bethel 526, Mary Jaques 527, C. S. Bourne 516, H D Roberts 527, W Nicholson 496, M W Wheeler 513, C C Conner (old acc't), W N Goodale 527, J Rew 499, O D Eastman 493.

$2.50 each.—S Brigham 547, S MCluer 555, L Dudley 524, C B Masereau 532, W. H. Kimball 536, C Darrow 506, Miss Tilton 537, C. Boutwell 536, J Curtiss 536, C F Beardsley 515, J E Pearce 515, O H Emery 527, J N Shattock 520, W Harris 536, R Taylor Jr 536, G P Persons 550, Mrs. L. Moore 550, E. Burnham 539, J King 537, R S Van Marter 533, E L Burnap 526, F Bonney 536, D. R. Pierce 537, E A Manning 535, A Coats 537, T Bryant 537, L Lockwood 537, M J Jordan 537, C Stone 566, J. G. Clark 539, O. Hodge 520, J. L. Tatro 537, W. Tomlinson 522, G F Cook 537, J M Andrews 536, O W Bailey 520.

$3.00 each.—J Warner 548, N Peck 526, H Wheeler 535, R. Round 514, A. Hamlin 546, J. Brown 530, J C Shaw 546.

Various Sums.—J R Woodman $1 75, (old acc't); L Alkire Jr $1.35, 520; Peter Mitson $4.75, 552; R Woodward $1 17, 492; Z. Wright 60c, —; D S Bartlett 63c, 497; R. Chase 63c, 497; A. F. Welch $1.75, 549; T. A. Roundy 45c, 485; J Shackford $2.70, 548; S J Andrew 65c, 498; J. Lawson $2.80, 526; R. Mackay $5,00, 532; G W Randall $5.00, 507; H R King $5.00, 511; J Morrill 65c, 498; E M Mix $7.00, 474; C S Swett 50c, 509; Mrs. R. James 50c, 487; H. F. Potter 50c, 488; Mrs. J. Keach 50c, 487; Mrs E Rumsey 50c, 495; G E Folsom $3.39, 512; P T Watson $2.17, 494.

FOR BOOKS AND TRACTS.

A L Calkins $1.75, R Lovell 25c, L Alkire 65c, H E Whipple $1.00, Peter Mitson 25c, A. Curtiss 50c, G. A. Streeter $1.00, R Woodward 83c, E Phelps $3.00, H H Ranney $2.00, A. F. Welch $1.25, A. Doolittle 30c, J. Davis 50c, C Boutwell 55c, C F Beardsley $1.00, G W Stetson $1.25, J. Tewksbury $1.80, J Shackford $2.30, J. Lawson 20c, M. M. Post 50c, J. E. Pearce 75c, A H Watson $5.00, G F Locke 75c, M G Dunham $1.70, L L Lord $1.80, P Tandy 50c, J Culp 30c, A W Copeland 85c, C S Swett 75c, E B Coon 50c, C Brown 30c, L Laskey 50c, E. L. Burnap $2.50, S. L. Manley $2.00, J. L. Smith $1.00, H McLeod 60c, J H Lewis 25c, B M Taylor 50c, A Wyeth 15c.

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BY MAIL.—H H Ramsey, A B Doty, Abbie F Welch, J. Davis, J. Tewksbury, J. E. Pearce, Mrs. D. Rider, J. Lawson, S Shackford, M M Post, Wm H Mitchell, N S Frazer, M G Dunham, J Kulp, L L Lord, S L Coon, A W Copeland, P Tandy, G F Locke, C S Swett, L Laskey, E L Burnap, C Brown, J McKee, S L Manley, J L Smith, H McLeod, B M Taylor, J H Lewis, A Wyeth, C Boutwell, Eld. McKinter, A Wallace, E Wyman, Jas Houghtalin, D L Allyn, F L Storrs, Annie A Peavy, D Steers.

BY EXPRESS.—C F Beardsley.

LETTERS RECEIVED.

R. Willard, P A Andrew, J Elkins, A W Taylor, O P Allen, F C C, P W Covey, F Bancroft, E Remick, T H C Dow, D. L., D. G. M., D. M. Kinter, C. I. Deyo, D F Newton, S S Brewer, D N Chaffee, J Chapman, C Brown.

POST OFFICE ADDRESS.

A Mussey—Boston, Crisis Office, till the 1st of Feb.

Mrs. Anna E. Smith—128 East twenty-seventh Street, New York City.

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F. H. Burbank—Philadelphia, Penn., S. W. corner of Seventh and Spring-Garden Streets.

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Issued by the Christian Publication Society.

[illegible]

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[illegible]

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For the World's Crisis.

THANKS.

To T. A. and M. G., J. D., E. J. H., M. E. C.

"Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

God bless you! O my brothers,
And you my sisters dear,
They've brought my heart new courage,—
Your messages of cheer.
O, with a full heart melting,
My Father's hand I see;
For oh! they've brought rich blessings,
Far beyond price to me.

A shining link they've added
Unto the chain of gold,
That to God's throne of mercy
My heart by faith doth hold;
And oh! a cloud of glory
Seems hovering o'er me now,
Reflected from the halo
That gilds my Savior's brow.

O, may sweet light from heaven
Life's darkest hours beguile;
Our heavenly Father bless you
With his approving smile.
To you may it be given,
When sinks Time's ling'ring sand,
To dwell for aye in glory,
"In our Immanuel's land."

There may you pluck immortal,
The fruits from "Life's fair Tree,"
Its glorious King forever
All pure and holy see.
Once more, dear friends, I bless you!
I thank you in the name
Of Christ our dear Redeemer,
Our glorious King, the Lamb.

East Roxbury, Vt. A. E. McEllister.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

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DEATH OF MOSES.

Moses, the prophet and lawgiver, stands upon the craggy brow of Pisgah, to view the promised land into which he is forbidden to enter. He has delivered his last message to Israel, and poured out his last blessing upon the tribes he has conducted so many wearisome years amid the weary wilds of the desert. After so many toils have been endured, so many dangers passed, he must lie down in the solitude of Nebo, alone in the mysterious sepulchre heaven had prepared.

It was a glorious day. Undimmed the resplendent sun pours down its golden light upon the heights of Pisgah. As Moses gains the solitary summit, a ravishing panorama of verdant plain, and hill and dale, and meandering stream, lies spread out beneath his feet, or stretches away in the distance. This is the land of promise, that lies before him, spread out in all the luxuriance of oriental abundance. This is the land that the tribes are so soon to possess under the leadership of Joshua. At his feet lies the inheritance of Reuben. To the north arise in long lines the mountains of Gilead and Bashan, that bound the pleasant land of Gad and Manasseh. And farther still arise the mountains of Lebanon, that limit the estates of Naphtali. His eye ranges over all the future estates of the tribes, till it meets the blue waves of the ever rolling mediterranean; then returns again and rests upon the land of Judah, whose future should be established.

He beheld Zion, the sacred mount of God, and Moriah, consecrated in the distant past by the offering of Abraham, and where the temple of Jehovah should arise, and where for ages the people of God should assemble to worship. Grand and glorious was the vision that passed before the prophet. Not only the promised inheritance, clothed in all its garniture of rich verdure and abundance, but methinks the future unfolded its mysteries and displayed the long line of judges and kings that should rule, and at last the sad captivity of the ten tribes, who were lost to view in the dim vastness of the far east. Then the vicissitudes of Judah arise, now resplendent with glory, then dim with adversity; now her sons and daughters are mourning by the rivers of Babylon; then chanting hymns of gladness over the restoration of Zion's walls. Scene follows scene, till a brighter era dawns on Judah,—on the world. Shiloh comes, the Savior, the Prince of the house of David, the Lion of the tribe of Judah. But alas, only a despised few receive him.

The Jews scorn the deliverer, and crown their guilt by crucifying him. But the rejected one triumphs over death, and ascends on high. One more scene, and Judah sinks in woe and blood and darkest night. A sigh of sadness escapes the prophet as the last vision fades in the smoke of Jehovah's temple. But soon another ray illumines the darkness; joy and peace have been promised to all who will receive the crucified and risen Savior, as their guide. In that Savior's own blood had been offered up the last sacrifice that should be required to expiate sin.

The vision passes away; his eye lights once more upon the grand picture before him; once more the tents of Jacob lie spread out upon the plains of Moab, far down and beyond the slopes of Nebo. As his eye rests upon the people he has conducted so long, he breathes another blessing upon them, and sinks down upon the mossy couch of Nebo's crags, and closes his eyes upon the scenes of earth for ever. There, we are told, he was buried by the hands of the great Unseen; while the people who loved him as a father mourned his loss in the plains below.

Lofty indeed was the character of Moses. He who braved the wrath of a proud Pharaoh, and stood unappalled by the shore of the Red Sea, when his foes press down behind him, was no common man,—no coward leader. And he who entered the cloud environed pavilion of Jehovah, on Sinai, and talked with God, was favored beyond common mortals. The story of Moses is more sublime than the grandest epic. It begins with chaos, when light first dawned, and the earth was formed. It gives the only authentic recital of the first ages of earth that are preserved to us, and tells of God's dealings with men, and with nations that would have faded from record, but for his pen. Once, in a moment, when irritated by the murmurs of the unthinking people, he sinned, by not giving God the glory of the miracle he had performed in supplying them with water. For this act, he was prohibited from entering the land of promise. For this he died on Nebo; for this his footsteps press not the pleasant vales beyond Jordan. But aside from that one act, no one ever sustained a nobler life, or left worthier examples on record.

Orrin P. Allen.

☞ A crust of bread, a pitcher of water, a thatched roof, and love: there is happiness for you, whether the day be rainy or sunny. It is the heart that makes the home, whether the eye rests on a potato patch or a flower garden. Heart makes home precious, and it is the only thing that can.

☞ Nations in a state of war are like individuals in a state of intoxication; they frequently contract debts when drunk which they are obliged to pay when sober.

For the World's Crisis.

A FRAGMENT.

I wonder if anybody else has sat on some calm, still evening, as I have been sitting to-night, and mused on this great dream of life, striving to explain its mysteries, till the brain grew weary and sad? New phases of it are constantly rising before my vision; some few pleasant, but the greater part distorted and marred; so that the prayer has sometimes half risen to my lips, "Let me here stay my footsteps; I have seen enough; I shrink from pressing farther into this labyrinthian maze; here let me rest." But it may not be. While I hold a portion of this strange element in my grasp, I must still go on, still must I see, and hear, and know, and ponder. Truly has it been said "knowledge is power;" but there is a knowledge, the knowledge of sin, which has never brought happiness to the learned.

Oh, how gladly, as I look abroad on this beautiful earth, bearing all over its varied surface the impress of the divine hand, would I believe its inhabitants all pure; how gladly give confidence where there are now only cold distrust and suspicion. But no; the spoiler, sin, has passed over earth and deformed it all. He has spread mildew and blight over its fairest things; and although there are those who oppose its sway, his influence is seen and felt around and within us. Oh, how sad is the first lesson of distrust! how slow we learn it, and with what a withering power does it come over the spirit, scorching as the breath of the tropical simoon. What an utter hopelessness gathers over the soul, till we see stretched out to us the hands of a loving Heavenly Father. It is thus we learn to trust that which cannot fail us; thus that our gaze is directed to things immortal. How sweet to feel that there is another world far more glorious than this, at whose portals will stand white-robed angels, to welcome us in. There this strange enigma of life will be solved. There will be no sin, no distrust, no selfishness; for the former things have passed away; nothing to mar the ransomed, unalloyed happiness. Oh! when the murky clouds of disappointment hover thick about the pathway; when grief and wretchedness are seen and felt; when great and heavy waves of misfortune threaten to engulf our life-bark; where else may the finger of hope point for happiness, but to our blessed Jesus, who has promised to be with us even to the end.

And he who is our life-giver will soon appear to give the little flock the kingdom. Then let us press the battle to the gate, and victory will be ours.

How sweet to reflect on those joys that await us
In yon blissful region, the home of the blest.

Yours, in hope, L. O. Gage.

For the World's Crisis.

MEDITATION.

Bro. Grant:—As a stranger in the world, I often peruse the Crisis with profit, while it points to a crown, incorruptible and that fadeth not away, in that bright world which saints are striving to gain. Yes, glory to our God be given, while I cast my eyes around on the heavens, which speak forth our Creator. I would, with higher aspirations, take a survey of those scenes which open before the mind of God's faithful ones here, chosen in Christ. Our Savior says, if I go away, "I will come again," for in my Father's house are many mansions." It is there I hope to meet a dear father and mother, children, and loved ones of earth. Then, amid war and bloodshed we need weep no more. Cheering thought. Yet while friends forsake, and foes unite, we will drop a word of kindness to the desponding ones.

Our Savior hath left his promises on record, which never can be reversed. He hath said, "Behold I come quickly; and my reward is with me, to give to every man according as his work shall be." Let me follow my Savior where ere he calls.

The day long sought for heaves in view, and who shall be able to stand? Your sister, striving to learn of my Savior.

East Becket, Mass. E. Walker.

CELESTA, PA.

Bro. Himes:—We are told to prove all things, and to hold fast that which is good. I, for one, try to follow this rule. I wrote to the seer at Celesta to know the truth in regard to things there. Receiving no answer, I made up my mind to go and see for myself, and so I did. I concluded, from the writings of P. E. A., that I should there find a people prepared for the coming of the Lord. I was deceived. I found just *three* lukewarm professors. It was the greatest piece of deception I ever heard of. The law ought to punish such deceptions. The first moment I set my foot in the place, I saw I had been deceived, but made up my mind to stay awhile and see how things went; and I found they went very bad.

There was no order in any thing. All was confusion. The man's mind seems to be continually occupied in carrying out his wicked designs. He writes for all to come, but what he would keep them on is more than I can tell. If his faith could command the stones to be made bread, he might say to all, come. But that is not all. If any go there with money, he wants it. He thought I had some, and wanted it very bad, but failed to get it. I was one of the first who went there, and the first who left. I was there a month and a few days. If any others are preparing to go, I hope they will be stopped.

William Y. Patterson.

Buchanan, Mich.

[The writer of the above resides in our village, and is known to be an honest christian.—Ed.]—*Voice of the West.*

For the World's Crisis.

JESUS THE GUEST.

Every person, of ordinary observation, will readily bring to mind the sudden change produced, in most, if not all families, by a usual visit from a minister, or some distinguished guest. In words, looks and actions, how careful, pleasant and agreeable, the husband and father tries to make himself appear in his family; how quiet and orderly the children seem in consequence; the wife and mother, too, pleased with the change, forgets her trials and impatient heart for the moment; cheers up, chimes in, and all goes well for the time being. Pleasant family; and as a friend remarked with regard to the head of a certain family once, "that it was a pity the minister could not always stay there."

Well, ministers are only men, and sometimes poor and fallible at that; and their good influence might soon lose its power amongst us; but there is a guest who is exalted and worthy, and who is above and unlike all others; in that the poor, each and every one, can entertain and retain him as long as they choose; and who would delight and love to remain with them forever. He will bear all our burdens; calm our fears; smooth our pathway and pillow; wipe our tears; speak cheering and comforting words at all times; keep us in danger, and deliver us from all our foes. This is Jesus of Nazareth; the Prince of Peace; the Son of God; the coming King. Bless his dear name.

Let us, then, especially we who profess to be his followers, at once draw nigh, and, at the commencement of this new year, invite and receive him into our families and hearts; giving him the pre-eminence in all things; willingly and joyfully obeying all his requirements, and, without controversy, the most blessed results will follow. Come, ye tried and tempted ones, let Jesus be your *constant guest* the coming year; live every day as though he were here personally with us, and see what report we can bring at its close. Your sister for the trial, D. N. Kidder.

Bristol, N. H., Jan. 1st, 1865.

WAIT.

Wait! for the day is breaking,
Though the dull night be long;
Wait! God is not forsaking
Thy heart. Be strong! be strong!

Wait! and the clouds of sorrow
Shall melt in gentle showers,
And hues from heaven shall borrow,
As they fall amid the flowers.

Wait! 'tis the key to pleasure,
And to the plan of God;
O, tarry thou his leisure;
Thy soul shall bear no load.

Wait! for the time is hasting
When life shall be made clear,
And all who know heart-wasting,
Shall feel that God is dear.

For the World's Crisis.

"PULLING THEM OUT OF THE FIRE."

While the world is rushing madly down the broad road to destruction, turning away from the only source of hope, let us who profess to love the appearing of the King of kings,—let us "strive to enter in at the strait gate." Let us not spend our breath denouncing the nominal churches, but do all we can to enlighten those professors whom we have reason to think are *honest*, and within the reach of our influence. It is not seemly for us to smite our fellow servants, or *professing* christians, even though they should smite us. Do not let your seeming zeal work in such a manner as to quench "the smoking flax" or break the "bruised reed." Rather let your charity seek out and restore the lost sheep, and kindle anew the flame of love on the altar which seems well nigh broken down, and thus lead the brother for whom Christ died, again into the way of life.

One thing you can do for your friends; you can pray for them. Allow me to exhort you to "*pray without ceasing*," as long as praying can avail. And pray for me also, that I may be filled with all the fulness of the blessing of the gospel. F. H. C.

West Sutton, Mass.

ELEVEN REASONS

FOR NOT ACCEPTING AN INVITATION TO A FASHIONABLE PARTY.

1st. Because I have no desire to form intimacies with the fashionable world, to which christians are forbidden to be conformed, and from which they are called to come out and be separate.

2nd. Because, as a christian, I ought not, and cannot find pleasure in the displays of vanity, and in the frivolous conversation of those whose principal maxim is, "Let us eat, drink, and be merry."

3rd. Because, in such society, I might insensibly imbibe the spirit of the world, which a christian is commanded not to cherish.

4th. Because it would induce late hours, and necessarily lead to the neglect, or sleepy performances of family devotions.

5th. Because it would tempt to undue indulgence of appetite, and perhaps excite a taste for luxuries which would endanger health, and lead to unnecessary expense.

6th. Because I should find few, if any christians there.

7th. Because it would give offence to christian brethren, and might become to them an occasion of stumbling.

8th. Because I can spend my time better.

9th. Because such company, and scenes, appear inconsistent with taking up the cross, and walking in the narrow way.

10th. Because it would encourage and confirm the thoughtless in sin.

11th. Because I should be very cautious where I am found, as I am forewarned that in such an hour as I think not the Son of man cometh.—*Selected.*

GOOD CHILDREN A BLESSING.

A great blessing. Let parents train their little ones from early infancy in the way they should go—in the path of virtue, rectitude, truth and love—they are a blessing, not a curse—olive plants around the table—"apples of gold in pictures of silver"—loving, cheerful, obedient, smiling happy, joyful. Sight lovely! Happy, too, *thrice* happy, he who is thus blessed with such a family. "Lo, children are a heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man—so are children of the youth. Happy is the man that hath his quiver full of them." Ps. 27: 5.

What would the world be really worth, if it were robbed of the sweet, cheerful, innocent, merry prattle of little children? What home would be worth the name of "sweet home," if those little vines were taken from it which morning and evening put out their little arms to climb and kiss the parent stem?

Who does not love kind-hearted, obedient little children—innocent as doves, harmless as lambs, cheerful as larks, sprightly as kittens; children that have been carefully disciplined, watched over, prayed over, till every passion, appetite, and all self-will are brought into sweet, lamb-like subjection! O what a blessing! What a little Eden below!—*Home Thrusts.*

VAIN PHILOSOPHY.

The advocates of the seven-year-change theory inform us, that the man who is seventy years old has had ten different bodies, and then inquire which of them is to raised and rewarded? Granting for a moment that the premises of this "vain philosophy" are correct, we find its supporters involved in a more serious dilemma than they had intended to plunge us into. If this theory is true, the body is never over *seven* years old; therefore, the man who is seventy years old should have been a gray-headed man ten times. The last one of his ten bodies is not a day older than the first one. Then why was not the first one as infirm and decrepit as the last one? Why did not his hair turn as white at the age of seven years, as at the age of seventy? Why is not the face as really covered with wrinkles at the age of seven years, as at seventy? And why is the first seven-body frequently only four feet high, while the second one is six? If the second seven-year body can vary so much from the first one of the same age, why cannot each succeeding one vary in the same proportion? And why may not the third body be eight feet, and the fourth be ten feet high? Or, since bodies of the same age—seven years each—vary so much in stature, why may not the fifth body chance to be two feet shorter than its predecessor?

Certainly if this seven-year change theory is correct, the first body, being just as old as the last one, should be mature, *full grown* (for if the first one cannot get its growth in seven years, how can the others?) and gray headed, with a wrinkled face, and infirm appearance!! It surely will not be claimed that the increasing age of the soul which dwells in these bodies produces these results, causing one body, at the age of seven, to be blooming with youth and vigor, and causing another, of the same age, to be infirm and gray. Is is not folly to cling to a theory which is alike condemned by fact and revelation?—*Selected.*

DISCORD HEALED.

I reached my appointment in time to preach that day, and then went down the lake shore, preaching every day, and the Lord was with me in my way through those wild and dangerous scenes. There was one society on the circuit in quite a disturbed state. It was divided by two parties, and many attempts had in vain been made to unite them, both by myself and the presiding elder. One evening I had an appointment among them, and while preaching the Spirit of God descended upon me and upon them; his love seemed to fill and overflow every heart. They were all melted into tenderness. Now, I thought, is a good time to bring about a reconciliation, and accordingly I said to them, "If you are now willing to settle your difficulties, and forgive and forget the past, rise up, meet one another in the middle of the floor, shake hands, and thus manifest your love one to another."

They instantly rose, seized each other by the hand, some weeping, some praising God aloud, the women kissing one another, the men falling on one another's necks and sobbing. Thus their old difficulties were ended by the healing influences of the Holy Spirit, and they were bound together as the heart of one man. I believe that most of the discords which occur among christians originate in the absence of divine love, from which alone the love of the brethren can spring. The best cure of public troubles in the church is, therefore, a revival of the personal piety of its members.—*Life and Times of Nathan Bangs.*

ODD ORIGINS.

Confucius was a carpenter. Mohammed, called the prophet, was a driver of asses. Mehemet Ali was a barber. The Emperor of Morrocco was a pawnbroker. Bernadotte, king of Sweden, was a surgeon in the garrison of Martinique when the English took that island. Madame Bernadotte was a washerwoman of Paris. Napoleon, a descendant of an obscure family of Corsica, was major when he married Josephine, the daughter of a tobacconist Creole of Martinique. Franklin was a printer. President Boyer was a mulatto barber. President John Tyler was a captain of militia. Oliver Cromwell was formerly a brewer. President Polk was originally an innkeeper. The step-father of Isabella, Queen of Spain, husband of Queen Christina, and brother-in-law of the King of Naples, was once a bar-keeper of a coffee-room. General Espartero was a vestry clerk. King Christophe, of Hayti, was a slave. St. Kitts Bolivar was a druggist. General Paez was a cow-keeper. Vasco de Gama was a sailor. Astor, the richest man in the New World, before he became the proprietor of the Astor House, used to sell apples through the streets of New York. Joseph Bonaparte, before his arrival at New York, with all the silver, gold, and jewels of the crown of Spain that he was able to take with him from that country, was the King of Spain. Louis Philippe was a teacher of the French tongue in Switzerland, Boston, and Havana. Catherine, the Empress of Russia, was a camp grisette. Cincinnatus was ploughing his vineyard when the dictatorship of Rome was offered to him. A Governor of the Island of Madeira was a tailor; and a Minister of Finance in Portugal was a dealer in bottles of Madeira wine. There are at present in Portugal and Spain, several dukes, marquises, counts, viscounts, and barons, who formerly were cooks, tailors, barbers, cobblers, sweepers, and mulattoes. These few, but remarkable facts of ancient and modern history, are enough for proving that men and women from the lowest class of society have attained power, eminence, and even thrones, crowns, and altars.

ADVICE OF AN OLD LADY.

Now, John, listen to me, for I am older than you. Never do you marry a young woman, John, before you have contrived to happen at the house where she lives, at least four or five times before breakfast. You should know how late she lies in bed in the morning. You should take notice whether her complexion is the same in the morning as it is in the evening, or whether the morning wash and the towel have robbed her of her evening bloom. You should take care to surprise her, so that you may see her in her morning dress, and observe how her hair looks when she is not expecting you. If possible you should be where you can hear the morning conversation between her and her mother. If she is ill-natured and snappish to her mother, so she will be to you, depend on it. But if you find her up and dressed neatly in the morning with the same countenance, the same neatly combed hair, the same ready and pleasant answers to her mother, which characterize her appearance and deportment in the evening, and particularly if she is lending a hand to get the breakfast ready in good season, she is a prize, John, and the sooner you secure her to yourself the better.

SAVE THE MINUTES.

It was the duty of Madame de Genlis, when a companion of the Queen of France, to be at the table and waiting for her mistress just fifteen minutes before dinner. She employed these minutes in writing, and a volume or two was the result.

Erastmus was one of the most active men of his age. Yet by using the fragments of time saved from his principal pursuits, he was able to write more books than most men in like circumstances would have read.

"The man is yet unborn who duly weighs an hour." There is nothing of which men are so prodigal as time. Seneca says "it is a virtue to be covetous of it." There is no way in which it is so generally wasted as in letting slip the odd minutes. The art of "gathering up the fragments that nothing be lost," is seldom or never learned.—*Zion's Herald.*

Kind Words.—Kind words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially around the fireside circle. They are jewels beyond price, and more precious to heal the wounded heart, and make the weighed-down spirit glad, than all other blessings the earth can give.

Hygiene.

"This is for your health."—Paul.

TOBACCO.

What makes my teeth from day to day
Exhibit symptoms of decay,
With pain and anguish rot away?
The weed, the weed.

What makes my breath so fetid, foul,
What makes the ladies on me scowl,
And shun me as they would an owl?
The weed, the weed.

What makes me, when I'm called to speak,
Fly quickly—lest my mouth should leak—
The spit-box or the door to seek?
The weed, the weed.

What is the cause of war and strife
Between the good man and his wife,
Embittering every hour of life?
The weed, the weed.

What makes an appetite for rum,
And sends the drunkard staggering home,
And prematurely seals his doom?
The weed, the weed.

These are the facts—then let us shun
The weed, that many has undone,
And our just vengeance wreak upon
The weed, the weed.

J. F. C.—*Amer. Phreno. Journal.*

For the World's Crisis.

HYGIENE.—NO. 3.

BY IRA A. THAYER, M. D.

Having, in previous numbers, considered the subjects of improper food and drink, and the use of tobacco, I shall now discuss the cause of disease next in importance; viz., *bad air.* It will be necessary, in order to properly understand this subject, and others, which will be considered in future, that we consider the *effects of pure air upon the blood*, and the physiology of the

RESPIRATORY APPARATUS.

This consists first of the *larynx* (Adam's apple), which communicates with the throat at the upper part of the neck. Next the *trachea* (windpipe), a membranous tube with cartilaginous (gristly) rings; which, upon its entrance into the chest, divides into the right and left *bronchus.* These again divide successively into secondary and tertiary bronchi; the subdivision continuing while the bronchial tubes grow smaller and more numerous, and separate constantly from each other. As they diminish in size, the tubes grow more delicate in structure, and the cartilaginous rings and plates disappear from their walls. They are finally reduced, according to Kalliker, to the size of 1-25 of an inch in diameter, and are composed only of a thin mucous membrane. They are then known as the "ultimate bronchial tubes." Each ultimate bronchial tube terminates in a division, or islet of the pulmonary tissue, about 1-12 of an inch in diameter, which is termed a pulmonary *lobule.* It consists of a vascular membrane inclosing a cavity; which cavity is divided into a large number of secondary compartments, by thin septa, or partitions, which project from its internal surface. These secondary cavities are the pulmonary *cells* or *vesicles.* Each vesicle is about 1-75 of an inch in diameter, and is covered on its exterior with a close network of capillary (hair-like) blood vessels, which dip down into the space between the adjacent vesicles, and expose, in this way, a double surface to the air contained in the cavities. The whole extent of the respiratory surface in both lungs has been estimated by Lieberkuhn at fourteen hundred feet. The great multiplication of the minute pulmonary vesicles, and of the partitions between them, must evidently increase, to an extraordinary degree, the extent of surface over which the blood, spread out in a thin layer, is exposed to the action of the air.

The atmospheric air, as it is drawn into the lungs, is a mixture of oxygen and nitrogen, in the proportion of about 21 per cent. of oxygen, to 79 per cent. of nitrogen. The principal changes produced in the air by respiration are the loss of oxygen, and again of carbonic acid.

The chief alterations which the blood undergoes during respiration are the following: it absorbs oxygen from the air as it passes through the lungs, and gives off carbonic acid to the air.

Says Dr. Dalton:—"The real process, as it takes place in the lungs, is, for the most part, as follows: the blood comes to the lungs already charged with carbonic acid. In passing through the pulmonary capillaries, it is exposed to the influence of the air in the cavity of the pulmonary cells, and a transudation of gases takes place through the moist animal membranes of the lungs. Since the blood in the capillaries contains a larger proportion of carbonic acid than the air vesicles, a portion of this gas leaves the blood and passes out through the pulmonary membrane; while the oxygen, being more abundant in the air of the vesicles than in the circulating fluid, passes inward at the same time and is condensed by the blood."

Again says the same author:—"In this double phenomenon of exudation and absorption, which takes place in the lungs, both parts are necessary to life. It is essential for the constant activity of nutrition of the tissues that they be steadily supplied with oxygen by the blood; and if this supply be cut off, their functional activity ceases. On the other hand, the carbonic acid, which is produced in the body by the process of nutrition, becomes a poisonous substance if it be allowed to collect in a large quantity."

Thus it will be seen that *the air is the great instrument of purifying and vitalizing the blood.* The blood being purified during its passage through the lungs, passes to the left auricle of the heart, then to the left ventricle; from thence it is thrown into the aorta and distributed through the system, where it deposits the oxygen with the tissues, receives the inert and carbonaceous matter, and returns to undergo the process described.

It will be very easy, then, to understand the necessity of pure air; and the deleterious effects of impure air will at once be obvious. Oxygen is a stimulant, and is the fire by which the human machinery is kept in motion. Without it, the vital spark is instantly extinguished. We see the effects of carbonic acid by going into a deep well or mine, where it often exists so abundantly as to destroy the lives of those who enter. In such places it is known as "choke damp."

The custom of sleeping in a close room, or a room where there is little or no chance for the free ingress of pure air, and the egress of the foul air loaded with carbonic acid gas, which has been expelled from the system, is most pernicious. As respiration goes on, the oxygen of the air is constantly diminished, and the carbonic acid, mingled with it by exhalation, is increased in quantity. After a time, the air becomes so poor in oxygen that it is incapable of supporting life. At the same time the carbonic acid becomes so abundant in the air vesicles, that it prevents the escape of that which is already in the blood; and the deleterious effects of its accumulation in the circulating fluid is added to that of the diminished supply of oxygen. Hence the blood remains impure, and goes the rounds of the circulation unarterialized; the result of which is a poisoning of the nervous system, a depression of spirits, languor, general debility, impaired appetite, indigestion, eruptive diseases, or pulmonary consumption.

Many persons retire in a small bed-room, lock the door, shut the window, and there breathe over the same air a hundred times during the night, and then in the morning complain of headache! Do not be afraid of "taking cold"; throw open your windows, and, if possible, obtain a current of air through your room all night, being careful to keep the body out of the draught. No matter how sick you are, nor what the disease is; you must have a supply of pure air, or you suffer. If you are sick, so much the more you want the vitalizing gas, in order that the vital force, which is now struggling with the chemical to obtain a preponderance, may be enabled to overcome the element of death which is now gaining the ascendency.

Rooms heated by a stove should always be well ventilated, and there should be a vessel filled with water kept on the stove. Grates, or "fire-places," should be used instead of stoves in all the rooms except, for the sake of convenience, the kitchen. The air of large cities is unavoidably impure; yet it might be rendered still purer by keeping the streets cleaner, the gutters and sewers well drenched, and by removing many manufactories which are constantly emitting offensive and poisonous gases. A slaughter-house should never be allowed within the incorporation, nor where the wind will blow the stench directly to the city. It is the result of decaying animal matter which is most instrumental in producing typhoid diseases.

The purest air is to be found in the country, along the sea-shore, distant from sluggish streams, ponds, and marshes, and among the hills where vegetation is plenty. Vegetation while growing absorbs carbonic acid, and gives off oxygen, while the reverse is true of animals. Hence where vegetation is abundant, the air is rich in oxygen. This accounts, in part, for the vigor and longevity of the American Indian. Our race might profit by the example of the wild man and the brute, however humiliating it may be to us to acknowledge it.

Before concluding this article, I would notice the manner of inhaling air, and the position in which the lungs should be kept. Many people use but half their lungs. From an improper position in standing, or sitting; or from tight lacing, they acquire a habit of short breathing, of expanding the chest imperfectly, so that the air passes only half way down the lungs, and fails to reach the minute pulmonary vesicles in the lower part of the lungs. The result of this is, the air tubes, or cells, become dormant, and, as a natural result, diseased; besides, the air fails to reach a large surface of blood-vessels, which should be accomplished in order to the proper arterialization of the vital fluid. Persons should keep their form erect, the shoulders thrown back, and the clothes loose; and take long, deep, and full inspirations. It is impossible to contract consumption while the air cells are filled with air. Observe these rules, and you will avoid many disagreeable diseases, such as curved spine, pulmonary consumption, shattered nerves, etc. Many are the graves which have been filled prematurely from a violation of these simple laws of nature. Many of the cases of consumption which are so common in our land, have their origin in the negligence of persons in these seemingly trifling matters. Many a pale cheek, sunken eye, and feeble frame, result from the violation of the most simple laws of our being. Many a fortune has been squandered to restore what the observance of these regulations would have saved. Many a fortune has been made by those who furnish the material to redden the cheek, which nature would gladly color were these laws observed.

Young lady, do you wish a blooming countenance, a rosy cheek, a ruby lip, a burning eye, a clear, sweet voice, and what is more, a clear, cheerful mind? Go into the open air; climb the hill-side; stroll among the trees; sing to the squirrel; take music lessons of the robin and the lark; and when you return to your home, let pure air and bright light, your greatest adorners, come freely into your parlors; don't be afraid they will fade your carpet, or soil your piano; but rather fear that their absence will sap your vitality, and blight your mind. Observe the sickly sprout in your cellar; contrast it with the vegetation in the open world around you. Contrast your sickly caged birds with the free ones in the forest. Read carefully; ponder well; act wisely.

Bristolville, O.

AN APPEAL TO A POOR MAN TO GIVE UP TOBACCO.

SIX REASONS.

My Friend: I respectfully call on men in in all positions to drop tobacco—doctors, deacons and dandies—bishops and boys—princes and potentates—and, thanks to a gracious God, many have done it.

You say you are a *poor man*, and dependent on friends; hence, consider a few reasons why you should drop tobacco.

1. *Drop it, for it does you no actual good.* It is not a necessary of life. Any honest physician will tell you that it is a rank poison, containing not a single particle of nutrition, and that it does no more to furnish blood, bone and muscle, than would sawdust or ashes. True, it may blunt your sensibilities, and enable you to bear trouble with a more stoical indifference. It may relieve the terrible "goneness," of which you speak; but it actually creates the very "goneness" you think it cures, and deceives you. True it appeases a vile appetite, which God never gave, and affords momentary gratification. Rum and opium appease a similar appetite, and drunkards use them for this purpose.

How useless is your tobacco! Thousands now delving at the plough and anvil—thousands now preaching Christ in this and other lands, together with all the self-sacrificing reformers, the Howards, the Wilberforces of the age—do without it, and so can you. Be not deceived. You need this drug no more than you need the "seven heads and ten horns" mentioned in the Apocalypse.

2. *Drop it, for you are poor, and should use every cent to the best advantage.* There is no apology for any man, rich or poor, who consumes money for this nuisance; but is not this especially unbecoming in you when your friends give you money simply for the necessaries of life? Is it not a perversion of funds? The evils of tobacco, it is true, are overlooked by church and state, and hence your friends do not consider for a moment that a part of their money is wasted on a vile poison. Tell them, as they pass you the next dollar, that you shall use one-eighth of it on cigars, and they might give you to understand that, were it not for your family, they would never aid you with another farthing! Money for rum, gambling and tobacco, is all the same in the eye of common sense!

You say, your tobacco does not "cost much." What victim of the weed will allow that his tobacco does cost much?

You, my friend, have paid enough for it every year to give your wife a twenty-five cent delaine, or each of your girls a pretty bonnet, or each of your boys a pair of boots. You are about fifty years old, and I understand you to say that you began to use cigars at fifteen. Take the following calculation,—altogether too low,—and you will see that you have expended $1,383.35!

From	15	yrs. to	18—1	cigar a day, at	2	cts. each,		$21.90
"	18	"	20—2	"	2	"	......	29.20
"	20	"	25—3	"	2	"	......	164.25
"	25	"	30—4	"	3	"	......	219.00
"	30	"	35—5	"	3	"	......	273.75
"	35	"	40—5	"	3	"	......	273.75
"	40	"	45—5	"	2	"	......	182.50
"	45	"	50—4	"	3	"	......	219.00
								$1.383.35

Garibaldi, who masters kingdoms, says he can live on eight cents a day! Is it not a shame that any man should waste even eight cents a day on a loathsome poison? Is it not a sin?

3. *Drop it, for it impairs your enjoyment of natural and simple food.* Tobacco is acrid and pungent, and neutralizes your taste for everything else. It monopolizes tastes; and an appetite for this, like Aaron's rod, often swallows up every other. The tastes of a tobacco sot are pretty much extinct. He likes strong coffee, fiery condiments and drinks, corned beef, cayenne pepper, and cares nothing for the many pleasant forms of food so grateful to a pure palate. Chewing his cud, puffing his pipe, what does he care for delicious fruits?—for a sweet apple, a peach, a plum, a fig, an orange, or indeed for a land flowing with milk and honey? I once said to a poor man, give up your pipe, and I will give you a pair of boots. He shrugged his shoulders, and said, "*No; I like my pipe—it is all my comfort.*" Yes, friend, I said, here is the mischief—you like it too well—better than the choice fruits of this garden, or the berries on these hills and valleys. In a guttural sound, like that of a bull-frog, he muttered, "*I like my pipe better than all the berries that God ever made.*"

I appeal, my friend, to your selfishness. Do you wish to really enjoy a cherry, a strawberry, a potato, an egg, a tumbler of milk or honey, or the honey-comb? drop your tobacco. A rich glutton can afford to sacrifice half his luxuries on this filthy altar; but you need the full enjoyment of your meagre fare, and just in proportion as you stand clear of deadly drinks and drugs, keeping your body in subjection to the laws of God, you will be a happy man.

4. *Drop it, for it wastes your bodily strength—strength you need to support yourself and family.* Tobacco is a South Carolinian in the republic of your nature—forever making disturbance. It drives at your stomach, disorders digestion, diminishes appetite; and the result is, less food is received, less blood, less bone, less muscle is manufactered, and you of course are less a man. It stupefies and by turns experates your nerves, and sooner or later the nerve system ceases to energize the muscular, and the whole frame becomes relaxed and inactive. It enters the circulation, poisons and thins the blood, and insidiously assails you from head to foot, and tends to make you, like Pharaoh's monsters, lank and lean, the mere apology of what you once were.

Many paupers are made such by this process; and if you, my friend, would regain your strength, and rise in life, then drop this drug, which has had much to do in rendering your life a failure.

5. *Drop it, for it tends to crush ambition, and make you satisfied with poverty.* Tobacco, by enfeebling the nerve power, paralyzes the sensibilities more or less, and its victims, as a consequence, have less mental and moral power, and manly force for the battle of life. As a soporific, it deadens emotion; self satisfaction takes the place of commendable ambition, and a mind once nobly independent becomes reconciled to beggary, and passive under degradation.

Let any young man in our factories, who smokes morning, noon and night, continue to smoke, and it is a fair presumption that he will always be an understrapper—never "boss" of the factory—never build a house or a hen-coop. A recipe to manufacture our young men into paupers, which should leave tobacco out of the account, would be essentially defective.

Here is no extravagance. I have seen poor men, the victims of this drug, whom you might tread down as mire in the street, who gave it up, and in six months regaining admirable health and courage, displayed a backbone which James Buchanan might envy. "I would not go back to it again," said a poor man, "for all California."

6. *Drop it, for you can do it with comparative ease—more easily than a rich and gluttonous man.* The rich and gluttonous man loads his stomach with "the fat of the land," with the luxuries of every clime. "His eyes stand out with fatness"—his veins are swollen with blood; and if he must continue to be as he is, literally a stuffed animal, then his expectoration must be free; he must rid himself of an odious plethora, or probably die of an apoplectic stroke. A glutton does not drop tobacco unless he drops gluttony. He must curb appetite, rise superior to swinish indulgences, or remain an abject slave.

You have no apoplexy or paralysis to fear, because you have no gluttony to battle. You have only to drop tobacco, and, so recuperative is your nature, your juvenile tastes will soon come back, and you will enjoy your humble fare better than any smoking nabob can enjoy his gloating meats or soul-destroying wines.

A Boston *Don*, a gormandizer, taunted an Irishman, at work in his garden, about his black *cutty* pipe. The sinewy little man straightened up—"Please yer honor, jist drop yer Spanish cigar, and I'll drop my pipe." "Done," said the millionaire. The poor man dropped his pipe, and, like a man of honor, stuck to his bargain. Not so with the rich man; he continued to gormandize, and ceased to expectorate, and was soon laid upon his bed, the apparent victim of a burning fever. The doctor, on being apprized of what had passed, said, "One of two things must be done: I must reduce you by *calomel* to low water mark, or you must return to your tobacco. Take your choice." He took his choice—returned "as a dog to his vomit"—smoked and gluttonized, gluttonized and smoked, and died a beast, as thousands die.

I do not state this to show that an Irishman or anybody else drops tobacco *without a struggle*, but to show that, as you can do it with comparative ease, you are under especial obligations to do it.

My friend, I wish you well, or I could not address you as I have. Tobacco, like strong drink, is a deceiver; it deceives millions; it has deceived you, and is the bane of your life. I hope you are no coward—that you have courage enough to look at your nearest neighbor—Tobacco—in the face, and to sacrifice this monster at once, and show yourself a man, by signing this Pledge:

"I hereby pledge myself to abstain from the use of tobacco in all forms, totally and forever."

Your friend, Geo. Trask.

For the World's Crisis.

QUIT IT.

Bro. Grant:—I have declared war against tobacco. I fell out with it on the 31st of January, 1864. Filthy practice, farewell!

Memphis, Ind. G. W. Green, V. D. M.

[Good news, Bro. Green.—Ed.]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MORNING DAWNS.

BY S. S. BREWER.

Watchmen, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming,
Yet upon my pathway shone?
Pilgrim, yes; arise! look round thee!
Light is breaking in the skies;
Gird thy bridal robe around thee,
Morning dawns; arise! arise!

Watchman, has the tribulation
Of the cruel "man of sin"
Ceased his bloody persecution,
Will it not return again?
Pilgrim, no; his times have ended;
Never shall the monster reign;
"*Tekel*" on his brow is written—
Soon he will consume in flame.

Watchmen, were there signs attending
At the ending of the time?
With the closing moments pending,
Did the sun refuse to shine?
Pilgrim, yes; the sun was shrouded
In a veil of gloom that day;
Nature was in darkness clouded
On that nineteenth day of May!

Watchman, see! the light is beaming
Brighter still upon thy way;
Signs through all the earth are gleaming,
Omens of the coming day,
When the jubal trumpet, sounding,
Shall awake from land and sea
All the saints of God now sleeping,
Clad in immortality.

Watchman, hail the light ascending
Of the grand Sabbatic year;
All with voices loud portending
Of "the King of glory" near.
Pilgrim, yes; I see just yonder,
Canaan's glorious heights arise;
Salem, too, appears in grandeur,
Towering 'neath its placid skies.

Watchman, in that "holy city,"
Seated on his jasper throne,
Zion's King, enthroned in beauty,
Reigns in peace from zone to zone.
There on sun-lit hills and mountains
Golden beams serenely glow,
Pearly streams and crystal fountains—
By their side sweet flowrets grow.

Watchman, see! the land is nearing,
With its vernal fruits and flowers;
Oh! dear pilgrim, oh! how cheering,
Blooms eternal Eden's bowers.
Hark? the choral strains there ringing,
Wafted on the balmy air;
Soon the ransomed will be singing,
And the pure in heart be there.

For the World's Crisis.

THE SABBATH.

DEAR BROTHER:—As I have read several articles in your most excellent paper on the Sabbath, please allow me to say a few things on the subject.

FIRST. Christians are either bound to keep the Sabbath day, or they are not. If they are, let us see what the nature of that observance is, which was prescribed for the Sabbath day. The law reads:

Ex. 20: 8–11, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Now in this command, we can see that God positively forbids all manner of work, or labor, on this day;—son, daughter, servant, cattle, stranger, are commanded to be exempted from all manner of work. On examining the particular precepts originating from this law, as recorded in the Old Testament, we find the following specifications:

First, Ex. 35: 2–7, "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day."

SECOND. Ex. 16: 23–29, "And He said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none. . . . And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day."

THIRD. Jer. 17: 21, 22, "Thus saith the Lord; Take heed to yourselves, and bare no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers."

FOURTH. Isa. 58: 13, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

FIFTH. Lev. 23: 32, "It shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath."

SIXTH. Ex. 31: 14, 15, "Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death."

SEVENTH. Num. 15: 32–36, "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation; and they put him in ward, because it was not declared what should be done with him. And the Lord said unto Moses, the man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."

These passages are a few of many that might be selected out of the Old Testament on this subject. I believe them to be a fair specimen of the law given by Moses, as explained and enforced upon the nation of Israel. Now the question is, are we under this law? If we are, we pay little or no respect to it; for the whole world, professing and non-professing, are habitually violating the law enjoined for the observance of this day; for those that make the most ado about Sabbath-breaking are themselves, according to the law just read, worthy of *death*. They kindle fire in their houses; they go out of their houses and do a great many things; their sons and their daughters do some kinds of work; they bring in burdens of water and wood, and prepare food; they celebrate it not "from even unto even," but from morning to evening they violate it. They speak their own words, and do many things worthy of death. Why, then, is not the penalty enforced? Assuredly their observance of this law is mere mockery; it is an insult on the Lawgiver. We know that some of the clergy have given, yea, sold indulgences, to violate it. They have told them that certain works of necessity were allowable; they tell them they may prepare food, bring in fuel and water; but God forbade those under this law to do so. So far was he from countenancing such works of necessity, that he wrought three miracles to prevent the necessity of doing a work of necessity; he sent two days' portion of manna from heaven the sixth day; the seventh he sent none; he preserved that gathered on the sixth from putrefaction till the close of the seventh; all of which were special miracles for the space of forty years. If he wrought three miracles to prevent an Israelite from crossing his threshold to gather up a little manna for his daily food, how dare any give allowance, in his name, to do that which is a great deal harder to accomplish. Because the Savior of the world put those to silence, who accused him of breaking the Sabbath, by appealing to their own consciences, and conduct in relieving animals in distress, this doctrine of works of necessity and mercy has been represented as of divine origin. What a perversion. But such a perversion shows great inattention to the laws of Israel. While Israel kept the law, there never would occur an opportunity for a work of necessity, or of mercy, such as those lawgivers tolerate, for while they kept the law, they were blessed in their baskets, stores, fields, houses, children, flocks, herds,—no ox would fall into a pit. If they transgressed the law, they should be cursed in all these respects, and no toleration of a violation of the law was granted as a means of mitigating the curse.

Again. Let me ask, was there ever a law published relaxing that rigid observance of rest enjoined on the Sabbath? was there a law published saying you must, or you may, observe the Sabbath with less care, with less respect; you may now speak your own words, kindle fire in your houses, and prepare victuals, etc.? I say was there ever such a law published? No, indeed. Either the law remains in all its force, to the utmost extent of its literal requirements, or it is passed away with the Jewish ceremonies. If it yet exists, let us observe it according to *law*; and if it does not exist, let us abandon a mock observance of another for it. But some say "it was changed from the seventh to the first day." Where? when? and by what authority? No man can tell. No, it never was changed, nor could it be, unless creation was to be repeated; for the reason assigned must be changed, before the observance, or respect to the reason, can be changed.

But was not the Sabbath given to the *Jews*? And again, was it not a *shadow*, or type? Let us examine the preface to the law of which it was a part. Says Ex. 20: 2, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage;" therefore remember the Sabbath day. The preface to this law, as the inscription or address upon a letter, shows whose property it is. It was the property of the *Jews*, and Moses tells them in Deut. 5: 15, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm; *therefore* (for this reason) the Lord thy God commanded thee to keep the Sabbath day." Also Ezekiel 20: 12, "Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Said the Lord by Moses, Ex. 31: 17, "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." And I am happy to say, that of all the crimes in the long black catalogue of sins specified against the Gentiles, in the New Testament, the sin of Sabbath-breaking is never once preferred against them. I conclude, then, that the Sabbath day, was as exclusively the property of the Jews, as was circumcision. "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbaths; which are a shadow of things to come; but the body is of Christ."—Col. 2: 16, 17. Paul says it was a shadow. In the epistle to the Hebrews, fourth chapter, he makes it and Canaan types of that rest that remains for the people of God. The Sabbath, then, was a shadow,—a type given to the Jews only. The whole of the law of Moses being abrogated by Christ, (Col. 2: 14.) "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

Christians are under no obligations to observe any of the Jewish holy days, not even the seventh day Sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him. Though the brethren in the first age paid no regard to the Jewish seventh day Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating his supper on that day; also, for private exercises of devotion. This they did, either by the precept or example of the apostles, and not by virtue of any injunction in the law of Moses; besides, they did not sanctify the first day of the week, in the Jewish manners, by a total abstinence from bodily labor of every kind.

The Sabbath was by the Lord of the Sabbath set aside, as well as the other laws of Moses, Col. 2: 14. It is evident that the law of Moses, in all its parts, is now abolished and taken away; consequently christians are under no obligations to obey even the moral precepts of that law, on account of being delivered by Moses to the *Jews*; for if the obligations of the moral of his law are still continued, mankind are still under its curse. I would just observe here, that the Lord Jesus Christ observed the last Sabbath that was obligatory on any of the human race, by lying in the grave from evening to evening, in the silence of death. He celebrated it literally, not going out of his place until the Sabbath was past, the Jewish religion being consummated, he rises and becomes the beginning of the new creation. Christians, by apostolic example, which to them is the same as precept, are, in honor of the commencement of the new creation, constrained by Christ's authority and grace to meet on the first day of the week, to show forth his death and commemorate his resurrection till he comes. And when assembled, they should be instructed, and admonish one another, and so much the more as they see the day approaching; and should continue steadfast in the apostle's doctrine, in breaking bread, in fellowship, and in prayer and praise to God. Such was the practice of the primitive church, as the apostles demonstrate.

If christians were to keep in their houses from morning to evening, and celebrate this day as the Jews did the Sabbath, instead of honoring they would be dishonoring Christ. No two days are more unlike in their import and design than the Sabbath and the first day. The former was to Israel a memorial that they were once slaves in Egypt; the latter assures us that the year of release has come. The former looked back, with mournful aspect, to the toils and sorrows entailed upon the human family, from an evil incident, to the old creation; the latter looks forward, with an eye beaming with hope, to perpetual exemption from toil, and pain, and sorrows. The Sabbath was a day of self-denial and profound religious gloom; the resurrection day is one of triumph, of holy joy and religious festivity. The Jew, on a Sabbath morn, from his casement, surveyed the smokeless chimneys and the bolted doors of the silent tribes of Israel. A solemn stillness holds the streets of the city and the hamlet; and not a vagrant foot disturbs the grassy fields. The flowers breathe forth their fragrance to the gentle breeze; no hand plucks the blooming rose, no ear is charmed with the mellifluous notes of the tenants of the groves; the banks of the limpid streams are not frequented by the noisy youth, nor does their clamor mingle with the murmurs of the vocal rills.

The christian welcomes the dawn of the triumphant morn. The new heavens and new earth open to his future view; the incorruptible and immortal saints, rising from their graves, in all the vigor and beauty of youth, fill his soul with unutterable admiration of the wondrous victory of the all-conquering Chief. He forgets the infirmities of the flesh; his mind soars on the pinions of faith and hope to the resurrection morn, and he is lost in the contemplation of the indescribable glories of immortality. His eye ultimately fixes on the firstborn of many brethren, while he adores him who is to be the head of the innumerable host of ransomed ones. Dear reader, what a difference between the Jewish Sabbath and this day of triumph. On this day Messiah entered Jerusalem as son of David, as King of Judea. On this day he rose from the dead; on this day, after his resurrection, he generally met with his disciples in their assemblies; on this day he sent the Holy Spirit down from heaven and erected the first christian church; on this day the disciples came together to break bread; on this day the christians joined in the fellowship of the saints, or in making contribution for the saints; and on this day the Spirit finished its revelation on the isle of Patmos, in giving to John, the beloved, the last secrets of the divine plan, ever to be uttered in human language, while time lasts. If no authoritative precedent enforced the assembling of saints on this day, and the observance of the order of the Lord's house, the very circumstance of such a coincidence of glorious wonders would point it out as the Lord's day; and love to him, the most powerful principle that ever impelled to action, would constrain all saints not to forsake the assembling of themselves together on this day, but to meet to animate, and to be animated; to remember, to admire, to adore, and to sing songs divine to the glorious and mighty King.

PHILIP BAKER.

Amity, Iowa, December.

For the World's Crisis.

O, WILL HE COME?

O, will he come, my Savior dear,
And coming, come to bless?
O, does the day begin to dawn,
Sweet day of promised rest?

O, will he come, and come so soon
As signs seem now to show?
Is sweet release so near at hand?
O, tell me, is it so?

O, can it be such hope's for us
In this hard, trying hour?
Will it not fail, as oft before,
When hope seemed almost sure?

O hope, sweet hope, thou hast not failed,
But borne us on our way.
And wilt, we're sure, still buoy us on,
Till night shall end in day.

Then come, O come, my Savior, come,
For now we sigh to rest
From toils and trials here in time,
And long thy joys to taste.

We bless thee for this sweet, sweet hope,
Which cannot ever fail;
'Tis like an anchor to the soul,
Secure within the vail.

So. Wilbraham, Mass. D. D. CHAFFEE.

SIGNS OF THE PRESENT TIME.

List, ye mortals! hear the sound
That calls you to prepare;
Hear creation groaning round,
In sighs of deep despair.
See the nations in distress;
Monarchs look with anxious eye,
Of all their hopes they are bereft—
O haste! the judgment's nigh.

Dear reader, there are signs in the east, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16: 3.) These words savor of reproof. They were spoken by our Savior to the teachers of Israel, the wise and popular of that time, who paid tithes of mint, anise and cummin, and kept the tradition of the elders; but still he reproves them, and why? because they "discern not the signs of the times." The sick were healed, the dumb spake, the lame walked, and the dead were raised to life, in their presence, and yet they ask a sign. The red evening sky was a sign to them of fair weather; but these great wonders performed by Him who spake as never man spake, were no signs. Oh! when will carnal man know his own heart? Thus the Savior answers them: "O, ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times?"

But doubtless the most important sign was the exact fulfillment of the time predicted for the Savior's appearance as the Messiah, as it is written, (Mark 14: 15.) "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, saying, the time is fulfilled." But what time was fulfilled? We answer, the time predicted by the prophet. . . . Thus the blessed Jesus preached his first sermon on the fulfillment of the time, and thus was it exactly accomplished. But who knew it? Not the masses of the Jewish church. They discarded the signs, they knew not their time, they rejected their Lord, and were rejected themselves.

And now, dear reader, let us learn wisdom from their mistakes. As there was a first Advent of the Savior there is also to be a second. And as there were signs of his first Advent, there are also to be signs of his second coming in power and glory. But oh! how severely the Savior denounced that wicked city, Jerusalem, because she knew not her day, nor the things that belonged to her peace. He said [Luke 19: 41–44,) that her enemies should entrench her, should lay her even with the ground and should not leave in her one stone upon another, and should destroy her children within her. And why? His answer is "*Because thou knewest not the time of thy visitation.*" And, although the definite time may not be known, yet we learn from this, the indispensable duty of watching. But reader, do you examine the prophets! They spake of things past, present and future. Let us try, (Dan. 7: 25.) "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, etc." Writers of prophecy generally agree that reference is here had to the Papacy, and indeed that is the only power which has made such daring presumption against the Most High. He best answers the description in the prophecy by the great pretensions to the divine power, by the wearing out of the saints, and by attempt to change the times and laws of the Most High, he has been like unto no other power on earth. But let us read the next verse: "But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." And even now we see the scattered power, the crumbling throne, and the waning influence of the Papacy. These things loudly proclaim the nearness of the approaching end, when the body of the beast shall be given to the burning flame (Dan. 7: 11,) and the glorious fulfillment of the following 27th verse shall take place: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The decline of the Pope's temporal power, at this time proclaims the end emphatically near; yet, that people may believe when they read, we have line upon line, and precept upon precept; but let us hear the premonitions of our blessed Lord. After speaking of the famines, pestilences, earthquakes, wars, and persecutions, he says, (Luke, 21: 25;) "And upon the earth distress of nations with perplexity." These words plainly indicate an unusual distress and perplexity among the nations, and, dear reader, we do not wish to predict, but rather to look at the present pictures now presented by the so-called civilized nations. You have no doubt asked in your own mind, what all these turmoils mean? For what a picture of anarchy, of rebellion, and of massacres the world now presents, unequalled within the annals covered by the pages of history. Our own beloved land is not alone in its trouble; the most important countries in Europe, Asia and South America, are now sharing in the rebellions, massacres, and civil wars of the times. Says a Boston journal: "The world is one vast camp, and the military power predominates." Indeed, hath not God a controversy with the nations? And from what follows in this prophecy may we not expect soon to see the blessed Lord coming in a cloud with power and great glory, for he says, (Luke 21: 28,) "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

And it seems that the great apostle to the Gentiles, the beloved Paul, saw our day when he says, (1st Tim., 4: 1; "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils [demons."] This departure from the faith, which was to come in the last time according to the never-erring spirit is now very apparent. No personal coming of the Lord, no resurrection of the dead, no day of judgment, no punishment for the wicked, are doctrines of devils [demons] received and taught by those who give heed to seducing spirits or spiritual mediums.

Again, saith John, (Rev. 16: 13; "I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils [demons,] working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. 'Behold, I come as a thief,' saith the Lord." These spirits are represented as going forth under the sixth vial of wrath, a period to which the world has evidently come, according to many learned writers on prophecy; and, indeed the world seems filled with spiritual manifestations and doctrines of demons; Europe, Asia, Africa, and America are alike infested with them, and all these anti-christian doctrines loudly proclaim the coming of the true Christ.

Hence considering the decline of anti-Christ, the waning of Mohammedanism, the prevalence of the doctrines of demons (Spiritualism,] and the very remarkable perplexity and commotions among the nations, we can but hope soon to see the King in his beauty.

"They that love his appearing are to receive a crown of righteousness." (2d Tim. 4: 8.) Reader, do you love his appearing? Is the prospect sweet to you? "They that look for him are to inherit salvation."—Heb. 9: 28.) Reader, are you looking for him? "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him, Amen! even so come, Lord Jesus, and rescue thy weary bride."

But ah, dear reader, the Judge is at the door! Prove thine own self—search thine heart. Art thou ready to settle accounts with thy Judge? Hast thou given thy heart to Christ? Art thou reconciled to God? Are thy sins forgiven? Think not these questions are for thy friend, thy brother, or thy neighbor, but for thyself. Canst *thou* abide the day of his coming?

Mark, the signs have all passed by
That calls you to prepare;
Soon you'll see with your own eye
The Lord of lords appear.
Come, then, lay your scoffing by,
Ere the day of mercy's past,
And you in horror stand and say,
I'm doomed to die at last.

—*A Tract.*

For the World's Crisis.

THE 1335 DAYS—THEIR BEGINNING IN 533, AND END IN 1868.

It is a conceded point that the 1335 days begin at the time the Papal *abomination, that maketh desolate*," was "SET UP," and reach to the *resurrection*, when Daniel, who is now resting in the grave, shall "stand in his lot;" and as Daniel's resurrection, with that of all the righteous dead, depends upon the coming of Christ, this measurement terminates at the appearing of Christ; hence, the only point to be settled, as a prerequisite to finding the end of this prophetic measurement, is to find the *time of the setting up of this Papal "abomination."* This is easily determined, for inspiration has driven a stake in A. D. 534, on the *other side* of which this Papal government of "abomination" was to be "set up," or developed as a warlike and persecuting power. In the seventh chapter of Daniel, this same power is brought to view as rising after the "fourth kingdom" of universal sway should be divided into "ten" parts, and early enough to "pluck up three" of those ten divisions; and it is certain that this work of plucking up began as early as A. D. 534, and therefore it is equally as certain that the power that should do this work must come into existence *before* it could do the work; as it would be impossible for any power to do a certain work before it had an existence as a power. So it would be utterly impossible to have three of the Roman horns "plucked up" by the Papal horn till after the Papal horn came into existence.

Now, as this work which the Papal power was to do, began to be done as early as A. D. 534, it is *positive* proof that the Papal power came into existence prior to 534. The "*Vandals*" were "plucked up" in 533 or 4, according to Gibbon and other historians, and the beginning of the plucking up of the *Ostrogoths* was about the same time, being completed A. D. 538.

In the year 533, the "man of sin" was proclaimed "head of all the holy churches," and constituted "*corrector of heretics*," thus the saints were given into his hand in 533, which fact recognizes A. D. 533 as the epoch of the setting up of the Papal "abomination that maketh desolate," from which epoch the 1335 prophetic days measure to 1868, as the time at which Daniel, who is now dead, shall stand in his lot, by virtue of a deliverance from death's embrace, by a resurrection to immortal life.

"Fly swifter round, ye wheels of time,
And bring the welcome day!"

"*At the end of the days*" this promise must be verified. Can we not believe it? Have we not fairly fixed the starting point of this measurement, which brings the termination in 1868? Is not the starting point indicated by inspiration, and recorded in history? And is not the evidence strong that this is the prophetic location of this measurement? Is not time put into the Bible on purpose to be believed in "the time of the end," in which we are far advanced? Is it not time to *understand* it?

W. SHELDON.

For the World's Crisis.

"PROMISE OF THE FATHER."

NUMBER TWO.

The word *preach* now claims our attention, and the different meaning of words, at different times and places, applies to this. When we talk about preaching, at the present day, the idea is conveyed to the mind that we mean to go into a desk or pulpit, take a text, deliver a sort of oration, read an essay, or give an exposition of the meaning of the "word of the Lord." This is the general impression; but Dr. Francis Wayland, moral professor in Brown University, gives us a different idea. He says: "I think the generic idea of preaching the gospel, in the New Testament, is to proclaim to every creature the love of God to man through Christ Jesus. This is the main idea. To this our Lord adds this explanation, according to the Evangelists,—'*Teaching* them to observe whatsoever I have commanded you.'" And he adds further, which is worthy of note: "A discourse is not preached *because* it is spoken from a *pulpit*, or appended to a text. Nothing is I think properly preaching, except explaining the teachings, and enforcing the commands of Jesus and his apostles. The command was, Go preach everywhere, proclaim to every creature the news of redemption; tell them of the love of God in Christ Jesus." He cites the Bible incident of the bitten Israelites looking upon the fiery serpent, and says, "Every one, male or female, became a publisher of the salvation; in other words, a *preacher*." Sister Palmer asks on this point, "Think you that woman would have been less tardy on this point than her newly recovered brethren? or less energetic, or less persuasive, in her efforts to induce other wounded ones to be healed?" We think that, if differing in any respect, she was even *more* ardent and energetic than they; certainly she was at the Savior's cross and tomb, to moan his death, and publish the glad news of his resurrection.

This, then, is the very simple meaning of preach. It is but a synonym for prophesy; though what is called preaching is often far enough from properly exposing the true meaning of the word, or speaking under the influence of the Spirit. So the popular idea, that it is necessary to enter a desk, take a text, and, as is the practice, deducing a topic from the text, and declaiming from the topic, not from the text, is erroneous. The only record of a pulpit in the Bible is in the account of the reformation under Ezra, when he stood on a pulpit of wood (margin—tower of wood), and then he took no text, but "day by day," for "seven days," he read in the book of the law of the Lord, gave the sense, and caused the people to understand the reading. Neh. 8: 4–8. The practice of "taking a text" is an innovation, an invention of some who lived long since the apostles' age. It seems plain enough that one can as really "preach," or "prophesy," *out* of a pulpit as *in*. And what is there extra about "taking a desk," or "pulpit," to declare the word of the Lord? It is a convenience, but not a necessity; and often, the taking of a *text* is a violation of the word, because the text is wrested from its connections and used in a fanciful and accommodated sense. Of this interesting illustrations might be given.

It appears clear that it takes the whole church to preach the gospel; that the spirit of prophecy is imparted to all who are in the "secret of the Lord," and are really his "servants and handmaids." There is an equality, and no diversity in the Spirit and its influence, except as it affects different temperaments and gifts differently. Take the use of the work of prophesying, as we have considered it, as the result of the outpouring of the Spirit, and then turn to 1 Cor. 12: 4, and read;—"Now there are diversities of gifts, but the same Spirit." Vers. 6, 7;—"And there are diversities of operations, but it is the same God which worketh all in all; but the manifestation of the Spirit (to prove its work to be genuine) is given to every man to profit withal." Now refer to Rom. 12: 6, 7, and 1 Cor. 12: 28, and read: "Having then gifts differing"—how? "according to" *sex*? No, but—"according to the *grace* that is given to us; whether *prophecy*, let us prophesy according to the proportion of faith; or *ministry*, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth (Greek, *parakaleon*) on exhortation." "And God hath set some in the church, *first* apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities (*mar.*, division) of tongues." Read all these, and see how plainly the Lord teaches that the difference is *individual*, not in the *sex* or *nation*.

It may be objected against woman's position in the church, that some orders are mentioned in the N. T. that were composed entirely of men; that there were no women among the apostles, etc. Paul has just told us that apostles are the highest order, even above the prophets, and they were selected by Jesus, calling them *personally*, *before* the outpouring of the Spirit, when the members of the church were differently affected, according to the gifts, and so are exempt from the influence of the promise, as their position was an office by particular nomination and appointment, and does not interfere in the least with the promise that the "daughters," as well as the "sons," were to prophesy when the time for the fulfillment of the "promise of the Father" should fully come.

Again, it is objected that the apostle says (1 Cor. 14: 3, 4), "Let your women *keep silence* in the churches," as though that decided the matter. Now, if that is a valid objection, then Paul at one moment gives directions as to how a woman shall be adorned *when she speaks* in the church, and in the same letter says she must *not speak*; so he contradicts himself, or he means that there are times when she *may* speak, and times when she may *not*, regulated by circumstances, and the very nature of this caution shows plainly enough that the latter is the correct view of the subject; and that it cannot refer to her work when prophesying.

Sister Palmer has some sensible remarks on this point. She says: "The apostle has been treating of the gift of tongues, and of persons prophesying one after another. It is evident that in these public assemblies there were different nations, as on the day of pentecost; and that one minister had the gift of one tongue, and a second of another, as they had the other gifts. That all had not the universal knowledge of tongues is evident from Paul's words, 1 Cor. 14: 18;—'I speak with tongues more than ye all.' How reasonable is it, then, to suppose that there were a few inquisitive women, who, not understanding what was said, but prompted by curiosity, perhaps by a better motive, might ask questions to the interruption of the speaker and the auditory; therefore, the apostle gives the admonition, 'Let your women (i. e., wives) keep silence in the churches, . . . and if they will learn anything, let them ask their husbands at home'; which shows that the prohibition was confined to *asking questions*, and was not general; at least the silence here enjoined was not intended to prohibit pious females from instructing and comforting the Corinthian church; when he had already given them directions respecting their adorning, when thus employed."

Her argument is reasonable. Notice the apostle's expression,—"If they will *learn* any thing, let them *ask* their husbands at home." If they would "ask," it was to "*learn*" *what they did not already know*, and so could not be prophesying, which is exactly opposite to asking; it is instructing, or rather *telling*, by the help of God's Spirit; and so they made "confusion," and hence were not in God's order, for "God is not the author of confusion (*mar.*—tumult or unquietness), but of peace." How reasonable that he should endeavor to show them that their practice was displeasing to God.

A third objection is argued from 1 Tim. 2: 12. "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This is taken as *conclusive* evidence that she must not "prophesy." Let us notice the grammatical construction of the passage. "Teach" is a transitive verb, in the active voice. What is its "object"? One of the simplest rules for disposing of a verb in a sentence is to supply the ellipsis, making the nearest object fill the place, when it can be done without violence to the sense. It can be done in this text. It would then read, "I suffer not a woman to teach the man, or to usurp authority *over* the man." Verse 13th is proof,—"For Adam was first formed, then Eve." So the whole direction refers to the relation of the man and woman *to each other*, and not to their *work in the church*. A woman can acknowledge and respect the will of God, in making the man her head, when she prophesies, as much as when she is engaged in domestic affairs. Dr. Taft translates the text, "I suffer not a woman to teach *by* usurping authority over the man"; which gives the same sense; for if she teaches the man by dogmatically dictating, it is usurping authority over him; and the common translation is plain enough to show that fact, except to those who do not believe in public female efforts, and wish to *make* the Bible agree with them.

Dr. Taft's remarks on this point are clear and forcible. He says: "Most persons, opposed to the praying or prophesying of females, understand from this passage that no woman is to teach, and that all teaching by women is usurping authority over the man; but this grants too much, and involves the following difficulties: No woman can then teach school, nor teach her children, nor write books, nor do any thing that puts her in the position of an instructor, not even to prophesy, though the word should refer only to future events." It is plain enough, as the word prophesy is used expressive of her work, she must at least do that and so occupy a public position. But the position of objectors does not allow it. They should remember that the word "teach" is *generic*, and can be properly referred by Dr. Taft to all the specific cases he enumerates, and *more*; for the broad sense, that she is to learn in silence with *all* subjection, is so broad, that she could *never* express even an *opinion*, which cannot be the mind of the Spirit; for if she can prophesy, she can teach to any extent, i. e., *in the church*, and at the same time not "teach" her husband, by usurping authority over him.

The efforts made to sustain the negative by quoting this passage and others to which we have referred, are sufficient evidence of the weakness of the position; for, certainly, the word is plain enough to show that to all christians there is a common interest in the benefits and duties vouchsafed and enjoined by the gospel.

L. C. MCKINSTRY.

For the World's Crisis.

THE YEAR OF MESSIAH'S BIRTH.

Can we find the precise year of Messiah's birth? I think we can. This is a point of deep interest to the student of prophecy at present, because God's word gives us a measurement of sixty-nine weeks of years, or 483 years, reaching from a specific "commandment to restore and build Jerusalem" (Dan. 9: 25), "unto *Messiah*," "which being interpreted is the *Christ*," who was recognized as Messiah, or Christ, not at his baptism, but at his *birth*; for the angel, at that epoch, affirmed, "Unto you is BORN this day, in the city of David, a Savior, which IS CHRIST," not which shall be Christ, but "which is Christ." Now if we can definitely fix upon the precise year of Messiah's *birth*, we shall have a measurement of 483 years, which we can trace back to *Cyrus*; for Jehovah "saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to *Jerusalem*, Thou shalt be *built*" (Isa. 44: 28), and in the "*first year* of Cyrus," "the Lord *stirred up the spirit of Cyrus*" to issue the commandment (Ezra 1: 1); thus we shall have inspired chronology, from Cyrus to Christ, that will be invulnerable.

But to the question: In what year was Christ born? The following facts claim attention:—1st. Christ was born *before* Herod's death, for he "sought the young child's life"; and the death of Herod was marked by an eclipse, which astronomical computation locates B. C. 4. Sometime previously Christ was born, *probably* B. C. 5; but we want something stronger than a probability. Let us look more closely from another stand-point.

2nd. When Christ was about *thirty* years of age, he was baptized by John, "in the fifteenth year of the reign of Tiberius Cæsar," (Luke 3: 1–3, 23). This Tiberius reigned "*two years*," in consort with Augustus Cæsar, and the death of Augustus was marked by an eclipse of the moon, which is astronomically assigned to A. D. 14; and consequently the reign of Tiberius began A. D. 12; hence "the fifteenth year of the reign of Tiberius Cæsar" is identical with A. D. 26, in which year Christ was thirty years old. Now measure backward thirty years, from A. D. 26, and we reach B. C. 5, as the time when Christ was born. This places the matter on a firm basis. It will avail nothing to say that perhaps the fifteenth of Tiberius' independent reign is meant, for we have shown that Christ was born prior to Herod's death, B. C. 4, and therefore Christ would have been 32 instead of 30 in Tiberius' fifteenth year, if reckoned from Augustus' death. So there is no possible escape from the conclusion that Messiah's birth was B. C. 5. This being the case, B. C. 488 is the true date for the "going forth of the commandment," in the "first of Cyrus." This is Heaven's chronology. On this chronology we base our starting point for the 2300 days. WM. SHELDON.

For the World's Crisis.

GOOD NEWS FROM MISSOURI.

BRO. GRANT:—I now hasten to give you a report of a meeting commenced here on Christmas eve, by the writer, to continue through the holidays; but owing to the success of the Lord's cause, we continued it till the 8th inst., Lord's day evening. The meeting was commenced under very unfavorable circumstances, as there was no organized congregation here, and owing to our non-resistant principles, (which we have preached openly), as well as the general opposition of the world to the Bible doctrine of the *immediate coming* of Christ, it was commonly reported that we would not be allowed to preach; but as we were "bold in the Lord," and "not fearing what man could do unto us," we commenced our meeting and concluded it without any disturbance. Our lectures were well attended, and as they were illustrated by the "Great Symbolic Chart" of Bro. Himes, there was a great interest manifested, which resulted in twelve confessing their Savior and obeying him in baptism. We organized in the early part of our meeting with *fourteen* members, which increased during the meeting to *forty*. To the Lord be all the glory. The weather was fine for the season, and the Lord blessed us with his presence. Glory to his name.

The tracts you sent came just at the right time, and were gladly received by the congregation; and I trust will, with God's blessing, do a mighty work. Many are reading that have heretofore been but little interested in the Bible. I am the only Advent preacher in this region; and there is a mighty work to do here; and, as I am teaching school now, I cannot do much. Can we have some help? Where are all our traveling brethren? If you would come this way you would be joyfully received. Come, brethren, to the help of the Lord. Truly we are living in the last days, and it behooves us to gird on our armor and go forth to meet the hosts of Satan, who are up in battle array, and stealthily capturing many an unwary soul. Brethren, pray for us, that we continue faithful, and with all of God's dear children be preserved blameless until the coming of our Lord Jesus Christ. Your brother, looking for the speedy coming of Christ. D. M. KINTER.

Kirksville, Mo.

For the World's Crisis.

THE BLESSED HOPE.

TITUS 2: 13.—"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Some affirm that the "blessed hope" referred to, is "the appearing of Jesus Christ." That such is *not* the hope of the text, the context fully shows. It reads as follows: "For the grace of God that bringeth SALVATION, hath appeared, . . . teaching us, . . . looking for *that* blessed hope, and the glorious appearing," etc. It is evident that the "blessed hope" of the text, is the hope of *salvation*." Paul so speaks of it in 1 Thess. 5: 8—"And for an helmet, the hope of salvation." The word "salvation" not only signifies *deliverance*, but often signifies *life*; and is then used interchangeably, as follows: 1 John 5: 11—"And this is the record, that God hath given to us *eternal life*, and this life is in his Son." Heb. 5: 9—"And being made perfect, he became the author of *eternal salvation*, unto all them that obey him." Titus 1: 2—"In hope of *eternal life*, which God that cannot lie, promised before the world began." Titus 2: 13—"Looking for that blessed hope, (*of salvation*) and the glorious appearing of the great God and our Savior, Jesus Christ." "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Pet. 1: 13.

Philadelphia. F. H. BURBANK.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, Jan. 31, 1865.

Please Remember.

All letters, communications and remittances, should be addressed to the *Editor*, MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

THE CHRONOLOGICAL DISCUSSION.

The chronological discussion in Boston, held Jan. 24th, 25th, 26th, and 27th, between Brn. Wm. C. Thurman, Buchanan, Mich., author of the "Sealed Book of Daniel Opened," and John Stevenson, Toronto, C. W., who has prepared a very extensive Chronological Chart, was attended with much interest and profit. Few, probably, are better prepared to speak on the subject of Chronology than these two brethren. Both have devoted several years to the study of this subject. A large and intelligent audience was present, and manifested a deep interest. Many came a long distance for the purpose of listening to the discussion.

The debate was conducted with a kind spirit, that added much to the pleasure of those who listened. It was a feast to those who love to investigate the chronology of the Bible. It appears very evident, from the examination, that we are near the end of the present dispensation.

We see light and harmony now, where before we saw only obscurity. It was very clearly shown that Ptolemy's canon, on which our chronology has been based, cannot be harmonized with the Bible; but when Ptolemy's errors are corrected, all seems to be harmonious. We think it was made quite plain that the *only* "commandment to restore and build Jerusalem," given in harmony with the Bible, was the one issued by *Cyrus*, which, according to Ptolemy's canon, was about B. C. 536; whereas the Bible will not allow but 69 weeks, 488 years between the commandment and our A. D. 1, or 483 years to the true birth of Christ, about B. C. 5, which is in harmony with the chronological arrangement of Bro. Thurman.

At the close of the discussion, on Friday evening, the following resolutions were presented to the audience, and adopted:—

1. *Resolved*, That during the discussion on on the merits of the Canon of Ptolemy, and on the prophetic times involved in it, between Messrs. J. Stevenson of Toronto, C. W., and W. C. Thurman of Buchanan, Mich., we have been highly pleased with the earnest spirit and excellent pleasant temper of the parties, as we have been interested in their arguments.

2. *Resolved*, That, for their self-denying efforts to offer their views of Bible truth to the public, in their several ways, and on this particular occasion, they deserve the regards of this audience and of their friends, and they have our thanks.

3. *Resolved*, That, while we have been entertained and instructed, yet the difficulties of reporting the discussion, with the constant allusion made to charts and diagrams, and of its contemplated publication, are such as to render the effort inexpedient.

4. *Resolved*, That many of their arguments, historical and chronological facts, and other suggestions, might still be given to a larger public, and in a form better in some respects for examination, by communications from the parties through papers devoted to these and kindred topics.

5. *Resolved*, That the thanks of the audience are due to the Chairman, Eld. J. V. Himes, for the efforts he has made to secure and arrange this discussion, and for the impartial manner and christian spirit in which he has presided over the deliberations of these meetings.

THE TIME QUESTION.

We are glad to see so many candid minds interested in the subject of the *time* of our Lord's return, and wonder that there are not more. It needs no argument to prove that when we love an *event*, we love the *time* connected with it; or, in other words, we are ever anxious to inquire how *soon* the desired object may be gained. Indifference as to the *time* of an event is strong evidence that we are not interested in the event itself.

It is a settled fact that all true christians love the Savior; and also, by consequence, long to see him. John the Revelator expressed the real feelings of the true disciples of Jesus, when he said, "Amen, even so, come, Lord Jesus." He was anxious to have him "come *quickly*." When we *love* a friend, we long to be with him, and feel interested in all evidences that show we may look for a speedy visit from the loved one. We think no one can truly love Jesus and be indifferent about the evidences of his return. Says Paul, "There is laid for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that *love his appearing*."—2 Tim. 4: 8. In this passage the case is very plainly stated; and we cannot avoid the inference that there is no "crown" for any who do not *love* the appearing of our Savior. For the idea of being a bride, and not loving the bridegroom, is revolting,—is proof that the bride has placed her affections on something else, and hence does not care to see him. Such an one would not be anxious to know how soon the one she did not love was coming to visit her. She would not wish to hear anything about the matter, only to get evidence that he was not coming at all. Is not this the condition of the great mass of professed christians in relation to the coming of Christ? Is it a safe position? Would you, dear reader, like to be found in such a position when Jesus comes? Are you *now* in that condition? or, can you say, "Come *quickly*," as every true member of the bride would say? If in the latter condition of mind, then you will be comforted when any additional light appears to show that our dear Redeemer is soon coming.

We are not a little surprised to find many who profess to love the appearing of our Lord, and who say they believe he is coming very soon, manifest so little interest in the examination of the evidence based on the prophetic periods. In the language of Bro. H. Pratt, we would say:—

"While I regret to see some endorsing, or embracing the *time* without fully understanding the argument upon which it is based, I am much more saddened to see others, who are capable of investigating this subject, glorying in their professed ignorance of the termination of the prophetic periods."

We think there is much danger now, after past mistakes and failures, of being too cautious; or of trying to save a reputation at the expense of truth. Let us "prove all things; hold fast that which is good." Some will go too fast; but let not that prevent others from moving at all. Stagnation in christianity will work death.

Have we not arrived at a period in this world's history where all the signs of the times indicate that this dispensation is near its close? We know that most of our readers would answer,—*certainly*. Then are we not in "the time of the end?" We think they would give the same response again. Well, may we not expect then, that the time has come to understand the portion of Daniel's prophecy relating to the prophetic periods, which was to be "closed up and sealed till the time of the end," (Dan. 12: 9)? We think this question admits of but one reasonable answer.

It is *certain*, we think, that the prophetic periods will be understood by the church, or bride of Christ, a little while before the appearing of the Bridegroom. We no not see how the language of the angel to Daniel can be fulfilled unless this be the case; for he has most *plainly* and *positively* declared, "the wise shall understand," but not till "the time of the end." This fact forever excludes the idea that the prophetic periods could be understood *before* "the time of the end." And as our chronologies for several centuries have been based on Ptolemy's canon, which made "the commandment" of Cyrus "to restore and to build Jerusalem" B. C. 536, which throws the whole subject of Bible chronology into confusion; it follows that the time was "closed up and *sealed*," till his errors were pointed out, and "the commandment" of Cyrus, as recorded in Ezra 1: 1–5, was shown to be just 483 years, or sixty-nine weeks, from the true birth of our Savior, according to Dan. 9: 25:—"KNOW, THEREFORE, AND UNDERSTAND, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks." We do not see how the matter could be more plainly stated than in the foregoing language. But instead of sixty-nine weeks, Ptolemy makes it seventy-six weeks from "the commandment" "to the Messiah the Prince." Let us be thankful for the *light* thrown on this subject by the late chronology of Bro. Thurman, expecting it to increase more and more unto the perfect day.

We do not see how any chronology can be correct, that does not make sixty-nine weeks from the decree of Cyrus to the birth of Christ. This is the key-stone of the chronological arch. If this be not in its place, the whole system must fall.

LIGHT READING.

We commend the following sensible and truthful remarks on light reading to all who are tempted to indulge in that bad habit. Satan is accomplishing a great work. His success is truly alarming; and yet but few see any danger, more than the blind man on the brink of the precipice. We advise all christians, who would choose friends for life, to beware of novel readers, if they expect happy homes, peace and joy in the Holy Spirit. We have never yet known a reader of novels who loved to read the Bible, and took delight in the service of the Lord. They are opposed to each other, and cannot be wedded in harmony.

The following are the remarks referred to above:

"Can any serious observer doubt, that the reprints and translations now flooding the country, many of them from the very hotbeds of prurient vice in foreign novel manufactories, are exerting a most deleterious influence on the intellect, the morals and the faith of the people of our country? These novels, romances, etc., have within the last few years been multiplied by tens of thousands, and scattered broadcast over the length and breadth of the land. Every steamboat and railroad car seems freighted with them, and they are read, too, by multitudes who read nothing else. The moral poison is left to do its work on such minds without any antidote; and can the effect be otherwise than evil? Then may a bitter fountain send forth sweet waters, and a corrupt tree bear good fruit. If the wives and mothers of America are to obtain their ideas of woman's duties from such writers——if their moral sentiments and religious faith are to be gathered from free-thinking novels and romances—will they be qualified to educate the future legislators and guardians of our republican institutions? This is a question of vital interest to every lover of his country, and to all who seek the improvement and elevation of the human race."

THE INAUGURATION BALL.

The following sensible article is from *Zion's Herald* of Jan. 25th, 1865. We commend it to the consideration of all candid people:—

"We learn from the newspapers that 'the large room in the north wing of the Patent Office is to be used for the *Presidential Inauguration Ball*.' We had hoped that *that* piece of folly and wickedness had been washed out of the national character by the rivers of patriotic blood, which, mingled with the tears of widows and orphans, have been flowing through the land for the last four years. If in these times of universal lamentation and great mourning, when tens of thousands of bereaved Rachels refuse to be comforted because their noble sons are not—when thousands of our Union prisoners are languishing and dying in rebel prisons, and thousands more are suffering in our recently filled hospitals—if, we say, under such circumstances, men and women wish to dance and revel, drink and carouse, and thus insult our country's grief, as well as the great God, by the interposition of whose arm alone we have been saved from national destruction, let them select some other time than the inauguration of the Chief Magistrate of the nation, and some other place than the 'Patent Office,' or any other of the public buildings at Washington. A more befitting place would be in some of the hospitals, or soldiers' burying grounds; most befitting of all, we should judge would be the Gettysburg Cemetery.

It strikes us that the President has issued too many proclamations for a day of 'Fasting, Humiliation and Prayer' to sanction the holding of such a 'Ball' in connection with his own induction into a responsible office, the duties of which he cannot successfully perform without divine aid. These frequent calls from the capital of the nation, when viewed in connection with the social habits prevailing in Washington, many of which are sanctioned by the presence and approval of the President, have to some minds too much the appearance of a *solemn farce*. The *religious* sensibilities of the whole country are shocked, pained and offended by them. Christian people whose prayers have ascended daily to God for deliverance from our national calamities, desire to see on such an occasion some decent respect shown to the God they worship by the nation's representatives at Washington."

NAPOLEON ADVANCING.

That "Wonderful Man" upon the throne of France is steadily advancing in power and influence. He is anxious to have the first control of matters on this continent. The following from the Boston *Journal* of Jan. 27th, is an interesting item:—

NAPOLEON IN MEXICO.

"It would appear from our San Francisco dispatches that the romantic Gwin story from Mexico is, as the novelist say, "founded on fact." It is true Dr. Gwin has not been created a duke, but he has been made a Governor General over several States which have been transferred by the Emperor Maximilian to the French Emperor Louis Napoleon. This is certainly a transaction which, as taking place on American soil, sounds rather strangely to republican ears. The newly transplanted Austrian in Mexico has hardly had time to get fairly seated on his throne, and certainly not time to pacify his own dominions, some of which he cannot yet visit at all, and others only with a powerful military escort, ere he undertakes to bargain and sell a portion of his territory larger than many of the kingdoms of Europe, and the deeds are made out and all the little arrangements are complete before the people inhabiting that territory know anything about it. Yesterday they went to bed as Mexicans—to day they wake up as the subjects of the Emperor of France, under the immediate rule of Governor Gen. Gwin!

Where is the Monroe doctrine after this? It would seem to have been consigned to the same pigeon-hole with the partition of Poland, the holy alliance and the other famous transactions of the historical past. It is not enough that we must have a new-made Emperor trying to balance himself among the turbulent States of Mexico—an amusement apparently harmless to "the rest of mankind" —but we have Louis Napoleon thrusting his undoubtedly powerful arm over our Southern border, and sweeping into his lap that part of Mexico which joins us and which, for its mines and other resources, is one of the best sections of the whole country."

BOOK NOTICES.

HOME THRUSTS AND HOME THOUGHTS. By the Editor of the "Golden Rule." New York: Published by the Author, 189 West Twentieth Street. For seventeen years Bro. Newton was editor of the "Golden Rule," which was one of the most thorough reformatory periodicals of the day. He commenced its publication in Kentucky, but was driven out of the State on account of the strong position he took against slavery. He was an outspoken anti-slavery man when it cost something to open one's mouth in behalf of the oppressed. He has devoted his life to the one work of promoting the gospel in its purity. The volume before us is a collection of his most pointed articles on a variety of subjects relating to a life of godliness. It is seldom we see a book the sentiments of which we can so unqualifiedly indorse as those so faithfully advocated in this volume. We do not see how any one that takes the Bible for his guide, can object to the high tone of practical piety it inculcates. This is a book to read yourself; to put in the hands of your children; to lend to your neighbors. It is got up very neatly, contains 432 pages, and a number of wood-cut engravings. In the frontispiece is a good steel-plate engraving of the author. Price, in cloth, $1.50; gilt edges, $2.00. By sending the price to the author, you will receive a copy by mail. Buy it, by all means.—*B. T. Roberts, Editor of the "Earnest Christian."*

HOME THURSTS AND HOME THOUGHTS. In two Parts. First, The Golden Rule in High and Low Life; second, in the Family Circle. By D. F. Newton, Editor of the "Golden Rule." This book is well worth a lifetime of labor. It is not only a book for the times, but for all time. No ephemeral production to occupy an idle hour and be forgotten, but serious, vital, all-important lessons, teaching men and women how to prepare for eternity. In strong contrast with our modern publications, it carries us back to the strict times of the Puritans, and brings up to fresh life their strict and Scriptural religion, not a religion of sham and show, but a religion of awful realities. Buy the book and read it; take it for your model and guide in bringing up your family; let it be the teacher of your children; and, depend upon it, their religion will be quite a different thing from the religion of the polite world around them.—*Nathan Brown, Editor of the "American Baptist."*

[We agree with the above recommendation. For sale at the Crisis office.

COOKING: or, How to prepare Food from Grains, Fruits and Vegetables. By F. H. Hurd, M. D., House Physician of "Our Home."

DIPHTHERIA: its Causes, Treatment, and Cure. By James C. Jackson, M. D., Physician-in-Chief at "Our Home."

We have received a fresh supply of these little tracts. The publishers, we see, have advanced their prices. We shall, therefore, be obliged to sell them as follows:—Cookery, 15 cents; by mail, 17 cents. Diphtheria, 10 cents; by mail, 12 cents.

MANY GODS.

According to the theory of the spirits and Spiritualists, every man is a God. In a Spiritualist paper, called "The Kingdom of God," published at Hammonton, N. J., a correspondent addresses the editor, Mr. Cook, as follows:—

"All of the Gods bless you, brother Cook. I still acknowledge you to be what I claim for myself, and many others, a Son of man; which is a Son of God. No two have exactly the same place in the world of mind. Each has his own place. You will see I am not only for a final democracy, but I believe in starting in a democracy to gain a full, final, and perfect democracy. I have already passed the ONE GOD and the three God; and I believe in an infinitely plural God,—if we have any infinity."

BRO. DANIEL O. KENT, Hawleyville, Page Co., Iowa, writes that they have no Advent preacher in those parts, and would like to have some one come that way and preach to them.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$628.81
S. Case	1.00
H. L. Hastings (tracts sold)	3.00
John Ireland	2.50
H. Bailey	5.00
A Sister	.50
M. Grant (tracts sold)	.25
Sidney Hall	5.00

OLD PLEDGES PAID.—By J. Blain.
Alex. Gibson (subscribed in 1863) $1.00.

Scatter Tracts.

A brother writes from Murray, Pa:—"A friend and myself give each $1.00 for tracts. We intend to drop them into our post-office, properly done up and addressed to such of our neighbors as will be likely to give them a fair and candid reading. Probation is drawing to a close. It is a crime to be idle while the day of earth's doom is so rapidly approaching." G.

Bro. J. H. Harding, Bridgewater, Vermont, writes:—"I received from your office, or from some source, over a year ago, a bundle of tracts. In my travels around, I have distributed them, and have the assurance that they have done some good, many receiving them with grateful thanks. I also lend the Crisis to families until it is well nigh worn out. I could not well do without it, for I consider it the best paper in the world."

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$698.48
S. Case	1.00
John Ireland	5.00
A. Pettibone	1.00
Sidney Allen	5.00
H. Bailey	5.00
A. P. Morrill	.50
Martha	.25
Mrs. A. Estabrook	2.20
M. W. M.	1.00
John Olive	1.00
Julia S. Olive	1.00
Mrs. C. Holden	5.00
Mrs. C. E. Gierlow	1.00

VOICES FROM THE POOR.

FROM THE POOREST OF THE POOR.

A brother writes from R——, Mass.:—"I am sixty-two years old, and my health and strength are failing. My lot and portion in this world is small. I am poor—poor as the poorest the paper is sent to; and not able to work much, and do not know how I am to get through the winter. I owe a great deal, and cannot pay; would be glad to do so, if I could. I live seven miles from meeting, and shall not be able to hear preaching much more till spring. I am old, and almost worn out. I like the Crisis very much, and should not know how to do without it any more than my daily bread. Please continue to send it, if you can, and I will do the best I can for you. I pay no money for tobacco; never made any use of that filthy weed in my life, thank the Lord. Your brother in Christ, waiting for redemption." S. G.

FROM THE DESTITUTE AND LAME.

A Sister writes as follows:—"For almost six years, I have had the Crisis *free*. It is all the preaching I have, for I am lame, and have been for years, and unable to go to meeting. I would willingly pay for it if I could, but I cannot, I am so poor. I am so destitute of the comforts of life, that I have to receive help from those who have pity on the poor."

A Case of Conscience.

A free subscriber writes from ——, Mass.: "I have been receiving the Crisis *gratuitously* for *several years*, for which you have my heartfelt thanks. But *I cannot conscientiously do so any longer*. I therefore send you enclosed $2.50, the subscription price for the ensuing year."

The subscriber will please give the name, that we may not credit the money to the wrong person. There are, doubtless, one or two more cases of conscience of this kind, who feel it duty to do as this subscriber has done. We shall be pleased to hear from them. *

THE BANK OF THE LORD'S POOR.

RESPONSES FROM SHAREHOLDERS.

Bro. Thos. J. Philbrick writes from East Sanbornton, N. H.:—"I thank God that the poor are drawn out to speak in the paper. It has done my poor heart good, and I enclose $2.50 to carry the Crisis to some poor one in Christ, $2.00 to help keep the tract preachers flying, and $2.50 for my paper another year."

WORDS FROM THE WORKERS.

FOUR MORE.—The Pastor of the church in Whitefield, N. H., writes:—

"It is with pleasure that I send you the names of *four more new subscribers* for the Crisis, (with $6.00 enclosed.) Their names are as follows. . . . . . One is a poor widow, whose husband died a soldier a short time ago. The church pays for her paper. If there are any more of the worthy poor, we will try and find them out, and send you their names with the money. We cannot do too much for them. I love to feed them with the good bread of life. May the Crisis be still filled with healthful meat for the sheep and lambs. God speed you in your work. I will do for the Crisis what I can up here among the mountains and hills."

J. A. CLEAVELAND.

Thanks for your good will and energy. Doing very well, Bro. C. *Ten* in January. A good beginning for the year. The Lord help you to do as much in the months to come. *

TEN—THE RESULT OF A PAPER LENT.—A sister in Brookfield, N. H., writes:—

"I enclose $10.00 for a club of *ten subscribers* for the World's Crisis for six months. At the end of that time I will see to their renewal, with additions.

"I have now redeemed my promise made last spring. Two of your papers were *lent me by a friend*. I liked them so well, that I subscribed for three months. From the paper I learned of the tracts. But having no money to buy, I asked you for some to distribute. You very kindly sent me a package. At that time I told you you should hear from me again. Since then I have been doing all I can to help the cause of my heavenly Father, and now send you these *ten* subscribers as a *New Year's present*.

Your sister in Christ, H. R. JOHNSON."

Thanks to the "friend" for the *result* of lending the paper; and to the "sister," for her very acceptable present. The largest, thus far, in the month. Should be glad to receive a hundred such all the year through. Brethren will need to bestir themselves, or the sisters will outstrip them.

And here, gentle reader, see the good fruits of *a paper lent*, and *a tract given*; and thence please take a hint for your own action. You, too, have a friend, who is, perhaps, either partially, or wholly, a stranger to the truth, and to your paper. You *lend* him one; or, if afar off, you *send* him one. He reads it, becomes interested, and subscribes. The new subscriber sees in it a notice of *tracts*,—tracts doctrinal, practical, prophetical. He calls for, reads, believes, and scatters them. They awaken interest in *others*, and a desire for *more light*, and THEY subscribe. And thus, in a brief time, *ten new subscribers*, or more, *are the result of one paper lent*. Think, too,—the influence of that little deed ends not there; but, (as with *all* our deeds) goes on, like the eddying waves of the sea, widening and extending to infinity. The full and great result we shall never know till we reach the other shore. Spread, then, the light. Let every *little* ray *shine*. Enlarge the influence and usefulness of your paper, by letting it speak to others for you. Scatter tracts, and extend the circulation of truth,—and thus do well *your part* in the great work of preparing a people for the coming of the Lord. *

Our Volunteer Agents.

REPORT FOR WEEK ENDING JANUARY 21.

Total new subscribers in the week, 60. By the efforts of the following brethren, 50:—

ONE EACH—H. Beach, E. Bellows, M. A. Belding, J. Carr, T. S. Canfield, E. Clark, J. T. Dixon, C. P. Drake, Mrs. A. Estabrook, J. R. Hall, J. H. Harding, S. M. Lum, M. W. Martin, A. W. Sibley, J. M. Stanclift, B. M. Taylor.
TWO EACH—J. Ackerman, J. Gay, D. G. Leavitt, J. N. Sherman, Thos. Smith, S. R. Ward.
THREE—H. K. Flagg.
FOUR—J. A. Cleaveland.
FIVE—J. Knowles.
TEN—H. B. Johnson.

For the World's Crisis.

OUR TIMES.

We have arrived to the point when we are a distinct people. We occupy a prominent position as a people, looking for the second advent of our Lord; therefore we justly merit the name of the Second Advent people, and we are not ashamed of the name, nor afraid to examine the evidences of his immediate coming. Those that are ashamed of the name, as their given name—not surname, for that is christian—need not caution us about investigating time again. We, as a people, shall do it. I had rather be found looking up evidences of his coming at this time, and preaching it, than to be in any other business.

"But you have been disappointed so many times, Bro. Munger, had you not better be careful?" I have been disappointed only once, in 1844; and that did me good. I now see the Scriptures fulfilled in such a cry and such a tarrying. The church heard the cry, and responded, and the world trembled at it. The devil had a jubilee over our disappointment; and soon after, in 1848, commenced saying the Lord had come, in the spiritual manifestations which commenced in Rochester that year, and have spread over the world, and have become so popular that they have commenced going to the kings of the earth. Five crowned heads have already got their mediums; the rest will soon. Here is chronology. One side of it figures that antichrist is doing his work, which is one of the prophetic signs. We need no caution. Shall not stop for scoffing, for the Lord is nearer than when we first believed. Those that have never believed at all cannot comfort those that have. Call us sectarians, or what they may; this truth, or hope, will separate from the Ashdods of this age.

This continent seems to be the place for the signs to appear—the centre of light. The signs could not be appreciated east, where the prophecy was spoken by our Savior it, being in heathenish darkness. China is all darkness; Africa no better; and the northern regions still more heathenish. The signs must appear where they have, and we shall be the guilty people if we reject these signs. The demons know it, and commence their signs of lying wonders on the same ground, as the devil sowed tares in the same field.

Truly, we are a favored people. There are signs there's no mistaking, and we need no caution; but need investigation, and we mean to have it. While I am now writing, one of the old generation is talking about the first sign spoken of by Jesus, the darkening of the sun in 1780. She is ninety-five years old; was then ten, and recollects it well. She talks lively about it; can repeat large portions of the Bible. She believes in the Lord's coming, and has ever since she saw the first sign. I got a good deal of light from this old saint, on many points of experience.

There is a glorious work going on in all this region. Many are coming out in the truth. The preaching of the coming of the Lord will do what nothing else will. The little book must be eaten again, let the result be what it will; and the Second Advent people are the ones that are willing to eat it. Those that say they had as lief be called a dog as a Second Adventist, will of course object to eating the book, and caution others.

HIRAM MUNGER.

For the World's Crisis.

THE ITALIAN MISSION.

BRO. GRANT:—Through the mercy of God, we have lived to see the close of the old year, 1864, and are just commencing a new one. I send you all, dear brethren and sisters, my cordial congratulation and best wishes for the year 1865, upon which we have just entered. I earnestly implore God to grant that your building, the foundation of which was laid years ago, and mine also, here in Italy, commenced but six months since, may advance rapidly the present year, should God spare our lives. O let us remember, dear brethren and sisters, that we are the Lord's, and all that we possess, and that he requires a good use of all he has entrusted to us—time, talents, and possessions. May we also bear in mind the shortness of time; that we have at most but a few years in which to finish our probationary work, and that then we must give an account of our stewardship. If we are indeed the children of Abraham, we shall imitate his faith and submission to God. By the mercy of our heavenly Father, we are very well founded in "faith, virtue, knowledge, temperance, patience, godliness, and brotherly kindness." Let us this year add "charity" to those who are in darkness. The eyes of the Almighty are upon us. The nations groan under the tyranny of sin; God has commissioned us to bring them to the light and liberty of the gospel, and prepare them for his kingdom; that many who are now in the labyrinth of darkness and sin may shout the glad song:—"Glory to God in the highest, and on earth peace, good will to men." Jesus is coming! and by his grace we are now in liberty (John 8: 36). Our loins are girded about with truth (Eph. 6: 14, and our "lights burning" (Luke 12: 35), and we "watch."

During the past month, owing to the very rainy weather, I have preached but eighteen times. These have been very interesting and glorious seasons. God has, indeed, been with me and assisted and strengthened me by his Spirit. To his holy name be all the glory. My congregation are more established in the sanctifying truths we preach, and the good leaven seems to be working in all this vicinity. Sunday the 18th of Dec. was very rainy, and the roads were very bad. I thought it would be impossible for the people to assemble in the evening, as it was also very dark; so I announced at the close of the morning service that there would be no meeting in the evening; but at night a delegate came for us, whom we gladly accompanied to the house of prayer, and we had a very good meeting, two hours in length.

I feel compelled by the truth to give you, at this time, some account of the National church of St. Jean, though it is a very painful state of things. One year ago, the church of St. Jean, one of the most important in these Vaudois valleys, had no pastor. The church unanimously elected an excellent and talented man, who is now pastor in Florence. The ministers and their "Moderator," or Bishop (?), willed that another should occupy the position, and the elected pastor was driven from the church. The gendarmes entered the temple, and assisted in the installation of the minister chosen by the ministers and moderator. The best part of the members numbering over two hundred, after solemnly protesting against such scandalous proceedings and violation of their rights, left the church. This is not the first instance of the kind that has transpired here. I have heard of two, even more shameful. Such a state of things seems very sad, especially when we consider the history of this ancient holy church, which so long stood nearly alone, a clear light in the thick darkness of superstition and horrible persecutions. But as far as we understand the matter, this departure of the Vaudois ministers from their ancient simplicity and purity, results from their connection with the national church of Switzerland, and from the fact that their preachers were long and until very recently educated in Geneva. The people generally seem to be honest, simple hearted, and intelligent. They do all they can for the education of their children, who are taught French and Italian at their schools. The Bible is much studied at school, and the children seem to have much understanding of the Sacred Scriptures, but according to half Roman Catholic commentary. These dear people understand very well the fallen condition of their shepherds, and pray earnestly for a change.

We are very happy to inform you that God has given us, as the fruits of our labor here, two young men of excellent character and abilities, who, since they have listened to the preaching of "the gospel of the kingdom," have felt that they were called of God to devote themselves to the work of the ministry. It is a great pleasure to me to give them instruction as a preparation for such great and holy work. Dear brethren and sisters, pray for us. Your faithful Bro.,

M. B. CZECHOWSKI.

La Tour Pelice, via. Turin, Italy,
Jan. 1st, 1865.

For the World's Crisis.

CONFERENCE REPORT.

Our conference at Bryant's Pond was decidedly a good one. Everything contributed to make it agreeable. Brethren came from Norway, Casco, Carthage, and many other towns, not merely to hear the preaching, but with a mind to work. The brethren and sisters of long experience seemed not at all tired of the way, but with heads uplifted and hearts overflowing, they talked and prayed as though they believed redemption close at hand. How their eyes did glisten, and their faces shine, as they anticipated the kingdom, with all its attendant glory. And the young in experience were there, strong in faith, and full of hope, preaching their short sermons, which often, I think, have more effect upon the sinner than long ones from old and able ministers. The converts at that meeting seemed to feel that they had much to do. They have entered the vineyard at the eleventh hour, not as idlers, but to work. God help them to labor at their homes, as they did at the conference; then they surely will see many saved.

The friends with whom we met gave us a cordial greeting, and provided for our wants in a christian manner. Their houses were open, their hearts were warm, and all were made to feel that their religion was "pocket deep." The ministers present did not feel a disposition to do all the work; yet when they did preach, I think their aim was to preach like workmen. Those not of us, who came to hear, were well disposed, and I think there was seed sown in some hearts, which will not be lost.

Yes it was a good conference from beginning to end. God blessed us with his presence. He gave to truth an edge which made men feel. I hope the Spirit of the meeting may continue with us, who were there, that when Jesus comes, we may be ready with all the elect for an abundant entrance into the blessed kingdom. J. A. LIBBY.

For the World's Crisis.

A FEARFUL DEATH-CHARGE.

Several weeks ago, the men of the 97th Engineers, Regulars, infantry, were sent from Pensacola to Pollard, Ala., to destroy railroads, public buildings, and public property generally.

After they had effected their work, they at once commenced their retreat. When they got to the Escambia river, it was found that a body of Rebels had entrenched themselves at the other end of the bridge, on the opposite side, with a full determination to dispute the passage. The Union men at once opened fire on them, to dislodge them if possible. After firing several hours, it was found that the Rebels still kept their position. It was now ascertained that a body of Rebels were about to come on the rear of the Union men, and thus annihilate them. Col. Robinson, seeing this, leaped from his horse, and cried out, "97th, fix bayonets, double quick, march!"

The men instantly started on the run for the bridge. Lieut. Fred. D. Burnham (son of Eld. Edwin Burnham) led in command on the right. When about half way over the bridge, the storm of fire and death from the Rebels met them. On all sides the men were falling. Fred. saw his Col. fall by his side, but on, on into that storm of death and fire he cheered his men. The enemy were driven before them like leaves before the wind. The victory was won! After the charge, Fred. was found lying bleeding among the dead and dying, and conveyed in an ambulance sixty miles to the Hospital, where, lying side by side with his Col., he is said to be recovering from his wounds. Such is war!

For the World's Crisis.

WHAT CONSTITUTES A CHRISTIAN, AND WHAT IS THE HOPE OF A CHRISTIAN?

The hope of a christian is immortality,—eternal life. Must a christian be isolated, cold and morose, stiff as a statue; condemning every body and every thing that does not comply with his rules of theory, and crush beneath him, like worms of the dust, those who dare have a mind broad, and a heart deep enough, with a christian spirit, extending to the wants and demands of humanity? A true christian is meek, humble, and childlike; and will be strictly honest in all his dealings, true to himself, to God, kind and benevolent in all his acts; condemning none, loving all; a kind word for all at home, as well as abroad; thoroughly cleansed with the truth; his unseen acts as though they were seen, for the eye of God is upon them; having the Christ principle governing all his acts.

What a change it would make in some who profess christianity. Instead of envy, malice and bigotry, we should see kindness, meekness, charity; love, instead of hate; a binding together, instead of separating; using the weapons of love to draw the erring ones, instead of weapons of war and strife to compel them. What a beautiful sight, when we behold the christian graces in one of God's children. How lovely. Faith, hope, and charity are there enshrined.

Lawrence, Mass. MARY A. WOOD.

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—Once more I am out in the vineyard of my Master, having spent some time in recruiting at home, for my nerves will not endure being all the time strained up in this exciting work.

I visited and spent a Sunday in Springfield, where they have a good company of believers in the faith once delivered to the saints. There the prospects look encouraging. I called on some of the scattered ones at Chicopee, and enjoyed their hospitality and fellowship. Called at South Hadley, where there are a few of like precious faith, where I gave one discourse, and was hospitably received. Here I was taken with sciatic rheumatism, which prevented my going to Hawley, where I had an appointment, for it unfitted me for traveling on foot, my usual way. My friends will excuse, when they know the reason. So I turned my course to labor on the line of the railroad in Connecticut, where I can get from one place to another easily, and be near the railroad, where I could go home any day, if not able to labor.

I went to Agawam, and spent a few days and a Sunday. Gave several discourses to an attentive audience. Was kindly and liberally used, and enjoyed my visit. I have spent several days at Warehouse Point, visiting, scattering tracts and giving lectures. Had a very attentive hearing, from a small congregation. They have a commodious chapel, but need stirring up to more zeal and earnestness in laboring for souls. They were very kind. The Lord bless them, and reward them. The brethren generally have done well for me everywhere; helped me on my way after a godly sort. I am glad to see that this duty to communicate to him that teacheth in all good things, is being better understood, and made practical. I have spent many months, when I did not receive *one* dollar a month, and spent *five*, besides my time.

I received a bundle of tracts at Springfield, for which the Publication Society have my sincere and hearty thanks; and I promise a judicious, economical distribution of them. I hardly know how to do without them. They introduce me into families, and give access to minds. The signs are very ominous, thickening around us, and many are inquiring, What are the events approaching? Soon will be seen the fiery chariot spoken of by Daniel the prophet, and its rumbling wheels be heard, the graves open, and the dead come forth from their dusty beds, and the righteous living changed in the twinkling of an eye, into a state of immortality. Then lift your heads, brethren, while you see these things, and sing, for your redemption is nigh.

Pray for me, ye who feel interested for me and my mission, for the weakness of age is upon me. I need much grace, strength, boldness, faithfulness and the spirit of discernment. Still I enjoy this work. Still let me be able to labor, is my prayer. Yours,

B. SPAULDING.

Warehouse Pt., Ct., Jan. 23.

From Bro. C. Brown.

BRO. GRANT:—Through the influence of a kind, yet unknown friend, I have been the recipient of your valuable paper, the Crisis, for which I beg leave to express my heartfelt thanks. Being an inquirer after truth, I read the Crisis with deep interest. I find in its columns sound reasoning, sound doctrine, and much light.

I have for years endeavored to reconcile my mind to a certain theory, which I had been taught, or received by tradition, and very readily supposed to be founded upon the word of God, because I had so often heard it proclaimed as truth. At times I have been almost or quite a sceptic, and again would think I did not understand the Scriptures; for I would find text after text that was not congenial with the *theory;* therefore I would conclude that the fault was in my want of understanding.

The theory I have spoken of is this: 1st, that man has an immortal soul. 2nd, that the soul of the righteous, at death, goes into a state of perfect happiness, and that of the ungodly into perfect misery, there to remain until the Lord shall come again to gather his own unto himself; and 3d, that there will be a general judgment, when the *soul* will reunite with the *body* and stand forth in judgment, then and there to receive its eternal awards as it had *already previously received them.*

How erroneous would be the order, if a person arraigned before a civil tribunal should be acquitted if innocent, or punished if guilty, before a trial is had and judgment passed, and then tried, condemned, or acquitted again. If the *soul* at death is rewarded or condemned according to its righteous or sinful character, then is judgment already past; if past, then it is not in the future; if not future, then there will be no resurrection; and if no resurrection, then are all our hopes vain.

But there *will* be a resurrection, and, as a matter of necessity, a judgment; then the righteous will receive the approbation of their blessed Lord and Master,—the reward of eternal life. The wicked will also receive *their* reward—eternal death. Therefore we have a foundation for our hope, builded on Christ Jesus our Lord, who is the first fruits of them that sleep; who hath brought life and immortality to light through the gospel.

The Scriptures begin to open to me with new light, yet there are some passages which I do not fully understand. Will some one who has light write on the sixth chapter of John, the forty-seventh, fiftieth, fifty-first, fifty-fourth, and fifty-eighth verses. C. BROWN.

Carthage, Me.

From Bro. L. Laskey.

BRO. GRANT:—I have been in the habit of going to Boston to work for about three years, and while there heard some of the Advent preachers. Although I had made a profession of religion in early life, it seemed when I heard this preaching I never had known what the gospel was. I have reason to thank God I ever heard it. While there last fall I bought the Bible Student's Library, and lent it to my neighbors. It has made quite a stir in the place, and I have been distributing those tracts you sent, and there is quite an inquiry to find if these things are true. I do what little I can in the way of talking to my neighbors, but we need a preacher to visit us very much. I hope it will please God to direct some of his servants this way. I think if we had a good preacher here a few days we could start a church with about twenty members in this town. There are in a circle of a few miles, from fifteen to eighteen thousand inhabitants, and not an Advent preacher ever visits them, as far as I can learn. I hope you and all who read this will unite with me in prayer that God will send some laborers into this part of his vineyard. The signs of Christ's coming are growing more and more distinct every day, and may God keep us by his grace and save us in his kingdom. Your brother in Christ,

LEONARD LASKEY.

South Robbinston, Me.

From Sr. M. C. Whitaker.

BRO. GRANT:—The Lord has been very merciful to us in this place, sending his servants to proclaim the glad tidings of the coming King. Five different brethren have been here since about the middle of September. Bro. J. K. Bellows has just closed a series of meetings, treating mostly on the prophecies, which have been very interesting, showing us the state of the nations down to the present time. Much good feeling has been manifested during these meetings. The saints have been quickened. Two sisters have been converted, and put on Christ by baptism, and the sinner has been led to say, Surely these things are so. To God be all the glory. We praise his name for what has been done, praying that this may be but a few drops before a plentiful shower. It is high time we were all at work. Soon the Lord will come. Will our skirts be clear from the blood of saints? We are living in a solemn time. Let us be up and doing. Your sister, waiting for redemption when Jesus comes.

Whitakerville, Vt. M. C. WHITAKER.

From Sr. Lizzie Davis.

BRO. GRANT:—How my heart was cheered when I saw your appointment for Westboro', Mass. Yet more so, when I learned by the dear saints and the Crisis how they welcomed you. I love them. It was there, fourteen years ago, I first heard the cheering news of the Lord's coming. It was good then; now, more so, because we are so much nearer the event. It was at Westboro', I received the first number of the Crisis, and believe I have taken it ever since it was first issued. I think it the best paper printed. I expect to take it as long as we need a paper. I can say I endorse the whole of its doctrines,—love them, and am striving for that preparation which we all need, in order to be ready for the Master, when he comes. I am unworthy, but Christ is worthy; and through his atonement, I hope to meet you, and all the dear saints, in that kingdom, where there will be no death. May the good Lord direct you, and keep you until his coming.

Fitzwilliam, N. H. LIZZIE DAVIS.

From Bro. George Alkire.

BRO. GRANT:—There is a little band of us here that meet every Lord's day to talk of the near coming of our Lord, and of his glorious kingdom; and we are striving to be prepared to have our lamps trimmed, ready to go forth to meet the Bridegroom. We all take an interest in the Crisis and *Voice of the West*, and feel that they do us much good. We greatly desire if any Advent brother is traveling in our part of the country, that he would stop and hold a meeting with us this coming spring or summer. Yours, in the blessed hope. ELD. GEO. ALKIRE.

Barry, Pike Co., Ill.

CAROLINE TWOMBLY writes from Levant, Me.: "I feel anxious to have the community see the difference between truth and error. There are a number of believers in the soon coming of Christ in the place, enough to pay one of God's servants well to come and preach to this people. Cannot some of the faithful watchmen come? May God help us all to awake and gird on the whole armor of righteousness, that we may be found at our post when the Master comes.

Obituaries.

SALLY PUTNAM.

Fell asleep, on the 20th of Jan. 1865, in the Putnam Settlement, Township of Bavaria, Sr. Sally, wife of Bro. Warren Putnam, about fifty years of age.

Twenty-eight years ago, she was brought under serious impressions, was convinced that she was a sinner, and found redemption in the Savior's blood. She united with the Freewill Baptist church, and adorned her profession. In 1843 she and her husband heard the glad tidings of Christ's second coming, to set up his everlasting kingdom, when both embraced the good news. Their house from that time to the present has been the home of the heralds of the coming kingdom.

The funeral services were conducted by the writer.

F. M. WILLIAMS.

Harbinger and *Voice of the West* please copy.

JOHN ELLIS.

Died in Hardwick, Mass., April 10, 1864, John Ellis, aged seventy-five years.

He embraced the doctrine of the Advent in 1842. Since then his house has always been open for the servant of God.

Also, April 12th, Letis, wife of John Ellis, aged sixty years.

She loved the Lord and all his children, and longed for the time to come when Jesus would appear and make up his jewels. They were both thrown from the wagon, March 26th, which was the cause of their death.

GEORGE A. STREETER.

LUCINDA KINSMAN.

Sr. Lucinda Kinsman, widow of the late Capt. Jos. Kinsman, fell asleep in Jesus, in Cape Elizabeth, Me., Dec. 25, 1864, aged thirty-seven years.

Although she suffered much, she never murmured. With true christian patience she passed through her sickness, and calmly met the king of terrors. She loved the truth, and died in the blessed hope of immortality at the coming of the Just One. May the surviving mourners be sustained by the grace of God, and be prepared to meet Sr. Lucinda, and all the good in the better land.

R. R. YORK.

FRANK E. PLUMMER.

In Brighton, Mass., Jan. 15th, of chronic diarrhea, Frank E., youngest son of Enoch and Elizabeth Plummer, formerly of Lake Village, N. H., aged nineteen years, one month and two days.

O happy day when wars shall cease,
And ransomed earth be filled with peace;
When sin and death no more shall reign,
And Eden bloom on earth again

W. S. P.

Summary of News.

FOREIGN.

LONDON, Jan. 17th. The Turin correspondent of the London *News* reports that the French troops will be withdrawn from Rome before March.

FRANCE.

The Archbishop of Bessancon, in a letter respecting the Encyclical letter of the Pope, referred to the order of the Council of State as an abuse of ecclesiastical authority.

[Liverpool 19th, Londonderry 21st.]

The Liverpool *Post* says extensive orders for army clothing for the rebels have been executed in Liverpool lately, of which 2000 uniforms for the rebel artillery is a part.

SPAIN.

The *Correspondencia* announces that the Government will act energetically if the Encyclical letter is published without authority of the Council of State.

ITALY.

It is rumored that Russia and the Pope have quarrelled over the Encyclical letter.

The Pope's Encyclical letter is the leading theme in France. The Prefects have been ordered to report on its effects. The Government, it is said, contemplates a serious step in the matter.

It is rumored that there is an Anglo-French difficulty between the military authorities at Aden.

It is asserted that Napoleon has nominated Prince Napoleon for Regent in the event of his death.

BRAZIL.

Paraguay had declared war against Brazil, and a decree has been issued announcing the rupture of the treaty.

ANOTHER CYCLONE IN INDIA.—A letter from Melur, India, dated Nov. 23, gives the following account of another terrible cyclone which had occurred in that vicinity.

"The most fearful cyclone perhaps on record visited the city of Calcutta and vicinity on the 5th of October, and to-day we have accounts of another less severe one on the 1st of November about three hundred miles north of Madras. An American Lutheran missionary at Gunter writes that the storm raged with terrific fury from midnight till three o'clock, and that in the morning after nothing could be seen in any direction but the tangled wrecks of trees, houses and gardens. In his own compound, the beautiful Indian cork trees, thirteen in number, are all uprooted and prostrated except two, whose trunks are, the one ten feet and the other twenty feet high. Hundreds of people are now completely houseless, and many of them too poor to rebuild, though only ten rupees would be enough to put up a better house than many of them had before the storm. The torrents of rain, driven by the fierce wind, made short but decisive work with these native mud walls, especially after their light, thatched roofs had been carried off by the wind. Our mission school houses and cook house are so badly damaged that they are almost useless. Numerous lives at Masulipatam (two thousand it is said,) and much property were lost, but so far as now heard from, this cyclone was very much less destructive than the previous one, Oct. 5th, at Calcutta."

POVERTY IN FRANCE.—It is computed that there are a million of beggars and vagabonds in France. In a recent work Hugo says there are thirteen hundred thousand peasants' cottages that have but three openings; eighteen hundred and seventeen thousand but two—the door and one window; and finally, three hundred and forty-six thousand cabins, with only one opening—the door. And this in consequence of what is called the excise upon doors and windows. In these poor families, among the aged women and little children, dwelling in these huts, how abundant is fever and disease! In Asere, in Var, and in the Upper and Lower Alps, the peasants have not even wheelbarrows; they carry the manure on their backs; they have no candles, but burn pine knots and bits of rope soaked in pitch. And the same is the case all through the upper part of Dauphine.

THE FRENCH ACQUISITION IN MEXICO.—The Northern States of Mexico which are said to be ceded to the French Emperor have an area of 305,000 square miles, or 50 per cent. more than the whole of France, and nearly one-half of the entire territorial surface of Mexico. About the year 1858 they contained a population of only 700,000—which has varied but very little since that time. They comprise a great variety of soil and climate, and are very rich in mines of silver and gold, out of which, if he is so disposed, Louis Napoleon can satisfy his claims against Mexico; and so give back the land in a few years. We shall see whether he does it.—*Boston Journal.*

☞ The Pope has issued a bull condemning all modern religious and political errors having a tendency hostile to the Catholic Church, and exhorting the Bishops to confute them. The bull, which was signed on the 8th of October last, was drawn up by a committee of theologians, under the presidency of Cardinal Caterini.—*The Catholic.*

DOMESTIC.

Washington, Jan. 24, 1865. Washington was startled just before 3 o'clock this afternoon by the announcement that the Smithsonian Institute was on fire, and soon afterward the central portion of the edifice was crowned by flames, which mounted nearly to the height of the numerous towers. The fire originated in the loft above the Observatory tower, and was probably caused by the pipe of a stove temporarily put up by some workmen who were hanging pictures. It soon spread to other portions of the central building, destroying the lecture-room, apparatus hall, and the apartments used by the Regents, and by Prof. Henry and his assistants. Although three steamers were promptly at work, it was impossible to check the flames, but by the exertions of the firemen the east wing, which is occupied by Prof. Henry as his residence, and the west wing, which is used as the library, will be saved.

Quebec, C. E., Jan. 24. In Parliament to-day Mr. Galt, the Finance Minister, brought down a message from the Governor-General, transmitting the estimates for the current year, in which is included some $50,000 in gold to make good the money improperly surrendered in the case of the St. Albans raiders, and claimed by the Government of the United States under the extradition treaty.

New York, Jan. 28. Gen. Sherman has issued an order setting apart the South Carolina Coast Islands for the negroes freed by his army in passing through Georgia.

New York, Jan. 30. The *Herald's* Washington dispatch says Blair's mission was not an entire failure, but discloses facts that there is confusion, jealousy, suspicions and bickerings among rebel officials; that Jeff. Davis and his associates admit that they will be obliged to submit; that all want to make terms, but no official is willing to assume the responsibility.

The *Tribune's* dispatch says two Democratic members of Congress state that Blair told them that Davis entreated him to secure the passage of the amendment to the constitution abolishing slavery, as slavery had induced disunion and the only thing that continued the rebellion was the hope of continuing slavery.

The *Tribune*, in a leading editorial, announces that it has a clue to a recognition intrigue. It appears that Jeff. Davis long since sent the Roman Catholic Bishop, Lynch of South Carolina, to hunt up sympathizers. The Bishop went to Rome, and assured the magnates of the Catholic Church that its expansion and predominance throughout this hemisphere depended upon the success of the confederates. Whereupon the Roman Catholic powers of France, Spain and Austria, under the guidance of the Pope, have formed a secret league pledged to recognize the Confederacy after the 4th of March next, on the ground that it had taken no part in the last Presidential election.

The *Tribune* also states that the rebels will burn Richmond if in danger of being taken, so as to show Christendom they would rather be exterminated than subjugated.

The *Herald's* St. Louis correspondent announces that the rebel Gen. Kirby Smith has been negotiating with Maximilian for the transfer of all the rebel troops in the trans-Mississippi Department to his standard. It is thought that he will have some difficulty in consummating the scheme, as his forces are a lawless set and will resist their sale.

The *Herald* publishes the rebel army roster, obtained, it says, from a most authentic source, which shows their full strength at only 168,000, scattered from the James to the Red rivers, and from the Atlantic coast to the Indian Territory. It also shows Lee's army to be their main dependence.

The New Atlantic Cable.

New York, Jan. 15.—A letter from George Seward, Esq., Secretary and General Superintendent of the Atlantic Telegraph Company, to Cyrus W. Field, Esq., after alluding to the absolute electrical perfection of the cable now being manufactured, states the amount completed up to Dec. 30th to be 750 miles. The cable is now being manufactured at the rate of eighty miles per week. Without hurry and night work it will be finished by the end of the first week in June. Two tanks have been constructed on the Great Eastern for the stowage of the cable, and the third is rapidly progressing. There is no reason to doubt that the cable will be on board and the great ship ready for sea, with every appliance of the best kind and in the best order, during the month of June. Mr. Seward has no doubt the cable will be successfully laid and worked.

Married.

In Scituate, R. I., on the evening of the New Year, 1865, by Eld. William S. Devereux, Mr. DANIEL P. GREEN, of Warwick, R. I., and Miss JULIA A. WIGHT of Scituate.

In Frankfort, Me., Jan. 21st, by Elder L. L. Howard, Mr. ANDREW G. CURTIS, of Winterport, and Miss MARTHA V. PHILBROOK, of Frankfort.

Also, in Fairfield, Me., Jan. 27th, Mr. WARREN CLARK, of Fairfield, and Miss SARAH G. FARNHAM, of Rome.

In Hawley, Franklin Co., Nov. 10th, 1864, by Eld. Rufus Starks, Mr. DENNIS TAYLOR, of Windsor, and Miss FANNY STARKS, of Hawley.

Notices.

Notice.

As I believe time is very short, and it behoves us to be up and doing; and as I have found many females that feel God has called them to follow in the vineyard of the Lord, but because of the prejudice of the church in its present cold and backslidden state, they are kept back from following as they feel God has called them to do; and as I believe that we are living in the day when God will pour out his Spirit upon his handmaids, I therefore give this notice to all the women of America, independent of denomination or color, who feel that they have been called of God to preach, exhort, pray, or to write, on the subject of his speedy coming, and a preparation for that coming, to open a correspondence with me in reference to holding a convention of women, in the coming spring, May or June, to be held at a place which will be named after hearing from the different sisters. This convention shall be for the promulgation of all Bible truths; but no hobbies.

Now, sisters, let me hear from you as soon as possible, so that we can make arrangements for the convention. Let this be a missionary movement. Remember Jesus is at the door, and wickedness is abounding, and the love of many is waxing cold. Let us be up and doing, so that he may say to us, "Well done, good and faithful servant, . . . Enter into the joy of thy Lord." Let all, who feel interested in this great work, make it a subject of special prayer at the hour of twelve o'clock, every day, that God may bless the effort that we may put forth to his honor and glory.

All brethren who are favorable to this convention are invited to assist us by advice, by kind words of encouragement, and those that can by publishing this notice.

Sisters are requested to form themselves into small missionary societies in their own village, or neighborhood, meet weekly, and report to me as often as possible.

Address Mrs. Anna E. Smith, No. 128, East 27th Street, New York City.

Minnesota Quarterly Conference.

Our winter quarterly conference will be held in the Ramer school-house, Utica, Winona County, Minn., commencing on Friday, the 24th of Feb., at half past six o'clock, P. M., and continue over the Sabbath following, day and evening. Preaching by different ministering brethren. All who love God and the salvation of sinners, and desire to know and understand the truth, and be prepared for the day of his coming, are invited to attend. "Forsake not the assembling of yourselves together, but exhort one another, and so much the more as you see the day approaching." Pray for God's blessing upon the meeting.

In behalf of the church, PHILIP RAMER, Sec.

A Discussion.

A discussion of the following questions will commence at Morse's Mills, Corinna, Me., Feb. 14th, at one o'clock, and continue several days.

1. *Resolved*, That the Bible teaches that man has a spiritual, thinking soul, that will exist between death and the resurrection.

Affirmative, E. B. FLETCHER.
Negative, N. F. NASON.

2. *Resolved*, That the Bible teaches that after the resurrection God will destroy the wicked in the sense of making them as though they had not been.

Affirmative, N. F. NASON.
Negative, E. B. FLETCHER.

If the weather is stormy, the discussion will be adjourned one week.

Conference.

By divine permission, Bro. C. S. Emerson will commence a conference with the brethren at Dover, N. H., on Saturday, Feb. 4th, 1865, and continue the same a week or more, as may be deemed expedient. We ardently desire that our brethren who may feel it their duty to attend this conference, will come in the name of the great head of the church, and be wise in winning souls to Christ. May the divine blessing crown their efforts with abundant success. In behalf of the brethren,

J. M. HACKETT.

Notice.

A series of meetings will commence at Natick, R. I., Sunday, Feb. 5th, and continue evenings, except Sundays, as long as the interest demands. The only place which could be obtained, and large enough to accommodate all, is the hall of the hotel, where the meetings will be on Sundays. Let all in the surrounding vicinity, who feel an interest in the salvation of sinners, and are willing to work in the highways and hedges, come, having on the gospel armor. The meetings on Sunday will commence at 10 A. M., and at 2 and 6.30 P. M. The time for the evening meetings to commence will be given on Sunday.

E. BELLOWS.
H. K. FLAGG.

Notice.

To the brethren in Northern New York:

Dear Brn. and Srs.:—I would say that sickness in my family, with the severe snow storms, has kept me from visiting you; but, the Lord willing, I shall see you ere long, and hope to be made glad by finding you all strong in the faith of the gospel. Pray for me, that utterance may be given to me. Your brother in Christ, C. B. TURNER.

Notice.

A series of meetings will be held at Whitefield, N. H., commencing Feb. 8th, and continue over the following Sabbath, and as much longer as may be thought best. Come, brethren, one and all, to the meeting. J. A. CLEAVELAND.

Notice.

There will be a series of meetings held at South Butler, Wayne Co., N. Y., commencing Friday evening, Feb. 3d, and continue every evening, and over the two following Sundays. It is expected that Bro. Wm. A. Fenn will be present to help preach the word. Let all attend that can from the surrounding country. C. B. TURNER.

Notice.

As there have been appointments for this place conflicting with each other, I would inform those wishing to send appointments here, that we are supplied the third Sunday in each month for the present. For the brethren. CHARLES HALEY.

Exeter, N. H.

Notice.

Eld. Wm. B. Morgan wishes to say that he is ready and willing to travel and preach the gospel of Christ wherever doors may open. His post-office address is Canaan, Vt.

Notice.

Brethren sending appointments to Lynn, Mass., will please correspond with

BRO. E. T. BUTMAN.

Maine Second Advent Tract Society.

S. K. PARTRIDGE, R. R. YORK, I. C. WELLCOME, Board of Managers.

I. C. WELLCOME, Secretary and Business Agent.

ISAAC WIGHT, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. WELLCOME, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Wm. C. Thurman....Sunday, Feb. 5th
J. Hemenway....Sunday, Feb. 12th
H. L. Hastings....Sunday, Feb. 19th

Lowell, Mass....Saturday evening, Feb. 4th and Lord's day, Feb. 5th. MILES GRANT.

East Boston....Sunday, Feb. 5th
A. W. SIBLEY.

Lawrence, Mass....Sunday, Feb. 5th
C. C. RAMSEY.

Hartford, Ct....Sunday, Feb. 19th
H. K. FLAGG.

Sutton, N. H., Mill Village, (as Bro. Dean may appoint) Saturday evening, Feb. 11th.
Waterloo, N. H....Feb. 12th
F. S. RANSOM.

Holliston, Mass....Sunday, Feb. 5th
Haverhill, Mass....Sunday, Feb. 12th
A. MUSSEY.

Lee, N. H....Sunday, Feb. 12th
C. S. EMERSON.

Lynn....Sunday, Feb. 5th
West Stafford....Feb. 12th
A. M. HIGGINS.

Bangor, Me....Sunday, Feb. 5th
West Levant, (White school-house), Sunday, Feb. 12th
Biddeford....Sunday, Feb. 26th
Lawrence, Mass....March 5th and through the week.
Concord, N. H....March 12th
ISRAEL DAMMAN.

Augusta, Me....Sunday, Feb. 12th
H. B. SEVEY.

Plainville....Sunday, Feb. 5th
O. D. WOODRUFF.

New Britain, Ct....Feb. 5th
Wrightville, Conn....Feb. 12th
North Canton, Conn....Feb. 19th
Wallingford Farms, Conn....Feb. 26th
B. HITCHCOCK.

Worcester....Sunday, Feb. 5th
J. HEMENWAY.

Danbury, N. H....Feb. 8th and over the following Sunday.
East Canaan, N. H., (where Bro. Ford may appoint), Feb. 15th, and as long as the Lord may direct.
B. P. MANNING.

Clinton, Mass., (at my house)....Sunday, Feb. 12th
A. S. WHITNEY.

Cheshire Street, Ct....Sunday, Feb. 5th
Plainville, Ct....Monday, Feb. 6th
Bristol, Ct....Tuesday, Feb. 7th
New Britain, Ct....Wednesday, Feb. 8th
Hartford, Ct....Thursday, Feb. 9th
Chicopee, Ct....Friday, Feb. 10th
Exeter, N. H....Sunday, Feb. 12th
Lawrence, Mass....Sunday, Feb. 19th
if not otherwise supplied. A. ROSS.

Rome, Me....Feb. 5th
Cornville, Me....Feb. 12th
Richmond, Me....Feb. 19th
Kendal's Mills....Feb. 26th
Casco, (where Bro. Mayberry may appoint), March 5th
L. L. HOWARD.

Scitico, Ct....Sunday, Feb. 5th
Agawam, Mass....Sunday, Feb. 19th
I. B. POTTER.

West Stafford, Ct....Sunday, Feb. 12th
J. H. HALL.

Goshen, N. Y., (North school-house), Thursday evening, Feb. 9th.
Bradford, N. H., (Pond meeting-house), Sunday, Feb. 12th. WM. W. SUTHERLAND.

North Searsport, Me....Sunday, Feb. 5th
Sebec, Me., (school-house, near Bro. J. Livermore's), Sunday, Feb. 12th.
Atkinson, Me., (Dore neighborhood), Sunday, Feb. 19th
THOS. SMITH.

Athol, Mass., (at Bro. Cutting's)....evening, Feb. 4th
Athol, Mass....Sunday, Feb. 5th
North Dana, Mass....Feb. 6th
Worcester, Mass....Feb. 8th and 9th
Clinton, Mass....Feb. 11th and 12th
GEO. A. OTIS.

New Hartford, North end, (at David Baker's), Thursday evening, Feb. 2d.
New Hartford, (West hill)....evening, Feb. 3d
Lovely Street....Sunday, Feb. 5th
New Hartford, North end, (at David Baker's), Feb. 9th
North End, (at Bro. Pinney's)....evening, Feb. 19th
H. ROCKWELL.

Kezar Falls....Sunday, Feb. 5th
Will labor in that vicinity through the week following, as doors may open. Bro. D. F. Leavitt is expected to be with me. T. W. PIPER.

Concord, N. H....Sunday, Feb. 5th
Portsmouth, N. H....Sunday, Feb. 12th
Manchester....Sunday, Feb. 19th
If any of these appointments conflict with others, will the brethren please inform me. S. S. MOONEY.

Dover, N. H., (Back River)....Sunday, Feb. 5th
Alton Corner, N. H....Sunday, Feb. 12th
A. SIMPSON.

North Canton, Ct....Sunday, Feb. 5th
S. WOODRUFF.

Concord, N. H....Feb. 19th
C. C. RAMSAY.

Dalton, Mass., (as the brethren may arrange), Sunday, Feb. 5th.
Goshen, Mass....Sunday, Feb 12th
RUFUS STARKS.

Pine Swamp, Ct....Sunday, Feb. 5th
C. GOODRICH.

Concord, N. H....Feb. 5th
Hartland, Vt., (Dinsmore Hill)....Feb. 12th
J. COUCH.

Montgomery....Sunday, Feb. 5th
Springfield....Monday evening, Feb. 6th
H. PRATT.

Portland, Me....Sunday, Feb. 5th
Biddeford....Tuesday evening, Feb. 7th to 9th
Portsmouth....Sundays, Feb. 12th and 19th
Can stop on my way home two Sabbaths, if informed in season. H. MUNGER.

Holden, Mass....Sunday, Feb. 5th
Valley Falls, R. I....Sunday, Feb. 12th
GEO. A. COLE.

Westboro, Mass....Feb. 5th
Holliston, Mass....Feb. 12th
South Natic, Mass....Feb. 19th
West Abington, Mass....Feb. 26th
Stop a week in each place, if desired. If the above conflict, write me at Mellville, Mass., at once, or to Westboro a week later. J. K. BELLOWS.

Hebron, N. Y....Feb. 4th and longer, as interest demands.
Brethren wishing my labors elsewhere, will notify me at Hebron, N. Y. Direct to the care of Bro. Wm. P. Lincoln. GEO. CHAMPLIN.

Bangor, Me....Lord's day, Feb. 5th
All in that vicinity who feel that they can unite to labor for the salvation of souls, are heartily invited to meet with us. ISRAEL DAMMAN.

Springfield, (Barnes' Hall)....Sunday, Feb. 5th
IRA MORGAN.

Hoosic, N. Y., (where Bro. John Agan may appoint), Sunday, Feb. 5th until the 10th.
Poultney, Vt....Feb. 12th and in the vicinity as a door opens to do good.
CHARLES E. PIPER.
Brethren, please receive Bro. Piper in the Lord. He is not a hobby rider. If the above appointments conflict, please inform Bro. Piper. HIRAM MUNGER.

Manchester, N. H....Sunday, Feb. 5th
JOSEPH W. WHITE.

New York, Cooper Institute....Feb. 5th
New York, East Broadway....Feb. 12th
Philadelphia....Feb. 17th and onward until further notice.
F. H. BURBANK.

Plymouth, Vt....Feb. 4th and remain as long as it seems to be duty.
GEO. A. STREETER.

Business.

TO CORRESPONDENTS.

H. Rockwell—They were sent to you for free distribution. No charge. The book will be sent as soon as we get it.

H. Beach—Latin Bible, Bagster's, by mail $3.00.

H. R. Johnson—You can add to the club as many as you please at the same price; but the payment should be such as to have their term of subscription end at the same time with the others.

Joseph B. Paine—Have received in all $4.50.

H. A. Sylvester—You are credited on book to No. 487.

Isaac Paige—Paid to No. 477.

D. G. M.—We have not yet found time to write on the subject. Hope to be able in a week or two.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 487. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance.* If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each—C Van Vleck 511, Miss E. P. Snow 514, N P Sibley 507, J B Cleaveland 507, G Cottrell 512, W H Williams 512, O Weld 500, S King 507, J H Messer 507, D C Fitch 483, E Taylor 501, S R Tyler 507, M H Pollard 507, J Spear 501, Mrs. A. C. Philbrick 507.

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$2.00 each.—J Groves 442, Mrs. P Grinnell 528, L B Child 522, P C Goodale 531, M E Goodwin 514, F W Higgins 510, R Lewis 530, G E Lawton 514, G A Barker 514, E K Emerson 496, J M Aldrich 511, J Berry 495, Mrs. S Young 518.

$2.50 each.—S Rich 540, D Sargent 513, A Avery 535, J Douglass 534, Mrs. A Case 534, J G Brown 538, W O Hough 535, P Tucker 546, H T Church 546, J M Deming 510, J Ireland 526, S C Armstrong 552, S Smith 533, J C Kellogg 538, A Briggs 538, J H Harding 293, A P Morrill 533, C B Lane 519, Mrs. T A James 538, Mrs. J E Young 527, J Ackerman 553, W Craley 538, J Stoddard 538, B Berry 530, Mrs. H Morton 551, I Clewley 478, J Smith 538, S R Ward 540, J L Wiggins 539, S Spaulding 536, M W Martin 520.

$3.00 each.—T M Sother 532, I Carter 510, B C Snyder 544, H Smith 517, S K Dyer 489, D Colomy 544.

Various Sums.—A. Edgerton 4.00, 542; J. Flanders $2.25, 495; H B Baldwin $5.00, 511; A M Dunham 50c, 496; W H Allen 50c, 517; Mrs. D Taylor $1.38, 499; H W Chandler 75c, 541; Mrs. G. Langmaid 63c, 499; A. Coller $3.10, 487; L. Morse 63c, 501; J. M. Fisk 63c, 496; A Morse $1.80, 523; A Struve $1.50, 518; L Barber 50c, 499; H. S. Currie $5.60, 512; J. B. Johnson $10.00, 512; M Hanson 80c, 496; E. M. Hulbert $1.50, 501; L L Brown $1.50, 513; H Bailey $10.00, 494; W Ongley $1.96, 520; D Austin $1.55, 505.

FOR BOOKS AND TRACTS.

A Wallace 63c, D M Kinter $3.00, J Houghtalin 50c, F L Storrs 92c, A. Peavy 55c, D. Stees 40c, E. Wyman $3.00, C Stratton $5.00, D W Comstock $1.50, J Chandler 75c, C. L Mosely 60c, J Pulsifer $1.00, C Twombly $1.25, W D Cook $1.75, A Eberrole $1.00, J H Harding $2.00, H Rockwell 45c, W A S Smyth 7.20, M O Fisk 75c, W D Cutis 45c, A C Greene 85c, J R Sturtevant 25c, S M Lum 50c, I Kulp 40c, J Douglass 45c, T Smith $1.75.

BOOKS AND TRACTS SENT.

BY MAIL.—C L Moseley, A M Dunham, J Chandler, G R Clark, J Pulsifer, H Rockwell, J H Harding, M O Fisk, W D Curtis, J F Boyd, E R Perkins, A Raymond, Miss E P Baker, Mrs. J Diman, J W Burroughs, S M Lum, A C Greene, A W Griggs, A Eberrole, C Twombly, W D Cook, H W Dann, P. W. Hough, Mrs. C. E. Gierlow, A. Chase.

BY EXPRESS.—D W Comstock, W A S Smyth.

LETTERS RECEIVED.

M. H. Morrison, M. M. Weaver, P. S. W. Deyo, C. E. Gierlow, J Lawson, J Taylor, M A Wood, H Munger, D F Newton, L. P. F., M B Czechowski, A A Lason, J Gilbert, H L Bradley, H. F. C.

POST OFFICE ADDRESS.

Mrs. C. E. Gierlow—Prairie du Chien, Wis.
C. H. Leverton—Bath, Me., Box 553.
Mrs. Anna E. Smith—128 East twenty-seventh Street, New York City.
H. Munger—Chicopee *Falls*, Mass.
F. H. Burbank—Philadelphia, Penn., S. W. corner of Seventh and Spring-Garden Streets.
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To aid the temperance cause we come,
And banish the sad effects of rum,
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The old and young its blessings share,
While from their hearts it drives dull care,
And peace and joy revives.

It takes the drunkard from the ground,
And makes him in good deeds abound,
And help his fellows all around—
A useful man become;
His children saved from numerous woes,
His wife no longer sorrow knows,
Nor feels a drunken husband's blows,
But happy is his home.

Come, men of sense, who wish to see
Your fellow kind from bondage free,
Now let us in the work agree,
Be active and go on;
Be zealous, prudent, faithful all,
And cause the tyrant foe to fall,
And save the young and old from thrall,
Until our work is done.

Come, friends and neighbors, one and all,
Come old and young, come great and small,
Come listen to our earnest call;
Come join us and be free;
Beneath our pledge enrol your name,
And faithful live up to the same,
And put the tipling hosts to shame,
And happy you will be.

C. P. Dow.

For the World's Crisis.

DEATH IN THE POT:

OR,

Voting Ungodly Men to Offices of Trust.

One of the greatest evils that has ever visited our own nation and others, is electing wicked men as rulers,—men destitute of true virtue, the fear and love of God; office seekers, proud, covetous, ambitious, oppressive, intemperate. God in his holy word has pointed out clearly and definitely the men to preside over us in authority, to make laws and execute laws. "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens."—Ex. 18: 21. "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." Deut. 1: 13. "The God of Israel said, the Rock of Israel said unto me, He that ruleth over men must be just, ruling in the fear of God."—2 Sam. 23: 3. "And I charged your judges at that time saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, that ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it."—Deut. 1: 16, 17.

Have we any right to vote for any one to offices, stations of trust and responsibility, save those designated by the Holy Spirit? In the command to "honor the king," "be subject to the higher powers," is it not expressly understood these rulers are such as the Lord approves, men fearing God, and hating covetousness? "For this cause pay ye tribute also, for they are God's ministers, attending continually upon this very thing." "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."—Rom. 13: 6, 7.

Does God require us to honor wicked men, sons of Belial, who judge unjustly, and accept the persons of the wicked? He hates them, and denounces them. We are bound to respect the offices of those in authority, but not the unprincipled wretches who occupy them. 2 Pet. 2: 13, 14. So far as our rulers obey God in the higher law, we submit unhesitatingly to "the powers that be," and no further. "But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. . . Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty."—Ex. 1: 17, 20. "And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel?"—1 Sam. 14: 45. The example of Shadrach, Meshach, and Abednego (Dan. 3: 16, 17) is in point. Also that of Daniel, Dan. 6: 13.

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts 4: 19. These, and many similar passages, from the inspired penman, show conclusively that wicked rulers and wicked laws are not to be regarded when they contravene in the least with the word of the living God. "How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked."—Ps. 82: 2-4. "It is an abomination to kings to commit wickedness; for the throne is established by righteousness."—Prov. 16: 12. "And say, Hear the word of the Lord, O King of Judah, that sittest upon the throne of David, thou and thy servants, and thy people that do enter in by these gates: Thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong; do no violence to the stranger, the fatherless, nor the widow; neither shed innocent blood in this place."—Jer. 22: 2, 3. "The king that faithfully judgeth the poor, his throne shall be established forever."—Prov. 29: 14.

Whenever we cast our votes for the elevation of selfish, ungodly men to offices of state, do we not thereby take sides with the enemies of Christ's kingdom, and sin against God?

The plea that the Lord has ordained wicked men to rule over his people with a rod of iron, is not sufficient reason for us to use our influence in electing men to stations of responsibility and honor, whom we have good reason to believe will not execute judgment and righteousness in the fear of God. When the Lord permitted Saul to reign, Jeroboam the son of Nebat, the bloody Manasseh, it was in judgment, not in mercy; as a curse, not a blessing. And what curse can be greater to a city, a State, or a nation, than an ungodly ruler. God informed the Jewish nation what kind of a king they should have if they persisted in their rebellion, in refusing the King of kings and Lord of lords to rule over them. Saul well nigh ruined the twelve tribes of Israel. God gave them a king in his wrath. When a nation becomes exceedingly corrupt, retribution must come, terrible, causing every ear to tingle.

We are told by wise men, or those professing to be teachers in Israel, to "choose the least of two evils"; that is, when two candidates are before the public for some high office, both of whom have no special regard for the higher law, or the "thus saith the Lord," for what they do, "select the least wicked of the two." Both church and state adopt the principle of choosing between two evils, compromising with sin and Satan. When one wicked man for office is not quite so selfish, so proud, so devilish as the other, be sure and choose the one who is the least devilish! Thus our nation, states and cities, are cursed from year to year with men in authority, lovers of their own selves, proud, oppressive, covetous, boasters, blasphemers, truce breakers, false accusers, traitors, Sabbath desecrators, despisers of those that are good, who "neither fear God nor regard men."

The result of this atheistical course is what it ever has been, and what it ever will be. "The wicked walk on every side when the vilest men are exalted." "As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people."—Prov. 28: 15. "And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."—2 Kings 14: 16. "So Manasseh made Judah and the inhabitants of Jerusalem to sin, and to do worse than the heathen whom the Lord had destroyed before the children of Israel."—2 Chron. 33: 9. "When the righteous are in authority, the people rejoice; but when the wicked bear rule, the people mourn." "The king of judgment establisheth the land; but he that receiveth gifts overthroweth it."—Prov. 29: 2. 4. Mark the times of Jeroboam, Ahab, Belshazzar, Manasseh. How exceedingly corrupt the nation at that period. "Can a man take fire in his bosom and his clothes not be burned?" We have cast off fear, conferred with flesh and blood, gone down to Egypt for help. "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord." Isa. 31: 1.

False prophets and false teachers, expounders of God's truth, have been the ringleaders in this downward course. "If the blind lead the blind, both will fall into the ditch." "In vain do they worship me teaching for doctrines the commandments of men." "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"—Ps. 94: 20. "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."—Isa. 56: 10. "And he sent them to Bethlehem, and said, Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was."—Matt. 2, 8, 9.

A more correct and vivid likeness could not be drawn of our present state as a nation and a people, than that which is drawn by Isaiah in the first chapter of his prophecy. Reader, beloved, how readest thou? Begin, if you please, at verse second,—"Hear, O heavens," and continue to verse twenty-fourth. Whenever and wherever a corrupt ministry prevails, false prophets and teachers, dumb dogs, that will not bark, that heal slightly, prophesying smooth things, cry "peace, peace, when there is no peace," there is "death in the pot"; iniquity abounds, and the love of many waxes cold. By casting our votes for wicked men to office, we speed the work of Satan, help the devil and wicked men to do their own work.

President C. G. Finney, in his Lectures to Christians, says: "Christians ought to cease from conformity to the world in politics, from the influence which such a course would have on the world. Suppose christians were to act perfectly conscientious and consistent in this matter, and say, "We will not vote for any man to office unless he fears God, and will rule the people in righteousness." Ungodly men would not select men as candidates who themselves set the laws at defiance. No. Every candidate would be obliged to show that he was prepared to act from higher motives, and that he would lay himself out to make the country prosperous, and to promote virtue, and to put down vice and oppression and disorder, and to do all he can to make the people happy and HOLY. It would shame the dishonest politicians, to show that the love of God and man is the motive that christians have in view; and a blessed influence would go over the land like a wave.

"Only let it be known that christian citizens will on no account assist bad men into office; only let it be known that the church will go only for men that will aim for the public good, and both parties will be sure to set up such men. And in this way the church would legitimately exert an influence, by compelling all parties to bring forward only men who are worthy of an honest man's support."

It is in the power of the church, united as one man, clad in God's complete armor, walking in white, baptized into gospel fulness, "looking forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners," to rule the ballot box, elect what men to office she pleases, subdue kingdoms, cause Satan to fall as lightning from heaven, the "earth to blossom as the rose," salvation to go forth as the dawning light, and angels to rejoice and sing anew,—"Glory to God in the highest, on earth peace, and good will to man." And woe be unto her if she do it not!

Up! while ye slumber, deeper yet
The shadow of our fame is growing.
Up! while we pause our sun may set
In blood, around our altars flowing!

D. F. Newton, *Author of Home Thrusts.*

For the World's Crisis.

THE PROMISES.

WHY WAS PAUL A HERETIC?

When Paul was arrayed before Felix, he says: "But this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers, believing all that is written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24: 14, 15. So you see that the Jews called Paul a heretic, and yet allowed that there would be a resurrection of the dead. Bear that in mind.

When he was brought before king Agrippa, he says: "And now I stand, and am judged for the hope of the promise made of God to the fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" We begin to see why they call Paul's doctrine heresy now. They had Moses and the prophets as well as Paul; they understood, in one respect, the promises of God to the fathers, as well as Paul; that is, they could and doubtless did read the glorious promises, and knew that they were to be fulfilled under Messiah, but overlooking "his first advent," they expected him to come "in great power," and deliver them from under the Romans. But, alas! he comes the meek babe of Bethlehem.—They reject him, condemn, and nail him to the shameful tree, denying his claim to the Messiahship.

Now Paul declares that he *is* the Messiah, and the rightful heir of all those promises, and that through him they are to be fulfilled to all God's waiting people; but *through the resurrection of the dead:* "Why should it be thought a thing incredible with you that God should raise the dead?" Paul shows conclusively that unless there is a resurrection of the dead, these promises can never be fulfilled; but *all they which have fallen asleep in Christ are perished;* that instead of its being fulfilled to a few literal Jews, at that time, it was also to the Gentiles who possessed Abrahamic faith; "for the promise that he should be the heir of the world, was not to Abraham or his seed, through the law, but through the righteousness of faith."—Rom. 4: 13. He declares to them that, although they had rejected him, and crucified him, he yet liveth, and is gone into the heavens, where he is to remain until "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began"; when he will again return in all the glory of his Father, and call the sainted nations from their tombs, to hail the glorious jubilee of jubilees, and enter into the joys of their Lord.

"Then there'll be a mighty shaking
In the old church-yard!"

Well, where stand the churches to day? They all agree there are glorious promises to the people of God, and that they are to be fulfilled through Messiah; but when we say that they *all depend on the resurrection* (which they themselves also allow) for their fulfillment, they cry, "*heresy!*" They are going to heaven at death, and get their reward then. Well, the wages of sin is death; and if they choose that for their reward, however, I would admonish them to seek for eternal life.

The Babylonians built a tower on which to get to heaven, but when God came down to see it, he destroyed it at once; now they have got another which they call death,—

"Death is the gate to endless joy."

But when he comes down again, he will destroy that. Heb. 2: 14. So if death is the gate to endless joy, the gate will be destroyed, and many, I fear, will fail to get through. Christ says, "I am the way,"—"I am the *resurrection and the life.*" He that climbeth up any other way, "the same is a thief and a robber." Let us, then, be satisfied when we "awake in His likeness." Yours in hope,

J. W. Taylor.

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For the World's Crisis.

BE OF GOOD CHEER.

Bro. Grant:—When I last wrote for the Crisis, I resolved, as I had occupied so much room, that might be filled by abler hands, to do so no more at present, if ever; but pardon me, brethren, in looking over its columns, I noticed some poor, lonely, tried, discouraged ones, who, I felt, needed a word of good cheer, notwithstanding we have the words of Christ bidding us be of good cheer. Yet, sometimes we feel comforted in receiving those same words from a fellow-traveler right down here in these perilous last days, passing with us through the same trials and the same tribulations. Sometimes we consider ourselves exceptions, forgetting it is written, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Also remember, "no temptation hath taken you, but such as is common to man." Yet often times to us it seems differently. Are we poor? so was our Master. "The foxes have holes, and the birds of the air have nests, but the Son of man not where to lay his head."

Are we sorrowful and grieved? Christ was "a man of sorrows, and acquainted with grief." Do we feel forsaken and alone in the world? Christ was forsaken by his nearest friends. In the most trying hour of his life, all men "forsook him and fled." Still he says, yet I am not alone, the Father is with me. We can adopt the same language.

Do we have burdens intolerable to be borne? The word says, "Cast thy burden upon the Lord, and he shall sustain thee." Do cares press upon us, ready to crush us? "Casting all your care upon him for he careth for you." Is our path rough, beset with trials and difficulties at every step? The road may be rough, but it cannot be long. I verily believe we are almost home. My prayer is, let thy kingdom come, put an end to carnage and strife, sorrow and crying, pain and anguish. O how much is in the land! I am homesick. My cry is, "Thy will be done on earth, as it is in heaven. "I sigh for the new heavens and earth, wherein dwelleth righteousness, when all war will cease, all sin be cleansed out of it, and nothing remain but love, joy, peace.

While many scoffers say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were," and close their eyes to what we think is truth, we cry, Come, Lord Jesus, come quickly.

"O land of rest, for thee I sigh."

Like as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so our kind Father, when we ought to seek another and better home, suffers our nest to be all stirred up, in order to bear us up above this world, and lead us into green pastures, and by the side of still waters. The physician knows better than the patient what medicine he needs to effect a cure. The patient sometimes says, "that is such a bitter pill, I can't take it." The great Physician says, it is just the medicine you must take to effect a perfect cure. We look back, and say, there, I am glad I took it. "Before I was afflicted I went astray." No affliction "for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

Do we cry out, this is a useless sorrow, an unnecessary affliction? "Our light affliction, which is but for a moment worketh out for us a far more exceeding and eternal weight of glory." O let us take courage, knowing "tribulation worketh patience, and patience experience, and experience hope." Perhaps we pictured out our path as being very smooth, fair winds and no storms; when in reality, we have experienced adverse winds, storm after storm, till we sigh, in earnest, Come, Lord Jesus, and come quickly. "Whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth." "Let us not be weary in well doing; for in due season we shall reap if we faint not.

C. Case.

For the World's Crisis.

THE WHOLE ARMOR.

O speed thee, christian, on thy way,
And to thy armor cling;
With girded loins the call obey
That grace and mercy bring.

There is a battle to be fought,
An upward race to run;
A crown of glory to be sought,
A victory to be won.

O faint not, christian, for thy sighs
Are heard before his throne;
The race must come before the prize,
The cross before the crown.

Bernardston, Mass. Frances Bancroft.

For the World's Crisis.

"WHAT DO YE MORE THAN OTHERS?"—Matt. 5: 47.

This heart-searching question should be one of special interest to all who are waiting for the Lord from heaven and longing for his appearing. How many short comings, dear brethren and sisters, will it bring to our view in the light of God's word? See 1 Cor. 10: 24;—"Let no man seek his own, but every man another's wealth." Ver. 33;—"Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 13: 4;—"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Phil. 2: 3;—"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." Luke 6: 35;—"Love ye your enemies, and do good, and lend, hoping for nothing again." 1 Pet. 3: 3;—"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

I have made but a limited selection from the word of God, which abounds both in example and precept as to what manner of persons we ought to be in all manner of conversation and godliness. Those who are christians indeed will let their light shine. What do ye *more* than others? is not asked of Christ's *devoted* followers. Noah, Abraham, Moses, and many others, were men wondered at in their generation. In our own day, "Muller's Life" is a living testimony of the power of faith in accomplishing works deemed by the world *impossible*. All of us can bring to mind instances where the fruits of a godly walk and conversation are evident to the world. Let us emulate "like precious faith," that we may be found ready for the "marriage supper of the Lamb."

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of our Lord,
And faith stands leaning on thy word."

Davenport, Iowa. M. Parry.

For the World's Crisis.

REVELATION 21: 1-7.

What a *precious* portion of the "true and faithful word!" Present experience leads me to view and appreciate it as never before. Oft I inquire, shall I be an overcomer? shall such blessedness, such an inheritance, such complete exemption from suffering and trial, ever be realized by one so undeserving as I? O, shall I be permitted to share in such a triumph? if so, truly it will be of grace, all grace!

I would heed the exhortation in Crisis of Jan. 10th—"live better," "time is short." How *much* to do! how many golden moments I have wasted; how disobedient have I often been! God help me this new year to double my diligence, "redeeming the time."

Of any, and all, whom I may in any way have injured, directly or indirectly, in word or deed, I humbly crave forgiveness; as I freely forgive all, so I can be heard when I pray, "forgive me my trespasses."

Ye fainting, tried and tempted ones, burdened with mental, domestic or pecuniary trials; fainting under the power of disease, and at the approach of death; oh, rest in hope and faith, in the assurance of being among the *victors* in that glorious "state" referred to above; then with the trust of David, (Psalms 23), you can smile amid your tears; triumph in nature's sharpest conflict; overcome *all*, and finally "inherit all these things" (margin).

Thank God, we are to dwell but a *short* time now in this tabernacle, to weep amid these shadows. Night *soon* will pass. "The morn cometh," and with it the Heavenly Tabernacle, with its painless, sorrowless, deathless state. Then, praise God, all tears shall be forever dried; for the "former things" shall have forever passed away.

John T. Dixon.

Mineral, Bureau Co., Ill.

"PERDITION NEAR."

To whom? To Louis Napoleon. Read the following, said to be from the Vienna *Presse:*

"The Mexican monarchy is intended not only to react against the Anglo-Saxon race and the Democratic ideas of North America, but also against American Protestantism. Hence the immense enthusiasm with which the clerical party of both hemispheres has welcomed the advent of Maximilian.

By the erection of this throne Napoleon III. has rendered an immense service to the church, and this service is so highly appreciated by the court of Rome, that important concessions have been made therefor to the French government.

In view of the advantages that the court of Rome anticipates from Mexico, it has appeared necessary to have it represented there by a personality, decided and energetic. The Pope has therefore chosen (in accordance with the advice of Antonelli) as Nuncio to Mexico, the Minister of War of Rome—Monsignon de Morode—who on this occasion will be made a Cardinal. As Morode was on good terms with the French, it is thought, too, that his distant appointment will be satisfactory to the court of the Tuileries.

But the greater concession made to France will be the speedy elevation at the approaching consistory of the Abbe Lucien Bonaparte, long a resident of Rome, and the cameriere of the Pope to the rank of Cardinal.

"The Prince Lucien would then be eligible to the Papacy, and on the death of Pius IX. can thus await the end of his days in peace. If Bonaparte mounts the Pontifical throne, the Papacy and its temporal possessions are safe. We must say we are now witnessing very extraordinary things. An Austrian Archduke ascends the throne erected by a French Emperor, and the Emperor of Mexico becomes, by the force of circumstances, the mediator between the Tuileries and the Vatican."

That Napoleon III. is the last representative of the "scarlet colored beast" of Rev. 17, hardly admits of a doubt in our mind; and that he is to "go into perdition" is equally clear. What mischief he may first inflict on the world, we do not know; but that he will virtually become the head of the Latin, or Roman Catholic Church, we have often expressed as our conviction. That he designs mischief to the "Anglo-Saxons," and "Protestants" generally, we presume is a truth; but God is now disciplining the Anglo-Saxons and their "companions," or such as cleave to them, preparatory to a war with the Latin power, with Napoleon as its leader, so that Jehovah's "battle-axe" will be ready to strike the blow that shall "break in pieces the" Latin "nations," and send the "scarlet colored beast," or Napoleon dynasty, reeling "into perdition." That conflict seems to be hastening on, and when it comes we shall know that the end is nigh.—*Herald of Life.*

THE CRITICS AND THE BIBLE.

Faith and patience are wise readers of the Bible, and time is an excellent expositor. How many instances might be quoted where even celebrated critics have said that the Bible was wrong, and all the while they themselves were wrong in saying so. Theodore Beza was a learned man, and he thought—on the strength of a passage in Strabo—that Luke had written carelessly, the governor of Cyprus, Sergius Paulus, a Proconsul instead of a *Proprætor*, Acts 13: 7, and he actually submitted the word *Proprætor* in his own translation of the Acts; but prudent people waited a little, and soon afterwards some old coins of the island of Cyprus and some ancient inscriptions were turned up, which proved that Beza was wrong and Luke was right. And many of us may remember what a noise was made by a book published twenty-five years ago by a celebrated critic, Von Bohlen, in which he undertook to prove that the author of the books of Moses must have been a Chaldean, and could have known nothing of Egypt, because in the book of Exodus he speaks of vines and grapes in ancient Egypt, and of making wine there, and of buildings of brick, and of asses and sheep. And the faith of some was shaken by these objections; but wise men waited patiently; and thanks to the antiquarian researches of some recent explorers of Egypt, (Sir Gardener Wilkinson, Rosellina, and others), we all know now that the author of the Pentateuch was right, and that this celebrated critic was wrong.—*Selec.*

THE GREAT FAMILY UMBRELLA.

Many years ago an unusual drouth prevailed in Scotland, so that fears were entertained that the crops would be seriously injured thereby. Day after day for many weeks the sun had risen like a ball of fire, and even children watched in vain for clouds. Meetings for prayer were appointed in all the parishes, to ask God to send rain upon the parched earth. A good minister in one of the country churches, before the commencement of the services, noticed a little girl ascending the steps of the church bearing an unusually large umbrella—so large that it seemed quite a burden to carry. As no signs of rain had appeared, he smilingly inquired,

"Why, my little daughter, have you brought this big umbrella?"

"Why! sir," she replied, in a tone of surprise, "I thought we met to pray to God for rain, so I should surely need an umbrella."

Before the meeting closed the wind arose, the sky was overcast with clouds, and a drenching rain impressed upon minister and people the lesson the little girl and her great umbrella had taught.

Let all cultivate a *child-like* faith if we would receive answers to our prayers.—*Selected by M. P.*

THE PUNCTUAL MAN.

Mr. Higgins was a very punctual man in all his transactions through life. He amassed a large fortune by untiring industry and punctuality; and at the advanced age of ninety years was resting quietly on his bed, and calmly waiting to be called away. He had deliberately made almost every arrangement for his decease and burial.

His pulse grew fainter, and the light of life seemed just flickering in its sockets, when one of his sons observed—

"Father, you will probably live but a day or two; is it not well for you to name your bearers?"

"To be sure, my son," said the dying man, "it is well thought of and I will do it now."

He gave the names of six, the usual number, and sank back exhausted upon his pillow.

A gleam of thought passed over his withered features like a ray of light, and he rallied once more. "My son, read me the list. Is the name of Mr. Wiggins there?"

"It is, father."

"Then strike it off!" said he, emphatically; "for he was never punctual—was never anywhere in season, and he might hinder the procession a whole hour.

HOW TO BE MISERABLE.

Sit by your window and look over the way to your neighbor's excellent mansion which he has recently built, and paid for, and fitted out. "O that I was a rich man!"

Get angry with your neighbor, and think you have not a friend in the world. Shed a tear or two, and take a walk in the burial ground, continually saying to yourself, "When shall I be buried here?

Sign a note for a friend, and never forget your kindness, and every hour in the day whisper to yourself, "I wonder if he will ever pay that note?"

Think everybody means to cheat you. Closely examine every bill you take, and doubt its being genuine until you have put the owner to a great deal of trouble. Put confidence in noboby, and believe every man you trade with to be a rogue.

Never accommodate if you can possibly help it. Never visit the sick or afflicted, and never give a farthing to assist the poor.

Buy as cheap as you can, and screw down to the lowest mill. Grind the faces and hearts of the unfortunate.

Brood over your misfortunes, your lack of talents, and believe that at no distant day you will come to want. Let the workhouse be ever in your mind, with all the horrors of distress and poverty.

Follow these recipes strictly, and you will be miserable to your heart's content—if we may so speak—sick at heart and at variance with the world. Nothing will cheer or encourage you—nothing throw a gleam of sunshine or a ray of warmth into your heart.

Pride.—We have often heard a half-grown-up boy say pettishly to his mother, "I don't like to be seen carrying a big bundle through the streets." But true pride is ashamed of such littleness of mind. Mr. Astor, the wealthy millionaire of New York, was reluctant to sell some goods to a young man except for cash. The merchant paid for them, and took them on his shoulder to carry out of the store. Mr. Astor looked in surprise, but before the merchant had gone many steps he called him back, saying, "You may buy on credit any amount. I can trust you, sir. A man who is not ashamed to do his own work is sure to succeed." Here is another lesson for false pride.

The Gentleman.—A minister should be a gentleman. This, of course, involves polished manners and attention enough to the etiquette of life. But this is secondary, and always secondary. To bow well, and walk well, and be graceful at table, and in society, all this is but the outer garb of a gentleman. The inner heart is a far better thing, and manners are not its essence. A gentleman is frank and manly; a gentleman is sincere and straightforward; a gentleman is of a gentle spirit, considerate of the feelings of others, knowing how to say things, even though they be most unpleasant, in a handsome way. If you can say of a preacher that he is a christian gentleman, you say what is the highest praise.

Damage from Soda in Washing.—Thirty years ago the linen parts of shirts were worn out before the cotton; now it is the reverse; and both perish much sooner than they used to. The cotton does not last a third as long, in the experience of some of our acquaintance. This hasty rotting of cotton fabrics is ascribed to the hasty processes of bleaching, and to the excessive use of soda in washing, but, in the worst cases, chiefly to the latter. A prudent housekeeper should watch to prevent her servants from using soda, to save themselves labor; servants have been known to buy it with their own money for that purpose. As for those who depend on laundresses, there is no remedy but to find, if possible, a laundress who makes clothes last well. The use of a good washing apparatus should abate this mischief.

Caterpillars.—Perhaps there is no better time to destroy caterpillars than during the cold weather. By carefully examining the trees the egg that is to produce the insect next season will be easily detected. Wherever a dark, smooth, gummy looking substance is found on the small limbs, sometimes completely encircling them, the caterpillar egg may also be found. This substance will readily cleave off, and the whole deposit for thousands of the disgusting and injurious insect may easily be destroyed. We think the owners of orchards can profitably employ the time in examining their trees for these caterpillar deposits. If they are not sharply looked after now there will be an enormous number of nests another season, for there has rarely been a time when there were so many of the pestiferous things burdening the trees as last summer.

To prevent Cattle from Jumping.—A "Soldier Boy" writes us that he has always succeeded in breaking cattle of the habit of jumping by piercing the ears of the unruly animals, and tying them over the head with a piece of twine or ribbon. The philosophy of this is, that an animal always droops its ears when about to jump. When thus tied, this cannot be done, and the idea is abandoned.—*Prairie Farmer.*

Polished Boots.—Brightly polished boots are cooler in warm weather, and warmer in cold weather than dull and dusty boots; for in warm weather they reflect the sun, which dusty and dirty boots absorb; and in cold weather the clean boot does not allow the warmth of your foot to radiate freely, whereas the unclean boot does.

Emptiness of the World.—The late Duke of Queensbury, leaning over the balcony of his beautiful villa at Richmond, where every pleasure was collected which wealth could purchase or luxury devise, followed with his eyes the majestic Thames, and exclaimed.—"Oh that wearisome river! Will it never cease running, running, and I so tired of it?"—*Remains of Mrs. R. Trench.*

Good Advice.—Be careful of your table talk. Do all your biting at the table in biting your food. Don't be biting in your remarks.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE HARD WAY.

Bob Winslow was the worst boy in the village. His father never checked him, but let him have his own way till he had grown to be the terror of the neighborhood. He particularly loved to make sport of old, lame, crippled persons. There was one poor woman, bent down by age and infirmities, that Bob used especially to make game of. She came every day, leaning on her crutch, to draw water from the well near her house, and just within the play-ground of the school-house. Bob would sometimes follow close behind her, pretending to be lame, and hobbling along on his umbrella for a crutch, and mimicing her motions. "Only look at her," he would say, "isn't she like the letter S with an extra crook in it?" One day when he was doing this the old woman turned round, and, looking at him reproachfully, said, "Go home, child, and read the story about Elisha and the two bears out of the woods."

"Shame on you, Bob!" said Charles Mansfield, one of the best boys in the school. "Shame, I say, to laugh at the poor woman's misfortune! I've heard my grandmother say that she became a cripple by lifting her poor, afflicted son, and tending him night and day."

"I don't care what made her so," said Bob. "I wouldn't stay in the world if I was such an ugly-looking thing as that. Do look!"

"Shame, shame on you!" said Charles, and, "Shame, shame!" echoed from each of the boys present. "*You may get your own back broken* one of these days, Bob—who knows?"

Charles Mansfield sprang to the old woman, and said, "Let me help you, grandmother." Then he kindly took her pail, filled it at the well and carried it home for her, and the boys made an arrangement for one of them to come every day and fetch her a pail of water. "God bless you! God bless you all, dear boys!" said the old woman, as she wiped away her tears and entered her poor, lonely home.

Bob Winslow's conduct was reported to the master. He was much grieved, and sentenced him to stay in school and study, instead of going out to play at recess, for a week. This was pretty hard punishment, for Bob had but very little love for study, but was prodigiously fond of play. Yet this was a slight punishment compared with what he was soon to receive.

On the second day of his confinement he sat near the open window watching the boys at their sports in the play-ground. Suddenly, while the master was occupied in another part of the room, he rose and jumped from the window into the midst of the boys, with a shout at what he had done. "Now let him punish me again, if he can!" cried he. As he said this he ran backwards, and threw up his arms in defiance, and shouting, when—suddenly his voice ceased; there was a heavy plunge, and a loud groan burst on the ears of his startled companions.

It so happened that the well of which we have spoken was being repaired. The workmen were at a distance collecting their materials, and had carelessly left the opening of the well uncovered. As Bob was going backward at the very moment of his triumph, he stepped into the mouth of the well, and down he went. There was a cry of horror from the boys. They all rushed to the spot. Charles Mansfield, the bravest of them all, was the first to seize the well rope. He jumped into the bucket, and got the boys to lower him down. The well was deep, but fortunately there was not much water in it; and Bob lay motionless at the bottom. Charles lifted him carefully, and with one arm around his apparently lifeless body, the other on the rope, he gave the signal and was slowly raised to the top. The pale face of the wicked boy filled his companions with horror. Without saying a word they carried him to the house of the poor woman whom he had treated so cruelly. She had seen the accident from her window, and was hobbling along on her crutch to meet them. Poor Bob was taken into her humble home, and laid upon her bed. The kind-hearted old woman, forgetful of his ill-treatment of her, got out her bandages, her camphor bottle and other things; and while one of the boys ran for the doctor, and another for their teacher, she sat down by his side and bathed his hands and forehead as tenderly as if he had been her own son. After the doctor had dressed his wound, he was carried on a litter to his own home, surrounded by his sorrowing companions, but still insensible.

A few hours later in the day a group of boys met on the play-ground. They talked to one another in a low voice. They looked pale and sad. Presently Charles Mansfield came up.

"Well, boys, how is poor Bob now? Have any of you heard?"

"O, Charlie!" cried several at once, as they gathered round him. "O, don't you know? Haven't you heard? Why, he has opened his eyes and is able to speak; *but his back is broken, and he will be a cripple and a hunchback for life.*"

Charles clasped his hands without uttering a word, and burst into tears. At last, with the tears still streaming down his pale cheeks, but with a manly voice, he said, "Boys, I hope we shall never forget the lesson we have learned to-day. The Bible says, the way of the transgressor is hard;" and poor Bob's experience proves how true that is."—*Pittsburg Advocate.*

FIBBING.

"Why, Neddie, where have you been?" inquired Mrs. Stepney of her son Edward, a boy of ten, as he entered the parlor a little flushed with running. "It is six o'clock, and your school closes at four. What have you been doing since school, my son?"

"Oh, ma," replied the boy, "when we play base ball, we have such jolly good fun, we don't think at all about the clock or tea-time, or any thing else. Is tea ready now?"

The answer led Edward's mother to conclude that he had been playing base-ball. What else could she think? But had he been playing that game with his schoolmates? Not at all. He had been "kept in" by his teacher for bad lessons, and was ashamed to confess his disgrace. So he made his mother believe that he had been playing.

"What a shame and a sin it is for you to deceive your good mother so!" said Neddie's conscience as he sat eating his nice supper.

"I don't care," replied the boy to this faithful but troublesome voice. "I don't care. I did'nt tell her a lie. I didn't say I had been playing at base-ball."

"But you said words which made your mother think you had, and which you meant should make her think so, replied conscience.

But Edward was stubborn. He had entered the wrong path, and so he went to bed leaving the false impression on his mother's mind.

Children, did Edward lie or not? "*Of course he did, sir,*" I hear you reply. You are right, my children. Edward did not squarely lie, because he did not say he had been playing base-ball; but he used words which deceived her just as he meant they should. He intended to deceive her, and that intention made his words a lie. Indeed, it was a very bad sort of lie, because it was dressed up in the livery of truth.

Some children would call Eddie's lie a *fib.* Nonsense! A fib is a lie. Every word you utter, my child, with an intention to produce a false impression on some person's mind, is a lie. So be careful of your words. Always tell the exact truth, for no character is more hateful either to God or man than that of the liar.—*S. S. Advocate.*

"JUST GOING TO."

"Now, mother, isn't Hal too provoking? He promised to take me strawberrying with him, and now he has gone and left me," cried Jessie, trying to keep back her tears.

"Our Hal broken his promise?" Her mother looked as if she could hardly believe it.

"Why no, mother, I suppose not, exactly. You see, he said I might go if I would be ready at two o'clock, and I was just going to put on my things, when he started off as hard as he could run. There he is now, away down the other side of the common!" she added, with a little sob.; and it's a quarter past two.

Why didn't you get ready in time?"

"I didn't think it was so late. Besides, I was going as soon as I finished Dolly's apron. But Hal said the rest were waiting, and he could not stay another minute."

"And you don't blame him, Jessie? He had no right to keep the other children waiting, any more than you had to keep him. I am sorry you have lost your afternoon's pleasure, just because you were behind the time, but you can do nothing now but make the best of it, and learn that while you are "*just going,*" your chance may be "*just gone.*"

Jessie, who had learned that "it is no use to cry for spilled milk" drew a deep sigh, and sat down to console herself with a book.

The World's Crisis

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

PAST, PRESENT, FUTURE.

BY S. S. BREWER.

Time rushes swiftly like a river,
Nor stays its progress onward ever,
Since God pronounced it Day and Night,"
To mark its ever restless flight.
What mighty changes have there been,
What desolation man hath seen;
Kings have ruled with bloody sway,
And like their glory passed away.

Friends we have met in days of yore,
Alas! we see them now no more;
Painful now those halcyon days,
When we together sung God's praise.
Tears course my cheeks o'er hopes long sped;
With grief I mourn the dear ones dead;
But death shall end his baleful reign,
And saints shall wake to life again.

O earth! thy charms but make me weary,
Thy smiles are empty, void and dreary;
No spot upon thy vast domain
Is found secure from death and pain;
But glorious hope within my breast
Looks forward to that land of rest,
Where all the loved of earth shall meet,
Mid joys eternal, pure and sweet.

Great God, impart the needed grace
To help us rightly seek that place;
And as earth's sun is gliding down
Beneath God's righteous, angry frown;
Then when the day of doom shall break,
And all the saints in Christ awake,
It will be blessed to unite
With all the blood-washed, clad in white.

Beneath fair Salem's massive dome,
The saints' eternal, happy home,
Where all is peaceful and serene,
Be present at the nuptial scene;
O, then, the ransomed host will raise
In raptures loud their songs of praise;
To Christ, the mighty conquering King,
The blood-besprinkled hosts will sing.

For the World's Crisis.

"PROMISE OF THE FATHER."

NUMBER THREE.

In discussing the subject of Female Preaching, as it is technically called, (although we do not admit the use of the word in its popular sense as applying *only* to taking a desk and text), we can support our position by noticing the numerous individual instances, recorded in the word, of women on whom rested "the burden of the word of the Lord."

We have examined the texts which show that the "daughters," as well as the "sons," *should* prophesy. Now we want the evidence that they *did so*. The first citation is of a more general character.

Sister Palmer refers to Ps. 68 : 11;—"The Lord gave the word; great was the company that published it." She quotes Drs. Clark and Benson as authority for considering the text as a general proof that females were engaged, even under the old dispensation, in preaching the word; and further, that the number thus engaged was not small. The common version according to these authorities does not give the full meaning of the text. "Benson says indeed the Hebrew word *hambasseroth*, here rendered *that published it*, is in the feminine gender, and therefore refers chiefly to *women*. Dr. Clarke quotes the original text, *ham-me basseroth tsaba rab*, and follows it with the literal rendering—'*Of the female preachers there was a great host*'; and then, as though he anticipated the incredulity with which it would be received, says, 'Such is the literal translation of the passage; the reader may make of it what he pleases.'"

Sister Palmer says further: "Though this excellent commentator suggests that 'the reader may make of it what he chooses,' it certainly ought to be assumed that all sincere christians, whether male or female, will in their Scripture searchings make it their highest pleasure to ascertain the mind of the Spirit. The individual who *shrinks* from seeking with all holy carefulness to thus know, adopting the Bible rule by comparing Scripture with Scripture, fearful that he may be compelled to sustain some unpopular theory, is in a state of mind to warrant the belief that he shall not know this or any other doctrine whether it be of God."

How sensible are these remarks. Suppose that after reading this *literal rendering*, some should make the effort to put it aside,—and such efforts *may* be made,—would it not show an unwillingness to accept, lest it should commit the persons to a position they do not care to endorse. Dr. Clark is acknowledged to be one of the best linguists of the age, and his critical translations cannot be easily set aside. He is not certainly infallible, but he has often given his testimony in favor of positions opposite in the extreme to the popular theories of the so-called evangelical churches, and we cannot do better in this case than to receive his translation as the yea and amen of the truth.

There are some who claim that they are looking over the word as they should, and deny what we affirm. We do not propose to say they are not sincere, but there is no proof of the tenableness of their position. They are, however, quite willing to reproach those of the weaker sex who feel the crushing "wo." One of this class writes: "Brethren come to me and say that this practice is not according to the original text, and is unscriptural"; but she says shrewdly, "I am unprepared to meet them on *that* ground, and can only refer them to the Bible as it now reads, supposing it means just what it says; and certainly there is evidence enough in the *English* Bible to sustain those whose souls have been so stirred by the almost overwhelming conviction that death would be a relief, when they resolve to *go forward*.

We have the general evidence from the text quoted that there have been, even back to the earliest day of the history of God's people, "a great host" of "female preachers." We find another text which, though indirect, is strong evidence. Ezek. 13 : 17:—"Son of man, set thy face against the daughters of thy people which prophesy out of their own heart." Mark the language. It can certainly be inferred that there were *true* prophetesses, if there were *false* ones, and the evidence is increased when we notice that the prophet was not required to set his face against any prophesying daughters except those who prophesied "out of their own heart," not being directed by the Lord.

Said a brother, "There were no females among the prophets." The above is certainly general proof that there were; and as special proof, before referring to the N. T. proof, we find at least seven persons who are particularly mentioned. Miriam (Ex. 15 : 20), Deborah, wife of Lapidoth (Judg. 4 : 4), Huldah, wife of Shallum, who dwelt at Jerusalem in the college (2 Kings 22 : 14), Noadiah, one of the *false* ones (Neh. 6 : 14), Iriah's wife (Isa. 8 : 3); and on in the New Testament, Anna, who was remarkable for her piety and faithfulness (Luke 2 : 36).

In the New Testament we find as general evidence, Phil. 4 : 3. The apostle (Paul) says, "Salute those women who labored with me in the gospel." It is well known that efforts have been made to prove that this text only refers to the pecuniary and culinary assistance that christian females rendered the apostles. In other words, "laboring in the gospel" was "laboring" in the house. It is not denied that it is a part of the christian duty of females to administer to the temporal wants of the brethren; but is that the literal meaning of the language? Can we in conscience before God honestly put such a construction as that upon his word? Is it candid? Is it not carnal, and an effort to sustain ones own opinions?

Mrs. Taft, wife of Dr. Taft, tells the following story touching this view of the subject. She says, as related by Sr. Palmer: "When Mr. L. Harrison first came to Colne circuit, his prejudice against female preaching was very strong, and he spoke quite freely against it in several places. My mother thought it best to have a little conversation with him. For this purpose she went to the chapel house where he lived, and among other things asked him how he understood the passage, 'Help those women who labored with me in the gospel.' He replied, 'My wife helps me when she sweeps the house, mends my clothes, etc.' She replied, 'Mr. Harrison, is *that* the *gospel*? I have done with you if *that* is *your* gospel.'" How strange that a professed christian minister should resort to such a subterfuge and question the plain word of God, or deny the hand-maids the prerogatives made theirs by the *promise of the Father*. It only shows that there is yet much to learn before the position of the church is perfectly understood or God's order in the church comprehended.

The text, in the Vulgate, has the sense of similar or simultaneous operators (laborers), and how could woman thus labor with Paul if they only did housework, unless he did the same thing? The lady might certainly say to Mr. Harrison, "I have done with you, if *that* is your gospel."

Notice the Greek word "gospel," in the text—*Euangelion*, from *eu*, good, and *angelia*, message, and is defined by Greenfield to mean "glad tidings, good or joyful news, doctrines of the gospel, the *preaching of* (mark it!) or *instruction in* the gospel." Notice these definitions carefully, and it will be seen that to "labor in the gospel" is not to do ordinary work in the house, even though it were, like Martha, to wait on Jesus, or wait on Paul, mend his clothes, or prepare his food. Such an interpretation is unworthy of God's word.

Angelos (English, angel) means messenger. A messenger is implied in *angelia*, message, from which the word gospel is derived; and certainly a "messenger" is implied in such definitions given above, as "news," "preach," "instruct"; and Paul tells us who these messengers were in the text quoted, to wit: "*women*." We might, if it were necessary, give a free translation of the text as follows: "Assist those women who made united efforts with me in preaching the gospel." That this is according to the literal meaning can not be denied, and it makes it as clear as the light, that women are not out of place in proclaiming, according to their several ability, "the glorious gospel of the blessed God."

The individual instances are still further corroborative. In Rom. 16 : 12, Paul says: "I commend unto you Phebe, servant of the church, which is at Cenchrea, that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many and of myself also." We are met here by the same argument that we have noticed previously.

It is said that the position Phebe occupied depends on the meaning of the word *servant*, and it is affirmed that is proof that Phebe was only engaged in providing for the poor, and laboring in the gospel according to Mr. Harrison's definition. The word translated "servant" is *diaconon*, from *diaconia*. The primary meaning is *minister*; so Sawyer's translation has it. It is true that one may "minister in carnal things" as well as in "spiritual things." It is also true that the word *diaconia* is used with reference to "serving tables" (Acts 6 : 2); but it is used in verse four when the apostles said, "We will give ourselves unto prayer, and the ministry (*diaconia*) of the word." It cannot be proved that Phebe was solely a waiter on tables, i. e., that she only *provided for tables*, even though she was a "succorer of many," for the "bread of life" sustains christians as really as temporal bread, and doubtless Paul and "many" others had been helped by her in that sense.

We are referred sometimes to the appointment of seven men in Acts 6 : 1–4, as proof of the fact that *diaconia* means to serve tables. The expression (*trapezais properyias*), "*provide for* tables"; but let it be understood that the "seven men" who were thus appointed are no where called (*diaconoi*) deacons, and their work was not exclusively to be the almoners of the church to the Lord's poor, for they *did preach*.

Philip, one "of the seven," is called (Acts 21 : 8, *evangelistes*) "an evangelist," *preacher of the gospel*. We read of him that he "was found (after having preached to the eunuch and baptized him, and had been "caught away" by the Spirit of the Lord,) at Azotus," and passing through he preached in all the cities till he came to Cesarea. Acts 8 : 40. He "had four daughters," we are told, "virgins, who did prophesy," and *they* certainly may be added to the "host of female preachers."

Stephen was another of "the seven," and one of his sermons may be read in the seventh of Acts. If the deacons preached, would the deaconesses be forbidden? We think not.

L. C. McKINSTRY.

For the World's Crisis.

PAUPER SLIPS.

"The poor have the gospel preached to them." Where? In those splendid churches whose spires point and reach so far heavenward, where soft-cushioned slips look so inviting to the weary? Is it there? Where can the poor disciple of Jesus have as good a seat in God's house as the rich sinner? Where? O, ye despisers of them that are good, answer. Are there pauper slips in God's house? Who put them there? Friends, when you dedicated that house to God, did you give him to understand your admirable arrangement of those nice slips, in the body of the house, for those rich saints and sinners, that you might thus draw money from them to support the gospel? Did you? And also that other nice arrangement of slips away back in the corners, or behind the doors, where poor saints and sinners would not annoy or repel those rich ones from whom you expect means to support the gospel,—did you give him to understand that? If not, were you honest? Ought you not to have told him what you had done, so that he could say at last, "Well done, good and faithful" servants, ye have been faithful to the trust committed to you in making such admirable arrangements for providing means for the support of my gospel? Would not such be a truthful way of doing business?

O may God have mercy on the poor; and especially on him who shuts up the kingdom of heaven, who will not enter, nor suffer those that would to enter. O how forcibly the Scripture at the head of this article came to mind, when I learned from a friend, a mechanic, that he did not go to church because he could not afford it, not being able to obtain a slip for his family for less than $30, and, being deaf, could not get one where he could hear short of $75! Will not God visit for these things?

D. D. CHAFFEE.

For the World's Crisis.

"READ THIS, I PRAY THEE."

Turning to "The book of Common Prayer," of the church of England, published in Oxford, 1818, you may there read the Creed, not of *Paul*, but of *Saint Athanasius*, as follows:—"Whosoever *will be saved; before all*, it is necessary that he hold the Catholic faith. Which faith except every one do keep *whole* and undefiled, without doubt he shall perish everlastingly. And the Catholic faith is this:—"

The above being true, "we ought to give the more earnest heed" to *Athanasius'* definition of the Catholic faith, which he gives as follows:—"That we worship *one* God in Trinity, and Trinity in Unity. Neither confounding the *persons*, nor dividing the *substance*. For there is ONE *person* of the *Father*, *another* of the *Son*, and *another* of the *Holy Ghost*. But the Godhead of the Father, of the Son, and of the Holy Ghost, is ALL ONE; the glory *equal*, the majesty *co-eternal*. *Such* as the Father is, *such* is the Son; and *such* is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet there are NOT *three eternals*, but *one eternal*. As also there are *not three* incomprehensibles; nor three uncreated; *but* ONE uncreated, and ONE incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet there are not three Lords, but one Lord. For like as we are compelled by the christian verity to acknowledge every person by himself to be God and Lord; so are we forbidden by the Catholic religion to say, *there be three Gods*, or three Lords.

"The Father is made of none; neither created, nor begotten. The Son is *of the Father alone, not made, nor created*, BUT BEGOTTEN. The Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after the other; none is greater or less than another; but the the whole *three persons* are co-eternal, together, and co-equal. So that in all things, as is aforesaid; the Unity in Trinity, and the Trinity in Unity is to be worshipped. He therefore *that will be saved* MUST *thus think* of the Trinity."

"Faith comes by hearing, and hearing by the *word* of God"; but did such a faith as the above come thus? We may well exclaim, "MYSTERY," on reading such a creed as the above. Perhaps those who profess faith in it, and make it a test of salvation, *think* they understand it; but we doubt it, and it may well be queried whether his Holiness, the Pope of Rome, who holds this absurd dogma in common with the Protestant sects, can explain or harmonize it, either he or they. That a *Father*, a *Son*, and a *Holy Ghost*, *three distinct*, co-equal, and co-eternal *persons*, alike uncreated, equally almighty, each equally by himself God, (and such is the teaching of the above creed, if it is at all intelligible;) are *not* THREE PERSONS, but ONE; is simply a monstrous absurdity, and we do not fear to reject it. And certainly the Bible contradicts it most fully; it teaches no such thing; no such creed is to be read there. What an unwarranted, unchristian assumption, to claim that unless an individual receives this unreasonable, unscriptural belief, *he shall* "WITHOUT DOUBT *perish* everlastingly." It is not possible for the human mind to conceive of *three* co-equal persons, and not conceive of *three beings*, and most, may I not say *all christians*, do conceive of "ONE GOD *the Father*, and *one* Lord Jesus Christ." This was Paul's creed, and it is ours; *older*, and more beautiful than the one we have copied, the product of darkness and wickedness, originated perhaps by those who, after Paul's day, spoke "perverse things to draw away disciples after them."

Let us "search the Scriptures," and learn our faith or creed from the *Bible*. I hope the preachers of Trinitarianism, as above set forth, will learn better than to use the text, "What think ye of Christ? whose SON is he?" as authority for such a profession of faith,—the faith of the "mother of harlots," popular in the "dark ages," and best becoming such a period.

C. P. DOW.

Stanbridge, C. E.

For the World's Crisis.

CHRISTIAN UNION.—No. 2.

"And the glory which Thou gavest me, I have given them; that they may be one, even as we are one."—ST. JOHN 17 : 22.

The above prayer of our Lord was not exclusively for the apostles, as we learn from the 19th verse: "Neither pray I for these alone, but for them also which shall believe ot me through their word; that they all may be one."

Christ designed that all of his disciples should be one in spirit, one in rights and privileges, and one in sharing the glories of his heavenly kingdom. The above prayer was literally answered in the organization of the first christian church, the members of which, "were all of one heart and of one soul;" (Acts 4; 32,) and would doubtless have so remained, had they abode "steadfast in the apostle's doctrine."

The best and holiest men that ever lived, the most Godlike and successful in labors of love, were convinced of the evils of sects and sectarianism; the splitting up of God's people into shreds and parties, with various names, creeds, confessions of faith and "church standards," unauthorized and unscriptural. They saw the serpent of serpents against which Paul aimed a deadly thrust, saying to the Corinthians, "Are ye not carnal"? "for, whereas, there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"—1 Cor. 3 : 3, 4. "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." Rom. 16 : 17.

Some of these holy men died with the desire on their lips. They could not bequeath a legacy of peace to the church as their dying Lord did, but they approached his example as nearly as they were able, by earnestly desiring it for those they left behind. Some of them, who had contended too eagerly concerning minor points, saw and acknowledged their error even on this side of death. How admirable the letter in which Ridley, writing to Hooper—when both of them were prisoners for Christ—laments their "little jarring in time past about the by-matters and circumstances of religion," but assures him that, "with his whole heart in the bowels of Christ, he loves him for the truth's sake, which abideth in us." "If the ruptures of the church might be composed," says Chillingworth, (English church) "I do heartily wish that the cement were made of my dearest blood."

"I confess," writes Owen (of the Cong'l. church) "I would rather, much rather, spend all my time and days making up and healing the breaches and schisms that are amongst christians, than one hour in justifying our divisions, even wherein on the one side they are capable of a just defense. Hooker in his Ecc'l Polity" writes thus: "Far more comfort were it for us to labor under the same yoke as men who look for the same eternal reward of their labors; to be conjoined with you in bonds of indissoluble love and unity; to live as if, our persons being many, our hearts were but one, rather than in such dismembered sort to spend our few and wretched days in a tedious prosecuting of wearisome contentions, the end whereof, if they have not some speedy end, will be heavy on both sides."

How solemn the adjuration of Bishop Hall when preaching before the Synod of Dords—he adjures his hearers thus: "By that tremendous name of the Almighty God by our own souls—by the most holy compassions of Jesus Christ our Savior, aim at peace, brethren; enter into peace; that laying aside all prejudice, party spirit, and evil affections, we may all come to a happy agreement in the same truth." "It has long been my grief, as well as my wonder," writes Boyle, "to see such wide breaches and vast divisions in affection." "I," exclaimed Baxter, in the golden sentence we have already quoted, "I can as willingly be a martyr for love as for any article of the creed." And such is the spirit breathed in the writings of a Wesley, a Whitefied, and indeed of all the most distinguished "fathers of the modern churches."

Wesley says in his preface to Notes on the New Testament:—"Would to God that all the party names, and unscriptural phrases and forms, which have divided the christian world, were forgotten, and that we might all agree to sit down together as humble, loving disciples, at the feet of our common Master, to hear his word, imbibe his spirit, and to transcribe his life in our own." Such was the language of this great and good man, at an age, or time of life, when his thoughts had matured and ripened into fixed principles; and when experience had taught him the evil of party names and divisions among the humble, loving disciples of Christ.

Whitfield alluding to the evils of sects and sectarianism, speaks thus:—

"Though we all profess to own one Lord, one faith, one baptism; though Jesus Christ never was, and never will be, divided in himself; yet the followers of Jesus Christ have in all ages been sadly divided among themselves; and what has rendered the case the more to be pitied is, that they have generally been divided about the circumstantials of religion, they have generally received one another to doubtful disputation, and embittered one another's hearts, by talking about those things which they might either do or not do, either know or not know, and yet at the same time be the true followers of the meek and lowly Jesus. I am verily persuaded that this is the great artifice and engine of the devil."

These great and good men saw clearly, believed firmly, the spirit of schism, or breach of christian unity, was the work of Satan, issuing from the bottomless pit; and yet it appears they did not act up to their convictions of duty from the light received. They remained in their sectarian folds, held on to their creeds, shibboleths, and denominational peculiarities. Their "hearts were better than their heads" "Thou that teachest another, teachest thou not then thyself?"

"Away, then, with this evil, ye who love
The holy principles of God's blessed word,
And to the truthful pattern there inscribed
Study to bear resemblance. Use no more
Your shibboleths, and rods of measuring lines,
But make alone the perfect LAW OF LOVE
The testing point, standard of fellowship;
So shall ye flourish like the bay trees, green
And freshly watered, and the words of life
Like rivers flow unfettered, while the Lord
Shall be well pleased, and smile approvingly."

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

GIVE US THE LIGHT.

A certain minister who preached in this place, a few weeks since, in referring to Mr. Thurman's work on chronology, said he had examined it, and was satisfied in his own mind, that there were many weak points in it; and exhorted the people to beware, lest in endorsing that work, they should risk another time failure, or used words to that effect. Other preachers of some note, have given similar advice through the Crisis. Would it not be wiser, and *safer* for those preachers, to defer publicly commenting on Mr. Thurman's work, until they can adduce the proof, which they say they have satisfactory to their own minds, of the weak points of the work in question.

There are persons connected with those looking for Christ's advent, who are qualified with intellect and education sufficient to go into the merits or demerits of the work, and show up the "weak points" in Mr. Thurman's arrangements,—if such there be. Pardon me, if I would say to such, please inquire if it may not be your duty to use your talents, for the time being, in this direction. Mr. Thurman doubtless desires you to do so, if he is sincere, (which I think no one can doubt who has seen him). Let the Crisis, or some other paper, open to the investigation of Bible subjects, be the medium through which we may be able to separate the true from the false, that he may run who reads. Those time measurements in Daniel and John are among the "all Scripture" which "is profitable," etc. Yours for myself, and many others deeply interested in this matter.

Concord, N. H. A. T. FORD.

For the World's Crisis.

HOLINESS.

I want to be pure in heart. I want to be perfect in love, and perfect in obedience. I will not rest satisfied until I am filled with "righteousness, and peace, and joy in the HOLY GHOST." You will say amen to that.

Some old professors say we cannot be entirely free from sin until death; they will tell you that a holy person would not be fit to live in this world; and if you become holy you would be taken out of the world. Our answer is, "*We are not afraid to try it.*" We want to be as meek as Moses, and as patient as Job, and as holy as Samuel; and we would ask, as Elisha did, for a double portion of the spirit of Elijah. Would there be danger of our being "exalted above measure" if we possessed all these gifts? Let us remember that they are *gifts*, and let us not glory or boast as though we had by our own strength obtained them.

We should each esteem other better than ourselves. Have we not committed sin enough in time past to make us hang our heads in shame and confusion forever? Then let us remember the wormwood and the gall; and while the time past of our life may suffice us to have lived in sin, let us from henceforth resolve to live as becometh saints. Yes, we have been the servants of sin long enough. Now let us obey from the heart the true doctrine; let us obey the command of the MOST HIGH, "Be ye holy, for I am holy."

But some who have professed the blessing of "perfect love" have fallen back into a state of indifference, or of stupidity and lukewarmness. And some argue from that that we cannot *retain* the blessing, and therefore it is useless to strive for it. Do they reason thus in the things of this life? If one person who had great possessions has lost all, would they therefore refuse to accept a large portion of the same gold that perisheth? I trow not.

Then away with such false reasoning. Awake, thou that sleepest, and arise from your sinful slumbers, and put on the robe of righteousness prepared for you. Lay your all on the altar that sanctifieth the gift. Plunge boldly into the ocean of GOD's boundless love.

Do not be afraid of the purity of the elements. If you had been confined in a loathsome dungeon, shut out from the pure air, would you refuse to come out when your prison doors were opened, on the plea that the pure air would be dangerous for you to breathe? No. You would gladly risk that if you could obtain your liberty. Then do not be afraid to come out into the glorious liberty of the sons of GOD.

Listen no longer to the lies of the enemy, who tells you you could not *live* if you were holy. Do you not see how this contradicts the truth? The truth is, you cannot have life without holiness. Then come up out of the wilderness, leaning upon the BELOVED.

We cannot be ready to meet the Lord without that perfect love that casteth out fear.

West Sutton, Mass. F. H. C.

OLD AND NEW STYLE.

These terms are of frequent occurrence in history, astronomy, and various departments of science, and the following explanation, not accessible in the original to all readers, may be valuable to many who are careful in regard to dates:

The Julian calendar continued in use among the Romans until the fall of the Empire, and throughout Christendom, till 1582. The festivals of the christian church were determined by it. With regard to Easter, however, it was necessary to have reference to the course of the moon. The Jews celebrated Easter (*i. e.*, the Passover), on the 14th of the month Nisan; (or March); the christians in the same month, but always on a Sunday. Now, as the Easter of the christians sometimes coincided with the Passover of the Jews, and it was thought unchristian to celebrate so important a festival at the same time as the Jews did, it was resolved at the Council of Nice, A. D. 325, that, from that time, Easter should be solemnized on the Sunday following the first full moon after the vernal equinox, which was then supposed to take place on the 21st of March. As the course of the moon was thus made the foundation for determining the time of Easter, the lunar cycle of Meton was taken for this purpose; according to which the year contains 365 1-4 days, and the new moons, after a period of 19 years, return on the same days as before. The inaccuracy of the Julian year, thus combined with the lunar cycle, must have soon discovered itself, on a comparison with the true time of the commencement of the equinoxes, since the received length of 365 1-4 days exceeds the true by about 11 minutes; so that, for every such Julian year, the equinox receded 11 minutes, or a day in about 130 years. In consequence of this, in the sixteenth century, the vernal equinox had changed its place in the calendar from the 21st to the 10th—*i. e*, it really took place on the 10th, instead of the 21st, on which it was placed in the calendar. Aloysius Lilus, a physician of Verona, projected a plan for amending the calendar, which, after his death, was presented by his brother to Pope Gregory XIII. To carry it into execution, the Pope assembled a number of prelates and learned men. In 1577 the proposed change was adopted by all the Catholic princes, and in 1582 Gregory issued a brief, abolishing the Julian calendar in all Catholic countries, and introducing in its stead the one now in use, under the name of the *Gregorian, or reformed calendar*, or the *new style*, as the other was now called the *old style*. The amendment consisted in this: 10 days were dropped after the 4th of October, 1582, and the 15th was immediately reckoned after the 4th.

Thus the change made by Gregory was simply dropping ten days in the reckoning of the month, and calling the 5th the 15th. This change would not in the least affect the reckoning of the days of the week. Thus the 4th of October, 1582, fell on Thursday. The next day, Friday, instead of being called the 5th, was called the 12th; but it held its order in the week just as usual. So we see that the regular succession of weeks, and the regular recurrence of the Sabbath, was in no wise interrupted by this change.—*Encyclopedia Americana, Art., Calendar.*

GOOD PHILOSOPHY.—There is a passage in Wilhelm Von Humboldt's "Letters to a Lady" which is worthy of being read daily by some men and women. It is this: "The light and shade, the happiness and the unhappiness of a man's life, depend upon the disposition with which he regards it. An unalloyed contentment of mind cannot be bought by man, it is the golden gift of heaven. But it is within the reach of all to soften to himself the rough shocks of life in this world. He may receive them courageously, sustain them patiently, and by his prudence alleviate or turn them aside; but even if his mind be unequal to these exertions, it need not, as is the case with too many, exert itself to annoy itself." This is good philosophy.

☞ It is a great mistake to think that the majority are always in the right. They were not so in the matter of the flood—and they've been wrong several times since.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER SEVEN.

It was the wicked that did wickedly, that knew not, until the flood came and swept them all away; so will it be when the Son of man shall come. The world that then was, was destroyed by water for its wickedness; so will it be destroyed by fire for the same cause, as it reads in 2 Pet. 2 : 6, 7,—"The world that then was, being overflowed with water perished; but the heavens and earth, which are now, by the same word, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." Also in Thess. 1 : 7, 8,—"For the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of Jesus Christ."

Justin Edwards, commenting on Thessalonians, says that, "The coming of the Lord . . . can only be applied to the day of judgment." And commenting on the sealed book of Rev. 5 : 1, 2, says, "The purposes of God with regard to events to whom he should reveal them." . . . "Loose the seals and make known the events." And Sir Isaac Newton says, that "at the time of such events, God would raise up men who would turn their attention to the prophecies, and insist upon literal interpretation in the midst of much clamor and opposition." See his Observations on Prophecy.

In Hebrew 10 : 25, we find that at a particular period in this earth's history, the living church is commanded "Not to forsake the assembling of themselves together," but exhorting one another, and "so much the more," as (they) "*see* the day approaching." This passage has clear reference to a period far distant from the time in which it was written. It could only have reference to the last generation that should be living near the close of time's eventful history. For time and a certain people seem to be the burden of the passage; a time, when a certain peculiar people should have the evidence whereby they might *know* that the day of Christ's coming was approaching.

Everything warrants us in the belief that a knowledge of the time of the Saturday eve of the world's long, long week, will be known, so that we can form some substantial idea of the close of time, when the lightning's flash from God shall set the heavens and the earth on fire, to the destruction of all earthly things, when the saints shall be transported to another and happier world, to that eternal rest which remains for the people of God.

That time will be known definitely is evident from Christ's prophecy in Luke 21st, Matt. 24th, and Mark 13th, where he informs us beyond the least possibility of doubt, when the last generation should come, or be living on the earth, "When these things begin," that is, the signs spoken of, "Then look up." Look up for what? For my "Coming." For the kingdom of God and your redemption. This was the answer to the question of his disciples. And every sign when fulfilled, has always been inwardly felt as signs of the coming judgment. Instance the signs in the sun, moon and stars, which latter took place Nov. 13th, 1833; when some of our greatest men kept their eyes on the "Morning Star," but expected that to fall. Many thought that the "crash of doom had come," or in the words of Cowper, in his Task,

"The world appears
To toll the death bell of its own decease;
And by the voice of all its elements,
To preach the general doom. . . .
And meteors from above,
Portentous, unexampled, unexplained,
Have kindled beacons in the skies. . . .
Nature seems with dim and sickly eye
To wait the close of all"

Our present position in the prophetic charts is the same as the Galileans of old. Their attitude was that of looking, gazing up into heaven, at Christ's departure, and we, looking, gazing up into heaven for his coming. The interim has always had this comforting language: John 14 : 1, 3,—"Let not your hearts be troubled . . . I go to prepare a place for you . . . And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." I tell you, brethren, if the apostles were living at this time, they could have many Pentacostal seasons.

God speaking through Paul to the Thessalonians, says, "But of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord, so cometh as a thief in the night; for when they shall say peace and safety, . . . they shall not escape." "I pray God your whole spirit and soul, and body, (whole being) be preserved blameless unto the coming of our Lord Jesus Christ." Dr. Cumming on this passage says, "When sailing on the ocean we come to large pieces of drift-wood, we instantly suppose we must be approaching some land; or when we discover quantities of floating weeds, as Columbus did on the very point of despair of finding the great Western continent, we take heart and say, The continent of glory is near, for we see the drift detached from the shore, which must indicate we are approaching land." As the men that watch upon the mountain crags catch the first beams of the rising sun before he comes above the horizon, so the students of the signs of the times, comparing what history records, with what the Apocalypse predicts, may form an estimate whether they are distant from or near, to that great continent of glory, to which earth, this broken off island, shall be united, in order that heaven and earth may be one again and forever.

JOHN TAYLOR.

New Sharon, Me.

☞ It is better to accomplish perfectly a very small amount of work, than to half do ten times as much.

For the World's Crisis.

A MINISTERIAL ASSOCIATION.

THEOLOGY REMARKABLE.—WHERE ARE WE DRIFTING?

I have just returned from our ministerial quarterly session at Geneva, N. Y. For various reasons the attendance was small. I was painfully interested by several incidents that occurred during the discussions. As signs of the times, it may be well to chronicle some of them, as the meeting was in every respect public for all who wished to attend.

In the course of eliciting some facts in the past, the case of a brother was presented who had left the ministerial work, and engaged in other work for the sake of gain. The brother who presented the case very justly condemned it in strong terms, as leading to apostasy and poverty. A second brother sanctioned these views and specified cases of the minister putting on the merchant, the speculator, and the soldier. This last named case awakened interest and opposition. One remarked:

"There is soon to be a draft. If I am drafted, what am I to do?" A reply was heard, "Do as the primitive christians did. Go to prison or to the stake." It was replied,

"We must defend our rights and put down rebellion." Said a brother,

"The only reply I have is this: 'The weapons of our warfare are not carnal.'" The closing reply was from a very prominent member of the Association, a D. D., in substance as follows:

"A good Sharpe's rifle would not be very much carnal, in my opinion." So much for the war discussion. Thus we drift.

The state of vital piety in the M. E. Church now, as compared with the past, was also discussed. The fathers mourned and lamented the present conformity to the world and consequent want of vital godliness. Here issue was taken with them by two of the most popular preachers present, who stoutly contended that the church was now far in advance of former years in vital power and vast resources for subjugating the world to Christ. Thus are many of the professed "watchmen" blinded and crying "Peace, peace."

Another part of the exercises for the Association was the reading of sketches of sermons subject to criticism. One was offered on Matt. 7: 21,—"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Our D. D. offered a criticism suggesting that the term "*kingdom of heaven*" in the text meant the spiritual kingdom of Christ set up in the heart, when a sinner seeks and finds pardon and peace in believing. Now I submit to all whom it may concern, does not such divinity need to be doctored? and still it is sick? Where are we drifting, and who is at the helm? The flock must be sickly who are thus fed with error.

Another sketch was read, founded on Matt. 5: 8,—"Blessed are the pure in heart; for they shall see God." The whole tenor of which went to say, of the pure in heart, they *are* blest because they *do* see God through all the present surroundings of the world in providence and nature. Not the slightest hint that it was a promise of seeing Christ at his last glorious "appearing and kingdom." When the association were reminded that it was a promise looking to the future object of Israel's hope, and a parallel to 1 John 3: 2, this was met and waved by the reply, "Watson said it had a reference to the present state"; that is, "the pure in heart" do see God.

Now, Bro. Grant, and readers of the Crisis, do you wonder that I was *painfully interested* on the above occasion? I was saved from all bitterness or a caviling spirit. I simply bore my testimony, was less thought of, and passed on my way sorrowful, but still rejoicing. I was greatly strengthened in my former faith—the hopelessness of all human efforts to save the church or the world, and that our only hope is in the return of our Elder Brother, the "Nobleman," the "Lord of lords and King of kings." Soon, very soon will the "Desire of nations" come.

I send this brief outline of our meeting in G. to help all who are willing to open their eyes, that they may more clearly see where the church and the world are now drifting, that all may be on their watch, and prepared to meet their Lord at his coming, and to escape all these things that shall come on the earth. J. C.

For the World's Crisis.

FEMALE PIETY.

The gem of all others, which enriches the coronet of woman's character, is unaffected piety. Nature may lavish much on her person; the enchantment of the strength of intellect; yet her loveliness is uncrowned, till piety throws around the whole the sweetness and power of its charms. She then becomes unearthly in her desires and associations. The spell which bound her affections to the things below are broken, and and she mounts on her silent wing of fancy and soars to the habitation of God, where it is her delight to hold communion with the angelic band wreathed with garlands of glory.

Her beauty may throw a magical charm over many; princes and conquerors may bow with admiration at the shrine of her beauty and love; the sons of science may embalm her memory in the page of history; yet her piety must be her ornament, her pearl. Her name must be written in "The Book of Life," that when the mountains fade away, and every memento of earthly greatness is lost in the general wreck of nature, it may remain and swell the list of that mighty throng who have been clothed in the mantle of righteousness, and their voices attuned to the melody of heaven.

With such a treasure, every lofty gratification on earth may be purchased; friendship will be doubly sweet; pain and sorrow will lose their sting, and the character will possess a price far above rubies; life will be but a pleasant visit to this earth, and death a peaceful sleep. And when the notes of the last trumpet shall be heard, and the sleeping millions awake to judgment, its possessors shall be presented faultless before the throne of God, with exceeding joy and glory, that shall never wear away.

Such is piety. Like a tender flower, planted in the fertile soil of a woman's heart, it grows, expanding its foliage, and imparting its fragrance to all around, till transplanted it is set to bloom in perpetual vigor and unfading beauty in the paradise of God.

In conclusion I will say, following this star it will light you through every labyrinth in the wilderness of life, gild the gloom that will gather around you in a dying hour, and bring you over the tempestuous Jordan of death; and in the glad resurrection morn give you a rich reward of eternal life.

West Brattleboro, Vt. L. O. GAGE.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Feb. 7, 1865.

Please Remember.

All letters, communications and remittances, should be addressed to the *Editor*, MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

DISCUSSION.

We have arranged to hold a discussion with Mr. J. G. Fish, of Michigan, in Pratt's Hall, Providence, R. I., commencing Tuesday evening, Feb. 14th, to continue four evenings.

PROPOSITION FOR DISCUSSION:

"*Resolved*, Man has a spirit which exists after the death of the body, in a conscious state, and communicates with the inhabitants of earth."

OUR BIBLE CLASS.

Since the discussion, we have had several Bible Classes at the Lowell Street Chapel, Boston, which have been very interesting. We have been looking over the subject of Bible chronology, and find it thus far much plainer than most supposed; especially the periods in Daniel eighth and ninth chapters, consisting of the 2300 days, seventy weeks, sixty-nine weeks, sixty-two weeks, and the one week, mentioned in Dan. 8: 14, and 9: 24–27. We have never attended any Bible classes before so interesting as these. As we advance, the interest increases. Admitting that Christ was born at the time acknowledged by chronology—about B. C. 5, we were able to fix the commencement and termination of all the periods just named without the aid of profane history, or human testimony. Light has burst forth where all seemed dark before. For this great blessing, we all felt like praising the Lord. It was very apparent that the prophetic periods of Daniel would have remained "closed up and sealed till the" end of time, instead of "the time of the end," if all had continued to follow Ptolemy's Canon. As soon as the defects in that were pointed out, the light burst in upon the prophetic weeks of Daniel.

It seems strange to us now, that all our chronologers should have followed Ptolemy instead of the Bible; but when we remember the declaration of the prophet,—"the words are *closed up* and *sealed* till the time of the end," the mystery is solved. Those periods could not be understood before "the time of the end," and have the Bible true.

We think the period has come to understand the *time* in the vision, and let us not shut our eyes upon the increasing light on this subject. Daniel informs us, that in "the time of the end" "knowledge shall be increased." We do not think he means a knowledge of mathematics, philosophy, or the languages; but of the "sealed book," which contains light for those who live in "the time of the end." The more thoroughly we examine the subject, the clearer it looks.

LOWELL.

The meetings in Lowell, Mass., continue to increase in interest. Some have found peace in believing, and others are inquiring for the way of life. The prospect has not been so good for years as it is now. We are expecting to see others come out on the side of the Lord and his truth. About eighty sat down to the communion table last Lord's day evening.

A WARNING.

We received the following spicy note Feb. 2nd. It was marked "in haste." It will appear that we have only a little over a month of probation left, as a people. Well, we are not ashamed of our calling, nor our company, and feel willing to trust the consequences that may follow as the result of what we have preached to the people and defended in our discussions. We see no cause to change our position, or change our course, but only wish we had been more in earnest in our calling. Praise the Lord for the sweet peace and joy that continually flows like a river, growing wider and deeper as we approach the consummation of our hope. But to the warning:

"MR. MILES GRANT:—Not wishing that any should be lost, but that all may be saved, you are offered one more chance. Go to Canada, make a public confession to those you had your discussion with; then to Pittsfield, and confess there, and change your paper to a truthful sheet, and support the government you have despised, and exhort all to do the same. By thus doing, you may save yourself and others, for all of the blood of this rebellion in America will come upon the Millerites that do not repent before the 4th of March, 1865. You have confounded the judgment with the the execution of it. Take the 13th chater of Romans for your guide, and stick to it; it will all be fulfilled. Answer this address. O. I. Caswell, care of Charles K. Hunt, Milton, Mass."

WORKS OF DEMONS.

The following questions and answers will develop some of the philosophy of Spiritualism. So far as we know, the spirits admit that they operate in the same way as a mesmerizer, when he would obtain control over his subject. In the *Banner of Light*, Feb. 4th, 1865, we find the following record of a conversation with a spirit:—

"Q. What is the process of induction of a subject by a developing medium?

A. Well, the process is a changing of the magnetic and electric condition of the subject under a course of treatment. For instance, there may be a superabundance of magnetism. The developing spirit endeavors to equalize the forces, or to bring about an electrical and magnetic condition that shall be adapted to the return of the disembodied spirits, and the making of various manifestations.

Q. Are these changes affected by the brain?

A. No; the nervous system is generally first affected, then the system entire; not simply the centre, but the system entire.

Q. Has the spirit any other way of manifesting itself except through the brain or nervous instruments?

A. Yes.

Q. Where a spirit controls the hand of a medium to write, is the impression always made through the brain?

A. Sometimes the control is what is termed mechanical control, then the connection between arm and brain is entirely severed, and yet the manifestation is made through what is called the nervous fluids, a certain portion of which is retained in the arm for the purpose of action. But when the manifestation is what is called an impressional manifestation, then the brain and the entire nervous system is used."

THE DRAFT.

BRO. GRANT:—Will you please inform me through the columns of our much valued paper (the Crisis), the steps necessary, for one who cannot fight with carnal weapons, to pursue in order to avail themselves of the benefit of the laws made by those in authority over us for those who are conscientiously opposed to slaying their enemies. ALFRED AMOS.

Some weeks since we took occasion to consult a gentleman of the legal profession for the purpose of ascertaining "the steps necessary for" those who cannot fight, because of conscientious scruples; who nevertheless, are true and loyal to our government, and have no sympathy with the system of slavery. The following is the proper mode of procedure:—

I (*applicant's name*) of the town of ——, State of ——, hereby certify that I have been drafted into the service of the United States, to serve in the present war; that I am a member of the Second Advent church and denomination; that the rules and articles of faith and practice of said church and denomination are utterly opposed to the bearing of arms, or engaging in war; and that said rules and articles of faith and practice prohibit the members of said church and denomination from so doing. The undersigned also certifies, that his deportment has uniformly been consistent with said rules and articles of faith and practice; he therefore petitions that he may be allowed to pay $300 in commutation.

Dated ——, 186

Applicant signs here ——.

The above named (*applicant's name*) personally appeared before me, and solemnly affirmed that the foregoing certificate by him subscribed is true—before me,

—— ——, Justice of the Peace.

Date here.

Personally appeared before me (*the Elder's name*) a duly ordained elder and preacher of the Second Advent denomination, and made solemn affirmation to the truth of the matters set forth in the foregoing certificate of ——, and that he the said (*applicant*) has uniformly and consistently deported himself according to the rules and articles of faith and practice of said denomination.

—— ——, Justice of the Peace.

Dated

It may be well for the applicant to have a copy at hand of the 17th section of the conscription act, which reads as follows:—

"That members of religious denominations, who shall by oath or affirmation declare that they are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the rules and articles of faith and practice of said religious denomination, shall, when drafted into the military service, be considered non-combatants, and shall be assigned by the Secretary of war to duty in the hospitals, or to the care of freedmen, or shall pay the sum of $300 to such person as the Secretary of War shall designate to receive it, to be applied to the benefit of the sick and wounded soldiers; Provided, That no person shall be entitled to the benefit of the provisions of this section, unless his declaration of conscientious scruples against bearing arms shall be supported by satisfactory evidence that his deportment has been uniformly consistent with such declaration."

Our Brn. will do well to preserve the foregoing.

HERALD OF HEALTH, AND JOURNAL OF PHYSICAL CULTURE.

The great interest now being manifested by all intelligent and cultivated people on the subject of physical culture, bodily development, and the laws of life, makes a journal devoted to this subject a household necessity. Parents are beginning to feel as if it was a matter of some consequence that their children be reared in health and vigor. Students begin to feel as if sound bodies were of as much importance to them as sound minds. Professional men are beginning to see that health has much to do with success. Invalids are everywhere finding out that air, light, good food, physical culture, and a wise hygiene for body and mind, are more valuable than drugs in restoring them to health. Now, the HERALD of HEALTH and Journal of Physical Culture treats on all subjects relating to health, the care of children and invalids, hygiene, physical training, growth, the laws of life, the care of lungs, skin, stomach, bowels, brain, nerves, muscles, etc., etc., and should be in the hands of every person who values health, bodily symmetry and physical perfection.

Published monthly, at $1.50 a year; 15 cents a number. Address the Publishers,

MILLER & WOOD, 15 Laight St., N. Y.

INCREASE OF CRIME.

It is a most startling fact that crime is increasing very rapidly in all parts of the world, and especially in those countries called *civilized*. The wickedness of the Antediluvians and Sodomites has appeared again, and is coming in upon this generation like a mighty swelling tide, sweeping away old barriers, and overflowing the world like a deluge.

The London Morning *Post*, when speaking of Baron Martin's charge at the opening of the Liverpool assizes, says:—

"'Never before, says Baron Martin, in the course of his whole judicial experience, has he seen so heavy a calendar. With the single exception of treason, it enjoys the unenviable distinction of embracing every crime under heaven, which can render a man obnoxious to the laws of England. Four murders, fourteen cases of manslaughter, twenty-four of burglary, are among the products of this ominous jail delivery. Rape, robbery, stabbing, and a host of minor offenses have all had their separate representatives. If we need any stimulus to increased exertion in the cause of morality it is amply supplied in the list of prisoners undergoing their trial at the present moment in one country town alone. Little flattering as the conclusion may be to our national vanity, we doubt not whether the Liverpool calendar be not a very tolerable index of the state of crime all over the country.

Within a few weeks we have been called upon to chronicle a succession of homicides, alike repulsive in their barbarous details, and apparently destitute of any adequate incentives. The wretched child who fell a victim to the knife of the assassin in an obscure Wiltshire village could hardly have excited the resentment of his murderer, and might even have been safe from his fears. Yet innocence and helplessness in this case are no security against a cruelty the most apparently purposeless and gratuitous we ever remember. Not to dwell on minor atrocities, we have one case in which a few angry words between two fellow servants at a lonely hill-side resulted in the deliberate butchery of a female. Another woman was sent to her last account in consequence of a lover's quarrel, originating in an ineffectual attempt upon the part of her admirer to tender some good advice. Its ill reception by the object of his affections piqued him, and the death of the girl was apparently the only thing which could give relief to his wounded feelings. A still darker tragedy yet awaits investigation at the hands of justice. A single night proved fatal in one of the suburbs of the metropolis itself to no less than four unoffending individuals. Of five inmates of the dwelling, one alone survives. Mother, brothers, and affianced bride, all perished, undoubtedly by the same knife. While such things can still occur at our very doors, it is vain to plume ourselves upon a civilization and refinement which yet abounds with passages worthy of the recent savage episodes of Lebanon or Damascus."

KIND WORDS.

Kind words cost no more than unkind, and they yield a rich harvest of peace to all who use and hear them; while unkind destroy the peace of the speaker and cast a gloom upon all who hear. They do no good to any one, but a great amount of evil.

The foregoing thoughts ran through our mind after reading the following from a private note of one of our contributors:—

"BRO. GRANT:—I hope you will not think I write too frequently. I have a request to make of you. It is this;—do not insert an article of mine if it crowds any one else out, especially if their articles are better calculated to do good than mine. May the choicest blessings of the ALMIGHTY rest upon you now and forever. Amen."

Every one must be pleased with the spirit of the foregoing. It is pleasant to be associated with such noble hearts.

Our Volunteer Agents.

REPORT FOR WEEK ENDING FEBRUARY 4.

Total new subscribers in the week, 52. By the efforts of the following brethren, 33:—

ONE EACH—By F. Burr, S. Cook, F. D. Gilles, N. R. Gould, W. E. Hathaway, C. Haley, P. C. Hutchins, M. H. Irish, H. H. Janes, A. J. Knight, Charlotte A. Miller, E. R. Perkins, D. W. Spear, C. W. Smith, I. C. Wellcome, T. Williams.
TWO EACH—By N. Brown, C. Ford, T. J. Lewis.
THREE—By J. Whipple.
FOUR EACH—By G. T. Adams, O. Athorne.

New Subscribers in January.

Our Volunteer Agents, the past month, have done well. Of 233 new subscribers in January, 152 were their work. The table below will show the number obtained in each of the several States:—

Massachusetts	33	Michigan	2
Maine	25	Indiana	5
New Hampshire	50	Maryland	3
Vermont	19	Minnesota	1
Connecticut	20	Nova Scotia	1
Rhode Island	9	New Brunswick	1
New York	17	Canada East	1
Illinois	12	Virginia	1
Iowa	19	Delaware	1
Pennsylvania	4	Kansas	1
Ohio	1	Oregon	1
Wisconsin	6		

Shall we not look for a greater effort still in the months to come? We have all a *great work to do*, brethren; and we need to *do all we can* to prepare the world for the coming judgment.

"We are living, we are dwelling,
In a grand, an awful time;
In an age on ages telling,—
To be living is sublime!
* * * * *
Up! it is Jehovah's rally!
God's own arm hath need of thine."

W. B. H.

Our Enemies getting Subscribers for us.

A correspondent writes from Enon Valley, Pa., as follows: "*Dear Sir*,—I am very much delighted with the Crisis. It is the only paper I see worth reading. How unlike the teaching of the day is that of the Crisis. How glad I would be to be near some of the churches of like faith. I cannot hear of one in all these parts who has ever heard of your valuable paper; and here I will just tell you how I came to find it out.

Being in a neighbor's house, some time since, looking at a copy of the Boston *Investigator*, I saw the article "*The Second Advent Imposition*," which you have since inserted in No. 17 of the Crisis, under the head of "*What others think of us.*" I read that article, and was sure the Crisis was a good paper, from the way they spoke of it. I wrote to the editor of that paper for the address of the Crisis, which was kindly sent me, and I feel thankful every day that I have found out such a paper as the Crisis. I look for it every week as a feast of fat things. I often hear of God making the wrath of man to praise him. Am I not right in saying that in this case he *has* made the wrath of man to praise him, for I cannot but praise God day and night for leading a poor pilgrim like me to such fountains of living water as you are sending out every week. May God in mercy ever so turn the wrath and scorn of man to his praise, until there shall be no more such devil-like impiety in the land. WM. LINDSAY.

For the World's Crisis.

TO SUBSCRIBERS FOR THE "COMING STRUGGLE."

The attempt to publish the "Coming Struggle" by subscription, as proposed, does not succeed so well as I hoped; and as I do not think it prudent to venture in these times of high price on my own responsibility, I have thought best to give up the attempt to publish it. Besides, if it were now published, the present lull in the interest in Spiritualism would discourage the prospect of a circulation. I have thought some of re-writing it, with alterations and additions, but shall await a revival of the interest in the subject. Future developments may designate a future period as more timely.

Those who have money in the hands of Bro. Adams, who has had charge of the subscriptions sent to the Crisis, excepting a few, can have it by sending to him for it at the Crisis office. These will find their names below.

S. B. Porter	$1.00
M. B. Eaton	1.00
J. M. Hicks	.90
T. W. Smith	.80
M. L. Curtis	1.00
Benj. Jennings	1.00
Roswell Curtis	5.00
E. S. Willard (balance)	1.09

The others, embracing some of those who handed the money to me, will receive it back through me. I am now at Napoli, Cataraugus Co., N. Y., where I shall remain during the winter. I thank you all for the encouragement given on your part. L. K. LOMBARD.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$646.06
D. N. K.	3.00
Mrs. H. Murray	.22
A. H.	.14
B. B.	.10
H. S. Webster	2.18
Donald Taylor	1.05
W. H. Fisher	.50
S. J. Gaylord	1.00
Sidney Hall	4.00

PLEDGES PAID.—I. C. Wellcome.

TRACT DISTRIBUTION.

Few seem to realize the importance of this work. It seems to stand on a level with the *preaching* of the word. Children of grace, arouse yourselves! Consider your accountability. Heed the word,—"Lay not up for yourselves treasures upon earth;" they must soon be left to the fire. We are hastening to the judgment, to meet our account. *Deny self*; make a *sacrifice* for the cause of Christ, if you love him. Each and every one may have a share in this great and Christ-like work of saving souls. May God abundantly bless to his glory the means used, as well as every heart and hand thus employed, is my prayer. Enclosed find $3.00 for the Tract Fund. I feel thankful to God for the means and disposition to aid in this good cause. D. N. K.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$727.43
M. A. Kent, (a gold ring, sold for $1.50),	1.10
Betsey W. Smith	1.00
Jonathan Wheeler	1.00
Lucy Ann Hall, Elizabeth Hall, and Chloe Gibson	2.50
A poor widow (for the Springfield poor)	6.00
A friend	2.00
Wm. Bennett	5.00

VOICES FROM THE POOR.

BRO. GRANT:—I have waited some months considering whether or no it would be *right* for me to state my case in print. You have sent me the Crisis *free* for nearly *nine years!* I embraced its principal teachings at the age of fifteen. Had much opposition from nearest friends, which was hard for one so young. At the age of sixteen, by the request of some of the church, I commenced writing for the paper, and it began to come to me. A brother told me you would send it to me as long as I wrote for it. My father was so opposed to the paper he would neither pay postage on it nor bring it home from the office. It was mocked, ridiculed, and so was I. The Lord helped me to a little money now and then, which I saved to pay postage. Letters to the Crisis office cost me ten cents each, but by saving every cent I made out to pay for every letter but one.

My health has been poor. The paper keeps coming. I love it like an old friend. Have written for it nine years, as the messages came. Now it is published to the church as being a "free paper to the poor." I write for various other papers now and then; write a good many letters to the poor, sick, and discouraged, which, with paper, etc., costs me about all the money I get. If I have to pay for one paper, I can write for none. I feel like writing, private letters especially, but shall write as the Lord directs.

I feel delicate about writing this, but my paper is before the church as a thing of charity. I am the wife of a preacher who gets the name of "Millerite" for his salary. If my paper comes *hard*, let there be one less sent to this place. I feel very grateful for it so many years. It has been a great help to me. There used to be such spiritual letters in it! O! dear Crisis, you have my prayers.

FROM A POOR WIDOW.

A Sister writes from New York:—"What shall I say,—stop the Crisis? How can I part with it? It has been one of my best friends, since my husband died; and must I give it up? I thank you with all my heart for your kindness in sending it to me as long as you have. I cannot see any way to pay you for it. I have as much as I can do to get bread for my little ones. You would not have to ask me for it, if I had it. I have tried to profit by its teachings, and do what good I could to others. I ask your prayers, in humbleness of heart, that Jesus will not forsake us, little and alone as we are. Yours in hope of everlasting life when Christ appears." M. C. T.

FROM THE OLD AND POOR.

A brother writes from New Hampshire:—"I read your papers with delight, and would like to take them longer, if I were able to pay for them; but I have arrived at the age of *seventy-six*, and I am poor in this world's goods, and have to work hard for a living. If you can afford to send me the paper still, I shall be much obliged; but if you cannot, I must do without it, for I cannot get the money to pay for it." W. B.

THE BANK OF THE LORD'S POOR.

RESPONSES FROM SHAREHOLDERS.

A Sister writes from Pierce Co., Wis.:—"We read in the Crisis of the wants of the poor, and our hearts are moved to add our mite. We therefore wish to take a share in the *Bank of the Lord's Poor*. May the Lord bless it to some one who is poorer than we. We are poor, have a large family, and are obliged to deny ourselves of many comforts; use no tea or coffee, and very little meat, sugar, molasses, or fruit. And we have a sick babe, and are not able to get every thing it needs for its comfort; yet, as we read of others who are in great want, we feel like sharing our scanty store. Send it to some of the suffering ones to whom little or nothing has been sent by others.

'Freely ye have received, freely give.' 'It is more blessed to give than to receive.' 'If any man seeth his brother have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?'" J. S. C.

A poor widow sends to the Poor Fund, for the poor in her town, $6.00, which she earned taking care of the sick. The Lord reward her.

ITALIAN MISSION.

Previous donations	$310.54
H. Bailey	3.00
S.	3.00
John Miller	2.00
Donations through Adv. Herald office	38.00

☞ Will any brother or sister please inform me, through the Crisis, of the best cure for toe-nails growing into the foot, and greatly oblige. A SUFFERER.

WORDS FROM THE WORKERS.

"ONE MORE."—A brother writes from Strafford Corner, N. H.:—

"I am making an effort to obtain subscribers, and send you *one more*." E. R. PERKINS.

Who, by "*making an effort*," can't get "*one more*"? Try it, brother, sister. 7000 "one mores" in the year would make 14000. *

"TWO."—Another writes from Chatfield, Iowa:—

"I have just read your article calling for four thousand subscribers this year. I send you *two* towards it." A. G. LOMBARD.

Good. Two are better than one. Are there not *two thousand others* who will each get "two towards it"? *

"FIVE."—A brother in New Hampshire writes:—

"Please send *five copies* of the World's Crisis, for six months, to ——, Tamworth Village, N. H. New subscribers." JOHN KNOWLES.

Better still. There are six hundred that can get as many as that, if they will only try. *Will they?* I mean YOU, reader. *

"FIFTY-TWO."—A preacher who obtained 18 subscribers in 1863, and 22 in 1864, for the Crisis, and some 150 for the Pilgrim at its commencement, writes thus, in response to our call,—"*Who will get fifty?*"

"*I.* I am in the field again as a Volunteer Agent. Trust I shall be able to accomplish more this year than last. Will *endeavor* to send you *fifty-two*, or at the rate of *one a week*." A. W. SIBLEY.

You can do it. It *has* been done, and it *can* be again. Success be with you. "*One a week*"! Think of it, preaching brethren; especially you who have a wider range than most have. Who else will TRY for "*one a week*"? W. B. H.

A Gold Ring.

The following, from a Sister in Iowa, was not intended for publication; yet, as the example is a good one, we give it to our Crisis readers, that others may be incited to go and do likewise:

"I send you in this *a plain gold ring*, which has been lying in my drawer, *doing no good*, for two or three years. If you will take the trouble to dispose of it, and send me a few tracts, . . . applying the remainder to the *Poor Fund*, it may do some good." M. A. K.

Worthy of imitation. That gold ring of yours, christian reader—that breast-pin, bracelet, ear-ring, or other costly, showy, useless ornament,—*what will you do with it?* It is "*doing no good*," to you, or to any body else, as it is. Would you put it to a greatly better use? Do as the good sister has done, and as the Master BIDS you do,—"*Sell* (that useless superfluity) *that thou hast, and give to the poor; and thou shalt have treasure in heaven.*" Convert it into bread for the hungry, garments for the naked, comforts for the sick and afflicted. Send it out in tracts and papers, preaching, hundred-tongued, to the benighted and perishing, of Jesus and the life to come. Strip off the gaudy ornaments, the useless trinkets, the glittering gew-gaws, which foster pride, excite envy and emulation, uphold caste, beget extravagance, and cripple benevolence. They are expressly forbidden to the child of God, and are especially unbecoming and improper in one who professes to be looking for the Lord. They add no charm to beauty; make you none the wiser, better, or happier; nor do they raise you in the esteem of any whose good opinion is worth having. Modesty and simplicity of apparel, a meek and Christ-like spirit, holiness and good works,—these are the christian's adornment, the brightest and the best; and these only will fit you to appear and shine, with immortal beauty and glory, in the presence of the King of kings. W. B. H.

LEND YOUR PAPER.

Your friend, or your neighbor, will be willing to read it, if you offer it to him; and who can tell how much good it may do? He may have, as many have, distorted and incorrect views of us and our belief; he may be filled with prejudice arising from misrepresentation or ignorance. *Lend him your paper.* You will thus correct these mistaken notions, and remove prejudice; and who knows, but, with the help of prayer and a christian walk and conversation, you may obtain a convert to the truth, and a subscriber to your paper. We give below a few extracts for the encouragement of those who may wish to try it. W. B. H.

A brother writes from Genesee Co., N. Y.:—"I have obtained a new subscriber for the Crisis. . . . It was in this wise. *I lent my paper to Mr. M. to read.* He became very much interested, and began to search for the truth; and now he has come out a firm believer in the advent, life only through Christ, and no reward till the judgment." D. L.

A correspondent writes from Wisconsin:—"I became acquainted with your paper, the Crisis, a little more than six months ago, *through the kindness of a friend*, D. S. M., of this place, and now I have concluded to subscribe for it the coming six months, hoping at the end of that time to be able to continue my subscription." J. M.

For the World's Crisis.

INFORMATION.

On the first day of Jan., 1865, brig Colin Campbell, of Weymouth, Nova Scotia, on her passage from Trinidad to Weymouth, N. S., fell in with, in longitude 67° 30 west, latitude 37 N., the American schooner Tarquin, from Boston, Mass, bound to Port Royal, South Carolina, with a general cargo, in a sinking condition, and took off the Capt., crew, and passengers, and landed them in Weymouth, N. S., on the 11th inst., at the time the wind was blowing heavy from N. W. with a heavy sea.

The Tarquin, on the night of the 29th Dec., as they suppose, struck a wreck, as they saw pieces of a wreck floating around them in the morning. The crew and passengers are now on their way to Boston, by the way of St. John, N. B.

Names of Capt., and crew.—Capt. Emery N. Wood, Surry, Maine; Ezra P. Carter, do.; Mate, M. R. Wood, do.; John Johnson, Ellsworth, Maine; Elliot Morgan, Surry, Maine. *Passengers.*—John F. Libby, Boston, Mass.; C. Brown and child, do.; Miss Mary Fisher, do.

Please insert the above in the columns of the Crisis, for the information of all concerned, and oblige yours, very truly, CAPT. W. H. GERMAN.

For the World's Crisis.

CONFERENCE REPORT.

The first quarterly meeting of the Iowa Christian Conference was held at Floyd, Iowa. After being called to order, reports were received from the churches, and the amount of money received to pay Bro. J. R. Preston's commutation fee, which was as follows:—$152 paid by the Floyd church, where he lives; $6 from Wilton Junction; $10 from Strawberry Point. There are $60 more pledged at the Floyd church, including the extra expenses. There is still back $100. One of the brethren, who advanced the money, got his money by working by the month. Now it is no more than right that we all take a share in this. I hope that the balance of the churches will not be behind in this matter. These brethren may need another bank for some poor brother before long. Will they lose what they lend to the Lord? Nay, verily. God bless them and help us all to help bear each other's burdens.

The meeting was quite interesting, and we trust good was done. I hope that those wishing meetings appointed will give me timely notice; and those that want the annual conference at their place, in June next, will send in their request, that we may see what will be for the best. The brethren need not expect me at all of these meetings, unless special arrangements are made with me. I have served the conference four years, and I cannot do justice to those that I owe, and travel any longer, at the rates of the past year. It is hard to turn off the repeated calls. I was never in a better state to work, both in health, and light, that is shining from God's word. I long to be free, to go forth again as before.

Dear brethren, remember me at the throne of grace, when it goes well with you.

PETER S. W DEYO, *Clerk*.

Correspondence.

From Sr. C. E. Gierlow.

BRO. GRANT:—Having enjoyed a year and a half of comparative ease, in the State of Maine, I now find myself away here, among the prairies of the west, contending earnestly for the faith once delivered to the saints. We are settled here for the present, my husband having been called to the charge of the —— church in this place.

My heart sickens when I think of the worldliness and wickedness of the present age. When we first arrived here, there was a "Church Aid" or "Mite Society," connected with this parish, which met once a week, each member of the same contributing 10 cts. Of this Society I was chosen President, and at the first meeting after my election we sang a hymn and closed with prayer. One of the most prominent members, a communicant of the church, informed me soon after that she thought it improper to have religious exercises connected with our meetings. She had previously told me that she thought it necessary to have some kind of amusements, in order to draw a "good attendance," etc.; considered dancing, and playing private theatricals, etc., as *very innocent*. To all these *I* objected, saying that members of the church had solemnly promised before God, angels, and men, to renounce the devil and all his works, the vain pomp and glory of this evil world, and all the sinful lusts of the flesh, so as not to *follow* nor be *led* by them; and that if they indulged in the above named amusements, they were guilty of perjury in the sight of God.

We attended four of these meetings, but finding no opportunity for religious intercourse, after the first, I gave in my resignation, telling them that if God was to have no place in the society, I should withdraw from it. My husband "backed me up," by saying that *such* a society was a disgrace to the church, and *he* would not recognize it. A war of words ensued, in which I was—shall I say it?—almost *killed*. I felt as if the powers of darkness had fast hold of me. How I did wish the good Lord would *hide* me, though it should be in my *grave*, from the strife of *tongues*. But in the midst of the turmoil the enemy *fell*, mortally wounded, and died the same night.

Some of the members had formed a Euchre club, to meet every Thursday evening, which, in addition to a ball once a week, has been kept up ever since. My name is a song and by-word among them, for say they, "Her husband would be 'all right' but for *her*. She takes the *lead*, and *he follows*."

On the next Sunday after the decease of the Mite Society, he appointed a Bible Class to meet on the same night as the "Club," as he said, to see who were on the *Lord's* side. We have already some twenty-three members, with a prospect of more. Indeed, many of the club would attend if we would change the night to accommodate them. But we think that if they cannot give up the pleasures of the world for the Bible class, they may stay away. Even the President of the club—the lady already referred to—has requested us to have the Bible class meet at her house on *some other* evening, when she is not engaged. I have been giving the class a course of lectures on the book of Daniel,—finished last week. They were interested. But *two* of them winced at the *time* argument; an ex-clergyman of the Episcopal church was *one*, and a graduate of Cambridge University, England, was the other. I did not expect either of these gentlemen to attend again; but they did, and every thing connected with our meetings has gone on very harmoniously ever since.

At our last meeting, we made use of "Dr. Tyng's questions on the Acts"—the best book of the kind I know of, and especially adapted to the use of teachers, who are students of prophecy, and desirous to impart that knowledge to others; particularly if they are inclined to be forgetful like myself. The answers are not in the book, but it suggests so many things to the mind, and furnishes so much material for pleasant discussion, that we all think it invaluable.

I often think of kind friends in New Bedford and Lowell, who were once so mindful of me and mine in circumstances of affliction and trial. I also think with much affection of dear ones left behind in Maine, where we spent the last summer so pleasantly. And then I have a friend away in Ohio; one whom I was instrumental of bringing in to our beautiful faith, while boarding with her at the Stanley House, Augusta, Me.; a true lady,—a meek and dutiful child of God, living out her faith in her little family and before the world. She writes me of the peace she enjoys in laboring in the vineyard of the Lord; is thought to be "crazy," and "deluded," but seems to count it all joy, and is "willing to

lay down even life itself for this blessed truth." She takes both the Crisis and Voice of the West, and endorses their sentiments in full.

Then, again, there is Bro. C. and his wife, who, in company with the dear family where I spent the summer, have afforded me so many happy hours;—faithful children of the Lord. Oh, may we all soon meet again, to part no more *forever*. Truly and affectionately yours, C. E. O.

From Sr. M. H. Morrison.

Bro. Grant:—I have been nursing a sick and aged father for the last ten or eleven weeks, which sickness was unto death. He ended his long journey of ninety-one years and one day on Dec. 30th. His last four weeks were restless days and nights. But how blest for him and us that he was sensible all the time, and was led to believe in a future life only through Jesus, the life-giver, and that at his coming and kingdom. In youth he joined the Presbyterian church, and for many years was (what they call) "Presenter;" until about twenty-eight years ago he was (in company with husband and I) planted together in the likeness of (Christ's) death and resurrection, and met with the church, "breaking bread" and "exhorting one another," until the death of Bro. Lloyd, when he left. Then some years after, (being out of the line of duty), he was drawn back into Presbyterianism.

But his last sixteen months were with us, in which time he read his Bible much, comparing some parts of the Crisis with the same. He became satisfied that a man is not more alive when dead, than before he died, and often said, when he died he would sleep until Jesus came; and that he did not believe in any going to heaven at death. So we can but praise our God and Savior, who caused him to cease in making "a covenant with death and with hell" (grave), and enabled him to covenant with the precious corner stone, a sure foundation.

No wonder the popular teachers see no beauty in the coming of Christ, while teaching people to look to death for their reward. The Bible teaches that eternal life is the reward of the righteous, and they are to receive it at the resurrection.

Father asked husband if he would favor him in preaching his funeral sermon, and state what was his hope, and only hope, viz.: to see Christ and be made like him at his appearing. This, by the grace of God, he was enabled to do, to an attentive and respectable assembly on Jan. 2d.

Come, Lord Jesus, and gather thine elect! Gather them from plain and glen, from mountain and valley, from land and from ocean, from east and from west, south and north,—even all who are created for thy glory. Gather prophets from their caves and apostles from their prisons; bring the patriarchs and the ashes of the martys from the gloomy earth to the bright, restored kingdom. O banish the darkness of death with the light of life; scatter dark clouds of sin with the bright beams of the sun of righteousness. O chase far away the deepening gloom of sinful shame, with the ever brightening blaze of eternal glory. O come, and bid the usurper's triumph cease; end the trial, and bring the reward; end the pain, and bring us peace; end the sighs, and bring the songs; end the cross, and bring the crown. O come, come in majesty, come with angels for thy saints, come to judge and to reward, come to rescue, and come to reign.

Come, Lord Jesus, for we would see thee in thy beauty, and behold thy many crowns. We long to see thy face. Earth groans beneath the ravages of war and bloodshed. Saints mourning amid the deepening tide of sin, cry come. Sufferers amid affliction's waves are crying, come! And mourners weeping amid the new made graves cry, come. And as "the glorious gospel" proclaims thy coming near, all, like the voice of many waters, respond with John, "Amen, Even so, come, Lord Jesus!" M. H. Morrison.

New Glasgow, C. E.

From Sr. M. M. Weaver.

Brn. and Srs.:—I am again in Canada, but find signs of *war* even here. O the confusion of earth at this hour! My health has been poor since my journey; hence friends must pardon me for unanswered letters.

Dear pilgrims, the present state of the church is a cause of grief to me. How divided! How void of the spirit of love and long-suffering. Brethren that have taken "sweet counsel together" are made enemies. All over the land we find such sad instances. Those who *preach peace* are themselves at war. In the church confusion reigns as truly as in the world. Why is it? Has God left us no rules to regulate these irregularities? Must we live on "at this poor, dying rate?" O will the time come once more when there shall be union and strength in the church of God? Will Love again bind our hearts in one? Not unless we act after the given rule; for there *are* rules for the church to observe, and it is as much our duty to "mark them which cause divisions" and withdraw from them as it is to be baptized. And these "divisions" are not *all* caused by those who disagree with us on points of doctrine. It truly is *points of practice* which affects us most fatally.

But here and there we find true christians. Thank God for it. If each of us will keep our own souls in the love of God we can soon have a shining church. Will Christ come to save a people who are not prepared for his glory? We must awake once more, and then let us keep awake. Perhaps there is more to "church order" than some imagine. At least there is much to church *disorder*. God bless us and bring us into gospel order, help us to be obedient and so inherit the kingdom. Amen. M. Mathews Weaver.

Danville, C. E.

From Sr. L. B. Weaver.

Beloved Brn. and Srs. in Christ:—While feelings of gloom and sadness are resting upon me I will try to turn my thoughts from my own feelings and pen a few lines to the poor wayworn pilgrims. I am glad in God that there is in store for his dear children a sweet land of rest, and, best of all, it is very soon to be given to the saints of God. How sweet and cheering it is to a lonely pilgrim like me, who is seeking rest, but finds none, only in the peace that Jesus gives.

For the last few months I have been prostrated upon a bed of pain and suffering; but the good Lord has been my stay, and has never left me, but has stood by me in the hours of my greatest distress, and when clouds of darkness arose he has come with words of consolation and chased them all away, and let the light of his countenance beam into my heart. O! it is good to live where the Lord will own and bless. Those that are blessed with good health can know but a very little of the suffering and privation that a poor afflicted and helpless child endures.

I never knew how to sympathize with the afflicted until I have been so deeply afflicted. Remember the sick and suffering ones who are deprived of all the privileges that you enjoy. Pray for them.

I am weary of this world of misery and suffering. I sigh for rest. I long for a home where all is fair. I want a home where there will be no broken bonds. I long for a body free from pain. I long for feet and limbs that can walk. I long for a glimpse of my blessed Jesus. I want to gaze upon his lovely face. I want to have my fragile bark anchored in the city of my King. I want to be where all will be peace and love, no striving to be the greatest, no deceit or strife. I want to be where

> "No chilling winds, or poisonous breath,
> Can reach that healthful shore,
> Sickness and sorrow, pain and death,
> Are felt and feared no more."

I want to be where I can run and not be weary, walk and not faint. I want to be where pain will not be my constant companion from morn till night. I want to be where there is no slanderer's tongue. I want to be where death cannot sever the tender ties of those we hold so dear; where

> "Death and the tomb can divide us no more."

I want to bask forever in the sunshine of God's eternal love. I want to drink from the crystal fount, to walk the new earth o'er. I earnestly long for these things, and not only long but mean by the help of God to participate in all of the beauties that are in the new earth. Luthera B. Weaver.

Dana, Mass.

From Sr. L. M. Collins.

Bro. Grant:—The five dollars which the widow in Illinois sent you for my benefit has been received. And let me say to her that her gift, as well as others, was very thankfully received. I had no wood, and no money to buy with. I asked the Lord to provide for me, believing that he would, and he has done it. How can I ever distrust my Heavenly Father, who will not suffer a sparrow to fall to the ground without his notice. I take in sewing, and do all that I can to get along, but I cannot earn enough to pay my rent and buy wood.

The tracts I have been distributing, I think will do good. Some in this place are looking into the subject. They all seem quite willing to receive tracts. They did not know what our faith was, but thought it was something bad to be a "Millerite." The most of the people here have never heard an Advent sermon; and what few have attended any of the meetings, have not since 1843 and 4. They gave it up then as a failure. The churches here are very popular, so much so that a poor person hardly dares to go to church.

I wish that some of our brethren that are in the work, would come this way. Will not Bro. Edwin Burnham come here when he goes to Dansville? I am alone in the faith. I cannot promise him that he would get any recompense aside from what God gave him. I have found some seventh-day believers in Oswego, who seem to be good. I have had some works on the Sabbath question. I would like to see both sides. Pray for me that I may hold on to the truth.

Scriba, N. Y. Lydia M. Collins.

Bro. H. H. Janes writes from Boylan's Grove, Iowa:—"The good cause of God and truth is gaining ground in this region, and in this immediate community, and many are becoming convinced of the truthfulness of our position in relation to Christian Theology and the soon coming of our blessed Lord. Bro. Peter Hough has labored some with us the past season; also Bro. A. Brown, late from Kentucky, for a few days past. The labors of both have been crowned with abundant success. To God be all the praise.

Obituaries.

Delanson Libbey.

Died in Compton, C. E., Nov. 26th, 1864, Delanson Libbey, second son of Bro. Gilmann and Sr. Zillia Libbey, aged seventeen years.

Delanson was a follower of Christ, full of faith. He was faithful to God and man. His voice was always heard when the morning prayers of Bro. Libbey's family were said. How often has the petition gone forth from his heart, "Not as I will, but as thou wilt,—*any way*, Lord, only let me have a home in thy kingdom." The day before his decease, he got caught in a threshing machine. His arm was mangled to atoms. He called his friends around him, and with earnest exhortations bade them farewell. His last prayer was, "Help us to live so that we can hear Thee say, 'Come ye blessed of my Father,'" etc. They buried God's jewel in the garden, close by the room where he offered so many prayers. He will not sleep long, for the King wants every jewel gathered into his habitation.

Bro. Uriah Ladd spoke to us on the occasion words of gospel consolation. May this affliction be sanctified to the good of souls. Amen.

M. Mathews Weaver.

Francis, Mary, and Lorenzo Wilcox.

Died in Attawagan, Conn., of diphtheria, Francis Wilcox, aged seventeen years; Mary Eliza, aged nine years; Lorenso, aged seven years; children of Bro. Joseph and Sr. Lydia A. Wilcox.

Thus these parents were called to lay away in the dark grave three loved ones, within the short limit of three weeks. The young man found forgiveness of sin, and died in hope. We endeavored to speak words of comfort to those stricken-hearted parents, from the words of the prophet,—"There is hope in thine end, . . . that thy children shall come again to their own border."

E. Bellows.

Frank B. Johnson.

Died in South Providence, R. I., Jan. 15th, 1865, of diphtheria, Frank Burnside, only child of William N. and Lydia Johnson, aged two years, six months and thirteen days.

The mourning parents find consolation in the blessed hope. They believe that the time is not far distant when they will again be united with their loved one, never more to be separated.

C. H. Sweet.

Etta Claflin.

Died in Apponaug, R. I., Nov. 16th, Etta May, only child of A. Dwight and Mary A. Claflin, of Attleborough, Mass., aged one year, one month, and four days.

> The bud we so fondly had cherished,
> And nursed in its own native bower,
> Has drooped 'mid our heart's love and perished,
> To bloom a more beautiful flower.

H. E. Bennett.

Charles Stone.

Died in New York, last December, Charles, only son of William and Julia A. Stone, and grandson of J. K. and Elzada Bellows, aged eleven months.

Charlie is taken from the evil to come. May father, mother, and all friends, be prepared to meet little Charlie in the resurrection morning. Amen.

J. K. Bellows.

Summary of News.

FOREIGN.

[Liverpool Jan. 21st, Queenstown 22nd.]

The political news by the Africa is unimportant. The London *Globe* authoritativly contradicts the rumor that British troops were about to embark for Canada.

FRANCE.

M. Proudhon is dead.

The Paris correspondent of the *Daily News* makes the important announcement that at the same time the Emperor made Prince Napoleon Vice President of the Council, he resolved, in case of his death during the minority of the Prince Imperial, that Prince Napoleon should be Regent. The resolution was taken with the consent of the Empress.

DOMESTIC.

Washington, Feb. 1, 1865.

Washington is filled with rumors to-night about the rebel peace commissioners, and it is known that Secretary Seward left to meet them.

The Richmond *Sentinel* of Monday says, in its leading editorial, that the deputation visits Washington "*to confer with President Lincoln on the subject of putting an end to the war if possible.*"

The *Sentinel* goes on to relate that Davis having informed Blair that he would send Commissioners to Washington, if informed that they would be received, Blair brought the consent of Mr. Lincoln, on his second visit, to receive and confer with them. "The gentlemen have gone without formal credentials, and merely as informal agents, to see whether it be possible to place a conference for peace on any basis which may serve for attaining so desirable a result."

The Richmond *Whig* of Monday says: "We have arrived at a critical point in our controversy with the Government at Washington and the people it represents. Commissioners have left this capital for that of the enemy, under a quasi invitation from President Lincoln, to discuss the possibility of adjusting the matters in dispute, and ending the war. It is of vital importance that we should just now remember that we are dealing with an unscrupulous foe. It is not impossible that this is an honest and sincere endeavor on their part to terminate the war, and that such shall be the result; but it is not safe for us to think so. On the contrary, while our commissioners should make the most earnest efforts to secure a satisfactory peace, and while our people should second these efforts with their prayers, it is just the time, above all others, when we should put forth every exertion for continued war. If the enemy desire peace, these efforts will not diminish their desire. If they intend a snare, this is the way to foil them."

Here in Washington well-informed persons do not believe that peace will follow the commissioners sent by Davis, who has doubtless desired to consolidate and strengthen his power by demonstrating to the rebels that emancipation will not be abandoned even to secure reconstruction.

There are those, however, who profess to be certain that an arrangement will be made, in which it will be agreed to suspend hostilities and to submit the constitutional amendment to all the States, which are to be governed by the three-fourths majority; President Lincoln to withdraw his Emancipation Proclamation meanwhile, and the operations of the confiscation act to be suspended, with free pardon for all, and a safe conduct for Davis and such as choose to accompany him into Sonora. *I do not believe that the President will back down a hair on his Emancipation Proclamation*, but give the above as the theory of the peace men.

When the rebel emissaries were passing through the lines the soldiers on both sides cheered each other's bands, which played "Yankee Doodle" and "Dixie," but the wearers of loyal blue and of secesh grey both joined in shouts when one of the bands struck up "Home, Sweet Home."—*Boston Journal.*

Washington, Feb. 4. President Lincoln and Secretary Seward arrived here from Fortress Monroe this morning. They had an informal conference with Stephens, Hunter and Campbell on board the River Queen in Hampton Roads.

The conference occupied four hours and is positively known to have resulted in no change of attitude either of the Government or of the rebels; in other words it was a failure.

New York, Feb. 4. The *Post's* Washington dispatch says Secretary Seward declares without reservation that peace negotiations were a total failure.

Feb. 5. The morning papers throw no new light on the Peace Conference. The interview lasted sixteen hours. According to the *Herald's* correspondence, the President stated to the rebels, if they were prepared to promise to return to the Union, that he was ready to waive all minor questions, but that he would take into consideration no terms involving a division of the Union. The rebels confessed they did not feel authorized to promise, and so the negotiations ended. The conference was conducted in the most cordial and frank manner on both sides. Great anxiety is now felt to hear from Richmond.

The indications are that a more vigorous war policy will now be adopted. The Cabinet was called together to-day, and doubtless had the result of the President's conference laid before them.

The late fire in Savannah destroyed more than two hundred buildings. A bombardment of the city, lasting two hours, was occasioned by the fire reaching the magazine. Several persons were killed and wounded, and the scene of fright and despair were appaling.

The Constitutional Amendment Passed.

Nearly every loyal man in the country will rejoice in his heart, whether he does openly or not, that the proposed amendment to Constitution, prohibiting slavery in the United States forever, has passed both houses of Congress. Even those who do not believe that this is the inauguration of a most righteous measure, for which Providence has been miraculously preparing our people, may cheerfully acquiesce in the step which fairly lays the whole question before the voters of the country for an impartial and final settlement. In this connection we would render the thanks of the House who, having power to defeat the measure in this Congress and put it over to the next, or else to subject the government to the great expense and trouble of an extra session, have chosen rather to defer at once to the evident will of the people. They have acted like true Democrats in this respect; and it should not be forgotten that, through their compliance, most, if not all, the State Legislatures will be able to act upon the amendment during the present winter or coming spring. The joint resolution reads as follows:

"That the following article be proposed to the Legislatures of the several States as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said Legislatures, shall be valid to all intents and purposes, as a part of the said Constitution, namely:

ARTICLE XIII.

Sec. 1. Neither slavery nor involuntary servitude except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Sec. 2. Congress shall have power to enforce this article by appropriate legislation."—*Boston Journal.*

A Murderous Weapon.—The New York papers state that the thieves and highwaymen who infest their thoroughfares have lately introduced a new and murderous weapon from England, called the sand bag, the use of which is almost certain to produce instant death. It is described as follows:

"It is made of strong canvas, in the shape of a club, about twenty inches long, and from six to eight inches in circumference. This bag or club is filled with closely packed fine sand, and weighs from five to ten pounds, and has great advantage over the ordinary club or bludgeon, brass knuckles or slung-shot. It will not rebound after a blow is struck, and it is said leaves no mark or bruise. When the victim is struck on the top of the head, and there is where the sand club is directed, he instantly sinks to the pavement without a struggle, the result of concussion to the brain, and not even a bruise, which any ordinary blunt instrument makes, is to be discovered on the scalp of the victim after the sand club has performed its fearful mission. A few of these instruments have already been found in the possession of desperate characters, and their use and history confessed to the police. A victim of one of the sand clubs might be found dead in the street the next morning, and no doubt the verdict of a coroner's jury would be "cause of death unknown," or "died of apoplexy."

☞ A very erroneous idea is prevalent regarding the largest city in the world; many confidently asserting that London is far superior to any other both in size and number of inhabitants. But such is not the case. Jeddo, the capital of Japan, is, without exception, the largest and most populous city in the world. It contains the vast number of one million dwellings, and five million of human souls. Many of the streets are nineteen Japan seris in length, which is equivalent to twenty-two English miles.

☞ A watch-maker in Spain has constructed a watch that only needs winding up once a year.

Important to Everybody.—The Commissioner of Internal Revenue gives notice that after the 1st of February, 1865, persons executing receipts for the delivery of any property must affix a two-cent stamp to such receipts and cancel the same, otherwise they will be prosecuted for the penalty of $200, incurred under section 158 of the act of June 30, 1864. Receipts for the delivery of coal, wood, etc., will, it appears, require a stamp hereafter.—*Boston Journal.*

☞ The shipping of the Atlantic cable from the works to the vessels to convey it to the Great Eastern commenced on the 19th of January, and will continue without intermission until the end of May, by which time all will be coiled on the great ship. The *Times* has a very hopeful article on the enterprise, and says the uncertainty of the weather for submerging the cable seems the only cloud over the prospects of the new enterprise.

☞ On Friday, about noon, some persons, on entering the apartments of a family named Van Buren, consisting of six persons, residing at Brooklyn, N. N., found the rooms filled with gas and all the inmates lying insensible from suffocation. Only an infant, soon after expired. It was thought the father of the family, Mr. Van Buren, could not recover.

☞ The palace of the Grand Vizier of Turkey was lately destroyed by fire, and all the plate, jewelry and decorations of the Grand Vizier were burned up. The Sultan evinced his sympathy with his official by presenting to him four carriage loads of valuable wearing apparel and nicknacks, and two large houses, which are to be converted into a splendid palace and furnished at the Sultan's expense.

☞ At Summit, in Pennsylvania, a coal mine is burning, which has been on fire for the last eight years.

☞ Gold fell Saturday afternoon to 196 3-4.

Married.

At Cummington, Jan. 1st, 1865, by Rev. J. Jay Dana, Mr. Marshall Stetson and Miss Sarah E. Mason, both of Windsor.

Notices.

Notice.

As I believe time is very short, and it behoves us to be up and doing; and as I have found many females that feel God has called them to follow in the vineyard of the Lord, but because of the prejudice of the church in its present cold and backslidden state, they are kept back from following as they feel God has called them to do; and as I believe that we are living in the day when God will pour out his Spirit upon his handmaids, I therefore give this notice to all the women of America, independent of denomination or color, who feel that they have been called of God to preach, exhort, pray, or to write, on the subject of his speedy coming, and a preparation for that coming, to open a correspondence with me in reference to holding a convention of women, in the coming spring, May or June, to be held at a place which will be named after hearing from the different sisters. This convention shall be for the promulgation of all Bible truths; but no hobbies.

Now, sisters, let me hear from you as soon as possible, so that we can make arrangements for the convention. Let this be a missionary movement. Remember Jesus is at the door, and wickedness is abounding, and the love of many is waxing cold. Let us be up and doing, so that he may say to us, "Well done, good and faithful servant, . . . Enter into the joy of thy Lord." Let all, who feel interested in this great work, make it a subject of special prayer at the hour of twelve o'clock, every day, that God may bless the effort that we may put forth to his honor and glory.

All brethren who are favorable to this convention are invited to assist us by advice, by kind words of encouragement, and those that can by publishing this notice.

Sisters are requested to form themselves into small missionary societies in their own village, or neighborhood, meet weekly, and report to me as often as possible.

Address Mrs. Anna E. Smith, No. 128, East 27th Street, New York City.

Minnesota Quarterly Conference.

Our winter quarterly conference will be held in the Ramer school-house, Utica, Winona County, Minn., commencing on Friday, the 24th of Feb., at half past six o'clock, P. M., and continue over the Sabbath following, day and evening. Preaching by different ministering brethren. All who love God and the salvation of sinners, and desire to know and understand the truth, and be prepared for the day of his coming, are invited to attend. "Forsake not the assembling of yourselves together, but exhort one another, and so much the more as you see the day approaching." Pray for God's blessing upon the meeting.

In behalf of the church, Philip Ramer, Sec.

A Discussion.

A discussion of the following questions will commence at Morse's Mills, Corinna, Me., Feb. 14th, at one o'clock, and continue several days.

1. *Resolved*, That the Bible teaches that man has a spiritual, thinking soul, that will exist between death and the resurrection.

Affirmative, E. B. Fletcher.
Negative, N. F. Nason.

2. *Resolved*, That the Bible teaches that after the resurrection God will destroy the wicked in the sense of making them as though they had not been.

Affirmative, N. F. Nason.
Negative, E. B. Fletcher.

If the weather is stormy, the discussion will be adjourned one week.

Meetings at Colebrook, N. H.

If the Lord will, I commence meetings at the Town Hall in Colebrook, N. H., Saturday evening, Feb. 11th, and continue them as long as may be duty; passing thence to Canaan, Vt., and perhaps into Canada in the course of the month. Pray for us. H. L. Hastings.

Who Ordered Hymn Books?

Having just received a letter from Barnstead, N. H., without the name of the writer, saying he had ordered hymn books, sent money, etc., in a previous letter, I take this means of asking him to write again and explain what books he wants, and how much money he sent, and who he is, as I cannot address him without knowing his name.

Yarmouth, Me. I C. Wellcome.

Conference.

There will be a conference holden in the Union meeting-house, Round Pond, Me., commencing Feb. 16th, to continue over the following Sabbath. Stephen Harding.

Maine Second Advent Tract Society.

S. K. Partridge, R. R. York, I. C. Wellcome, Board of Managers.

I. C. Wellcome, Secretary and Business Agent.

Isaac Wight, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. Wellcome, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. Wellcome, Yarmouth, Me.

Notice.

As there have been appointments for this place conflicting with each other, I would inform those wishing to send appointments here, that we are supplied the third Sunday in each month for the present. For the brethren. Charles Haley.

Exeter, N. H.

Notice.

Eld. Wm. B. Morgan wishes to say that he is ready and willing to travel and preach the gospel of Christ wherever doors may open. His post-office address is Canaan, Vt.

Notice.

Brethren sending appointments to Lynn, Mass., will please correspond with

Bro. E. T. Butman.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

J. Hemenway .... Sunday, Feb. 12th

Westboro, Thursday evening, Feb. 9th, and each following evening during the week, and over the Lord's day, the 12th.
Lowell, Mass. .... Saturday evening, Feb. 18th and the following Lord's day. Miles Grant.

Newark, N. J., (Good Samaritan Hall) Sunday, Feb. 12th
Wm. Shepherd.

Vernon, Vt. .... Sunday, Feb. 19th
J. Kemenway.

Manchester, N. H. .... Sunday, Feb. 26th
C. C. Stevens.

Hoosick, N. Y. (Advent Chapel) .... Feb. 18th and 19th
Pittstown, N. Y. .... Feb. 21st and 22d
Easton, N. Y. .... Feb. 24th and 25th
Wm. J. Blanchard.

Cheshire Street, Ct .... Sunday, Feb. 12th
B. Spaulding.

Hartland, Vt., (Dinsmore Hill) .... Feb. 12th
Meredith Village, N. H. .... Feb. 19th
Evenings as the brethren may arrange, and over the following Sabbath. J. Couch.

Warehouse Point, (Chapel) .... Sunday, Feb. 12th
R. R. Starks.

Lawrence, Mass. .... Sunday, Feb. 12th
Westford, Mass. .... Wednesday, Feb. 15th
Springfield, Mass. .... Sunday, Feb. 19th and 26th
L. Boutell.

Plainville, Ct .... Sunday, Feb. 12th
O. D. Woodruff.

Clinton, Mass., (at my house), Sunday, P. M., Feb. 19th
Subject, eternal life. A. S. Whitney.

Brunswick, Me. .... Sunday, Feb. 19th
South Poland, Me. .... Sunday, Feb. 26th
J. Partridge.

Fisherville, N. H. .... Sunday, Feb. 12th
New Dover .... Sunday, Feb. 19th
Northwood Narrows .... Sunday, Feb. 25th and 26th
John G. Hook.

Elder J. V. Himes will preach in
Philadelphia .... Sabbath, Feb. 12th
(See *Ledger* and *Sun*.)
Rahway, at Bro. Willard Ides, in the evening.
Newark .... Tuesday evening, Feb. 14th
New York, (Cooper's Institute), Sabbath .... Feb. 19th all day.
New Haven, Conn. .... Monday evening, Feb. 20th
(This is all can do.)
Hartford, Conn .... Tuesday evening, Feb. 21st
Springfield, Mass., (Barnes' Block), Wednesday evening, Feb. 22d.
Boston .... Sabbath, Feb. 26th.

Hartford, Ct. .... Sunday, Feb. 19th
H. K. Flagg.

Sutton, N. H., Mill Village, (as Bro. Bean may appoint) Saturday evening, Feb. 11th.
Waterloo, N. H. .... Feb. 12th
F. S. Ransom.

Haverhill, Mass .... Sunday, Feb. 12th
A. Mussey.

Lee, N. H. .... Sunday, Feb. 12th
C. S. Emerson.

West Stafford .... Feb. 12th
A. M. Higgins.

West Levant, (White school-house), Sunday, Feb. 12th
Biddeford .... Sunday, Feb. 26th
Lawrence, Mass .... March 5th
and through the week.
Concord, N. H. .... March 12th
Israel Damman.

Augusta, Me .... Sunday, Feb. 12th
H. B. Sevey.

Wrightville, Conn .... Feb. 12th
North Canton, Conn .... Feb. 19th
Wallingford Farms, Conn .... Feb. 26th
B. Hitchcock.

Danbury, N. H. .... Feb. 8th
and over the following Sunday.
East Canaan, N. H., (where Bro. Ford may appoint), Feb. 15th, and as long as the Lord may direct.
B. P. Manning.

Exeter, N. H. .... Sunday, Feb. 12th
Lawrence, Mass .... Sunday, Feb. 19th
if not otherwise supplied. A. Ross.

Cornville, Me .... Feb. 12th
Richmond, Me .... Feb. 19th
Kendal's Mills .... Feb. 26th
Casco, (where Bro. Mayberry may appoint), March 5th
L. L. Howard.

Agawam, Mass .... Sunday, Feb. 19th
I. B. Potter.

West Stafford, Ct .... Sunday, Feb. 12th
J. H. Hall.

Bradford, N. H., (Pond meeting-house), Sunday, Feb. 12th. Wm. W. Sutherland.

Sebec, Me., (school-house, near Bro. J. Livermore's), Sunday, Feb. 12th.
Atkinson, Me., (Dore neighborhood), Sunday, Feb. 19th
Thos. Smith.

Clinton, Mass .... Feb. 11th and 12th
Geo. A. Otis.

North End, (at Bro. Pinney's) .... evening, Feb. 19th
H. Rockwell.

Portsmouth, N. H. .... Sunday, Feb. 12th
Manchester .... Sunday, Feb. 19th
If any of these appointments conflict with others, will the brethren please inform me. S. S. Mooney.

Alton Corner, N. H. .... Sunday, Feb. 12th
A. Simpson.

Concord, N. H. .... Feb. 19th
C. C. Ramsay.

Goshen, Mass .... Sunday, Feb 12th
Rufus Starks.

Portsmouth .... Sundays, Feb. 12th and 19th
Can stop on my way home two Sabbaths, if informed in season. H. Munger.

Valley Falls, R. I. .... Sunday, Feb. 12th
Geo. A. Cole.

Holliston, Mass .... Feb. 12th
South Natic, Mass .... Feb. 19th
West Abington, Mass .... Feb. 26th
Stop a week in each place, if desired. If the above conflict, write me at Mellville, Mass., at once, or to Westboro a week later. J. K. Bellows.

Poultney, Vt .... Feb. 12th
and in the vicinity as a door opens to do good.
Charles E. Piper.

Brethren, please receive Bro. Piper in the Lord. He is not a hobby rider. If the above appointments conflict, please inform Bro. Piper. Hiram Munger.

New York, East Broadway .... Feb. 12th
Philadelphia .... Feb. 17th
and onward until further notice.
F. H. Burbank.

Business.

TO CORRESPONDENTS.

M. H. Irish—One of the 50c. was a counterfeit. Have therefore credited $1.50.
H. J. B.—Have received on acct. of A. H., in all, $2.25; pays to 504.
H. A. Arnold—$2.00 pays for the 20 copies to next July. Have put the balance, 50c, into the S. S. Fund. Is it right?
S. W. Howe—Received and credited.
G. Watkins—Received and acknowledged in No. 479.
W. T. Baker—Received and credited.
C. P. Turner—The remittance for the Pilgrim received Nov. 3d was $2.50 for the So. Butler package, and $1.50 for Syracuse. None for Westbury.
J. K. Bellows—The $1.50 for Mrs. M. Thorn was received and credited; pays to No. 507.
G. W. Rix—The $2.50 was received; paid to No. 535.
S. F. Mudgett—The $1.50 was received.
J. W. Taylor—The $1.80 for J. Dunham was received, acknowledged, credited.
A. B. Doty—Yes.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 488. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each—M M Ross 518, W Stark 523, A A Steadman 490, Miss C Carpenter 503, W J Hoyt 499, S C Gould 508, B Peck 508, L S Waters 506, C Button 511, B P Stephens 524.

$1.25 each—O M Smith 522, B A Chandler 512, C H Holley 513, Mrs M Swain 512, R P Titherley 512, J C Staples 512, M Durgee 512, Mrs W H Bearce 516, E M Dunham 512, B Spear 513, Eld. B B Chedel 513, M E Wood 510, J Whipple 497, P M Place 513, P Eaton 513, J Bowman 513, J P Twing 513, E Morrill 513, P Johnson 513, Mrs H M Lewis 513, A Ford 513, A Parker 513, M A Seavey 513, J Durgin 491, D R Williams 513, M Sunderland 513, J H Cotton 513, G Bailey 517, W S Hersey 509, J Hooper 504, J G Benton 513.

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$2.00 each—Mrs. C. M. Stark 602, Mrs. E. L. Gibbs 475, P. Alling 429, A. Annis 486, Mrs. E. Hill 510, W. Hodgdon 523, R Bateley 520, J Feilds 528, B M Morris 505, A Hendricks 463, W F Bidwell 511, Mrs. A Cornwall 507, T. Williams 468, P Clark 500.

$2.50 each—Mrs. B. Smith 539, H. Whittaker (what P. O.?), A Chase 529, S. Foss 530, J H Hartwell 539, J. Manville Jr., 537, J Blinn 538, F E Ives 520 J Glidden 527, F Bancroft 539, J Gage 539, J Gowell 539, J Lang 518, B Wordsum 539, A J Lombard 514, N Smith 528, C H Guptill 538, Daniel Staples 538, J Wheeler 546, J Moore 539, T C Jordan 539, B. Burlingame 535, H. C. Hayes 536, L A Durgin 533, W H Holton 539, Mrs. S R Young 546, D Robinson 531, A J Descent 539, J Whitlock 539, A Randall 520, D Taylor 531.

$3.00 each—Mrs. C E Gierlow 547, F. S. Ainsworth 528, E Marton 510, J Newton 518.

Various Sums.—O Colburn 63c, 500; W Clark $3.66, 463; E Hamblin $1.87, 487; H W Dann 25c, ——; Mrs. Fleck $6.00, 453; M A Newcomb 50c, 496; E Sears 63c, 486; Mrs. H. Murray $1.78, 485; W Ellis $1.20, 512; M A Whitney 50c, 487; S O Carlton (what P. O.?) 50c; B McDonald $1.30, 487; J Bickford 63c, 500; D Shepherd $5.00, 550; W Collingham 82c, 488; W P Gardner $2.45, 538; O Rawson 50c, 497; H A B Billings 75c, 503; A. M. Benton 85c, 480; C. Ford $3.25, 508; J. Kempton 63c, 501; A. Perkins $5.00, 520; N. Waddell $2.20, 523; S. F. Otis $3.00, 442; M. A. Cook 50c, 112; M. Edwards 62c, 477; F L Stanton $1.12, 485; J S Smith 63c, 500.

FOR BOOKS AND TRACTS.

L A Durgin 12c, I. C. Wellcome, on acct., $75.00, A. Raymond $1.10, D. L. Kent $2.00, Mrs. C. E. Gierlow $1.00, P W Hough $7.80, H W Dann $2.80, D Shepherd $5.00, S Hatch 15c, Mrs. R R Benner $3.25, C N Harvey $2.00, W. A. S. Smyth $7.20, W. Shepherd 50c, W. Lindsley $1.00, D Kent 40c, A Hawkins $2.86, S Goodhue 35c, S S Folsom $1.38, H A Billings $1 25, J Bickford $1.60, H Davis 85c, B Burlingame 50c, A Gordon $2.36, J N Snyder 50c, A G Descent $1.50, J E Shaver 50c, A. G. Lombard $2.50, P. Clark 30c, J. Kulp 50c, C. York $1.70, N H Haskell 35c, H J Reynolds 75c.

BOOKS AND TRACTS SENT.

By Mail.—S Goodhue, D R Trent, W Lindsay, H H Hendrix, C N Harvey, Mrs R H Bemer, A G Descent, A G Lombard, A Lewis, E S Schwenck, H J Reynolds, H A Billings, A Hawkins, F J Lewis, W Shepherd, C N Harvey, P. S. W Deyo, H Gills, B Burlingame, J W Burroughs, Mrs J H Crater, N A Haskell.

By Express—I C Wellcome, H Gibbs, W A S Smyth.

LETTERS RECEIVED.

J. Gilbert, A. Smith, J A Libby, L. F. C., I. Rice, B. Spaulding, P Alling, A T Ford, M. D. W., D D Chaffee, J W Taylor, C. F. H., S A Gilman, H L B, B Loomise.

POST OFFICE ADDRESS.

Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.
C. H. Leverton—Bath, Me., Box 553.
Mrs. Anna E. Smith—128 East twenty-seventh Street, New York City.
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We can fill no more orders for English Bibles except for the following: Diamond, fine print, *marginal* references, at the following prices: Morocco, $1.75; postage 12 cents. Calf, one copy, $1.40; postage 12 cts. Roan, gilt, $1.10; postage 12c.

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The New Testament of our Lord and Savior Jesus Christ; with brief Notes and Instructions; containing the references and marginal readings of the Polyglott Bible; also the Psalms, Maps, and Harmony of the Gospels. Published by the American Tract Society. For family use. $1.50; by mail, $1.90.

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Why the Shoe Pinches. A useful little work, with cuts, showing the conditions of a healthy foot, the causes of deformities, and how to avoid those troublesome diseases and malformations, such as chilblains, corns, bunions, flat-foot, bent-up toes, growing in nails, etc. Price, 30 cents.

The Scriptural Question Book. "Sanctify them through thy truth: thy word is truth." A valuable help to Sunday School and family instruction. 127 pp. Price, 15 cts.; postage 4 cts. $1.50 per dozen; postage 8 cts. on every three copies.

The taking of Human Life incompatible with Christianity; with remarks on the present crisis. By T. F. Tukesbury. Price, 8 cts.; postage 2 cts. A tract for the times.

The Syriac New Testament. A literal translation from the Syriac Peshito Version. By James Murdock, D. D. Price $2.50. Postage 36 cts.

Non-Resistance; or, the Spirit of Christianity restored. By W. C. Thurman. Price 20 cts.; postage 4 cts.

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Louis Napoleon, the Destined Monarch of the World, and Personal Anti-Christ. With seven Diagrams and two Maps. Fourth edition enlarged. By M. Baxter. $1.00; postage, 12c.

TRACTS

Issued by the Christian Publication Society.

[illegible]

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The Church not in Darkness; or, the duties of the times; the guilt of a slumbering world, and the duty of a faithful church. A stirring tract of 24 pages. By H. L. Hastings.

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Beyond this world of griefs and tears,
There is a region fair;
It knows no change and no decay,
No night, but one unending day;
Oh, say, will you be there?

CHORUS. Yes, we'll be there, yes, we'll be there,
In that beautiful world of light.

Its glorious gates are closed to sin,
Nought that defiles can enter in,
To mar its beauty rare.
Upon that bright, eternal shore,
Earth's bitter curse is known no more;
Oh, say, will you be there?

No drooping form, no tearful eye,
No heavy head, no weary sigh,
No pain, no grief, no care;
But joys which mortals may not know,
Like a calm river ever flow;
Oh, say, will you be there?

Our Savior, once as mortal child,
As mortal man by man reviled,
There many crowns doth wear;
While thousand thousand swell the strain
Of glory to the Lamb once slain!
Oh, say, will you be there?

Who shall be there? The lowly here,
As those who serve the Lord in fear,
The world's proud mocking dare;
Who by the Holy Spirit led,
Below the narrow path do tread,
These, these shall all be there!

Those who have learned at Jesus' cross
All earthly gain to count but loss,
So that his love they share;
Who, gazing on the Crucified,
By faith can say, "for me he died,"
Those, those shall all be there!

Will you be there? You shall, you must,
If hating sin in Christ you trust,
Who did that place prepare;
Still doth his voice sound sweetly, "Come!
I am the way, I'll lead you home—
With me you shall be there!"

SARAH CHANDLER.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

Under this caption we published several years ago a series of letters, which were productive of much good, judging from the very numerous testimonies furnished us. We purpose to give another series, hoping and praying that they may prove equally acceptable and profitable. M. D. W.

To MRS. L——.

My Dear Sister:—It gave me pleasure to receive your letter, and I perused it with interest. It is no new thing for me to receive letters from *strangers*, and a profitable correspondence is sometimes the result. When, however, I am thus addressed, I feel an inward shrinking from the responsibility of a reply, knowing how insufficient I am for the work,—how incapable of imparting *right* instruction without the aid of the Divine Teacher.

You say that twenty years ago you united with the Methodist church. Nineteen years ago I did the same. "Eight years ago" you "felt the need of being wholly consecrated to the Lord." Sixteen years ago I felt thus, and, as you remark, "laid all on the altar." You next speak of "a change," a loss of that "strong hold upon Christ as an indwelling Savior," and this you "have not been able to regain, although earnestly sought."

Again, you say "I do not know of anything to give up"; you feel that it is well with you, and you are "not afraid to die." Now, judging from this language, taken in connection with your statement respecting the time of your ill health, I conclude that a change of *feelings*, and not a change of *will*, has caused you to be thus troubled. You know of nothing to give up; then you are not consciously withholding more than is meet, which tendeth to poverty. Your disease may be such as to produce depression of spirits, so that you do not have that vivid perception of divine things, and those lively emotions of joy, that marked your first experience in the higher life. To learn to *live by faith*, when naught but the simple manna is given us day by day; to *walk by faith*, when our path is through the waters or the barren wilderness, is one of the greatest lessons that the christian ever acquires. As the Israelites lusted for the good things of Egypt, so we often look back after former joys and illuminations, and covet them more than the trials and refinings God now bestows, and are far more valuable because more crucifying to self, more purifying to the soul, more strengthening to the graces of the Spirit.

It is the common experience of those who count the cost of the sacrifice, and enter upon a life of entire devotion to God, that after a period of enlarged communications of light, joy, and peace, these emotions subside, and give place to "fiery trials," crosses are multiplied, duties increase, and furnaces more intense are awarded them in proportion to their strength and progress. I know that very many enter upon the way with the expectation that their joys will increase and their path become more easy and delightful. In a certain sense this is true. Their joy, however, is of a higher character, less emotional, but more solid and abiding, resulting from the deep consciousness that all things work together for their good, and an unwavering reliance on the love and faithfulness of their covenant-keeping God. Their path does become more easy and delightful, not because there are less crosses to bear, for they increase, but because through the divine power and energy imparted they are far better able to endure them. The more perfectly the whole mind becomes assimilated to that of Christ, the more readily does it yield and adapt itself to all the duties, conflicts, and trials of the christian warfare, while the love which fills the soul constrains to constant and cheerful obedience.

The disciples had but one bright and overpowering manifestation of divine glory; then they, like modern disciples, would fain build their tabernacles on the spot, evermore to abide amid the dazzling effulgence; but no! it must not be. They must leave the mount, and journey, weary oft and sad, from city to city, to proclaim the glad tidings of the kingdom; they must follow Jesus to the garden of Gethsemane, and there behold his agonies, and linger around his cross on Calvary. They must drink of his bitter cup, by being made partakers of his sufferings.

O! I have sometimes felt that I would fain impress it on every heart panting for the higher walk of christian life, that they must expect deep humiliations, crucifying crosses, fiery trials, enemies, slander, hatred, malice (and that, too, from the professed followers of Jesus Christ); but with all grace sufficient to sustain, strength made perfect in weakness, "the form of the fourth" in the midst of the furnace, the hundred-fold in this life, peace with God through our Lord Jesus Christ, and an assurance of eternal life in the world to come. The rest from warfare, the song of victory, the glorious reward, are in the future; here we have only the *foretaste* of glory! But I am dwelling too long on these points, and shall not have room for the rest, unless I hasten.

"'Tis just four months since I laid aside all prejudice and commenced searching the Bible for those truths that I now see." As the result of this, you are willing to identify yourself with those who "bear the name of Second Adventists." I rejoice, dear sister, that those precious truths, which for more than fourteen years have made glad my heart, have been received by you, and I assure you that they will make the Bible more precious, and increase your interest in the coming of Christ to reign. You will also find that these truths will crucify you unto the world, and the world unto you, far more than any previously embraced.

When, before assembled multitudes, during the public services on a Sabbath morning, on the encampment at L——, two days after I believed in my heart that Christ was at hand, and felt the "Advent glory" thrilling my whole being, I arose and confessed my faith, thus nailing the flag at the mast head, *I died to the world as I had never died before!*

But now with you, as it was with me, *baptism* is presented. I have but a word or two respecting the Spirit's witness, of which you inquire. God's Spirit bears direct testimony to our spirit, if we are christians. "*The Spirit of God beareth witness with our spirit*," says Paul. This is evidence that our spirit has consciousness; it possesses the power to perceive the inward testimony conveyed by the divine Spirit to the fact of our adoption. In regard to the *Spirit's illumination*, I have expressed my ideas somewhat on that point in "Letters" No. 3, or 4, I think.

I shall be happy to hear from you again, and hope you will feel perfectly free to express any thoughts, or ask any questions you wish, and I will answer "according to the ability God giveth, that God in all things may be glorified." Yours truly, M. D. W.

For the World's Crisis.

REPORT OF THE R. I. AND EAST CONN. QUAR. CONFERENCE.

Met, according to adjournment, with the Danielsonville church, Wednesday, Jan. 4th, 1865, at 2 P. M. Very stormy. Prayer and exhortation. Six P. M., met for social worship. Seven, preaching by H. L. Hastings, from Num. 32: 11, 12. Thursday, ten A. M., met for social worship. An interesting time. Half past one P. M., preaching by H. L Hastings, from Luke 10 2. Six, met for social worship. At seven, preaching by H. L. Hastings, from 2 Pet. 3: 14.

Friday, half past nine A. M. The President having arrived, we proceeded to business. Clerk being absent, Bro. Joseph Thomas was chosen Clerk *pro. tem.* *First*, election of officers for the year 1865. M. R. Phetteplace was chosen President, and Wm. H. Chapman Clerk and Treasurer, for the ensuing year. Minutes of the last conference read and accepted. *Second*, delegates' reports.

Bro. Smith reported the River Point church in rather a low condition. Sabbath school about the same as usual. Bro. Taylor the church at Lafayette. Some striving to do the Lord's will. Meetings kept up as usual. The following preaching brethren have visited and discoursed the word of life to the church:—E. R. Wood, E. Bellows, J. J. Northrup, J. W. Thomas, and Sr. Otis. Bro. Shumway reported the church at Danielsonville in rather a low state. Three prayer meetings and one class, but not very well attended. Three have died since the church was last reported. Number seventy-four, but are scattered here and there; but few can be relied upon.

Bro. Corey, unofficially, reported the East Killingly church. Few serving the Lord. Thought if some good preacher would come and hold meetings it would stir them up to duty. Bro. D. O. Hopkins, unofficially, reported the Foster church. No special interest. Preaching every Sunday.

Bro. Brackett reported the Abington church. Scattered considerably, and but few attend the conference meetings. The following preaching brethren had been with them since the last conference: D. Morse, Geo. A. Streeter, Wm. Wheeler. The church extended an invitation to the Conference to meet with them the next time.

Bro. E. R. Wood reported the Exeter church by letter. "We are still striving for the kingdom. The church numbers twenty-two members, and the last time I met with them, out of this number there were sixteen lively testimonies for the Lord. Some were not present; perhaps they are rather cold; if so, I hope they will get thawed out. Want to see them at their post and stand there until Jesus comes. Amen."

C. F. Dixon reported the Rocky Brook church by letter. "We can record a small amount of prosperity since the last conference. We have had preaching from Brn. J. J. Northrup, E. Bellows, A. Ross, and H. L. Hastings. Our prayer meetings have been well sustained, and generally interesting. One young man has started to serve the Lord. We have been laboring with the wanderers from the fold of Christ. Some have publicly confessed their sins and started anew for the kingdom. Under the sense of duty, we have been obliged to cut off some, and withdraw the hand of fellowship from others. May God bless them all and show them on what a frail foundation they stand."

A letter was received from Bro. V. P. Simmons, and read before the conference. Wished to retain his connection as member of the conference,—"For my love for the brethren and interest in our little conference is in no way lessened." Feels that he is still in the path of duty. Has no misgiving in respect to the subject of the right of war. "Trying to be good, but somehow I have not that faith that takes hold of God in prayer, that enables one to live above the world. I would to God that I might arrive at that perfect state which I have ever believed was attainable, but to which I have never attained. Thought for a little while I had it, but, alas! when trials came, my depth of experience was wanting."

Moved, That Brn. R. W. Pierce and D. Morse be ordained at this conference. Carried. Moved, That we invite preaching brethren from abroad to take part in our deliberations. Carried.

Report of the preaching brethren called for. E. Bellows reported. Preached at Carolina Mills. Had a good time with Bro. Northrup. Been at Rocky Brook. Found them in a good condition. Found the church at Exeter in a prosperous state, and at Lafayette thought the Lord was answering their prayers. Also been at the Plains. Had an old-fashioned shouting time.

Bro. D. O. Hopkins had labored in several places. Good attention. Had scattered some dollars' worth of tracts. Doors are opened for Advent preachers.

Bro. Smith had preached at Foster and Washington. Thought of going out among the brethren.—Bro. Pierce had been mostly at home. Thought of going out into the highways and hedges, and compel some to come in to the service of the Lord.

Bro. M. R. Phetteplace had been most of the time with the Free-will Baptist church. A free time preaching the word. Have an interesting Sunday school.—Bro. H. K. Flagg had been laboring at home and in Ct. Have seen some converted.—Bro. George Teeple had been laboring about home for the last three years. Thought his labor had not been in vain in the Lord.—Bro. Morse had preached in the vicinity where he embraced the blessed news of the soon coming of the Lord.

Moved, That we adjourn this conference to meet with the Abington, Ct., church on the first Wednesday in April, at two P. M. Carried.

Friday, half past one P. M, met for social worship. Some earnest prayers and stirring exhortations. They did us much good. At half past two, preaching by J. W. Britton, from Eph. 1: 13. Six P. M., met for prayer, after which a sermon by H. K. Flagg, from 2 Pet. 3: 18.

Saturday, two P. M. Met for social worship. An interesting interview. Six, met for conference. An old-fashioned, Holy Ghost meeting. Sinners trembled, and backsliders confessed their wanderings, and God blessed them.

Sunday, half past nine A. M. Met for a love feast. It was truly a feast to those present. Half past ten, sermon by Bro. Teeple, from Rom. 8: 18; also at half past one, from Matt. 22: 14. Six, met and spent one hour in prayer and exhortation, after which thirty-four happy souls gathered around the table of the Lord. A solemn and impressive scene. After supper we sung a hymn and went out.

Thus ended, as admitted by all, one of the best conferences that we have been permitted to enjoy for a long time. Thus we meet and rejoice together a little while, as we journey through this vale of tears, trying to encourage and cheer the lonely pilgrim, while he battles with the powers of darkness and those evil influences which beset him on every hand; but soon our pilgrimage will be ended, and we shall rest at home. Then let us stand at our post armed with all the panoply of heaven, ready for every good word and work, knowing that the time is short, therefore we must double our diligence and press for the kingdom.

Preaching brethren present:—E. Bellows, H. K. Flagg, H. L. Hastings, Geo. Teeple, D. O. Hopkins, Wm. Smith, J. W. Thomas. D. Morse, O. Shippee, R. Pierce,* and Sr. Otis. WM. H. CHAPMAN, *Clerk.*

* Brn. R. Pierce of Westerly, R. I., and D. Morse of Union, Conn., were ordained on Friday afternoon. Prayer by H. K. Flagg. Right hand of fellowship and charge by G. Teeple.

For the World's Crisis.

METEORIC PHENOMENON.

BRO. GRANT:—In taking up the *Christian Messenger*, published in Nova Scotia, my eyes rested on the following:

"METEORIC PHENOMENON.—We have seen some accounts of a recent strange appearance in the heavens in Parrsborough and its neighborhood. The following description of it is from the pen of Rev. D. McKeen.

'There was a strange phenomenon on Monday night, 21st Dec., 1863, about eleven o'clock, throughout the whole of the western part of this county, and I know not how much further. It was a most brilliant light, followed about five minutes afterwards by a shock very much like an earthquake, which awoke many persons from sleep, and made houses to tremble. From several reasons it is most certain that it was not thunder and lightning. It was one of the clearest, moonlight nights I ever saw, and yet such was the nature of this that it overpowered all other lights both without and within dwellings. I have seen lightning, northern lights, and very large meteors, but this was unlike any of them. I regret I was not out of doors so that I could have seen it more distinctly. There has been almost every kind of description given of it, although all agree upon one point, the overpowering nature of the light. Some say it came from Blomidon, others a great body of fire like a ball. Some ignorant people say that a comet fell in the Bay below Parrsborough; others that a great sheet of flame passed through the heavens, which I think most likely; but I cannot account for the shock. I *wish some* of *your wise ones* would *unfold some* of *its mysteries* to us.'

I wonder that the reverend gentleman did not refer to the sixteenth chapter of Matthew, from the first to the fourth verse. "The Pharisees also with the Sadducees came, and tempting, desired him that he would show them a sign from heaven. He answered and said unto them, when it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and loweriing. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

The same phenomenon was seen at Smith's Cove, County of Digby, at the same hour of night." E. W. POTTER.

WANT OF DECISION.

Sidney Smith, in his work on Moral Philosophy, speaks in this wise of what men lose for want of a little "brass," as it is termed:—

"A great deal of talent is lost to the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort, and who, if they only had been induced to begin, would, in all probabiliiy, have gone great lengths in the career of fame. The fact is, that doing anything in the world worth doing, we must not stand shivering on the bank thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did all very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and live to see its success for six or seven centuries afterwards; but at present a man waits and doubts, and consults his brothers, and his uncles, and his particular friends, till one day he finds that he is sixty-five years of age, that he has lost so much time in consulting first cousins and particular friends, that he has no more time to follow their advice. There is little time for over-squeamishness at present, that the opportunity slips away. The very period of life at which man chooses to venture, if ever, is so confined, that it is no bad rule to preach up the necessity, in such instances, of a little violence done to the feelings, and efforts made in defiance of strict and sober calculations."

☞ Short reckonings make long friends.

For the World's Crisis.

UNION IN THE CHURCH.

A great deal may be done in almost any field of labor, if the laborers are all willing to pull together. Suppose twenty men with all the requisite machinery and plenty of stout teams should undertake to move a building. They all work together until they get the building started, when some of the men hitch their teams on one side and pull toward the east, some hitch on to the other side and pull toward the west; while others pull north, and yet others pull south. The prospect of moving it would be very uncertain, and perhaps there might be danger of pulling the building in pieces. The true church is compared to a building, and those who are connected with the church may be compared to the men who undertake to move a building. If we all pull together, we shall have the blessing of GOD upon our efforts, and the church as a body will be moved onward toward perfection. Then let us be united; let us be all one in CHRIST. F. H. C.

West Sutton, Mass.

For the World's Crisis.

MESSIAH'S REIGN.

AIR.—"*Battle cry of Freedom.*"

There is a King of glory on earth soon to come,
Reigning forever in the kingdom,
To awake the sleeping saints and restore their Eden home,
Reigning forever in the kingdom.

CHORUS.
Messiah will reign, let every voice
O'er hill and plain in earth rejoice;
For our King will come in glory, and we long to be there,
Reigning forever in the kingdom.

This royal King on David's throne will sit in great command,
Reigning forever in the kingdom;
And the nations yield obedience within that holy land,
Reigning forever in the kingdom.

From the river to the ends of the earth his reign will be,
Reigning forever in the kingdom;
And a universal glory will spread from sea to sea,
Reigning forever in the kingdom.

'Tis the very same Jesus the Jews once denied,
Reigning forever in the kingdom;
No more a bleeding Lamb, but the Prince of Judah's tribe,
Reigning forever in the kingdom.

We are bound to be true soldiers, for Jesus is the King,
Reigning forever in the kingdom;
And we'll keep the armor on, that his glory we may sing,
Reigning forever in the kingdom.

Come, all who want to wear the crown and be forever blest,
Reigning with Jesus in the kingdom;
Obey the sacred word of God, and seek eternal rest,
Then you shall reign with Jesus in the kingdom.

Westbury, N. Y. MRS. P. A. ANDREWS.

THE 2300 DAYS.

Joseph Wolfe states that the Jews of Ispahan and Bochara possess some ancient manuscripts of the prophetic writings of Daniel, in which, chap. 8: 14, "reads 2400, instead of 2300 days." Also that in Adrianople, in 1826, he saw an Armenian manuscript of the Bible, in Greek, supposed to be of the fifth century, and translated by Misrob, in which the same number occurs; and yet this missionary tells us that, "as the most number of the manuscripts contain 2300," he adopted that number in his arguments with the Mura at Lucknow. And, indeed, the authorities in favor of this latter number of 2300 days are so nu merous compared with others, "that there is probably no numeral in the Scriptures the correctness of which may be more entirely relied on." And as for the Vatican copy, it is affirmed by competent judges "that there is not a single manuscript known to be extant, whether in Hebrew or Greek, that sanctions the reading of 2400 days. It rests entirely upon a manifest typographical error of the Vatican edition, taken from the Vatican manuscript; which the Christian edition of Daniel notices, and says that the Vatican manuscript reads 2300 days."—*Shimeall's Chronology*, p. 152.

THE POWER OF GOODNESS.

John Kant (not the German phiolsopher of that name) was professor and Doctor of Divinity at Cracow. He was a pious, holy man, with a spirit peculiarly gentle and guileless, and he at all times would have preferred to suffer injustice rather than to exercise it. For many years he had conscientiously followed his duties as spiritual teacher of the place to which he had been appointed by God. His head was covered with the snows of age, when he was seized with an ardent desire to revisit the scenes of his youth in his native country, Silesia. The journey appeared fraught with peril to one at his advanced age; but he set his affairs in order, and started on the way, commending himself to the care of God. He rode slowly along, attired in his black robe, with long beard and hair. Thus he pursued his way through the gloomy woods of Poland, which scarcely a sunbeam could pierce; but there was a light in his soul, for God's Holy Spirit irradiated it.

One evening as he thus journeyed along, holding communion with God, and taking no heed of objects beside him, on reaching an opening in the thick forest, a trampling noise was suddenly heard, and he was instantly surrounded by figures, some on horseback and some on foot. Knives and swords glittered in the moonlight, and the pious man saw that he was at the mercy of a band of robbers. Scarcely conscious of what passed, he alighted from his horse, and offered his property to the gang. He gave them a purse filled with silver coins, unclasped the gold chain from his neck, took the gold lace from his cap, drew a ring from his finger, and took from his pocket a book of prayer, which was clasped with silver. Not till he had yielded all he possessed, and seen his horse led away, did Kant intercede for his life.

"Have you given us all?" cried the robber chief, threateningly. "Have you no more money?"

In his alarm and terror, the trembling doctor answered that he had given them every coin in his possession; and on receiving this assurance he was allowed to proceed on his journey.

Quickly he hastened onward; rejoicing at his escape, when suddenly his hand felt something hard in the hem of his robe. It was his gold, which having been stitched within the lining of his dress, had thus escaped discovery. The good man in his alarm had forgotten this secret store. His heart, therefore, again beat with joy, for the money would bear him home to his friends and kindred, and he saw rest and shelter in prospect, instead of a long and painful wandering, with the necessity of begging his way. But his conscience was a peculiarly tender one, and he suddenly stopped to listen to its voice. It cried in disturbing tones, "Tell not a lie! tell not a lie!" These burned in his heart. Joy, kindred, home, all were forgotten. Some writers on moral philosophy have held that promise made under such circumstances are not binding, and few men certainly would have been troubled with scruples on the occasion. But Kant did not stop to reason. He hastily retraced his steps and entering into the midst of the robbers, who were still in the same place, said meekly: "I have told you what is not true, but it was not intentionally; fear and anxiety confused me; therefore pardon me."

With these words he held forth the glittering gold; but to his surprise, not one of the robbers would take it. A strange feeling was at work in their hearts. They could not laugh at the holy man. "Thou shalt not steal," said a voice within them. All were deeply moved. Then as if seized by a sudden impulse, one went and brought him back his purse; a third restored the book of prayer; while a fourth led his horse towards him and helped him to remount it. They then unitedly entreated his blessing; and solemnly giving it, the holy man continued his way, lifting up his heart in gratitude to God, who brought him in safety to the end of his journey.

BEECHER AND BLASPHEMY.

The Rev. Mr. Beecher is adding to his fame, or rather to his infamy. From a New York journal of a recent date, we learn of his doings in Plymouth church on Sundays. He makes a well-aimed hit at President Davis' hopes of salvation here and hereafter, and his congregation cheer and laugh immoderately. He then launches out into the Brownlow vein, and predicts death and destruction for the South—likens the civil war to the rebellion of the angels, and condemns them all to fire and brimstone. He preaches war in the pulpit—war to the knife—war to the bitter end—war to extermination. He also teaches a Sunday school. The doctrines he instils into the hearts of the young are as much the same as those he preaches to his congregations. On a recent occasion, a precocious scholar interrupted one of his Sunday school orations, by profanely exclaiming. "Bully for Jesus!" The saying was "smart," and Mr. Beecher relished it so much that he repeated it to an admiring crowd on the first opportunity.

Such is the conduct of the most popular preacher in New York; for blasphemous as his conduct is, his church at Plymouth is always crowded. A New York journal informs us that the class of people who sit under Mr. Beecher's "droppings," are very low in the scale of human organization; but the same authority admits that the church is crowded. The fools predominate, and Beecher draws them all to himself. It is satisfactory to know, however, that there are some few persons in New York who rate him at his true value. It is reassuring to know that his blasphemies make some New Yorkers shudder, and that by them he is regarded as a disgrace to his sacred profession. Well may this minority anxiously ask, if such desecration can overtake the pulpit in the first four years of the war, what would be its condition if the war were to last four years more.—*London Prototype.*

KEROSENE LAMP WICKS.—A correspondent says:—"In the present price of kerosene lamp wicks, people can make a better wick than they buy by taking cotton flannel, of which all have pieces, and folding it up three thicknesses, just wide enough to go into the tube, and catching the edge with coarse stitches."—*Scientific American.*

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

HYGIENE.—NO. 4.

BY IRA A. THAYER, M. D.

We will next examine some of the causes of disease acting upon the exterior of the body; and prominent among these is

IMPROPER CLOTHING.

Much has been said, of late, relative to this subject; and much, too, which is ridiculous. As with all other matters relative to health disease, there are fanatics, those who carry a subject to an extreme. There are many persons whose mental nature is so balanced that it seems impossible for them to occupy a medium ground upon any subject. Like a horse, that sees the gulf upon one side of the bridge, and in attempting to escape it runs off at the other, they, seeing the evil effects of the abuse of a custom, run to the opposite extreme, which amounts to about the same final result. Because I see a man frozen to death, shall I throw myself into the fire in order to escape a like fate? Because I see a man kill himself eating, shall I refuse to eat? I shall not, however, enter into a discussion relative to any particular *style* of dress, except so far as it interferes with the healthy performance of the functions of the body.

As regards the *quality* of clothing, there is some diversity of opinion among medical men. Some contend that woolen goods should be worn next the skin continually; while others object to wool, thinking it effeminates the skin. The latter opinion, however, I think erroneous. Woolen vestment is a poor conductor of caloric, and hence, in winter, is the best article of clothing, from the fact that it retains the heat generated in the body. In extremely warm weather, it wards off the external heat, and keeps the body in its natural temperature. In changeable weather, as in the spring or fall, it guards the body against the atmospheric vicissitudes.

Cotton is the next best article of clothing; and where woolen goods irritate the skin, or produce other unpleasant feelings, they can be lined with cotton, thus avoiding any disagreeable sensations from the wool, and also secure the advantages of that article in regulating the temperature of the body. Linen is a good conducter of heat, and hence, when worn, subjects the body to all the variations of the external temperature. It should not, therefore, be worn except with wool.

With reference to the *quantity* of clothing, much depends upon the temperature; but as a general thing, too much is worn in all seasons, especially on some parts of the body. The effect of an excess of clothing, is to weaken the system, and render it much more liable to "colds." Suppose, for example, you put your hand into a poultice and keep it there for some length of time; on removing the poultice, the hand would feel as though there was no skin upon it, so sensitive would it be to external air. Too great a quantity of clothing has the same effect, and makes us more liable to the diseases which proceed from a change of temperature.

The *distribution* of clothing should be materially reformed. The custom of loading the neck and body with a large amount of cloth, while the extremities are left with but one or two thicknesses, is the reverse of what it should be. The extremities are the parts most remote from the great centre of circulation, and, consequently, are more liable to suffer from extreme cold; the circulation is more easily checked, and the heat is less. People labor under a great mistake when they clothe the neck so excessively, thinking to prevent sore throat; for by so doing they debilitate the part, and infinitely increase the predisposition to this disease. While wrapping the body with such a redundance of clothing, they not only produce a similar effect upon the vital organs, but, mechanically, they retard the respiratory movements of the chest, and obstruct the circulation to the extremities, where the clothing is lighter, and the circulation naturally more feeble.

The *color* of clothing should also be regarded. The darker colors transmit the heat most readily through them. The same rule applies to odors, the darker colors retaining a greater amount of odorous particles than the lighter; hence the necessity of white walls, white bed-clothing, etc.; especially for the sick room. In cold weather heat is allowed to escape faster, and in warm weather penetrates the dark cloth more rapidly than the lighter hues. Hence, light colored clothing is the warmest in the winter and coolest in the summer.

There are a few *styles* of dress to which I must allude in this place, as they so materially interfere with physiological action. Need I name *tight-lacing*, as one of these injurious customs? Volumes have been written upon this style of dressing, and many have heeded the precepts therein contained; yet the practice is now carried to a fearful extent, and I cannot but briefly refer to it in this connection. The effects of tight-lacing are four-fold. First, it retards the movements of respiration; secondly, obstructs the circulation; thirdly, prevents the healthy movements of the stomach and intestines, and fourthly, it weakens the abdominal muscles. In this practice, the ribs are thrown on to the lower portion of the lungs, compressing them, and obliterating the air-cells. Hence the blood fails to reach them and receive that vitalizing gas from the air, and to give off the carbonaceous matter which has been gathered up in its circulation. It enters upon its second round highly charged with a poison that rapidly destroys the nervous forces, disorganizes the great mass of vital fluid, and vitiates all of the fluids of the body. The air-cells, from this compression and inaction, speedily become disorganized, and pulmonary consumption is induced. Again the circulation failing to reach the extremities in its natural quantity, the limbs become cold, and the blood is thrown back on to some internal organ or organs, and a disease of such organ is produced. The compression upon the stomach, liver, and intestines, renders them inactive, and, as a natural result, diseased. Hence dyspepsia, liver complaints, hemorrhoids, etc., with all their attendant symptoms.

Again, the inactivity of the abdominal muscles, produced by compression, causes costiveness, dyspepsia, and a long list of diseases, to which the female system is subject. All these effects produced by compression at the waist, operate together to bring the victim to an untimely grave. Millions now rest in premature graves from the effects of this barbarous practice. Tight-lacing, then, produces pulmonary consumption, dyspepsia, liver complaints, scrofula, hemorrhoids, and all diseases to which the female economy is liable, with all the attendant symptoms peculiar to each and all of them. Why is it that in the face of all these facts, persons continue the practice? It certainly is very uncomfortable. Do they suppose it adds to their personal beauty? Not in the mind of a sensible man, is there any feeling but disgust. Let me say to the *would-be* fine and genteel young (or old) lady, as you value beauty, health and long life, desist from this vulgar and abominable practice. You destroy your attractiveness, your health, and the prospect of a healthy posterity.

It may be asked, "What is tight-lacing?" I answer, any compression which in the least interferes with a full expansion of the chest. When, upon taking a long, full and deep inspiration, you feel the least degree of tightness from the clothing, you are guilty of tight-lacing. But the waist is not the only part of the body which suffers from the mistaken idea of refinement. The feet also suffer compression, and the result is corns, bunions, chilblains, ringworm, toe-nails, etc. As unimportant as it may seem, much misery is produced in this way.

Hoop skirts as they are generally worn, have been the cause of a vast amount of mischief. They hold the clothing from the lower extremities, and thus expose them to a stratum of atmosphere much lower in temperature than the remainder of the body, which causes the blood to recede and embarrass the vital organs. Keeping the feet and limbs cold produces more injury than most people apprehend.

I will not presume to prescribe a particular style of dress, but would point out a few very essential points to be observed. 1st, Keep the extremities warm. 2nd, Have the clothing perfectly loose. It should be nearly twice the circumference of the body, or part clothed. 3rd, Use no more cloth than is absolutely necessary to keep the body comfortable. 4th, Cloth should be of fine wool, and of a light color.

Bristolville, O.

For the World's Crisis.

FOOD FOR CHILDREN.

"Fathers, mothers, when your sons
Look to you for daily bread,
Dare ye, in mockery, load with stones
The table that for them is spread?
How can ye hope your sons will live,
If ye, for fish, a serpent give?"

Few things are more vitally important to children, as it respects their life, their health, their present and eternal well-being, than well-regulated dietetic habits, the quantity and quality of food requisite, the frequency of indulgence.

O that parents knew this and would give heed. Our world, in a measure, would cease to groan, being burdened. The parent, by all means, should keep a prayerful, watchful, constant supervision over this department of domestic training, and on no occasion yield the reins of government, or ask his child whether or not he will be helped to this article of food or that. In this particular, as in every other, the parent must be the judge. The appetites of children are not a safe guide. This we have reiterated, and shall continue to reiterate—give line on line, precept on precept, louder and still louder, till the dead awake, arise! And we rejoice that in this needed reform we have the concurrent testimony of the most emiment physicians.

The following valuable thoughts are from "*The Home*," on the

"PROPER HOURS FOR TAKING FOOD.—There is probably as much harm done by allowing children to eat at all kinds of improper hours, as giving them improper food. Children should, from their birth, be accustomed to take food at regular intervals, and though these periods occur more frequently in infancy, every child should, as early as possible, accustom himself to take all the food that nature requires, at the regular periods in which his meals are prepared. Where children are allowed to eat at all hours of the day, whenever it may occur to them to do so, they will mix the taking of food in with their amusements, and eat to surfeiting because they are tired of their toys and do not know what else to do. And parents permitting this are just as sure to have sickly children as they are to allow the unwise indulgence."

How many doctor's bills might be saved, wakeful nights, wearisome days, scorching fevers, dyspepsias, dysenteries, croups, colics, scrofulas, the numerous ailments to which flesh is heir, and premature deaths, were children rightly trained in this direction. It is painful to think of the amount of suffering caused by this early repletion. Says an eminent writer:—

"I firmly believe that almost every malady of the human frame is, either by highways or byways, connected with the stomach; and I must own I never see a fashionable physician mysteriously consulting the pulse of his patient, but I feel a desire to exclaim, why not tell the poor invalid at once, Sir, you have eaten too much; you have drank too much; and you have not taken exercise enough! The human frame was not created imperfect. It is we ourselves who have made it so. There exists no donkey in creation so overloaded as our stomachs."

THE REASON WHY CHILDREN DIE, is because they are not taken care of. From the day of birth they are stuffed with food, choked with physic, slushed with water, suffocated in hot rooms, steamed in bed clothes. So much for in-door. When permitted to breathe a breath of pure air once a week in summer, and once or twice during the colder months, only the nose is permitted to peer into daylight. A little later they are sent out with no clothing at all on the parts of the body which most need protection. Bare legs, bare arms, bare necks, girted middles, with an inverted umbrella to collect the air, and chill the other parts of the body. A stout, strong man goes out in a cold day with gloves and overcoat, woolen stockings, and thick, double-soled boots, with cork between and rubbers over. The same day, a child of three years old—an infant's flesh and blood, and bone and constitution—goes out with shoes as thin as paper, cotton socks, legs uncovered to the knees, neck bare, an exposure which would disable the nurse, kill the mother outright, and make the father an invalid for weeks. To rear children thus for the slaughter-pen and lay it to the Lord, is too bad!

Author of "Home Thrusts."

ROUND SHOULDERS.

First, round shoulders and stooping forms detract from a fine personal appearance, either when standing, sitting, or walking. Women like a beautiful face, eyes, feet, hands, fine dress, ornaments, splendid houses, horses, etc., and take great pains, often run great risks of life to obtain them. Why not work as hard for fine forms?

But laying aside all thoughts of good looks, and turning to our ability "to do and dare," we find that a truly graceful posture is the only easy one; that where the "bearing" of the body is not correct, as in stooping, we wear ourselves out by spending strength to support ourselves in an unnatural position; that those who go about their business gracefully, do more, and do it easier than the awkward.

Stooping is unhealthful. The lungs are cramped, and do not fully inflate. This brings on consumption; and besides, the blood being only half oxygenized, we only half live. Nothing is so important in securing good health and good feelings as thorough breathing.—*Home Journal.*

EATING FAST.—The habit of eating fast and carelessly is supposed to have paralyzed Napoleon on two of the most critical occasions of his life—the battles of Borodino and Leipsic, which he might have converted into decisive and influential victories by pushing his advantages as he was wont. On each of those occasions he is known to have been suffering from indigestion. On the third day of the battle of Dresden, too, the German novelist, Hoffman, who was present in the town, asserts that the Emperor would have done much more than he did, but for the effects of a shoulder of mutton stuffed with onions.

WEARING SPECTACLES.—Persons living in cities begin to wear glasses earlier than country people, from the want of opportunities of looking at a distance. Those who wish to put off the evil day of spectacles, should accustom themselves to long views. The eye is always relieved and sees better, if after reading awhile, we direct the sight to some far distant object, even for a minute. Great travelers and hunters are seldom near-sighted. Humboldt at eighty-seven could read unaided. Sailors discern objects at a considerable distance with considerable distinctness when a common eye sees nothing at all.

COLD CREAM.—The best cold cream, and the only thing of the kind that is really softening and healing to the skin, is made as follows: Take two ounces of white wax, half anounce of spermaceti, and a pint of sweet oil, put all together in a jar, place on the hob close to a good fire, let the ingredients melt and remain molten for some time, stirring them occasionally. When cold, the preparation is complete. Scent of any kind, though agreeable to the olfactory nerves, is injurious to the skin, and should not be added to the cold cream.

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

SOWING AND REAPING.

Air.—*"Annie Lyle."*

Sow thy seed from dawn till evening,
Withhold not thy hand;
Souls for lack of truth may famish
In this barren land.
Jesus has within his vineyard
Work for all to do;
Why stand ye, then, idly waiting,
Who the seed should sow?

Chorus. Who will work in Jesus' vineyard
With a willing hand,
Light and truth to freely scatter,—
Come and join our band.

Jesus calls you to his vineyard!
Him be faithful to;
Think not all thy strength is weakness,
Each some good may do.
Sow, then, for the hours are fleeting,
Seed must fall to-day;
A joyful harvest thou shalt reap,
Which will toil repay.

Sown in spite of cowards doubting,
Faithful watch-care keep;
Perchance some thou'lt find indulging
In a quiet sleep.
Tell them soon the Bridegroom cometh,
With the word "Depart!"
Let thy warm tears falling o'er them,
Melt the wanderer's heart.

Sow until the Lord of harvest
On the earth appears,
To reward each faithful servant
For the part he bears.
Oh! look onward, and look upward;
Cast out trembling fear;
Let thy heart fill with rejoicing,
Our redemption's near.

Biddeford, Me. Julia A. Libby.

For the World's Crisis.

"PROMISE OF THE FATHER."

NUMBER FOUR.

A few more instances will be sufficient Bible evidence in support of the position of the weaker sex, who dare and suffer all opposition to proclaim the truth they love.

The sixteenth of Romans is full of Paul's expressions of affectionate regards, or "greetings." He first refers to a man and his wife, whom he calls "my helpers in Christ Jesus." They were Aquilla and Priscilla, though in the text Paul refers to Priscilla first. They were Hebrews, who had formerly lived in Rome, but had been expelled from there by an edict of Claudius. Paul had lived with them, as they were of the same trade as himself; to wit, "tent makers," and now, in remembrance of the kindness they had bestowed upon him, he calls them his helpers in Christ Jesus. Does he mean that Priscilla *helped* him "in Christ Jesus" by providing for his temporal wants, while he lived with them? Doubtless she did so, and her husband also, because the apostle mentions both as having "helped him"; but was that all the "help" he had from them? Was that in the strictest sense helping in Christ? The word *sunergous*, translated "helpers," is from the verb *sunergeo*, "to work or labor together"; i. e., as associates. It is as though Paul called this man and his wife his *coadjutors*, and not in the business of tent-making either, but "in Christ Jesus"; which phrase is only another for "the *gospel of* Christ."

As a slight intimation of how they did a part of their work, we have only to refer to Acts 18: 26, for they took Apollos and *expounded* to him the way of God more perfectly. He was "eloquent and mighty in the Scriptures" before he was instructed in the way of the Lord, and "fervent in spirit"; but they became his teachers, and (*akribesteron auto exethento*) more critically and exactly exposed and revealed to him "the way (*hodos*) method, or manner, "of God," or which one should exhibit towards God.

This man and his wife were thoroughly acquainted with the gospel, and so qualified to teach it to Apollos; and if to him, then to the public. The two labored together; they were inseparable in their work, and so must be mentioned together. (Query. If Priscilla taught Apollos, did she act in opposition to Paul's rule that a "woman" should not "teach a man"?)

The apostle greets Mary, who he says "bestowed much labor on us." That reads a little differently from the other passages, and gives us the real evidence of the distinction between "laboring *in the gospel*" and *bestowing* labor *on the Lord's servants*. *This* Mary was like Martha, the sister of the *other* Mary who did "much serving"; and the apostle extends to her the tokens of his affectionate remembrance of her deeds of christian kindness; while to Tryphena and Tryphosa, who "*labored in the Lord*," and "Persis, who labored *much* in the Lord," he sends greetings because of their abundant labor in that capacity.

How many others of the women there were who thus labored we have no mention, but we have already found a "host." In one case the four sisters, in another a man and his wife, and numbers of others of whom honorable mention is made. The Lord was their only dictator, and they spake with the ability which he giveth. They were in his "order," and so honorable mention is made of them. Thus we have sufficient Bible proof of the truth of the matter, and man's opinion is insignificant.

In closing, we will notice a few of the instances of those of a later date who have felt the same influences of the outpoured Spirit as the handmaids of Bible record felt; just to keep the fact in mind that God's providential order is not changed. A large number of interesting incidents might be given, but we have only space for a few.

Several of the so-called evangelical denominations have furnished a small quota. The early Methodists encouraged female labors in whatever capacity they have felt called to work; but at the present day there are but few of the "daughters" prophesying among them, Sr. Palmer being almost alone. Some have been encouraged among the F. W. Baptists. The Friends, or Quakers, always stand ready to see God work in this order. The English church has been an unwilling witness to a few struggling efforts on the part of some of the silenced (except in responses) female members. Others of the sects have known what it has been either to oppose or encourage such efforts. There are a few among those who are looking for the Lord, more than are found any where else, unless it be among the Friends; and among us they seem to find more encouragement than in most places; but here there are even now crushed, groaning hearts, that bleed and sigh in secret places on account of opposition, when they should have help and encouragement; as their burden is naturally heavy enough without a feather's weight being added by those who should be "nursing fathers and mothers."

Among the early Methodists we have the case of the wife of Mr. Fletcher, Vicar of Madley. "As a public speaker," quotes Sr. Palmer, "she was luminous and truly eloquent. Her discourses displayed much good sense, and were fraught with the riches of the gospel. Sometimes her style was vehement, but she did not overstep the modesty of her nature. At other times it was pathetic. She excelled in that eloquence which goes directly to the heart."

Mr. Wesley encouraged these labors. "To his friend Miss Briggs," says Sr. Palmer, "he writes: 'Undoubtedly you and Philothea and Miss Perronet are called to speak for God. In doing so you must expect to meet with many things which are not pleasing to flesh and blood. So much the more will you be conformed to the death of Christ. Suffer and conquer all things.'"

It is well known that Mr. Wesley only yielded his pre-conceived established church notions, and allowed these innovations, when his honest, truth-seeking heart became convinced that the movement was all of the Lord.

Sarah Mallet was another of whom Mr. Wesley writes: "She was a young lady of two or three and twenty, devoted, and of a strong understanding." She at first resisted the impressions of duty, till it was suggested (to her mind), If you do not do it willingly, you shall do it whether you will or not. She fell in a fit. In a year or two she had eighteen. She cried out, Lord, I will obey thee! She did so, and her fits returned no more.

An interesting case is noticed by Sr. Palmer,—that of Mrs. Mary Taft, wife of Dr. Taft. Both before and after her marriage she engaged with her whole soul in this work, and was as abundantly blessed of God as though she had been a man.

The Friends, all know, are favorable to this manner of prophesying. Mr. J. J. Gurney, a widely known and devoted minister among them, says: "We believe we must not 'limit the Holy One of Israel.' We dare not say to the pious, modest female, 'Thou shalt not declare the word of the Lord,' when we believe that from an infinitely higher authority there is issued a directly opposite injunction. There is nothing astonishing in this particular direction of the Holy Spirit, because 'there is no respect of persons with God.'"

But it will be enough for us to glance at this department of the work among ourselves. There are a few who are heeding the call of God. Some are hesitating, and some, because of opposition, despairing. Some oppose honestly, some because they do not think the practice in "good taste"; which means, in a worldly sense, they consider the woman who takes that course as "out of place"; but that, too, is a worldly-wise phrase, for what may be *out of place* with man, may be exactly *in place* with God. God's ways are not as our ways.

There are some among the preachers and people who cordially and heartily encourage every handmaiden who feels the burden of responsibility in the matter; and why should not all? Some say that there are those among the sisters that attempt to preach, who have but little talent, and they had better give it up. But are there not those of that class among the brethren as well? Had *they* better give it up? Beside, is the degree of one's talent, in the intellectual sense, the measure of obligation to improve what *is* possessed? Should intellect be the standard of greatness, rather than goodness? In these days of degeneracy, when the world cries out, "Intellect is great, and *christian character* is inferior," it is necessary for christians to watch lest *they* get to saying with the world that certain are "good, very good, but *not great*." Beside, if God calls either a son or daughter to prophesy, he knows well about the adaptation to the work; and if it should be supposed that the calling had been mistaken, let the Lord and that soul decide the matter. "If it be of man, it will come to naught."—*Gamaliel.*

It would be irrelevant to refer to those here who have faced the opposition and dared to take the crucifying position of "female preachers." "Their praise is in the churches" that receive them. They have not, and, as it is truthfully said of the class generally, they do not overstep the bounds of female modesty, but every where, with all the warm entreaties that a tender heart dictates, they cry out in the ears of the people and proclaim the nearness of the judgment and the mercy of God through Jesus; and as the Savior commissioned Mary of Magdalia to go out and preach his resurrection, so they go proclaiming the doctrine of a resurrection to immortality through him, standing in the liberty of the children of God; and it does seem that those who thus go should have all the sympathy and encouragement of the church.

Do we wish to be in "order" as was the primitive church, and in these last days? Are we anxious to be fed with the right sort of meat in due season? Are we willing God should send by whom he will? Then let us hold up the hands of the handmaidens who have devoted themselves to God and have received the gift of prophecy. They do not naturally covet the position. Says one of them: "To go forward is like *death*"; but then, looking on the brighter aspect of the position, "but, blessed truth! it separates me from the world." Others have similar trials. Some are in darkness and doubt to-day because their timid, sensitive natures are not encouraged, and the cross is made heavier than it should be.

We want all that belongs to the church of God; and it cannot be efficient unless we accept God's instrumentalities. We are close to the judgment. All that can possibly be done to fit us for it should be. We need every help we can get. Let us not refuse even the weakest, certainly not the *best*, but *live on the word*, that we may be ready for translation into the everlasting kingdom.

Hatley, C. E. L. C. McKinstry.

For the World's Crisis.

THE SABBATH QUESTION.

As this subject has been somewhat agitated recently, I will endeavor to present a scriptural investigation of the same. There is a class of religious persons, it seems, who place the pivot of their faith upon the keeping of the seventh day (Saturday) as their Sabbath. Such, I think, in the language of the Apostle Paul, are "doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings," etc.; and they evidently fall under this prohibition: "But *avoid* foolish questions, and genealogies, and contentions, and *strivings about the* LAW: for they are *unprofitable and vain*.—Titus 3: 9; 1 Tim. 6: 3, 4, 5, 20; 2 Tim. 2: 16, 23.

The law was given by Moses, (Ex. 20: 2–17; Deut. 5: 6–21—embracing the ten commandments, and for the law of sacrifices and ordinances consult Exodus, Leviticus, Deuteronomy, etc.,) but grace and truth came by Jesus Christ.—John 1: 17.

The law of the Sabbath, according to the letter, has not been binding since the close of the Mosaic dispensation. The Sabbath was a type, or a shadow, (Col. 2: 17; Heb. 8; 35; 10: 1), given to Israel according to the flesh, who were a typical people, and who were only accountable for its observance until the end of that dispensation. Then the Sabbath, together with all the types of the Mosaic law, ceased to be in force, and has not been binding on either Jews or Gentiles since. It was a type of the rest (millenium) that remains for the people of God. Heb. 4: 9.

At his crucifixion Christ "blotted out the handwriting of ordinances" of the old law, "took it out of the way, and nailed it to his cross."—Col. 2: 14. Instead of those he instituted the ordinances of baptism, the Lord's supper, etc. Thus he became the mediator of a new covenant, established upon better promises, and much more acceptable unto God the Father. See Heb. 8: 6–13.

Therefore, under the gospel dispensation, we were *not under the law but under grace;* being from under the law of types, which shadowed forth the things of the Spirit, and baptized with the Holy Ghost into the body of Christ, and made conformable to his image and the rule of his house, having our fruit unto holiness, and the end everlasting life. "Do we then make void the law through faith? God forbid: yea, we establish the law."—Rom. 3: 31.

All the commandments of the law of God by Moses were reinculcated and enforced, with the exception of that relating to the Sabbath. On a certain occasion, when Jesus had silenced the Sadducees, who were trying to entangle him, the Pharisees gathered around, and asked him a question, in order to tempt and embarrass him, "saying, Master, which is the great commandment in the law?" Jesus replied, "Thou shalt love the Lord thy God with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. 22: 34–40; Rom. 13: 9; Jas. 2: 8; Gal. 5: 14. These two commandments embrace everything contained in the law given to Moses, except what relates to the Sabbath.

There is not a passage in the New Testament which commands, makes obligatory, or even advises, the observance of the Jewish Sabbath as a day of entire abstinence from labor; whereas, upon the Israelites it was made strictly obligatory under the penalty of being put to death. Ex. 31: 13, 14.

Christ, our great example, when he and his disciples went through the cornfields on the Sabbath, and began to pluck the ears and to eat, was accosted by the hypocritical Pharisees—those whited sepulchres—(very similar to whom are many of the sectarian church-members of the present day) and told by them that it was not lawful to do so on the Sabbath day. But what answer does he give them? Does he conform or enforce a strict observance of their Sabbath, as the occasion offered for doing so? Not a word to this effect. But he tells them that he is *Lord* even of the Sabbath. Matt. 12: 1–8; Mark 2: 23–28, etc. There is no reproof given by Christ or his apostles on record, for any violation of the Sabbath, nor any command enjoining its observance.

The disciples and early christians were in the habit of assembling together on the *first day* of the week for the purpose of worship. Acts 20: 7; 1 Cor. 16: 2; John 20: 1, 19, 26. This they did in celebration of their Lord and Master's resurrection on that day. Hence, it was thenceforth called the *Lord's day*. Rev. 1: 10. How beautifully appropriate! I approve of scriptural terms and significant names. Therefore I prefer to hear people speak of the Lord's day, or *Sunday*, instead of Sabbath.

"One man esteemeth one day above another; another esteemeth every day alike," etc. Rom. 14: 5; Col. 2: 16. I believe it is very appropriate, and even necessary, to set apart one day in seven as a day of rest for man and beast, for reading the Scriptures, meeting for worship, and hearing the *word* expounded; but at the same time I do not feel, according to the teaching of the New Testament, that it is wrong or sinful to do any work which may be necessary on that day. Let every one examine the matter fully, and so act according to an enlightened but sensitive conscience. But let us in harmony observe the *Lord's day*, and *not contend* for the *seventh*, as being under the law; for by the deeds of the law shall no flesh be justified, (Rom. 3: 20; Acts 13: 38, 39; Gal. 2: 16; 3: 10, 11), but by faith, Rom. 5: 1; 3; 28. Let us strive to honor Christ, our living Head, in all things.

The apostle of the Gentiles testifies that God sent his Son to redeem us from under the law, that we might receive the adoption of sons, instead of bond-servants; and then counsels us against turning back to the weak and beggarly elements of the world, as though desiring again to be in *bondage* unto them; observing days," etc. Gal. 4: 3–10. Read the whole chapter and see what Paul says concerning the *bond* and the *free*—those who desire to be under the *law*, and the children of *promise*. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." He that does or observes a part makes himself "a debtor to do the *whole law*." "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by *faith*." Gal. 5: 1–6; also verses 13, 14, 18, 22–25.

A. Friese.

For the World's Crisis.

THE RESTITUTION.

Originally God made man upright, pure, holy, good, and gave him dominion over the beasts, birds and fishes. Man was but little lower than the angels, crowned with glory and honor; could walk and talk with his King, and did do so, of whom he was not afraid, while he remained dutiful, obeying his laws. Everything was pleasant around him. The beasts were all harmless, living on herbage. The wolf and lamb fed together; the lion eat herbage like the ox, the leopard, the kid, the calf, and young lion, lay down together, so harmless that a child might lead them; while the calf and the cub played together. The limbs of the trees were bending beneath their fruit, and the fields already were waving with their golden grains, or herbs bearing seed for the use of man.

Thus was the original kingdom prepared from the beginning of the world for man. Then was man made in the image of his King and Creator, made of the dust of the ground; the breath of life was breathed into him, and he became a living *soul*. This kingdom became tarnished by sin. Man broke God's law, and the penalty was death. This would have been the end of man, had not God in his great mercy provided another way to save him, through Jesus Christ and the resurrection. He devised a plan, infinitely wise it was, that another should come and step into the place of Adam, and obey the law as Adam should have done, and then step into the place of the sinner, and suffer the penalty, which was death, thus magnifying God's law, and satisfying justice.

This plan being proposed and adopted, Jesus was promised, and in due time came; was born of a virgin, according to the promise, lived a holy life, obeyed the laws perfectly, then died the cruel death of the cross; was buried, rose the third day, ascended up to heaven, where he now sits an advocate to plead the sinner's cause; and will come again by-and-by, to raise the sleeping saints, and change the righteous living; and they will rise to meet him in the air, and descend with him to Mount Olives, where the Lord my God (Jesus) and all his saints will come. The land will be turned to a plain, from Geba to Rimmon, south of Jerusalem, lifted up and inhabited, from Benjamin's gate to the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine presses, and men shall dwell in it, and in that place there shall be no more utter destruction; but outside of this place, there will still be destruction.

Then Jesus takes his seat on David's throne, and begins to conquer the wicked nations. This will be a work of time, for it will be done by swords, famine, and pestilence, until the slain shall be from end of the earth to the other, not lamented nor buried; and the righteous will go forth, and look upon the carcases of the men, who have transgressed. And the house of Israel shall be seven months burying the dead, and seven years burning weapons (wooden apparatus) of war for fuel.

Then comes the resurrection of the wicked, at the end of the thousand years; when they surround the righteous to conquer them; but fire comes down from heaven and burns them up root and branch.

This closes up Jesus' work, for he must reign until all his enemies are destroyed, and death is the last enemy. The same fire which burns up the wicked, melts the mountains and hills like wax before the fire; they flow down, filling up the valleys. Thus all things are made over new, or restored to their original state, and God's plan is carried out, and the earth abides forever, is given to the children of men, and they dwell in it forever.

B. Spaulding.

For the World's Crisis.

THE WORLD TO COME.

When I think of the joys of the bright world to come—
Of the city so bright and so fair;
When I think of the saints in their own happy home,
Oh, then, how I long to be there!

When I think of the songs that angels shall sing,
When no requiem shall float through the air;
When I think how that world with sweet music shall ring,
Oh, then, I would gladly be there!

When I think of the palms and the star-gemmed crowns,
And the robes that the ransomed shall wear;
And oh! when I think of that beautiful throne,
It is then that I long to be there!

Yes, I long to be there where no sorrow can come,
Where nothing can trouble the blest;
Who dwell evermore in that beautiful home,
With Jesus forevermore rest.

H. L. B.

THE IMMORTAL SOUL LOCATED.

It has been no small puzzle to the believers in the popular view to determine in what part of the human system that invisible and unimaginable entity called the immortal soul, has its special abode. Most persons, we presume, if requested to designate, as nearly as possible its invisible dwelling-place, would lay their hand upon their breast. But it has been decided that it has fixed its residence "higher up;" namely, in the head, or rather that it is confined there; for the soul itself seems not to be a free agent in this matter. We will listen to Dr. Fitch on the subject. He says:

"The first chamber I will notice, is the skull. This is a dark chamber, remarkable for being the room in which the brain is located; and it is also remarkable for the place where mind and matter meet. In the brain resides that inscrutable and awful being, the human soul. The eye does not see, the ear does not hear; all the senses are only means and instruments that convey knowledge to the soul. The soul is imprisoned in this dark chamber. Its food is knowledge. No man can explain, no man comprehend it. It is an emanation from the Most High; and in control, holds the same relation to man's body that the Almighty does to it. Imprisoned now, it will one day leave its prison-house, and wing its way to immorality."

Fitch's Lectures, pp. 22, 22.

"The eye does not see, the ear does not hear," says our worthy Doctor. Then it is the immortal soul that does all these things; and as a corollary we may add, that wherever there is seeing, hearing, etc., somewhere behind those operations lies an immortal soul. But animals have eyes and ears; therefore we are borne by this theory to the conclusion, that every individual brute, peregrinating on four legs, more or less, bears about an immortal soul shut up in its head! Will immortal-soulists feel flattered by the introduction of this class of associates? Will they any more accuse us of degrading man to a level with the brute, when their own theory brings them to the same level? All we contend for is that Solomon was correct when he declared that in respect to death and its concomitants, man hath no pre-eminence above a beast; and their own theory, prop it up as they will, when legitimately carried out, leads to the same results, and they cannot avoid it; for beasts are endowed more or less with all these attributes, upon which they rely to prove immortality in man.

But we are told that this immortal soul is "imprisoned in this dark chamber," the skull. The question at once arises, what keeps it in this prison? If the soul is of itself en entity distinct from the body, and only clogged and hindered by the body, and vastly freer in its operations without than with it, why does it not leave? What holds it in the body? How is it fastened? Any man who was imprisoned, imprisoned not from any fault of his, and under no obligations which would make it criminal for him to leave, would be considered very foolish, if he did not leave. Are the immortal souls of popular theology such imbecile or stupid things that they cannot act as wisely? Or is the body superior to the soul so that it can hold it in its prison at pleasure; and so that the soul must needs wait till the body is relaxed in death, before, like trembling fugitive, it can slip out!

But we are digressing. These are independent questions having a field of their own, and inviting separate investigation. We only took our pen to congratulate our friends of the popular view, on having settled this much of their theory, that the mysterious inhabitant of their bodies is imprisoned in the skull. Let them take heed, lest at some unlucky moment their prisoner should "break jail," and leave them in the lurch.—*Sel.*

For the World's Crisis.

ESSENTIALS.

Religion is one. The two characteristic traits and strong pillars upon which christianity rests, are love supreme to God, and love sincere to man. If these be wanting, all the parade, prejudice, and passion of heated parties could not keep together the church of God for a quarter of a century. Love lies at the bottom of christianity. Faith, love, and good works, these are the essentials. These enter into every good life. Nothing goes well, counts for the cause, strengthens character, nor tends to the universal good of humanity, that is not actuated by these prominent principles of the gospel.

Individual activity begun at conversion and carried out into noble enterprises, maintaining good works, is the only ground of our acceptance with God. There is not room to write the signature of a lazy christian on the church book; it cannot be pictured; the Bible does not contain it, and it never will be found in the Lamb's book of life. We commence the christian course by repentance and reformation, and it is only by diligence in our profession that we can grow in grace and go on to perfection. They that endure to the end shall be saved. We must labor. That is stern necessity. But it is not enough to work alone. Christian union is requisite to secure the salvation of sinners.

If faith is essential, then hope is indispensable. Faith is the evidence of unseen realities, and hope animates on to secure them as our everlasting reward. We could not work without faith, and faith devoid of hope would falter and faint.

But the centre of all christian elements is love. God is love. This is the fountain. Charity is the stream perpetually flowing. Love is the spirit of life in us, and charity is its bright and beautiful exhibition.

Very few, if any, really thoughtful and intelligent persons question the utility of a good life, or doubt the authenticity of the Scriptures. Repentance, faith, forgiveness, love, and hope—all the great cardinal principles of revelation—are admitted. There is little or no controversy here. The pure in heart shall see God. The christian will, some where, and at some time, receive an everlasting inheritance. There are a thousand topics on which good men may hold different opinions that in no way deprives them of their position, or endangers their influence. It is not so much the *theory*, or what one *believes*, on these minor points, as what he *is* and *does*. Possessing the spirit of Christ, walking by a firm faith, abounding in good works, given to hospitality, praying always, animated by a well-grounded hope, putting on charity, the crowning virtue,—the christian is based on the broad fundamentals of Bible religion. God grant us a little more common sense to guide us in our course to felicity. Whoever heard a dying man debating over miserable side issues that divide the christian world? Where in all the examples and precepts of the gospel can be found a direction calculated to create contention among the disciples of Jesus? The doctrine there is, *all one in Christ Jesus!*

Let us aim to see in how many essentials we can unite, and not in what transient things we disagree. In the life of every christian are all the essentials—his errors are only excrescences. Let us learn to discriminate between that which *seems* and that which *demonstrates* the pure and vital religion of the Bible.

A. A. Lason.

For the World's Crisis.

"TWO LITERAL RESURRECTIONS."

Rev. 20: 4:—"I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

An antecedent for the term "they" in the fore part of the above verse, has caused some little confusion in the interpretation of this chapter:—"I saw thrones, and *they* sat upon them." Christ says to his disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me; that you may eat and drink at my table, in my kingdom, *and sit on* THRONES, *judging* the twelve tribes of Israel." Now as those spoken of in the verse under consideration are said to *sit on* THRONES, and *judgment* is given unto them, what would be more reasonable than to conclude that they are the saints, or disciples of Christ? Leaving it for the consideration of the reader, we will pass to notice the fifth verse:—"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Here many have stumbled, but we trust "not that they should fall:" "The *rest of the dead*" live not *until the thousand years are finished*.—"*This*" (the rest of the dead) is the first resurrection,—so thought by some. But if this be so, "the saints" spoken of in the fourth verse must rise a thousand years before the first resurrection! But we are not left in the dark on this important point. The sixth verse is a key by which we can unlock the mystery, and settle the point under contemplation beyond all controversy: "Blessed and holy is he that hath part in the *first resurrection:* on such the second death hath no power; but they shall be priests of God and of Christ, and shall *reign with him a thousand years.*

Here the subjects of "the first resurrection" are said to be blessed and holy, beyond the power of the second death, and as *reigning with Christ a thousand years;* while those in the fourth verse are placed in the same situation, "They lived and *reigned with Christ a thousand years:*" hence are the subjects of "*the first* resurrection;" and "*the rest of the dead*," who "lived not again *until* the thousand years were finished," are none other than "*the wicked dead;*" and the little word "*until*" implies that they *will live again* when the thousand years are finished.

The hour came, after Christ's resurrection, that "many bodies of the saints which slept arose" (Matt. 27: 52); and the hour is coming when they that are his at his coming will come forth; and at the end of the millennium *all* will come forth. This text only implies *all* shall have a resurrection, without defining the order of the event; while other portions of the word of God explain that.

Finally, as the doctrine of two resurrections is plainly and definitely taught in Rev. 20th, we do not believe that any other portion of inspiration contradicts it; but, that it is a sound doctrine, and was so called during the best ages of the church; and will stand against all the waves of error that may dash against it.

And may the time soon come, when the banner of millennial glory shall be unfurled over all the earth, and the despotic monarchs, who drench the soil with the blood of millions, be forever and eternally dethroned; and the royal diadem deck the brow of Him who purchased the long-lost dominion with his blood! When God's people shall be gathered home from the four corners of the earth,—then when he shall say to the north, "Give up," and to the south, "Hold not back;" but shall bring his sons from far, and his daughters from the ends of the earth, to hail the glorious jubilee, and rest forever in the presence of their God.

J. W. Taylor.

Chatham Valley, Pa.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER SEVEN.

Rev. Justin Edwards says the above passages refer to the coming of Christ to judgment. Although there are many who think that Christ comes at death, thus making death the king of life, the Bible, however, in John 11: 25, calls Christ "the resurrection and the life." 'Tis the resurrection that places such a halo of glory around the tomb. The resurrection is a glorious theme for the contemplative mind, especially for those who have lost friends by death. The promise to Rachel was, "Refrain thy voice from weeping, and thine eyes from tears; for they (thy children) shall come again from the land of the enemy," etc.—Jer. 31: 16, 17.

The resurrection speaks in thunder tones that the pale faces of the dead shall come again from the land of the enemy to their own border. The land in which our dead are buried belongs to the enemy, the devil, and when they come or rise from this land at the resurrection, they will then become subjects of the New Earth, their own border.

Some may sing death, in their hymns, as being the gate to everlasting bliss. The Bible calls it an enemy, and the last one that shall be destroyed.—1 Cor. 15: 26. Paul did not comfort those who had lost friends by death, by telling them that they had gone into the spirit land, into the different spheres, as painted by Spiritualists; or of going into beautiful hunting grounds, as Indians believe; or yet of going into Elysian fields, after the belief of Mohammedans. No, no; it was this: "Sorrow not as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself (not his spirit) shall descend from heaven with a shout, . . . and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord." "Comfort one another with these words."—1 Thess. 4: 13–18. "But ye, brethren, are not in darkness that that day should overtake you as a thief." The destruction spoken of is clearly the result of the Lord's coming, as described in the next epistle. 2 Thess. 1: 7–9;—"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, . . . when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." Although this language of the apostle was addressed to the brethren then living, it it evident that its special application is to the brethren who should be alive at the time of the Lord's coming; which now, we believe, we now live in.

Paul knew that the Lord would not come until certain events had transpired. The Thessalonians were looking for the coming of the Lord. They were told by the two men in white that He would come again. Paul's first epistle confirmed them in this hope, and raised their expectations to the utmost. They thought of nothing but his appearing. (*Now*, if some should think of it, they are reckoned fit subjects for lunatic asylums.)

They began to be troubled on account of it, supposing the day of Christ at hand. Some one, belonging either to themselves or to some other church. took advantage of this, and wrote an epistle to them in the name of Paul, proclaiming the immediate coming of Christ. Paul, upon receiving intelligence of their state, wrote them a *second* epistle, to allay the agitation and correct the error. In correcting the error, he takes it for granted that they were right in waiting for Christ's coming. He never hints they were wrong in expecting it. The second epistle was written because he knew this. He confirms them in their expectations, and at the same time corrects an error into which they had fallen. Their error was that there was to be no interval, no event, between them and the Lord's coming; and that they might be so sure of his immediate appearing as to throw aside their ordinary employments and look up into heaven as if to see him coming.

He tells them that Christ was certainly to come. Thus far they were right. But there was an interval, and it was here they had gone wrong; there was to be an event between them and his coming. But as soon as that event had taken place, then that which they had been looking for would certainly be realized. He tells of but one mighty event that was to mark and fill up the interval before the Lord should come.

Let us mark the character of this event spoken of by Paul, and the manner in which the Lord's coming is spoken of in connection with it. It is the rising of the *man of sin* of which he speaks—the rise of the *Papacy*. The prevalence of antichrist was to be the characteristic of the period between the days of the apostles and the coming of the Lord. John says (1 John 2: 18), "And as ye have heard that antichrist shall come, even now there are many antichrists." This man of sin begun to show himself in the time of Paul, for he says (2 Thess. 2: 7, 8), "For the mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth."

John Taylor.

New Sharon, Me.

For the World's Crisis.

A GOOD TIME COMING.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21: 4.

"I shall never die again," said the little girl, when sinking in the waves of the cold river that flows along the shores of the great desert, that a pilgrim company of strangers and sojourners traverse, following the lead of "man of sorrows and acquainted with grief," whom diving footsteps have made a line of light across the waste, and on the murky bed of that dread stream that all must ford who would inherit the "incorruptible, undefiled, and unfading inheritance." No breaking, childish heart will ask, "Who will stay with us, now mother is gone?" as asked the little girl, the eldest of a little troop of pauper orphan pilgrims, looking for the last time into the pale face of a deceased mother, placed in her humble coffin, in death's habiliments, upon the chairs in a western door-yard; the father, a wreck of man in the drunkard's tatters, standing by, a drop or two from affection's fountains, that rum's scorching fires had nearly dried, coursing down his cheeks as he looked upon her

"Whose young affections had run to waste,
And watered but the desert."

No disciple's heart will be troubled again hearing Him say, whom they "trusted should have redeemed Israel," "Little children, yet a little while I am with you. Ye shall seek me; and as I said to the Jews, Whither I go, ye cannot come; so now I say to you."—Jno. 13: 33. They suspected not that the gory cross and the rock-hewn tomb were so near in the Redeemer's path, and that a vale of tears, "a wilderness, a land of deserts and of pits, a land of drought and of the shadow of death," was to be passed by his followers ere they should ever be together in his kingdom.

No "nations of them which are saved" will be thrown into mourning because war's red scythe reaps off whole fields standing thick with the loved names of father, brother, son. No banded church will gather on the shores of the death-stream, watching the ripples that mark the place where a fellow pilgrim went down. Over on the "evergreen shore" the little girl dies no more. She met the Life-giver, whose word made her one of the ever deathless. Over there bereaved orphanage

"Meets the mother,
And the mother meets the child."

The "twelve" meet the long absent One in the "house of many mansions." The church, having "come through great tribulations," are there "forever with the Lord," who leads them to living fountains of waters, and wipes away all tears from their eyes. "The voice of the trumpet, and the alarm of war" no more disturb the eternal peace that reigns in the green groves and rosy bowers of "the paradise of God."

No wonder that "bowed and broken humanity" has been sighing for an elysium that no longer blooms on earth. "Eden lost" has, in some traditionary sense, been a prophecy of "Eden restored"; and a "coming One" has been dimly discerned in all past ages as the only hope of suffering, dying humanity. The aurora of "the world to come" is almost discernable in the distant horizon. The

"Sweet fields beyond the swelling floods"

will soon be present realities. May we all meet there and "never be parted any more."

ELD. S. A. CHAPLIN.

For the World's Crisis.

CONFERENCE REPORT.

The conference at Frankfort Mills, Me., commenced Jan. 12th, at six P. M. Sermon by Bro. L. L. Howard. Text, Eph. 1: 14. Friday morn, conference meeting. Sermon at two, by Bro. Thomas Smith. Text, 2 Pet. 3: 17. Sermon at six, by Bro. L. L. Howard, from John 3: 16.

Saturday morn, conference meeting. Sermon at two, by Bro. I. Damman, from 1 Tim. 4: 2. Sermon at six, by Bro. I. C. Wellcome, from 1 Pet. 1: 13. Sunday morn, prayer and conference meeting. Sermon at ten o'clock, by Bro. Thos. Smith, from Acts 26: 6–8. Sermon at two, by Bro. L. L. Howard, from Heb. 9: 22. Sunday evening, sermon by Bro. I. C. Wellcome, from Rev. 16: 15.

Prior to closing evening service, we enjoyed the ordinance of the Lord's Supper, etc.

At our business meeting, proceeded as follows: chose Bro. I. Damman Chairman, and Bro. M. Young Clerk, for the ensuing year. Voted, the time and place for holding next meeting be left to a committee of two members. Voted, Brn. I. Damman and T. Smith the committee. Voted, we agree to make effective effort in raising means for the distribution of tracts, as recommended at ministerial conference held at Richmond January 3d, 1864.

Our conference meeting was interesting throughout. Bro. L. L. Howard tarried to aid Bro. Baker and others to continue the meeting.

M. YOUNG, *Clerk.*

For the World's Crisis.

DEATH THE CHRISTIAN'S FRIEND.

I lately listened to a discourse from a prominent orthodox evangelist, in which he made the following statements: "The christian has two *special* friends. Christ and death—Christ his first,—Death his second. One secured to him his inheritance; the other introduced him to it." "God said what he meant and meant what he said."

To the latter I could respond a hearty amen. In view of both statements I wanted to ask him several questions: *first*, how, where or when, God had represented death as a friend? *Second*, how Christ could be his first best friend, when it is affirmed that he came to destroy his second best friend, death? *Third*, whether, if the devil has the *power* of death, as affirmed, and death introduces us to the inheritance, it does not follow, that we could not be thus introduced without the agency of the Devil? *Fourth*, whether, if death, through the agency of the devil, introduces us to the inheritance, we ought not to sing pœans to death and the Devil? *Fifth*, how, since God says that the last *enemy* to be *destroyed* is *death*, and "says what he means, and means what he says," it can be affirmed that said enemy is a *friend?*

D. D. CHAFFEE.

South Wilbraham, Mass.

ASTHMA.

ELD. GRANT:—Will you please inquire if any person can inform me through the Crisis, or by mail, a cure for asthma. If any one has a knowledge of any thing that is good for it, I entreat them to inform me as soon as possible.

MRS. S. WARDNER.

East Roxbury, Vt.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, Feb. 14, 1865.

Please Remember.

All letters, communications and remittances, should be addressed to the *Editor*, MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

AN APPROACHING STORM.

The following from a Paris correspondent, published in the New York *Tribune*, shows how theological matters appear in Europe:

"PARIS, Nov. 18, 1864.

"There are those who think that what is passing in the whole religious world to-day, is but the harbinger of a great approaching change; of the dissolution of that system of medieval theocracy, which has exercised for a thousand years so great a power over the minds and consciences of men and the most of nations. Many of the most enlightened minds of this age are filled with a presentiment of an approaching storm; and though we are unable at present to foresee the results of a great ecclesiastical revolution, (of which the fall of the temporal power of the Papacy would probably be the signal) yet it is impossible for the most sanguine, or the most indifferent, to ignore that in every European country a strong religious movement is taking place."

It is very evident that there is about the same evidence that the theological world is about to break up in confusion, as there is of political revolutions. Old and establised points of doctrine are surrounded by doubters and opposers, and but few defenders. Reason is substituted for revelation, and infidelity for faith. Skeptics are multiplying all about us, and growing bolder every day; while professed christians are sleeping and slumbering in the midst of these great perils. A great change is at hand. Those who hold fast to the word of the Lord will have a stronger current of opposing influences, but the grace of God will be sufficient to carry them safely through, if they trust in him. The warfare will be *earnest*, but gloriously successful for the true christian soldier. It is no time for faint efforts, or half-hearted measures; but a time when good men should throw their whole influence in favor of the cause of Christ. Let there be no hesitation in this matter, if we expect to be ready for coming events. We are hastening to the close of the present dispensation. The glad hour of deliverance is at hand. Praise the Lord.

SEVENTY WEEKS.—Dan. 9: 24.

BRO. GRANT:—As the book of Daniel has long been a subject of deep and absorbing interest to the student of prophecy, and especially so now, as it is claimed that the seal is at length removed, and the vision undestood in its true light; will you please give us something more definite on the "seventy weeks" of the ninth chapter of Daniel?

1st. When did they commence?

2nd. What prominent or important events of prophecy were fulfilled during their continuance?

3d. When did they end?

4th. Are they identical with the sixty-nine weeks, or have they any connection with them? Or do they mark a separate and distinct measurement of time and fulfillment of events, not embraced in the sixty-nine weeks?

Please give us your views in answer to the above or foregoing queries, and you will much oblige and enlighten the mind of an ardent seeker after the truth. Yours, etc., with high esteem and brotherly love, J. M. HACKETT.

Dover, N. H.

1. We are satisfied thot the seventy weeks begin with the 2300 days of Dan. 8: 14; and the best light we have, or have ever seen, shows that the 2300 days mark the entire length of the vision of Daniel 8th chapter, which *commences* with the first event in the vision, which was the "*pushing*" by the ram "westward, and northward, and southward" against Daniel's people, B. C. 426, in the twelvth year of the reign of Ahasuerus, or Artaxerxes Longimanus. See Esther 3: 5–15.

"And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelith month, that is, the month Adar. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shusan the palace. And the king and Haman sat down to drink; but the city Sushan was perplexed."

The foregoing was the most terrible decree, we think, ever issued in the history of our world, as it aimed at the entire destruction of all the children of the Lord in the hundred and twenty-seven provinces of the Persian empire.

2. The *events* which took place during the seventy weeks are specified in Dan. 9: 24.

3. We think the seventy weeks ended at the time the Lord ceased "to restrain the transgression" (margin, Dan. 9: 24), or desolating power, which was let loose upon the Jews about A. D. 65, when the Romans commenced the seven years' war that resulted in the entire destruction of Jerusalem, from which time it has been trodden down by the Gentiles.

4. We do not think the sixty-nine weeks are any part of the seventy, but begin at another time, and are distinctly given to show the distance from "the commandment to restore and build Jerusalem," by Cyrus, to the *birth* of "Messiah the Prince."

GOG AND MAGOG.

QUERIES.

Ques. 1st. Is the "Gog and Magog" of Rev. 20: 8, the same "Gog and Magog" of Ezek. 38: 2? and if so, is the "fire" of Rev. 20: 9, the same as Ezek. 38: 22?

Ques. 2nd. When did "Gog" "come against the land of Israel," after they were "gathered out of the nations" and settled "upon the desolate places"?

Ques. 3d. Is the "Beloved City" of Rev. 20: 9, the same as Ezek. 48: 18?

Ques. 4th. Is the "Beloved City" of either in the past? or is one or both in the future?

Randolph, Pa. O. T. HOBBS.

It is very evident that the Gog and Magog of Rev. 20: 8 perform the work there specified a thousand years *after* "the first resurrection." At the *beginning* of the thousand years, those who had not submitted to receive the mark of the beast, nor consented to worship him, and all the other saints, rise from the dead, and live and reign "with Christ a thousand years; but the *rest of the dead*" do "not" live "again until the thousand years are *finished*." "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations [who shall be raised at the *end* of a thousand years] which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them."—Rev 20; 5–9.

It is very clear that Gog and Magog, of Revelation, are the wicked who do not live during the thousand years following the second coming of Christ, but who rise at the end of that period, and are then deceived by Satan, who persuades them to make an effort to take the "beloved city" away from the saints; but they are unsuccessful, because they are "devoured" by fire from heaven.

Touching the Gog and Magog mentioned in Ezek. 38: 2, 22, and in other passages, we would remark that we do not now see good reasons why these Scriptures may not apply to the same events spoken of in Rev. 20: 8.

2. In answer to the second inquiry, we would say, we do not know where it was fulfilled in the *past*.

3. We think not.

4. It is certain, we think, that "the beloved city" of Rev. 20: 9, is yet in the future; but the one mentioned in Ezek. 48: 19, we believe should be located in the past.

"FRANCE, RUSSIA AND ROME."

It appears that the interview at Nice, between the Emperor Napoleon III. and Alexander the Emperor of Russia, did not terminate in the most friendly manner. In a letter from Rome, dated Nov. 9th, published by the *Unita Cattolica*, the following may be found:

"In the diplomatic circles of Rome, anything but favorable news has been received of the interview of the two Emperors at Nice. It is said that, in the first visit, things went on smoothly but coldly; but at the second visit the conversation became rather animated, and it is asserted that the Czar went beyond ordinary limits. The sources from which these particulars come are authentic, and therefore I communicate them to you. It is even added that the Czar declined to join Bonaparte in passing the naval review at Toulon; refused to go to Campiegne; refused to travel in his company as far as Lyons; and refused to stay for even a quarter of an hour in Lyons, when he passed again through it to bid a last farewell to his friend Napoleon, who happened to be still in that city. Finally it is added tat the Czar before leaving the soil of France sent off to Petersburg a telegram to order the necessary preparations for an immediate levy of 250,000 men. It such are the fruits of the interview the Paris *Officious* have good reason not to sing any dythrambles about the joys of the *alliance* stipulated at Nice."

The same letter says:—"The Pontifical corvette, *L'Immaculatta Concezione*, which, as you know, is one of the most elegant men-of-war ever built in England, happened to be in the port of Toulon on the day in which Bonaparte passed the naval review. Like the ships of the other nations, the corvette was dressed in flags and displayed the standard of the Holy See. Now would you believe it, His Majesty Napoleon III., Emperor of the French, when he passed before the corvette of Pius IX. took of his hat and made a profound bow to that flag, to the general astonishment of all the ships' crews?"

THE SOUTH IN EARNEST.

As the bloody scenes of the rebellion are revealed from time to time, and future plans are developed, it becomes more and more apparent that the rebels are terribly in earnest, and will spare no effort to accomplish their purposes. The following editorial article from the Richmond *Enquirer* speaks for itself, and needs no comments. The editor says:—

"If we are prepared to abolish slavery, it will not be necessary to go to European nations for protection. They will give us not only recognition, but follow recognition with such intervention as will secure nationality and liberty.' Whenever we are reduced so low that we cannot maintain the contest, then we can secure liberty and nationality by the sacrifice of slavery; but until we are prepared to make this sacrifice, it is no use to look to Europe for help, either by recognition or by intervention. We must fight through unaided either morally or physically, if we are determined that the cause of nationality shall be coupled with the maintenance of slavery."

The editor of the *Enquirer* goes on to show that Gen. Lee advocates arming the negroes as an experiment, and says: "For us that is sufficient. Never will we put our prejudices against his deliberate judgment and advice. He is a rash man that does. We hate, detest and despise our enemy far more than we love and admire slavery. If our liberties cannot be gained but by the sacrifice of slavery, we are prepared to make the sacrifice and urge that sacrifice upon our countrymen. We would not return into the Union, if every slave could be retained to his master, and every guaranty that human ingenuity could devise were secured for the protection of the institution. We prefer liberty with free society, rather than union upon the secure base of slavery."

The latest intelligence from the South gives evidence of more earnest war measures than ever; hence we may expect a terrible summer campaign on the battle field. All efforts to establish peace have failed for the present. We must wait the coming issue.

It appears very evident that the slaves are to be set free as the result of the war. This affords cause for much rejoicing among the friends of humanity; for we think the system of slavery, as conducted in the South, has been the most vile ever practised on the earth; for the reason that the two base passions of *covetousness* and *lust* have both been fattened by its continuance.

ZERUBBABEL.

Who was Sheshbazzar, Ez. 1: 8? Who was Zerubbabel, in Haggai 1: 1? Were they both one man? BETSEY L. HINES.

Sheshbazzar was the one by whom Cyrus sent to Jerusalem "all the vessels of gold and of silver," at the time he gave "the commandment to restore and build Jerusalem," according to the prophecy of Dan. 9: 25.

Zerubbabel was the "*governor* of Judah," who had the charge of building the city in harmony with the prophecy and commandment of Cyrus. We have no proof that they were both one person.

THE POPE'S ENCYCLICAL.

The following comments on "the Pope's Encyclical," from the Editor of the New York *Independent*, Feb. 2nd, 1865, are worthy of attention:—

PICKING A BONE WITH THE POPE.

"Already for a fortnight has the Pope's Encyclical been before the American people; and, as an encyclical presupposes a great circle, we presume it has by this time completed the circuit of the globe—leaving a streak of darkness round the earth. Of all the public papers of the present age, this manifesto is the most astounding and pitiful—exhibiting the successor of St. Peter in the act of suspending the rights of mankind, and dictating the stoppage of the world. By the common order of life and death, men's bodies die and their souls yet live; but here is a patriarch whose body is alive in the nineteenth century, yet whose spirit is dead and sepulchered in the twelfth.

The Encyclical, though European in origin, is American in application, inasmuch as, in addressing Catholics throughout the world, it addresses a considerable class of the American people. What, therefore, does it say to all such?

'We have condemned,' says the spiritual father, 'the principal errors of our sad age.' And what, in the Pope's opinion, are these errors? Is Slavery mentioned among them? No. Treason? No. Drunkenness? No. Lust? No. Lying? No. Theft? No. Pride? No. Scandal? No. The common selfishness of the human heart? No. None of these! What, then, are they the guilty things? They are '*progress*, LIBERALISM, and MODERN CIVILIZATION!' These are the blots on the nineteenth century, which His Holiness, with encyclical vinegar and sand, seeks to scour and cleanse! Nevertheless, we fancy that the aged Pontiff, rubbing against 'progress, liberalism, and modern civilization,' will himself be soonest rubbed out!

Why has he written this letter? He answers: 'To destroy new opinions.' What are these opinions, so offending as to deserve death? One of them, so erroneous as to be 'hurtful to the safety of the Catholic Church and of souls,' is—what? Nothing less than the long fought-for and hard-won doctrine that 'Liberty of conscience and of worship is the right of every man.' This the Pope repudiates. 'This,' he says, 'was termed *delirium* by our predecessor Gregory XVI., of excellent memory.' Now, if the Pope regards this doctrine as a delirium, how are Pope-fearing Catholics in this country to regard it? They are in duty bound to hold the same opinion. What follows? 'Liberty of conscience and of worship' is a fundamental law of this Republic. The law-giver of the Catholic Church denounces this as madness. American Catholics, therefore, are enjoined to withhold their assent, and to repudiate the doctrine. What is the practical result? For instance, St. Louis is a Catholic city. Within its borders, a convention, engaged in forming a new constitution, a few days ago decreed that this very doctrine of liberty of conscience should forever form a vital part of the organic law of Missouri. But, in view of the warnings of this Encyclical, no Romanist of that city or state can now swear allegiance to that constitution without heresy against the Church of Rome. The Encyclical summons the Catholics of that state to arm themselves against the new constitution as against the plague. The Roman Pontiff, if obeyed, will make American Catholics traitors to their country—enemies plotting the overthrow of the laws. And this Encyclical is therefore, a covert declaration of war against the American Republic.

Is this pressing our point too far? Not at all. Let us quote other words from the letter Its apostolic writer denounces the heresy that 'Protestantism is another form of the same true religion in which it is possible to be equally pleasing to God as in the Catholic Church.' Now we have no quarrel with the Pope for denying *this* doctrine; we expect every other Romanist to deny it. Our quarrel with the Pope, and with the followers of the Encyclical, is for denying that 'every man is FREE to embrace and profess the religion he shall believe to be true.' Now, the Pope's argument is not 'The Catholic religion is the true one; therefore let men be *persuaded* to adopt it:' (which he could not be blamed for maintaining:) but he says, 'As the Catholic religion is the true one, therefore let men be *forced* to adopt it.' This commands American Catholics to say to American Protestants, 'You have no *right* to your Protestantism, and we will *force* you to bend under the yoke of Rome.' This, we repeat, is a pontifical declaration of war against the American people.

Do not Catholics know that, in a Protestant country like ours, they are indebted for their own self-preservation to this very doctrine of religious toleration which the Pope names insanity? Or are our Catholic fellow-citizens, while now in a minority, simply acquiescent, for the time being, in the Protestant doctrine of liberty of conscience, inasmuch as it works temporarily to their own advantage, while they hold themselves ready at any opportune moment to carry out the revolutionary instructions of the Pope, and to destroy the foundations of American religious, and therefore of civil, liberty? Is the Pope a garrulous old man who has let out the secrets of the Vatican before the ripe time? If so, let the American people be on their guard—forewarned and forearmed!

The Pontiff shoots another arrow from his bow. He denounces '*popular schools*, open without distinction to all the children of the people, . . . *freed* from all ecclesiastical authority and interference.' Is not this an exact description of our Common School System? Striking at this system, is he not seeking to destroy another of the foundations of our American institutions? He tells the Catholics of this country that our schools must no longer be open to 'all the children of the people,' and must no longer be 'freed from all ecclesiastscal authority and interference.' But let American Catholics beware how they heed this advice! Indeed! The Catholics, then, must either rule or else ruin the very schools in which, by thousands, their own ignorant children are at this moment being educated at the public expense! One of the noble aims of our freedom is to foster Free Schools. A free government rests its pillars on an educated people. Every word of the Pope's argument against popular intelligence is a blow at the Republic. Are American Catholics to stand with the Pope and against public schools? Are Romish members of our legislatures to attempt the blotting out of the school-system? Is the Catholic press to re-echo the Pope's injunctions and demand that 'the children of the people' shall henceforth be educated by monks and friars?

The Pontiff, moreover, repudiates the American doctrine 'that the church must be separated from the state, and the state from the church.' Here, again, Catholics who obey the Pope are incited to revolt against our fundamental principles of government. When statecraft and priestcraft joined to govern the world, all history groaned under the tyranny. The union of church and state, as this chief Shepherd teaches it to his American sheep, is, that Catholics must govern America. The established church is to be the Romish, and officers of state are to be members of her communion. This is the scheme of the Pontiff for the Republic of the Pilgrims!

Church and state! May God keep them apart while the world stands! For, never yet have they come together except, like the upper and the nether millstone, to grind men to powder! 'Kings and princes,' says the Pontiff, 'are not to be free from the jurisdiction of the church.' How then with presidents, governors, and senators? Are the Catholics of this country, having been thus instructed by their spiritual head, to demand of Abraham Lincoln, on his inauguration, that he shall take an oath of allegiance to the Papal See? And if the state has no right to be independent of the church, if the rulers of the state are thus summoned by the Pope to kiss his toe, how soon are American Catholics to insist on the execution of this behest? Are they already waiting for the budding of an opportunity? Are they setting their trap in secret, to spring it in due time? The Pope's finger writes upon the forehead of every American Catholic the inscription, '*Alien and enemy to the United States.*'

The comprehensive lesson from the Encyclical is, that *Romanism is incompatible with Republican institutions.* Like slavery, it is a hostile element lodged within the nation, gnawing and burning it like a caustic. What is the remedy? If we are asked, 'May not a man, under our American institutions cherish the Catholic faith if he pleases?' we reply, "Certainly." But we ask, in return, "Shall we permit the *Index Expurgatorius?* Shall we consent to the Inquisition? Shall we suffer the abolition of public schools? Shall we accede to the joining of church and state?" So at last there comes a point, at which we must say, "Thus far and no farther." The Pope's letter will set wise men to drawing the line between the admissible and the inadmissible parts of Romanism under a Republican government. Until the appearance of this Encyclical, many liberal-minded Catholics supposed that, in yielding undivided spiritual allegiance at Rome, they could at the same time yield undivided temporal allegiance to the United States. But the Encyclical warns them of their error. They owe both supreme spiritual, and supreme temporal, allegiance to the Papal See. A Romanist, therefore, must either deny his temporal allegiance to the Pope, in which case he cannot be a good Catholic, or he must deny his temporal allegiance to the United States, in which case he cannot be a loyal citizen. For a man cannot be, at one and the same time, a citizen of two adverse governments: 'Either he will hate the one and love the other, or else he will hold to the one and and despise the other.' The Pope's letter makes it the duty of the American Government and people to ascertain at once the true attitude of the Catholic classes in respect to their loyalty or disloyalty. A man is no more disloyal who gives his oath of temporal allegiance to Jefferson Davis than to Pius Ninth. The two cases stand on the same basis—and both are cases of treason. Almost the entire body of Catholics in this country are in full sympathy with slavery, and in half sympathy with the rebellion. Just at present we have only one intimation to make. Borrowing the glove of Napoleon, the Pope has lately laid his hand upon the Government of Mexico; *let him beware how he lays even a finger on the Government of the United States!*

Our Volunteer Agents.

REPORT FOR WEEK ENDING FEBRUARY 11.

Total new subscribers in the week, 38. By the efforts brethren, 21, as follows:—

ONE EACH—By C. P. Burroughs, M. A. Belding, Mrs. N. M. Henry, J. Knowles, C. E. Moses, Mary A. Pote, H. Pratt, I. Rice, O. C. Stickney, J. C. Sterling.
TWO EACH—By L. Boutell, F. Corker, E. Phelps, Thos. Smith.
THREE—By Mrs. R. Seymour.

WHY IT WAS NOT PUBLISHED.

When our readers have looked over the following, we will tell them what we think of it:—

For the World's Crisis.

TO A CORRESPONDENT.

I will venture to suggest a few of the many possible reasons why "your piece" did not appear in *our paper.*

First, as the Editor has told you, there is not room enough to insert all that is written "for the Crisis." And he is responsible for his choice, and we trust he chooses wisely, in the fear of GOD.

Second, it may be out of pure kindness to you that the article was omitted. Other writers may have expressed the same views in better style, so that your efforts would suffer in the comparison.

Third, perhaps your article was complete in all points but one,—it was so badly *written* that the *printer could not read it.* These are a few of the possible reasons, and if neither of them fits your case, it may be that the true reason may suggest itself to you. Be assured of one thing,—it is not for want of respect for you personally. The Editor cherishes no sentiments at war with love and respect for all his readers.

F. H. CHAPMAN.

West Sutton, Mass.

Bro. Chapman has stated the matter just as it is. We could not have better expressed our own feelings. In his own language, we would say, "Be assured of one thing,"—when your article does not appear, "it is not for want of respect for you personally. The Editor cherishes no sentiments at war with love and respect for all his readers."—ED.

☞ Take away the feeling that each man must depend upon himself, and he relaxes his diligence. Every man comes into the world to do something.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$658.25
John Knowles	.40
Wm. H. Brown	2.00
A friend of truth	.50
Sidney Hall	6.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$746.03
Henry C. Hayes	1.00
Abram Libby	1.50
C. P. Burroughs	1.25
Mrs. E. A. Webster and little daughter	2.50
A. B. Knight	.50
A friend of truth	1.00
L. H. L.	2.00
S. R. Brigham	2.50

VOICES FROM THE POOR.

FROM THE WIDOW AND THE FATHERLESS.

Dear Bro. Grant:—I am sorry that I could not send you enough money this winter to pay for my paper; but I am situated in very trying circumstances. I and my youngest daughter, a girl twelve years old, have to get almost all of our wood in the deep snow, which leaves me but little time to earn anything; and I cannot work away from home much, for I can not leave my idiot boy, who is now ten years of age.

But, oh! I wish I could express to you how rich I feel, amid all my hardships; for I read, and feel, and know, that the Judge of the widow and the fatherless is soon to appear. Then, every wrong will be righted; then, the short lived grandeur of this world will be changed for that which knows no fading. In view of these things, my trials have turned to pleasures, and I only wish to be more worthy of them. The beech limbs which we gather to make our fires, burn with a cheerful glow, and the frost-laden blasts that sweep around our dwelling have lost their desolation. Next summer's flowers will seem brighter and sweeter than ever before; the songs of our favorite wild birds, that have whistled and carolled to us through so many hours, will be blither; the leaves of the dear old trees will whisper, and the breezes murmur, thoughts of peace; contentment and happiness will look up from every grassy slope and beaten way, and pervade all the atmosphere around, because of

"The voice of my beloved!
Behold, he cometh leaping upon the mountains,
Skipping upon the hills! * * *
Behold, he standeth behind the wall,
He looketh forth at the windows,
Showing himself through the lattice."
Sol. Songs, ii. 8, 9.

Surely, He is now "nigh, even at the doors." Amen!

MRS. H. A. L.

Mina, N. Y.

LEND YOUR PAPER.

A few more extracts from letters received, showing how much good may be done by lending your paper to your friends. Read them, and go thou and do likewise.

A correspondent writes from Missouri:—

"By some strange accident, a single copy of *The World's Crisis* has fallen into my hands,—*sent, perhaps, by some friend.* Though four months old, I found a number of interesting articles in it, and desire to read further on the subject. I have been trying, for twenty years, to live a disciple of Christ; but, as yet, I see but through a glass darkly, and *anxiously desire more light.* Send me, therefore, *The World's Crisis* for the enclosed money."

H. A. W.

Another writes from Michigan:—

"I borrowed the *World's Crisis* of a neighbor a few days ago, it being the first opportunity I had ever had of seeing it, and must confess I think it a most excellent paper. I am very much interested in the truths it contains, and *anxious to get all the light I can.* I am a firm believer in the speedy personal appearing of Christ, and trust I shall be prepared to meet him in peace when he comes. I enclose $—, for which you will please send me a copy."

E. B. S.

A sister in Ohio writes:—

"My husband has not been an unfaithful steward since you sent those tracts to us. *He has been from house to house lending the tracts and the Crisis.* Many read them out of respect for his age, for he is sixty-eight years old, when perhaps they would not for a younger person. When they are read, they return them, and he sends them out on another mission; and, in that way, they have been read by a great many. Quite a number are becoming interested, and are searching for the truth; and a few of our neighbors want the Crisis. *So we send you three new subscribers*, as follows:— . . .

Some of our preachers think we are getting excited about the coming of the Savior. If it is being excited to try to turn sinners to the Lord, I could wish that all the preachers were excited in the same way. We do feel a desire that poor perishing mortals may come to the knowledge of the truth, and be saved."

C. C. S.

Lend your paper!

I send you $2.00 to pay for the Crisis as a New Year's present to a poor widow. A. P.

Hockanum, Ct.

For the World's Crisis.

"SHOULD CHRISTIANS FIGHT?"

This pamphlet is meeting with good success, and some are giving it a hearty approval. A christian brother in Conn., unknown to me, writes: "Bro. Wellcome:—Having read your pamphlet on war, 'Should Christians Fight?' I felt it actually my duty to respond to you, and let you know that the doctrine of our Savior and his apostles, which you have so *emphatically, beautifully*, and *clearly* set forth, is that which I have been laboring for fifty years to keep before the world of mankind. I can truly say you have done the subject *good justice*, and I rejoice to find any one who dare to come out, especially at such a time as this, and hold forth the gospel as you have." J. W.

Another from N. H. writes:—"I sent to Boston and obtained a copy of your pamphlet, 'Should Christians Fight?' read and sold it, and have since sent and obtained $5 worth more. I have sent ten copies to an aged friend of peace in Ill., who has since written me, and expressed much pleasure. He says: 'I have just finished reading, 'Should Christians Fight?' and think the argument first rate, and unanswerable. Would be glad if this pamphlet were circulated to the four winds.' How do you sell them by the 100 copies?"

T. F. T.

For sale at this office. Price 10 cts., postage 2 cts.

For the World's Crisis.

THE CONVENTION.

DEAR SISTERS:—I have received many letters in reference to our Convention, but as yet there seems to be the greatest desire to have it at Philadelphia, or Salem, N. J. At the last named place they offer us the church and the sisters of that place can accommodate some forty delegates; but I feel I would rather have this convention held East, if possible, among the Yankee women. I want to hear as soon as possible from all our preaching sisters, for it is expected that each delegate shall preach one sermon, at least, through the course of the convention, thereby making full proof of their ministry.

Now, sisters, let me hear from you as soon as convenient. Let me know what subject you will select for that occasion, so that two sisters shall not have the same subject. Remember, this is not a Woman's Rights' convention, nor a Spiritualists' convention, but, *vice versa*, it is to bring out the women who feel it their duty to labor in the gospel. The themes will be,—The Prophecies, past, present, and future. Are we living in the last days? What is the condition of the church in these times? is she looking for her Lord's return? What is to be the condition of the church when he does return? is she to be holy, and in a waiting position? What is to be the inheritance of the saints? Of what does it consist? and where is it to be situated?

All these questions will be taken up and examined at this convention. Sisters, do you see the great work to be done? Are you ready to take hold of these questions, and divide error from truth?

Let me hear soon what subject you have selected. We wish some to take up practical piety, and some one the subject of holiness, entire sanctification. Whatever is the special message the Lord has given you, my sisters, that is the message for you to bring to this convention. Although the cross is heavy, and you come trembling, the Lord will strengthen you while you talk for Jesus.

I have received thirty letters in a week, but would like to receive a hundred next week. Who wants the convention at their church, or in their town? Be in haste! The Lord is coming!

I have just received a proposition for two conventions: as the expenses of traveling are great, and as none of us have a great deal of this world's goods, some think it would be best to meet in Phila., so that all here could have a chance to attend it, and then adjourn to meet down East. What do you say, sisters? May the Lord bless and sanctify this movement to our good, and to the honor and glory of his holy name.

ANNA E. SMITH.

No. 128, East 27th St., New York City.

For the World's Crisis.

BRO. GRANT:—A sister-in-law of the deceased requested me to communicate the following to you, she vouching for the truth of it. J. N. BERRY.

THE SPIRITS HUMBUGGED.

It is known, we presume, to many persons in this town, that Mrs. Hiram F. Johnson—(a notice of whose decease will be found in the proper place)—was, for several months previous to her death, under the care of a Miss or Mrs. Ewen, a "medium" who resides at North Leominster. This "medium" never saw Mrs. Johnson, but *a lock of her hair* was sent, which was all she required in order to enable her, as she said, to fully understand the case of the invalid, and prescribe remedies. This she did by mail, and the letters are now in our possession. Whenever it was thought by the friends of Mrs. J. that she was in need of a new prescription, it was only necessary to enclose *seventy-five cents* and request the "medium" to "examine and prescribe," and the reply would come by due course of mail.

Before Mrs. Johnson's death her friends began to lose confidence in the "spirits," and *four days after her death* they again requested the "medium" to "examine and prescribe," and made the usual enclosure. At the proper time the prescription came, and it was evident that the "spirits" had no suspicion that their patient had passed away several days before.

We make these statements of facts at the request of the husband of the deceased, who will be happy to show the correspondence to any one who desires to see it, and for the purpose of opening the eyes of some others who may be laboring under a delusion similar to that which was so effectually dispelled in the case to which we have alluded.—*Barre Gazette.*

THE SIGNS OF THE TIMES.

A preacher, and the principal of an academy at the west, writes thus:

"BRO. HASTINGS:—Though I don't belong to your particular pale—standing with the "Campbellites," so called—I am greatly indebted to the writings of the dear Advent brethren, and not the least to yours. *I regard your "Signs" as better calculated to do good than any book of the age. This is my* DELIBERATE *opinion.* Let us ever be brethren. Greet me. Give me, though unseen and unknown, your confidence. My delight is in the excellent of the earth. I wish you would induce your committee to send me a large lot of your tracts for free distribution, and I will sell all I can of them and send back the proceeds for the Tract Fund."

This brother has shown his *faith* by his *works*, and has ordered ONE HUNDRED COPIES of *The Signs of the Times* to scatter among the churches where he labors. If some of our good preachers and brethren, who are such sticklers about their *Second Advent given name*, which the Lord never *gave* them, would do half as much to scatter God's truth as this brother is doing, they might be quite as useful, and a good deal more agreeable, than when they den up in corners, and rejoice in their hope and in their sect, while multitudes are perishing for lack of knowledge.

There are a few hundred of Signs of the Times yet on hand, to be had at low rates by addressing H. L. Hastings, Boston, Mass.

For sale also at this office.

DIMINUTION OF CRIME.—It seems that the war has not increased the amount of crime, but, on the contrary, the number of offenses against the laws has fallen off. According to the results of inquiries instituted by the New York Bureau of Military Statistics, the number of crimes committed in that State during the four years of the war was less than that committed the four years preceding. Thus, the number of convictions for criminal offenses from the beginning of 1860 to the end of 1864 was 2916, while the number for the four years previous was 3947. The proportion of the higher crimes, however, is greater during the period of the war than during that preceding it. Reports received also show that pauperism has decreased since the war commenced.

☞ The population of San Francisco is 120,000. In September 1848, the number of inhabitants was 450.

Correspondence.

From Sr. A. E. Smith.

Bro. Grant:—Perhaps you would like to hear how the work is prospering here in Gotham. Well, my sister, who labors with me, and I made a raid last week on the enemy's territory. We went to a very wicked place some sixteen miles from New York, in Jersey. The friends had opened a dancing hall for a church. So we took the bar for a pulpit and commenced preaching Christ. We took six workers with us to sing and pray; eight all told was our army. It is said to be the wickedest place in all New Jersey—Hackensack. The people could never raise a protracted meeting there, so we thought we would make a trial and see what the Lord would do for us. We gave out that we would commence on Sunday evening. We beat our drums to a common metre tune—

"And must I be to judgment brought?"

and sure enough the enemy came in rank and file. There were some who had always broken up every protracted effort, by getting up balls, parties, and skating matches, and they took everybody from the meetings. So they came to see what was going on, and what the women were about to do; and as they crowded in we found we could not use long guns, so we brought out our short arms, and opened fire. Many were the killed, wounded, and crippled. The first evening nine came to the altar for prayer, and four were converted. The second night twelve came forward, and five were converted. The third evening one of the ringleaders of all manner of wickedness came forward, and then there was a stir in the enemy's camp. But with it all the work went on. Bless His holy name! he can work and none can hinder.

On the fourth night we took as prisoners one general, one lieutenant, and one captain of the Devil's host, and such a time I never saw. The power of God showed itself in the conversion of these three men. Then the enemy was worse than ever; but the Lord was fully able to do his own work his own way. Through the day we went from house to house, singing, praying, and talking about Jesus. We divided off on picket duty, so as to bring reports for the evening services and be ready for all emergencies.

One family we visited, the wife of the man was sick, and had been for some time. She wished us to come and see her. We went. I asked her what was the matter? She said the doctor did not know. I told her if her doctor did not know what was the matter with the body, I could tell her what was the matter with her soul, for she was sick, and if she did not send for Jesus she never could be cured. She said she knew she was a great sinner, and she was afraid she should die in her sins. So we labored with her as we have with hundreds of others, pointed her to the Son of God who takes away the sin of the world. We sung and prayed with her about two hours, and she found peace in believing in Jesus. Although she had to be assisted to move before that, yet as soon as she felt her sins pardoned, she could jump out of the bed and shout glory to God all around the room, without any assistance. The next morning she got up and went about, doing her own work for her family, and was not sick any more. So she was cured soul and body.

We were all ready then to go forward and face the enemy in the evening. After the sermon fourteen came up to be prayed for, and six of them were converted. Glory to God! Hallelujah! Sinners are coming home.

Thus it was all the time we were there. I should have liked to have stayed there one month, but I could not leave my own field longer. We were there nine evenings, and the Lord gave us thirty-one souls. Praise his name! We left nine mourners behind, still seeking the Savior. When we came away they followed us to the cars, and with tears in their eyes, begged of us to come soon again, and tell them more about Jesus and his soon coming.

Brethren and sisters, let us praise God for what he is doing. He is preparing himself a people, and he is coming to live with them, and the tabernacle of God shall be with men. Will you pray for me, that I may be endowed with the Holy Spirit, that I may be a terror to sinners, and a praise to them that do well. Your sister, looking for Jesus.

A. E. Smith.

No. 128 East 27th St., New York City.

From Bro. A. Strauss.

Dear Brother:—I have often thought to send to you a few lines, as I have been alone for several years preaching the Advent doctrine amongst the Germans, until the hour of the Lord come, and the blind got his sight to see him whom the others crucified. Our dear Bro. Hoffman sends brethren aid to publish "The Signs of the Times."

I am a German, from the County of Wurtemburg, laboring in the name and cause of the King of Zion amongst my country people, and as a voice of our Great Master, to prepare the way to the hearts of men, and try to persuade the people to become christians, lead them to the cross of Christ, that by faith and holiness they may have part in the glory of our Lord, and then show the promises *fulfilled* and *not fulfilled.* But I have for the last fourteen years always found it necessary to renew the word of the prophet Isaiah—"Who believeth our report?" There is no doctrine which has had to *fight its way through,* as our belief of the second advent of Christ; and indeed do we not belong to the sect which is everywhere spoken against? My dear brethren, the time is surely at hand, when those that love the appearance of Jesus Christ should be united in *faith, spirit* and love, but also in theory and practice; it should be one prophetic, apostolic family. Oh! may the Lord bless Zion in these last days, that all the lost power and gifts of the apostolic church may be gained again. Closing, and praying the Lord may bless you and your work, you shall know I am from the house of Abraham, and remain your brother in Christ,

A. Strauss.

Janesboro', Union Co., Ill., Box 127.

From Bro. M. S. Rogers.

Dear Brethren:—It is with deep sorrow I pen these lines. We are living in perilous times. Satan truly has in his dark devices hoisted his standard of deception to the flock of God, if possible to deceive the very elect. About five months ago I received the first number of the "Day Star." I supposed that the children were gathering to Celesta, and sought to do the Master's will, and sold my home and all but a few valuables and started for the place; I thought to one of superior holiness, but, alas! I have been sorely deceived. It seems rather a place possessed of demons. Babylon, with all its confusion, never had its power to give me such wounds as I have received here. I could not stay in the presence of P. E. Armstrong. The spirit he manifested appeared more like that of Popery.

I was induced to go with Giles Russel and build a house in the wilderness, upon another man's land, the said Giles Russel claiming Gentile times ended, and a right to build where he pleased on unimproved land. But my eyes have been opened, and I sought to convince him of the wrong. But he persisted in his course; and, worse than all, the companion of my bosom is laboring under the influence of Giles Russel, and refused to leave his abode. I hardly know what to do. May the blessed Lord help me in this trying hour. I have sacrificed a portion of my means, but still I can get away if I could induce my wife to come. Brethren, pray that she may be delivered from this device of Satan. You will soon see the most atrocious assumption ever attempted to be palmed off upon the church of God,—Anti-christ developed. Watchmen, sound the alarm, ere the blood of souls be required at your hands!

Celesta, Pa. Moses S. Rogers.

From a Free-will Baptist Brother.

Mr. Miles Grant:—Dear Sir,—I cannot but admire the bold and fearless manner in which you advocate this doctrine of peace and love, which Christ declared was the foundation of all the law and the prophets. It is impossible for me to see how professing christians can go out to kill their fellow men, whom they never saw before, and send them unprepared before their God. Can men professing holiness do these things? Thanks be to God there are a few who stand up for the faith once delivered to the saints, professing themselves to be strangers and pilgrims on the earth.

I admire, also, the way in which you deal with Spiritualism, that snare of the Devil, with which many are led captive at his will. We have an enemy here which we cannot too closely guard against. It is no contemptible foe, but one which, if it were possible, would deceive the very elect. Their cry is, "Lo, here!" and "lo, there!" Believe it not. Flee from it. It may be too powerful for you. I know something about it. There is a strange, unaccountable mystery in it. Truly the Devil has come down in great wrath, knowing that he has but a short time. I. E. P.

Pawtucket, R. I.

From Bro. D. R. Mansfield.

Bro. Grant:—I left home in time to attend the conference here, which convened on the first of February. Mrs. M. could not come with me, owing to sickness occasioned by her fall on the ice about the tenth of January. She is getting better, and we trust will soon be able to resume her labors as usual.

Our meeting commenced under some disappointment, owing to the absence of Mrs. M. But all things work together for good. The second night two sinners came forward with a determination to seek Christ. The interest has been on the increase every night. We now see a general waking up here. Twelve have taken a stand on the Lord's side, and we expect to see more.

Bro. J. Wendell, of Edinboro, Pa., and Bro. Babcock, of Jonesville, Mich., have been laboring with me. We shall continue the meeting as long as sinners will come. Bro. Wendell will tarry with me.

This has been a barren place for many years. Lately God has visited it in mercy, and we are seeing the fruits thereof. May God speed the work. Amen. D. R. Mansfield.

Norwalk, O., Feb. 7th.

From Bro. A. Shields.

Bro. Grant:—The Lord is at work in the town. Bro. Page commenced a meeting at Bro. Ramer's school-house on New Year's day. Bro. Ramer is laboring with him and Bro. Kelley, a Free-will Baptist. A number of backsliders have been reclaimed. About fifteen have resolved to enlist in the army of the Lord, besides others that have risen for prayers. The meeting is still going on, preaching every night. We think it will continue the remainder of the month. May the Lord help us to live in the discharge of our duty. Yours, in hope of the soon coming kingdom. Stephen Shields.

Utica.

Obituaries.

Lizzie S. Cole.

Died in Hartford, Me., Jan. 2d, 1865, of consumption, Mrs. Lizzie S. Cole, aged twenty-one years and nine months.

By the death of our dear sister Lizzie, a large circle of friends are left to mourn, for none knew her but to love her. She bore her sickness without a murmur. She made arrangements for her funeral with the greatest composure, and then said to us, (her friends that stood weeping around her bedside), "I know it is very hard for you to part with me, but I feel that I am all ready to go, and it is but a little while and we shall meet again." She then quietly fell asleep in Jesus. She leaves a husband and child to mourn their loss. May they with us have grace to bear this affliction, and be prepared to meet in paradise restored. The funeral was attended by Bro. L. L. Howard.

"Soon the grave will yield its treasure,
All our loved come forth,
Rise to share unmingled pleasure,—
Rise to reign on earth."

Frances D. Haggett.

Georgiana B. Arnold.

Died in North Kingstown, R. I., Jan. 29th, 1865, Georgiana B., wife of Joseph S. Arnold, aged nineteen years, one month, seven days.

Sister Arnold was an amiable woman, a fond wife, and above all, an humble christian. The writer addressed a large and intelligent congregation, in the Baptist meeting-house, from Isa. 33: 24.

We've laid her form beneath the sod,
Her life is hid with Christ in God;
When Christ our life shall come to reign,
He'll wake her, and she'll live again.

Yes, in that bright and promised morn,
She'll rise in an immortal form;
With songs of triumph o'er the grave,
She then will sing his power to save.

Sweet be her rest till Christ shall come;
He'll raise her then and take her home;
While life shall last, be this our prayer,
Prepare us, Lord, to meet her there.

Edwin R. Wood.

Hannah Messer.

Died in Lowell, Mass., Jan. 14th, 1865, my own dear mother, aged ninety-two years and four months.

At the age of twenty years, she gave her heart to God, united with the C. Baptist church in New London, N. H., of which she was a member until the day of her death. She was a witness of the dark day, May 17th, 1780, and was then eight years of age.

She loved her Bible the best of all books, and next to that, she loved to hear the Crisis read. She had ever feared death, but when it came, she was unconscious of its approach, and has gone down to the grave like a shock of corn fully ripe for harvest.

A portion of Scripture was read by Bro. D. Churchill, (Cor. 15), at the house of my brother, and a prayer was offered, and then we bore her away in the cars to New London, and there saw her safely deposited by the side of my father, in the old churchyard, where sleeps her old pastor and brethren in Christ, awaiting the voice of the archangel and the trump of God.

Funeral services at the house of my brother in New London. Sermon by Eld. Heyden, pastor of the church. Text, Psalms 37: 37.

A. Mussey.

John P. Wiswell.

Died in East Boston, Feb. 6th, 1865, John P. Wiswell, aged twenty-four years and three months, of that fell destroyer—consumption.

Bro. W. experienced religion about five years since, and was baptized by Eld. J. S. White, and united with the Advent church in East Boston of which he continued a member until his death. The hope of a resurrection to life again afforded him sweet consolation in his last hours.

He has left a mother, sisters, and other relatives to mourn his loss. May God sanctify this dispensation to the good of this mourning circle, and also to the good of the church of which he was a member. Funeral services by the writer.

A. W. Sibley.

Married.

In Kennebunk, Me., Feb. 2d, 1865, by Eld. W. H. Mitchell, Uriah C. Stubbs of Winterport, and Francis M. Ellis of Kennebunk, Me.

Also, at Biddeford, Me., Feb. 12th, 1865, by Elder W. H. Mitchell, Elder A. W. Sibley, Pastor of the Advent Christian Church, East Boston, Mass., and Miss Julia A. Libby of Biddeford.

In Newfane, Vt., by Eld. George A. Streeter, Mr. Clark Brown and Mrs. Mary D. Wilson, both of Newfane.

Summary of News.

FOREIGN.

Liverpool Jan. 28th, Queenstown 29th.

Sixty Thousand Persons Drowned in India.

Late advices reveal the full extent of the disaster inflicted by the terrible cyclone in India. A Calcutta letter to the London *Times,* just received, says:

"I see that the news of 12,000 persons having been lost in the cyclone was received with incredulity in England. The estimate was wide of the truth, but only because it vastly underrated the calamity. As every one who knows this country will readily conceive, there is no possibility of ascertaining precisely the loss of life, because hundreds might be swept away and leave no trace behind. But we are not without data for arriving at a conclusion, and it has now been calculated that there cannot be fewer than 60,000 persons drowned or otherwise killed by that fearful storm. In the Island of Sangor alone, before the cyclone, there were 8200 persons. There are now about 1200; nor have any left it to go elsewhere. Seven thousand were carried away by the storm wave. All up the river the population has been swept off, if not in the same proportion, yet in very large numbers. As we all anticipated, disease is raging everywhere—cholera, fever and small pox. The epidemic fever, which I have mentioned in previous letters this year, is depopulating whole districts. A magistrate told me the other day that he had been riding through a village in which there was hardly a grown up person left. They had died without hope of assistance, without medicine, without food—for the crops are rotting on the ground in many parts, where the salt water rushed in. The Bengalese are in a deplorable plight, and the Zemindars increase the general misery by turning the Ryets out of their huts because they are behindhand with their rents. There is money enough here to give relief—such relief as can be got for money. But human means seem quite powerless to stop the awful diseases that are walking through the land, carrying thousands before them. The native feels himself ill, wraps himself in his blanket, says it is fate, and so perishes.

In this enormous population—let it be remembered that here in Bengal alone we have at least forty-five million of people—the few Europeans can only do good here and there, and yet it is solely by Europeans that good is being done. The rich native will not help his countrymen. God gave him his money, and God intended him to keep it. That is pretty much his mode of reasoning. Sometimes the fever strikes him, and then in abject terror he offers English doctors a fee of five hundred rupees to to come and visit him. In a recent case of that sort, the man—who was worth about four millions sterling—had refused to give a piece to the poor after the cyclone. When death was at his throat he altered his mind, and promised large benefactions if he recovered. He was not spared to add falsehood to his cruel service."

DOMESTIC.

Headquarters Army of the Potomac, Feb. 6th, A. M. The result of yesterday's engagement appeared this morning in our advanced lines beyond Hatcher's Run, the capture of about 200 prisoners, a train of wagons and mules with their drivers, and considerable loss inflicted on the rebels in killed and wounded.

New York, Feb 8. The *Tribune's* correspondence from the battle-field is dated Feb. 7, 8 A. M. It says that just before dark the evening previous our troops gallantly repulsed a desperate charge made by the rebels; that the left of the 5th corps rests on Boydtown plank road, and that our front was being strongly fortified. This correspondent gives no indications of any success whatever on the part of the rebels. Our troops have advanced and bravely hold the ground they have taken.

The *Tribune's* Washington special dispatch says Jeff. Davis has sent a message to the rebel Congress saying in substance that Lincoln refused an armstice of any length, refused recognition either of the Confederacy or any State composing it, and refused independence, and only conceded the merciful and liberal exercise by himself of the pardoning power. During the conference he communicated the passage by Congress of the amendment to the Constitution abolishing slavery, and declared that the question was wholly removed from his control and placed beyond negotiation.

Washington, Feb. 8. The Secretary of War, in answer to a resolution of the House, encloses a statement of the Provost Marshal General that he knew no instance where boards of enrollment have exempted preachers belonging to churches whose religious tenets do not bring them within the scope of the act of February last for enrolling and calling out the national forces, nor does he know of any privileges having been granted to preachers of any denomination of professing christians which have been denied to others.

New York, Feb. 9. The *Herald's* Fortress Monroe correspondence states that arrangements have been made by Gen. Grant for a complete exchange of all soldiers, including colored troops. The transfer is to be proceeded with as rapidly as possible until all are exchanged. The exchange is to take place at Aiken's Landing on James river, and boats will run regularly between Annapolis and that place.

New York, Feb. 9. The steamer Moro Castle brings Havana dates of the 4th.

Advices from Mexico show that the Imperial forces are concentrating about Oaxaca, and will probably capture the place. In the meantime nearly the whole State of Jalisco is free from invaders, and has thrown of the yoke of the Imperialists. So other work will be ready for them after the fall of Oaxaca. Indeed, the whole country will have to be conquered and reconquered, and Maximilian's prospects are very dubious. Guerrillas are very troublesome.

Reports of a revolution in the city of Mexico, though denied officially, continue. The Juarists had attacked Toluca and captured it. Artaga has 2500 insurgents in Morelia. The Imperialists Gen. Voga had been defeated and shot at El Fuerte, in Sinaloa. The Imperialists were able to hold the city of Zacattlan only three days.

Washington, Feb. 11, 1865.

Richmond papers received this morning state that the recent secret sessions of the rebel House have been held for the purpose of devising means for meeting a very heavy indebtedness of the government, but recently brought to the attention of the rebel Congress.

The present Secretary of the rebel Treasury, it seems, was led into an error by his predecessors, in stating the amount of the arrears of indebtedness in his last report at $114,000,000. Additional liabilities in the nature of cash transactions have already been ascertained to the amount of nearly $400,000,000.

To provide for the increase of debt, Mr. Trenholm stated that there was no resource but taxation, and he recommended the imposition of one hundred per cent, additional on all subjects of taxation and the withdrawal of the credit for the tax in kind. A variety of propositions had been discussed in the secret sessions, as money appears to be imperatively necessary.

Richmond editors in the face of this financial ruin are clamorous for a more vigorous prosecution of hostilities. The *Examiner* says: "There is a keen and craving hunger to visit with stern and bloody retribution that hateful generation who has dared to propose that we, the confederates, who have baffled and routed their hosts on so many bloody fields shall crawl to their feet now with halters round our necks and ashes on our heads and crave their mercy and pardon like a gang of thieves smoked out of their dens. The high and keen military spirit of the war's first year flames up again. And that tide is rising which, taken at the flood, leads on to fortune."

The Richmond *Whig* says: "If any citizen of this Confederacy, after the developments of last week, is willing to submit to the Yankees, we venture to say that he has always been a traitor and is fit only to be a slave. Of all such the sooner we rid ourselves the better for them and for us."

The Richmond *Sentinel* says that Mr. Stephens has left for Georgia to canvass that State for a more vigorous prosecution of the war. The meeting on Thursday evening was expected to be larger than the African church could hold, and a second assemblage was to be organized in Capitol square.

The Richmond *Whig* gives a sad account of the distress in that city, in which it says: "We fall far short of the mark when we assert that there are now in the city five thousand women and children without meat, without sugar, without fuel.

These are the wives and children of soldiers who are in our armies, or who have been killed and disabled in our service.

We saw a poor woman yesterday who had been obliged to burn her children's chairs to keep her children from freezing."

The Internal Revenue Law.

We have received the following letter from Commissioner Lewis of the Internal Revenue Department, containing recent constructions as to the requirements of certain sections of the Internal Revenue law, which are of interest to all business men:

Treasury Department,
Office of Internal Revenue,
Washington, Jan. 20, 1865.

Sir:—The letter of Merritt & Co. of Dec. 27th, with their letter to you of the same date, in relation to the stamping of receipts, has been received.

The law requires all receipts for the payment of any sum of money, or for the payment of any debt due exceeding twenty dollars, or for the delivery of any property, to be stamped, excepting receipts for the satisfaction of any mortgage, or judgment, or decree of any court, which are exempt.

Receipts for the payment of money, or of a debt due, require to be stamped only when the amount exceeds $20. This includes receipts for salaries, or pay on the pay-rolls of companies, or corporations, or individuals, or for dividends, or interest on the books of banks, or other trust companies on any receipt for the payment of an amount exceeding $20, signed by the party receiving it or by his authority. Such signature may be the full name —christian or sirname—initials, or any mark or character adopted for that purpose, and may be written with ink or pencil, or printed or stamped upon the instrument.

A credit on an account or pass book, or on a bill, *without a signature,* is not a receipt, and is not subject to stamp duty. A letter acknowledging the payment of money, of a debt due is to all intents and purposes a receipt, and subject to stamp duty as such, but the acknowledgment of the receipt of a note, check, or draft is not a receipt for money, nor yet of property in the ordinary acceptation of that term, and is not subject to stamp duty unless specified to have been received in payment of a debt due exceeding $20.

Receipts for the delivery of any property are subject to stamp duty without regard to the amount or value of such property, and this covers every receipt or acknowledgment of the delivery of any property. If several receipts are given which are afterward taken up and a new one given for the whole, each receipt must be stamped. Where a number of receipts are taken on one sheet or page, such as dividend books, pay rolls, receipt books of savings banks, express companies, or the like, the party paying out the money or delivering the property may affix one or more stamps to each page covering the aggregate amount of stamp duty required on the several receipts upon that page, and the claim of the government would be thereby satisfied; but the question as to the validity of any one of the receipts so stamped is one which such party must settle for himself.

Section 151 of the law imposes the stamp duty upon the party making, signing, or issuing the instrument, or upon the party for whose use the instrument is made; and Section 156 provides that the party using or affixing the stamp shall cancel the same with his initials and the date upon which the same shall be attached or used, thus clearly contemplating that the stamp may be affixed and canceled by either the maker or the party for whose use it was made.

Under the provisions of section 151, the payment of the stamp duty is imposed upon the party for whose use the instrument is made—in just as strong terms as it is upon the party making the instruments, and it is not in the power of the commissioner to say, or prescribe that it means one any more than the other.

If the instrument is made and issued, it must be stamped as required by law. It might have been better that Congress should have made this matter certain by imposing the payment of the stamp duty upon the maker in all cases, but it was not so done. They have, to be sure, imposed a penalty upon the party making, signing or issuing an instrument required by law to be stamped, with intent to evade the law, but if there is no intent to evade the law no penalty attaches to the maker.

Where a party is bound by law or contract to execute and deliver an instrument, he would be bound to deliver a valid and legal instrument, and of course stamp it, if a stamp is required by the law; but where he is not bound to deliver such instrument, he may well enough decline to execute it, unless the party for whose use it is made furnish the stamp.

As the law stands, the Commissioner cannot require one party to pay the stamp duty any more than the other, but if an instrument is made and issued upon which a stamp duty is imposed, the law requires that it should have the proper stamp for denoting that stamp duty affixed and canceled. Very respectfully,

Joseph W. Lewis, Commissioner.

Hon. J. B. Alley, M. C.,
House of Representatives, Washington, D. C.

New York, Feb. 14. The *Herald's* Washington dispatch says officers from our forces operating against Mobile arrived in Washington last night, and confirm the report of the evacuation of Mobile, and that the city will be surrendered whenever the demand is made.

Notices.

Minnesota Quarterly Conference.

Our winter quarterly conference will be held in the Ramer school-house, Utica, Winona County, Minn., commencing on Friday, the 24th of Feb., at half past six o'clock, P. M., and continue over the Sabbath following, day and evening. Preaching by different ministering brethren. All who love God and the salvation of sinners, and desire to know and understand the truth, and be prepared for the day of his coming, are invited to attend. "Forsake not the assembling of yourselves together, but exhort one another, and so much the more as you see the day approaching." Pray for God's blessing upon the meeting.

In behalf of the church, Philip Ramer, Sec.

Conference.

The Maine Western Central Quarterly Conference will be holden with the brethren of Wayne and East Livermore, commencing Thursday, March 2d, at half-past six o'clock P. M., at the Wellington school-house, near Strickland's Ferry. Brethren coming by railroad will leave the cars at Strickland's Ferry. Brn. Cyrus Bartlett, Nahum Bishop, H. Gray, and C. F. Roberts, will see that all are provided with suitable accommodations. Ministers and brethren of other quarterly conferences are cordially invited to attend. Come, brethren and sisters, let us meet in the unity and spirit of our blessed Master, endeavoring to be faithful during the few days of pilgrimage that remain to the people of God. D. W. Griffin.

Advent Herald, please copy.

Another Discussion.

A discussion is arranged between John K. Lester, (Universalist), of Providence, R. I., and Augustus Durfee, (Adventist), of Mohegan, R. I., to commence at Lester's Hall, Cranston Street, Providence, R. I., Feb. 15th, 16th, 17th, each session to begin at 7 1-2 P. M., and continue two hours.

Question,—Do reason and revelation teach the final holiness and happiness of all men beyond the grave? J. K. Lester affirms.
A. Durfee denies.

Notice.

There will be a meeting on Centre Hill, at the house of Sister King, near Bro. Slade's. Brethren from the surrounding region are invited to attend.

Wm. J. Ripley.

Notice.

A series of meetings will commence at Manchester, N. H., Thursday, March 2d, and continue over the Lord's day, and as much longer as thought best. Bro. Edwin Burnham is expected to speak the word of life to us. A. J. Mayhew.

Conference.

There will be a conference holden in the Union meeting-house, Round Pond, Me, commencing Feb. 16th, to continue over the following Sabbath.

Stephen Harding.

Maine Second Advent Tract Society.

S. K. Partridge, R. R. York, I. C. Wellcome,
Board of Managers.

I. C. Wellcome, Secretary and Business Agent.

Isaac Wight, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. Wellcome, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. Wellcome, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
Wm. C. Thurman..........Sunday, Feb. 19th
Hiram Munger..........Sunday, Feb. 26th

Lowell, Mass..........Saturday evening, Feb. 18th and over the Lord's day, 19th.
Cordaville, Mass..........Saturday evening, Feb. 25th and Lord's day, 26th. Miles Grant.

East Boston.......Sunday, Feb. 26th, 10 o'clock A. M.
Boston, (Hudson Street)....Sunday, Feb 26th, 3 P. M.
Boston, (Lowell Street), Sunday eve, Feb. 26th, 7 P. M.
J. V. Himes.

Plainville, Conn..........Sunday, Feb. 19th
O. D. Woodruff.

River Point, R. I..........Sunday, Feb. 19th
A. Durfee.

Portsmouth, N. H..........Feb. 26th
C. C. Ramsay.

Yarmouth, Me..........Sunday, March 5th
I. C. Wellcome.

Dover, N. H..........Sundays, Feb. 19th and 26th.
Bro. C. S. Emerson will be with me the last Sunday.
A. Simpson.

Windsor Locks, Ct., (as Bro. Terry may appoint), Sunday, Feb. 19th.
New Haven, Ct., (where Bro. Kittridge appoints), Tuesday evening, Feb. 21st, and perhaps longer.
Timothy Cole.

Cheshire Street, Ct..........Sunday, Feb. 19th and hold other meetings as the brethren may appoint.
Wilbraham, (as Bro. Higgins may appoint), Sunday, Feb. 26th. B. Spaulding.

Fairhaven, Mass..........Feb 19th
Mattapoisett..........Feb. 21st
Tremont..........Feb. 22d
Carver..........Feb. 23d
Plymouth..........Feb. 26th
J. S. White.

Wrightville, Conn..........Sunday, Feb. 26th
Samuel M. Tatro.

Pleasant Valley, Ct., (Baptist church), Sunday, Feb. 26th. Wm. J. Ripley.

Holderness..........Sunday, Feb. 19th
Warren, (Ore Hill)..........Sunday, Feb. 26th
Piermont, (Clay meeting-house)....Sunday, March 5th
Nelson Hartshorn.

Griswoldville..........Friday evening, Feb. 17th
Savoy..........Feb. 19th
Brattleboro, Vt..........Saturday evening, Feb. 25th
Whitakerville, Vt..........Feb. 26th
B. F. Streeter.

Brighton Hill, Hebron, Me., Saturday evening, Feb. 18th and over the following Sunday.
Bryant's Pond..........Friday evening, Feb. 24th
North Norway..........Saturday evening, Feb. 25th and over the following Sunday. J. T. Jordan.

Vernon, Vt..........Sunday, Feb. 19th
J. Hemenway.

Manchester, N. H..........Sunday, Feb. 26th
C. C. Stevens.

Hoosick, N. Y. (Advent Chapel)....Feb. 18th and 19th
Pittstown, N. Y..........Feb. 21st and 22d
Easton, N. Y..........Feb. 24th and 25th
Wm. J. Blanchard.

Meredith Village, N. H..........Feb. 19th
Evenings as the brethren may arrange, and over the following Sabbath. J. Couch.

Springfield, Mass..........Sunday, Feb. 19th and 26th
L. Boutell.

Clinton, Mass., (at my house), Sunday, P. M., Feb. 19th
Subject, eternal life. A. S. Whitney.

Brunswick, Me..........Sunday, Feb. 19th
South Poland, Me..........Feb. 26th
J. Partridge.

New Dover..........Sunday, Feb. 19th
Northwood Narrows..........Sunday, Feb. 25th and 26th
John G. Hook.

New York, (Cooper's Institute), Sabbath.....Feb. 19th all day.
New Haven, Conn..........Monday evening, Feb. 20th (This is all can do.)
Hartford, Conn..........Tuesday evening, Feb. 21st
Springfield, Mass., (Barnes' Block), Wednesday evening, Feb. 22d.
Boston..........Sabbath, Feb. 26th

Hartford, Ct..........Sunday, Feb. 19th
H. K. Flagg.

Biddeford..........Sunday, Feb. 26th
Lawrence, Mass..........March 5th and through the week.
Concord, N. H..........March 12th
Israel Damman.

North Canton, Conn..........Feb. 19th
Wallingford Farms, Conn..........Feb. 26th
B. Hitchcock.

Lawrence, Mass..........Sunday, Feb. 19th if not otherwise supplied. A. Ross.

Richmond, Me..........Feb. 19th
Kendal's Mills..........Feb. 26th
Casco, (where Bro. Mayberry may appoint), March 5th
L. L. Howard.

Agawam, Mass..........Sunday, Feb. 19th
I. B. Potter.

Atkinson, Me., (Dore neighborhood), Sunday, Feb. 19th
Thos. Smith.

North End, (at Bro. Pinney's)......evening, Feb. 19th
H. Rockwell.

Manchester..........Sunday, Feb. 19th
If any of these appointments conflict with others, will the brethren please inform me. S. S. Mooney.

Concord, N. H..........Feb. 19th
C. C. Ramsay.

South Natic, Mass..........Feb. 19th
West Abington, Mass..........Feb. 26th
Stop a week in each place, if desired. If the above conflict, write me at Mellville, Mass., at once, or to Westboro a week later. J. K. Bellows.

Philadelphia..........Feb. 17th and onward until further notice.
F. H. Burbank.

ENGLISH BIBLES FOR SALE.

We can fill no more orders for English Bibles except for the following: Diamond, fine print, *marginal references,* at the following prices: Morocco, $1.75; postage 12 cents. Calf, one copy, $1.40; postage 12 cts. Roan, gilt, $1.10; postage 12c. Address Miles Grant, *Boston. Mass.*

The Great Symbolic Chart of the Times of Daniel and John, in which the most important features of chronological prophecy are "made plain upon tables, that he may run that readeth" Sent by express for $5.00.

Likeness of Wm. Miller, suitable for Photographic Albums. Price 25 cts.

Business.

Give your State.

Amos Pugo sends $3.00 for pamphlets and tracts, dates his letter Ligonier, but does not give his State. There is a post-office of that name in Pennsylvania, and also one in Indiana. Not finding his name on our books in either of those States, we know not to which to send the package, and await further directions.

Correspondents, in writing to this office, should be careful always to give their Post-office and State.

TO CORRESPONDENTS.

H. W. Dann—We are waiting for another edition of "Chloe Lankton" to be printed. Crisis to '66, $3.92.
B. S. Jackson—The "A." was meant for "B" Credited you $3.70 on Crisis. Sent the balance, $1.20, in tracts, and $1.00's worth besides from the Tract Fund.
N. Phillips—Paid to No. 474.
D. G. M.—It is forwarded.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 489. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance.* If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe.* For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact,* deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each.—O Cook 489, I M Remmington 509, Mrs. S A McFadden 508, Mrs. H L Close 508, Mrs. L. Godden 508, L Mayo 508, M. E. Piper 497, A Hess 479, C. Sovine 479, J E Ainsworth 509, R N Orton —, J Whittaker 507, Mrs. M Mundell 507, T W Haskins 493, A J Page 447, Mrs. L A Davis 507, H F Holton 510, W F Dame 487, L Parmelee 481.

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$2.00 each.—S F Mudget 536, J B Frost 529, S Shields 478, L Hibbard 506, J Jones 538, C H Hendley 489, B F Streeter —, M L Nichols 540, W McCulloch 518.

$2.50 each.—T T Churchill 542, A B Knight 519, A C Wells 499, S Moore 539, Miss M E Keyes 503, F. G. Stanning 539, S A Chaplin 531, Mrs. M Leavett 561, W Squire 541, G King 511, W C Keve 481, Mrs. C H Dow 541, L Cressons 541, F Laurant 544, C P Burroughs 499, E. Noyes 541, D. Kendall 513, S. Valentine 538, J. B. Brown 529, J Rodgers 510, J L Keve 555, A M Rockwell 541, J Metzgar 533.

$3.00 each.—L. D. Woodward 468, H. Curtiss 419, E. Miller 519, J T Randall 496, W McGlothlan 526, P Pine 530, S M Hatstat 445.

$5.00 each.—A C Huetson 479, S. Rhymer 502, Mrs. Hood 535.

Various Sums.—E. T. Buttman $2.65, 535; M Hobart $1.21, 535; S. C. Gould 25c, 509; R F Crane $1.80, 519; A Roward $2.11, 487; A Libbey $1.50, 532; Mrs. H H Linden 50c., 471; Mrs. E F Snow 33c, 510; D L Gillett 62c, 502; H Crane 63c, 486; H Humphrey 63c, 502; H. Moses $5 37, 494; W. H. Brown $1.90, 519; A. Daren $ .72, 506; G H Holliday $3.50, 541; L S Weymouth 62c, 502.

FOR BOOKS AND TRACTS.

H E Whipple $1.00, J M Matts 50c, A Storer $1.75, J Kulp 33c, S L Wells 95c, R Haskins $1.25, H F Carpenter $3.00, S K Gibson $1 00, R F Rowell 25c, Mrs. E A Webster 50c, R Taylor $1.25, G F Chapman 85c, C E Hazen 55c, J Warner $1.75, N A Russel $2.10, J. W Thomas 60c, Mrs. M L Durand 52c, H C Hayes 35c, T M Redhead 75c, G S Hastings $1.20, S Valentine 10c, M J Sanford $1.00, A M Hollis 18c, A Friese $8.50, S L Manly $2.00, H F Holton 25c, Mrs. Hood $1.25, C S Sherman $1.50, M Nowlin $1.80, T. Smith 25c, O. F. Downing 80c, T A Denton 50c.

BOOKS AND TRACTS SENT.

By Mail.—A. Storer, H. E. Whipple, J. Kulp, J. M. Watts, Mrs. E A Webster, F A Denton, Ruth Taylor, G F Chapman, T. M. Redhead, Mrs. E. F. Snow, J. T. Downing, Mrs. N A Russel, J Warner, Mrs. M L Durand, J W Thomas, C E Hazen, F. A. Chamberlain, R. Haskins, R F Rowell, S K Gibson, G S Hastings, S. L. Manly, Mrs. K A Page, Mrs. M J Sanford, Mrs. Hood, N Hartshorn, M Nowlin.

By Express.—P M Matts, D. Austin, C. York, T. B. Tamblyn, E G Killins, S W Worthington, H H Mix, A Friese, J Blain, H K Flagg.

LETTERS RECEIVED.

T N Haynes, J M Stetler, E Sanderson, S Shields. E A Corker, F. H. C, A Greely, O P Allen, S A Chaplin, J Elkins, P Tandy, B. B., M E Green, W McClellan, A Whitlock, F H Burbank, L A Wheeler, L T Cunningham, Wm. McCulloch, D R Mansfield, E S Willard.

POST OFFICE ADDRESS.

John C. Wheeler—Carthage, Me., till April 1st.
Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.
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VOICES FROM THE CLOUD.

"What dost thou see, lone watcher on the tower?
Is the day breaking? Comes the wished-for hour?
Tell us the signs, and stretch forth thy hand,
If the bright morning dawns upon the land."

"The stars are clear above me; scarcely one
Has dimmed its ray in reverence to the sun;
But yet I see, on the horizon's verge,
Some fair, faint streaks, as if the light would surge."

"Look forth again, O watcher on the tower,—
The people wake, and languish for the hour;
Long have they dwelt in darkness, and they pine
For the full daylight that they know must shine."

"I see not well,—the morn is cloudy still;
There is a radiance on the distant hill;
Even as I watch, the glory seems to grow;
But the stars blink, and the night breezes blow."

"And is that all, O watcher on the tower?
Look forth again; it must be near the hour.
Dost thou not see the snowy mountain copes,
And the green woods beneath them on the slopes?"

"A mist envelopes them; I cannot trace
Their outline; but the day comes on apace.
The clouds roll up in gold and amber flakes,
And all the stars grow dim. The morning breaks."

"We thank thee, lonely watcher on the tower;—
But look again, and tell us, hour by hour,
All thou beholdest; many of us die
Ere the day comes; oh, give them a reply!"

"I see the hill-tops now; and chanticleer
Crows his prophetic carol on mine ear;
I see the distant woods and fields of corn,
And ocean gleaming in the light of morn."

"Again, again, O watcher on the tower—
We thirst for daylight, and we bide the hour.
Patient, but longing. Tell us, shall it be
A bright, calm, glorious daylight for the free?"

"I hope, but can not tell. I hear a song,
Vivid as day itself, and clear and strong,
As of a lark—young prophet of the moon—
Pouring in sunlight his seraphic tune."

"What doth he say, O watcher on the tower?
Is he a prophet? Doth the dawning hour
Inspire his music? Is his chant sublime,
Filled with the glories of the future time?"

"He prophecies—his heart is full—his lay
Tells of the brightness of a peaceful day,—
A day all cloudless, devoid of storm,
Where shadows and night can never come."

"Well done! thou watcher on the lonely tower!
Is the day breaking? dawns the happy hour?
We pine to see it,—tell us, yet again,
If the broad daylight breaks upon the plain?"

"It breaks,—it comes,—the misty shadows fly,—
A rosy radiance gleams upon the sky;
The mountain-tops reflect it calm and clear,
The plain is yet in shade, but day is near."

Biddeford. *Selected by L. E. H.*

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER TWO.

To Annie T——.

My Dear Sister:—It gave me much pleasure to hear from you again, and I hasten to reply. . . . You allude to the "Sketch" given in the "*Guide.*" Little did I think, when scribbling that off for the Editor's private benefit, that he would publish it. If, however, it aids any one in finding the "shorter way," I care not for its publicity.

And now a word or two in regard to your experience. I know not as I rightly understand your position, and if I write on a false supposition, I trust you will bear with me, and not deem me severe. May I probe your heart, just a very little, to see if there is a sore spot there? It is not pleasant to give pain, yet the healing balm cannot always be applied effectively, until the probe first be used. In love I write you. I wish to do you good, yet I am very liable to mistake the best course by which to do it.

Did you ever hear an unconverted person say, when urged to repent and yield to God, "O, I am in the Lord's hands, and he may do with me just as he pleases"? Is this true submission? Is there in this a real abandonment of soul to the will of God, such as is acceptable to him? Or is this done to avoid responsibility, to excuse action? You see at once that there can be no true submission in the case, because the will of God is that we *repent* and *do* the commands. True submission involves true obedience. Now the passivity of mind resulting from such a principle is far from being the *rest of faith.*

I do not mean by this illustration to imply that your position is that of the impenitent sinner, but I have feared from the time of our conversation at L—— that there was a throwing off of responsibility, and a seeking to avoid that direct point of faith, where, by one bold venture, we *step off the plank!*

I thought the passivity you assumed was not fully the result of vigorous faith, based on this simple fact: "I have dedicated myself wholly to God, and now on the evidence of his promise—'*I will receive you,*' I reckon myself the Lord's. Whether in joy or sorrow, *I am the Lord's.*" I say that I feared your expressions of indifference as to whether you felt the inward assurance, the fullness of joy or not, were rather an avoidance of that step which requires so much resolution and seeming risk. I decided at the time, if it was as I suspected, instead of increasing in strength and power, you would become weaker, and mourn the lack within. I feared your faith had not reached up and grasped the eternal throne.

It was your duty to give yourself wholly away to Christ, believing that he accepted and saved you. But not always does the soul receive the fulness, even when saved. To be *justified*, is the first stage of christian experience. Past sins are pardoned, and the individual receives the spirit of adoption. *Sanctification* is the second stage. The heart becomes purified from evil propensities, the love of sin is eradicated, and a love of purity implanted. The mind is renewed after the image of its Creator. The *endowment of power*, or *baptism of the Holy Spirit*, is the third stage. Its effects are very strikingly manifest in the holy life, effective testimony, and prayers full of divine unction. The Christians who attain to this always make their mark for God. They are constrained by the love of Christ to labor for him, and their labors are not in vain. They are full of faith and the Holy Ghost, rejoicing evermore, praying without ceasing, and in everything giving thanks. It is almost invariably connected with entire sanctification. The Holy Spirit *fills* the heart of the wholly sanctified one. This, I believe, is as essential to the ministry and membership of the present day as it was to the apostles and early church.

Now to stop short of this *fulness*, to be content without it, when God *commands*, saying, "*Be ye filled with the Spirit,*" is not true passiveness—not true rest. "Fulness": just take your Concordance and trace it out in Scripture, and see if it is not made your duty, both by precept and promise, to be *filled with the fulness.* And, think you, if thus filled, would you be destitute of *joy*, which is one of the fruits of the Spirit? "Ask, and receive, that your *joy* may be *full*"! Don't be afraid to be filled with joy. If thus filled, would you be in darkness? "If thine eye be single, *thy whole body shall be* FULL OF LIGHT." Would you be destitute of *love?* "He that *dwelleth in love*, dwelleth in God, and God in him."

Thus you see, my dear sister, that while fearing to ask these fruits, yea, to be *filled* with them, you have been depriving yourself of that bread which your heavenly Father has in store for you, and that you very much need to make you a strong, efficient, and happy christian.

Just here let me direct you to a blessed promise, especially adapted to your present condition. "Blessed are they that *hunger and thirst after righteousness*, for they shall be *filled.*" Will you not ask to be "filled with the Spirit," being assured that He who requires you to be filled, will not refuse to bestow it upon you, if you ask believingly? You need to be endowed with power from on high. This is embraced in the "promise of the Father." This promise is unto *you*; will you claim it by simple faith? Just as those disciples at V— received it, so may you. "Lord, I believe; I claim the blessing mine!" Receiving this "tongue of fire," you will be prepared to pour forth burning words upon those "frozen hearts," and they will bow in penitence before God.

Dear Annie, it is what we need in the church to give it power and efficiency to labor for souls. It is your duty, as an individual member, to possess this power. God has shown you your need, and now presents you with the supply. If you refuse to accept and advance to this higher state, you cannot retain your justification before God. I bear you in my prayers before God, and expect he will teach you clearly the way in which he would have you walk. Write me again very soon. Yours in love, M. D. W.

For the World's Crisis.

HOW LARGE IS THE NEW JERUSALEM?

Many suppose the city will be fifteen hundred miles square, but let us see if we are so to understand the angel. John says the one that talked with him had a golden reed to measure the city, and the gates, and the wall. "And he measured the city with the reed, twelve thousand furlongs." Allowing eight furlongs to a mile, in one hundred furlongs we should get twelve miles and a half. In one thousand furlongs, ten times twelve and a half miles, which would make one hundred twenty-five miles in one thousand furlongs. Now multiply one hundred twenty-five miles by twelve and we get fifteen hundred miles, the distance round the city. The angel seems not to speak as though he measured the gates, but next measured the wall of the city by cubit measure, which he tells us was one hundred forty-four cubits. Allowing a cubit to be one foot and a half, one hundred forty-four cubits would be two hundred sixteen feet, the breadth of the wall. Now he says the length, breadth and height of the city are equal. If so, we will divide the fifteen miles into four equal parts, which will give us three hundred seventy-five miles each way of the city. Now the angel says the city lieth four square, the length, breadth and height are equal; the length and breadth are each three hundred seventy-five miles. It may be said we cannot tell what is meant by the measurement of twelve thousand furlongs. If I should say I will measure the city of Boston, no one would think of my meaning anything but that I would measure around it in order to get the amount of territory within. Just so in measuring a piece of land. I should measure around it to get the number of acres. Now evidently we are to take the same meaning from the angel. He measured around the city and found it fifteen hundred miles, or twelve thousand furlongs. If we divide this fifteen hundred miles into four equal parts, it gives us the whole size of the city, each way, three hundred seventy-five miles. The furlong measure gives the height; so the cubit measure must refer only to the thickness of the wall, two hundred sixteen feet. A city thus proportioned looks more sensible than fifteen hundred miles square, a wall fifteen hundred miles high, and only two hundred sixteen feet thick. This to my mind looks likely to be the plain, simple meaning of the angel.

Bristol, Ct. Henry L. Bradley.

CHRIST OUR PASSOVER—TIME OF THE CRUCIFIXION.

1. In the type the passover lamb was slain on the fourteenth day of the first month—the passover always falling on a *full moon.*

2. As the time of the antitype must correspond with the time of the type, and as Pilate remarked at the trial of Jesus, "Ye have a custom that I should release unto you one at the *passover*," the fact is established that the crucifixion occurred about the time of the passover, or on a *full moon.* Christ was delivered up to the Jews, by Pilate, to be crucified, on the day of "*the preparation of the passover*" (John 19: 14,) and "*the next* day, that followed the preparation, the chief priests and Pharisees came together unto Pilate, saying, . . . Command that the sepulchre be made sure" (Matt. 27: 62;) thus there is no escape from the conclusion that Christ was crucified at the time of the passover, and consequently on a *full moon.* This fact is fortified by John, who, in speaking of the trial of Jesus in the judgment hall, tells us the Jews "went not in lest they should be defiled, but that they *might eat the passover,*" (John 18: 28,) which shows that the passover did not precede the Savior's trial: indeed, if Christ is "OUR PASSOVER" Lamb, he must have been slain at the time of the passover, therefore on a *full moon.*

3. Not only was Christ crucified on a *full moon*, but also on *Thursday*, because Jesus was raised on the morning of the "first day" (Sunday morning) on which day the disciples affirmed, "To-day is the THIRD DAY *since* these things were done" (Luke 24: 21,) referring to the condemnation and crucifixion of Christ. Now if Sunday was the "*third* day since," Saturday was the *second* day since, Friday the *first* day since, and Thursday the very day of the crucifixion. Christ was to be "three *days* and three *nights* in the heart of the earth." Some part of *three days*, and some *part* of "*three nights*" at least, must be found in measuring back from the resurrection to find the time of the crucifixion. Let us count—Saturday, *one;* Friday, *two;* Thursday, *three* days. Now let us count the "*three nights.*" Saturday night, one; Friday night, two; Thursday night, three. If the crucifixion had occurred on Friday, as some claim, no part of the third night could be found for the Savior to be in the earth, if he arose on the "first day," or Sunday. Saturday night and Friday night are only two.

Did the Savior speak the truth in saying, "*Three nights* in the heart of the earth?" Then it is truly an invulnerable fact, that the crucifixion took place on *Thursday.* Then, in order to find the *year* of the crucifixion, we must look for a *full moon* that fell on *Thursday*, as we have shown that Christ was crucified both on *Thursday* and on a *full moon.* It has been astronomically determined that the only Paschal full moon that fell on *Thursday*, for eight years after A. D. 29, was on April 6, A. D. 30, as none would be presumptuous enough to fix upon a date earlier or later than these eight years—as they cover all the contested ground among chronological disputants.

This point being established, the way is paved for the following remarks:

I. Daniel's 62 weeks of years, or 434 years, which measure from the completion of Jerusalem's "*wall*" to the cutting off of Messiah, fix the chronology of the thirty-second of Artaxerxes, in which year the wall was finished, as being 406 B. C., by allowing the 62 weeks to end half a year before the crucifixion, as the crucifixion was not to be precisely *at*, but "*after*" this measurement terminated.

II. This everthrows the claims of the seventh and twentieth of Artaxerxes as a starting point for the 70 weeks. Neither the 70 or 62 weeks could be terminated at the crucifixion if commenced at either epoch. If we commence the 70 weeks in the seventh of Artaxerxes (which we have just proved to be B. C. 431, by showing the thirty-second of Artaxerxes to be B. C. 406,) they would end A. D. 60, just 30 years after the cross, with nothing to mark their end. If we begin the 69 weeks there, they would end A. D. 43, with no event to fulfill the prophecy. If we start the 62 weeks there, they would end A. D. 4, about nine years after the birth of Christ, with no event to fulfill the prophecy—neither his birth, baptism, or crucifixion. But if we commence the 70 weeks in the twentieth of Artaxerxes (which we have shown to be B. C. 418,) they would end A. D. 73, just forty three years after the cross. If we begin the 69 weeks there, they would terminate A. D. 66, about 71 years after Messiah's birth, 40 years after his baptism, and about 36 after his crucifixion. Should we begin the 62 weeks there, they would end A. D. 17, instead of measuring to the crucifixion. Thus it is evident that the weeks of Daniel cannot be commenced in the seventh or twentieth of Artaxerxes' reign, which fact is made apparent by finding the year of the crucifixion, which marked the end of the 62 weeks, which began when Jerusalem's *wall* was "*built,*" in the thirty-second year of Artaxerxes, thereby furnishing us with the true chronology of his reign.

III. Having established the time of the crucifixion, we can now measure back and find the year of Messiah's birth, as he was crucified at the fourth annual passover after his baptism (as all admit, and as the Bible shows,) being about thirty years old at the time of his baptism; therefore, being crucified A. D. 30, he must have been born B. C. 5, being one year old in B. C. 4—thus his thirty years at his baptism, and the four subsequent passovers prove him in his thirty-fourth year at the crucifixion, in A. D. 30.

IV. By thus fixing the date of the death of Christ, and tracing back Heaven's measurement to the building of the "*wall*" of Jerusalem, in the thirty-second of Artaxerxes, thereby finding the true chronology of his reign, we are prepared to explode all incorrect interpretations or applications of the prophetic weeks. W. Sheldon.

For the World's Crisis.

REPENTANCE.

"Repent and be converted, that your sins may be blotted out."

It is our duty to repent of our sins, and like every other duty, it becomes a privilege when understood and appreciated. It may be well to observe that it is possible for men to mistake the nature of that repentance which the Scriptures make it our duty to exercise. It is not repentance only to be sorry for the consequences of sin. A man may be the victim of some debasing habit—say intemperance—and may be sorry after he has had a carousal and is publicly disgraced; i. e., he is sorry for his sin because of the disgrace. The culprit may be sorry as the prison doors open to receive him; but he thinks more of the convict's cell than of the crime which sent him there. And so you may pass from one crime to another, and the sorrow may be the same.

But not to multiply words: if sorrow were repentance, then would our world long ago have repented in dust and ashes; for it has been the abode of sorrow, from the time when it was said, "In sorrow shalt thou eat thy bread," to the present time. Now in view of the erroneous sorrow for sin, we would aim to impress on the heart the importance of cherishing that "godly sorrow which worketh repentance unto salvation," which is indeed "repentance toward God." To this end we would inquire into the nature of repentance, and look carefully to the motives which originate and the blessings which attend it.

Repentance, then, is not sorrow merely, but *reformation.* That man repents who reforms, who ceases to do evil and learns to do well. He who repents, thus influenced, is an humble penitent, and not a boasting Pharisee. He mourns over misspent time, powers debased, and privileges abused. But if he looks upon the past with regret, he looks upon the present with joy, and the future with hope. He sees sin in its true character, and hates it as the enemy of his purity and peace. He sees virtue in her loveliness, and enters into fellowship with godliness. He not only confesses his sins, but forsakes them. A better and happier life opens upon him. Has he blasphemed?—he now learns to regard the name of his God as holy and reverend. Has he been cruel?—he now loves mercy. Has he in any shape polluted himself?—he now preserves his present life from guile. This is repentance, for it is reformation.

We should not lay the flattering unction to our hearts that we can sin and yet enjoy peace and that good which our souls desire. The man who lives in constant disregard of those moral duties which reason and conscience, no less than revelation, make obligatory upon him, must look in vain for those pure pleasures and high enjoyments which the Judge of the earth commands upon the pious and good. Not that these enjoyments are beyond his reach, but they are not within his path. His path is sin, and he must leave it, or, in other words, reform, else he will only labor in vain. To such the admonition is, "Turn ye, turn ye, for why will ye die?" "Repent, and be converted, that your sins may be blotted out."

Let us often meditate upon the goodness of God, for that leads to repentance. Let us look upon the sad experience of others, for this will give us wisdom. Let us commence with our own hearts, for this will lead to reflection. Let us always remember that repentance is reformation, and that a reformed life is a happy life. See that man with cheerful countenance and happy heart! He was once unhappy. He once sought for joy in the inebriating cup; but he sought it in vain; and not until he dashed it from his lips did he know the blessings of repentance. Look at that happy family. It was the home of strife and ill-will; but a change has come over it, for repentance has visited it with the balmy influence of love and peace; repentance has knit again those bonds in stronger union, and parents and children, brothers and sisters, dwell together in stronger affection; they find "genial joy," for "there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Verily, it is written in all kindness to us, that "God commandeth men every where to repent."

Now I will close the subject by a few words of interrogation. Can any one say he has not sinned? Can any one say he liveth and sinneth not? If he has sinned, is there not an essential reason for repentance; not only by being sorry, but by repentance and reform?

Fisherville, N. H. J. Elkins.

For the World's Crisis.

THE SOLDIER'S CRY.

Jesus, hear the soldier's cry
Rising through the southern sky;
Midst the carnage and the rout,
Cry of pain and battle shout;
Hear, oh! hear the soldier's cry
Rising to thy throne on high;
Jesus, look with pitying eye,
Savior, hear the soldier's cry!

Though our hearts may stubborn be,
Rough and stormy as the sea;
Yet, by passion tempest tossed,
Cling we to thy saving cross.
Hear, oh! hear the Savior's cry.

Save, oh! save from sin and death,
Ere we draw our parting breath;
Save us from the tempter's power,
While the war clouds darkly lower.
Hear, oh! hear the soldier's cry.

For we feel that Thou canst save,
Though we find a soldier's grave;
For our life is hid in Thee,
Thine our immortality.
Hear, oh! hear the soldier's cry.

Of our home and friends bereft,
Thou art all that we have left;
Let us find a friend in Thee,
Who our hope and home shall be.
Hear, oh! hear the soldier's cry.

When we close our eyes in death,
And thickly comes our laboring breath,
Jesus, still to thee we cry,
Let us not forever die.
Hear, oh! hear the soldier's cry
Rising to thy throne on high;
Jesus, look with pitying eye,
Savior, hear the soldier's cry!

Brashear City, La. Ellwood.

For the World's Crisis.

"FOLLOW ME."

"If any man serve me, let him follow me; and where I am, there shall also my servant be."—*Jesus.*

In the midst of those who professed to be his Father's children, the Jews had no confidence in Christ, and taunted him as a blasphemer, when he told them who he was; and in view of the crown of thorns, and suffering the ignominious death that was just before him, and the desertion of those who had believed on him, he breaks forth, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." And it is just there that he said, "If any man serve me, let him follow me."

What! he who was despised and rejected of men; a man of sorrows and acquainted with grief? He who was betrayed into the hands of his murderers by a kiss of friendship? Father, is this the path which I must follow? If my dear Redeemer shrank therefrom, shall not my poor heart tremble? Is it strange that *I* sometimes cry, "Father, save *me* from this hour"? But he said, "He that followeth me shall not walk in darkness, but shall have the light of life." Then let the light shine down, that I may discern the way. Must grief and sorrow be my portion, despised, and rejected as false to my profession, my name cast out as evil, and even what I do judged to be done by Satan's power? Must the poor and lowly be the ones I seek to save? Cannot the rich and popular receive my homage? And by those who profess to love me must I be deserted, when trials deep and bitter break my heart?

Speak, Father; let me hear! "It is enough for the disciple that he be as his master, and the servant as his lord." "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Ah! I see Jesus, "for the joy that was set before him, endured the cross, despising the shame." I see him "for the suffering of death, crowned with glory and honor." I see him "made perfect through suffering." And I will rejoice that I am "counted worthy to suffer shame for his name, if so be that we suffer with him, that *we may be glorified together.*" "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Then if he will but permit me to be where he is, to sit down by his side at the marriage supper, and give me a glorified, immortal body, like his own, it is enough.

"O, what are all my sufferings here,
If, Lord, thou count me meet
With that enraptured host to appear,
And worship at thy feet?"

Then no more would I be found "afar off," but so near I shall never deny him, never grieve him; ever keeping my eye fixed upon the mark, I will press forward, remembering that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

What though some *profess* to be his followers, yet seek to be honored by the world, and conform thereto; courting and enjoying the society of the rich worldling, rather than that of the humble christian? What though they say, Is not this the carpenter's son? Are they not poor fishermen? What though they speak evil of me because I do not take them for my guide? O my Father, help me to follow Jesus, for—

"My ears have caught the sound
Of notes intensely sweet;
Redemption's hallowed song,
Where myriad voices meet."
"Strong courage, then, when fears annoy,
And night, and toil, and false alarms;
Soon shalt thou know a life whose charms
Shall feast thee with eternal joy,
Safe in thy heavenly Father's arms."

So. Windsor, Ct. S. A. Gilman.

☞ A kind word and pleasant voice are gifts easy to give; be liberal with them; they are worth more than money.

For the World's Crisis.

MOTHER'S LAST PRAYER.

The snows of many winters have rested upon her quiet grave; but at times the thought of her last prayer moves me deeply, and thrills my soul as nothing else ever did. Her dying breath went forth in prayer for blessings to rest upon her orphan children. I feel sure that *some* of her children will meet her in the land of rest. But O, is there one yet out of Christ? How shall I appeal to you to listen to the invitation to enter the ark of safety before the terrible storm bursts upon a guilty world? Think of your poor mother toiling and wearing out her life for you, and then bearing you as with her last breath to the foot of the cross and there pleading for your salvation. Your brothers too are praying for you; and I earnestly beseech you to pray for yourself. And O, ye mothers, to whom this message comes, pray earnestly and constantly for your children, and never cease till you rest in death, or rise to meet your Redeemer.

West Sutton, Mass. F. H. Chapman.

For the World's Crisis.

THE REASON WHY.

We seldom have any preaching here.

Well, well, that seems to be a sad affair! Has it always been so?

Oh, no! We used to have preaching here frequently, and the Lord blessed us.

What seems to be the cause of this sad state of things now? There is a great change.

Oh, yes! Some have risen up to judge all wrong that do not believe as they do on certain points.

How did that prevent good, wholesome preaching?

It scattered the people, and some went for Paul, and some for Peter.

How did Paul fare?

I do not know, for I do not get to his meeting.

How did Peter fare?

Well, I have been to his meeting a number of times, as long as he came here and held meetings, and I think the Lord, by his Spirit, was in the meetings, and we had a good time; and there seemed to be an interest among the people; but all at once he left us, and I have wondered a great deal about it, and why he has not come since.

Did not the people like him?

Oh, yes!

Did he appear to feel for the people?

Oh, yes! and I wonder how he could leave us so suddenly.

Then you do really think he felt for your interest?

Oh, yes!

Well, did you help him any when he came to your place?

I took him home to my house, and gave him a dinner, and fed his horse well, and prayed for him.

Did you ask him how he was situated at home?

Oh, no!

Did you ask him if he had a good meal bag with him?

No.

Did you give him any money?

No.

How far did he come to preach to you?

Some twenty or twenty-five miles.

What! and did not say one word about his necessities?

No.

Do you know whether any other one did?

I did not hear any one.

Do you think any one did say a word about helping him?

Well, there, I don't know!

Was there nothing said about a contribution for him?

Not a word.

Well, well; I don't wonder the poor preacher did not come any more. Have you ever visited his house?

No.

How does he get a living?

I don't know.

Did you help those preachers that used to come to you when you had a good time formerly?

Oh, yes! we always made it a practice to fill their bags and boxes.

Where is Peter now?

I hear from him once in a while.

How do you enjoy your mind?

Not very well.

Is there not a cause? Verily! D. I.

BUY ONLY WHAT YOU NEED.

If the poor-house has any terror for you, never buy what you do not need. Before you pay three cents for a jewsharp, see if you can't make just as pleasant a noise by whistling, for which nature furnishes the machinery. And before you pay seven dollars for a figured vest, young man, find out whether your lady-love would not be just as glad to see you in a plain one that cost just half the money! If she wouldn't, let her crack her own walnuts and buy her own clothes. When you see a man paying five dollars for a Frenchified toy that a philosophic Yankee baby will pull to pieces in five minutes, the chances are that he will live long enough to realize how many cents there are in a dollar; and if he don't, he is sure to bequeath that privilege to his widow. When a man asks you to buy that for which you have no use, no matter how cheap it is, don't say yes until you are sure some one else wants it at an advance. Money burns in some people's pockets, and makes such a hole, that everything that is put in, drops through past finding.

Giving.—I have been young and now I am old, and as I stand before God to-night, I declare that nothing I have ever given in charity is regretted. O no! it is the riches we keep that perish; that which is given away abides with us forever; it impresses itself on our character, and tells on our eternal destiny; for the habit of charity for this life will accompany us to the next. The bud which begins to open here will blossom in full expansion hereafter, to delight the eye of angels and beautify the paradise of God. Let us, then, now and on every occasion hereafter, practice that liberality which in death we shall approve, and reprobate the parsimony which we shall then condemn.

Be Short.—Observation and considerable experience in writing for about thirty years has proven beyond a doubt that, as a general rule, correspondents of papers will secure an admission of their articles, and an early admission, and have them read and read with benefit, if they will condense. Come right to the point; give true ideas, in clear, forcible language, and in as few words as possible. Try it; by all means try it.

How to make Hens Lay.—For several years past I have spent a few weeks of the latter part of August on the Kennebec river in Maine. The lady with whom I stopped is a highly accomplished and intelligent housewife. She supports a "hennery," and from her I derived my information in this matter. She told me that for many years she had been in the habit of administering to her hens with their common food at the rate of a teaspoonful of Cayenne pepper each alternate day to a dozen of her fowls. Last season when I was with her, each morning she brought in twelve or fourteen eggs, having but sixteen hens in all. She again and again experimented in the matter by omitting to feed with the Cayenne for two or three days. The consequence invariably was that her product of eggs fell off to five or six per day. The same effect of using Cayenne is produced in winter as in summer.—*Cor. Boston Transcript.*

Gravel and Lime for Fowls.—It should be borne in mind that gravel should by all means be provided for fowls in winter, if they are shut up where they cannot obtain it, and especially when the earth is covered with snow. Their health greatly depends upon it. Lime, or old mortar, is also necessary for laying hens. There cannot be eggs without shells, nor shells without the material is supplied for them.

Spreading Manure in the Fall.—An old and experienced farmer writes to the Genesee Farmer, that he thinks one load of manure, hauled out and spread at any time between the 20th of September and winter, is worth more than two loads applied at any other season.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

TABLE RULES FOR LITTLE FOLKS.

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait,
Till I am asked to hand my plate;
I must not scold, nor whine, nor pout,
Nor move my chair nor plate about;
With knife, or fork, or napkin ring,
I must not play, nor must I sing.
I must not speak a useless word,
For children must be seen—not heard;
I must not talk about my food,
Nor fret, if I don't think it good;
I must not cry for this or that,
Nor murmur if my meat is fat;
My mouth with food I must not crowd,
Nor while I'm eating speak aloud;
Must turn my head to cough or sneeze,
And when I ask, say, "If you please;"
The table cloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run;
When told to rise, then I must put
My chair away with noiseless foot;
And lift my head to God above,
In praise for all his wondrous love.

HARRY, THE HONEST BOY.

BY MINNIE AT HOME.

Every one that knows little Harry, loves him. Not because he has such bright, beautiful eyes, such a fair brow, and such a rosy cheeked face, but because—here the secret lies—he is an honest boy. At home, in school, wherever he is, all are willing to trust him, and his word is never doubted. In all his little dealings with his schoolmates, in his intercourse with his parents and superiors elsewhere, he is ever upright, frank and truthful. His beautiful character has already gained for him a fair and lasting name, and many a one points to Harry, and says, "There is an honest boy;" many a one speaks of him in terms of endearment, because he is so good, so honest. I will give my young readers three examples of Harry's honesty, that *they* may admire him, as well as others. First, I shall speak of his honesty at home.

It was a chilly, bleak day in November. Harry's parents and his little sister had gone from home to spend the day, leaving Harry and his eldest sister Delia to keep house. Harry had a bad cold, had taken a sweat the day before, and his mother told him he must not go out to play while they were gone. During the absence of the parents two little friends of Harry and Delia came in to spend awhile with them, named Olin and Florence. Delia brought a new and splendid doll down from the chamber—a present to her little sister—to show to her friend, and Harry a new book to show to Olin. Both were much admired. The girls then ran up stairs for some playthings, and laid the doll on a stool until their return. Meanwhile the boys were having an exciting chase around the cook stove, in that large, old-fashioned kitchen, when Harry suddenly stopped, saying, "O, dear, that's too bad!" Just then the girls entered, and saw the doll lying on the floor broken.

"Who broke it?" was the girl's inquiry.

"I don't know," said Olin, looking as though fearful he had done the deed.

"It was I," said Harry. "What will poor Effie say?"

A shadow dimmed the spirits of Harry and Delia after the accident, and their young friends soon left.

"What made you say *you* broke the doll?" asked Delia of Harry. "I wouldn't tell our folks, anyhow!"

"I must tell the truth," was the reply. "I don't want Olin should be blamed for anything that *I* have done, for that would be very wrong."

And he *did* tell the truth; and though Effie cried and felt very bad, and her parents pitied her, seeing her grief, they could not help admiring Harry's honesty, and readily forgave him for the accident.

Now I will tell you of *Harry's honesty in school.*

A class of bright-eyed boys and girls stand before the recitation bench, spelling. The teacher puts out a word to the boy at the head. It is missed. The next tries, and the next, but in vain. Down the word goes, from lip to lip, till it is Harry's turn to try, standing at the foot. He is the smallest boy in the class, but one of its best scholars.

"Spell ptyalism."

Harry scratched his head, and looked puzzled. A boy sitting near him spelt the word, in a whispered tone, for Harry's especial benefit. Harry heard him, spelt it correctly, and with a flushed face passed by the long row of boys and girls, and stood at the head of the class. But before the teacher had time to put out another word, Harry standing uneasily, raised his hand.

"What's wanting, Harry?" asked the teacher.

Harry hesitated a moment, and then said:

"I don't think I have any right to be at the head, because Johnny Crane told me how to spell the word, and that wasn't like spelling it alone. I had rather go back to my own place."

And Harry, with the light of a noble spirit on his brow, unwilling to wear honors which he did not merit, gladly retraced his steps, and like a little hero, stood upright in his proper place.

Then the teacher spoke in praise of Harry's conduct, said it was much better for him to be at the foot than to occupy a higher place when he did not deserve it, reproved Johnny, and said he hoped Harry's example would not be lost upon the other scholars; and when school was dismissed, she kissed Harry, and stroking his dark hair, said she loved good honest boys like him.

Lastly, I will speak of what I shall term *Harry's honesty in the street.*

One morning Harry was sent to the store, situated about half a mile from his home, to purchase two or three little articles. His mother gave him a one dollar greenback, telling him to pay for the articles, and bring back the change. On his way he met Olin, of whom we have before spoken.

"See what I've got," said he, displaying a roll of lozenges. "What do you think I gave for them? Some of this kind of money," showing some coppers, one one side of which was written, "Not One Cent."

"Where did you get them?" asked Harry.

"O, father gave them to me," was the reply. "He said they were good for nothing, but I found they would buy what I wanted. You may have these two. Lay them on the counter, on this side, and Scott won't examine them; he won't know but what they are good pennies."

"But that would be cheating," said Harry; "don't you know it? No, I don't care about them. I shouldn't use them if I had them!"

"O, pshaw!" ejaculated Olin; you are too particular;" and the boys passed on their separate ways.

Harry purchased the required articles at the store, and then started for home. On his way he met a boy named Frank Hurlburt, who hailed him with—

"Hallo! where going Fourth of July? or are you going to stay at home?"

"I guess I shall stay at home. Father can't leave very well, but he said I might have some spending money. I'm going to ask mother if I can't have what's in this pocket-book," Harry said, drawing out the article from his pocket and opening it. She said there was about twenty-five cents left. Look here!" he suddenly exclaimed; "is not that twenty-five? and that fifty? Mr. Scott must have made a mistake."

"What of it!" queried his companion; "only here is good luck for you. You can use the fifty cents, and nobody will be the wiser."

"But that wouldn't be honest, you know. I must go back and tell Mr. Scott about it, and give him what belongs to him; so good bye."

And Harry hastened back to the store, and told the merchant about the mistake. He thanked him kindly, said "'honesty was the best policy,' and when Harry got old enough, he guessed he'd be just the one we would like for a clerk.

How Harry's eyes sparkled when the storekeeper took down the full candy jar from the high shelf, and told him to help himself! How light and joyous beat his heart on his homeward walk! How sweet his mother's kiss when he told her all about it! His father's approving look, how pleasant!

I would like to tell you more about Harry, the Honest Boy, but it is almost dark, and perhaps you are weary. Do you not, little reader, admire Harry's beautiful trait of character? If so, be like him, and God, man, and your own conscience will smile upon you. An honest *boy* will make an honest *man!* An honest *man* is the noblest work of God!—*Zion's Herald.*

GOD BLESS YOU, KIND GIRLS!

A friend of mine saw, a short distance before him, an old man walking with great difficulty, and very tired. He seemed at a loss which way to go. Between my friend and the old man two little girls, eight or ten years of age, were walking, and talking about the old man.

"How tired he looks!" says one.

Just then a young man passed by, of whom the old man asked his way to No. 16 —— street. A hasty answer, not at all clear, was the only reply. In his bewilderment, the old man struck against a post, and his staff fell from his hand. The larger girl sprang forward to support him, while the other handed him his staff, saying, "Here it is, sir."

"Thank you, my kind girls," said the old man: "can you direct me to No. 16 —— street? I came to the city to-day to visit my son. Wishing to surprise him, I did not send him word that I was coming. I am a stranger here, and have been walking a long time to no purpose."

"Oh! we will go with you, sir: mother said we might walk for an hour, and we can as well walk that way as any other."

"God bless you, my kind girls!" said the old man. "I am sorry to trouble you."

"Oh!" replied the little girls, "it is not the least trouble: we love old folks, and love to do them a favor."

They at length brought the old man opposite the house which he sought, and he was dismissing them; but they said, "We must run across the street with you, lest the carriages run over you."

What a delightful body-guard were these kind children! As they separated, the old man said, "If you ever visit my country, come to the house of John B——, and you shall have as hearty a welcome, and as good entertainment, as a farm-house can afford."—*Mother's Magazine.*

LOVE YOUR PARENTS.

Do you, little folks? How much? How do you manifest this love? By obedience, kind, prompt, active, cheerful, instantaneous? The very instant the word is given, do you speed, fly on the wings of love, to duty? That's it,—what we mean by love.

Children should never delay obeying their parents because they are busily doing something which they desire to finish. How very naughty to say, "Wait, mother, I will come directly;" or "I will do it pretty soon!"

This is self-will, which is entirely contrary to the teachings of the Bible. You must honor your father and mother, if you would live long and be happy.

Many children have been cut down, and laid in an untimely grave, merely from a single act of disobedience. We very often see accounts of boys being drowned, particularly on the Sabbath, from going skating or fishing, contrary to the commands of their parents.

Little girls are often burned to death, or injured in some other way, from the same cause.

Is it not a beautiful sight to behold a well-trained family of children, all willing and anxious to render that obedience which God's Holy Book requires, and which nature itself teaches us is right?—*Golden Rule.*

☞ Think that a word once spoken can never be recalled; therefore it is often prudent to think twice before you speak.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

LIGHT AHEAD.

Black clouds may gather, winds may blow,
And darkness settle o'er the deep;
The waters mightily may flow,
Yet we our course may safely keep.
The surging billows, rolling high,
May roar and mingle with the wail;
But we will through them quickly fly,
For lo! a light beyond the gale.

The lightning's vivid flash may dart,
And thunders roll along the sky;
It may strike terror to the heart,
But we will anchor by and by.
The waves may beat in fury wild,
The floods in mighty torrents pour;
But through the distance can be seen
The light upon the other shore;

It glimmers forth into the night,
And guides amid the dashing foam;
It cheers the heart, incites the soul,
To know that we are almost home.
We'll steer our barque upon the tide,
Though tempests wilder yet may roar;
Soon all of them we shall outride,
And anchor on the further shore.

Cumberland Centre, Me. ALSON GREELY.

For the World's Crisis.

THE RESURRECTION.

Some affirm that "in the resurrection christians come forth mortal." I am forced to believe that such were taught at the feet of some other than our blessed Savior, and in this little article, I trust I may be able, by the grace of God, to present a simple yet powerful argument from the Scriptures, to show that the righteous are raised from the dead incorruptible.

TWO RESURRECTIONS.

It is generally conceded by our people that there will be two distinct, literal resurrections, and some believe that the interval between the two will be a thousand years. These two resurrections are designated by the phrases "resurrection of the just;" "resurrection of life;" "the first resurrection;" "the resurrection of damnation," etc. It is believed by the majority that all who love Jesus will be in the first resurrection, and those who do not love him, in the second, as the term *first* implies that there may be another, or more than one.

THE FIRST RESURRECTION.

Nothing is more plainly taught in the Scriptures, than the fact that the wicked will not be raised at the same time that the righteous are. Thus Paul says, "If by any means, I might attain unto the resurrection (*ex-anastasis*) of the dead;" or more properly, *out from* among the dead. "Blessed and holy is he that hath part in the first resurrection." It is universally believed by all who expect two resurrections, that none but those who are disciples of Jesus will have part in the first.

THE ARGUMENT.

My argument to prove that the righteous rise from the dead immortal, is based upon the fact that they are raised before the wicked are, or in other words, because they have part in the first resurrection.

If they are to be raised for trial, before they can be rewarded, then one universal resurrection of good and bad, as held by some, yea many, is the most rational view, and in that case, all may be raised mortal; for it would be as useless to raise a man immortal, and then try him to see whether he deserved it, as the old theory of going to heaven at death, and coming out again at the judgment to be tried, and then return to heaven again.

The Scriptures teach that the righteous are judged in this life, and this fact is made plain by the following texts of Scripture. "He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotton Son of God." This verse plainly teaches that judgment is now going on; else why condemn and acquit? Is not the prince of this world now judged? because "now is the judgment of this world." "There is therefore now no condemnation to them which are IN Christ Jesus, for the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." Thus God has set free the believer, who has now a "hope of eternal life, which God that cannot lie, promised before the world began." "And this is the record. That God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." He hath it by promise.

Here are stubborn facts, Bible truths, which declare the righteous are *now* worthy of eternal life. As God decides the matter in this life, and not after the judgment, he raises them at the last day, and the rest of the dead are left behind. Hence there is no *necessity* for their coming out of their graves mortal. God is *able* to bring them up immortal, he has *promised* to do it; hence he *will* do it.

Paul says, "But some man will say, 'How are the dead raised up, and with what body do they come?'" He answers, "It is *sown* a natural body; it is *raised* a spiritual body." Paul has given an analogical argument showing in it that if a man *sows* wheat, he will *raise* wheat; wheat comes up. So the body is *sown*, or *planted*, as in baptism, and it then *is raised*, or *comes up*, from that which is sown. This raising has no reference to going up into the air, any more than the *raising* of the wheat signifies that it leaves this mundane sphere for others above us, and no more than the raising of Christ where it is written, "Him God raised up the third day." Christ declared, "The third day I shall be perfected." Hence when we read that the dead shall be "raised incorruptible," we expect that will take place in the resurrection, and those who have not fallen asleep IN Jesus, and remain unto his coming, shall be made perfect at that time with us, for inspiration says, they "shall be changed." Christ is the sample, and therefore we, yea I, expect to be in the likeness of his resurrection. It will be that which has been promised.

Such is my argument. May we all so live that we shall be "accounted worthy to obtain that world and the resurrection from the dead." Yours, searching the Scriptures,

Philadelphia. F. H. BURBANK.

THE 70 WEEKS AND 2300 DAYS.

All who admit that the seventy weeks are a part of the 2300 days, must frankly confess that if we can show where the seventy weeks terminate, we can also find the epoch for the end of the 2300 days,—for 70 weeks of years, being 490 years, when "*cut off*" from 2300 years, leave only 1810 years. This is too plain to be overlooked. But can we find out when the 70 weeks terminated? We think the language of the prophecy is explicit: "Seventy weeks are determined upon *thy people* and upon thy *holy city*—equivalent to saying, this measurement of time is assigned to your people and your city, Jerusalem, before they shall again be driven into the whirlpool of ruin. So much time was allotted them before a future visitation of wrath upon them. Then, when did the visitation of "*wrath on this people*" and *city* commence, which was to mark the end of the time assigned them? Stern historic facts answer. In A. D. 65. At the end of this allotted time, (490 years), the Roman "Prince"—the rod of Jehovah's anger against that people—was to be "*one week*" of years in inflicting upon them the threatened "*curses of the covenant*," which they had incurred by transgression, but which could not be visited upon them *till their allotted time had expired, without infringing upon and cutting short the time assigned them:* "And the people of the *prince* that shall *come* shall *destroy the city* and the sanctuary; and the end thereof shall be with a flood, and unto the end of the WAR desolations are determined. And *he* [the Roman "Prince"] shall confirm the covenant with many for *one week:* and in the midst of the week he shall cause the sacrifice and oblation to cease."—Dan. 9: 26, 27.

A certain "*Prince*" was to "*come*" from some quarter with his "*people*" to "*destroy the city*" Jerusalem, in a certain "*war*" to continue "*one week*," or seven years, "in the midst" of which the "*sacrifice*" should "*cease;*" all of which was fulfilled by the Roman "Prince" from A. D. 65 to A. D. 72. As this stroke of wrath must be subsequent to the time assigned to the Jews (70 weeks—490 years,) it follows that the 70 weeks ended in A. D. 65, when this stroke of exterminating wrath began to fall upon that rebellious nation and their city, thus signally marking the close of the time of trial assigned them,—from which epoch the remaining 1810 of the 2300 years reach to 1875, when the "Sanctuary" is "*cleansed*." As this measurement reaches to the "*end of the indignation*," and as the resurrected saints are to be "caught up" to their "*chambers*" "*till the indignation be overpast*," it follows that the Lord's coming *precedes* the cleansing of the sanctuary; and other measurements prove that he will appear in the Jubilee years 1868, just 1335 years from the setting up of the Papal abomination in 533, when Daniel will stand in his lot. Amen.

W. SHELDON.—*Voice of the West.*

For the World's Crisis.

"BUY THE TRUTH AND SELL IT NOT."—Prov. 23: 23.

In carefully searching the words of inspiration, we find that part of the great truths therein contained are freely given to mankind, while a part (and this part, too, is very essential to their salvation) they will have to buy if they ever have it. And for proof of this assertion let me call the attention of the reader to three parables given by Christ; one in Luke 19: 12, and onward, the other two in Matt. 25. Here we find that after our Lord had given the signs that were to precede his coming, in chapter twenty-fourth, he begins with a parable to show the effect those signs will produce, by calling out a people to meet their long absent Lord with their lamps, which is the word of God; so says David, (Ps. 119: 105). A part took oil (which is the Spirit of God; for it was that which first caused the light to shine through the lamp, it being given by inspiration); in their vessels (their bodies; for we have this treasure in earthen vessels, 2 Cor. 4: 7), with their lamps. The other part went without any oil to add any new light to that they then already had; hence we find them asking for oil when it is too late, and are sent to those that *sell* to *buy* for themselves.

Now, dear reader, let us keep in mind the idea of buying and selling, as here expressed, for we shall have need of it when we come to talk about the other two parables, one of which the Master gave to further illustrate the time of his coming being known. In Matt. 25: 14, he says, "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods; and unto one he gave five talents, to another two, and to another one; to every one *according to his several ability*."

In Luke 19: 12, this same thing is brought to view, and what the nobleman gave his servants was called *pounds*, and told them to occupy until he came. *What* did he give them? Says one, their property,—such as houses, lands, money, and such like. Well, then, it follows that those that manage to get five or ten times as much property as they had to start with, are those that will hear it said to them, "Well, done, good and faithful servant; enter thou into the joy of thy Lord." We think that would please the natural heart pretty well. But, says another, it is an ability to well express our ideas. Paul said his speech and preaching was not with enticing words of men's wisdom; yet I think Paul put his money out at usury, and will hear those blessed words, "Well done," when the Nobleman returns to see how much his servants have gained by trading.

Being satisfied that those ideas are erroneous, we still ask what were the *goods* the Master gave to his servants? We answer, the BIBLE, the word of God. It is his *promise* to an eternal weight of glory, and tells us all about how we can get it, and all that have common abilities, and can read, can understand a great deal that is therein written; some more, some less, *according to their ability*, as it was thus he gave it to them. So much of the truth all have freely. But those that put it out at usury are those that go and trade with the SAME. Mark, it is the same that they have received. Verse 27. Blessed exchange! to trade away sins for the Holy Spirit; and yet how few are willing to trade; thus to part with their darling hypocrisy, falsehood, covetousness, and man-worship, and every other sin; for all sin will grieve the Holy Spirit, the Spirit of truth, which guides us into all truth, if we have enough of it. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he KNOW them, because they are spiritually discerned."—1 Cor. 2: 14.

Thus we see the time of the Bridegroom's coming will only be known but by buying the truth and selling it not; and when those that put their money out at usury until they get truth enough so the "watchman see eye to eye," and there is a "unity of faith," then will the wife have made herself ready, with her beautiful garments all on.

Dear reader, you see here is something for you to do. "The wife hath made herself ready." Do not wait, thinking the *Bridegroom* is going to make you ready, without your efforts. You know we are "workers together." Let us do all we can, by making a full and entire consecration to God; then shall we have oil in our vessels with our lamps; then our lamps will give light, and we shall know just where in the stream of time we are, and shall not walk in darkness. If this gospel is hid it is hid to those that are lost, because they have not bought the eye-salve, which they are counseled to buy, and it is not bought with a few lazy wishes; the whole soul and affections must enter into the work. The eye must be single; then will the whole body be full of light.

LAURA ANN WHEELER.

Hawley, Mass.

For the World's Crisis.

THE PRECIOUS SAVIOR.

Am I without God and without hope in the world? "God so loved the world, that he gave his only begotten Son, . . . that the world through him might be saved."—John 3: 16, 17.

Am I lost in the wilderness of sin and folly? Jesus says, "I came to seek and to save that which was lost."—Luke 19: 10.

Am I burdened on account of my heavy load of guilt? Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11: 28.

Am I proud, and vain, and worldly-minded? Jesus says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."—Matt. 11: 29.

Am I overwhelmned because I feel that I am so great a sinner? Jesus says, "Wherefore I say unto thee, her sins, which are many, are forgiven."—Luke 7: 47.

Am I without his Holy Spirit to sanctify and lead me to Christ? Jesus says, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."—Luke 11: 13.

Am I in distress because of my poverty? Jesus says, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Matt. 6: 26.

Am I compassed about with enemies, and those that hate me and speak evil of me? Jesus says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matt. 5: 44.

Am I lonely, and no one seems to care for me or love me, or keep me company? Jesus says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."—John 14: 23.

Am I almost ready to give up my hope because I feel I am so weak and sinful, so impatient and fretful, and my trials are more than I can bear? Jesus says, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."—John 16: 33.

Am I weighed down with sorrow, and my heart almost broken because death has robbed me of some loved one? Jesus says, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live."—John 11: 25.

Am I looking for the return of my Lord, and does my heart cry out, O, how long wilt Thou remain away? Jesus says, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 3.

Am I looking for the darkened sun, the falling stars, the angry nations,—signs that speak Him near? Jesus says, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21: 28.

Philadelphia. JOHN M. STETLER.

For the World's Crisis.

MEMORIAM.

AIR.—"*Araby's Daughter.*"

O, why am I lonely? why this bitter weeping?
This anguish of mind that near freezes my soul?
Why all this deep frenzy its close vigils keeping
Low down in my bosom, that nought can console?
Why twangs on my ear-drum the harshest of measure
That's beaten by time in its swift-glancing flight?
Why seems now as dross to me earth's dearest treasure,
Appears now the world as a long, dreary night?

I once thought the earth and its pleasures were real;
I had not a care while in youth I might stay,
But pleasure I've found is a matter ideal,
And man with his wisdom the worm of a day.
His feeble ambition seeks glory and power,
The glory of earth, and the chains of a slave;
He seeks but to fall, and the child of an hour
Soon silently rests with the poor in the grave.

Of earth I am weary, nor hail the bright morning;
Not evening or day can my sorrow assuage;
Alike the broad glare and the soft twilight scorning,
I would anxiously wait for the darkness of age;
Deep darkness befitting my soul's deepest sorrow,
For sin has surrounded my heart's inmost core;
I pray, "God, forgive! and on thy bless'd morrow
Oh! grant me a heart to give praise evermore."

We have here our trials, our losses; temptations
Surround us just now, but the time is at hand,
When the Lord in his glory shall come, and rude nations
Shall bow at his presence, he'll purge out the land
From all evil and death;—who can stand in his anger?
The earth will be cleansed, and the opening sod
Proclaim the dear saint to be free from all danger,
And so shall they ever be then with their Lord.

Windham, Me. L. F. C.

For the World's Crisis.

FASTING.

I do not know how my brethren regard this subject; but I know that there are those who think our Savior abolished the ordinance of fasting. But let us hear him for ourselves. Luke 5: 33, 34;—"And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them?" It will be seen by referring to Matt. 9: 14, that it was John's disciples that came to Christ at this time. There seems to be a query in their minds concerning this thing, hence they inquire of the Master why these things are so. Or perhaps they had malice and hatred in their heart. (The latter seems the most probable to me.) Hence they judged (as the wicked always have in every age, even to this time) others for not following their pernicious ways. But the blessed Savior justifies his disciples by saying, "Can ye make the children of the bridechamber fast while the bridegroom is with them?" Had they whom our Savior thus answered fully understood these blessed words, they might have seen a beauty in it, and embraced the truth, and rejoiced in his presence with his disciples.

Thus far our Lord has been speaking of his disciples. While he remained with them they *could not fast*. He has not said, thus far, how it should be when he should be taken from them. Let us hear him in regard to this also. 35th verse;—"But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." It seems to me that language could not more plainly assert that our Savior deemed we ought to fast.

Let us see if the apostles showed by their life, after their Lord was taken away from them, that they believed what he here told them. Acts 13: 23;—"As they ministered to the Lord, and *fasted*, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had *fasted* and prayed and laid their hands on them, they sent them away." Acts 14: 23;—"And when they had ordained them elders in every church and had prayed, with *fasting*, they commended them to the Lord on whom they believed." See also 1 Cor. 7: 5; 2 Cor. 6: 5; 11: 27. Paul says he was "in *fastings* oft."

If it was the duty of the early disciples to fast, as soon as their Master was taken away from them, is it not duty for all the children to fast until he again shall come to bless them? Please read the fifty-eighth chapter of Isaiah. There is much that might be said on this subject, and I hope that some one more competent will do it justice.

Stow, Me. E. JOHNSON.

For the World's Crisis.

DO YE WELL TO BE UNITED WITH THE WORLD?

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6: 17, 18.

I have long been much interested in the truth contained in the above Scripture, and write a few words, praying that some abler contributor may feel it duty to wield the pen in defense of this very important truth.

The people of God in all ages have been blest whenever they have complied with this command to keep themselves "separate from the world." Surely there is enough in ourselves and in the way we travel to retard our progress in the divine life, without exposing ourselves unnecessarily to the opposition or diversions of the world. God saw it necessary, in order that his people should not be contaminated by needless exposure to the world, to counsel them to a separation; and we must remember that it is not advice, but the command of the Almighty.

We shall find by examining the Old Testament on this subject, that the blessing of the Lord was upon those who observed this command; while his curse rested upon those who were disobedient. It is on account of a departure from this law that the churches have fallen; they have allowed the world to lead them away from God, by conforming to its customs and fashions.

Over twenty years ago, a people who were looking for the coming of Christ, came out and separated themselves. Where are they now? Some have fallen asleep, a few are still striving to be ready; but many are slumbering and sleeping; not for lack of evidence that the Lord is near, but because the god of this world has blinded their eyes, and they have become overcharged with the cares of this life,—intent on accumulating property,—have lost an interest in the blessed hope, and when the alarm shall sound, "Behold the Bridegroom cometh!" they will look in vain for oil; and it will be too late; for they have been living without faith; have not obeyed the command of the Lord, to keep separate from the world: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2: 15.

Dear brethren and sisters, let us ask ourselves a few questions. Are we striving with all the power we have, to keep ourselves and families unspotted from the world? Do we despise its vanities and fashions? Are we teaching our children that we are living in the last days, that soon the judgment will sit and bring to a close all the vain pleasures of the world? Let us remember that as parents our precept and example will have more influence over our children than all the preaching and Sabbath school instruction they may hear. Are we striving to prepare them to appear well in the world; or is it the desire of our hearts that they may be ready to stand before the Son of man in peace?

Alas! how few consider the great responsibility resting upon them in these perilous times. O that we may be careful not to grieve the kind invitations of the tender Spirit of God, while warning us to wake out of sleep! We know that those who are sleeping are averse to hearing anything that will disturb them; but, my dear friends, better that we should see our condition now, than wait until the last trump shall sound, when al. will be over. It will not seem so pleasant then to find that we are left in company with the world; but this will certainly be our case unless we separate from all that is worldly now.

O how sad to think of the present state of things in the churches! There seems to be so very little of the power of godliness; and even among those who profess to be looking for the coming of the Lord, how very little genuine piety! and all in consequence of a conformity to the present evil world and its policy. Let us all give heed to the inspired passage, "Wherefore come out from among them, and be ye separate, saith the Lord." May we all prepare our hearts to receive the light that may shine on the prophetic word,—watch and pray, lest we be found naked, or destitute of Christ's righteousness.

Lincklaen, N. Y. E. A. CORKER.

For the World's Crisis.

SIGHING FOR HOME.

How wearily do the hours pass as I wait to greet my blessed Savior and

"Dwell with him at home."

My heart is sick of earth and everything earthly. There is not one bright ray but in the hope of soon seeing Jesus and being made like him; for that I do most earnestly pray, and long to see the day when all things shall be made to bloom in more than Eden-like beauty. Here the dear cords of love are rent in twain by the relentless hand of death, and we mourn, weep and sigh for deliverance. How my heart yearns to catch one glimpse of my Savior's face, and the loved ones that now are sweetly reposing beneath the cold, damp ground. When will weeping come to a perpetual end, and Thy saints be safely at rest in the Eden of love? I want to be like Jesus, free from toils, trials, cares, and sorrowing scenes. I am truly sighing for "home, sweet home." Lord, let thy kingdom come; let thy glory fill the whole earth as the waters fill the sea. Let the weeping bride be gathered home.

How cold, dark and dreary this poor old world looks. Nothing here but one perfect scene of commotion and sorrow. Scarce a single person but that is bathed in tears for the loss of some near and dear one. Sighing for home. Then why should we not earnestly pray for our Deliverer to come and take his exiles to himself? I often break forth in my song,

"O land of rest, for thee I sigh!"

Come, O my Savior, hasten thy chariot wheels; make no delay. Let the sleepers awake and sing. My heart grows joyful at the thought of soon seeing Jesus, and to know that

"Sorrow and sighing will soon flee away."

Blessed day! hasten it, Lord.

Why should we not sigh for home, when we shall meet those who are near and dear as life to us and dwell with them for ever, never fearing the cold hand of the cruel tyrant, death? And we shall be with our best and dearest friend—*Jesus*. My heart is full, my cup runs o'er. Although afflictions press heavily upon me, the love of God to-day fills my entire being, as I lie here and write. With a body full of pain, my heart is filled with the praises of God. Thank God for a bright hope beyond the narrow confines of the lonely tomb. Light is breaking in yonder horizon, and eagerly do I catch each ray as it gleams upon the sky. How eagerly would I gaze upon my dear Savior's face, who has borne my sorrows and carried all my griefs.

One word to the dear suffering ones in Christ. I have a heart full of deep sympathy for you all. It is hard to be afflicted, and still there is a beauty in it after all. Be patient a little while longer, and all will be over. And to you who are upon beds of suffering and pain, I would say that has been my place for almost ten years past. It seems hard at times, yet in all my affliction I have never been left to murmur or repine at the dealings of a wise God. Cheer up, lonely ones; be faithful; and soon we will not be sighing for home, but it will be a reality. Let us be good. LUTHERA B. WEAVER.

North Dana, Mass.

For the World's Crisis.

BIRTH-DAY MEDITATIONS.

I am this day eighty-eight years of age, and in the series of those years, I have passed through many happy days and many days of sorrow and grief. I have meditated upon things existingly strange, and upon many things that were essential and instructive. I have meditated much upon the prophecies of Daniel and John, and upon many other passages of Scripture; upon the fall of man, its cause and effect, and the signs and wonders that have taken place; also upon the rise and fall of nations; which has given me a great and good lesson, not to put my trust in the arm of flesh, but in that Almighty arm of God which is able to save us from all impending dangers. "He that puts his trust in God need fear no evil."

In the course of those years I have seen the dark day that transpired in the year 1780. Although so young then, I am not able now to portray its darkness; but I have been informed since, by older persons, that the day was so dark that men could not see to perform their labors and had to quit their work. And the night following, (although the moon was in its full), was so dark that they could not even discern a white sheet of paper, although it was held up before their eyes. I have also seen the meteors, (called stars by the ancients), fall from the heavens as numerous as the snow-flakes driven by the wind. I have read of nations and kingdoms rising to great magnificence and splendor, and by reason of sin and transgression to have fallen even to penury and want.

I have read the biography of our own nation, and have experienced in some measure its former prosperity. And I find that no nation on earth was ever built up in so short a time in opulence and splendor as ours has been. There was a union of feeling in those former days existing; almost a total union throughout this republican land, and who can doubt but this union was the means, under the guidance of Divine Providence, of facilitating our prosperity?

But how does it stand with us now? We see it going down with the tide of oppression as fast as the wheels of time can carry it. We are divided in sentiment—in almost everything that pertains to our peace. And by that means such sedition, malignity and strife has taken place among us, as to cause that destruction of human life and property (*seemingly*) as never was known in any nation whatever. And I doubt if it has ever been known even among the most savage tribes of the wilderness. Thousands and thousands of our fellow-men have been cut off by the appendages of this present cruel war; and millions and millions of property have been destroyed by the arrogance and superstition of those overbearing and blood-thirsty impenitents. And anon they have caused, *without any feeling of regret*, the blood of our fellow-men to flow, even so as to cover the battle-fields with gore. And what is yet to follow God only knows.

Now taking in view the overruling hand of Divine Providence concerning these wars, signs and wonders, who can doubt but they are omens of some great event shortly to take place here on the earth, such as never has been known since the creation of the world? Many Biblical students, taking in view the prophecies of the Old Testament writers, and later still the teaching of Christ and his apostles as to what is to take place in the latter day, have computed these wars, signs and wonders to foreshadow the speedy coming of Christ to judge the earth; and who can say their views are not correct?

Now if their views *are correct*, and we expect Christ to come shortly, what a preparation we should be making to meet our Lord in peace, for according to the declaration of Scripture, when Christ shall come, he will sift the tares from the wheat, and gather the wheat into his garner. Or, in other words, he will preserve the righteous and destroy the wicked. Here let me say again, those meditations have given me a great and good lesson, not to put my trust in the arm of flesh, but in God, whose almighty arm is able to save us from all these conflicts that surround us. By all means let us put our trust in God, and then all fear will be banished from our minds; no dark forebodings of the future will be crowding upon us, no gloomy thoughts, no repining at the reverse of fortune, no horror at the thoughts of death. We shall be entirely given up to God and entirely resigned to his will. We shall feel that we are his children. And if we but love God as we ought to love him, and keep his commandments, he will finally save us in his glorious kingdom, where there will be everlasting joy, glory and happiness.

In closing my theme I will rehearse a few passages of Scripture to illustrate my subject more clearly: "And behold (saith Christ) I come quickly, and my reward is with me, to give every man according as his works shall be."—Rev. 22: 12. Again, "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you who fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall; and you shall tread down the wicked; for they shall be ashes under the soles of your feet."

"Blest are the undefiled in heart,
Whose ways are right and clean;
Who never from thy law depart,
But fly from every sin.
But haughty sinners God will hate,
The proud shall die accurst;
The sons of falsehood and deceit
Are trodden to the dust."

Fisherville, N. H. J. ELKINS.

MIND A RESULT OF ORGANIZATION.

An Essay delivered at the State Normal School, Ypsilanti, Dec. 23, 1864.

The opinions among men as to the nature and destiny of mankind are various. The doctrine held by the greater class, is, that mind is an immortal, immaterial, independent existence, constituting the man-proper, entombed for some mysterious purpose in a clay tabernacle, which fetters its power, misleads its researches and cramps its energies generally, and that only when this fetter falls off it first assumes its full measure of existence.

Of the many creeds uniting in this general belief, the only one consistent with itself is that of the Mormons, who hold that mind is not only immortal but eternal, and as often as a new tabernacle is created below, a mind is sent down ready made to inhabit it.

Opposed to this fanciful theory is one, which, coming in the united strength of reason and revelation, is fast gaining ground among those who have sufficient independence to break loose from the bonds of old theology, and act and think for themselves.

It teaches that man is a unit; that every element of his being is necessary to make him a man; that mind is simply a result of organization, inseparable from matter, and that death means death, and is to man what it is to other creatures—a complete cessation of existence. This position is abundantly proven by all the phenomena of life and death. The mind, in infancy small and feeble, is dependent on the body for its existence and development. If the latter is permitted to become stunted and unhealthful, the former will remain weak and imbecile, and in proportion as the latter is strengthened and developed, so will be the growth of the latter. Reaching the acme of its strength at about the same time as the corporeal frame, it treads the down hill side of life, growing weaker with the decline of the body, until in extreme old age, its light becomes dim, and frequently expires before the extinction of animal life.

The mind is dependent on the physical senses for all its knowledge. This clearly proves the inseparable connection of mind and matter, for if the mind possesses an independent existence, it must certainly possess independent sources of knowledge; whereas, we find it dependent on the external organs not only for its perceptions of physical objects, but through association and relative suggestion for its most abstract thoughts and ideas. Each sense is the medium of a system of thought and knowledge, which the mind can obtain from no other source, and without which its existence would be imperfect. Neither can perform the office of another, and if either be wanting or destroyed, the mind goes blindly and feebly through life, destitute of all that class of ideas which it was the especial province of that sense to furnish. How, then, is it possible, I ask, for the mind to exist, know and feel, when deprived of them all?

The phenomenon of sleep is another evidence of the mortal nature of mind. Physiologists tell us that sleep is a provision of nature for the reproduction of the brain, and the restoration of the nervous and mental power lost through its daily wasting. If a person be long deprived of sleep, the mind becomes weakened and dull, and after a time, insanity and death ensue. Now it is an immutable law of nature that whatever is liable to waste and decay, must sometime cease to exist; and if the mind may become so exhausted as to require a frequent resuscitation by sleep, the conclusion is inevitable that it is like the body, mortal.

There are persons (as the idiot) in whom the mind never existed, or has been destroyed. Now we are told by the teachers of the immortal-soul theory, that a man does not die; that what is called death, is merely a separation of mind and body, the latter being left to its natural dissolution, while the former, without a moment's loss of consciousness, enters at once upon a more perfect state of existence, so that all that is necessary to kill a man is to remove the mind or soul, which they hold to be the same. Hence, we must suppose an idiot to possess either an immortal soul, (which is an absurdity) or a living body without a soul, which, according to the above-named theory, is impossible.

Again, if the mind were immortal, it could not be deprived of consciousness; yet we see it in numerous instances subjected to days, weeks, months, and even years of unconsciousness, through some accidental derangement of the physical system. Medical journals relate the case of a man whose skull was so fractured by a blow, that a small portion of it pressed upon the brain, and as a result, he lay for fourteen years in a state of total insensibility, until his physician, discovering the difficulty, removed it, and his conscious existence commenced where it had ceased, fourteen years previous.

Now if theology be correct, here was an immortal soul cheated of fourteen years of life by a simple pressure on the brain. Nor will it remove the difficulty to say that in such cases the mind exists elsewhere, for if it exists, it must have a consciousness, and memory of its existence, which is never the case.

But it will be asked, "Is death, then, the end of man, and is there no hope of a future life?" The cold grave to which we go, is not more silent than is the voice of nature on the subject of man's future destiny. As far as we can glean one ray of light from natural science, man dies like the beast, and the grave covers his last hope. But if we turn to the Volume of Inspiration for a solution of the problem, we find the answer clear and plain on every page of the Divine Record, harmonizing alike with itself and nature,—man under the penalty of death for sin, a redemption provided through a resurrection of the body; and not one promise or hope of future life to any son or daughter of Adam, except through this resurrection, or a "change," which will be equal to it, for those "living" when Christ shall come.—WM. C. HILL.

For the World's Crisis.

THE ARMIES OF THE BIBLE.

Few persons are aware of the immense numbers composing the armies of the warlike ancient nations mentioned in the Scriptures, or of the almost incredible multitudes slain in their battles. Indeed it is scarcely equalled by anything recorded in profane history. The slaughter of thousands by Saul, and ten thousands by David, was celebrated in song. 1 Sam. 18: 7. The destruction of twenty-five thousand (Judges 20: 35), thirty thousand (1 Sam. 4: 10) men in battle in the ranks of but one of the fiercely contending forces, was of common occurrence. Even this number exceeded the number killed in any one fight thus far during the whole war for the Union of these States. And yet our losses and carnage has seemed frightful. And what a bloody strife when the victorious army of David slew of the Syrians "forty thousand horsemen" (2 Sam. 10: 18), or it may be "forty thousand" footmen 1 Chron. 19: 18. In one battle there fell of the Ephraimites forty-two thousand (Judg. 12: 6). At another time the Jews slew of their enemies seventy-five thousand (Es. 9: 16), a number equal to the whole army of General Sherman. In one day in a bloody battle fought between Israel led on by Ahab, and the hosts of Syria under Ben-hadad and thirty-two kings with him, the former slew of the latter one hundred thousand armed men. 1 Kings 20: 29. The host was equal to the entire army of Gen. Meade at the sanguinary battle of Gettysburg. It was also equal to the slain at Waterloo. See, too, Judges 8: 10, which records the destruction of "one hundred and twenty thousand men that drew the sword," by the hand of the warrrior Gideon. Observe also 2 Chron. 28: 6, where it is stated an equal number of Judah were put to death in a single day, every one of them "valient men."

But what shall we say of the standing army of Jehosaphat the lofty king of Israel, whose armed hosts numbered over one million one hundred and sixty thousand souls? 2 Chron. 17. Need we wonder that all the surrounding kingdoms feared Israel and Israel's God? What nation now on earth, save it be our own, has another such an army? Three hundred thousand was a very common number of the armed men of the ancient Jews (Num. 31: 36; 1 Sam. 11: 8; 2 Chron. 17: 14 and 25: 5, etc.), and yet this is a number nearly equal to the whole population of the State of Vermont. At one time in the days of the Judges 20: 2) four hundred thousand footmen that drew sword went out to fight against Benjamin. David's "valient men that drew the sword" even exceeded the armed hosts of Jehosaphat. We are told in 2 Sam. 24, that with Israel and Judah combined it amounted to one million three hundred thousand, while another account in 1 Chron. 21: 5 makes one million five hundred and seventy thousand. What a host of warriors! Zerah, king of Ethiopia, on one occasion came out against Asa the pious king of Judah with an army at his heels consisting of one million of men and three hundred chariots. 2 Chron. 14. To oppose this great multitude, king Asa had but five hundred and eighty thousand men of valor. But Asa "cried unto the Lord his God," and then, though his foes were two to one, set himself in battle array, and achieved a great victory, the Ethiopians being utterly overthrown. "The Lord is a man of war"!

But of all ancient battles, that which took place B. C. 957, between Judah and Israel, as recorded in 2 Chron. 13, exceeds all others in carnage. The armed hosts went out under their respective kings with four hundred thousand and eight hundred thousand on a side. Twelve hundred thousand men on one field of battle, engaged in close, mortal combat! The slaughter seems almost past belief. But thus reads the oracles: "There fell down slain of Israel (500,000) five hundred thousand men." This vast number probably equals the entire male population of the greatest city on this continent, viz: New York. It exceeds the number slain by Julius Cæsar, who killed at one time 400,000 Usipetes, and at another time in one battle 430,000 Germans; and this last mentioned battle exceeds in the multitudes slain any other I can find recorded in profane history. Still the battle of the Hebrews I have last named outnumbers it in the list of its dead! What a wonderful book is the Bible!

It is a terrible thing for men and nations to go to war. "For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath uttterly destroyed them; he hath delivered them to the slaughter."—Isa. 24: 2. The time is just at hand when the Lord God will "make wars to cease unto the end of the earth." Ps. 46: 9. Merciful Father in heaven, speed on the day!

> Then shall wars and tumults cease,
> Then be banished grief and pain,
> Righteousness and joy and peace
> Undisturbed shall ever reign.

Rouses Point, N. Y. D. T. Taylor.

For the World's Crisis.

INTEREST IN MAINE.

Bro. Grant:—I have been proclaiming the Advent at hand for the past twenty years, and I have never seen the people manifest such an interest to hear as they do at the present time. Those that have never been accustomed to attend any meeting come out to hear, and listen with interest, and many are receiving the truth. It really seems like the last command of the Savior in the supper call—"Go ye into the highways and hedges, and compel them to come in, that my house may be full."

I spent some thirteen days the last of January in Carthage and Welds, in company with Bro. Wheeler. The reformation in Carthage that commenced under the labors of Bro. Wheeler in December, is still progressing. We held meetings five days at Weld's Corner. This is a new field of labor; an increasing interest was manifest daily, and many backsliders were reclaimed, and sinners manifested a desire for religion. We left Bro. Wheeler and Bro. J. Whitman to labor among them. We expect much good will result from the meetings. Our numbers in Maine have more than doubled during the past three years, and are still on the rise.

I have been much interested in the chronology of Bro. Thurman. It seems to be new light. We read in Amos 3: 7,—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." And as he has appointed a day in which he will judge the world, the time must have been revealed to Daniel. I believe we are now in the time of the end when the sealed book of Daniel's was to be opened. Let us give the trumpet a certain sound, for what is to be done must be done quickly.

W. Poland, Me. J. T. Jordan.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Feb. 21, 1865.

Please Remember.

All letters, communications and remittances, should be addressed to the *Editor*, Miles Grant.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, Geo. T. Adams. Otherwise they cannot be used in the absence of the Editor.

THE PROVIDENCE DISCUSSION.

Our discussion in Providence, with Mr. J. G. Fish, of Ganges, Mich., was one of much interest. It commenced Tuesday evening, Feb. 14th, and continued four evenings before very large and intelligent audiences. Mr. Fish was formerly a Baptist minister for seven years, but is now a bold and able defender of Spiritualism. He is an interesting speaker, and well versed in heathen mythology, but utterly rejects the Bible and the God of the Bible, so far as their being of any authority to guide the actions of men. He made an earnest effort to impeach the Bible and its authors.

We discussed the following resolution: "*Resolved*, That man has a spirit which exists after the death of the body, in a conscious state, and communicates to the inhabitants of earth."

Mr. Fish admitted the Bible does not teach the immortality of man; and claimed that the only reliable proof of the doctrine is the testimony of the spirits.

We endeavored to show that all who claimed to be departed human spirits, are lying ones; hence his only witnesses were of no value to prove his case. Inasmuch as the Bible does not teach the affirmative of the question, and his witnesses were found to be all liars, it was very evident that the truth was not on the side of our opponent.

The following are some of his sayings: "My highest conception of Divinity is one who is *finite*." "The Bible is a human production, as much as the Providence *Post*." "The God of the Jews was a *finite* Spirit." "The Jehovah of the Old Testament was a departed human spirit." "The reason that Jesus' flesh did not see corruption was because he was *embalmed*." He denied that he was ever raised from the dead. He doubted whether he was ever crucified. He would not believe the prophet Isaiah sooner than he would the word of the writer of this report.

Mr. Fish said he saw a spirit come out of a dying person. For a time the dying one had four hands, four eyes, four ears, four feet, two heads and two bodies. After awhile the etherial body left the other, and went to the spirit-land. We thought it must have been a strange performance.

He was very severe in his remarks against the Bible and the God of the Bible, and tried to show that the Jews got their religion from the Persians. Our discussion was one of great interest, largely attended by men and women who could appreciate our argument, and passed off very pleasantly. We are much pleased with the result. We felt the blessing of the Lord in our endeavors to defend his truth.

THE SEVENTY WEEKS OF DAN. 9: 24.

We wish to call attention to one word in Dan. 9: 24,—the word "finish." "Seventy weeks are determined upon thy people, and upon thy holy city, to *finish* the transgression."

The word rendered "finish" is *kahlah*, and occurs eighteen times in the Hebrew scriptures. It is defined, 1, "to shut up, to confine." 2. "To withhold, to retain, to restrain . . . from doing any thing. . . . Dan. 9: 24."—*Gesenius.*

The word is not rendered *finish* in any other place except in Dan. 9: 24. The following are all the passages where the word occurs:—"And the rain from heaven *was restrained*."—Gen. 8: 2. "None of us *shall withhold* from thee his sepulchre."—Gen. 23: 6. "So the people *were restrained* from bringing."—Ex. 36: 6. "My lord Moses *forbid them*."—Num. 11: 28. "And *shut up* their calves at home."—1 Sam. 6: 10. "Blessed be thou which *hast kept me* this day from coming to shed blood."—1 Sam. 25: 33. "I *have* not *refrained* my lips."—Ps. 40: 9. "*Withhold* not *thou* thy tender mercies from me."—Ps. 40: 11. "I am *shut up*, and cannot come forth."—Ps. 88: 8. "*I have refrained* my feet from every evil way."—Ps. 119: 101. "There is no man that hath power over the spirit, *to retain* the spirit; neither hath he power in the day of death."—Eccl. 8: 8. "I will say to the north, Give up; and to the south, *Keep* not *back*."—Isa. 43: 6. "And Jeremiah the prophet was *shut up* in the court."—Jer. 32: 2. "Zedekiah king of Judah had *shut him up*."—Jer. 32: 3. "And the great waters *were stayed*."—Ezk. 31: 15. "Therefore the heaven over you *is stayed* from dew, and the earth *is stayed* from her fruit."—Hagai 1: 10.

These are all the examples except the one in Dan. 9: 24, where the word is rendered *to finish* in the text, but in the margin, *to restrain*, which is evidently the correct rendering; for we see the word is not used in any other passage to signify a *finishing* of a thing, but the *withholding* or *restraining* of some thing.

The meaning of the word in Daniel appears to be that the "seventy weeks" were "determined [cut off] upon" his "people, and upon" the "holy city." For what purpose? "*To restrain the transgression*"; that is, to hold it back until the end of the seventy weeks; then the transgression, or desolating power of the Romans will be withholden no more.

It appears from the foregoing, that the seventy weeks, end when the restraint is taken from the enemies of the Jews, and they commence the work of desolating Jerusalem, which continued about seven years, in which time "the sacrifice and the oblation" was caused "to cease" by the destruction of the city by the Romans.

CALCULATION OF ECLIPSES.

Since the publication of Bro. Thurman's work on Bible chronology, a new interest has been awakened upon the subject of the eclipses used to confirm historic dates; especially those referred to by Ptolemy. The Bible student is anxious to know what weight to give the astronomical calculations of Ptolemy, and his arrangement of the kings of Babylon and of the Medo-Persian empire. It appears that the canon of Ptolemy has hardly been called in question, till Bro. Thurman showed that all the eclipses mentioned by him could not be made by any set of astronomical tables; neither could his dates resulting from his calculations be made to harmonize with the Bible. We think these facts are very clearly shown in Bro. T.'s work on chronology.

Ptolemy lived in the second century of the christian era, being born A. D. 138. He was a heathen astronomer, who lived at Alexandria in Africa. He made out a list of the kings of Babylon, Media and Persia, and Grecia, commencing B. C. 747, and extending down to A. D. 137. Of course he was as dependent on history for his knowledge of the events before Christ, as we are, and was not as competent to calculate eclipses as the astronomers of the present day, because the science of astronomy was not understood then as it is now.

It is a little remarkable, we think, that such implicit confidence should have been placed in the canon of Ptolemy for sixteen centuries; and were it not for the fact that the prophetic words of Daniel, concerning the periods, were to be "closed up and sealed till the time of the end," we should have much occasion for wonder, now that Ptolemy's error is so clearly proved by Bro. Thurman and others.

As "the words" were to be "sealed till the time of the end," then it is certain that all expositions of the "sealed" portion which might be given *before* "the time of the end" must result in a failure, as the history of the past most clearly shows; but this does not prove that we shall *never* have the seal broken so that we may understand those sealed periods. Indeed, it is positively stated in Dan. 12: 10, "the wise *shall understand*." Understand what? That which was to be "closed up and sealed till the time of the end." This point is so plainly set forth, that we see no chance for coming to any other conclusion.

The question now arises, how was the matter sealed?—By giving wrong dates to past events, according to Ptolemy's canon, who made the first year of Cyrus 536 B. C. instead of 488. Had he made no mistakes, and been as closely followed when right as when wrong, then of course the prophetic dates would not have been "sealed," and the scripture would have been "broken" which affirms that this portion should be "closed up" to "the time of the end."

We think there can be no doubt but that we are in "the time of the end; hence where we may expect to have the seal removed. How may we expect it to be accomplished. How can Ptolemy's canon be corrected if wrong? As the strength of his system of dates was based on certain eclipses, we might expect an error to be pointed out in their application This has been clearly shown by Bro. Thurman in his work on chronology.

It should be observed that no set of astronomical tables will make all of the eclipses according to Ptolemy; hence astronomers have taken different tables from different astronomers, varying from each other, and by a system of patchwork, have endeavored to sustain Ptolemy's canon; but while doing so, the seal on the periods of Daniel was unbroken.

Some have formed the idea from what has been published on the subject, that Bro. Thurman's chronological arrangement is based on astronomical calculations. Those who have such a view of the subject have misapprehended the matter. His chronology was made out before he calculated eclipses. His is emphatically a *Bible* chronology. After it was arranged, he received a copy of Bro. Bliss' "Sacred Chronology," in which he found that Ptolemy's canon was the basis for obtaining the dates during the reigns of the kings of Persia; and that he made the first year of Cyrus, when "the commandment" went forth according to Dan. 9: 25, "to restore and build Jerusalem," B. C. 536; whereas the prophecy would not allow so much by 48 years. After seeing this difference between Ptolemy and the Bible, he resolved not to rest till the matter was carefully examined.

It was then that he commenced his work of astronomical calculations. He applied Ferguson's tables, and found they would not make all the ancient eclipses, as given by Ptolemy and others, and that the same was true of other tables. He then so adjusted his tables as to make all the undisputed eclipses, found in the history of the past, and besides these he calculated a very large number of other eclipses to test his tables, until he feels perfectly satisfied that some of the eclipses on which Ptolemy relied were not seen at the time where he applied them; and on this account, all who have endeavored to harmonize the "weeks" of Daniel, and the 2300 days with Ptolemy, and the prophets, Isaiah, Jeremiah, and the sacred historian, have utterly failed. We think the subject is now very plain.

It has been objected to Bro. T. that he is not a noted astronomer, therefore not reliable in his calculations of eclipses. This objection falls to the ground at once when it is known that there have been but few who have constructed or originated astronomical tables for calculating eclipses. Sir Isaac Newton was one of this class. Mr. Pearce, at Harvard, Mass., is another of our own day and country. But after these noted mathematicians have made the tables, any one of common mathematical knowledge, can work by them, and have very little difficulty in calculating eclipses, after receiving a little instruction.

In the appendix to the third edition of Bro. Thurman's "Sealed Book of Daniel opened," he proposes to supply "tables arranged on a plan so simple that any school-boy that understands simple addition and multiplication, can in a few days learn to calculate any eclipse of the sun or moon that has occurred within the limits of the last six thousand years." The foregoing statement is pronounced by one who calculates eclipses, as "ridiculous." It may sound so to many, and yet we are disposed to believe that it is farther removed from the "ridiculous" than the one supposed who made the remark.

We have before us a work entitled a "New System of Practical Astronomy, made plain and easy to those who have not studied mathematics," by Thomas Spofford. The work contains only 72 octavo pp. In the preface the author says:—

"A knowledge of Algebra, conic sections and several other branches of mathematics, has generally been considered indispensable for any one who would know anything of Astronomy; but the following treatise is designed to render the science perfectly intelligible, and easy to be understood by those who have no further knowledge of mathematics than the simple rules of arithmetic; and it is believed that the problems may all be readily solved by any person of common intellect without the aid of a teacher. Many of the rules of the tables are entirely *new*; those for the calculation of eclipses save more than nine tenths of the time and trouble required to solve the problem in the usual tedious and intricate way of calculating by parallaxes, and are sufficiently accurate for common purposes. For the last seven years the author has used no other rules or tables in making the calculations for his almanack, and for several of the most popular registers and almanacs in the United States and the British Colonies. By these rules and tables he has calculated all the eclipses that will happen for *one hundred years*; which could hardly be done by the old method (parallaxes) in the lifetime of a man, should he live to that age."

From a hasty examination of the work, we are satisfied that his statement is not "ridiculous" but truthful, and sustained by facts.

SPIRITS IN PRISON.

Bro. Grant:—Yours of the 7th inst. is at hand. The subject concerning the "sleep of the dead" has caused many thoughts to arise in my mind. At first, I would not even listen to it, so absurd did it seem; but more careful reflections have changed my mind, at least somewhat. The Scripture seems to become easier to understand, if we adopt this idea; but still, there are some points which seem to conflict, or else I don't understand them. I will mention a few of this class:—1 Peter 3: 19, etc. Peter says, when speaking about Christ's suffering, that he was "put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison," etc. If there are no spirits in an intermediate state, to what kind of beings did Christ preach when descended.

A brother told me the other day that he examined your doctrine of the sleep of the dead, and he says that you only intend to take an easier way; that the subject above cited plainly shows the fallacy of your doctrine, hence the inquiry. He threw your pamphlet away that treated on this subject. What did Stephen mean when he said, "Lord Jesus, receive *my spirit*"? Acts 8: 59.

The foregoing are a few points of this kind. I would like to hear from you further on this subject. This doctrine is entirely *new* in our neighborhood. Many would not at all allow such a doctrine to be preached. How few *can* examine the word of God. Custom has blinded the minds of thousands of professors. May God open our eyes to understand the word *as it is*. Yours in love, Isaac Kulp.

Skippack, Pa.

We are glad to lend a helping hand to our brother in the gospel ministry, and pray the Lord to fill his path with light, and his heart with joy and peace in believing. The passages referred to have been frequently noticed in the columns of "our paper;" but as we are continually receiving new subscribers, it seems necessary to give line upon line, and precept upon precept, in order that all may understand the word of the Lord.

The passage in 1 Peter 3: 18–20, reads as follows:—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

It will be observed that the *Spirit* which "quickened" Jesus, or raised him from the dead, that is the Holy Spirit, was the same that aided in the preaching; and in verse 20, we learn that the preaching was to the Antediluvians "while the ark was a preparing," in the days of Noah, not while Jesus was dead and in the tomb. But who did the preaching to the generation before the flood? Noah. He needed the same Holy Spirit to aid him that we do now, and this we understand to be the application of the passage in Peter.

The Antediluvians, who had rejected all the offers of salvation, and were so wicked that the Lord destroyed them all, were the last class to be preached to by the Savior, provided he could preach to any one while he was dead. He would not preach to them unless they were on probation; but their probation run out "in the days of Noah, while the ark was a preparing," and the flood came and destroyed them all. After that it would be impossible to preach to them again till after they have a resurrection from the dead. They are now "reserved" in the prison house of death, where they must remain till the time arrives to raise them up for judgment, after the second coming of Christ.

Griesbach, one of the ablest translators, and a most thorough critic, gives the following rendering of 1 Pet. 3: 19; "By which Spirit he went and preached to those who are now in prison." This rendering appears to give the obvious meaning of the passage.

The case of Stephen demands our attention next. The passage referred to reads as follows:—"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And devout men carried Stephen to his burial, and made great lamentation over him."—Acts 7: 59–60, 8: 2.

The word *pneuma*, rendered "spirit" in this passage, is used in four senses in the Bible: 1, to represent the Holy Spirit; 2, a being; 3d, a state of mind; 4th, the breath of life, without which no one can live. It will be observed that Stephen does not say receive *me*, but "my spirit," and after the spirit was taken away, "he fell asleep," or died; and then "devout men carried *Stephen* to his burial." It was *Stephen* that they buried, not the house he lived in. They "made great lamentation over *him*," not a prison in which he had been confined. Job says, "the Spirit of God is in my nostrils."—Job 27: 3. In Isa. 2; 22, we read, "Cease ye from man, whose *breath* is in his nostrils;" and in Ps. 104: 29, "Thou hidest thy face, they are troubled; thou takest away thy *breath*, they die, and return to their dust;" and in Ps. 146: 4, "His *breath* goeth forth, he returneth to his earth; in that very day his thoughts perish." The Greek word rendered "spirit," applied to Stephen, is the one corresponding with the Hebrew in Job 27: 3, Ps. 104: 29, and 146: 4. These passages show that there is one spirit in a man's nostrils, which is taken away by the Lord at death. But one cannot die till the spirit, or "breath of life" is taken away. The wise man says, "there is no man that hath power over the spirit [or breath] to retain the spirit; neither hath he power in the day of death," Eccl. 8: 8. In the case of Stephen, the mob were determined to stone him till he was dead; consequently, the longer the breath of life, or spirit, remained in him, the longer he must suffer; hence he prays to the Lord to take away his breath, that he might die; but we find no proof in the Bible that Stephen or any other one lived a moment after "the breath of life" was taken away.

We have the same use of the word in Luke 8: 54, 55.—"And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway; and he commanded to give her meat." The word here rendered "spirit," is translated *breath* by Wakefield, Thompson, in the Improved version and Emphatic Diaglott.

The same word occurs in James 2: 26; "For as the body without the spirit is dead, so faith without works is dead also." The margin reads *breath*. Wakefield, Griesbach, and the Emphatic Diaglott, render the word *breath*.

We find no proof in the Bible that any thing else leaves man at death but "the breath of life" in his nostrils.

"I AND MY FATHER ARE ONE."

Mr. Editor:—Will you or some one through the Crisis please inform me, if Christ's words are true in St. John 10: 30, and the words of John the Baptist in John 1: 1, 10, if the universe was not without a God for three days and three nights, if the doctrine of the unconscious state of the dead is true? How could God raise himself, if he was dead? Can God die? An Inquirer.

There is no "if" about the truth of the words of Jesus or of John the Baptist; but, no doubt, men sometimes put a wrong construction upon them. The passage at the head of this article is the one referred to in John 10: 30. When Jesus says, "I and my Father are one," he does not say one *person*, but one in *purpose*. Paul says, in 1 Cor. 3: 8, "Now he that planteth and he that watereth are *one*." Does he mean one *person*, or one in *purpose*? In John 17: 21, 22, when Jesus was praying to his Father for his children, he expresses himself as follows:—"that they may be *one*, even as *we* are *one*." Here we have the matter made very plain. Of course he does not mean that the whole church should become one individual; but all should have one spirit and purpose; just as in the case with Jesus and his Father.

We turn now to John 1: 1, 10; "In the beginning was the Word, and the Word was with God, and the Word was God." "He was in the world, and the world was made by him, and the world knew him not." Verse 14 reads, "And the Word was made *flesh*, and dwelt among us." Was the *Father* made *flesh*? It is very clear that the "Word" which "was *with* God," was not the God with whom the Word was associated. The word *dia*, rendered *by* in verse 10, may be properly rendered *for*,—"the world was made *for* him"; that is, he is to receive it as his kingdom, in company with the saints who are to be his joint-heirs.

If the *Son* of God was "the very and eternal God," as some have taught, then it would follow that when the Son died, God the Father died, and the world would, in that case, be without a living God, so long as he remained dead. Of course such an idea has only to be named to be rejected as error. But the *Son* of God might die, and the Father still live, which is what the Bible teaches. We find no proof that Christ raised himself. Such an idea is absurd. The Scriptures affirm many times that God raised Jesus from the dead. Jesus says in his last revelation to man, as recorded in Rev. 1: 18, "I am he that liveth, and was *dead*; and behold, I am alive forevermore." How could he say in truth, "I am he that was *dead*," if he never died? If he never died, he could not be raised from the dead.

Paul says, when speaking on this subject, that we are "to wait for his Son from heaven, whom *he* raised from the *dead*, even Jesus, which delivered us from the wrath to come." 1 Thess. 1: 10. Peter says to the Jews, "Ye . . . killed the Prince of life, whom *God* hath raised from the *dead*; whereof we are witnesses."—Acts 3: 15. Let us believe the witnesses.

THE EMPHATIC DIAGLOTT.

The valuable translation of the New Testament, entitled the "Emphatic Diaglott," is now completed, and may be obtained at our office. For prices see book list. Every Bible student should have a copy of this work. We have about thirty translations, but we prize the Diaglott above every other one. It is published by Benjamin Wilson, Geneva, Ill., of whom it may be obtained.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising two thousand dollars to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$667.15
"Stonington"	3.00
A friend	1.25
R. N. Chaffee	.24
C. & H. Smith	4.50
M. M. Densmore	.65
L. L.	.15
Sidney Hall	5.00
C. K.	.50

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$758.28
"Stonington"	7.00
E. Williams	2.50
Jane I. Bradley	.50
A friend	1.25
C. F. Beardsley	.65
R. N. Chaffee	.50
P. W. Higgins	1.40
Mrs. W. B. H. (a gold ring)	1.50
Mrs. E. A. A. (two gold rings, showy but not solid, sold for 50c—balance	.25
C. & H. Smith	4.50
C. K.	.50

A WAY TO DO GOOD.

Have you a friend or an acquaintance whom you desire to see and embrace the truth? No doubt you have; and no doubt he is willing and would be glad to read your paper, if it fell into his hands, but he is not yet enough interested and convinced to subscribe for it himself. A continual dropping, you know, will wear away stones; and the weekly visits of the Crisis to his fireside, for a year, or more, bringing the truth *repeatedly* and *continually* before him, might be the means of removing much prejudice, and of saving a soul from error and from death. *Suppose you send it to him*, if you have the means to spare; the Lord, no doubt, will pay it back to you, four-fold. It may enlighten and save not only *him*, but, through him, *others*; and through them, how many *more*, the judgment only will tell.

A good brother writes:—"There are two men of my acqumtance, members of the Congregational church, whom I am anxious should see the truth. They are men of influence, and are getting their eyes open. I have asked them several times to subscribe for the Crisis, but as they have not thus far felt quite ready to do so, I told them, a few days ago, that *I would pay for it for them*, for six months, provided they would continue to take it after that, if they liked it. They agreed to the conditions. You will therefore, for the money enclosed, send a copy to each of them."

Are there not others who are able and willing to let their light shine in the same way? W. B. H.

Our Volunteer Agents.

Report for week ending February 18.

Whole number of new subscribers in the week, 52. By the efforts of the following brethren, 39:—

One each—By J. A. Best, J. Blain, W. R. Boyker, S. Case, S. P. Clark, P. C. Covey, Julia M. Howard, J. Harmon, H. H. Janes, S. Kamerling, I. K. Lombard, W. A. Munroe, L. A. Moore, L. Pine, J. Sawyer.
Two each—By H. K. Flagg, A. C. Knowlton, A. Loomis, J. G. Smith, G. A. Streeter, Jos. Whitman.
Three—By Ellen L. Crumb, M. Grant, S. Kail, R. Williams.

☞ Bro. D. T. Taylor desires a copy of the *World's Crisis* for Sept. 1, 1863. We have not one left. Some brother who has one to spare, will confer a favor by mailing one, postpaid, to his address, *Rouses Point, N. Y.*

Bro. E. A. Manning, Manchester, Iowa, writes that preachers are much wanted in that part of the field,—those who are well posted, and can go into the whole subject of the Second Advent. The people are perishing for lack of knowledge.

Change of Price.

The prices of the following works, for sale at this office, have been advanced by the publishers as follows:—

Bible Student's Library (for the set),
By mail—cloth, $5.00; paper, $2.50.
By express—cloth, $4.00; paper, $2.00.
Debt and Grace, post paid, $1.50.
Christ our Life, post paid, cloth, 75c; paper, 45c.
Hudson's Tracts, 6 cents each, postage 2 cts.
Christian Lyre, 80c; by mail, 85c.
Social Hymns, 15 cts; eight for $1.00.
Cook Book, 15 cts; postage 2c.
Diphtheria, 10 cts; postage 2c.

Before ordering books, in these times of changing prices, it will be well to look at *our latest price list*, in the book column, and remit accordingly.

For the World's Crisis.

LESSONS IN ASTRONOMY.

I expect to show, in due course, 1, That the eclipses of Ptolemy's Canon were actually observed, recorded, and dated, and were no mere result of Ptolemy's calculations. 2, That accomplished modern astronomers, employing the best modern appliances, do find these ancient eclipses, as nearly according to the record of them as any other ancient eclipses are found. 3, That, from the obsolete authorities on which Mr. Thurman relies, and from the actual errors of his astronomical statements,—whether errors of the pen or of the press,—[They have been shown to be errors of the press.—Ed.] his failure to find all the eclipses of Ptolemy's Canon is no proof that they did not occur according to the record.*

Mr. T. announces, p. 301, "astronomical tables arranged on a plan so simple that any school boy that understands simple addition and multiplication can in a few days learn to calculate any eclipse of the sun or moon that has occurred within the limits of the last six thousand years." This statement is pronounced "ridiculous" by an accomplished practical astronomer of my acquaintance. Such a verdict may be decisive with some readers of the *Crisis*, against the astronomical claims of Mr. T.'s book. But some may think that professional astronomers are willing to magnify their office by exaggerating the real difficulties of computing distant eclipses, thus giving out that they can do things very hard to be done. And others still may be slow to take anything upon their bare authority. I only hope that persons have considered how much they do accept on the simple authority of Eld. T.

It may be best, on the whole, that I should tell the readers of the *Crisis* some things *about* astronomy; things that can be learned by any one who knows the use of books and who has access to the latest and best books on the subject, though himself no astronomer. A few words, then, for the present, on a single point.

I find that astronomers have at least *supposed* very ancient eclipses were difficult to compute, on account of an acceleration of the moon's motion, the *rate* of which was not yet settled. Mr. T. alludes to this opinion, quoting the words of a "Mr. Smith" who concludes as follows: "For it seems confirmed by undeniable proof, that the moon now finishes her period in less time than formerly." (P. 36.)

Mr. T. wholly discards this doctrine. He thinks this "opinion of astronomers finds foundation alone in the errors into which Ptolemy has fallen," and thinks he can "prove it to be incorrect." (P. 36.) He also seems to think, if I do not misunderstand him, that such a doctrine is opposed to the Bible. He says, on p. 34, "those who wish to see Bible truth triumph over error, are here [I think he has the same question in mind] exceedingly fortunate; for God, who has given the moon 'to serve in her season for a *declaration of time and a sign of the world*,' has so arranged her motion as to enable us to settle this decisively."

Now I do not see that this passage (Ecclesiasticus xliii. 6), even if it were Bible and not Apocrapha, settles or even touches the question of the moon's acceleration. The moon is sometimes nearer to the earth than at others, or in its "perigee," and then it moves faster. So the earth moves faster in its "perehelion," or when nearest the sun, than in its "aphelion," or when farthest from the sun. Eld. T. doubtless well knows this. And astronomers now *understand* this variable speed so well that it does not spoil their computations of eclipses. The railroad company knows how to adapt its "time-tables" to long up grades" and "down grades." And those who carefully *observe* the movement of earth and moon in their "up grades" and "down grades," can find what time tables the Great Architect has constructed for them.

But where is the proof that the moon has no up grade or down grade reaching through long centuries? The text in Ecclesiasticus gives no such proof, unless it equally proves that the moon has neither perigee nor apogee. And if one says that there can be no such acceleration of the moon's rate, because that might perplex our astronomy, I reply, "Science made easy" is not God's method, though the way of salvation be so plain. Astronomers have been puzzled for nearly two hundred years about this supposed acceleration—many of them as accomplished, and as devout, too, as Mr. T. can wish any of his readers to be. Have they been pursuing a "will o' the wisp" all this while? I am not sure that Mr. T. even knows the history of opinion on this subject. It is at least interesting, and it may be instructive.

I find that Dr. Halley appears to have been the first astronomer who was acquainted with the fact of the acceleration of the moon's mean* motion." This was in 1695, in a paper stating that in a certain case he "could pronounce in what proportion the moon's motion does accelerate, and should (God willing) one day make it appear to the public." The next important paper on the subject was by the Rev. Richard Dunthorne, in 1749, and in this the *amount* of the acceleration was given with some approach to exactness. I find also referred to a paper of La Place, on the subject, in 1800, with "the results of comparison with *twenty-seven ancient eclipses*," compared with the tables by M. Bouvard.

As soon as the acceleration was generally credited, astronomers began to inquire into its opinion was that there must be an *ether* diffused through space, a *resisting medium*, impeding the motion of moon, earth, and all the planets, dashing them at some distant future upon each other and upon the sun, in a general ruin. This was the opinion of the non-eternity of the universe, which Mr. T. cites on p. 36. Many readers will wonder how a *resisting* medium could make the moon travel faster round the earth. It certainly is not an animal, or a god, as the myth would have it, which might be worried and provoked by obstacles to push the barrier and gain speed *because* its way was disputed. Yet the astronomers were all agreed that in a resisting medium it must get round the earth sooner. How? Simply thus:—Resisted in its onward course, the moon must fall nearer to the earth. Its journey round the earth is then shortened; and when *nearer* to the earth,—by a well known law of planetary motion,—it moves "faster in proportion" than it is nearer, though really not so fast as when further from the earth.

But after a while the most careful observation, united with the most profound mathematical science, suggested another cause of the acceleration, which might spare the universe the catastrophe that had been feared. The moon's orbit is not an exact circle, but an ellipse. It is this ellipse that makes all the talk about perigee and apogee. But the moon does not move through precisely the same ellipse in every revolution round the earth. I. e., it does not come to its perigee at just the same point now as before. The effect is, that the ellipse itself is veering round, very slowly indeed, yet to some purpose. And the ellipse is also becoming more nearly like a circle. And for this reason, by a well proven law of motion, it makes its circuit in less time. It is also proven that if the present economy continues, the ellipse will finally become an exact circle,—or rather, the moon will for an instant move circularly; then the ellipse will assert itself again, and after another long series of ages become as unlike a circle—as much flattened or elongated—as ever. And in this new process, the moon will not be accelerated, but retarded. It will then not move faster, but slower. This *cycle* of acceleration and retardation is one of the longest known to astronomers. I do not know that they have estimated how long it is,—how many thousands or millions of years it will occupy. But an eloquent astronomer has attempted some illustration of the idea of eternity by supposing that the moon, as a pendulum, is in this way slowly—sluggishly past

* I have found this week a copy of Ptolemy's astronomical work, in the Cambridge Library,—the edition of 1558, folio. I had supposed, that Ptolemy's first or original use of the old eclipses was for *astronomical* purposes, and that his chronological table was an after thought. But I now find that he only employed them for astronomical purposes, and could have had no chronological design or bias. But the historical character of the eclipses, as reliably reported to Ptolemy, is even more evident from his book than from the meager extracts I had before seen.

I hope to show this by copious translations, as my argument proceeds.

* The moon's mean or medium motion is its *average* rate of motion round the earth.

computation—ticking off the SECONDS of duration without end.

And shall any one say, if the moon travels faster than it did two thousand years ago, that then God's chronometer does not keep good time, or is out of repair?

Respecting the *fact* of the moon's secular* acceleration, all practical astronomers—all who are not mere theorists or speculators—are agreed. They only differ respecting its *amount*. The latest estimate I have seen reckons that the moon has gained about fifty minutes in 2500 years, or one minute in fifty years. That is a fraction over one second in a year.

And now, what chronometer of man's invention could measure certainly and accurately this gain of about a second in three hundred days? I have here only told the *results* of about two hundred years observing, and guessing, and studying, and ciphering, by the astronomers of Christendom. In my next article I wish to show why they must labor so long, to prove changes so slight, yet so important. For a difference of fifty minutes in 2500 years Eld. Thurman is ready to deny the occurrence of an eclipse supposed to have been seen at Babylon. That old question about the "burden of proof" here takes this form: Who has labored most diligently and carefully to prove his case,—Eld. T., or the whole astronomical faculty? C. F. H.

* Secular, i. e., pertaining to a very long period.

Correspondence.

From S. & L. W. Bragg.

To the dear saints scattered abroad:—We can say the Lord is a present help in time of need. He changes not, but is the same yesterday, to-day, and forever, true to his precious promise, "I am with you alway, even to the end of the world." Though in a distant land, and far from those we love in the truth, we are not alone, for the Lord does meet with us, and help by his Spirit in presenting the law of life through Christ, the only Life-giver to a people truly perishing for the lack of knowledge. Though darkness has covered their minds, we find a warm reception with many of the common people. Have held meetings in the open air with hundreds of hearers and good attention. Since the weather has become too cold for out-door meetings, we hold them in barns, with large gatherings, and some inquiring, What is truth? Some have decided this is truth, and have made a start for the kingdom; while others are much perplexed and troubled, and speak evil of this way.

Truly the world is ripening for destruction. As it was in the days of Noah and Lot, so it is now. Solemn thought! that probation's hour is nearly past, and the wrath of God will soon be poured out without mixture of mercy upon those who love not the Lord nor obey his gospel. The Lord help us to preach the truth as it is in Jesus, accompanied with the power of the Holy Ghost; for an empty theory will never save one soul from the wrath to come.

Dear pilgrims that have access to the throne of grace, do help by prayer, that the word of God may have free course and be glorified, and accomplish the thing whereunto it is sent. We are longing for the time to come when our warfare will be past, and we meet with the dear saints of God to part no more. How cheering is the gospel hope to us pilgrims, in this land where we are nearly deprived of the company of the saints. Only now and then one that is mourning over the darkness and death that prevails in the land. Nearly all are wedded to the world and their idols. We feel the need of much heavenly wisdom and sustaining grace. We shall return in the spring, if the Lord will.

Yours in the gospel hope and love,

SAMUEL & L. W. BRAGG.

St. Merryn, near Padstow, Co. Cornwall, England, Jan. 9th, 1865.

From Bro. L. T. Cunningham.

BRO. GRANT:—I am surprised to see the opposition in some quarters to the present light on the time of our Savior's coming. Is it because of the weakness of the EVIDENCE, or for the want of faith in Bible testimony? I hope not the latter, although I fear it *may* be true, at least, in some cases. In reference to the former, although some may regard the evidence as weak, to my mind it is strong and convincing. And I believe God has raised up Bro. Thurman, as his honored instrument, to give the church light on this *deeply interesting and important* subject. I have been thrown upon my back (so to speak) in uncertainty and darkness, the past twenty-one years, on *definite* time, but believing God would give his church light on the *time* of the advent before the Savior should come, I have been waiting for it to break forth; now I hail its dawning with joy and gratitude.

Some believe before the Lord shall come the church will know the *time* of his coming, yet they are opposed to the *present light* on the subject. If (as many have expressed themselves) it has been a mystery how so much time could have elapsed since '43 till now, with the *supposed* former light on the *prophetic periods*, should we not expect now after so much time has elapsed, we must be *very near* their end? If it is not time *now* to look for something *definite* as to our "whereabouts" in prophetic chronology, when shall we?

Some think there will be prophecies fulfilled of so striking and manifest character, that their fulfillment will throw such light on the prophetic periods, that the church will know their exact termination. While there may be no doubt that future developments in the progress of events may strengthen our faith in the *nearness* of the advent, yet, it appears to me, the exact *termination* of the prophetic periods must be known from some correct data, where we must *start* from, in their computation. In other words, if we have no *reliable* years in the past, as a starting point, we cannot know when the periods will end. But I believe we have *now* data from which to compute the prophetic periods far superior to anything we have had in the past; but if we shut our eyes to it, or refuse to see, we may grope in darkness, as blind men at noon-day.

If God in his providence gives us light, and we turn it into darkness, we shall be left in a lamentable condition. In giving an explanation for the passing of the time in '43 and '44, we said it resulted from following in the track of learned men, by believing historians and authors that were merely fallible; and we told the truth in the matter, for we commenced the "2300 years of Dan. 8: 14, 457 years B. C., (the date given by those who followed "Ptolemy's Canon,") in the seventh of Artaxerxes, king of Persia," supposing the "commandment to restore and build Jerusalem," Dan. 9: 25, was to be reckoned from that date, when in fact there was no commandment given in that year to *restore and build* Jerusalem. For it was to go forth just 483 years, UNTO Messiah, the Prince, that is, unto his BIRTH. And we know that Cyrus, king of Persia, was the *only* man that acted by *divine authority* in using THE commandment to restore and build Jerusalem. And, moreover, no other man ever issued *any* commandment to *restore and build* Jerusalem but Cyrus; neither Darius, nor Artaxerxes, originated any commandment to restore and build Jerusalem, but acted in what they did by virtue of what king Cyrus had done BEFORE in the first year of his reign. These facts may be seen by reference to Isa. 44: 28, and 45: 13; Ezra first chapter and onward; Josephus, book 11, chapters 1, 2, 3 and 4; also in 1 Esdras, second chapter.

Now, as we have seen, the commandment of the God of heaven went forth, through the instrumentality of king Cyrus, for the restoration of the Jews from the seventy years captivity in Babylon and to restore and build Jerusalem; and as it was to be just 483 years to the birth of Christ, we are on our feet again, and may understand our "whereabouts" in prophetic chronology, and learn the reason of the past failure in definite time for the second advent.

For one, I am determined to follow the light that we now have, praising the Lord for it, and humbly relying upon him for an increase as we may need it. Yours, etc.,

Newton Falls. L. T. CUNNINGHAM.

P. S. I thank the Lord that we have one paper in the *East*, and one in the *West*, that will give the household *meat in due season*; that value God's word more than reputation, or anything else. May the Lord keep them from error, and increase them in light and knowledge of the truth, for the benefit of the household of faith. L. T. C.

From Bro. H. K. Flagg.

BRO. GRANT:—The meetings still continue here. We have held them two weeks every evening except one. The few last meetings have continued from half past six until ten o'clock and even later. Large hall and crowded. The interest increases instead of growing less. Twenty new ones were forward on the anxious seat last evening, beside others who rose in their seats, confessing their sins and backslidings, requesting prayers. A good number have given their hearts to God, both sinners and backsliders. I have not witnessed so much of God's Spirit and power for years. Old grey-haired fathers yield to its strivings. Parents and children seem to be in earnest in preparing for the coming judgment, so near. We preach a coming King ere the close of 1868. And God has thus shown his favor. The interest is spreading. We expect, the Lord willing, to commence a protracted meeting at River Point, Sunday, Feb. 26th. We are on our journey home. Glory, Hallelujah! Pray for us, ye praying ones.

Natick, R. I. H. K. FLAGG.

From a German Baptist.

A correspondent in Harleyville, Pennsylvania, writes:—"I have been a reader of the Scriptures from my youth; am a member of that branch of the church of God usually called "Dunkkards," or German Baptists, and of late a convert to the doctrine of the personal coming and visible reign of Christ on earth. I have a great desire to read some of your books and tracts on these subjects, and therefore enclose $—, for which please send me the Voice of the Church on the Second Coming of Christ, etc., etc." A. H. C.

Obituaries.

ARTHUR MCNEIL.

Died in Chapinville, Ct., Jan. 27th, of brain disease, Arthur D., only child of Harry C. and Mary H. McNeil, aged two months and seven days.

The parents with the child left home about twelve o'clock on Jan. 27th, to visit the parents of Sister McNeil. The child appeared to be in good health when they left home, but before they had arrived at their journey's end they discovered that the child was dead.

The funeral sermon was preached Feb. 5th, at Bro. Ackerman's, Sharon, Ct., by Bro. Chas. Goodrich. STEPHEN DUVALL.

HANNAH JACKSON.

Fell asleep in Jesus, in East Wallingford, Feb. 5th, 1865, Hannah Jackson, wife of Sanford Jackson, aged thirty-nine years.

We have the evidence that she died the death of the righteous. By request of the deceased, Eld. D. Bosworth spoke words of comfort to the mourners on the funeral occasion. WM. JACKSON.

LOAMMI WILBER HAMILTON.

Died at Springville, Wis., Jan. 24th, 1865, Loammi Wilber Hamilton, only child of Seth and Catharine Hamilton, aged one year and nine months.

May God bless this affliction to their spiritual and eternal good. S. K. GIBSON.

FRANKLIN THOMAS.

Died in Fairhaven, Mass., Feb. 15th, 1865, Frankie S. Thomas, only son of Mrs. H. Annie Thomas, aged thirteen years, six months, eight days. H. A. THOMAS.

Summary of News.

FOREIGN.

Liverpool Feb. 5th, Queenstown 6th.

INDIA.

A dispatch from Constantinople announces the opening of telegraphic communication between Bagdad and India. The first message was sent from the Governor of Bagdad to the Governor of Bombay on the 29th of January.

ITALY.

Victor Emmanuel was on a visit to Florence and had an enthusiastic reception.

The Italian Senate had adjourned *sine die*.

A ministerial crisis had been reported, but it was over.

Turin was considerably excited, but there was no disturbance.

Southampton, Feb. 8th.

Parliament was opened Feb. 7 by Royal Commission. The speech said her Majesty remained steadfastly neutral between the contending parties in America and would rejoice at a friendly reconciliation. The Queen has had great satisfaction in giving her sanction to a conference meeting of delegates from Canada assembled at Quebec. Resolutions were adopted for a closer union of those provinces under a central government. If they are approved by the Provincial Legislature a bill will be laid before Parliament for carrying this important measure into effect.

The *Moniteur* says: "All reports in reference to the cession made to France by Mexico of Sonora and other provinces are absolute fabrications."

The abolition of capital punishment has been proposed in Italy.

The King of Italy will visit Milan.

The eruption of Etna continues regularly, without damaging the villages.

☞ A company of forty-three women recently attempted to flee from the bonds of Mormonism in Utah, but they were overtaken and carried back to their masters. It is said that the females in Utah are becoming so determined to escape from their degrading bondage, that a crisis in Mormon affairs will necessarily come soon.

DOMESTIC.

New York, Feb. 15. The *Tribune's* Savannah correspondent called attention to the painful fact that there are 2500 of Sherman's army in the hospitals of that city, weak, racked and wrecked, suffering and dying from fever, and wounds, and chronic diarrhœa, piteously begging their surgeons to supply them with something they can eat. But their surgeons are unable to supply them, and report that 50 per cent. of the many deaths are due to a want of proper kinds of nourishment. What makes the matter worse, is that these poor fellows have heard that shiploads of fresh and varied provisions have been sent from the North to those who have brought them to the condition they are in. The agents of the Sanitary Commission have been applied to as being likely to have the kinds of food and nourishment needed, and all the satisfaction obtained was that, though the Commission had plenty, transportation could not be secured to send it to Savannah. Yet speculators without number have been able to secure all the transportation they needed to bring their goods to Savannah and sell them at exorbitant prices.

New York, Feb. 16. Gen. Terry and Admiral Porter threatened Wilmington on Saturday morning; our troops advanced from Fort Fisher. The colored troops under Payne led the advance. The rebels were driven into the main works, and we gained a few miles more in ground. The rebels lost 100 prisoners. Union loss 60 or 70.

Admiral Porter co-operated and gave Fort Anderson a most vigorous shelling, which was but feebly responded to.

Additional evidence of the evacuation of Mobile has been received by the transport Continental. It was evacuated on the 14th of January. An order was given to fire the city and some 15,000 bales of cotton on appearance of the Yankees, but the order will not be obeyed.

Advices from the South state that our forces have made a lodgment within two miles of Charleston, and Gen. Howard is advancing along the Savannah Railroad. He has captured a strong line of works on the Salkehatchie, and his right wing was moving on the interior. The Edisto River had been crossed by Slocum, and Orangeburg and Branchville flanked. Beauregard and the remnant of Hardee's army is said to be opposing Sherman.

New York, Feb. 16. The *World's* special Washington dispatch says a bearer of dispatches from Gen. Sherman, who was ten miles from Branchville, reports that he was overcoming all obstacles.

On Friday last Gen. Schimelfinning crossed from Folly Island with a small force and captured some rifle pits and many prisoners.

Gen. Gilmore has succeeded Gen. Foster, the latter being disabled by a wound.

New York, Feb. 16. The *World's* correspondence shows that Howard's corps, in its advance, was obliged to pass through 40 miles of swamps of a most dismal character against Hardee's army, which they constantly pressed back by vigorous charges. These charges the chivalry could not stand. The losses on either side were small. The country was found to be depopulated, excepting of old and helpless negroes who were starving. The first stand of the rebels was at Salkahatchie River on the opposite side, who showed themselves in force. Aided by a flanking movement our troops with fixed bayonets charged across the stream, five feet deep, in the face of a heavy fire, and wrested the position from the rebels, who fled in disorder toward Branchville, leaving their guns unspiked. We lost 150 killed and wounded.

Philadelphia, Feb. 16. A special dispatch to the *Bulletin* from Washington to-day says: "Richmond papers of the 15th indicate that Sherman's advanced cavalry is actually as far north as Florence, the second important railroad junction on the borders of North Carolina. They also announce that all telegraphic and railroad communication with Charleston is destroyed, thus showing that Sherman's left column must have struck the Northeastern Railroad, running from Florence to Charleston.

Richmond papers of the 14th, received to-day, show that the question of arming the slaves has been temporarily laid aside for the present."

New York, Feb. 17. The advance of Shermen's left wing was seventeen miles north of Branchville and fifty miles from Columbia. The whole right wing was in the immediate front of Charleston, two miles distant.

Richmond papers of the 14th say Sherman's cavalry had reached the Northeastern Railroad and severed the last link betwween Richmond and Charleston. His troops are also believed to be near Florence.

New York, Feb. 17. Late rebel papers show that their new currency is considered of less value than the old. There is no money even of this worthless character in the Treasury to settle the immense outstanding accounts, and the taxes are believed to be as heavy as the people can stand.

The papers also have accounts of rebel military movements in North Carolina, and of preparations to oppose Sherman.

The *Dispatch* of the 14th says all communication with Charleston and Augusta is cut off, and nothing is known of the situation of those places.

The *Enquirer* of the 14th says Grant appears to be preparing to push forward his lines still further, having by his recent movement advanced them three miles west of Petersburg.

War Department, Washington, Feb. 18, 1865.

To Maj. Gen. Dix:

The announcement of the occupation of Columbia, S. C., by Gen. Sherman, and the probable evacuation of Charleston, has been communicated to the Department in the following telegrams just received from Gen. Grant:

E. M. STANTON, Secretary of War.

City Point, Va. Feb. 18, 4.45 P. M.

To Hon. E. M. Stanton, War Department:

The Richmond *Dispatch* of this morning says Gen. Sherman entered Columbia, S. C., yesterday morning, and its fall necessitates, it presumes, the fall of Charleston, which, it thinks, is already being evacuated.

(Signed) U. S. GRANT, Lieut. General.

City Point, Va., Feb. 18, 1865.

To Hon. E. M. Stanton:

The following is taken from to-day's Richmond *Dispatch*:

"The Fall of Columbia.

Columbia has fallen. Sherman marched into and took possession of the city yesterday morning. The intelligence was communicated yesterday by Gen. Beauregard in an official dispatch. Columbia is situated on the north bank of the Congaree River, just below the confluence of the Saluda and Broad Rivers. From Gen. Beauregard's dispatch it appears that on Thursday evening the enemy approached the south bank of the Congaree and threw a number of shells into the city. During the night they moved up the river, and yesterday morning forded the Saluda and Broad Rivers. While they were crossing the rivers, our troops, under Beauregard, evacuated Columbia. The enemy soon after took possession.

Through private sources we learn that two days ago, when it was decided not to attempt a defense of the city, a large quantity of medical stores, which it was thought impossible to remove, were destroyed. The female employees in the Treasury Department had been previously sent off to Charlotte, N. C. We presume the Treasury lithographic establishment was also removed, although as to this we have no information.

The fall of Columbia necessitates, we presume, the evacuation of Charleston, which we think likely is already in process of evacuation. It is impossible to say where next Sherman will direct his columns. The general opinion is that he will go to Charleston and establish a base there, but we confess we do not see what need he has of a base. It is to be presumed that he is subsisting on the country, and he has had no battles to exhaust his ammunition. Before leaving Savannah he declared his intention to march to Columbia, thence to Augusta and to Charleston. This was uttered as a boast and to hide his designs. We are disposed to believe that he will next strike Charlotte, which is 100 miles north of Columbia, on the Charlotte and Columbia Railroad, or at Florence, S. C., the junction of the Columbia and Wilmington Railroad, some 90 miles east of Columbia.

There was a report yesterday that Augusta had also been taken by the enemy. This we do not believe. We have reason to feel assured that nearly the whole of Sherman's army is at Columbia and that the report that Schofield was advancing on Augusta was untrue."

"The Charleston *Mercury* of Saturday announces a brief suspension of that paper, with a view to its temporary removal to another point. This is rendered necessary by the progress of military events, cutting it off from the mail facilities for distributing its paper to a large portion of its subscribers, while the lack of transportation renders its supply of paper precarious.

Semmes has been made Rear Admiral and will take command of the James river squadron."

(Signed) U. S. GRANT, Lieut. General.

The *Herald's* Fort Fisher correspondence says a courier from Sherman arrived at Smithville on the 12th, announcing the capture of Branchville after three days' severe fighting. The courier came across the country. Wilmington papers of the 9th confirm the statement.

CITY POINT, Feb. 20, '65.

Hon. E. M. Stanton, Secretary of War:

The following paragraphs are extracted from the Richmond papers of to-day.

"We now know that Charleston was evacuated on Tuesday last, and that on Friday the enemy took possession of Columbia. It is reported that our forces under Beauregard are moving in the direction of Charlotte."

There is much suffering in Richmond among the poorer classes, they being unable to pay the exorbitant prices asked for the necessary articles of life. Flour brings $700 per barrel, and sugar is worth $20 per pound Confederate money. Many of the working men who get but seven dollars and fifty cents per day are unable to pay for boarding, and are compelled to rely upon the soup houses for something to eat.

CHARLESTON, Feb. 20, 12.40 P. M.

To Major General Dix:

The evacuation of Charleston by the rebels is announced in the following telegram just received from General Grant: E. M. STANTON, Secretary of War.

CITY POINT, Feb. 20.

Hon. Edwin M. Stanton:

The following dispatch has just been received.

U. S. GRANT, Lieut. General.

The Richmond *Examiner* of to-day, just received, says Charleston was evacuated on Tuesday last. (Signed) G. WEITZEL, Major General.

Washington, Feb. 20. The following dispatch was received at the Navy Department:

"Flagship Harvest Moon, Rebellion Roads, Charleston Harbor, Feb. 18, 1865, via. Fortress Monroe, Feb. 20, 7 P. M.

To Hon. Gideon Welles, Secretary of the Navy:

Sir: Charleston was abandoned this morning by the rebels. I am now on my way to the city.

I have the honor to be, very respectfully, your obedient servant, JOHN A. DAHLGREN, Rear Admiral."

New York, Feb. 14. The steamer Eagle brings Havana dates of the 11th:

Private letters from Mexico say that Gen. Bazaine has been defeated three several times at Oaxaca with heavy loss. On one occasion he found himself almost surrounded by masked batteries, which did fearful execution upon his army. Gen. Diaz has 12,000 men, and 100 pieces of artillery. His force is constantly increasing. It was reported at Vera Cruz that Bazaine is seriously wounded, and that 700 of the Foreign Legion had gone over to the Liberals.

The Liberals are increasing in strength, and, it is said, now number 60,000. They have the entire State of Jaliso. Indeed, the empire consists only of Matamoras, Tuspan, Tampico, Vera Cruz, Alvarado and the city of Mexico. Authority is maintained in these places only by frequent executions of innocent Mexicans. The Mexicans had gained a victory at Soquite.

The cidevant Duke Gwin has left Havana for Europe.

New York, Feb. 18. Details of the Mexican news show active fighting in the interior between the Juarists and Imperialists. The Juarists kill all the French troops caught by them. Several towns are threatened by the Juarists, and the campaign into Oaxaca by the French General Bazaine gives rise to much anxiety, his advance guard having been defeated. The Mexican treasury deficit is twenty million dollars. The Pope's encyclical letter has not been circulated in Mexico.

THE FIRE IN PHILADELPHIA.—The fire originated in Blackburn & Co.'s sheds for storing refined oil in bond. Two thousand barrels have been destroyed. It was insured mostly in New York. Forty-seven dwellings, mostly three story, were burned. Six bodies have been recovered; others are still missing.

The oil that escaped from the burning barrels poured into North street and down to Federal, filling the entire street with a lake of fire, and igniting the houses upon both sides of North street for two squares, and carrying devastation into Washington, Ellsworth and Federal streets, both above and below 9th street.

Fully five squares of houses were on fire at once. The scene was one to make the stoutest heart quail. Men, women and children were literally roasted alive in the streets.

Capt. Joseph H. Ware, five daughters and two sons met with a sad misfortune. They all succeeded in getting into the street from their house just as they left their bed, but found themselves in a river of fire. The family became scattered. Mrs. Ware had her youngest child in her arms and was endeavoring to escape, when she fell, and both herself, the child and another daughter, fifteen of age, was burned to death in the street.

Capt. Ware and his two sons escaped, but three other daughters are missing. One of the bodies recovered is supposed to be that of James Gibbons. It is thought that several other persons besides the six taken out, have perished, and are still under the ruins.

GOLD.—At the evening exchange in New York last night (Feb. 20th), gold sold after call at 198 1-2, the demand being weak.

ITEMS.

☞ An order has lately been issued from the Sublime Porte to widen and pave the streets of Jerusalem. The decree is accepted by the Jews as a sign of their Messiah's coming, fulfilling the prophetic command to make broad the ways, and gather up the stones.

☞ A Cleveland, Ohio, paper says that eleven boys were turned out of one of the district schools in the city for being drunk. Inquiry showed that nearly half the boys at school, between the years of ten and eighteen, were in the regular habit of frequenting the low groggeries in the city.

☞ A grand scheme of a lottery for the salvation of souls has just been got up in Mexico. The price of a ticket is two and a half pence—half a real—and the fortunate winner of prizes becomes the possessor of masses which will expedite his own soul to heaven.

☞ It takes over a week for the mails to travel from Richmond to Charleston, two weeks from Richmond to Montgomery, Ala., fifteen days from Richmond to Mobile—a longer period than it takes for a letter to go from New York or Boston to London.

☞ Two hundred and thirty-four years ago, England was declared a Republic by an act of Parliament passed 21st May, 1640. The act has never been repealed, but still remains on the statute book of England to this day.

☞ One hundred years, nearly, having transpired since American Methodism began, that denomination is taking measures for an impressive celebration of the event.

☞ It is said that the severe weather of the present winter has killed nearly all the peach buds in New England.

☞ Charles Benson found, by actual measurement, that the ice in Lake Erie was 31 inches in thickness.

☞ A tunnel is to be dug under the Severn River at Bristol, at an estimated cost of £750,000.

☞ Meade's army now stretches along a line twenty-three miles long.

Notices.

Minnesota Quarterly Conference.

Our winter quarterly conference will be held in the Ramer school-house, Utica, Winona County, Minn., commencing on Friday, the 24th of Feb., at half past six o'clock, P. M., and continue over the Sabbath following, day and evening. Preaching by different ministering brethren. All who love God and the salvation of sinners, and desire to know and understand the truth, and be prepared for the day of his coming, are invited to attend. "Forsake not the assembling of yourselves together, but exhort one another, and so much the more as you see the day approaching." Pray for God's blessing upon the meeting.

In behalf of the church, PHILIP RAMER, Sec.

Conference.

The Maine Western Central Quarterly Conference will be holden with the brethren of Wayne and East Livermore, commencing Thursday, March 2d, at half-past six o'clock P. M., at the Wellington school-house, near Strickland's Ferry. Brethren coming by railroad will leave the cars at Strickland's Ferry. Brn. Cyrus Bartlett, Nahum Bishop, H. Gray, and C. F. Roberts, will see that all are provided with suitable accommodations. Ministers and brethren of other quarterly conferences are cordially invited to attend. Come, brethren and sisters, let us meet in the unity and spirit of our blessed Master, endeavoring to be faithful during the few days of pilgrimage that remain to the people of God. D. W. GRIFFIN.

New Hampshire Quarterly Conference.

The second quarterly session of the New Hampshire State Conference will be held in Concord, N. H., commencing Thursday evening, March 16th, and continue over the following Sunday. We hope to see a large gathering, both of preachers belonging to this conference, and of brethren and sisters. Come in the spirit and meekness of Christ, prepared to labor for the salvation of souls, that great good may be done. A. W. SIBLEY, Secretary.

Notice.

Meetings are held regularly every Sunday at West Winsted, Ct., in Camp's Block.

Protracted Meeting at River Point, R. I.

A protracted meeting will commence at River Point, R. I., Sunday, Feb. 26th, and continue Sundays and evenings as long as the interest demands. Let all who love God, and all who want to love him, come and participate in the blessings of the meeting. H. K. FLAGG. E. BELLOWS.

Meetings in Burlington, Vt.

I expect to hold religious meetings in the old Baptist church, at Burlington, Vt., commencing Tuesday evening, Feb. 28th, and continuing over the following Sunday; it may be longer. Brethren in the vicinity of B., come and hear and help.

D. T. TAYLOR.

Meetings in Burlington, Me.

Conference meetings will be held on the 4th Saturday in each month at Burlington, Me., Folsom's Ridge. Preaching brethren and others are invited to attend. SAMUEL HAMMONS.

Notice.

A series of meetings will commence at Manchester, N. H., Thursday, March 2d, and continue over the Lord's day, and as much longer as thought best. Bro. Edwin Burnham is expected to speak the word of life to us. A. J. MAYHEW.

Conference.

There will be a conference holden in the Union meeting-house, Round Pond, Me., commencing Feb. 16th, to continue over the following Sabbath. STEPHEN HARDING.

Maine Second Advent Tract Society.

S. K. PARTRIDGE, R. R. YORK, I. C. WELLCOME, Board of Managers.

I. C. WELLCOME, Secretary and Business Agent.

ISAAC WIGHT, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. WELLCOME, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger .... Sunday, Feb. 26th

Cordaville, Mass .... Saturday evening, Feb. 25th and Lord's day, 26th.
Worcester, Mass. .... Lord's day, March 5th
MILES GRANT.

Lowell, Mass .... Lord's day, Feb. 26th
WM. C. THURMAN.

Springfield, Mass., (Barnes' Block), Wednesday evening, Feb. 22d.
East Boston .... Sunday, Feb. 26th, 10 o'clock A. M.
Boston, (Hudson Street) ... Sunday, Feb 26th, 3 P. M.
Boston, (Lowell Street), Sunday eve, Feb. 26th, 7 P. M.
J. V. HIMES.

Lynn, Mass .... Sunday, March 5th
C. GOODRICH.

Holden, Mass .... Sunday, Feb. 26th
GEO. A. COLE.

Northfield, Mass .... Feb. 26th
Leverett, Mass., (Still Corner) .... March 5th
GEO. A. STREETER.

Plainville, Conn .... Sunday, Feb. 26th
O. D. WOODRUFF.

Haverhill .... Sunday, Feb. 26th
Holderness, N. H., (where Bro. Emery may appoint) March 5th and 11th.
A. MUSSEY.

West Stafford, Ct .... Sunday, Feb. 26th
J. H. HALL.

Loudon Ridge, N. H .... March 5th
Exeter, N. H .... March 12th
J. G. SMITH.

Springfield .... Friday, March 3d
Westfield Farms .... Saturday, March 4th
Montgomery .... Sunday, March 5th
Goshen .... Sundays, March 19th, 26th, and April 2nd
H. PRATT.

Wrightville, Conn .... Sunday, Feb. 26th
Lovely Street, Ct .... Sunday, March 5th
SAMUEL M. TATRO.

Agawam .... Sunday, March 5th
P. S. BUTLER.

Clinton, Mass .... Wednesday, Feb. 22d
Warehouse Point, Ct .... Thursday, Feb. 23d
New Britain, Ct .... Friday, Feb. 24th
Plainville, Ct., Saturday and Sunday, Feb. 25th and 26th
New Haven, Ct .... Sunday, March 5th
Newark, N. J .... March 8th to the 12th
A. ROSS.

Cold Spring, Mass .... Sunday, March 5th
East Otis, Mass .... Sunday, March 19th
GEORGE L. TEEPLE.

North Haverhill, N. H ..... Friday evening, Feb. 24th
Piermont, (Clay meeting-house) ... Sunday, Feb. 26th
Holderness, Burleigh neighborhood, Monday, Feb. 27th
J. G. SMITH.
J. H. F. VARNEY.

☞ I shall not be able to fill my appointment at Casco, Me., March 5th. Will be with them the 19th.
I also withdraw my appointment at Kendall's Mills.
L. L. HOWARD.

☞ My appointment for Champlain Sunday, March 5th, is withdrawn. D. T. TAYLOR.

Portsmouth, N. H .... Feb. 26th
C. C. RAMSAY.

Wilbraham, (as Bro. Higgins may appoint), Sunday, Feb. 26th.
B. SPAULDING.

Plymouth .... Feb. 26th
J. S. WHITE.

Pleasant Valley, Ct., (Baptist church), Sunday, Feb. 26th.
WM. J. RIPLEY.

Warren, (Ore Hill) .... Sunday, Feb. 26th
Piermont, (Clay meeting-house) ... Sunday, March 5th
NELSON HARTSHORN.

Whitakerville, Vt .... Feb. 26th
B. F. STREETER.

North Norway .... Saturday evening, Feb. 25th and over the following Sunday.
J. T. JORDAN.

Manchester, N. H .... Sunday, Feb. 26th
C. C. STEVENS.

Easton, N. Y .... Feb. 24th and 25th
WM. J. BLANCHARD.

Springfield, Mass .... Sunday, Feb. 26th
L. BOUTELL.

South Poland, Me .... Feb. 26th
J. PARTRIDGE.

Northwood Narrows .... Sunday, Feb. 25th and 26th
JOHN G. HOOK.

Biddeford .... Sunday, Feb. 26th
Lawrence, Mass .... March 5th and through the week.
Concord, N. H .... March 12th
ISRAEL DAMMAN.

Wallingford Farms, Conn .... Feb. 26th
B. HITCHCOCK.

West Abington, Mass .... Feb. 26th
J. K. BELLOWS.

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Business.

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E. L. Crumb—We found but $1.10 enclosed for the Young Pilgrim subscribers.
M. Hodgdon—It was intended for you.
N. W. Chapman—Received.
J. H. Langley—Have received the $1.55 for expressage.
D. S. Clark—Have none of 474 left. Have credited the $1.00 on his account.
John T Gray.—Credited all right on book.
S. W. Austin—Received and acknowledged; paid to No. 469
F. Platt—See notice in another column.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 490. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

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VARIOUS SUMS.

H C Burnham $1.08, 489; D Rollins 25c, 505; I H Carpenter $4.72, 568; J. M. Rannells $1.60, 518; W Towle $4.00, 547; Jos. Whitman $1.68, 531; E R Morton $10.00, 568; D. Hogarth $3.50, 53); R. N. Chaffee $1.46, 494; J. F Conkle $1.89, 489; T. S. Redlon 25c, 487; N N Pease 70c, 504; S. Lee $2.25, 488; J. G. Hill $1.95, 530.

FOR BOOKS AND TRACTS.

A L Ball 35c, J. O. Sweet $2.00, M Grant $1 86, C R Danks $1.70, J M Rannells 40c, M J Sanford $1.00, W H Shackford 17c, L B Potter $1.00, S Goodhue $2.05, S Case $1.00, D Stockwell 20c, J L Small $2.50, E B Coon $2.00, J Elkins 50c, Mrs. M Hodgdon 50c, C F Beardsley $2.00, G. F. Locke 40c, R. N. Chaffee $1.80, E. T Fogle 50c, F. F. Young $1.25, B. P. Manning $1.40, A McLean $1.30, N W Sagendolph $1.25, J. A Best $1.00, W C Shuman 50c, B F Carrier 50c.

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BY MAIL.—J M Rannells, S R Brigham, C R Danks, J. O. Sweet, S. Goodhue, G. Storer, C. F. Beardsley, A. McLean, F F Young, G F Locke, Dr. E T Fogle, M. J. Sanford, L B Potter, J Whitman, F H Chamberlain, J Elkins, Mrs. M Hodgdon Mrs. J Flynn, J A Best, W C Sherman, B F Currier, N W Sagendolph, E P Coon.

BY EXPRESS.—S Case, B P Manning, G W Young, D O Hopkins, H. Holden.

LETTERS RECEIVED.

A Tiffany, T M Preble, M B Czechowski, W Sheldon, M. D. Wellcome, F H Chamberlain, J Chapman, J W Taylor, G F Locke.

POST OFFICE ADDRESS.

John C. Wheeler—Carthage, Me., till April 1st.
Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.
C. H. Leverton—Bath, Me., Box 553.
Mrs. Anna E. Smith—128 East twenty-seventh Street, New York City.
A. W. Sibley—East Boston, Mass.
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THE PHENOMENON IN GREENBRIER CO., VA.

From behind the hills slow rose the sun,
To welcome the bashful day,
Lifting the purple mists that hung
O'er valleys that low beneath them lay.

When lo! o'er the vales' soft velvet green,
Came trooping a mighty throng
Of airy forms; like men they seem,
Nor fife, nor drum, nor trumpet song.

Silent and swift their movements are;
To the north, to the north, they haste;
Their orderly ranks no tired ones mar,
Not a moment in rest they waste.

In softest robes, both white and fine,
Is this strangest army drest;
In their downcast hands no weapons shine,
On their heads no warrior's crest.

Lo! mothers, sisters, wives—all ye,
The light of whose homes has fled,
Do not your eyes some loved one see,
Whom you and our country mourn dead?

With joyful hearts behold your own
In spotless pureness clad;
Behold, in bitter tears you've sown;
Now reap, rejoice, be glad.

No more the weary march for them,
No more the hateful camp;
On wave, or mount, or noisome fen,
No more the painful tramp.

But peaceful comes this loyal band,
A noble, heavenly host;
To look again on northern homes,
The homes they love the most.

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Passing the Jordan.

The hosts of Israel were encamped upon the banks of Jordan, whose waters, swollen by the rains and the melting snows of the distant Lebanon, went surging by with a wild, tumultuous roar. This swollen stream was the last bulwark that shut the expectant tribes from out the Canaan that had so long haunted all their dreams of the future. Forty years of wandering in the desert had passed since that sublime exodus from the slavery of Pharaoh; but of all those men who marched from bondage into freedom, and walked through the wave-walled path of the Red Sea. two only survived. Of all that host of men Caleb and Joshua alone were destined to pass the river waves of Jordan. They had proved true in every emergency. They only brought back a goodly report of the promised land, among the spies who went out to view it. As they gathered the delicious fruits of the valley of Eschol, they felt that the promise was sure, and that they were able to go up and possess the land. They trusted, too, that the God of Abraham would guide them to the inheritance of those beautiful hills and valleys they had discovered, even if they were guarded by the stalwart sons of Anak, and the mighty giants of the hills.

All the men who had sinned and murmured in the long years of passage, had fallen in the way, while their children had grown up and taken their places, and were marshalled at last upon the borders of the pleasant inheritance promised to the faithful.

They who had groaned in bondage and rejoiced in freedom; they who had traversed the desert sands and trembled before the thunders of Sinai, when Jehovah shook the earth with his voice,—all were slumbering in the graves of the wilderness, or had fallen victims of transgression. Even Aaron, the high priest, who had officiated before the mercy-seat so long; and Miriam, the prophetess, who led the Hebrew maidens in the triumphant song of deliverance,—had died before entering the land.

And, last of all, Moses, the life-long leader, was only allowed to view the landscape from afar on the towering crags of Nebo's highest hill, and then had been buried by Heaven's unseen messengers far from the eyes of mortals. Another leader had been consecrated as captain of the hosts to drive out the wicked nations. The mantle of Moses had fallen upon Joshua.

At last the weary journey was over; the barren wilds of the sandy wastes were no more to meet the eye; but new scenes of plenty, sweet valleys filled with fruit, and the murmur of streams, hills clothed with verdant pastures for the flocks of the shepherd, were soon to fill the vision and cheer the heart. The note of preparation was sounded, and the priests bore the ark of the covenant before the people. When their feet touched the water, the swelling flood of Jordan was stopped in its swift career, and heaped its waters on high, leaving its further course to the sea of the plains a dry channel. There in the dry water course, where the flood had so lately surged along, rested the ark of God, while the people passed on to the plains beyond. Twelve stones were placed in the spot where the ark rested, and the same number in the camp, to remind future generations of the marvelous doings of the Lord for Israel.

When all had passed, and the ark had been moved to its new position, the pent-up flood moved majestically onward over the pathway of the people, as if its flow had never been suspended. Gilgal was made the camp of the tribes, from whence they were to go forth to conquer. There they began to subsist on the bread and fruit of Canaan; the manna, that mysterious bread of heaven, no longer fell around their camp; they no longer had need of it, for a bounteous land smiled around them.

They had entered upon a new scene; the Lord was about to display his power in the overthrow of their enemies. There in the camp of Gilgal Joshua paused, and on the threshold of coming events he sanctified the people and celebrated the passover—that terrible souvenir of the last night in Egypt.

Orrin P. Allen.

For the World's Crisis.

THE BREAD OF LIFE.

The food which is taken into the system becomes, through the processes of digestion and nutrition, a part of the system itself. And we could not *live* without food. The Bread that came down from heaven must be so received as to be in us as really as our natural food. We cannot have eternal life without eating of that bread. It seems useless to explain what is meant by eating the flesh, and drinking the blood of the Redeemer, for all christians know by experience more about it than language can express. We are in Christ, and he is in us; and the more we grow in grace, the brighter grows the evidence of this fact. Bro. C. B., of Carthage, desires an exposition of those passages in the sixth chapter of John, from the 47th verse onward, that speak of the Bread, and the effect of receiving it—eternal life. I shall be glad to read such an exposition from some one of the able writers for the Crisis.

West Sutton, Mass. F. H. Chapman.

For the World's Crisis.

A DONATION VISIT.

We read, "Be not conformed to this world"; also, "Be not overcharged with surfeiting,"—eating and drinking with the drunken. That the church is rapidly conforming to the spirit, pleasures and fashions of the world, no one can deny. I report one among many that I have witnessed. I might fill volumes. Reader, I speak what I do know, and testify what I have seen of these religious sprees and church frolics. The most alarming feature is that the most prominent of all denominations lead the way.

I was lecturing in the village of C——. A public invitation was given for all, both rich and poor, to attend this so-called religious festival; "and if you have nothing to bring, come and enjoy the feast with us." To make it more interesting, the old people were to attend in the afternoon and the young people in the evening. I went into the public hall in the afternoon. As I entered I was asked my business by the circuit minister. I told him I had come to see and hear, not to feast with them; when he told me very abruptly that I had no business there, and took me by the shoulders and marched me out of the house. I thought of what Christ said would take place just previous to his coming,—"smite his fellow servant, and to eat and drink with the drunken."

I went directly to as poor a man as there was in the village, told him of the entertainment, and wished him to attend, not telling him how they had used me. I told him that, according to the notice, he could get his dinner, and perhaps get something for his hungry children, at least some of the fragments.

I tried to get in again in the evening, but the door-keeper told me I could not be admitted, for I was one that troubled Israel. The door-keeper would not keep me there, nor at his own dwelling. I went directly to the hotel, asked the landlord if he would entertain a stranger without pay, which he willingly did. In the morning, after thanking the gentleman for his kindness, I went to this man's house and asked him for my breakfast, "for I was six miles from home." (I go the old-fashioned way, Bunyan-like.) While at breakfast, his wife asked him if he admired the large fleshy woman (one of the guests at the spree)? "She weighs over two hundred." "Is n't she a *cracker?*" the man said jokingly in reply. I reproved him as well as I could in Bro. Paul's words, and after praying with them I left. When I have come near that place since, I have wept over it in seeing that inscription shining out in the whited synagogues, their large bells and high steeples—"To the unknown God."

I meet with considerable opposition among all orthodox church members; but I have not gone to the right or left of what I consider the path of duty. In conclusion, I believe these festivals are wrong in principle, unscriptural, and contrary to gospel purity and sobriety. "To the law and testimony; if they speak not according to this word, it is because there is no light in them." Nothing is more contrary to the spirit of the gospel than levity. This building up churches on wit and humor is not gospel. It may succeed for a time, but, depend upon it, by and by God will blow upon it, and there will be a howling among the hirelings and shepherds and principals of the flock.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

H. McClary, *Home Missionary.*
Hatley, C. E.

For the World's Crisis.

A BETTER REFUGE THAN THAT OF "CELESTA."

Jesus, the only and true head of "the general assembly and church of the first born, which are written in heaven," has given her the only and true refuge in these her last-day perils. "Hear him": "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

This is his closing up exhortation after having given the signs that were to precede his second coming, as recorded in the thrilling narrative of "Luke, the beloved physician," in his twenty-first chapter. Can any thing be more to the point than this exhortation, at this time, to the saints of God? Here is a literal "Thus saith the Lord," that insures a worthiness "to stand before the Son of man." Is not this what we all want? Do we want any thing more? Can we have any thing more? If the Judge tells us what to do, to stand in the day of trial, will it not be safe to follow his advice and risk all with him? To me, this is safe and wise. I have made up my mind to do it.

I will now make my confession to the dear saints of God and ask their prayers. The apostle says, "Confess your faults one to another, and pray one for another, that ye may be healed."

A few months ago I unwittingly slid from this rock—*a plain "Thus saith the Lord"*—and fell into the quicksands on the subject of God's everlasting kingdom upon the earth. This was done, not in carelessness, nor in prayerlessness; for I can say in truth that I never sought the Lord in greater earnestness nor constancy than I did to know the truth on this point. I also searched the Scriptures with all diligence in prayers and fastings, night and day, with tears. Notwithstanding all this, I sank deeper and deeper in the yielding sands.

The secret was this. I listened to a theory whose basis stood upon a sheer hypothesis. The fair superstructure, in the distance, which "lends enchantment to the view," so dazzled my vision that I forgot to scrutinize its foundation. Faithful watchmen raised the alarm, but my eyes were so "holden" that I could see no danger. By and by signs of crumbling at the base showed themselves even to me.

A few daring souls stepped upon it to try its strength, while hundreds were looking on to see the result. To our astonished eyes it proved a failure. It sunk beneath them. It could not sustain the weight of half a score, much less the promised "hundred and forty and four thousand, having his Father's name written in their foreheads." Then it was that I could see, for the first time, that not one "Thus saith the Lord" was underneath the whole foundation. *One* great assumption was its only basis.

This setting up a theory based upon the imagination of man's heart, and then building the word of the Lord around it, is the fruitful source of all the mischief in the religious world. It is fatal ground. It is to be where prayers and tears will not avail us, unless our eyes are open to come up on the *rock—the plain word of God.* It is the ground once occupied by the tempter in Eden's bowers. It is the ground from which has sprung the great hypothesis of Christendom—the immortality of the soul, out of which has arisen the hydra of modern Spiritualism, before which modern Christendom is melting away as wax before the fire.

But I am happy to state, through grace, that I am again upon the rock; and it is written, Let the inhabitant of the rock sing. My heart does sing for joy at its deliverance.

The plain word of the Lord on which my faith now rests for the ushering in of the times of restitution is this: "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 20, 21. No restitution until the Restorer comes. O how firm is the footing here! It forever cuts off this world of mysticism that threatens to deceive, if it were possible, the very elect.

I wish now, by this epistle, to forever take my influence from the side of mysticism in every shape and form. I think it due, however, to myself, and to the grace of God toward me, to state here, that all I ever wrote on that side was written weeks and months before it appeared in the public print, "owing to unavoidable delays"; and all except a bare note of a few lines came out weeks and even months after my own eyes were open to see its fallacy; and I am inclined to think this to be the case with very much that has filled the two last issues.

Private letters have been made public to the very great mortification of others as well as in my own case. But drowning men will catch at straws, and so it has been in this case; every thing has been seized upon, and made to sustain a sinking cause.

To such straits are persons driven who leave the plain word of the Lord. I pity them, for I know how honestly it may be done.

Speak kindly to the erring, brethren, "considering thyself, lest thou also be tempted."

In much christian love to all who love our Lord Jesus Christ in sincerity and in truth, I remain as ever your unworthy sister in Christ,

Hammonton, N. J. E. S. Willard.

"STRAIGHT PATHS."

Editors Pacific:—May not the following explain why it is that so many of the children of "pious parents" are not christians?

The waning light of a Sabbath evening fell on the open leaves of a large, old Bible. Young fingers had turned over the leaves, and those same young fingers had grown old, and bony, and withered, and turned them over then. Young eyes had spelled the words, and those same eyes had peered dimly through spectacles to read its blessed truths. Glad young hearts had felt the preciousness of its reading, and hearts that had found earth's promises to fail, had found here a resting place.

There were young eyes that were bending over it now, and a young heart that was seeking to know the will of Jesus concerning her life.

The young girl sat pondering these words—they were marked faintly with a pencil-line; "And make straight paths for your feet, lest that which is lame be turned out of the way."

"I have been turned out of the way often and often, and by such little things. Mother is a christian, and it was only this morning I enjoyed the sermon so much, and when we were coming out of church mother said it was so long, and the minister's voice so unpleasant, that it took away all the good; and last week, after I had read about Mr. Muller's giving up all for God and trusting in him, I wanted to wear my old muslin and give the five dollars father gave me to old Mrs. Howe, to buy wine and jelly for her; but father said, 'That man is a fanatic—he can't expect everybody to have the faith that he has;' and that froze my heart right up, and that isn't half that everybody does. I don't know of any body that makes 'straight paths,' and sometimes I think I won't try either. It's only the good books and papers that keep me on; and perhaps the very people that write, walk crookedly too."

A boy's form emerged from the shrubbery, and a boy of fourteen years ran up the steps and sat down beside his sister.

"How beautiful everything is in the quiet and starlight!"

"Yes, it is beautiful," said the boy. "Are you glad you are a christian?" Charlie looked up into his sister's face. He did not need words.

"It seems to me a blessed thing—something everybody longs for; but no one ever becomes a real, Bible christian. I don't believe there is such a thing. There might have been when Christ was on the earth, but seeing is believing, and I shan't believe until I do see. If father really believes I'm going to be lost, why don't he tell me so? He never said I must trust in Jesus to be saved. He says so in prayer-meeting," Charlie went on, "but I might talk in prayer-meeting as well as he does, or anybody else. I wish I could, and I'd make the ears of the hypocrites tingle. Why don't he tell *me* so—and mother too? When I was little, she used to say at night, 'Don't forget to say your prayers,' and now I'm getting big, I believe she's ashamed; ain't that true, now, Lucy? Did she ever ask you to be a christian?"

"No," said Lucy, sadly.

"And then as to Sunday-school teachers—I never had one that did me a bit of good; they talk in a cold, hard-set way. Why don't they say, 'Jesus died for *you*, Charlie; He loves *you!*' Why don't people act and talk as if religion was alive?—they act as if the Bible was a story-book, and God was dead."

"But Charlie, you and I needn't."

"I don't know why we should keep straighter than other people. I'm just discouraged. I don't see why *I* should sign the pledge when the minister drinks cider and makes currant wine. That's a beginning of evil; now, isn't it?"

"Yes, that isn't keeping in the straight path."

"And when I try to keep from swearing I hear christians swear every day. O no, it's nothing to say 'What under the heavens,' and 'heaven knows,' and 'confounded!' instead of what boys say. Now, what is the difference?" asked Charlie, excitedly.

"I don't believe God sees any difference."

"I think it is a great deal better to swear outright. I should think Satan would be ashamed of such followers. Father told me not to whistle 'Dixie,' and he was reading the *Sunday Herald* at the time. He's a christian!"

"I know it Charlie. This morning I was trying to think Sunday thoughts, and mother called me to button her glove, and all the time she was talking about bonnet strings, and the color of my gloves. Then aunt Mary talked about the dust all the way to church, and the new church stair carpet all the way home."

"And mother takes the *Atlantic*, but she can't take the *Guardian;* so she takes the *Messenger*, because it's cheap, and wants to have *one* religious paper in the house; and she asked me to read it, and I won't; it don't do her any good to read it, and of course it wouldn't me.

"And aunt Mary went to the theatre last night, and taught in Sunday-school to-day."

"I'd either give up one or the other. And she was reading Miss Edgeworth's tales this afternoon, and she'll read a chapter in the Bible before she goes to bed. O, christians! christians!

"And she and mother never go to the weekly prayer-meeting—they have to sew or are too tired."

"I don't see how they can expect us to do right. It's the christians that keep us out of the way; we don't expect anything from other people."

"What is a christian, Charlie?"

"One who loves God better than he loves the world, the flesh, or the devil."

"No one loves the devil," said Lucy, smiling.

"Well, they serve him—a good many christians do. I guess he sets christians in the way to keep us out."

"But, Charlie, if our eyes are opened, we needn't follow them. The Bible can be a *real* Bible to us."

"But, Lucy, is it right for christians to look all around the church in prayer-time? I've seen one of the oldest do it. And is it right for father to smoke ten cent cigars and put five cents on the plate?"

"But, Charlie—"

"Yes, 'but Charlie.' We boys talk it over; we've got our eyes open. *You* can be a real christian, and if you are, perhaps I'll try it." And Charlie jumped up and ran around the corner of the house, whistling 'Dixie.'"

The sister's head was bowed on the old book. She was asking God to help her to make "straight paths" for Charlie's lame feet.

"O, dear!" said their father, in his arm-chair, just inside the hall-door; "these horrid mosquitos won't let me sleep at all."—*Advocate and Guardian.*

IMPROPRIETIES IN CHURCHES.

It is highly improper to go late to church when it can possibly be avoided. This interrupts the service, confuses the congregation, distracts the attention, and is a sure indication of slothfulness, or something worse, on the part of those wilfully and habitually guilty of this sin.

No indecorum can be more palpable than standing about church doors during service, or whilst the people are assembling. A truly polite person will not do this. And yet we have seen members who thought themselves in good and regular standing, and even church officials, place themselves at the door of the sanctuary and gape at the people as they entered, just as if they were the regularly appointed inspectors of all church-goers. This impropriety may be the result of "thoughtlessness," but it is very little the less culpable on that account. And when young men are guilty of it through a spirit of curiosity, it is exceedingly offensive to all well-mannered people, and always meets and merits their heartfelt reprobation.

Talking, laughing, whispering, giggling, and all vocal or visible manifestations of social greetings when in the house of God, either before, during, or after service, indicate ill-breeding in all so acting. Politeness, to say nothing of piety, avoids all such indulgences. Still we have seen young lads and lasses, who fancy they move in the most decorous circles of social life, come into church with a giddy grin on their countenance that never left it until they had made many bows, gestures, and sundry other eye and head manipulations to those around them, to the utter disgust of all lovers of true politeness.

Some church members never try to furnish strangers seats. This is a breach of politeness totally inexcusable, and a real indignity offered to the person neglected. It is almost as much an index of bad manners, as not to offer a friend a chair when calling upon us at our houses.

Feet shuffling, sleeping, inattention, reading books, amusing children, spread-eagling, with the arms akimbo on the seat in front of us, are vulgarities in church that no person of cultivated manners will either indulge or excuse. The use of tobacco, (not only objectionable, but inexcusable at all times and in all places,) in the sanctuary of God, is such an intolerable nuisance, that it is truly wonderful that any lover of decency can for a moment so far forget himself, as boldly to pollute the floor and furniture of the building with the abomination.

Persons given to politeness always conform to the rules of the church in which they may happen to be. Whether kneeling or standing be the posture of prayer, they gracefully assume it. In all these things they act decorously, ever remembering who and what they are. In fine, you must go to church if you wish to learn who the real lady or gentleman is, and not the ball-room, the dancing-school, or the gay party. Politeness there may be formal, stiff, and up to the Chesterfield rule, but it is cold, heartless, superficial, and often false.

Indeed, if a person be ill-mannered at church, he will be good mannered nowhere—our behavior there is the exponent of our deportment everywhere. Reader, are you ever guilty of any of these, or of similar improprieties at church? Say?—*Cor. Presb. Banner.*

A LAWYER ON PREACHING.

I have been a listener to sermons for fifty years, and either I have changed or there has been a great change for the worse in the delivery of the gospel message. There is less earnestness, less directness, less logical power, and less study, than there was thirty years ago; and, as a necessary consequence, the general style of sermons has become diffuse, if not superficial, and the result less efficient. If I am right in this, we have an important fact to be dealt with, and it ought to be removed or greatly modified, and that immediately!

What is the remedy? Let the ministers of the gospel review their past history, and return, as soon as it is possible, to the good old paths of their fathers, and preach the Bible in all its simplicity and grandeur!

No pulpit orator can hope to create much interest in his audience unless he follows his text closely, and he must advance nothing that does not tend directly to illustrate his main proposition; and, when his argument is finished, he should not spend half an hour, more or less, in re-stating his propositions.

Many ministers deliver finely-written, and even classical discourses, on very solemn subjects, but they are essays merely; and their effect is to lower the standard of christian character and the dignity and glory of the ministry.

Let no one think I am disparaging the ministers of salvation; far from it. During the time I have mentioned the bar has also greatly changed. The eloquence and much of its glory has passed away, but the bar has, in the change, become eminently practical and business-like; its success is greater than it ever was in the higher courts. In fact, the bar has become the theatre of pure intellectual power.

In the pulpit, the stimulus for the exercise of the mental powers is the love of men's souls and of fame, common to the race. At the bar, the mental powers are wonderfully excited by a powerful antagonist,—whereas the minister must get his inspiration from a higher and unseen source.

But another cause of the partial failure of the ministry, consists in the omission, by some of its members, to preach the Bible. Some preach literature, some governmental policies, and some pure politics! The effect of this mode of preaching is not confined to the churches where this is practised, but it insensibly pervades all other churches and communities; hence, the long catalogue of spiritualism, infidelity, and transcendentalism, and all the dreadful isms of the day.

Conclusion! Let every christian minister rise up to the full measure of his duty and his power of doing good, and we shall find a change for the better.—*N. Y. Observer.*

WORDS OF CHEER.

Be firm and be faithful,
Desert not the right:
The brave become bolder
The darker the night.
Then up and be doing,
Though cowards may fail,
Thy duty pursuing,
Dare all and prevail!

If scorn be thy portion,
If hatred and loss,
If stripes, and if prison,
Remember the cross!
God watches above thee,
And he will requite;
Desert those that love thee,
But never the right.

Selected by J. B. Oaks.

SPEAKING WELL OF OTHERS.

If the disposition to speak well of others were universally prevalent, the world would become a comparative paradise. The opposite disposition is the Pandora-box, which, when opened, fills every house and every neighborhood with pain and sorrow. How many enmities and heart-burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy and the malignant spirit of evil, when they find vent by the lips, go forth on their mission like foul fiends, to blast the reputation and peace of others. Every one has his imperfections; and in the conduct of the best there will be occasional faults which might seem to justify animadversion. It is a good rule, however, when there is occasion for fault-finding, to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual, which will generally be taken kindly, if the manner of doing it is not offensive. The common and unchristian rule, on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian, and shows a despicable heart.

Peace.—Peace is better than joy. Joy is an uneasy guest and always on tip-toe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so—it comes more quietly and stays more contentedly, and it never exhausts our strength, nor gives us one anxious forecasting thought. Therefore let us pray for peace. It is the gift of God—promised to all his children; and if we have it in our hearts we shall not pine for joy, though its bright wings never touch us while we tarry in the world.

A Sign of Greatness.—If we were asked to say what we consider a sign of true greatness, we should point to those who, instead of waiting for some great opportunity to do something noble, avail themselves of every day occasions and carefully improve the most ordinary opportunities of doing good. These are the truly great. No occasion is too insignificant for them to dignify by improving.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

HYGIENE.—NO. 5.

BY IRA A. THAYER, M. D.

Obstructed Respiration

Is another frequent cause of disease. It may be produced in two ways; 1st, by sudden changes of temperature; 2nd, by want of cleanliness. That we may more thoroughly understand the subject, we will examine the perspiratory organs and function of the perspiration.

The *perspiratory glands* of the skin are situated everywhere throughout the integument, being most abundant in the anterior portions of the body. They consist each of a slender tube about 1-400 of an inch in diameter, which penetrates nearly the entire thickness of the skin, and terminates below in a globular coil. A network of capillaries envelops the coil, and supplies the gland with the material necessary to its secretion.

According to Krause, the whole number of perspiratory glands is not less than 2,300,000; and the length of each tubular coil, when unraveled, is about 1-15 of an inch. The entire length of the glandular tubing must therefore be not less than 153,000 inches, or about 2 1-2 miles.

It will be easy to understand, therefore, that a very large quantity of fluid may be supplied by so extensive a glandular apparatus. This secretion contains water and the inorganic salts of the blood; and is furthermore distinguished by the presence of a peculiar animal substance which does not exist in the blood, but which is produced by the secreting action of the gland. As the blood circulates through the capillaries of the gland, its watery and saline constituents transude in certain quantities, and are discharged into the secretory duct. The perspiration is usually so slowly secreted that it evaporates as fast as it is poured out; but under the influence of unusual bodily exercise and mental excitement, it is secreted much faster than it can evaporate, and the whole integument becomes covered with moisture. But the average quantity of fluid lost by cutaneous perspiration during twenty-four hours is about two pounds.

The *office* of cutaneous perspiration is principally to regulate the temperature of the body. Heat excites these glands to unusual activity, and they pour out a large quantity of fluid upon the skin. This fluid immediately evaporates, and, in assuming a gaseous form, causes so much heat to become latent that the cutaneous surfaces are cooled down to their natural temperature. So long as the air is dry, so that evaporation goes on rapidly, a very elevated temperature can be borne with impunity. But if the air is saturated with moisture, and evaporation in this way retarded, the body soon becomes unnaturally warm.

The mucous membrane of the lungs and air passages, and alimentary canal, is but a continuation of the skin, and is supplied with a similar set of glands which perform a similar function.

From the foregoing it will be easy to understand the nature of a "cold." *Heat* excites the glands to secretion, while, on the contrary, *cold* checks their activity. Hence, when a sudden change takes place in temperature, when cold is applied while the glands are in full activity and the skin moist with perspiration, the action of the glands is suspended; the heat generated in the body is retained there; the blood becomes surcharged with perspiratory matter, and fever and inflammation is the result. Or the mucous membrane is excited to increased activity, and diarrhea, or cough with expectoration and a discharge from the nose, result.

It will be seen, then, how important it is to maintain an even temperature, or, when changing it, to have the change gradual, that the perspiratory glands may gradually become accustomed to the temperature, that they may not be paralyzed by the shock which a sudden change produces.

After active exercise, or exposure to a high temperature, there should be an additional amount of clothing worn, and moderate exercise continued for a short time.

A *uniform* temperature of all parts of the body should be maintained. Sitting in a draught of air, or exposing any part of the body to a draught of cold air coursing through an aperture in a window, door, or ceiling, is far more deleterious than exposing the whole body, from the fact that it not only checks the perspiration, but destroys the equilibrium of the circulation. Continued cold applied to a part causes a contraction of the capillary blood-vessels, and a recession of the blood, and an engorgement of some other portion.

In close connection with the above, as a cause of perspiratory obstruction, is the *want of cleanliness.* Few persons appreciate the value of cleanliness in preserving health and securing comfort. A large amount of excrementitious matter is being thrown from the system constantly. This matter is of such a nature that it effectually glues up the pores of the skin, and thus retards perspiration. Not only that, but there is a constant absorption from the surface inwardly, and if allowed to remain is again carried into the blood.

Hence the importance of frequent ablutions. The entire surface should be thoroughly bathed at least every alternate day—better to bathe every day. This, after one becomes accustomed to it, is not unpleasant; on the contrary it is very pleasant and highly invigorating. The reaction following the slight shock which the water produces creates a warm, healthful glow all over the system; and besides removing the excrementitious matter from the pores of the skin, tones that organ, and is the greatest preventative to "colds" that a person can possibly use. Where the skin becomes loaded with filth, the perspiratory glands are rendered torpid, the skin becomes dry, husky, and diseased. If you would have a clear, velvety skin, keep it clean.

The bathing which is necessary to keep the pores unobstructed is also a great means of equalizing the circulation and nervous forces, and is a most thorough means of preventing cutaneous diseases. It has been estimated by some author of respectability (I cannot now give his name), that three-fourths of all the matter that passes from the system passes out through the pores of the skin. If this be true (and the calculation is very nearly correct), it would seem to be a matter of no ordinary importance that the surface upon which this substance is thrown should be frequently cleansed. This matter is thrown off in minute particles, but is continually appearing at the surface from 2,300,000 different openings, and thus during twenty-four hours amounts to a large quantity. If people properly understood this subject, I apprehend there would be a vast amount of washing done in a very short space of time; especially by those who wash but once or twice during a year.

In daily ablutions, it is not necessary to use a large quantity of water—a pint is sufficient. Use pure soft water; and if not accustomed to it, warm the water slightly to commence with, gradually cooling it until you use it in its natural temperature. Wet a towel, or sponge, and rub the surface thoroughly, then take a dry crash towel and rub the skin briskly, until there is a fine warm glow and a red color; then put on your clothing and get out into the open air.

If these simple precepts should seem trifling to the reader, let me say to you, try them for a few weeks, and report the effects; and if every part of your physical system, and every faculty of the mind does not feel clearer, more active and vigorous, then discontinue the practise.

Bristolville, O., Jan., 1865.

To the Afflicted.

"A Sufferer" asks for a cure for nails growing into the flesh. I know of a simple remedy, that has been tried in many cases, and seldom fails. Just cut a notch like the letter V in the middle of the end of the nail, and repeat the operation every time you cut your nails, and I think you will experience a complete cure. One who has tried it. F. H. C.

Another Remedy.—Take a sharp knife, and scrape *the centre* of the toe nail very thin. In a short time it will not trouble those afflicted with the nail of the toe growing into the flesh. One who has proved it. B. F. B.

Phthisic Herb.—To the many who are interested, I will say I have at last obtained a small quantity, and shall send to all who have applied, especially those who have the greatest claims. If any do not hear from me, they will please write again, as the letters may be lost before they reach here. My delay to supply calls for it was occasioned for want of the herb. Peter S. W. Deyo.

COLD FEET—HOT HEAD.

HOW TO REGULATE THEM.

Action is life; inaction is death. Life in the human body is warm. Death is cold. Vigorous bodily action causes the blood to circulate throughout every part of the body. The want of action causes it, so to speak, to stand still. The blood goes most freely to those parts of the body or brain most exercised. If we swing the sledge-hammer, like the blacksmith, or climb the ropes like the sailor, we get large and strong arms and hands. If we row a boat or swing the scythe, it is the same. But if we use the brain chiefly to the exclusion of the muscles, we may have more active minds but weaker bodies. The better condition in which the entire being—the body and brain—is symmetrically developed, requires the harmonious exercise of all the parts, in which case there will be a happy equilibrium, with no excess, no deficiency—no hot headache, no cold feet. Headache is usually caused by a pressure of blood on the brain; cold feet by a limited circulation of blood in those extremities.

There is an old adage which says; "Keep the feet warm and the head cool," which was, no doubt intended to counteract a tendency the other way. Certain it is that those who suffer with hot heads usually have cold feet.

One cause of cold feet is wearing tight garters, which interrupt the free circulation of the blood. Another is, the wearing of tight stockings and tight shoes. Still another cause is, using the lower limbs so little that there is not enough blood in circulation in those parts to keep them warm.

How to keep the feet warm.—1st. Wear loose stockings, fastened to the drawers with buttons and loops—not with strings or garters. Wear easy, well-fitting leather shoes—such as are made on the Plumer Last, with soles not too thick nor too thin—such as will turn water and keep the feet dry.

2d. Should this suffice, take a brisk walk, a dance, or a trot—all in your own room, if you must, or swing the feet, one at a time, backward and forward, hard as you can for five or ten minutes, and you will soon pump the warm blood into them.

3d. On retiring at night, take the feet in hand, one at a time, and give them a thorough rubbing, wringing and squeezing. Continue this till they cry enough, when you may go to bed with warm feet. Repeat this exercise after washing all over in cold water before dressing in the morning, adding a vigorous spatting of the feet with the naked hand.

4th. Never retire with cold feet. Manage somehow to get them warm. If too ill to go through the exercises, as above, fill a quart bottle with warm or hot water, and place it at the feet in bed. Better do this than lie awake and suffer, for there will be no sleeping till the feet get warm.

5th. Keep away from the fire, the furnace and the stove as much as possible, and obtain the necessary warmth by proper clothing and the necessary exercise. This will draw the blood from the brain, send it to the lower limbs, keep the feet warm, and in most cases, prevent the headache.

6th. Bathing. We consider it not only essential to good health, but a real luxury, to take a daily bath. Not a shower, a douche, a plunge, nor a souse, but simply a quick and gentle hand bath; and a pint of soft cold water is enough—the face, neck, arms, shoulders and chest first. Then wipe dry with a soft towel. Then wash the body and the lower limbs—simply wetting the skin is enough. Take another towel and wipe dry; then serve the feet in the same way. After this, with the hand, rub the whole surface briskly till the skin comes to a glow. The entire process should not exceed five minutes. Then dress, and you are ready for a short walk, or for breakfast. The gymnastic exercises which this practice gives is equivalent to so much hard though pleasant work; and when accustomed to it, no one would willingly forego the luxury. Timid and tender persons will shrink from the thought of touching cold water—but will sit all day over a hot stove, shivering and suffering for the want of this very thing. A little resolution to start would give them courage to go through. It would also prepare them for other duties, and fortify them against "taking cold" when they go out, and of resisting disease when attending in the sick room.

Headache is sometimes caused by over-eating, producing a foul stomach, impairing digestion, and clogging up the system. The remedy for this is abstinence and a Turkish bath; or let "Dr. Diet, Dr. Quiet, and Dr. Merryman," prescribe a period of rest for both body and brain.

In conclusion, keep the bowels open and free by proper diet, the skin clean, and the pores open by proper bathing, the feet warm by being properly clad, by exercise and the free circulation of the blood; the head cool, free from aches and pains, by keeping the other parts in action and health.—*American Phrenological Journal.*

CHECKING PERSPIRATION.

A suggestion to the wise is enough. The following extract merits consideration:—

"A merchant, in 'lending a hand' on board of one of his ships on a windy day, found himself at the end of an hour and a half pretty well exhausted, and perspiring freely. He sat down to rest. The cool wind from the sea was delightful, and, engaging in conversation, time passed faster than he was aware of. In attempting to rise, he found he was unable to do so without assistance. He was taken home and put to bed, where he remained for two years; and for a long time afterwards, he could only hobble about with the aid of a crutch. Less exposures than this have, in constitutions not so vigorous, resulted in inflammation of the lungs (pneumonia) ending in death in less than a week, or causing tedious rheumatisms, to be a source of torture for a life-time. Multitudes of lives would be saved every year, and an incalculable amount of human suffering would be prevented, if parents would begin to explain to their children at the age of three or four years, the danger which attends cooling off too quickly after exercise, and the importance of not standing still after exercise, or work, or play, or of remaining exposed to a wind, or of sitting at an open window or door, or of pulling off any garment, even the hat or bonnet, while in a heat. It should be remembered by all that a cold never comes without a cause, and that, in four times out of five, it is the result of leaving off exercise too suddenly, or of remaining still in the wind, or in a cooler atmosphere than that in which the exercise has been taken."

☞ A lady whose girls were all misshapen, consulted the celebrated anatomist and lecturer, Dr. Hebbard, on a prevention. "*Loose dresses and plenty of air, just like the boys,*" was the excellent reply of this gentleman.

☞ A modern French writer says, "A physician prescribing to a sick man always reminds me of a child snuffing a candle; it is ten to one but he snuffs it out."

Walking.—Those who walk most are generally the healthiest; the road of perfect health is too narrow for wheels.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

A GRAND OLD POEM.

Who shall judge a man from manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings—
Satin vests could do no more.

There are springs of crystal nectar
Ever welling out of stone;
There are purple buds and golden,
Hidden, crushed, and overgrown;
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones the highest,
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows then;
Masters, rulers, lords, remember
That your meanest hinds are men!
Men by labor, men by feeling,
Men by thought, and men by fame,
Claiming equal rights to sunshine,
In a man's ennobling name.

There are foam-embroidered oceans,
There are little weed-clad rills,
There are feeble, inch-high saplings,
There are cedars on the hills;
God, who counts by souls, not stations,
Loves and prospers you and me;
For, to Him, all vain distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth or fame;
Titled laziness is pensioned,
Fed and fattened on the same;
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifted up its voice.

Truth and justice are eternal,
Born with loveliness and light,
Secret wrongs shall never prosper,
While there is a sunny right;
God, whose world-heard voice is singing
Boundless love to you and me,
Sinks oppression with its titles,
As the pebbles in the sea.

For the World's Crisis.

THE VOICE OF HISTORIANS.

"The Lord's Day"—The True Christian Sabbath.

From Ancient Christianity Exemplified, by Coleman, p. 5.

NUMBER ONE.

"OF THE FESTIVALS OF THE CHURCH.

"1. *Preliminary Remarks.*

"Sacred seasons are an institution, not of Christ and his apostles, but of the church. No authority for their observance is derived from the canon of the New Testament; neither do they belong to the apostolical age of the church. The churches established by the apostles, in imitation of our Lord and his disciples, observed the times and seasons of the Jews; but it was particularly the office of the Gentiles to admonish the infant church that such observances are not an essential part of religion. He resisted the attempts to impose the yoke of Mosaic ceremonies on Gentile converts. From Jewish converts he removed the oppressive and useless burden of their festivals, and discountenanced the observance of their sacred days.

"But in common with the other apostles, this minister of the Gentiles sanctioned the observance of the first day of the week, instead of the seventh, as the christian Sabbath. This, in obedience to the great command of the Decalogue, was consecrated as holy time; and is in reality the only sacred season of the christian church. All other times and seasons are carnal ordinances, having no Divine authority. The Christian Sabbath, therefore, ought to have the first, the last, the only place in the calendar of the church. Such is its place in the sacred canon. There it stands apart, separate, distinct from all other days, as holy unto the Lord; and there it should stand fast for ever, in the mild majesty with which Heaven has invested the solemn day. It has no affinity or connection with the innumerable holy days, fasts, and festivals, movable and immovable, with which pious usage and papal superstition has crowded the calendar of the church, and by which this sacred day of the Lord was overlaid and lost for many centuries, until brought forth to light and again restored to its original sanctity by the Puritans of the sixteenth century.

"2. OF THE CHRISTIAN SABBATH.

"The primitive church observed both the Jewish and the Christian Sabbath. The Jewish converts considered the abrogation of the ceremonial law to relate only to their exemption from its burdensome rites; and continued religiously to observe the Sabbath as holy. Converts from Paganism, on the contrary, contemplated christianity as a dispensation altogether new, and the religion of the Jews as totally abrogated. The resurrection of Christ was to them a fixed point, the beginning of this new dispensation, the new passover from bondage to freedom, from death to life. This great event they refused to commemorate on the same day which the Jews observed for another end, and for this purpose they selected the first day of the week. The import of the christian Sabbath they accounted more significant and important than this of the Jewish. The one commemorated the completion of the work of creation; the other the beginning of a nobler work by the great Creator himself, who was light and life to all.

'Twas great—to speak the world from naught;
'Twas greater—to redeem.

The early christian converts, whether Pagan or Jewish, seem not to have been conscious when or where or how the ancient economy was abrogated, and the gospel dispensation introduced. But, in process of time, the one was gradually discontinued and fulfilled in the other. *The observance of the Lord's day as the first day of the week was at first introduced as a separate institution.* Both this and the Jewish Sabbath were kept for some time; then the Christian began to take precedence of the Jewish Sabbath; finally, the latter passed wholly over into the former, which now took the place of the ancient Sabbath of the Israelites. But their Sabbath, the last day of the week, was strictly kept in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued.

"No historical record, sacred or profane, has informed us of the first celebration of the Lord's day, the first day of the week, as the christian Sabbath. It doubtless was very early; probably from the first communication of the Holy Spirit on the day of Pentecost. The first day of the week had been signalized by the resurrection and the ascension of our Lord; and now again in the fulfillment of his promise in the miraculous shedding forth of the Holy Ghost upon his disciples while, in joyful expectation of the event, they were all assembled in one place for the worship of their ascended Savior. From this time, it is to be presumed, that they continued to meet on this day, for ever memorable by these remarkable events. No law was requisite for this purpose. The impulse of their own hearts was enough to bring them together on each return of this eventful day.

When Paul was at Troas, the disciples came together, apparently according to established custom, on the *first day of the week*, to break bread; on which occasion the apostle preached to them. The apostle also directs the Corinthians, *on the first day of the week*, to lay aside for charitable purposes a certain sum, according as the Lord had prospered them. Here we have, at least, a distinct notice of the reckoning by weeks. What directed the apostle to specify the *first* day of the week rather than the seventh?

"John, in Patmos, was in the Spirit on the *Lord's day*. Whence this early and familiar use of the expression to denote a specific day? It is an appellation descriptive of a certain day, given without explanation, as if well understood and in common use. Here is a fair presumption, if not a conclusive inference, that the day was already known by this name because observed as the Sabbath of the christian church. These are all the passages in the New Testament upon which any reliance can be placed as evidence of the religious observance of the Lord's day by the apostolical churches.

"Soon after the age of the apostles, the evidence becomes clear and full that the Sabbath was solemnized in the christian church for religious worship, and kept as holy unto the Lord. Just after the conclusion of the sacred canon, and the death of John the apostle, a persecution was instituted against the christians in Bithynia, in Asia Minor. Pliny the younger, in reporting to the emperor the persecutions that had been held against them, mentions that they were accustomed to meet on a certain stated day, *stato die*, before it was light, for the worship of Christ as God. This statement is evidence that these christians kept a day as holy time, but whether it was the last, or the first day of the week, does not appear.

"Justin Martyr, who lived about forty years later, says that they (christians) neither celebrated the Jewish festivals, nor observed their Sabbaths, nor practised circumcision. In another place he says that they, both those who lived in the city and they who lived in the country, were all accustomed to meet on the day which is denominated Sunday, for the reading of the Scriptures, prayer, exhortation, and communion. The assembly meet on *Sunday*, because this is the first day on which God, having changed the darkness, and the elements, created the world; and because Jesus our Lord on this day arose from the dead.

"This sacred day was usually denominated *dies Dominicus—the Lord's day;* but sometimes, also, *Sunday, diem solis*, in compliance with the common phraseology, and when it was necessary to distinguish the day in addressing the heathen. During the early ages of the church it was never entitled 'the Sabbath'; this word being confined to the *seventh day* of the week—the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to christianity.

"The author of the epistle of St. Barnabas introduces the Lord as saying, 'The Sabbaths which you now keep are not acceptable to me; but those which I have made, when, resting from all things, I shall begin the eighth day, that is, the beginning of the other world.' 'For which cause,' he adds, 'we observe the eighth day with gladness, in which Jesus rose from the dead, and having manifested himself to his disciples, ascended into heaven.' Tertullian, at the close of the second century, says, 'We celebrate Sunday, (*diem solis*) as a joyful day.' 'On the Lord's day (*die Dominico*) we think it wrong *to fast* or *to kneel* in prayer.'

"'A true christian,' says Clement of Alexandria, contemporary with Tertullian, 'according to the commands of the gospel, observes the Lord's day by casting out all bad thoughts, and cherishing all goodness, honoring the resurrection of the Lord, which took place on that day.'

"Dionysius, of Corinth, of the same age, in a letter to the church of Rome, preserved by Eusebius, mentions their faithful observance of the Lord's day, and their reading of the Scriptures on the occasion. These authorities are sufficient to show that the Lord's day was observed by christians of the second century for religious worship. The use of the term by those writers may fairly be assumed as explanatory of the same expression in Rev. 1: 10, which, in connection with 1 Cor. 16: 2, and Acts 20: 7, and illustrated by usage of the church in the age following, justifies the belief that, from the beginning, the Lord's day has been observed in the christian church. At first, and for several centuries, it was kept in connection with the Jewish Sabbath; but by degrees the observance of the latter fell into disuse, and the former has ever since continued to be the sacred day of the Christian church." T. M. PREBLE.

East Weare, N. H.

For the World's Crisis.

DEFINITE TIME AND ITS DANGERS.

"There's a lion in the way."—PROV. 26: 13.

The question of knowing the times and seasons is no new theme with us; nor is a belief in the time an untried experience. So we do not venture on an "unknown sea" in indulging an interest in time, and I am persuaded that but very few, who have believed time in the past, will report their experience as either turbid or dangerous. I had thought that we were well agreed, as a people, that the time was *revealed*, and would therefore be *understood* and become a *light* to the church; and that those who had forsaken the world and its follies, to wait for the Bridegroom, had found it a blessed experience, having no evil report to bring, though they were disappointed. But the views and feelings of brethren now seem considerably "mixed" on these points. If there are some maintaining the even tenor of their way, who rejoice at the prospect of harmonizing past disarrangements, correcting past errors, and thus restoring past confidence in the clear and manifest fulfillment of every prophecy—prophetic periods not excepted; there are others who are virtually throwing dust in the eyes of those who would search for this desirable light by raising the cry, "There's a lion in the way," either in a thousand imaginary difficulties in getting at the true time, even though it is 1868, or in the supposed ruinous results likely to follow if '68 should not prove to be the true time.

I have never believed the '68 time, nor investigated it with attention, for the reason that I have thought (perhaps incorrectly) that more time would be required to fulfill the predictions concerning Spiritualism than this time allows. But I dare not doubt the fulfillment of every prophecy—*a clear, evident fulfillment, understood and believed by the church.* The opposing view, and the only one that can be taken by any professed believer of the Bible is, that their application is so *obscure* that we cannot discern it, or so *uncertain* that we cannot rely upon it; either of which is derogatory to God, and unworthy any believer of the Bible! And yet this is the common way of disposing of prophecy, both by the professed church and the world. It is well expressed by a D. D., who said, "If God will forgive me for what time I have spent in studying the prophecies, I will never study them any more." If he had said this in reference to studying "the Bible" instead of "prophecy," all would pronounce it infidelity; but it is no less so when said of a large part of the Bible, and especially that part which is expressly declared to be, "not by the will of man," but by "holy men of God, who spake as they were moved by the Holy Ghost." The *real danger*, and that which we ought *most to fear*, is this danger of *unbelief*, whether it relates to the whole, or a part of the Bible; to the whole, or a part of prophecy. The prophetic periods must be of service to the church, and must therefore be understood; otherwise they were given in vain. It cannot be said that they are necessary to show when we are *near* the end, for *events* abundantly show that without them. Besides, if the periods are *reliable* measurements, they are *definite* measurements, reaching from a given starting point to the end.

But if I could suppose any prophecies God has given us would not be fulfilled, or fulfilled but not understood, I could allow such *abuse of divine wisdom* in relation to any other prophecies rather than those which relate to the period immediately preceding the coming of Christ. It might be said of almost any other prophecies that they could be of service, though not understood till after their fulfillment. But not so with these. As the prophetic periods do not end till the Lord comes, they will be of no service unless understood *before* he comes. Hence I would not dare believe that the Lord will come till they are correctly understood and applied. And as the light of prophecy is not for a few believers, but for the church, the light on these things will not be to the few who are learned, but to the *church*.

Again, we should not forget that the last times are to be the most perilous. And as a consequence, those christians who wait for the Lord amidst these greatest perils to the church need more than usual supports to their faith; they can not bear up with less. And hence, if every previous age of the church has had its "present truth," maintaining the prophetic chain complete to the eye of the church till now, 'tis a fearful thought to suppose it broken to the eye of the church at this last critical moment, while Satan's hosts, both men and devils, supplied with all the enginery and skill of their leader, attack in bold defiance every sentence of the Bible. Hence the church needs the light of prophecy now more than in any preceding age. And if it is an impeachment of God's *wisdom* to suppose his prophecies to *fail* of a fulfillment, it is equally an impeachment of his *faithfulness* to suppose the prophetic chain to seemingly break at this critical period for the church! But the chain is *seemingly* broken already, our opponents themselves being judges. For they admonish us not to rest our faith on any calculation of the prophetic periods for the future, on the ground that we have failed in all calculations in the past. This is virtually doing away with the periods altogether, as either obscure or uncertain. And however "dangerous" it may be to preach and believe *definite* time, it is *far more dangerous* to make God's time thus *indefinite* and *uncertain*. Since, then, the mind of the church is in a state of *suspense approaching distrust* with regard to the prophetic periods, we ought to welcome every indication of relief for this suspense. We ought to hail with glad hearts every prospect of a *true* application of them, when the fault of past mistakes will appear wholly in our miscalculation of them where it belongs. I believe that all the rays of light will concentrate around the true arrangement, and that the wise will *search, understand, believe*, and *wait* accordingly. I intend to investigate the '68 argument, willing to be disappointed "seventy times seven times" rather than reject the true time.

And as to the ruinous results of the time movements, a majority of the *best* brethren among us have passed through one or both of them, and have no regrets for their experience, nor dread of another time movement as ruinous. I would not justify any one in accepting without inquiry, or believing without good reason. But I would admonish every one of the danger of treating God's word as though it were the word of man, or declining to believe or obey it for fear of consequences. As a people, we have never been in a worse state than we are to-day. But as we have never believed time without making us better, and as our best days were when we were believing time, I see no good ground to dread as ruinous the indulgence of a hope that the Lord will come in 1868. I. K. LOMBARD.

THINGS REQUISITE.

Have a tear for the wretched; a smile for the glad;
For the worthy, applause; an excuse for the bad;
Some help for the needy; some pity for those
Who stray from the path where true happiness flows.

Have a hope in thy sorrow; a calm in thy joy;
Have a work that is worthy thy life to employ;
And oh! above all things on this side of the sod,
Have peace with thy conscience, and peace with thy God.

For the World's Crisis.

THURMAN'S ASTRONOMY.

We have for some time past been taught that Mr. Thurman, "by the truth-testing powers of astronomy" had demolished Ptolemy's Canon, upset all previous systems of reckoning, and demonstrated that the Lord would *delay* his coming for several years certainly, and would finally come in A. D. 1868. This claim as to his astronomical verification of his chronological calculations, has been put forth with great confidence and positiveness. His system has been declared correct, his arrangement all plain, his light clear, and as to his book, it has been said that every person who had a Bible should possess one,—all of which no doubt has been pleasing to the author and publisher of "The Sealed Book of Daniel Opened."

It has also been intimated that Ptolemy's Canon had sealed up the book of Daniel, and that no interpretation previous to about 1820 could have been correct, and that *now* for the first time it is unsealed "by the truth testing powers of astronomy," and so we are invited to accept the offered light and learn the truth thus revealed to us through this chosen instrument, Eld. William C. Thurman.

I do not see how Ptolemy's Canon could have sealed up the book of Daniel, for the words were closed up and sealed in Daniel's own time, or some five or six hundred years before Ptolemy was *born*. As to no possible interpretation being correct if it was offered before 1820 or thereabouts it *may* be *true*, but if so it overturns the whole "year day" system, the connection of the 70 weeks and 2300 days, the termination of the periods about 1868, and in fact almost all that is asserted on the prophecies, excepting some few points so foolish that none of the abler prophetic students would assert them,—for I think that all these times respecting the book of Daniel were held and published long before 1820, and so by this argument that the right interpretation *could not* have been given till then, this present theory in many respects, at least, is proved to be wrong. And especially in connection with its times and *dates*.

But we have been told that astronomy has finally settled the whole matter, and brought order out of chaos, and though I am not at all certain that the correctness of Mr. Thurman's Astronomy would prove the correctness of his theory, yet by his own admissions its *incorrectness* would subvert the chronology, or impair its reliability. I have therefore been willing to have this matter examined, and since Mr. Thurman appeals to astronomy to astronomy let him go. I am not an astronomer. To ask me to investigate this matter would be just as foolish as to accept the assertions of others who perhaps may be equally ignorant of it, who say that it is all plain and clear. I know that we have been promised that if one hundred persons would subscribe a dollar each they should have published copies of Mr. Thurman's astronomical tables, and by these any man who understands simple mathematics could calculate eclipses, and see for himself whether Mr. Thurman was right or wrong. This may be all correct, but I am unable to view it in that light. I am not much of a mathematician; and I fear should hardly be able to correctly compute eclipses two thousand years distant, even with the aid of these notable tables costing one dollar a copy; others might be more confident. Some persons study many years on such matters, and then are quite ignorant on this vast subject. Mr. Thurman may be able to teach what *he knows* of astronomy in a little while. I have known persons who could teach all *I know* about it in *half the time*, but I fear my pupils would not get through Paris creditably on the strength of it.

But there are men who understand astronomy, and who have investigated the very points which Mr. Thurman has treated upon. Prof. Hudson will probably present the readers of the Crisis with some facts which they record that may bear upon the subject. To get these ancient eclipses recalculated by the ablest astronomers would probably cost thousands of dollars, even if money could purchase it at all. And even then if all Mr. Thurman's astronomy were proved correct it by no means proves his whole theory true, for he may have mistaken or misapplied Scripture, and so be faulty in other directions. But while the investigation goes on, I shall be glad to be apprised of any substantial progress which is being made. I said last fall that it would take at least *seven months* for any *competent* person to so investigate Mr. Thurman's theory they could give any *reliable* opinion as to its entire correctness. We shall see whether it is proved *true* in *less* time than that.

When the Bible class at Lowell Street Chapel was arranged, after the close of Thurman's and Stevenson's discussion in Boston, Prof. Hudson requested of an influential elder and editor, and one who is most fully acquainted with Mr. Thurman, the privilege of meeting Mr. Thurman at the class, and of occupying thirty or forty-five minutes in examining him on the subject of his astronomy. This he was *not permitted to do*, but was offered instead the privilege of a *private* interview. This Prof. Hudson declined, as he wished what he might say to come before the *people* interested in the matter. In the course of the conversation, the elder referred to said to Prof. Hudson, in my hearing, in words substantially as follows: "You may not be aware that Mr. Thurman's positions have been submitted to persons who know more about astronomy than you and I both, and that MR. THURMAN IS SUSTAINED." As I am interested in this matter, and as I desire to know the facts in the case, and as I, while President of the Christian Publication Society, by which the "World's Crisis" is issued, desire that it may publish all the truth it can to the world, I ask, as I then did, that the statement of those astronomers who have sustained Mr. Thurman, in their own writing, and over their own signatures, may be published to the world, in the columns of the Crisis. I wish upon these points the truth, the whole truth, and nothing but the truth.

If fifty dollars have been paid to a man who has computed eclipses for forty years, that he might verify Mr. Thurman's astronomical calculations, and thereby establish his chronology, I want his report published in the Crisis. If he sustains Mr. Thurman, I want to know it. Thurman's chronology is interlinked with his astronomy. They cannot be separated. If by the truth-testing powers of astronomy, Ptolemy's Canon is overthrown, let us have the same tests applied to "The Sealed Book of Daniel opened," by Wm. C. Thurman.

I know that we are *now* told that the chronology can be settled without *astronomy*, by the *Bible*, if we will only admit that Christ was born about the year B. C. 5. But there is the *rub*—the Bible says no such thing, and it has to be proved by history, astronomy, interpretation, etc., and chronologers, many of them, deny that he was born B. C. 5, and disagree as to the date of his birth. In such an argument as this, we cannot for a moment allow any such begging of the question. If it is true, PROVE IT; and if you cannot, do not ask candid men to believe it.

In view of all these facts, and also of the importance of this subject, I would like to be informed by those who know, as to several matters, such as these.:

1. What proof have we that Wm. Thurman is a competent astronomer? What books has he studied? What observations has he made? What acquaintance has he with logarithms and those higher forms of mathematical computation commonly used in prosecuting astronomical inquiries?

2. By what *authority* he has *altered* Ferguson's astronomical tables, which he has used in making his calculations, and whether those tables were correct enough either before or since his alterations, to accurately compute eclipses, occurring at such remote periods, that an error of a minute in a century would overturn the whole arrangement?

3. Whether Ferguson's little tables, (of which I believe I have a copy), made more than a century ago, in the days of pod augurs and wooden ploughs, are not entirely superseded by other tables more accurate, more reliable, and more than *an hundred times larger* than those of Ferguson? And whether any *competent* astronomer would, for a moment, think of using those tables, made long before a large portion of our own solar system was ever discovered, to guide him through the vast and intricate researches needful to estimate eclipses occurring so many hundred years ago?

4. Whether astronomical tables of twenty-five or thirty pages, which can be published in the columns of a weekly newspaper, and understood by studious boys in the common schools, would answer for data upon which to fix a matter of so much importance as that day which God hath appointed, in which he will judge the world in righteousness by Jesus Christ our Lord?

5. Whether *all* the eclipses mentioned by Mr. Thurman can be found by *other* astronomers, using these newer and an hundred times larger tables, made by men whose lives have been given to this science; or whether it requires Ferguson's *old* tables, with Thurman's *alterations*, to find the eclipses mentioned in history, and then they prove to be at a distance of *six months* from the *time* when the historian quoted *says* the eclipse occurred? Or in other words, whether it is necessary to use old tables altered, and then to alter the *history* by six months to make the altered tables and altered history agree, and thus produce a "beautiful harmony," unsealing the book of Daniel, overturning Ptolemy's Canon, and establishing the new theory of prophetic interpretation "by the truth testing powers of astronomy."

I have no theory to serve in this matter. I care not a copper for Ptolemy's Canon, or Thurman's Chronology, further than they may present the truth. I have long had copies of Ptolemy's Tables of dates of Kings' reign among my chronological books. I believe there are differences in the copies that have come down to us, and whether Mr. Thurman's copy, clipped from an old *Advent Herald*, is correct, I presume, neither he or I can tell just at present. Ptolemy's Canon itself—his *Almagest*, I never saw till the other day, when Prof. Hudson brought it to my office, and I lost no time in giving Mr. Thurman his *first look* at the famous book he had been so long debating about. Unfortunately he could not read a line of it, as it is in the blindest kind of Greek, you ever need to see in print.

I listened with interest to the discussion between Messrs. Thurman and Stevenson. But upon some of the vital points which Mr. Stevenson introduced, concerning the evidence of ancient monuments, public records upon enduring marbles, and old inscriptions still existing; Mr. Thurman was entirely uninformed, and hence could not discuss those matters at all, as he knew nothing about them. Mr. Thurman's Theory of the Jubilees is thought to be vital to his system. But so long as the plain record says: "Ye *shall hallow* the FIFTIETH YEAR, . . . a jubilee shall that FIFTIETH YEAR be unto you," (Lev. 25), I am unable to see *how* he can make two cycles, or jubilee periods, cover only NINETY-EIGHT YEARS, or only FORTY-NINE YEARS, to each jubilee period. Upon other points too numerous to note, the arguments were not entirely satisfactory, and I am unable to acknowledge myself a convert to the opinions of either of these brethren upon the great question.

As to evidence on the coming of the Lord in 1866, or 1868, it does not depend solely upon either of these theories or arrangements; because men have believed and preached both times before either of these systems were known. Till further evidence is produced, I cannot admit that Mr. Thurman's astronomy, his history, his interpretation of Scripture, or his chronology, are entirely satisfactory or reliable to my own mind. The astronomy has been a great point. I want to know whether Mr. Thurman is sustained in this, and whether he is sustained where he *differs* from *other authorities*. We want the plain, open facts in the case, as we wish the matter candidly and thoroughly examined in the light of ALL *these facts*.

With present light, I cannot follow Mr. Thurman, and say "My Lord *delayeth* his coming" even till 1868, nor could I smite a fellow-servant who thought he would come in 1866, though I am yet unconvinced upon that point. I want all the light I can have. I am glad to have persons investigate the matter. But for persons to suppose that reading Mr. Thurman's book, or looking at Mr. Stevenson's splendid chart of nearly 250 feet in length, is *investigating either*, is a grave mistake. It would probably take Mr. Stevenson *three years* to *copy* his chart on cloth. Eighteen years' study has produced it. If a man just out of a saw mill, or shoe shop, who cannot read a word of any tongue but English, and who has never read a thousand pages of chronology in his life, thinks he can investigate this subject in a week, and be off preaching it in a fortnight, he needs several more disappointments to teach him that it would take a good deal bigger book to contain what he doesn't know, than it would to hold what he does.

I do not pretend to have thoroughly investigated Mr. Thurman's chronology. I have read some, and heard some. I am not satisfied with it. I respect his diligence and zeal. I admire the splendid chart, the fruit of Mr. Stevenson's life-long labor. I shall never be able to devote time enough to test or examine it all. I thank both these gentlemen for what they have done. And if they are content with credit for what they have done, I freely give it. But if either of them, or their adherents, should set up a claim for infallibility, then they would share the fate of others, who in claiming too much have lost even the honor that they really deserve, by reason of the criticism which is demanded to refute their too confident pretensions.

It is well to investigate these things. But all cannot investigate. There is *work* to be done, and if either of these men are right, or within ten years of being right, there is something to be done more important than disputing about the matter. If I were employed in editorial duties from week to week, I could perhaps devote time to writing more fully on such subjects. But I have other work. The care of the Young Pilgrim, the publication of books, and the incessant labors resting upon me, as an evangelist, far away from books and home, leave no choice in the matter. I must do my work! And while on the Canadian frontier, with snows four feet deep, and the thermometer thirty degrees below zero, I am enabled to preach about twice a day to the people who will travel from five to fifteen miles to hear the word of God, and who rejoice to embrace his truth and seek salvation through Christ, I must of course leave such investigations to others who have more time or less work to do. With wearied head, and aching lungs, I have written thus much upon this subject. Statements that have been refuted from history again and again, will no doubt still be repeated and reaffirmed by men whose zeal does not allow them to view this subject in any other light. God will however care for his people. Some men need disappointment, and only learn caution in a dear school. Others will more candidly examine, and will both hope and quietly wait for the salvation of the Lord.

Of one thing I feel confident, that unless there is more vital godliness among many who boast of being "Adventists," the Lord will be here before they are ready to see him, and some of them may find themselves unable to give a good account with joy and not with grief, of all the time, and talents, and money God has committed to their charge. I pray God that we may all be found faithful whenever that day may come; and that we may wait, not for years and days, but for Christ to come; not for '68 or '66, but for the SON OF GOD FROM HEAVEN. Our waiting time will not be long, and if the days glide slowly, hard work, serving God, will make them move swifter. Busy men never have much waiting to do. Idlers think that sundown is a great ways off. Let us awake and go to work, and work all the time. We do not need nor want a spasmodic "time move," a sudden jump, that will snap chains and whiffletrees, and leave the load out in the gutter; but a steady, long, and strong, and united pull, which will bring the car onward to its destination. May God help us to work while the day lasts, for the night cometh, wherein no work can be done.

Pray for me, my brethren, that God who has counted me faithful, putting me into the service, may keep me amid the perils of these last and solemn days. I hail with joy untold the signs of redemption at hand. But my heart yearns over the perishing and the lost, and I cry, "Lord, send *me*," wherever souls can be saved, and work done, and where I can best labor in the vineyard of our common Lord. Grace be with you all, now and evermore. Your brother in Christ Jesus,

HORACE L. HASTINGS.

Colebrook, N. H., Feb. 18, 1865.

For the World's Crisis.

CHRIST'S COMING A NECESSITY.

There are multitudes of theologians who admit Christ will literally return to earth, and raise the dead saints from their graves, at some future time; but while they concede this fact, they can see no *necessity* for such a work, because they have imbibed a theory which supersedes this arrangement, and is utterly subversive of this plan,—a theory which claims that endless life, eternal felicity, a perpetual paradise, and a world of immortal pleasures can be gained without this event. Thus the importance of the Savior's coming is thrown into the shade, and the need of the resurrection is absolutely invalidated.

If the bliss of futurity and the realm of repose can be secured *without* the Lord's coming, and prior to his coming, if he ever comes, then what need of his coming? If we can live forever without it, live with Christ without it, live with angels without it, and forever reign in a happy kingdom without it, the coming of Christ would be but a random mission to earth.

If saints go to Christ at death, and dwell with him in glory, why need he come to earth? If we enter a celestial kingdom at death, what need of setting up one on earth in the future? If death extracts an angel-man from the body-man, and transports it to the home of the angels, is it not well enough off without the coming of Christ? And will the coming of Christ make the saints more than "equal to the angels"? If death places the saint on an equality with angels, and Christ's coming can not elevate above that position, why need he come? But the Savior tells us when we are to be made "equal to the angels,"—not at death, but at the resurrection: "They that shall be accounted worthy to obtain that world and the resurrection from the dead . . . are equal to the angels, and are the children of God, being the children of the resurrection." Luke 20: 36.

The necessity of Christ's coming is made apparent by his promise—"If I go away . . . I will come again and receive you unto myself." If he receives the saints unto himself before he comes again, it would supersede this promise. Would Christ invalidate his own promise? When he affirms, "Behold, I come quickly, and my *reward* is with me," would he reward them *prior to* and *independent of* his coming, which would be to preach one thing and practice another? If he is to "judge the quick and the dead *at his appearing*," will he give them a home in glory before they are judged? Was not Paul correct in affirming, "when Christ who is our life shall appear, *then* shall ye also appear with him in glory"? Did not the Savior utter the truth in saying, "Thou shalt be recompensed at the resurrection of the just"?

When Christ comes, it will not be to bring live men out of heaven to earth, but to bring *dead* men out of their graves, to meet him in the air; it will not be to take men out of their reward to be judged, but to give reward to those who have long been in the prison of death; it will not be to bring a multitude of live saints out of glory and imprison them in clogs of clay; but to cause dead saints to live again, that they may be rewarded.

W. SHELDON.

SIX IMPORTANT RULES.—1. Never lose any time. 2. Never err the least in truth. 3. Never say any ill of a person when thou canst say a good thing of him. 4. Not only speak charitably, but feel so. 5. Never indulge in luxuries not necessary. 6. Do all things with consideration; and when thy path to act right is most difficult, feel confidence in that Power alone which is able to assist thee, and exert thy own powers as far as they go.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

A GRAND OLD POEM.

Who shall judge a man from manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings—
Satin vests could do no more.

There are springs of crystal nectar
Ever welling out of stone;
There are purple buds and golden,
Hidden, crushed, and overgrown;
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones the highest,
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows then;
Masters, rulers, lords, remember
That your meanest hinds are men!
Men by labor, men by feeling,
Men by thought, and men by fame,
Claiming equal rights to sunshine,
In a man's ennobling name.

There are foam-embroidered oceans,
There are little weed-clad rills,
There are feeble, inch-high saplings,
There are cedars on the hills;
God, who counts by souls, not stations,
Loves and prospers you and me;
For, to Him, all vain distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth or fame;
Titled laziness is pensioned,
Fed and fattened on the same;
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifted up its voice.

Truth and justice are eternal,
Born with loveliness and light,
Secret wrongs shall never prosper,
While there is a sunny right;
God, whose world-heard voice is singing
Boundless love to you and me,
Sinks oppression with its titles,
As the pebbles in the sea.

For the World's Crisis.

THE VOICE OF HISTORIANS.

"The Lord's Day"—The True Christian Sabbath.

From Ancient Christianity Exemplified, by Coleman, p. 5.

NUMBER ONE.

"OF THE FESTIVALS OF THE CHURCH.

"1. *Preliminary Remarks.*

"Sacred seasons are an institution, not of Christ and his apostles, but of the church. No authority for their observance is derived from the canon of the New Testament; neither do they belong to the apostolical age of the church. The churches established by the apostles, in imitation of our Lord and his disciples, observed the times and seasons of the Jews; but it was particularly the office of the Gentiles to admonish the infant church that such observances are not an essential part of religion. He resisted the attempts to impose the yoke of Mosaic ceremonies on Gentile converts. From Jewish converts he removed the oppressive and useless burden of their festivals, and discountenanced the observance of their sacred days.

"But in common with the other apostles, this minister of the Gentiles sanctioned the observance of the first day of the week, instead of the seventh, as the christian Sabbath. This, in obedience to the great command of the Decalogue, was consecrated as holy time; and is in reality the only sacred season of the christian church. All other times and seasons are carnal ordinances, having no Divine authority. The Christian Sabbath, therefore, ought to have the first, the last, the only place in the calendar of the church. Such is its place in the sacred canon. There it stands apart, separate, distinct from all other days, as holy unto the Lord; and there it should stand fast for ever, in the mild majesty with which Heaven has invested the solemn day. It has no affinity or connection with the innumerable holy days, fasts, and festivals, movable and immovable, with which pious usage and papal superstition has crowded the calendar of the church, and by which this sacred day of the Lord was overlaid and lost for many centuries, until brought forth to light and again restored to its original sanctity by the Puritans of the sixteenth century.

"2. OF THE CHRISTIAN SABBATH.

"The primitive church observed both the Jewish and the Christian Sabbath. The Jewish converts considered the abrogation of the ceremonial law to relate only to their exemption from its burdensome rites; and continued religiously to observe the Sabbath as holy. Converts from Paganism, on the contrary, contemplated christianity as a dispensation altogether new, and the religion of the Jews as totally abrogated. The resurrection of Christ was to them a fixed point, the beginning of this new dispensation, the new passover from bondage to freedom, from death to life. This great event they refused to commemorate on the same day which the Jews observed for another end, and for this purpose they selected the first day of the week. The import of the christian Sabbath they accounted more significant and important than this of the Jewish. The one commemorated the completion of the work of creation; the other the beginning of a nobler work by the great Creator himself, who was light and life to all.

'Twas great—to speak the world from naught;
'Twas greater—to redeem.

The early christian converts, whether Pagan or Jewish, seem not to have been conscious when or where or how the ancient economy was abrogated, and the gospel dispensation introduced. But, in process of time, the one was gradually discontinued and fulfilled in the other. *The observance of the Lord's day as the first day of the week was at first introduced as a separate institution.* Both this and the Jewish Sabbath were kept for some time; then the Christian began to take precedence of the Jewish Sabbath; finally, the latter passed wholly over into the former, which now took the place of the ancient Sabbath of the Israelites. But their Sabbath, the last day of the week, was strictly kept in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued.

"No historical record, sacred or profane, has informed us of the first celebration of the Lord's day, the first day of the week, as the christian Sabbath. It doubtless was very early; probably from the first communication of the Holy Spirit on the day of Pentecost. The first day of the week had been signalized by the resurrection and the ascension of our Lord; and now again in the fulfillment of his promise in the miraculous shedding forth of the Holy Ghost upon his disciples while, in joyful expectation of the event, they were all assembled in one place for the worship of their ascended Savior. From this time, it is to be presumed, that they continued to meet on this day, for ever memorable by these remarkable events. No law was requisite for this purpose. The impulse of their own hearts was enough to bring them together on each return of this eventful day.

When Paul was at Troas, the disciples came together, apparently according to established custom, on the *first day of the week*, to break bread; on which occasion the apostle preached to them. The apostle also directs the Corinthians, *on the first day of the week*, to lay aside for charitable purposes a certain sum, according as the Lord had prospered them. Here we have, at least, a distinct notice of the reckoning by weeks. What directed the apostle to specify the *first* day of the week rather than the seventh?

"John, in Patmos, was in the Spirit on the *Lord's day*. Whence this early and familiar use of the expression to denote a specific day? It is an appellation descriptive of a certain day, given without explanation, as if well understood and in common use. Here is a fair presumption, if not a conclusive inference, that the day was already known by this name because observed as the Sabbath of the christian church. These are all the passages in the New Testament upon which any reliance can be placed as evidence of the religious observance of the Lord's day by the apostolical churches.

"Soon after the age of the apostles, the evidence becomes clear and full that the Sabbath was solemnized in the christian church for religious worship, and kept as holy unto the Lord. Just after the conclusion of the sacred canon, and the death of John the apostle, a persecution was instituted against the christians in Bithynia, in Asia Minor. Pliny the younger, in reporting to the emperor the persecutions that had been held against them, mentions that they were accustomed to meet on a certain stated day, *stato die*, before it was light, for the worship of Christ as God. This statement is evidence that these christians kept a day as holy time, but whether it was the last, or the first day of the week, does not appear.

"Justin Martyr, who lived about forty years later, says that they (christians) neither celebrated the Jewish festivals, nor observed their Sabbaths, nor practised circumcision. In another place he says that they, both those who lived in the city and they who lived in the country, were all accustomed to meet on the day which is denominated Sunday, for the reading of the Scriptures, prayer, exhortation, and communion. The assembly meet on *Sunday*, because this is the first day on which God, having changed the darkness, and the elements, created the world; and because Jesus our Lord on this day arose from the dead.

"This sacred day was usually denominated *dies Dominicus—the Lord's day*; but sometimes, also, *Sunday, diem solis*, in compliance with the common phraseology, and when it was necessary to distinguish the day in addressing the heathen. During the early ages of the church it was never entitled 'the Sabbath'; this word being confined to the *seventh* day of the week—the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to christianity.

"The author of the epistle of St. Barnabas introduces the Lord as saying, 'The Sabbaths which you now keep are not acceptable to me; but those which I have made, when, resting from all things, I shall begin the eighth day, that is, the beginning of the other world.' 'For which cause,' he adds, 'we observe the eighth day with gladness, in which Jesus rose from the dead, and having manifested himself to his disciples, ascended into heaven.' Tertullian, at the close of the second century, says, 'We celebrate Sunday, (*diem solis*) as a joyful day.' 'On the Lord's day (*die Dominico*) we think it wrong *to fast or to kneel* in prayer.'

"'A true christian,' says Clement of Alexandria, contemporary with Tertullian, 'according to the commands of the gospel, observes the Lord's day by casting out all bad thoughts, and cherishing all goodness, honoring the resurrection of the Lord, which took place on that day.'

"Dionysius, of Corinth, of the same age, in a letter to the church of Rome, preserved by Eusebius, mentions their faithful observance of the Lord's day, and their reading of the Scriptures on the occasion. These authorities are sufficient to show that the Lord's day was observed by christians of the second century for religious worship. The use of the term by those writers may fairly be assumed as explanatory of the same expression in Rev. 1: 10, which, in connection with 1 Cor. 16: 2, and Acts 20: 7, and illustrated by usage of the church in the age following, justifies the belief that, from the beginning, the Lord's day has been observed in the christian church. At first, and for several centuries, it was kept in connection with the Jewish Sabbath; but by degrees the observance of the latter fell into disuse, and the former has ever since continued to be the sacred day of the Christian church." T. M. PREBLE.

East Weare, N. H.

For the World's Crisis.

DEFINITE TIME AND ITS DANGERS.

"There's a lion in the way."—PROV. 26: 13.

The question of knowing the times and seasons is no new theme with us; nor is a belief in the time an untried experience. So we do not venture on an "unknown sea" in indulging an interest in time, and I am persuaded that but very few, who have believed time in the past, will report their experience as either turbid or dangerous. I had thought that we were well agreed, as a people, that the time was *revealed*, and would therefore be *understood* and become a *light* to the church; and that those who had forsaken the world and its follies, to wait for the Bridegroom, had found it a blessed experience, having no evil report to bring, though they were disappointed. But the views and feelings of brethren now seem considerably "mixed" on these points. If there are some maintaining the even tenor of their way, who rejoice at the prospect of harmonizing past disarrangements, correcting past errors, and thus restoring past confidence in the clear and manifest fulfillment of every prophecy—prophetic periods not excepted; there are others who are virtually throwing dust in the eyes of those who would search for this desirable light by raising the cry, "There's a lion in the way," either in a thousand imaginary difficulties in getting at the true time, even though it is 1868, or in the supposed ruinous results likely to follow if '68 should not prove to be the true time.

I have never believed the '68 time, nor investigated it with attention, for the reason that I have thought (perhaps incorrectly) that more time would be required to fulfill the predictions concerning Spiritualism than this time allows. But I dare not doubt the fulfillment of every prophecy—a *clear, evident fulfillment, understood and believed by the church.* The opposing view, and the only one that can be taken by any professed believer of the Bible is, that their application is so *obscure* that we cannot discern it, or so *uncertain* that we cannot rely upon it; either of which is derogatory to God, and unworthy any believer of the Bible! And yet this is the common way of disposing of prophecy, both by the professed church and the world. It is well expressed by a D. D., who said, "If God will forgive me for what time I have spent in studying the prophecies, I will never study them any more." If he had said this in reference to studying "the Bible" instead of "prophecy," all would pronounce it infidelity; but it is no less so when said of a large part of the Bible, and especially that part which is expressly declared to be, "not by the will of man," but by "holy men of God, who spake as they were moved by the Holy Ghost." The *real danger*, and that which we ought *most to fear*, is this danger of *unbelief*, whether it relates to the whole, or a part of the Bible; to the whole, or a part of prophecy. The prophetic periods must be of service to the church, and must therefore be understood; otherwise they were given in vain. It cannot be said that they are necessary to show when we are *near* the end, for *events* abundantly show that without them. Besides, if the periods are *reliable* measurements, they are *definite* measurements, reaching from a given starting point to the end.

But if I could suppose any prophecies God has given us would not be fulfilled, or fulfilled but not understood, I could allow such *abuse of divine wisdom* in relation to any other prophecies rather than those which relate to the period immediately preceding the coming of Christ. It might be said of almost any other prophecies that they could be of service, though not understood till after their fulfillment. But not so with these. As the prophetic periods do not end till the Lord comes, they will be of no service unless understood *before* he comes. Hence I would not dare believe that the Lord will come till they are correctly understood and applied. And as the light of prophecy is not for a few believers, but for the church, the light on these things will not be to the few who are learned, but to the *church*.

Again, we should not forget that the last times are to be the most perilous. And as a consequence, those christians who wait for the Lord amidst these greatest perils to the church need more than usual supports to their faith; they can not bear up with less. And hence, if every previous age of the church has had its "present truth," maintaining the prophetic chain complete to the eye of the church till now, 'tis a fearful thought to suppose it broken to the eye of the church at this last critical moment, while Satan's hosts, both men and devils, supplied with all the enginery and skill of their leader, attack in bold defiance every sentence of the Bible. Hence the church needs the light of prophecy now more than in any preceding age. And if it is an impeachment of God's *wisdom* to suppose his prophecies to *fail* of a fulfillment, it is equally an impeachment of his *faithfulness* to suppose the prophetic chain to seemingly break at this critical period for the church! But the chain is *seemingly* broken already, our opponents themselves being judges. For they admonish us not to rest our faith on any calculation of the prophetic periods for the future, on the ground that we have failed in all calculations in the past. This is virtually doing away with the periods altogether, as either obscure or uncertain. And however "dangerous" it may be to preach and believe *definite* time, it is *far more dangerous* to make God's time thus *indefinite* and *uncertain*. Since, then, the mind of the church is in a state of *suspense approaching distrust* with regard to the prophetic periods, we ought to welcome every indication of relief for this suspense. We ought to hail with glad hearts every prospect of a *true* application of them, when the fault of past mistakes will appear wholly in our miscalculation of them where it belongs. I believe that all the rays of light will concentrate around the true arrangement, and that the wise will *search, understand, believe*, and *wait* accordingly. I intend to investigate the '68 argument, willing to be disappointed "seventy times seven times" rather than reject the true time.

And as to the ruinous results of the time movements, a majority of the *best* brethren among us have passed through one or both of them, and have no regrets for their experience, nor dread of another time movement as ruinous. I would not justify any one in accepting without inquiry, or believing without good reason. But I would admonish every one of the danger of treating God's word as though it were the word of man, or declining to believe or obey it for fear of consequences. As a people, we have never been in a worse state than we are to-day. But as we have never believed time without making us better, and as our best days were when we were believing time, I see no good ground to dread as ruinous the indulgence of a hope that the Lord will come in 1868. I. K. LOMBARD.

THINGS REQUISITE.

Have a tear for the wretched; a smile for the glad;
For the worthy, applause; an excuse for the bad;
Some help for the needy; some pity for those
Who stray from the path where true happiness flows.

Have a hope in thy sorrow; a calm in thy joy;
Have a work that is worthy thy life to employ;
And oh! above all things on this side of the sod,
Have peace with thy conscience, and peace with thy God.

For the World's Crisis.

THURMAN'S ASTRONOMY.

We have for some time past been taught that Mr. Thurman, "by the truth-testing powers of astronomy" had demolished Ptolemy's Canon, upset all previous systems of reckoning, and demonstrated that the Lord would *delay* his coming for several years certainly, and would finally come in A. D. 1868. This claim as to his astronomical verification of his chronological calculations, has been put forth with great confidence and positiveness. His system has been declared correct, his arrangement all plain, his light clear, and as to his book, it has been said that every person who had a Bible should possess one,—all of which no doubt has been pleasing to the author and publisher of "The Sealed Book of Daniel Opened."

It has also been intimated that Ptolemy's Canon had sealed up the book of Daniel, and that no interpretation previous to about 1820 could have been correct, and that *now* for the first time it is unsealed "by the truth testing powers of astronomy," and so we are invited to accept the offered light and learn the truth thus revealed to us through this chosen instrument, Eld. William C. Thurman.

I do not see how Ptolemy's Canon could have sealed up the book of Daniel, for the words were closed up and sealed in Daniel's own time, or some five or six hundred years before Ptolemy was *born*. As to no possible interpretation being correct if it was offered before 1820 or thereabouts it *may be true*, but if so it overturns the whole "year day" system, the connection of the 70 weeks and 2300 days, the termination of the periods about 1868, and in fact almost all that is asserted on the prophecies, excepting some few points so foolish that none of the abler prophetic students would assert them,—for I think that all these times respecting the book of Daniel were held and published long before 1820, and so by this argument that the right interpretation *could not* have been given till then, this present theory in many respects, at least, is proved to be wrong. And especially in connection with its times and *dates*.

But we have been told that astronomy has finally settled the whole matter, and brought order out of chaos, and though I am not at all certain that the correctness of Mr. Thurman's Astronomy would prove the correctness of his theory, yet by his own admissions its *incorrectness* would subvert the chronology, or impair its reliability. I have therefore been willing to have this matter examined, and since Mr. Thurman appeals to astronomy to astronomy let him go. I am not an astronomer. To ask me to investigate this matter would be just as foolish as to accept the assertions of others who perhaps may be equally ignorant of it, who say that it is all plain and clear. I know that we have been promised that if one hundred persons would subscribe a dollar each they should have published copies of Mr. Thurman's astronomical tables, and by these any man who understands simple mathematics could calculate eclipses, and see for himself whether Mr. Thurman was right or wrong. This may be all correct, but I am unable to view it in that light. I am not much of a mathematician; and I fear should hardly be able to correctly compute eclipses two thousand years distant, even with the aid of these notable tables costing one dollar a copy; others might be more confident. Some persons study many years on such matters, and then are quite ignorant on this vast subject. Mr. Thurman may be able to teach what *he knows* of astronomy in a little while. I have known persons who could teach all *I know* about it in *half the time*, but I fear my pupils would not get through Paris creditably on the strength of it.

But there are men who understand astronomy, and who have investigated the very points which Mr. Thurman has treated upon. Prof. Hudson will probably present the readers of the Crisis with some facts which they record that may bear upon the subject. To get these ancient eclipses recalculated by the ablest astronomers would probably cost thousands of dollars, even if money could purchase it at all. And even then if all Mr. Thurman's astronomy were proved correct it by no means proves his whole theory true, for he may have mistaken or misapplied Scripture, and so be faulty in other directions. But while the investigation goes on, I shall be glad to be apprised of any substantial progress which is being made. I said last fall that it would take at least *seven months* for any *competent* person to so investigate Mr. Thurman's theory they could give any *reliable* opinion as to its entire correctness. We shall see whether it is proved *true* in *less* time than that.

When the Bible class at Lowell Street Chapel was arranged, after the close of Thurman's and Stevenson's discussion in Boston, Prof. Hudson requested of an influential elder and editor, and one who is most fully acquainted with Mr. Thurman, the privilege of meeting Mr. Thurman at the class, and of occupying thirty or forty-five minutes in examining him on the subject of his astronomy. This he was *not permitted to do*, but was offered instead the privilege of a *private* interview. This Prof. Hudson declined, as he wished what he might say to come before the *people* interested in the matter. In the course of the conversation, the elder referred to said to Prof. Hudson, in my hearing, in words substantially as follows: "You may not be aware that Mr. Thurman's positions have been submitted to persons who know more about astronomy than you and I both, and that MR. THURMAN IS SUSTAINED." As I am interested in this matter, and as I desire to know the facts in the case, and as I, while President of the Christian Publication Society, by which the "World's Crisis" is issued, desire that it may publish all the truth it can to the world, I ask, as I then did, that the statement of those astronomers who have sustained Mr. Thurman, in their own writing, and over their own signatures, may be published to the world, in the columns of the Crisis. I wish upon these points the truth, the whole truth, and nothing but the truth.

If fifty dollars have been paid to a man who has computed eclipses for forty years, that he might verify Mr. Thurman's astronomical calculations, and thereby establish his chronology, I want his report published in the Crisis. If he sustains Mr. Thurman, I want to know it. Thurman's chronology is interlinked with his astronomy. They cannot be separated. If by the truth-testing powers of astronomy, Ptolemy's Canon is overthrown, let us have the same tests applied to "The Sealed Book of Daniel opened," by Wm. C. Thurman.

I know that we are *now* told that the chronology can be settled without *astronomy*, by the *Bible*, if we will only admit that Christ was born about the year B. C. 5. But there is the *rub*—the Bible says no such thing, and it has to be proved by history, astronomy, interpretation, etc., and chronologers, many of them, deny that he was born B. C. 5, and disagree as to the date of his birth. In such an argument as this, we cannot for a moment allow any such begging of the question. If it is true, PROVE IT; and if you cannot, do not ask candid men to believe it.

In view of all these facts, and also of the importance of this subject, I would like to be informed by those who know, as to several matters, such as these.:

1. What proof have we that Wm. Thurman is a competent astronomer? What books has he studied? What observations has he made? What acquaintance has he with logarithms and those higher forms of mathematical computation commonly used in prosecuting astronomical inquiries?

2. By what *authority* he has *altered* Ferguson's astronomical tables, which he has used in making his calculations, and whether those tables were correct enough either before or since his alterations, to accurately compute eclipses, occurring at such remote periods, that an error of a minute in a century would overturn the whole arrangement?

3. Whether Ferguson's little tables, (of which I believe I have a copy), made more than a century ago, in the days of pod augurs and wooden ploughs, are not entirely superseded by other tables more accurate, more reliable, and more than *an hundred times larger* than those of Ferguson? And whether any *competent* astronomer would, for a moment, think of using those tables, made long before a large portion of our own solar system was ever discovered, to guide him through the vast and intricate researches needful to estimate eclipses occurring so many hundred years ago?

4. Whether astronomical tables of twenty-five or thirty pages, which can be published in the columns of a weekly newspaper, and understood by studious boys in the common schools, would answer for data, upon which to fix a matter of so much importance as that day which God hath appointed, in which he will judge the world in righteousness, by Jesus Christ our Lord?

5. Whether *all* the eclipses mentioned by Mr. Thurman can be found by *other* astronomers, using these newer and an hundred times larger tables, made by men whose lives have been given to this science; or whether it requires Ferguson's *old* tables, with Thurman's *alterations*, to find the eclipses mentioned in history, and then they prove to be at a distance of *six months* from the *time* when the historian quoted says the eclipse occurred? Or in other words, whether it is necessary to use old tables altered, and then to alter the *history* by six months to make the altered tables and altered history agree, and thus produce a "beautiful harmony," unsealing the book of Daniel, overturning Ptolemy's Canon, and establishing the new theory of prophetic interpretation "by the truth testing powers of astronomy."

I have no theory to serve in this matter. I care not a copper for Ptolemy's Canon, or Thurman's Chronology, further than they may present the truth. I have long had copies of Ptolemy's Tables of dates of Kings' reign among my chronological books. I believe there are differences in the copies that have come down to us, and whether Mr. Thurman's copy, clipped from an old *Advent Herald*, is correct, I presume, neither he or I can tell just at present. Ptolemy's Canon itself—his *Almagest*, I never saw till the other day, when Prof. Hudson brought it to my office, and I lost no time in giving Mr. Thurman his *first look* at the famous book he had been so long debating about. Unfortunately he could not read a line of it, as it is in the blindest kind of Greek, you ever need to see in print.

I listened with interest to the discussion between Messrs. Thurman and Stevenson. But upon some of the vital points which Mr. Stevenson introduced, concerning the evidence of ancient monuments, public records upon enduring marbles, and old inscriptions still existing; Mr. Thurman was entirely uninformed, and hence could not discuss those matters at all, as he knew nothing about them. Mr. Thurman's Theory of the Jubilees is thought to be vital to his system. But so long as the plain record says: "Ye *shall hallow* the FIFTIETH YEAR, . . . a jubilee shall that FIFTIETH YEAR be unto YOU," (Lev. 25), I am unable to see *how* he can make two cycles, or jubilee periods, cover only NINETY-EIGHT YEARS, or only FORTY-NINE YEARS, to each jubilee period. Upon other points too numerous to note, the arguments were not entirely satisfactory, and I am unable to acknowledge myself a convert to the opinions of either of these brethren upon the great question.

As to evidence on the coming of the Lord in 1866, or 1868, it does not depend solely upon either of these theories or arrangements; because men have believed and preached both times before either of these systems were known. Till further evidence is produced, I cannot admit that Mr. Thurman's astronomy, his history, his interpretation of Scripture, or his chronology, are entirely satisfactory or reliable to my own mind. The astronomy has been a great point. I want to know whether Mr. Thurman is sustained in this, and whether he is sustained where he *differs* from *other authorities*. We want the plain, open facts in the case, as we wish the matter candidly and thoroughly examined in the light of ALL *these facts*.

With present light, I cannot follow Mr. Thurman, and say "My Lord *delayeth* his coming" even till 1868, nor could I smite a fellow-servant who thought he would come in 1866, though I am yet unconvinced upon that point. I want all the light I can have. I am glad to have persons investigate the matter. But for persons to suppose that reading Mr. Thurman's book, or looking at Mr. Stevenson's splendid chart of nearly 250 feet in length, is *investigating either*, is a grave mistake. It would probably take Mr. Stevenson *three years* to *copy* his chart on cloth. Eighteen years' study has produced it. If a man just out of a saw mill, or shoe shop, who cannot read a word of any tongue but English, and who has never read a thousand pages of chronology in his life, thinks he can investigate this subject in a week, and be off preaching it in a fortnight, he needs several more disappointments to teach him that it would take a good deal bigger book to contain what he doesn't know, than it would to hold what he does.

I do not pretend to have thoroughly investigated Mr. Thurman's chronology. I have read some, and heard some. I am not satisfied with it. I respect his diligence and zeal. I admire the splendid chart, the fruit of Mr. Stevenson's life-long labor. I shall never be able to devote time enough to test or examine it all. I thank both these gentlemen for what they have done. And if they are content with credit for what they have done, I freely give it. But if either of them, or their adherents, should set up a claim for infallibility, then they would share the fate of others, who in claiming too much have lost even the honor that they really deserve, by reason of the criticism which is demanded to refute their too confident pretensions.

It is well to investigate these things. But all cannot investigate. There is *work* to be done, and if either of these men are right, or within ten years of being right, there is something to be done more important than disputing about the matter. If I were employed in editorial duties from week to week, I could perhaps devote time to writing more fully on such subjects. But I have other work. The care of the Young Pilgrim, the publication of books, and the incessant labors resting upon me, as an evangelist, far away from books and home, leave no choice in the matter. I must do my work! And while on the Canadian frontier, with snows four feet deep, and the thermometer thirty degrees below zero, I am enabled to preach about twice a day to the people who will travel from five to fifteen miles to hear the word of God, and who rejoice to embrace his truth and seek salvation through Christ, I must of course leave such investigations to others who have more time or less work to do. With wearied head, and aching lungs, I have written thus much upon this subject. Statements that have been refuted from history again and again, will no doubt still be repeated and reaffirmed by men whose zeal does not allow them to view this subject in any other light. God will however care for his people. Some men need disappointment, and only learn caution in a dear school. Others will more candidly examine, and will both hope and quietly *wait* for the salvation of the Lord.

Of one thing I feel confident, that unless there is more vital godliness among many who boast of being "Adventists," the Lord will be here before they are ready to see him, and some of them may find themselves unable to give a good account with joy and not with grief, of all the time, and talents, and money God has committed to their charge. I pray God that we may all be found faithful whenever that day may come; and that we may wait, not for years and days, but for Christ to come; not for '68 or '66, but for the SON OF GOD FROM HEAVEN. Our waiting time will not be long, and if the days glide slowly, hard work, serving God, will make them move swifter. Busy men never have much waiting to do. Idlers think that sundown is a great ways off. Let us awake and go to work, and work all the time. We do not need nor want a spasmodic "time move," a sudden jump, that will snap chains and whiffletrees, and leave the load out in the gutter; but a steady, long, and strong, and united pull, which will bring the car onward to its destination. May God help us to work while the day lasts, for the night cometh, wherein no work can be done.

Pray for me, my brethren, that God who has counted me faithful, putting me into the service, may keep me amid the perils of these last and solemn days. I hail with joy untold the signs of redemption at hand. But my heart yearns over the perishing and the lost, and I cry, "Lord, send *me*," wherever souls can be saved, and work done, and where I can best labor in the vineyard of our common Lord. Grace be with you all, now and evermore. Your brother in Christ Jesus,

HORACE L. HASTINGS.

Colebrook, N. H., Feb. 18, 1865.

For the World's Crisis.

CHRIST'S COMING A NECESSITY.

There are multitudes of theologians who admit Christ will literally return to earth, and raise the dead saints from their graves, at some future time; but while they concede this fact, they can see no *necessity* for such a work, because they have imbibed a theory which supersedes this arrangement, and is utterly subversive of this plan,—a theory which claims that endless life, eternal felicity, a perpetual paradise, and a world of immortal pleasures can be gained without this event. Thus the importance of the Savior's coming is thrown into the shade, and the need of the resurrection is absolutely invalidated.

If the bliss of futurity and the realm of repose can be secured *without* the Lord's coming, and prior to his coming, if he ever comes, then what need of his coming? If we can live forever without it, live with Christ without it, live with angels without it, and forever reign in a happy kingdom without it, the coming of Christ would be but a random mission to earth.

If saints go to Christ at death, and dwell with him in glory, why need he come to earth? If we enter a celestial kingdom at death, what need of setting up one on earth in the future? If death extracts an angel-man from the body-man, and transports it to the home of the angels, is it not well enough off without the coming of Christ? And will the coming of Christ make the saints more than "equal to the angels"? If death places the saint on an equality with angels, and Christ's coming can not elevate above that position, why need he come? But the Savior tells us when we are to be made "equal to the angels,"—not at death, but at the resurrection: "They that shall be accounted worthy to obtain that world and the resurrection from the dead . . . are equal to the angels, and are the children of God, being the children of the resurrection." Luke 20: 36.

The necessity of Christ's coming is made apparent by his promise—"If I go away . . . I will come again and receive you unto myself." If he receives the saints unto himself before he comes again, it would supersede this promise. Would Christ invalidate his own promise? When he affirms, "Behold, I come quickly, and my *reward* is with me," would he reward them *prior to* and *independent of* his coming, which would be to preach one thing and practice another? If he is to "judge the quick and the dead *at* his *appearing*," will he give them a home in glory before they are judged? Was not Paul correct in affirming, "when Christ who is our *life* shall appear, *then* shall ye also appear with him in glory"? Did not the Savior utter the truth in saying, "Thou shalt be recompensed at the resurrection of the just"?

When Christ comes, it will not be to bring live men out of heaven to earth, but to bring *dead* men out of their graves, to meet him in the air; it will not be to take men out of their reward to be judged, but to give reward to those who have long been in the prison of death; it will not be to bring a multitude of live saints out of glory and imprison them in clogs of clay; but to cause dead saints to live again, that they may be rewarded.

W. SHELDON.

SIX IMPORTANT RULES.—1. Never lose any time. 2. Never err the least in truth. 3. Never say any ill of a person when thou canst say a good thing of him. 4. Not only speak charitably, but feel so. 5. Never indulge in luxuries not necessary. 6. Do all things with consideration; and when thy path to act right is most difficult, feel confidence in that Power alone which is able to assist thee, and exert thy own powers as far as they go.

For the World's Crisis.

AN EPISTLE TO THE SAINTS.

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."—LUKE 12: 33.

That we are living in the days of perplexity of nations, none can doubt who have the spirit of prophecy; and it is equally true that we are living in the last day perils; and while the living church sees the danger of rejecting light and truth, a spirit of investigation is awakened in every honest heart, and the inquiry to know what is truth is often heard. Many in their eagerness to know and do all that God requires, have overreached the mark; while many others refuse to come up to the Bible standard. May the Lord by his Spirit lead us into all truth and save us from error and its spirit.

Some have been, some are still, perplexed to understand what Jesus meant when he spoke those words, "Sell that ye have, and give alms." Some honestly believe he meant all that a man, or the little flock, (which constitutes the church) has in their possession must be sold and given away,—houses, lands, the dear old homestead, and all, in order to obey the command. Now if this be the case, it will come pretty close home; for if we have two garments, we must sell them; if we have a house for our family to live in, we must sell it; if we have a horse and carriage to carry us to meeting, it must be sold, and the family must walk, or stay at home. If a man owns a shop, and a set of tools by which he earns daily bread for wife and children, they must be sold, and alms given. If a house is furnished with suitable materials for a family, such as beds, tables, chairs, dishes, stoves, and all other household furniture convenient for family use, they must be sold, and the proceeds given away. And then what? why, turned into the street, or hire of Cæsar; cannot hire of the brethren, for they must have nothing to rent. O consistency! thou art a jewel.

Our Savior requires nothing of us that will perplex the mind or distress the body. But he means just what he said. You that have of this world's goods in abundance, and have houses and lands you do not need, sell, and give alms to the poor. "Buy not up for yourselves treasures on the earth, where moth and rust doth corrupt, and where thieves break through and steal."—Matt. 6: 19. Query. Is owning a house to live in, a treasure on earth? Is owning a shop to work in, a treasure on earth? Is owning a horse and carriage to go to the house of worship, or a little chapel to worship God in, a treasure on earth? Is owning a piece of land large enough to support a family, a treasure upon earth? If so, I have not so learned Christ.

The Savior told the young man to sell all that he had, and follow him, and he should have a treasure in heaven. But he was sad at that saying, and went away grieved; for he had great possessions. Mark 10: 21, 22. Jesus loved the young man, and wanted to save him. He had treasure on earth, and his heart was upon it, and that he must give up; he must take up his cross and follow Jesus. Thus only could he be saved. Undoubtedly Jesus wanted him to preach the Gospel, and if he had obeyed he would need no earthly treasure or home; for they that preach the gospel, the apostle Paul tells us, must live of the gospel, and this our Savior very well knew. It is quite probable the young man had no family, and he would find homes among the brethren as he traveled to preach the gospel.

While Jesus had been speaking of the impossibility of a rich man entering into the kingdom of heaven, especially if his heart was set upon riches, Peter heard and felt assured he was all right, for he exclaims, "Lo! we have left all and, have followed thee." Verse 28. Then Jesus said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come life eternal." Verses 29, 20. Here the Savior refers us to the laborers in his vineyard.

I have proved the faithfulness of his blessed word, and I never fully understood them until God gave me my commission to go forth and preach the gospel. And how could I have houses, and lands, and homes, if my brethren had none? To the praise of Him that hath sent me, I have houses and lands in the State of Maine, and in New Hampshire houses and lands, in Massachusetts and Connecticut houses and lands, in New York, New Jersey, and Rhode Island, and how could I find them if my brethren did not have them, pray, tell me? I find brethren, and sisters, and fathers, and brothers, that bid me welcome to their homes,—who tell me to make myself at home, for it is mine, while I stay.

I left my children in the hands of the Lord, and went out to preach Jesus to the children of other mothers, and to the glory of God my Father, he has given me, as a portion of my reward in this present time, some spiritual children. To his name be all the glory. The other part of the legacy of the laborer I hope and trust I have been willing to share, namely, persecution, which is promised to all that will live godly in Christ Jesus.

It may be said our Master had no home he could call his own. True, but did he not find houses and homes among his brethren? Did he not find a place of rest in Bethany, with Lazarus, Mary, and Martha? and did they not bid him welcome? Yes, and they were glad to entertain such a guest; and so are all God's dear children glad to entertain pilgrims at their homes; for they know inasmuch as they do it to one of these of Jesus' brethren, they do it unto him. Precious privilege! I have known something of its blessings in former times.

A sister wrote me (in her perplexed state of mind about the selling message) inquiring, What shall we do? we have just got us a little cottage we can call home, for our little family, a place of rest; is it our duty to sell it and give it back to those who gave it us? What is a treasure on this earth? Is it not adding farm to farm, and house to house? Yes, dear sister, it is hoarding up this world's goods, and seeing the poor suffer for daily bread, and shutting up our bowels of compassion against them. How dwelleth the love of God in such a heart? "Sell that ye have, and give alms." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17, 18, 19.

Do not be alarmed, my sister, if you have a little cottage home. Thank God for the blessing, and the kind donors who helped you after a godly sort. Prepare a little prophet's chamber for me on the wall, or in the roof of the house, that when I come that way I may turn in and rest, like the good prophet Elisha; then I can say, I have a home in N. S.

Thank God for the promises. May He guide us into all truth, prepare us for his coming, and save us in his kingdom. From thy fellow-laborer in the vineyard of the Master,

ABIGAIL MUSSEY.

Haverhill, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Feb. 28, 1865.

DISCUSSION IN BOSTON.

The undersigned have agreed to hold a public oral debate in *East Hall, Boston*, on the following question:—"Do THE SCRIPTURES TEACH THE NON-RESURRECTION OF THE WICKED?" The invitation to debate originated with Bro. W. Wendell, who takes the affirmative. The discussion has been arranged to commence on Monday evening, March 13th. Six evenings have been definitely arranged for, and two more evenings conditionally. On the fifth evening the audience shall decide by vote whether there shall be a seventh evening; and on the sixth evening (in case *it* does not conclude the discussion) it shall in like manner be decided whether there shall be an eighth. The debate will occupy two hours each evening, and the speeches are to be twenty minutes in length. J. F. PICKERING, Esq., has consented to act as Moderator.

RUFUS WENDELL,
MILES GRANT.

PTOLEMY'S CANON.

As the modern systems of chronology are based on Ptolemy's canon, it is a matter of considerable consequence to the Bible student to ascertain whether the foundation is sure or not. There seems to be a difference of opinion about this matter, hence there is cause for investigation. We presume Ptolemy is sufficiently introduced to our readers by this time, so that we need not say more about *the man*; but many wish to know more about the correctness of his chronological, historical, and astronomical works.

It will be recollected that his canon, or list of kings, extends from B. C. 747, to A. D. 137. We believe there is little or no dispute about the correctness of his canon from B. C. 431 to its termination, which covers a period of 567 years. The dispute is on the first 316 years of his canon. This covers the time when Dániel lived, beginning some time before and ending several years after.

If it be found that Ptolemy's dates conflict with the Bible, which shall we defend? Of course all who have confidence in the Bible will give but one answer,—"THE BIBLE." We trust every reader of this will say AMEN! Ptolemy would be more likely to make a mistake in arranging the dates and length of the reigns of kings from profane authors, who lived six and seven hundred years before he did, than would the Spirit of the Lord, in instructing the prophets Isaiah, Jeremiah, and Daniel, who lived at the time those kings reigned.

We think the Scripture prophecy and history is *very plain* on this point. Let us look at it for a few moments: "*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.*"—Dan. 9: 25. If we can find who issued the commandment to restore and to build Jerusalem," after it was desolated by the Babylonians, then we may *know* that "sixty-nine weeks," or 483 years, will reach from that point "unto the Messiah the Prince; or if we can tell when Christ was born, we may "know" that if we run back sixty nine weeks, we must strike the point where the commandment went forth "to restore and to build Jerusalem." We cannot vary from this and be right.

Let us now look for the fulfillment of Dan. 9: 25, and ascertain who issued the commandment, and by whose authority. "That saith of Cyrus, he is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."—Isa. 44: 28. None but *Cyrus* can fulfill this passage of Scripture. If a dozen others issue commandments to build Jerusalem, they will not fulfill this prophecy of Isaiah. Again we read, "Thus saith the Lord to his anointed, to *Cyrus*, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." "I have raised *him* up in righteousness, and I will direct all his ways: *he shall build my city*, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."—Isa. 25: 1, 13. According to Josephus, the prophecy just quoted was given one hundred and forty years before the birth of Cyrus.

Turn now to Ezra 1: 1–5, and we have therecord of the fulfillment of Dan. 9: 25.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of *Cyrus* king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem."—Ezra 1: 1–5.

The foregoing is very plain. What was "the word of the Lord by the mouth of Jeremiah," that was to be fulfilled by the commandment of Cyrus? "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass when the seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."—Jer. 25: 11–12. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."—Jer. 29: 10. Here we have "the word of the Lord" to Jeremiah that Cyrus "fulfilled" when he issued his proclamation for the rebuilding of Jerusalem.

All can see that no one but *Cyrus* can ever fulfill these prophecies, because it is expressly stated that he shall do it. We do not see how the subject can be more clearly defined. If Cyrus does not do it, then the Scripture must be broken; but we have just read the Bible history which declares he did do it; and observe, this commandment must go forth 483 years, or "sixty-nine weeks" before "the Messiah the Prince." It cannot be more or less and fulfill the prophecy in Dan. 9: 25. But according to Ptolemy's canon the decree of Cyrus went forth 536 years B. C., which is forty-eight years too soon; or, in other words, according to Ptolemy's canon, the sixty-nine weeks, if commenced at the decree of Cyrus, would not reach "to the Messiah the Prince" into forty-eight years; but according to Bro. Thurman's arrangement of the kings of Babylon, and Medo-Persia, it is just sixty-nine weeks from the commandment of Cyrus to "Messiah the Prince." Which is in harmony with the Bible? Let us believe the word of the Lord, if it makes every man a liar.

DEATH OF HEROD.

The death of Herod the Great has been dated B. C. 4, by standard writers on chronology. This date has been claimed on account of an eclipse, mentioned by Josephus, in his Ant. B. 17, C. 6, S. 3. He does not give the year of the eclipse, but it has been thought that he referred to a small one which was seen March 13th, B. C. 4. If this were the eclipse, it does not allow time for all the events named by Josephus, which took place after the eclipse, and before the passover of that year, which was April 12th This would be only a month from the eclipse to the passover. But when that passover arrived Herod was dead and buried. But after the eclipse recorded by Josephus, Herod "sent for physicians, and did not refuse to follow what they prescribed for his assistance, and went beyond Jordan, and bathed himself in the warm baths that were at Callirrhoe, which, besides their other general virtues, were also fit to drink; which water runs into the lake called Asphallitis."—*Josephus' Ant.* B. 17, C. 6, S. 5.

After trying the warm baths satisfactorily, which, it would seem would require a month or more; Josephus says he "came again to Jericho, where he grew so choleric, that it brought him to do all things like a madman." Some time after this he died, and then great preparations were made for his funeral, which was "very sumptuous." A "golden bier" was prepared, "embroidered with very precious stones of great variety." Such a bier would require some considerable time for its construction. After all things were ready for the funeral, he was carried to "Herodium," a distance "of 200 furlongs," at the rate of "eight furlongs" a day, which would have taken twenty-five days. *See Josephus' Ant.* B. 17, C. 8, S. 3, and Wars, B. 1, Ch. 33, S. 9.

After the funeral, mourning was continued "till the seventh day," then Archelaus, his son, gave "a treat to the multitude, and left off his mourning."

Then "some of the Jews got together; . . . and lamented Matthias, and those that were slain with him by Herod, who had not any respect paid them by a funeral mourning, out of the fear men were in of that man." Josephus says:—"Herod deprived this Matthias of the high priesthood, and burnt the other Matthias who had raised the sedition, with his companions, alive. And that very night there was an eclipse of the moon." B. 17, C. 6, S. 4, C. 8, S. 4; C. 9, S. 1. It should be remembered that all the events we have been considering took place after the eclipse and before the passover, to which we have not yet arrived in the order of the events; and yet there is but one month for all these events, if we take the small eclipse of March 13, B. C. 4.

Next in order after the foregoing, Josephus says:—"Now upon the approach of that feast of unleavened bread, which the law of their fathers had appointed for the Jews at this time, which feast is called the passover, . . . the seditions lamented Judas and Matthias." Josephus B. 17, C. 9, S. 3.

Thus it will be seen if we take the eclipse of March 13th, B. C. 4, and have Herod's death in that year, we have only a month for all the foregoing events, which were completed before the passover.

We will now introduce the reader to an article in the *Voice of the West*, Feb. 7th, as follows:—

THE YEAR OF THE DEATH OF HEROD.

It is remarkable that so many of the objections urged against Eld. Thurman's system of chronology are in connection with those points where he followed standard writers, supposing there was no dispute in the matter. Thurman's chronology, verified and adjusted by himself, extends to the year B. C. 405. After this period there being, apparently, no contradiction of the Scriptures in the commonly received chronology, he contented himself with verifying those astronomical calculations already made, without special investigation of the adjustment of historic facts.

The eclipse of three digits always seemed small, but as there appeared to be no dispute but that it was the eclipse mentioned by the historian, there seemed to be no call to search for another. We have other means for ascertaining the year of Herod's death than astronomical calculation: and if the facts of history are verified by astronomy, and, what is of more importance, are in harmony with the word of God, we may feel that we have evidence on which we can depend. The historical record fixes the death of Herod B. C. 4 by two undisputed eras,—the Olympiads and Seleucidæ. It is also fixed by the Consular record of Rome. We give the following historical data for fixing the time of Herod's death.

I. In the 184th Olympiad, Herod was confirmed as King by the Roman Senate (Josephus Ant. B. 14, C. 14,) from which period he reigned thirty-seven years. The last year of this Olympiad was B. C. 40: consequently, this is the latest date from which these thirty-seven years can be reckoned.

II. From the taking of Jerusalem he reigned thirty-four years, as Josephus twice affirms. The evidence fixing this year appears to us irrefragible.

1. The city was taken in the 185th Olympiad, which ended B. C. 36.

2. The city was taken in a Sabbatic year. (Ant. B. 15, C. 1.) We find that the third year of this Olympiad—B. C. 37—was a Sabbatic year. Twenty-seven years to a day, previous to the capture of the city by Herod, it was taken by Pompey. Counting back twenty-seven years brings us to the first year of the 179th Olympiad, when, according to Josephus, that event took place. (Ant. B. 14, C, 4, S. 3.)

Again: The death of Antigonus at this time ended the *one hundred and twenty-six* years' rule (Ant. B. 14, C. 16) of the Asamonians, or Maccabees, which was set up in the 154th Olympiad. One hundred and twenty-six years carries us back to the second year of this Olympiad.

The Asamoneans came in possession of Jerusalem in the 148th year of the Seleucidæ, which answers to B. C. 163. They continued in power one hundred and twenty-six years, which added to B. C. 163 gives B. C. 37 as the time of Antigonus' death; and the thirty-four years of Herod's reign added to this fixes his death B. C. 4.

III. Herod's seventh year synchronizes with the year of the battle of Actium (Wars B. 3, C. 19, S. 3,) which occurred B. C. 31. Hence, Herod's first year must have been B. C. 37.

IV. Archelaus, succeeding his father, Herod, was deposed in his tenth year, which was the thirty-seventh from the battle of Actium. Thirty-seven years added to B. C. 31, brings us to A. D. 7, from which take the ten years of Archelaus' reign, and we have B. C. 4 for Herod's death.

V. Jerusalem was destroyed by Titus A. D. 70. From this point we reckon back to the death of Herod by the reigns of the Roman emperors *seventy-three* years. The city was taken in the second year of Vespasian. Galba and others reigned about one year; Nero, fourteen; Caius Caligula, four; Claudius, fourteen; Tiberius, twenty-two; and as the first of Augustus synchronizes with the eighth of Herod, his twenty-seventh must also synchronize with Herod's thirty-fourth—the year of his death; hence, we add sixteen years, complete, (seventeen current) of the reign of Augustus, which gives us seventy-three years, reckoning backward, from the destruction of Jerusalem to the year of Herod's death, B. C. 4.

ASTRONOMICAL PROOFS.

I. The date of the battle of Actium, from which Augustus' reign is reckoned, is fixed by an eclipse recorded by Dio, as occurring about sunset, twelve days before the battle. This eclipse of 11 1–2 digits occurred Aug. 20, B. C. 31.

II. An eclipse of the moon is mentioned by Dio and Tacitus, as occurring the year before the destruction of Jerusalem. This eclipse of nine digits occurred at Rome, Oct. 18, A. D. 69.

III. The only other eclipse we shall note in this connection is that mentioned by Josephus. We are satisfied that the eclipse of March 13, B. C. 4, is *not* the one mentioned by Josephus. We find, by calculation, that there was a *total* eclipse of the moon at Jerusalem March 23, B. C. 5, which began about fifteen minutes after seven o'clock in the evening—soon after sunset. The moon was *totally obscured for more than two hours and a half*; the middle of the eclipse being near nine o'clock in the evening. This eclipse gives time for the lingering illness of Herod, and the accomplishment of all that is written by Josephus.

It has been said that Matthias was burned on "the fast," in the seventh month, and therefore we must find this eclipse in August. This view is incorrect. The careful reader will notice that there are two persons of the name *Matthias*, mentioned by Josephus in Ant. B. 17, C, 6. One was the raiser of the sedition, the other the high-priest; of whom it is said that on one occasion, *during the time of his priesthood*, another person officiated in his stead "*for one day*" *only*—the day of the *fast* of expiation. But at the time of the burning of the other Matthias and his companions, he was "deprived of the high-priesthood," not for a day, but was *deposed*, and another high-priest appointed in his stead.

If we take the total eclipse of March 23d, B. C. 5, as calculated by Bro. Thurman, all seems to be harmonious; and as Josephus does not say the eclipse took place in the spring during which Herod died, and as that eclipse was quite a small one, the evidence appears to be very strong in favor of the one B. C. 5, which does not alter the time of Herod's death in B. C. 4.

PREACHING WANTED.

The Superintendent of the Sacramento Mills, East Killingly, Ct., is anxious, in company with others, to have some of our preachers visit that place, and he will see that they are cared for. The people are anxious to hear, and begin to feel like making an effort to obtain the truth. Who will go? Please correspond with Thomas Pray, Jun., Sacramento Mills, East Killingly, Ct.

☞ We hope all will carefully read the article by Bro. I. K. Lombard, headed "Definite Time."

Our Volunteer Agents.

REPORT FOR WEEK ENDING FEBRUARY 25.

Whole number of new subscribers in the week, 46. By the efforts of the following brethren, 33:—

ONE EACH—By R. Andrews, Abbie Baldwin, F. Corker, J. Cogswell, W. Colbath, J. T. Dixon, Mrs. J. Dean, Jane D. Ellis, W. A. Lovejoy, J. S. Moulton, H. McLeod, R. H. Nye, H. Pratt, R. Round, A. W. Sibley, A. E. Smith, A. Stevens.

TWO EACH—By H. H. Dickinson, E. A. Manning, C. A. Miller, M. C. Philbrick.

THREE—By J. A. Libbey.

FIVE—By Mrs. J. Keyes.

CORRECTION.—In Bro. I. A. Thayer's article in the Hygienic columns, Feb. 7th, in the paragraph alluding to compression of the feet, instead of *ingrowm toe nails*, it reads "ringworm toe nails," etc.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$682.44
H. Munger (tracts sold)	1.00
—— Hall	5.00
Israel Andrew	2.00

Sow the Seed.

"I wish you to send me some tracts that will do good to a God-forsaken people in a backwood's country, where they drink whiskey, work Sunday, chop wood, play checkers, and are addicted to many other vices which attend whiskey drinking. $1.00 enclosed. I will see what effect they have, and may send for more." W. S. R.

Zanesville, Ill.

That's right, Bro., scatter the seed; some may take root and bear good fruit unto eternal life. Let us *all* do what we can, as our working time is very short. May the Master find us all faithfully employed when he returns.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$778.93
A friend, Hereford	1.00
An aged Brother	2.50
Abel Bickford	2.50
E. W. Ager	1.00
M. L. Treat	2.00
Sarah E. Sibley	1.00
Daniel Braley	10.00
Israel Andrew	2.50

Send it to your Friends.

A brother in Illinois, who sent us thirteen new subscribers in 1864, writes:—

"I am trying to do a little good, and have been sending the Crisis to several of my friends, without their knowing who sent them. I had the pleasure, the other week, of hearing from one of them in Ohio. He belongs to the *United Brethren*, and writes that the Crisis is "the best paper he ever read in his life." I feel so much encouraged that I enclose in this $1.25 more to send him the paper another six months. Also, the names of two others, with $1.25 for each, to whom you will send the paper, without their knowing from whom it comes. One of them is a *Methodist preacher*." S. K.

A subscriber writes from Vermont:—

"Please send the Crisis, for six months, to ——. He is a *Baptist clergyman*, and knows not that we have ordered the paper for him. We desire that all may see the light. (Enclosed $1.25.)" P. C. C.

A subscriber in New York writes:

"I take two copies of the Crisis, one to lend or send away, the other for myself and family. We appreciate it much ourselves, and think it pays well to take another for the good of others." M. F. D.

Enlighten Others.

Sr. M. H. A. writes:—"How can I give up the precious Crisis? I am obliged to live with those that oppose, or do not love the coming of our dear Jesus. With very many others I can say, I love the Crisis better than ever,—love it next to my Bible. I lend it to all who will read it, and some would be glad to take it, but cannot pay for it. I trust that *my Crisis* has enlightened many, and comforted others. Thank the Lord. Brother, I sometimes fear you will become weary of hearing the same story so often; and then I pray that God would give you patience with the poor of the flock. A few short years ago, I little thought the time would ever come that I could not pay two dollars a year for a paper.

Dear brother, do you not hope Jesus is coming, and coming soon? Yes, I know you do. O how glad I am that I ever heard the joyful sound,—Jesus is coming! Our dear, crucified, risen Lord is coming again. Only think, brother, we shall see him for ourselves. To-day I stand upon his precious word, and am trying to claim all the promises. The language of my heart is,

"Nearer, my God, to thee,
Nearer to thee."

God bless you, dear brother, as a watchman, and bless you as an editor. Let us wait patiently, pray fervently, believe firmly, that we may go in to the marriage of the Lamb."

MORE GOLD RINGS.

Two more gold rings have been sent in from a subscriber in Rockingham County, N. H., with the following note:—

"I saw your article on the wearing of gold rings, and it reminded me of some which I have. I take the liberty of sending them to you. Please sell them both; send me the Social Hymns, and put the rest into the Poor Fund. If I had more, I would send them all to you. I was *once* a professor of religion. I am not now. I am just as far in the dark as I ever was. Yet I *hope*, sometime, to be a christian again." MRS. A.

Why not *now?* His Spirit will not always strive. Resisted, grieved away, he may never return. You are not sure of to-morrow; and to-morrow may be too late. The Judge is at the door! *Now* is the accepted time. "Be wise *to-day*; 'tis madness to defer."

Here comes another from a sister in Middlesex county, Mass.:—

"I send you the only article of jewelry worn by me for many years,—*my wedding ring*. Twelve years ago, it was put on my finger by my husband, with a request that I would never take it off. But now, with his consent and approval, I send it, though it had to be filed from my finger. It is not without a struggle that I part with it, for I prize it very highly, not as an ornament, but, as a token of affection; yet, having felt for some years that it was not right for christians to wear such things, I give it willingly to the Lord, that it may do somebody some real good. Please put it into the Bank of the Lord's Poor; and may the blessing of the Holy One go with it, to the comfort and joy of some one of his humble waiting ones." MRS. H.

It will. But, alas, how many there are, even among those who profess to be looking for the Lord, who bring upon themselves leanness, and spiritual alienation and death, by a love for these things. The spirit of the world is creeping in, and the spirit of Christ going out. "Not every one that SAITH unto me, 'Lord! Lord!' shall enter into the kingdom of heaven; but he that DOETH THE WILL of my Father which is in heaven." What is his will, with regard to external ornaments?

"I will . . . that the women adorn themselves in (chaste) apparel, with (modesty) and sobriety; NOT with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works." 1 Tim. 2: 9, 10. (The parentheses as in the Syriac.)

"And (1 Pet., Syriac, 3: 3, 4) adorn not yourselves with the external ornaments of curls of the hair, or of golden trinkets, or of costly garments. But adorn yourselves in the hidden person of the heart, with a mild and unexcited spirit, an ornament that is precious before God."

Would you enjoy the favor of God, gentle reader? Do his will. Then shall thy peace be like a river, and his love and grace like an unfailing stream. W. B. H.

THE ITALIAN MISSION.

Previous donations	$356.54
D. Hogarth	.50
C. & H. Smith	1.00
C. K.	.50
Mary	1.00
Edward Williams	5.00

BRO. GRANT:—Through our heavenly Father's care and kindness we live to see the close of another month, with strength still to labor in his vineyard, and with a hopeful heart that the seed which we sow in weakness will with the aid of his Spirit bring forth fruit to his glory. We feel the magnitude of the trust committed to us, and are striving, in the strength of Him who has promised all needed help to his children, to perform it faithfully. During the past month, I have delivered twenty-five lectures and have preached very plainly upon the importance of becoming dead to sin, and also of the burial which the Scriptures teach us should follow this death. But to the Vaudois of the present day, the plain Bible doctrine of believers' baptism by immersion is not palatable; they having entered the church in infancy by christening. Furthermore, none but those who have been subjects of this ordinance of man's device have a right to burial in their consecrated cemeteries (?). But though it will be very hard for them to leave their time-honored traditions for the doctrines and ordinances of the gospel, yet deep in the hearts of many of them is a reverence for the word of God which will, I trust, in many cases prove stronger than their veneration for their church, in which the doctrines of men are, in many respects, substituted for the faith of the gospel. There are some who have already decided to bear this heavy cross, but though I consider it my duty to present the truth on this subject and leave it to their consciences, I feel in no haste in regard to the matter. First of all, I desire to see those to whom I preach, living, active christians.

Another subject I am trying to impress upon their minds is, the importance of improving upon the talents which God has entrusted them, of being faithful stewards of God. You, my dear brethren and sisters, who are accustomed to use a part of your means for the support of the gospel, and the spread of its glorious light among those who are in darkness, to respond to the many calls for aid for this and that object of benevolence, can hardly realize the state of things here, where societies for the spread of the gospel are unknown. Rather this church, which claims to be the oldest christian church, looks abroad for help; instead of giving, it expects to receive. We ought, however, to be charitable as possible in our judgment of them, and consider that for centuries they were ground down by the most cruel despotism and persecution, and that God preserved them from being exterminated by their persecutors by means of the protection and pecuniary aid of Protestant Europe; by this assistance their churches were rebuilt, schools established, their preachers supported, this persecuted people were sadly in need of such assistance. Thus it became a habit to receive, and habit, we know, is "second nature." Through this foreign assistance they have not only lost much of the simplicity of the gospel, but have contracted the habit of mendicants. Still there are many excellent people among them who seem to desire and aim to do the will of God; but they have been very badly conducted. Many of them have ability to do much for the spread of the gospel, and I hope that by degrees their hearts will be enlarged, and that they will with willing hearts make the sacrifices that are required of them, and their feet will occupy a larger place.

The two young men whom I mentioned in my last report, who are preparing to become evangelists, are making good progress in knowledge of Bible truth, and seem to be consecrated in heart to the great work in which they purpose to spend their lives. I hope soon to have some assistance from them in this extensive field of labor. My time is so entirely occupied in missionary labor that I have no time at present to do anything for the support of my large family. For two months past we have been under the necessity of living mostly on credit. Please to send us help immediately. M. B. CZECHOWSKI.

La Tour Pelice, via. Turin, Italy, Feb. 1st, 1865.

ERRATUM.—In last week's "Lessons in Astronomy" the last line of the first column is dislocated, as sometimes happens in "making up" the form for the paper. It should be the third line in the paragraph beginning, "As soon as the acceleration," etc., near the middle of the next column.

For the World's Crisis.

NOTES BY THE WAY.

One thing I notice in my winter campaign, —the preaching on the signs of these times is blessed of the Lord. There is a disposition to hear and believe the truth, when properly set forth. I have seen in every instance a conviction rest down upon the congregation.

Without taking up each place separately I will say, in nearly every place I find the churches coming up on higher ground, and letting alone those little bones of contention that have led to so much evil surmising, which only scatter the flock and destroy the weak. Amid all the difficulties and trials caused by the unwise and unworthy getting in with us for selfish purposes, God has kept some at work to sustain our identity as a prophetic people that came out on the light we had then, and ate the "little book," which was meat in due season, and tasted sweet then, but, according to scripture, soon became bitter; and we have been fasting three full weeks (twenty-one years), longing for more of the same kind of food, i. e., good evidence of the Lord's soon coming; while others have gone back into Egypt, and are living on leeks and onions, almost ashamed to own what they once believed. But some, thank God, have kept the word of his patience, and he has promised to keep them in the hour of temptation that is coming on all the world. See Rev. 3: 10–12. This is now being fulfilled.

There is another time coming when the "little book" must be eaten again, after the tarrying time, and while the evil servants are trying to prove the Lord delayeth his coming. See Jesus in Matt. 24: 48–51, and Peter's scoffers that were to contradict some one that was giving meat in due season, i. e., preaching the signs of the Lord's soon coming. These evil servants or aristocratic, genteel priests, have done their part in fulfilling prophecy, that was to give character to the last days, and have done their smiting, as Jesus said they would. See Matt. 24: 48. Now they are eating and drinking with the drunken in every sense of the word; and as the old backslidden Jews permitted their house of prayer to be turned into trading or gambling shops, just before the Lord came to drive them out, so now the aristocracy of the second house, the Gentiles, have done their scoffing, and God has left them to go into the world, and it has become popular to take the houses of prayer for trading and gambling shops, eating and drinking with the drunken,—with the cares of this world, as Jesus has said, if nothing more. But as they have had three weeks (twenty-one years) feasting, we have had the same time waiting and fasting, and God is about giving us more of that time meat that tasted so sweet. It never is to be bitter but once after eating. These popular feast days are to be turned into mourning soon.

I had great liberty in preaching this in Portsmouth. God set it home with power, and many came out and acknowledged it. Others will, I know. This is the truth for this time. H. MUNGER.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER EIGHT.

This has been fulfilled from the time of Luther down to 1793 and 1798, when the Pope was taken prisoner by Gen. Berthier by order of Bonaparte, in which state he died in France. Since which time the man of sin has not only lost both his ecclesiastical, spiritual, and temporal power (virtually), but in 1848 he lost his possessions. At that time he dressed himself up in the garb of a menial and fled from his own subjects to a place near Gaeta, called *Hell*. On his approaching, an earthquake shook the place, and *hell* opened, which caused the man of sin to retrace his steps. He then went to Naples.

Dr. Cumming, remarking on the event, in his Lectures on Daniel, says: "And as if the very elements were sustaining men in their efforts to destroy him, not the man, Pius IX., but the personation—the head—the representative of Babylon,—we find no sooner was he settled in his recent place of retirement than the earthquake rocked the soil, and Vesuvius burst out with preternatural fury; and the Pope himself, who fled from his people, was flying from the burning element as if the foretokens of the predicted downfall of Babylon were accumulating and thickening every day.

Mr. Elliot, the great commentator, speaking of it, says, "That which nothing else has been able to effect, the eruption of Vesuvius has effected,—the flight, or rather the removal, of the Pope.

A host of others believe that that gigantic despotism is to be literally burned with fire, and that there are volcanic elements enough in Italy, not only to account for, but to lead us to expect, so terrible and so consuming a catastrophe." The Pope may not think so, for in 1860 he said that the "ceasing of his temporal power would be the death of all society. But God will not allow the Popes to be overthrown. I pray that the Almighty may remove the storm which threatens the whole of society. The Pope would fain make the world believe that he is the mainstay. But the three mitred beast inwardly knows that his end is near. Else why his reply to the French officer, "*God has decreed my downfall*"? Yes, he knew that from the time the word "mystery" was discovered written on his forehead (on the front of his mitre) by Martin Luther and the Reformers (as affirmed by Scaliger), his power would diminish. When the Reformers read the seventeenth chapter and fifth verse,—"And upon her forehead was a name written, "Mystery, Babylon the great, the mother of harlots and abominations of the earth." John Wesley also affirms that this very word, Mystery, was on the mitre; and certain it is, that from that day to this the word *mystery* has never been on the mitre,—a sure token of identity and guilt. "'Tis the thief that fears each bush an officer." "For what hath innocence to do with fear?"

One word here on the origin of the mitre, and I pass on. In the seventh chapter of Daniel, eighth verse, it reads, "I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of man, and a mouth speaking great things,"—professing to sit in the place of God; having or claiming complete power to forgive all sin, however bad it may be, sending mankind either to hell—purgatory or heaven, as the case may be with respect to each. Catholic Bishops wish to be received in *all* churches as Christ himself. The twenty-first verse reads that this horn (Papacy) shall make war with the saints of the Most High. And history, too, truly affirms that from fifty to one hundred millions of saints have been put to the most horrid deaths by this blasphemous and cruel power. The three horns, or kingly powers, uprooted by the little horn (out of the ten kingdoms which were formed out of the Roman empire, about the latter end of the fifth century, or beginning of the sixth) were the Vandals, the Ostrogoths, and the Lombards; these three were absorbed by the Pope, and formed at this time the three estates of the (Papal) church, represented by the Pope's mitre, or triple crown, which he wears on his head at this very time as a tiara, or three-crowned cap, to denote the three kingdoms or horns which he rooted up, and over which he now governs.

And is this not another positive proof that the Pope, or the Papacy, is mentioned in the Scriptures of truth? For at every time when the Roman empire has been divided into ten parts, or kingdoms—instance about the year 900, 1214, and 1700—the three estates have always been with Rome, although it may be said that the Pope now governs it only by foreign (or French) power; pretty much like the *sick man* of Turkey. And even this power will not sustain him long; for by a recent treaty of Sept. 15th, 1864, between Louis Napoleon and Victor Emmanuel, king of Italy, the French troops have to leave Rome before Sept. 15th, 1866; when the Pope may exclaim in the language of Cardinal Wolsey, "Farewell, farewell, a long farewell to all my greatness." JOHN TAYLOR.

New Sharon, Me.

☞ If christians would work all they can for the Savior and his cause, they would have no time to talk about one another.

For the World's Crisis.

Belshazzar's Feast!

Respectfully commended to those who may patronize, or approve of the "INAUGURATION BALL," to come off in Washington, on the evening of the 4th of March, 1865.

BY HUMANITAS.

The King had met a thousand of his lords,
To pass the *night* in revelry and mirth:
All went on gaily, till those fearful words
Upon the wall to *saddening* thoughts gave birth.
BELSHAZZAR, when he saw the *hand* that wrote,
Declaring *near* his kingdom's overthrow,—
Alarmed, "his knees against each other smote,"
Till he did fearful signs of terror show.
So, even now, *men high in place* are found,
The voice of God in judgment will not hear;
Who'll *dance* and *revel* at the viol's sound,
When signs betoken sorer judgments near:
"O that they knew the things which make for peace,"
Then would such wickedness and folly cease.

Boston, Feb. 27th, 1865.

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—May grace, mercy, and peace be multiplied to you and the readers of the Crisis, and to all who love Jesus and his coming.

Since my last, I visited Hartford, and attended two social meetings. Found some good souls, with the spirit of kindness, of hospitality and liberality. Called at Bristol, expecting to stop over Sunday, but found an appointment prior to mine; so I made my way to Prospect on foot. Although I am sixty-five years old, I still keep on in the old pilgrim way, and find it a very cheap and economical, as well as healthy, mode of traveling, and can recommend it to my brethren in the ministry. I feel quite satisfied with the brethren where I go; never have had an occasion to complain, for I never go expecting to receive anything. I go out of a sense of duty, looking to my Master for my support and reward. I do believe it is the duty, yes, and privilege, of those who are taught, to communicate to those who teach in all good things.

At Prospect met the brethren at Bro. Mix's. We had a meeting Saturday evening, and Sunday three discourses. We divided the time. The good Spirit was present to bless. We noticed, however, a disposition to make light, to treat with contempt and ridicule, the children of God, and the doctrine of God's word. I have seldom seen so much boldness in wickedness, as was there manifested; and by boys, too. The next day, the ringleader of the gang was taken for theft, and committed to durance vile. The brethren and sisters in Prospect are strong in faith, rooted, grounded and settled in the truth.

I then made my way to Yalesville, where God is reviving his work, and several have just come to the knowledge of the truth, and yielded their hearts to God. Others are inquiring what they shall do to be saved.

At Wallingford there is a band of good brethren, well engaged, waiting for, and expecting, the coming King and his kingdom. They have a neat chapel, and an interesting audience. In all my travels, I have never received so liberal a contribution. I rejoice and praise God; not that I desire a gift, but I desire fruit that may abound to their account. Yours, affectionately,

Cheshire, Ct. B. SPAULDING.

From Sr. A. E. Smith.

Dear Sisters scattered abroad:—I have received some eighty letters in reference to our Convention, but have not been able to answer but one of them. Will the sisters pardon me and have patience and write me again. I have been preaching every afternoon and evening for the last eighteen weeks, and cannot get an opportunity to write only what I send to the Crisis. Sometimes I come in from visiting the sick and dying, and I am so weary I do not know what to do with myself; but I find three or four letters to read from my dear sisters of the same precious faith, and it rests me and renews my strength. God bless you, sisters.

I am now very sick, from a cold and cough that I received on our raid to Hackensack. We have made our second raid on that place, and took nineteen souls as prisoners of hope. Bless the Lord! You see I can afford to get a cold, or anything else, when the Lord does such a work as this. While I am sick in body I praise God with all my soul that he is preparing himself a people to meet him at his coming. O what a mighty army there will be in that day! I do not wonder that John thought no man could number them. Glory to God for the prospect of seeing that great number, and seeing Him who redeemed them! I praise the Lord for a religion we can feel in the soul. Sick or well, all the way along, it is Jesus. Sisters, will you pray for me, that I may soon be well if it is our dear Father's will, that I may still work for him.

Please write, sisters, what subjects you will select for the Convention. I have had but one response, and that sister selected the Inheritance of the Saints; "what it was, what it is, and what it will be."

I go next week to Philadelphia to see what are the arrangements for the Convention. Sisters, pray that God may order every step for his own glory. Waiting for redemption,

A. E. SMITH.

P. S. As I close this letter, I receive an invitation from the church at Poultney, Vt., to hold the Convention there, with a promise of accommodations for the delegates. Thank you, friends. I will hold up both hands for that place. A. E. S.

From Bro. W. McClellan.

BRO. GRANT:—I suppose you and the readers of the Crisis are always pleased to hear from brethren in Canada as well as from your own countrymen holding views similar to yours.

About three years ago I came out and began to preach what some suppose to be new doctrines, viz.: the mortality of man, the second coming of Christ and the resurrection the christian's hope,—but which in reality are the old doctrines of the Bible.

Having been a Baptist over thirty years, and a minister for fourteen years, I found the task a hard one, and was expelled (from the church that I loved and had labored with twelve years), only five or six voting for my expulsion. All so-called Orthodox, chapels were closed against me. Since that time my labors have been principally confined to the village, a hall being rented and meetings held there, no other place being open for preaching in the village. The friends are poor, and the congregation small; but, worse than all, divided in opinion. No spirit but the word, non-resurrection of the wicked, etc., and but few in number, and these cold and lukewarm. I became discouraged, and ready to give up preaching.

Just at this time Bro. Henry Stevens, of Fonthill, C. W., in compliance with a request, made us a visit about the last of December, 1864, and remained preaching nearly every evening for some twenty-five days, having the best attendance of any Advent preacher that had visited this place. Quite an interest was felt during the meetings. Very few of the Orthodox attended. No minister of the place was seen at the meetings. One was baptized. Several lectures were given on the *time* question, which were new to many in this place.

This brother is a sound theologian, and a good reasoner. He advanced his views in a clear manner. If his expositions are correct, 1868 will bring the good time to the faithful christian. I feel to say, Come, Lord Jesus, come quickly! The friends here are more united, and quite revived, and if they are faithful, others may be baptized soon.

Now, dear brother, I do not regret the stand I have taken, for I love God's blessed truths. If the truth causes expulsion and persecution, let them come. The Savior whom we love will soon come and reward his followers. Pray for us, that the Lord will keep us from error and guide us into all truth. Yours, looking for Christ, W. MCCLELLAN.

Norwichville, C. W.

From Bro. Henry Pratt.

BRO. GRANT:—I find a greater desire to hear and read concerning the things which are coming, than formerly. People that once would not be seen with the Crisis in hand are now anxious to peruse its contents, and sanction its teachings publicly; and the general response is, "I believe a terrible scene is before us."

Mr. P. P. Stewart, of stove notoriety, Troy, N. Y., says, "I don't entirely endorse your views, but I believe all the *wicked* will be swept off in this struggle. Dea. Jones, of the Baptist church, South Adams, says (after listening to a lecture on the 17th of Rev.), "We have no right to be ignorant of prophecy. I have been for a long time interested in the events of prophecy, and am watching with interest the judgment on Papacy." An influential Methodist brother says, "The Crisis is the best religious paper in the country."

I can hardly repress my gratitude to God for his wonderful goodness in opening my eyes to behold the approaching judgment. Yes, along with the evidence of hundreds of authors that the periods of Daniel and John terminate in 66–'68, many who wrote nearly a century ago, comes the accumulating signs in heaven, earth, and sea.

Unmistakably are men's hearts failing them for fear of coming events. "*Distress of nations, with perplexity.*" How truthfully fulfilled before our eyes. Hear what the *Independent* says, after showing the condition and unsettled state of the nations: "Thus a glance all around the world to-day shows us a singularly extended state of war, rebellion, disorganization, DISTRESS, and UNEASINESS." What causes *uneasiness* more than *perplexity*? Men feel it, men realize it; would to God that men *understood* it. H. PRATT.

Wales, Mass.

From Bro. Wm. E. Moss.

BRO. GRANT:—It is almost ten years since I left Connecticut and came West. I have often thought of the precious seasons I once enjoyed with you and many other dear brethren in Litchfield and vicinity. How often I have been fed with the bread of life as I sat under your preaching. Since then I have passed through many trials and afflictions. I have buried one little boy and my kind companion, who died a year ago last August, happy in a Savior's love.

It is sad to be thus isolated from the dear brethren. I have not had the privilege of listening to a sermon from the people of my choice since I came West. I had almost made up my mind I should never hear any more the sweet sound of Jesus near coming, and that tender, loving spirit of Christ. How it used to melt our hearts together when we spake often one to another. Did not our hearts burn within us? I have not forgotten it all, thank God, and have never been ashamed of my hope.

God, in his mercy, at last has permitted Sr. Henry to visit us, Jan. 30th. She spoke three evenings to a crowded house. Sr. Henry has also been preaching in Alden a week or more with good success.

Oakland Valley, Iowa. WM. E. MOSS.

Obituaries.

N. CHAMBERLIN.

Killed in the battle before Nashville, Tenn., Dec. 16th, 1864, Napoleon, son of Nathan and Martha Chamberlin, aged twenty-six years and eleven months.

Napoleon was a kind and affectionate child, possessed with a cheerful and lively disposition. We were looking forward with great anxiety for his return, as he had only eight months more to serve. We had hoped to have him for our staff and support in our declining years, but our hopes are blasted. He was the oldest of six sons. Four we laid away some years ago in the dreamless sleep of death; our only remaining child is in the service of his country, with two years more to serve, which renders our grief double. Yet we sorrow not like those without hope, for we believe our dear son sleeps in Jesus. He professed religion a few years ago. He has often spoken in his letters of the uncertainty of his returning; said if he never returned, he was trying so to live that he could meet us in a fairer clime. Blessed hope! when this dark night of sorrow is over, earth's parted friends will meet, where the alarm of war will not be given, nor the sound of cannon again be heard. He has left an affectionate companion, who deeply mourns with us in our affliction.

MARTHA CHAMBERLIN.

ELD. CHARLES L. PAGE.

Died in Utica, Winona Co., Minn., Jan., 1865, of congestion of the liver, Eld. Charles L. Page, aged forty-four years and two months.

Another disciple of the blessed Lord has been laid away to rest awhile from the toil and strife of this world of sorrow and care; but he sleeps in Jesus, and will surely awake at the sound of the voice of the Son of God when he speaks to life the dead.

Bro. Page lived a christian life for many years, during which time, by his consistent course, he secured the confidence of those who knew him, not only as a christian, but also as a faithful minister of the WORD. He died in the faith of the soon coming of Jesus, and being made like him when he comes. The physician, his dear companion, son, and others, had the privilege of seeing and conversing with him (during his short illness of four days and away from his home) a short time previous to his death, and although he desired to live and do good, yet, said he, "The will of the Lord be done." To his dear companion (while embracing her in his arms) he said, "Weep not, for all is well with me." The church has lost a valuable member, a faithful sentinel, who died at his post; the wife an excellent husband, and the children a kind and affectionate father; yet they are not hopelessly mourning, but joyously anticipating the day when they shall meet brother, husband, and father to part no more forever.

Our sister has not only been called to lay aside her loving companion, but also a little son of some five or six years old, some two months before; which makes her home desolate; but the presence of Jesus will scatter all the gloom, and make all our future prospects bright and glorious. May His presence ever abide with thee, my dear sister, supporting thee, not only in this thy deep affliction, but in all the trials through which thou mayest be called to pass ere thou reachest the happy Eden home.

The funeral was attended by the writer at the Dudley school-house, on Sunday, Jan. 29th, where a large circle of friends assembled to sympathize with the bereaved. PHILIP RAMER.

Voice of the West please copy.

DANIEL YOUNG, JUN.

Died in Woburn Centre, Mass., Jan. 17th, 1865, Mr. Daniel Young, Jr., son of Daniel and Betsy Young, of Wakefield, N. H., aged thirty-nine years.

He professed faith in Christ in 1842, and maintained his character until the day of his death, when between the hours of eleven and twelve, A. M., he took his own life. From the first of December up to the time of his death, he complained of distress in mind and body. Often said to his beloved companion, "I will not worry about the shop so much." He was a patent leather dresser by trade, and doing a good business, and we can give no reasons whatever for his committing the rash act.

We have many reasons to think he was not in his right mind. He was a firm believer in the second coming of Christ, and the sleep of the dead, and literal resurrection. We have had many sweet seasons with him in prayer and conference meeting. We commend his afflicted wife and numerous friends to the Lord, who has said cast thy burdens upon the Lord, for he careth for you.

BETSY JONES.

Died in West Thompson, May 12th, 1864, after a short illness of diphtheria, Betsey Jones, aged sixty-nine.

She was a person rich in faith, not only in Christ as a great Savior, but in the providence of God, of which she had often seen striking manifestations. She was among those that truly loved the blessed hope, the glorious appearing of the great God, our Savior, and was often found where this great truth was proclaimed. She always took one or more Advent papers.

Her sickness was very short. About an hour before she died, she said, "I must die soon," disposed of her things, told where she would be buried, and said, "Now pray that I may go quick and easy," and died, with an angelic smile on her countenance, believing that those who sleep in Jesus will God bring with him.

Quietly sleep, beloved one;
Rest from thy toil, thy labor is done;
Rest till the trump from the opening skies
Bid thee from dust to glory arise.

E. A. TALBOT.

M. KETZEBACK.

Died in Utica, Minn., Sept. 11th, 1864, Mary R., wife of Henry Ketzeback, aged fifty-six years, eleven months, and seven days.

Thus death has laid its cold and icy hand upon a kind companion and indulgent mother. Her sickness was very severe, which she bore with great patience. Two days previous to her death she called her husband and children around her bed, gave them good advice, and urged them to prepare to meet her in the kingdom of God. With great calmness and composure she made all necessary arrangements for her departure; selected her burial place, likewise the text, then calmly fell asleep in Jesus to await the trump of God. She has left a companion and eight children to mourn her loss. Words of comfort were spoken by C. L. Page, from Jer. 9: 21. M. CHAMBERLIN.

ALFRED CHURCHILL.

Died in Wolcott, Ct., Oct. 31st, 1864, of heart disease and paralysis, Alfred Churchill, aged sixty years.

For three months he was unable to labor. At first he hoped to recover, but no medicine checked the disease; and as he found himself failing, he made up his mind he must die. When he talked with me about it, he said he did not have that assurance he wished, but knew that he loved the Savior. At the last he suffered very much, but bore all with patience. I think my dear husband sleeps in Jesus, and will come up in the morning of the resurrection. He was a firm believer in the doctrine of the Advent near. S. CHURCHILL.

JOSIAH CRAWFORD.

Died in Athol, Mass., Feb. 1st, 1865, Josiah Crawford, aged twenty-five years.

Bro. Crawford embraced the blessed hope about two years since, and was an active and consistent christian. Though dead he yet lives in the memories of the little church at Athol.

Sermon by the writer, from Job 14: 14—"If a man die, shall he live again?" J. HEMENWAY.

Summary of News.

FOREIGN.

Liverpool Feb. 9th, Queenstown 10th.

The Paris correspondent of the *Times* says when the French Minister (M. Mercier) was recalled from Washington, the Americans were led to understand that no new agent would be accredited until President Lincoln should have recognized the Emperor of Mexico. This recognition has not been forthcoming, and there is no French Minister at Washington, and it is believed that Mr. Bigelow will continue to act as United States Charge in Paris for some time.

The *Times* observes that as there is time for reflection, it can hardly doubt that the bearing of both the British and Canadian Governments will convince the Americans that they have no cause of offense, and that the policy of retaliation will be as unjust as it is unwise.

Gen. McClellan's arrival in England produced some press encomiums, but he left Liverpool too speedily for any demonstration in his honor.

AUSTRIA.

The Minister of Police, at a sitting of the Finance Committee, declared that at the end of February all Poles confined in Austrian towns would be released and provided with twenty-five florins each for the the expenses of their journey out of Austria.

DOMESTIC.

The Evacuation of Charleston.

The following interesting particulars respecting matters at Charleston were brought to New York by the steamer Fulton:

"The departure of the rebels from Fort Sumter and Moultrie was, it is understood, seen from our picket-boats which reconnoiter the harbor at night; and the operations of the rebel garrisons began about twelve hours before the evacuation was completed—namely, at ten o'clock on the evening of the 17th.

Early in the morning of the 18th, two terrific explosions in Charleston were observed from our fleet. Fire, smoke and burning fragments filled the air for a great distance; and the shock was severely felt by all our vessels.

Soon afterward, and before daylight, fires were set in other places, and extended throughout the upper part of the city. It has since been ascertained that many thousand bales of cotton were burned in consequence of the explosions of the warehouses and other public buildings that were fired by the rebels.

It appears that the rebels who remained to the last were not well organized, and a majority of them were thieves, whose object in staying was plunder. It is reported by the inhabitants of the city that these men were guilty of many disgraceful acts. They had little difficulty in effecting their escape with their booty.

Several hundred rebel deserters were concealed in the houses in Charleston, and when our troops entered they surrendered, declaring that they were tired of the rebellion, and would no longer fight for it. They were received as prisoners.

Crowds of negroes met our troops, and made many demonstrations of joy. There were men, women and children. They wanted food; many of them said they would be glad to work; some proposed to take up arms against their masters.

The population of Charleston consisted entirely of the poorer classes, who were unable to get away; the rich had for several days been removing. The persons who remained were in want; they had nothing to eat, and no means of obtaining anything. Their situation is described as much worse than that of the inhabitants of Savannah after the capture of that city.

The lower part of the city within reach of our guns was in effect a ruin, and was almost uninhabited. Comparatively few persons dared to remain there. Some of the houses were knocked down; bricks and timbers were laying everywhere, and the streets in particular were strewn with the fragments, in many places entirely obstructing travel. Shells were lying among the ruins. The appearance of the city—the lower part uninhabitable and the upper part in flames—is described as dreary and desolate in the extreme.

There is information that the evacuation of Charleston began nearly three weeks ago. A rebel officer, who deserted and was examined at Port Royal, gave some of the details, but they were not then believed. Since that time the rebels have been at work removing stores, though all the heavy supplies were left. The only information in regard to the rebels is, that the direction taken by them in their flight was northward, and that their number was about fourteen thousand. An expedition of Union troops to Bull's Bay a short time before the evacuation was, it is understood, intended to cut the railroad north of the city; but, if successful, it could have prevented the escape of only a few of the rebels.

Capture of Fort Anderson.

Washington, Feb. 23. Gen. Schofield makes the following report of Fort Anderson:

Fort Anderson, Feb. 19,
via Fortress Monroe, Feb. 23, 1865.

To Lieut. Gen. U. S. Grant, City Point, Va.:

General:—I have the honor to report the success of our operations against Fort Anderson and the adjacent works on both sides of Cape Fear River.

Yesterday, while the guns maintained a heavy fire upon Fort Anderson, I pressed the enemy on both sides of the river, and sent a force under Gen. Cox about sixteen miles around a swamp, to turn the enemy's right. This force made its way along a narrow defile between two swamps, and completely turned the enemy's position. As soon as the movement became known to the enemy he abandoned his works and retreated toward Wilmington. We captured ten guns (uninjured) and a considerable amount of ammunition. We have about fifty prisoners. The loss in killed and wounded is small on either side. The troops are pursuing the enemy, and the gunboats are moving up the river.

Fort Anderson and its collateral works are very strong and rendered almost inaccessible by swamps. A small force could have held them until their supplies were exhausted.

My information is that the rebels have a line of defenses beyond Tom Creek, where they propose to make a stand. If so, it can probably only be a short one. I am, General, very respectfully, your obedient servant,

J. M. SCHOFIELD.,
Major-General Commanding.

Washington, Feb. 24—9.45, A. M.

To Maj. Gen. Dix:

Dispatches just received announce that Wilmington is in possession of our troops.

E. M. STANTON, Secretary of War.

Washington, Feb. 24. The Navy Department has just received the following:

"U. S. Flagship Malvern,
Cape Fear River, Feb. 22,
via Fortress Monroe, Feb. 24—9 A. M.

To Hon. Gideon Welles, Secretary of the Navy:

I have the honor to inform you that Wilmington is in the possession of our troops.

(Signed) DAVID D. PORTER,
Rear Admiral."

New York, Feb. 22. The *Tribune's* dispatch says: Though it is not positively known that Wilmington has been evacuated, still it is believed that it soon will be, and the rebel force there sent to Beauregard, with the endeavor to check Gen. Sherman's advance.

A high official expresses the opinion that Lee cannot remain in Richmond thirty days, and must either raise the siege or fall back to Lynchburg, the only line of retreat now open.

Baltimore, Feb. 22. Fort Anderson was captured on Sunday by Gen. Schofield and Admiral Porter. Most of the garrison escaped toward Wilmington, though the fort and all the guns were left in good condition. The army was following on toward Wilmington, accompanied by two monitors, and it was expected by the messenger that Wilmington would be in our possession on Monday.

The *Transcript* has the following dispatch from Washington: Richmond papers of Saturday state that Gen. Sherman is sweeping through the Carolinas like an avalanch, overwhelming all opposition.

These papers do not state the whereabouts of Sherman's force. Probably they are no more in the dark than the rebel War Department.

General Sherman has captured one hundred thousand bales of cotton, according to the same authority.

New York, Feb. 22. Advices from the northern States of Mexico show that the people are determined to resist Maximilian. The States of Chihuahua, Sonora and Sinaloa are entirely clear of imperialists, except a few at Mazatlan.

RAILROAD IN PALESTINE.—A letter from Constantinople, dated Dec. 29th, says:

"I alluded, some months ago, to a Dr. Zimple, who was seeking here the permission to build a railway from Jaffa to Jerusalem and the Jordan, and also a good port at Jaffa, with special reference to the return of the Jews to Palestine, which he believes is to take place within a few years. This old gentleman has won the respect and admiration of those who do not sympathize with his millennarian views, but he has been badly treated by the Porte, and after wearing himself out in vain endeavors to obtain honest and definite replies, he left here some weeks since to preach a crusade in Europe against the Turks. He announced his intention to go, first of all, to the Emperor Napoleon. Fuad Pasha heard of his departure and his object, and seems to have been so thoroughly alarmed by it, that he instantly determined to grant the concession, and requested the American Embassy to telegraph to Dr. Zimple to return at once. It remains to be seen whether his promises will be fulfilled. If the work is accomplished, whether the Jews come back to Palestine or not, it will be an unspeakable advantage to the country and to the crowds of pilgrims who annually resort to Jerusalem, but if the Jews don't come back the road will hardly pay very heavy dividends on the proposed capital of $2,500,000.

☞ There is a soldier at the Chesnut Hill Military Hospital, Philadelphia, who has not slept for a single moment for fourteen years and six months. This may seem incredible, but nevertheless, it is true, and can be verified by numbers of persons. The individual is an intelligent man naturally, and has the benefit of a moderate education. His name is C. C. Saunders, Orderly Sergeant of Co. G., Thirteenth Virginia Volunteers.

Notices.

Notice of Eld. J. V. Himes.

I wish to say to my many friends that I have complied with all the invitations for preaching, in my visit East, that was in my power. Duties now call me to the Western field, and I return as soon as practicable. Many thanks to friends for sympathy and aid for the cause in the West. We wish still to be remembered in our good enterprise West.

I preach in Westboro', Mass., March 4th.

Albany, N. Y., (as Bro. Nichols shall arrange), Friday evening, March 10th.

Troy, (as Bro. Barenger shall arrange), Saturday evening, March 11th, and Sabbath all day. Let all in the vicinity come. Let us have a good gathering of the faithful.

Dansville, N. Y., evening, March 15th, and thence home, to Buchanan. J. V. H.

A Response.

I am very thankful to those kind friends who have aided me in the circulation of my little works on prophecy. I hear good tidings of them from several directions. May you be remembered in the day when the Lord makes up his special treasure. Amen. S. S. BREWER.

Notice.

If any person has sent to me for books, and not received them, please inform me at the earliest date.

N. B. Please direct your letters to Ashburnham DEPOT, Mass., or I may not receive them for some days. S. S. BREWER.

Notice.

Preachers wishing to make appointments with the church in New Haven, Ct., will do so, in all cases, by previous correspondence with, and invitation of, the Corresponding Secretary, Ardin Hotchkiss, *Fair Haven, Ct.*

Conference.

The Maine Western Central Quarterly Conference will be holden with the brethren of Wayne and East Livermore, commencing Thursday, March 2d, at half-past six o'clock P. M., at the Wellington school-house, near Strickland's Ferry. Brethren coming by railroad will leave the cars at Strickland's Ferry. Brn. Cyrus Bartlett, Nahum Bishop, H. Gray, and C. F. Roberts, will see that all are provided with suitable accommodations. Ministers and brethren of other quarterly conferences are cordially invited to attend. Come, brethren and sisters, let us meet in the unity and spirit of our blessed Master, endeavoring to be faithful during the few days of pilgrimage that remain to the people of God. D. W. GRIFFIN.

New Hampshire Quarterly Conference.

The second quarterly session of the New Hampshire State Conference will be held in Concord, N. H., commencing Thursday evening, March 16th, and continue over the following Sunday. We hope to see a large gathering, both of preachers belonging to this conference, and of brethren and sisters. Come in the spirit and meekness of Christ, prepared to labor for the salvation of souls, that great good may be done. A. W. SIBLEY, Secretary.

Meetings in Burlington, Me.

Conference meetings will be held on the 4th Saturday in each month at Burlington, Me., Folsom's Ridge. Preaching brethren and others are invited to attend. SAMUEL HAMMONS.

Notice.

A series of meetings will commence at Manchester, N. H., Thursday, March 2d, and continue over the Lord's day, and as much longer as thought best. Bro. Edwin Burnham is expected to speak the word of life to us. A. J. MAYHEW.

Notice.

The Lord will, there will be preaching in Brimfield, Mass., March 5th, at the West Brick school-house.

Notice.

Meetings are held regularly every Sunday at West Winsted, Ct., in Camp's Block.

Maine Second Advent Tract Society.

S. K. PARTRIDGE, R. R. YORK, I. C. WELLCOME, Board of Managers.

I. C. WELLCOME, Secretary and Business Agent.

ISAAC WIGHT, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. WELLCOME, Agent.

Married.

In Bangor, Me., Jan. 25th, by Rev. A. K. P. Small, Mr. OVANDO W. IRELAND, of Bangor, and Miss MARCIA A., daughter of J. S. Tuck, of Bangor.

In Chatham, N. H., Dec. 31st, 1864, by I. E. Clay, Esq., Mr. GEORGE W. HOWARD, of Lovell, and Miss SARAH MCKEEN, of Stow, Me.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
Hiram Munger.........Sunday, March 5th

Worcester, Mass.........Lord's day, March 5th
Lowell, Mass.........Saturday evening, March 11th and Lord's day, the 12th. MILES GRANT.

New Bedford.........Sunday, March 5th
Fairhaven.........Sunday, March 12th
J. S. WHITE.

Portsmouth, N. H.........evenings, March 2d and 3d
Bro. Thurman will be with me and stop over the following Sunday. C. GOODRICH.

Newark, N. J.........Sunday, March 5th
WM. SHEPHERD.

South Reading, Mass.........Sunday, March 5th
JOSEPH W. WHITE.

Plainville, Ct.........Sundays, March 5th and 12th
O. D. WOODRUFF.

Warner, N. H., (Schoodoe school-house), March 11th and 12th. JOHN G. HOOK.

Walbridge.........March 5th
West Stafford.........March 12th
A. M. HIGGINS.

Melvin Village, N. H.........Sunday, March 5th
South Wolfborough.........March 12th
NELSON HARTSHORN.

Westford, Mass.........Sunday, March 5th
Carlisle.........Sunday, March 12th
Groton, (where Bro. Putman may appoint), Sunday, March 19th. B. SPAULDING.

Warehouse Point, Ct.........Sunday, March 12th
Agawam, Mass.........Sunday, March 19th
West Stafford, Ct.........Sunday, March 26th
L. B. POTTER.

Dover, N. H.........Saturday evening March 4th and over the following Lord's day.
Exeter, N. H.........Sunday, March 26th
THOS. M. LUTHUM.

Warehouse Point, Ct...Wednesday evening, March 1st
Cheshire Street, Ct.........Sunday, March 5th
Bristol, Ct.........Sunday, March 12th
Vernon, Vt.........Sundays, March 19th and 26th
L. BOUTELL.

South Reading, Mass.........March 5th and 12th
Lynn, Mass.........March 19th and 26th
J. K. BELLOWS.

New Hartford, Ct., North End, (at the dwelling of David Baker).........Sunday, March 5th
Lovely Street, Ct.........Sunday, March 19th
H. ROCKWELL.

Concord, N. H.........March 5th
Worcester, Mass.........March 12th
Loudon Ridge, N. H.........March 19th
Lawrence, Mass.........March 26th
J. COUCH.

Pittsburg, N. H., Wednesday, Thursday, and Friday evenings, and Saturday all day, March 8th, 9th, 10th, and 11th.
Canaan, Vt.........Sunday, March 12th
Woodstock, N. H.....Wednesday evening, March 15th
Holderness, (Brick school-house), Thursday evening, March 16th.
South Farmington, (school-house near Esq. Ricker's), March 19th. J. PINKHAM.
J. H. F. VARNEY.

Lynn.........March 2d and 3d
Boston, (Lowell Street).........Sunday, March 5th
Holliston.........March 7th and 8th
Hartford, Ct.........March 12th
Bristol, Ct.........March 26th
At liberty in April. H. MUNGER.

Leverett, Mass., (Still Corner).........March 5th
GEO. A. STREETER.

Holderness, N. H., (where Bro. Emery may appoint), March 5th and 11th. A. MUSSEY.

Loudon Ridge, N. H.........March 5th
Exeter, N. H.........March 12th
J. G. SMITH.

Westfield Farms.........Saturday, March 4th
Montgomery.........Sunday, March 5th
Goshen.....Sundays, March 19th, 26th, and April 2nd
H. PRATT.

Lovely Street, Ct.........Sunday, March 5th
SAMUEL M. TATRO.

Agawam.........Sunday, March 5th
P. S. BUTLER.

New Haven, Ct.........Sunday, March 5th
Newark, N. J.........March 8th to the 12th
A. ROSS.

Cold Spring, Mass.........Sunday, March 5th
East Otis, Mass.........Sunday, March 19th
GEORGE L. TEEPLE.

Lawrence, Mass.........March 5th and through the week.
Concord, N. H.........March 12th
ISRAEL DAMMAN.

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L. Parmelee—It was received.

R. H. Nye—Whatever you send, we will credit on old account at the rate of $2.00; on new, at $2.50.

R. Haskins—Paid to No. 483.

F. R. W. Chapman—It was acknowledged in No. 486, Jan. 24th.

O. G. C.—His address is Strawberry Point, Iowa.

C.—You will get the information you desire about the "Hair Restorer," by addressing D. T. Taylor, Rouses Point, enclosing stamps to prepay postage.

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The present No. of the Crisis is 491. The No. which follows your name is the No. to which you have paid.

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J B Potter $1.80, L Laskey 85c, N S Heniston $2.17, W T Dame 25c, J P Babcock $1.82, S A Piper $1.25, K Lombard $3.05, R Hanson $1.40, B Perham [illegible], S E Vaughan 35c, G Storer $3.00, Mrs. D O Hopkins $7.20, N W Sagendoph $1.25, J Hussy 85c, Mrs. N W Gilman 15c, J C Damen 25c, F. K. Holt 72c, L A. Scoville $1.00, J Bean 12c, Mrs. J Keyes 25c. W H Hill $1.50, J Anderson $2 60, D O Hopkins $3.60, P Swasy 50c, W S Raymond $1.00, Mrs. E M Davis $1.00, J N Snyder 50c, J. D. Ellis 25c, R. N. Chaffee 75c, M Parry 85c, L Parsons 60c, D Bradley $1.00, J D Bell $1.00, I Cartwell $1.00, E B Coon 85c.

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BY EXPRESS—D O Hopkins, T Smith.

LETTERS RECEIVED.

D D Lathrop, H Munger, S B Colton, A E Smith W Sheldon, W McCulloch, C Strauss, O R Fassett, C. F. Hudson, J Spear, H H Hendrix, L B Weaver, L Boutell, P. Holler, T M Preble, B. Spaulding, H. L. Hastings, D. F. Newton, Wm. Hobbs, H. Pratt, C. F. Chamberlain, J. Taylor, A. Mussey, I. K. Lombard, C P Dow, C. F. H.

POST OFFICE ADDRESS.

C. Goodrich—No. 167 Hanover Street, Boston, Mass., until March 18th.

A. Mussey—Plymouth, N. H., care of E. Emery.

John C. Wheeler—Carthage, Me., till April 1st.

Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.

C. H. Leverton—Bath, Me., Box 553.

Mrs. Anna E. Smith—128 East twenty-seventh Street, New York City.

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For the World's Crisis.

COME, GO TO THE SHOW.

[illegible]
[illegible]
The streets are lined! just see them go!
[illegible] let's go to the show.
I must forbear, I can't go there,
Though all the town attend the fair;
'Tis worldly pleasure, pomp and show,
A snare of Satan, I dare not go.

"You go to the fair, nought you compare
With the splendid sights they offer there;
Such things indeed, all ought to know,
Come, don't be a fogy, let's go to the show."

Those splendid views, so rich and fair,
Will vanish soon like empty air,
With all who feast on such vain show,
There's danger there, I dare not go.

"Come, go to the fair, the priest goes there,
And meets with smiles and special care;
Besides, near all his flock will go,
Why scruple then, let's go to the show."

The priest is there; but will he dare
To say this world is false, though fair?
If so, and still persists to go,
He's caught in the snare, and bound to woe.

"Come, go to the fair, how can you dare
To think that you're so good and rare;
When preacher, deacon, and church can go,
Are you *too good* to go to the show?"

Through grace, I would be good and rare,
And ever live for another fair,
Where all the world in tears will go;
Say, are you ready for this solemn show?

Are you ready to meet that fearful day,
When heaven and earth shall pass away?
For ready or not, you'll have to go,
And you'd better prepare for that solemn show.

I. K. LOMBARD.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER THREE.

To BRO. B——:—Your note was duly received, and I find therein a few expressions to which I take the liberty of replying. You remark, "But when he begins to say, 'I am fully free from sin,' that act is sin, he is self-deceived, he is backslidden." Again: "When we become fully sanctified, we become immortal, soul and body," etc. Now I am not going to bring these sentiments to the test of Bro. M.'s views, but to the *Word itself*, because that is the only true touchstone of doctrine—not the opinion of fallible men. If we can find there that God *requires* us to be free from sin in this life, we ought at once to admit that a person may arrive at such a state of purity, for He would not require of us an impossibility; and if we can also find that provision has been made through Jesus Christ for our being thus saved, we are left without excuse, and it becomes our duty to attain unto this grace.

Ques. 1st. *Does God require us to be saved from sin in this present life?* "Be ye holy, for I am holy."—1 Pet. 1: 16. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This language was addressed to christians; they were "dearly beloved"; their sins had been pardoned, but not wholly sanctified; "all filthiness" had not been removed. Paul does not say to them, "Wait until the hour of *death* for this entire cleansing of the flesh and spirit, but stirs them up by the promises he had just given them, that by these they might be stimulated to "become partakers of the divine nature," and perfect holiness in the fear of God. They were partially holy, he would have the work *perfected*.

"Follow peace with all men, and holiness," etc. "Yes," you say, perhaps, "we are to *follow* it, but it will ever be an object *ahead*; we cannot *overtake* it until death."

Let me refer you to Phil. 2: 14, 15; 1 Thess. 4: 3; Heb. 6: 1; 2 Cor. 13; 11; Jas. 1: 4. Have I not given you sufficient testimony from the Word, to convince you that the question must be answered in the affirmative?

Ques. 2nd. *Has God made provision for the accomplishment of this salvation?* 1 Pet. 1: 2. Is this "sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ," to be enjoyed in this present state? Eph. 5: 25–27. Christ gave himself for the church, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." John 17: 17 and Titus 2: 13, 14 agree with the same, and make it apparent that *here* the church is to be sanctified, here redeemed from all iniquity, and become a peculiar people, zealous of good works. The grace of God brings this salvation to us, that we should live (not die) "soberly, righteously, and godly in this present world." Heb. 13: 12, 20, 21. *Sanctified "through good works,"* etc. 1 Pet. 2: 24; 1 John 1: 7. These scriptures clearly teach that provision has been made by the atonement of Jesus Christ for the salvation of men from sin in this life.

Ques. 3d. *Was holiness, or entire sanctification, prayed for and experienced by the apostles?* 1 Thess. 5: 23, 24. Did the apostle pray in accordance with the will of God? Did he mean for them to be *sanctified wholly* when *dying*? Why pray that their whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ, if it was impossible for them to be made free from sin in a state of mortality? 2 Cor. 13: 9. "This also we wish, even your *perfection*." Did the apostle wish for them to die?

It is said of John the Baptist, "he was a just man, and a holy," and of Zacharias and Elizabeth, "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Were they not saved from sin? Paul says to the Thessalonians, "Ye are witnesses, and God also, how *holily* and *justly* and *unblameably* we behaved ourselves among you that believe." Again to the Corinthians, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "But now being made *free from sin*, ye have your *fruit unto holiness*," etc. Does not this evince an experience of present salvation from sin? How could the apostle thus speak of the *fruit* of holiness, if holiness was unattainable till death? John, in his first epistle, is very explicit on this point. Whosoever abideth in Him, sinneth not." "He that committeth sin is of the devil." "In this the children of God are manifest, and the children of the devil," etc.

Thus we have clearly demonstrated from the Word of God that entire sanctification, holiness, freedom from sin, was required, provided for, prayed for, experienced, and professed by Bro. B——, you say, "I am now fully free from sin," [illegible] and with such an array of scripture before you (and much more might be given) surely you will see that it is not [illegible]

with me you, when you deny the possibility of being "wholly sanctified until we become immortal, soul and body." What virtue is there in death to cleanse from sin? Has the blood of Jesus Christ greater power in the hour of dissolution? It is not *your* experience, it is not *mine*, that is to decide this case, but the *word of God*.

If to profess to be saved from sin is in itself sinful, then to profess to be a sinner is proof of christianity, and the more we accuse ourselves, the greater the evidence afforded of our humility and justification.

Christ offers himself as our *sanctifier*. His name is called Jesus, because he saves his people from their sins. By an acceptance of him, he effects in the heart of the believer the work of righteousness. The purity of Christ is transmitted to his own nature. Where is boasting, then? It is excluded. "Can the axe boast itself against him that heweth therewith?" There is, however, a voluntary humility which strikes at the very root of Christ's power to redeem, and there is a true humility which leads its possessor to make his "boast in the Lord," and to say, "In him have I righteousness and strength." The soul that truly feels its own utter helplessness and demerit, will go out of itself into Christ, knowing that without him it isnothing, but through him it can do all things required.

See that branch richly laden with fruit! From whence does it derive its vitality? "From the root," say you. Separate it from the tree, and how quickly do its leaves begin to fade, and its fruit to wither. Thus it is with the christian. It is only by a union with Christ, and the vitality derived through him, that they can have their fruit unto holiness. When the wild olive is grafted into the good olive tree, is it consistent to call it a *wild olive* still? We must be careful and not "call that which God hath cleansed *common*, nor *unclean*." It would have been no virtue in Naaman, after dipping seven times in Jordan, to say, "I am a miserable leper still." It would not have been humility in the blind man, after washing in Siloam's pool, to say, "I am blind still." Such a confession would not only have been untrue, but it would have detracted from the glory of the Savior. If, through the skill of a physician, we are completely cured of some dire disease, would it be *boasting* for us to proclaim the fact, or humility for us to refrain? Which would result in the greatest honor to the physician, or benefit to others?

Far from me the thought that we arrive at a state where there is no further progress. The perfect child may grow up to full stature. The perfect sapling may enlarge to the sturdy oak. The perfect christian may grow up into Christ in all things. Christ was perfectly holy when a child, yet he increased in wisdom and in favor with God and man.

Respectfully yours, M. D. W.

For the World's Crisis.

MY EXPERIENCE.

In the year 1842, I was awakened to see my lost condition out of Christ, and led, as I humbly trust, to seek a pardon of all my sins, and thereby obtain a good hope in Christ. Then I began to live for God, and learn to do his will; one important item of which was, to be buried with Christ by baptism into death, in order to walk in newness of life. I cheerfully obeyed and joined the Christian church in Albion, Maine. About that time the doctrine of the immediate coming of Christ was preached, in which I became deeply interested, and labored with all my might for the salvation of souls. When the time had passed, I labored on, occasionally hearing of the Adventists, but having no opportunities of associating with them.

I lived on in this way eleven years, feeling at times, woe is me if I preach not the gospel. The inquiry would come up, Lord, what shall I preach? God alone knew the ordeal through which I passed, before the decision was fully made. Not feeling quite satisfied with the theology of the Christian denomination, my greatest anxiety was to know the truth. I studied the Bible as I never had before. Just prior to this time, Eld. Z. Manter became pastor of the church, and from him the church received more good instruction than they ever did before, or have since. I saw at once that he did not preach as others had been wont to do, and soon learned, by his preaching and conversation, that he neither believed or preached that men had immortal souls, or that they received their reward or punishment at death, but at the resurrection. I was encouraged and strengthened by him to enter the ministry.

About ten years ago, I commenced the work tremblingly, with a very deep sense of the responsibility resting upon me. In a few months, quite a number requested baptism, and I was accordingly set apart by the laying on of hands, and joined the ministerial conference. My Bible and Concordance were my only companions. I could find no eternal life out of Christ. As I was preaching to the Christian church in Cornville, about four years ago, Spiritualism came up among us, and spread to some extent. After a great trial in my mind, I decided it was my duty to come out more fully on the truth relating to the unconscious state of the dead and the destruction of the wicked, for which I have received much persecution from the ministry and membership. It was rather hard at the time, but at the present I can look back and count it all joy. Bless the Lord.

A year ago last June, I went as usual to the yearly conference. When the time arrived for the business meeting to commence, I soon found that the most important business they had to attend to was myself. Accordingly, I was arraigned before the conference without any previous notice, and one false charge after another brought against me, till my spirits were nearly crushed. Things I never heard or thought of were laid to my charge. However, none of them were sustained but that of believing and preaching the unconscious state of the dead and the destruction of the wicked. They all acknowledged it to be a christian. It was evident they were in a sad dilemma, and did not know how to get out. They had not taken one Bible step. At length they voted a committee to converse with me, which they did not previously belonged to, and he helped them out. After giving me a little time to talk, my case was taken before a committee and examined very thoroughly. The conference then voted to give me a letter of dismission, but I felt disposed to let them have their own way. After a good deal of trouble, they voted to give me a letter of dismission and recommend, and the letter, and had it recorded. I waited one year, and did not receive the letter. I called in at the next yearly meeting and asked for my letter. But as they [illegible]

timely help, deliberately said the conference were voted to give me a letter.

My dear brethren, I am searching for light and truth with all my heart. I want it at the expense of everything else. I am trying to be a faithful under shepherd, so that when the Chief Shepherd shall appear, I may have a crown of life, with all the ransomed ones, in the kingdom, when the night of our trials have passed away, and the joy of the morning has come. CHAS. STRATTON.

Cornville, Me.

For the World's Crisis.

HOLINESS OF HEART AND LIFE.

Of late, I have often thought on this subject, and contrasted my own life with that of the Holy Savior's. I seem to see and feel more and more, the necessity of that divine attribute in my character, especially when I contemplate the desert of wickedness lying all around me, and view its wastes of woe, and the hideousness of iniquity and sin, with the extreme vileness and grovelling nature of humanity. O, what a world is this! I often exclaim; why was it ordained to be rendered so desolate by sin's dark pollution, that once was so fair, so pure and blushing in its transcending loveliness, that God pronounced upon it his benediction?

But it was needful that evil should appear, that sin should blight this fair dominion, and temptation should assail man, for this reason; that strength and virtue might be engrafted into his character, which before was all innocence and purity, yet weak and lacking will or determination. And God, who desired to educe the highest style of life for the human race, selected from his infinite resources, *evil* as a means to make the most of man, and thus accomplish his purpose.

Ah! our Heavenly Father knoweth just what is best, and I am content to be led just as he wills. I long for purity of heart, and to live in a state where I shall feel no condemnation; where I shall be wholly sanctified by his grace, for I think it is our privilege thus to live. We must be holy in body and spirit, that we may present ourselves unto God as entirely *his*, wholly purified, renovated and sanctified. How consistent must be our daily life; how watchful must we be, lest by giving place to our evil passions, we grieve the Holy Spirit. Circumspectly, conscientiously, diligently, we must walk as "children of the light," reproving the works of darkness. And as we tread through this vale of tears, it must be our endeavor to cheer, comfort, and strengthen the weary ones; bearing "one another's burdens"; sending forth beams of light through the gloom around us. Here and there dropping our precious seed, watering it with our tears, and praying with childfaith for a plentiful harvest. Carefully watching our footsteps, but keeping hold of Father's hand, all the while, lest we should become bewildered, and wander into a wrong path. Having our hearts full of love and meekness, may we lean with confidence on the arm of our "Beloved," and he will gently lead us on till the city of rest appears; then into its radiant light; on, on to the "great white throne," mid the dazzling throng of angels fair, to the Father, the "Almighty One"; and present us unto him as his bride, who so tremblingly have journeyed on, through this wilderness state below; though oft tearfully, fearfully, prayerfully, yet hopefully. And now as the Father receives us, the whole celestial sphere resounds with the grand anthem, "Alleluia: salvation, and glory, and honor, and power, be unto the Lord our God forever and ever." Yours, in hope,

Hartford, Conn. ADDIE TIFFANY.

For the World's Crisis.

SELFISHNESS.

Let us look on which hand we may, or which way we will, we see more or less selfishness; and, I am sorry to say, we see it in a great measure among those who pretend to preach the gospel. We can name no one sect but what is guilty, in some measure, of this enormous wickedness.

Selfishness has caused no small amount of suffering in the world. It has been the means of keeping the poor and needy thus bound down in galling chains of poverty and suffering. It has caused the rich man to withhold his hand from helping the needy,—yea more, it has caused him to lay his greedy hands upon the little earthly goods that remained to the poor man, and then leave him to pine away under his load of sufferings. And not only is it an injury to others, but also to the individual in whom it dwells.

Christianity requires of us better things. It requires us to make use of our substance to secure others' welfare as well as that of our own. "Give to him that asketh of thee, (saith the Scriptures), and of him that would borrow of thee turn not thou away." Again, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."—Luke 6: 38.

Here let me say for your investigation, man is not an isolated being. He is not so constituted as to maintain a comfortable subsistence within his own means, independent of the aid of his fellow-men. How muchsoever he may boast of his independence; how muchsoever he may refuse to lend a helping hand to his needy brother man, the time comes sooner or later (yet, it is nearly always sure to), when he needs assistance from some one himself.

Does the selfish man imagine himself strong? Is he so deluded as to suppose that he will be able to procure all things necessary for his comfort in the present world? If he does he needs to be corrected of his delusion. When disease preys upon him, when sickness, pain, suffering, and anguish fasten upon his mortal system,—when the lingering consumption, or the burning fever are wearing away his constitution, *then* he feels that his great strength is but human weakness. *Then*, like the rich man in the parable, he calls upon those whom in his better days he refused to assist, to come and administer a cup of water to his parched lips,—then does he learn that his human strength is but weakness.

Dear brethren and sisters, let not selfishness be so much as named among us, but look candidly and seriously to these things, and keep ourselves unspotted from the world, devoid of selfishness, and all other enormous sins, that we may become heirs of the kingdom of our blessed Lord and Master Jesus Christ, where peace and joy shall ever abide.

[illegible]

suffering of them, and to him who would forgive of them, cast out thou away. Let us be guided by the spirit of wisdom, and turn to the oracles of eternal truth for instruction, which teacheth us to love our neighbors as ourselves. Here let me say, we should express this love not in word and profession alone, but in deed and in truth, and endeavor to make all those around us happy, that we may be accounted heirs of the kingdom of our blessed Lord, which shall never fail nor pass away; where joy and peace shall ever remain.

Finally, brethren and sisters, let us be charitable, faithful, and liberal in giving to the poor and needy of our substance, and also to those who are laboring at the press and in other places fervently and affectionately to strengthen the cause of Zion, and more especially to those who are unfortunately destitute of the good things of this life, that it may be said to us at the close of life, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Fisherville, N. H. J. ELKINS.

PRAYERS NOT PLEASANT TO HEAR.

I do not like to hear him pray,
On bended knee about an hour,
For grace to spend aright each day,
Who knows his neighbor has no flour.

I'd rather see him go to mill,
And buy his luckless neighbor bread,
And see his children eat their fill,
And laugh beneath their humble shed.

I do not like to hear him pray,
"Let blessings on the widow be,"
Who never seeks her home to say,
"If want o'ertake you, come to me."

I hate the prayer so loud and long,
That's uttered for the orphan's weal,
By him who sees them crushed by wrong,
And only with the lips can feel.

I do not like to hear her pray,
With jeweled ears and silken dress,
Whose washer-woman toils all day,
And then is asked to work for less.

Such pious shavers I despise,
With folded hands and air demure;
They lift to heaven their holy eyes,
Then steal the earnings of the poor.

I do not like such soulless prayers;
If wrong, I hope to be forgiven;
No angel wing them upward bears,
They're lost a million miles from heaven.

For the World's Crisis.

A PLEA FOR THE POOR.

"Plead the cause of the poor and needy."—Prov. 31: 9.

Who has ears to hear the cry of the poor? By all your hopes of immortality, by all your love for the brethren, by all the motives either of hope or fear that can be brought to bear upon you, I entreat you to lend a listening ear. It is a somewhat stale proverb that "charity begins at home." Our home, at present, my friends, is with the READERS OF THE CRISIS. With that great congregation we sit down every week to a feast of love and truth. Do you not see at least one thousand suffering poor in this home of ours? We call them all brethren; are we ready to act towards them a brother's part? You see plainly that your brother has need; now if you shut up "your bowels of compassion" from him, "how dwelleth the love of GOD in you?" Many of the poor have opened wide their hand, and of their penury have given freely to their fellow-sufferers. Some give nearly all; others give one-half the money at their command for this purpose. Have you done as much, reader? Or will you do it? Do you see the way to do it? Do you value the precious truth that comes to you every week in the Crisis? Now have you the spirit of a man, and of a christian, and can you stand back and let the burden of feeding this great multitude fall upon the publishers of the Crisis alone, with the little help they receive from the poor themselves? Look around upon your comfortable home, your well-clad children, your carpeted floors, your well-filled libraries; then think of those who are suffering for *want of all things*; and yet they prize the Crisis tenfold more than you do. I do not curse you, but he that hideth his eyes "hath many a curse." I only ask once more, if you do no not give, "how dwelleth the love of GOD in you? F. H. CHAMBERLAIN.

West Sutton, Mass.

"THOUGHTS AND APOTHEGMS."

Selected from Archbishop Whately.

Whately was Archbishop of Dublin; a believer in the non-immortality of the soul; the leading mind of the age. His works on Logic are the text books on that subject throughout England and America. F. H. BURBANK.

The question, What is true? ought to stand on the threshold of every religious inquiry.

"The christian religion made its appearance as the common disturber of the peace of the world, because it put an end to the tranquil influence of custom, authority, credulity, sentiment, and imagination; forced men upon the disagreeable task of examining evidence, searching records, and proving all things; and arrayed in opposite opinions, children against their parents, subjects against their princes, and the people against the priest."

"The Heathen Mythology not only was not true, but was not even supported as true; it not only *deserved* no faith, but it *demanded* none. The very pretension to truth—the very demand of faith—were characteristic distinctions of christianity."

"To believe in christianity without knowing why we believe it, is not christian faith, but blind credulity."

"He who professes adherence to the national religion of England, on the ground that 'it is the religion of his fathers,' forgets, as do the hearers who applaud the sentiment, that, on this principle, the worship of Thor and Woden would claim precedence."

"In these our days, there are an immense number of persons, who, professing faith for the gospel, and zeal for its support, yet as sure us that inquirers into its evidences are likely to lead to infidelity. What would such a person say of some professed friend coming forward as his advocate, and saying, 'My friend here is a veracious and worthy man, and there is no foundation for the charges brought against him; and his integrity is fully believed in by persons who thoroughly trust him, and who have never thought of reason or inquiring about his character at all; but of all things, *do not make any investigation*, for the more you inquire and examine, the less likely most people will be to believe in his integrity!' Surely a man so defended would exclaim, 'Deliver me from my friends, and I fear not my enemies.'"

GOOD AND BAD.—Bad men are never completely happy, although possessed of everything that this world can give; and good men are never completely miserable, although deprived of everything that the world can take away.

THE PENALTY OF THE LAW OF GOD.

1. It is not dying. A man is not dead until he ceases dying. Death commences where dying terminates.

2. Dying is not a part of the penalty. If the penalty is death, then dying cannot be a part of it; because, as have demonstrated, a man ceases dying before he is dead.

3. The condition in which death places man is not the penalty. Death and the condition consequent upon death, sustain the relation to each other of cause and effect. Death being the cause, and the consequence of death being the effect.

4. The duration in which a man shall remain under the dominion of death, is not necessarily involved in the death penalty. To be included some term expressive of duration must be used to qualify death.

If, as all the Bible writers affirm, the penalty of the law is death, then when the sinner is dead he has suffered the penalty. If, subsequently to having suffered the penalty of the law, any power in heaven or earth should raise him from the dead, the law would have no further claims upon him. All the law demands is the infliction of the penalty, without regard to the consequence of such infliction. The criminal's condition subsequently to the infliction of the penalty, is no part of the penalty. After the penalty is inflicted according to the law, the law is satisfied. It can have no further claims upon the criminal. His resurrection, therefore, the next moment, would be no infringement of the law; that is, unless the law demands something more than simple death. Whatever in such a case is superadded, should be clearly and unequivocally expressed. We should never be left to *infer* the nature of the penalty all incorrigible sinners must suffer.

I will back up the foregoing positions with a few texts of Scripture. God informed Adam if he should eat of the tree of the knowledge of good and evil, he should "surely die." "All the days that Adam lived were nine hundred and thirty years, and he died."—Gen. 5: 5. This is a faithful record of the execution of the penalty of the Adamic law. It has no demands beyond the life of Adam. When Adam had lost his life, therefore, he met the complete and entire demands of the law. And,

1. Had God chosen to have raised him from the dead the next moment after the last spark of life had become extinct, the penalty of that law would have had no more claims upon him than if he had never transgressed. This is the case with all capital law. When the criminal is dead, the demands of the law are satisfied.

2. The Adamic law having met the end for which it was given, ceased, and no man has since been amenable to the Adamic law. It follows as an absolute necessity, that no one has or can suffer the penalty of that law.

To speak of Adam's posterity suffering the penalty of their father's transgressions, involves the following consequences, viz:

1. That Adam only suffered a part of the penalty, and left the remainder to be suffered by his posterity. Or

2. That God has been guilty of the injustice of inflicting the penalty of an obsolete law upon millions of men, who never have or could transgress this law, because they were not amenable to it. Or

3. God has been guilty of the more palpable injustice of punishing the innocent with the guilty, for the same transgression. Or

4. Those who take the position that the death the whole family of Adam suffer is the penalty of either Adam's transgression or their own transgression, have egregiously erred, not having discriminated between the penalty of Adam's sin, and the necessary consequence of having inherited Adam's nature. All mankind die because they are mortal and therefore subject to death; and all mankind are mortal because their great progenitor was mortal, and not because he transgressed. For had Adam obeyed the law of God, he evidently would not have been permitted to have eaten of the tree of life until after his last son and daughter had been born. Or if he had been permitted to have eaten of that tree, as the Divine pledge of eternal access thereto, still he would not have been changed from mortality to immortality, until after having transmitted his own mortal nature to his entire offspring; because then his children would have inherited unconditional immortality. This would not only be in direct contrariety with the whole revealed plan of God, in reference to angels and men, but having placed immortal beings upon probation for eternal rewards or punishment, would necessarily involve the monstrous doctrine of an eternity of woe; for that which is immortal cannot die. The only *antithetical destiny* therefore of the obedient and the disobedient, must have been happiness or misery, not life or death. Adam's posterity, as a necessary consequence, inherit their father's nature. Had Adam been immortal at the time he generated his species, his offspring would have inherited immortality, not as a reward for personal obedience, or their father's obedience, but as a necessary consequence. Adam's mortal nature was not conferred upon him as a penalty for transgression, for he was mortal before he transgressed; otherwise he could not have been amenable to a law whose penalty was death. Nor would immortality have presented a motive to obedience, or have been a reward for obedience, had not Adam been a mortal man. Adam was not any more responsible for his nature than I am for mine. He was mortal by virtue of his creation, and I am mortal by virtue of natural generation. This nature is just as much a penalty for personal transgression in my case, as it was in Adam's case. I know it will be objected, that if Adam was naturally immortal, then,

1. Even in case of obedience he must have died, for one definition of mortality is "subject to death." True, but another definition is "susceptible of death." A man may be susceptible of death, and yet never be "subjected to death." Take Enoch, Elijah, and all the righteous living when Christ comes, as examples.

Had Adam's first act been that of obedience, the dealings of God toward him would have been reversed. In that case the tree of knowledge of good and evil would have been guarded, so that Adam could not have been the subject of the promise and the penalty at the same time. Had Adam obeyed, he would have been changed from mortality to immortality without experiencing death, as Enoch and Elijah were; and as all the pious living when our Savior returns will be. And were those, and will not these be mortal? Most assuredly!

2. If Adam had been mortal, then the infliction of death could not have been a penalty, because being mortal, he must have died even though the penalty had not been inflicted. "To pass sentence against a dying man," says the objector, "is no penalty at all."

ANS.—1. A man may be mortal and yet not dying. Such is the fact with every man in a state of health; or even when under the influence of a disease from which he may recover. I am not dying to-day, and yet I am mortal.

2. If to execute judicially a mortal man is not a penalty, then no capital penalty has ever been inflicted, or ever can be; for no other nature is susceptible of death.

Was not the death penalty of the law of God inflicted in hundreds of instances under the administration of the Judges of Israel? And were not all these men mortal? Could not the death penalty for treason be inflicted upon Jefferson Davis? And is not he a mortal man? In my next article, I propose investigating the relation Adam's posterity sustains to the penalty of the law of God, for their own individual transgressions.—*Herald*.

A BAD PRACTICE.—Many persons take the kerosene lamps up in the habit when going to bed, or leaving a room for a short time, and turning the wick down low in order to save a trifle of the consumption of oil. The consequence is that the air of the room soon becomes vitiated by the unconsumed oil vapors, by the gas produced by combustion, and also by the minute particles of smoke and soot which are thrown off. Air thus poisoned is deadly in its effects, and the wonder is that more persons are not immediately and fatally injured by breathing it. Irritation and inflammation of the throat and lungs, headache, dizziness and nausea are among its effects.

WATER-PROOF BOOT SOLES.—If hot tar is applied to boot soles, it will make them water-proof. Let it be as hot as the leather will bear without injuring it, applying it with a swab, and drying it in by the fire. It makes the surface of the leather quite hard, so that it wears longer as well as keeps out the water. It is a good plan to provide boots for winter during summer, and prepare the soles by tarring, as they will then become, before they are wanted to wear, almost as firm as horn, and will wear twice as long as those unprepared.—*Prairie Farmer*.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE LITTLE FOLKS.

KEEP THEM BUSY.

"A little child may do good,
If he will do all he can,
And boys and girls must work and toil,
As surely as the man."

Parents, do you wish to keep your little sons and daughters from mischief, from contaminating influences? Keep their little hands busy in something useful. "An idle pate is the devil's workshop." An excellent author says:—

"The man who is obliged to earn necessities of life and support his family, knows not the unhappiness he prays for when he desires wealth and idleness. To be constantly busy is to be always happy. Persons who have suddenly acquired wealth, broken up their active pursuits, and begun to live at their ease, waste away, and die in a very short time. Thousands would have been blessings to the world, and added to the common stock of happiness, if they had been content to remain in an humble sphere, and earned every mouthful of food that nourished their bodies. Persons who are always employed, go cheerfully to their daily tasks, are the least disturbed by the fluctuations of business, and at night sleep with perfect composure.

Earn your own bread, and see how sweet it will be! Work, and see how well you will be! Work, and see how cheerful you will be! Work, and see how independent you will be! Work, and see how happy your family will be! Work, and see how religious you will be! for, before you know where you are, instead of repining at Providence, you will find yourself offering up thanks for all the numerous blessings you enjoy.

Employment! Employment! Oh, that is enjoyment!
There's nothing like 'something to do;'
Good heart-occupation is health and salvation,
A secret that's known to but few.

Then up, man and woman! Be godlike, be human—
To self and to nature be true!
Employment! Employment! Oh, that is enjoyment!
There's nothing like 'something to do!'"

—*Home Thrusts.*

"THAT'S THE DIFFERENCE."

A little boy, less than six years of age, who had for a long time been striving to be a good boy, but who had so often failed as to be nearly discouraged in the effort, at length took his place in the family circle one morning, with a noticeable sweetness of manner, and a very agreeable deference to the wishes of all about him, including a great forbearance towards a little sister whom he was usually inclined to tease and capriciously order about.

Nothing, however, was said of his appearance, though he frequently cast wistful looks at his mother, as if doubtful whether she observed his new grace. Towards noon he went and laid his hand upon his mother's arm, and, lifting his glistening eyes to hers, said, in subdued, earnest tones,—

"Mother, don't you think I've been a good boy to-day?"

"Yes, my son, very good; how happy we should be if you could always behave so well!"

"Do you know, mother, how it is? *I know!* God has done it! For last night, after I had got into my little crib, I felt sorry I had been naughty so many times yesterday, and I prayed to God to make me a *real* good boy. So I know it's he that's done it!"

"But I thought you prayed every night, my son, that God would make you a good boy!"

"Well, so I do; but you know I pray it just as I pray 'now I lay me down to sleep,' and it doesn't seem as it does when I pray *real hard*, all alone in my crib, that God would make me *real good*; and *that's the difference!*"

This is just the reply to discouraged christians who wonder that their prayers are not answered; who have never practically learned "the difference," but who go on praying partly from force of habit, and partly from a sense of duty, with only a kind of vague wishing for what they ask, forgetful that they cut themselves off from all claims to receiving by the manner of their asking; who experimentally know nothing more of what our little friend calls "real hard" prayer which expects an answer, than though they bowed to a huge idol, instead of a loving Father who yearns to give good gifts to those who *really* ask him?—*Tract Journal*.

POLITE CHILDREN.

It is particularly pleasing to meet with polite children. We like their soft "Please," cordial "Thank you," and hearty "Yes, sir." We like to see them pick up mamma's glove, hand papa's hat and cane, and jump to open open the door for half blind grandma, who is feeling with shaking hands after the knob.

Their politeness is, perhaps, the more agreeable because we do not always expect it. We expect *grown* people to be polite; but knowing how forgetful, careless, and inattentive children are, we are not surprised, and do not condemn them, if they do not always exhibit this most agreeable quality; but, when they do, we always notice it, and remember it with pleasure.

I happened to be traveling a little distance one of those freezing days last winter, and entered the ladies' room at a depot, shivering with cold; for, in my anxiety to keep the baby warm, a pin in my shawl had escaped its fastening, and I wanted to replace it. (But my pin-ball was in the depth of my pocket, covered with toys and bon-bons (we had "been to Christmas,") and what with bundled-up baby, gloves, and cold fingers, was altogether inaccessible. So if bab at my side had not got one, I must do as I could without it. No; his pin-ball was in another pocket.

There were only three little girls in the room (perhaps ten years old), sitting opposite to us; and as I drew my shawl closely around me, and moved a little nearer the glowing [illegible], thinking of the value of a bit of sharpened and headed wire, I saw the little girls consult together in whispers, examine their dresses, look at each other, and shake their heads. The next moment, one of them stepped across, and handed me a pin (she

must have taken it from a needed place,) saying, in a very low tone, "Here is one, if you please."

"Thank you, dear," I cordially replied, accepting it; and, as she resumed her seat, the three looked equally pleased; for the same kindly emotion swayed each little heart.

It was a very trifling act; but, whenever I recall the politeness of those little stranger girls, I think of the beautiful definition that somebody gives of politeness. It is this: "*True politeness consists in doing the kindest thing in the very kindest way.*"—*Morning Star*.

ROSALIE AND HER CAKE.

A company of merry school girls were sitting, according to custom, under the shade of the maples on the playground, eating their dinners, and chatting gaily together as school girls will. A young miss, showily dressed, had finished her dinner, and instead of replacing in the little white basket a square of sponge cake left over, she threw it into the gravel path.

"I do not see why mother puts up so much for me. She might know I could not eat it all; and it is a trouble to bring more than I need."

"I would not throw it away, if I did not wish it," said a quiet, lady-like girl, who leaned against the trunk of a big maple, and slowly disposed of her sandwiches.

"Do you suppose I care for a piece of cake?" said Rosalie, with a contemptuous toss of the head. "I hope my father can afford such a loss as that."

"Still it might have done good to somebody, while now it is good for nothing."

"Perhaps you would have liked it yourself," continued the ill-bred girl, with a scornful laugh.

"No, I thank you," said the other, with perfect composure. "I am well supplied; but my mother teaches me that it is sinful, as well as ill-bred, to be wasteful."

More than one wistful pair of eyes followed that bit of cake, but no one had courage to pick it up.

Miss Arthur, the little girl's teacher, had heard the conversation, as she was arranging the boquet of flowers for her desk; so she took pains, at a convenient opportunity, to give them a little instruction on the subject of economy, as she did on many other excellent subjects. She could speak freely, as she was not supposed to know anything about the cake.

"You will often meet with people who think it a mark of gentility to be very lavish and wasteful of what they possess, and to show a disregard of expense, as if their riches were boundless. But remember, my dears, that well-bred people always set down such display as proving bad breeding in early years, as showing the head to be shallow and uninformed, and the person a stranger in good society. If for appearance sake merely, I would caution you against cultivating such a disposition, or even suffering yourselves to affect such manners. It will certainly be set down to vulgarity and ignorance of refinement. But there is a far higher consideration I wish you to keep before your minds. Remember that we are all only stewards of God's bounty, and when we needlessly destroy anything that might be of use, we are wasting God's property, and he will call us to give an account for it at the judgment day."—*Presbyterian*.

PRIDE OF DRESS.

A little boy and girl were once seated on a flowery bank, and talking proudly about their dress.

"See," said the boy, "what a beautiful new hat I have got; what a fine blue jacket and trousers; and what a nice pair of shoes; it is not every one who is dressed as finely as I am."

"Indeed," said the little girl, "I think I am dressed finer than you, for I have on a silk hat and pelisse, and a fine feather in my hat. I know that my dress cost a great deal of money."

"Not so much as mine," said the boy, "I know."

"Hold your peace!" said a caterpillar, crawling near in the hedge; "you have neither of you any reason to be so proud of your clothes, for they are only second-hand; and have all been worn by some creature or other, of which you think but meanly, before they were put upon you. Why, the silk in that first wrapped up such a worm as I."

"There, what do you say to that?" said the boy.

"And the feather," exclaimed a bird, perched upon a tree, "was stolen from, or cast off by one of my race."

"What do you say to that?" repeated the boy. "Well, my clothes were worn neither by birds nor worms."

"True," said a sheep, grazing close by, "but they were worn on the back of some of my family before they were yours; and as for your hat, I know that the beavers have supplied the fur for that article; and my friends, the calves and cows in that field, will be killed, not merely to get their flesh to eat, but also to get their skins to make your shoes."

See the folly of being proud of our clothes, since we are indebted to the meanest creatures for them; and even then we could not use them if God did not give us the wisdom to contrive the best way of making them fit to wear, and the means of procuring them for our comfort.—*Cobbin*.

The World's Crisis
AND SECOND ADVENT MESSENGER.

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FOR CHILDREN AND YOUTH.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

PARAPHRASE OF ISAIAH THIRTY-FIFTH.

The wilderness shall blossom
As blooms the rose of spring,
And flowers of rarest beauty
The deserts forth shall bring;
With notes of joy and gladness
The valleys shall resound,
And rising o'er the hilltops
Re-echo earth around.

Fair flowers in rich abundance
The desert blooming o'er,
While strains of glad rejoicing
Resound from shore to shore;
The glorious light of Lebanon
Shall grace the world below,
While Carmel too, and Sharon,
Their excellence bestow.

Secure from sin and sorrow,
God's glory earth shall see,
Rejoicing in his presence,
From all commotions free.
Then strengthen ye the fainting,
The feeble hands uphold,
And gently soothe their spirits,
With tender love enfold.

Say to the fearful, trembling,
Fear not, your God will come,
With righteous vengeance to bestow,
And seal the sinner's doom;
Yet with a recompense for those
Who, trusting in his power,
Have leaned upon his gracious arm
In dark temptation's hour;

Safe from the storms of life to rest,
On those fair healthful plains,
Where tear drops never dim the eye,
And gladness ever reigns.
Then shall the sightless orbs be ope'd
To view the rapturous scene;
Fair earth in bridal robes arrayed,
And beauteous evergreen.

Then shall the ears that never list
To catch melodious sound,
Be ope'd to hear the songs of praise
Re-echoing all around;
Then shall the lame man leap for joy,
The silent tongue rejoice;
All nature from her dreams awake,
At the Eternal Voice.

Within the dreary forest wilds,
Where lurks the serpent dread,
Secure within its dark'ning shades
Fierce beasts of prey have fed,—
Shall gentle streams serenely glide
To glad those scenes of joy,
And add new charms to life's bright hours,
Which time can ne'er destroy.

The thirsty land, all parched and dry
Beneath the scalding ray
Of many a piercing summer's sun,
Which shed its beams by day,
Shall gushing springs of water send,
To feed those living streams,
And cooling fountains ope'd supply
In earth's fair fields redeemed.

An highway then shall be prepared
Within that country fair,
For all that holy, happy throng,
To walk securely there;
No lion shall go up thereon,
Nor ravenous beast of prey,
For naught unclean shall overcome
Upon that holy way.

To Zion shall the host redeemed,
With songs of rapture come,
And everlasting joy complete
In their eternal home;
Obtaining joy and gladness then,
The night of sorrow gone,
Soon shall the shadows disappear,
The morn eternal dawn!

New York. E. SANDERSON.

For the World's Crisis.

THE RESURRECTION.—No. 1.

The fifteenth chapter of first Corinthians contains St. Paul's great argument on the doctrine of the resurrection of the dead, called forth by the shipwreck some in the Corinthian church had made of their faith. "How say some among you there is no resurrection of the dead?"—v. 12. The apostle himself maintains the doctrine, and boldly affirms, "The dead shall be raised incorruptible."—v. 52. However, in his masterly argument, he contemplates what would be the inevitable result, providing his opponents in faith, or the unbelievers in the resurrection, were correct, and himself wrong. While the resurrection of *all* men is affirmed, plainly and unequivocally: "As in Adam all die, even so in Christ shall all be made alive,"—v. 22, the resurrection of the just is more particularly the subject of argument. "They that are Christ's."—v. 23. "*We* shall all be changed."—v. 51.

In this great and unanswerable argument, St. Paul shows that there are *seven absurdities* as the absolute conclusion,—"If the dead rise not at all."—v. 29. Let us note them.

1st. *The gospel is a complete failure.* "Moreover, brethren, I declare unto you *the gospel*, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved."—v. 1, 2.

An epitome of the gospel he *preached*, which they had *received*, and wherein they for a time *stood*; and by which only they could BE SAVED, is then given; embracing the "*death*," "*burial*," and "*resurrection* of Christ," "According to the Scriptures," (v. 3, 4), and upon which he bases the hope of forgiveness and justification from sins, and future life and immortality by a resurrection from the dead.—Vers. 12–38. But, "If the dead rise not at all," this gospel is null and void.

2d. *Christ is not raised.* "If the dead rise not, then is not Christ raised."—v. 16.

The resurrection of Christ is both the *pledge* and *pattern* of his people, of whom he is "the first fruits."—v. 20. "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus." "And God hath raised up the Lord, and will also raise up us by his power."—2 Cor. 4: 14; 1 Cor. 4: 14; Rom. 8: 11. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"—v. 12. He "hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead."—1 Pet. 1: 3.

But "If the dead rise not," then may we prove the non-resurrection of Christ; and so also, "If Christ be not raised," (v. 17), we may rest assured the dead will not have a resurrection. The two are interlinked inseparably; and stand or fall together.

3d. *The apostles, together with the five hundred witnesses* (v. 6) *of Christ's resurrection, are chargeable with perjury.* "Yea, we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up *if* so be that *the dead rise not*."—Vers. 5–8, 15.

4th. *The christian faith is vain.* "Your faith is also vain."—v. 14. "Your faith is vain."—v. 17.

The christian faith requires belief in the resurrection of Jesus Christ as the first fruits of them that sleep, (vers. 12–20); or, in other words, faith in the resurrection of the dead, both of Christ and his people: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. 10: 9. They "preached through Jesus the resurrection from the dead."—Acts 4: 2. "Touching the resurrection of the dead, I am called in question by you this day."—Acts 24: 21.

This faith is essential to salvation where the gospel is preached; but "if the dead rise not at all," the faith is vain.

5th. *The world is without a satisfactory atonement—and believers are still in their sins.* "Ye are yet in your sins."—v. 17.

St. Paul declares that the gospel affirms, that Jesus "was delivered for our *offences*, and was *raised again* for our *justification*."—Rom. 4: 25.

If Christ is not raised, the world has no satisfactory sin-offering acceptable to God! Penitent believers no officiating High Priest! And there is no living Savior of men! What atoning offering shall we bring before God which he will accept? Will he "be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"—Micah 6: 6, 7. This will not suffice, for "it is not possible that" these "should take away sins."—Heb. 10. All these are "a smoke in his nose," and refused. Therefore if Christ be not raised, christianity is dead and buried beyond all hope of a resurrection; and the world "are yet in their sins," without hope of mercy from divine justice!

6th. *The ordinance of christian baptism is a useless and unmeaning ceremony.* "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they baptized for the dead?"—v. 29.

When a person is baptized, he professes faith in the doctrine of the resurrection of the dead; both of Christ's past resurrection, and the future resurrection of all his people at Christ's coming. But if there is no such thing as the resurrection, the ordinance is vain; and the candidate, buried in baptism, planted in the likeness of death, and raised in the likeness of a resurrection, is chargeable with the extreme folly of illustrating by the rite, and prefiguring that which has not been and is not to be!

7th. *There is no future life.* "Then they also which are fallen asleep in Christ are perished."—v. 18. If in this life *only* we have hope in Christ we are of all men most miserable."—v. 19.

St. Paul here plainly teaches that "if the dead rise not at all," there is no future existence. And he further adds: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die."—v. 32. He expected no reward for his sufferings; and tells the Corinthian brethren that they might at once adopt the infidel sentiment—"Let us eat and drink; for to-morrow we die." "Death is an eternal sleep." "And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine; let us eat and drink; for to-morrow we die."—Isa. 22: 13.

Sandy Hill, N. Y. O. R. FASSETT.

For the World's Crisis.

SEARCHING THE SCRIPTURES SUCCESSFULLY.

Very many fail in their attempts in this greatest of undertakings, and still grope their way in the darkness of error, because they are utterly unprepared in their minds for such an undertaking.

Do I, after all, really wish to know the whole truth "as it is in Jesus," whatever becomes of my former beloved theories? O how hard to unlearn what has become as second nature to us! how crucifying to self to give up, and own we have been mistaken and must begin to learn as it were our A B C's of Him who is meek and lowly, the Great Teacher. But so is the teaching of one inspired, who had passed through the struggle, and after being brought up "at the feet of Gamaliel," as a child takes his place at the feet of Jesus, and having there been taught the great things of God and his kingdom, he exclaims, "If any man among you thinketh that he is wise, let him become a fool, that he may be wise."

There is nothing more inconsistent and insulting to God than the common popular course, viz: when we would ascertain the will of God as revealed to mortal man, the general course is, to go to standard human authors, to [illegible] of faith rather than directly to the sacred Scriptures with simple faith and prayer. No marvel that the theological world this hour is one vast Babel, and is if possible becoming more so. Men standing in high places as watchmen and shepherds to the flock of Christ, neither "*search the Scriptures*" in the light of prophecy, nor encourage their flocks so to do, but they do much to discourage the work so positively enjoined on us all by our now absent Lord.

The most plausible and fatal subterfuge now being used by the "*father of lies*" in theological circles is probably this: The prophecies are designed to be understood only when they become history. Then their fulfillment will be so marked and striking that it will serve as a great and powerful instrumentality in the future work of this world's conversion. We are thus virtually taught that we have nothing to do in the way of a vigorous attempt to search and understand the Scriptures. Hence the pastors and flocks are quietly waiting for history to explain prophecy. This dreadful delusion is directly calculated, as must be seen, to relieve the watchmen from the fearful responsibility that God has fixed upon them, and also to induce the fatal slumber and consequent indolence now so evident ly and fearfully resting down upon the various religious organizations of our day. Hence spiritual death and worldly-mindedness reign almost universally.

Now is the time for the faithful servants to "render to each a portion in due season." "Blessed is that servant whom the Lord when he cometh shall find so doing." May the number of such servants be vastly multiplied.

J. CHAPMAN.

For the World's Crisis.

PTOLEMY THE "HEATHEN."

More than once, in the controversy respecting the Canon, Ptolemy has been called a "heathen," as if such an epithet contained some argument against the reliability of the document in question. This mode of reasoning goes beyond a prejudice against the classic writings which has often appeared. Virgil and Horace have been sometimes discarded from a collegiate course of study, not so much because they were "heathen" as because their amorous poetry is sometimes indelicate. Other classic writings have been sometimes less esteemed, not because they were very bad, but because their moral standard was not so good as Christianity. But I do not know that any one has alleged against the Logic of Aristotle the fact that Aristotle was a heathen. Nor do I know that any Christian has thought less of the Geometry of Euclid, because Euclid was born 300 years before the era of our salvation, and in some heathen place still unknown. On the contrary, Playfair's "Euclid" is, if I mistake not, almost a literal translation from the Greek of 2000 years ago, book for book and proposition for proposition; and it was the standard treatise on the subject until the present generation. Indeed, Legendre's substitute has been deemed too easy, and Loomis' work on the subject is framed more according to the rigorous demonstrations of the old master.

The case of Ptolemy, more than of any ancient writer, save perhaps Aristotle, is like that of Euclid. Ptolemy was not only an astronomer, but a geographer also. Indeed no one can compute eclipses accurately without an intimate knowledge of geography. And Ptolemy's Geography, "heathen" though he may have been, was the standard authority in the schools of Christendom for fourteen centuries. A copy is in the Boston Athenæum, which may satisfy the curious that Ptolemy knew tolerably well what was about him, if he did not in all things know what he was about. "Heathen though he may have been" —I just said. He lived in Alexandria, in the middle of the second century. There were thousands of Christians in that city then. I do not know that Ptolemy any where avows his adherence to the decaying heathen system, or that he says a word against Christ, or that there is any positive evidence that he was not a Christian. I do not, indeed, think that he was a Christian, but this is only my guess. And in such a case, as I hope not to be judged, I have no right to judge, or to call any man "heathen," unless I know him to be such. Especially if they who hear the word think it is a fatal condemnation.

Ptolemy represents the Ptolemaic system of astronomy, or the theory that the sun and stars move round the earth as the moon does, and that the planets move also in "epicycles," or circles upon circles, and for that reason seem sometimes to stand still and to move backward. Ptolemy *represents* this system. He was not the author of it. He was born into it, just as the present generation is born into the Copernican system, and we are all taught from childhood that the sun really stands still, and the earth travels round it. Ptolemy was not in fault because he did not anticipate the reform made by Copernicus, 1300 years later. And Ptolemy did not go so far as to say, with some modern Adventists I know, that the earth is flat, and does n't turn over at all, or we should all fall off and down to the bottom of bottomless space.

Now if any one thinks that Ptolemy should not teach us, because he held the old and now obsolete theory of the big sun traveling round our little earth, I have only to reply, I do not know but the apostle Paul himself held the same theory. It was the universal theory of the age; and there is the same proof that Paul held it, and even greater, as that Ptolemy was a heathen. The Ptolemaic system was undisputed in the whole Roman empire. Heathenism was disputed, in the streets of Alexandria, daily, by such men as Athenagoras and Clement, whose books in defence of Christianity are well worth reading now. And the Ptolemaic system was held by all the Fathers of the Church, if not by the Gentile fathers—and survived the fall of heathenism a full thousand years, until the time of Galileo, who was imprisoned by Christian doctors for denying it. And we all know what a hue and cry the opponents of Christianity have made ever since, about Christian teachers who try to test science by revelation as they interpret it.

But some one asks if Ptolemy's system, with its puzzling "epicycles," did not impair the value of his astronomical observations? I reply, an observation is an observation, whether one's theory is true, or false, or none. Ptolemy could divide a circle into 360 degrees as well as Euclid or Legendre; and he could say how many degrees the moon is from the sun, and at what o'clock it is eclipsed, as well as a modern observer,—lacking only the advantage of "micrometers" to measure very small parts of a degree or of a second.

And besides, his theory of "epicycles" was not utterly false. The moon actually goes round the sun in an *epi-ellipse*, which is next thing to an epicycle. And the ellipse in which the moon does go round the earth might be made by the epicycle in which Ptolemy supposed the moon to move.

With a little digression, digressing only a little, I will close. Ptolemy's book of the astronomical system was the best known for over a thousand years. In the fourth century it received a copious commentary from Theon, also of Alexandria. Theon had a daughter, Hypatia, accomplished in the philosophical speculations of the age. If she did not accept Christianity, some reason may appear for it presently. With the pride of native genius, and with her admiration for whatever was profound or sublime in Plato and Plotinus, she became an expounder and champion of the old and waning systems, thinking, doubtless, that the Christians borrowed such virtues as they boasted from those now smoldering fires. Just then Cyril was Bishop in Alexandria; and he dreaded and hated speculation, as men naturally dread any thing which they do not know just how to refute, and which they can not understand. But in the struggle between Paganism and Christianity the latter was beginning to triumph. Heated with zeal, and bold with growing success, Cyril instigated and inflamed the passions of his flock against the "heathen" Hypatia, and she was murdered by a Christian mob.

Times have changed. I do not think that those Christians, who now call Ptolemy a "heathen," would think it wise, or desirable, to harm a hair of his head if he were living. The epithet is designed only as a criticism upon his Canon. Yet I am sure it will impair the confidence of no reflecting reader in Ptolemy's sagacity or veracity. The epithet contains no *argument* whatever, unless it means that his astronomical system is out of date; and that fact, if it were an argument, is more properly stated in other words. But though the epithet can not have even the just reputation of the greatest astronomer the world knew for 5000 years, it may, by exciting a false prejudice, defraud some readers of the healthy respect which is Ptolemy's due, and of the actual information which he is competent to give.

C. F. H.

For the World's Crisis.

THE VOICE OF HISTORIANS.

"The Lord's Day"—The True Christian Sabbath.

(*From Neander's History, translated by Torsey, Vol. I, pp. 234, 235.*)

NUMBER TWO.

"When the Montanists were wishing to introduce new fasts *by law*, which were to be confined to *stated times*, what Paul had written in the epistle to the Galatians against the Jewish observance of times was very justly quoted against them; but Tertullian, the defender of Montanism, whom we have described above as standing on the dividing line between the early christian, the purely evangelical period, and the Christian Jewish period which was now about to commence, already shows himself incapable of rightly distinguishing the two positions, that of the Old, and that of the New Testament; for he conceives the Judaizing spirit, reprobated by St. Paul, to consist simply in the observance of *Jewish* festivals, and not in *the whole relation corresponding to the Jewish position of particular days*,—whatever days they might be,—to the religious consciousness. According to his view, it would savor in no respect of Judaism, if feasts which had reference to what is simply Christian, were placed in *such a relation* to the religious consciousness.

"The *weekly* and *yearly* festivals of the Christians originated in the same fundamental idea, which formed the centre of the whole christian life,—the idea of imitating Christ, the crucified and the risen,—imitating him in his death, by appropriating through faith and repentance the effects of his death, by dying to self and to the world,—imitating him in his *resurrection*, by rising with him, in faith and through the power which he imparts, to a new and holy life, consecrated to God, commencing here in the germ, and unfolding itself to maturity in another world. Hence, the *jubilee* and the *festival of the resurrection*; and the preparation for it, the remembrance of Christ's sufferings with penitence and crucifixion of the flesh, was the day of fasting and penitence. Accordingly in the week, the jubilee, the festival of joy, was Sunday; the preparation for it were the days of fasting and prayer consecrated to the remembrance of the sufferings of Christ, and of what preceded them, on Thursday and Friday. Accordingly the *yearly festivals* were in remembrance of Christ's sufferings and the fasts. Having presented this general view, we shall now proceed to consider, more in detail, the several weekly and yearly festivals.

"The opposition to Judaism early led to the special observance of Sunday instead of the Sabbath. The first intimation of this change is in Acts 20: 7, where we find the church assembled on the first day of the week; a still later one is in Rev. 1: 10, where by the 'Lord's day' can hardly be understood the day of judgment. Thus in the catholic epistle ascribed to Barnabas, at the close of the 15th chapter, Sunday is designated as the day of jubilee in remembrance of Christ's resurrection and ascension to heaven, and of the new creation which then commenced; and in the epistle of Ignatius to the Magnesians, it is presupposed that even the Jews, who had come over to christianity, substituted Sunday instead of the Sabbath. As the Sabbath was regarded as representing Judaism, Sunday was contemplated as a symbol of the new life consecrated to the risen Christ and grounded in his resurrection. Sunday was distinguished as a day of joy, by being exempted from fasts, and by the circumstance that prayer was performed on this day in a standing and not in a kneeling posture, as Christ, by his resurrection, had raised up fallen man again to heaven. But as we have already observed in Tertullian a confounding of the Jewish with the christian view of feasts, so we find also in him indications of the transfer of the law of the Jewish Sabbath to Sunday; for by him, attending to any business on Sunday seems to have been regarded as sinful."

East Weare, N. H. T. M. PREBLE.

For the World's Crisis.

CHRISTIAN UNION.—No. 3.

"And the multitude of them that believed were of one heart and of one soul."

"That they may all be one!" a blessed prayer,
Echoed by holy hearts, and felt within,
As answered ever more and everywhere
Among the souls redeemed from death and sin!
For by whatever name the world may care
To mock those happy ones of earth who win
The prize of our high calling; still, as one
They stand together, one in kith and kin—
Serving the Father, ransomed by the Son,
And through the Spirit made to live for heaven!
O friends! much loving, because much forgiven,
Let us be one in heart throughout the globe—
Renouncing narrow thoughts and bitter leaven—
One, without rent, like Jesus' woven robe.

Testimonials continued, that in the mouth not only of two or three witnesses, but in the mouths of hundreds, thousands, and tens of thousands, every word may be established. For where is there a Bible christian, a true and faithful servant of God, a meek and lowly follower of Jesus, that does not abominate, hate with perfect hatred, the spirit of cast, of schism, that divides and subdivides christians into schools and parties, divisions and subdivisions, with religious creeds, church disciplines, confessions of faith, almost innumerable? When God says, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, and in you all."—Eph. 4: 4, 5, 6. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."—Rom 12: 4, 5.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bands of love our hearts unite,
With mutual love inflame."

But to the renewed testimonials, in favor of "christian union," and in opposition to sects and sectarianism. Professor H. Cowles, alluding to the happy, joyful, and glorious state of things, when the last prayer of Jesus for this blessed christian union shall be fulfilled, reasons in this way:—

"It would not be easy to estimate adequately the value of this union in promoting love among brethren, making prayer acceptable to God, in preparing christian hearts for the indwelling of the Spirit, and in removing from christianity an indefinite amount of scandal. It reminds us of the prayer of our Savior "*that all may be one*," and of the great end to be gained by this union, viz., "*that the world may believe that thou has sent me*." The tendency and the power of this union to enforce conviction as to Christ's divine mission, and thus to promote a saving faith in him, have been shown to be very great. Only let this union become complete—then we shall see the way of the Lord prepared for salvation to our world."

President C. G. Finney, of Oberlin College, on the evils of sects and sectarianism, speaks thus:—

"Sectarianism has been one cause of failure in the world's conversion, perhaps the chief. Sectarian ambition, jealousy, collision, these and innumerable other evils have clustered around this growing abomination. Nine-tenths, and perhaps I might say ninety-nine hundredths, of both ministerial and lay effort has lost its power by reason of a sectarian spirit. Go where you please over this great west, and over the east too, and what do you see? Why! in a small village, with a population perhaps just enough to make one respectable congregation, you find half a dozen or more feeble churches, of divers sects, with as many half-starved, and deservedly half-starved ministers, keeping up their sectarian bars, and perhaps undesignedly keeping alive the very prejudice that prevents the success of the gospel. One man comes on to the ground to attend the Presbyterian or Congregational interests in that place and region. Another must be thrust in to attend to the Close Baptist interests and another to attend to the Free-will Baptist interest. Next there must be two or three Methodist ministers to attend to the Episcopal interests and the Wesleyan Methodist interests, and then there must be the high church Episcopal interests, and the low church Episcopal interests; next, but not least, the New School interest, and the Old School interest, and among them all, they seem very generally to attend pretty thoroughly to the devil's interest. I mean that by this arrangement the devil's interest is really in the best way secured; not that they really intended any such thing; God forbid that I should make any such insinuations. They really meant, (as they profess) to secure the interests of their respective denominations. But in this way they most effectually hinder the success of the kingdom of Christ. In this way just those jealousies are kept up which grieve the Spirit, alienate the hearts of christians from each other, weaken the hands of the ministers, disgust the impenitent and please the devil. Now I have not the least doubt that in the great majority of cases, if not in nine cases out of ten, if all the ministers but one, would leave the ground, if they would all go off to the heathen, or to destitute regions in our own country, and [illegible] of their denominational interests, we should never again hear such things as going out to nurse the interests of this sect and that sect. They would give themselves directly to the work of converting the world to God, and almost infinitely more could be done than is done now.

The fact is that the spirit of sectarianism instantly cools individual piety; it curses churches; it ruins communities; it swallows up a great part of the ministerial influence of the church. In most of the villages throughout the land, where they should all unite in one congregation, and where if they would, they are abundantly able to support the ministry and do much for the spread of the gospel abroad, being cut up as they are into little churches, they must build each of them a house, a little house that will hold two or three or four hundred people, and get a minister, and measure out to him his salt and potatoes, and he must preach on the Sabbath to some fifty or a hundred souls, and spend his week-time chiefly either on a farm, or in some other lucrative employment to keep his family in bread. Now what do my brethren think themselves engaged in? Is this the way for ministers to be used up? What? when twenty thousand ministers are at once demanded in India, and hundreds of thousands in other parts of the world? Why, men and brethren, we might better than not spare eight-tenths of all the ministers in the land, if they would clear out, and but one stay in a place. I have long thought that I never would consent to settle down and give myself up to preach the gospel under such circumstances as I have named. I would never occupy a position where there were a number of ministers; and the work might as well and better be done by one. I do not believe that God can ever bless any such thing as this, and I am agonized and pained to my very heart to see this the general state of the church over the whole land. I have known that many of my brethren have felt with me, distressed on the subject. The remedy is at hand. Let the true spirit of the world's conversion only take possession of the entire ministry, and the sectarianism is numbered and finished. Then the present ministry may be spread over a field five or ten times as great as that which they now occupy, and even then much more fully meet the real wants of the people than they now do."

"No more will converts then be few,
But numerous as the drops of dew,
Which silently distilled at night,
Are brought to view by morning light,
A'host to charm our raptured sight,
And fill the earth with glory bright."

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER NINE.

For then he will either take "French leave" of his estates, or they of him. The Lord's coming was not to be till Antichrist had reached his height, and had partly consumed away; and no matter whether Louis Napoleon, the eighth head restored, being of the seventh, so ably made out by so many learned and good commentators,—a few short years will seal and close all prophecy.

It is apparent to all classes of minds that some mighty crisis or event is now pending and may at any time burst upon the world, for the signs of the times and seasons are so plain and unmistakable that he who runs may read; and there does not seem to be any room to doubt that the next event in earth's history is the second coming of Christ. What glad tidings is this to proclaim to a perishing and passing world! What better news can the church of God have than to know that in a few years Christ will come again to reign; that all his sleeping saints will rise from their dusty beds, to reign with him; when long-parted friends will see each other in a better world than this, where no pain ever comes again; where the tree of life is again planted in paradise restored, where we may live for ever.

And what is most astounding in this view of things is, to find at this time not only professing christians but "watchmen of the flock" asleep on the signs of the times and seasons, having no desire to know and withal believing that nothing can be known on this great event, of which Christ has been so particular to inform us. They scoff with the world.

It was only yesterday, Feb. 10th, 1865, that I loaned a Crisis to the Methodist minister. He returned the compliment by giving me the Farmington *Chronicle* of Feb. 9, 1865, which contained a very long article, over a column, taken from a popular work, "*A T Autocrat of the Breakfast Table.*" This article was a long tirade against Millerism, *alias* Adventism. And for fear I might overlook it, it was specially marked. Such watchmen may exclaim, What good will be done by proclaiming such views? I hold it to be a principle that all truth is essential, and that whenever there is a tongue to speak, or willing ears to hear, the "blessed hope" should be proclaimed. When this blessed hope is realized, what a day of joy to a long-darkened world, when not merely its worst enemy will fall, but its glorious Deliverer shall have come.

That God has revealed the *time*, is sufficiently proved by the fulfillment of the divine testimony, as it reads in Amos 3: 7,—"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets";—in different ways, according to men, and the age of the world, as it reads in Hab. 1: 1, 2,—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And he now reveals his secrets unto those who preach his gospel, by moving them to the study of the prophetic word, and causing them to apprehend the "*sure word of prophecy*," as the apostle says,—"Ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn."

Since the time of the end commenced, the church has studied more of the prophetic word than ever known before. Christ has told us of this time, when we might *know* when his coming was near, even at the door. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things (the signs spoken of in Matt. 24th, Mark 13th, Luke 21st, and Rev. 6th), know that is (He, Christ, see margin) is near, even at the door." Thus the nearness of the end was to be known for a period previous to its occurrence. In consideration of this, the Savior says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

Thus are christians to live as it is expressed in Titus 2: 13,—"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." If a christian performs his duty aright, he will make a proper preparation, and obtain a worthiness for the coming of Christ, as we learn from the thirty-sixth verse,—"Watch ye, therefore, and pray always; that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Many say that it is not right to look into this time question. I think that it evidently is our duty to look into it, and make inquiries respecting it. In Isa. 21: 11, 12, we read, "Watchman, what of the night?" "Inquire ye, come."

JOHN TAYLOR.

New Sharon, Me.

For the World's Crisis.

FATHER.

What a charm in the word father! Dear reader, are you honored by sustaining this endearing appellation? It may be that a thrill of inexpressible delight has warmed your heart and enlivened your eye as the little prattler by your side has smiled in your face and affectionately uttered the words, "My father! dear father." You have felt ready to say, "Ask for anything, and it shall be given."

The attractions of home are greatly augmented by the presence and enlivening influence of a child. A dutiful, affectionate son or daughter, how lovely! It should cause anxious solicitude to know how to perpetuate and increase the beauty of these pleasant buds of promise. It is not enough that a hedge be placed around them to guard against the rude attacks of what is worse than beasts of prey. An enemy is already within, sowing the seeds of anger, strife, revenge, disobedience, and the like, which will soon germinate, and grow luxuriantly, unless carefully watched by the parental eye, and a tender hand applied with firmness to pluck up, as far as possible, the tender blade of evil passions. This must be done, not only by suitable instructions day by day, but by example, the most effectual mode of teaching.

Would you see your child amiable, kind, and affectionate? Then be so yourself, not only toward the child, but toward the wife and mother; every intonation of your voice, and the ever-varying expression of your countenance, are noticed by the little observer, and a faithful impression is made upon that delicate mind. Perhaps the father's deportment toward the wife may do more toward training the child than any other circumstance. If in relation to her he is at all times affectionate and kind, so the child is likely to be. Should he speak harshly, appear regardless of her feelings and wishes, so, in most instances, will the child do.

Whatever may have been the vexations of the wife, the husband always expects a pleasant greeting and gentle words; and ought not the wife to receive the same in return, not only for her own sake, but for the mutual influence on parents and children? Let the father be ever watchful to cherish affectionate feelings toward the wife, as well as toward the child, if he would have a happy home and train his children to "honor their father and mother." Is it not a time when all who have access to the throne of grace should pray earnestly that the hearts of fathers may be turned to the children, and the children to the fathers?

H. G. WHITMAN.

For the World's Crisis.

POWER FROM ON HIGH.

I remember how I felt many years ago at campmeeting; having the witness of the Spirit —the blessing of sanctification and testifying what the Lord had done for me. I heard many talk coldly *about* these things, saying they did not enjoy that state, and they did not seem to have very strong desires for it. It seemed to me it was not right for them to stand on such ground,—it was not only their privilege, but also their *duty* to "ask and receive" the fulness of the blessing.

Now another prospect opens before me. I have felt for years that it *might* become my privilege to be endowed with "power from on high." I have had by faith a glimpse of such a blessing. But now it is brought home to me by the sister who writes: "If you refuse to accept and advance to this higher state, you cannot retain your justification before God." Sister, I believe it. It has never been presented to me in that light before. But I have felt that it was difficult to retain a lively sense of justification; and now I feel sure I should fall into condemnation if I "refuse to accept and advance to this higher state." Casting a parting glance back upon the twenty-two years since I first found peace in believing; acknowledging with shame all my backslidings, and praising God who has spared the unfruitful tree; feeling that I *need* to "be endowed with power from on high," I would pray effectually, "Lord, I believe; I claim the blessing mine." I feel sure that without it I can do nothing. I feel that without that endowment I cannot "be strong in the Lord." O all ye praying souls, bear me in your prayers before God, that he may show me clearly the way in which I should walk, and LEAD ME THERE.

FRANCIS H. CHAMBERLAIN.

West Sutton, Mass.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

PARAPHRASE ON ISAIAH THIRTY-FIFTH.

The wilderness shall blossom
As blooms the rose of spring,
And flowers of rarest beauty
The deserts forth shall bring;
With notes of joy and gladness
The valleys shall resound,
And rising o'er the hilltops
Re-echo earth around.

Fair flowers in rich abundance
The desert blooming o'er,
While strains of glad rejoicing
Resound from shore to shore;
The glorious light of Lebanon
Shall grace the world below,
While Carmel too, and Sharon,
Their excellence bestow.

Secure from sin and sorrow,
God's glory earth shall see,
Rejoicing in his presence,
From all commotions free.
Then strengthen ye the fainting,
The feeble hands uphold,
And gently soothe their spirits,
With tender love enfold.

Say to the fearful, trembling,
Fear not, your God will come,
With righteous vengeance to bestow,
And seal the sinner's doom;
Yet with a recompense for those
Who, trusting in his power,
Have leaned upon his gracious arm
In dark temptation's hour;

Safe from the storms of life to rest,
On those fair healthful plains,
Where tear drops never dim the eye,
And gladness ever reigns.
Then shall the sightless orbs be ope'd
To view the rapturous scene;
Fair earth in bridal robes arrayed,
And beauteous evergreen.

Then shall the ears that never list
To catch melodious sound,
Be ope'd to hear the songs of praise
Re-echoing all around;
Then shall the lame man leap for joy,
The silent tongue rejoice;
All nature from her dreams awake,
At the Eternal Voice.

Within the dreary forest wilds,
Where lurks the serpent dread,
Secure within its dark'ning shades
Fierce beasts of prey have fed,—
Shall gentle streams serenely glide
To glad those scenes of joy,
And add new charms to life's bright hours,
Which time can ne'er destroy.

The thirsty land, all parched and dry
Beneath the scalding ray
Of many a piercing summer's sun,
Which shed its beams by day,
Shall gushing springs of water send,
To feed those living streams,
And cooling fountains ope'd supply
In earth's fair fields redeemed.

An highway then shall be prepared
Within that country fair,
For all that holy, happy throng,
To walk securely there;
No lion shall go up thereon,
Nor ravenous beast of prey,
For naught unclean shall overcome
Upon that holy way.

To Zion shall the host redeemed,
With songs of rapture come,
And everlasting joy complete
In their eternal home;
Obtaining joy and gladness then,
The night of sorrow gone,
Soon shall the shadows disappear,
The morn eternal dawn!

New York. E. SANDERSON.

For the World's Crisis.

THE RESURRECTION.—No. 1.

The fifteenth chapter of first Corinthians contains St. Paul's great argument on the doctrine of the resurrection of the dead, called forth by the shipwreck some in the Corinthian church had made of their faith. "How say some among you there is no resurrection of the dead?"—v. 12. The apostle himself maintains the doctrine, and boldly affirms, "The dead shall be raised incorruptible."—v. 52. However, in his masterly argument, he contemplates what would be the inevitable result, providing his opponents in faith, or the unbelievers in the resurrection, were correct, and himself wrong. While the resurrection of *all* men is affirmed, plainly and unequivocally: "As in Adam all die, even so in Christ shall all be made alive,"—v. 22, the resurrection of the just is more particularly the subject of argument. "They that are Christ's."—v. 23. "*We* shall all be changed."—v. 51.

In this great and unanswerable argument, St. Paul shows that there are *seven absurdities* as the absolute conclusion,—"If the dead rise not at all."—v. 29. Let us note them.

1st. *The gospel is a complete failure.* "Moreover, brethren, I declare unto you *the gospel*, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved."—v. 1, 2.

An epitome of the gospel he *preached*, which they had *received*, and wherein they for a time *stood*; and by which only they could BE SAVED, is then given; embracing the "*death*," "*burial*," and "*resurrection* of Christ," "According to the Scriptures," (v. 3, 4), and upon which he bases the hope of forgiveness and justification from sins, and future life and immortality by a resurrection from the dead.—Vers. 12–38. But, "If the dead rise not at all," this gospel is null and void.

2d. *Christ is not raised.* "If the dead rise not, then is not Christ raised."—v. 16.

The resurrection of Christ is both the *pledge* and *pattern* of his people, of whom he is "the first fruits."—v. 20. "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus." "And God hath raised up the Lord, and will also raise up us by his power."—2 Cor. 4: 14; 1 Cor. 4: 14; Rom. 8: 11. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"—v. 12. He "hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead."—1 Pet. 1: 3.

But "If the dead rise not," then may we prove the non-resurrection of Christ; and so also, "If Christ be not raised," (v. 17), we may rest assured the dead will not have a resurrection. The two are interlinked inseparably; and stand or fall together.

3d. *The apostles, together with the five hundred witnesses* (v. 6) *of Christ's resurrection, are chargeable with perjury.* "Yea, we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up *if* so be that *the dead rise not*."—Vers. 5–8, 15.

4th. *The christian faith is vain.* "Your faith is also vain."—v. 14. "Your faith is vain."—v. 17.

The christian faith requires belief in the resurrection of Jesus Christ as the first fruits of them that sleep, (vers. 12–20); or, in other words, faith in the resurrection of the dead, both of Christ and his people: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. 10: 9. They "preached through Jesus the resurrection from the dead."—Acts 4: 2. "Touching the resurrection of the dead, I am called in question by you this day."—Acts 24: 21.

This faith is essential to salvation where the gospel is preached; but "if the dead rise not at all," the faith is vain.

5th. *The world is without a satisfactory atonement—and believers are still in their sins.* "Ye are yet in your sins."—v. 17.

St. Paul declares that the gospel affirms, that Jesus "was delivered for our *offences*, and was *raised again* for our *justification*."—Rom. 4: 25.

If Christ is not raised, the world has no satisfactory sin-offering acceptable to God! Penitent believers no officiating High Priest! And there is no living Savior of men! What atoning offering shall we bring before God which he will accept? Will he "be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"—Micah 6: 6, 7. This will not suffice, for "it is not possible that" these "should take away sins."—Heb. 10. All these are "a smoke in his nose," and refused. Therefore if Christ be not raised, christianity is dead and buried beyond all hope of a resurrection; and the world "are yet in their sins," without hope of mercy from divine justice!

6th. *The ordinance of christian baptism is a useless and unmeaning ceremony.* "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they baptized for the dead?"—v. 29.

When a person is baptized, he professes faith in the doctrine of the resurrection of the dead; both of Christ's past resurrection, and the future resurrection of all his people at Christ's coming. But if there is no such thing as the resurrection, the ordinance is vain; and the candidate, buried in baptism, planted in the likeness of death, and raised in the likeness of a resurrection, is chargeable with the extreme folly of illustrating by the rite, and prefiguring that which has not been and is not to be!

7th. *There is no future life.* "Then they also which are fallen asleep in Christ are perished."—v. 18. If in this life *only* we have hope in Christ we are of all men most miserable."—v. 19.

St. Paul here plainly teaches that "if the dead rise not at all," there is no future existence. And he further adds: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die."—v. 32. He expected no reward for his sufferings; and tells the Corinthian brethren that they might at once adopt the infidel sentiment—"Let us eat and drink; for to-morrow we die." "Death is an eternal sleep." "And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine; let us eat and drink; for to-morrow we die."—Isa. 22: 13.

Sandy Hill, N. Y. O. R. FASSETT.

For the World's Crisis.

SEARCHING THE SCRIPTURES SUCCESSFULLY.

Very many fail in their attempts in this greatest of undertakings, and still grope their way in the darkness of error, because they are utterly unprepared in their minds for such an undertaking.

Do I, after all, really wish to know the whole truth "as it is in Jesus," whatever becomes of my former beloved theories? O how hard to unlearn what has become as second nature to us! how crucifying to self to give up, and own we have been mistaken and must begin to learn as it were our A B C's of Him who is meek and lowly, the Great Teacher. But so is the teaching of one inspired, who had passed through the struggle, and after being brought up "at the feet of Gamaliel," as a child takes his place at the feet of Jesus, and having there been taught the great things of God and his kingdom, he exclaims, "If any man among you thinketh that he is wise, let him become a fool, that he may be wise."

There is nothing more inconsistent and insulting to God than the common popular course, viz., when we would ascertain the will of God as revealed to mortal man, the general course is, to go to standard human authors, to creeds and confessions of faith, rather than directly to the sacred Scriptures with simple faith and prayer. No marvel that the theological world this hour is one vast Babel, and is if possible becoming more so. Men standing in high places as watchmen and shepherds to the flock of Christ, neither "*search the Scriptures*" in the light of prophecy, nor encourage their flocks so to do, but they do much to discourage the work so positively enjoined on us all by our now absent Lord.

The most plausible and fatal subterfuge now being used by the "*father of lies*" in theological circles is probably this: The prophecies are designed to be understood only when they become history. Then their fulfillment will be so marked and striking that it will serve as a great and powerful instrumentality in the future work of this world's conversion. We are thus virtually taught that we have nothing to do in the way of a vigorous attempt to search and understand the Scriptures. Hence the pastors and flocks are quietly waiting for history to explain prophecy. This dreadful delusion is directly calculated, as must be seen, to relieve the watchmen from the fearful responsibility that God has fixed upon them, and also to induce the fatal slumber and consequent indolence now so evident ly and fearfully resting down upon the various religious organizations of our day. Hence spiritual death and worldly-mindedness reign almost universally.

Now is the time for the faithful servants to "render to each a portion in due season." "Blessed is that servant whom the Lord when he cometh shall find so doing." May the number of such servants be vastly multiplied.

J. CHAPMAN.

For the World's Crisis.

PTOLEMY THE "HEATHEN."

More than once, in the controversy respecting the Canon, Ptolemy has been called a "heathen," as if such an epithet contained some argument against the reliability of the document in question. This mode of reasoning goes beyond a prejudice against the classic writings which has often appeared. Virgil and Horace have been sometimes discarded from a collegiate course of study, not so much because they were "heathen" as because their amorous poetry is sometimes indelicate. Other classic writings have been sometimes less esteemed, not because they were very bad, but because their moral standard was not so good as Christianity. But I do not know that any one has alleged against the Logic of Aristotle the fact that Aristotle was a heathen. Nor do I know that any Christian has thought less of the Geometry of Euclid, because Euclid was born 300 years before the era of our salvation, and in some heathen place still unknown. On the contrary, Playfair's "Euclid" is, if I mistake not, almost a literal translation from the Greek of 2000 years ago, book for book and proposition for proposition; and it was the standard treatise on the subject until the present generation. Indeed, Legendre's substitute has been deemed too easy, and Loomis' work on the subject is framed more according to the rigorous demonstrations of the old master.

The case of Ptolemy, more than of any ancient writer, save perhaps Aristotle, is like that of Euclid. Ptolemy was not only an astronomer, but a geographer also. Indeed no one can compute eclipses accurately without an intimate knowledge of geography. And Ptolemy's Geography, "heathen" though he may have been, was the standard authority in the schools of Christendom for fourteen centuries. A copy is in the Boston Athenæum, which may satisfy the curious that Ptolemy knew tolerably well what was about him, if he did not in all things know what he was about. "Heathen though he may have been"—I just said. He lived in Alexandria, in the middle of the second century. There were thousands of Christians in that city then. I do not know that Ptolemy any where avows his adherence to the decaying heathen system, or that he says a word against Christ, or that there is any positive evidence that he was not a Christian. I do not, indeed, think that he was a Christian, but this is only my guess. And in such a case, as I hope not to be judged, I have no right to judge, or to call any man "heathen," unless I know him to be such. Especially if they who hear the word think it is a fatal condemnation.

Ptolemy represents the Ptolemaic system of astronomy, or the theory that the sun and stars move round the earth as the moon does, and that the planets move also in "epicycles," or circles upon circles, and for that reason seem sometimes to stand still and to move backward. Ptolemy *represents* this system. He was not the author of it. He was born into it, just as the present generation is born into the Copernican system, and we are all taught from childhood that the sun really stands still, and the earth travels round it. Ptolemy was not in fault because he did not anticipate the reform made by Copernicus, 1300 years later. And Ptolemy did not go so far as to say, with some modern Adventists I know, that the earth is flat, and does n't turn over at all, or we should all fall off and down to the bottom of bottomless space.

Now if any one thinks that Ptolemy should not teach us, because he held the old and now obsolete theory of the big sun traveling round our little earth, I have only to reply, I do not know but the apostle Paul himself held the same theory. It was the universal theory of the age; and there is the same proof that Paul held it, and even greater, as that Ptolemy was a heathen. The Ptolemaic system was undisputed in the whole Roman empire. Heathenism was disputed, in the streets of Alexandria, daily, by such men as Athenagoras and Clement, whose books in defence of Christianity are well worth reading now. And the Ptolemaic system was held by all the Fathers of the Church, if not by the Gentile fathers,—until it survived the fall of heathenism a full thousand years, until the time of Galileo, who was imprisoned by Christian doctors for denying it. And we all know what a hue and cry the opponents of Christianity have made ever since, about Christian teachers who try to test science by revelation as they interpret it.

But some one asks if Ptolemy's system, with its puzzling "epicycles," did not impair the value of his astronomical observations? I reply, an observation is an observation, whether one's theory is true, or false, or none. Ptolemy could divide a circle into 360 degrees as well as Euclid or Legendre; and he could say how many degrees the moon is from the sun, and at what o'clock it is eclipsed, as well as a modern observer,—lacking only the advantage of "micrometers" to measure very small parts of a degree or of a second.

And besides, his theory of "epicycles" was not utterly false. The moon actually goes round the sun in an *epi-ellipse*, which is next thing to an epicycle. And the ellipse in which the moon does go round the earth might be made by the epicycle in which Ptolemy supposed the moon to move.

With a little digression, digressing only a little, I will close. Ptolemy's book of the astronomical system was the best known for over a thousand years. In the fourth century it received a copious commentary from Theon, also of Alexandria. Theon had a daughter, Hypatia, accomplished in the philosophical speculations of the age. If she did not accept Christianity, some reason may appear for it presently. With the pride of native genius, and with her admiration for whatever was profound or sublime in Plato and Plotinus, she became an expounder and champion of the old and waning systems, thinking, doubtless, that the Christians borrowed such virtues as they boasted from those now smoldering fires. Just then Cyril was Bishop in Alexandria; and he dreaded and hated speculation, as men naturally dread any thing which they do not know just how to refute, and which they can not understand. But in the struggle between Paganism and Christianity the latter was beginning to triumph. Heated with zeal, and bold with growing success, Cyril instigated and inflamed the passions of his flock against the "heathen" Hypatia, and she was murdered by a Christian mob.

Times have changed. I do not think that those Christians, who now call Ptolemy a "heathen," would think it wise, or desirable, to harm a hair of his head if he were living. The epithet is designed only as a criticism upon his Canon. Yet I am sure it will impair the confidence of no reflecting reader in Ptolemy's sagacity or veracity. The epithet contains no *argument* whatever, unless it means that his astronomical system is out of date; and that fact, if it were an argument, is more properly stated in other words. But though the epithet can not have even the just reputation of the greatest astronomer the world knew for 5000 years, it may, by exciting a false prejudice, defraud some readers of the healthy respect which is Ptolemy's due, and of the actual information which he is competent to give.

C. F. H.

For the World's Crisis.

THE VOICE OF HISTORIANS.

"The Lord's Day"—The True Christian Sabbath.

(*From Neander's History, translated by Torrey, Vol. I, pp. 234, 235.*)

NUMBER TWO.

"When the Montanists were wishing to introduce new fasts *by law*, which were to be confined to *stated times*, what Paul had written in the epistle to the Galatians against the Jewish observance of times was very justly quoted against them; but Tertullian, the defender of Montanism, whom we have described above as standing on the dividing line between the early christian, the purely evangelical period, and the Christian Jewish period which was now about to commence, already shows himself incapable of rightly distinguishing the two positions, that of the Old, and that of the New Testament; for he conceives the Judaizing spirit, reprobated by St. Paul, to consist simply in the observance of *Jewish* festivals, and not in *the whole relation corresponding to the Jewish position of particular days*,—whatever days they might be,—to the religious consciousness. According to his view, it would savor in no respect of Judaism, if feasts which had reference to what is simply Christian, were placed in *such a relation* to the religious consciousness.

"The *weekly* and *yearly* festivals of the Christians originated in the same fundamental idea, which formed the centre of the whole christian life,—the idea of imitating Christ, the crucified and the risen,—imitating him in his death, by appropriating through faith and repentance the effects of his death, by dying to self and to the world,—imitating him in his *resurrection*, by rising with him, in faith and through the power which he imparts, to a new and holy life, consecrated to God, commencing here in the germ, and unfolding itself to maturity in another world. Hence, the *jubilee* and the *festival of the resurrection*; and the preparation for it, the remembrance of Christ's sufferings with penitence and crucifixion of the flesh, was the day of fasting and penitence. Accordingly in the week, the jubilee, the festival of joy, was Sunday; the preparation for it were the days of fasting and prayer consecrated to the remembrance of the sufferings of Christ, and of what preceded them, on Thursday and Friday. Accordingly the *yearly festivals* were in remembrance of Christ's sufferings and the fasts. Having presented this general view, we shall now proceed to consider, more in detail, the several weekly and yearly festivals.

"The opposition to Judaism early led to the special observance of Sunday instead of the Sabbath. The first intimation of this change is in Acts 20: 7, where we find the church assembled on the first day of the week; a still later one, is in Rev. 1: 10, where, by the 'Lord's day' can hardly be understood the day of judgment. Thus in the catholic epistle ascribed to Barnabas, at the close of the 15th chapter, Sunday is designated as the day of jubilee in remembrance of Christ's resurrection and ascension to heaven, and of the new creation which then commenced; and in the epistle of Ignatius to the Magnesians, it is presupposed that even the Jews, who had come over to christianity, substituted Sunday instead of the Sabbath. As the Sabbath was regarded as representing Judaism, Sunday was contemplated as a symbol of the new life consecrated to the risen Christ and grounded in his resurrection. Sunday was distinguished as a day of joy, by being exempted from fasts, and by the circumstance that prayer was performed on this day in a standing and not in a kneeling posture, as Christ, by his resurrection, had raised up fallen man again to heaven. But as we have already observed in Tertullian a confounding of the Jewish with the christian view of feasts, so we find also in him indications of the transfer of the law of the Jewish Sabbath to Sunday; for by him, attending to any business on Sunday seems to have been regarded as sinful."

East Weare, N. H. T. M. PREBLE.

For the World's Crisis.

CHRISTIAN UNION.—No. 3.

"And the multitude of them that believed were of one heart and of one soul."

"That they may all be one!" a blessed prayer,
Echoed by holy hearts, and felt within,
As answered ever more and everywhere
Among the souls redeemed from death and sin!
For by whatever name the world may care
To mock those happy ones of earth who win
The prize of our high calling; still, as one
They stand together, one in kith and kin—
Serving the Father, ransomed by the Son,
And through the Spirit made to live for heaven!
O friends! much loving, because much forgiven,
Let us be one in heart throughout the globe—
Renouncing narrow thoughts and bitter leaven—
One, without rent, like Jesus' woven robe.

Testimonials continued, that in the mouth not only of two or three witnesses, but in the mouths of hundreds, thousands, and tens of thousands, every word may be established. For where is there a Bible christian, a true and faithful servant of God, a meek and lowly follower of Jesus, that does not abominate, hate with perfect hatred, the spirit of cast, of schism, that divides and subdivides christians into schools and parties, divisions and subdivisions, with religious creeds, church disciplines, confessions of faith, almost innumerable? When God says, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, and in you all."—Eph. 4: 4, 5, 6. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."—Rom. 12: 4, 5.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bands of love our hearts unite,
With mutual love inflame."

But to the renewed testimonials, in favor of "christian union," and in opposition to sects and sectarianism. Professor H. Cowles, alluding to the happy, joyful, and glorious state of things, when the last prayer of Jesus for this blessed christian union shall be fulfilled, reasons in this way:—

"It would not be easy to estimate adequately the value of this union in promoting love among brethren, making prayer acceptable to God, in preparing christian hearts for the indwelling of the Spirit, and in removing from christianity an indefinite amount of scandal. It reminds us of the prayer of our Savior "*that all may be one*;" and of the great end to be gained by this union, viz., "*that the world may believe that thou has sent me.*" The tendency and the power of this union to enforce conviction as to Christ's divine mission, and thus to promote a saving faith in him, have been shown to be very great. Only let this union become complete—then we shall see the way of the Lord prepared for salvation to our world."

President C. G. Finney, of Oberlin College, on the evils of sects and sectarianism, speaks thus:—

"Sectarianism has been one cause of failure in the world's conversion, perhaps the chief. Sectarian ambition, jealousy, collision, these and innumerable other evils have clustered around this growing abomination. Nine-tenths, and perhaps I might say ninety-nine hundredths, of both ministerial and lay effort has lost its power by reason of a sectarian spirit. Go where you please over this great west, and over the east too, and what do you see? Why! in a small village, with a population perhaps just enough to make one respectable congregation, you find half a dozen or more feeble churches, of divers sects, with as many half-starved, and deservedly half-starved ministers, keeping up their sectarian bars, and perhaps undesignedly keeping alive the very prejudice that prevents the success of the gospel. One man comes on to the ground to attend the Presbyterian or Congregational interests in that place and region. Another must be thrust in to attend to the Close Baptist interests and another to attend to the Free-will Baptist interest. Next there must be two or three Methodist ministers to attend to the Episcopal interests and the Wesleyan Methodist interests, and then there must be the high church Episcopal interests, and the low church Episcopal interests; next, but not least, the New School interest, and the Old School interest, and among them all, they seem very generally to attend pretty thoroughly to the devil's interest. I mean that by this arrangement the devil's interest is really in the best way secured; not that they really intended any such thing; God forbid that I should make any such insinuations. They really meant, (as they profess) to secure the interests of their respective denominations. But in this way they most effectually hinder the success of the kingdom of Christ. In this way just, those jealousies are kept up which grieve the Spirit, alienate the hearts of christians from each other, weaken the hands of the ministers, disgust the impenitent and please the devil. Now I have not the least doubt that in the great majority of cases, if not in nine cases out of ten, if all the ministers but one, would leave the ground, if they would all go off to the heathen, or to destitute regions in our own country, and spread themselves out, and never again think of their denominational interests, we should never again hear such things as going out to nurse the interests of this sect and that sect. They would give themselves directly to the work of converting the world to God, and almost infinitely more could be done than is done now.

The fact is that the spirit of sectarianism instantly cools individual piety; it curses churches; it ruins communities; it swallows up a great part of the ministerial influence of the church. In most of the villages throughout the land, where they should all unite in one congregation, and where if they would, they are abundantly able to support the ministry and do much for the spread of the gospel abroad, being cut up as they are into little churches, they must build each of them a house, a little house that will hold two or three or four hundred people, and get a minister, and measure out to him his salt and potatoes, and he must preach on the Sabbath to some fifty or a hundred souls, and spend his week-time chiefly either on a farm, or in some other lucrative employment to keep his family in bread. Now what do my brethren think themselves engaged in? Is this the way for ministers to be used up? What? when twenty thousand ministers are at once demanded in India, and hundreds of thousands in other parts of the world? Why, men and brethren, we might better than not spare eight-tenths of all the ministers in the land, if they would clear out, and but one stay in a place. I have long thought that I never would consent to settle down and give myself up to preach the gospel under such circumstances as I have named. I would never occupy a position where there were a number of ministers; and the work might as well and better be done by one. I do not believe that God can ever bless any such thing as this, and I am agonized and pained to my very heart to see this the general state of the church over the whole land. I have known that many of my brethren have felt with me, distressed on the subject. The remedy is at hand. Let the true spirit of the world's conversion only take possession of the entire ministry, and the sectarianism is numbered and finished. Then the present ministry may be spread over a field five or ten times as great as that which they now occupy, and even then much more fully meet the real wants of the people than they now do."

"No more will converts then be few,
But numerous as the drops of dew,
Which silently distilled at night,
Are brought to view by morning light,
A host to charm our raptured sight,
And fill the earth with glory bright."

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER NINE.

For then he will either take "French leave" of his estates, or they of him. The Lord's coming was not to be till Antichrist had reached his height, and had partly consumed away; and no matter whether Louis Napoleon, the eighth head restored, being of the seventh, so ably made out by so many learned and good commentators,—a few short years will seal and close all prophecy.

It is apparent to all classes of minds that some mighty crisis or event is now pending and may at any time burst upon the world, for the signs of the times and seasons are so plain and unmistakable that he who runs may read; and there does not seem to be any room to doubt that the next event in earth's history is the second coming of Christ. What glad tidings is this to proclaim to a perishing and passing world! What better news can the church of God have than to know that in a few years Christ will come again to reign; that all his sleeping saints will rise from their dusty beds, to reign with him; when long-parted friends will see each other in a better world than this, where no pain ever comes again; where the tree of life is again planted in paradise restored, where we may live for ever.

And what is most astounding in this view of things is, to find at this time not only professing christians but "watchmen of the flock" asleep on the signs of the times and seasons, having no desire to know and withal believing that nothing can be known on this great event, of which Christ has been so particular to inform us. They scoff with the world.

It was only yesterday, Feb. 10th, 1865, that I loaned a Crisis to the Methodist minister. He returned the compliment by giving me the Farmington *Chronicle* of Feb. 9, 1865, which contained a very long article, over a column, taken from a popular work, "*A I Autocrat of the Breakfast Table.*" This article was a long tirade againt Millerism, *alias* Adventism. And for fear I might overlook it, it was specially marked. Such watchmen may exclaim, What good will be done by proclaiming such views? I hold it to be a principle that all truth is essential, and that whenever there is a tongue to speak, or willing ears to hear, the "blessed hope" should be proclaimed. When this blessed hope is realized, what a day of joy to a long-darkened world, when not merely its worst enemy will fall, but its glorious Deliverer shall have come.

That God has revealed the *time*, is sufficiently proved by the fulfillment of the divine testimony, as it reads in Amos 3: 7,—"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets";—in different ways, according to men, and the age of the world, as it reads in Heb. 1: 1, 2,—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And he now reveals his secrets unto those who preach his gospel, by moving them to the study of the prophetic word, and causing them to apprehend the "sure word of prophecy," as the apostle says,—"Ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn."

Since the time of the end commenced, the church has studied more of the prophetic word than ever known before. Christ has told us of this time when we might know when his coming was near, even at the door. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things (the signs spoken of in Matt. 24th, Mark 13th, Luke 21st, and Rev. 6th), know that it (He, Christ, see margin) is near, even at the door." Thus the nearness of the end was to be known for a period previous to its occurrence. In consideration of this, the Savior says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

Thus are christians to live as it is expressed in Titus 2: 13,—"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." If a christian performs his duty aright, he will make a proper preparation, and obtain a worthiness for the coming of Christ, as we learn from the thirty-sixth verse,—"Watch ye, therefore, and pray always; that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Many say that it is not right to look into this time question. I think that it evidently is our duty to look into it, and make inquiries respecting it. In Isa. 21: 11, 12, we read, "Watchman, what of the night?" "Inquire ye, come."

JOHN TAYLOR.

New Sharon, Me.

For the World's Crisis.

FATHER.

What a charm in the word father! Dear reader, are you honored by sustaining this endearing appellation? It may be that a thrill of inexpressible delight has warmed your heart and enlivened your eye as the little prattler by your side has smiled in your face and affectionately uttered the words, "My father! dear father." You have felt ready to say, "Ask for anything, and it shall be given."

The attractions of home are greatly augmented by the presence and enlivening influence of a child. A dutiful, affectionate son or daughter, how lovely! It should cause anxious solicitude to know how to perpetuate and increase the beauty of these pleasant buds of promise. It is not enough that a hedge be placed around them to guard against the rude attacks of what is worse than beasts of prey. An enemy is already within, sowing the seeds of anger, strife, revenge, disobedience, and the like, which will soon germinate, and grow luxuriantly, unless carefully watched by the parental eye, and a tender hand applied with firmness to pluck up, as far as possible, the tender blade of evil passions. This must be done, not only by suitable instructions day by day, but by example, the most effectual mode of teaching.

Would you see your child amiable, kind, and affectionate? Then be so yourself, not only toward the child, but toward the wife and mother; every intonation of your voice, and the ever-varying expression of your countenance, are noticed by the little observer, and a faithful impression is made upon that delicate mind. Perhaps the father's deportment toward the wife may do more toward training the child than any other circumstance. If in relation to her he is at all times affectionate and kind, so the child is likely to be. Should he speak harshly, appear regardless of her feelings and wishes, so, in most instances, will the child do.

Whatever may have been the vexations of the wife, the husband always expects a pleasant greeting and gentle words; and ought not the wife to receive the same in return, not only for her own sake, but for the mutual influence on parents and children? Let the father be ever watchful to cherish affectionate feelings toward the wife, as well as toward the child, if he would have a happy home and train his children to "honor their father and mother." Is it not a time when all who have access to the throne of grace should pray earnestly that the hearts of fathers may be turned to the children, and the children to the fathers?

H. G. WHITMAN.

For the World's Crisis.

POWER FROM ON HIGH.

I remember how I felt many years ago at campmeeting; having the witness of the Spirit—the blessing of sanctification and testifying what the Lord had done for me. I heard many talk coldly *about* these things, saying they did not enjoy that state, and they did not seem to have very strong desires for it. It seemed to me it was not right for them to stand on such ground,—it was not only their privilege, but also their *duty* to "ask and receive" the fulness of the blessing.

Now another prospect opens before me. I have felt for years that it *might* become my privilege to be endowed with "power from on high." I have had by faith a glimpse of such a blessing. But now it is brought home to me by the sister who writes: "If you refuse to accept and advance to this higher state, you cannot retain your justification before God." Sister, I believe it. It has never been presented to me in that light before. But I have felt that it was difficult to retain a lively sense of justification; and now I feel sure I should fall into condemnation if I "refuse to accept and advance to this higher state." Casting a parting glance back upon the twenty-two years since I first found peace in believing; acknowledging with shame all my backslidings, and praising God who has spared the unfruitful tree; feeling that I *need* to "be endowed with power from on high," I would pray effectually, "Lord, I believe; I claim the blessing mine." I feel sure that without it I can do nothing. I feel that without that endowment I cannot "be strong in the Lord." O all ye praying souls, bear me in your prayers before God, that he may show me clearly the way in which I should walk, and LEAD ME THERE.

FRANCIS H. CHAMBERLAIN.

West Sutton, Mass.

☞ Sudden [illegible] brings sudden [illegible].

For the World's Crisis.

SERIOUS THINGS.

Clouds and darkness hang o'er the face of nature. It is the mournful season of the year. The sighing of the wind through the leafless boughs of the trees seems almost an innovation upon the deep monotony that prevails around, as I sit penning a few lines to the dearly beloved in Christ, scattered abroad in the midst of the perils of these very last days. O what a transitory state is human probation.

I have been making a short journey of late among friends in fields where I have labored in by-gone days. Alas! what changes has time made. O Death! how indiscriminate have been thy unrelenting ravages. Eyes that were wont to sparkle with sweet delight, and faces beaming with joy, are now dim and cold in death. Hands once extended in warm and hearty welcome to the tired and weary pilgrim are now folded within the coffin upon the cold bosom, where once pulsated a warm heart glowing with the love of God; from which came gushing forth those tender and affectionate emotions of christian sympathy and love, the recollections of which time can never efface. Husbands mourn the loss of wives. Widows mourn their companions. Children mourn in bitter plaint the loss of father and mother, and parents mourn the loss of early dead. The church mourns the loss of dear ones dead. 'Tis her night of weeping. She is now clothed with the weeds of widowhood. Ties that entwine around the tendrils of fond hearts are constantly severing, and how often, as the weeping Jeremiah exclaims, are we in the same condition; "She wept sore in the night, her tears are on her cheeks." And like David, the sweet singer, the man whom God raised up, "I have mingled my drink with weeping."

Bonds of love, cemented by the stronger cord than nature, the precious blood of Jesus, are constantly being riven, and we cannot "refrain our voice from weeping and our eyes from tears." O! who can behold juvenile innocence in grief, see the swelling bosom expand with agony of heart, and the scalding tears chasing each other in rapid succession over the faces of sweet, crushed innocence, and refrain from "weeping with those who weep"?

> I hear the wail, the plaint, the moan,
> Through all the paths I tread;
> Around the sick are thickly strewn,
> Beneath me lie the dead.

Since tracing these few lines, what multitudes have gathered up their feet in death. The hand that sets this in type may move with great dexterity to place each separate letter, but with far greater velocity mortals are every instant groaning out their existence in the agonies of death. To every tick of the watch, and every throb of the pulse, what increasing numbers are closing their eyes in death. Truly earth is a huge graveyard, a "golgotha," a place of dead men's skulls and bones.

Dearly beloved, in view of the mutability of everything in this present state, how very essential it is that we should place our affections upon things heavenly and divine, and have the Spirit of God bearing witness with our spirit that we are the children of God. Death is on our track; and if Jesus comes not soon, some more of us must fall asleep. Many that I have heard say, in years past, that they expected to live to see the Lord appear, are now silent in the grave. Time is fast making inroads upon some of us. The few locks that remain upon some of our heads are whitened with labor, infirmities, and years; and as we wait all the days of our appointed time until our change comes, we often sing in the house of our pilgrimage—

> "I am weary of sighing o'er sorrows of earth,
> O'er joy's glowing visions that fade at their birth;
> O'er the pangs of the loved that we cannot assuage,
> O'er the blightings of youth and the weakness of age."

And so it will be until the redemption of the purchased possession, unto the praise of his glory. Then down deep in the dark blue sea, the dust that now slumbers in old ocean's caverns, o'er which its ever restless billows, amid the war of elements, hath remained unconscious, will hear the voice of the Son of God and come forth.

Then the glorious army of martyrs who have laid down their lives for the love of the truth and the testimony of Jesus, whose bones have been calcined by the fires of Papal abomination and fury, will come to the city of the living God, with songs and everlasting joy upon their head. Amen! Then

> "From the East, from the West, from the South, from the North,
> All the vast generations of men will come forth."

O illustrious morning, dawn! For the shadows of evening are fast closing around. The ways of Zion mourn. Few love or come to her solemn assemblies. Thy professed spouse hath forsaken her vow, and committed adultery with the world. She taketh more pleasure in the giddy halls of mirth and frivolity, amid religious frolics, festivals, and picnics, where the jeer, the jibe, and the scoff drop from the lips of the unregenerate in heart. O! merciful Redeemer, hasten thy appearing, for millions of earth's teeming population are now constantly crossing the line of accountability, and but very few are brought to a saving knowledge of the truth.

O! glorious Emancipator, hasten the universal jubilee of jubilees, when every yoke, bond, chain and fetter shall melt away at the brightness of thine appearing;—when the multitudinous host, redeemed by thy precious, all-cleansing blood, shall burst forth in the rich, sweet, melting, universal acclaim, "as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth." Then we shall have an eternal reunion. Then heaven, earth, air, mountains, hills and vales, rivers, rills and flowing fountains, above, around, throughout a redeemed universe,—every object that presents itself to the admiration of the palm-bearing, multitudinous throng, will be instinct with IMMORTALITY. O! who, I ask, that possesses "the earnest of the inheritance" within their heart, can avoid joining in the apocalyptic prayer with the seer on the isle of Patmos, in view of the glory soon to be revealed,—"AMEN. EVEN SO, COME, LORD JESUS."

> "Hallelujah! hark! the sound,
> From the centre to the skies,
> Wakes above, beneath, around,
> All creation's harmonies.
> He shall reign from pole to pole,
> With illimitable sway;
> He shall reign when like a scroll
> Yonder heavens shall pass away."

Thy Bro., waiting for the jubilee trump to sound. S. S. B[illegible].

Ashburnham Depot, Mass.

☞ Books, in these days, are like the trees—a good many leaves and no fruit.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, March 7, 1865.

DISCUSSION IN BOSTON.

The undersigned have agreed to hold a public oral debate in *Kast Hall, Boston*, on the following question:—"DO THE SCRIPTURES TEACH THE NON-RESURRECTION OF THE WICKED?" The invitation to debate originated with Bro. R. Wendell, who takes the affirmative. The discussion has been arranged to commence on Tuesday evening, March 14th. Six evenings have been definitely arranged for, and two more evenings conditionally. On the fifth evening the audience shall decide by vote whether there shall be a seventh evening; and on the sixth evening (in case *it* does not conclude the discussion) it shall in like manner be decided whether there shall be an eighth. The debate will occupy two hours each evening, and the speeches are to be twenty minutes in length. J. F. PICKERING, Esq., has consented to act as Moderator.

RUFUS WENDELL,
MILES GRANT.

☞ The change of time from Monday evening, 13th, to Tuesday evening, 14th, is made necessary by the unavoidable occupancy of the Hall on Monday evening for other purposes. R. W.

SIGN YOUR NAME.

We wish to repeat again to those who write for "our paper," that if they expect to see their articles in its columns, they must send their names with their contributions. We frequently receive very good communications, but with no name unless it may be their initials. Such a one was sent this week, signed "G." Do not be ashamed of your *name*, any more than you would in any company of christian brethren and sisters. Do not be over nice. Your articles are read with much more interest when your names are signed. Please remember now what we have said.

"THE SEALED BOOK."

In Daniel 12: 4, he is instructed to "seal the book, even to the time of the end." The question very naturally arises, *how* was the book of Daniel "sealed," so that it should not be correctly understood, or opened till "the time of the end?" That it has been sealed, we cannot deny, unless we doubt the saying of the prophet, which, of course, no believer in the Bible will do.

When it is said, "the words are closed up and sealed till the time of the end," it cannot mean that the reading matter in any part of the book of Daniel is "closed up and sealed," so that no one can read the *words*; but that when they read them, they will not get the right *understanding* of them "till the time of the end." As the words were to be "closed up" "till that time, it is very plainly shown that some time before the end takes place, that which was sealed will be unsealed and opened to the understanding of the children of the Lord.

If it could be proved that we are not in the time of the end, then it would follow that the seal was not yet broken. It is certain that the *time* is at least a part of that which was to be "sealed," because that was a special point under consideration, as may be seen by the following inquiry: "How long shall it be to the end of these wonders?"—(v. 6). After hearing the answer, Daniel says: "I heard, but I understood not; then said I, O, my Lord, what shall be the end of these things? And he said go thy way, Daniel, for the words are closed up and sealed till the time of the end."—(Dan. 12: 8, 9).

We come again to the question, how was this prophecy sealed up? We can but think of but two ways that look reasonable: 1, by putting a wrong construction upon the Scripture, or, 2, by applying it to the wrong events. In relation to the first method of sealing it, the *time* might be taken as so many literal weeks and days; but we believe nearly all commentators, whether Catholic or Protestant, hold that the seventy weeks, sixty-nine weeks, sixty-two weeks, one week, and the 2300 days, are symbols of years, and we see no reason to come to any other conclusion. We think the seal was not on this point.

It now remains to be shown that the periods of Daniel have been sealed up to the church, and were to be till "the time of the end," because they have been commenced at the wrong dates. On this point, we see no room to doubt; indeed, past failures demonstrated this position. As Ptolemy's Canon forbid the beginning the sixty-nine weeks at the *only* point where the Bible places their commencement, in the first year of Cyrus,—B. C. 536, it was then concluded they began at the seventh year of Artaxerxes, B. C. 457, and beginning them there, the 2300 days would end in 1843–4, where Bro. Miller and others expected the coming of Christ. As the event did not then transpire, we now know that the seventh of Artaxerxes was not the right place to commence those prophetic periods.

The next point, and the last, we think, that can be taken, for any event that has even the *semblance* of a commandment to build Jerusalem, was thirteen years later, in the twentieth of Artaxerxes, which according to Ptolemy's Canon was B. C. 445. This is the point where Bro. Stevenson begins the 2300 days and seventy weeks, on his great chart. But if we begin them there, then the 2300 days ended in 1855, or the spring of 1856. For, if we take 445 from 2300, it leaves 1855. We can see no possibility to extend the 2300 days any further, if we follow Ptolemy's Canon, and take the very last event that any one can claim as a decree in any sense to build Jerusalem. But if we begin the seventy weeks, 2300 days, and sixty-nine weeks together, as most have done in time past, and start them at the twentieth of Artaxerxes, B. C. 445, then the Savior would have been thirty-seven or thirty-eight years of age, at his crucifixion, even if he was cut off at the end of the sixty-nine weeks; whereas it may be very clearly shown that he was only about thirty-three and one-half years of age, when crucified. This point will appear plain from a moment's examination. In seventy weeks there are four hundred and ninety days, representing in this case four hundred and ninety years. Now if they begin B. C. 445, in the twentieth of Artaxerxes, take this number (445) from the sixty-nine weeks, or four hundred and eighty-three days, (years), and thirty-eight remains to represent the age of Christ at his crucifixion; but if we have him crucified in the midst of the seventieth week, as claimed by many expositors, and by Bro. Stevenson, then it would make the Savior forty-one or forty-two years of age at his death, if the 2300 days had ended in 1855. But now we are ten years this side of *there*, and the sanctuary is still trodden down by the Gentiles, consequently the 2300 days are not ended; so that if the 2300 days were to end this year (1865), if the seventy and sixty-nine weeks began B. C. 445, as claimed, it would make the Savior over fifty years of age at his crucifixion, or some eighteen years older than his true age, as may be clearly found.

Now let it be observed that all this confusion arises from trying to harmonize the Bible with Ptolemy's Canon. And just so long as we endeavor to do this, we are getting further and further into darkness. As there was no proof that the Savior was so old as he must have been, if Ptolemy was right in his dates of the Persian kings, provided the very latest point claimed—B. C. 445—be taken for the commencement of the seventy weeks and the 2300 days; expositors of the Bible were driven to one of two positions; either that there was no connection between the seventy weeks and the 2300 days; or, that the 2300 days were ended. We think it is evident that neither can be true.

Now that which prevented the church from seeing the light on this subject must be what *sealed* it up, so that they did not understand it. It is very evident that the decree of Cyrus, as recorded in Ezra 1: 1–5, is the *only* one that answers to the prophecy in Isa. 44: 28, 45: 1, 13:

"That saith of *Cyrus*, he is my shepherd, and shall perform all my pleasure: even saying to *Jerusalem, thou shalt be built*; and to the *temple*, thy *foundation shall be laid*. Thus saith the Lord to his anointed, to *Cyrus*, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the twoleaved gates; and the gates shall not be shut. I have raised *him* up in righteousness, and I will direct all his ways: *he shall build my city*, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

That which has "sealed" the book of Daniel to all expositors, so far as commencing the sixty-nine weeks of Dan. 9: 25, where the prophet locates them, at the commandment of *Cyrus* "to restore and to build Jerusalem," was their trust in Ptolemy's canon; then, of course, it will not be unsealed till that canon is shown to be wrong, which we think has been most fully accomplished by Bro. Thurman, in his "Sealed Book of Daniel Opened," which we hope all will read with prayerful candor.

If it be assumed that Ptolemy is correct, then it follows that we are still in darkness as to any event for the commencement of the seventy weeks, sixty-nine weeks, sixty-two weeks, and the 2300 days; and when the light does come; or the book is *unsealed*, then it will be shown that *Cyrus'* commandment went forth just sixty-nine weeks before the birth of Messiah the Prince, which is just as we have it *now*, after correcting Ptolemy's canon, or breaking the seal, as we believe. The more fully we investigate this matter, the clearer it looks. Praise the Lord for the light that now shines "out of darkness."

"MAKE AN END OF SINS." Dan. 9: 24.

In Dan. 9: 24, we read as follows:—"Seventy weeks are determined upon *thy people*, and upon thy holy *city*, to finish (margin, *restrain*) the transgression, and to *make an end of sins*" (margin, *to seal up*).

The expression, "make an *end* of sins," has always been obscure to our mind, as to its application. We could not see how an *end* of sins was made at the close of the seventy weeks, let them begin and terminate wherever they might in the past; for it is a fact that sin has been greatly increased since the advent of our Savior, especially in these last days. And instead of ending the sins of the Jews at the close of the seventy weeks, they seem to be more wicked, and the results of their former sins are more manifest by the displeasure of the Lord in sending against them the Roman armies for the destruction of their city.

The Hebrew word *ghahtham*, rendered *end*, in Dan. 9: 24, occurs 28 times, and is found in the following passages, and represented by the words in *italics*:—"Or his flesh *be stopped* from his issue."—Lev. 15: 3. "Is not this . . . *sealed up* among my treasures."—Deut. 32: 34. "So she wrote letters in Ahab's name, *and sealed* them with his seal."—1 Kings 21: 8. "We make a sure covenant, and write it, and our princes . . . *seal* unto it."—Neh. 9: 38. "Now *those that sealed* were, Nehemiah . . . and . . . Jeremiah."—Neh. 10: 1. "In the name of king Ahasuerus was it written, *and sealed* with the king's ring."—Esther 3: 12. "Write ye . . . in the king's name, *and seal* it with the king's ring; for the writing which is written in the king's name, *and sealed* with the king's ring, may no man reverse."—Est. 8: 8. "He wrote in king Ahasuerus' name, *and sealed* it with the king's ring."—Esther 8: 10. "Which commandeth the sun and it riseth not, and *sealeth* up the stars."—Job 9: 7. "My transgression is *sealed up*."—Job 14: 17. "In the dark they dig through houses which *they had marked* for themselves in the day time."—Job 24: 16. "Then he openeth the ears of men, and *sealeth* their instruction."—Job 33: 16. "He *sealeth* up the hand of every man."—Job 37: 7. "A spring shut up, a fountain *sealed*."—Cant. 4: 12. "Bind up the testimony, *seal* the law among my disciples."—Isa. 8: 16. "And the vision of all is become unto you as the words of a book *that is sealed*, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is *sealed*."—Isa. 29: 11. "I subscribed the evidence, *and sealed* it."—Jer. 32: 10. "So I took the evidence of the purchase, both *that which was sealed*, . . . and that which was open."—Jer. 32: 11. "Take these evidences, both *which is sealed*, and this evidence which is open."—Jer. 32: 14. "Men shall buy fields for money, and subscribe evidences, *and seal* them."—Jer. 32: 44. "Thou *sealest up* the sum."—Ezk. 28: 12. "And the king *sealed it* with his own signet."—Dan. 6: 17. "Seventy weeks are determined . . . to *seal up* the vision and prophecy."—Dan. 9: 24. "But thou, O Daniel, shut up the words *and seal* the book."—Dan. 12: 4. "And he said, Go thy way, Daniel; for the words are closed up *and sealed* till the time of the end."—Dan. 12: 9.

We have now given all the examples where the word occurs, excepting its use in Dan. 9: 24, where it is rendered "*to make an end*." It will be observed that it is not thus rendered in any other case. The simple and obvious meaning of the word appears to be *to seal*, make sure, or fasten firmly. Gesenius defines the word, "*to seal, to seal up*."

In Dan. 9: 24 it appears to signify, judging from its connection, that the sins of the Jewish people would be *sealed up* for judgment, with no opening for pardon, or further trial. Their favors would end with the seventy weeks, and they would be given up to the desolations of the Romans.

OUR POSITION.

Under the above heading we find an editorial article in the *Voice of the West*, Feb. 7th, 1865, which will be read with interest by many of our readers. We are glad that Bro. Himes has spoken out so plainly on a very important point. We believe it is man's duty to let the light shine as fast as he sees it, in order that others may be benefited. The editor says:

"Bro. Samuel Chapman in a private letter has put several important questions to us relative to our change of views on the state of the dead and the destiny of the wicked. We have concluded to give a public answer to them, that all may know where we stand. We have been slow and very cautious in the adoption of the views we now hold, and nothing short of a flood of light on the subject could have led us out where we now stand.

Our old fellow-laborer and dear Bro. Chapman is still in the field, enjoying good health, and laboring as from the first with great patience and industry. We learn by a private note as also by a published letter from him, that he has recently visited Pike, Iowa, and labored with the little flock there with good success. We wish them prosperity and enlargement.

Bro. Gibson, it seems, had been laboring among them, and had preached on the state of the dead, and the destruction of the wicked. His views were not favorably received by some members of the church, and did not take with some of the community. So Bro. Chapman gave his view of the matter, as he had a perfect right to do, in which he seems to have interested the community, and converted one brother from his belief in the destruction of the wicked to the doctrine of their eternal misery and torment. He examined the Scriptures with this brother for several days, and the result was that the brother gave up his former views and adopted Bro. Chapman's interpretation.

We suppose that Bro. C. depends upon the same arguments that we and others did formerly; arguments which we think have never fairly met objections on the other side. We have not felt satisfied with the manner in which our former position was sustained by those who advocated the existence of the proper man in *life*, after he was dead, against those who believed that man in death was dead, and had no life or knowledge in this condition, and would not, and could not have till the resurrection.

We said we had not been satisfied with the manner in which the arguments of those advocating the sleep of the dead and the destruction of the wicked had been met; and yet, there were old prejudices in favor of the opposite view which we could not give up for a long time.

First, We remark that early in the controversy we were driven from the position that man had an immortal soul or spirit. We had to give up this idea entirely, as unscriptural.

Second, That man did not consist of two beings in one. But the man was made out of the dust of the ground, and then, when all the organs of life were perfected, God breathed into him the breath of life, and man became a living being, or soul; not *two* beings, but *one* organized being in life, consisting of soul, body, and spirit—making the perfect man.

Third, In death there is a cessation of all the functions of life. Solomon spoke the truth when he said, 'The dead know not anything.' (Eccl. 9: 5.) And there is no knowledge in the grave whither thou goest. Eccl. 9: 10.)

Fourth, 'As in Adam all die, even so in Christ shall all be made alive.' (1 Cor. 15: 22.) We can only hope to live again through Christ. And if Christ was not raised, then there is no resurrection—and they that have fallen asleep (or died] in Christ are perished (1 Cor. 15: 12) beyond all hope of life, or living again. Between death and the resurrection there is no conscious existence, for the best of reasons. *The man is dead!* For the same reason, man is not rewarded till the resurrection. There is nothing to reward until the man lives again. So the Savior assures us that when he comes the second time he will 'reward every man according to his works.' And, 'when Christ who is our life shall appear, then shall we appear with him in glory,' and *not till then*: for we shall not live again till that time. 'They that sleep in Jesus will God bring with him.' (1 Thess. 4: 14.) From where? Yes, from where will he bring them? 'For this we say unto you by the word of the Lord, that we which are *alive* [the living] and remain unto the coming of the Lord, shall not prevent them which are asleep;' for we which are living when the Lord shall come, will not rise to meet the Lord in the air before the dead saints. For the Lord himself shall descend from heaven, and the DEAD in Christ shall rise first: then we which are alive and remain shall be caught up together with them [the *dead ones* brought to life] in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord. (1 Thess. 4: 14–17.)

Now mark: there is not a word in the Bible about these dead saints coming from heaven to inhabit their bodies, at the coming of Christ. And where the resurrection is spoken of, there is no intimation of any *living* part of man that comes to take possession of a *dead part* revived; but in all cases it is the dead that is raised to life. And this is the apostolic doctrine. It is this *mortal* that puts on *immortality*. Thus mortality is swallowed up of life. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God who giveth us the victory through our Lord Jesus Christ. (1 Cor. 15: 54–57.)

But if the man had been living all the time in heaven, or hades, or any where else, then the man proper was not dead. The clay returned to the dust, but *he* existed without the body in a state of triumph. The man never did die. In this view when it is said, 'the soul that sinneth it shall die,' it is meant that it shall be *more alive* when *dead*, than when living in the body. So the apostle James says (2: 26.) For the body without the spirit is dead, so faith without works is dead also. Let it be remembered that the word *spirit* here is in the margin rendered *breath*. So the body without the 'breath of life' (Gen. 2: 7) is a dead mass of inert matter, until 'bone shall come to its bone' again, and 'God shall breathe on the slain, that they may live,' (Ezek. 37: 9.) The only hope of man, then, is in the resurrection. If there is no resurrection, then there is no future life. How heart-cheering, then, to the child of God, to hear the voice of the Savior of men, saying, 'I am the resurrection and the life.' (John 11: 25.) And that other voice, 'Behold I come quickly, to give to every man according as his work shall be.' (Rev. 22: 12.) Let us all be ready."

TO PREACHERS.

The following advice to preachers we think the best, and fullest of common sense, of any thing we ever read from an uninspired pen. We hope every preacher will carefully consider these rules, treasure them up and observe them. They need only to be read to be prized. We would especially call attention to No's 3, 8, 15, 17, 21, 22, and 25. Without further comment, we introduce the rules:—

SERMONS—HOW TO PREPARE AND HOW TO DELIVER THEM.

(A Page from a very old Note Book.)

1. Discover no more of your method than needs must.
2. Pass not anything till you have bolted it to the brain.
3. Use the mother speech and tone, without affectation or imitation of any man, that you may not seem to act a comedy instead of a sermon.
4. Clog not your memory too much, it will exceedingly hinder invention and mar delivery.
5. Be sure you eye God, his glory, the good of souls; having the day before mastered self and man-pleasing.
6. Let your words be soft, few, and slow, and see they come no faster than the weakest hearer can digest each morsel. Pause a little, and look in the child's eye till he swallow his bit.
7. Look to your affections most carefully that they be not (1.) feigned, nor (2.) forcedly let loose to have their full scope; for then they will either overrun your judgment, or be a temptation to vain glory.
8. Preach speaking or talking to the people; look on the people, not on the roof or walls, and look on the most mortified faces in the assembly; let them know your preaching is a real talking with them, whereby they may be provoked, as it were, to answer you again.
9. Take heed of overwording anything.
10. Be sure you have made the people understand thoroughly what is the good you exhort them to, and the evil you deport them from, before you bring your motives and means.
11. Touch no Scriptures lightly; trouble not many, but open the metaphors, and let one Scripture point out the other, the one a key to the other.
12. Let the Scripture teach you, and not you it.
13. Be sure you feed yourself on every pause with the people, before you pass it; else that will do them little good, and you none at all. Oh, taste every bit.
14. Take these four candles to find out what to say to the people. (1.) The Scriptures unbiassed; (2.) the thoughts and experience of good men; (3.) your own experiences, (4.) the condition of the people.
15. Break off anywhere, rather than run upon any of these two conveniences, (1.) either to huddle or tumble together spiritual things, (2.) or tire the weakest of the flock.
16. Never pass over one point while you have any thing material to say of it, provided it be on a spiritual point.
17. Let your doctrine, and the constant strain of your preaching be about the chiefest spiritual things, and let small controversies and external duties come in by the by.
18. Beware of forms, neither be tied to any one method.
19. Be always upon that subject which is next your heart, and be not too thrifty or careful what to say next, for God will provide. It will stink like kept manna if reserved through ditrust till next day.
20. Be sure to extricate carefully any godly point you speak of out of the notions and terms of divinity, else it will freeze inevitably in you mouth and in their ears.
21. Let there not be disfiguring of face, nor snuffing of the nose, or teasling of the throat, or any antic gesture, pretended devotion, made gravity, which will make you seem a loathsome Pharisee, or a distracted man broke loose out of bedlam.
22. Do not care so much whether the people receive your doctrine, as whether you and it are acceptable to the Lord.
23. Do not conceive that your zeal or earnestness will prevail with the people; but the force of spiritual reason, the evidence of Scripture, and the power of the Holy Ghost.
24. Do not think that the hearers can receive as you conceive, and so make your own conception the rule of dealing the bread of life; so shall you only please yourself and be admired, but not understood by others.
25. Let there be something in every sermon to draw poor sinners to Jesus Christ.
26. Take heed that your comparisons be not ridiculous, and yet be not shy of homely ones.
27. Study every Scripture you are to speak of beforehand, lest you overburden invention, or presume too much on your own parts.
28. Take heed of bolting truth of extravagances, *quidlibet ex quodlibet*, needless digressions, heads, and enumerations.
29. Shun apologies' for they always *stink*.

OMISSION.—In Bro. Hastings' article on "Thurman's Astronomy," in the last Crisis, near the top of the fifth column of the first page, the following is omitted after the words, "Mr. Thurman may be able to teach what *he knows* of astronomy in a little while":—"I have known persons who could teach the French language in twelve lessons, of an hour each. I could teach all *I know* about it in *half the time*, but I fear my pupils would not get through Paris creditably on the strength of it."

BRO. GRANT:—In my first number of the Voice of Historians, etc., the types make me say that the extracts from Coleman are found on p. 5 of his work. It should be from p. 526 to p. 530. T. M. PREBLE.

ERRATA.—In the article on Ptolemy, first page, last paragraph, for "the epithet can not *have*," read *haram*.

PRICE OF THE BAKING PANS.—When we put in the notice of the baking pans, manufactured by "Ford and Co., Concord, N. H.," (see Health Department), we did not know the *price* of them, which is as follows:—Price at the manufacturers, in Concord, for the "French Roll" pans, $7 per dozen, retail 75 cts. Small "Egg Pans," $5 per dozen, retail 62 cts. Handles $1.25 per dozen, retail 12 cts. The handle will be found very convenient, not only for taking the pans out of the oven, but for various other purposes about a stove.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$600.44
M. S. Smith	1.90

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$501.43
M. Towne	1.00
J. T. B.	.50
A. D. Peasley	.50
A friend	1.50
R. Benner	.30
D. R. Gates	.50
S. P. Clark	10.00
Hope	2.00

A Good Investment.

A brother in Shamrock Mills, R. I., writes:—

"In casting about me for some profitable enterprise in which to invest a small amount, I conclude to try the "*Bank of the Lord's Poor*," and therefore send the enclosed $10.00, for which you can assign to me my stock, and I will wait to see what dividend it will pay in the "state beyond." S. P. C.

Send it to your Friends.

A brother in New York writes:—

"I have a *friend* whom I desire to know the truth, and, although he is abundantly able to pay for it himself, I send you the subscription price, for which you will please send him the Crisis for one year." C. C.

A sister writes from New Hampshire:—

"I have a *brother* out of Christ, whose health is very poor; and, as I have hope that the World's Crisis and Second Advent Messenger will do him much good, I feel anxious that he should have it. I therefore enclose the price for six months, and may the Lord sanctify it to him to his everlasting good." E. T.

A brother in Connecticut writes:—

"Enclosed find five dollars; $2.50 on my account, and $2.50 for two new subscribers in Iowa, as follows. . . . They are not of our faith, but have agreed to read the Crisis if I would have it sent to them. I therefore pay for it cheerfully, hoping it will do them good." J. A.

New Subscribers in February.

February has brought us in a goodly number of new subscribers,—if not so many as her elder sister, January, yet a very acceptable number, 175,—which she has gathered from the different States, as follows:—

Massachusetts	24	Iowa	12
Maine	25	Illinois	8
New Hampshire	17	Michigan	4
Vermont	7	Wisconsin	2
Rhode Island	14	Minnesota	5
Connecticut	18	Canada East	2
New York	17	Canada West	3
Pennsylvania	6	Nova Scotia	1
Ohio	9	Scotland	1

With a few more workers, and a little more effort, this number may be more than doubled every month. Shall it not be done? What say you, brethren?

Our Volunteer Agents.

REPORT FOR WEEK ENDING MARCH 4TH.

Whole number of new subscribers in the week, 38. By the efforts of the following brethren, 29:—

ONE EACH—By Abbie Baldwin, C Barnes, B S Colby, Ellen L Crumb, D D Chaffee, S P Clark, S D Deyo, J. D Dunn, I K Lombard, E D Lyon, W H McClellan, W A Munroe, B Mathewson, S K Partridge, F Robins, P A Smith, R Severy, Mrs. A M Taylor, C B Turner, E S Willard.

TWO EACH—By E Phelps, I C Wellcome, H Young.

THREE—By C. F. Sweet.

For the World's Crisis.

HOW I FIRST SAW THE TRUTH.

In the spring of 1863, while canvassing the town of Rensselaer and vicinity, in Jasper county, Indiana, for the sale of fruit trees, I stopped at the house of an elderly looking man, and called for dinner. I was hospitably entertained, and, in the course of our conversation, I found that he was a member of the Second Advent church: and that his name was M. H Grant. I was a member of the Baptist church at that time. Before I took my leave of him, he handed me three or four numbers of the Crisis, and requested me to take them along with me and read them. I read them, and found that the doctrine taught by the Crisis has the ring of the true metal. Many thanks to the good old brother for his kindness in furnishing me the numbers before mentioned. I am now a firm believer in the doctrine of the near approach of the kingdom and reign of our blessed Savior upon earth. The Bible is no longer to me a mysterious riddle; but, as I read, a halo of light illumes the sacred page. May the Lord bless you, Bro. Grant, and make you instrumental, through the Crisis, in arousing the slumbering church to heed the cry, "Beaold the Bridegroom cometh! go ye out to meet him."

Lanesville, Ind. J. C. NEWHOUSE.

For the World's Crisis.

ENCOURAGING.

BRO. GRANT:—When there are symptoms of good among the people, it is blessed to make it known to the church, that all may rejoice together.

Recently I spent a little time in Northwood, N. H., and preached two evenings; and although stormy and drifted, a goodly number were out, and all indicated a good state of things among them. From here went to Lee. Attended meeting with them, and found their recent conference had done them much good. The steadfast were more awake, and others were leaving their backslidings, with a strong determination to live for the kingdom in the future. I was glad to find a healthy state of things here. O that men would be wholly for God, believing the truth!

My next call was at Biddeford, Me. Here I spent two Sundays, with meetings every night; and I could but praise the Lord for what he had done and was doing for them. For six years a few faithful, self-sacrificing brethren have been tugging, toiling and praying that truth might prosper, and men might fall in love with Jesus, the Messiah, and his coming; and they would not give it up. Thank God, they are seeing the result of their labors. They have a refreshing shower of divine love, and there is a blessed state of things among them; conversions to the truth and accessions to their numbers are daily increasing.

It was a blessing to be among them. Love predominated, with a desire to serve one another for Christ's sake. Many were just receiving our interpretations of the living oracles, and their eyes are seeing new beauties and new glories in the sacred word. This illuminates and quickens their very being, and is like fire shut up in their bones. The meetings were full of interest. The new learners would shout for joy, when responses of glory, blessing and hallelujah from all voices could be heard.

How blessed for the church to be in the love and freedom of the gospel, all full of interest for the salvation of men. All those little differences which create discord, and divide, and annihilate all that is lovely, were lost sight of and left, and prosperity was attending them; the word of the Lord was having free course. To God be all the glory. Amen. L. BOUTELL.

Correspondence.

From Bro. Wm. McCulloch.

DEAR BROTHER:—Perhaps the scattered flock will be interested to know what we are doing in this great Western field, to awaken an interest upon the subject of the Savior's return. We are doing all we possibly can. Have not seen home for over five weeks, and do not expect to for some time to come. We have great reason to rejoice as we go preaching the word; it causes sinners to tremble and saints to rejoice, and God is glorified. Praise his name!

Have been preaching almost every evening during the whole time, besides twice or thrice on Sabbath days, and feel at times the need of rest; but we see so many perishing for the word of life, we labor on, hoping for rest when the Master comes.

I said we have many things to encourage. Yes. When I see those who once enjoyed the blessed hope and had grown cold, revived, I do rejoice; also, when the sinners are inquiring, What shall I do to be saved? I rejoice to be able to point them to Jesus, the sinner's Friend; and I rejoice to hear their broken accents of praise to the name of Jesus.

But I mourn over the indifference of the professed people of God. Instead of the cause of Christ being first and uppermost, it has the second or third place in their minds. Everything of a worldly nature must be first attended to, and then if there is no excuse, they feel compelled to attend to the requirements of the gospel, (for they do not like to lose their name). But it seems then more difficult for the preacher to get up an interest where there is a sleepy church, than where there is no church at all. Such is my experience. Yet if the church is not sleeping as do others, we commence our labor with the church holding up our hands, giving us their prayers, and the work moves from the start, and conviction rests upon the ungodly, and they cry out in the anguish of soul, Lord, have mercy!

Dear brethren in the Lord, *keep awake*; notwithstanding the opposition to God and his truth, Jesus is soon coming to discharge us from the warfare and crown us with eternal life and glory. Remember, Jesus says he that endureth to the end shall be saved.

I am now visiting the church at Milroy, Knox Co., which, we trust, is of our Heavenly Father's planting. It was set in order by myself and Bro. O. S. Clark, three years ago this present month, and it has enjoyed the labors of Bro. G. W. Hurd the greater part of the time since its organization; and we rejoice to find them awake to the interests of the Master. Yet we have to regret that some have grown rather cold, and I fear, others have given up the blessed hope; but our prayer is that God will revive them again before the trumpet sounds. How dangerous to go to sleep now when so near the journey's end! The old ship has almost reached her haven home. Church of the living God, lift up thy head, and rejoice; for thy redemption draweth nigh. Praise the Lord! Thy brother in hope, WM. MCCULLOCH, Evangelist.

Milroy, Knox Co., Ill.

From Bro. N. Wheeler.

BRO. GRANT:—It is with much pleasure that I peruse the columns of the Crisis from week to week, and learn the condition of the scattered flock, over which the Holy Spirit hath given God's faithful servants the oversight, and unto which they are giving meat in due season. It rejoices my heart to hear that the dear saints are walking in the truth, and also in love. If they have trials, we wish to know it, that we may bear each other's burdens; or do they rejoice, let all the members rejoice together.

A few weeks since I saw a notice in the Crisis for a meeting at Whitefield, N. H., and immediately received a line from Bro. J. A. Cleaveland, requesting me to be present and labor through the series. I felt that it was of the Lord, and resolved that I would go in his name and strength. We had a good attendance the first evening; twenty-six testimonies in favor of Jesus and his truth; several were youths who had recently espoused the cause of their Redeemer. They seemed to understand what a gospel hope is. They spoke of a coming Savior, a resurrection, and of a kingdom under the whole heavens, but said nothing about preparing for death. The meeting increased in interest and numbers until its close. Many were revived in the spirit of their mind, and two gave their hearts to the Lord. Several preaching brethren were present, who assisted and added much to the interest of the meeting.

The church in W. are a unit; they seem to love each other, and God has blessed them by adding to their numbers and graces, under the faithful labors of their pastor. Their *liberality* was a sure token that they love the cause of God more than this world. Bro. Coburn of Troy, Vt., and Bro. Cleaveland were to continue the meetings each successive evening as long as it was thought advisable. I anticipate good news from that quarter.

The brethren and sisters in Cabot, Vt., are trying to sustain the cause of truth and make their way to the kingdom. We have been much encouraged of late by the union manifest and determination to sustain the glorious cause to the end. Our meetings are well attended, and a growing interest is visible to all. We are almost home, thank the Lord. Let us be faithful a little longer, and we shall meet all the dear family in the kingdom. Pray for us. N. WHEELER.

Cabot, Vt.

For the World's Crisis.

SERIOUS THINGS.

Clouds and darkness hang o'er the face of nature. It is the mournful season of the year. The sighing of the wind through the leafless boughs of the trees seems almost an innovation upon the deep monotony that prevails around, as I sit penning a few lines to the dearly beloved in Christ, scattered abroad in the midst of the perils of these very last days. O what a transitory state is human probation.

I have been making a short journey of late among friends in fields where I have labored in by-gone days. Alas! what changes has time made. O Death! how indiscriminate have been thy unrelenting ravages. Eyes that were wont to sparkle with sweet delight, and faces beaming with joy, are now dim and cold in death. Hands once extended in warm and hearty welcome to the tired and weary pilgrim are now folded within the coffin upon the cold bosom, where once pulsated a warm heart glowing with the love of God; from which came gushing forth those tender and affectionate emotions of christian sympathy and love, the recollections of which time can never efface. Husbands mourn the loss of wives. Widows mourn their companions. Children mourn in bitter plaint the loss of father and mother, and parents mourn the loss of early dead. The church mourns the loss of dear ones dead. 'Tis her night of weeping. She is now clothed with the weeds of widowhood. Ties that entwine around the tendrils of fond hearts are constantly severing, and how often, as the weeping Jeremiah exclaims, are we in the same condition; "She wept sore in the night, her tears are on her cheeks." And like David, the sweet singer, the man whom God raised up, "I have mingled my drink with weeping."

Bonds of love, cemented by the stronger cord than nature, the precious blood of Jesus, are constantly being riven, and we cannot "refrain our voice from weeping and our eyes from tears." O! who can behold juvenile innocence in grief, see the swelling bosom expand with agony of heart, and the scalding tears chasing each other in rapid succession over the faces of sweet, crushed innocence, and refrain from "weeping with those who weep"?

> I hear the wail, the plaint, the moan,
> Through all the paths I tread;
> Around the sick are thickly strewn,
> Beneath me lie the dead.

Since tracing these few lines, what multitudes have gathered up their feet in death. The hand that sets this in type may move with great dexterity to place each separate letter, but with far greater velocity mortals are every instant groaning out their existence in the agonies of death. To every tick of the watch, and every throb of the pulse, what increasing numbers are closing their eyes in death. Truly earth is a huge graveyard, a "golgotha," a place of dead men's skulls and bones.

Dearly beloved, in view of the mutability of everything in this present state, how very essential it is that we should place our affections upon things heavenly and divine, and have the Spirit of God bearing witness with our spirit that we are the children of God. Death is on our track; and if Jesus comes not soon, some more of us must fall asleep. Many that I have heard say, in years past, that they expected to live to see the Lord appear, are now silent in the grave. Time is fast making inroads upon some of us. The few locks that remain upon some of our heads are whitened with labor, infirmities, and years; and as we wait all the days of our appointed time until our change comes, we often sing in the house of our pilgrimage—

> "I am weary of sighing o'er sorrows of earth,
> O'er joy's glowing visions that fade at their birth;
> O'er the pangs of the loved that we cannot assuage,
> O'er the blightings of youth and the weakness of age."

And so it will be until the redemption of the purchased possession, unto the praise of his glory. Then down deep in the dark blue sea, the dust that now slumbers in old ocean's caverns, o'er which its ever restless billows, amid the war of elements, hath remained unconscious, will hear the voice of the Son of God and come forth.

Then the glorious army of martyrs who have laid down their lives for the love of the truth and the testimony of Jesus, whose bones have been calcined by the fires of Papal abomination and fury, will come to the city of the living God, with songs and everlasting joy upon their head. Amen! Then

> "From the East, from the West, from the South, from the North,
> All the vast generations of men will come forth."

O illustrious morning, dawn! For the shadows of evening are fast closing around. The ways of Zion mourn. Few love or come to her solemn assemblies. Thy professed spouse hath forsaken her vow, and committed adultery with the world. She taketh more pleasure in the giddy halls of mirth and frivolity, amid religious frolics, festivals, and picnics, where the jeer, the jibe, and the scoff drop from the lips of the unregenerate in heart. O! merciful Redeemer, hasten thy appearing, for millions of earth's teeming population are now constantly crossing the line of accountability, and but very few are brought to a saving knowledge of the truth.

O! glorious Emancipator, hasten the universal jubilee of jubilees, when every yoke, bond, chain and fetter shall melt away at the brightness of thine appearing;—when the multitudinous host, redeemed by thy precious, all-cleansing blood, shall burst forth in the rich, sweet, melting, universal acclaim, "as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth." Then we shall have an eternal reunion. Then heaven, earth, air, mountains, hills and vales, rivers, rills and flowing fountains, above, around, throughout a redeemed universe,—every object that presents itself to the admiration of the palm-bearing, multitudinous throng, will be instinct with IMMORTALITY. O! who, I ask, that possesses "the earnest of the inheritance" within their heart, can avoid joining in the apocalyptic prayer with the seer on the isle of Patmos, in view of the glory soon to be revealed,—"AMEN. EVEN SO, COME, LORD JESUS."

> "Hallelujah! hark! the sound,
> From the centre to the skies,
> Wakes above, beneath, around,
> All creation's harmonies.
> He shall reign from pole to pole,
> With illimitable sway;
> He shall reign when like a scroll
> Yonder heavens shall pass away."

Thy Bro., waiting for the jubilee trump to sound. S. S. BREWER.

Ashburnham Depot, Mass.

☞ Books, in these days, are like the trees—a good many leaves and no fruit.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, March 7, 1865.

DISCUSSION IN BOSTON.

The undersigned have agreed to hold a public oral debate in *Kast Hall, Boston*, on the following question:—"DO THE SCRIPTURES TEACH THE NON-RESURRECTION OF THE WICKED?" The invitation to debate originated with Bro. R. Wendell, who takes the affirmative. The discussion has been arranged to commence on Tuesday evening, March 14th. Six evenings have been definitely arranged for, and two more evenings conditionally. On the fifth evening the audience shall decide by vote whether there shall be a seventh evening; and on the sixth evening (in case *it* does not conclude the discussion) it shall in like manner be decided whether there shall be an eighth. The debate will occupy two hours each evening, and the speeches are to be twenty minutes in length. J. F. PICKERING, Esq., has consented to act as Moderator.

RUFUS WENDELL,
MILES GRANT.

☞ The change of time from Monday evening, 13th, to Tuesday evening, 14th, is made necessary by the unavoidable occupancy of the Hall on Monday evening for other purposes. R. W.

SIGN YOUR NAME.

We wish to repeat again to those who write for "our paper," that if they expect to see their articles in its columns, they must send their names with their contributions. We frequently receive very good communications, but with no name unless it may be their initials. Such a one was sent this week, signed "G." Do not be ashamed of your name, any more than you would in any company of christian brethren and sisters. Do not be over nice. Your articles are read with much more interest when your names are signed. Please remember now what we have said.

"THE SEALED BOOK."

In Daniel 12: 4, he is instructed to "seal the book, even to the time of the end." The question very naturally arises, *how* was the book of Daniel "sealed," so that it should not be correctly understood, or opened till "the time of the end?" That it has been sealed, we cannot deny, unless we doubt the saying of the prophet, which, of course, no believer in the Bible will do.

When it is said, "the words are closed up and sealed till the time of the end," it cannot mean that the reading matter in any part of the book of Daniel is "closed up and sealed," so that no one can read the *words*; but that when they read them, they will not get the right *understanding* of them "till the time of the end." As the words were to be "closed up" "till that time, it is very plainly shown that some time before the end takes place, that which was sealed will be unsealed and opened to the understanding of the children of the Lord.

If it could be proved that we are not in the time of the end, then it would follow that the seal was not yet broken. It is certain that the *time* is at least a part of that which was to be "sealed," because that was a special point under consideration, as may be seen by the following inquiry: "How long shall it be to the end of these wonders?"—(v. 6). After hearing the answer, Daniel says: "I heard, but I understood not; then said I, O, my Lord, what shall be the end of these things? And he said go thy way, Daniel, for the words are closed up and sealed till the time of the end."—(Dan. 12: 8, 9).

We come again to the question, how was this prophecy sealed up? We can but think of but two ways that look reasonable: 1, by putting a wrong construction upon the Scripture, or, 2, by applying it to the wrong events. In relation to the first method of sealing it, the *time* might be taken as so many literal weeks and days; but we believe nearly all commentators, whether Catholic or Protestant, hold that the seventy weeks, sixty-nine weeks, sixty-two weeks, one week, and the 2300 days, are symbols of years, and we see no reason to come to any other conclusion. We think the seal was not on this point.

It now remains to be shown that the periods of Daniel have been sealed up to the church, and were to be till "the time of the end," because they have been commenced at the wrong dates. On this point, we see no room to doubt; indeed, past failures demonstrated this position. As Ptolemy's Canon forbid the beginning the sixty-nine weeks at the *only* point where the Bible places their commencement, in the first year of Cyrus,—B. C. 536, it was then concluded they began at the seventh year of Artaxerxes, B. C. 457, and beginning them there, the 2300 days would end in 1843–4, where Bro. Miller and others expected the coming of Christ. As the event did not then transpire, we now know that the seventh of Artaxerxes was not the right place to commence those prophetic periods.

The next point, and the last, we think, that can be taken, for any event that has even the *semblance* of a commandment to build Jerusalem, was thirteen years later, in the twentieth of Artaxerxes, which according to Ptolemy's Canon was B. C. 445. This is the point where Bro. Stevenson begins the 2300 days and seventy weeks, on his great chart. But if we begin them there, then the 2300 days ended in 1855, or the spring of 1856. For, if we take 445 from 2300, it leaves 1855. We can see no possibility to extend the 2300 days any further, if we follow Ptolemy's Canon, and take the very last event that any one can claim as a decree in any sense to build Jerusalem. But if we begin the seventy weeks, 2300 days, and sixty-nine weeks together, as most have done in time past, and start them at the twentieth of Artaxerxes, B. C. 445, then the Savior would have been thirty-seven or thirty-eight years of age, at his crucifixion, even if he was cut off at the end of the sixty-nine weeks; whereas it may be very clearly shown that he was only about thirty-three and one-half years of age, when crucified. This point will appear plain from a moment's examination. In seventy weeks there are four hundred and ninety days, representing in this case four hundred and ninety years. Now if they begin B. C. 445, in the twentieth of Artaxerxes, take this number (445) from the sixty-nine weeks, or four hundred and eighty-three days, (years), and thirty-eight remains to represent the age of Christ at his crucifixion; but if we have him crucified in the midst of the seventieth week, as claimed by many expositors, and by Bro. Stevenson, then it would make the Savior forty-one or forty-two years of age at his death, if the 2300 days had ended in 1855. But now we are ten years this side of *there*, and the sanctuary is still trodden down by the Gentiles, consequently the 2300 days are not ended; so that if the 2300 days were to end this year (1865), if the seventy and sixty-nine weeks began B. C. 445, as claimed, it would make the Savior over fifty years of age at his crucifixion, or some eighteen years older than his true age, as may be clearly found.

Now let it be observed that all this confusion arises from trying to harmonize the Bible with Ptolemy's Canon. And just so long as we endeavor to do this, we are getting further and further into darkness. As there was no proof that the Savior was so old as he must have been, if Ptolemy was right in his dates of the Persian kings, provided the very latest point claimed—B. C. 445—be taken for the commencement of the seventy weeks and the 2300 days; expositors of the Bible were driven to one of two positions; either that there was no connection between the seventy weeks and the 2300 days; or, that the 2300 days were ended. We think it is evident that neither can be true.

Now that which prevented the church from seeing the light on this subject must be what *sealed* it up, so that they did not understand it. It is very evident that the decree of Cyrus, as recorded in Ezra 1: 1–5, is the *only* one that answers to the prophecy in Isa. 44: 28, 45: 1, 13:

"That saith of *Cyrus*, he is my shepherd, and shall perform all my pleasure: even saying to *Jerusalem, thou shalt be built*; and to the *temple*, thy *foundation shall be laid*. Thus saith the Lord to his anointed, to *Cyrus*, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the twoleaved gates; and the gates shall not be shut. I have raised *him* up in righteousness, and I will direct all his ways: *he shall build my city*, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

That which has "sealed" the book of Daniel to all expositors, so far as commencing the sixty-nine weeks of Dan. 9: 25, where the prophet locates them, at the commandment of *Cyrus* "to restore and to build Jerusalem," was their trust in Ptolemy's canon; then, of course, it will not be unsealed till that canon is shown to be wrong, which we think has been most fully accomplished by Bro. Thurman, in his "Sealed Book of Daniel Opened," which we hope all will read with prayerful candor.

If it be assumed that Ptolemy is correct, then it follows that we are still in darkness as to any event for the commencement of the seventy weeks, sixty-nine weeks, sixty-two weeks, and the 2300 days; and when the light does come; or the book is *unsealed*, then it will be shown that *Cyrus'* commandment went forth just sixty-nine weeks before the birth of Messiah the Prince, which is just as we have it *now*, after correcting Ptolemy's canon, or breaking the seal, as we believe. The more fully we investigate this matter, the clearer it looks. Praise the Lord for the light that now shines "out of darkness."

"MAKE AN END OF SINS." Dan. 9: 24.

In Dan. 9: 24, we read as follows:—"Seventy weeks are determined upon *thy people*, and upon thy holy *city*, to finish (margin, *restrain*) the transgression, and to *make an end of sins*" (margin, *to seal up*).

The expression, "make an *end* of sins," has always been obscure to our mind, as to its application. We could not see how an *end* of sins was made at the close of the seventy weeks, let them begin and terminate wherever they might in the past; for it is a fact that sin has been greatly increased since the advent of our Savior, especially in these last days. And instead of ending the sins of the Jews at the close of the seventy weeks, they seem to be more wicked, and the results of their former sins are more manifest by the displeasure of the Lord in sending against them the Roman armies for the destruction of their city.

The Hebrew word *ghahtham*, rendered *end*, in Dan. 9: 24, occurs 28 times, and is found in the following passages, and represented by the words in *italics*:—"Or his flesh *be stopped* from his issue."—Lev. 15: 3. "Is not this . . . *sealed up* among my treasures."—Deut. 32: 34. "So she wrote letters in Ahab's name, *and sealed* them with his seal."—1 Kings 21: 8. "We make a sure covenant, and write it, and our princes . . . *seal* unto it."—Neh. 9: 38. "Now *those that sealed* were, Nehemiah . . . and . . . Jeremiah."—Neh. 10: 1. "In the name of king Ahasuerus was it written, *and sealed* with the king's ring."—Esther 3: 12. "Write ye . . . in the king's name, *and seal* it with the king's ring; for the writing which is written in the king's name, *and sealed* with the king's ring, may no man reverse."—Est. 8: 8. "He wrote in king Ahasuerus' name, *and sealed* it with the king's ring."—Esther 8: 10. "Which commandeth the sun and it riseth not, and *sealeth* up the stars."—Job 9: 7. "My transgression is *sealed up*."—Job 14: 17. "In the dark they dig through houses which *they had marked* for themselves in the day time."—Job 24: 16. "Then he openeth the ears of men, and *sealeth* their instruction."—Job 33: 16. "He *sealeth up* the hand of every man."—Job 37: 7. "A spring shut up, a fountain *sealed*."—Cant. 4: 12. "Bind up the testimony, *seal* the law among my disciples."—Isa. 8: 16. "And the vision of all is become unto you as the words of a book *that is sealed*, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is *sealed*."—Isa. 29: 11. "I subscribed the evidence, *and sealed* it."—Jer. 32: 10. "So I took the evidence of the purchase, both *that which was sealed*, . . . and that which was open."—Jer. 32: 11. "Take these evidences, both *which is sealed*, and this evidence which is open."—Jer. 32: 14. "Men shall buy fields for money, and subscribe evidences, *and seal* them."—Jer. 32: 44. "Thou *sealest up* the sum."—Ezk. 28: 12. "And the king *sealed it* with his own signet."—Dan. 6: 17. "Seventy weeks are determined . . . to *seal up* the vision and prophecy."—Dan. 9: 24. "But thou, O Daniel, shut up the words *and seal* the book."—Dan. 12: 4. "And he said, Go thy way, Daniel; for the words are closed up *and sealed* till the time of the end."—Dan. 12: 9.

We have now given all the examples where the word occurs, excepting its use in Dan. 9: 24, where it is rendered "*to make an end*." It will be observed that it is not thus rendered in any other case. The simple and obvious meaning of the word appears to be *to seal*, make sure, or fasten firmly. Gesenius defines the word, "*to seal, to seal up*."

In Dan. 9: 24 it appears to signify, judging from its connection, that the sins of the Jewish people would be *sealed up* for judgment, with no opening for pardon, or further trial. Their favors would end with the seventy weeks, and they would be given up to the desolations of the Romans.

OUR POSITION.

Under the above heading we find an editorial article in the *Voice of the West*, Feb. 7th, 1865, which will be read with interest by many of our readers. We are glad that Bro. Himes has spoken out so plainly on a very important point. We believe it is man's duty to let the light shine as fast as he sees it, in order that others may be benefited. The editor says:

"Bro. Samuel Chapman in a private letter has put several important questions to us relative to our change of views on the state of the dead and the destiny of the wicked. We have concluded to give a public answer to them, that all may know where we stand. We have been slow and very cautious in the adoption of the views we now hold, and nothing short of a flood of light on the subject could have led us out where we now stand.

Our old fellow-laborer and dear Bro. Chapman is still in the field, enjoying good health, and laboring as from the first with great patience and industry. We learn by a private note as also by a published letter from him, that he has recently visited Pike, Iowa, and labored with the little flock there with good success. We wish them prosperity and enlargement.

Bro. Gibson, it seems, had been laboring among them, and had preached on the state of the dead, and the destruction of the wicked. His views were not favorably received by some members of the church, and did not take with some of the community. So Bro. Chapman gave his view of the matter, as he had a perfect right to do, in which he seems to have interested the community, and converted one brother from his belief in the destruction of the wicked to the doctrine of their eternal misery and torment. He examined the Scriptures with this brother for several days, and the result was that the brother gave up his former views and adopted Bro. Chapman's interpretation.

We suppose that Bro. C. depends upon the same arguments that we and others did formerly; arguments which we think have never fairly met objections on the other side. We have not felt satisfied with the manner in which our former position was sustained by those who advocated the existence of the proper man in *life*, after he was dead, against those who believed that man in death was dead, and had no life or knowledge in this condition, and would not, and could not have till the resurrection.

We said we had not been satisfied with the manner in which the arguments of those advocating the sleep of the dead and the destruction of the wicked had been met; and yet, there were old prejudices in favor of the opposite view which we could not give up for a long time.

First, We remark that early in the controversy we were driven from the position that man had an immortal soul or spirit. We had to give up this idea entirely, as unscriptural.

Second, That man did not consist of two beings in one. But the man was made out of the dust of the ground, and then, when all the organs of life were perfected, God breathed into him the breath of life, and man became a living being, or soul; not *two* beings, but *one* organized being in life, consisting of soul, body, and spirit—making the perfect man.

Third, In death there is a cessation of all the functions of life. Solomon spoke the truth when he said, 'The dead know not anything.' (Eccl. 9: 5.) And there is no knowledge in the grave whither thou goest. Eccl. 9: 10.)

Fourth, 'As in Adam all die, even so in Christ shall all be made alive.' (1 Cor. 15: 22.) We can only hope to live again through Christ. And if Christ was not raised, then there is no resurrection—and they that have fallen asleep (or died] in Christ are perished (1 Cor. 15: 12) beyond all hope of life, or living again. Between death and the resurrection there is no conscious existence, for the best of reasons. *The man is dead!* For the same reason, man is not rewarded till the resurrection. There is nothing to reward until the man lives again. So the Savior assures us that when he comes the second time he will 'reward every man according to his works.' And, 'when Christ who is our life shall appear, then shall we appear with him in glory,' and *not till then*: for we shall not live again till that time. 'They that sleep in Jesus will God bring with him.' (1 Thess. 4: 14.) From where? Yes, from where will he bring them? 'For this we say unto you by the word of the Lord, that we which are *alive* [the living] and remain unto the coming of the Lord, shall not prevent them which are asleep;' for we which are living when the Lord shall come, will not rise to meet the Lord in the air before the dead saints. For the Lord himself shall descend from heaven, and the DEAD in Christ shall rise first: then we which are alive and remain shall be caught up together with them [the *dead ones* brought to life] in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord. (1 Thess. 4: 14–17.)

Now mark: there is not a word in the Bible about these dead saints coming from heaven to inhabit their bodies, at the coming of Christ. And where the resurrection is spoken of, there is no intimation of any *living* part of man that comes to take possession of a *dead part* revived; but in all cases it is the dead that is raised to life. And this is the apostolic doctrine. It is this *mortal* that puts on *immortality*. Then mortality is swallowed up of life. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God who giveth us the victory through our Lord Jesus Christ. (1 Cor. 15: 54–57.)

But if the man had been living all the time in heaven, or hades, or any where else, then the man proper was not dead. The clay returned to the dust, but *he* existed without the body in a state of triumph. The man never did die. In this view when it is said, 'the soul that sinneth it shall die,' it is meant that it shall be *more alive* when *dead*, than when living in the body. So the apostle James says (2: 26.) For the body without the spirit is dead, so faith without works is dead also. Let it be remembered that the word *spirit* here is in the margin rendered *breath*. So the body without the 'breath of life' (Gen. 2: 7) is a dead mass of inert matter, until 'bone shall come to its bone' again, and 'God shall breathe on the slain, that they may live,' (Ezek. 37: 9.) The only hope of man, then, is in the resurrection. If there is no resurrection, then there is no future life. How heart-cheering, then, to the child of God, to hear the voice of the Savior of men, saying, 'I am the resurrection and the life.' (John 11: 25.) And that other voice, 'Behold I come quickly, to give to every man according as his work shall be.' (Rev. 22: 12.) Let us all be ready."

TO PREACHERS.

The following advice to preachers we think the best, and fullest of common sense, of any thing we ever read from an uninspired pen. We hope every preacher will carefully consider these rules, treasure them up and observe them. They need only to be read to be prized. We would especially call attention to No's 3, 8, 15, 17, 21, 22, and 25. Without further comment, we introduce the rules:—

SERMONS—HOW TO PREPARE AND HOW TO DELIVER THEM.

(A Page from a very old Note Book.)

1. Discover no more of your method than needs must.
2. Pass not anything till you have bolted it to the brain.
3. Use the mother speech and tone, without affectation or imitation of any man, that you may not seem to act a comedy instead of a sermon.
4. Clog not your memory too much, it will exceedingly hinder invention and mar delivery.
5. Be sure you eye God, his glory, the good of souls; having the day before mastered self and man-pleasing.
6. Let your words be soft, few, and slow, and see they come no faster than the weakest hearer can digest each morsel. Pause a little, and look in the child's eye till he swallow his bit.
7. Look to your affections most carefully that they be not (1.) feigned, nor (2.) forcedly let loose to have their full scope; for then they will either overrun your judgment, or be a temptation to vain glory.
8. Preach speaking or talking to the people; look on the people, not on the roof or walls, and look on the most mortified faces in the assembly; let them know your preaching is a real talking with them, whereby they may be provoked, as it were, to answer you again.
9. Take heed of overwording anything.
10. Be sure you have made the people understand thoroughly what is the good you exhort them to, and the evil you deport them from, before you bring your motives and means.
11. Touch no Scriptures lightly; trouble not many, but open the metaphors, and let one Scripture point out the other, the one a key to the other.
12. Let the Scripture teach you, and not you it.
13. Be sure you feed yourself on every pause with the people, before you pass it; else that will do them little good, and you none at all. Oh, taste every bit.
14. Take these four candles to find out what to say to the people. (1.) The Scriptures unbiassed; (2.) the thoughts and experience of good men; (3.) your own experiences, (4.) the condition of the people.
15. Break off anywhere, rather than run upon any of these two conveniences, (1.) either to huddle or tumble together spiritual things, (2.) or tire the weakest of the flock.
16. Never pass over one point while you have any thing material to say of it, provided it be on a spiritual point.
17. Let your doctrine, and the constant strain of your preaching be about the chiefest spiritual things, and let small controversies and external duties come in by the by.
18. Beware of forms, neither be tied to any one method.
19. Be always upon that subject which is next your heart, and be not too thrifty or careful what to say next, for God will provide. It will stink like kept manna if reserved through distrust till next day.
20. Be sure to extricate carefully any godly point you speak of out of the notions and terms of divinity, else it will freeze inevitably in you mouth and in their ears.
21. Let there not be disfiguring of face, nor snuffing of the nose, or teasling of the throat, or any antic gesture, pretended devotion, made gravity, which will make you seem a loathsome Pharisee, or a distracted man broke loose out of bedlam.
22. Do not care so much whether the people receive your doctrine, as whether you and it are acceptable to the Lord.
23. Do not conceive that your zeal or earnestness will prevail with the people; but the force of spiritual reason, the evidence of Scripture, and the power of the Holy Ghost.
24. Do not think that the hearers can receive as you conceive, and so make your own conception the rule of dealing the bread of life; so shall you only please yourself and be admired, but not understood by others.
25. Let there be something in every sermon to draw poor sinners to Jesus Christ.
26. Take heed that your comparisons be not ridiculous, and yet be not shy of homely ones.
27. Study every Scripture you are to speak of beforehand, lest you overburden invention, or presume too much on your own parts.
28. Take heed of bolting truth of extravagances, *quidlibet ex quodlibet*, needless digressions, heads, and enumerations.
29. Shun apologies' for they always *stink*.

OMISSION.—In Bro. Hastings' article on "Thurman's Astronomy," in the last Crisis, near the top of the fifth column of the first page, the following is omitted after the words, "Mr. Thurman may be able to teach what *he knows* of astronomy in a little while":—"I have known persons who could teach the French language in twelve lessons, of an hour each. I could teach all *I know* about it in *half the time*, but I fear my pupils would not get through Paris creditably on the strength of it."

BRO. GRANT:—In my first number of the Voice of Historians, etc., the types make me say that the extracts from Coleman are found on p. 5 of his work. It should be from p. 526 to p. 530. T. M. PREBLE.

ERRATA.—In the article on Ptolemy, first page, last paragraph, for "the epithet can not *have*," read *bears*.

PRICE OF THE BAKING PANS.—When we put in the notice of the baking pans, manufactured by "Ford and Co., Concord, N. H.," (see Health Department), we did not know the *price* of them, which is as follows:—Price at the manufacturers, in Concord, for the "French Roll" pans, $7 per dozen, retail 75 cts. Small "Egg Pans," $5 per dozen, retail 62 cts. Handles $1.25 per dozen, retail 12 cts. The handle will be found very convenient, not only for taking the pans out of the oven, but for various other purposes about a stove.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$660.44
M. S. Smith	1.90

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$301.43
M. Towne	1.00
J. T. B.	.50
A. D. Peasley	.50
A friend	1.50
R. Benner	.20
D. R. Gates	.50
S. P. Clark	10.00
Hope	2.00

A Good Investment.

A brother in Shamrock Mills, R. I., writes:—

"In casting about me for some profitable enterprise in which to invest a small amount, I conclude to try the "*Bank of the Lord's Poor*," and therefore send the enclosed $10.00, for which you can assign to me my stock, and I will wait to see what dividend it will pay in the "state beyond." S. F. C.

Send it to your Friends.

A brother in New York writes:—

"I have a *friend* whom I desire to know the truth, and, although he is abundantly able to pay for it himself, I send you the subscription price, for which you will please send him the Crisis for one year." C. C.

A sister writes from New Hampshire:—

"I have a *brother* out of Christ, whose health is very poor; and, as I have hope that the World's Crisis and Second Advent Messenger will do him much good, I feel anxious that he should have it. I therefore enclose the price for six months, and may the Lord sanctify it to him to his everlasting good." E. T.

A brother in Connecticut writes:—

"Enclosed find five dollars; $2.50 on my account, and $2.50 for two new subscribers in Iowa, as follows. . . . They are not of our faith, but have agreed to read the Crisis if I would have it sent to them. I therefore pay for it cheerfully, hoping it will do them good." J. A.

New Subscribers in February.

February has brought us in a goodly number of new subscribers,—if not so many as her elder sister, January, yet a very acceptable number, 175,—which she has gathered from the different States, as follows:—

Massachusetts	24	Iowa	12
Maine	25	Illinois	8
New Hampshire	17	Michigan	4
Vermont	7	Wisconsin	2
Rhode Island	14	Minnesota	5
Connecticut	18	Canada East	2
New York	17	Canada West	3
Pennsylvania	6	Nova Scotia	1
Ohio	9	Scotland	1

With a few more workers, and a little more effort, this number may be more than doubled every month. Shall it not be done? What say you, brethren?

Our Volunteer Agents.

REPORT FOR WEEK ENDING MARCH 4TH.

Whole number of new subscribers in the week, 38. By the efforts of the following brethren, 29:—

ONE EACH—By Abbie Baldwin, C Barnes, B S Colby, Ellen L. Crumb, D D Chaffee, S P Clark, S D Deyo, J. D Dunn, I K Lombard, E D Lyon, W H McClellan, W A Munroe, B Mathewson, S K Partridge, F Robins, P A Smith, R Severy, Mrs. A M Taylor, C B Turner, E S Willard.

TWO EACH—By E Phelps, I C Wellcome, H Young.

THREE—By C. F. Sweet.

For the World's Crisis.

HOW I FIRST SAW THE TRUTH.

In the spring of 1863, while canvassing the town of Rensselaer and vicinity, in Jasper county, Indiana, for the sale of fruit trees, I stopped at the house of an elderly looking man, and called for dinner. I was hospitably entertained, and, in the course of our conversation, I found that he was a member of the Second Advent church: and that his name was M. H Grant. I was a member of the Baptist church at that time. Before I took my leave of him, he handed me three or four numbers of the Crisis, and requested me to take them along with me and read them. I read them, and found that the doctrine taught by the Crisis has the ring of the true metal. Many thanks to the good old brother for his kindness in furnishing me the numbers before mentioned. I am now a firm believer in the doctrine of the near approach of the kingdom and reign of our blessed Savior upon earth. The Bible is no longer to me a mysterious riddle; but, as I read, a halo of light illumes the sacred page. May the Lord bless you, Bro. Grant, and make you instrumental, through the Crisis, in arousing the slumbering church to heed the cry, "Beaold the Bridegroom cometh! go ye out to meet him."

Lanesville, Ind. J. C. NEWHOUSE.

For the World's Crisis.

ENCOURAGING.

BRO. GRANT:—When there are symptoms of good among the people, it is blessed to make it known to the church, that all may rejoice together.

Recently I spent a little time in Northwood, N. H., and preached two evenings; and although stormy and drifted, a goodly number were out, and all indicated a good state of things among them. From here went to Lee. Attended meeting with them, and found their recent conference had done them much good. The steadfast were more awake, and others were leaving their backslidings, with a strong determination to live for the kingdom in the future. I was glad to find a healthy state of things here. O that men would be wholly for God, believing the truth!

My next call was at Biddeford, Me. Here I spent two Sundays, with meetings every night; and I could but praise the Lord for what he had done and was doing for them. For six years a few faithful, self-sacrificing brethren have been tugging, toiling and praying that truth might prosper, and men might fall in love with Jesus, the Messiah, and his coming; and they would not give it up. Thank God, they are seeing the result of their labors. They have a refreshing shower of divine love, and there is a blessed state of things among them; conversions to the truth and accessions to their numbers are daily increasing.

It was a blessing to be among them. Love predominated, with a desire to serve one another for Christ's sake. Many were just receiving our interpretations of the living oracles, and their eyes are seeing new beauties and new glories in the sacred word. This illuminates and quickens their very being, and is like fire shut up in their bones. The meetings were full of interest. The new learners would shout for joy, when responses of glory, blessing and hallelujah from all voices could be heard.

How blessed for the church to be in the love and freedom of the gospel, all full of interest for the salvation of men. All those little differences which create discord, and divide, and annihilate all that is lovely, were lost sight of and left, and prosperity was attending them; the word of the Lord was having free course. To God be all the glory. Amen. L. BOUTELL.

Correspondence.

From Bro. Wm. McCulloch.

DEAR BROTHER:—Perhaps the scattered flock will be interested to know what we are doing in this great Western field, to awaken an interest upon the subject of the Savior's return. We are doing all we possibly can. Have not seen home for over five weeks, and do not expect to for some time to come. We have great reason to rejoice as we go preaching the word; it causes sinners to tremble and saints to rejoice, and God is glorified. Praise his name!

Have been preaching almost every evening during the whole time, besides twice or thrice on Sabbath days, and feel at times the need of rest; but we see so many perishing for the word of life, we labor on, hoping for rest when the Master comes.

I said we have many things to encourage. Yes. When I see those who once enjoyed the blessed hope and had grown cold, revived, I do rejoice; also, when the sinners are inquiring, What shall I do to be saved? I rejoice to be able to point them to Jesus, the sinner's Friend; and I rejoice to hear their broken accents of praise to the name of Jesus.

But I mourn over the indifference of the professed people of God. Instead of the cause of Christ being first and uppermost, it has the second or third place in their minds. Everything of a worldly nature must be first attended to, and then if there is no excuse, they feel compelled to attend to the requirements of the gospel, (for they do not like to lose their name). But it seems then more difficult for the preacher to get up an interest where there is a sleepy church, than where there is no church at all. Such is my experience. Yet if the church is not sleeping as do others, we commence our labor with the church holding up our hands, giving us their prayers, and the work moves from the start, and conviction rests upon the ungodly, and they cry out in the anguish of soul, Lord, have mercy!

Dear brethren in the Lord, *keep awake*; notwithstanding the opposition to God and his truth, Jesus is soon coming to discharge us from the warfare and crown us with eternal life and glory. Remember, Jesus says he that endureth to the end shall be saved.

I am now visiting the church at Milroy, Knox Co., which, we trust, is of our Heavenly Father's planting. It was set in order by myself and Bro. O. S. Clark, three years ago this present month, and it has enjoyed the labors of Bro. G. W. Hurd the greater part of the time since its organization; and we rejoice to find them awake to the interests of the Master. Yet we have to regret that some have grown rather cold, and I fear, others have given up the blessed hope; but our prayer is that God will revive them again before the trumpet sounds. How dangerous to go to sleep now when so near the journey's end! The old ship has almost reached her haven home. Church of the living God, lift up thy head, and rejoice; for thy redemption draweth nigh. Praise the Lord! Thy brother in hope, WM. MCCULLOCH, Evangelist.

Milroy, Knox Co., Ill.

From Bro. N. Wheeler.

BRO. GRANT:—It is with much pleasure that I peruse the columns of the Crisis from week to week, and learn the condition of the scattered flock, over which the Holy Spirit hath given God's faithful servants the oversight, and unto which they are giving meat in due season. It rejoices my heart to hear that the dear saints are walking in the truth, and also in love. If they have trials, we wish to know it, that we may bear each other's burdens; or do they rejoice, let all the members rejoice together.

A few weeks since I saw a notice in the Crisis for a meeting at Whitefield, N. H., and immediately received a line from Bro. J. A. Cleaveland, requesting me to be present and labor through the series. I felt that it was of the Lord, and resolved that I would go in his name and strength. We had a good attendance the first evening; twenty-six testimonies in favor of Jesus and his truth; several were youths who had recently espoused the cause of their Redeemer. They seemed to understand what a gospel hope is. They spoke of a coming Savior, a resurrection, and of a kingdom under the whole heavens, but said nothing about preparing for death. The meeting increased in interest and numbers until its close. Many were revived in the spirit of their mind, and two gave their hearts to the Lord. Several preaching brethren were present, who assisted and added much to the interest of the meeting.

The church in W. are a unit; they seem to love each other, and God has blessed them by adding to their numbers and graces, under the faithful labors of their pastor. Their *liberality* was a sure token that they love the cause of God more than this world. Bro. Coburn of Troy, Vt., and Bro. Cleaveland were to continue the meetings each successive evening as long as it was thought advisable. I anticipate good news from that quarter.

The brethren and sisters in Cabot, Vt., are trying to sustain the cause of truth and make their way to the kingdom. We have been much encouraged of late by the union manifest and determination to sustain the glorious cause to the end. Our meetings are well attended, and a growing interest is visible to all. We are almost home, thank the Lord. Let us be faithful a little longer, and we shall meet all the dear family in the kingdom. Pray for us. N. WHEELER.

Cabot, Vt.

From Bro. S. B. Colton.

Bro. Grant:—Unless I am seriously misguided, I have for a long time seen a portentous cloud arising, yes, more than one, and it seems that they must soon dash with fury upon the little church of Christ. And well might he inquire, "Shall I find faith on the earth?" Declension and infidelity in the church, with conformity to the world; its members with hardly vitality enough to be called lukewarm; Spiritualism, the great prophetic antichrist, exalting itself above all that is called God; the professed church acquiescing and thus ignoring and virtually endeavoring to annul the entire plan of redemption; the world growing in wickedness, and evil men and seducers waxing worse and worse;—realizing these things, and much more, I can but say, our faith as a people must be tried. I see no friends rising up in our defence, save Him who was once asleep in the hindermost part of the ship.

The professed church, which I have always loved, oh how degenerate and forsaken! and they seem not to comprehend it. She has operated in favor of the world like an anchor to a ship in a storm, to keep them from being driven away by the storm of God's displeasure; as when Abraham pleaded with God to save the city on account of the righteous, had there been ten such. In the word of God instances are not rare where the people of God have been instrumental in averting judgments, and it has been in answer to the pleadings of his children, who are represented as "the salt of the earth." Even up to the present time, the regard which God has in exercise for his chosen ones has kept the community from being driven away by the storm of his fury; the church exercising a restraining influence on the world and holding them in check.

How is it now? Christ says to the church, "Be not conformed to this world"; but the church personating the anchor does not hold them back. The world drags the church after it. The world demanding, the church conforming, until we see the people of the world taking the lead in all their popular gatherings.

O brethren and sisters, *now* is indeed our peril. I feel that we, as those who watch for the morning, are not half awake to the reality of our duty and privilege. God is requiring much at our hands now. Has any one got a permit to be idle in the Master's vineyard? Brethren, and sisters too, are laboring with their might; let us encourage their hearts by word and by deed. Let us stay up their hands by our *earnest* petition for God to protect and shelter them in all their trials. We have thrown our sails to the breeze, and if storms are violent and tempests rage, let us fear no ill, but stick the closer to Him who has power to still the tempest by a word. Bro. Grant, read Acts 4: 29, 30, and appropriate as your own. The Lord be with you. Keep on discussing. S. B. Colton.

From Bro. L. Boutell.

Bro. Grant:—I am now enjoying the sweet fellowship and hospitality of Bro. R. E. Ladd and family. He has been very sick, nigh unto death, but prayer to God has been made for him by the church, and the Lord has interposed, turning *victory* into *triumph*, restoring Bro. Ladd, adding a few years to his life, so that to-day he is on his feet, joyful in hope, full of praises to the great Physician, and, with the old prophet Hezekiah, is declaring the dead cannot praise the Lord,—"The living, the living, praise thee, as I do this day."

I have had blessed good seasons with the church in their Hall, (Barnes' Block.) Here we have represented all the differences of opinion among us, and at present they are getting along prosperously; and if they keep the unity of the Spirit in the bonds of peace, with an eye single to the glory of God, not magnifying their differences, but keeping prominent that all-absorbing truth, love of Christ, or for Christ, and his appearing; then all will move on harmoniously, with all their interests blended; then the oneness of the church will be seen; love will prevail, and all will be benefitted. God grant them success in this direction.

Bro. Himes was here Thursday evening, giving us in lecture the discrepancy between Ptolemy's Canon and Thurman's Chronology, as connected with the 2300 days, or the eighth of Daniel. With his accustomed zeal he is at the "specific work" of keeping all interested in the soon coming of Jesus the Messiah. All were joyfully interested, and could but welcome to our hearts any evidence that we were soon to realize our hopes.

Success to the lovers of Jesus in Springfield. L. Boutell.

Springfield, Mass., Feb. 27.

From Bro. C. L. Low.

Bro. Grant:—I send for the "History of the Immortality of the Soul," because I wish to have some of my friends read them; for I regard the doctrine of the immortality of the soul as doing incalculable mischief, in turning the minds of men away from the truth as it stands revealed in the Bible.

Some fourteen years ago, it was the sublime and God-given doctrine of the *entire mortality* of man, that brought me out of the darkness of human theology and mythology, into the *true* theology of the plain, simple word of God. It is *impossible* for a professed minister of the gospel to stand upon the doctrine of the immortality of the soul, and preach the *whole truth* to his fellow-men. The idea of *inherent* immortality is the corrupt fountain from which issue all the theological and muddy streams that darken and bewilder the human mind.

The great work of those who *know* the truth, is to uneducate men, and bring them out into the heavenly daylight of God, and then re-educate them in the things pertaining to the coming and kingdom of the Lord Jesus Christ. This is indeed a great work, and there is great responsibility attending it, and those employed in the work need much grace and wisdom, which may the Lord grant for his Son's sake, amen. C. W. Low.

P. S. Bro. Grant, I will give one example, showing the evil tendency of the immortal soul theory. A soldier died in this place, and he was a member of the —— church; his funeral was held at the church on Sunday. The pastor told the congregation on that occasion, that "Johnny was not *dead*, this," said he, "is the first Sabbath he has spent in the presence of his God."

Now how different was our Savior's teaching on the occasion of the death of Lazarus. He said that Lazarus was dead, and he went to Martha, "Thy brother shall rise again." If to die is to go into the presence of God, why did not the Savior teach it to Mary and Martha, by way of comforting their sorrowing hearts? But we see that men make the Savior a liar, by teaching the immortality of the soul, and a terrible accountability rests upon them, and a fearful retribution awaits them. And I know of no power that can awake them to a sense of the doom that will soon overtake them. I can only say, O God, if there is mercy still in store, have mercy upon the blind leaders of the blind, and bring them out of darkness into thy heavenly light. Amen. C. W. L.

From Bro. H. H. Hendrix.

Bro. Grant:—You have again placed me under obligations to you, by sending me five packages of tracts, which arrived here by last mail. Please accept my thanks for this favor. I have already selected and arranged a part for distribution, and I intend that all shall be doing their work very soon. I have no doubt about their great efficiency in bringing the truth home to the understanding and conscience of many, who would not otherwise be convinced.

Many in this country are interested in the doctrine of the near appearing of the Son of God; but the greater part scoff at it. I preached a couple of discourses the past season, in one of our largest congregations, which became much interested. Some became excited. Some followed the example of the Jews at Thessalonica, when they saw the people interested in the preaching of Paul. Some (a few) believed. But by far the greater part are in doubt, and know not (as yet) what to believe. Having never doubted the immortality of the soul, they cannot at once reject it, and receive the plain teaching of the Bible, that immortality is conferred only through Jesus the Life Giver.

A large majority of the disciples here are not only Adventists but Millennialists. It is the mortality of man, and the utter destruction of the wicked that frightens them. The terms materialists, soul-sleepers, annihilationists, etc., are freely used by the leaders, and the people are afraid of something, they know not what, while the leaders look wise, and smell *heresy* in anything that does not sound just like the old bell.

Oh that I could go forth and labor, day and night, to rouse up a sleeping church, and warn a sinking world of the impending crisis. But I will yet do it, if the Lord will.

Cache Creek, Cal. H. H. Hendrix.

From Bro. W. Morphy.

Bro. Grant:—We still prize the Crisis as highly as ever, and eagerly devour its contents from week to week. And when we are done with them, they cross the lines to Canada, where they are read and reread several times. I expect to take the Crisis till the Lord comes, if spared.

I am quite interested on the *time* question as discussed in the Crisis. I would like to know how you harmonize 1 Kings 6: 1 with the periods given in Judges covering the space of time from the exode to the time of Saul.

I hope the brethren may avoid being too positive, considering that we are not infallible in judgment but liable to make mistakes. I do not wish to deter any one from trying to gain all possible light on this important subject. God forbid; I know that God's word is yea and amen, and I know, too, that it requires much study as well as the divine influence to enable us to understand the chronology of the Bible. But we are not altogether dependent on chronology for our knowledge of the nearness of the Lord's coming. The signs thicken. I regard the agreement between Louis Napoleon and Victor Emmanuel, concerning the withdrawal of the French troops from Rome in 1866, as very significant.

Truly *we* are the people upon whom the ends of the world are come. O that we were all ready to meet the Lord! to hail the King to join the glad shout, "This is the Lord; we have waited for him." O may the Lord wake up his people to the work! What work? Why, saving souls, awakening sinners.

O! brethren in the ministry, put away all minor considerations. What time you have, let it be occupied in work of importance. Feed the flock, not forgetting the lambs; and when the Chief Shepherd appears ye shall have a crown of glory. Wm. Morphy.

Massena, N. Y.

From Bro. P. Mitson.

Bro. Grant:—I am trying by the help of God to show the people that the Lord is soon coming to take the kingdom under the whole heaven and give it to his people. I meet with opposition from the Orthodox churches. Sometimes I hear the preachers call me a vain babbler, because I show from the Bible that the dead know not anything, and the reward is not given till the resurrection. Sometimes when I send out an appointment they will warn the people against me, and tell them that I do not preach the faith of the apostles; but, dear brother, although they are the great and learned, and I am one of the ignorant and unlearned, I know whereof I affirm; and I intend by the help of the Lord to do all I can to show my fellow-men the truth as it is in the Bible. I want to make sure work for the coming of the Lord, and I know if I am saved I must follow the Captain of our salvation. Pray for me that I may have wisdom from God.

New Oregon, Ia. Peter Mitson.

Mrs. R. B. Dockum, South Poland, Me., writes:—

Bro. Grant:—The Lord has blest us here very much. Bro. Munger has been here and preached to us a number of times, and he has done us good, and our brethren around us. Do not forget to come and give us the word occasionally. We were in darkness until last fall, when Bro. Munger came among us, and gave us the truth, and about a dozen of us have come into the light, and all feel to thank God that he sent his servant here.

Mrs. S. A. S. writes:—

Mr. Grant:—*Dear Sir*,—Through the kindness of a friend, your paper, the Crisis, comes a welcome messenger to me every week, and I read it with much pleasure. I have not much money, but want a package of tracts to give to my friends, hoping they may do good. Pure and undefiled religion does not abound in this place. Many profess godliness, but by their works deny its power. I am not a christian, yet how I wish that I could lay all on the altar, give all to Christ. Since reading your good paper, I have many times thought I would, but am so wicked. For ten years I have been wandering in the dark, believing that all would at last be saved. But now the influence of that belief is gone. Your paper was put into my hands. I commenced studying the Bible. There I find the destiny of the sinner plainly set forth. Now I am seeking for the truth as it is in Jesus. For the money enclosed send me some tracts. Will you pray for me, that I may be led into the right way, and be ready for every good word and work, and ready when Christ comes to reign. Mrs. S. A. S.

Obituaries.

F. T. Davis.

Died at Annapolis, Md., U. S. General Hospital, Dec. 30th, 1864, Fred. T. Davis, son of Bro. Joseph and Sr. Susan Davis, of Freeport, Me., aged twenty-two years.

Nearly three years since Fred. was induced to enlist in the government service, thinking, like many others, that "it would be better to enlist than to be drafted." In the battle of the Wilderness, he was wounded, May 5th, 1864, and taken prisoner by the "Confederates." After several months' imprisonment, during which he suffered many hardships, he was "paroled," expecting to obtain a furlough and return to his home. But when loving friends were anxiously watching for his return, the sad news came that he was dead.

By the kindness of those in charge at the hospital, he was embalmed and sent home for burial. His funeral was attended by the writer. May the God of all comfort console the bereaved friends, and bring them to that blessed land, where peace shall reign forever. R. R. York.

Jason Mann.

Died in Holden, Mass., Feb. 24th, 1865, Jason Mann, aged seventy-five years.

For about ten years he has been a firm believer in the great truths of the Bible relating to the sleep of the dead, the destruction of the wicked, the second coming of Christ to raise the dead, and set up his everlasting kingdom upon earth renewed. Weekly prayer meetings have been held at his house for about eight years, which he enjoyed very much. A widow and three daughters are left to mourn the loss of a kind husband and affectionate father. He was a liberal supporter of the cause of Christ.

A few days before his death he requested that Eld. Grant should preach his funeral sermon; but as he could not be obtained, the services were conducted by Dr. Paine, of Holden. John Richardson.

Mary Stratton.

Died in Waltham, Mass., Sept. 18th, 1864, Mary C. Stratton, aged sixty-five years.

She was a true christian, loving the appearing of Jesus, and died in the blessed hope of being awakened soon to see him coming in all his glory. She was buried in Holden, Mass., her native place. J. Richardson.

Abner Hough.

Died in Cascade, Iowa, Feb. 4th, 1865, Abner Chancy, youngest son of P. W. and Sarah P. Hough, of Cascade, aged twelve years and five days.

He came to his death by drowning. May the time soon come when death itself shall die. P. W. Hough.

Delos Moulton.

Died of yellow fever, in November, 1864, at the Foster General Hospital, N. C., Delos D. Moulton, son of our late Bro. Daniel E. Moulton, and Sr. I. M. Moulton. S. S. Brewer.

Married.

In Kendall, N. Y., Feb. 17th, 1865, by Joseph Burt, Mr. Ephraim Horner and Miss Libby Harris, all of Carlton, N. Y.

In Biddeford, Feb. 27th, 1865, by Eld. W. H. Mitchell, Bro. Thomas E. Wilson, of Portsmouth, and Sr. Adrianna Fields, of Biddeford.

Summary of News.

FOREIGN.

Liverpool Feb. 18th, Queenstown 19th.

The Duke of Northumberland died on the 11th inst.

Letters from Rome state that the Pope declines to conclude a concordat with Mexico, but will not withdraw the Nuncio from Mexico.

The London *Star's* Paris correspondent notices the fact, which is much commented upon in the French capital, that at Prince Napoleon's ball no member of the Southern Confederate party was present, and that none had received an invitation, while invitations were liberally given to Americans of Northern politics.

Great depression prevailed in commercial and financial circles on the 15th, under the influence of the peace negotiation rumors brought by the Canada. The Liverpool cotton market was almost paralyzed, and prices were nominal at about 2d. decline. The London Stock exchange was materially affected. Consols declined about 1–2 per cent., owing to fears that a sudden peace in America would cause serious derangement in financial affairs, by a fall in cotton, and also on account of political contingencies. The prospects of peace were eagerly debated, and the likelihood of its being brought about obtained greater credence than at any previous time.

The French Chambers were opened on the 15th, by a speech from the Emperor. The speech was mainly related to domestic affairs. It was quite silent on the American question; refers to the settlement of the Danish question, and the French neutrality therein; expatiates on the Italian Convention, and the benefit to be derived by Italy as well as the Holy See, and says it permits France to withdraw her troops from Rome; and is a work of peace and conciliation. As regards Mexico the speech briefly says the new throne is becoming consolidated, the country is being pacified, its immense resources developed, by the happy effect of the valor of our soldiers, the good sense of the Mexican population, and the intelligence and energy of the Sovereign. The Emperor rejoices at the French triumphs in Japan, Africa, etc., and then proceeds to enlarge upon measures of domestic legislation, proclaiming an ardent desire to cultivate the arts of peace, to cultivate friendship with the different powers, and to only allow the voice of France to be heard for right and justice.

The long anticipated death of Cardinal Wiseman took place on the 15th.

FOUR DAYS LATER.

Liverpool Feb. 22d, Queenstown 23d.

FRANCE.

A treaty of commerce has been signed between France and Sweden.

The *Pall Mall Gazette* says the question of the cession of certain provinces of Mexico to France had been discussed in the French Privy Council. The project was advocated by Duke de Morny, who was supported by M. Fould, but Drouyn de L'Huys objected on account of a possible war with the United States, and the Emperor ultimately agreed with him.

SPAIN.

The Minister of Foreign Affairs announced to Congress that a treaty of peace had been signed between Spain and Peru, the latter paying an indemnity of four hundred million reals.

A royal decree has been issued extending to Cuba, the law regulating companies and public works.

It is reported that the Peruvian indemnity is to be made in consignments of guano.

ITALY.

A Turin telegram says great uneasiness prevailed there. It is thought that Mazzini was at the bottom of the agitation.

The eruption of Vesuvius was increasing, although there was no danger at last accounts. That of Etna was diminishing.

TURKEY.

A difficulty has arisen between the Turkish and the Persian governments, the latter having refused to conclude a treaty of commerce with Turkey on the same basis as with other powers. The Porte threatens to withdraw the license to Persian traders.

New York, March 2. The *Herald's* Havana correspondence says the city of Oajaca, Mexico, has been surrendered to the Imperialists, together with several thousand Republicans. Gen. Diaz, the Republican, attempted to escape in disguise, and was discovered and shot. The guerillas under Rojas and Romero had been almost annihilated by the Imperialists. Their commanders were among the slain.

New Orleans, Feb. 25, via Cairo, March 6. The *Times* reports that the American Consul at Matamoras has been delivered his passports by the officials of Maximilian, on account of the non-recognition of the French-Austrian authorities in Mexico by the United States.

DOMESTIC.

The President's Inaugural Address.

Fellow Countrymen:

At this second appearing to take the oath of the Presidential office, there is less occasion for an extended address than there was at the first. Then a statement somewhat in detail of a course to be pursued seemed very fitting and proper. Now, at the expiration of four years, during which public declarations have constantly been called forth on every point and phase of the great contest, which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented.

The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself, and it is, I trust, reasonably satisfactory and encouraging to all.

With high hope for the future, no prediction in regard to it is ventured. On the occasion corresponding to this, four years ago, all thoughts were anxiously directed to an impending civil war. All dreaded it, all sought to avoid it.

While the inaugural address was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war, seeking to dissolve the Union and divide the effects by negotiation.

Both parties deprecated war, but one of them would make war rather than let the nation survive, and the other would accept war rather than let it perish, and the war came.

One-eighth of the whole population were colored slaves, not distributed generally over the Union, but located in the Southern part of it. These slaves contributed a peculiar and powerful interest. All knew that this interest was somehow the cause of the war. To strengthen, perpetuate and extend this interest was the object for which the insurgents would rend the Union by war, while Government claimed no right to do more than to restrict the territorial enlargement of it. Neither party expected the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease, or even before the conflict itself should cease. Each looked for an easier triumph and a result less fundamental and astounding. Both read the same Bible and pray to the same God, and each invokes His aid against the other. It may seem strange that any man should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces. But let us judge not that we be not judged. The prayer of both should not be answered. That of neither has been answered fully. The Almighty has his own purposes. "Woe unto the world because of offenses, for it must needs be that offenses come, but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of these offenses which, in the providence of God must needs come, but which having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern there is any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope, fervently do we pray that this mighty scourge of war may speedily pass away.

Yet if God wills that it continue until all the wealth piled by the bondmen in 250 years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword—as was said three thousand years ago, so still it must be said that the judgments of the Lord are true and righteous altogether.

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nations wounds, to care for him who shall have borne the battle, and for his widow and his orphans, to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations.

2 P. M. Just as the President concluded his appropriate remarks the sun broke from among the clouds and lit up one of the most imposing scenes ever witnessed.

The *Examiner* of the 28th ult. says Columbia, S. C., is freed from the power of the Federals, but it is reported that three-fourths of the city is burned. Gen. Hampton fired his own house, and saw it in ashes before he left.

Washington, March 1—11.30 A. M.

It is evident that Congress will sustain Senator Sherman in levying high taxes wherever it is possible to obtain revenue. No more paper money can be safely issued, and taxation alone can safely sustain the public credit.

New York, March 3. Johnston assumed command as successor to Beauregard on the 25th of February.

New York, March 3. The Richmond *Examiner* of the 26th ult. indicates that Gen. Schofield has joined Gen. Sherman, and that Hardee's Charleston force and the remnant of Hood's old army have been cut off from uniting with Johnston.

New York, March 5. On Sunday morning the wires of the Western Union Company were connected with Pacific lines, and communication established direct between this city and San Francisco. Though the weather was bad and rain falling at the time at many points on the route, the wires worked well, and a considerable amount of business was transacted. The distance is nearly four thousand miles, and the difference of time about four hours. This is unquestionably the longest telegraphic circle ever worked, and the fact that such a length of wire was telegraphed over in one circuit is a notable era in the history of telegraphing.

New York, March 5. The *Herald's* Washington special dispatch says authentic information, not from Richmond, has been received that Gen. Sherman's advance has reached Fayetteville, N. C. The same dispatch also says that Porter's gunboats have also reached that point.

The *Herald's* New Orleans correspondent has information from Mobile to the 6th ult., at which time the rebels were receiving reinforcements, and strengthening the defenses. Beauregard was there on the 4th inspecting the works, and made a speech, expressing great confidence that the place can be held. The force in Mobile is said to be much larger than has been generally believed. Gen. Granger was at Pensacola on the 11th and reviewed the Union troops.

The *Herald's* Army of the Potomac correspondence says that every fresh batch of rebel deserters that come within our lines reiterate the statement made by previous ones, that the rebels are preparing to evacuate both Richmond and Petersburg.

War Department, Washington, March 5.

Maj. Gen. Dix:

The following dispatches in relation to the reported defeat and the capture of Charlottesville, have been received by this Department. Gen. Sheridan and his force commenced their movement last Monday and were at Staunton when last heard from. Maj. Gen. Hancock was placed in charge of the Middle Military Division during the absence of Gen. Sheridan, headquarters at Winchester.

E. M. Stanton, Secretary of War.

City Point, Va., March 5—11 A. M.

Hon. E. M. Stanton, Secretary of War:

Deserters in this morning report that Sheridan had routed Early and captured Charlottesville. They report four regiments having gone from here (Richmond) to reinforce Early.

(Signed) U. S. Grant.

City Point, Va., March 5—2 P. M.

Hon. E. M. Stanton, Secretary of War:

Deserters from every point of the enemy's line confirm the capture of Charlottesville by Gen. Sheridan. They say he captured Gen. Early and nearly his entire force, consisting of eighteen hundred men. Four brigades were reported as being sent to Lynchburg to get there before Sheridan, if possible.

U. S. Grant, Lieutenant-General.

A Large Income.—Somebody in the New York *Sun*, who has figured in the case, speaks as follows of the income of A. T. Stewart, of New York:—"One million eight hundred and forty-three thousand six hundred and thirty-seven dollars is acknowledged by A. T. Stewart, Esq., as his net income for a single year. 'Whew!' says the reader, as he writes down the immense sum and ciphers out its relation to months, days, hours and minutes, in order to comprehend its vast proportions. One hundred and fifty-three thousand six hundred and forty-six dollars per month. Thirty-five thousand four hundred and fifty-four dollars per week. Five thousand and fifty-one dollars every day. Two hundred and ten dollars per hour. Three dollars and a half each minute. Awake or sleeping, in every passing moment that brings Mr. Stewart nearer to eternity, his gains are equal to the day's wages of a skillful working man."

☞ The clothes of a man, who died of small pox in Providence the other day, were buried to prevent infection. A negro dug them up and took them to an auction room, where they were sold. By handling the goods the auctioneer took the disease and has since died. The negro was arrested and fined $3 dollars and costs.

☞ A Cincinnati paper states that out of nineteen hundred rebel prisoners at Camp Morton, Indianapolis, only about one-fourth are willing to be exchanged. The remainder want to take the oath of allegiance and remain at the North.

☞ The colored citizens of New Orleans own real estate to the value of $15,000,000. They have a daily paper, printed and edited by colored men.

Notices.

Notice of Eld. J. V. Himes.

I wish to say to my many friends that I have complied with all the invitations for preaching, in my visit East, that was in my power. Duties now call me to the Western field, and I return as soon as practicable. Many thanks to friends for sympathy and aid for the cause in the West. We wish still to be remembered in our good enterprise West.

Albany, N. Y., (as Bro. Nichols shall arrange), Friday evening, March 10th.

Troy, (as Bro. Barenger shall arrange), Saturday evening, March 11th, and Sabbath all day. Let all in the vicinity come. Let us have a good gathering of the faithful.

Dansville, N. Y., evening, March 15th, and thence home, to Buchanan. J. V. H.

New Hampshire Quarterly Conference.

The second quarterly session of the New Hampshire State Conference will be held in Concord, N. H., commencing Thursday evening, March 16th, and continue over the following Sunday. We hope to see a large gathering, both of preachers belonging to this conference, and of brethren and sisters. Come in the spirit and meekness of Christ, prepared to labor for the salvation of souls, that great good may be done. A. W. Sibley, Secretary.

Meetings in Burlington, Me.

Conference meetings will be held on the 4th Saturday in each month at Burlington, Me., Folsom's Ridge. Preaching brethren and others are invited to attend. Samuel Hammons.

Notice.

Preachers wishing to make appointments with the church in New Haven, Ct., will do so, in all cases, by previous correspondence with, and invitation of, the Corresponding Secretary, *Ardin Hotchkiss, Fair Haven, Ct.*

Notice.

Meetings are held regularly every Sunday at West Winsted, Ct., in Camp's Block.

Maine Second Advent Tract Society.

S. K. Partridge, R. R. York, I. C. Wellcome, Board of Managers.

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All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

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Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

Eld. T. Cole.........Sunday, March 12th

Lowell, Mass.........Saturday evening, March 11th and Lord's day, the 12th. Miles Grant.

Fairhaven.........Sunday, March 12th — J. S. White.

Portsmouth, N. H.........Sunday, March 12th — Wm. C. Thurman.

Portsmouth, N. H.........Sundays, April 9th and 10th — George Champlin.

Griswoldville.........March 10th
Northfield.........March 12th — E. McCulloch.

Lunenberg, Mass.........March 12th — S. S. Brewer.

Pleasant Valley, Conn.........Sunday, March 12th
North Canton, Conn.........Sunday, March 19th
Wallingford Farms, Conn.........March 26th — B. Hitchcock.

Northville, Newport, N. H.........Sunday, March 19th — Wm. W. Sutherland.

New Hartford, (Garrett school-house), Sunday, March 12th. — S. Woodruff.

Lovely Street, (School-house).........Sunday, April 2d — Wm. Ripley.

Lee, N. H., (Union house), Wednesday evening, March 8th, and afternoons and evenings through the week, and over the following Lord's day. — A. Simpson, E. S. Emerson.

Vernon, Vt.........Sunday, March 12th — Geo. A. Otis.

West Abington, Mass.........Sunday, March 12th — C. C. Ramsay.

South Poland, Me.........Sunday, March 12th
N. Norway.........Sunday, March 26th — C. M. Courier.

Dover, N. H.........Sunday, March 12th — Geo. W. Brown.

Augusta, Me.........March 12th — H. B. Sevey.

Norwalk, Ohio, (all day).........Sabbath, March 19th — J. V. Himes.

Plainville, Ct.........Sunday, March 12th — O. D. Woodruff.

Warner, N. H., (Schoodoe school-house), March 11th and 12th. — John G. Hook.

West Stafford.........March 12th — A. M. Higgins.

South Wolfborough.........March 12th — Nelson Hartshorn.

Carlisle.........Sunday, March 12th
Groton, (where Bro. Putman may appoint), Sunday, March 19th. — B. Spaulding.

Warehouse Point, Ct.........Sunday, March 12th
Agawam, Mass.........Sunday, March 19th
West Stafford, Ct.........Sunday, March 26th — I. B. Potter.

Exeter, N. H.........Sunday, March 26th — Thos. M. Lutnum.

Bristol, Ct.........Sunday, March 12th
Vernon, Vt.........Sundays, March 19th and 26th — L. Boutell.

South Reading, Mass.........March 12th
Lynn, Mass.........March 19th and 26th — J. K. Bellows.

Lovely Street, Ct.........Sunday, March 19th — H. Rockwell.

Worcester, Mass.........March 12th
Loudon Ridge, N. H.........March 19th
Lawrence, Mass.........March 26th — J. Couch.

Canaan, Vt.........Sunday, March 12th
Woodstock, N. H.........Wednesday evening, March 15th
Holderness, (Brick school-house), Thursday evening, March 16th.
South Farmington, (school-house near Esq. Ricker's), March 19th. — J. Pinkham, J. H. F. Varney.

Hartford, Ct.........March 12th
Bristol, Ct.........March 26th
At liberty in April. — H. Munger.

Exeter, N. H.........March 12th — J. G. Smith.

Goshen.........Sundays, March 19th, 26th, and April 2d — H. Pratt.

Newark, N. J.........March 8th to the 12th — A. Ross.

East Otis, Mass.........Sunday, March 19th — George L. Teeple.

Concord, N. H.........March 12th — Israel Damman.

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J. D. Dunn—Yes. Paid to No. 487.

J. M. M. Gernerd—The order was received. Will be filled soon.

R. Benner—Buchanan, Mich.

K. Macomber—Her address is Prairie du Chien, Wis.

Wm. Hayes—Paid to No. 501.

Mrs. L. Irish—Received. Paid to No. 499.

S. F. Mudgett—$1.50 received Nov. 18th.

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LETTERS RECEIVED.

T M Preble, J Taylor, I K Lombard, A. J. Taylor, C. Bunnell, S Elliott, H K Flagg, C Pike, L Boutell, G., S S Brewer, D. G. M., A N Seymour, J C Newhouse, M M Weaver, N Orcutt, H. L. H., W Morphy, M Belding, N Wheeler, M C Rogers.

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Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.

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June, 1864.

FOR SALE AT THIS OFFICE.

For the World's Crisis.

THE INAUGURATION BALL.

There is a sound of sorrow in the land,
Of widows' wails, and helpless orphans' cries;
Death's angel has stretched forth his blighting hand,
And dead the first born of the nation lies.
[illegible] which does not feel its scourge?
Where is a heart that mourns no loved ones slain?
Each breeze that passes bears anew the dirge
Of others gone to swell war's funeral train.
[illegible] thickly strewn o'er southern soil,
Columbia's noble sons lie buried there;
And through the land the raging voice of war
Demands new victims for its altar's fire.
Such is the penalty, when man will hold
His fellow man in bonds of slavery;
Thousands of lives, and misery untold,
Must mark the time which bids the bound go free.
What sound comes from our nation's Capitol!
Is it of mourning for the noble slain?
Of pity for the wounded, dying ones,
Who lie in nameless agony and pain?
No; 'tis a sound of revelry, as when
At Waterloo were gathered "brave and fair";
They wept not for the dead and dying then,
Less are they objects of our ruler's care.
'Tis the Inauguration Day, and lo!
Shall they be humbled and bow meek in prayer?
"On with the dance!" on with Belshazzar's feast!
No thought of suffering their mirth must mar.
Oh! reckless, sinful deeds, when those who rule
Our land in times when all is deep distress,
Thus mock the hearts which feel such crushing woes,
And spread, 'mid dying groans, their impious feast.
Oh! ye who thus insult our mourning land,
Go look on all the reeking battle fields,
Where crimson rivers wash the burning sand;
What themes for merriment such places yield!
Go see the home where lately peace and joy
And love smiled on their [illegible] How wasted now!
With war [illegible] death, all pleasure to destroy,
And laid his seal on every manly brow.
Then stay in time your scenes of sinful mirth;
Let not your pleasures be the nation's shame;
List what the voice of prophecy sends forth!
The time is near when earthly rule shall wane;
Christ's glorious kingdom soon shall come on earth;
Then war and slavery shall pass away,
And then the last of enemies—pale death—
Be slain, and Christ our King himself bear sway.

Jonesboro, Ill. CATHARINE STRALES.

For the World's Crisis

ANOTHER VOICE FROM CELESTA.

BRO. GRANT:—I regret that an article from my pen appears in the *Day Star*, which, I fear, may influence some to go to Celesta, Pa. I had not discovered the "cloven foot" until the type was set up, and the paper about ready to be struck off; and, as I learn by Peter Armstrong's correspondence, that some are still being deceived by him, I feel it a duty I owe to the brethren, and to my own conscience, to make a few statements of facts through the Crisis, with your permission; hoping thereby to save some from the trouble and expense of selling out and going there, only to be sadly disappointed.

Peter has been very careful *not* to publish the *whole truth*; but what he thought would not be palatable, he has kept back; and all who have gone there, have discovered this to their sorrow. Furthermore, he has highly colored much that *is* published. This is the way he has succeeded in deceiving as many as he has; but I trust that spell-bound brethren will soon be at liberty again.

Peter claims to be following Muller's plan of "trust in God." Now let us see how well he has done it thus far. His second son, who had learned to publish the paper, finding it more than his conscience could bear, to carry the deception any farther, finally refused to have anything more to do with it; so Peter took "the Lord's money," went out into "Babylon," and hired one of *her* subjects to come and help the so-called "*Head of the Church of the First-born*" to get out one more number of "Zion's sheets!" Peter's oldest son told me that, before his father went into this movement, "he was out of debt; but now he is owing some $700." Is this the way to trust in God!" In the fourth number of the *Day Star* is the following NOTICE:

"All persons who wrote for us to send them the *Day Star*, *expecting it free*, and have not responded since its issue, may consider this their last number; unless we are notified the paper is appreciated. We do not feel called on to publish a sheet for waste paper, *while there are hundreds of others who cannot be supplied*."

What would a sane person think of a "*free paper*" that required a letter of appreciation after the issue of each number? I know that Peter has got hundreds of copies,—back numbers,—lying on the shelves, useless for want of readers. Then why does he say "*there are hundreds of others who cannot be supplied*"? Being acquainted with its author, this "Notice" teaches me that he wants his subscribers to *pay* for his "*free' paper*" in *advance*, or go without it. Can you see as much "trust in God" in this as he manifests in his poetry? Is he as free to "cast bread upon the waters" as he pretends? Peter gave a cordial invitation to the Lord's poor; but we know now, that he does not want any of that class, unless their labor is profitable to the place. He said he would not encourage any more poor people to come. (They may be discouraged by letter, while the invitation still holds its place in the paper. This is one of Peter's vails). Finding this bait did not attract the right class, he has put on what he calls "*independent common interest*," which, like *cold hot water*, is a contradiction of terms. The hook is visible still. Peter must exchange his worthless scrip for such money as the brethren bring in; then, after paying his debts, fill the store with just such things as he sees fit, set his own prices, set the wages, and, in fact, "lord it over God's heritage."

Peter has a strong antipathy against "Thurman's Chronology," and he now manifests as much indignation to one who speaks in its favor, as a Catholic priest would to a "heretic." Surely, has God chosen a man of such unwarrantable eccentricities to be *sole dictator, both of temporal and spiritual matters?*

Peter says his "independent common interest" appears to meet the concurrence of all here." Not so. There was not *one*, beside himself, who fully approved of it. I said to him, "You would not submit to the will of the majority of the brethren, and have it so understood in the paper, *would you?*" He said, "*No.*"

Peter says, "If the Lord suffers the work to be broken up, I am willing; it will save me much trouble," etc. At the same time he is very fearful that it will be broken up; so much so that he sometimes carefully approaches his neighbors' doors to listen to the conversation within. How different this, from confiding faith!

Peter has been filling his papers with old letters of correspondents, to make it appear that the work is still going on vigorously; but when those old letters are used up, he will probably have to diminish the size of "Zion's sheet."

Peter says of every one who came to Celesta, and went away again, "their work did not amount to anything," though they worked ever so hard. The fact is, Peter has been confined in a city store until about seven years ago. He partakes largely of the sedentary nature, and therefore knows but very little of manual labor of any kind, except digging; and he is indebted to his ancestry for the greater share of that. Peter said he would rather let me have my money back again, and give me lumber enough to build a house, than to let me go away; but it was no inducement. It reminded me of the Devil's offer to Jesus on the mountain, (Matt. 4: 8, 9).—"All these kingdoms . . . will I give thee, if thou wilt fall down and worship me." The Sullivan County officers believe Peter is a monomaniac. Now, if wealthy men would go to Celesta and invest their property in improvements there, and should not accede to his notions, he could find a way to get them off, by going to those officers and acknowledging that he was under a state of fanaticism when he deeded the land to the Lord, but now had come to his right mind, and was ready and willing to pay his share of the taxes, and requesting them to cancel the deed, which, I think, they would readily do.

The county commissioners told the collectors they should look to him for the taxes of Celesta. The collector said he should collect the taxes if there was not a miracle wrought. It will probably be done soon. The duplicate holds good two years. One year is now past.

As to the conscription of Peter's oldest son, it is simply like this: Peter requested two weeks' furlough for him, and got it. The furlough run out on Sunday, but he did not report; so he stands as a deserter still; but Peter claims it was given to run out that day, to let him know that he need not report at all. Query: If the Administration can, with impunity, continue the war on Sunday, why may not they receive men on that day? Peter's petition to the Legislature;—I am creditably informed that it was laid on the table, and in all probabilities, finally rejected. So *Celesta is not "cut out of the Mountain yet."* Peter claims that many will come next spring and build houses, mills, factories, etc.; but he is selling off the lumber into "Babylon;" and if they *do*, they will have to build out of green saw-logs.

Peter says his object in publishing the *Day Star* is to raise a standard of faith to unite the church and prepare a bride for the coming of the Lord. Thus far it is an entire failure. At the time I came from Celesta, (Feb. 7), *there was not one* united with him in the work, although some twenty-four professed Christians have been there and *unanimously condemned* the work. Only four of them were left when I came away. But Peter still says, "I cannot give up till God condemns."

Peter appears to think much about money and about getting rich; so much so that he dreams about it nights. Peter has been trying to invent a perpetual motion. He *may* pretend to have accomplished it, so as to have a new inducement to attract the people. Peter promised to let his readers know, through the next number of the *Day Star*, that I have gone from Celesta, and also give the reasons. His readers will please look for it. Some call Peter "Eld. Armstrong;" but he is not an elder, any more than any ordinary person of similar age. God says, "I will overturn, overturn, overturn it: [the kingdom of Israel]: *and it shall be no more,* UNTIL HE *come whose right it is;* and *I will give it him*." Not to P. E. Armstrong, a few years before "*he comes*." (Ez. 21: 27).

Those who still think of going to Celesta, would do well to address me, enclosing a stamp for reply, giving post-office address in a plain hand. I can give them such a vivid description of real life there, as to make even an experimental visit unnecessary. I have nothing to say, however, to those who have decided to *go*, let the consequences be what they may; except this; if you are heads of families, leave them in comfortable circumstances, while you go and see for yourselves. For the benefit of those who are not personally acquainted with me, and who wish to know what my reputation is, I offer the following references: Hon. Geo. Landon, Capt. I. A. Parks, Herrickville, Brad. Co., Pa.; E. N. Keeler, Linden Fletcher, Le Raysville, Brad. Co., Pa.; R. L. Sutphin & Co., O. M. Hall, New Milford, Susq. Co., Pa.; Mrs. Mary Heaton, care of E. S. Willard, Hammonton, N. J.; Eld. C. F. Sweet, Albion, N. Y.; Peter E. Armstrong, Eaglesmere, Sullivan Co., Pa.

Yours, in hope of the glorious appearing of the great God, and our Savior Jesus Christ.

D. D. LATHROP.

New Milford, Susq. Co., Pa.

[*Advent exchanges please copy.*

P. S. Since my eyes are opened to see the deceptions in Celesta, I now see that what I wrote in the *Day Star* concerning D. Edson Smith, should not have been written. I wish publicly to take it back. May he and the Lord forgive. And may he "who knoweth the thoughts and intents of every heart, preserve us blameless unto his coming and kingdom.

D. D. L.

For the World's Crisis.

THE "ANGELS THAT STEAL BABIES."

A picture pedlar called on an Advent preacher in Wisconsin, wishing the opportunity of showing his stock of pictures, hoping thereby to induce him to purchase. This was granted. Soon a weeping mother was exhibited, seated by her dead babe. A little above this scene of death and weeping, there was an indistinct outline of an angel flying away with a babe in its arms. The minister, pointing to the angel, inquired:

"What's that?"

The pedlar replied,—"That's an angel."

"But what is that which he is lugging off?"

"That's the baby."

"Well, I don't like angels that steal babies."

A few thoughts are called forth. Where has God's word mentioned such a thing as angels being sent to carry off children from fond parents, and leave them immersed in a flood of grief? And when called upon to weep over the ravages of death, where has God ever consoled them with the thought that angels had carried them up into the skies? Where has God ever tried to cheer them with the idea that the angels would sometime bring them back, or carry them off to the same region to see them?

This idea that angels are now engaged in the work of gathering the elect, is in opposition to the teaching of Christ, who affirmed,—"They shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24: 30, 31. This gives the time when the angels are to do their work of gathering, namely, when the Savior comes in his glory in the clouds of heaven, in connection with a "great sound of a trumpet." No other gathering time can be pointed to in all the Bible, except in that one *parable*, and a parable is *always one thing to represent another.*

Repeatedly does the Savior mention the time when angels are to gather the redeemed, and always places it at the winding up of this age. But modern theology contradicts him. "*They shall come again from the land of the enemy*," is the kind of consolation dealt out to weeping parents, in the Bible, instead of telling them the angels have carried them away to a distant realm.

"*Thy brother shall rise again*," was the sweet consolation dealt out to weeping relatives, upon the death of an adult, by the sympathising Savior, instead of telling them that bright angels had carried him home. Now if the angels get either the children or adults *before the appointed time*, then heaven's appointment is a failure, being superseded by a different arrangement.

No; the angels do no such thing as to "lug off" our friends when they die, but we put them into the cold bed of death, from which they will be called by the resurrection trump, at which time the angels will escort them to meet the Savior in the air. W. SHELDON.

THE DECREE OF CYRUS.

Our readers will be deeply interested in reading the following extract from Josephus. (Antiquities, B., 11, c. 1). We have here the *exact fulfillment* of Isaiah's prophecy; (44: 28, and 45: 13) and from the destruction of Jerusalem by Nebuchadnezzar, to its destruction by Titus, no other "commandment to restore and build Jerusalem," can be found in history either sacred or profane. The subsequent commandments relating to the *work on the temple*, and the building of the *wall* of the city were but confirmations of the original decree.

The mere fact that GOD said "of *Cyrus*, HE shall build my city, and let go my captives," ought to be sufficient to convince every child of God that Cyrus did do this work, whether history recorded the action or not. But here we have history confirming, as it always does, the truth of God's prophetic word.

The same Cyrus who was to "let go the captives," and "say to the temple, Thy foundation shall be laid, "was also to say "to Jerusalem, Thou shalt be built." No one has ever dared to dispute that Cyrus gave commandment, in his first year, for the restoration of the Jews to their own land, and for the rebuilding of the temple. Why, then, when two parts of the prophecy were so plainly fulfilled by Cyrus, was it ever doubted that he fulfilled the third position also, and gave the commandment to restore and build Jerusalem?" It was doubted because men saw no other way to save the credit of the Scriptures of truth. A system of chronology *founded* on astronomy, *and astronomy alone*, was brought forward and to meet the demands of this system the prophecies of Isaiah and Daniel were explained away. Science and the Bible met, and the Bible went to the wall—but only for a time. Its truth was yet to be vindicated.

But at last some dared to doubt that the celestial bodies placed by God in the heavens "for signs and seasons" *could* contradict the *Word* of God. Doubt led to investigation; and investigation showed that *both* the Bible and astronomy were true, and that it was the *astronomer who was in error*. Thank God for this vindication of his word! Hitherto we stood upon a system of chronology founded on astronomy *alone*, contradictory to both prophecy and history: now we stand on Bible Chronology, confirmedly,—mark it, CONFIRMED, not *founded upon*—astronomy and history. Thank God, again, for light! And we shall have it brighter and clearer until the perfect day shall reveal him who will come and will not tarry.

It is wonderful how God's word vindicates itself against all the "oppositions of science falsely so called." The wise of the world bring forward their scientific facts to oppose the Bible, and, too often, the christian, appalled, endeavors to explain away his Bible to harmonize it with the *supposed* immutable laws of science. But time rolls on; additional discoveries are made, and sooner or later it is discovered that *the Bible was right all the time*, and there was no necessity to amend *it*: all that was wanting was a better understanding of the only apparently opposing science. Thus it will be to the end; and at the last, the glorious word of God will be vindicated in the consummation of "that blessed hope, and the glorious appearing of our Lord Jesus Christ."

Let us now turn to

THE DECREE, AND ITS HISTORY.

In the first year of the reign of Cyrus, which was the seventieth from the day that our people were removed out of their own land into Babylon, God commiserated the captivity and calamity of these poor people, according as he had foretold to them by Jeremiah, the prophet, before the destruction of the city, that after they had served Nebuchadnezzar and his posterity, and after they had undergone that servitude seventy years, he would restore them again to the land of their fathers, and they should build their temple, and enjoy their ancient prosperity. And these things God did afford them; for he stirred up the mind of Cyrus, and made him write this throughout all Asia: "Thus saith Cyrus the king: since God Almighty hath appointed me to be king of the habitable earth, I believe that *he* is that God which the nation of the Israelites worship; for indeed he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea."

This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: "My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him to fulfill what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country; *and to rebuild their city Jerusalem,* and the temple of God, for that he would be their assistant, and that he would write to the rulers and governors that were in the neighborhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and besides that, beasts for their sacrifices.

When Cyrus had said this to the Israelites, the rulers of the two tribes of Judah and Benjamin, with the Levites and priests, went in haste to Jerusalem; yet did many of them stay at Babylon, as not willing to leave their possessions; and when they came thither, all the king's friends assisted them, and brought in, for the building of the temple, some gold, and some silver, and some a great many cattle and horses. So they performed their vows to God, and offered the sacrifices that had been accustomed of old time; I mean this upon the *rebuilding of their city*, and the revival of the ancient practices relating to their worship. Cyrus also sent back to them the vessels of God which king Nebuchadnezzar had pillaged out of the temple, and had carried to Babylon. So he committed these things to Mithridates, the treasurer, to be sent away, with an order to give them to Sanabassar, that he might keep them till the temple was built; and when it was finished, he might deliver them to the priests and rulers of the multitude in order to their being restored to the temple. Cyrus also sent an epistle to the governors that were in Syria, the contents whereof here follow:

"KING CYRUS TO SISINNES AND SATHRABUZANES, SENDETH GREETING.

"I have given leave to as many of the Jews that dwell in my country as please to return to their own country, *and to rebuild their city*, and to build the temple of God at Jerusalem on the same place where it was before. I have also sent my treasurer Mithridates, and Zorobabel, the governor of the Jews, that they may lay the foundations of the temple, and may build it sixty cubits high, and of the same latitude, making three edifices of polished stones, and one of the wood of the country, and the same order extends to the altar whereon they offer sacrifices to God. I require also that the expenses for these things may be given out of my revenues. Moreover, I have also sent the vessels which king Nebuchadnezzar pillaged out of the temple, and have given them to Mithridates the treasurer, and to Zorobabel the governor of the Jews, that they may have them carried to Jerusalem, and may restore them to the temple of God. I permit them to have the same honor which they were used to have from their forefathers, as also for their small cattle, and for wine and oil, two hundred and five thousand and five hundred drachmæ; and for wheat flour, twenty thousand and five hundred artabæ; and I give order that these expenses shall be given them out of the tributes due from Samaria. The priests shall also offer these sacrifices according to the laws of Moses in Jerusalem; and when they offer them, they shall pray to God for the preservation of the king and of his family, that the kingdom of Persia may continue. But my will is, that those who disobey these injunctions, and make them void, shall be hung upon a cross, and their substance brought into the king's treasury."

And such was the import of this epistle. Now the number of those that came out of captivity to Jerusalem, were forty-two thousand four hundred and sixty-two.—*Voice of the West.*

For the World's Crisis.

IN THE FURNACE.

Written during a Season of Severe Affliction in Oct. 1864.

BY HUMANITAS.

"*He shall sit as a refiner, and purifier of silver.*"—THE PROPHET.

Grateful, dear Savior, would we be,
When through some fiery trial brought,
That Thou wast seated near, to see
The furnace was not made too hot.
Oft of Thy mercy would we think,
Which kept us in the raging flame;
And when we seemed upon the brink
Of ruin, to the rescue came.
Thy name would we forever praise,
That Thou didst not forsake us there;
But turned us from sin and devious ways,
To greater watchfulness and prayer.
In this Thy purpose may we see,
To bring and *keep* us "nearer Thee."

Boston, March 1st, 1865.

THE PENALTY OF THE LAW OF GOD.

NUMBER TWO.

II. The penalty of the law of God for personal transgression.

It cannot be what is denominated the *first* death, for the following reasons, to wit:

1. All men (unless exempted by a miracle) die the first death, whether they transgress or not.

2. Christians, whose sins have been pardoned, die the first death, just as truly as do the most abandoned sinners. If a man is condemned to be hung, and the executive should grant him pardon, would he be executed? Certainly not! Will God pardon the sinner, and then execute the penalty of his law for the very transgression thus pardoned? This would outrage every principle of justice or law.

3. Christians whose sins have been forgiven, and infants which have never committed sin, are innocent before God; and yet they suffer the first death just as much as the most guilty, and the most incorrigible sinners do. Can God in justice punish the innocent with the guilty for the same transgression?

But here some object, and boldly affirm that death is not the penalty, but the remaining dead eternally.

I would object to the objection for the following reasons, viz:

1. All the heathen who have never heard the word of the kingdom, and who never having had the law of God, never *have* or *could* transgress it, suffer the same penalty. They remain dead. I can give abundance of plain Scripture to prove the non-resurrection of the heathen-world; without one text of Scripture which intimates that they shall ever live again. Where there is no law, there is no transgression. The heathen have no means of knowing the law of God; they are, therefore, no more responsible for its requirements, than though God had no law. To them, therefore, God has no law; consequently there can be no transgression of that law. How, then, can they be obnoxious to its penalty? They cannot, any more than are the inhabitants of the South Sea Islands amenable to the laws of these United States. Can God in justice inflict the same penalty upon the heathen (who can be no more responsible for the existence, or claims of the law of God, than the beasts of the field) which he will inflict upon those who have *wilfully* and *wickedly* transgressed law? This would prove that the Judge of all the earth will not do right.

2. The Bible nowhere affirms such to be the penalty of the law of God. But in contradistinction to a definition of the penalty of God's law, evidently constructed to meet the imperious demands of a preconceived opinion, the Bible affirms in every book and by every writer, that death is the penalty for the personal transgression of God's law. I will enumerate a few of the many texts to which I might refer the reader. Hear the unequivocal testimony of Ezekiel 18: 4, 20.—"Behold all souls are mine as the soul of the father, so also the soul of the son is mine; the *soul that sinneth it shall die*."

In these texts it is positively affirmed that "to-die" is the penalty for sinning. The law simply declares the "soul shall die." When the soul that sinneth shall have died the death threatened in this penalty, he will have answered the demands of the law.

That the death here threatened is not the first death, is evident.

1. From the fact that young and old, good and bad, *die the first death*, whether they sin or not.

2. That the Prophet does not refer to the first death is evident from the fact that the life placed in antithesis with the death threatened, may be forfeited by apostatising from the truth; and the death threatened may be averted by turning from sin, and becoming obedient. For proof please read the following verses: "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live. But when the righteous turneth away from his righteousness, and committeth iniquity, . . shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall *he die*. For I have no pleasure in the death of him that dieth. Saith the Lord God: wherefore turn yourselves, and live ye. Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"—Ezek. 18: 21, 23, 24, 32. Ezek. 33: 11. Please read also from the 13th to the 20th verses of the last chapter referred to, for more testimony of the same import. But as far as the first life or death is concerned, neither the one may be perpetuated, or the other averted by obedience or disobedience. When the Son of God would place the reward and penalty of obedience and disobedience in antithesis the one to the other, he represents one as gaining life, and the other as losing it.—Matt. 16: 25. For a man to lose his life is to die. When he ceases to live his life is lost, and when his life is lost he is dead. Paul also places life and death in contrast as the future reward and penalty of the law of Christ.—Rom. 8: 13. "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body; ye shall live. Here it is simply affirmed that the sinner shall die, not that he shall remain eternally dead. But without a resurrection he would of necessity remain dead forever. The opposite would be equally true of the righteous, when made alive, unless they should die again they would live forever.

Again, Paul says, "for the wages of sin is death," then when the sinner is dead, he has paid the wages.

The law would then be fully satisfied. If subsequently to this full and complete payment of the sinners' wages, God should choose to raise him from the dead, the law would have no further claims upon him as far as the transgression for which he had died, should be concerned; nor could the death penalty be justly inflicted a second time in such case; for that would be punishing the criminal twice for the same offence, a thing unheard of for cruelty in criminal jurisprudence. James says, that "sin when finished bringeth forth death."—James 1: 15.

But at this point the objector may urge the following objection, viz: that other terms expressive of the nature of the penalty represent it as being everlasting in duration. Such as everlasting punishment.—Matt. 25: 46. "Everlasting destruction."

ANS.—The punishment would not be everlasting because the process of punishment will be eternally going on; but because the the issue of the punishment will be final and irrevocable. In this light we believe the judgment and salvation will be eternal.—Heb. 5: 9. Heb. 6: 2. Not that the process of judging and saving men will be going on eternally. This would prove endless probation. It will be eternal punishment and destruction, not because God will be destroying and punishing men eternally, but because the issues of the punishment will be final and irrevocable. If the penalty is *death*, then to be eternal in any other sense than that above named, the sinner must be eternally dying and never dead; for dying is the process of inflicting death. When a man is dead, he has suffered the death penalty; but while dying he is *suffering it*. Hence the idea of endless misery (the death that never dies,) is an essential element of eternal punishment, as urged by the objector. If the sinner should never be raised from the dead, then eternal death would be the result, not the penalty expressed by the word death. The term, eternal death, is not between the two lids of the Bible.—*Harbinger.*

HOME.—The road to home happiness lies over small stepping-stones. Slight circumstances are the stumbling-blocks of families. The prick of a pin, says the proverb, is enough to make an empire insipid. The tenderer the feelings, the more painful the wound. A cold, unkind word checks and withers the blossom of the dearest love, as the most delicate rings of the vine are troubled by the faintest breeze. The misery of a life is born of a chance observation. If the true history of quarrels, public and private, were honestly written, it would be silenced by an uproar of derision.

Hygiene.

"This is for your health."—*Paul.*

For the World's Crisis.

HYGIENE.—NO. 6.

BY IRA A. THAYER, M. D.

EXCESSIVE EXERTION

May be enumerated as a cause of vital depression. The Yankee nation are proverbial for both physical and mental exertion. As a people we over-work. If not behind the plow, in the shop, the counting-room, or the office, it is at some other employment, either legitimate, or otherwise. We are always doing something. The great love of money and fame is ever pushing us on to untiring efforts. From early morn till the sound of the midnight bell, there is a constant stretch of nerve and muscle. Not a day passes, not an hour escapes, but it is employed, either in procuring a sustenance by honest means, or planning to rob our neighbor of his just dues. While one class is struggling to obtain a meagre living for their families, another is devoting the dark hours of midnight to squandering his ill-gotten means. There is no rest. The glittering allurements of the world are constantly urging us to excessive exertion.

The result of this continued stretch of nerve and muscle is an exhausted and effeminate race. Injury from over taxation of the physical powers comes, not so much from continued hard work, as from irregularity in labor, and from exposures. The custom of laboring beyond what the system will allow to be continued, and then ceasing for a time, deranges the system infinitely more than it would to occupy the whole time in accomplishing the same amount of business. There is nothing gained by crowding the system beyond its natural powers of endurance. On the contrary, much is lost; for by this over-exertion the vigor is broken down, the constitution is undermined, and life is curtailed; so that we fail to accomplish the amount which our systems are well calculated to perform, if properly managed, and break down at middle age, leaving half our work undone.

Regularity is of great importance in exercising the physical or mental forces. There should be a certain amount of exertion put forth each day, and at certain periods of the day. The greatest amount of labor is accomplished by a moderate but regular exertion; at no time crowding the former beyond its natural capacity.

But I would call your attention more particularly to excessive *mental* exertion. What I have said respecting physical, is equally true of mental labor—excess produces debility. Let me say to the ambitious student, beware, lest in your anxiety you undermine your constitution, and ere graduating day arrives, you find yourself a nervous wreck, unfit for a life of usefulness, a burden to yourself, and a disappointment to your friends. Six hours a day of severe mental exertion, and four of physical labor, is all that the most robust constitution can endure and enjoy good health. And a person of a delicate constitution, and a nervous temperament, should not keep the mind under severe exertion more than three or four hours a day. When the mind becomes accustomed to labor, more can be accomplished in four hours than in ten, provided the remaining time is occupied in moderate physical exercise.

One of the most talented speakers and writers that this country can boast of left home without money, at about the age of twenty, working his way to college, and through it, graduating with the highest honors which Amherst college can confer. He occupied no more time in completing his course than those who performed no labor. While there, he made a living by sawing and carrying wood to the rooms of the sickly, lazy students. He came from college with the contents of his numerous studies indelibly stamped upon his memory, his mind sound and clear, and with a constitutional vigor sufficient to meet all the various duties which would devolve upon him.

Our educational system is very defective, especially the collegiate. It destroys more talent by weakening the body, than it develops by study. The Romans named their schools "Gymnasia," from the physical exercises, which formed a leading feature. Our schools and colleges will be radically defective until remodeled upon the basis of *health as a means* of learning and talent. Civilization is becoming decidedly too "fast" to acquire any great degree of strength and talent. It would be well for us to go back a few centuries, and there learn the fundamental laws of education. I would particularly warn parents and guardians against the common custom of sending children to school at too early an age. In my opinion, no child should attend our common schools until it has arrived at the age of ten or twelve years. The manner in which our common schools are conducted render them a perfect nuisance to the younger classes. There are many children who manifest a strong mental development at a very early age, who are unnaturally smart, and apt to learn. The fond parent, anxious to advance the child as fast as possible, sends it off to school and there keeps it until its little system is utterly ruined, and death marks it as its victim. Thousands are thus sacrificed to pride and ignorance. Fond parent, have you such a precocious youth, and are you desirous of making it a bright example of moral and intellectual worth? Keep it from school and study until it has acquired a robust physical system. The garden, the cornfield, and the grove are its best school-rooms. First educate its physical system, then you have a foundation for its mental growth. Crowd its mind before this, and you crowd your darling child into a premature grave.

There is another variety of mental exertion to which I would call your attention, as being a cause of disease, of much more importance than is generally supposed. I refer to *mental agitation*, produced by disappointments, bankruptcy, wickedness, etc. A continued fretting and chafing of the feelings depresses vital action, from nervous exhaustion. It is a well-established fact that will be recognized by all observers, that any thing which produces a cheerful, happy state of the mind, conduces to health, and *vice versa*. Now, the connection between mind and body is so close, that whatever produces disease in one, produces it in the other; or a disease in one produces it in the other. Hence the immediate cause of disease in one is, at least, a remote cause of disease in the other. Disease I defined to be any deviation from the natural physiological condition. Now, I claim the natural function of the brain is to manifest a healthy, righteous action of mind and feeling. Hence wickedness is the result of mental disease, and as such is the cause of many physical derangements. Besides, the agitation of mind which a guilty conscience produces, operates as a direct cause of nervous disease, and a long catalogue of physical ailments peculiar to the vicious.

DEFICIENT EXERCISE

is productive of muscular weakness and general debility. Were you to suspend your arm in a sling for a number of months, upon removing it you would discover that it was much weaker than the one which had been exercised moderately for the same time. The same effect is produced upon the whole muscular system, by general inactivity. Again, the blood is not enabled to expel the impurities from the blood, which is accomplished by an active circulation induced by exercise. When a reasonable amount of exercise is taken regularly, an increased flow of blood to the part is produced, which removes the inert matter, and supplies an increase of nutriment. This increases the size, strength and tenacity of the organ.

Intellectual inactivity produces the same effect upon the brain and mental manifestations. The most talented men of this, or any other country, are men who have educated themselves by their own industry. Men who prosecute their studies while pursuing a laborious occupation, are those who acquire the finest talents and the most valuable knowledge. Studying gives a relish for muscular exercise, and labor again gives an appetite for study; and while laboring, the matter previously read is more thoroughly digested. Thus, a proper equilibrium is maintained between mind and body, the health of each is promoted, and the acquisition of knowledge is forwarded.

Bristolville, O., Jan., 1865.

BAKING PANS FOR UNLEAVENED BREAD.

As many of our readers are becoming interested in the reform diet, and feel that it is high time to think about eating and drinking to the glory of the Lord, if they would enjoy perfect physical and spiritual health; and have found that unleavened Graham bread is the *best* that can be made, when prepared in the right manner, we would take this opportunity to give them some information concerning the *best pans* for baking the bread. Various patterns have been in use, made of tin, sheet, and cast iron. We have made many experiments with these various kinds of pans in the past six years that we have used the unleavened Graham bread, and found none so good as a kind made in Providence, R. I. for baking French rolls, till we saw a similar pattern last week made by "Ford & Co." Concord, N. H., which we most heartily recommend to all who can obtain them. They are cast iron, having twelve cups in each pan, each of which holds enough for a common doughnut. With these pans, good Graham meal, soft water, and a hot oven, can be made the best bread we ever tasted.

We will now tell all how to make it in connection with these baking pans. Put your baking pan in the oven, when you make a fire in the morning, and when the oven and pan are hot enough for baking, take some good Graham meal, coarsely ground, unsifted, (the white winter wheat makes the best Graham meal) wet it up in cold water, thin enough for griddle cakes, then take your baking pan out of the oven, set it on top of the stove, grease the cups a little to prevent the batter from sticking, and then fill the cups in the pan nearly full, and let the pan stand on top of the stove, where it is hot, for about five minutes, then put it back into the oven, which should be a very hot one, and let the bread bake from twenty to thirty minutes. The quicker they are baked the better.

White flour may be made into biscuit in the same way, and will be much nicer than any soda biscuit that can be made. If you wish to have the bread extra nice, put in a little milk when you wet it up.

It will not hurt one to eat the unleavened Graham bread warm; but it is not so with that made of white flour. When the unleavleavened Graham bread is cold, dip it in cold water, put it in the oven and warm it through, and it is as nice as when first made, though it may have been baked several days.

It is truthfully said we think, that there is no other article of food that will give one such power of endurance as the unleavened bread first described. We have scarcely tasted any other for the past six years, and know from happy experience, that it is truly "the staff of life."—EDITOR.

TOE NAILS.—In answer to the inquiry for a remedy for toe nails growing in at the corners, we have received several from different correspondents, giving the same mode of treatment, which we think is a common sense cure, as follows:—"Cut the nails, and scrape them very thin on the top, letting the corners remain, and they will grow up instead of into the flesh."—EDITOR.

ASTHMA.—Ipecac is a cure for Asthma. Get twelve cents' worth of Ipecac; make up half of it into small pills; roll them in flour; take them three times a day. If no relief is obtained, then take the other half for an emetic, and relief is sure. Groats are also good as a medicine and for food. Put a pint in a two-quart pail. Fill it with water; set it in a vessel of boiling water; let it boil two hours. Eaten with milk or molasses.

POLYPUS.—Yellow snuff is a remedy for polypus in the nose. WM. L. CARROLL.

Woburn, Mass.

CURE FOR ASTHMA.—Take camphor, dissolved in very strong alcohol, and wet a cloth with it the bigness of your two hands, double the same, lay it on the pillow near the nose and mouth, and inhale as much as you can. It is the best thing I ever tried, and many have been cured wholly.

Yours, J. A. COLE.

HOW TO DISCOVER AND CURE THE SMALL POX.—The *Eclectic Journal* says concerning this matter:—

"Now we offer this secret to the profession,—as soon as the eruptions appear, by pressing with the point of the finger there may be distinctly felt the small, hard substance, precisely as if a small fine shot had been placed under the cuticle of the skin. This peculiar appearance belongs to no other disease. We have applied the term secret, here; for whilst it is, and has been known to a few physicians it is not mentioned in any of the standard authorities; nor does the writer claim the credit of the discovery. After this all works upon practice will add this unfailing diagnostic symptom."

The treatment of the small pox in the State Almshouse of Massachusetts, where the disease has prevailed during the last three months, has been singularly successful. Out of about sixty cases, but one fatal result has occurred, and that was the case of a man who was taken to the house from a neighboring town, in the last stage of the disease. The remedy used was a tea made from a plant known in the *Materia Medica* as *Garracenia Purpura*, familiarly called Ladies' Saddle, or water cup, the medicinal virtues of which lie in the root. The effect of the remedy, which has been newly discovered, and found remarkably efficient whenever tried, is to allay the fever and irritation caused by the formation of pustules, which are rapidly dried up, leaving but slight, if any trace of the malady."

CURE FOR ERYSIPELAS.—Take the common yellow carrot, scrape or grate it fine, and apply as a poultice. It is a sure cure. The same for croup in children: apply to the neck and breast; change the poultice when it becomes dryish.—*Ex.*

A GOOD DISINFECTANT.—Green copperas, dissolved in water, will effectually dissipate and destroy the foulest smells. Sprinkled about, it will, in a brief space of time, purify the atmosphere.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

GLAD TIDINGS.

Tune.—*"Blue-eyed Mary."*

How blest is my condition,
What joyous words I hear;
The thrilling proclamation,
That tells redemption near.
My Savior soon is coming,
He will not long delay,
To end his children's sighing,
And wipe their tears away.

In clouds of dazzling brightness,
In glory he'll descend,
And change us to his likeness,
While angels shall attend;
And bear us up to meet him,
From grief take us away;
Lo, then the saints shall greet him,
And with him ever stay.

The groaning of creation,
Her fearful throes of pain,
Shall share the great salvation
When Jesus comes to reign;
And earth he shall deliver
From sin's destructive sway,
And fill with glory ever,
And ever on it stay.

Haste then, dear Lord, thy coming,
No more remain away,
While prophecy fulfilling,
Proclaims the coming day.
Oh let us all be waiting,
To hear the solemn cry,
"Behold the Bridegroom cometh,"
And full redemption's nigh.

The dead ones shall awaken,
To hear the Savior's voice;
And *hades*, now forsaken,
Shall hear them loud rejoice;
Oh praise the Lamb forever,
We live, we live again;
Our Captain did deliver,
And with him we shall reign.

Stanbridge, C. E. C. P. Dow.

For the World's Crisis.

THE RESURRECTION.—No. 2.

Inferences.

"If the dead rise not at all."

1. The gospel professedly brings "life and immortality to light." This it does by teaching a resurrection from the dead to eternal life of those asleep in the dust of the earth, and in their graves, and in the sea. That future life has been illustrated by Jesus Christ, who in his own person has "abolished death," and by the declaration he made, "I am the Resurrection and the Life," and the proof he gave of the fact in the resurrection of persons from death, as Lazarus and others. But if the gospel prove a failure, as it must, "if the dead rise not," then we are thrown back under the light of heathenism, which teaches the immortality of the soul, and bases future existence upon an inherent immortality in man. But that light is darkness. It has been said that nature, reason, philosophy, and revelation, all teach the doctrine of the soul's immortality and that it survives the death of the body and lives eternal ages. I affirm that neither nature, reason, philosophy, nor revelation, teach such a doctrine, and challenge the proof. If the doctrine of the soul's immortality be the light on future existence, why was the gospel preached? Why was St Paul made an apostle to the Gentiles and sent over into Athens in Greece to preach such "foolishness," to be "mocked" at while he contended for the resurrection of the dead? (Acts 17: 32) and that "death" would be "swallowed up in victory," only "when the dead" should "be raised incorruptible,"—and "this mortal—put on immortality?"

2. The future resurrection of the dead is predicated and based upon the past resurrection of Christ. If, therefore, it can be proved that "the dead rise not at all," then it can also be demonstrated that Christ is not risen. Then the world has no living Savior—the church no living Advocate and Redeemer; and christianity is dead! Its doom is sealed! It must inevitably become extinct; and its dupes be miserably disappointed! Never was there a greater humbug or heresy—never more deceived men than those who have believed in it. The foundation of their faith has been that a dead man, executed on the cross as a malefactor, was the Son of God from heaven, the Judge and King of men, and is alive, and alive forevermore. All which is untrue "if the dead rise not at all."

3. The apostles and the five hundred witnesses (1 Cor. 15: 5–9) testified to the resurrection of Christ after he suffered, and through him preached and witnessed the resurrection of the dead. Acts 4: 2. If their witness is not true they are guilty of perjury—of the crime of disturbing the public peace wherever they went, against public authority, and "turning the world upside down" with their pernicious doctrine—of a suicidal course in respect to themselves, in courting obloquy, hate, reproach, loss of comfort, and ease, and quiet, of property and estates, and even a martyr's death! Of the same toward their families and kindred, causing millions to do the same, through their preaching and writings, in the vain hope of reaping eternal rewards for their faith, and testimony, and suffering! Can it be possible there is such wickedness, and false-heartedness, and foolhardiness, and obstinacy? and that these men, otherwise of such high moral and intellectual qualities, should be guilty of such things? And yet such is the case, "if the dead rise not at all."

4. The christian faith consists in the belief and confession of the death of Christ for our justification; and accordingly the promise of a future life by a resurrection from the dead. If "it is vain," which is true "if the dead rise not at all," then it will ultimately come to nought; for a denial of this fundamental truth of christian doctrine "overthrows the faith;" and "eats as doth a canker,"—2 Tim. 2: 17, 18—(gangrene) or dreadful cancer on the very vitals of christian faith and doctrine! We may know the reason why enlightened christendom, all abroad over the earth, have nearly made shipwreck of faith, and overthrowing the little faith the world has in christianity itself—they deny "the foundation," the doctrine of the resurrection; or do not contend earnestly for it.

5. Jesus' death on the cross was the atoning sin offering. "Behold the Lamb of God, which taketh away the sin of the world!" If, however, he is "not raised," there is no justification; and "if the dead rise not, then is not Christ raised; and if Christ be not raised we "are yet in our sins." Then the world is lost! It is doomed to certain destruction for its sin. God has not provided in the universe, nor within our reach a substitute offering satisfactory for sin. World, weep on! Let tears fall like rain! Earth, groan under the accumulated load till all thy corners be filled with the slain in the guilt of sin! Then shall the fires consume thee with the unsaved wicked dead and living! and divine justice shatter and scatter thy ashes through the universe. O, where is one mighty to save?

6. Baptism is a rite to commemorate and foreshadow the resurrection of the dead; of Christ and his people. But "if the dead rise not at all," the ordinance is a vain observance, and they are weak-minded and silly who observe it.

7. Future life and existence in immortality with rewards, is dependent upon the fact that "the dead shall be raised incorruptible," "at the last day," and "at the sound of the last trump." But "if the dead rise not at all," the infidel's faith is true—"Death, an eternal sleep." Let us adopt their motto and carnal sentiment also, and whirl away our time and days in "the pleasures of "sin for a season." "Let us eat and drink; for to-morrow we die." "Behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine; let us eat and drink; for to-morrow we die." —1 Cor. 15: 32; Isa. 22: 13.

While we have spoken of the *seven absurdities*, we have now given the *seven inferences* that follow the faith of the non-resurrection of the dead, into which error some of the Corinthian church had fallen.—1 Cor. 15: 29.

By contrast, how much better is the faith and hope of the apostle. "But now is Christ risen from the dead, and become the first fruits of them that slept."—v. 20. This is like the rising of the sun, the glorious orb of day, after a dark and gloomy night of sadness, doubt, and terror. And may "the Sun of Righteousness arise with healing in his wings," and dispel the midnight of the grave, and awake the dead to life everlasting.

Sandy Hill, N. Y. O. R. Fassett.

For the World's Crisis

THE PUSHING OF THE RAM.
Dan. 8: 4.

Many of the gravest errors into which people are led, are the result of some little misinterpretation or misapplication, which, like a keystone in an arch, is quickly slipped into its place, which we are asked to believe, or grant, or take for granted; and when this is once admitted it vitiates the whole subsequent result, no matter how correct, how accurate, or how logical all its consequent positions may be.

The minister thought it rather too bad that every body who rode in his wagon should pay more attention to one broken spoke in his wagon wheel than they did to all the rest of the wagon put together. They were perfectly right in doing so. That broken spoke made the whole wagon unsafe, and in going over a hard road, or down a high hill, the broken spoke would make a broken wheel, and the broken wheel would make a broken wagon, and the broken wagon would make a broken neck, and all this because the minister thought they ought to use that part of the wagon that was *sound*, and never mind one broken spoke. So for want of a nail the shoe was lost, for want of a shoe the horse was lost, and for want of a horse the traveler was lost, being overtaken and slain by the enemy.

In my early days while working in the "logging school," before I was advanced to the "saw-mill college," I learned that the strength of a log chain was just the strength of the *weakest link in it*. One broken link made the whole a broken chain.

Riding in the cars, when the train stops in some important depot, I hear the chink of a workman's hammer trying the iron wheels. And when he does it he does not strike one wheel at each end of the train, and then judge of the rest by that, but he gets under the car and strikes each wheel in the train. And if they give a clear metallic ring, the train can go on. But if his practised ear detects the dull sound of fractured iron, the brakeman comes to the door—"Passengers in this car will pass forward." "What for? Do you change cars here?" "Broken wheel,—this car can not go on," is the reply. But suppose some would-be-conductor of a long train should object to such folly as the rejecting of a *whole car* because one wheel was cracked? Suppose he should have his way, and the whole train should move on at thirty miles an hour. Presently that crack makes a break, that break makes a crash, and the result lies down at the bottom of an embankment in piles of bloody kindling-wood, and rows of mangled, groaning, dying passengers, whose lives pay the penalty of riding in a train of cars one of which had *one* broken wheel.

There was one big train started out some twenty or twenty-five years ago, with a noble freight, a new time table, and the road all in order; and the conductors were perfectly confident that they should run through on time. Some objected to the time table, and some thought that the cars were not safe; but the conductor sung out, "All right," swung his lantern, the whistle blew, the bell rung, and the train started. Going around a sharp curve somewhere about 1844, there was a terrible crash; firemen were plenty, but brakemen seemed rather scarce, and finally the train was pretty much piled up in a heap. Some of the passengers got their heads hurt, some got partly addled, some got their family relations mixed up, some got dazed in spiritual notions, some run off on a side track to the Shaker kingdom, some run after visions and dreams, some went one way and some another. The precise cause of the crash a good many have never learned. Some think too much steam; some say it was a special arrangement of the Almighty, and so no one is to blame in the least; while others suspect that there was a broken spoke or a broken wheel somewhere about the train.

The train, however, got broken up into four or five smaller trains, and they have never got hitched together yet. Some of them have been mostly managed by firemen, and some by brakemen; some run by one time table and some by another.

About a dozen years ago another pretty large train started, which had new conductors, engines, time tables, etc., and was to make the Grand Depot by 1854. I was confident that some of the wheels in this train were cracked; they did n't have the clear ring about them, to my ear; but then all was hurly burly, no time to wait, passengers piling in, and all in a rush; and there was no chance to mend wheels, and there were no spare cars, and time was up, and they sung out, "All aboard,"

"We're going home to die no more,
We're going home in fifty-four."

I thought I would n't get aboard; and so concluded, with a few others, to stick to our old hand car, and try to go safe if we did n't go quite so fast.

Well, the train started off and went, I should say, about forty miles an hour, more or less, and run well for a season. By and by it got a little disabled, did n't get into the depot in time, and we found after awhile that the old hand car run about as swiftly as any thing on the road, take it year in and out, if we deducted the time used by lightning trains in repairing damages. The cause of the delay of this train has never really been explained. Some say it was another of the Lord's fore-ordained arrangements to fulfill the Scriptures; others say that the time tables were wrong; but for my part I am inclined to believe it might have been one of those broken spokes that they had n't time to stop and mend, or else a broken wheel. One thing is certain, some of the engineers, firemen, or hands on the train, got injured some how, so that they haven't done much work since the accident, and some have started on other trains and gone—where, we cannot tell till we see them stop.

Well, the bell rings, and the steam is up again, and this time with a new conductor, new time table, and every thing lovely; and some of the same persons who told us we would get in at 1844 and 1854 tell us now we are certain to reach the Grand Junction, where we take the "up train for Glory," in 1868. Well, I hope we shall by that time, if not before; for I think that may be about as long, if not a little longer, than a decent man will want to live in this world, if it "progresses" at the present rates in the interim. "Cars ready!—all———aboard." But hold on; have the wheels been tried? "Yes, the wheels are *all right*. Get aboard!" But hold on. The inspector says that "astronomical car" must go out of the train. "Never mind the 'astronomical car'; any boy can fix that; and we don't put any dependence on it, any way; the rest of the train is all right. All aboard!" Well, but *wait*. This "historical car" is coupled on to "the astronomical," and so if one goes out the other does. "Well, never mind the 'historical car'; the 'Scriptural car' is big enough to hold the whole load,—all aboard!" But wait; even in your "Scriptural car" I am afraid there is a broken spoke. "Never mind a broken *spoke*. You seem to think more of one broken spoke than you do of the whole car besides. We don't pretend to endorse all the *exppositions* used, but the time table is right. Time's up!—all aboard!"

But you must excuse me, my good friends, engineers, firemen, conductors, and all. I am in great haste to get through, but I never like to ride fast in broken wagons or cars with spokes out of order. I think I may go safer in a hand car, and I hate to have to stop to repair damages so often. Get the train all right; unhitch your broken cars, and put better ones in, and I am ready to ride as fast as you can run; but not over broken spokes or cracked wheels.

After so much by way of general remark and illustration, I wish to call attention to a point of some importance. In the new time theory the following positions are claimed, if I remember rightly.

1. The 2300 days measure the length of the vision in Daniel 8th.

2. They date from the time when "the ram" pushed "westward and northward and southward."

3. This pushing westward, and northward, and southward, *was against Daniel's people.*

4. The pushing thus described began when Ahasuerus issued a decree to slay all the Jews "westward and northward and southward"; and the reason why the ram did not push *eastward* was, there were no *Jews* that way.

5. Therefore when the new chronology fixes the date of Ahasuerus' reign, by astronomy, by calculation, or by any other means, the beginning of the 2300 days is fixed, and then all is plain and harmonious.

But there are some doubtful points here.

1. It is not quite certain that the date of this attempt to kill the Jews is correctly *stated* in the new chronology. A mistake here is fatal to the theory, and this, with the rest of Mr. Thurman's dates, *depends* upon his astronomy, and he himself in his book expressly admits that his astronomy *tests* the book; "the truth-testing powers of astronomy" being his favorite phrase.

2 The character of the "ram" government, representing Media and Persia, is thus given: 1. It has two high horns. 2. The higher came up last. 3. It pushed westward, and northward, and southward. 4. No beasts or living creatures could stand before him, or hinder or resist him. 5. None could deliver out of his hand. 6. He did according to his will. 7. He became great. 8. He was smitten, trampled upon, and slain, by the Grecian "rough goat."

Now it does not appear that this pushing of "the ram" was confined to pushing *"against Daniel's people,"* or the Jews. At this time the Jews were not a separate government, but were in the body of the Persian monarchy. The queen was a Jewess; Mordecai, Daniel, Nehemiah, Ezra, and others, were in official positions in the Persian government; they *were*, for the time, a *part* of "the ram" power.

Now, the pushing of the ram, so that no living thing could withstand him, must be pushing at other powers outside of himself, and so could not be at *the Jews*, as is quietly assumed in the new argument. Besides the general attitude of the Persians towards the Jews was *protective* instead of *offensive*. The Persians conquered Babylon, which had oppressed the Jews. They honored eminent Jews, and exalted them to high positions. They, by several imperial decrees, as well as by pecuniary aid, *assisted* them to return and rebuild the city of Jerusalem. Their only oppressive acts towards the Jews which I remember were (1.) casting Daniel into a lion's den, and (2.) the plot of Haman to kill the Jews. Both of the decrees in these cases were obtained from the Persian monarchs by fraud and misrepresentation, both were regretted by the kings, and both were overruled to the deliverance of Israel and the destruction of those very persons who sought their hurt.

Is it not, then, absurd to date the 2300 days from the days of Haman's plot, on the ground that then the ram pushed westward, northward, and southward *"against Daniel's people"*? Besides, when the ram *pushed*, no living thing or no beast could *stand* before him, but the Jews did *"stand for their life"* by the decree of this same *pushing power*, and they stood so firmly that "they smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did *what they would unto those that hated them.*"—Esther 9.

Further, when the ram pushed, none could *"deliver"* out of his hand. But where this new theory locates the "pushing," Mordecai said "enlargement and deliverance" shall *"arise* to the Jews" (Esther 4: 14), and when the trial came "all the rulers of the provinces, and the lieutenants, and the deputies, and the officers of the king helped the Jews; because the fear of Mordecai fell upon them." Esther 9: 3. "And the Jews had light, gladness and honor, . . . and many of the people of the land became Jews." Esther 8: 16, 17.

Is this the result of the ram *pushing against* the *Jews*, when none could *deliver*, and none could *withstand?* And is *such* a position strong enough to hang a chain of dates upon, which shall fix or settle the location of the day of judgment, *provided* the period mentioned reaches to that day? And is this the style of argument upon which thinking Bible students are expected to rest their faith?

It appears to me that the usual view of expositors on this point is more worthy of credence. In this view the "pushing" of "the ram" describes the conquests of the Medo-Persian power, particularly after the ascendency of the Persian or higher "horn" which came up east.

1. The Persians *"pushed"* "westward," starting from their territory between the Euphrates and the Indus, overrunning Armenia, Babylonia, Syria, Cilicia, Capadocia, Bythinia, Phrygia, Lycia, and all that part of Asia Minor between the Black Sea and the Mediterranean.

2. "Northward" they *"pushed"* until they conquered Colchis and touched the limit of Mount Caucasus as their northern boundary between the Black Sea and the Caspian. East of the line of the Caspian, they conquered Aria, the Chorasmi, Bactria, and other regions up the river Indus to Mt. Imaus, and crossing the Oxus subdued the eastern Caspii, Sogdians, and the Sacæ, up to the river Jaxartes on their northern boundary.

3. "Southward" they *"pushed"* over the territory of the Asiatic Ethiopians, to the *Erythræn Sea* or Indian Ocean. Passing eastward their line lay along the Persian Gulf, and along the northeastern border of unconquerable Arabia, then southward through Syria, and down into Egypt, following the valley of the Nile, and stretching from the Persian Gulf westward along the southern shore of the Mediterranean, as far as Cyrene.

This "pushing" comprehends, then, the whole history of those invasions with which this resistless Persian "ram" overswept the nationalities of that age and became the great and dominant ruler of the world. He did not push eastward, not because there were no *Jews* there, but because the Persians were an *eastern people*, and after they appear in the vision their conquests were in an opposite direction. The great invasion of Greece by Xerxes, with his army of five million, two hundred and eighty-three thousand, warriors and camp followers, was one of the Persians' last and fruitless endeavors at invasion, and it roused the fury of the Grecian "goat," and brought on the ruin of the Persian empire. The *pushing* forcibly represents the aggressive acts of the Persian government, and this, so far as I know, is the usually accepted interpretation among prophetic students. To limit this whole career of conquest and victory to the mere issuing of a decree "against Daniel's people" in the days of Ahasuerus, is a style of interpretation which is, I think, peculiar to the last new school of prophetic and astronomical students, who can teach school-boys how to calculate ancient eclipses, but whose eclipses when *calculated* do not seem to agree with the writings of historians or the calculations of other astronomers.

According to the best light I have, the vision cannot be dated from the decree of Ahasuerus to slay the Jews. Whether it can be dated near that time I do not now inquire. I do not enter into the chronological argument; my trouble is with the interpretations and applications of the word of inspiration.

I think this wheel has a broken spoke right here. Better have it mended, or leave the car out of the train. There are other points where I think important scriptures are misunderstood and misapplied.

Writing as I do to day with no book of reference except my Bible, I can say no more at present. But if the cars do not start off and get out of sight too soon, I propose to look and see if there are not other wheels which need new spokes before it is safe to run the train at a very high rate of speed.

Meanwhile, there need be no delay. Men can serve God, spread the truth, give to the poor, do good, and work in the Lord's cause, just as fast as possible, whether this time, or Bro. Stevenson's, or any other is true or not. It would not trouble me very much to see those who are so strong in this theory giving half their goods to feed the poor, or to scatter light and truth "in the regions beyond." I should think salvation had come to their houses, much as it did to the house of Zaccheus of old. But the men who will not be faithful, diligent, or benevolent, except under the pressure of a "definite time" argument, have very little of my fellowship or confidence, I assure you, as an obedient christian.

So if we are christians we shall keep at work serving God, time or no time, and shall do all the good we can, and keep waiting for the Son of God from heaven. May God help us so to do, and guide us in the right way, is the prayer of your Bro. in Christ,

H. L. Hastings.

C——, N. H., Feb. 25th, 1865.

For the World's Crisis.

"FEAR NOT! LITTLE FLOCK."

When the sun shall be covered with dark,
And the moon refuses her light,
And the stars from heaven fall thick,
Like the silent dews of night;

When on earth distress of nations,
Pestilence, famine and war;
When the sad sea waves are sounding
With sullen, perpetual war;

When the minds of men are thrilling
With a vague and wild unrest,
And courage fast is failing,
And fear their hearts invest;—

Lift up your heads, ye weeping,
Redemption draweth nigh;
Break into joyful praises
To Him who rules on high.

For lo! with power and glory,
Cometh our King in might,
To take his waiting children
To walk with him in light.

Thank God! we've been victorious,
As always is the right;
We've ended well our warfare,
We've finished our good fight.

L. Elliott.

For the World's Crisis.

QUERIES CONCERNING
The Time, Times, and a Part, and the 1335 Days of Dan. xii.

I. Does not the use of the definite article *"the"* in the phrase "the thousand, three hundred and five and thirty days" indicate that this measurement is previously *introduced?* since otherwise it would have been made proper to have said "a thousand three hundred and five and thirty days" instead of *"the,"* etc.?

II. Then where is this measurement elsewhere brought to view, *unless* in the seventh verse of the same chapter, by the "time, times, and a *part*" [margin]. If the latter measurement given to Daniel in this chapter is explanatory of the former, must they not synchronize, and both commence when the Pagan hindering power was *"taken out of the way"* and the Papal *"abomination that maketh desolate set up"* in its place in A. D. 533, and both end in 1868?

III. May not the *"scattering of the power of the holy people"* here referred to as running parallel with this measurement, refer to the Papal persecution mentioned in this connection, instead of the scattering of the Jews? The statement had just been made, "They shall pollute the sanctuary of strength, and shall *take away the daily sacrifice*, and they shall *place the abomination that maketh desolate* . . . but the people that do know their God . . . shall fall by the sword and by flame, by *captivity*, and by *spoil*, many days."—Dan. 11: 31–33. "How long to the end of these wonders?" [including the deliverance of every one "written in the book"]. *Ans.* "A time, times, and a *part*," (or 1335 days, from the setting up the Papal "abomination"), "and when he shall have accomplished to scatter the power of the holy people all these things shall be finished." Daniel *"heard but . . understood not"* the precise length of this measurement of a "time, times and a *part*," and inquires, "What shall be (the time to) the end of these things?" that is, from the introduction of the Papal abomination" which was to inflict persecution on the saints by "sword," "flame," "captivity," and "spoil" for "many days." Daniel is told that it is to remain *"sealed till the time of the end,"* when knowledge is to be increased till "the wise shall understand." Then the angel refers him back to the Papal "abomination" before mentioned, and gives a measurement of 1290 days from its *setting up* to "the time of the end." After this he starts from the same epoch, not with "a thousand three hundred and five and thirty days," but with "the thousand three hundred and five and thirty days"—reaching to the time Daniel is to stand in his lot—the definite article "the" indicating allusion to a measurement previously given instead of a new measurement.

IV. Do not the "time, times and a *part*" in this passage synchronize with the "time, times, and the *dividing* of time" in Dan. 7: 25, which measures the time of the existence of the Papal horn from its rise till the coming of the Ancient of days? This Papal horn was to rise early enough to *"pluck up"* three of the ten Roman horns, and as that plucking up process began about A. D. 534, it follows that the Papal horn arose *prior* to 534, for it could not pluck up others before it existed itself. The *"Corrector of heretics"* received his diploma A. D. 533; and if "the 1335 days" synchronize with the "time, times, and a *part*," and the "time, times, and the *dividing* of time," reaching to the coming of the Ancient of days, do they not terminate in 1668? The same horn made war with the saints, and prevailed against them until *the Ancient of days came*," or as previously stated, a "time, times, and the *dividing* of time." Does not this measure its existence from 533 to 1868, or till the Ancient of days shall come? W. S.

For the World's Crisis.

THE CRISIS VISIBLY APPROACHING.

BY S. S. BREWER.

We are now nearing the hour when the destiny of over nine hundred millions of human beings will unalterably be fixed. What an overwhelming consideration! But you may be led to inquire, Upon what what basis do you found such an assurance?

First. Consecutive chains of prophecy seem to be converging to a final point in these days.

Second. The symbolic prophecies seem to mark this as the time in which the God of heaven would set up a kingdom which shall never be destroyed.

Third. The chronological prophecies, which are the Almighty's measuring agencies, seem to have laid the last link, so as to have a particular bearing in the days in which we live.

Fourth. The mighty upheavings in the political universe, since the Reign of Terror in France, which broke the iron fetters of Papacy, and prevented the Priest King and tyrannic despot of Rome, with his adulterous spouse, the woman drunk with the blood of saints, and the martyrs of Jesus, from holding the revolutionary elements in abeyance, and has let loose a torrent of ambitious, restless anarchists; hence revolution and counter revolution in France; revolution in China; the Autocrat of Russia ill at ease, and his subjects kept down by the bayonet; South America in a state of anarchy; revolution and anarchy alternately succeeding in rapid succession in Mexico; revolutions in 1848 sweeping over Europe; historic thrones totter, and imperial sceptres snap asunder. On, on, the three Apocalyptic spirits of demons urge their way, fulfilling their presignified missions, "unto the kings of the earth and the whole world." They invade the Italian peninsula. They leap upon the threshold of the Vatican. The mitred Bishop of Rome, who boasted of his infallibility, and, sitting in the chair of St. Peter, the church of the living God, the pillar and ground of truth, against which the gates of hell should not prevail, disguises his hrpocritical dignity, and in the garb of a menial skulks away to Gaeta Di Mola, to his worthy *protege*, king Bomba, of cannoneering and bombarding fame, for protection from his devout subjects of the Holy Roman Catholic Church. Truly these are evil days, when Pontifical infallibility has to quail and flee at the frog-like croakings of schismatics. The sad reverses in the elements of Roman Catholicism seem to be predicted by Habakkuk:—"Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?"

Not only has the old world been shaken by the uprisings of the past two years, but our own republican America has been shaken from centre to circumference by the unclean frog-spirits that have leaped into our senatorial, congressional, and legislative chambers, and after depositing their dragonic spawn of treason and rebellion, they have gone forth inflated with the spirit of their master, swelling, croaking, and tainting the atmosphere with moral putrefaction; which, in return for our voluntary complicity of the north with the southern Pharaohs, has brought upon the nation a baptism of steel, fire, and blood, till the soil of the oppressor, moistened by the tears, sweat, and lacerated bodies of poor victims streaming with blood, is made gory with the life current of thousands of our dear young men.

When Brn. Miller and Himes proclaimed the terminus of the prophetic dates in 1843, not a few of their opponents gave it as their opinion that those dates could not possibly end till about 1866; and here we are gliding swiftly along to that admitted point; whether true or not a few short months will decide.

Fifth. In our humble opinion, we have entered into moments of serious and should be *heartfelt* interest, amid unparalleled development of character. I fear a large proportion of those professedly looking for the coming of the "Just One" are so destitute of that principle spoken of in Rev. 3: 8, that they see neither their danger nor the remedy. If they are brought to feel and see, under a powerful presentation of truth, they soon relapse again into the theoretical element, and are ready, as they term it, "to contend earnestly for the faith," and hence you constantly see manifest the Scripture declaration,—"Out of the fulness of the heart the mouth speaketh." I admit the necessity of a truthful theory. But I most affectionately and ardently protest by the love of Jesus against remaining in such a state. It is only a frame without the finish; it is only the sails without the wind; it is only the engine without the steam; it is only the organism without the breath of life; it is the without wings; it is a system without a sun; 'tis a watch without a mainspring.

This indwelling, sealing agent is spoken of in Rom. 5: 5; 2 Cor. 1: 22; Gal. 4: 6; Eph. 1: 13, 14. Will the reader please take his Testament and read *carefully* the above references; it will doubtless do you much good. And now let me inquire, have you now the indwelling of that sealing agent? If not, let me in the spirit of kindness entreat you to seek it, and hasten to present your body a living sacrifice, holy and acceptable unto God, which is your reasonable service. Amen. If you have it not, and feel but very little concerned in the matter, you are so much the more to be pitied. I pray you awake before it is too late. Will you please read the last clause of Rom. 8: 9?

Sixth. I hear many persons say, It is harder now to keep myself right than I ever found it in all my life. That may be very true, for we are forming our characters for the judgment, and all our tempers must be tested; for *the Judge will only reward tested virtue.* O how necessary, then, that we heed the words of Jesus—"Watch and pray always, that you may escape those things that are coming upon the earth, and stand before the Son of man."

As I look abroad and see the spirit of slumber stealing almost imperceptibly over many, I am reminded of persons that have watched around the bed of a sick friend, and have for some nights been broken of rest; in such a condition, if they sit down or suspend for a moment physical action, they sink into slumber; in like manner, if we suspend our importunities at the throne of heavenly grace, we shall sink into a deadly slumber, from which nothing but the summons of the Judge, amid the dissolution of nature, will ever awake us. Remember the words of Jesus,—"Watch, lest coming suddenly he find you sleeping." Thy Bro., S. S. Brewer.

Ashburnham Depot, Mass.

For the World's Crisis.

WHAT SPIRIT ARE YE OF?

"And why call ye me Lord, Lord, and do not the things which I say?"—Luke 6: 46.

These words, which were uttered by our Savior, have of late been impressed upon my mind very forcibly, as I have been led to look abroad upon the professed people of God, and especially those that are looking for the coming of the Lord. But I will not pass my judgment upon any one, but just take the words of Jesus.

Jesus says, "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit; for of thorns men do not gather figs, nor of a bramble bush gather they grapes." "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart the mouth speaketh." Then we may know the tree by the fruit it brings forth. If we see a tree which looks fair outwardly, we expect to find good fruit, but many times are disappointed; just so with many that say, "Lord, Lord," and do not the things that are commanded.

Jesus says, "A new commandment I give unto you, that ye *love one another*"; but many do not bring forth this fruit. I am sorry to say it, there is envy and strife, evil surmisings, and evil speaking, where should be love. There are many, I fear, who know not what spirit they are of.

It seems from the words which Jesus spake that if a man is *good*, he will not bring forth evil fruit. Now if there are any who read this professing to love the Lord, and love his people also, and cherish a spirit of enmity or ill will in your hearts, which causes you to misjudge or condemn or injure another, are you doing the things which Jesus says? I feel it is time to awake to the importance of not only *saying* but *doing* the things of God. Let us get the *beams* all out of our eyes, and then we shall be able to pull the *mote* out of our brother's eye.

The Lord is coming, and who will be ready? None but those who have clean hands and a pure heart. For this I am striving.

M. Belding.

For the World's Crisis.

SYMPATHY.

Are you poor? So am I. Are you weak? So am I. Have you seen those near and dear to you laid away in the grave? So have I. Do those who can dress better than you turn away from you in disdain, or at best treat you coldly? I have felt that, too. Do you suffer pain, unspeakable pain, both of body and mind? So have I. Do you feel that you are *alone*, with no friend to whom you can unburden your soul? I have felt that many times. But you know who can speak peace to those who are troubled, and I trust you know how to tell Him all your sorrows. To us who have few of the comforts, and many of the sorrows of this life,—to us is Jesus indeed precious. We can truly say he is our all, for we have no other treasure. My friends and companions in sorrow, may the blessing of our merciful Father rest upon you. F. H. Chamberlain.

☞ The domestic relations precede, and, in our present existence, are worth more than all other social ties. They give the first throb to the heart, and unseal the deep fountains of its love. Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes, form the chief interest of human life.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

GLAD TIDINGS.

TUNE.—"*Blue-eyed Mary.*"

How blest is my condition,
What joyous words I hear;
The thrilling proclamation,
That tells redemption near.
My Savior soon is coming,
He will not long delay,
To end his children's sighing,
And wipe their tears away.

In clouds of dazzling brightness,
In glory he'll descend,
And change us to his likeness,
While angels shall attend;
And bear us up to meet him,
From grief take us away;
Lo, then the saints shall greet him,
And with him ever stay.

The groaning of creation,
Her fearful throes of pain,
Shall share the great salvation
When Jesus comes to reign;
And earth he shall deliver
From sin's destructive sway,
And fill with glory ever,
And ever on it stay.

Haste then, dear Lord, thy coming,
No more remain away,
While prophecy fulfilling,
Proclaims the coming day.
Oh let us all be waiting,
To hear the solemn cry,
"Behold the Bridegroom cometh,"
And full redemption's nigh.

The dead ones shall awaken,
To hear the Savior's voice;
And *hades*, now forsaken,
Shall hear them loud rejoice;
Oh praise the Lamb forever,
We live, we live again;
Our Captain did deliver,
And with him we shall reign.

Stanbridge, C. E. C. P. DOW.

For the World's Crisis.

THE RESURRECTION.—No. 2.

INFERENCES.

"If the dead rise not at all."

1. The gospel professedly brings "life and immortality to light." This it does by teaching a resurrection from the dead to eternal life of those asleep in the dust of the earth, and in their graves, and in the sea. That future life has been illustrated by Jesus Christ, who in his own person has "abolished death," and by the declaration he made, "I am the Resurrection and the Life," and the proof he gave of the fact in the resurrection of persons from death, as Lazarus and others. But if the gospel prove a failure, as it must, "if the dead rise not," then we are thrown back under the light of heathenism, which teaches the immortality of the soul, and bases future existence upon an inherent immortality in man. But that light is darkness. It has been said that nature, reason, philosophy, and revelation, all teach the doctrine of the soul's immortality and that it survives the death of the body and lives eternal ages. I affirm that neither nature, reason, philosophy, nor revelation, teach such a doctrine, and challenge the proof. If the doctrine of the soul's immortality be the light on future existence, why was the gospel preached? Why was St Paul made an apostle to the Gentiles and sent over into Athens in Greece to preach such "foolishness," to be "mocked" at while he contended for the resurrection of the dead? (Acts 17: 32) and that "death" would be "swallowed up in victory," only "when the dead" should "be raised incorruptible,"—and "this mortal—put on immortality?"

2. The future resurrection of the dead is predicated and based upon the past resurrection of Christ. If, therefore, it can be proved that "the dead rise not at all," then it can also be demonstrated that Christ is not risen. Then the world has no living Savior—the church no living Advocate and Redeemer; and christianity is dead! Its doom is sealed! It must inevitably become extinct; and its dupes be miserably disappointed! Never was there a greater humbug or heresy—never more deceived men than those who have believed in it. The foundation of their faith has been that a dead man, executed on the cross as a malefactor, was the Son of God from heaven, the Judge and King of men, and is alive, and alive forevermore. All which is untrue "if the dead rise not at all."

3. The apostles and the five hundred witnesses (1 Cor. 15: 5–9) testified to the resurrection of Christ after he suffered, and through him preached and witnessed the resurrection of the dead. Acts 4: 2. If their witness is not true they are guilty of perjury—of the crime of disturbing the public peace wherever they went, against public authority, and "turning the world upside down" with their pernicious doctrine—of a suicidal course in respect to themselves, in courting obloquy, hate, reproach, loss of comfort, and ease, and quiet, of property and estates, and even a martyr's death! Of the same toward their families and kindred, causing millions to do the same, through their preaching and writings, in the vain hope of reaping eternal rewards for their faith, and testimony, and suffering! Can it be possible there is such wickedness, and false-heartedness, and foolhardiness, and obstinacy, and that these men, otherwise of such high moral and intellectual qualities, should be guilty of such things? And yet such is the case, "if the dead rise not at all."

4. The christian faith consists in the belief and confession of the death of Christ for our justification; and accordingly the promise of a future life by a resurrection from the dead. If "it is vain," which is true "if the dead rise not at all," then it will ultimately come to nought; for a denial of this fundamental truth of christian doctrine "overthrows the faith;" and "eats as doth a canker,"—2 Tim. 2: 17, 18—(gangrene) or dreadful cancer on the very vitals of christian faith and doctrine! We may know the reason why enlightened christendom, all abroad over the earth, have nearly made shipwreck of faith, and overthrowing the little faith the world has in christianity itself—they deny "the foundation," the doctrine of the resurrection; or do not contend earnestly for it.

5. Jesus' death on the cross was the atoning sin offering. "Behold the Lamb of God, which taketh away the sin of the world!" If, however, he is "not raised," there is no justification; and "if the dead rise not, then is not Christ raised; and if Christ be not raised we "are yet in our sins." Then the world is lost! It is doomed to certain destruction for its sin. God has not provided in the universe, nor within our reach a substitute offering satisfactory for sin. World, weep on! Let tears fall like rain! Earth, groan under the accumulated load till all thy corners be filled with the slain in the guilt of sin! Then shall the fires consume thee with the unsaved wicked dead and living! and divine justice shatter and scatter thy ashes through the universe. O, where is one mighty to save?

6. Baptism is a rite to commemorate and foreshadow the resurrection of the dead; of Christ and his people. But "if the dead rise not at all," the ordinance is a vain observance, and they are weak-minded and silly who observe it.

7. Future life and existence in immortality with rewards, is dependent upon the fact that "the dead shall be raised incorruptible," "at the last day," and "at the sound of the last trump." But "if the dead rise not at all," the infidel's faith is true—"Death, an eternal sleep." Let us adopt their motto and carnal sentiment also, and whirl away our time and days in "the pleasures of "sin for a season." "Let us eat and drink; for to-morrow we die." "Behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine; let us eat and drink; for to-morrow we die."—1 Cor. 15: 32; Isa. 22: 13.

While we have spoken of the *seven absurdities*, we have now given the *seven inferences* that follow the faith of the non-resurrection of the dead, into which error some of the Corinthian church had fallen.—1 Cor. 15: 29.

By contrast, how much better is the faith and hope of the apostle. "But now is Christ risen from the dead, and become the first fruits of them that slept."—v. 20. This is like the rising of the sun, the glorious orb of day, after a dark and gloomy night of sadness, doubt, and terror. And may "the Sun of Righteousness arise with healing in his wings," and dispel the midnight of the grave, and awake the dead to life everlasting.

Sandy Hill, N. Y. O. R. FASSETT.

For the World's Crisis

THE PUSHING OF THE RAM.
Dan. 8: 4.

Many of the gravest errors into which people are led, are the result of some little misinterpretation or misapplication, which, like a keystone in an arch, is quickly slipped into its place, which we are asked to believe, or grant, or take for granted; and when this is once admitted it vitiates the whole subsequent result, no matter how correct, how accurate, or how logical all its consequent positions may be.

The minister thought it rather too bad that every body who rode in his wagon should pay more attention to one broken spoke in his wagon wheel than they did to all the rest of the wagon put together. They were perfectly right in doing so. That broken spoke made the whole wagon unsafe, and in going over a hard road, or down a high hill, the broken spoke would make a broken wheel, and the broken wheel would make a broken wagon, and the broken wagon would make a broken neck, and all this because the minister thought they ought to use that part of the wagon that was *sound*, and never mind one broken spoke. So for want of a nail the shoe was lost, for want of a shoe the horse was lost, and for want of a horse the traveler was lost, being overtaken and slain by the enemy.

In my early days while working in the "logging school," before I was advanced to the "saw-mill college," I learned that the strength of a log chain was just the strength of the *weakest link in it*. One broken link made the whole a broken chain.

Riding in the cars, when the train stops in some important depot, I hear the chink of a workman's hammer trying the iron wheels. And when he does it he does not strike one wheel at each end of the train, and then judge of the rest by that, but he gets under the car and strikes each wheel in the train. And if they give a clear metallic ring, the train can go on. But if his practised ear detects the dull sound of fractured iron, the brakeman comes to the door—"Passengers in this car will pass forward." "What for? Do you change cars here?" "Broken wheel,—this car can not go on," is the reply. But suppose some would-be-conductor of a long train should object to such folly as the rejecting of a *whole car* because one wheel was cracked? Suppose he should have his way, and the whole train should move on at thirty miles an hour. Presently that crack makes a break, that break makes a crash, and the result lies down at the bottom of an embankment in piles of bloody kindling-wood, and rows of mangled, groaning, dying passengers, whose lives pay the penalty of riding in a train of cars one of which had *one* broken wheel.

There was one big train started out some twenty or twenty-five years ago, with a noble freight, a new time table, and the road all in order; and the conductors were perfectly confident that they should run through on time. Some objected to the time table, and some thought that the cars were not safe; but the conductor sung out, "All right," swung his lantern, the whistle blew, the bell rung, and the train started. Going around a sharp curve somewhere about 1844, there was a terrible crash; firemen were plenty, but brakemen seemed rather scarce, and finally the train was pretty much piled up in a heap. Some of the passengers got their heads hurt, some got partly addled, some got their family relations mixed up, some got dazed in spiritual notions, some run off on a side track to the Shaker kingdom, some run after visions and dreams, some went one way and some another. The precise cause of the crash a good many have never learned. Some think too much steam; some say it was a special arrangement of the Almighty, and so no one is to blame in the least; while others suspect that there was a broken spoke or a broken wheel somewhere about the train.

The train, however, got broken up into four or five smaller trains, and they have never got hitched together yet. Some of them have been mostly managed by firemen, and some by brakemen; some run by one time table and some by another.

About a dozen years ago another pretty large train started, which had new conductors, engines, time tables, etc., and was to make the Grand Depot by 1854. I was confident that some of the wheels in this train were cracked; they did n't have the clear ring about them, to my ear; but then all was hurly burly, no time to wait, passengers piling in, and all in a rush; and there was no chance to mend wheels, and there were no spare cars, and time was up, and they sung out, "All aboard,"

"We're going home to die no more,
We're going home in FIFTY-FOUR."

I thought I would n't get aboard; and so concluded, with a few others, to stick to our old hand car, and try to go safe if we did n't go quite so fast.

Well, the train started off and went, I should say, about forty miles an hour, more or less, and run well for a season. By and by it got a little disabled, did n't get into the depot in time, and we found after awhile that the old hand car run about as swiftly as anything on the road, take it year in and out, if we deducted the time used by lightning trains in repairing damages. The cause of the delay of this train has never really been explained. Some say it was another of the Lord's fore-ordained arrangements to fulfill the Scriptures; others say that the time tables were wrong; but for my part I am inclined to believe it might have been one of those broken spokes that they had n't time to stop and mend, or else a broken wheel. One thing is certain, some of the engineers, firemen, or hands on the train, got injured some how, so that they have n't done much work since the accident, and some have started on other trains and gone—where, we cannot tell till we see them stop.

Well, the bell rings, and the steam is up again, and this time with a new conductor, new time table, and every thing lovely; and some of the same persons who told us we would get in at 1844 and 1854 tell us now we are certain to reach the Grand Junction, where we take the "up train for Glory," in 1868. Well, I hope we shall by that time, if not before; for I think that may be about as long, if not a little longer, than a decent man will want to live in this world, if it "progresses" at the present rates in the interim. "Cars ready!—all———aboard." But hold on; have the wheels been tried? "Yes, the wheels are *all right*. Get aboard!" But hold on. The inspector says that "astronomical car" must go out of the train. "Never mind the 'astronomical car'; any boy can fix that; and we don't put any dependence on it, any way; the rest of the train is all right. All aboard!" Well, but *wait*. This "historical car" is coupled on to "the astronomical," and so if one goes out the other does. "Well, never mind the 'historical car'; the 'Scriptural car' is big enough to hold the whole load,—all aboard!" But wait; even in your "Scriptural car" I am afraid there is a broken spoke. "Never mind a broken *spoke*. You seem to think more of one broken spoke than you do of the whole car besides. We don't pretend to endorse all the *expositions* used, but the time table is right. Time's up!—all aboard!"

But you must excuse me, my good friends, engineers, firemen, conductors, and all. I am in great haste to get through, but I never like to ride fast in broken wagons or cars with spokes out of order. I think I may go safer in a hand car, and I hate to have to stop to repair damages so often. Get the train all right; unhitch your broken cars, and put better ones in, and I am ready to ride as fast as you can run; but not over broken spokes or cracked wheels.

After so much by way of general remark and illustration, I wish to call attention to a point of some importance. In the new time theory the following positions are claimed, if I remember rightly.

1. The 2300 days measure the length of the vision in Daniel 8th.

2. They date from the time when "the ram" pushed "westward and northward and southward."

3. This pushing westward, and northward, and southward, *was against Daniel's people.*

4. The pushing thus described began when Ahasuerus issued a decree to slay all the Jews "westward and northward and southward"; and the reason why the ram did not push *eastward* was, there were no *Jews* that way.

5. Therefore when the new chronology fixes the date of Ahasuerus' reign, by astronomy, by calculation, or by any other means, the beginning of the 2300 days is fixed, and then all is plain and harmonious.

But there are some doubtful points here.

1. It is not quite certain that the date of this attempt to kill the Jews is correctly *stated* in the new chronology. A mistake here is fatal to the theory, and this, with the rest of Mr. Thurman's dates, *depends* UPON HIS ASTRONOMY, and he HIMSELF in his book expressly admits that his ASTRONOMY *tests* the BOOK; "THE TRUTH-TESTING POWERS OF ASTRONOMY" being his favorite phrase.

2 The character of the "ram" government, representing Media and Persia, is thus given: 1. It has two high horns. 2. The higher came up last. 3. It pushed westward, and northward, and southward. 4. No beasts or living creatures could stand before him, or hinder or resist him. 5. None could deliver out of his hand. 6. He did according to his will. 7. He became great. 8. He was smitten, trampled upon, and slain, by the Grecian "rough goat."

Now it does not appear that this pushing of "the ram" was confined to pushing "*against Daniel's people*," or the Jews. At this time the Jews were not a separate government, but were in the body of the Persian monarchy. The queen was a Jewess; Mordecai, Daniel, Nehemiah, Ezra, and others, were in official positions in the Persian government; they *were*, for the time, a *part* of "the ram" power.

Now, the pushing of the ram, so that no living thing could withstand him, must be pushing at other powers outside of himself, and so could not be at *the Jews*, as is quietly assumed in the new argument. Besides the general attitude of the Persians towards the Jews was *protective* instead of *offensive*. The Persians conquered Babylon, which had oppressed the Jews. They honored eminent Jews, and exalted them to high positions. They, by several imperial decrees, as well as by pecuniary aid, *assisted* them to return and rebuild the city of Jerusalem. Their only oppressive acts towards the Jews which I remember were (1.) casting Daniel into a lion's den, and (2.) the plot of Haman to kill the Jews. Both of the decrees in these cases were obtained from the Persian monarchs by fraud and misrepresentation, both were regretted by the kings, and both were overruled to the deliverance of Israel and the destruction of those very persons who sought their hurt.

Is it not, then, absurd to date the 2300 days from the days of Haman's plot, on the ground that then the ram pushed westward, northward, and southward "*against Daniel's people*"? Besides, when the ram *pushed*, no living thing or no beast could *stand* before him, but the Jews did "*stand for their life*" by the decree of this same *pushing power*, and they stood so firmly that "they smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did *what they would unto those that hated them*."—Esther 9.

Further, when the ram pushed, none could "*deliver*" out of his hand. But where this new theory locates the "pushing," Mordecai said "enlargement and DELIVERANCE" shall "*arise* to the Jews" (Esther 4: 14), and when the trial came "all the rulers of the provinces, and the lieutenants, and the deputies, and the officers of the king HELPED the JEWS; because the fear of Mordecai fell upon them." Esther 9: 3. "And the Jews had light, gladness and honor, . . . and many of the PEOPLE OF THE LAND BECAME JEWS." Esther 8: 16, 17.

Is this the result of the ram *pushing against* the *Jews*, when none could *deliver*, and none could *withstand?* And is *such* a position strong enough to hang a chain of dates upon, which shall fix or settle the location of the day of judgment, *provided* the period mentioned reaches to that day? And is this the style of argument upon which thinking Bible students are expected to rest their faith?

It appears to me that the usual view of expositors on this point is more worthy of credence. In this view the "pushing" of "the ram" describes the conquests of the Medo-Persian power, particularly after the ascendency of the Persian or higher "horn" which came up east.

1. The Persians "*pushed*" "westward," starting from their territory between the Euphrates and the Indus, overrunning Armenia, Babylonia, Syria, Cilicia, Capadocia, Bythinia, Phrygia, Lycia, and all that part of Asia Minor between the Black Sea and the Mediterranean.

2. "Northward" they "*pushed*" until they conquered Colchis and touched the limit of Mount Caucasus as their northern boundary between the Black Sea and the Caspian. East of the line of the Caspian, they conquered Aria, the Chorasmi, Bactria, and other regions up the river Indus to Mt. Imaus, and crossing the Oxus subdued the eastern Caspii, Sogdiana, and the Sacæ, up to the river Jaxartes on their northern boundary.

3. "Southward" they "*pushed*" over the territory of the Asiatic Ethiopians, to the *Erythræn Sea* or Indian Ocean. Passing eastward their line lay along the Persian Gulf, and along the northeastern border of unconquerable Arabia, then southward through Syria, and down into Egypt, following the valley of the Nile, and stretching from the Persian Gulf westward along the southern shore of the Mediterranean, as far as Cyrene.

This "pushing" comprehends, then, the whole history of those invasions with which this resistless Persian "ram" overswept the nationalities of that age and became the great and dominant ruler of the world. He did not push eastward, not because there were no *Jews* there, but because the Persians were an *eastern people*, and after they appear in the vision their conquests were in an opposite direction. The great invasion of Greece by Xerxes, with his army of five million, two hundred and eighty-three thousand, warriors and camp followers, was one of the Persians' last, and fruitless endeavors at invasion, and it roused the fury of the Grecian "goat," and brought on the ruin of the Persian empire. The *pushing* forcibly represents the aggressive acts of the Persian government, and this, so far as I know, is the usually accepted interpretation among prophetic students. To limit this whole career of conquest and victory to the mere issuing of a decree "against Daniel's people" in the days of Ahasuerus, is a style of interpretation which is, I think, peculiar to the last new school of prophetic and astronomical students, who can teach school-boys how to calculate ancient eclipses, but whose eclipses when *calculated* do not seem to agree with the writings of historians or the calculations of other astronomers.

According to the best light I have, the vision cannot be dated from the decree of Ahasuerus to slay the Jews. Whether it can be dated near that time I do not now inquire. I do not enter into the chronological argument; my trouble is with the interpretations and applications of the word of inspiration.

I think this wheel has a broken spoke right here. Better have it mended, or leave the car out of the train. There are other points where I think important scriptures are misunderstood and misapplied.

Writing as I do to day with no book of reference except my Bible, I can say no more at present. But if the cars do not start off and get out of sight too soon, I propose to look and see if there are not other wheels which need new spokes before it is safe to run the train at a very high rate of speed.

Meanwhile, there need be no delay. Men can serve God, spread the truth, give to the poor, do good, and work in the Lord's cause, just as fast as possible, whether this time, or Bro. Stevenson's, or any other is true or not. It would not trouble me very much to see those who are so strong in this theory giving half their goods to feed the poor, or to scatter light and truth "in the regions beyond." I should think salvation had come to their houses, much as it did to the house of Zaccheus of old. But the men who will not be faithful, diligent, or benevolent, except under the pressure of a "definite time" argument, have very little of my fellowship or confidence, I assure you, as an obedient christian.

So if we are christians we shall keep at work serving God, time or no time, and shall do all the good we can, and keep waiting for the Son of God from heaven. May God help us so to do, and guide us in the right way, is the prayer of your Bro. in Christ,

H. L. HASTINGS.

C——, N. H., Feb. 25th, 1865.

For the World's Crisis.

"FEAR NOT! LITTLE FLOCK."

When the sun shall be covered with dark,
And the moon refuses her light,
And the stars from heaven fall thick,
Like the silent dews of night;

When on earth distress of nations,
Pestilence, famine and war;
When the sad sea waves are sounding
With sullen, perpetual war;

When the minds of men are thrilling
With a vague and wild unrest,
And courage fast is failing,
And fear their hearts invest;—

Lift up your heads, ye weeping,
Redemption draweth nigh;
Break into joyful praises
To Him who rules on high.

For lo! with power and glory,
Cometh our King in might,
To take his waiting children
To walk with him in light.

Thank God! we've been victorious,
As always is the right;
We've ended well our warfare,
We've finished our good fight.

L. ELLIOTT.

For the World's Crisis.

QUERIES CONCERNING
The Time, Times, and a Part, and the 1335 Days of Dan. xii.

I. Does not the use of the definite article "*the*" in the phrase "THE thousand, three hundred and five and thirty days" indicate that this measurement is previously *introduced?* since otherwise it would have been made proper to have said "A thousand three hundred and five and thirty days" instead of "*the*," etc.?

II. Then where is this measurement elsewhere brought to view, *unless* in the seventh verse of the same chapter, by the "time, times, and a *part*" [margin]. If the latter measurement given to Daniel in this chapter is explanatory of the former, must they not synchronize, and both commence when the Pagan hindering power was "*taken out of the way*" and the Papal "*abomination that maketh desolate set up*" in its place in A. D. 533, and both end in 1868?

III. May not the "*scattering of the power of the holy people*" here referred to as running parallel with this measurement, refer to the Papal persecution mentioned in this connection, instead of the scattering of the Jews? The statement had just been made, "They shall pollute the sanctuary of strength, and shall *take away the daily sacrifice*, and they shall *place the abomination that maketh desolate* . . . but the people that do know their God . . . shall fall by the sword and by flame, by *captivity*, and by *spoil*, many days."—Dan. 11: 31–33. "How long to the end of these wonders?" [including the deliverance of every one "written in the book"]. *Ans.* "A time, times, and a *part*," (or 1335 days, from the setting up the Papal "abomination"), "and when he shall have accomplished to scatter the power of the holy people all these things shall be finished." Daniel "*heard but . . understood not*" the precise length of this measurement of a "time, times and a *part*," and inquires, "What shall be (the time to) the end of these things?" that is, from the introduction of the Papal abomination" which was to inflict persecution on the saints by "sword," "flame," "captivity," and "spoil" for "many days." Daniel is told that it is to remain "*sealed till the time of the end*," when knowledge is to be increased till "the wise shall understand." Then the angel refers him back to the Papal "abomination" before mentioned, and gives a measurement of 1290 days from its *setting up* to "the time of the end." After this he starts from the same epoch, not with "A thousand three hundred and five and thirty days," but with "THE thousand three hundred and five and thirty days"—reaching to the time Daniel is to stand in his lot—the definite article "THE" indicating allusion to a measurement previously given instead of a new measurement.

IV. Do not the "time, times and a *part*" in this passage synchronize with the "time, times, and the *dividing* of time" in Dan. 7: 25, which measures the time of the existence of the Papal horn from its rise till the coming of the Ancient of days? This Papal horn was to rise early enough to "*pluck up*" three of the ten Roman horns, and as that plucking up process began about A. D. 534, it follows that the Papal horn arose *prior* to 534, for it could not pluck up others before it existed itself. The "*Corrector of heretics*" received his diploma A. D. 533; and if "THE 1335 days" synchronize with the "time, times, and a *part*," and the "time, times, and the *dividing* of time," reaching to the coming of the Ancient of days, do they not terminate in 1668? The same horn made war with the saints, and prevailed against them UNTIL *the Ancient of days came*," or as previously stated, a "time, times, and the *dividing* of time." Does not this measure its existence from 533 to 1868, or till the Ancient of days shall come? W. S.

For the World's Crisis.

THE CRISIS VISIBLY APPROACHING.

BY S. S. BREWER.

We are now nearing the hour when the destiny of over nine hundred millions of human beings will unalterably be fixed. What an overwhelming consideration! But you may be led to inquire, Upon what what basis do you found such an assurance?

First. Consecutive chains of prophecy seem to be converging to a final point in these days.

Second. The symbolic prophecies seem to mark this as the time in which the God of heaven would set up a kingdom which shall never be destroyed.

Third. The chronological prophecies, which are the Almighty's measuring agencies, seem to have laid the last link, so as to have a particular bearing in the days in which we live.

Fourth. The mighty upheavings in the political universe, since the Reign of Terror in France, which broke the iron fetters of Papacy, and prevented the PRIEST KING and tyrannic despot of Rome, with his adulterous spouse, the woman drunk with the blood of saints, and the martyrs of Jesus, from holding the revolutionary elements in abeyance, and has let loose a torrent of ambitious, restless anarchists; hence revolution and counter revolution in France; revolution in China; the Autocrat of Russia ill at ease, and his subjects kept down by the bayonet; South America in a state of anarchy; revolution and anarchy alternately succeeding in rapid succession in Mexico; revolutions in 1848 sweeping over Europe; historic thrones totter, and imperial sceptres snap asunder. On, on, the three Apocalyptic spirits of demons urge their way, fulfilling their presignified missions, "unto the kings of the earth and the whole world." They invade the Italian peninsula. They leap upon the threshold of the Vatican. The mitred Bishop of Rome, who boasted of his infallibility, and, sitting in the chair of St. Peter, the church of the living God, the pillar and ground of truth, against which the gates of hell should not prevail, disguises his hypocritical dignity, and in the garb of a menial skulks away to Gaeta Di Mola, to his worthy *protege*, king Bomba, of cannoneering and bombarding fame, for protection from his devout subjects of the Holy Roman Catholic Church. Truly these are evil days, when Pontifical infallibility has to quail and flee at the frog-like croakings of schismatics. The sad reverses in the elements of Roman Catholicism seem to be predicted by Habakkuk:—"Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?"

Not only has the old world been shaken by the uprisings of the past two years, but our own republican America has been shaken from centre to circumference by the unclean frog-spirits that have leaped into our senatorial, congressional, and legislative chambers, and after depositing their dragonic spawn of treason and rebellion, they have gone forth inflated with the spirit of their master, swelling, croaking, and tainting the atmosphere with moral putrefaction; which, in return for our voluntary complicity of the north with the southern Pharaohs, has brought upon the nation a baptism of steel, fire, and blood, till the soil of the oppressor, moistened by the tears, sweat, and lacerated bodies of poor victims streaming with blood, is made gory with the life current of thousands of our dear young men.

When Brn. Miller and Himes proclaimed the terminus of the prophetic dates in 1843, not a few of their opponents gave it as their opinion that those dates could not possibly end till about 1866; and here we are gliding swiftly along to that admitted point; whether true or not a few short months will decide.

Fifth. In our humble opinion, we have entered into moments of serious and should be *heartfelt* interest, amid unparalleled development of character. I fear a large proportion of those professedly looking for the coming of the "Just One" are so destitute of that principle spoken of in Rev. 3: 8, that they see neither their danger nor the remedy. If they are brought to feel and see, under a powerful presentation of truth, they soon relapse again into the theoretical element, and are ready, as they term it, "to contend earnestly for the faith," and hence you constantly see manifest the Scripture declaration,—"Out of the fulness of the heart the mouth speaketh." I admit the necessity of a truthful theory. But I most affectionately and ardently protest by the love of Jesus against remaining in such a state. It is only a frame without the finish; it is only the sails without the wind; it is only the engine without the steam; it is only the organism without the breath of life; it is the without wings; it is a system without a sun; 'tis a watch without a mainspring.

This indwelling, sealing agent is spoken of in Rom. 5: 5; 2 Cor. 1: 22; Gal. 4: 6; Eph. 1: 13, 14. Will the reader please take his Testament and read *carefully* the above references; it will doubtless do you much good. And now let me inquire, have you now the indwelling of that sealing agent? If not, let me in the spirit of kindness entreat you to seek it, and hasten to present your body a living sacrifice, holy and acceptable unto God, which is your reasonable service. Amen. If you have it not, and feel but very little concerned in the matter, you are so much the more to be pitied. I pray you awake before it is too late. Will you please read the last clause of Rom. 8: 9?

Sixth. I hear many persons say, It is harder now to keep myself right than I ever found it in all my life. That may be very true, for we are forming our characters for the judgment, and all our tempers must be tested; for *the Judge will only reward tested virtue.* O how necessary, then, that we heed the words of Jesus—"Watch and pray always, that you may escape those things that are coming upon the earth, and stand before the Son of man."

As I look abroad and see the spirit of slumber stealing almost imperceptibly over many, I am reminded of persons that have watched around the bed of a sick friend, and have for some nights been broken of rest; in such a condition, if they sit down or suspend for a moment physical action, they sink into slumber; in like manner, if we suspend our importunities at the throne of heavenly grace, we shall sink into a deadly slumber, from which nothing but the summons of the Judge, amid the dissolution of nature, will ever awake us. Remember the words of Jesus,—"WATCH, LEST COMING SUDDENLY HE FIND YOU SLEEPING." Thy Bro., S. S. BREWER.

Ashburnham Depot, Mass.

For the World's Crisis.

WHAT SPIRIT ARE YE OF?

"And why call ye me Lord, Lord, and do not the things which I say?"—LUKE 6: 46.

These words, which were uttered by our Savior, have of late been impressed upon my mind very forcibly, as I have been led to look abroad upon the professed people of God, and especially those that are looking for the coming of the Lord. But I will not pass my judgment upon any one, but just take the words of Jesus.

Jesus says, "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit; for of thorns men do not gather figs, nor of a bramble bush gather they grapes." "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart the mouth speaketh." Then we may know the tree by the fruit it brings forth. If we see a tree which looks fair outwardly, we expect to find good fruit, but many times are disappointed; just so with many that say, "Lord, Lord," and do not the things that are commanded.

Jesus says, "A new commandment I give unto you, that ye *love one another*"; but many do not bring forth this fruit. I am sorry to say it, there is envy and strife, evil surmisings, and evil speaking, where should be love. There are many, I fear, who know not what spirit they are of.

It seems from the words which Jesus spake that if a man is *good*, he will not bring forth evil fruit. Now if there are any who read this professing to love the Lord, and love his people also, and cherish a spirit of enmity or ill will in your hearts, which causes you to misjudge or condemn or injure another, are you doing the things which Jesus says? I feel it is time to awake to the importance of not only *saying* but *doing* the things of God. Let us get the *beams* all out of our eyes, and then we shall be able to pull the *mote* out of our brother's eye.

The Lord is coming, and who will be ready? None but those who have clean hands and a pure heart. For this I am striving.

M. BELDING.

For the World's Crisis.

SYMPATHY.

Are you poor? So am I. Are you weak? So am I. Have you seen those near and dear to you laid away in the grave? So have I. Do those who can dress better than you turn away from you in disdain, or at best treat you coldly? I have felt that, too. Do you suffer pain, unspeakable pain, both of body and mind? So have I. Do you feel that you are *alone*, with no friend to whom you can unburden your soul? I have felt that many times. But you know who can speak peace to those who are troubled, and I trust you know how to tell HIM all your sorrows. To us who have few of the comforts, and many of the sorrows of this life,—to us is JESUS indeed precious. We can truly say he is our ALL, for we have no other treasure. My friends and companions in sorrow, may the blessing of our merciful FATHER rest upon you.

F. H. CHAMBERLAIN.

☞ The domestic relations precede, and, in our present existence, are worth more than all other social ties. They give the first throb to the heart, and unseal the deep fountains of its love. Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes, form the chief interest of human life.

For the World's Crisis.

ASTRONOMICAL ITEMS.

BRO. GRANT:—On page 34 of "The Sealed Book of Daniel Opened," I mentioned that the moon's latitude at the time of the eclipse of March 8th, B. C. 720, "was north, ascending, and 9 degrees 39 minutes from the node; while at the time of the eclipse of April 25th, B. C. 491, the moon's latitude was north, descending, and her distance from the node was 18 degrees, and 19 minutes." But having omitted to mention that I here meant the *opposite* node, some do not at first comprehend my meaning. To make this clear, suppose we state it thus:—At the time of the eclipse of March 8th, B. C. 720, the moon's latitude was north ascending, 9 degrees and 39 minutes; while at the time of the eclipse of April 25th, B. C. 491, the moon's latitude was north, descending, and her distance from the node was 5 signs, 18 degrees, and 19 minutes. Then there can be no mistake about the matter.

Now, if to the above 5 signs, 18 degrees, and 19 minutes, we add one degree, we will have 5 signs, 19 degrees, 19 minutes, for the distance from the opposite node; hence one degree nearer the earth's shade in this eclipse; but one degree further from the node at the time of the eclipse, Mar. 8th, B. C. 720. It is therefore clear that all we reduce the moon's distance from the node, to make one eclipse fuller, we add to her distance from the opposite node, at the time of the other eclipse. It is therefore impossible for any astronomical tables, properly arranged, to make all of those eclipses by which chronology is claimed to be so securely sealed.

Among the many other evidences of the incorrectness of Ptolemy's canon, is the eclipse of the moon, as observed at Alexandria, his native place, on the 5th of April, A. D. 125. This being on undisputed ground, it must be made, if the astronomical tables are correct. And if all eclipses under three digits, at that age, are to be set down as invisible, correct tables must eclipse three digits, on the 5th of April, A. D. 125. And since the moon's latitude here was north, descending, and 5 signs, 20 degrees, 20 minutes, no tables thus making the eclipse of April 5th, A. D. 125, can make the one of March the 8th B. C. 720.

"Ye see your calling, brethren, how that not many wise men after the flesh, not many noble, are called." For "the world by wisdom knew not God." And as those persons who, leaning on the wisdom of man, waited to inquire whether "any of the rulers or of the Pharisees believed on him," "*perished for lack of knowledge*"; should we not, with fear and trembling, "search the Scriptures daily (to see) whether these things are so"? And although we are commanded to call no man "father upon the earth," yet we may thank our heavenly Father for raising up such men as Sir Isaac Newton and James Ferguson, whose combined knowledge and skill have produced the arrangement of astronomical tables on a plan so simple that astronomy is practically brought within the reach of all who wish to test the correctness of our chronology. To Ferguson's plan, which makes eclipses "*very near the truth,*" we have added the later discoveries of modern astronomers, thus reducing his tables to a nicer precision; and having thereby, to the strictest correctness, established a meridian mark by which to regulate our time, we have been enabled to notice with some degree of exactness the beginning, ending and quantity of all the eclipses, both of the sun and moon, which have occurred during the last twelve years. And having thus, by my own personal observation (and not from the opinions of others) learned that my tables make eclipses too near the truth for errors to be discovered by the means within my reach, I can with confidence say that the plan on which they are arranged is at least correct enough to make all of the eclipses by which our chronology is established, for they were all observed with the naked eye.

Having further examined all of the ancient eclipses that are found on record, we find that our tables make them correspond even to the express language of the historians who saw and spoke of them. Hence it will be impossible for even the most learned astronomers to detect serious errors in our tables until they can produce some new or ancient eclipses recorded by historians of which we now have no knowledge. Since Bro. C. F. Hudson "has obtained the works of Ptolemy, which he is now searching for light in this direction," if any new discoveries or any facts not yet brought to view should be found, we hope he will bring them all to light. Truth is what we want, and *nothing but the truth.*

WM. C. THURMAN.

Boston, March 1865.

For the World's Crisis.

MEMORIAL.

RESOLVED, That the Winona Advent Christian Quarterly Conference, in session convened at Utica, Minn., would individually and collectively express our deep sorrow in consequence of the death of our beloved brother and faithful minister, Eld. Charles L. Page, who was one of the first to stand up in the defence of the Advent cause in this State; and who, under God, was one of the main instruments in gathering the Utica and other churches. Eld. Page was a faithful minister and consistent christian. For a few weeks previous to his death, he was engaged heart and hand in a revival of religion at the Ramer's schoolhouse, in Utica, and in his own emphatic words, as he was dying (and away from his home), "he died at his post."

The church, of which he was a member, and the conference to which he belonged, feel that in this dispensation of God's providence, they are suffering an irreparable loss, yet desire to be reconciled to the will of God; and most fervently pray our heavenly Father to sanctify this dispensation of his providence to their present and eternal welfare. The members of this conference, and the church to which he belonged, would tender their heartfelt sympathies to the bereft wife and children, who have been so suddenly and unexpectedly deprived of a well beloved and affectionate husband and father; and we sincerely and prayerfully hope that our sister Mary Page, and her dear children, will be abundantly sustained under this heavy bereavement, by the grace of our Lord Jesus Christ.

Dear Sister Page:—Grace, mercy, and peace, from God our Father, and the Lord Jesus Christ, be and abide with you and your's for ever.

PHILIP RAMER, *Sec.*

Utica, Minn.

☞ The brains of a fox will be of little service if you play with the paw of a lion.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, March 14, 1865.

CLOSE OF THE VOLUME.

As this is the last number of the present volume, *now* is the time to pay in *advance* for the next. *Now* is a good time also to obtain new subscribers. Let us make a new effort to spread the light and truth. Our friends have done nobly,—do not get "weary in well-doing." Our time of labor is very short. Let us lose no opportunity for doing good.

We are hoping that "our paper" will increase in interest as we approach the end of this dispensation.

Let it be remembered that those who pay in *advance* get the paper a half dollar cheaper than if they do not pay till the end of the year. We hope all will pay in *advance* as far as possible, and it is much better for all concerned.

We hope to be able to make "our paper" just such an one as will benefit every christian reader.

WORCESTER.

We spent Lord's day, March 5th, in Worcester, Mass., and found an increasing interest to hear about the "blessed hope" and its speedy consummation. Their audiences are large and attentive. One was baptized, and others are almost persuaded to be christians; but the fear of man holds them back. How true it is that such fear puts us into a snare of Satan, where we lose our freedom, and become slaves to sin.

THE DISPUTED ECLIPSE.

Our readers will recollect that considerable has been said about the total eclipse of the sun, that happened when Xerxes was about quitting Asia, in his expedition against Greece. Bro. Thurman has put the eclipse in a different place, and at a different time from other writers on chronology and astronomy; and the question is now, who is right? According to Ptolemy's Canon, Xerxes started for Greece, 481–480, B. C., including the winter of 481 and spring of 480. At the time he was ready to march, Herodotus says:—"The sun, quitting his seat in the heavens, disappeared, though there were no clouds, and the air was perfectly serene, and night ensued in the place of day."—*Herodotus*, B. 7, sec. 37.

According to Ptolemy's canon, the march of Xerxes referred to by Herodotus was, as stated above, B. C. 481–480. He makes the reign of Xerxes begin B. C. 485, and this march in the 4th year of his reign.

The part of the year of B. C. 481, from Jan. 1st to the 19th of July, was in the *third* year of the 74th Olympiad; hence from July 19th B. C. 481 to July 19th 480, would be the fourth year of the 74th Olympiad; and according to Herodotus, on whom we are dependent for our historic information, Xerxes' march into Greece took place when the Greeks were celebrating their Olympic games; consequently *must* have been in the *fourth* year of *some* olympiad.

As the march of Xerxes is put down by Ptolemy in the year 481, and by Herodotus in the *fourth* year of the Olympic games, in which year this noted eclipse must happen; then if dates are right in Ptolemy, a total eclipse should be found at Sardis, in B. C. 481, *after* the 19th July, and before July 19th, B. C. 480.

Bro. Thurman says, "there was *no* eclipse" of the sun seen at Sardis, in B. C. 481, which will answer the description given by the historian; neither in B. C. 477, which would be the next fourth Olympic year, and that the same is true of 473, 469, and 465, which are all the fourth Olympic years in the reign of Artaxerxes, according to *Ptolemy*, except B. C. 485, the year in which he began to reign, and in which there was no eclipse at Sardis, corresponding with the historian.

For this reason, Bro. T. claims that Ptolemy's date for the reign of Xerxes must be incorrect, if we rely upon what Herodotus says on a point where he would not be likely to be mistaken;—that the Greeks "were celebrating the Olympic games" the year that Xerxes invaded Greece.—(*Herodotus*, B. 8, S. 26.) Bro. Thurman's ability to calculate eclipses, and his tables, have been called in question because of his statements concerning this eclipse.

A few days since, we called upon an Astronomical Professor at Harvard, in Cambridge, Mass., and gathered the following information concerning this eclipse mentioned by Herodotus.

It is from a large quarto volume of the "Transactions of the Royal Society of London, in 1853," pp. 198–9.

We will first give the author's translation of Herodotus' description of the eclipse:—"With spring, the army [of the Persians,] being ready, set out from Sardes on its march to Abydos; and as it was setting out, the sun leaving his seat in heaven was invisible, when there were no clouds, but a perfectly clear sky, and instead of day it became night."

"This account," says the writer, "interpreted as a record of a total eclipse of the sun, has given great trouble to chronologers, and not without reason. The only solar eclipse which it is worth while even to examine is that in the morning of April, B. C. 481."

"If a diagram is constructed to exhibit the path of the shadow in this eclipse over the earth, and if it is remarked that the longitude of Sardes is about twenty-eight degrees east, it will be found that there could not be even a partial eclipse for Sardes, the whole penumbra having entered completely upon the earth before sunrise at Sardes. . . . If the moon's longitude were diminished to make this eclipse possible, it must also be diminished in B. C. 585, and that would make the eclipse of Thales impossible, as the moon would not then have entered upon the sun's disk before sunset."

"Herodotus repeatedly expresses himself doubtful on matters of detail which occurred during the movements of Xerxes on the eastern side of the Ægean Sea."

It "would seem to be much more plausible if we suppose the information received by Herodotus was wrong in one particular, and that the observation in question was an eclipse of the moon, instead of the sun.

Now there was an eclipse of the moon on the morning of the 14th of March, B. C. 479, which answers well to the conditions of the history." "G. B. Airy, Royal Observatory, Greenwich, 1852, Dec. 10th."

From the foregoing, it will be seen that Bro. Thurman is most fully sustained by "Prof. Airy, the astronomer Royale," of the "Royal Observatory, Greenwich," London, when he says, "There was no eclipse" at Sardis, at the time when Ptolemy's canon puts the march of Xerxes. We do not know that we can refer to any higher authority than that just quoted from Prof. Airy.

He says, "The *only* solar eclipse, which it is worth while even to *examine*, is that in the morning of the 19th of April, B. C. 481." But this was in the *third* year of the Olympiad, instead of the fourth as stated by Herodotus; the fourth year not beginning till *July*; so that if he had found an eclipse there, it would not have answered the historic description. But "the *only* solar eclipse which it is worth while to examine," to correspond with Ptolemy's canon is "not . . . even a PARTIAL eclipse for Sardes." So Bro. Thurman's tables show.

But it seems that after all this, Prof. Airy does not suspect that the fault is in Ptolemy's Canon, but as "Herodotus repeatedly expressed himself doubtful on matters of detail which occurred during the movements of Xerxes on the eastern side of the Ægean sea," it "would seem to be much more plausible . . . that the observation in question was an eclipse of the *moon*, instead of the sun."

To our mind, it would look "much more plausible," as suggested by Bro. Thurman, that the eclipse took place at Celænæ, in the autumn or winter, where an eclipse of the sun is found, during the march of Xerxes from Asia to Greece. Please read again Herodotus' description of the eclipse: "The SUN leaving his seat in the heaven was invisible, when there were no clouds, but a perfectly clear sky; and instead of DAY it became NIGHT.

But even supposing it was an eclipse of the moon, he has to go on to March B. C. 479, which was the FIRST year of the Olympiad, instead of the fourth; hence would neither agree with Herodotus or Ptolemy.

THE ECLIPSE OF B. C. 720.

After reading the article in this paper by Bro. Thurman, headed "Astronomical Items," we took occasion to examine a very able French work on eclipses, by. M. Pingre, of the French Academy of Science. In this work we find a record of the eclipses referred to by Bro. Thurman in his article. The one on the 8th of March, B. C. 720, is put down as only three-fourths of a digit; the one on the 25th of April, B. C. 491, as one digit, and the one in A. D. 125, one digit and a quarter; so that all three of the eclipses amount to only *three* digits, which is as small as would be noticed. But if the one in A. D. 125 was observed, the moon must have been eclipsed as many as three digits, as shown by Bro. Thurman; and in that case there would be no eclipse on the 8th of March, B. C. 720, as shown by Bro. T. See pp. 32–35 in the "Sealed book of Daniel Opened."

It is very evident that an eclipse of the moon, of only *three-fourths* of a digit, was not seen at Babylon; but if enough be added to make a visible eclipse as recorded in A. D. 125, there could have been none at all at B. at the time specified.

As the eclipse of the moon, March 8th, B. C. 720, according to Ptolemy's Canon, is said to be one of those "*observed*" at Babylon, it must have been not less than three digits; whereas it was only about one digit. But if this be increased in size, the undisputed one in A. D. 125, would be so reduced as not to be seen.

THE PROVIDENCE DISCUSSION.

The following candid notice of our discussion in Providence, with Mr. J. G. Fish, is from the "Providence Evening Press" of Feb. 18th.

"The discussion between J. G. Fish of Michigan, Spiritualist, and Elder Miles Grant of Boston, Adventist, closed last evening. The meetings have been very fully attended, and the audiences were deeply interested. The discussion was conducted in excellent temper, there not having been the least jarring or interruption during the entire time. The gentleman chosen to preside, Mr. L. K. Joslin, performed his duties most acceptably to the disputants and the audience. At the close, Elder Grant said the chairman had presided with the utmost fairness and impartiality, and he moved that a vote of thanks be passed; this was seconded by Mr. Fish, and unanimously ratified by the audience.

A report of the debate is not proposed. We can merely state that it took an unexpected turn, Elder Grant admitting the verity and reality of the so-called spiritual manifestations, from the raps on tables to the exhibition of hands in the circles of the Davenport boys, but they were all the work of demons. These beings, fallen angels, frequently mentioned in the Scriptures, and manifesting themselves in all ages, performed all the wonders now imputed to departed and disembodied spirits. Elder Grant denied the possibility of spirit intercourse, there being no such entities as human spirits. When man dies there is no conscious existence; the body goes to decay, and there it sleeps till the resurrection, when a new body is formed, and the man comes forth as he was, only having a purified body. Then follows the general judgment, when the righteous occupy the new Jerusalem and the wicked are burned, utterly destroyed—annihilated. Thus in the belief of Elder Grant, there is no immortality, as such, only immortality as outwrought by life in Christ.

Mr. Fish, on the contrary, affirmed that man was endowed with a soul, mysteriously united with the body, capable of an independent conscious existence, which it assumed at what is called death. In proof of this position he cited various phenomena, and he added as a probable or incidental proof the belief which has prevailed in all ages of the soul's existence. The Scriptures were also appealed to and many things therein noted, cited as evidence of the soul's existence after dissevered from the body. He also examined the demon theory, and made a very learned and thorough examination of the word and its uses, claiming that it did not cover the ground assumed by his opponent. This was the general tenor of the debate and the main points brought out."

Since the discussion, our opponent writes us as follows:—

Elder Miles Grant: Dear Sir,—We were both so absorbed by our friends while in Providence, that we had little time for personal acquaintance, which I very much regretted. I was exceedingly pleased with the cordial feeling that prevailed all through the debate; and here allow me to say that in all the debates I have held with those who differ from me in religious belief, I have never met one with whom it was such a pleasure to debate with as yourself. Your candor, your honesty, fairness, acquaintance with history, religion, and philosophy, made it profitable to me."

MESSIAH, OR CHRIST.

Messiah in the Hebrew, and Christ in the Greek language, mean the same thing,—the *anointed* one. Dr. Clarke says:—

"In the Hebrew language, *mashach* signifies to *anoint*; and *mashiach*, the *anointed person*. . . . No person ever had the title *Mashiach*, the anointed one, but Jesus, The CHRIST. . . . Hence he is called the *Messias*, a corruption of the word *ha-mashiach*, THE *anointed* ONE, in Hebrew, which gave birth to *Xristos*, *ho-Christos*, which has precisely the same signification in Greek."—*See Clarke on Matt.* 1: 16.

In Luke 2: 11, we read the declaration of the angels to the shepherds of Judea, as follows:—"Unto you is *born this day*, in the city of David, a Savior, which is CHRIST the Lord," *hos este kristos kurios*,—which is the anointed Lord. Here is positive proof that he was the *anointed one*, or the Messiah, when he was BORN.

A VALUABLE SOAP.

Whenever we meet with any thing that we know would be valuable to our readers, we take pleasure in bringing it to their notice. While in Providence, a few days since, we had a fine opportunity of seeing the "Excelsior Family Soap" tested; and we were surprised at the exhibition of its excellent qualities. It is manufactured in Boston, Mass., by Bro. E. G. Kingsbury.

The soap appears to be the most harmless and effective of any we ever saw. The following are a few of its many recommendations, which are most fully sustained by the experience of those who try it:—

1st. This preparation is free from all deleterious qualities, and perfectly harmless. Its use will not injure the skin, or the most delicate fabrics.

2d. It saves 1–3 of the rubbing required in the use of other soap; washing can be done in about half the time, *as the clothes do not require boiling*, thus saving fuel and labor that is required by washing with other kinds of soap, and the necessity of having steam in the house.

3d. Flannels and colored goods can be washed with the ease of cotton or linen without fulling or shrinking. Grease spots of any kind are warranted to be perfectly removed in a short time from carpets and woolen goods.

4th. It will instantly remove grease and dirt from paint without any water whatever; protecting windows, carpets and furniture from suds or slops. The worst bilge-water stains removed from paint immediately, by applying the soap with a sponge.

5th. For cleansing, softening or healing the skin, or to prevent chapped hands, it is unequaled.

6th. It is acknowledged by all who have tested its superior qualities, to be one of the greatest improvements of the age, and its use is indispensable to the comfort of every family, and the convenience of every hotel, ship, steamboat, or laundry.

Manufactured and sold by E. G Kingsbury, No. 167 Hanover Street, Boston. Address as above. All cash orders will be promptly attended to. Price, $7.00 for 100 lbs.—less quantity at the rate of $8.00.

After thoroughly testing the article, we are fully satisfied that it is the best family soap of which we have any knowledge. Our readers need not be afraid to purchase the article of the agents.

SUNLIGHT.

But few are aware of the importance of sunlight in their dwellings. We all know that plants droop, become sickly and pale, when deprived of the light of the sun and fresh air. Sunlight is as essential for the vigorous growth of man as it is for vegetation. Many a one is wasting away merely because they spend their time in rooms deprived of sunlight. Many seem to think more of saving the colors of their carpets than in their faces. Such is poor economy.

The following from Mrs. Harriet Beecher Stowe, is to the point:—

"Let anybody travel, as I did last year, through the valley of the Connecticut, and observe the houses. All clean and white and neat and well-to-do, with their turfy yards and their breezy great elms—but all shut up from basement to attic, as if the inmates had all sold out and gone to China. Not a window blind open above or below. Is the house inhabited? No—yes—there is a faint stream of blue smoke from the kitchen-chimney, and half a window-blind open in some distant back part of the house. They are living there in the dim shadows, bleaching like potato-sprouts in the cellar.

'Our house' shall be set on a south-east line, so that there shall not be a sunless room in it, and windows shall be so arranged that it can be traversed and transpierced through and through with those bright shafts of light which come straight from God.

'Our house' shall not be blockaded with a dank, dripping mass of shrubbery set plumb against the windows, keeping out light and air. There shall be room all around it for breezes to sweep, and sunshine to sweeten and dry and vivify; and I would warn all good souls who begin life by setting out two little evergreen-trees within a foot of each of their front-windows, that these trees will grow and increase till their front-rooms will be brooded over by a sombre, stifling shadow fit only for ravens to croak in.

One would think, by the way some people hasten to convert a very narrow front-yard into a dismal jungle, that the only danger of our New England climate was sunstroke. Ah, in those drizzling months which form at least one-half of our life here, what sullen, censorious, uncomfortable, unhealthy thoughts are bred of living in dark, chilly rooms, behind such dripping thickets! Our neighbors' faults assume a deeper hue,—life seems a dismal thing,—our very religion grows mouldy.

My idea of a house is, that, as far as is consistent with shelter and reasonable privacy, it should give you on first entering an open, breezy, out-door freshness of sensation. Every window should be a picture; sun and trees and clouds and green grass should seem never to be far from us. 'Our house' may shade, but not darken us. 'Our house' shall have bow-windows, sunny, and airy—not for the purpose of being cleaned and shut up, but to be open and enjoyed. There shall be long verandas above and below, where invalids may walk dry-shod, and enjoy open-air recreation in wettest weather. In short, I will try to have 'our house' combine as far as possible the sunny, joyous, fresh life of a gypsy in the fields and woods, with the quiet and neatness and comfort and shelter of a roof, rooms, floors, and carpets."

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$692.34
S. C. Johnson	.25
B. Perham	1.00
A sister	2.00
J. M. Stetler	10.00
J. Converse	.50
J. E. Phelps	2.50
J. D.	10.00
—— Hall	7.00
Mrs. R. B. D.	1.25

The Little Tract Preachers.

A brother writes from Vermont:—

"I am sending them to ministers and people of different denominations in New Hampshire and Vermont; and I hope the brethren and sisters who are able will send on money to the New Tract Fund, so that the truth may be sent out broadcast in every direction,—and also to the Bank of the Lord's Poor, so that they may have the Crisis without embarrassment to the office. I am a poor man, yet here is $1.00 for another small share in the Bank of the Lord's Poor, and $1.00 for another small share in the New Tract Fund. Yours looking for Jesus, the dear and lovely Redeemer, who will soon come and reward us a thousand fold for all we do for him and for his dear saints."

B. PERHAM.

Vernon, Vt.

A Hint to Business Men.

A brother writes from Iowa:—

"If you will send me some tracts, I will see that they are distributed where they will do some good. I have just returned from a trip on business, and find *I can attend to my business affairs and scatter tracts too.* I had some with me, and gave them away. I am going again soon, and would like to have some more to take with me. Please send me something to show to a perishing world that they are not immortal; for I verily believe that immortal-soul-ism is the devil's stronghold. If we can remove that belief from the minds of a dying world, Spiritualism, and all other isms, fall to the ground."

J. W. BURROUGHS.

Floyd, Iowa.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$821.73
L. C. Johnson	.50
J. R. Hall	.50
B. Perham	1.00
A Sister	2.50
J. M. Stetler	10.00
L. Bullard	.75
C. C. Bragg	.50
A. M. Barnes	1.00
Sue K. (two ear rings and one finger ring)	2.75
S. W. W. (one plain gold ring)	1.25

A sister in Maine writes:—

"I am a widow with four small children to take care of, and have to work hard for a living; and I know how to pity the widow and the fatherless. You will therefore, after paying my subscription, apply the balance of the money enclosed to some one who is too poor to pay for themselves."

L. B.

Golden Offerings.

Still they come, blessing both giver and receiver. Two ear rings and a finger ring, from a sister in Skippack, Pa., for one of the Lord's poor.

"Please sell the enclosed rings, and credit the proceeds to the poor sister in Mina, N. Y., (Crisis, Feb. 14,) and send her the paper as long as the jewelry will pay. [Sold for $2.75.] I have not worn such useless ornaments for some years, and never intend to any more. In hope of the kingdom,

SUE K.

A good resolution. Keep it, sister; and, having that inward adorning of the heart, which is precious in *His* sight, you shall, ere long, shine as the sun in the kingdom of your Father.

Here comes another from North Bennington, Vt. It is a plain gold ring, which a brother sends for his wife:

"We are poor in this world's goods, yet we want to help the good cause, and aid in sending the paper to the poor. So we send you a gold ring, which we have had about fifteen years, unworn since 1854, the worth of which I wish to go for the help of the poor."

S. W. W.

We have put it into the Lord's Bank. Some one of his poor will be blessed by it, and pray for blessings on the giver.

Another from South Poland, Me. A sister there has read the articles on Gold Rings, and thinks she can put the one she has to a better use, where it will do more good:—

"I have but little money, but I have a gold ring that was given to me, which I do not value as highly as I should a few tracts, to read and give away. Please dispose of it, and send me tracts for whatever it brings."

MRS. D.

It sold for $1.25, for which we send you 100 different tracts. The ring never did anybody any good. The tracts will. When you have read, and got from them all the food you can, you may lend them to a hundred different persons, and they to a hundred more, and so on from one to another, who shall each, perhaps, get from them, as from so many inexhaustible cruses, as much life-giving food as you did. And when you stand at last before the throne, how great will be your joy to behold by your side, brought there, it may be, by means of your converted ring, a hundred happy souls, shining in glory forever, gems in your crown of rejoicing.

W. B. H.

Our Volunteer Agents.

REPORT FOR WEEK ENDING MARCH 11TH.

Whole number of new subscribers in the week, 50. By the efforts of the following brethren, 30:—

ONE EACH—By L. Bodtell, Rachel Call, J. Carr, A. Findlay, B. Grosvener, G. L. Humphreyville, W. M. Ingham, D F Leavitt, E Phelps, C Robinson, C F Sweet, Susie L Smith, J Sawyer, J M Stetler, L Webster, R C Winsby.
TWO EACH—By H K Flagg, G G Godfrey, G W Stetson.
THREE—By J. G. Hook.
FIVE—By W. Deverell and S. H. Dearborn.
Total new, 50.

Change of Price.

The prices of the following works, for sale at this office, have been advanced by the publishers as follows:—

BIBLE STUDENT'S LIBRARY (for the set),
By mail—cloth, $5.00; paper, $2.50.
By express—cloth, $4.00; paper, $2.00.
DEBT AND GRACE, post paid, $1.50.
CHRIST OUR LIFE, post paid, cloth, 75c; paper, 45c.
HUDSON'S TRACTS, 6 cents each, postage 2 cts.
CHRISTIAN LYRE, 80c; by mail, 85c.
SOCIAL HYMNS, 15 cts; eight for $1.00.
COOK BOOK, 15 cts; postage 2c.
DIPHTHERIA, 10 cts; postage 2c.

For the World's Crisis.

BRO. WALTER PRATT.

The friends of Bro. Walter Pratt will regret to learn that he is prostrate on a bed of sickness. I visited him this morning, and learned that his physicians have very little hope of his recovery; but if he does, it will take a long time. He is so low that he is unable to speak, except in the faintest whisper. I would ask those with whom and for whom he has labored in days past, when he was in the enjoyment of health, to remember him at a throne of grace, and also to remember that he is poor and needs help.

Now, brethren, please turn and read Matt. 25th chap., commencing with the 34th verse, to the end of the chapter, then just write a few lines of comfort and encouragement, and in the letter enclose the amount that duty demands, and send it to him.

Direct Eld. W. Pratt, No. 4 Poplar Place, Boston, Mass.

C. GOODRICH.

Boston, Mar. 11th.

P. S.—I insert this in the Crisis, with Bro. Grant's permission, without consulting Bro. Pratt.

C. G.

For the World's Crisis.

CONFERENCE REPORT.

The conference at Cornville, Me., commenced Dec. 15th, at ten A. M. Prayer and social meeting through the day. Very interesting. Sermon in the evening by Bro. L. L. Howard, from Luke 17: 32.

Saturday morning, prayer meeting at nine o'clock, which continued until twelve. Afternoon, sermon by Bro. N. J. Loughborough, from Joel 2: 18, 19. Evening, sermon by the same, from Matt. 5: 5.

Sunday morning, prayer and social meeting. Sermon at half past ten by Bro. D. Hanscomb, from 1 Pet. 1: 3–5. Afternoon, sermon by L. L. Howard, from John 3: 16. Evening, interesting prayer and social meeting.

The conference was one of interest, leaving good and lasting impressions on our minds. The truth is on the advance in this place.

CHAS. STRATTON, Clerk *pro tem.*

For the World's Crisis.

HOW TO SILENCE A BATTERY.

When a Spiritualist, or one having one of those seducing spirits, in order to teach you the doctrine of devils, speaks great swelling words, and pretends to get the spirit of some deceased friend to come and put out the lights, tip up the table, knock down the book case, and then heal several of your acquaintances, just ask him to be good enough to do one more thing,—see if he will attempt to heal one case of malady in the name of Jesus Christ of Nazareth. Show him Acts 19: 15 in connection with Mark 9: 39.

S. B. COLTON.

Hartford, Ct.

Correspondence.

From Bro. H. K. Flagg.

BRO. GRANT:—I send another subscriber for the Crisis, will send more soon. Since the meetings commenced at Natick, about fifty have been blest, including backsliders and many who for the first time have started in the service of the Lord. The meetings continue about every other evening. Bro. Benjamin Roberts is laboring with them to good acceptance, and I hear that others are still coming out. I am laboring alone with the church here at River Point, other duties having called Bro. Bellows away. My health is very poor indeed. Many days I feel as though I could hardly drag one foot before the other. But O! when I think of the years I remained in Egypt, and the short time we have to labor in the vineyard of the Lord, I cannot find time to rest. Sometimes when I get through at one place, I think I will now rest. But then the Macedonian cry forbids it. I want an abundant entrance into the kingdom of God. I must improve the talent given me. There is a crown for me, if faithful, only a little from this. And O! shall I ever be found worthy to obtain it? And will it glitter with some stars, for some poor souls saved through my humble efforts? God knows. I love him, I know I do. I love his truth, and all who love it, too. And e'er the close of '68 I expect to stand with Daniel, and all the redeemed in the holy city. But how many poor souls are slumbering and sleeping in the dark, lights out, oil gone, and they don't know it.

I cannot rest. I cannot sleep. It is the last effort. Hope gives strength. The work is not done, it still goes on, and almost every evening is made glad with shouts of new ones just from the highways and hedges. Glory to God! It does cheer my heart. Although I feel sad, worn out and weary, I have strength and a will yet to shout, sing and praise God for his goodness and faithful promises. How many are the sad hours and weepings of a poor preacher who is waiting to take his life in his hand, and go out among the poor to labor for the salvation of sinners, in highways and hedges. It is a very nice thing sometimes to go and preach to old churches when you can meet with friends who are glad to see you and take an interest in your welfare; but how few there are even among Advent preachers, who are willing to go and preach among the poor of the flock, when there is only now and then one who seems glad to see you, or has a spare bed for your weary limbs, or would even give you a crust of bread when hungry.

> But, then, when darkest we can hope,
> And look for coming dawn;
> The darkest night must fade away
> Before the light of morn.

Times and things change. By-and-by the enemy's walls begin to show weakness and fall before the truth of God, his guns become silent, and deserters come over on Zion's side. Hearts open, tables are spread, beds are plenty, the fatted calf killed, and shouts are heard throughout the camp. And the prayers, songs of praise and exhortations of the little ones, together with the rout of the enemy, are tokens of joy to the preacher, that his humble efforts in the Lord may not have been in vain.

The church here has been dwindling away for some time. Some had moved away, and others had backslidden; and there was but a small remnant left to work for God. The meetings have continued here but one week, and already there are signs of a good work. There were a few good souls who were willing to work for the salvation of sinners. Some have already started. Conviction seems to deepen every evening, and the meetings grow more solemn and attentive. One arose and requested prayers last evening, who has been a Spiritualist, and also a medium. She made an excellent confession, resolving to live only for the Lord. When I can see one of the Spiritual mediums come over, it looks like taking one of the enemy's generals. But then in our warfare we make no exchange of prisoners, so we rank all alike. Pray for me and us, ye praying ones.

H. K. FLAGG.

From Eld. Wm. Sweet.

BRO. GRANT:—I left home, with my wife and second daughter, the last of December, for Iowa, a distance of seventy miles, on a visit, to see an aged mother-in-law, feeble in health, not long to live. I preached once, and heard a minister try hard to prove in a sermon that the infant race were conceived and born in sin, totally depraved. I thought that Jesus taught a different doctrine when he took them up in his arms and blessed them, and said, "of such is the kingdom of God." We are to be like them in innocence, to enter the kingdom. After a short visit we left for Hesper, on the State line in Iowa, where I preached four times to some kind and warm friends in the Lord. The young people gave the best of attention. I think some good impressions were made on tender minds. I then left for Canton, Minn., some eight miles, where I preached twice to a full house of attentive hearers. The Brn. Barsels were there. They are trying to serve the Lord, and make their way into the coming kingdom. We have some good brethren there. Duty called me to leave them, in the Lord's care, for home. On reaching home, learned Eld. C. S. Page had commenced a series of meetings at the Raimer school-house in Utica. I went by his request, to aid him in carrying on these meetings. The Freewill Baptist minister, Eld. Kelly, is a liberal man. We all united for a revival of God's work in that place. The Lord heard prayer, and the saints were revived, and some backsliders reclaimed, and numbers of penitent sinners were converted to God. I thought they had plenty of help, so I left about the 15th of January, with my wife, for Ottowa, La Sœur Co., Minn., a distance of about one hundred and thirty miles. We drove through to Bro. Meeker's in three days, then to Ottowa twelve miles; so after waiting two days for others to fill their appointments, I commenced a series of meetings in Ottowa village, for eleven days, and notwithstanding our time was limited, and the war spirit prevailed, and some opposition from the E. P. Methodists, and some singing schools, and spelling schools in the place during the time, and stormy weather, all things considered we had most of the time good attendance by the church of about twenty members. They are trying to live through opposition. The ruling Elder, Bro. Scott, is their pastor. He is generally loved and respected by all; his health being rather poor, he is not able to devote his time to the work of the ministry. They expect Eld. P. S. Deyo to come and preach with them for the year to come. There is a large field for gospel labor in that region, extending some thirty-three miles west to Garden City. I had not time to go there as I expected. Most of the outsiders are friendly to us, and attended our meetings all through. I think the word took deep root in some minds, and the fruit will be seen hereafter. I was in hopes some would come forward that did not move during our meetings there. I gave way for E. P. Methodists to commence their protracted meetings. So I reluctantly left for home, after commending them to God in prayer and the word of his grace.

I reached home in three days, Feb. 11th. I preached the funeral sermon of Bro. Briggs, who died the 24th of last July at Ottowa. He died in hope of life in the resurrection from the dead only through Christ. The church chose a new Clerk, and I admisistered communion to them before I left. But to our grief, on our return home we heard of the sudden death of our much beloved Eld C. S. Page. He had preached his last sermon the evening after I left at the Raimer school-house, and on Greenwood Prairie the Sunday following he preached his last sermon, some fourteen miles from home. He was taken sick so suddenly, and so severe was the attack, he did not get home, but died on his way home, some six miles from his children; his dear wife only got there one day before his death, to comfort him in his last dying hours. His son came in time to speak a few words to his father, and hear his dying advice. I was glad to learn by Sr. Leonard, that Eld. Page died a true christian, strong in the true faith he preached to others, saying he should sleep in death, but a little while, till Jesus comes to raise the dead to life. He prayed for all his family, the ministry, and church. Eld. Page was the first minister of our faith to back me up in this State. I feel that my right hand man is gone. My prayer is, Lord, help! for the godly man ceaseth! Sleep on, brother, till the great Lifegiver comes. Even so come, Lord Jesus, come quickly. Amen.

Jefferson, Minn. ELD. WM. SWEET.

From Bro. R. E. Ladd.

BRO. GRANT:—I wish to give notice through the Crisis, to brethren and sisters who have always been heartily welcomed at our house in West Springfield, that we have sold our place, and taken rooms for boarding in the city; and shall not be able, as heretofore, to accommodate the brethren when passing. I give this notice to save such as might not know the fact a journey "over the river" to what was once our home, and the home of pilgrims. We are getting near our final home.

Springfield, Mass., Mar. 10th, 1865.

From Bro. C. F. Sweet.

BRO. GRANT:—Our Master has well and truly said, "*In the world ye shall have tribulation.*" In vain do men try to change the truth. I have been at my own home with my family but four days since last November. Spent the month of February in Pennsylvania, and expected to stay longer with the brethren in that State; but on Wednesday last received a telegram stating my oldest son was drafted. I immediately came to his assistance. But how the thing will turn I know not. I hope I shall be able to raise means to clear him, but I am in a hard place for a "noncombatant" father. Money will deliver him, but the poor man has to suffer often for the want thereof.

I have been laboring this winter for the spread of truth, and the salvation of men. Have had some blessed meetings. Organized one church of some dozen members at Jackson, Pa. Expect to spend a week with them in July next, if the Lord will; also at Chatham Valley. My labors have been, are, and I expect will be, constant and untiring, while my life and health are continued. My trust is in God. He holds "the winds in his fist." He is my Shepherd. My foes shall not tri-

umph over me forever, nor the Gentile governments oppress my poverty; for "a King shall reign in righteousness, and princes rule in judgment." Then shall He make wars to cease to the ends of the earth.

Dear brethren and sisters all, who love to pray, remember your unworthy and afflicted brother and family, and ask the Lord to direct, and overrule for our salvation and his glory. I feel willing to suffer with Jesus, so that I may be *glorified with him.*

Albion, March 3, 1865. C. F. SWEET.

From a Campbellite Brother in Illinois.

He calls for a package of Advent tracts, and says:—"For the last nine years I have been reading and meditating upon the Scriptures of divine truth, and have had serious doubts and misgivings as to the many phantasies and notions taught for truth by a majority of the so called ministers of the gospel. I have been, by association, a Campbellite; but at this time I am almost disconnected with that sect. You are aware what that denomination teaches in regard to the kingdom, sketched at by the old prophets and talked of by the Savior and his apostles. This, I do not now understand to be the case. The future and everlasting kingdom of God and the above named Campbellite kingdom can no more run together than can two parallel lines, and bear no resemblance to each other whatever. It was not until lately that I had an opportunity to hear a more reasonable doctrine taught, by the Advent brethren and by the Crisis, your noble paper, to which I am a subscriber, and shall continue to be while I regard the truth, and for which I shall try this coming summer to get subscribers. I am living in a town where there are no Advent brethren. They are known here only as a hiss and a by-word. But, nevertheless, after a careful and, I trust, a prayerful investigation of your doctrines, I have dissented from the old school of popular heathenism,—that a dead man can be alive. Pray for me, that I may be led into all truth, that God may have the praise. In hope of eternal life, yours fraternally, R. HUDSPETH.

Bro. Sweet writes from Bourbon, Ind.:—

"I had occasion to come into the swamps of Indiana, where I have got acquainted with some of the inhabitants. I fetched some of the tracts you sent me some eight or nine months ago, which I have distributed among them. A great many believe strongly in the new doctrine, as they call it. I lend my paper as often as it comes, and they are greatly taken up with it, and say they will subscribe for it. If you have any more tracts for the poor, I think here is the place where they are needed. Many come to my camp every Sabbath for information on the subject, which I give as far as I am able. The truth is taking deep root."

BRO. G. G. GODFREY writes from Exeter, Wis.: "We have recently organized as a church of Christ, with (at present) thirty members. Preaching every two weeks by Bro. N. A. Hitchcock. Though scattered, we meet for prayer and exhortation, and I trust are of that number who strive to give heed to the admonition of the Savior, to have our loins girded about and lights burning, like unto men that wait for their Lord, knowing that when he shall appear this corruptible, groaning condition shall be changed for one of eternal joy."

BRO. P. S. W. DEYO writes from New Hartford, Iowa: "I have been at this place a little over two weeks. The Lord has blessed us. Praise his name. Fifteen have been baptized, more to follow, and quite a number of backsliders reclaimed. Such crowds to hear, I have not seen for a long time. They fill the house as soon as sundown, so as to get seats."

Obituaries.

JOHN CLAY.

Died in Piermont, N. H., Feb. 23d, 1865, of apoplexy, Bro. John Clay, aged sixty-seven years.

Our brother embraced Christ when about nineteen years of age, and united with the Freewill Baptists. In 1843 he embraced the doctrine of the literal coming of Christ. Since that time he has never, as he said, doubted the truthfulness of that doctrine. He often said, "I hope the Lord will soon come." His death was very sudden, living only six hours after he was taken. He leaves a wife and ten children to mourn their loss. The funeral was attended by the writer, at the meeting-house near by, where he years before had invested some five hundred dollars for a place to worship God in; where a large collection of friends showed their respect for one that had so long lived in their midst. May this death be sanctified to the good of surviving friends. J. G. SMITH.

A. E. MARTINDALE.

Died in South Ashburnham, Mass., Dec. 20th, 1864, Addie E. Martindale, daughter of Henry and Elizabeth Martindale, aged five years, one month, and seventeen days.

She said to her mother when first taken sick, "I want to sleep with my brothers and sister." "What, my dear; do you want to leave me?" She then replied, "It wont make any difference; we shall meet again." May the blessing of God rest upon these afflicted parents, who have laid away their last darling, and prepare them to meet the dear ones, when they shall "come again from the land of the enemy."

The funeral was attended by the writer, setting forth the origin, nature, and remedy for death.

S. S. BREWER.

MARTHA A. HORN.

Died in Athens, Me., Jan. 19th, 1865, Martha A., wife of David Horn, aged thirty-seven years.

By this bereavement the husband has lost a kind and faithful companion, the children a very dear mother, and a large circle of friends one whom they loved. About two years ago our sister made a public confession of her faith, and has lived and died looking for the soon coming of Christ. May the God of all grace comfort the mourning friends here, and gather them to Mount Zion when Jesus comes. Sermon by the writer, from Eccl. 9: 10.

CHARLES STRATTON.

MARY PEACOCK.

Died in Gardiner, Me., March 1st, 1865, Sr. Mary, wife of Bro. George Peacock, aged fifty-one years and ten months.

Sr. Peacock was a kind and affectionate wife and mother, and her companion and children sorrow deeply, but not as others who have no hope, for they believe that she is

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

May the Lord comfort and sustain them in this time of affliction. H. D. REED.

JAMES M. GASPER.

Died in Baltimore, in the U. S. General Hospital, James M. Gasper, of Surry, Me., of Co. C, 1st Me. Vol., Nov. 27th, 1864, aged thirty-eight years and one month.

He leaves a wife, seven children, father and mother, with several brothers and sisters. Friend Gasper was a dutiful son, an affectionate husband, a fond parent, kind and active neighbor, and a loyal citizen. His hope took hold on Jesus and the resurrection. THOMAS SMITH.

Summary of News.

FOREIGN.

Liverpool Feb. 25th, Queenstown 26th.

News unimportant.

The Suez canal, which has been six years in constructing, is completed. It connects the Mediterranean and Red seas, and is ninety miles long, forty feet wide and four feet deep; but it is expected in due time to reach a width at the surface of 330 feet, and to attain a depth of twenty feet.

The Russian government is making large appropriations for organizing schools and colleges for the instruction of the emancipated serfs. Books are to be purchased for the poorer peasants, and other steps taken to diffuse the blessings of education.

THREE DAYS LATER.

Napoleon's preface to his "Life of Julius Cæsar" is published in all the London journals. The Pope has ordered its immediate examination when published.

ITALY.

The King has signed an amnesty for all acts connected with the Turin riots.

DOMESTIC.

Washington, March 7. Letters from the Army of the Potomac, received here to-nght, say the reported capture of Early and his force at Charlottesville is untrue. A battle took place at that point between Sheridan and Early, which resulted in the rebels being driven from the town with the loss of some prisoners, but that the main body of the rebels, along with their commander, succeded in getting off. Sheridan, when last heard from, according to the statement of deserters, held the place with a small force, while the main body of his cavalry were moving on Lynchburg.

New York, March 9. The revocation of the passport order by Secretary Seward, so far as it relates to Canada, has removed all restrictions on through travel via the Suspension Bridge and Detroit, and unrestricted travel via the Great Western Railway is now fully resumed.

Washington, March 12. Full files of Richmond papers of Friday last have been received. The *Examiner* of March 10 says: "The following dispatch was received yesterday announcing a victory to our arms in North Carolina:"

HEADQUARTERS, &c., March 9.

To Hon. J. C. Breckinridge, Secretary of War:

Gen. Bragg reports that he attacked the enemy yesterday four miles in front of Kingston, and drove him from his position. He disputed the ground obstinately, and took up a new line three miles from his first. We captured three pieces of artillery and fifteen hundred prisoners. The number of the enemy's dead and wounded left on the field was large; ours comparatively small. The troops behaved most handsomely, and Major General Shilleshoke exhibited his usual zeal and energy. (Signed) R. E. LEE.

New York, March 12. The Washington *Republican* of yesterday afternoon contains the following:

"Maj. Gen. Thomas telegraphs the Government that one of his scouts had come in with the information that the rebel generals Lee and Cheatham had been sent from Alabama against Sherman, but Lee was subsequently recalled to defend Selma. Cheatham proceeded, intending to form a junction with Hardee from Charleston, but scouts report that the rebels have information that before the junction was formed Sherman hurled a few of his veteran brigades back upon Cheatham's column, completely crushing it. Hardee was not up to time, and report does not say that he gave battle to all, but that Johnston was supposed to have attacked Sherman in front and got awfully whipped."

The *Republican* says there is every reason to believe the above to be true.

New York. March 13. The *World's* Washington dispatch says the War Department attaches very little importance to Bragg's reported success in North Carolina, as the force captured must have been only a construction party accompanied by a small force as guard. They were reopening the Atlantic and North Carolina railroad.

War Department,
Washington, March 13—10 A. M.

Maj. Gen. Dix:

The following report of Gen. Sheridan's operations has been received by this Department:

EDWIN M. STANTON, Secretary of War.

City Point, Va., March 12, 1865—7 P. M.

Hon. Edwin M. Stanton, Secretary of War:

The following dispatch has just been received:

U. S. GRANT, Lieutenant-General.

Headquarters, Middle Military Division,
Columbia, Va., Friday, March 10, 1865.

Lieut. Gen. U. S. Grant, Commanding Armies of the United States:

General:—In my last dispatch, dated Waynesboro,' I gave a brief account of the defeat of Early by Custar's division. The same night this division was pushed across the Blue Ridge, and entered Charlottesville at 2 P. M.

The next day the Mayor of the city and the principal inhabitants came out and delivered up the keys of the public buildings. I had to remain at Charlottesville two days. This time was consumed in bringing over from Waynesboro' our ammunition and pontoon trains.

PRINCE NAPOLEON IN THE PRIVY COUNCIL.—The nomination of the Prince Napoleon as a member and the Vice President of the French Privy Council is regarded in Paris, by all parties, as a blow at the Pope. M. Guerolt, the editor of the *Opinion Nationale*, remarks on this appointment:

"Public opinion will not mistake the important signification of this appointment. In placing at the head of the Privy Council a prince whose great faculties have never ceased to serve the cause of liberty in France and Europe, the Emperor not only secures the daily co-operation of a devoted relation, but at the same time characterizes his policy. Under present circumstances it may be truly said that no nomination can be at once more significant or more opportune.

JEWS.—English papers comment on the avidity for learning displayed by the modern Jews. Many Jewish youths are in the English universities. In the London University a large proportion of the prizes, far greater than the comparative number would warrant, have been taken by Jewish scholars, and four of the professors' chairs are now filled by Jews.

MAPLE SUGAR.—An old sugar maker informs the *Maine Farmer* that he always shovels away the snow from the trees before he taps them. He says that it makes a very great difference in the flow of sap.

Married.

In Dover, N. H., Feb. 26th, 1865, by C. S. Emerson, Bro. WILLIAM SIMES, of Milton, N. H., and Sr. AMANDA VICKERY, of Dover, N. H.

Notices.

New Hampshire Quarterly Conference.

The second quarterly session of the New Hampshire State Conference will be held in Concord, N. H., commencing Thursday evening, March 16th, and continue over the following Sunday. We hope to see a large gathering, both of preachers belonging to this conference, and of brethren and sisters Come in the spirit and meekness of Christ, prepared to labor for the salvation of souls, that great good may be done. A. W. SIBLEY, Secretary.

Notice.

The letter written to me to come and preach has no town, post-office, or State on it. John Leighton is the name, and I do not know where he lives. He tells me he will meet me at the depot, but does not tell what one. I only know the State postmark on the envelope. Why can't people be more careful? Date your letters the first thing.

HIRAM MUNGER.

R. I. and E. Conn. Quar. Conference.

This conference will hold its next session with the church in Abington, Ct., commencing Wednesday, April 5th. Preachers and brethren from abroad are invited to attend. All churches connected with this conference are requested to report by letter at this meeting. Direct to the Clerk, at West Killingly, Conn., Box 87.

WM. H. CHAPMAN, Clerk.

Iowa Christian Conference.

The second quarterly meeting of the Iowa Christian Conference will be held at Boylair's Grove, Butler Co., Iowa, March 24th, and continue over Lord's day. PETER S. W. DEYO, Conference Clerk.

Notice.

The meetings still continue at River Point, R. I., every evening and will continue through another week and Sabbath. Excellent times; God is with us. Come, brethren and sisters, from surrounding villages, next Lord's day. More anon.

H. K. FLAGG.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Westboro, Mass.........Saturday evening, March 18th and Sunday, 19th.
Cordaville, Mass.........Saturday evening, March 25th
Lord's day.........March 26th
M. GRANT.

Portsmouth, N. H.........Sunday, March 12th
Lowell, Mass.........March 26th
WM. C. THURMAN.

East Boston.........Sunday, March 19th
C. GOODRICH.

Worcester, Mass.........Sundays, March 19th and 26th
S. S. BREWER.

Dover, N. H.........March 26th
C. S. EMERSON.

North Searsport, Me., (school-house) Sunday, March 19th
Lincolnville Center, (meeting-house) Sunday, March 26th
THOMAS SMITH.

Poland Hill.........March 15th
Mayberry Hill.........March 17th
South Poland.........March 18th and 19th
Greenwood City.........March 25th and 26th
North Norway.........April 2d
Stoneham, (as Bro. J. Howe may appoint), April 8th and 9th.
C. M. CURRIER.

Southington, Ct.........Sunday, March 19th
O. D. WOODRUFF.

Dixfield Center.........March 19th
D. M. HANSCOMB.

Bradford, N. H., (Pond meeting-house), Sunday, March 26th, and remain in the vicinity as long as the interest may demand. JOSEPH W. WHITE.

Belgrade Mills, Me.........Saturday evening, March 18th and Sunday, 19th.
O. G. GOODWIN.
H. B. SEVEY.

East Holderness, N. H.........Sunday, March 19th
Meredith Village.........March 26th
A. MUSSEY.

Holden, Mass.........Sundays, March 26th and April 2d
A. SIMPSON.

Meredith Village, N. H.........April 9th
A. ROSS.

Melvin Village.........March 26th
Tamworth, (Birch Interval).........April 2d
Sandwich, (where Bro. A. B. Hoyt may appoint) April 9th
T. W. PIPER.

New Bedford.........March 19th
Plymouth.........April 2d
J. S. WHITE.

West Abington, Mass.........Sunday, March 19th
C. C. RAMSAY.

Portsmouth, N. H.........Sundays, April 9th and 16th
GEORGE CHAMPLIN.

North Canton, Conn.........Sunday, March 19th
Wallingford Farms, Conn.........March 26th
B. HITCHCOCK.

Northville, Newport, N. H.........Sunday, March 19th
WM. W. SUTHERLAND.

Lovely Street, (School-house).........Sunday, April 2d
WM. RIPLEY.

Norwalk, Ohio, (all day).........Sabbath, March 19th
J. V. HIMES.

Agawam, Mass.........Sunday, March 19th
West Stafford, Ct.........Sunday, March 26th
I. B. POTTER.

Exeter, N. H.........Sunday, March 26th
THOS. M. LUTHUM.

Vernon, Vt.........Sundays, March 19th and 26th
L. BOUTELL.

Lynn, Mass.........March 19th and 26th
J. K. BELLOWS.

Lovely Street, Ct.........Sunday, March 19th
H. ROCKWELL.

London Ridge, N. H.........March 19th
Lawrence, Mass.........March 26th
J. COUCH.

South Farmington, (school-house near Esq. Ricker's), March 19th.
J. PINKHAM.
J. H. F. VARNEY.

Bristol, Ct.........March 26th
At liberty in April. H. MUNGER.

Goshen.........Sundays, March 19th, 26th, and April 2nd
H. PRATT.

East Otis, Mass.........Sunday, March 19th
GEORGE L. TEEPLE.

Business.

TO CORRESPONDENTS.

J. M. Stetler—It was received. Many thanks.

R. C. Winsley—Yours and W. West's were both acknowledged and credited—his paying to No. 536.

L. Webster—Will send as soon as another edition can be had.

F. Schellinger—Received, acknowledged, and paid to No. 530.

H. H. Corbin—To No 530.

A. M. Bancroft—Acknowledged in No. 483.

D. Thayer—Sent March 4th.

F. Burr—All right. H. M. Laughlin is credited on book to No. 536.

W. Wright—Paid to No. 562.

R. N. Chaffee—The first dollar paid to No. 463 (not 489); the $1.46 to 494, as noted.

Geo. Smith—The two copies will be paid for to No. 547.

LETTERS RECEIVED.

A M Barnes, M F Eldredge, L F Cole, M. D. W., F. H Burbank, C F Sweet, F H Chamberlain, H Young, S R Chaplin, N Hoyt, J G Hook, B Perham, B Spaulding, T M Preble, M C Allen, L Boutell, C F Hudson, S S Brewer, J M Stetler, B Mathewson, Dr. A Decker G F Locke, A C Judson.

BOOKS AND TRACTS SENT.

BY MAIL—Amos Storer, Luther M Smith, W C Gage, J S Carter, A C Taylor, Laura M Stratton, H H Fuller, Elizabeth Hughast, Ellen E. Ingalls, A. M. Bancroft, Amos Hawks, T M Redhead, I E Peirce, C H Bartlet, A P Moore, I Kulp, G S Flint, P Tandy, J Sawyer, S H Dearborn, Zalmon Snow, L Jackmans, E D Hanson, A Cook, D McMillan, M W Corlin, J Demarest, J F Trescatt, E H Shaw, L Ross, W Mitchell, J M Gernard, Mrs. E M Davis, Mrs. H Robinson, R H Hines, R T Chatfield, A H Cassel, J H Luttenton, D M Kinter.

BY EXPRESS—E G Higgins, W H Chapman, F H Burbank, H Gibbs, S G Mathewson, J M Bell.

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THE GREAT SYMBOLIC CHART of the Times of Daniel and John, in which the most important features of chronological prophecy are [illegible] plain upon tables, that he may run that readeth. [illegible]

For the World's Crisis.

HER GLORY IS DEPARTED.

Well may thy servants mourn, my God,
The church's desolation;
The state of Zion calls aloud
For grief and lamentation.
Once she was all alive to Thee,
And thousands were converted,
But now a sad reverse we see,
Her glory is departed.

Her pastors love to live at ease,
They covet wealth and honor;
And while they seek such things as these,
They bring reproach upon her.
Such worthless objects they pursue,
Warmly and undiverted,
The church they lead and ruin too,
Her glory is departed.

Her private members walk no more
As Jesus Christ has taught them;
Riches and fashion they adore,
With these the world has bought them.
The christian name they still retain,
Absurdly and false-hearted,
And while they in the church remain,
Her glory is departed.

And has religion left the church
Without a trace behind her?
Where shall I go, where shall I search,
That I once more may find her?
Adieu, ye proud, ye light and gay,
I'll seek the broken-hearted,
Who weep when they of Zion say
Her glory is departed.

Some few like good Elijah stand,
While thousands have revolted;
In earnest for the heavenly land,
They never yet have halted:
With such religion doth remain,
For they are not perverted;
Oh! may they all through them regain
The glory that's departed.

Otto, Ills. CHARLES BUNNELL.

For the World's Crisis.

TESTIMONIES ON BAPTISM.

GATHERED BY I. K. L.

Prof. Stewart says: "The words *bapto* and *baptizo* mean to dip, plunge, or immerse into anything liquid," and that "all lexicographers and critics of any note are agreed in this."

Dr. Campbell (Presbyterian commentator), —"The word baptism, both in sacred authors and in classical, signifies to dip, plunge, or immerse. Had *baptizo* been employed in the sense of *raino*, to sprinkle, (which as far as I know it never is in any use, sacred or classical), the expression would doubtless have been, I indeed baptize water upon you."

Beza says: "Neither does the word baptizo signify to wash, unless consequently, for it properly signifies to plunge into for the sake of tinging or dyeing."

John Calvin says: "The very word baptizo signifies to immerse, and it is certain that immersion was the practice of the ancient church."

Luther says: "The term baptizo is Greek, and may be rendered dipping, as when we dip anything in water, so that it is covered all over."

Melancthon,—"Baptism is an entire action,—to wit, a dipping."

Dr. Whitby,—"Baptism by immersion is suitable, both to the institution of our Lord and his apostles; and was by them ordained to represent our burial with Christ, and so our dying unto sin, and our conformity to his resurrection by newness of life."

Parkhurst,—Baptizo primarily means to dip, immerse, or plunge in water."

Donegan,—Baptizo, to immerse repeatedly into a liquid, to submerge."

Greenfield,—"Baptizo means to immerse, immerge, to sink."

Liddell and Scott,—"To dip repeatedly, to dip under."

Prof. Anthon,—"Bapto, to dip, to plunge, to immerse; hence to dye.

Dr. Jones (England),—"Baptizo, to plunge in water, dip, bury, overwhelm."

Rev. Mr. Remmington says, in his "Reasons for becoming a Baptist," "I obtained the testimony of no less than twenty-three, (Greek Lexicographers), all of whom agree that its primary meaning is 'to immerse, plunge, dip, overwhelm;' and a few of them give as a remote meaning, 'to wash, lave, or tinge;' this, however, as a consequence, or by implication, because a thing washed, whatever may be its process, must be as wet as if immersed. Hence Alstedius says, 'It means not to wash, except by consequence.'"

Dr. Barclay (Quaker) says, "The Greek word baptizo signifies immergo—that is, to plunge and dip."

Malcolm's Bible Dict.,—"Baptizo is used in both Testaments in the sense of immersion, but never in the sense of sprinkling."

TESTIMONY OF THE PRIMITIVE FATHERS.

Tertullian says, "We die symbolically in baptism." On these words Rigaltius remarks, "We are immersed, as if we suffered death, and rise up out of the water, as reviving again." He (Tertullian) further says, "It is all one whether we are washed in the sea or in a pond, in a fountain or in a river, in standing or running water."

Chrysostom says: "To be dipped and plunged into water, and then to rise up out of it again, is a symbol of our descent into the grave, and our ascent out of it."

Barnabas says: "We go down into the water full of sins and pollution, but come up again bringing forth fruit in our hearts."

Basil, Archbishop of Cesærea, puts the following questions in his Lent sermon to the chatechumens before their baptism: "How can we be placed in a condition of likeness to his death? Ans.: By being buried with him by baptism. How are we to go down with him into the grave? By imitating the burial of christian baptism, for the bodies of the baptized are in a sense buried in water."

Grotius says: "That this rite was performed by immersion, and not by affusion, appears both by the propriety of the word and the places chosen for its administration."

PRACTICE OF THE PRIMITIVE CHURCHES.

Gregory says: "Baptism in the primitive times was administered by immersion."

Moshiem says (page 105): "In this (first) century baptism was administered by immersing the candidate in water." Again (p. 167), "The candidates for it were immersed wholly in water." Of the second century he says, "Those adult persons that desired to be baptized, received the sacrament of baptism according to the ancient and primitive manner of celebrating that institution, even by immersion."

Waddington,—"The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity."—p. 27.

Wesley on Rom. 6: 4, 5,—"The language was alluding to the ancient manner of baptizing by immersion."

Adam Clarke says on Col. 2: 12,—"Alluding to the immersions practiced in the case of adults, when the person appeared to be buried under the water as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water was an emblem of the resurrection of the body and in them of a total change of life." On Rom. 6: 5, he says,—"It is probable that the apostle here alluded to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say the man is drowned, is dead, and when he came up out of the water he seemed to have a resurrection to life."

The Enc. Americana,—"In the times of the apostles the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered, (Matt. 28: 19), and to express more fully his change of character, generally adopted a new name. The immersion of the whole body was omitted only in the case of the sick who could not leave their beds. In this case sprinkling was substituted, which was called cline baptism. The Greek church as well as the schismatics of the East retained the custom of immersing the whole body, but the Western church (Catholic) adopted in the 13th century, the mode of baptism by sprinkling."—*Art. Baptism.*

F. Brenner, a Catholic writer, states "that thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water; and only on extraordinary occasions was sprinkling or affusion permitted. These latter methods of baptism were called in question, and even prohibited."—Stuart, p. 361.

Says the Enc. of Rel. Knowledge,—"In the Greek church it is well known the practice of immersion is continued without variation to the present day."—*Art. Baptism.* "In the English Episcopal church, immersion was practised until the beginning of the seventeenth century. In many old houses of worship large baptistries now exist, which were once used in baptism. The first liturgy, in 1547, enjoins a true immersion, in case the child is not sickly. The present liturgy permits, though it does not require, immersion." —*Ibid.*

Says Robinson,—"The administration of baptism by sprinkling was first invented in Africa, in the third century, in favor of the clinics or bed-ridden people."—Eccl. History, p. 402.

Says Prof. Stewart, "But enough. 'It is,' says Augusti, 'a thing made out,' viz.: the ancient practice of immersion. So indeed all the writers who have thoroughly investigated the subject conclude. I know of no one usage of ancient times, which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this."—p. 359.

For the World's Crisis.

WHAT AN EVIL! WHAT AN EVIL!

What a nuisance, what a plague—what a leprosy it is, to have a smoking man or woman about the house or in the house. It's smoke in the morning, smoke at noon—smoke at night. It's smoke rising up, lying down, going out, coming in—it's smoke, smoke, all the time! Everything is smoked up. The kitchen is smoked up, the parlors, the bedrooms, the cellars, the garrets, the out-houses, the wardrobe—every particle of costume and furniture is more or less impregnated by this abominable Indian weed! God's pure atmosphere is poisoned and stenchified! Every family and every member in the family is compelled to inhale the poisonous effluvia, to gratify this accursed lust of the flesh! Tobacco penetrates every nook and corner. It's one of the most powerful, baneful, penetrating narcotics that ever visited God's earth. Then look at the dingy, dumpish, stupid sottishness of the smoker—with his rotten, gummed up, stenchified pipe or cigar in his mouth day and night—puffing his very *soul* out, regardless of consequences, to gratify an unnatural, depraved appetite! offending the whole community! Behold the man, his mouth, his lips, his teeth, his whole contour, his sallow, dumpish, baconised appearance! And oh! oh! what a breath,—what a breath! tell it not, write it not. Run! run for your life! Friend, smoking friend, have mercy, do—if you have no mercy on yourself—if you are determined to smoke your life out, sear your conscience harder than the nether millstone, go down to the grave a sot—do have pity on your neighbors. Paul said he would not even eat meat while the world stood, if it caused his brother to offend. Not so with tobacco chewers and smokers.

"With impudence they oft presume
To vex all persons in the room
Who can't endure tobacco fume—
And they must bear this wretched doom."

Do not excuse yourself by saying that some great and good men use tobacco. The great and good men who do so are in danger of sinking into very little and very wicked men, before they die.

Tobacco and rum! What twin brothers! What mighty agents of Satan! What a large share of the American people they are destroying! I love my children; and because I love them, I had rather bury them, than see them defile themselves with rum or tobacco.

As Paul said to Timothy, so say I to you: "Keep thyself pure." Be clean in your person, and be clean in your heart. But, depend upon it, you can be neither, if you use tobacco.

It costs more than education or religion, the army or navy. It costs England and America a sum sufficient to support 50,000 ministers with a salary of $1000; or more than 100,000 missionaries. The students in one college pay more than $6000 for cigars yearly. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancers, insanity, delirium tremens, and sudden deaths. It weaves a winding sheet around 20,000 in our land every year!

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

DO YOU PRAY FOR HIM?

When husband leaves you, dearly loved wife, to go among men and women that watch for evil, criticise with cruelty, tempt with impudence, or flatter with praise, may be, do you ask God to keep him from evil? When he stands "between the living and the dead," are you, his nearest earthly friend, praying Christ to quicken those that hear, and to speak through the lips of your dear one words that shall glorify God and benefit humanity? And when he is surrounded by unbelieving scoffers, persecuted for his faith in God's precious promises, when he is afar from you, longing for your words of sympathy, bearing the battle *alone*, does his courage rise as he thinks "my dear wife is at home, but *she prays for me*"? And is your life such that he can believe your prayers will be heard by Him who has said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you!"

Dear sisters, we have something to do in our Master's service aside from feeling sad when our husbands have a "hard time," and rejoice when they have "liberty in speaking." Something to think of besides the great or little remuneration he receives. Something to meditate on except the liability of our coming short of "food and raiment." The Lord calls us to labor in his vineyard. We are not to let our husbands lift the whole burden, and we sit sighing over the lot of a minister's wife. Let us *work*. Let us pray for each other, and for our companions, that they may be kept from vanity or discouragements, made useful in the hands of the Lord. And when God works through them, and the church grows under their labors, may we watch our *female hearts* lest we become *proud*, and consequently unfitted for our places. God give us grace, wisdom, and much patience. Amen. M. MATHEWS WEAVER.

Danville, C. E.

A PETITION.

Father, in this dark hour
Thine arm alone hath power
To succor me:
I fly to thee.

Beneath Thy sheltering wing,
For safety I would cling,
Until the blast
Be overpast.

O, ever faithful Friend!
Wisdom and patience lend
To guide me right
Through this dark night.

In Thee is all my trust,
Thou who alone art just,—
Who only can
My motives scan.

This heavy load of care
Dear Savior, help me bear;
Sustained by thee,
'T will lighter be.

Help me my faults to see,
And seeing help me flee:
O! make me pure,
In Thee secure.

And when my work is done,
My race on earth is run,
Among the blest
I may find rest.

Selected by S. M. T.

For the World's Crisis.

A HAPPY NEW YEAR.

I do heartily wish a *happy new year* to the World's Crisis, and all its attentive readers. A happy new year to our able editor, and all our friends connected with him in the office. May God abundantly bless every one of you with health and strength, divine grace and heavenly wisdom to perform your arduous duties in the fear of God. A happy new year to all the saints scattered abroad. Yes, we wish you might experience a happier year, this year, than you ever did before.

To this end, 1st, we must have pure hearts. Jesus says, "Blessed are the pure in heart, for they shall see God." 2nd. We must have clean hands, and a clean *mouth* too. As father Paul says to his Corinthian brethren: "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Can we be happy or very useful in the world while we are slaves of a perverted appetite? Every sensible person will readily answer, Nay. Then let no one be a slave to opium, tobacco, intoxicating drink, strong tea or coffee, or anything worse. Jesus says again: "If any man will come after me, let him *deny himself* and take up his cross and follow me." N. B. We do not believe the Holy Spirit has any affinity with physical or moral pollution (as "filthiness of the flesh or spirit.") The apostle says plainly, "*Without holiness* no man can see the Lord." Holiness of heart and life is *perfect rectitude.*

3d. If you want a happy new year you must "submit yourself to God and resist the devil." No one is able to keep himself, without help from God. The Lord is in good earnest with us; we ought to be so with him. If we do not wish to lose our treasure in heaven, we must not hide our talents in the earth. 4th. If you wish to be happy, do good to others, even if they do not thank you for it. "*Preach the word*; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." "For the time will come when they will not endure sound doctrine (and that time has come, *now!*); but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." And let us say to the elders of the church, "Flee at the appearance of evil"; "and watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." "Fight the good fight of faith"; "Fear God and keep his commandments";—and I pledge my word and honor, upon the word of God, that you will have *a happy new year in the Lord.*

P. S.—I am one of those that cannot believe that God approbates the common, intemperate, and unnecessary use of any thing that intoxicates, weakens the nerves, or in any way injures the system, or renders it unfit for the service of the Lord. The word of the Lord says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." If we do this, we shall have a home in the everlasting kingdom of our God.

Yours waiting for redemption at the second advent of Christ, P. TANDY.

Jan. 1st, 1865.

For the World's Crisis.

CONFERENCE AT NORWALK.

BRO. GRANT:—Our conference, that met at this place on the 1st inst., was not numerously attended, yet our meeting was a success, and has resulted in one of the most blessed revivals I ever witnessed. The ministering brethren present were—Brn. Mansfield and Babcock of Mich., Bro. Jonas Wendell of Edenborough, Pa., and Bro. Stetson of Olena, O. Before the meeting closed, there were marked indications of the gracious presence of God in our midst, commending the truth to the understanding and conscience of the sinner and the backslider. Quite a number came forward for prayers, and declared their purpose to be christians.

These tokens being so marked, it was deemed expedient to continue the meetings through the ensuing week, which was done under the labors of Brn. Mansfield and Wendell, with an increased interest from evening to evening. The Sunday following five happy souls came forward for prayers, and were planted with Christ in the likeness of his death, and raised in the likeness of his resurrection to a new life. The day was boisterous and severely cold, yet they hesitated not, and were joyful in obeying in this blessed ordinance.

At the close of the meeting in the evening of that day it was determined to continue on as long as these glorious manifestations were visible, and, thanks be to God, there is not yet a diminution of interest, but rather an increase. On the third Sunday of our meeting six more were baptized, and last Sunday a still larger number were prepared to go forward, but were hindered in consequence of our baptismal stream being flooded with water and floating ice; and now as many as twenty are waiting an opportunity of confessing their faith in this form of doctrine. I do not know the whole number that have come forward, and risen for prayers, but think it can not be less than from seventy to eighty; and still the work is progressing. Truly this is the Lord's doings, and it is marvelous in our eyes; and to him be all the glory.

The preaching has been both doctrinal and practical, and to the point. The understanding of the people has been enlightened concerning God's revealed purposes of salvation connected with an approaching judgment, and the truth has found its way to the hearts of this people in a manner never before witnessed, and has resulted in the conversion of many precious souls, and also in reclaiming a goodly number of backsliders. At the close of our Sunday evening meeting, the solemnity appeared even greater than at any time since our commencement.

Many deeply interesting cases of God's willingness to hear and answer prayer have occurred, and the result thus far demonstrates this fact, that whenever God's people will humble themselves before his mighty hand, and take their proper place, and will work unitedly in harmony with his revealed purposes, he will hear and pour out his Spirit in all the fulness they are prepared to receive it. Yes, beloved in the Lord, his ear is not heavy, that he cannot hear, neither his arm shortened, that he cannot save; therefore let all be encouraged to take hold of that Almighty Arm, in the full assurance of faith, and go to work, and do what we can, and we shall see the work prospering on all sides, the name of the Lord will be glorified, and the cry of "leanness" will no more be heard in our borders. The Lord is truly on the giving hand, and as a church we most earnestly implore the prayers of all christians in our behalf.

At the close of the second week, our much esteemed Sr. Mansfield (who was prevented from coming at the beginning with her husband, on account of injury received from a fall on the icy sidewalk sometime previous) came amongst us, but was not able to participate in our meetings on account of her illness. After some ten days, she with her husband returned home to Michigan, leaving the burthen of conducting the meeting wholly upon our good Bro. Wendell, (assisted by Bro. Hoyt and the church), who is still with us, and the Lord accepts his labors of love, and continues to bless his efforts. The church has extended to him a united invitation to come amongst us, and occupy this open field now all white for the harvest, as long as the providence of God may direct.

The meeting was preceded by a season of much fervent prayer, coupled with a deep feeling of assurance that the Lord had in store a rich blessing for us, ready to be conferred as soon as we were ready for its reception. O! let us be not faithless, but believing, keep humble at the foot of the cross, and then we shall at all times be ready to wage an appropriate war against the powers of darkness, and our hearts will be made glad by seeing sinners converted to God. Amen.

P. ALLING.

IN A TIGHT PLACE.

The Rev. Moses Hull, a great Spiritualist of Michigan, having said that he can perform the wonderful works attributed to Jesus, the Chicago New Covenant puts him in a tight place in the following conclusive manner:—

"We should be glad to see Mr. Hull and his theory tried by his own tests. Spiritualists, he claims, are 'true believers,' and 'can accomplish what Jesus said should attend the true believer.' This is Mr. Hull's language, and he adds that christian 'churches cannot produce one of the evidences that they are believers.' The charge, he admits, is a serious one, and he is therefore willing to test the matter. It is not necessary to call a World's Convention, as he proposes. Call together a few hundred of the people of Kalamazoo and vicinity, and test the matter *as far as he is concerned.* We admit that 'our church' cannot do the things referred to, as we limit the works to the apostolic age. As far as *we* are concerned, we give it up; but as Mr. Hull claims that he and other Spiritualists *can* do the works—that they are 'true believers,' and can accomplish what Jesus said should attend the true believer,' we propose that *he* be put on trial. He claims what we do not, and it is fair that he be tried by his own test. This would be entirely satisfactory, and we do not see how he can object to his own rule. What then could the true believer do: 'These signs shall follow them that believe? in my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.'—Mark 15: 17, 18.

"Now, Mr. Hull, set the time when you will do all these things, and make good your claim that you are a 'true believer!' Can you cast out devils? If you can do this, you can go to the asylum in Kalamazoo and cure the poor lunatic. Jesus did this. Go there and restore the insane to their right minds! Let us see by your works that you are a 'true believer.' Or, go and play with the poisonous fangs of the serpent; let the rattle-snake bite your hand, and see if no ill effects are produced! Take a dose of strychnine or Prussic acid and see if it does not harm you. The test is—'If they drink *any deadly thing*, it shall not hurt them.' Is Moses Hull willing to accept his own challenge?

"Mr. Hull says again:—'But if Spiritualists prove themselves to be the true believers, by the inspired rule—'He that believeth on me, the works that I do, shall he do also,' we ask the church and clergy to acknowledge it,' etc.

"That's fair; and for one we say, that we will. Only do the works that Jesus did, and we will concede all that you claim. Jesus healed the sick, restored sight to the blind, hearing to the deaf, and speech to the dumb, cured the lunatic, stilled the raging sea, walked upon the waters, raised the dead, fed thousands of people, (besides women and children,) with five loaves and two small fishes, and did many other wonderful works, according to the history. Now, if Moses Hull can do these things, we shall admit that he is a 'true believer,' as he claims. Can he walk upon the water? Can he calm the waves of the sea by his word? Can he raise the dead? Jesus did these things; and, Mr. Hull tells us that he is willing to be tried by the inspired rule of Jesus. '*The works that I do, shall he do also.*' Give us the evidence, Mr. Hull, that you are a 'true believer,' according to your own test, and we will at once admit your claim. Until then, we shall be constrained to think that your pretensions are mere 'sound and fury, signifying nothing.'"—*Exchange.*

THE CHEERFUL VOICE.

The comfort and happiness of home and home intercourse, let me here say, depend very much on the kindly and affectionate training of the voice. Trouble, and care, and vexation will and must, of course, come; but let them not creep into our voices. Let only our kindly and happier feelings be vocal in our home. Let them be so, if for no other reason, for the children's sake. These sensitive little beings are exceedingly susceptible to the tones. Let us have consideration for them. They hear so much that we have forgotten to hear. For as we advance in years, our life becomes more inferior. We are abstracted from outward scenes and sounds. We think, we reflect, we begin gradually to to deal with the past as we have formerly vividly lived in the present. Our ear grows dull to external sound; it is turned inward, and listens chiefly to the echoes of past voices. We catch no more the merry laughter of children. We hear no more the note of the morning bird. The brook, that used to prattle so gayly to us, rushes by unheeded—we have forgotten to hear such things. But little children, remember, sensitively hear them all. Mark how, at every sound, the young child starts, and turns, and listens! And thus, with equal sensitiveness, does it catch the tones of human voices. How were it possible that the sharp and hasty word, the fretful and complaining tone, should not startle and pain, even depress, the sensitive little being whose harp of life so newly and delicately strung, vibrating even to the gentle breeze, and thrill sensitively ever to the tones of such voices as sweep across it? Let us be kind and cheerful-spoken, then, in our homes.

For the World's Crisis.

I WANT TO REST.

I'm weary of my pain;
When shall I be at rest?
I long that blessed rest to gain,
And join with all the blest.

How sweet rest looks to me;
O! shall I ever dwell
Where all the good I hope to see,
And songs eternal swell?

Oh! how I sigh for home,
Where the weary are at rest;
O Savior, quickly come,
And let us there be blest.

LUTHERA B. WEAVER.

HOW TO MAKE IT MUCH.

A shoemaker being asked how he contrived to give so much, replied that it was easily done by obeying St. Paul's precept in 1 Cor. 16: 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "I earn," says he, "one day with another, about one dollar a day, and I can, without inconvenience to myself or family, lay up five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children each of them earn a shilling or two, and are glad to contribute their penny, so that altogether we lay by us in store forty cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus, by these small earnings, we have learned that it is more blessed to give than to receive. The yearly amount saved in this way is about twenty-five dollars, and I distribute this among the various benevolent societies, according to the best of my judgment."

INDECENT PAPERS.

Yes, they are indecent, and not only indecent, but corrupting and demoralizing. Look upon the numerous book and paper stands in our city, into very many book stores—what do you see? Snakes in the grass, heaps on heaps, serpents that bite with a deadly venom. So exceeningly vile are many of these publications, that even one of our dailies that caters to a corrupt taste, is induced to cry out, thus:

"We wish to call the attention of the public, and more especially that of the general superintendent of the police, to the vulgar papers that are sold at many of the newspaper stands, and hawked about the streets, in defiance of law and decency. Any argument in regard to the propriety of putting a stop to such business would be useless, since there are few persons to be found so vile as to openly advocate the sale of these papers. It is a disgrace to the city that individuals who are so devoid of self-respect as to print the suggestions of a foul imagination, should be allowed to reside elsewhere than at Sing Sing."—"*Home Thrusts.*"

A WARLIKE WORLD.—The *Opinion Nationale*, of a recent date, gives this dismal picture of the present belligerent condition of the world:

If there be a dead calm in politics, as well as business, among us, it is not the same in all parts of the little planet we inhabit. Three quarters of humanity, in fact, are living in the barbarous state of war.

There is war in Poland, war in Algeria, war in Tunis, war in Mexico, war in the United States, war in Peru, war in New Zealand, war in China and Kashgar, war in Japan, war in Afghanistan, war in twenty countries in Africa.

This is, unfortunately, enough to discourage the friends of universal peace, and who can say they will not meet with still greater disappointment next year? Italy, Hungary, Poland, Denmark, and the Slavonian population of Turkey, are not, it must be confessed, in the most pacific humor, and, to those who study the general situation of our continent, it is quite evident that instead of getting better, goes on from day to day getting more and more complicated.

JAMES FERGUSON, the celebrated writer on astronomy, is one of the most remarkable instances of self-education which the literary world has seen. His father was a day laborer. At the age of seven or eight young Ferguson actually discovered two of the most important truths in mechanics, the lever and the wheel and axle. He afterwards hit upon others without teacher or book, and with no tool but a simple turning lathe and a little knife. While he was feeding his flock, in the employment of a neighboring farmer, he used to busy himself in making models of mills, spinning wheels, etc., during the day and in studying the stars at night. Before his death he was elected a fellow of the Royal Society; the usual fees being remitted as had been done in the cases of Newton and Thomas Simpson. George III., who when a boy was occasionally among the auditors of his public lectures, gave him a pension of fifty pounds.

FRANKNESS.—Be frank with the world. Frankness is the child of honesty and courage. If a friend ask you a favor, you should grant it if it is reasonable; if it is not, tell him plainly why you cannot. You will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend, or to keep one. The man who requires you to do so is dearly purchased, and at a sacrifice. Deal kindly and firmly with all men, and you will find it the policy which wears the best. Above all, do not appear to others what you are not.

☞ Avoid argument with a person if he is directly opposite to you; if he has a mind of his own he cannot be convinced; and if he has no mind he is a poor convert; it is not only a loss of time but often of friendship.

☞ Filthy people are generally ill-natured.

COMPOSITION TO STOP LEAKAGE.—A correspondent of the Lynn *News* gives a recipe for a cheap composition with which leaks in roofs may be effectually stopped. Having a leaky "L," he says: "I made a composition of four pounds of resin, one pint of linseed oil, and one ounce of red lead, and applied it hot with a brush to the part where the 'L' was joined to the main house. It has never leaked since. I then recommended the composition to my neighbor, who had a dormer window which leaked badly. He applied it, and the leak was stopped. I made my water cask tight by this composition, and have recommended it for chimneys, windows, etc., and it has always proved a cure for a leak."

TO PREVENT PRINTS FROM FADING.—The dress should be washed in lather, and not by applying the soap in the usual way direct upon the muslin. Make a lather by boiling soap and water together; let it stand until it is sufficiently cool for use, and previously to putting the dress into it, throw in a handful of salt; rinse the dress without wringing it, in clear cold water, into which a little salt has been thrown; remove it and rinse it in a fresh supply of salt and water. Then wring the dress in a cloth and hang it to dry immediately, spreading as open as possible, so as to prevent one part lying over another. Should there be any white in the pattern, mix a little blue in the water.

TO GET RID OF INSECTS.—Insects are immediately suffocated by benzoin. It has been employed very successfully in banishing the insects which infest domestic animals. It has also been accidently discovered that pepperwort powerfully attracts bugs. Dried fragments of it have been placed in a chamber which was infested with these troublesome insects and found covered with them. Nearly all of them were dead; the remainder were in such a state of torpor, that they could easily be destroyed.

TO DESTROY STUMPS.—A correspondent of the *Rural Register* writes that Mr. John Barnes, of Baltimore, removed a troublesome stump from near his house in the following manner: "Last fall, with an inch auger, he bored a hole in the center of the stump ten inches deep, and into it put about half a pound of oil of vitrol, and corked the hole up tight. This spring, the whole stump and roots extending through all their ramifications, were so rotten that they were easily eradicated."

A DURABLE PAINT.—To a quantity of charcoal add a quantity of litharge as a drier, to be well levigated with linseed oil, and when used to be thinned with good boiled linseed oil. The above forms a good black paint, and by adding yellow ochre, an excellent green is produced, which is preferable to the bright green frequently used on out-of-door work, as it does not fade with the sun.—*French paper.*

How to preserve Milk.—A spoonful of scraped horse radish put into a pan of milk, will preserve the milk sweet for several days, even in the hottest weather.—*Prairie Farmer.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

TOO CERTAIN.

"Father, I am tired of reading the Bible. I have read it so often, that I know every thing in it."

"Every thing, my son? Do you think you could not find one chapter that would contain something you have never yet noticed?"

"Yes, father, I think so. I am sure I know all that is in the historical parts of the Bible."

"Well, let me try you. When were a large number of men fed with a few loaves of bread, and a supply left when they had done eating?"

"Why, father, surely I remember Christ's feeding several thousand persons at two different times with a few loaves and fishes."

"Very well: those are two instances. Now tell me a third."

"There is no other in the Bible."

"You are perfectly sure of that? Suppose you reflect a little before you answer again."

"Yes, father; I have thought, and I am certain there is no other miracle of the kind mentioned in the Bible.

"Well, my son, open your Bible at the fourth chapter of the Fourth Book of Kings."

"The fourth Book of Kings! Father, there is no such book."

"Hand me the Bible. What does this title say?"

"It is 'The Second Book of the Kings, commonly called the Fourth Book of the Kings.'"

"Well, there is one thing learned by the boy that knew the Bible so well. Now turn to the fourth chapter, and read from the forty-second verse."

"Here it is sir: 'And there came a man from Baal-shalisha, and brought the man of God.'"

"Who was that man of God?"

"I must look. It was the prophet Elisha."

"Now proceed."

"And brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What should I set this before a hundred men? He said again, give the people, that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord.'"

"That will do for this time, my son. I have never wished to make the reading of the Scriptures tedious by requiring you to read them continually, without giving you other books to read. But I wanted to convince you how mistaken young people are apt to be in their ideas of their own knowledge. There are thousands of children—yes, and of men and women too—who would read with interest many passages of the Bible, if they found them in a fresh and beautiful volume which they believed to contain nothing but what is published for the first time. Remember this, and let me advise you to read the four books of Kings, and to make a list of all the passages you will find there, which, like the one you have just read, are as new to you as if you had never heard nor read them."—*The Gem.*

THE TRUSTY CHILDREN.

Fanny and Tommy were left one day by their mother in charge of her fish-stall.

"Take care, children," said the mother, "that you don't leave it for a minute; and stay here till I come back from seeing to father's dinner."

The children both promised to remain by the stall; for they loved their kind mother dearly, and liked to do all they could to help her

Presently a great number of people came running down the street near which Fanny and Tommy were standing. They saw the people, and heard a band of music playing.

"Oh! come along, Tommy," said a little boy who at that moment caught sight of him, come along, and see the show: there are ever so many animals being taken through the town, and a band of music playing. Do come; we shall have such fun!"

"No, thank you," said the little boy and girl, "we can't come away now, for mother has gone home to get father's dinner, and she told us to stay here till she came back."

"Oh! never mind," said Jimmy, who, I am sorry to say, never cared to obey his mother; "you won't be away five minutes; and I am sure no one will run off with your fish in that time; and you can get back again before your mother comes. She will never know you have been away; and you need not tell her."

"No, no," said both the good children; "we won't do that; mother could never trust us again; and we should not like to disobey her." So off ran Jimmy after the show, laughing at Tommy and Fanny, and calling them "silly" for not having a bit of fun.

He had not been gone many minutes when Fanny's mother was seen coming down the street as fast as she could walk. "Good children," she said, "for staying by the stall as I bid you. Now you may run after the show; and you will catch it in a minute or two; and here is a penny for each of you to buy an orange, because you have been trusty and obedient." The children took the money, and off they ran, feeling so glad that they had not listened to naughty Jimmy, and disobeyed their dear mother.

My dear little readers, remember that trusty, obedient conduct is sure to bring its own reward. You will have a happy conscience, and that is better than thousands of gold and silver.—*Children's Friend.*

"I WOULDN'T WORK SUNDAYS."

"Well, my boy, how much do you earn a week?" I inquired of a smart little fellow one day.

"Two dollars."

"Well, how much is that a day?" I queried.

"Thirty-three and one-third cents."

"Ah! are you not a little mistaken in your arithmetic?" again I inquired.

"Why, three times thirty-three and one-third is one dollar, and twice that is two dollars."

"So you reckon but *six* days in a week; I thought that there were *seven.*"

"Why, I don't work Sundays! I go to Sabbath school," he said with a look of surprise.

"Oh, yes! I see. But your mother would let you work if you didn't go to Sabbath school?"

"*I wouldn't work Sundays* unless she *made* me; and I *know she wouldn't do that!*" was his noble answer.

Telling him always to "regard the Sabbath, and be prompt at Sabbath School," I slipped a fifty-cent currency into his hand.

"What is this for?" he inquired with surprise.

"For your mother," was the reply.

"Oh, thank you!" he said; and I left him at his word as happy and busy as a bee.—*S. S. Advocate.*

THE PENITENT SON.

The son of a minister had by some means excited the displeasure of his father. His father thought it right to be reserved for an hour or two, and when asked a question about the business of the day he was very short in his answer to his son. An hour or two elapsed. The time had nearly arrived when the youth was to repeat his lesson. He came to his father's study and said:

"Papa, I cannot learn my lesson unless you are reconciled. I am sorry I have offended you. I hope you will forgive me. I think I shall never offend you again."

His father replied, "All I wish is to make you sensible of your fault. When you acknowledge it, you know all is easily reconciled with me."

"Then, papa," said he, "give me the token of reconciliation, and seal it with a kiss."

The hand was given and the seal most heartily exchanged on each side.

"Now," exclaimed the dear boy, "I will learn Latin and Greek with any boy," and fled to his little study.

"Stop, stop!" said his father; "have you not a heavenly Father? If what you have done be evil, he is displeased, and you must apply to him for forgiveness."

With tears starting in his eyes, he said, "Papa, I went to him first. I knew except he was reconciled I could do nothing." And with tears now fast rolling he said, "I hope—I hope he has forgiven me; and now I am happy."

His father never had occasion to look at him with a shade of disapprobation from that time to his death.

A SEWED-UP MOUTH.

It is said that in the country of Siam, if one is found guilty of lying, the law dooms him to have his mouth sewed up! A sad punishment, truly.

Now, suppose that everybody who told a lie in this country was sure to have his mouth sewed up with an invisible thread, by an invisible needle, how many open mouths should we see in the streets? I wonder how many boys and girls who read this, would have sewed-up mouths? Many would have open mouths, for I believe many of you have never told a lie, and I hope you never will; but, alas! some of you have, and if you are ever sent to Siam, and tried for lying, your mouths will be sewed up.

Let those who have never told a lie, cleave to their love of truth. Let those who have, repent, and do so no more. Let all remember that "lying lips are an abomination to the Lord; but they that deal truly are his delight."—*N. Y. Observer.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

GLAD VOICES.

BY D. T. TAYLOR.

Lift your glad voices in triumph on high;
Shout, for the day of redemption is nigh!
Sing, for the Lord will appear in his glory;
Mountains and valleys, repeat the glad story.
Tune every lyre,
Lift the strain higher,
Far o'er the ocean the tidings shall fly.

Lift your glad voices, ye nations, and sing;
Let the high anthem re-echo and ring.
Sing, for the bright One that slept in the manger
Comes; and the earth that once pillowed the stranger,
In rich adorning,
Hails the glad morning,
Blossoms to Eden and welcomes her King.

Lift your glad voices, He conquered the grave,
Jesus, Immanuel, almighty to save.
Shout to the tyrant, "Thy chains are all broken";
Sing, for the voice of Jehovah hath spoken.
Open the portal,
Ransomed, immortal;
Life shall endure with Eternity's wave.

Lift your glad voices, your banners unfurl,
Sin, Death and Hell shall to ruin be hurled.
Christ shall come down in his chariot of fire,
Bethlehem's Beauty, and Israel's Messiah;
Prince ever glorious,
Strong and victorious,
Lion of Judah, and King of the world.

Lift your glad voices, He cometh again;
Sound out the tidings o'er earth and o'er main!
Sing, for the dark days of evil are ending;
Shout to the Bridegroom with angels descending!
Bride of Jehovah,
Welcome thy lover;
Sing, for He cometh, He cometh to reign.

Lift your glad voices wide under the sun,
Sing of His power who the victory has won.
Strong is that arm that the strengthless defended,
Saved us from hell and the warfare hath ended.
Hallelujah again;
Hallelujah, Amen!
Shout! for the work of Redemption is done.

Rouses Point, N. Y., March, 1865.

THE TIME QUESTION.

BY DR. ALEXANDER DECKER.

Do any of the prophetic periods reach to and point out the time of the second Advent of Christ? This question I regard to be one of much importance; for if the time of the second coming of Christ is revealed in the word of God, then most certainly God had some important purpose to accomplish by it; and that purpose can only be accomplished by its being understood; otherwise it would simply serve to distract the brains and break the hearts of honest searchers after truth. But this is not the character of the God of the Bible. He has given his word to be understood, by which means to accomplish certain important purposes; and it is therefore clearly our duty to search it out.

That one at least of the prophetic periods (the 1335 days) reaches to the second advent, I think there is nothing more susceptible of proof in the Bible. In Daniel 12: 1, 2, certain wonders are brought to view—the standing up of Michael—time of trouble—deliverance of Daniel's people; every one found written in the book; and the awaking of many of that sleep in the dust, etc. It will be seen that the resurrection is here mentioned among the wonders, and the last one too in the category. I wish this fact to be particularly noticed. Therefore, in whatever light the standing up of Michael may be seen, it is certain that the coming of Christ must be embraced in the wonders, since the resurrection cannot take place prior to his advent. Therefore, when the angel, as recorded in verse 6, asks, "How long to the end of these wonders?" he virtually asks, how long to the resurrection, as that is the last wonder mentioned. This question was asked by an angel of God sent to Daniel for this purpose; and, therefore, the question is a pertinent one, and the answer must be as definite as the question—must reach to the end of the wonders—to the resurrection and coming of Christ. Therefore it is the resurrection that is definitely pointed out by the 1335 days. That this view of the case is correct is further proved by the fact, that Daniel is to rest and stand in his lot at the end of the days, which necessarily involves a resurrection.

"*At the end of the days.*" This phrase, where it stands in connection with prophetic periods, has always been definitely fulfilled; or, in other words, all events marking the termination of prophetic periods have always been fulfilled in the last day or year of those periods. The children of Israel left Egypt on the self same day that the 430 years ended. They also crossed over Jordan five days before the forty years of their wandering in the wilderness was out; and the king of Babylon was killed in the *seventieth* year of the captivity, etc. This I regard as quite sufficient to establish the fact, that the resurrection will take place near the close of the last year of 1335.

But it is objected that none of the prophetic periods point out the time of the coming of Christ, from the fact, that our Lord said, as recorded in Mark 13: 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only." Therefore, it is objected that if the time of the second advent was revealed in any of the numbers of Daniel, some man, or angel, or the Son, must have revealed it, and therefore must have understood it.

This may seem quite plausible at first sight to some; but it will not bear investigation. For instance, suppose Christ and the angels did know that when the 1335 days ended, the resurrection would be fulfilled, how, I ask, could they know from anything revealed when they would end, since there was nothing in the prophecies that showed when the abomination of desolation would be set up? and yet, without this knowledge, they certainly could not tell when they would end. There was no period running either from the angel's time, or from Christ down to that event. Therefore, as they could not know from anything revealed, when the abomination of desolation would be set up, they could not know when the 1335 days would end, notwithstanding the angels were the agents in making the revelation. Furthermore, it does not follow that because the angels were made the agents to reveal certain facts to Daniel, and through him to us, that therefore they understood perfectly what they revealed, and especially so, since those things were sealed up to the time of the end. . . .

The 1335 days, therefore, is the only period that clearly runs to and points out the time of the Savior's coming.

But when this latter period would end, neither Christ or the angels had any means of knowing in their day, unless they knew it from some revelation direct to them, that is not contained in Daniel's prophecies; for, as before said, there is nothing there by the understanding of which they could know when the abomination of desolation would be set up, and therefore they could not know when the 1335 days would end.

But again. If the Savior's language refers to all future time, then it precludes himself and the angels from knowing a single *day* or *hour* before he makes his appearance in the world as certainly as it does the waiting church; and who, I ask, is ready to take such a position? Are we to believe that Christ will not know the time of his coming a single day or hour beforehand? I am satisfied that no man, in his right mind, can believe anything so monstrously absurd.

That the Savior had reference to *present time*, is further proved from the fact, that after he declared that no man, angel, neither the Son, knew the day or hour, he says: "But as the days of Noah were," etc; thus showing the contrast. Well, how was it in the days of Noah? Answer. The flood came and took them all away. Who did it take away? Answer. All who knew it not. Who did it not take away? Answer. Those who knew it. Will it be so when the Son of man is revealed? Answer. Jesus says it will. Did Jesus endorse definite time in the 24th of Matthew? He did; for he commands us to read and understand when the abomination of desolation stood in the "holy place;" and he knew that to understand this, was to understand when the 1335 days would end.

Again, Mark 13; 33, "Take heed, watch and pray, for ye know not when the time is." This verse is supposed by many to be positive evidence against knowing the time. But I object, that if the church could never know the time, then why watch? Is there anything to be gained by watching? The following verse shows that the idea of *watching* is to know when the "master of the house cometh." But if those who are commanded to watch can never know "when the time is," then there is no use of watching; for the only sense in which the *term watch* is here used, is to *watch* for the approach of the master; and the plain import of the Savior's injunction is to watch until ye do know when the time is. This position, I think, is clearly proved by the Savior's language in Revelation. Hear him. "If therefore thou shalt not *watch*, I will come on thee as a *thief;* and thou shalt not know what hour I will be upon thee." This passage shows unmistakably what is to be gained by *watching*—knowledge of the *hour* that Christ will come. It further shows what is meant by his coming as a *thief:* that it is his coming at an hour unknown by those upon whom he thus comes.

As a further proof of this, I refer to the Savior's threatening against the "evil servant," in Matt 24: 50. "The Lord of that servant shall come in a *day* when he looketh not for him, and in an *hour* he is not aware of, and shalt cut him asunder," etc. All can see, I think, the force of this passage—that if the Lord is thus coming on the evil servant because he is evil, that he will not thus come on the good or *wise* servant. Therefore he will come to the wise servant the *day* he is looking for it, and the *hour* he is aware of it. Thus it was in the days of Noah and Lot, and thus the Savior says it will be when the Son of man is revealed.

I think I have now shown what the Savior means by *watching*, and the benefit to be derived by so doing—a knowledge of the *time* of his coming. I have omitted much in the foregoing that might be said on this subject. There is one thing more, however, which I will here mention in short.

In Daniel 12: 7, the angel with uplifted hands to heaven, in answer to the question "How long to the end of these wonders?" swears that it shall be for "a time, times, and a half." What was it that Daniel heard but understood not? Answer. The oath of the angel on time. What was it, or what were the words that were closed up and sealed to the time of the end? Answer. The words or oath of the angel on time. What was it then that the angel declared the *wise* should understand? Answer. The words closed up and sealed to the time of the end. And what were these words? Answer. What the angel swore to, which was to time.

Yes, dear reader, the word of God, by the mouth of his angel, declares that the *wise* shall understand the time; and the time reaches to the end of the wonders—to the end of the resurrection, whoever may say to the contrary. If there was nothing else in the word of God to prove that the *time* of Christ's coming would be understood, this one declaration of the angel, standing in the connection that it does, is quite sufficient.

For want of time and space, I now come to the close of what I have to say on this subject for the present, hoping that the foregoing will be sufficient to convince the readers of the *Herald of Life*, that the design of God in giving the prophetic periods was that they should be understood, and thus accomplish the important purpose of showing his waiting church the time of their deliverance, and thereby securing her readiness for the coming of the Son of God from heaven.—*Herald of Life.*

For the World's Crisis.

LAST DAY SCOFFERS.

In the days that immediately precede the second coming of our glorious Lord and Savior, we are to look for scoffers at our blessed hope. And now we find ourselves surrounded by just such beings as were to exist in the last days:—"Heady, high minded, lovers of pleasure more than lovers of God." "Scoffers, walking after their own lusts, saying, Where is the promise of his coming?" "A wicked and perverse generation, whose end is to be burned."

This is the generation
We read of in God's word:
Like vipers, full of venom,
They do not fear the Lord.
Their throats are open sepulchers,
With their tongues they use deceit;
The poison of asps is on their lips,
Their doom they'll surely meet.

We see these filthy beings
Exulting in their sin,
And scoffing at the christian,
Whose heart is clean within.
They follow their great leader,
Apollyon is his name;
And they, like raging billows,
Are foaming out their shame.

Their end will be destruction,
Because they wont repent;
With hypocrites and devils
They'll into hell be sent.
With vile abominations
They're filling up their cup,
And in the fiery furnace
They soon will all burn up.

B. B.

For the World's Crisis.

"THE GLORIOUS APPEARING" OF CHRIST.

When Jesus went away from his church, all eyes were turned towards his future "coming in the clouds of heaven with power and great glory" to "be admired in his saints." All hearts were aglow with internal ecstasy and intense delight when this event was referred to. It was this with which they were wont to "comfort one another." Then it was no mean thing to "*love his appearing.*" Then this event was spoken of as the "*glorious* appearing" of the Savior. Then, when men were turned to God, they were taught to "wait for his Son from heaven." Then they joyfully acquiesced in the apostle's affirmation, "Unto them that look for him shall he appear the *second* time without sin unto salvation." Then they believed the statement of the apostle, "When Christ who is our life shall appear, *then* shall ye also appear with him in glory." Then they gladly hoped "for the grace that should be *brought* unto them at the revelation of Jesus Christ." Then their "conversation was in heaven *from whence* they looked for the Savior." Then they could pray with fervent hearts, "Come, Lord Jesus." Then they could exclaim, "It doth not yet appear what we shall be, but we know that *when he shall appear* we shall be like him." Then they admonished each other to faithfulness, with the stimulating assurance, "The coming of the Lord draweth nigh."

But how is it now? Instead of being comforted, the nominal church is *annoyed* whenever they hear anything about the Savior's coming, and the less they hear about it, the better they are suited. Instead of loving this event, they absolutely abhor it, and would gladly put a padlock on the lips of all those who love to mention it. Instead of regarding it as a "*glorious*" event, they have imbibed a theory which invalidates it, and makes it an unnecessary event. Instead of instructing men to "wait for God's Son *from heaven*," they imagine they are going there themselves. Instead of looking for his "*second*" mission to earth to complete the scheme of salvation, they fancy that death will usher them into the broad haven of salvation. Instead of expecting to appear in glory when Christ shall appear, they fancy they are entitled to glory independent of his coming, and prior thereto. Instead of waiting for the recompense to be "brought at the revelation of Jesus Christ," they have imbibed the impression that they are going after the reward.

Thus modern theology has *robbed* this "*glorious*" event of all its lovely robes, and thrown them around that "*enemy*"—death—and palmed him off on christendom as the christian's *friend*, to escort him to glory, without having the Savior "come again to receive us unto himself,"—thus the *resurrection* and the *judgment* become obsolete or useless appendages.

Should the apostles be verily raised from the dead, and again go forth proclaiming the truths that they formerly made so prominent, they would be counted as heretics, shut out of the fashionable places of worship, and derisively denounced as "Millerites," and accused of meddling with the secrets of Jehovah. But, thank God, there are a few, scattered ones who fervently "love this glorious event, and will talk about it, and have learned that it is now at the door, and are bold to proclaim it.

W. SHELDON.

For the World's Crisis.

THE VOICE OF HISTORIANS.

"The Lord's Day"—The True Christian Sabbath.

From Eusebius' Eccl. Hist., pp. 111-113, 159-160.

NUMBER THREE.

"MENANDER THE IMPOSTER.

"Menander, who succeeded Simon Magus, exhibited himself in his conduct an instrument of diabolical wickedness, not inferior to the former. He, also, was a Samaritan, and having made no less progress in his impostures than his master, rebelled in still more arrogant pretensions to miracles; saying that he was in truth the Savior, once sent from the invisible worlds for the salvation of men; teaching, also, that no one could overcome even the very angels that formed the heavens in any other way than by being first initiated into the magic discipline imparted by him, and by the baptism conferred by him for this purpose. Of which, those who were deemed worthy would obtain perpetual immortality in this very life, being no more subject to death, but, continuing here the same, would be exempt from old age, and be in fact immortal.

"This account may be easily confirmed from Irenæus; but Justin, in the same place where he mentions Simon, also adds the narrative respecting this one as follows: 'But we know that Menander, who was a Samaritan of the village Caparathæa, becoming a disciple of Simon, and likewise stimulated by the dæmons, came to Antioch, and deceived many by his magic arts. He persuaded those that followed him that they should never die. And there are now some of his followers that make a profession of the same thing.' It was, indeed, a diabolical artifice, by means of such imposters assuming the title of christians, to evince so much zeal in defaming the great mystery of piety by magic arts, and to rend asunder by these means the doctrines of the church respecting the immortality of the soul and the resurrection of the dead. Those, however, who called these their Saviors, fell away from solid hope.

"THE HERESY OF THE EBIONITES.

"The spirit of wickedness, however, being unable to shake some in their love to Christ, and yet finding them susceptible of his impressions in other respects, brought them over to his purposes. These are properly called Ebionites by the ancients, as those who cherished low and mean opinions of Christ. For they considered him a plain and common man, and justified only by his advances in virtue, and that he was born of the Virgin Mary by natural generation. With them the observance of the law was altogether necessary, as if they could not be saved only by faith in Christ and a corresponding life. Others, however, besides these, but of the same name, indeed avoided the absurdity of the opinions maintained by the former, not denying that the Lord was born of the Virgin by the Holy Ghost, and yet, in like manner, not acknowledging his pre-existence, though he was God, the word and wisdom, they turned aside into the same irreligion. As with the former, they evinced great zeal to observe the ritual service of the law. These, indeed, thought on the one hand that all the epistles of the apostles ought to be rejected, calling him an apostate from the law, but on the other, only using the gospel according to the Hebrews, they esteem the others as but of little value. They also *observe the Sabbath and other discipline of the Jews* just like them, but, on the other hand, they also celebrate the LORD'S DAYS very much like us, in commemoration of his resurrection. Whence, in consequence of such a course, they have also received their epithet, the name of Ebionites, exhibiting the poverty of their intellect. For it is thus that the Hebrews call a poor man. . . .

"Dionysius, the Areopagite, who was converted to the faith by Paul the apostle, according to the statement in the Acts of the Apostles, first obtained the episcopate of the church at Athens. . . . In an epistle to the church of Gartyna, and to the other churches in Crete, he commends their bishop, Philip, for the numerous instances of fortitude that the church evinced under him, according to the testimony of all, whilst he cautions them against the perversions of the heretics. . . .

"There is yet another epistle ascribed to Dionysius, to the Romans, and addressed to Soter, the bishop of that city, from which we may also subjoin some extracts, viz: from that part where he commends a practice of the Romans retained even to the persecution in our day, and writes as follows:—'For this practice has prevailed with you from the very beginning, to do good to all the brethren in every way, and to send contributions to many churches in every city. Thus refreshing the needy in their want, and furnishing to the brethren condemned to the mines what was necessary, by these contributions which ye have been accustomed to send from the beginning, you preserve, as Romans, the practices of your ancestors, the Romans;—which was not only observed by your bishop Soter, but also increased, as he not only furnished great supplies to the saints, but also encouraged the brethren that came from abroad, as a loving father his children, with consolatory words.'

"In this same letter he mentions that of Clement to the Corinthians, showing that it was the practice to read it in the churches, even from the earliest times. 'To-day,' says he, 'we have passed the Lord's holy day, in which we have read your epistle. In reading which we shall always have our minds stored with admonition, as we shall, also, from that written to us before, by Clement.' Besides this, the same author writes respecting his own epistles as having been corrupted:—'As the brethren,' says he, 'desired me to write [illegible] some things, and adding others, for whom there is a woe reserved.' It is not, therefore, a matter of wonder if some have also attempted to adulterate the sacred writings of the Lord, since they have attempted the same in other works that are not to be compared with these.'"

T. M. PREBLE.

East Weare, N. H.

For the World's Crisis.

ON THE DEATH OF D. A. J., OF DANIELSONVILLE, CT.

BY S. S. BREWER.

The clouds look dreary in the sky,
I'm lonely in my room;
The mournful tear drops from my eye,
And nature hangs in gloom;
As memory wakes the wreck of years,
And clings to those departed,
I sigh as their loved forms appear,
The kind and tender hearted.

Ah! mourn with me the loss of those
In manhood's early prime,
Who blest with gifts that God bestows
Where kindness is enshrined;
Whose acts bespeak the love within,
A kind and tender heart,
And sensitive to pride and sin,—
I grieve with such to part.

Dear Daniel, thou art gone to rest;
Naught can thy fears alarm;
Sleep sweetly then in Jesus blest,
No foe can do thee harm.
A gloom hangs o'er that little cot,
Thy stricken family
And wife and offspring mourn their loss,
So happy once with thee.

But let us lift our hearts to God,
For lo! Redemption's nigh;
Although you feel the chast'ning rod,
There's light upon the sky.
Soon shall the dead in Christ awake
And greet their friends again,
Soon Life's eternal Day shall break,
And saints with Christ shall reign.

Farewell, until the Almighty's voice
Creation's centre shake;
'T will make the waiting saints rejoice,
And those that sleep awake.
Then like a shrivel'd parchment scroll,
In that decisive day,
The crashing heavens afar shall roll,
The mountains flee away.

Ashburnham Depot, Mass.

For the World's Crisis.

"DELIVER US FROM EVIL."

This is the closing petition of that prayer taught us by our blessed MASTER; and who can tell all that is comprehended in it? We repeat those words very often, but we do not realize their full meaning. The word *evil* seems to include every bad thing. All the snares of Satan, all the works of the flesh, all the consequences of sin, in short, everything that can in any way injure us or give trouble, seems to be expressed in that one word, evil.

"Deliver us from evil." Do we pray thus? And is our prayer answered? Are we entirely free from all sin? Do we find anything in us at any time that is not in harmony with the spirit of CHRIST? Then let us pray in earnest, "deliver us from evil."

However busy we may be, or how closely soever we are confined to our daily task, we can find time to lift our heart in prayer while we say, "Deliver us from evil." I would not confine you to this form alone,—no, pray always with "all prayer," but many of us can well take this for our constant petition, "DELIVER US FROM EVIL."

F. H. CHAMBERLAIN.

For the World's Crisis.

OUR NEEDS: WHAT ARE THEY?

In the Crisis of Feb. 28th, a good brother says, "As a people, we have never been in a worse state than we are to-day. But we have never believed time without making us better, and our best days were when we believed in time."

Another says, "Of one thing I feel confident, that unless there is more vital godliness amongst many who boast of being 'Adventists,' the Lord will be here before they are ready to see him;" but thinks we do not need a "time move."

Now I cannot say whether we need a "time move" or not, nor whether it would benefit us as a people or not. But of one thing I am confident, and that is, that we do need a greater and deeper earnestness with regard to those precious truths which we are endeavoring by the help of God to hold up, in an age like this, before a perishing world, as their and our only hope.

After a quarter of a century of careful and close study of the word of God, which in many cases has consumed the midnight oil, I feel confident that we have the truths of the gospel. Now the doctrines of the gospel constitute the reasons for its precepts, and the motive to obey them; and hence when we do obey them, "we walk by faith;" that is, our conduct is controlled by the truths we believe, and surely the truths that we as a people believe should awake in us that deep and tender earnestness which Paul expressed when he said, "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved."

We need more of that earnestness manifested by Paul which constrained Agrippa to cry out, "Almost thou persuadest me to be a christian." Felix had never trembled under the reasoning of Paul, if the depths of his feeling had not corresponded with the strength and point of his argument. We need that deep earnestness that enabled Paul, "not alone at Ephesus, but almost throughout all Asia, to *persuade*, and turn away much people from their gods made with hands." The silversmith's craft would have been in but little danger had Paul delivered his messages without animation, or emotion, as the school boy recites an uninteresting lesson.

It is not the earnestness of an ardent temperament that I would portray, neither is it that apparent earnestness which is the result of an artificial style; but it is that rational feeling which corresponds with our obligations, and the interests involved, which will always make both style and manner simple and natural. It is the earnestness of an ambassador of the Most High God, bearing to men a most momentous message, and expecting to give account of his work.

It is the earnestness we feel when our neighbor's house is on fire, which prompts us to quench the flames, and save, if possible, his dwelling and his goods. In such a case the heart feels strongly, which will cause the intellect to work vigorously in devising the best and surest means for the accomplishment of the end. In a word, it is the earnestness of one who under the influence of the Holy Spirit feels the power of the truths he would have others feel.

Brethren, are we not defective on this point? And does not this defect greatly hinder, if not destroy, our efficiency, to-day? We are living in an age when the minds of men under the stirring events that surround us are unusually excited. The faith we profess, the interests involved in the subject we advocate, and the age in which we live, alike demand that we awake to greater earnestness with regard to the responsibility of our position.

C. BOND.

For the World's Crisis.

HAPPINESS AND MISERY.

No sooner are the eyes of our understanding opened upon the world around us, than an infinite variety of scenes are presented to our view, which cannot fail to interest the imagination and engage the attention of every admirer of creation. God has placed before us here in this life many things of a prosperous and interesting nature, to make us happy.

But when we look on the other hand—the dark side—we find that sin has entered the world, and by reason of sin and tranrgression, we have fallen short of those joys and blessings that were intended for our happiness. Yea, by reason of sin, sorrow and misery have beset us on every side. But God, through his infinite goodness and wisdom, while we are wandering through the changing and trying scenes of life, has given us the Scriptures of divine truth to guide, protect and deliver us from all those grievances that press so heavily upon us, and also to assuage our sorrows, by lifting our minds from earth, and placing our thoughts on those joys that never die. Therefore it is our highest interest to put our trust in God, to be reconciled to the allotment of Providence and trust in his goodness.

It is well to trust in him, because there are times when we are cast down with sorrow and anguish, and need something to sustain us which man cannot give; neither can it be found in the gay world, with all its boasted promises; we need the help of Him who "tempers the wind to the shorn lamb," and unless we have help from him, we shall fall, and be filled with sorrow and despair. In times of prosperity, however, when all is sunshine and gladness, we may feel, perhaps, that we have all that heart can wish. We look around us, and behold all things beautiful. The fields are green and the odor of sweet flowers is wafted on every gale.

But it will not always be so; our days are not all days of gladness, but there are those when sorrow comes, when threatening clouds and frosty winds gather and blight every green thing; and the glory of summer will pass away. Her green leaves will fade and fall, her flowers wither and die, and the cheerful smile which now greets us on every hand, will be ours no longer.

It seems to be the lot of all to meet with adversity, as well as prosperity, and perhaps it is better that it is so; for we are too apt to become careless and forgetful of Him who made us,—him who has set so many blessings before us; and if the ocean of life was always calm, if we never had sickness and sorrow, we might become heedless and more unthankful, even, than we are now; I say we might forget the one who gave us every good and perfect gift. If we met with no adverse winds and storms, we should at all times feel perfectly safe, and should not rely upon him who is mighty to save.

It would be much better for all if they would live in communion with God at all times; for in the days of prosperity, as well as of adversity, it will add much to their happiness; in fact, we cannot be truly happy, unless we do thus live; we cannot have that peace which passeth all understanding, which the world can neither give nor take away; but when trials come, when sickness makes her unwelcome visit, when death snatches one away we dearly love, then we feel how good it is to trust in God; then we realize how blessed is the consolation of the gospel of peace; for by the gospel we are enabled to look beyond the Jordan of death, and behold there life and immortality, with faith to believe that our friends who now sleep in death shall not always sleep, but shall rise from the dead at the resurrection of the just, and be crowned with glory and endless bliss, and that we, ere long, will meet them in a better world.

We are too often forgetful in reference to these things; we do not study the word of God half enough, nor reflect upon his goodness as we ought. Religion, which is our chief concern, or should be, is with many a secondary matter, and when adversity comes they are not prepared to meet it, and when death comes they are overwhelmed with terror. But happy are those who are wise concerning these things, for they are ever prepared for life or death, and their trust is in Him who is able and willing to save. Such will outride the most furious storms, for those who trust in God, need fear no evil.

J. ELKINS.

Fisherville, N. H.

☞ Be avaricious of time; do not give any moment without receiving it in value; only allow the hours to go from you with as much regret as you would give to your gold; do not allow a single day to pass without increasing the treasure of your knowledge and virtue. [illegible]

SIGNS AND DAYS OF TRIBULATION.

"And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And they said unto him, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—MATT. 24: 2, 3.

Here are at least two questions propounded to the Savior, and we most assuredly believe that he answered them correctly. The first question is, when shall this temple and city be destroyed, or what are the signs of their overthrow? Ans. "When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then let them which be in Judea flee into the mountains; for then shall be great *tribulation*, such as was not since the beginning of the world to this time, no, nor *ever shall be.*" Matt. 24: 15, 21. Now the question arises, upon what people is to be this great tribulation? and what is the abomination that shall stand in the holy place? Ans. "And when you shall see Jerusalem compassed with armies, *then know* that the desolation thereof is *nigh.*" Luke 21: 20. "For there shall be great distress in the land, and wrath upon this people" (the Jews), ver. 23. From these testimonies, it is conclusive that the Roman legion was the abominated and desolating power that was to, and has destroyed and laid in ruins, God's ancient temple; for, according to history, they even plowed the ground on which it stood; as sure evidence that there was not one stone left upon another, this desolating power not only destroyed the ancient temple of God, but it also destroyed the nationality of God's ancient people, and carried them away captive, and scattered and dispersed them among all nations, where they are to remain a stripped and peeled people, until Gentile *times* are filled full. One thing to me is conclusive: that the Jews as a nation, are never again to experience the like tribulation; for Jesus declares this great tribulation and wrath upon this people (the *Jews*) should never be again. The Savior gave to his disciples the desired information concerning the destruction of Jesusalem, and the temple, in order that they might escape the tribulation; which, according to history, they understood, and fled as directed, so that not a christian perished in the siege.

But of the day and hour of his coming, he said *he* did not know; neither the angels; therefore, said he, "watch, and pray, for you know not when the time is." Mark 13: 32, 33. But this know ye, "they (the Jews) shall fall by the edge of the sword, and shall be led away *captive into all nations;* and Jerusalem shall be trodden down of the Gentiles, *until the times* of the Gentiles shall be fulfilled."—Luke 21: 24, 26. Now, let it be distinctly understood that this saying of Jesus to his disciples brings us down to the close of Gentile times. And now, what shall be the signs of thy coming, and of the end of the world? Ans. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth *nigh.*" Luke 21: 25-28. "So likewise, when you shall see all these things come to pass, know ye, that the kingdom of God is *nigh at hand,*" ver. 31.

Query. Are the fulfillment of these signs in the future, or have they had their fulfillment in the past? Brethren, I claim not infallibility; I speak according to the light I have; if you have superior light, please let it be forthcoming. I say then, some of those signs must be in the *future;* for when all are fulfilled the Son of man will have come. But I think some of the signs are fulfilling, so that the christian can with confidence begin to lift up his head, and know that his redemption draweth *nigh.* "And upon the earth distress of nations, with perplexity." I ask, when was there a time, as far back as we have any historic account, when the nations of the earth, universally, in both hemispheres, were so sorely distressed and perplexed as they are at the present time? "The sea and the waves roaring;" representing the unsettled state of nations, multitudes, tongues, and peoples; "for the waters which thou (John) sawest; are peoples, and multitudes, and nations, and tongues." Rev. 17: 15. All in commotion, all in confusion; like the troubled sea, all are perplexed. "Men's hearts begin to fail them for fear, and for looking after those things that are coming on the earth." The greatest statesmen are confounded. They are crying out, where are we drifting? to what crisis are we approaching? The whole world, they say, is just upon the eve of a crisis, such as the whole habitable world never saw!

These signs, dear reader, are being fulfilled before our eyes in a most unmistakable and vivid manner. "And because iniquity shall abound, the love of many (christians) shall WAX COLD"! Never was there a prediction uttered by the Son of God more correctly and accurately fulfilled to the letter than this one is now, in this very year 1865! He was not speaking of the love among Methodists, Quakers, or Campbelites; but of his own disciples! Iniquity, nationally, politically, ecclesiastically, has become scientific; and the atmosphere in which we live has become so tainted, the influences with which we are surrounded are so strong and captivating, that the zeal of christians for God's immutable truth, and love for one another, has become cold; "but he that endureth to the end, shall be saved." But I understand that there is no sign, (but the sounding of the last trumpet, spoken of by the Savior,) [illegible]

For the World's Crisis.

GOOD NEWS.

Bro. F. H. Burbank writes from Philadelphia: "My heart has been cheered by the gracious intelligence of the wonderful workings of the Spirit of God upon the hearts of sinners, through the instrumentality of our people, and to add to the cup of joy and thanksgiving, I will pour in some gospel tidings from the city of "brotherly love."

About six weeks ago, God directed my steps to a meeting held in a little room in an alley in the lower part of this city. There I found two Advent sisters, Reeves and Helgerson, laboring for the salvation of souls. I found that souls had been converted, but they needed help. I was impressed to hold a protracted meeting, and told them my feelings. They rejoiced, and our protracted effort commenced immediately. Soon the little room was too small, and a small hall was secured. Several turned missionaries, and we went out after lost ones. Visiting lanes, courts, and alleys, cellars, dark, dingy rooms, garrets, sheds, shops, rumholes, houses of prostitution, and the bedsides of the sick and dying. We talked and prayed with these poor colored people, administering to their temporal wants, thus far about sixty have been hopefully converted to God. "The love of God," "the speedy coming of Christ," and "the signs of the times," are our themes.

Still the work goes on. We are in the vilest, most degraded, and most dangerous part of the city. The revival is confined chiefly to colored people. There is a pestilence doing its awful work. Scores have been swept away. Army, typhoid, typhus, spotted, and other fevers prevail in this section. We are in the midst of it, and see some scenes that would make stout hearts quail. Many families have lost two, three, four, and more. So fearful has been the destruction, that the papers of the city caution citizens from going in that portion of the place. Two watchmen of the city had the fever and died, which caused more alarm. Yet God preserves me and the others. We have visited scores who have been thus afflicted. Surely God is preparing a people for the coming of his Son from heaven, and is sending us into the highways and hedges to compel them to come in. The Lord is sending me clothing to cover the half naked children and ragged men and women. How their eyes sparkle when the little ones get into their neat little clothes. The tears and "God bress yous" from the older ones pay well, praise the Lord.

Our meetings are characterized by a deep solemnity, and the Spirit of God does its searching work. Every night from three to twelve come forward for prayers. They go to work in earnest, and call on the name of the Lord, and some are converted in every meeting nearly, the exceptions being very few. I might fill a large space in the columns of the Crisis, with interesting facts connected with this work, but shall have to omit them to give others a chance to speak.

Last Thursday night we gave a feast to the poor ones. Hired two small halls for the purpose, in the building where our meetings are held. Then we called in one hundred of the poor, lame, maimed, halt and blind. The first of the evening we had a love feast, and continued it for two hours, and as Bro. Munger says, "then we shut down under a full head of steam." About ninety took part in the exercises, one-half being converts. Such a scene I never witnessed. In came testimony upon testimony, all giving glory to our Heavenly Father and Jesus. There was weeping, shouting, walking, leaping and praising God. Husbands and wives, daughters and mothers, parents and children, all joining in the praise of God.

The hymn,

"In the gettin' up mornin', when the general roll is called,
I'll be there,"

brought nearly all to their feet. It seemed as if they all wanted Christ to come at that moment. Then came the gospel feast of corned beef, water crackers, cream biscuit, cakes, doughnuts, cheese, apples, bread and coffee. All were well fed, and had a clean table to eat at. Many places we visit, they have no bed, chair, table, or furniture of any kind, but sleep on, sit on, and eat from the floor. Sickness and poverty does this. After they had eaten, we packed up a lot of provision for "the little honeys at home," and old and infirm ones who could not attend the feast, thus adding fifty or sixty more to the number fed. After that we had another little meeting, thanked the Lord, and then went home.

We have all along been distributing flour, loaves of bread, and money amongst them. Some want to know how I get so much money. I tell them that "I have a shovel, and the Lord has one." That explains it.

We have good helpers. The Advent societies here stand by one nobly. The brethren, four of them, preach occasionally. Quite a company of brethren and sisters assisted at the gospel feast. They all feel that the work has been of the Lord, and that he still carries it on. By-and-by I may make a flying visit Eastward, then I can give farther information. We are to organize a church on the gospel plan, establish a Sunday school, a day school, and perhaps an evening school, missions, etc. The Lord is with us. Pray for us, that the Lord may bless us yet more and more. Yours looking for Jesus,

F. H. BURBANK.

Philadelphia, March 9, 1865.

For the World's Crisis.

PROCRUSTES.

Have you not felt many times that God is more merciful than man? Many good men have too much of the disposition to make others conform entirely to their standard; or subscribe to every article of their creed. Like the ancient man of the iron bedstead, they cut off all who are too long for their measure, and all who are too short must be stretched out to the proper length. Now when we read the writings or listen to the remarks of such men (however good they may be), we find our sensitive nature wounded in a manner that we never experienced when reading the Bible.

The Maker of man knows how to lead him better than these *sharp* men, even though they may have themselves been taught how to walk in the right way. They seem to forget that they may be in error on some points; and do not make allowance for the influence of circumstances which render it impossible for all men to see all things alike in this life. The best must admit that we now "see through a glass darkly."

May God help us all to be filled with that charity which will enable us to restore the erring in the spirit of meekness.

F. H. CHAMBERLAIN.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, March 21, 1865.

Please Remember.

All letters, communications and remittances, should be addressed to the *Editor*, MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

NEW VOLUME.

As this is the first number of a new volume, we would remind our readers that this is the time to send the *advance* pay for six months or a year to come. We hope all will attend to this matter at *once*. Come, *now* is the best time. Have it out of the way, and off from your mind, by just sending your *address*, and the money inclosed.

We purpose to spare no pains to make the Crisis a welcome visitor to all your dwellings. Pray for us, that we may have special wisdom given us by the *Lord*, to conduct the paper entirely to his glory. None but those who have been in the business know the trials of an editor, and his need of divine aid.

LOWELL.

Things look encouraging for the church in Lowell, Mass. Their congregations are large and attentive, and the interest is increasing. Four were baptized March 9th, and others purpose to observe the same ordinance soon. The importance of a preparation to meet our coming Lord is being more and more deeply felt. Many begin to see that unless their lives correspond with the *Bible* standard for christianity, they have no reason to hope. They also see the necessity of being at *peace with all mankind*, as well as with God, if they would enjoy religion, and be ready to meet Jesus. None need have fear of being too particular on this point; for it is utterly *impossible* to be free in Christ and have hard feelings, or "variance" towards any one; no matter how badly they may have treated us. We *must* return good for evil, if we would be Jesus' disciples.

"GLAD VOICES."

Do not fail to read the poetry in this number from Bro. D. T. Taylor, entitled "Glad Voices." It is too good to be left where it is. Cannot some one of our readers either compose or find an appropriate *tune* for the hymn, and forward the notes to the Crisis? If we can get a tune as good as the poetry, we will have it inserted in "our paper."

BOSTON DISCUSSION.

Our discussion in Boston, with Bro. R. Wendell, on the subject of the resurrection of the wicked, is doing well, we think; and is to be continued from two to four evenings from Tuesday evening, March 22nd. We are having a candid hearing from an intelligent audience.

DISCUSSION IN WORCESTER.

We have consented to have a discussion in the City Hall, in Worcester, Mass., with Mr. J. G. Fish, of Michigan, on the subject of Spirit Manifestations, commencing March 27th, to continue four or five evenings.

BRO. WALTER PRATT.—We are glad to be able to inform our readers that it is hoped that Bro. Walter Pratt is a little better; but is yet *very feeble*. Pray for him.

DISORDER IN THE HEAVENS.

It is well known to many of our readers that astronomers claim that the motion of the planets around the sun, and of the satellites, or moons, around them, are somewhat disorderly; for which reason we cannot calculate ancient eclipses to any great degree of certainty. But it should also be observed that astronomers are not agreed in their conclusions in this matter. Their efforts to show this disorder at a given time do not correspond with their observations and calculations at another; hence they are in confusion among themselves; and we are inclined to think that the want of harmony is in them, rather than in the celestial machinery.

One reason why we think so is based on the following well attested facts.

It has been shown by Dr Halley and Mr. Ferguson, that once in "577 years, 21 days, 18 hours, 11 minutes, 51 seconds, in which there are exactly 6890 mean lunations, the conjunction or opposition coincides so nearly with the node, as not to be distant more than eleven seconds."

Now we would inquire why is this, if the motions of the heavenly bodies are so widely different now from what they were in the days of Ptolemy?

It is further stated in connection with this point that, "If, therefore, to the mean time of any solar or lunar eclipse, we add this period, and make the proper allowance for the intercalary days, we shall have the mean time of the return of the same eclipse. This period is so very near, that in 6000 years it will vary no more from the truth than eight and one-fourth minutes of a degree."—*Gregory's Astronomy, chap. xix.*

We find the foregoing statements verified in a work now before us, in which is a list of *all* the eclipses in *every* year, from B. C. one thousand to A. D. two thousand,—a period of three thousand years. Are we not warranted, then, as claimed by Bro. Thurman, in believing that the motions of the heavenly bodies are governed by the same laws now that they were in the days of Ptolemy, or the kings of Babylon? and that correct astronomical tables will make the undisputed eclipses that occurred before Christ, as well as those that have been seen since, and at the present time?

We are inclined to the belief that the "disorder" is more in the astronomers, than in the movements of the heavenly bodies. If astronomers can find but eleven seconds variation in a period of over 557 years, during which there are 6890 changes of the moon, perhaps, when they have made nicer calculations, they will not find, even in 6000 years, eleven seconds variation in the great celestial clock of the Lord.

Bro. J. French writes from McCleansboro, Ill., that there are some of our faith in his vicinity, and invites any preaching brother who can come with recommendations to call and preach for them, promising to help them on their way after a godly sort. He lives three and a half miles northeast of McCleansboro.

"DESTINY OF THE WICKED."

The following is an editorial article published in the *Voice of the West*, Feb, 7th, 1865. We rejoice that Bro, Himes sees the clear light on this very important portion of the word of the Lord. May he be blessed with much courage in its proclamation:

But the destiny of the wicked is also involved in this discussion. What is to be the nature of future punishment? Are the wicked to be destroyed; "punished with everlasting destruction from the presence of the Lord" (2 Thess. 2: 9,) or are they to live in end less misery? Are they to suffer indescribable pain and anguish, in some place called Hell, without the least ray of hope that they will ever be delivered? These are the two views to be looked at. Which is true? We take the position of Paul, they will be punished with *destruction!* They will suffer the second death in the lake of fire, and cease both to suffer and to live. "And death and hell were cast into the lake of fire. This is the second death; and whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 14, 15.) This will take place after their resurrection, or when they *live again* (Rev. 20: 13.) And the lake of fire into which they are cast will be on *this earth*, and exist in connection with the judgment. "And fire came down from heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night forever. (Rev. 20: 10.)

Here three things are associated. The devil, the beast and the false prophet. They have a common doom; the lake of fire. Let us inquire into the character and destiny of each.

And first, of the *devil*. He is doomed to destruction, with all his works. Paul says, "For inasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might *destroy him* that had the power of death"—that is, *the devil*. (Heb. 2: 14.) His works also go with him. "For this purpose was the Son of God manifested, that he might *destroy the works of the devil*." (1 John 3: 8.) These are positive declarations of the Holy Spirit, and will be literally fulfilled.

Secondly, the *beast*. This is a symbol of the papal power. The church and state united. It is the abomination set up in A. D. 533 by the decree of Justinian. It is the man of sin, spoken of by Paul (2 Thess. 2: 3–8,) who is to be destroyed by the brightness of Christ's coming. The *beast* represents a government combining two powers, the ecclesiastical and the civil. This power should perish, go into perdition, or the lake of fire. (Rev. 19: 19, 20.) The governments of earth and apostate Christendom go together into the lake of fire, and are destroyed.

Third, the *false prophet*, represents the papal hierarchy, and not an individual. It is the papal system symbolized by a false prophet: because their system is false. It was anti-christian. This hierarchy is to go into perdition (2 Thess. 2: 3,) with the kingdoms of the world (Dan. 2: 44,) when the stone becomes a great mountain, *and fills the whole earth.*

The devil is said to be cast into the lake (Rev. 20: 10) where the *beast* and *false prophet* are; by which we are to understand they were executed before the arch-fiend—or they were destroyed before he was. Let us seek the true or the scriptural meaning of this judgment of Satan, said to consist of torment in the lake of fire, forever and ever. In order to do this, we will compare Rev. 14: 9–12 with Rev. 20: 10. "If any man worship the beast and his image, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

There is nothing more clear than that this passage predicts the overthrow and the punishment of the anti-christian powers. The seven last plagues are poured out upon them for their punishment and overthrow, as given in the sixteenth of Revelation. The strong expressions, such as torment, drinking the wine of the wrath of God, fire and brimstone, and the smoke of their torment ascendeth up forever and ever, can have no reference to a future state in which men, women, and children are tormented in fire, burning and writhing in inextinguishable flames for endless ages, as some expositors teach. And on the same principle, the tenth verse of Rev. 20 cannot refer to a place of torment, for the following reasons:

1. The lake of fire is on this earth. The *beast*, *false prophet*, and the *devil* all have their punishment in it. When Christ comes he cleanses the sanctuary, and nothing is to hurt or destroy in *all* his holy mountain. The heavens and the earth are to be renewed, and filled with the glory of God. There cannot be a lake, or a place in any nook or corner of it, where there will be sinful beings; for the wicked will be rooted out of all the earth (Ps. 37,) and the righteous only will inhabit it (2 Pet. 2: 13.)

2. And it will follow, secondly, that no lake of fire and brimstone can exist on the earth after the restitution. So there can be no eternal torment on the earth, for the earth is to be cleansed in the reign of Christ, and at that time all sin and suffering must cease on the globe. (Rev. 5: 13.)

If, then, there is a place of endless torment for the wicked, it is not upon this globe, or within it. But the word of God assures us that the righteous shall be recompensed in the earth, much more the wicked and the sinner. (Prov. 11: 31.) And as the recompense of the righteous is in the new earth, the renewed earth, and they are to inhabit it forever, it follows that the wicked are recompensed, and destroyed first; and this will be seen more clearly in considering the song of the redeemed.

"And they sung a new song, saying, Thou hast made us unto our God kings and priests; and we shall reign on the earth. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea; and all that are in them, heard I saying Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." (Rev. 5: 9–13.)

There can be no such thing as a lake of fire in the earth at this time. Neither can there be any intelligent creature who does not join in the "*new song*." Any exposition that contradicts these passages must be unscriptural.

Now a careful comparison of the two classes of passages, as given above, will show that the strong language relating to the punishment of apostate nations, and of Satan, may have a fulfillment in their final overthrow, and the earth be cleansed afterwards, and Christ with his people possess it, and reign forever without the curse. There is no nook or corner of the universe from which the wail of the lost is heard. The wicked being rooted out of the earth, the meek shall inhabit it forever.

Now our exposition of the thirteenth verse of the fifth of Revelation is, on all hands, more probable than the exposition of Rev. 20: 10 by the advocates of eternal torment. That, with other passages may be expounded and applied to things of time, in harmony with similar expressions and phrases:

"And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever and ever: from generation to generation it shall lie waste; none shall pass through it forever and ever." (Isa 34: 9, 10.)

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14: 9–11.)

But Rev. 5: 13 cannot be harmonized with the doctrine of endless torment in the lake of fire. Both *cannot be true*.

Which shall we choose? A world in which there shall be a union of the songs of the redeemed, with the endless wailings of the damned? Perhaps your father, or mother, or child is there to wail eternally! Can we choose an exposition that is of a doubtful character to sustain such a position? We said of doubtful character; for there can be no lake of fire in the earth renewed, and we have shown that the devil and his works are both to be *destroyed*. It is the more reasonable view to suppose from a comparison of all the texts, that sin and suffering will cease in the restitution. (Acts 3: 21.)

Though we may differ from Bro. Chapman and other dear friends on this subject, we do not love them the less; nor shall we, though they earnestly oppose our views.

RELIGIOUS INTELLIGENCE.

We learn from the *Windham County Transcript* that an interesting revival is in progress in Putnam, Ct. The following is from the *Transcript* of Feb. 16th:—

"The great religious revival in this place is still the predominant subject of thought and discussion by the people of the community, and from its commencement a few weeks since to the present time there has been a steadily increasing interest manifested in spiritual concerns. The preaching of Rev. Mr. Parker in the Congregational church has attracted large audiences every afternoon and evening during the past week, requiring, at times, extra seats to accommodate all who assemble. Many come from adjoining towns, some of whom are almost constant attendants.

The general plan pursued is to have a short season of prayer, and a sermon in the afternoon, and in the evening an inquiry meeting is held in the vestry and at the same time there is a prayer meeting in the room above, after which there is a sermon which is followed by a general conference meeting. At the inquiry meeting there is personal conversation and such instruction imparted as seems adapted to individual cases. The sermons are clear and forcible presentations of truth, and abound in happy illustrations of doctrine and duty. The many excuses and subterfuges which are adduced for neglecting religion are made to appear puerile and insignificant to many who have offered them. There are no extravagant expressions or harsh epithets. The preacher seems moved by an overwhelming love for the souls of his fellow men, and to promote their salvation is his sole desire; and he devotes powers acquired by familiarity with the Scriptures, a large experience and long and careful study of human nature, with a success, by the blessing of God, rarely paralleled.

The conference meetings excel in interest anything of the kind ever attended by any among us. One hundred 'short sermons' from as many preachers are sometimes heard at those gatherings. Those who thus 'stand up for Jesus,' are of all ages, from the child of ten to the parent of fifty. Sometimes three or four rise to speak at once. Each one is brief but earnest and to the point. Some seekers wish prayers; some rejoice at their recent conversion; some lament short comings and resolve to do better; some express wonder and joy at the wonderful manifestations of God's grace,—all testify to the paramount importance of the religion of Christ. The songs interspersed give a thrilling interest to the exercises and conspire to make the gatherings foretastes of the great gathering to be beyond the vail.

It is estimated that there have been one hundred conversions in this town within three or four weeks, and many more are seriously and candidly considering their duty in the matter. Many who have been familiar with revival scenes testify that they have never seen such evidence of divine presence and power as is here exhibited. In view of the changes effected in the minds and hearts of some, many exclaim, 'This is the Lord's doings, and it is marvelous in our eyes.' While there is some opposition to the work, the reforming influence as manifested in some instances in this community in a measure disarms the opposition, on the part of some, although they may stand aloof from the work. An evil tree will not bring forth such fruit.

Mr. Parker will continue his meetings during the present week, and over next Sabbath, when he goes to Thompson to labor for a season."

SCRIPTURE READING.

The following is the reading of Dan. 9: 21–27, in the "Bishop's Bible," translated by Myles Coverdale in A. D. 1535:—

"While I was yet speaking in prayer, behold, the man Gabriel (whom I had seen afore in the vision) came flying to me, and touched me about the offering time in the evening. He informed me, and spake unto me: O Daniel (said he) I am now come to make thee understand it; for as soon as thou beganest to make thy prayer, it was so devised, and therefore am I come to show thee. And why? for thou art a man greatly beloved.

Wherefore, ponder the matter well, that thou mayest learn to understand the vision. Seventy weeks are determined over thy people, and over thy holy city; that wickedness may be consumed, that the sin may have an end, that the offence may be reconciled, and to bring in everlasting righteousness, to fulfill the visions of the prophets, and to anoint the most holy one. Understand this then, and mark it well; that from the time it shall be concluded to go and repair Jerusalem again, unto Christ, (or the anointed) prince, there shall be seven weeks. Then shall the streets and walls be builded again sixty-two weeks, but with hard troublous time. After these sixty-two weeks shall Christ be slain, and they shall have no pleasure in him. Then shall there come a people with the prince, and destroy the city and the sanctuary; and his end shall come as the water flood. But the desolation shall continue till the end of the battle.

He shall make a strong bond with many, for the space of a week; and when the week is half gone, he shall put down the slain and meat-offering. And in the temple there shall be an abominable desolation, till it have destroyed all. And it is concluded that this wasting shall continue unto the end."

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$725.59
Eliza Apthorp	1.94
Daniel Q. Kent	5.00
Sophronia Smith	1.00
Olive Smith	1.00
A. Rennie	1.00
Mary F. Taylor	1.00
Mrs. S. G. Bradbury	.50

PLEDGES PAID.—Bro. W. Hill.

More Bible in them than he thought.

A sister in Wisconsin, sending money for more tracts, writes:—

"The package I had I have given all away, and more are wanted. I gave our Free-will Baptist minister some, with our papers, to read. When he had read them, he said:—'There is more Bible in those little messengers than I had any idea of.' He likes the Crisis, and is seeking for truth. Another family here, who have found Jesus precious to their souls, want tracts to read. They were once great novel readers, but now they say there is more goodness in those little tracts than in all the novels they ever read, and they want more tracts." R. H. H.

A brother writes from Indiana:—

"The Crisis is about the only true preaching that I get, except what I get from those tracts and pamphlets which you sent me; and I wish to say, if you have any more to send me, and are willing to wait till the day of judgment for your pay, I will distribute them in my neighborhood. I have been scattering those that I bought of you. Some begin to see the light; others shake their heads, yet they still love to read."

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$838.48
A brother	1.00
Eliza Apthorp	1.95
Daniel Q. Kent	5 00
D. Palmer	2 50
Mrs. S. A. A. Pray	1.13
A. Rennie	.50
S. T. W. Sleeper	.50

A brother writes from Hawleyville, Iowa:—

"I see that the Poor Fund donations fall far short of the $2000, and thought it might be duty for me, as God has prospered me, to *help* send the paper to the poor, and aid in spreading the truth by scattering tracts. I therefore send you $10.00; five for the Poor Fund, and five for the Tract Fund, and $2.00 more for tracts to scatter. I have scattered some, and want more to send them out preaching. I don't know where they are needed more than here in the West, where we have no Advent preaching. May the Lord send forth more laborers to gather in the already ripe harvest." D. Q. K.

THE ITALIAN MISSION.

Previous donations	$356.54
D. Hogarth	.50
C. & H. Smith	1.00
C. K.	.50
Mary	1.00
Edward Williams	5.00
J. M. Stetler	10.00
A friend	10.00
A friend to missions	5.00
Mrs. S. A. A. Pray	1.12
A. L.	1.00
A. Rennie	1.00

Our Volunteer Agents.

REPORT FOR WEEK ENDING MARCH 18TH.

Whole number of new subscribers in the week, 59. By the efforts of the following brethren, 41:—

ONE EACH—By M. Brown, B. Butler, S. Bassford, S. W. Bartlett, H. Bailey, S. P. Clark, C. M. Currier, H. K. Flagg, H. Gibbs, L. M. Goodyear, W. Ingham, W. Kidney, O. King, C. H. Leverton, M. R. Miles, E. W. Potter, E. S. Robbins, J. E. Roberts, N. Sleger, Thos. Smith, G. L. Teeple, M. Young.
TWO EACH—By Agigail Mussey, A. W. Sibley.
THREE EACH—By M. Grant, S. Mayberry.
NINE—By John Hyde.

Strong Reasons.

"Miles Grant, Esq.:—Sir,—Please *discontinue* to forward me the World's Crisis. Have no faith in abolition, or female preaching. 'By their fruits,' etc. I remain yours,

W. R. F."

For the World's Crisis.

LET "BOTH SIDES" BE CIRCULATED.

BRO. GRANT:—Please publish in the Crisis the following, which I clip from the Advent Review of Feb. 21st. It will speak for itself. It needs no comment.

I like the heading of the article—"Truth will prevail." The reason why I think best to have this article published, is because it will more extensively give notice of my work on The Sabbath, which is in successful preparation for the press, and will be published in due time, by the continued blessing of God. If I do not misjudge, the more "Both Sides" is circulated and read, the wider will be the field for the spread of my book. Let it then be circulated by the thousands, and when the reader shall see the *other side*, he can better judge whether I am an "enemy of God's law," or whether others are charging me with words and sentiments which never fell from my lips or pen.

T. M. PREBLE.

East Weare, N. H.

TRUTH WILL PREVAIL.

"*Both Sides, on the Sabbath*" is doing a noble work. It is the pioneer to the "History of the Sabbath." Persons who are not interested enough, or are too prejudiced to read the direct testimony on the subject, will readily purchase and read "Both Sides." Here they feel safe to put themselves under the protection of the Sunday advocate. They become interested in the argument, see the utter failure of their side, prejudice gives way, and they are then ready to read, or listen to, the truth. We are personally acquainted with several who are now keeping the Sabbath just through the influence of this book. The enemy of God's law missed the mark when he started that work. One man, a school teacher, being asked his opinion of "Both Sides," said that he believed Eld. Preble to be a seventh-day man, who was writing against it just to make a show of opposition, and give Bro. Smith an opportunity of showing up his side of the question!! This illustrates the weakness of Eld. P.'s arguments. No wonder that he wishes to revise it. Brethren and sisters, scatter this work among your friends, relatives, and neighbors. Let them see the difference between light and darkness, truth and error, God's word and tradition.

D. M. CANRIGHT.
I. D. VAN HORN.

Alma, Mich.

For the World's Crisis.

LESSONS IN ASTRONOMY.

HOW TABLES ARE MADE.

I have told of the acceleration of the moon's motion, as a fact generally accepted by astronomers, while Eld. Thurman, partly on the authority of a text in the Apocrapha, discards the doctrine. I will now show the *importance* of this fact, supposing it to be such, and then say something about the making of astronomical tables.

I stand at a window, and wish to lodge a penny on the ground at the opposite side of the street. There are two ways of doing it. I can throw it horizontally so it will fall there, or, I can extemporize an inclined plane and let it slide to its place. But the two routes will be quite different. In the latter case the penny falls uniformly, so many inches in moving so many feet; in the former case it starts without falling, and falls rapidly just before it strikes the ground. These two routes of the penny—not of the penny post—may illustrate the contending theories of the moon's motion. The first named represents the moon as moving now just as it did 2500 years ago. If so, and if Mr. Ferguson's tables are found not to make the ancient eclipses, it corrects them, so much for each year or each hundred years; and if then they make the eclipses of 2500 years ago, they may also make the eclipses of 1500 years ago, or of 6000 years ago, just as well. This correction of the tables answers to the inclined plane—so many seconds for so many years, all along the route.

But the astronomers generally say this wont do. They have found that tables based on modern observations, and giving the eclipses admirably for modern times, are at fault if applied to the oldest eclipses; and when they are corrected to make the oldest eclipses, they fail again to make the eclipses half way back to the oldest. Hence their suspicion that the moon's rate was not uniform, and that the line which represents the speed will be, not a straight line, but a curve, like that made by the penny when thrown. *That* line will touch points which the inclined plane will not reach.

Now about the tables. How are they made at the outset? Let me name some of the difficulties of making them accurate, even to be good for a hundred years.

If the moon moved uniformly around the earth, and the earth around the sun, and each in a circle, a bright school boy could make tables. But neither earth nor moon move in a circle. The orbit of each is an ellipse, in which the motion is now faster and now slower. That is the reason why a good clock is sometimes behind the sun, and sometimes before it. But this is only the beginning of the astronomer's labor. If the sun and moon moved uniformly in each course through the ellipse, there would be little trouble in graduating the time tables to their "up grades" and "down grades." But they have *neighbors*, that must receive due neighborly respect. Mercury, Venus, Mars, Jupiter, Saturn, Herschel, are all in their turn sometimes *before* the earth, pulling it along faster, or *behind* it, holding it back. These are some of the *perturbations* which the astronomers can get rid of only by calculating their effects. And these effects are so considerable that they led to the detection, a few years ago, of that new planet, Le Verrier, that had been skulking in his ring outside of and beyond all the rest. Herschel, his nearest neighbor, was actually caught signaling to him, and "putting down the brakes" a little when he came near,—though he was even then nearly two billions of miles away;—and this ended his concealment.

Besides this shoal of perturbations, it is known that the moon is sometimes *above* the plane in which the earth moves around the sun, and sometimes below it. And eclipses can occur only when the moon is near this plane. The point where the moon's orbit crosses this plane is called the *node*, and eclipses can happen only within a certain distance of the node. But the node itself is veering round; and more than that, the moon's plane is not always inclined just so much to the earth's plane. That is, when all other things are equal, this varying inclination may still change the distance at which an eclipse may occur, and its dimensions when it does occur.

The result of all these causes of difference and disturbance is this: the actual course of the moon, its varying distance from the earth, its latitude, and its longitude, must be settled by an immense number of observations. Astronomers, accordingly, are in the habit of taking observations on the heavenly bodies, regularly, unless a cloudy sky prevents, week after week and year after year. The record of these observations is called the *ephemeris*; and every well manned observatory is expected to furnish an ephemeris, more or less extensive, for the aid of astronomers generally. The observations made at Greenwich form a quarto volume of about 500 pages annually. The British Nautical Almanac, an annual volume of about 500 octavo pages, is aided more or less by these observations. And when our own Government, at the breaking out of the rebellion, thought it might save the $10.000 that had been appropriated for astronomical observation and other work, those who understood the case soon showed that to withhold this money was very bad economy.

It is upon such observations, made year after year and generation after generation, properly digested, and the "perturbations" computed by laborious mathematical processes,—that astronomical *tables* are based. The very ancient observations, of eclipses and the like, have of course a special value if they are accurately made and reliably reported. It was only by comparing ancient and modern observations that the "acceleration" I have spoken of could have been first suspected. And tables are more or less valuable, according as they have been made from a greater or less number of observations, and with greater or less ability and labor.

Tables for the computation of eclipses are tables of the "places" of the sun and moon, day after day and year after year. Small tables can of course give very little account of the perturbations and anomalies, and they will be comparatively incorrect or inadequate for the computation especially of distant eclipses. I shall say something of the different volumes of tables that have been used within the present generation, or are now used, when I report the computations that have been made of Ptolemy's eclipses. But I would here name two sets of tables, which are the largest and the smallest that I know of. The smallest are Ferguson's, upon which Eld. Thurman's are based, with corrections of which I shall speak hereafter. Ferguson's tables, *both of the sun and moon*, make 18 duodecimo pages in one edition of his work and 24 pages in another. Hansen's tables, *of the moon alone*, make a volume of 511 quarto pages, of which 75 pages are introductory. Allowing half of Ferguson's tables to be of the moon's places, and supposing one of Hansen's pages to contain four times as much as one of Ferguson's, we shall find their ratio to be 12 to 1744, or that Hansen's are about 145 times as extensive as Ferguson's. Hansen's tables are regarded as the best for the moon's places, and Hansen's and Olufsen's the best for the sun's places. Other tables are indeed used, but with such criticism as I shall note in the sequel. I should here say of Ferguson's tables that they were made over a hundred years ago, and are so much out of date that astronomers hardly know them now. They were doubtless a very creditable performance in their day, and sufficiently accurate for what was expected of them. But when no other of the more recent tables are at all consulted, I do not see the logic of calling Mr. Ferguson "the great astronomer."

C. F. H.

For the World's Crisis.

Tour in Connecticut.

At Warehouse Point I found a few
Who're in the faith, both good and true;
With them I found it good to meet,
And preach the truth to us so sweet.
At Hartford, the old battle field,
I found them armed with sword and shield;
With the old veterans we had a talk,
And surely they by faith can walk.
The enemy has done his best
To crush the flock, disturb their rest;
The preachers come and oft advise,
But sometimes this is not so wise.
They should be wise and harmless too;
Good fruits should follow all they do;
The flock in Christ may all be *free*,
If all the truth they do not see.
The faithful ones will love the light,
And *all* are *one* in this good fight;
The saints of God must all be *one*,
Who love to pray, "Thy kingdom come."
Sunday I came to Cheshire Street,
Where sheep and lambs together meet;
And really it is "meet" indeed
To stand by faith the flock to feed;
At venture I did draw the bow,
And very soon the tears would flow.
In the afternoon we thought it best
To point them to their promised rest;
And hearts were light and of good cheer,
To know redemption was so near.
The careless sinner, too, was there,
And in these glories wished to share;
Repent, believe, and look away
To Christ, who is the living way.
At Yalesville in the evening meet,
A gathering large of chaff and wheat;
Of new recruits here are a few,
Inquiring some, what shall I do?
They were pointed to the Mercy Seat,
To Jesus Christ, the sure "retreat,"
To run for life, and pay the cost,
Or very soon they would be lost.
The soldiers joyfully look for peace,
And hope that soon they'll get release.
In lanes and hedges to compel,
It is our work "good news" to tell.
More anon. L. BOUTELL.

Yalesville, Ct., March 7th, 1865.

THE "ONE WEEK"—WHO CONFIRMED THE COVENANT?

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease."—DAN. 9: 27.

We are informed that Christ is the personage here mentioned, and that he confirmed the covenant. To this we object: because, *first*, the context shows that reference is made to a certain "*Prince*" that should "*come*" against Jerusalem and destroy it; and, *secondly*, it is not true that Christ confirmed *any* covenant for a prophetic week, or seven years, —neither the old or new covenant. Observe the following facts:

1. Christ did not confirm the old covenant *seven* years, as his ministry lasted less than *four* years.

2. Christ could not have confirmed the new covenant at all before his death: because, "Where a testament [*diatheekee*—COVENANT] is, there must also of necessity be the *death* of the testator. For a testament [covenant] is of force after men are dead: otherwise, it is of *no strength at all* while the testator liveth."—Heb. 9: 16, 17. Hence, the fact is plain that the new covenant did not come into force till the death of Christ, and consequently could not have been confirmed previously. "Covenant" and "testament" both come from the same original term. Even if Christ had confirmed the new covenant during his ministry, he could have confirmed it only three or four years instead of seven; but, as we have already discovered, the new covenant did not come into force till the death of Christ, and, therefore, could not have been confirmed before the cross.

3. The same personage who was to confirm a certain covenant for "one week," was also to "cause the *sacrifice* and *oblation* to *cease*," even "in the midst of the week." Christ did not do this: to insist he did is to give the lie to history and the Bible. (See Heb. 8: 4.) That they *should* have ceased to offer them is obvious, but that they *did* is not true.

4. If the position should be taken that Christ confirmed the new covenant for one week after he ascended to heaven, we reply, if this be so, he has, on the same principle, confirmed it 1800 years; besides, with this view, how could he "cause the sacrifice and oblation to cease in the *midst of the week*"?

5. It will not do to claim that Christ confirmed the *old* covenant one-half of the week, and the *new* covenant the other half, for this would not be confirming the *covenant*, but the covenants; nor will it do to claim that the new covenant was confirmed half a week before its inauguration, and half a week subsequently; for before being confirmed it must be a covenant in force, which was not the case till the death of Christ.

6. "He [the Roman '*Prince*'—not Christ] shall confirm the covenant with many for one week: and in the midst of the week *he* [the Roman '*Prince*'—not Christ] shall cause the sacrifice and oblation to cease."—Dan. 9: 27.

Some suppose that allusion is made to the covenant that existed between the Jews and Romans, by virtue of which the Jews were made tributary to the Romans, which covenant the Jews were trying to break; others suppose that the threatened "curses of the covenant" were to be inflicted upon that people who had broken the covenant made with them in Moses' day, and thereby incurred a stroke from the Roman "rod of God's anger." With either view its duration was seven years.

W. SHELDON.—*Voice of the West.*

For the World's Crisis.

BRINGING REPROACH.

Every member of the church of Christ, whether minister or layman, should be very careful not to bring reproach upon His cause. Many have done so, not because they have designed it, but because they have not considered their ways. They think they mean well, and no doubt they do; yet they forget to look at things in all their bearings, and overlook the Apostle's injunction, "Edify one another." In their zeal to combat error, and defend what they consider truth, they lose the spirit of Christ, and thus many ministers and writers for books and papers do more harm than good.

C. C. B.

For the World's Crisis.

GOOD NEWS.

Bro. F. H. Burbank writes from Philadelphia: "My heart has been cheered by the gracious intelligence of the wonderful workings of the Spirit of God upon the hearts of sinners, through the instrumentality of our people, and to add to the cup of joy and thanksgiving, I will pour in some gospel tidings from the city of 'brotherly love.'

About six weeks ago, God directed my steps to a meeting held in a little room in an alley in the lower part of this city. There I found two Advent sisters, Reeves and Helgerson, laboring for the salvation of souls. I found that souls had been converted, but they needed help. I was impressed to hold a protracted meeting, and told them my feelings. They rejoiced, and our protracted effort commenced immediately. Soon the little room was too small, and a small hall was secured. Several turned missionaries, and we went out after lost ones. Visiting lanes, courts, and alleys, cellars, dark, dingy rooms, garrets, sheds, shops, rumholes, houses of prostitution, and the bedsides of the sick and dying. We talked and prayed with these poor colored people, administering to their temporal wants, thus far about sixty have been hopefully converted to God. "The love of God," "the speedy coming of Christ," and "the signs of the times," are our themes.

Still the work goes on. We are in the vilest, most degraded, and most dangerous part of the city. The revival is confined chiefly to colored people. There is a pestilence doing its awful work. Scores have been swept away. Army, typhoid, typhus, spotted, and other fevers prevail in this section. We are in the midst of it, and see some scenes that would make stout hearts quail. Many families have lost two, three, four, and more. So fearful has been the destruction, that the papers of the city caution citizens from going in that portion of the place. Two watchmen of the city had the fever and died, which caused more alarm. Yet God preserves me and the others. We have visited scores who have been thus afflicted. Surely God is preparing a people for the coming of his Son from heaven, and is sending us into the highways and hedges to compel them to come in. The Lord is sending me clothing to cover the half naked children and ragged men and women. How their eyes sparkle when the little ones get into their neat little clothes. The tears and "God bress yous" from the older ones pay well, praise the Lord.

Our meetings are characterized by a deep solemnity, and the Spirit of God does its searching work. Every night from three to twelve come forward for prayers. They go to work in earnest, and call on the name of the Lord, and some are converted in every meeting nearly, the exceptions being very few. I might fill a large space in the columns of the Crisis, with interesting facts connected with this work, but shall have to omit them to give others a chance to speak.

Last Thursday night we gave a feast to the poor ones. Hired two small halls for the purpose, in the building where our meetings are held. Then we called in one hundred of the poor, lame, maimed, halt and blind. The first of the evening we had a love feast, and continued it for two hours, and as Bro. Munger says, "then we shut down under a full head of steam." About ninety took part in the exercises, one-half being converts. Such a scene I never witnessed. In came testimony upon testimony, all giving glory to our Heavenly Father and Jesus. There was weeping, shouting, walking, leaping and praising God. Husbands and wives, daughters and mothers, parents and children, all joining in the praise of God.

The hymn,

"In the gettin' up mornin', when the general roll is called,
I'll be there,"

brought nearly all to their feet. It seemed as if they all wanted Christ to come at that moment. Then came the gospel feast of corned beef, water crackers, cream biscuit, cakes, doughnuts, cheese, apples, bread and coffee. All were well fed, and had a clean table to eat at. Many places we visit, they have no bed, chair, table, or furniture of any kind, but sleep on, sit on, and eat from the floor. Sickness and poverty does this. After they had eaten, we packed up a lot of provision for "the little honeys at home," and old and infirm ones who could not attend the feast, thus adding fifty or sixty more to the number fed. After that we had another little meeting, thanked the Lord, and then went home.

We have all along been distributing flour, loaves of bread, and money amongst them. Some want to know how I get so much money. I tell them that "I have a shovel, and the Lord has one." That explains it.

We have good helpers. The Advent societies here stand by one nobly. The brethren, four of them, preach occasionally. Quite a company of brethren and sisters assisted at the gospel feast. They all feel that the work has been of the Lord, and that he still carries it on. By-and-by I may make a flying visit Eastward, then I can give farther information. We are to organize a church on the gospel plan, establish a Sunday school, a day school, and perhaps an evening school, missions, etc. The Lord is with us. Pray for us, that the Lord may bless us yet more and more. Yours looking for Jesus,

F. H. Burbank.

Philadelphia, March 9, 1865.

For the World's Crisis.

PROCRUSTES.

Have you not felt many times that God is more merciful than man? Many good men have too much of the disposition to make others conform entirely to their standard; or subscribe to every article of their creed. Like the ancient man of the iron bedstead, they cut off all who are too long for their measure, and all who are too short must be stretched out to the proper length. Now when we read the writings or listen to the remarks of such men (however *good* they may be), we find our sensitive nature wounded in a manner that we never experienced when reading the Bible.

The Maker of man knows how to lead him better than these *sharp* men, even though they may have themselves been taught how to walk in the right way. They seem to forget that they *may* be in error on some points; and do not make allowance for the influence of circumstances which render it impossible for all men to see all things alike in this life. The best must admit that we now "see through a glass darkly."

May God help us all to be filled with that charity which will enable us to restore the erring in the spirit of meekness.

F. H. Chamberlain.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, March 21, 1865.

Please Remember.

All letters, communications and remittances, should be addressed to the *Editor*, Miles Grant.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, Geo. T. Adams. Otherwise they cannot be used in the absence of the Editor.

NEW VOLUME.

As this is the first number of a new volume, we would remind our readers that this is the time to send the *advance* pay for six months or a year to come. We hope all will attend to this matter at *once*. Come, *now* is the best time. Have it out of the way, and off from your mind, by just sending your *address*, and the money inclosed.

We purpose to spare no pains to make the Crisis a welcome visitor to all your dwellings. Pray for us, that we may have special wisdom given us by the *Lord*, to conduct the paper entirely to his glory. None but those who have been in the business know the trials of an editor, and his need of divine aid.

LOWELL.

Things look encouraging for the church in Lowell, Mass. Their congregations are large and attentive, and the interest is increasing. Four were baptized March 9th, and others purpose to observe the same ordinance soon. The importance of a preparation to meet our coming Lord is being more and more deeply felt. Many begin to see that unless their lives correspond with the *Bible* standard for christianity, they have no reason to hope. They also see the necessity of being at *peace with all mankind*, as well as with God, if they would enjoy religion, and be ready to meet Jesus. None need have fear of being too particular on this point; for it is utterly *impossible* to be free in Christ and have hard feelings, or "variance" towards any one; no matter how badly they may have treated us. We *must* return good for evil, if we would be Jesus' disciples.

"GLAD VOICES."

Do not fail to read the poetry in this number from Bro. D. T. Taylor, entitled "Glad Voices." It is too good to be left where it is. Cannot some one of our readers either compose or find an appropriate *tune* for the hymn, and forward the notes to the Crisis? If we can get a tune as good as the poetry, we will have it inserted in "our paper."

BOSTON DISCUSSION.

Our discussion in Boston, with Bro. R. Wendell, on the subject of the resurrection of the wicked, is doing well, we think; and is to be continued from two to four evenings from Tuesday evening, March 22nd. We are having a candid hearing from an intelligent audience.

DISCUSSION IN WORCESTER.

We have consented to have a discussion in the City Hall, in Worcester, Mass., with Mr. J. G. Fish, of Michigan, on the subject of Spirit Manifestations, commencing March 27th, to continue four or five evenings.

Bro. Walter Pratt.—We are glad to be able to inform our readers that it is hoped that Bro. Walter Pratt is a little better; but is yet *very feeble*. Pray for him.

DISORDER IN THE HEAVENS.

It is well known to many of our readers that astronomers claim that the motion of the planets around the sun, and of the satellites, or moons, around them, are somewhat disorderly; for which reason we cannot calculate ancient eclipses to any great degree of certainty. But it should also be observed that astronomers are not agreed in their conclusions in this matter. Their efforts to show this disorder at a given time do not correspond with their observations and calculations at another; hence they are in confusion among themselves; and we are inclined to think that the want of harmony is in them, rather than in the celestial machinery.

One reason why we think so is based on the following well attested facts.

It has been shown by Dr Halley and Mr. Ferguson, that once in "577 years, 21 days, 18 hours, 11 minutes, 51 seconds, in which there are exactly 6890 mean lunations, the conjunction or opposition coincides so nearly with the node, as not to be distant more than eleven seconds."

Now we would inquire why is this, if the motions of the heavenly bodies are so widely different now from what they were in the days of Ptolemy?

It is further stated in connection with this point that, "If, therefore, to the mean time of any solar or lunar eclipse, we add this period, and make the proper allowance for the intercalary days, we shall have the mean time of the return of the same eclipse. This period is so very near, that in 6000 years it will vary no more from the truth than eight and one-fourth minutes of a degree."—*Gregory's Astronomy, chap. xix.*

We find the foregoing statements verified in a work now before us, in which is a list of *all* the eclipses in *every* year, from B. C. one thousand to A. D. two thousand,—a period of three thousand years. Are we not warranted, then, as claimed by Bro. Thurman, in believing that the motions of the heavenly bodies are governed by the same laws now that they were in the days of Ptolemy, or the kings of Babylon? and that correct astronomical tables will make the undisputed eclipses that occurred before Christ, as well as those that have been seen since, and at the present time?

We are inclined to the belief that the "disorder" is more in the astronomers, than in the movements of the heavenly bodies. If astronomers can find but eleven seconds variation in a period of over 557 years, during which there are 6890 changes of the moon, perhaps, when they have made nicer calculations, they will not find, even in 6000 years, eleven seconds variation in the great celestial clock of the Lord.

Bro. J. French writes from McCleansboro, Ill., that there are some of our faith in his vicinity, and invites any preaching brother who can come with recommendations to call and preach for them, promising to help them on their way after a godly sort. He lives three and a half miles northeast of McCleansboro.

"DESTINY OF THE WICKED."

The following is an editorial article published in the *Voice of the West*, Feb, 7th, 1865. We rejoice that Bro, Himes sees the clear light on this very important portion of the word of the Lord. May he be blessed with much courage in its proclamation:

But the destiny of the wicked is also involved in this discussion. What is to be the nature of future punishment? Are the wicked to be destroyed; "punished with everlasting destruction from the presence of the Lord" (2 Thess. 2: 9,) or are they to live in end less misery? Are they to suffer indescribable pain and anguish, in some place called Hell, without the least ray of hope that they will ever be delivered? These are the two views to be looked at. Which is true? We take the position of Paul, they will be punished with *destruction!* They will suffer the second death in the lake of fire, and cease both to suffer and to live. "And death and hell were cast into the lake of fire. This is the second death; and whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 14, 15.) This will take place after their resurrection, or when they *live again* (Rev. 20: 13.) And the lake of fire into which they are cast will be on *this earth*, and exist in connection with the judgment. "And fire came down from heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night forever. (Rev. 20: 10.)

Here three things are associated. The devil, the beast and the false prophet. They have a common doom; the lake of fire. Let us inquire into the character and destiny of each.

And first, of the *devil*. He is doomed to destruction, with all his works. Paul says, "For inasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might *destroy him* that had the power of death"—that is, *the devil*. (Heb. 2: 14.) His works also go with him. "For this purpose was the Son of God manifested, that he might *destroy the works of the devil*." (1 John 3: 8.) These are positive declarations of the Holy Spirit, and will be literally fulfilled.

Secondly, the *beast*. This is a symbol of the papal power. The church and state united. It is the abomination set up in A. D. 533 by the decree of Justinian. It is the man of sin, spoken of by Paul (2 Thess. 2: 3–8,) who is to be destroyed by the brightness of Christ's coming. The *beast* represents a government combining two powers, the ecclesiastical and the civil. This power should perish, go into perdition, or the lake of fire. (Rev. 19: 19, 20.) The governments of earth and apostate Christendom go together into the lake of fire, and are destroyed.

Third, the *false prophet*, represents the papal hierarchy, and not an individual. It is the papal system symbolized by a false prophet: because their system is false. It was anti-christian. This hierarchy is to go into perdition (2 Thess. 2: 3,) with the kingdoms of the world (Dan. 2: 44,) when the stone becomes a great mountain, *and fills the whole earth*.

The devil is said to be cast into the lake (Rev. 20: 10) where the *beast* and *false prophet* are; by which we are to understand they were executed before the arch-fiend—or they were destroyed before he was. Let us seek the true or the scriptural meaning of this judgment of Satan, said to consist of torment in the lake of fire, forever and ever. In order to do this, we will compare Rev. 14: 9–12 with Rev. 20: 10. "If any man worship the beast and his image, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

There is nothing more clear than that this passage predicts the overthrow and the punishment of the anti-christian powers. The seven last plagues are poured out upon them for their punishment and overthrow, as given in the sixteenth of Revelation. The strong expressions, such as torment, drinking the wine of the wrath of God, fire and brimstone, and the smoke of their torment ascendeth up forever and ever, can have no reference to a future state in which men, women, and children are tormented in fire, burning and writhing in inextinguishable flames for endless ages, as some expositors teach. And on the same principle, the tenth verse of Rev. 20 cannot refer to a place of torment, for the following reasons:

1. The lake of fire is on this earth. The *beast*, *false prophet*, and the *devil* all have their punishment in it. When Christ comes he cleanses the sanctuary, and nothing is to hurt or destroy in *all* his holy mountain. The heavens and the earth are to be renewed, and filled with the glory of God. There cannot be a lake, or a place in any nook or corner of it, where there will be sinful beings; for the wicked will be rooted out of all the earth (Ps. 37,) and the righteous only will inhabit it (2 Pet. 2: 13.)

2. And it will follow, secondly, that no lake of fire and brimstone can exist on the earth after the restitution. So there can be no eternal torment on the earth, for the earth is to be cleansed in the reign of Christ, and at that time all sin and suffering must cease on the globe. (Rev. 5: 13.)

If, then, there is a place of endless torment for the wicked, it is not upon this globe, or within it. But the word of God assures us that the righteous shall be recompensed in the earth, much more the wicked and the sinner. (Prov. 11: 31.) And as the recompense of the righteous is in the new earth, the renewed earth, and they are to inhabit it forever, it follows that the wicked are recompensed, and destroyed first; and this will be seen more clearly in considering the song of the redeemed.

"And they sung a new song, saying, Thou hast made us unto our God kings and priests; and we shall reign on the earth. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea; and all that are in them, heard I saying Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." (Rev. 5: 9–13.)

There can be no such thing as a lake of fire in the earth at this time. Neither can there be any intelligent creature who does not join in the "*new song*." Any exposition that contradicts these passages must be unscriptural.

Now a careful comparison of the two classes of passages, as given above, will show that the strong language relating to the punishment of apostate nations, and of Satan, may have a fulfillment in their final overthrow, and the earth be cleansed afterwards, and Christ with his people possess it, and reign forever without the curse. There is no nook or corner of the universe from which the wail of the lost is heard. The wicked being rooted out of the earth, the meek shall inhabit it forever.

Now our exposition of the thirteenth verse of the fifth of Revelation is, on all hands, more probable than the exposition of Rev. 20: 10 by the advocates of eternal torment. That, with other passages may be expounded and applied to things of time, in harmony with similar expressions and phrases:

"And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever and ever: from generation to generation it shall lie waste; none shall pass through it forever and ever." (Isa 34: 9, 10.)

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14: 9–11.)

But Rev. 5: 13 cannot be harmonized with the doctrine of endless torment in the lake of fire. Both *cannot be true*.

Which shall we choose? A world in which there shall be a union of the songs of the redeemed, with the endless wailings of the damned? Perhaps your father, or mother, or child is there to wail eternally! Can we choose an exposition that is of a doubtful character to sustain such a position? We said of doubtful character; for there can be no lake of fire in the earth renewed, and we have shown that the devil and his works are both to be *destroyed*. It is the more reasonable view to suppose from a comparison of all the texts, that sin and suffering will cease in the restitution. (Acts 3: 21.)

Though we may differ from Bro. Chapman and other dear friends on this subject, we do not love them the less; nor shall we, though they earnestly oppose our views.

RELIGIOUS INTELLIGENCE.

We learn from the *Windham County Transcript* that an interesting revival is in progress in Putnam, Ct. The following is from the *Transcript* of Feb. 16th:—

"The great religious revival in this place is still the predominant subject of thought and discussion by the people of the community, and from its commencement a few weeks since to the present time there has been a steadily increasing interest manifested in spiritual concerns. The preaching of Rev. Mr. Parker in the Congregational church has attracted large audiences every afternoon and evening during the past week, requiring, at times, extra seats to accommodate all who assemble. Many come from adjoining towns, some of whom are almost constant attendants.

The general plan pursued is to have a short season of prayer, and a sermon in the afternoon, and in the evening an inquiry meeting is held in the vestry and at the same time there is a prayer meeting in the room above, after which there is a sermon which is followed by a general conference meeting. At the inquiry meeting there is personal conversation and such instruction imparted as seems adapted to individual cases. The sermons are clear and forcible presentations of truth, and abound in happy illustrations of doctrine and duty. The many excuses and subterfuges which are adduced for neglecting religion are made to appear puerile and insignificant to many who have offered them. There are no extravagant expressions or harsh epithets. The preacher seems moved by an overwhelming love for the souls of his fellow men, and to promote their salvation is his sole desire; and he devotes powers acquired by familiarity with the Scriptures, a large experience and long and careful study of human nature, with a success, by the blessing of God, rarely paralleled.

The conference meetings excel in interest anything of the kind ever attended by any among us. One hundred 'short sermons' from as many preachers are sometimes heard at those gatherings. Those who thus 'stand up for Jesus,' are of all ages, from the child of ten to the parent of fifty. Sometimes three or four rise to speak at once. Each one is brief but earnest and to the point. Some seekers wish prayers; some rejoice at their recent conversion; some lament short comings and resolve to do better; some express wonder and joy at the wonderful manifestations of God's grace,—all testify to the paramount importance of the religion of Christ. The songs interspersed give a thrilling interest to the exercises and conspire to make the gatherings foretastes of the great gathering to be beyond the vail.

It is estimated that there have been one hundred conversions in this town within three or four weeks, and many more are seriously and candidly considering their duty in the matter. Many who have been familiar with revival scenes testify that they have never seen such evidence of divine presence and power as is here exhibited. In view of the changes effected in the minds and hearts of some, many exclaim, 'This is the Lord's doings, and it is marvelous in our eyes.' While there is some opposition to the work, the reforming influence as manifested in some instances in this community in a measure disarms the opposition, on the part of some, although they may stand aloof from the work. An evil tree will not bring forth such fruit.

Mr. Parker will continue his meetings during the present week, and over next Sabbath, when he goes to Thompson to labor for a season."

SCRIPTURE READING.

The following is the reading of Dan. 9: 21–27, in the "Bishop's Bible," translated by Myles Coverdale in A. D. 1535:—

"While I was yet speaking in prayer, behold, the man Gabriel (whom I had seen afore in the vision) came flying to me, and touched me about the offering time in the evening. He informed me, and spake unto me: O Daniel (said he) I am now come to make thee understand it; for as soon as thou beganest to make thy prayer, it was so devised, and therefore am I come to show thee. And why? for thou art a man greatly beloved.

Wherefore, ponder the matter well, that thou mayest learn to understand the vision. Seventy weeks are determined over thy people, and over thy holy city; that wickedness may be consumed, that the sin may have an end, that the offence may be reconciled, and to bring in everlasting righteousness, to fulfill the visions of the prophets, and to anoint the most holy one. Understand this then, and mark it well; that from the time it shall be concluded to go and repair Jerusalem again, unto Christ, (or the anointed) prince, there shall be seven weeks. Then shall the streets and walls be builded again sixty-two weeks, but with hard troublous time. After these sixty-two weeks shall Christ be slain, and they shall have no pleasure in him. Then shall there come a people with the prince, and destroy the city and the sanctuary; and his end shall come as the water flood. But the desolation shall continue till the end of the battle.

He shall make a strong bond with many, for the space of a week; and when the week is half gone, he shall put down the slain and meat-offering. And in the temple there shall be an abominable desolation, till it have destroyed all. And it is concluded that this wasting shall continue unto the end."

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising two thousand dollars to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$725.59
Eliza Apthorp	1.94
Daniel Q. Kent	5.00
Sophronia Smith	1.00
Olive Smith	1.00
A. Rennie	1.00
Mary F. Taylor	1.00
Mrs. S. G. Bradbury	.50

Pledges Paid.—Bro. W. Hill.

More Bible in them than he thought.

A sister in Wisconsin, sending money for more tracts, writes:—

"The package I had I have given all away, and more are wanted. I gave our Free-will Baptist minister some, with our papers, to read. When he had read them, he said:—'There is more Bible in those little messengers than I had any idea of.' He likes the Crisis, and is seeking for truth. Another family here, who have found Jesus precious to their souls, want tracts to read. They were once great novel readers, but now they say there is more goodness in those little tracts than in all the novels they ever read, and they want more tracts."

R. H. H.

A brother writes from Indiana:—

"The Crisis is about the only true preaching that I get, except what I get from those tracts and pamphlets which you sent me; and I wish to say, if you have any more to send me, and are willing to wait till the day of judgment for your pay, I will distribute them in my neighborhood. I have been scattering those that I bought of you. Some begin to see the light; others shake their heads, yet they still love to read."

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$838.48
A brother	1.00
Eliza Apthorp	1.95
Daniel Q. Kent	5 00
D. Palmer	2 50
Mrs. S. A. A. Pray	1.13
A. Rennie	.50
S. T. W. Sleeper	.50

A brother writes from Hawleyville, Iowa:—

"I see that the Poor Fund donations fall far short of the $2000, and thought it might be duty for me, as God has prospered me, to *help* send the paper to the poor, and aid in spreading, the truth by scattering tracts. I therefore send you $10.00; five for the Poor Fund, and five for the Tract Fund, and $2.00 more for tracts to scatter. I have scattered some, and want more to send them out preaching. I don't know where they are needed more than here in the West, where we have no Advent preaching. May the Lord send forth more laborers to gather in the already ripe harvest."

D. Q. K.

THE ITALIAN MISSION.

Previous donations	$356.54
D. Hogarth	.50
C. & H. Smith	1.00
C. K.	.50
Mary	1.00
Edward Williams	5.00
J. M. Stetler	10.00
A friend	10.00
A friend to missions	5.00
Mrs. S. A. A. Pray	1.12
A. L.	1.00
A. Rennie	1.00

Our Volunteer Agents.

Report for week ending March 18th.

Whole number of new subscribers in the week, 59. By the efforts of the following brethren, 41:—

One each—By M. Brown, B. Butler, S. Bassford, S. W. Bartlett, H. Bailey, S. P. Clark, C. M. Currier, H. K. Flagg, H. Gibbs, L. M. Goodyear, W. Ingham, W. Kidney, O. King, C. H. Leverton, M. R. Miles, E. W. Potter, E. S. Robbins, J. E. Roberts, N. Sleger, Thos. Smith, G. L. Teeple, M. Young.
Two each—By Agigail Mussey, A. W. Sibley.
Three each—By M. Grant, S. Mayberry.
Nine—By John Hyde.

Strong Reasons.

"Miles Grant, Esq.:—Sir,—Please *discontinue* to forward me the World's Crisis. Have no faith in abolition, or female preaching. 'By their fruits,' etc. I remain yours,

W. R. P."

For the World's Crisis.

LET "BOTH SIDES" BE CIRCULATED.

Bro. Grant:—Please publish in the Crisis the following, which I clip from the Advent Review of Feb. 21st. It will speak for itself. It needs no comment.

I like the heading of the article—"Truth will prevail." The reason why I think best to have this article published, is because it will more extensively give notice of my work on The Sabbath, which is in successful preparation for the press, and will be published in due time, by the continued blessing of God. If I do not misjudge, the more "Both Sides" is circulated and read, the wider will be the field for the spread of my book. Let it then be circulated by the thousands, and when the reader shall see the *other side*, he can better judge whether I am an "enemy of God's law," or whether others are charging me with words and sentiments which never fell from my lips or pen.

T. M. Preble.

East Weare, N. H.

TRUTH WILL PREVAIL.

"*Both Sides, on the Sabbath*" is doing a noble work. It is the pioneer to the "History of the Sabbath." Persons who are not interested enough, or are too prejudiced to read the direct testimony on the subject, will readily purchase and read "Both Sides." Here they feel safe to put themselves under the protection of the Sunday advocate. They become interested in the argument, see the utter failure of their side, prejudice gives way, and they are then ready to read, or listen to, the truth. We are personally acquainted with several who are now keeping the Sabbath just through the influence of this book. The enemy of God's law missed the mark when he started that work. One man, a school teacher, being asked his opinion of "Both Sides," said that he believed Eld. Preble to be a seventh-day man, who was writing against it just to make a show of opposition, and give Bro. Smith an opportunity of showing up his side of the question!! This illustrates the weakness of Eld. P.'s arguments. No wonder that he wishes to revise it. Brethren and sisters, scatter this work among your friends, relatives, and neighbors. Let them see the difference between light and darkness, truth and error, God's word and tradition.

D. M. Canright.
Alma, Mich. I. D. Van Horn.

For the World's Crisis.

LESSONS IN ASTRONOMY.

HOW TABLES ARE MADE.

I have told of the acceleration of the moon's motion, as a fact generally accepted by astronomers, while Eld. Thurman, partly on the authority of a text in the Apocrapha, discards the doctrine. I will now show the *importance* of this fact, supposing it to be such, and then say something about the making of astronomical tables.

I stand at a window, and wish to lodge a penny on the ground at the opposite side of the street. There are two ways of doing it. I can throw it horizontally so it will fall there, or, I can extemporize an inclined plane and let it slide to its place. But the two routes will be quite different. In the latter case the penny falls uniformly, so many inches in moving so many feet; in the former case it starts without falling, and falls rapidly just before it strikes the ground. These two routes of the penny—not of the penny post—may illustrate the contending theories of the moon's motion. The first named represents the moon as moving now just as it did 2500 years ago. If so, and if Mr. Ferguson's tables are found not to make the ancient eclipses, it corrects them, so much for each year or each hundred years; and if then they make the eclipses of 2500 years ago, they may also make the eclipses of 1500 years ago, or of 6000 years ago, just as well. This correction of the tables answers to the inclined plane—so many seconds for so many years, all along the route.

But the astronomers generally say this wont do. They have found that tables based on modern observations, and giving the eclipses admirably for modern times, are at fault if applied to the oldest eclipses; and when they are corrected to make the oldest eclipses, they fail again to make the eclipses half way back to the oldest. Hence their suspicion that the moon's rate was not uniform, and that the line which represents the speed will be, not a straight line, but a curve, like that made by the penny when thrown. *That* line will touch points which the inclined plane will not reach.

Now about the tables. How are they made at the outset? Let me name some of the difficulties of making them accurate, even to be good for a hundred years.

If the moon moved uniformly around the earth, and the earth around the sun, and each in a circle, a bright school boy could make tables. But neither earth nor moon move in a circle. The orbit of each is an ellipse, in which the motion is now faster and now slower. That is the reason why a good clock is sometimes behind the sun, and sometimes before it. But this is only the beginning of the astronomer's labor. If the sun and moon moved uniformly in each course through the ellipse, there would be little trouble in graduating the time tables to their "up grades" and "down grades." But they have *neighbors*, that must receive due neighborly respect. Mercury, Venus, Mars, Jupiter, Saturn, Herschel, are all in their turn sometimes *before* the earth, pulling it along faster, or *behind* it, holding it back. These are some of the *perturbations* which the astronomers can get rid of only by calculating their effects. And these effects are so considerable that they led to the detection, a few years ago, of that new planet, Le Verrier, that had been skulking in his ring outside of and beyond all the rest. Herschel, his nearest neighbor, was actually caught signaling to him, and "putting down the brakes" a little when he came near,—though he was even then nearly two billions of miles away;—and this ended his concealment.

Besides this shoal of perturbations, it is known that the moon is sometimes *above* the plane in which the earth moves around the sun, and sometimes below it. And eclipses can occur only when the moon is near this plane. The point where the moon's orbit crosses this plane is called the *node*, and eclipses can happen only within a certain distance of the node. But the node itself is veering round; and more than that, the moon's plane is not always inclined just so much to the earth's plane. That is, when all other things are equal, this varying inclination may still change the distance at which an eclipse may occur, and its dimensions when it does occur.

The result of all these causes of difference and disturbance is this: the actual course of the moon, its varying distance from the earth, its latitude, and its longitude, must be settled by an immense number of observations. Astronomers, accordingly, are in the habit of taking observations on the heavenly bodies, regularly, unless a cloudy sky prevents, week after week and year after year. The record of these observations is called the *ephemeris*; and every well manned observatory is expected to furnish an ephemeris, more or less extensive, for the aid of astronomers generally. The observations made at Greenwich form a quarto volume of about 500 pages annually. The British Nautical Almanac, an annual volume of about 500 octavo pages, is aided more or less by these observations. And when our own Government, at the breaking out of the rebellion, thought it might save the $10.000 that had been appropriated for astronomical observation and other work, those who understood the case soon showed that to withhold this money was very bad economy.

It is upon such observations, made year after year and generation after generation, properly digested, and the "perturbations" computed by laborious mathematical processes,—that astronomical *tables* are based. The very ancient observations, of eclipses and the like, have of course a special value if they are accurately made and reliably reported. It was only by comparing ancient and modern observations that the "acceleration" I have spoken of could have been first suspected. And tables are more or less valuable, according as they have been made from a greater or less number of observations, and with greater or less ability and labor.

Tables for the computation of eclipses are tables of the "places" of the sun and moon, day after day and year after year. Small tables can of course give very little account of the perturbations and anomalies, and they will be comparatively incorrect or inadequate for the computation especially of distant eclipses. I shall say something of the different volumes of tables that have been used within the present generation, or are now used, when I report the computations that have been made of Ptolemy's eclipses. But I would here name two sets of tables, which are the largest and the smallest that I know of. The smallest are Ferguson's, upon which Eld. Thurman's are based, with corrections of which I shall speak hereafter. Ferguson's tables, *both of the sun and moon*, make 18 duodecimo pages in one edition of his work and 24 pages in another. Hansen's tables, *of the moon alone*, make a volume of 511 quarto pages, of which 75 pages are introductory. Allowing half of Ferguson's tables to be of the moon's places, and supposing one of Hansen's pages to contain four times as much as one of Ferguson's, we shall find their ratio to be 12 to 1744, or that Hansen's are about 145 times as extensive as Ferguson's. Hansen's tables are regarded as the best for the moon's places, and Hansen's and Olufsen's the best for the sun's places. Other tables are indeed used, but with such criticism as I shall note in the sequel. I should here say of Ferguson's tables that they were made over a hundred years ago, and are so much out of date that astronomers hardly know them now. They were doubtless a very creditable performance in their day, and sufficiently accurate for what was expected of them. But when no other of the more recent tables are at all consulted, I do not see the logic of calling Mr. Ferguson "the great astronomer."

C. F. H.

For the World's Crisis.

Tour in Connecticut.

At Warehouse Point I found a few
Who're in the faith, both good and true;
With them I found it good to meet,
And preach the truth to us so sweet.
At Hartford, the old battle field,
I found them armed with sword and shield;
With the old veterans we had a talk,
And surely they by faith can walk.
The enemy has done his best
To crush the flock, disturb their rest;
The preachers come and oft advise,
But sometimes this is not so wise.
They should be wise and harmless too;
Good fruits should follow all they do;
The flock in Christ may all be *free*,
If all the truth they do not see.
The faithful ones will love the light,
And *all are one* in this good fight;
The saints of God must all be *one*,
Who love to pray, "Thy kingdom come."
Sunday I came to Cheshire Street,
Where sheep and lambs together meet;
And really it is "meet" indeed
To stand by faith the flock to feed;
At venture I did draw the bow,
And very soon the tears would flow.
In the afternoon we thought it best
To point them to their promised rest;
And hearts were light and of good cheer,
To know redemption was so near.
The careless sinner, too, was there,
And in these glories wished to share;
Repent, believe, and look away
To Christ, who is the living way.
At Yalesville in the evening meet,
A gathering large of chaff and wheat;
Of new recruits here are a few,
Inquiring some, what shall I do?
They were pointed to the Mercy Seat,
To Jesus Christ, the sure "retreat,"
To run for life, and pay the cost,
Or very soon they would be lost.
The soldiers joyfully look for peace,
And hope that soon they'll get release.
In lanes and hedges to compel,
It is our work "good news" to tell.

More anon. L. Boutell.

Yalesville, Ct., March 7th, 1865.

THE "ONE WEEK"—WHO CONFIRMED THE COVENANT?

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease."—Dan. 9: 27.

We are informed that Christ is the personage here mentioned, and that he confirmed the covenant. To this we object: because, *first*, the context shows that reference is made to a certain "*Prince*" that should "*come*" against Jerusalem and destroy it; and, *secondly*, it is not true that Christ confirmed *any* covenant for a prophetic week, or seven years, —neither the old or new covenant. Observe the following facts:

1. Christ did not confirm the old covenant *seven* years, as his ministry lasted less than *four* years.

2. Christ could not have confirmed the new covenant at all before his death: because, "Where a testament [*diatheekee*—covenant] is, there must also of necessity be the *death* of the testator. For a testament [covenant] is of force after men are dead: otherwise, it is of *no strength at all* while the testator liveth."—Heb. 9: 16, 17. Hence, the fact is plain that the new covenant did not come into force till the death of Christ, and consequently could not have been confirmed previously. "Covenant" and "testament" both come from the same original term. Even if Christ had confirmed the new covenant during his ministry, he could have confirmed it only three or four years instead of seven; but, as we have already discovered, the new covenant did not come into force till the death of Christ, and, therefore, could not have been confirmed before the cross.

3. The same personage who was to confirm a certain covenant for "one week," was also to "cause the *sacrifice* and *oblation to cease*," even "in the midst of the week." Christ did not do this: to insist he did is to give the lie to history and the Bible. (See Heb. 8: 4.) That they *should* have ceased to offer them is obvious, but that they *did* is not true.

4. If the position should be taken that Christ confirmed the new covenant for one week after he ascended to heaven, we reply, if this be so, he has, on the same principle, confirmed it 1800 years; besides, with this view, how could he "cause the sacrifice and oblation to cease in the *midst of the week*"?

5. It will not do to claim that Christ confirmed the *old* covenant one-half of the week, and the *new* covenant the other half, for this would not be confirming the *covenant*, but the covenants; nor will it do to claim that the new covenant was confirmed half a week before its inauguration, and half a week subsequently; for before being confirmed it must be a covenant in force, which was not the case till the death of Christ.

6. "He [the Roman '*Prince*'—not Christ] shall confirm the covenant with many for one week: and in the midst of the week *he* [the Roman '*Prince*'—not Christ] shall cause the sacrifice and oblation to cease."—Dan. 9: 27.

Some suppose that allusion is made to the covenant that existed between the Jews and Romans, by virtue of which the Jews were made tributary to the Romans, which covenant the Jews were trying to break; others suppose that the threatened "curses of the covenant" were to be inflicted upon that people who had broken the covenant made with them in Moses' day, and thereby incurred a stroke from the Roman "rod of God's anger." With either view its duration was seven years.

W. Sheldon.—*Voice of the West.*

For the World's Crisis.

BRINGING REPROACH.

Every member of the church of Christ, whether minister or layman, should be very careful not to bring reproach upon His cause. Many have done so, not because they have designed it, but because they have not considered their ways. They think they mean well, and no doubt they do; yet they forget to look at things in all their bearings, and overlook the Apostle's injunction, "Edify one another." In their zeal to combat error, and defend what they consider truth, they lose the spirit of Christ, and thus many ministers and writers for books and papers do more harm than good.

C. C. B.

Correspondence.

From Bro. B. Spaulding.

Bro. Grant:—I am once more at home, having spent eight weeks this winter in Connecticut. My last visits were at Cheshire Street and Wallingford, where I was well received and hospitably used, and helped on my way after a godly sort. Brethren in Connecticut generally understand that the ox that treadeth out the corn should not be muzzled. In this particular duty they have done well; not that I desire a gift, but I do desire fruit that may abound to their account. The good Lord bless them, and reward them an hundred-fold in this life, and in the world to come with eternal life.

I spent one Sunday in Wilbraham, where the Lord has been doing wonders in the conversion of sinners, under the labors of Brn. Higgins and Butler. The day was so very rainy, we did not have any meeting until evening, which was a blessed season. Last Sunday I visited Westford. Found them in much better state than they had been. Some stirred up, and all seemed agreed to lay aside divisions, contentions, and strife about words, or ideas, and to think and let others think, and speak and let others speak, act and let others act. This is as it should be. They have seen the evil of making a test of any particular truth, which one understands and another does not. I have seen much of this evil among the Advent brethren, and I have long ago determined not to press or make a test of any particular truth. We should all do well to open our minds to conviction, be willing to hear on any subject which may be presented, claiming to have Bible for proof, and if fairly convicted receive, but if not, why then let it stand on its own merits, not rise in opposition, and spend our breath in trying to put down what some other good brother thinks is the truth. We are all fallible, and if we would keep this in mind, we should say, I may be wrong, yet I am honest, or my brother may be honest, when he is wrong; perhaps neither are exactly right, the truth may lie between. O then let us put on forbearance, love and kindness, and be courteous to each other, though we differ in opinion.

We should not come to the conclusion that we have the whole truth, but that more truth is still before us, and will be daily coming forth. There are many things in the prophecies, which remain to be understood; they are not of private interpretation, and therefore may and will be understood. They are profitable, too; but in order to be so must be understood. The good Lord help us to search and see what God hath spoken by the mouth and pen of his holy prophets, for not one jot or tittle will fail, but all will be fulfilled.

Yours, B. Spaulding.

Chelmsford, Mass.

From Bro. G. W. Gillespie.

Bro. Grant:—I am still loving the Lord, and can testify that it is good to serve him. In Christ my Savior I feel safe amid the perils of these last days. My hope is like an anchor, reaching to that within the vale, the kingdom of God. My faith is often tried, but I cling the more closely to the Rock as the billows roll high. But tried we *must* be. The Lord will have a peculiar people, zealous of good works. Grace will "purify," the precious blood of Christ will make "white," and in the the crucible we must be "tried," that we may come forth more precious than "fine gold." Then, again, the Lord wants good tools to work with, rightly tempered, sharp and keen; so into the fire we're put till hot, then on the anvil and hammered into shape; then comes the rasp and file, and finally the polishing wheel, which finishes us, and—then to work.

Good tools work well, so do good christians; and the Lord will have and has them. O that all professors of religion would only yield themselves as "instruments" in the hands of God, that he might use them to his glory, and thus gain an abundant entrance into his everlasting kingdom.

Dear Bro., let us not be weary in well doing, but work the harder as '68 draws near. May the Lord direct you to fill the Crisis with the choicest of "meat in due season." O for one more "grand movement" upon the enemy's works, and then victory! Praise the Lord, O my soul, we're almost home. Yours, waiting for the kingdom, G. W. Gillespie.

From Bro. J. G. Hook.

Bro. Grant:—I am still trying to obey the good Lord of life and glory. I think he is mindful of me, and does bless me, as I journey on to the land of rest.

I am doing what I can to publish Christ's gospel. It is indeed good news and glad tidings, to know that Jesus, who died for us all, and rose from the dead for our justification, who ascended to the Father, and is now our great High Priest, will soon come again to bless the waiting ones with everlasting life and a home in his kingdom. Some are hearing this gospel and rejoicing in hope of the glory of God. I am glad to see some in the various places I visit from week to week inquiring the way to the heavenly land.

I feel more and more the responsibility that rests on us as a people, who have been blessed of God with the precious truth contained in his word, pertaining to the end of this age, and the establishment of God's everlasting kingdom. We must let the light shine, or we shall be condemned in that day when Jesus appears in his glory.

I send the names of three more subscribers for our excellent paper, the *World's Crisis*. Hope to send more soon. Your Bro. in the vineyard, John G. Hook.

Concord, N. H.

From a Methodist Sister.

Writing from Rochester, N. H., she shows her interest in the Crisis by subscribing herself and sending us *three new subscribers*, with $6,63, and says: "You may be surprised that I, a stranger, and a Methodist of thirty-eight years' standing, should want your paper, and be interested in your reading matter, as I have been ever since Alton Bay campmeeting. But your tracts have helped me much. I cannot yet see all clear as I wish; but I thank God I can say, like one of old, I see men as trees walking. I expect to see more and more. I feel you are God's people." B. W. S.

Mrs. T. M. Goddard writes from Three Oaks, Mich.: "The Crisis is all the preaching we have, and I prize it very much. I sometimes feel lonely and almost discouraged; but when my paper comes, and I read the many good letters from my brothers and sisters, it gives me new courage, and oh! how I long to meet with them.

Mrs. J. D. E. writes from Caledonia, Co., Vt.: "The truths you advocate were entirely new to me six months ago. I can say in my heart I love them, and I desire others should know and love them, too. Please send the Crisis, for the enclosed money, to Rev. ——, also a package of tracts. I would be glad also for a few for free distribution. The field is large, and work to be done."

J. W. Taylor, Chatham Valley, Pa., writes: "I must confess the Crisis is the *best* paper I receive, and the only one I will recommend. I admire the manner in which it is conducted. I mean what I say."

Obituaries.

Elizabeth Chapman.

Died in Reading, Mich., Feb. 28, 1865, Sr. Elisabeth, wife of H. B. Chapman, aged forty-five years, three months and twenty-four days.

Some eleven years since she, together with her husband, embraced the faith and hope of the gospel of the soon coming kingdom, and has maintained her integrity to the last. She was a faithful companion, and a devoted mother. Scarcely any could have been more so. She sleeps in hope of a world of blessedness beyond the sorrows of this life, and her husband and ten children mourn not as those who have no hope; for all believe she died a christian. Her funeral services were attended by a large concourse of relatives and sympathizing friends, in the Methodist church, at Reading. The writer endeavored to render consolation to the weeping family, from Rev. 14: 3.

A. N. Seymour.

"*Voice of the West*" please copy.

E. I. Cole.

Died in Hartford, Me., Feb. 20, 1865, of dropsy on the brain, Estella Isabell, only child of Virgil and Lizzie S. Cole, aged one year and eight months.

"She was the music of our home,
A day that knew no night,
The fragrance of our garden bower,
A thing all smiles and light.

Each flutter of the pulse we marked,
Each quiver of the eye;
To the dear lips our ear we laid,
To catch the last low sigh.

At last the fluttering pulse stood still,
The death-frost through her clay
Stole slowly; and as morn came up,
Our sweet flower passed away.

But we shall clasp that hand again,
And kiss those lips once more;
Estella, we will meet you there,
Safe on the other shore."

Frances D. Haggett.

Harley P. Fletcher.

Died in Stafford, Feb. 17th, 1865, Harley P. Fletcher, aged four years and sixteen days.

Little Harley was spared just long enough to become interesting, as well as lovely, to his fond and doting parents. The blasting winds of disease and the wintry frost of death nipped the bud, —it faded and died; but the blessed hope of the coming spring of immortality and life-giving power of the Sun of righteousness, which is to arise with healing in his wings, and speak the dead to life, cheers the hearts of the bereaved and mourning parents.

Word of comfort were spoken on the funeral occasion from 1 Thess. 4, by the writer.

A. M. Higgins.

M. Harmon.

Died in Standish, Me., March 1, 1865, Mehetable, wife of Wm. Harmon, aged seventy-nine years, four months and fourteen days.

She loved the truths of the Bible, and was cheered on her journey by the blessed hope of eternal life at Jesus' coming. She leaves a large circle of friends to mourn her loss.

E. M. Haggett.

George Garland.

Died in the Baptist Church Hospital, at Fredericksburg, Va., May 23d, 1864, George, son of James and Elizabeth Garland, aged twenty years and eleven months.

He was wounded May 8th, by a rifle ball, passing into his right lung. George was a kind and affectionate child, possessed with a cheerful disposition. Elisabeth Garland.

Mary E. Gavit.

Died, in South Kingston, R. I., Feb. 25th, 1865, of consumption, Sr. Mary E. Gavit.

She was a great sufferer during her sickness, but died in hope of a better resurrection. Sermon by the writer, from words chosen by her, Amos 4: 12, —"Prepare to meet thy God." P. C Rodman.

Phebe Durfee.

Died, in Mohegan, R. I., Oct. 30th, 1864, Phebe P., daughter of Eld. A. and Phebe A. Durfee, aged four years and eight months.

Edgar L. Tenant.

Died, at Natick, R. I., March 4th, 1865, Edgar L., only son of Daniel R. and Sybel E. Tenant, aged six years and two months.

Summary of News.

FOREIGN.

Liverpool March 5th, Queenstown 6th.

Parliamentary proceedings were unimportant.

Queen Victoria had temporarily emerged from her seclusion by receiving the foreign Ambassadors, members of the Legations, etc., at Buckingham palace. Mr. Adams and secretaries were present, but Mrs. Adams was unavoidably absent. The Queen will hold another court soon, limited to select circles of the English nobility.

The great exhibition in Dublin has been inaugurated by the Prince of Wales with the same ceremonial as by the Queen in person.

The opening of the telegraph to India has been favorably announced, causing considerable sensation. A private message from Calcutta had reached Constantinople in six hours and another message from the same place had reached London in eight and a half hours.

A rebellion is going on in Abyssinia which threatens the throne and life of King Theodore, who has imprisoned his own son on suspicion of participation in it. At latest dates a great and decisive battle was expected.

TURKEY.

The difficulty between Turkey and Persia is growing more serious. A diplomatic rupture is expected.

Terrible Snow Storms in Scotland.—Scotland is snowed under; such a winter has not been seen since 1837. A correspondent writing from Banffshire, says:

"We are now in the seventh week of this protracted and increasing snow storm, without the faintest indication of a favorable change. On the contrary, new falls of snow are almost of daily occurrence, along with keen and severe frost. Trade of all kinds is suffering a depression more or less, and the prosecution of out-door works is entirely out of the question. Deer and all sorts of game continue to suffer, after all the extreme care and watchfulness by which they are tended by the gamekeepers of the respective forests. The deer, especially after receiving even more care and attention than a provident farmer bestows upon his stock, are daily getting more and more reduced and emaciated, although large quantities of hay and other provender are laid out at every available place in the forest for their maintenance. A powerful stag, the other day, took possession of a bundle of hay, upon which he lived for some three or four days, none of his weaker and starving brethren daring to approach him while the food lasted. Hares, rabbits, crows, and other vermin are everywhere actually starving, and the result of a few weeks' continuance of this dreadful weather would be awful to contemplate."

Canadian Affairs.—Quebec, March 15. Parliament last night voted $1,000,000 for the permanent defense of Canada; also $350,000 for expenses of volunteers on the frontier.

The finance minister, in a speech, said that the Canadian government were of the opinion that so long as the American war lasted we must have a force on the frontier in the shape of police and militia to support the civil authorities and fulfill the obligations we are under to act the part of good neighbors toward the United States.

☞ The population of Paris is 1,667,841 souls, exclusive of a garrison of 28,300 men.

DOMESTIC.

New York, March 15. The *Herald's* Newbern correspondence of the 11th says the rebels suffered dreadfully on Friday in their repeated charges upon our works. They came up a dozen times with a bravery worthy of a better cause, but our men had the advantage and repulsed them with terrible slaughter. That night and the next morning Gen. Couch's forces came up and the rebels began to fall back across the river into Kingston. Our forces followed them up vigorously and will cross the river as soon as the bridge can be repaired.

A letter from Gen. Schofield's headquarters, Newbern, March 11th, says Hoke this morning attempted to break our lines, but was repulsed with terrible slaughter. Our loss is not more than 300 or 400 killed, wounded and prisoners. The rebel loss in killed, wounded and prisoners must be at least eight times greater. We have the field with all the rebel killed and wounded.

Sanitary supplies are abundant at the front.

The special *Times'* dispatch from Washington states that Senator Sumner has expressed it as his firm opinion, based on the best of reasons, that we may look for peace in six months.

The editor of the Waynesboro' (S. C.) *News* gives an account of the occupation of that place by Sherman, after leaving Columbia. He says the main army was preceded by a body of bummers, who rode into the city helter-skelter and proceeded to ransack public and private property.

On the arrival of the main body, however, all this was stopped, no disorderly proceedings being permitted. The business portion of the place was, however burned.

New York, March 18. The following dispatch has been received at the War Department at Washington, and a copy forwarded to Gen. Dix:

Fayetteville, March 10. To-day we have added Fayetteville to the list of cities that have fallen into our hands. Hardee, said to have 20,000 men, withdrew across the river yesterday and last night, and is reported to be en route to Raleigh.

The rebels skirmished in the town and fired artillery upon the houses occupied by women and children. They burned a bridge at this place and removed all the public stores by railroad that they could. Gen. Sherman is here and well. Many of the men are wanting shoes and clothing, but the army was never in better condition.

(Signed) O. O. Howard, Maj. General.

New York, March 18. The *Times'* Army of the Potomac dispatch of the 15th says during the greater part of the 14th active operations on the most extensive scale could be discovered within the limits of the rebel army. Camps were struck, and large and heavy masses of troops were seen in line of battle. Besides, three columns of men were seen moving to and fro within their interior lines. Orders were at once issued to our troops to be in instant readiness to move.

It is believed that the enemy have mined our works in the centre of the line, near the Appomattox. Our engineers are investigating the matter.

During the best portion of the night of the 14th trains and wagons were in active motion, while sutlers were ordered to the rear.

There is every indication of a speedy movement, and appearances look like a fight.

The correspondents of both the *Herald* and the *Tribune* corroborate these reports of activity within the lines of both armies, and the indications of an early collision. So far as our army is concerned, its movement depends only upon the weather.

Important Order by Gen. Grant—*Revocation of Trade Permits.*—The Washington dispatch of the *Advertiser* contains the following highly important order by General Grant, which sweeps away the whole brood of cotton, tobacco, tar and turpentine speculators, setting aside alike the permits of special agents,, Cabinet ministers, and even of the President himself. Official records show that it will affect jobs covering over half a million bales of cotton, sixteen thousand barrels of turpentine, five thousand barrels of tar, two thousand barrels of resin, and one hundred thousand boxes of tobacco:

"Headquarters Armies of the U. States, City Point, Va., March 10, 1865.
[Special Orders No. 48.]

The operations on all Treasury trade permits, and all other trade permits and licenses to trade, by whomsoever granted, within the State of Virginia, except that portion known as the Eastern Shore, and within the States of North Carolina, and South Carolina, and that portion of the State of Georgia immediately bordering on the Atlantic, including the city of Savannah, are hereby suspended until further orders.

All contracts and agreements made under or by virtue of any trade permit or license, within any of said States or parts of States, during the existence of this order, will be deemed void, and the subject of such contracts or agreements will be seized by the military authorities for the benefit of the government, whether the same is at the time of such contracts or agreements within their reach, or at any time thereafter comes within their reach, either by the operations of war or by the acts of the contracting parties or their agents.

The delivery of all goods contracted for and not delivered before the publication of this order is prohibited. Supplies of all kinds are prohibited from passing into any of said States or parts of States, except such as are absolutely necessary for the wants of those living within the lines of actual military occupation, and under no circumstances will military commanders allow them to pass beyond the lines they actually hold.

By command of Lieut. Gen. Grant.
T. S. Bowers, Ass't. Adjt. General."

Accounts of the Flood.

Rochester, N. Y., March 19. The great flood is abating. The damage done is estimated at a million dollars. The railroad bridges above the Falls and south of the city were carried away. About 2000 feet of the railroad track were also carried away, and the banks of the canal burst in several places, newspaper press rooms were submerged and their issue suspended.

Syracuse, N. Y., March 19. Many bridges, dams, and some houses were carried away in this vicinity by the flood. The salt works were damaged to the amount of $150,000. Loss by the flood in this county is not less than $500,000.

Harrisburg, Pa., March 18. The flood in the Susquehanna is unprecedented. The river is thirty inches higher than in the destructive freshet of 1846. Thousands of timber logs, with millions of feet of sawed lumber, have already passed this point, swept away by the flood.

Intelligence from the north and west of us indicate the most frightful destruction of property ever known in the State. The public property on streams emptying into the Susquehanna has suffered tremendously. Bridges have been swept away with dwelling houses, barns, etc.

This morning the bridges at Northumberland and Duncan's Island, and part of the bridges of the Pennsylvania Railroad above this city, were carried away. A bridge, said to be from Juniatta River, is being borne with fearful violence down stream. The Cumberland Valley Railroad bridge is in imminent danger, several spans being two feet under water.

The river still continues to rise and it is impossible to resist the force of the flood.

No trains have passed through Harrisburg from Pittsburg or Philadelphia for twelve hours.

The lower part of this city is completely under water. Much suffering has been created among many poor families at Middletown and all along the shore to Columbia.

The destruction of private property and the suffering among individuals is immense. The fires in several furnaces in this city have been extinguished. All the lumber stocked at Marietta, Columbia and Middletown has been swept away. Some of the streets in the lower parts, which were not approached by the great flood in 1846, are in great danger of being overflowed. Millions of dollars will not cover the loss already sustained.

Pittsburg, Pa., March 20. Telegraphic communication with Oil City not yet being established, we can get but meagre details of the losses by the great flood. The total loss is immense, being moderately estimated at over $2,000,000. Oil City is completely flooded, and many of the business offices have been carried away by the water, which rose with unprecedented rapidity. All the bottom lands above Oil City are submerged, and the McClintock and Oil City bridge over Oil creek, and the Franklin bridge over French creek, have been carried away. Derricks and tanks containing large quantities of oil have come down, and the river is black with floating barrels, most of them filled with oil. Many Pittsburg firms suffer heavily. Along the banks are sad evidences of wreck. Houses are gone and families are camping out in the open air. All the towns along the Allegheny river are inundated. A considerable quantity of oil in barrels will be recovered, having floated into eddies below this city and been left aground by the receding waters. At the mouth of Sewickly creek it is estimated that property to the amount of $100,000 has been washed ashore. A large field at Manchester is entirely covered with oil barrels, and one piece of bottom land a short distance below, about twenty-one acres in extent, is covered with a confused mass of oil barrels and lumber.

Freshet in New Hampshire.—Concord, N. H., March 18. There is a great freshet in the Merrimac River, and the water is rising fast. Railroad trains to the north are all delayed, and the track in many places submerged. Much damage to railroad and public property is feared.

The Great Flood in Pennsylvania.—Danville, Pa., March 18. The most destructive flood ever known in these parts is now raging on the north-west branch of the Susquehanna River. The railroad is submerged and all travel suspended.

All the bridges on the west branch as far as Williamsport are gone. The Lackawana and Bloomsburg road is under water in some places ten feet.

The canal in many places is completely destroyed. Half of Danville is under water, and the river is still rising.

Great Flood in Western New York.—New York, March 18. Dispatches from the western part of the State say the greatest flood for years is prevailing. All the lower part of Albany is submerged.

The Central Railroad west is broken in many places and the telegraph lines are down. At Utica and Rochester the water was never so high. The Hudson River Railroad is submerged near Albany and the track carried away.

Amnesty to Deserters.

BY THE PRESIDENT OF THE U. S. OF AMERICA.

A Proclamation.

Whereas, the twenty-first section of the act of Congress, approved on the 3d inst. entitled, "an act to amend the several acts heretofore passed to provide for enrolling and calling out the National forces, and for other purposes," requires that in addition to other lawful penalties of the crime of desertion from the military or naval service, "all persons who have deserted the military or naval service of the United States who shall not return to said service, or report themselves to a Provost Marshal, within sixty days after the proclamation hereinafter mentioned, shall be deemed and taken to have voluntarily relinquished and forfeited their rights to citizenship and rights to become citizens, and such deserters shall be forever incapable of holding any office of trust and profit under the United States, or of exercising any rights of citizens thereof. And all persons who shall hereafter desert the military or naval service, and all persons who, being duly enrolled, shall depart the jurisdiction of the district in which he is enrolled, or go beyond the limits of the United States with intent to avoid any draft into the military or naval service duly ordered, shall be liable to the penalties of this section. And the President is hereby authorized and required forthwith, on the passage of this act, to issue his proclamation, setting forth the provisions of the section, in which proclamation the President is requested to notify all deserters returning within sixty days as aforesaid, that they shall be pardoned on condition of returning to their regiments and companies, or to such other organizations as they may be assigned to until they shall have served for a period of time equal to their original term of enlistment."

Now, therefore, be it known, that I, Abraham Lincoln, President of the United States, do issue this, my proclamation, as required by said act, ordering and requiring all deserters to return to their proper posts. And I do hereby notify them that all deserters who shall within sixty days from the date of this proclamation, viz., on or before the 10th day of May, 1865, return to service or report themselves to a Provost Marshal, shall be pardoned on condition that they return to their regiments and companies, or to such other organizations as they may be assigned to, and serve the remainder of their original terms of enlistment, and in addition thereto a period equal to the time lost by desertion.

In testimony whereof I hereunto set my hand and cause the seal of the United States to be affixed.

Done at the city of Washington, this 11th day of March, in the year of our Lord, 1865, and of the Independence of the United States the eighty-ninth. Abraham Lincoln.

By the President.
Wm. H. Seward, Secretary of State.

Letter from "Carleton."

Charleston, Feb. 24, 1865.

To the Editor of the Boston Journal:

THE FREEDMEN.

It is impossible for me to give a complete representation of the joy of the freedmen of this city over the arrival of the Yankees. On Monday morning last, when the steamer W. W. Coit, with Gen. Gillmore's flag at the fore and the Stars and Stripes at the stern, steamed up the harbor, with the band playing "Hail, Columbia," there was a sudden gathering of colored people upon the wharves. They were full of ecstasy. Springing upon the pier before the lines were thrown out, I met a gray-bearded old man, who touched his hat, bowed himself to the ground and said: "Good morning, massa."

"We are Yankees, uncle. Are you not afraid of us?" I said.

"God bless you! no, massa. I've prayed for you to come, and God has heard me," he said, grasping my hand. He threw his old battered hat upon the ground, looked upward, and poured out his gratitude from an overflowing heart.

"Are you a slave?"

"Yes, massa."

"Well, you are a slave no longer. You are as free as I am."

"Is it so, massa?" he asked, with indescribable earnestness; and again raising his eyes toward heaven, he gave thanks to God, with an emotion such as I never before witnessed.

ROSA'S MOTHER.

Two years ago, when I was at Hilton Head, my laundress was Rosa, a colored young woman, who escaped from Charleston in 1862, with her husband and four other persons, in a small boat. On that occasion Rosa dressed herself in men's clothes, and the whole party rowed past Sumter and made for the gunboats.

"If you go to Charleston I wish you would see if my mother is there," said Rosa, on Sunday last. "Gov. Aiken's head man knows where she lives." Accompanied by a correspondent of the New York *Tribune*, I went up King Street to Gov. Aiken's. We found his head man in the yard—a courteous black, who, as soon as he learned that we were Yankees, and had a message from Rosa to her mother, dropped all work and started with us, eager to do anything for a Yankee. A walk to John Street, an entrance through a yard to the rear of a dwelling-house, brought us to the mother, in a little dingy room, cluttered with pots, kettles, tables and chairs. The old woman was sitting on a stool before the fire, cooking her scanty breakfast of corn cake. She had a little rice meal in a bag, given her by a rebel officer. She must be past sixty years of age—a large, strong woman, with a wide, high forehead and intellectual features. She was clothed in a skirt of dingy negro cloth, a sack of old red carpeting, and poor, thin canvas shoes of her own make. Never had I such an introduction.

"Here comes de great Messiah, wid news of Rosa!" said my introducer, with an indescribable dramatic flourish. The mother sprang from the stool with a cry of joy. "From Rosa? From Rosa? O, thank the Lord." She took hold of my hands, looked at me with an intensity of feeling—an earnestness, joy, and yet with a shade of doubt as if it could not be true.

"From Rosa?"

"Yes, aunty."

I shall not attempt to give her language. She looked up into heaven—yes, into heaven! She saw not us, but God and Jesus. The tears rolled from her eyes. She recounted in prayer all the long years of slavery, the suffering, the unrequited toil, the heart achings, the prayers of the past, and now God had heard her. I have seen great dramatists upon the stage, and have been moved to tears by preachers and orators, but never have I heard such an outpouring of soul as by that poor slave woman. It was a conversation between herself and the Savior. She told him the story of her life, of all its sorrows, of his goodness, and kindness, and love, the tears rolling down her cheeks the while and falling in great drops upon the floor. She pressed my hands again and again, and when I told her I must go, she kneeled upon the floor and asked for God's best blessings and for Jesus' love to follow me. It was a prayer from her heart. We had carried to her the news that she was free and that her Rosa was still alive. It was the long-looked for jubilee morning to her, and we were God's angels. It was one of the most thrilling moments I ever experienced, or that I expect to experience. "Berwick" stood a sympathetic statue, unable to control his emotion. This woman had been a slave—she had been sold, she had been exposed to insult, she had no rights which a white man was bound to respect. So the Chief Justice of the United States said! So Rev. Dr. Thornwell, the great South Carolina theologian, said. Slavery is a divine institution, said the Southern Presbyteries. Remembering these things, I went out from that humble dwelling with my convictions deepened that this is God's war, that he is on the side of the meek and lowly, the poor, the despised and oppressed, and that this nation is passing through the fire to cleanse it from sin, and to meet with retribution for its crimes.

☞ There is a man in Chicago who is doing a large business in healing the diseased by simply laying on of hands. His office is daily crowded by hundreds afflicted by all the ills that flesh is heir to. His patients profess to believe themselves cured.

☞ Of the 1,000,000 inhabitants in New York, 500,000 live in tenement houses, and 15,000 in cellars.

☞ Elihu Burritt has been appointed United States Consul at Birmingham.

Notices.

Notice.

As I believe time is very short, and it behooves us to be up and doing, and as I have found many females that feel God has called them to labor in the vineyard of the Lord, but because of the prejudice of the church in its present cold and backslidden state, they are kept back from laboring as they feel God has called them to do; and as I believe that we are living in the day when God will pour out his spirit upon his handmaids, I therefore give this notice to all the women of America, independent of denomination or color, who feel that they have been called of God to preach, exhort, pray, or to write, on the subject of his speedy coming, and a preparation for that coming, to open a correspondence with me in reference to holding a convention of women, which will be held in the Poultney church, at Poultney, Vt., commencing Wednesday, June 7th, and continuing one week. All brethren are invited to meet with us. This convention shall be for the promulgation of all Bible truths; but no hobbies.

Now, sisters, let this be a missionary movement. Remember Jesus is at the door, and wickedness is abounding, and the love of many is waxing cold. Let us be up and doing, so that he may say to us, "Well done, good and faithful servant, . . . Enter into the joy of thy Lord." Let all who feel interested in this great work, make it a subject of special prayer at the hour of twelve o'clock, every day, that God may bless the effort that we may put forth to his honor and glory.

All brethren who are favorable to this convention are invited to assist us by advice, by kind words of encouragement. Address,

Mrs. Anna E. Smith,
No. 128 East 27th St., New York City.

R. I. and E. Conn. Quar. Conference.

This conference will hold its next session with the church in Abington, Ct., commencing Wednesday, April 5th. Preachers and brethren from abroad are invited to attend. All churches connected with this conference are requested to report by letter at this meeting. Direct to the Clerk, at West Killingly, Conn., Box 87.

Wm. H. Chapman, Clerk.

Iowa Christian Conference.

The second quarterly meeting of the Iowa Christian Conference will be held at Boylair's Grove, Butler Co., Iowa, March 24th, and continue over Lord's day. Peter S. W. Deyo, Conference Clerk.

Maine Second Advent Tract Society.

S. K. Partridge, R. R. York, I. C. Wellcome, Board of Managers.

I. C. Wellcome, Secretary and Business Agent.

Isaac Wight, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. Wellcome, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. Wellcome, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Cordaville, Mass. ....Saturday evening, March 25th
Lord's day ....March 26th
Worcester, Mass. ....Sunday, April 2d
M. [illegible]

East Boston, Mass. ....Sunday, March 26th
C. E. Piper.

Lowell, Mass ....Sunday, March 26th
Wm. C. Thurman.

South Ashburnham, Mass. ..Friday evening, March 31st
Danielsonville, Ct. ....Sunday, April 2d
Abington, Ct, at the conference ....April 5th to 8th
H. F. Carpenter.

Worcester, Mass. ....Sunday, March 26th
S. S. Brewer.

New Bedford ....March 26th
Plymouth ....April 2d
Carver ....April 9th
J. S. White.

Cheshire Street, Ct. ....Sunday, April 2d
South Windsor ....Sunday, April 9th
Pine Swamp, Ct. ....Sunday, April 16th
C. Goodrich.

Northfield, (at Bro. Gage's) ....Sunday, March 26th
H. K. Flagg.

Southington, Ct. ....Sunday, March 26th
O. D. Woodruff.

[illegible] ....March 26th
Meredith Village, N. H. ....Sunday, [illegible] 31st
North Sutton, (at Bro. I. Andrew's) ....March [illegible]
Sutton Mill Village, (where Bro. Bean may appoint) Sunday, April 2d. A. Mussey.

Canton Street, Ct. ....Sunday, March 26th
S. Woodruff.

Valley Falls, R. I. ....Sunday, March 26th
West Mansfield, Mass ....Sunday, April 2d
J. N. Sherman.

West Abington, Mass ....March 26th
C. C. Ramsay.

Pleasant Valley ....Friday evening, March 24th and over the following Sabbath. A. Ross.

Southbridge, Mass ....April 2d
Westford, Ct., (at Bro. G. F. Chapman's) ....April 4th
Intend to be at the conference at Abington, Ct.
Holden, Mass ....April 16th
Geo. A. Streeter.

Warehouse Point, Ct. ....Sunday, March 26th
Westfield Farms ....Saturday evening, April 1st
Montgomery ....Sunday, April 2d
Walbridge ....Sunday, April 9th
P. S. Butler.

Bangor, Me. ....Sunday, April 2d
Commence a protracted meeting at West Levant, (White school-house), Friday, April 7th, at 2 o'clock P. M., and continue over Lord's day. Preaching brethren are invited to come. Will Bro. Morill be with me there, and others if convenient? Brethren around are invited to come and help us. Israel Damman.

Dover, N. H. ....March 26th
C. S. Emerson.

Lincolnville Center, (meeting-house) Sunday, March 26th
Thomas Smith.

Greenwood City ....March 25th and 26th
North Norway ....April 2d
Stoneham, (as Bro. J. Howe may appoint), April 8th and 9th. C. M. Currier.

Lovely Street, (School-house) ....Sunday, April 2d
Wm. Ripley.

West Stafford, Ct. ....Sunday, March 26th
I. B. Potter.

Exeter, N. H. ....Sunday, March 26th
Thos. M. Luthum.

Vernon, Vt. ....Sunday, March 26th
L. Boutell.

Lynn, Mass ....March 26th
J. K. Bellows.

Lawrence, Mass ....March 26th
J. Couch.

Bristol, Ct. ....March 26th
At liberty in April. H. Munger.

Goshen ....Sundays, March 26th, and April 2d
H. Pratt.

Bradford, N. H., (Pond meeting-house), Sunday, March 26th, and remain in the vicinity as long as the interest may demand. Joseph W. White.

Meredith Village ....March 26th
A. Mussey.

Holden, Mass ....Sundays, March 26th and April 2d
A. Simpson.

Meredith Village, N. H. ....April 9th
A. Ross.

Melvin Village ....March 26th
Tamworth, (Birch Interval) ....April 2d
Sandwich, (where Bro. A. B. Hoyt may appoint) April 9th
T. W. Piper.

Wallingford Farms, Conn. ....March 26th
B. Hitchcock.

Business.

Gold Falling.

Gold has fallen rapidly in the last few weeks. It was quoted yesterday at $1.67. Some think it will not decline lower than this, yet not a few intelligent dealers predict, as the result of military operations yet to be heard from, that it will take another run downwards, from which it will not again recover.

Our friends in the British Provinces who are still in arrears on Crisis and book accounts, will do well to take note of this, and act accordingly. For every dollar in Canadian bills, or in gold or silver, at the present rates of premium, we give credit for its full value here, which is now from $1.60 to $1.67; but how much below that it may be in a few weeks from this time it is hard to tell.

TO CORRESPONDENTS.

Bro. D. Palmer—In answer to your inquiry about the tract, we would say the matter would probably make about eight pages. If it was not stereotyped, 500 copies would cost somewhere in the neighborhood of $10.

N. F. Nason—Six for $19.20.

C. B. Turner—You did not give his post office in your order, and as your letter was dated "Syracuse," we supposed that was it, and sent it there. We have changed it to South Butler.

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L B Weaver, G A Streeter, J Elkins, G W Gillespie, J Taylor, M A Weaver, D T Taylor, I B Luther, F H Chamberlain, J J Perkins, G W Hurd, N D Babcock, J E Barnes, H P Kirk, W H Silvernail, J W Taylor, C H Williams, W H Hacking, H L Bradley, H Bailey.

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[illegible]

H. L. HASTINGS, 167 Hanover St., Boston.

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Correspondence.

From Bro. B. Spaulding.

Bro. Grant:—I am once more at home, having spent eight weeks this winter in Connecticut. My last visits were at Cheshire Street and Wallingford, where I was well received and hospitably used, and helped on my way after a godly sort. Brethren in Connecticut generally understand that the ox that treadeth out the corn should not be muzzled. In this particular duty they have done well; not that I desire a gift, but I do desire fruit that may abound to their account. The good Lord bless them, and reward them an hundred-fold in this life, and in the world to come with eternal life.

I spent one Sunday in Wilbraham, where the Lord has been doing wonders in the conversion of sinners, under the labors of Brn. Higgins and Butler. The day was so very rainy, we did not have any meeting until evening, which was a blessed season. Last Sunday I visited Westford. Found them in much better state than they had been. Some stirred up, and all seemed agreed to lay aside divisions, contentions, and strife about words, or ideas, and to think and let others think, and speak and let others speak, act and let others act. This is as it should be. They have seen the evil of making a test of any particular truth, which one understands and another does not. I have seen much of this evil among the Advent brethren, and I have long ago determined not to press or make a test of any particular truth. We should all do well to open our minds to conviction, be willing to hear on any subject which may be presented, claiming to have Bible for proof, and if fairly convicted receive, but if not, why then let it stand on its own merits, not rise in opposition, and spend our breath in trying to put down what some other good brother thinks is the truth. We are all fallible, and if we would keep this in mind, we should say, I may be wrong, yet I am honest, or my brother may be honest, when he is wrong; perhaps neither are exactly right, the truth may lie between. O then let us put on forbearance, love and kindness, and be courteous to each other, though we differ in opinion.

We should not come to the conclusion that we have the whole truth, but that more truth is still before us, and will be daily coming forth. There are many things in the prophecies, which remain to be understood; they are not of private interpretation, and therefore may and will be understood. They are profitable, too; but in order to be so must be understood. The good Lord help us to search and see what God hath spoken by the mouth and pen of his holy prophets, for not one jot or tittle will fail, but all will be fulfilled.

Yours, B. Spaulding.

Chelmsford, Mass.

From Bro. G. W. Gillespie.

Bro. Grant:—I am still loving the Lord, and can testify that it is good to serve him. In Christ my Savior I feel safe amid the perils of these last days. My hope is like an anchor, reaching to that within the vale, the kingdom of God. My faith is often tried, but I cling the more closely to the Rock as the billows roll high. But tried we *must* be. The Lord will have a peculiar people, zealous of good works. Grace will "purify," the precious blood of Christ will make "white," and in the crucible we must be "tried," that we may come forth more precious than "fine gold." Then, again, the Lord wants good tools to work with, rightly tempered, sharp and keen; so into the fire we're put till hot, then on the anvil and hammered into shape; then comes the rasp and file, and finally the polishing wheel, which finishes us, and—then to work.

Good tools work well, so do good christians; and the Lord will have and has them. O that all professors of religion would only yield themselves as "instruments" in the hands of God, that he might use them to his glory, and thus gain an abundant entrance into his everlasting kingdom.

Dear Bro., let us not be weary in well doing, but work the harder as '68 draws near. May the Lord direct you to fill the Crisis with the choicest of "meat in due season." O for one more "grand movement" upon the enemy's works, and then victory! Praise the Lord, O my soul, we're almost home. Yours, waiting for the kingdom, G. W. Gillespie.

From Bro. J. G. Hook.

Bro. Grant:—I am still trying to obey the good Lord of life and glory. I think he is mindful of me, and does bless me, as I journey on to the land of rest.

I am doing what I can to publish Christ's gospel. It is indeed good news and glad tidings, to know that Jesus, who died for us all, and rose from the dead for our justification, who ascended to the Father, and is now our great High Priest, will soon come again to bless the waiting ones with everlasting life and a home in his kingdom. Some are hearing this gospel and rejoicing in hope of the glory of God. I am glad to see some in the various places I visit from week to week inquiring the way to the heavenly land.

I feel more and more the responsibility that rests on us as a people, who have been blessed of God with the precious truth contained in his word, pertaining to the end of this age, and the establishment of God's everlasting kingdom. We must let the light shine, or we shall be condemned in that day when Jesus appears in his glory.

I send the names of three more subscribers for our excellent paper, the *World's Crisis*. Hope to send more soon. Your Bro. in the vineyard, John G. Hook.

Concord, N. H.

From a Methodist Sister.

Writing from Rochester, N. H., she shows her interest in the Crisis by subscribing herself and sending us *three new subscribers*, with $6,63, and says: "You may be surprised that I, a stranger, and a Methodist of thirty-eight years' standing, should want your paper, and be interested in your reading matter, as I have been ever since Alton Bay campmeeting. But your tracts have helped me much. I cannot yet see all clear as I wish; but I thank God I can say, like one of old, I see men as trees walking. I expect to see more and more. I feel you are God's people." B. W. S.

Mrs. T. M. Goddard writes from Three Oaks, Mich.: "The Crisis is all the preaching we have, and I prize it very much. I sometimes feel lonely and almost discouraged; but when my paper comes, and I read the many good letters from my brothers and sisters, it gives me new courage, and oh! how I long to meet with them.

Mrs. J. D. E. writes from Caledonia, Co., Vt.: "The truths you advocate were entirely new to me six months ago. I can say in my heart I love them, and I desire others should know and love them, too. Please send the Crisis, for the enclosed money, to Rev. ——, also a package of tracts. I would be glad also for a few for free distribution. The field is large, and work to be done.

J. W. Taylor, Chatham Valley, Pa., writes: "I must confess the Crisis is the *best* paper I receive, and the only one I will recommend. I admire the manner in which it is conducted. I mean what I say."

Obituaries.

Elizabeth Chapman.

Died in Reading, Mich., Feb. 28, 1865, Sr. Elisabeth, wife of H. B. Chapman, aged forty-five years, three months and twenty-four days.

Some eleven years since she, together with her husband, embraced the faith and hope of the gospel of the soon coming kingdom, and has maintained her integrity to the last. She was a faithful companion, and a devoted mother. Scarcely any could have been more so. She sleeps in hope of a world of blessedness beyond the sorrows of this life, and her husband and ten children mourn not as those who have no hope; for all believe she died a christian. Her funeral services were attended by a large concourse of relatives and sympathizing friends, in the Methodist church, at Reading. The writer endeavored to render consolation to the weeping family, from Rev. 14: 3.

A. N. Seymour.

"*Voice of the West*" please copy.

E. I. Cole.

Died in Hartford, Me., Feb. 20, 1865, of dropsy on the brain, Estella Isabell, only child of Virgil and Lizzie S. Cole, aged one year and eight months.

"She was the music of our home,
A day that knew no night,
The fragrance of our garden bower,
A thing all smiles and light.

Each flutter of the pulse we marked,
Each quiver of the eye;
To the dear lips our ear we laid,
To catch the last low sigh.

At last the fluttering pulse stood still,
The death-frost through her clay
Stole slowly; and as morn came up,
Our sweet flower passed away.

But we shall clasp that hand again,
And kiss those lips once more;
Estella, we will meet you there,
Safe on the other shore."

Frances D. Haggett.

Harley P. Fletcher.

Died in Stafford, Feb. 17th, 1865, Harley P. Fletcher, aged four years and sixteen days.

Little Harley was spared just long enough to become interesting, as well as lovely, to his fond and doting parents. The blasting winds of disease and the wintry frost of death nipped the bud,—it faded and died; but the blessed hope of the coming spring of immortality and life-giving power of the Sun of righteousness, which is to arise with healing in his wings, and speak the dead to life, cheers the hearts of the bereaved and mourning parents.

Word of comfort were spoken on the funeral occasion from 1 Thess. 4, by the writer.

A. M. Higgins.

M. Harmon.

Died in Standish, Me., March 1, 1865, Mehetable, wife of Wm. Harmon, aged seventy-nine years, four months and fourteen days.

She loved the truths of the Bible, and was cheered on her journey by the blessed hope of eternal life at Jesus' coming. She leaves a large circle of friends to mourn her loss.

E. M. Haggett.

George Garland.

Died in the Baptist Church Hospital, at Fredericksburg, Va., May 23d, 1864, George, son of James and Elizabeth Garland, aged twenty years and eleven months.

He was wounded May 8th, by a rifle ball, passing into his right lung. George was a kind and affectionate child, possessed with a cheerful disposition. Elisabeth Garland.

Mary E. Gavit.

Died, in South Kingston, R. I., Feb. 25th, 1865, of consumption, Sr. Mary E. Gavit.

She was a great sufferer during her sickness, but died in hope of a better resurrection. Sermon by the writer, from words chosen by her, Amos 4: 12, —"Prepare to meet thy God." P. C Rodman.

Phebe Durfee.

Died, in Mohegan, R. I., Oct. 30th, 1864, Phebe P., daughter of Eld. A. and Phebe A. Durfee, aged four years and eight months.

Edgar L. Tenant.

Died, at Natick, R. I., March 4th, 1865, Edgar L., only son of Daniel R. and Sybel E. Tenant, aged six years and two months.

Summary of News.

FOREIGN.

Liverpool March 5th, Queenstown 6th.

Parliamentary proceedings were unimportant.

Queen Victoria had temporarily emerged from her seclusion by receiving the foreign Ambassadors, members of the Legations, etc., at Buckingham palace. Mr. Adams and secretaries were present, but Mrs. Adams was unavoidably absent. The Queen will hold another court soon, limited to select circles of the English nobility.

The great exhibition in Dublin has been inaugurated by the Prince of Wales with the same ceremonial as by the Queen in person.

The opening of the telegraph to India has been favorably announced, causing considerable sensation. A private message from Calcutta had reached Constantinople in six hours and another message from the same place had reached London in eight and a half hours.

A rebellion is going on in Abyssinia which threatens the throne and life of King Theodore, who has imprisoned his own son on suspicion of participation in it. At latest dates a great and decisive battle was expected.

TURKEY.

The difficulty between Turkey and Persia is growing more serious. A diplomatic rupture is expected.

Terrible Snow Storms in Scotland.—Scotland is snowed under; such a winter has not been seen since 1837. A correspondent writing from Banffshire, says:

"We are now in the seventh week of this protracted and increasing snow storm, without the faintest indication of a favorable change. On the contrary, new falls of snow are almost of daily occurrence, along with keen and severe frost. Trade of all kinds is suffering a depression more or less, and the prosecution of out-door works is entirely out of the question. Deer and all sorts of game continue to suffer, after all the extreme care and watchfulness by which they are tended by the gamekeepers of the respective forests. The deer, especially after receiving even more care and attention than a provident farmer bestows upon his stock, are daily getting more and more reduced and emaciated, although large quantities of hay and other provender are laid out at every available place in the forest for their maintenance. A powerful stag, the other day, took possession of a bundle of hay, upon which he lived for some three or four days, none of his weaker and starving brethren daring to approach him while the food lasted. Hares, rabbits, crows, and other vermin are everywhere actually starving, and the result of a few weeks' continuance of this dreadful weather would be awful to contemplate."

Canadian Affairs.—Quebec, March 15. Parliament last night voted $1,000,000 for the permanent defense of Canada; also $350,000 for expenses of volunteers on the frontier.

The finance minister, in a speech, said that the Canadian government were of the opinion that so long as the American war lasted we must have a force on the frontier in the shape of police and militia to support the civil authorities and fulfill the obligations we are under to act the part of good neighbors toward the United States.

☞ The population of Paris is 1,667,841 souls, exclusive of a garrison of 28,300 men.

DOMESTIC.

New York, March 15. The *Herald's* Newbern correspondence of the 11th says the rebels suffered dreadfully on Friday in their repeated charges upon our works. They came up a dozen times with a bravery worthy of a better cause, but our men had the advantage and repulsed them with terrible slaughter. That night and the next morning Gen. Couch's forces came up and the rebels began to fall back across the river into Kingston. Our forces followed them up vigorously and will cross the river as soon as the bridge can be repaired.

A letter from Gen. Schofield's headquarters, Newbern, March 11th, says Hoke this morning attempted to break our lines, but was repulsed with terrible slaughter. Our loss is not more than 300 or 400 killed, wounded and prisoners. The rebel loss in killed, wounded and prisoners must be at least eight times greater. We have the field with all the rebel killed and wounded.

Sanitary supplies are abundant at the front.

The special *Times'* dispatch from Washington states that Senator Sumner has expressed it as his firm opinion, based on the best of reasons, that we may look for peace in six months.

The editor of the Waynesboro' (S. C.) *News* gives an account of the occupation of that place by Sherman, after leaving Columbia. He says the main army was preceded by a body of bummers, who rode into the city helter-skelter and proceeded to ransack public and private property.

On the arrival of the main body, however, all this was stopped, no disorderly proceedings being permitted. The business portion of the place was, however burned.

New York, March 18. The following dispatch has been received at the War Department at Washington, and a copy forwarded to Gen. Dix:

Fayetteville, March 10. To-day we have added Fayetteville to the list of cities that have fallen into our hands. Hardee, said to have 20,000 men, withdrew across the river yesterday and last night, and is reported to be en route to Raleigh.

The rebels skirmished in the town and fired artillery upon the houses occupied by women and children. They burned a bridge at this place and removed all the public stores by railroad that they could. Gen. Sherman is here and well. Many of the men are wanting shoes and clothing, but the army was never in better condition.

(Signed) O. O. Howard, Maj. General.

New York, March 18. The *Times'* Army of the Potomac dispatch of the 15th says during the greater part of the 14th active operations on the most extensive scale could be discovered within the limits of the rebel army. Camps were struck, and large and heavy masses of troops were seen in line of battle. Besides, three columns of men were seen moving to and fro within their interior lines. Orders were at once issued to our troops to be in instant readiness to move.

It is believed that the enemy have mined our works in the centre of the line, near the Appomattox. Our engineers are investigating the matter.

During the best portion of the night of the 14th trains and wagons were in active motion, while sutlers were ordered to the rear.

There is every indication of a speedy movement, and appearances look like a fight.

The correspondents of both the *Herald* and the *Tribune* corroborate these reports of activity within the lines of both armies, and the indications of an early collision. So far as our army is concerned, its movement depends only upon the weather.

Important Order by Gen. Grant—*Revocation of Trade Permits.*—The Washington dispatch of the *Advertiser* contains the following highly important order by General Grant, which sweeps away the whole brood of cotton, tobacco, tar and turpentine speculators, setting aside alike the permits of special agents, Cabinet ministers, and even of the President himself. Official records show that it will affect jobs covering over half a million bales of cotton, sixteen thousand barrels of turpentine, five thousand barrels of tar, two thousand barrels of resin, and one hundred thousand boxes of tobacco:

"Headquarters Armies of the U. States, City Point, Va., March 10, 1865.
[Special Orders No. 48.]

The operations on all Treasury trade permits, and all other trade permits and licenses to trade, by whomsoever granted, within the State of Virginia, except that portion known as the Eastern Shore, and within the States of North Carolina, and South Carolina, and that portion of the State of Georgia immediately bordering on the Atlantic, including the city of Savannah, are hereby suspended until further orders.

All contracts and agreements made under or by virtue of any trade permit or license, within any of said States or parts of States, during the existence of this order, will be deemed void, and the subject of such contracts or agreements will be seized by the military authorities for the benefit of the government, whether the same is at the time of such contracts or agreements within their reach, or at any time thereafter comes within their reach, either by the operations of war or by the acts of the contracting parties or their agents.

The delivery of all goods contracted for and not delivered before the publication of this order is prohibited. Supplies of all kinds are prohibited from passing into any of said States or parts of States, except such as are absolutely necessary for the wants of those living within the lines of actual military occupation, and under no circumstances will military commanders allow them to pass beyond the lines they actually hold.

By command of Lieut. Gen. Grant.
T. S. Bowers, Ass't. Adjt. General."

Accounts of the Flood.

Rochester, N. Y., March 19. The great flood is abating. The damage done is estimated at a million dollars. The railroad bridges above the Falls and south of the city were carried away. About 2000 feet of the railroad track were also carried away, and the banks of the canal burst in several places, newspaper press rooms were submerged and their issue suspended.

Syracuse, N. Y., March 19. Many bridges, dams, and some houses were carried away in this vicinity by the flood. The salt works were damaged to the amount of $150,000. Loss by the flood in this county is not less than $500,000.

Harrisburg, Pa., March 18. The flood in the Susquehanna is unprecedented. The river is thirty inches higher than in the destructive freshet of 1846. Thousands of timber logs, with millions of feet of sawed lumber, have already passed this point, swept away by the flood.

Intelligence from the north and west of us indicate the most frightful destruction of property ever known in the State. The public property on streams emptying into the Susquehanna has suffered tremendously. Bridges have been swept away with dwelling houses, barns, etc.

This morning the bridges at Northumberland and Duncan's Island, and part of the bridges of the Pennsylvania Railroad above this city, were carried away. A bridge, said to be from Juniatta River, is being borne with fearful violence down stream. The Cumberland Valley Railroad bridge is in imminent danger, several spans being two feet under water.

The river still continues to rise and it is impossible to resist the force of the flood.

No trains have passed through Harrisburg from Pittsburg or Philadelphia for twelve hours.

The lower part of this city is completely under water. Much suffering has been created among many poor families at Middletown and all along the shore to Columbia.

The destruction of private property and the suffering among individuals is immense. The fires in several furnaces in this city have been extinguished. All the lumber stocked at Marietta, Columbia and Middletown has been swept away. Some of the streets in the lower parts, which were not approached by the great flood in 1846, are in great danger of being overflowed. Millions of dollars will not cover the loss already sustained.

Pittsburg, Pa., March 20. Telegraphic communication with Oil City not yet being established, we can get but meagre details of the losses by the great flood. The total loss is immense, being moderately estimated at over $2,000,000. Oil City is completely flooded, and many of the business offices have been carried away by the water, which rose with unprecedented rapidity. All the bottom lands above Oil City are submerged, and the McClintock and Oil City bridge over Oil creek, and the Franklin bridge over French creek, have been carried away. Derricks and tanks containing large quantities of oil have come down, and the river is black with floating barrels, most of them filled with oil. Many Pittsburg firms suffer heavily. Along the banks are sad evidences of wreck. Houses are gone and families are camping out in the open air. All the towns along the Alleghany river are inundated. A considerable quantity of oil in barrels will be recovered, having floated into eddies below this city and been left aground by the receding waters. At the mouth of Sewickly creek it is estimated that property to the amount of $100,000 has been washed ashore. A large field at Manchester is entirely covered with oil barrels, and one piece of bottom land a short distance below, about twenty-one acres in extent, is covered with a confused mass of oil barrels and lumber.

Freshet in New Hampshire.—Concord, N. H., March 18. There is a great freshet in the Merrimac River, and the water is rising fast. Railroad trains to the north are all delayed, and the track in many places submerged. Much damage to railroad and public property is feared.

The Great Flood in Pennsylvania.—Danville, Pa., March 18. The most destructive flood ever known in these parts is now raging on the north-west branch of the Susquehanna River. The railroad is submerged and all travel suspended.

All the bridges on the west branch as far as Williamsport are gone. The Lackawana and Bloomsburg road is under water in some places ten feet.

The canal in many places is completely destroyed. Half of Danville is under water, and the river is still rising.

Great Flood in Western New York.—New York, March 18. Dispatches from the western part of the State say the greatest flood for years is prevailing. All the lower part of Albany is submerged.

The Central Railroad west is broken in many places and the telegraph lines are down. At Utica and Rochester the water was never so high. The Hudson River Railroad is submerged near Albany and the track carried away.

Amnesty to Deserters.

BY THE PRESIDENT OF THE U. S. OF AMERICA.

A Proclamation.

Whereas, the twenty-first section of the act of Congress, approved on the 3d inst. entitled, "an act to amend the several acts heretofore passed to provide for enrolling and calling out the National forces, and for other purposes," requires that in addition to other lawful penalties of the crime of desertion from the military or naval service, "all persons who have deserted from the military or naval service of the United States who shall not return to said service, or report themselves to a Provost Marshal, within sixty days after the proclamation hereinafter mentioned, shall be deemed and taken to have voluntarily relinquished and forfeited their rights to citizenship and rights to become citizens, and such deserters shall be forever incapable of holding any office of trust and profit under the United States, or of exercising any rights of citizens thereof. And all persons who shall hereafter desert the military or naval service, and all persons who, being duly enrolled, shall depart the jurisdiction of the district in which he is enrolled, or go beyond the limits of the United States with intent to avoid any draft into the military or naval service duly ordered, shall be liable to the penalties of this section. And the President is hereby authorized and required forthwith, on the passage of this act, to issue his proclamation, setting forth the provisions of the section, in which proclamation the President is requested to notify all deserters returning within sixty days as aforesaid, that they shall be pardoned on condition of returning to their regiments and companies, or to such other organizations as they may be assigned to until they shall have served for a period of time equal to their original term of enlistment."

Now, therefore, be it known, that I, Abraham Lincoln, President of the United States, do issue this, my proclamation, as required by said act, ordering and requiring all deserters to return to their proper posts. And I do hereby notify them that all deserters who shall within sixty days from the date of this proclamation, viz., on or before the 10th day of May, 1865, return to service or report themselves to a Provost Marshal, shall be pardoned on condition that they return to their regiments and companies, or to such other organizations as they may be assigned to, and serve the remainder of their original terms of enlistment, and in addition thereto a period equal to the time lost by desertion.

In testimony whereof I hereunto set my hand and cause the seal of the United States to be affixed.

Done at the city of Washington, this 11th day of March, in the year of our Lord, 1865, and of the Independence of the United States the eighty-ninth. Abraham Lincoln.

By the President.
Wm. H. Seward, Secretary of State.

Letter from "Carleton."

Charleston, Feb. 24, 1865.

To the Editor of the Boston Journal:

THE FREEDMEN.

It is impossible for me to give a complete representation of the joy of the freedmen of this city over the arrival of the Yankees. On Monday morning last, when the steamer W. W. Coit, with Gen. Gillmore's flag at the fore and the Stars and Stripes at the stern, steamed up the harbor, with the band playing "Hail, Columbia," there was a sudden gathering of colored people upon the wharves. They were full of ecstasy. Springing upon the pier before the lines were thrown out, I met a gray-bearded old man, who touched his hat, bowed himself to the ground and said: "Good morning, massa."

"We are Yankees, uncle. Are you not afraid of us?" I said.

"God bless you! no, massa. I've prayed for you to come, and God has heard me," he said, grasping my hand. He threw his old battered hat upon the ground, looked upward, and poured out his gratitude from an overflowing heart.

"Are you a slave?"

"Yes, massa."

"Well, you are a slave no longer. You are as free as I am."

"Is it so, massa?" he asked, with indescribable earnestness; and again raising his eyes toward heaven, he gave thanks to God, with an emotion such as I never before witnessed.

ROSA'S MOTHER.

Two years ago, when I was at Hilton Head, my laundress was Rosa, a colored young woman, who escaped from Charleston in 1862, with her husband and four other persons, in a small boat. On that occasion Rosa dressed herself in men's clothes, and the whole party rowed past Sumter and made for the gunboats.

"If you go to Charleston I wish you would see if my mother is there," said Rosa, on Sunday last. "Gov. Aiken's head man knows where she lives." Accompanied by a correspondent of the New York *Tribune*, I went up King Street to Gov. Aiken's. We found his head [illegible] man in the yard—a courteous black, who, as soon as he learned that we were Yankees, and had a message from Rosa to her mother, dropped all work and started with us, eager to do anything for a Yankee. A walk to John Street, an entrance through a yard to the rear of a dwelling-house, brought us to the mother, in a little dingy room, cluttered with pots, kettles, tables and chairs. The old woman was sitting on a stool before the fire, cooking her scanty breakfast of corn cake. She had a little rice meal in a bag, given her by a rebel officer. She must be past sixty years of age—a large, strong woman, with a wide, high forehead and intellectual features. She was clothed in a skirt of dingy negro cloth, a sack of old red carpeting, and poor, thin canvas shoes of her own make. Never had I such an introduction.

"Here comes de great Messiah, wid news of Rosa!" said my introducer, with an indescribable dramatic flourish. The mother sprang from the stool with a cry of joy. "From Rosa? From Rosa? O, thank the Lord." She took hold of my hands, looked at me with an intensity of feeling—an earnestness, joy, and yet with a shade of doubt as if it could not be true.

"From Rosa?"

"Yes, aunty."

I shall not attempt to give her language. She looked up into heaven—yes, into heaven! She saw not us, but God and Jesus. The tears rolled from her eyes. She recounted in prayer all the long years of slavery, the suffering, the unrequited toil, the heart achings, the prayers of the past, and now God had heard her. I have seen great dramatists upon the stage, and have been moved to tears by preachers and orators, but never have I heard such an outpouring of soul as by that poor slave woman. It was a conversation between herself and the Savior. She told him the story of her life, of all its sorrows, of his goodness, and kindness, and love, the tears rolling down her cheeks the while and falling in great drops upon the floor. She pressed my hands again and again, and when I told her I must go, she kneeled upon the floor and asked for God's best blessings and for Jesus' love to follow me. It was a prayer from her heart. We had carried to her the news that she was free and that her Rosa was still alive. It was the long-looked for jubilee morning to her, and we were God's angels. It was one of the most thrilling moments I ever experienced, or that I expect to experience. "Berwick" stood a sympathetic statue, unable to control his emotion. This woman had been a slave—she had been sold, she had been exposed to insult, she had no rights which a white man was bound to respect. So the Chief Justice of the United States said! So Rev. Dr. Thornnell, the great South Carolina theologian, said. Slavery is a divine institution, said the Southern Presbyteries. Remembering these things, I went out from that humble dwelling with my convictions deepened that this is God's war, that he is on the side of the meek and lowly, the poor, the despised and oppressed, and that this nation is passing through the fire to cleanse it from sin, and to meet with retribution for its crimes.

☞ There is a man in Chicago who is doing a large business in healing the diseased by simply touching them. The hall in which he manipulates is daily crowded by hundreds afflicted by all the ills that flesh is heir to. His patients profess to believe themselves cured.

☞ Of the 1,000,000 inhabitants in New York, 500,000 live in tenement houses, and 15,000 in cellars.

☞ Elihu Burritt has been appointed United States Consul at Birmingham.

Notices.

Notice.

As I believe time is very short, and it behooves us to be up and doing, and as I have found many females that feel God has called them to labor in the vineyard of the Lord, but because of the prejudice of the church in its present cold and backslidden state, they are kept back from laboring as they feel God has called them to do; and as I believe that we are living in the day when God will pour out his spirit upon his handmaids, I therefore give this notice to all the women of America, independent of denomination or color, who feel that they have been called of God to preach, exhort, pray, or to write, on the subject of his speedy coming, and a preparation for that coming, to open a correspondence with me in reference to holding a convention of women, which will be held in the Poultney church, at Poultney, Vt., commencing Wednesday, June 7th, and continuing one week. All brethren are invited to meet with us. This convention shall be for the promulgation of all Bible truths; but no hobbies.

Now, sisters, let this be a missionary movement. Remember Jesus is at the door, and wickedness is abounding, and the love of many is waxing cold. Let us be up and doing, so that he may say to us, "Well done, good and faithful servant, . . . Enter into the joy of thy Lord." Let all who feel interested in this great work, make it a subject of special prayer at the hour of twelve o'clock, every day, that God may bless the effort that we may put forth to his honor and glory.

All brethren who are favorable to this convention are invited to assist us by advice, by kind words of encouragement. Address,

Mrs. Anna E. Smith,
No. 128 East 27th St., New York City.

R. I. and E. Conn. Quar. Conference.

This conference will hold its next session with the church in Abington, Ct., commencing Wednesday, April 5th. Preachers and brethren from abroad are invited to attend. All churches connected with this conference are requested to report by letter at this meeting. Direct to the Clerk, at West Killingly, Conn., Box 87.

Wm. H. Chapman, Clerk.

Iowa Christian Conference.

The second quarterly meeting of the Iowa Christian Conference will be held at Boylair's Grove, Butler Co., Iowa, March 24th, and continue over Lord's day. Peter S. W. Deyo, Conference Clerk.

Maine Second Advent Tract Society.

S. K. Partridge, R. R. York, I. C. Wellcome, Board of Managers.

I. C. Wellcome, Secretary and Business Agent.

Isaac Wight, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. Wellcome, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. Wellcome, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Cordaville, Mass.........Saturday evening, March 25th
Lord's day.........March 26th
Worcester, Mass.........Sunday, April 2d
M. [illegible]ANT.

East Boston, Mass.........Sunday, March 26th
C. E. Piper.

Lowell, Mass.........March 26th
Wm. C. Thurman.

South Ashburnham, Mass...Friday evening, March 31st
Danielsonville, Ct.........Sunday, April 2d
Abington, Ct., at the conference.........April 5th to 8th
H. F. Carpenter.

Worcester, Mass.........Sunday, March 26th
S. S. Brewer.

New Bedford.........March 26th
Plymouth.........April 2d
Carver.........April 9th
J. S. White.

Cheshire Street, Ct.........Sunday, April 2d
South Windsor.........Sunday, April 9th
Pine Swamp, Ct.........Sunday, April 16th
C. Goodrich.

Northfield, (at Bro. Gage's).........Sunday, March 26th
H. K. Flagg.

Southington, Ct.........Sunday, March 26th
[illegible] O. D. Woodruff.

[illegible] March 26th
Meredith Village, N. H.........Sunday, [illegible] 31st
North Sutton, (at Bro. I. Andrew's).........March [illegible]
Sutton Mill Village, (where Bro. Bean may appoint), Sunday, April 2d. A. Mussey.

Canton Street, Ct.........Sunday, March 26th
S. Woodruff.

Valley Falls, R. I.........Sunday, March 26th
West Mansfield, Mass.........Sunday, April 2d
J. N. Sherman.

West Abington, Mass.........March 26th
C. C. Ramsay.

Pleasant Valley.........Friday evening, March 24th and over the following Sabbath. A. Ross.

Southbridge, Mass.........April 2d
Westford, Ct., (at Bro. G. F. Chapman's).........April 4th
Intend to be at the conference at Abington, Ct.
Holden, Mass.........April 16th
Geo. A. Streeter.

Warehouse Point, Ct.........Sunday, March 26th
Westfield Farms.........Saturday evening, April 1st
Montgomery.........Sunday, April 2d
Walbridge.........Sunday, April 9th
P. S. Butler.

Bangor, Me.........Sunday, April 2d
Commence a protracted meeting at West Levant, (White school-house), Friday, April 7th, at 2 o'clock P. M., and continue over Lord's day. Preaching brethren are invited to come. Will Bro. Morill be with me there, and others if convenient? Brethren around are invited to come and help us. Israel Damman.

Dover, N. H.........March 26th
C. S. Emerson.

Lincolnville Center, (meeting-house) Sunday, March 26th
Thomas Smith.

Greenwood City.........March 25th and 26th
North Norway.........April 2d
Stoneham, (as Bro. J. Howe may appoint), April 8th and 9th. C. M. Currier.

Lovely Street, (School-house).........Sunday, April 2d
Wm. Ripley.

West Stafford, Ct.........Sunday, March 26th
I. B. Potter.

Exeter, N. H.........Sunday, March 26th
Thos. M. Lutrum.

Vernon, Vt.........Sunday, March 26th
L. Boutell.

Lynn, Mass.........March 26th
J. K. Bellows.

Lawrence, Mass.........March 26th
J. Couch.

Bristol, Ct.........March 26th
At liberty in April. H. Munger.

Goshen.........Sundays, March 26th, and April 2nd
H. Pratt.

Bradford, N. H., (Pond meeting-house), Sunday, March 26th, and remain in the vicinity as long as the interest may demand. Joseph W. White.

Meredith Village.........March 26th
A. Mussey.

Holden, Mass.......Sundays, March 26th and April 2d
A. Simpson.

Meredith Village, N. H.........April 9th
A. Ross.

Melvin Village.........March 26th
Tamworth, (Birch Interval).........April 2d
Sandwich, (where Bro. A. B. Hoyt may appoint) April 9th
T. W. Piper.

Wallingford Farms, Conn.........March 26th
B. Hitchcock.

Business.

Gold Falling.

Gold has fallen rapidly in the last few weeks. It was quoted yesterday at $1.67. Some think it will not decline lower than this, yet not a few intelligent dealers predict, as the result of military operations yet to be heard from, that it will take another run downwards, from which it will not again recover.

Our friends in the British Provinces who are still in arrears on Crisis and book accounts, will do well to take note of this, and act accordingly. For every dollar in Canadian bills, or in gold or silver, at the present rates of premium, we give credit for its full value here, which is now from $1.60 to $1.67; but how much below that it may be in a few weeks from this time it is hard to tell.

TO CORRESPONDENTS.

Bro. D. Palmer—In answer to your inquiry about the tract, we would say the matter would probably make about eight pages. If it was not stereotyped, 500 copies would cost somewhere in the neighborhood of $10.

N. F. Nason—Six for $19.20.

C. B. Turner—You did not give his post office in your order, and as your letter was dated "Syracuse," we supposed that was it, and sent it there. We have changed it to South Butler.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 494. The No. which follows your name is the No. to which you have paid.

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For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

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LETTERS RECEIVED.

L B Weaver, G A Streeter, J Elkins, G W Gillespie, J Taylor, M A Weaver, D T Taylor, I B Luther, F H Chamberlain, J J Perkins, G W Hurd, N D Babcock, J E Barnes, H P Kirk, W H Silvernail, J W Taylor, C H Williams, W H Hacking, H L Bradley, H Bailey.

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"If thou wouldst enter into life, keep the commandments."—Jesus.

Those who have entered mortal life,
Tasted its weal, its woe, its strife,
With mind and body ailments rife;
Alike the shadows flown.
Mockery's spell rests down on all,
And all is blighted by the fall,
Where once heaven's lustre shone.

Wouldst thou escape this Upas blight,
Where day reigns not, but only night;
Where all are groping for the light,
Longing for brighter skies?
Casting their anchor for the day,
How many, too, have lost the way,
And thus have missed the prize.

Oh! follow Him who is the guide,
Calling from Jordan's other side,—
My guide-book with thee doth abide,
I've walked the path before.
Keep near me; thou shalt never slide,
Safe o'er life's billows thou shalt ride,
Till reached the heavenly shore.

See that thy armor's girded well,
Watching 'gainst sloth's beguiling spell;
Beware! billows around thee swell,
Foes every side may foil.
If thou to enemies shouldst yield,
Thou canst not win the battle field;
That life is reached through toil.

The way is narrow, strait the gate,
Some go astray, some seek too late;
Beware! beware of such a fate,
But *strive* to enter in;
Lest thou shouldst weep and wail at last,
When death's dark chain has bound thee fast,
The wages dire of sin.

M. C. Allen.

For the World's Crisis.

THE PAST AND PRESENT.

While reading "Gabriel's Flight" in the last *Voice of the West*, I became thoughtful relative to this grand and sublime scene, and took up the faithful record to again peruse this familiar, yet divine, and ever soul-stirring account of one of "like precious faith with us," who was then a Hebrew captive in the court of Babylon; so sincere and honest, so pure and upright, so energetic and vigorous, and yet so humble. Read his prayer and humiliating concessions in chapter 9th, and be not surprised that the angel Gabriel stood at his side and positively said, "Thou art greatly beloved." But so anxious was he relative to the church, and what was to befal them, although they had sinned, he seemed to forget this blessed assurance, as does the faithful minister now sometimes, in his great anxiety to disseminate light that souls may be saved. But, faithful servant, keep on laboring to save perishing men, and when your weary and perturbed brain shall insinuate some deficiency because a multitude do not heed your warning, and professed friends turn away, the angel will again stand by your side, and reassure you of divine affection and approbation, if you, like Daniel, are making the closest mental application, with fastings, and prayer, for light, that you may give the household meat in due season.

In reading this history over again, I do not discover any particular caution given Daniel, and the church, relative to *danger* attending the examination of this subject, as though they were stepping on the crust of a burning crater. If Daniel, while investigating this subject was *thrice* assured by Gabriel of being "*greatly beloved*," how will it be with those who do the same thing "at the time of the end," with all the universal monarchies and celestial signs in the past, and the last terrestrial ones rapidly fulfilling before their eyes? I ask, what will be said to that man who disposes of his earthly substance, willing to adopt close or hard fare, voluntarily becoming a pilgrim and stranger, and, with fasting and prayer, searches to understand the things Daniel searched into? If I were permitted I should say the same would be said to the latter as the former, because the Lord does not change.

Question. Should not God's children appreciate what he appreciates? We have abundance of proof that God does love those men and women who subject themselves to great painstaking in order that they may understand his word. The Savior expressly stated to some caviling professors that *one woman* would condemn that generation at the judgment, because of the great sacrifice she made to obtain knowledge "concerning the name of the Lord." The Savior had not forgotten that long and dangerous journey, performed not by an iron horse propelled by steam, but with all the inconvenience of those early times; in the slow march of the merchant caravan, with no commodious inn at the end of the day's journey, but to encamp where lions prowl, and scorpions sting, and the simoon sweeps its poisonous blast and clouds of sand threaten the traveler with a living burial, for sixty nights ere she reached her destination, and all this to learn more about God and his will to man!

If Queen Balkis, as Arabian tradition names her, had lived down here do you not believe she would have searched to understand the prophetic numbers, especially if she knew the high authority of this statement, "All Scripture given by inspiration of God is *profitable*"? Now are not the prophetic numbers reaching to the resurrection of the dead given by inspiration? If so, they are *profitable*, and if the man of God could have been thoroughly furnished without them then we have so much useless furniture. And no one, I presume, will admit this charge of folly upon the Eternal. Once more, can a piece of furniture be *profitable* unless it be used sometimes? And can the prophetic numbers be profitable to the church, unless they are sufficiently understood to be used sometime in her history?

For one I must believe they will be understood just as definitely as they are given. Yes, I believe those numbers are a piece of furniture the church have need of "at the time of the end," and though I may not yet fully understand how to use it, thank God I am trying to learn how; and I rejoice to see some who are so much more competent doing their best in that same direction; it shows they have confidence in their Heavenly Father, that all he has given is for their profit.

What if a piece of furniture were sent us we had never seen used, but knew it was sent by a sincere friend? We might set it wrong side up, and turn it in many wrong directions ere we found its perfect use. I remember such a thing happening with me, since I kept house, and the friend who brought it laughed heartily to see the mistakes I made ere I found its use. But one thing he did which I wish our opponents would do, he showed how to use it. Now if he himself had not known its use, a jest at my misapprehension would have seemed ill-timed indeed. And to have used *harsh* words would have been monstrous. But even if this had been the case, I think I should have kept trying while my confidence remained unshaken in the donor.

But if one should obtain superior knowledge, it may be the same as in times past, when a messenger of Satan was suffered to buffet them withal, lest they be exalted above measure. But I pray God my sympathy may be with the buffeted instead of the buffeter.

B. Mathewson.

Castleton, Vt., March, 1865.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER FOUR.

To Mrs. L.:—*My dear Sister*,—In respect to those incidents of experience related by you, I see nothing objectionable in them at all. I have practised not unfrequently the same method, and received answers direct from God which subsequent facts confirmed.

The voice of the Spirit can be distinctly heard by the mental ear, and often has it spoken to me when I was not expecting it. I will relate one or two instances for your encouragement.

Several years ago, while at C., I attended a prayer meeting one evening, at which time I was deeply impressed that there was a backslider present, and I must exhort such an one to submit to God. My mind rested on a lady who sat at some distance, and whose face I could not see. It was a great cross for me to arise and address a backslider, when I had not the least reason for supposing such a character was present, except my own inward conviction. I however obeyed the suggestion, which bore to me the impress of the Spirit; but no sooner had I sat down than the burden rolled heavily upon me, and I felt it my duty to kneel and pray for divine assistance to be imparted to that soul. I reasoned against it thus: "I have no evidence except my own feelings that there is a backslider in this room, and if not, how foolish I shall appear." I could not free myself of the duty pressing hard upon me, and I told the Lord if he would move upon some one to pray, I would follow. As the season of prayer had given place to testimonies, this was hardly to be expected; but no sooner asked, than the token was given. A brother knelt for prayer. I could scarcely restrain the Spirit's breathings till he had ceased, so strongly was I exercised to pray for the unknown wanderer, that they might be enabled to decide ere they left the house to return to their Father's house. After praying, the burden left me. I arose calm, but was tempted to think my exercises were all a delusion.

Several minutes elapsed, and then the lady toward whom my attention had been drawn as the object of my solicitude arose, and for the first time I saw her face. She stated that she was visiting in the place, and hearing of the meeting came in. The exhortation of the sister to a backslider sank into her heart. It was for her, and she felt it her duty to arise and confess her wanderings, but being a stranger the cross was heavy; in answer to prayer her heart was strengthened to decide, and she was resolved to be from henceforth the Lord's. For several years she had been a member of the Congregational church, but destitute of true piety. Previous to this she had been looking for and loving the appearing of her Lord.

I would refer to another incident, yet more striking, but must defer to a future letter, as I wish to say a few words respecting your point of difficulty. Do not suffer Satan again to hinder your faith in respect to direct answers to prayer. The reason why specific answers are not the common experience of God's people is because they lack the needful faith. There is a precious scripture which has encouraged me to carry what to many would seem trivial matters to my heavenly Father. "*Be careful for nothing*," however trifling the matter which would produce care or anxiety, "but in *every thing* by *prayer* and *supplication* let your requests be made known unto God"; and the blessed promise annexed to this divine precept is this: "And the peace of God that passeth all understanding shall keep your heart and mind in Christ Jesus."

We can learn from this that our Father wishes us to bring to him "every thing" that grieves, perplexes, or disquiets us, for it is his will that we should be kept in perfect peace; that the peace of God should *rule* in our hearts; therefore "every thing" that mars that peace should be brought to him "by prayer and supplication," and our "requests" will not be disregarded if presented in faith. Methinks we hardly begin to realize our privileges in connection with prayer. The majority of prayers are lost, because destitute of that living faith which gives them true value in the estimation of God. Stereotyped and formal prayers are the order of the day.

Our "requests" to God ought to be as distinct, specific and earnest, as those made by the child to its parent. We would not feel disposed to grant the requests of our child if they were all mixed up, and presented in a burried, indifferent manner, and then when repeated the child should run immediately away without expecting or waiting for our answer. But when it comes with real desire and asks for a piece of bread, cake, or a drink of water, looking up into our face with eagerness, and lingering for the wished-for boon, repeating again and again the request if not immediately noticed, how exceeding rare the instance in which the child is denied. The weary little one comes to mother's knee, and looking up imploringly says, "Mamma, take me, I'se tired"; can the loving heart resist the simple pleadings?

The love of our heavenly Father is very far beyond that of the most affectionate mother, and he is far more willing to give the Holy Spirit to those who ask him, than earthly parents are to give good gifts unto their children. Our sympathizing Savior invites the weary and heavy laden one to come unto him for rest. We are invited to cast *all of our care* on him, because *he careth for us*. He does not have to step aside out of his common order to answer our petitions, for it is in the plan laid from the foundation of the world, to "fulfill the desire of the righteous."

Bear in mind this one fact, dear sister, viz: that you are just as much the object of the Father's love and the Savior's death as though none other were associated with you in the great scheme of redemption. The promises are as fully your own, the blessings also, as though you were alone in the world. When this great truth is deeply impressed on your mind, your faith will more readily embrace those promises, appropriate the blessings, and calmly rest in God. May you become more and more established in the life of faith; then the unbelief of others will not so easily turn you aside. Yours truly,

M. D. W.

☞ Envy is the foolish man's homage.

For the World's Crisis.

WHO IS ON THE LORD'S SIDE?

There are only two sides in this case; the *right* side, and the *wrong*; the Lord's side, and the Devil's side! The side of *truth*, and the side of *error*. We are the servants of God, or we are the servants of Satan. For the Savior says, "He that is not for me, is against me, and he that gathereth not with me, scattereth abroad." We cannot serve two masters; we must love the one, and hate the other, etc. "We cannot serve God and mammon." The Lord further informs us, "*that ye are my friends, if ye do whatsoever I command you.*" Now what has he commanded us to do? We are required to "fear God, and keep his commandments; which is the whole duty of man."

Are we doing this? if we are, *we are on the Lord's side*. Are we loving God with all the heart, and our neighbor as ourself? He says, too, "Be ye holy, for I am holy;" and we read that without holiness "no man can see the Lord." (That is, we cannot see the Lord in peace and joy). He says again, "Be ye perfect, for your Father in heaven is perfect."

The Lord does not require us to be perfect gods, or perfect angels; *but perfect christians*. Is it *more than our meat and drink* to do the will of the Lord? if so, we are on the Lord's side. The Lord requires us (as his disciples) "to come out from the world, and be separate, *and touch not the unclean thing*." Are we doing this as he requires? Let conscience answer. Jesus says, "If any man will come after me, *let him deny himself, and take up his cross and follow me*." Do we deny ourselves as we should? *Do we?*

Dear brethren and sisters in the Lord, are we as "poor in spirit," as humble and contrite for our sins, and as meek of heart as we should be? Do we *really* "*hunger and thirst after righteousness*"? are we "*merciful*"? are we "*pure* in heart"? are we "*peacemakers*"? And are we so very good and devoted in the cause of God that we are persecuted for righteousness' sake? Then let us not be ashamed. For "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you, *falsely*, for my sake, etc. Permitting these things to be true of us, then we are on the *Lord's side*. But, if we are "scattering abroad," we are not on the Lord's side.

The Apostle says, he that is a friend of the world, is an enemy of God. If we are *using armed weapons to kill* even our enemies, we are not on the Lord's side. Or, if we *vote* for *wicked* men for office, we are not on the Lord's side; for the good Lord does not sanction any such unholy acts. Who is on the Lord's side! Who?

P. Tandy.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER TEN.

Book of life, which is opened at the judgment. Rev. 11: 15, 18.—"The seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world have become the kingdom (the word kingdoms being singular in the original) of our Lord. . . . And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name." This is when Christ the King comes to receive a kingdom, and to give a kingdom unto his saints, which kingdom is *under* the whole heaven, and is an everlasting kingdom. See Daniel 7: 27. This kingdom is not where some suppose it is, as they sing it,

"Beyond the bounds of time and space,"

but under the whole heavens.

This kingdom will be like our temporal kingdoms with respect to its constitutional form, viz: there must be territory, a king to govern, a capital, subjects to be governed, and laws. This must be conceded. The new earth will be the purchased possession. The Revelator speaks of it (21: 1).—"I saw a new heaven and a new earth." This was the new earth that Peter was looking for when the old earth was destroyed by fervent heat. 2 Pet. 3: 13,—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This promise we find in Isa. 65: 17,—"Behold I create new heavens and a *new earth*." Christ will be King, as it reads, "The kingdoms of this world are become the kingdom of Christ, and he shall reign for ever," whose right it is. The subjects of the new earth will be the saints of the Most High. Daniel saw in vision (7: 22) that the time came for the saints to possess the kingdom. Christ says in his model sermon on the mount (Matt. 5: 5),—"Blessed are the meek; for they shall inherit the earth." In Psalm 37: 18, it reads, "their inheritance shall be for ever."

The capital city of the new earth will be the New Jerusalem. Rev. 21: 2,—"And I saw the holy city, New Jerusalem, coming down from God out of heaven," etc. This city will be transcendently beautiful, with its pearl and jewelled gates, with its streets of transparent gold. Some difference between that gold and ours. Although some think that they can see every thing through the almighty dollar, or in the words of Rev. D. M. Graham (a Free-will Baptist), who preached on the signs of the times in New York, Jan. 4th, who said in his sermon that "*the great law of the whole nation is—the shortest way to the dollar.*"

The laws of God will then be imprinted on every one's heart, as all then will know the Lord from the least to the greatest. The kingdoms of the world in their present state can never be converted of become Christ's kingdom, because we find in Luke that they were delivered over to the devil, hence he could in a measure offer them to Christ if he would fall down and worship him, while at the same time he knew that he did not own land enough (rightfully) on which to place his cursed feet. We find in Rev. 21; 27, "There shall in no wise enter into it (the kingdom) anything that defileth, . . . but they which are written in the Lamb's book of life." "And many of them that sleep in the dust of the earth shall awake, some to everlasting life"—eternal life. Rom. 2: 7.—"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ." Here the resurrection and judgment are brought to view. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Now it is quite evident that God intended that we should know something about the time of this period. It is manifest, also, that the times and the seasons of the first advent were not hid from the Levitical church; else whence that universal expectation of the coming of the Messiah, which even heathen historians testify to have filled the minds of the whole eastern world in the age of our Lord's appearance, and which the gospel history no less clearly shows to have pervaded the whole body of the Jewish people. It was this knowledge of the times and seasons, derived from the prophecies of Jacob and Daniel, that prepared the minds of Simeon, of Anna, of Nathaniel, and all who looked for redemption in Jerusalem, to expect his appearance and to welcome and receive him when he was manifested. Where, then, we may ask, is the unreasonableness of the supposition that a similar knowledge shall be vouchsafed to the waiting saints of the New Testament church, to prepare their minds in like manner for the *second revelation* of their Lord and Master from heaven, and to prevent them from being taken by surprise when he shall come? "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

The signs of the times indicate some great disturbing cause, some overwhelming crisis at hand; and God by these things is calling our attention to his word. From the commencement of the time of the end, the seal was to be removed so that the wise might understand. The Revelator, speaking of the time of the end, says (22: 10), "Seal not the sayings of the prophecy of this book; for the time is at hand."

Some argue that the time will not be known, because it was not known in the time of Noah until the flood came and took them all away. But mark! who was it that knew not until the flood came and took them all away? Was it the wise? those who pay attention to the word of God? No; *they knew*, they had faith in the word; they entered the ark, and were saved.

John Taylor.

New Sharon, Me.

For the World's Crisis.

"THERE'LL BE NO SORROW THERE."

Soon shall the wilderness
Appear in verdant bloom,
The lately solitary place
A paradise become.

Chorus.—There'll be no sorrow there,
There will be no sorrow there;
When Jesus comes and all get home,
There will be no sorrow there.

The desert shall rejoice,
And blossom as the rose;
With joy and singing lift its voice,
While it abundance knows.

The lame ones shall be there,
And leap for bounding joy;
The dumb the ecstasy shall share,
While praise their tongues employ.

Blind eyes shall then behold
A world made new and fair;
A city bright with burnished gold,
And princely mansions there.

Lo! in the wilderness
Salvation's waters flow;
And pains and tears no more oppress,
The saved redemption know.

Let such a hope sustain;
Behold the Lord is near;
For lo! he comes on earth to reign,
Then sing with lofty cheer.

Chorus.—There'll be no sorrow there,
There'll be no sorrow there;
When Jesus comes and saints get home,
No curse will more be there.

Stanbridge, C. E. C. P. Dow.

For the World's Crisis.

VOLUME OF TRUTH.

Of all the books that have been sent forth to enlighten mankind and to give instruction to the nations of the earth, the Bible has the pre-eminence. It shows us our duty to God and to our fellow-men (Ex. 20: 3–18). It reveals the origin of man (Gen. 1: 26, 27; 2: 7), his past (Gen. 3: 19), present (Luke 13: 3) and future condition (Mark 16: 16). It points to the future restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. Isa. 65: 17, 18.—"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice . . . for behold I create Jerusalem a rejoicing, and her people a joy." Rev. 21: 1, 5.—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And He that sat upon the throne said, Behold, I make all things new."

It treats of the past and present, and lifts the dark veil of the future, presenting to our view glorious signs that predict the coming of the Messiah (Luke 21: 25–29). It is the great compass by which the mariner can guide his bark over the tempestuous ocean of time, and without this divine revelation his bark is liable to become a wreck, and be overwhelmed in the dark waves of superstition, bigotry and vice. Hence the command, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."—John 5: 39.

It is the neglect in searching this volume of truth that has caused so much discord among the people at the present day, and it is this negligence that will damn thousands when Christ shall come to judge the world. Men (clergymen) have erected bulwarks (creeds), and people without investigating for themselves hide behind the same, and think they are secure, while at the same time the erectors are as blind as the people in regard to the teachings of the word of God. Matthew says (15: 14)—"Let them alone; they be blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch."

Though in the dark ages of Papacy this volume was almost destroyed and its light nearly extinguished, yet through the providence of God it was preserved to once more shed its light over this dark world of sin; and since that time it has gone forth to all the nations of the earth, bringing life and immortality to light; even to the time of the end "many shall run to and fro, and knowledge shall be increased."—Dan. 12: 4. Yes, its light is still increasing. Many are running to and fro.

The end is near. Its last work is being done. The last warning voice is being heard. The last signal is being given. The cry, "Behold the Bridegroom cometh!" breaks forth from all quarters of the earth. Awake, sleeping virgin, trim your lamp, and "take heed to the sure word of prophecy, as unto a light that shineth in a dark place; until the day dawn, and the day-star arise" in your heart. "Knowing this first, that no prophecy of the Scripture is of any private interpretation."—2 Pet. 1: 20.

Dear reader, do you search the Scriptures as for hid treasures? If so, God has promised to impart wisdom to such, and only those who believe and obey this volume of truth will have access to the tree of life, and enter through the gates into the city. The Lord help us to search the Scriptures.

Fort Edward, N. Y. Cornelius Pike.

REMARKS ON BUTTER MAKING.

(By C. N. Bement, from the *Genesee Farmer*.)

The great point of making good butter, and that which will keep, is the freeing it from all buttermilk; and if everything else is well done, if this point is overlooked, good butter is impossible for any length of time. The mixture of milk in any degree with the butter is sure to produce frouziness or an unpleasant taste to the butter; and the entire freedom from this constitutes the grand secret of making good butter. There are many who think washing butter with water incompatible with retaining the rich flavor; but if the water is cold and pure it is scarcely possible anything should be washed away—the buttermilk, which destroys the flavor of all butter, excepted. Besides, the best butter in the world, and that which in all markets commands the highest price—viz., Dutch butter—is invariably made in this way; and when the example has been followed by others, it has rarely failed of success. If any, however, doubt the propriety of washing butter, they may use any method they choose, provided the milk is separated perfectly. Entirely free from the substance that causes it to assume the frouzy taste of bad butter, it may be kept with almost as much ease as lard. Solidity in packing, clean, sweet vessels, and a low temperature, will ensure its keeping for any reasonable time. Let no one expect good butter, however, so long as coarse impure salt is used, or a particle of the buttermilk is allowed to remain in it.

REQUISITES FOR MAKING GOOD BUTTER.

(From the *Country Gentleman*.)

What are the requisites for making the best butter?

Answer. There are a few butter-makers who have established such a reputation for making the very finest article, that all they can spare for market is eagerly taken at several cents a pound above the market price. So far as we know, they all adopt the following rules; or if they do not they practice them:

1. A perfectly clean cellar, not only clean from all dirt, but from every bad odor—pure, sweet, and fresh.

2. Perfectly clean, and well aired vessels. Not an infinitesimal speck of any foreign or sour substance adheres to any of them.

3. Churning before the cream becomes old.

4. Securing such a temperature that it will require about half an hour for churning—if performed much sooner, a loss of butter must occur, and it is not so good.

5. Work all the buttermilk out, which is rarely done; and work no longer, which is still more rarely, but sometimes done.

6. Use the purest salt—and add an ounce to a pound.

7. Pack the butter in the jars or firkins *solid*—put as much in a small space as possible.

8. Lastly, and first also, provide good sweet pasture, and plenty of perfectly pure water for the cows at all times.

If any have practiced all these, and have not succeeded, we should like to hear from them. It is proper to state, however, that there are some who assert that their vessels, etc. are clean, when in fact they are far from it.—*Circular.*

A MAN WHO HAS NOT SLEPT FOR OVER FOURTEEN YEARS.

At present there is a soldier at the Chestnut Hill Military Hospital, Philadelphia, who has not slept for a single moment for fourteen years and six months. This may seem incredible, but, nevertheless, it is true, and can be verified by numbers of persons. The individual is an intelligent man, naturally, and has had the benefit of a moderate education. His name is C. D. Saunders, Orderly Sergeant of Company G., Thirteenth Virginia Volunteers. He entered the service of the United States on December 28th, 1863. He is in the forty-fifth year of his age. His health has been generally excellent during his life.

In 1849 he was attacked with cholera, and since that period with lung fever on two occasions. In the summer of 1850 sleep forsook him, and since that time he has never felt the least drowsy. He always led a temperate life. His wife and children reside in Putnam county, West Virginia. Since he entered the Union army he has been on seven raids and four charges, during which time he informs us that he never felt tired or sleepy. He was in the four charges made beyond Harper's Ferry, Va., on the 17th, 18th, 19th and 20th of last August, and yet did not feel the least sleepy. Why it is that he cannot sleep, is as much a mystery to him as it is to many scientific gentlemen, who, having had their attention called to him, have been astounded in their attempts to investigate the cause.

Upon one occasion, at his request, a number of curiously-inclined gentlemen watched him for forty-two days and nights consecutively, in order, if possible, to arrive at the cause of the wonderful phenomenon. These gentlemen took turns with each other in the progress of watching, so that if he should chance to sleep it would be observed. Some of the watchers became drowsy, and it was as much as he could do to awaken them.

This singular man was sent to Philadelphia by order of the field surgeon. He was admitted into the Chestnut Hill Hospital November 17th, suffering from chronic diarrhea and rheumatism. He has nearly recovered from physical disability; his appetite is good, but yet he does not sleep. He retires to bed, the same as other soldiers, but he cannot sleep. He simply receives physical rest. This brief narrative of a most wonderful phenomenon may seem fabulous, but the reader is assured that it is the truth.—*Ex.*

A WORD FITLY SPOKEN.

Many a preacher, on whose lips admiring crowds have hung, has had to look with grateful recollection to some kind word fitly spoken to him at the commencement of his course, as having had not a little to do with the splendor of its subsequent stages. One such piece of counsel, Mr. Wardlaw received from his uncle, Mr. Ewing Maclay, which proved to him a cherished lesson for life.

"Ralph," said his uncle, after hearing one of his first sermons in public, "did you notice that poor woman in the duffle cloak, that sat under the pulpit when you were preaching to-day?" "Yes, sir." "Well, my man, remember that people like her have souls as well as their betters, and that a minister's business is to feed the poor and illiterate as well as the rich and educated. Your sermon to-day was a very ingenious and well composed discourse, and in that respect did you great credit; but there wasn't a word in it for the poor old woman in the duffle cloak."

DUST! DUST! DUST!

Mr. Cecil, riding once with a friend on a very windy day, the dust being very troublesome, his companion wished they could ride in the fields, where they could be free from dust; and this wish was repeated more than once while on the road. At length they reached the fields, when the flies so teased his friend's horse, that he could scarcely keep his seat on the saddle. On his bitterly complaining, "Ah! sir," said Mr. Cecil, "when you were in the road the dust was your trouble, and all your anxiety was to get into the fields; you forgot that the flies were there. Now this is a true picture of human life, and you will find it so in all the changes you make in the future. We know the trials of our present situation, but the next will have trials, and perhaps worse, though they may be of a different kind."

☞ The noblest question in the world is, What good can I do in it?

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

HYGIENE.—NO. 7.

BY IRA A. THAYER, M. D.

Improper Medication.

Though the last, is not the least subject in importance as a cause of disease, which we will now briefly consider. I shall not presume to discuss the merits of the various sects into which the profession is divided, or the prominent remedies which they administer; but will notice some articles in popular use, in the form of *patent nostrums*.

Now, in the first place, in order to prescribe for a disease properly, it is necessary to know precisely the nature of the disease, its cause, its extent, its complications, etc., besides the temperament, age, sex, predispositions, peculiarities of constitution, and the general strength and mental condition of the patient. To form a compound for a disease of a certain name, with no variations to adapt it to these various conditions is, to say the least of it, dangerous. To diagnose, or discriminate between diseases, is one of the greatest problems of medicine, and requires the most profound knowledge of the human system; and yet, in the treatment of disease by the use of patent medicines, the patient is required to diagnose his own case! Suppose he is correct in his diagnosis; it is a well-known fact, that a disease may have several different causes, and will require the treatment to be varied accordingly; e. g., dyspepsia may result from two or more conditions of the alimentary canal; either from a relaxation of the muscular coat of the stomach and intestines, or from a chronic irritation of the mucous membrane. Now a remedy that would relieve the disease when produced by the former condition, would aggravate it when produced by the latter condition. So with all diseases. The treatment must have reference to the cause of the ailment. Besides, a medicine which would relieve one person of a given disease, would aggravate the same disease in another person. But these medicines are recommended for almost every disease to which the human family is subject. This makes the whole thing most wonderfully ridiculous. One medicine cure two diseases which are entirely opposite in their nature! Nonsense. This at once stamps them as a *humbug*—an imposition upon the afflicted public—an unmitigated swindle.

But what of the *nature* of these remedies? They are generally, and I presume I shall not depart from the truth in saying, universally, composed of the most common and worthless drugs, "preserved" in the poorest liquor found in the market, sweetened, if sweetened at all, with molasses which is fit only to catch flies, and present upon the whole a most villainous compound, costing from six to twelve cents (including bottle and label), and sold for $1. Now is it supposed that these slops are going into the stomach, and from thence to all parts of the system, mingling with the blood and permeating all the delicate textures of the body, and not be a source of disease and death? It is a positive fact that injudicious medication has caused more human suffering than judicious medication has relieved. I have been called upon to treat more physical derangements caused by improper medication than any thing else.

Hair restoratives, complexion daubs, silly boys' onguents, and a host more toilet articles, are alike injurious. If you want a clear complexion, observe natural law; restore your system to health, and you will have a complexion far more handsome, and much clearer than by the use of these various compositions which you purchase. If you wish a luxuriant, glossy growth of hair, or whiskers, apply to the same great physician—*nature*, and while she insures you all these, she confers upon you *all* the blessings of health and longevity.

The writer of the following has just been looking into the virtue of patent medicines. Hear him:—

"Common Sense vs. Nostrums.—And then what are the remedies usually resorted to? Common sense would suggest that, as there cannot be an effect without a cause, all that is necessary would be to find out the cause and remove it; place the body in the best hygienic condition, and trust to nature for the result. But 'No,' answers Dr. Behind-the-age, 'such a course would be extremely dangerous (to his pocket); it would be necessary to take, every four hours, two of my purely—vegetable—mineral—pills,' compounded from rare substances brought from the four corners of the earth, carried four times across the great Sahara desert on the backs of fourteen camels, and brought across the Atlantic Ocean on two ships. Besides other 'remedies' equally respectable and infallible, as Dr. Gumption's Gullible Gulps, only 'one dollar per bottle,' warranted to gull all the gullible gulps, who are unfortunately ignorant and credulous enough to buy and swallow the poisonous stuff. Also Professor Poke's Powerful Patent Pressure Pills, Powders, and Potions, Balms, and Ready Resolvents."

In looking over the various certificates of the cures which these nostrums effect, one is struck with the variety and complications of disease which the same remedy will cure. I insert one here as a specimen, and if I have not quoted it verbatim, it will nevertheless serve to illustrate the general tone of these boughten puffs and certificates.

"*Wolf's Den, Rocky Mountains, Aug. 26th.* I, John Lubberlie, was supposed to be in the last stages of consumption in the year 1848, suffering at the same time with a severe attack of rheumatism, liver complaint, gravel, dropsy, and cholera morbus: simultaneously, also, I took the yellow fever and small pox; the latter assuming the chronic form of scrofula, completely destroying my lungs, liver, spinal marrow, nervous system, and the entire contents of my cranium. I got so low, in fact, that I did not know my brother-in-law when he came to collect the delinquent taxes. For three months I swallowed nothing but twenty packages of Dr. Kunklehausen's Pills, which effected an immediate cure in two weeks. Sworn and subscribed to, etc.

P. S.—My uncle, Bacchus Pettinger, was so long afflicted with the gout, that life became a burden to him. He took only four boxes of said pills, and life was a burden to him no longer."

The custom of drugging for every trifling ailment is very pernicious, and the idea of taking medicine to prevent disease is as foolish as it is common. Children are tortured to death with constant drugging for every bad feeling they have, or to *prevent*, bad feelings. Babies, not an hour old, are compelled to swallow a potion of some nauseous stuff, as castor oil and the like. And from birth, their little tender stomachs are made the receptacle of some infernal drug that destroys its stomach and forever blights its health. Mothers, will you ever learn that your children need no medicine? or will you continue to throw half of your dear ones into premature graves by its use? It is high time you were awake to this subject. Hundreds and thousands of graves are dug annually to receive the little victims of drug poison.

In this series, which must now close, I have endeavored to instruct the reader in the matter of preserving health. How I have succeeded, the reader must decide. If I have succeeded in calling the attention to the great facts of which I have spoken, so as to relieve human suffering, and be instrumental in prolonging and perfecting life, I am well paid. I have studied brevity. I have contented myself generally with facts, rather than theory. I have given the results of experience and observation. If I have committed some errors, it is nothing extremely uncommon. Though the subject is by no means exhausted, yet from a want of time, I shall rest the matter here. My only excuse for introducing the subject into these columns is its importance, and its close connection with the common subject of this paper. If you doubt its importance, let me ask you what you will do without health? or what your preaching will amount to where the subject of health is totally disregarded? The health laws are as much the laws of God as the decalogue; and you cannot violate them without incurring moral punishment—without sinning. "Therefore, oh man, know that health is both a privilege and bounden duty, and both learn and fulfill its conditions."

Bristolville, O., Jan., 1865.

For the World's Crisis.

UNLEAVENED BREAD.

Bro. Grant:—I was very glad to see your article in the Crisis of March 7th, headed—"Baking Pans for Unleavened Bread,"—describing the process of making, and testifying to its excellence, etc. I would like to add my testimony, also, to its superiority over all kinds of fermented bread, or of bread raised with soda and acid, both in point of *healthfulness* and *sweetness*. It is also a more economical bread than any other, no part of the grain being destroyed, as is the case with fermented bread; and no money wasted in purchasing chemicals. It does not require so much time to prepare it as other bread, making the labors of the cook lighter.

I have used it exclusively for over five years, and I can truly say that nothing would tempt me to go back to the common style of making bread. I have often wondered why those who profess to eat and drink to the glory of God will not stop and think if there is not a better way than to follow the world's customs and manners in eating. If they would, I think they would cease to pursue such ruinous habits of diet as they do at present.

Another article of food, which ought to go side by side with the healthful bread, is *cracked wheat mush, or pudding*, which is best made by using a hand mill in which to grind the wheat (white winter is best); then stir into boiling water, the same as for making hasty pudding, and if the wheat is not ground too coarsely, it will cook in half an hour; and with sugar and milk, or cream, for seasoning, is relished by almost every one. As food for children, it has no equal; and with the addition of unleavened bread, and a good supply of fruit, makes a diet, for young or old, of unequaled healthfulness; and will (other things being equal) preserve the organism in the highest state of bodily health and mental vigor of which it is capable. Some might suppose that one would tire of so simple a diet all the time, but it is not so; the longer you eat it, the better you like it.

The best article for grinding the wheat is Swift's Patent Hand Mill, and is also excellent for grinding corn for hominy, dried bread for rusk, etc. It is of cast iron, very durable, not liable to get out of repair; *cuts* the grain, instead of mashing it like the common grist mill, and is just what every family, who desires to *eat to live*, should have. Price of small size, $2.50; large, about $10.

Earnestly for the truth, your Bro. in Christ,

East Weare, N. H. G. Frank Locke.

For the World's Crisis.

CURE FOR POLYPUS.

Mr Grant:—Seeing in your paper an inquiry for the cure of a polypus, I have a neighbor who had one; and so bad that it disfigures her face, and she consulted an old doctor, and he told her to take blood root snuff; and it cured her.

I wish to learn of a cure for catarrh.

Kennebunk, Me. I. G.

Remedy for Earache.—Mix equal parts of chloroform and laudanum, a little being introduced on a piece of cotton. The first effect is a sensation of cold, then numbness, followed by a refreshing sleep.—*Med. Jour.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 495. BOSTON, TUESDAY, MARCH 28, 1865. VOL. XXI.—NO. 2.

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TREASURER AND BUSINESS AGENT.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

OLD AGE.

"Now also when I am old and grey-headed, O God, forsake me not"—DAVID.

With staff in hand, and feeble steps all trembling,
Aware that soon my terminate must come,
I raise my cry, without a note dissembling,
To Him who guides his weary children home:
Forsake me not, though morn and noon have past,
Old and grey-headed, guide me to the last.

"Grey hairs a crown of glory"—so was singing
A king of old, who sought and wore that crown;
"Found in the way of righteousness," 'tis bringing
A rich inheritance—endless renown.
Old and grey-headed, may that crown be mine,
Forsake me not, but seal me ever thine.

Child of thy care! by thy strong arm protecting,
Lord, thou hast led along this changeful life;
How oft the past, presented by reflecting,
Shows *Thou* hast shielded from impending strife.
Forsake me not! my grey hairs and my age,
Ask *Thy* renewed, unfailing mercy's page.

Though griefs no larger grow as I'm advancing,
Yet I have lessened strength to bear their weight;
Thy kindness past, thy goodness still enhancing,
Leads me each hour to knock at mercy's gate.
Old and grey-headed! Lord, *forsake me not*,
Strengthen to bear what love may still allot.

Though billow over billow should be rolling,
The river grow more dark as I draw near,
While in my ear the requiem is tolling
For treasures lost,—still going year by year:
Forsake me not, I cry to Thee, Most High,
Now I'm grey-headed, let me see Thee nigh.

Longer or shorter should I here be staying,
Feed me with hidden manna from thy throne;
While covenant blessings day by day conveying,
I'll bless the hand that gives,—my Father's own.
Old and grey-headed, I would humbly bow,
And cry, *forsake me not*, my Master, now.

And hour and hour, with increased effort striving,
May I anticipate heaven's joys in store;
Renewed strength from the Great Fount deriving,
Make progress heavenward, daily, more and more.
Old and grey-headed, me it troubles not,
If ne'er by *Him forsaken*, ne'er forgot.

M. C. ALLEN.

For the World's Crisis.

THE PUSHING OF THE RAM.
Daniel 8 : 4.

WHAT ARE THE FACTS?

According to the *general* view of expositors, the pushing of the ram was for conquests; and the powers against which it pushed for a long period of time were unable to stand before him; that the Persian power was victorious in its aggressive movements till the days of Xerxes. And thus the prophecy of Dan. 8 : 4 was fulfilled,—"So that no beasts might stand before him; . . . but he did according to his will," etc. Now I ask, is this view or interpretation correct? I think it is not; because it is not in harmony with the *facts of history*. So far from its being true that *no* beast or *power* could stand before the Persian, in the expedition of Cyrus, the *first* Persian king, against the Queen of Massagetæ, the greater part of his army was slain. I will give the historical fact from *Herod*. B. I., c. 214.

"On the refusal of Cyrus to listen to her counsel, Tomyris collected all her forces; a battle ensued; and of all the conflicts which ever took place amongst the barbarians, this was, I believe, by far the most obstinately disputed. According to such particulars as I have been able to collect, the engagement began by a shower of arrows poured on both sides, from an interval of some distance; when these were all spent, they fought with their swords and spears; and for a long time neither party gained the smallest advantage. The Massagetæ were at length victorious; the greater part of the Persians were slain; Cyrus himself also fell, and thus terminated a reign of twenty-nine years. When after diligent search his body was found, Tomyris directed his head to be thrown into a vessel filled with human blood; and having insulted and mutilated the dead body, exclaimed, 'Survivor and conqueror as I am, thou hast ruined my peace by thy successful strategem against my son; but I will give thee now, as I threatened, thy fill of blood.'"

Does this look like a fulfillment of the common view, that no power was *able to stand* against the Persians? The next king on the Persian throne was Cambyses. In his expedition against the Ethiopians, he was obliged to abandon his design, and was dethroned, and lost his kingdom by an imposter. (*Herod*. B. III., chs. 25, 61. After committing various excesses and crimes, he died from a wound of his own sword, after a reign of seven years and five months, according to Herodotus. What do we here find in the reign of this Persian king that looks like a fulfillment of the prophecy, "He did according to his will"? Just the opposite of this is true, according to the historian.

How was it in the case of Darius the *third* Persian king? In his expedition against the Scythians, instead of accomplishing anything, the Persians were allured into various places, and with many stratagems the Scythians completely outwitted the Persians, so that they were obliged to exert all their sagacity to effect their safe return to the place from whence they came. (*Herod*. B. VII., c. 134.) Xerxes, the fourth king, in relating to the Persians the exploits of Cyrus, Cambyses and Darius, said "it was his careful endeavor not to reflect any disgrace upon my forefathers"; but admitted they were *not* successful in their expeditions. And Artabanus, son of Hystaspes, and uncle to Xerxes, in his speech before Xerxes in endeavoring to persuade him not to undertake his contemplated expedition against Greece, refers to their enemies being valiant, and that the Athenians by themselves *routed the numerous armies of Datis and Artaphernes*. It proves (he says) that *we are not by land or sea perfectly invincible*. So much for their confession. These facts may be learned in *Herod*. B. VII., chs. 8, 10.

We all know the result of Xerxes' expedition into Greece, with his five millions of men, how disastrous it was, losing the greater part of his army, and himself with difficulty barely escaping back into Asia, from which time history dates the decay of the Persian power. In the light of these facts, can any one fail to see the want of application of history to the prophecy with the usual view of expositors? For my part, I believe no such application can be sustained, but is false. The quotations from history might be extended at great length, disproving the general application of expositors. If these quotations from history are reliable, *whose historical car* has the *broken* wheel?

I will now briefly give my reasons for believing the "pushing of the ram" was against Daniel's people, or the Jews.

1. The pushing was for the *entire* destruction of *some* people, as we read in Dan. 8 : 4; "I saw the ram pushing westward and northward and southward, so that NO" *living soul* "MIGHT *stand* before him." There appears to be something significant in the word "might," implying that an *effort* would be made for the destruction of some people, that would not be accomplished. The laws of the Medes and Persians were unalterable, therefore the only way the decree of Ahasuerus, through the *instigation* of Haman, could be nullified, was the issuing of a *second decree empowering* the Jews to stand for their lives against those that would injure them.

Let it be remembered that in Dan. 7 : 5, the Persian bear had "three *ribs* in the mouth of it, between the teeth of it; and *they* (i. e. the ribs) said unto it, *arise*, DEVOUR *much flesh*." The object of wars is conquest, and not *entire* destruction, as in this case. I wish to call particular attention to what is implied by the three ribs in the mouth of the Persian bear. Three ribs represent the *remnant* of a carcass that may have been devoured. Haman and his family were a remnant of the nation of the Amalekites, thus corresponding to the three ribs in the mouth of the bear, he hating the Jews on account of what his people had suffered from the Jews in the days of Moses and king Saul. God commanded king Saul to *utterly* destroy the nation of the Amalekites; and he went about the work and destroyed the *most* of them, but left king Agag alive, and was rejected of the Lord for disobedience.

Let it be remembered that Haman was an *Agagite*, the remnant of the Amalekites, and in the power of the Persian bear; that he, out of hatred to the Jews, obtained from Ahasuerus his consent for their entire destruction. But God ordered it otherwise. Instead of the Jews being destroyed, the *ribs* were *crushed* in the mouth of the Persian bear, i. e., Haman and his family were put to death. God had previously threatened to blot out the name of Amalek from under heaven, and so his word was fulfilled. Num. 24 : 20,—"Amalek was the first of the nations, but his latter end shall be that he perish for ever."

I think this is evidence that ought to be conclusive, that the pushing of the ram *was* for the destruction of Daniel's people. What other application can be given to the *three ribs* in the mouth of the Persian bear?

2. The vision commenced with the *pushing* of the ram, and its length was 2300 years, in which the "sanctuary and host were to be trodden under foot." I understand the term host, in Dan. 8 : 13, to represent the *true* people of God in both the Jewish and Gentile church. The sanctuary originally was in Palestine, which has been trodden under foot at least nearly eighteen hundred years. The angel Gabriel was commanded to make Daniel understand the vision. Dan. 8 : 16. He explained to Daniel all the symbols of the eighth chapter but the time—the 2300 days; and he told him the 2300 days reached to the *last end* of the indignation. Dan. 8 : 19. But Daniel was not satisfied, for he says (verse 27), "I was astonished at the vision, but none understood it," (or, literally, "none was explaining," Bro. Whiting's trans.); therefore he set his heart to seek the Lord God by prayer and supplications, with fasting, etc. Dan. 2. He says in verse 21, "While I was speaking in prayer, even the man Gabriel *whom I had seen in the vision at the beginning*, . . . said, O Daniel, I am now come forth to give thee skill and understanding . . . *I am come to show thee*, . . . therefore understand the matter, *and consider the vision*." What vision? The one in the eighth chapter, *for that was the one* Daniel did not understand. Dan. 8 : 27.

Gabriel commences thus: "Seventy weeks are determined upon thy people, and thy holy city, (or cut off) *to restrain* transgression," or hold back, to check the desolating power that was finally to overthrow the Jews in just 490 years. In other words, these 490 years, that were cut off from the vision of 2300, were cut off upon Daniel's people and holy city; i. e., *so much time* was allotted to the Jews for their continuance as a people, from the pushing of the ram, where the vision commenced, which was to cover a period of 2300 years. As the 490 were cut off from the 2300, *they must commence together*. And as the 490 commenced with the pushing of the ram against Daniel's people for their destruction (*instead* of that purpose being accomplished), Gabriel informs Daniel that their allotted time was to be 490 years longer; which would reach to A. D. 65, when the Romans commenced the [illegible]

When the 490 years were run out, the desolating power was no longer *restrained*, but the Jews were overthrown by it. And their city is to remain desolate until the consummation of all things at the end of the 2300 years, which is in 1875. The 490 ending in A. D. 65, 1810, the remainder of the vision, added to 65, end in 1875. Amen.

I am satisfied the 490 years of the vision ended in A. D. 65, from the fact that transgression was to be *restrained* from overthrowing the Jews that length of time, and they being preserved as a people in their national capacity (although tributary to other nations) till A. D. 65; and then were broken to pieces, and have remained so till the present time. What stronger evidence can we ask that the 490 years of the vision ended there, and the remainder, the 1810 years, in 1875, when the sanctuary will be cleansed? This is the only view I can take of this important and sublime subject, with present light; and I believe the wise will understand the definite time before the Lord comes. Therefore I would exhort all to awake and trim their lamps, and have them burning, and see that we are well replenished with oil, and prepared for the marriage of the Lamb.

L. T. CUNNINGHAM.

Newton Upper Falls, Mass.

AS YE SOW, SO SHALL YE REAP.

Scatter we must, and scatter we will,
Strewing at broadcast all the day long,
Down through the valley, or over the hill,
The seeds of right, or the seeds of wrong.

Every thought is an embryo,
Every word is a planted seed;
Look to it well that the seed ye sow
Be for the flower, and not for the weed.

Beware! beware! lest the seeds ye sow
Be mixed with malice and pride and strife,
For the wheat and the tares must together grow,
Till the reapers bind in the field of life.

Cull the good seed for the coming hours,
That all thy days may be calm and free,
Evermore plucking the planted flowers,
Binding rich sheaves for eternity.

For the World's Crisis.

THE TIME OF THE END.

BRO. GRANT:—I believe we are living in the period of the world's history when we may reasonably expect the speedy establishment of God's everlasting kingdom under the whole heavens. My reasons for this belief are partly as follows: In the prophecy of Daniel, under the symbols of the four divisions of the image, and also the four beasts, we have presented to our vision the entire reign of Gentile kingdoms, or power, reaching from the time of Babylon to the setting up of the kingdoms of God, and consequently we must be living somewhere in the reign of the prophecy referred to above.

Where are we in the prophetic history? In the head of the image, or the first beast? No; it is numbered with the things that were. In the second, or third succeeding powers? No; they also are past. Then where are we? In the fourth and last division of the image, or under the dominion of the fourth and last, "dreadful and terrible beast," even that beast that had the "little horn," that had eyes and a mouth speaking great things.

But in what part of the last universal monarchy are we? Not in the legs, nor simply in the feet, but in the very toes of the image, in the very part that will first be demolished by the "stone" kingdom. Daniel said, "I beheld till the thrones were cast down." This is the last event here mentioned prior to the setting of the judgment.

The world has passed down through the great chain of prophecy to the time of the end. The second wo is past, and behold the third wo cometh quickly. The seventh angel sounded, the mystery of God is finished. Under the sounding of the seventh angel, the nations are angry, "and Thy wrath is come, and the time of the dead that they should be judged, and thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldest destroy them which destroy the earth."—Rev. 11 : 18. Looking at the signs as given by the Savior and the apostles, we come to the same conclusions—the kingdom nigh at hand.

The angel having the last great message to a dying world and a sleeping church has gone forth; and as the cheering sound and life-giving strains, came swelling upon the breeze, how comforting to the weary pilgrims as they sigh for rest and a home in the kingdom of God.

These are perilous times indeed. There is great need of prayer and watchfulness. Let us see to it that we have on the girdle of truth, and bind it closely round our minds, having on the whole armor, and our lamps in our hand, our light burning, and we *waiting for our Lord*. It would be better if the church of God would adorn themselves in modest apparel, and let their christian graces shine out through their acts of kindness to poor suffering humanity, in relieving the distressed and binding up the broken-hearted, and causing their light to so shine before men that they may see their good works, and may be led thereby to embrace the truth, to warn the world of a coming judgment, and to act themselves as though they believed it.

The trying hour is at hand, that day which will test our profession, our name, the day that will burn up all the chaff. Who shall be able to stand, when the great white throne appears, and the day of God's wrath cometh? According to the calculations of many good men, we have only a few months to spend here in this sin-cursed world. Soon our Lord will appear. Yours in hope,

T. E. CLARK.

☞ Niebuhr's memory was so good that he once supplied from his own recollection a lost portion of a [illegible] of accounts, when employed in one of the public offices of Denmark.

For the World's Crisis.

THE VOICE OF HISTORIANS.
"The Lord's Day"—The True Christian Sabbath.

NUMBER FOUR.

From Tho. Morer, "ON THE SABBATH," published in London 1701, pp. 55 to 57, and 64 to 68, 189 and 227. In copying, I have followed the author's peculiar style of writing and spelling. T. M. P.

"My present opinion is, that the *Lord's day* was observed very early in the church, and that *St. John's* is the same with what we call by that name; that probably the apostles themselves (at least some of 'em) spake in that manner, because *Ignatius*, who lived either with or very near 'em, has the same denomination. And we find it in the *Ecclesiastical Canons* sometimes for their Antiquity called the *Canons of the Apostles*, tho' it may be short of their time; that the *Fathers* took it up on the Credit of these Precedents, and from the conveniency of the style itself, so respectful to our *Lord*, and so agreeable to the business of the *Day*, being a grateful and pious commemoration both of the honor our *Blessed Redeemer* did himself, and the benefits he brought us by his *rising* from the grave; and that all the Churches in succeeding ages have for these reasons conformed to the language, which is warrant enough for us, in a thing of this nature, to follow their examples, and give the Day this venerable name rather than any other, at least in our more serious thoughts and discourses.

"I would have nothing accounted *more* a truth than it really is. Nor should we, as I said, offer any proofs which may shake the thing they are brought to confirm. I allow, nay, I affirm it highly reasonable for *one day in seven* to be set apart to remember the Glory and Advantages of *Christ's Resurrection*. I can conceive of *no day* more proper than what we use, to make good that design. I acknowledge in it both the sense and warrant of antiquity; and I wonder at those that are apt to cavil at the *Custom*. . . . And tho' I am not of *Metaphrastes*' Mind to make it the Invention of *Sylvester I.*, seeing we read the word many years before him, yet 'tis very likely that the solemn and more public use of it was not observed till about his time, when by *Constantine's* command it became an *injunction*, and was afterwards more generally noted in conversation and writings, religious and civil. . . .

"This *controversy* about the *Sabbath* is very early, and has as much conduced to disturb the Church of God as any other point of Religion. 'The starting needless questions about the *morality* of it, occasioning such disputes and heats as will not easily be allayed. And while one party *raised* the obligation of the fourth commandment to a pitch that was not practicable, it provoked others to *slacken* it too much; and this produced many sharp reflections on both sides, and has concluded in too common a neglect of the *day*, which, instead of being so great a bond and instrument of religion, as it ought to be, is become generally a Day of looseness and idleness.' *

"It was begun by *Cerinthus* and *Ebion*, who gave the Apostles St. Peter and St. Paul very great disturbance in the execution of their ministry, and were the occasion of that famous Council at Jerusalem under St. James, Bishop of the place, wherein it was decreed that *christians*, specially the Gentile converts, were not obliged to *circumcision*, *nor any rite of the law of Moses*, in opposition to the doctrine of those men who held and taught that *except all were circumcised after the manner of Moses, they could not be saved*. Here indeed no mention is made of any point besides *circumcision*; but they gave out, not only that Men ought to be *circumcised* in the flesh, but, as appears from the context, they were bound to the *whole law*, and some name the *Sabbath* in particular. After these followed the Sectaries, the Disciples of *Ebion*, whom *Isidore* calls *Semi-Judæos*, and who made the *legal ceremonies* necessary to salvation, and were *half Jews* and *half Christians*. Of the same stamp were the *Nazaræi* who retained the *Sabbath*; and tho' they pretended to believe as *Christians*, yet they practised as *Jews*, and so were in reality neither *one* nor *other*. From them sprung the *Symmachiani*, great *Sabbathizers*, making an odd Miscellany of both Religions, and offering the gross sacrifices of *beeves* and *sheep*, as well as the spiritual ones of *prayers* and *praises*. About the same time were the *Hypsistarij*, who closed with these as to what concerned the *Sabbath*, yet would by no means accept *circumcision*, as too plain a testimony of ancient Bondage.

"All these were *heretics*, and so adjudged to be by the *Catholic Church*. Yet their hypocrisy and industry was such, as gained 'em a considerable footing in the Christian world. So that, tho' the *Lord's day* had got a very great figure, and was well supported by those who presided in religious matters, yet for a long while the *Sabbath* kept its ground, and *both* together were respected as *two Sisters*. And when in process of time the *Sabbath day* grew somewhat feeble, and was at length forced to give way to her rival, the abettors and patrons of it, by a *Pythagorean* or *Marcion* spell, recovered it in *our festival*, and changing now and then the *name* of the day, revived the *observation* of it, and made it as solemn and rigorous in *Sunday*, as ever it had been in the *day before*.

"This appears from the third Provincial Council of *Orleans*, Can. 31, made on purpose to encounter this error, and allowed many sorts of innocent work to be done upon the day. This was in the reign of *Childebert*. About which time, the Romans gave the Goths a memorable defeat, who having married *Jewish* women, and learnt their way of keeping the *Sabbath*, which they applied to the *Lord's day*, they would not so much as lift up their hands in their own defence, and the enemies being aware of it, took that day to assault 'em, and in a few hours utterly routed 'em.

"The contagion had, it seems, spread itself as far as France, and succeeded so well that the people were grown very superstitious in their notion of the *Christian Sabbath*, which occasioned that Council to oppose the growth of it, and thereupon gave that indulgence I before spoke of, permitting all business to be done which did not hinder their coming to the Church and serving God in the hours of public worship. Yet still the others went on in their way; and to induce their proselytes to spend the day with greater exactness and care, they brought in the old argument of *compassion and charity to the damned in hell*, who, during the day, have some respite from their torments, and the ease and liberty they have is more or less, according to the zeal and degrees of keeping it well. And now the *morality* of the fourth commandment grew into great request; which is the reason that *Clotaire* and *Charlemagne*, publishing edicts for the stricter observation of the *Lord's day*, they so worded 'em as to make *scripture* the ground of what they required, supposing what was commanded concerning the *Sabbath* equally related to *this other festival*; and tho' the *day* was changed, in remembrance of the *resurrection*, yet in other respects the *ceremonial* part continued, and *christians* were enjoined to observe it with the same preciseness as the *Jews* did, and still do after the law of Moses. And for fear the doctrine should not take without *miracles* to support it, *Gregory of Tours* furnishes us with several to that purpose. . . .

"So that we see by what sort of men the *Sabbatarian* doctrine began, upon what foundation they built, and by what means and arts they kept it in repair. And notwithstanding this, after the *Reformation* here, upon a *shew* of piety by the pains and industry of a few men, it came abroad again with more vigor than before, and has not a little helped to distract and divide us. I do not say this was *intentionally* their end, but so it has fallen out. Charity suggests better things; and I hope this zeal was primarily directed against another extreme, and to check that party of men who are so far from admitting the Old *Sabbath* that their notion of *Christian Liberty* is, to observe henceforward *no Days* at all. And altho' both sorts, as far as the *Jew* is concern'd, allow the *Divine Authority* of the fourth Commandment, yet, as to themselves, they very much disagree in the interpretation and sense of it. For the *Latter* so understand it as to make it simply and wholly *Ceremonial*; and therefore argue, That under the *Gospel* we ought to have no *set times* to worship God in, but every man is to be left to his own discretion to *time*, as he pleases, the exercises of his Religion; in the number of which *Libertines* were the *Petrobrusians* of old, and in latter Ages the error is charged on the *Ana-Baptists* and the *Family of Love*. . . . .

"*The holy Fathers*, saith Balsamon, *made the Sabbath and the Lord's day to stand on the same ground; and they were equally respected in Ancient times*. And tho' in the Western Church especially this custom wore off by degrees, and is now altogether laid by, yet still there are some marks of it in other places. . . . . *Scaliger* saith, they call *both days* by the name *Sabbath*—the *first* and the *latter Sabbath*; or in their language, the *one* Sanbath Sachristos, *Christ's Sabbath*, the *other* Sanbath Judi, the *Jew's Sabbath*. . . . .

"It was indeed *Calvin's* opinion, that '*at first the Apostles for a considerable time kept on foot the* Old Days *which had prevailed with the* Jews *for so many Ages. But afterwards, being compelled to change it, because of the many Abuses which the superstition of their countrymen brought upon it, they did substitute the* First of the Week, *in remembrance of Christ's Resurrection; which put a period to all the* Shadows of the Law, *and admonishes us weekly of our* Christian Liberty.' But then this substituting of one day in the room of *another* was not in the way of *Doctrine*, but *Practice*; nor did they *enjoin* the observation of the First Day of the Week, though 'tis evident themselves *observed it*." T. M. PREBLE.

East Weare, N. H.

* History of the Reformation.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER ELEVEN.

Time has been a prominent theme with the good worthies of old. Time has also proved the inspiration of the Scriptures true. We read that Daniel "understood by books the number of the years whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish seventy years in the desolations of Jerusalem."—Dan. 9 : 2. To him also was revealed, "that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks and threescore and two weeks," or 483 years. See Dan. 9 : 25, 26. And in just that period of time we hear a voice from heaven saying, "This is my beloved Son."—Matt. 3 : 17. And the prediction is affirmed by our Savior, who said, "The time is fulfilled."—Mark 1 : 15. There were Jews in Palestine who were expecting the Deliverer to come. They understood by the Scriptures that his advent was the next event to come, and they were not disappointed. One of these, the devout Simeon, to whom "it was revealed . . . that he should not see death till he had seen the Lord's Christ." Luke 2 : 26.

The people were so much in expectation, that they mused whether John were not the Christ which was to come. This belief was not confined to Palestine alone. Says Suetonius, a Roman Historian,—"An ancient and settled persuasion prevailed throughout the East that the fates had decreed some one to proceed from Judea, who should obtain universal empire." And Tacitus, another Roman historian, says, "Many were persuaded, that it was contained in the ancient books of their priests, that at that very time, the east should prevail, and that some one should proceed from Judea and possess the dominion." And when he came, his birth was announced by angelic voices to the watching shepherds. A forerunner was sent before him, and those who received him not were rejected; as he said to Jerusalem, because they knew not "*the time* of their visitation." Luke 19 : 44. Now why should it be thought strange for christians of the present day to inquire about the times and seasons, when it is affirmed in 1 Pet. 1 : 10–12,—"The prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." "It was revealed" unto them, "that not unto themselves, but unto us they did minister." The time was to be sealed up until "the time of the end" of this dispensation; then, at that time, "Many shall run to and fro, and knowledge shall be increased." As one Commentator has it, "Many shall endeavor to search out the sense," or keep searching until they shall finally understand. "None of the wicked shall understand." Evidently the time for that is the burden of the whole chapter—the 12th of Daniel. That which they were to understand would be understood when that period of understanding should come; as it reads in Hosea,—"Who is wise and he shall understand these things?"

Dr. Cumming states that he heard a person make the critical remark, that the words are literally translated, "Knowledge shall be darted." If his criticism be just, it would be a very singular coincidence. "Knowledge shall be darted like the lightning." It would exactly describe the phenomenon of the electric telegraph. But is it not true to the very letter that knowledge is darted like the lightning, when the messages from Queen Victoria to James Buchanan were passed from continent to continent in a few seconds of time? Is it possible to have a better fulfillment of the prophecy of Daniel? These things are signs of the end; and although the world thinks it an awful thing for this dispensation to end, yet the christian is commanded to lift up his head and rejoice in view of redemption near; and it is passing strange that there are those who would sooner cling to the aches, pains, and dying groans, the bitter partings, and all the ills that flesh is heir to, than live for another, happier, and better world, when a better genesis shall come, making paradise more glorious than before; knowing no death, but where all is one eternal sunshine of health and life, with unalloyed happiness for eternity. It is strange that people object to hear of the end of this generation, when they know that the vast population of the globe will be numbered with the dead in a generation of time; when but a few years places us in the cold, icy hand of death. Every family has lost some dear one in this our scattering time,—but the gathering time is coming, when the shout will be, "Lo, this is our God; we have waited for him." "O death, where is thy sting? O grave, where is thy victory?"

New Sharon, Me. JOHN TAYLOR.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

The re-establishment of Popery, by Bonaparte, not inconsistent with atheism being the characteristic of the French Empire.

The first French emperor has evinced, by his proclamation in Egypt, and by other documents, that, in point of sentiment, he was not unprepared to become a prime leader of the antichristian empire. Bonaparte's re-establishment of popery forms no objection to his being an atheist, nor to atheism being the characteristic of the French empire. For this characteristic the French nation clearly and officially assumed, and for years retained. And they have not since taken a single step to change this national characteristic, nor to evince that atheism is not their real sentiment as a nation.

It has been ascertained that the French as a nation are atheists. In support of this, let Dr. Priestley testify. And no one will suspect the doctor to have been greatly prejudiced against them! He relates the following: "When I was myself in France, in 1774, I saw sufficient reason to believe that hardly any person of eminence in church or state, and especially in a great degree of eminence in philosophy or literature, (whose opinions in all countries are sooner or later adopted by others), were believers in christianity. And no person will suppose that there has been any change in favor of christianity in the last twenty years. A person I believe now living, and one of the best informed men in the country, assured me very gravely, that (paying me a compliment) I was the first person he had ever met with, of whose understanding he had any opinion, who pretended to believe in christianity. To this all the company assented. And not only were the philosophers and other leading men in France at that time unbelievers in christianity, or deists, but they were atheists, denying the being of God."—(Priestley's Fast Sermon, 1794).

The French are to be denominated, (in the language of prophecy), from the characteristic of atheism, which they did, in their revolution, by national authority and undisguisedly assume. The remarks of authors relative to the ancient ten horns of the Roman beast, (whether they were correct in their applications of those horns or not), illustrate my present idea. They tell us it is sufficient to answer to the prophetic characteristic of the beast's having ten horns, if we can find precisely ten kingdoms, at any one time, into which the old empire was divided. For it is not supposed that the precise number was continued. "New conquests, subdivisions, or unions, soon deranged and altered their number from being precisely ten. But it is sufficient, that it once was precisely ten. So in the present case. It is enough to affix to antichrist the characteristic of atheism, and that he officially assumed this characteristic and maintained it for years; and has never discovered the least real disapprobation of atheism! His character then is atheism, notwithstanding that political views and a kind of necessity have induced the tyrant of France to re-establish Popery as his nominal form of godliness. The nation derives its characteristic, in the language of prophecy, not from this circumstance, but from its antecedent, undisguised profession of atheism. Popery is re-established by the French emperor merely as a tool of ambitious policy.

After the French nation had been torn for years by factions, and drenched in the blood of two millions of its murdered citizens, besides the seas of blood shed in war, it was there clearly ascertained by woeful experience, that subordination and civil government could never be maintained without adopting some kind of religion. The Papal system the tyrant of France found most subservient to his views. This he therefore nominally adopted, instead of Mohammedism, as when in Egypt. But this manœuvre did by no means obliterate the national feature of atheism which they had officially assumed. They had adopted, and in the language of prophecy, still possess, this essential characteristic of antichrist. The following is the finishing of a description, given by Mr. York, who was present at the celebration of the re-establishment of Popery by Bonaparte:

"These are the principal incidents which occurred at Notre Dame. I leave you to form a just idea of the emotions of those present, whether they be considered as christians or not. The far greater part of the Senate, the Legislative body, the Tribunal and the generals, being avowed atheists, and notorious for the murders, thefts and atrocities which they had perpetrated; with their Chief Magistrate, who had worshiped at the altar of atheism some years before in Paris; who afterwards knelt down before the Pope at Rome, and embraced the religion of Mohammed in Africa; assembled together in one place to adore a God in whom they had no faith; and to profess a religion which they despised; merely that they might be enabled to preserve their usurped authority over the people, and to retain their places. This is an occurrence in the history of pious fraud not to be met with since the days of Judas Iscariot. I may safely venture to affirm, that with the exception of the Bishops, (if they may be excepted), there was not a single person in the cathedral who quitted this religious mockery with a sentiment of piety excited in his breast; nor one who did not perfectly see through the whole subject of the ceremony." The re-establishment of Popery in France is so far from furnishing an argument against the nation bearing the character of antichrist, as it has been stated, that it furnishes the decisive argument in favor of it. The beast from the bottomless pit (Rev. 17) is bearing the Papal beast to her execution, as has been shown. This implies that the Power symbolized by the beast, has, for some sinister purpose, taken the Papal power into his arms. This same beast is presented in Rev. 16 : 13, and 19 : 20, in this very connection with Popery; which is now (since its subjection to the antichristian beast), denominated the false prophet. The beast and the false prophet are there found unitedly instigating the coalition for the battle of the great day; and in that battle going together into perdition. The beast and the false prophet, who wrought wonders before him, were taken and cast into the lake of fire burning with brimstone. In chapter 20 : 19, after the Devil is loosed from his confinement, where he had been during the millennium, and is again taken, he is said to be now cast into the lake of fire and brimstone, where the beast and false prophet (or antichrist and the Papal power) are. Here is the third passage in the Revelation where the two Powers are spoken of in this very connection; the beast and the false prophet. And these three passages accord with Dan. 7 : 2—"I beheld them, because of the great words, which the horn spake. I beheld even till the beast (the Roman beast under his last head, which goeth into perdition), was slain, and his body destroyed, and given to the burning flame." In all these passages, antichrist and Popery are found in this very connection. Accordingly Paul, in sketching the character of antichrist, (2 Thess. 3 : 1–5), closes the description in these words, "having a form of godliness, but denying the power thereof." . . . —*Advent Herald.*

For the World's Crisis.

DEFINITE TIME DANGEROUS.

Is it in the Bible? It certainly is. Is it a *dangerous* thing? Dare I accuse God of putting that into his word which is dangerous, and commanding his children to search it! Have I any more right to pronounce one part of God's word dangerous than another? Have I any right to treat this part of God's word with sour contempt simply because *my former* computation of time has failed? Is not time placed in the Bible on purpose to be understood by the Lord's children? And are not past failures accounted for on the consideration that the time was to be "*sealed*" "till the time of the end"? Is it not asserted that in "the time of the end" "knowledge shall be increased" and "the wise shall understand"? Do not the signs show that we are far advanced in the time of the end? And is it not therefore time for us to receive an understanding of the time? Who can say no?

If a father tells his children to come out to meet him after the moon is up, at ten o'clock, and they rush out at nine o'clock, before the moon is up, and fall into the ditch and get hurt, and also disappointed, will that excuse them for not going out at the proper time? The father might not censure them for their premature movement, owing to their anxiety to see him; but would he exonerate them from blame should they *stubbornly refuse* to go out after the moon rose, on the plea they once went out in the *dark* and fell into the ditch, and got *hurt*, and *caution each other against going again*? W. SHELDON.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

OLD AGE.

"*Now also when I am old and grey-headed, O God, forsake me not*"—DAVID.

With staff in hand, and feeble steps all trembling,
Aware that soon my terminate must come,
I raise my cry, without a note dissembling,
To Him who guides his weary children home:
Forsake me not, though morn and noon have past,
Old and grey-headed, guide me to the last.

"Grey hairs a crown of glory"—so was singing
A king of old, who sought and wore that crown;
"Found in the way of righteousness," 'tis bringing
A rich inheritance—endless renown.
Old and grey-headed, may that crown be mine,
Forsake me not, but seal me ever thine.

Child of thy care! by thy strong arm protecting,
Lord, thou hast led along this changeful life;
How oft the past, presented by reflecting,
Shows *Thou* hast shielded from impending strife.
Forsake me not! my grey hairs and my age,
Ask *Thy* renewed, unfailing mercy's page.

Though griefs no larger grow as I'm advancing,
Yet I have lessened strength to bear their weight;
Thy kindness past, thy goodness still enhancing,
Leads me each hour to knock at mercy's gate.
Old and grey-headed! Lord, *forsake me not*,
Strengthen to bear what love may still allot.

Though billow over billow should be rolling,
The river grow more dark as I draw near,
While in my ear the requiem is tolling
For treasures lost,—still going year by year.
Forsake me not, I cry to Thee, Most High,
Now I'm grey-headed, let me see Thee nigh.

Longer or shorter should I here be staying,
Feed me with hidden manna from thy throne;
While covenant blessings day by day conveying,
I'll bless the hand that gives,—my Father's own.
Old and grey-headed, I would humbly bow,
And cry, *forsake me not*, my Master, now.

And hour and hour, with increased effort striving,
May I anticipate heaven's joys in store;
Renewed strength from the Great Fount deriving,
Make progress heavenward, daily, more and more.
Old and grey-headed, me it troubles not,
If ne'er by *Him forsaken*, ne'er forgot.

M. C. ALLEN.

For the World's Crisis.

THE PUSHING OF THE RAM. Daniel 8: 4.

WHAT ARE THE FACTS?

According to the *general* view of expositors, the pushing of the ram was for conquests; and the powers against which it pushed for a long period of time were unable to stand before him; that the Persian power was victorious in its aggressive movements till the days of Xerxes. And thus the prophecy of Dan. 8: 4 was fulfilled,—"So that no beasts might stand before him; . . . but he did according to his will," etc. Now I ask, is this view or interpretation correct? I think it is not; because it is not in harmony with the *facts of history*. So far from its being true that *no* beast or *power* could stand before the Persian, in the expedition of Cyrus, the *first* Persian king, against the Queen of Massagetæ, the greater part of his army was slain. I will give the historical fact from *Herod.* B. I., c. 214.

"On the refusal of Cyrus to listen to her counsel, Tomyris collected all her forces; a battle ensued; and of all the conflicts which ever took place amongst the barbarians, this was, I believe, by far the most obstinately disputed. According to such particulars as I have been able to collect, the engagement began by a shower of arrows poured on both sides, from an interval of some distance; when these were all spent, they fought with their swords and spears; and for a long time neither party gained the smallest advantage. The Massagetæ were at length victorious; the greater part of the Persians were slain; Cyrus himself also fell, and thus terminated a reign of twenty-nine years. When after diligent search his body was found, Tomyris directed his head to be thrown into a vessel filled with human blood; and having insulted and mutilated the dead body, exclaimed, 'Survivor and conqueror as I am, thou hast ruined my peace by thy successful strategem against my son; but I will give thee now, as I threatened, thy fill of blood.'"

Does this look like a fulfillment of the common view, that *no power* was *able to stand* against the Persians? The next king on the Persian throne was Cambyses. In his expedition against the Ethiopians, he was obliged to abandon his design, and was dethroned, and lost his kingdom by an imposter. (*Herod.* B. III., *chs.* 25, 61. After committing various excesses and crimes, he died from a wound of his own sword, after a reign of seven years and five months, according to Herodotus. What do we here find in the reign of this Persian king that looks like a fulfillment of the prophecy, "He did according to his will"? Just the opposite of this is true, according to the historian.

How was it in the case of Darius the *third* Persian king? In his expedition against the Scythians, instead of accomplishing anything, the Persians were allured into various places, and with many strategems the Scythians completely outwitted the Persians, so that they were obliged to "exert all their sagacity to effect their safe return to the place from whence they came." (*Herod.* B. VII., c. 134.) Xerxes, the fourth king, in relating to the Persians the exploits of Cyrus, Cambyses and Darius, said "it was his careful endeavor not to reflect any disgrace upon my forefathers"; but admitted they were *not* successful in their expeditions. And Artabanus, son of Hystaspes, and uncle to Xerxes, in his speech before Xerxes in endeavoring to persuade him not to undertake his contemplated expedition against Greece, refers to their enemies being valiant, and that the Athenians by themselves *routed the numerous armies of Dates and Artaphernes.* It proves (he says) that *we are not by land or sea perfectly invincible.* So much for their confession. These facts may be learned in *Herod.* B. VII., *chs.* 8, 10.

We all know the result of Xerxes' expedition into Greece, with his five millions of men, how disastrous it was, losing the greater part of his army, and himself with difficulty barely escaping back into Asia, from which time history dates the decay of the Persian power. In the light of these facts, can any one fail to see the want of application of history to the prophecy with the usual view of expositors? For my part, I believe no such application can be sustained, but is false. The quotations from history might be extended at great length, disproving the general application of expositors. If these quotations from history are reliable, *whose historical car* has the *broken* wheel?

I will now briefly give my reasons for believing the "pushing of the ram" was against Daniel's people, or the Jews.

1. The pushing was for the *entire* destruction of *some* people, as we read in Dan. 8: 4; "I saw the ram pushing westward and northward and southward, so that NO" *living soul* "MIGHT *stand* before him." There appears to be something significant in the word "might," implying that an *effort* would be made for the destruction of some people, that would not be accomplished. The laws of the Medes and Persians were unalterable, therefore the only way the decree of Ahasuerus, through the *instigation* of Haman, could be nullified, was the issuing of a *second decree empowering* the Jews to stand for their lives against those that would injure them.

Let it be remembered that in Dan. 7: 5, the Persian bear had "three *ribs* in the mouth of it, between the teeth of it; and *they* (i. e. the ribs) said unto it, *arise*, DEVOUR *much flesh*." The object of wars is conquest, and not *entire* destruction, as in this case. I wish to call particular attention to what is implied by the three ribs in the mouth of the Persian bear. Three ribs represent the *remnant* of a carcass that may have been devoured. Haman and his family were a remnant of the nation of the Amalekites, thus corresponding to the three ribs in the mouth of the bear, he hating the Jews on account of what his people had suffered from the Jews in the days of Moses and king Saul. God commanded king Saul to *utterly* destroy the nation of the Amalekites; and he went about the work and destroyed the *most* of them, but left king Agag alive, and was rejected of the Lord for disobedience.

Let it be remembered that Haman was an *Agagite*, the remnant of the Amalekites, and in the power of the Persian bear; that he, out of hatred to the Jews, obtained from Ahasuerus his consent for their entire destruction. But God ordered it otherwise. Instead of the Jews being destroyed, the *ribs* were *crushed* in the mouth of the Persian bear, i. e., Haman and his family were put to death. God had previously threatened to blot out the name of Amalek from under heaven, and so his word was fulfilled. Num. 24: 20,—"Amalek was the first of the nations, but his latter end shall be that he perish for ever."

I think this is evidence that ought to be conclusive, that the pushing of the ram *was* for the destruction of Daniel's people. What other application can be given to the *three ribs* in the mouth of the Persian bear?

2. The vision commenced with the *pushing* of the ram, and its length was 2300 years, in which the "sanctuary and host were to be trodden under foot." I understand the term host, in Dan. 8: 13, to represent the *true* people of God in both the Jewish and Gentile church. The sanctuary originally was in Palestine, which has been trodden under foot at least nearly eighteen hundred years. The angel Gabriel was commanded to make Daniel understand the vision. Dan. 8: 16. He explained to Daniel all the symbols of the eighth chapter but the time—the 2300 days; and he told him the 2300 days reached to the *last end* of the indignation. Dan. 8: 19. But Daniel was not satisfied, for he says (verse 27), "I was astonished at the vision, but none understood it," (or, literally, "none was explaining," Bro. Whiting's trans.); therefore he set his heart to seek the Lord God by prayer and supplications, with fasting, etc. Dan. 2. He says in verse 21, "While I was speaking in prayer, even the man Gabriel *whom I had seen in the vision at the beginning* . . . said, O Daniel, I am *now* come forth to give thee skill and understanding . . . *I am come to show thee*, . . . therefore understand the matter, *and consider the vision*." What vision? The one in the eighth chapter, *for that was the one* Daniel did not understand. Dan. 8: 27.

Gabriel commences thus: "Seventy weeks are determined upon thy people, and thy holy city, (or cut off) to *restrain* transgression," or hold back, to check the desolating power that was finally to overthrow the Jews in just 490 years. In other words, these 490 years, that were cut off from the vision of 2300, were cut off upon Daniel's people and holy city; i. e., *so much time* was allotted to the Jews for their continuance as a people, from the pushing of the ram, where the vision commenced, which was to cover a period of 2300 years. As the 490 were cut off from the 2300, *they must commence together.* And as the 490 commenced with the pushing of the ram against [illegible]

When the 490 years were run out, the desolating power was no longer *restrained*, but the Jews were overthrown by it. And their city is to remain desolate until the consummation of all things at the end of the 2300 years, which is in 1875. The 490 ending in A. D. 65, 1810, the remainder of the vision, added to 65, end in 1875. Amen.

I am satisfied the 490 years of the vision ended in A. D. 65, from the fact that transgression was to be *restrained* from overthrowing the Jews that length of time, and they being preserved as a people in their national capacity (although tributary to other nations) till A. D. 65; and then were broken to pieces, and have remained so till the present time. What stronger evidence can we ask that the 490 years of the vision ended there, and the remainder, the 1810 years, in 1875, when the sanctuary will be cleansed? This is the only view I can take of this important and sublime subject, with present light; and I believe the wise will understand the definite time before the Lord comes. Therefore I would exhort all to awake and trim their lamps, and have them burning, and see that we are well replenished with oil, and prepared for the marriage of the Lamb.

L. T. CUNNINGHAM.
Newton Upper Falls, Mass.

AS YE SOW, SO SHALL YE REAP.

Scatter we must, and scatter we will,
Strewing at broadcast all the day long,
Down through the valley, or over the hill,
The seeds of right, or the seeds of wrong.

Every thought is an embryo,
Every word is a planted seed;
Look to it well that the seed ye sow
Be for the flower, and not for the weed.

Beware! beware! lest the seeds ye sow
Be mixed with malice and pride and strife,
For the wheat and the tares must together grow,
Till the reapers bind in the field of life.

Cull the good seed for the coming hours,
That all thy days may be calm and free,
Evermore plucking the planted flowers,
Binding rich sheaves for eternity.

For the World's Crisis.

THE TIME OF THE END.

BRO. GRANT:—I believe we are living in the period of the world's history when we may reasonably expect the speedy establishment of God's everlasting kingdom under the whole heavens. My reasons for this belief are partly as follows: In the prophecy of Daniel, under the symbols of the four divisions of the image, and also the four beasts, we have presented to our vision the entire reign of Gentile kingdoms, or power, reaching from the time of Babylon to the setting up of the kingdoms of God, and consequently we must be living somewhere in the reign of the prophecy referred to above.

Where are we in the prophetic history? In the head of the image, or the first beast? No; it is numbered with the things that were. In the second, or third succeeding powers? No; they also are past. Then where are we? In the fourth and last division of the image, or under the dominion of the fourth and last, "dreadful and terrible beast," even that beast that had the "little horn," that had eyes and a mouth speaking great things.

But in what part of the last universal monarchy are we? Not in the legs, nor simply in the feet, but in the very toes of the image, in the very part that will first be demolished by the "stone" kingdom. Daniel said, "I beheld till the thrones were cast down." This is the last event here mentioned prior to the setting of the judgment.

The world has passed down through the great chain of prophecy to the time of the end. The second wo is past, and behold the third wo cometh quickly. The seventh angel sounded, the mystery of God is finished. Under the sounding of the seventh angel, the nations are angry, "and Thy wrath is come, and the time of the dead that they should be judged, and thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldest destroy them which destroy the earth."—Rev. 11: 18. Looking at the signs as given by the Savior and the apostles, we come to the same conclusions—the kingdom nigh at hand.

The angel having the last great message to a dying world and a sleeping church has gone forth; and as the cheering sound and life-giving strains, came swelling upon the breeze, how comforting to the weary pilgrims as they sigh for rest and a home in the kingdom of God.

These are perilous times indeed. There is great need of prayer and watchfulness. Let us see to it that we have on the girdle of truth, and bind it closely round our minds, having on the whole armor, and our lamps in our hand, our light burning, and we *waiting for our Lord.* It would be better if the church of God would adorn themselves in modest apparel, and let their christian graces shine out through their acts of kindness to poor suffering humanity, in relieving the distressed and binding up the broken-hearted, and causing their light to so shine before men that they may see their good works, and may be led thereby to embrace the truth, to warn the world of a coming judgment, and to act themselves as though they believed it.

The trying hour is at hand, that day which will test our profession, our name, the day that will burn up all the chaff. Who shall be able to stand, when the great white throne appears, and the day of God's wrath cometh? According to the calculations of many good men, we have only a few months to spend here in this sin-cursed world. Soon our Lord will appear. Yours in hope,

T. E. CLARK.

[illegible]

For the World's Crisis.

THE VOICE OF HISTORIANS.
"The Lord's Day"—The True Christian Sabbath.

NUMBER FOUR.

From Tho. Morer, "ON THE SABBATH," published in London 1701, pp. 55 to 57, and 64 to 68, 189 and 227. In copying, I have followed the author's peculiar style of writing and spelling. T. M. P.

"My present opinion is, that the *Lord's day* was observed very early in the church, and that *St. John's* is the same with what we call by that name; that probably the apostles themselves (at least some of 'em) spake in that manner, because *Ignatius*, who lived either with or very near 'em, has the same denomination. And we find it in the *Ecclesiastical Canons* sometimes for their Antiquity called the *Canons of the Apostles*, tho' it may be short of their time; that the *Fathers* took it up on the Credit of these Precedents, and from the conveniency of the style itself, so respectful to our *Lord*, and so agreeable to the business of the *Day*, being a grateful and pious commemoration both of the honor our *Blessed Redeemer* did himself, and the benefits he brought us by his *rising* from the grave; and that all the Churches in succeeding ages have for these reasons conformed to the language, which is warrant enough for us, in a thing of this nature, to follow their examples, and give the Day this venerable name rather than any other, at least in our more serious thoughts and discourses.

"I would have nothing accounted *more* a truth than it really is. Nor should we, as I said, offer any proofs which may shake the thing they are brought to confirm. I allow, nay, I affirm it highly reasonable for *one day in seven* to be set apart to remember the Glory and Advantages of *Christ's Resurrection.* I can conceive of *no day* more proper than what we use, to make good that design. I acknowledge in it both the sense and warrant of antiquity; and I wonder at those that are apt to cavil at the *Custom.* . . . And tho' I am not of *Metaphrastes'* Mind to make it the Invention of *Sylvester I.*, seeing we read the word many years before him, yet 'tis very likely that the solemn and more public use of it was not observed till about his time, when by *Constantine's* command it became an *injunction*, and was afterwards more generally noted in conversation and writings, religious and civil. . . .

"This *controversy* about the *Sabbath* is very early, and has as much conduced to disturb the Church of God as any other point of Religion. 'The starting needless questions about the *morality* of it, occasioning such disputes and heats as will not easily be allayed. And while one party *raised* the obligation of the fourth commandment to a pitch that was not practicable, it provoked others to *slacken* it too much; and this produced many sharp reflections on both sides, and has concluded in too common a neglect of the *day*, which, instead of being so great a bond and instrument of religion, as it ought to be, is become generally a Day of looseness and idleness.' *

"It was begun by *Cerinthus* and *Ebion*, who gave the Apostles St. Peter and St. Paul very great disturbance in the execution of their ministry, and were the occasion of that famous Council at Jerusalem under St. James, Bishop of the place, wherein it was decreed that *christians*, specially the Gentile converts, were not obliged to *circumcision*, *nor any rite of the law of Moses*, in opposition to the doctrine of those men who held and taught that *except all were circumcised after the manner of Moses, they could not be saved.* Here indeed no mention is made of any point besides *circumcision*; but they gave out, not only that Men ought to be *circumcised* in the flesh, but, as appears from the context, they were bound to the *whole law*, and some name the *Sabbath* in particular. After these followed the Sectaries, the Disciples of *Ebion*, whom *Isidore* calls *Semi-Judæos*, and who made the *legal ceremonies* necessary to salvation, and were *half Jews* and *half Christians.* Of the same stamp were the *Nazaræi* who retained the *Sabbath*; and tho' they pretended to believe as *Christians*, yet they practised as *Jews*, and so were in reality neither *one* nor *other.* From them sprung the *Symmachiani*, great *Sabbathizers*, making an odd Miscellany of both Religions, and offering the gross sacrifices of *beeves* and *sheep*, as well as the spiritual ones of *prayers* and *praises.* About the same time were the *Hypsistarij*, who closed with these as to what concerned the *Sabbath*, yet would by no means accept *circumcision*, as too plain a testimony of ancient Bondage.

"All these were *heretics*, and so adjudged to be by the *Catholic Church.* Yet their hypocrisy and industry was such, as gained 'em a considerable footing in the Christian world. So that, tho' the *Lord's day* had got a very great figure, and was well supported by those who presided in religious matters, yet for a long while the *Sabbath* kept its ground, and *both* together were respected as *two Sisters.* And when in process of time the *Sabbath day* grew somewhat feeble, and was at length forced to give way to her rival, the abettors and patrons of it, by a *Pythagorean* or *Marcion* spell, recovered it in *our festival*, and changing now and then the *name* of the day, revived the *observation* of it, and made it as solemn and rigorous in *Sunday*, as ever it had been in the *day before.*

"This appears from the third Provincial Council of *Orleans*, Can. 21, made on purpose to encounter this error, and allowed many sorts of innocent work to be done upon the day. This was in the reign of *Childebert.* About which time, the Romans gave the Goths a memorable defeat, who having married *Jewish* women, and learnt their way of keeping the *Sabbath*, which they applied to the *Lord's day*, they would not so much as lift up their hands in their own defence, and the enemies [illegible] as far as France, and succeeded so well that the people were grown very superstitious in their notion of the *Christian Sabbath*, which occasioned that Council to oppose the growth of it, and thereupon gave that indulgence I before spoke of, permitting all business to be done which did not hinder their coming to the Church and serving God in the hours of public worship. Yet still the others went on in their way; and to induce their proselytes to spend the day with greater exactness and care, they brought in the old argument of *compassion and charity to the damned in hell*, who, during the day, have some respite from their torments, and the ease and liberty they have is more or less, according to the zeal and degrees of keeping it well. And now the *morality* of the fourth commandment grew into great request; which is the reason that *Clotaire* and *Charlemagne*, publishing edicts for the stricter observation of the *Lord's day*, they so worded 'em as to make *scripture* the ground of what they required, supposing what was commanded concerning the *Sabbath* equally related to *this other festival*; and tho' the *day* was changed, in remembrance of the *resurrection*, yet in other respects the *ceremonial* part continued, and *christians* were enjoined to observe it with the same preciseness as the *Jews* did, and still do after the law of Moses. And for fear the doctrine should not take without *miracles* to support it, *Gregory* of *Tours* furnishes us with several to that purpose. . . .

"So that we see by what sort of men the *Sabbatarian* doctrine began, upon what foundation they built, and by what means and arts they kept it in repair. And notwithstanding this, after the *Reformation* here, upon a *shew* of piety by the pains and industry of a few men, it came abroad again with more vigor than before, and has not a little helped to distract and divide us. I do not say this was *intentionally* their end, but so it has fallen out. Charity suggests better things; and I hope this zeal was primarily directed against another extreme, and to check that party of men who are so far from admitting the Old *Sabbath* that their notion of *Christian Liberty* is, to observe henceforward *no Days* at all. And altho' both sorts, as far as the *Jew* is concern'd, allow the *Divine Authority* of the fourth Commandment, yet, as to themselves, they very much disagree in the interpretation and sense of it. For the *Latter* so understand it as to make it simply and wholly *Ceremonial*; and therefore argue, That under the *Gospel* we ought to have no *set times* to worship God in, but every man is to be left to his own discretion to *time*, as he pleases, the exercises of his Religion; in the number of which *Libertines* were the *Petrobrusians* of old, and in latter Ages the error is charged on the *Ana-Baptists* and the *Family of Love.* . . . .

"*The holy Fathers*, saith Balsamon, *made the Sabbath and the Lord's day to stand on the same ground; and they were equally respected in Ancient times.* And tho' in the Western Church especially this custom wore off by degrees, and is now altogether laid by, yet still there are some marks of it in other places. . . . . *Scaliger* saith, they call *both days* by the name *Sabbath*—the *first* and the *latter Sabbath*; or in their language, the *one* Sanbath Sachristos, *Christ's Sabbath*, the *other* Sanbath Judi, the *Jew's Sabbath.* . . . .

"It was indeed *Calvin's* opinion, that '*at first the Apostles for a considerable time kept on foot the* Old Days *which had prevailed with the* Jews *for so many Ages. But afterwards, being compelled to change it, because of the many Abuses which the superstition of their countrymen brought upon it, they did substitute the* First of the Week, *in remembrance of Christ's Resurrection; which put a period to all the* Shadows of the Law, *and admonishes us weekly of our* Christian Liberty.' But then this substituting of one day in the room of *another* was not in the way of *Doctrine*, but *Practice*; nor did they *enjoin* the observation of the First Day of the Week, though 'tis evident themselves *observed it.*" T. M. PREBLE.

East Weare, N. H.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER ELEVEN.

Time has been a prominent theme with the good worthies of old. Time has also proved the inspiration of the Scriptures true. We read that Daniel "understood by books the number of the years whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish seventy years in the desolations of Jerusalem."—Dan. 9: 2. To him also was revealed, "that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks and threescore and two weeks," or 483 years. See Dan. 9: 25, 26. And in just that period of time we hear a voice from heaven saying, "This is my beloved Son."—Matt. 3: 17. And the prediction is affirmed by our Savior, who said, "The time is fulfilled."—Mark 1: 15. There were Jews in Palestine who were expecting the Deliverer to come. They understood by the Scriptures that his advent was the next event to come, and they were not disappointed. One of these, the devout Simeon, to whom "it was revealed . . . that he should not see death till he had seen the Lord's Christ." Luke 2: 26.

The people were so much in expectation, that they mused whether John were not the Christ which was to come. This belief was not confined to Palestine alone. Says Suetonius, a Roman Historian,—"An ancient and settled persuasion prevailed throughout the East that the fates had decreed some one to proceed from Judea, who should obtain universal [illegible] And Tacitus, another Roman historian, says, "Many were persuaded that it was contained in the ancient books of their priests, that at that very time the east should prevail, and that some one should proceed from Judea and possess the dominion." And when he came, his birth was announced by angelic voices to the watching shepherds. A forerunner was sent before him, and those who received him not were rejected; as he said to Jerusalem, because they knew not "*the time of their visitation.*" Luke 19: 44. Now why should it be thought strange for christians of the present day to inquire about the times and seasons, when it is affirmed in 1 Pet. 1: 10–12,—"The prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." "It was revealed" unto them, "that not unto themselves, but unto us they did minister." The time was to be sealed up until "the time of the end" of this dispensation; then, at that time, "Many shall run to and fro, and knowledge shall be increased." As one Commentator has it, "Many shall endeavor to search out the sense," or keep searching until they shall finally understand. "None of the wicked shall understand." Evidently the time for that is the burden of the whole chapter—the 12th of Daniel. That which they were to understand would be understood when that period of understanding should come; as it reads in Hosea,—"Who is wise and he shall understand these things?"

Dr. Cumming states that he heard a person make the critical remark, that the words are literally translated, "Knowledge shall be darted." If his criticism be just, it would be a very singular coincidence. "Knowledge shall be darted like the lightning." It would exactly describe the phenomenon of the electric telegraph. But is it not true to the very letter that knowledge is darted like the lightning, when the messages from Queen Victoria to James Buchanan were passed from continent to continent in a few seconds of time? Is it possible to have a better fulfillment of the prophecy of Daniel? These things are signs of the end; and although the world thinks it an awful thing for this dispensation to end, yet the christian is commanded to lift up his head and rejoice in view of redemption near; and it is passing strange that there are those who would sooner cling to the aches, pains, and dying groans, the bitter partings, and all the ills that flesh is heir to, than live for another, happier, and better world, when a better genesis shall come, making paradise more glorious than before; knowing no death, but where all is one eternal sunshine of health and life, with unalloyed happiness for eternity. It is strange that people object to hear of the end of this generation, when they know that the vast population of the globe will be numbered with the dead in a generation of time; when but a few years places us in the cold, icy hand of death. Every family has lost some dear one in this our scattering time,—but the gathering time is coming, when the shout will be, "Lo, this is our God; we have waited for him." "O death, where is thy sting? O grave, where is thy victory?"

New Sharon, Me. JOHN TAYLOR.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

The re-establishment of Popery, by Bonaparte, not inconsistent with atheism being the characteristic of the French Empire.

The first French emperor has evinced, by his proclamation in Egypt, and by other documents, that, in point of sentiment, he was not unprepared to become a prime leader of the antichristian empire. Bonaparte's re-establishment of popery forms no objection to his being an atheist, nor to atheism being the characteristic of the French empire. For this characteristic the French nation clearly and officially assumed, and for years retained. And they have not since taken a single step to change this national characteristic, nor to evince that atheism is not their real sentiment as a nation.

It has been ascertained that the French as a nation are atheists. In support of this, let Dr. Priestley testify. And no one will suspect the doctor to have been greatly prejudiced against them! He relates the following: "When I was myself in France, in 1774, I saw sufficient reason to believe that hardly any person of eminence in church or state, and especially in a great degree of eminence in philosophy or literature, (whose opinions in all countries are sooner or later adopted by others), were believers in christianity. And no person will suppose that there has been any change in favor of christianity in the last twenty years. A person I believe now living, and one of the best informed men in the country, assured me very gravely, that (paying me a compliment) I was the first person he had ever met with, of whose understanding he had any opinion, who pretended to believe in christianity. To this all the company assented. And not only were the philosophers and other leading men in France at that time unbelievers in christianity, or deists, but they were atheists, denying the being of God." —(Priestley's Fast Sermon, 1794).

The French are to be denominated, (in the language of prophecy), from the characteristic of atheism, which they did, in their revolution, by national authority and undisguisedly assume. The remarks of authors relative to the ancient ten horns of the Roman beast, (whether they were correct, in their applications of those horns or not), illustrate my present idea. They tell us it is sufficient to answer to the prophetic characteristic of the beast's having ten horns, if we can find precisely ten kingdoms, at any one time, into which the old empire was divided. [illegible] characteristic of atheism, and that he officially assumed this characteristic and maintained it for years; and has never discovered the least real disapprobation of atheism! His character then is atheism, notwithstanding that political views and a kind of necessity have induced the tyrant of France to re-establish Popery as his nominal form of godliness. The nation derives its characteristic, in the language of prophecy, not from this circumstance, but from its antecedent, undisguised profession of atheism. Popery is re-established by the French emperor merely as a tool of ambitious policy.

After the French nation had been torn for years by factions, and drenched in the blood of two millions of its murdered citizens, besides the seas of blood shed in war, it was there clearly ascertained by woeful experience, that subordination and civil government could never be maintained without adopting some kind of religion. The Papal system the tyrant of France found most subservient to his views. This he therefore nominally adopted, instead of Mohammedism, as when in Egypt. But this manœuvre did by no means obliterate the national feature of atheism which they had officially assumed. They had adopted, and in the language of prophecy, still possess, this essential characteristic of antichrist. The following is the finishing of a description, given by Mr. York, who was present at the celebration of the re-establishment of Popery by Bonaparte:

"These are the principal incidents which occurred at Notre Dame. I leave you to form a just idea of the emotions of those present, whether they be considered as christians or not. The far greater part of the Senate, the Legislative body, the Tribunal and the generals, being avowed atheists, and notorious for the murders, thefts and atrocities which they had perpetrated; with their Chief Magistrate, who had worshiped at the altar of atheism some years before in Paris; who afterwards knelt down before the Pope at Rome, and embraced the religion of Mohammed in Africa; assembled together in one place to adore a God in whom they had no faith; and to profess a religion which they despised; merely that they might be enabled to preserve their usurped authority over the people, and to retain their places. This is an occurrence in the history of pious fraud not to be met with since the days of Judas Iscariot. I may safely venture to affirm, that with the exception of the Bishops, (if they may be excepted), there was not a single person in the cathedral who quitted this religious mockery with a sentiment of piety excited in his breast; nor one who did not perfectly see through the whole subject of the ceremony." The re-establishment of Popery in France is so far from furnishing an argument against the nation bearing the character of antichrist, as it has been stated, that it furnishes the decisive argument in favor of it. The beast from the bottomless pit (Rev. 17) is bearing the Papal beast to her execution, as has been shown. This implies that the Power symbolized by the beast, has, for some sinister purpose, taken the Papal power into his arms. This same beast is presented in Rev. 16: 13, and 19: 20, in this very connection with Popery; which is now (since its subjection to the antichristian beast), denominated the false prophet. The beast and the false prophet are there found unitedly instigating the coalition for the battle of the great day; and in that battle going together into perdition. The beast and the false prophet, who wrought wonders before him, were taken and cast into the lake of fire burning with brimstone. In chapter 20: 19, after the Devil is loosed from his confinement, where he had been during the millennium, and is again taken, he is said to be now cast into the lake of fire and brimstone, where the beast and false prophet (or antichrist and the Papal power) are. Here is the third passage in the Revelation where the two Powers are spoken of in this very connection; the beast and the false prophet. And these three passages accord with Dan. 7: 2—"I beheld them, because of the great words, which the horn spake. I beheld even till the beast (the Roman beast under his last head, which goeth into perdition), was slain, and his body destroyed, and given to the burning flame." In all these passages, antichrist and Popery are found in this very connection. Accordingly Paul, in sketching the character of antichrist, (2 Thess. 3: 1–5), closes the description in these words, "having a form of godliness, but denying the power thereof." . . . —*Advent Herald.*

For the World's Crisis.

DEFINITE TIME DANGEROUS.

Is it in the Bible? It certainly is. Is it a *dangerous* thing? Dare I accuse God of putting that into his word which is dangerous, and commanding his children to search it! Have I any more right to pronounce one part of God's word dangerous than another? Have I any right to treat this part of God's word with sour contempt simply because *my former* computation of time has failed? Is not time placed in the Bible on purpose to be understood by the Lord's children? And are not past failures accounted for on the consideration that the time was to be "*sealed*" "till the time of the end"? Is it not asserted that in "the time of the end" "knowledge shall be increased" and "the wise shall understand"? Do not the signs show that we are far advanced in the time of the end? And is it not therefore time for us to receive an understanding of the time? Who can say no?

If a father tells his children to come out to meet him after the moon is up, at ten o'clock, and they rush out at nine o'clock, before the moon is up, and fall into the ditch and get hurt, and also disappointed, will that excuse them for not going out at the proper time? The father might not condemn them [illegible]

NAPOLEON III. AND THE ROMAN QUESTION.

Ever since the return of Pius IX. to Rome, after his hasty and unseemly flight before the Revolution of 1848, he has, notoriously, owed his security in the Chair of Peter to the bayonets of France. The motives of Louis Napoleon, then President of the French Republic, in undertaking this intervention, are difficult to divine. Meditating even then, as he undoubtedly did, the *coup d'etat*, which he subsequently executed, and foreseeing the necessity of securing the support of the Papacy, he resolved to purchase that support beforehand by marching his Holiness back in triumph to Rome, and guaranteeing for the nonce his temporal supremacy. A strange spectacle, truly, it was to see the Republic of France assisting at the murder of her sister Republic of Rome; but so strange afterwards, when the same hand which killed the latter strangled the former, seized on the Imperial crown, and succeeded to the name and office of "Eldest Son of the Church." By this armed occupation of Rome, Napoleon became the dictator of its destinies; and once fairly seated on the Imperial throne, he found in this occupation a powerful instrument for the furtherance of his political aims at home and abroad, and especially for the advancement of that grand imperial policy which he believed it to be the mission of the Napoleonic dynasty to accomplish. Our own civil war has lately evoked from him, in his letter on the Mexican question, the distinct announcement of this policy, which is the reorganization of the Latin races and governments, and the restoration of their power in the Old World and the New. Whether or not he dreams of the possible revival of the Roman Empire of Charlemagne, with a Napoleon at its head, time only can determine.

In the prosecution of this vast project, his eyes were naturally turned, first of all, to Italy. The first step taken by him in this character was to constitute an alliance with Victor Emmanuel and the kingdom of Sardinia. The next, the inauguration of the war with Austria, with its magnificent promise of the liberation of Italy, with its lame and impotent conclusion as the world then thought, in the treaty of Villafranca. Whatever may have been the original purpose of Napoleon in the war, or his ulterior aims in the treaty, the dissatisfaction first experienced soon gave way to the most lively gratification at the further development of events. These received their impulsion and direction mainly from two causes. The one was the consummate genius of the Italian Premier, Count Cavour, the rival, if not the superior of Napoleon himself, in all the arts of statesmanship. The other was the unconquerable energy of "the Revolution," which, once unchained, could not be stopped by a paper compact. Garibaldi, the incarnation of this movement, landing with his handful of warriors on the coast of Sicily, and marching thence to Naples, swept over Southern and Central Italy, putting to flight the despotic minions of Austria and Rome, and causing the Pope again to tremble for his throne. The result was the constitution of "the Kingdom of Italy," under Victor Emmanuel, reserving to the Pope his territorial estates, and to Austria Venetia. The national movement, of which Garibaldi was the head and front, renewing its battle-cry, "Italy for the Italians, and Rome for Italy," chafed against this reservation, but in vain. The French troops were still in Rome, and the King of Italy could not risk a collision with them. He must await the development of events. With feverish anxiety he lay in wait, watching the trouble in the North, the Polish insurrection and the war with Denmark, ready to spring, sword in hand, on Venice and Rome whenever opportunity should offer. Such an opportunity he hoped might arise, whenever, through being involved in a war, Austria on the one hand might be weakened in Venetia, and France on the other might have pretext for withdrawing from Rome. But neither contingency came to pass, and Italy had again to wait.

Meanwhile, the hero of Caprera, with his party of action, unable to brook longer delay, and stung by what he believed to be the Emperor, again took up arms, and marched Romeward. But King Victor felt constrained to put himself in Garibaldi's way, and the affair of Aspromote, where the hero of Italy fell "wounded in the house of his friends," put an end for the time to all hope of securing Rome by force of arms. But the solution of the Roman question still seemed as far off as ever. The Emperor still had the Pope on his hands, and what to do with him was as difficult a problem as ever. Never was a more troublesome responsibility than His Holiness. One day all daggers and curses; the next all honey and blessings. A dotard wielding the thunders of Hildebrand. A relic of mediævalism, and an incubus on the progress of Italy and of Europe, and yet so enshrined in the devout faith of millions, that to meddle with him might bring the nineteenth century down a tumbling about one's ears. Such did the Roman question seem to be but three months ago: the Pope as helpless as ever; difficulties attending the French occupation; difficulties attending the evacuation of Rome; Italy clamorous for its possession; the Church clamorous for the temporal rights of Papacy; the necessity of doing something apparent; the impossibility of doing anything equally clear. And the world was fast settling down once more into that fatalistic acquiescence in the *statu quo* which such a condition of things begets, when one morning the newspaper quietly announced the conclusion of the Franco-Italian Convention, providing for the evacuation of Rome, and the transfer of the Italian capital from Turin to—Florence!—*Christian Herald.*

For the World's Crisis.

THE FORGIVENESS OF SINS.

The burdened conscience longs for forgiveness. The soul haunted by a sense of guilt seeks eagerly for some sure refuge; and often cherishes hope that reform, or liberal charities, or holy living will pay the debt of past transgressions.

But the gospel of Jesus alone can remove the heavy load. It proclaims the forgiveness of sins and their removal as far as the east is from the west—a faithful pledge of Jesus' love. Mary received pardon while washing his feet with her tears. The thief obtained mercy in his dying moments. The same pardon is offered, the same fountain is open, dear friends, where you and I, though vile as they, can wash all our stains of sin away.

E. Hutchins.

☞ Working and thinking should go together, the thinker working, and the worker thinking.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, March 28, 1865.

Please Remember.

All letters, communications and remittances, should be addressed to the *Editor*, Miles Grant.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, Geo. T. Adams. Otherwise they cannot be used in the absence of the Editor.

THE DISCUSSION.

Our discussion with Bro. Wendell, on the subject of the resurrection of the wicked dead, closed Friday evening, March 24th, after being continued eight evenings. The debate was one of much interest to those who attended, and the impartial will best decide as to the merits of the points made, and arguments presented for their support. We felt specially sustained by the Lord by the aid of his Spirit and word; and we are gratified beyond our expectation with the results of the discussion.

We shall not be able to give a detailed report of the arguments on either side, and will only mention a few prominent thoughts presented in the course of the discussion; but even these we must defer till next week.

BRO. WALTER PRATT IS DEAD.

We are compelled to give the sad news to our readers that Bro. Walter Pratt's work is done, and his family sit in robes of sadness. He died in peace, about 3 P. M., March 22nd. He was too well known by faithful labors in the east and west, to need any words of praise to those who were acquainted with his earnest zeal for the cause of Christ. A proper obituary may be expected in due time.

Sister Pratt wishes to express her gratitude to the friends who have favored her family with deeds of kindness during their affliction.

And allow us to add, we hope the lonely widow and her children will not be forgotton by those who have been benefitted in spiritual things by the labors of Bro. Pratt. *Now* is a good time to administer to them in *temporal* things.

A CHANGE NEEDED.

It is a sad sight to witness when we find our public teachers, and the popular preachers of the day, bowing and bending to popular opinion, for the sake of enjoying the smiles of an ungodly world; but it seems to be the state of things now. And instead of any improvement, the conformity to the world is becoming more and more apparent. But few men have the courage to stand against the swelling tide of iniquity that is now sweeping over the world. Satan well knows how to lead men astray. If he can only persuade the professor to enter the halls of amusement to seek their enjoyment, he is sure to dry up their love for Jesus, and holy communion with him and his word. But in order to accomplish this, he must hold out some plausible motive. Perhaps there may be a poor minister of Christ, who needs help; and certainly, he says, it is "christian duty to aid such an one. But he is not willing to have this done in the simple apostolic way; there must be a "donation visit" appointed, and get all the people together, young and old, and so have a "nice time," and they will give more. And then, when they get together, it must be made *pleasant* and agreeable for all; hence it becomes necessary to adopt a worldly policy to please the ungodly who are present. Soon the reins are in their hands, and the rest consent to let them drive as they please. If one speaks against this departure from Christ, he is at once branded as being superstitious, or as an old "fogy, or a "croaker."

The next year the house of the good man is thought to be too small, and the large hall is engaged, and every thing is on an enlarged scale, especially in a worldly direction. By this time Satan has the reins of the church pretty freely in his hands; and by means of these fairs and festivals he can neutralize in a short time all the benefits of a most blessed revival of religion; and still the people do not see the snare, because he has blinded their eyes by the *professed* object of the gathering, which is to raise some money for the poor preacher and his family.

Now after all this has taken place, it will not do for the minister to go into his desk on the following Lord's day, and preach against such a commingling of the world and christianity together; as it would not *please.* In this way, Satan is succeeding in silencing the warning voice of a very large proportion of the popular ministers of these last days; hence it is "perilous times." How much a change is needed.

Says Henry Ward Beecher, when speaking on the wickedness of these days, and the importance of having ministers who possess courage sufficient to rebuke sin wherever it is found:—

"I have attended many councils where learned divines examined youthful candidates for orders, but I have never yet attended or heard one where a single question was put to test the fitness of the man as a teacher on the point most vital to his congregation. They ask him all about original sin, and the fall of Adam, and the superlapsus and the sublapsus, and test him as to whether he believes in natural grace or acquired grace, whether man is wholly depraved or only in part, and if the latter, where the depravity stops and what relation it bears to the rest of his nature; but they never, never suggest a question which would indicate that the souls or bodies of the men of the nineteenth century are of the least possible moment. These ministers are easy made. The doctors take a little of the regulation dough, they mold it into a pretty little cake of exactly the right shape, pinhole it with the necessary number of orthodox holes, put it on a patty pan, shove it into a properly built oven, and, when it is baked, you have your pretty cracker ministers. Out on them, and out on such a system. We are living in a land and in a time of peculiar temptation. We are, as a people, given greatly to lying. Why, the range of white lies alone is wonderfully long, running not only through the highest octaves but way up into the harmonics, while the sub-base of black lies is simply tremendous. We must have a change in our public men, and not only in the lower classes of officials, but even in the halls of our most exalted national council."

INTEMPERANCE AT WASHINGTON.

Facts show that intemperance is advancing in all directions, and that our National Capitol is not at all behind in this vice. But few real temperance men can be found in high places of trust. This is one great cause of other national crimes, which are fast sinking the American people into the pit of ruin.

A Washington correspondent of the Boston *Journal*, writes March 5th, as follows:

"Intoxication at the Capitol gives anxiety to thinking men, and measures will probably be taken soon to banish ardent spirits from the Senate wing. Mr. Speaker Colfax has never permitted it to be sold in the House wing."

THE WAR.

Since government at Washington has decided to let the captives go free, success seems to be more fully upon the side of the truth. It is very evident that the Lord is overturning the terrible system of slavery that has cursed the Southern States for many years.

Herodotus.—As Herodotus is often referred to, as a historian, it may be well to say of him, that he is the oldest historian, whose writings have been preserved; hence there is no authority from history any older than his. He wrote about 450 years B. C.

Pushing of the Ram.—Our readers will find an interesting article in another column from Bro. L. T. Cunningham, on the "pushing of the ram." We think light is shining on this interesting subject.

☞ Do not fail to read "Kitty's Rebellion" The article is in the children's department.

INSTRUCTION FROM THE SPIRITS.

Every week there is published in the *Banner of Light* a series of communications, which it is claimed come from departed human spirits. They tell us strange stories about the spirit-land and its inhabitants. They are all tending to destroy confidence in the Bible and its author. They are anti-Christ in the fullest sense.

The following, from a spirit, was published in the *Banner* of March 11th, 1865:—

"*Chairman.*—R. M. A., of Burlington, Vt., desires to propound two questions:

Q. 1st. It has been given through your medium that spirits have no form in their true spiritual state. How can this be true, in view of the fact that clairvoyants see, at the time of transitive, a perfect counterpart of the material body, while we are informed that the spirit world is one of sight, sound and objectivity, that every organ has its spiritual one?

A. The spirit, as a spirit, is without form, occupies no space, and is entirely exempt from the laws of material life. But under certain conditions the spirit finds itself necessitated to clothe itself with form. But the form is one thing, and the reality, the spirit, is another. In the spirit world, in its strictest and holiest sense, there is no form, as you will sooner or later ascertain.

Q. 2nd. In the Arcana of Nature, by Hudson Tuttle, it is said that spirits retain what are called the animal faculties. Through yours it was said, in substance, the animal desires are not retained—if a faculty, then a desire—hence one or the other must be mistaken. Please explain.

A. The faculties or powers of soul or spirit must of necessity be retained, else it loses its individuality, becomes a nonentity. It matters not where that spirit soars, whether to the highest heaven of mind, or the lowest hell of mind, it retains its individual faculties all the same.

Q. What is the Biblical meaning of the resurrection of Jesus?

A. To us it means simply a casting off of the old, and a putting on of the new. It has no reference to the physical body. It does not mean that the physical human body was ever raised, for we know that the laws of physical life forbid it. It belongs to the spirit, and not to the body."

Change of Price.

The prices of the following works, for sale at this office, have been advanced by the publishers as follows:—

Bible Student's Library (for the set),
By mail—cloth, $5.00; paper, $2.50.
By express—cloth, $4.00; paper, $2.00.
Debt and Grace, post paid, $1.50.
Christ our Life, post paid, cloth, 75c; paper, 45c.
Hudson's Tracts, 6 cents each, postage 2 cts.
Christian Lyre, 80c; by mail, 85c.
Social Hymns, 15 cts; eight for $1.00.
Cook Book, 15 cts; postage 2c.
Diphtheria, 10 cts; postage 2c.

Before ordering books, in these times of changing prices, it will be well to look at *our latest price list*, in the book column, and remit accordingly.

For the World's Crisis.

REVIVALS.

Reports of the outpouring of the Spirit, and revivals of religion, appear to be on the increase. Methodist papers report five thousand conversions in two weeks; and other denominations are also blest with revivals. Is not this good news? Let us "rejoice with those that do rejoice" over sinners converted from the error of their ways.

One feature if noticeable in some of the reports; different denominations unite, and laying aside all points of difference,—willing all the glory should be given to Him to whom it belongs,—they labor together for the same blessed object.

Will any say that all the churches and professors are going to destruction together? Do any say with Elijah,—"I, even I only, am left?" The answer to him was, "I have left seven thousand in Israel . . . . which have not bowed unto Baal." And may we not say with Paul (Rom. 11: 5,) "Even so then at this present time also, there is a remnant, according to the election of grace."

Who that knows the worth of prayer, will refuse to pray that multitudes more may be brought into the fold?

F. H. Chamberlain.

☞ A gentleman on board a steamer on the Hudson River found the following lines in the Bible lying on the cabin table:—

"This holy book neglected lies,
No soul with it communes;
While scores of souls sit round about
With *Heralds* and *Tribunes*."

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising two thousand dollars to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$726.03
J. Carr (tracts sold	1.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$351.46
S. Nye	.50
Mrs. J. Lyon	1.00
Mrs. H. White	1.00
S. R. G.	.65
B. F. Millard	.75
J. M. Tuck	1.00
S. G. Humphreville	1.25

For the World's Crisis.

THE ITALIAN MISSION.

Dear Bro. Grant:—During the month of February past, I delivered twenty-seven lectures in six different places. I am just commencing to preach the gospel of the kingdom in the valley of *Angrogne*, having given the inhabitants of La Tour and St. Jean and vicinity faithful warning to prepare for the coming and kingdom of Christ and escape the wrath to come. A Vaudois sister told me to-day that the principal conversation among ministers, professors and people in this vicinity was respecting myself and this mission; that in nearly every house there was a division in regard to what I preach, and that she suffered much persecution for her faith in the doctrines. She exhorted me to be of good courage, said I had proclaimed the truth to the people, and if they refused to obey it, I should be free from their blood in the last great day. One of the young men of whom I wrote you, Bro. John Geymat, who is preparing to become an evangelist, but who has a widowed mother to support by his labor in a silk factory, said to me to-day that since he attended my lectures the world had seemed to him very different from what it did before. He desires much to leave his present situation, where the associations are very distasteful to him, and engage entirely in the work of an evangelist; but at present he must assist his mother by the labor of his hands. He is an excellent brother, and I think is capable of doing much good. Dear brethren, pray for him.

The parish of St. Jean has a new pastor, who is making much effort to turn the hearts of the people against me, and the truths I preach. All the powers of the national church here are much stirred up against this new preaching, which they seem to fear will entirely overturn their established order. But all the opposition is out of sight. No one of all the ministers and professors here who labor so hard to keep the people from hearing and heeding my instructions, is willing to enter into a discussion with me upon the subjects on which they profess to think I am misleading their people. But I feel determined to go forward in the name and strength of Israel's God, notwithstanding all the opposition and discouragement I meet with, and sow the good seed, some of which I trust will fall on good ground and bring forth much fruit to eternal life. Human nature is the same in all ages and climes. The rulers of orthodoxy and the majority of the people have always rejected the truth of God, and always will. This is a sad truth, but we must accept it and be grateful to our dear Master for the privilege of laboring for the salvation of the few who have a heart to "strive to enter in at the strait gate."

I have now preached seven months in the parishes of La Tour and St. Jean, having delivered one hundred and eighty lectures, besides spending much time in private explanations of the Scriptures and endeavoring to enforce the solemn truths that lie so near my own heart. I now purpose to visit other parishes as the Lord shall open the way and give me access to the people. As the friends of the Italian Mission may be interested in reading something concerning these valleys, where the light of the gospel shone for so many centuries, amid the grossest surrounding darkness, I will devote a part of this letter to a brief description of the portion I have visited, and its people.

From Turin, in a southwestern direction, fifteen miles by railroad and six by omnibus, is the parish of St. Jean and the commencement of the valley of Luzerne. The nearly flat and somewhat monotonous scenery of the vicinity of Turin, is exchanged for a delightful plain a few miles in width, bordered with a superb chain of hills to the north, called in the Vaudois language, "La Costiere," which signifies a cultivated hill. These are covered with vines, fruit and nut trees, and dotted with many houses. To the south are also lofty hills, but more rugged and less cultivated. They yield however an abundance of nut trees of different kinds. A little to the west are grand mountains, now white with snow.

The little village of St. Jean contains a large Protestant church, curious in construction, having two steeples, and a smaller Catholic one. The parish of Angrogne, contiguous to St. Jean and north-west of it, is entirely mountainous. Its productions are principally fruits, vegetables and chestnuts. It is strongly fortified by nature, as it can only be entered by two passages.

Two miles across the plain, south of St. Jean, is the Catholic village of Luzerne, somewhat larger than St. Jean, but of little importance. It has two Catholic churches. The parish of Rora, some two miles south-west of Luzerne, is the smallest in this valley. It is very mountainous and poor. The chestnut trees, which are abundant, seem to be the principal resource of the poor inhabitants. Its village is small and mean, but it has one Protestant church.

Following the river Pellice, by which the valley of Luzerne is watered, westward two miles, we reach the village of La Tour, the most important in the three valleys of the Vaudois. It has one Catholic and one Protestant church. There is another ancient church or "Temple" a half mile further west, but it is not much used at present. La Tour has also its college and boarding school for girls, a hospital, and several factories of silk, cotton and wool. The parish of La Tour produces the vine, mulberry and fruit trees in abundance, with vegetables and nuts.

I would here remark that for fourteen years the vine has yielded no fruit until the past year, and then only by the use of sulphur upon the grapes at different stages of growth. By this means there were grapes the past year, but the crop was small and poor in comparison with former times. The scenery becomes grand and mountainous as we follow the river westward, toward its source.

About three miles north of La Tour is a grotto in the picturesque mountain called "le Vandelin," which has served as a refuge for the Vaudois in times of persecution, and which seems to have been formed by nature for this purpose. It has several rooms, some trees, a fountain, and an oven for baking bread; and is capable of containing three hundred persons or more. The only way of entering it is to descend through a hole by means of small steps which have been cut in the rock, and one can defend one's self at the entrance against an army. The parish of Villar joins that of La Tour, its village being between two and three miles farther west.

The valley is very narrow, but produces some grain and fruits, with chestnuts in abundance. The village of Villar has two churches, one Protestant and one Catholic, but is small and unimportant. The last parish in the valley of Luzerne is Bobbi, between two and three miles west of Villar, and quite similar to it in size and productions. It extends to the department of the high Alps. A walk of fifteen minutes from the village of Bobbi, and we reach the fort of Mirabeau, one of the keys to Piedmont. This fortress has so many natural advantages that one thousand men can here defend themselves against one hundred thousand. This valley is well watered by the river Pellice, and its branches, the Luzerne and Angrogne, and empties into the river Po.

But I have not time to write more at present. Pray for us. Your brother, rejoicing in hope of eternal life.

M. B. Czechowski.

La Tour, Pellice, via. Turin, Italy, March 1st, 1865.

For the World's Crisis.

THURMAN'S BLUNDERS.

1. "Mr. Thurman on page 123 of his work says that the shortest Jewish year consists of 354 days. Now if this is correct, three and a half of these shortest years consist of only 1239 days; but on the same page he says three and a half of these shortest years consist of 1269 days."

2. "On the same page (123) Thurman says the longest Jewish year consists of 384 days, and then adds that three and a half of these longest years consist of 1299 days, when really they make 1344 days." It is then asked, "Can a man who thus blunders be relied on to compute eclipses?" To which we reply, so far from Thurman having ever asked any one to rely upon his say so about the matter, his astronomical demonstations are laid open to the criticism of the learned world, not only by giving the quantity eclipsed, but the time, even to the day, hour and minute, and if there is an error surely there are learned men enough to detect it and give us the truth.

When those who have resolved not to receive the truth are, with bitterness of soul, doing all they can to put us down, I prefer silence; but since a beloved brother (one who is not afraid of the light of truth) asks, saying, "Please tell me how this error crept into the book," we answer that the error is not in the book, but in those who, to the dishonor of God, have substituted the heathen method of reckoning time for that which God has positively enjoined to be used by his people: for those who honor God by using his sacred method of computing time are aware that at least once in three years we must have a leap year; hence three and a half of the shortest years we can have must consist of not less than 1269 days, thus: 354, 354, 384, 177,—1269. When it happens that the second year is a leap year, three and a half years must consist of 1299 days, thus: 384, 354, 384, 177,—1299.

3. Another blunder said to have been made by Thurman is, that "he says on page 218, that A. D. 1875 will be a leap year; and can we have confidence in the calculations of one unable to tell which are leap years?" To which we answer that those who are willing to hear a man before passing sentence of condemnation will, by reference to the work, learn that Thurman was computing time, not according to the heathen method, but according to God's own sacred method of reckoning time; and the sacred year which synchronizes with A. D. 1875 is a leap year.

4. Others have asked, "What proof have we that William Thurman is a competent astronomer?" In answer to which, we ask, which most becomes an humble seeker for the truth? is it to inquire whether Thurman has the worldly honor of being classed among the learned astronomers of the age? or whether he is correct in that which so much concerns the church of God? That which Thurman professes is not the honor of being called a learned astronomer, but to have proven that no astronomical tables can make all the ancient eclipses of the sun and moon in harmony with Ptolemy's canon; hence when your learned astronomers, in whom you are willing to place confidence, find that they can make them, then, and not till then, will they have proven that Thurman is not what he professes to be.

Again, Thurman professes to have discovered that all ancient eclipses, both of the sun and moon, can be and are found in harmony with that chronology established by the book of God. And when the learned, with all their modern improvements in astronomy, are able to prove this to be false, then it will be proven that Thurman is not what he professes to be.

5. It is asked, "What books has William Thurman studied?" We answer, he has studied the books of Moses, Joshua, and indeed all of the books that claim to contain a revelation from God to man. And Paul, at least, thought they contained enough to make one "wise unto salvation."

6. It is asked, "What observations has be (Thurman) made?" Answer: he has observed that though God's sacred book, which was to be "sealed up till the time of the end," is now opened, some who profess to be his servants do not manifest love enough for Christ even to inquire whether this be true or untrue.

7. "It has always been admitted by all of the learned world, that the pushing of the ram was against the kingdoms of earth; but Thurman says that it was against Daniel's people." To this we answer, if "the holy Scriptures are able to make us wise unto salvation," why may not the word of God be received as authority, weighing as much as the opinions of the learned? Now if we can humble ourselves so much as to exchange the doctrine and traditions of men for, the clear authority of the express word of God, the question as to the "pushing" of the ram is clearly settled. For we are expressly informed that "the ram which thou sawest having two horns are the kings of Media and Persia."—Dan. 8: 20. Hence the "pushing" could not have commenced until after the rise of these two united powers; and since "the reign of the kingdom of Persia" did not begin until the end of the "kingdom of Babylon" (2 Chron. 36: 20), the "pushing" could not have commenced before that time. At the time Daniel saw the vision, "the two horns were high, but one was higher than the other, and the higher came up last." Dan. 8: 3. The first horn that came up, in extending its authority and power over Daniel's people, was that of the Medes, for "Darius the Median took the kingdom."—Dan. 5: 31. Hence the horn that came up last must be dated from an epoch later than the beginning of the reign of Darius the Median. Therefore we can not date the time at which the Persian horn "came up" at an earlier epoch than "the first year of Cyrus king of Persia" (Ezra 1: 1); and as the "pushing" did not take place before the rise of the second horn, it could not have commenced at an earlier date than the first year of Cyrus king of Persia. And if as early as that time, "the Lord God of heaven had given him all the kingdoms of the earth" (Ezra 1: 2); hence there were no kingdoms left for him to push against. If the word of God could weigh as much with men as the doctrines and traditions of men, how grossly absurd is it to say that the "pushing" was against the kingdoms of the earth. I must therefore conclude with "Gabriel," that the "pushing" was against Daniel's people, for he said, "I am come to make thee understand what shall befal *thy* people."—Dan. 10: 14. Against the "pushing" which Daniel saw, *no living soul* could stand before it, which was literally true; for "the posts went out, being hastened by the king's commandment, into all the king's provinces, *to destroy, to kill*, and *to cause to perish* all *Jews, both young and old, little children and women in one day.*"—Esther 3: 13. But against the kingdoms of the world no such pushing did take place. The king of Persia never issued a decree for the slaying of all "*living*" in the surrounding kingdoms of the world. Before the *pushing* which Daniel saw, no *living* could stand; yet as regarding the kingdoms of the world "there was no power in the *ram* to stand before the goat."—Dan. 8: 7.

But it may be said, the Jews "stood for their lives." It is true that they did so, for they slew of their foes "seventy and five thousand." But so far from this being a resistance against the "pushing," it was not until the "pushing" was "turned to the contrary." And that which makes it further impossible to blend this with the "pushing, is the fact that it dates eleven months after. See Esther 9: 1, 15, 16. Instead of attempting to defend themselves against the "pushing," there was "great mourning among the Jews, and fasting and weeping and wailing, and many lay in sackcloth and ashes."—Esther 4: 3.

8. Again it is said that "Daniel, Ezra, Nehemiah, Mordecai, and others, held official positions in the Persian government, and were therefore for *the time being* a part of the *ram power*; and as the pushing of the ram was at other powers outside of himself, it could not be against the Jews." Before replying to this position, we first call for the proof that captive Jews "were for the time a part of the ram power." By reading the marginal note at the end of Dan. 1, in connection with the last verse of the same chapter, the conclusion is inevitable that Daniel must have been dead some sixty-two years before the ram began to "push," since he died in the first year of Cyrus king of Persia. As to Nehemiah, we learn from the first chapter of his book that he did not receive the appointment of "governor over the Jews" till eight years after the "pushing," and I have yet to learn that he ever had any office at the Persian court save that of "cupbearer to the king."

According to Josephus, Ezra had then been dead five years; and so far from his having ever exercised any civil authority at the Persian court, the facts in the case show him to have only exercised the office of "*Priest* and *Scribe*" to the Jews, in which capacity he returned with them from their captivity, by permission of Artaxerxes. And as to Mordecai, he did not receive his authority and position until some three months after the "pushing" had been made by the posts, who went out with the king's commandment to destroy the Jews. Hence I see no force to the argument that is brought to sustain the idea that the "pushing" was to be against the surrounding kingdoms of the world.

Wm. C. Thurman.

Boston, 26th of the 12th month, A. M., 5989.

For the World's Crisis.

HEALTH--TRAVELS--LABORS.

For God's glory and praise I think it duty, after more than a year's experience and practice on my renewed health, to confess again that the hand of the Lord has healed my bodily infirmities. Many of those who have heard me confess it with the mouth, will not regret to read it from my pen. Others may be encouraged by it who have heard, and gain renewed or increased confidence in God's healing mercy.

Those who saw and associated with me in the year '61, '62—'63, and who now see me, are surprised at the change which God hath wrought. I was then suffering from constant soreness of some twenty inches of the spinal column, often afflicted with severe pain. I became feeble, weak, much stooped forward, walked with a bad gait, and obliged to use a cane; often paralyzed so that I could not walk at all, nor use my pen. Two joints were thrown out, and curvatures forming in the spine. Our best physicians had done all they knew, and had pronounced it an incurable case, believing I would be fully paralyzed in a few months.

In this condition I, and many of my brethren and sisters, applied to God for my restoration. In about two weeks the numbness of my limbs, soreness of my spine, and pain in my back departed from me, and have not returned. Now fifteen months have passed. It is a miracle of God's grace. I made a public confession of this mercy soon after I was healed, but as some have seemed to doubt whether I continue free from the difficulty, I will say, that soon after the cure was effected, my general health improved, the curvatures disappeared, I could stand erect, walk a proper gait, laid by the cane, and during the past year my health has been better than any year during the last twenty.

Since I was cured I have traveled over three thousand miles, mostly with a horse team, attended about two hundred meetings, preached about one hundred and fifty times, and done much other work. Am now erect in walking, and well. Can preach six times a week without apparent injury to my health.

During the past winter I have visited Richmond, Litchfield, Newcastle, Whitefield, China, Searsport, Frankfort, Albion, Augusta, Bath, Bristol, Pemiquid, Rockland, Rockport, Camden, Hope, Topsham, Portland, Falmouth, Lewiston, Lisbon, Monmouth, Mt. Vernon, Stark, Farmington, Livermore, Hartford; and preached in most of those places, attended social meetings in some, and seen some of the Lord's children in all.

The word of the Lord is producing good results; believers in the truth are multiplying, and many new doors are opening for the message of the coming King to be preached. Yet there is quite too much fashion, vanity, worldliness, and folly. May God help us to be crucified with Christ," and live ready to meet him at his coming. I. C. Wellcome.

Yarmouth, Me., March 19th, 1865.

For the World's Crisis.

CREDIBILITY OF HERODOTUS' ECLIPSES.

Bro. Thurman has called in question an eclipse of Herodotus, or at least the date of it, as incorrect. But the following extract from the "Penny Cyclopedia" calls him in question on another eclipse, involving him in a still greater mistake. I. K. Lombard.

"In the reign of Algathocles a great eclipse took place while the Lydian and Median armies were fighting. (Herod. 1, 74.) The place where the eclipse was seen is not mentioned by Herodotus; but we may fairly conjecture that it was in the upper latitudes of Asia Minor, and between the Halys and the higher waters of the Euphrates. This eclipse was predicted by Thales of Miletus, but we cannot infer from the words of Herodotus that he predicted the day. All that the words of the historian can be made to signify, is that he predicted the year. But Herodotus knew so little of physical science, that we must not interpret his words too strictly.

"Scaliger says this eclipse took place Oct. 1st, 583 B. C.; Volney, Feb. 3d, 626; Mayer, May, 603. Costard (Philosophical Translations, 1753), showed by allowing for the moon's acceleration, that Mayer's eclipse was not seen at all in Asia Minor. Bailey has calculated (Phil. Trans. 1811) all the eclipses from B. C. 650 to B. C. 580, and has found only one that was total in or near any part of Asia Minor; viz., Sept. 30th, 610. The centre of the moon's shadow passed in the forenoon in a right line over the northeastern part of Asia Minor, through Armenia, into Persia. It passed over the mouth of the river Halys. If the eclipse mentioned by Diodorus to have taken place during the voyage of Agathocles, B. C. 310, be rightly given, a correction becomes necessary for the moon's distance from her nodes, which being allowed for, no eclipse between B. C. 650 and 580 was central or total at or near any part of Asia Minor. Therefore either the date of the eclipse of Agathocles, or Thales, is false."—*Penny Cyclopedia, Art. Alyattes.*

For the World's Crisis.

"HELP THE WOMEN."

"Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech."
"Tremble, ye women that are at ease; be troubled, ye careless ones."—Isa. 32: 9, 11.

Dear Sisters in the Lord:—God is speaking to you by the mouth of the prophet, and will you hear him? It is better to obey than to sacrifice. I want to talk with you to-day, and if my brethren hear me, let them hold their peace, unless they can give us a word of encouragement by obeying the apostle Paul.

Some of you, my dear sisters, have felt for months that you must do something for God, labor more zealously in his vineyard; yea, have felt a trembling seize you at times, and a woe upon you if you preach not the gospel. Still you are disobeying God, settled down at ease in Zion, with the woe upon you, while the darkness gathers o'er your mind and clouds around your pathway. Oft you breathe a sigh with a solemn prayer to God for strength to do your duty. You see your way clear, and the solid rock to step out upon, but still you shrink, the cross looks heavy, some opposing friend or brother comes up before you, frail, timid nature gives way, and you are ready to cry out from the bitterness of your soul, O Lord, I cannot go! Hear the word of the Lord. "Rise up, ye women; tremble, ye careless ones"; tremble at the word of the Lord; not at the word of man, for it is God that is speaking to you, not man.

But you say you do not have the encouragement from our preaching brethren that you need. That is all very true; but remember, the preachers are not calling you to the work of the gospel, neither can they recompense you at the resurrection of the just for your work and labor of love; but God who is calling you will do it, for thus he has promised in his sacred word.

I am quite certain God's faithful servants will never try to lay a straw in the way of a faithful female while she plods her way over hills and through vales to sound the last note of warning to this doomed world. The last days have come, and the last day will soon be here. God spake by the prophet Joel, that in the last days he would pour out his Spirit upon his servants and handmaids, and they should prophesy, or proclaim; and surely if that Spirit was poured out upon the day of Pentecost, and it was called the last days, then may we not expect now in the last of the last days it may come more copiously upon the servants and handmaidens than we have seen it manifested in years that are in the past?

Brethren, suffer a word of exhortation in the name of the Lord. "And I entreat thee, also, true yoke fellow; help those women that labor in the gospel."—Phil. 4: 3. There are some in these days who need help as well as in the days of the apostle. Speak a word of encouragement to the trembling females. Say unto them that are of a fearful heart, be strong. Remember there was a Phebe and a Priscilla, a Mary and a Chloe, with many others, in the days of the apostles, that labored in the gospel field, and no marvel if God should send out many females in these last days to proclaim his truth (for the evil servants will not do it), who will need help, prayers, sympathy and encouraging words. Brethren in the ministry, will you help us in this way? Yes, methinks I hear a host saying, we will. God bless you. Amen, my soul replies. And may the trembling women hear it, and be encouraged to rise up in the strength of the Lord and go to work for the salvation of the perishing.

Thanks to Bro. McKinstry for his articles of encouragement through the Crisis. They have done us much good, and we feel encouraged to labor on in this glorious work until we are called from labor to reward.

Dear sisters, I would invite attention to the call of our dear St. A. E. Smith for a Convention of women. I believe she has been moved by the great Head of the church thus to do to help the timid, weak, and fainting ones, and we shall all do well if we heed the call. Will you go? By the help of the Lord,

I mean to be there, ready to work for God. Some of you may not have means to carry you so far. Look up. Father is rich. Pray over this matter. The way will open for you, and if you lack, write to me. I have got a rich Father, and I will divide with you, for I have never yet lacked any good thing. Brethren, help these women. A. MUSSEY.

DISTANCE TO THE THEOLOGICAL HEAVEN.

Modern speculations concerning heaven are a little amusing, and the conjectures about the distance there are pleasing. Not long since I listened to a lecture on Astronomy from Prof. ——, a minister of reputation, as well as a scholar, and admitted to be orthodox in his faith, and of almost uneclipsed notoriety. In his discourse he pictured out the sun as being in the centre of a great circle, with huge worlds revolving around it, *outside of which circle he located heaven.* Then after giving us the distance from earth to the outer world in the circle, he tried to simplify it to our capacity of comprehension by supposing a railroad to be laid from earth to that realm, and the cars to have started on the morn of creation, and to have run at the rate of thirty miles per hour ever since, day and night; stating that it would take them one thousand years more to reach it, at the same rate; that is, seven thousand years of travel, day and night, at railroad speed,—and *heaven still beyond.* After pausing to describe the different worlds in the circle, he remarked that when we died we should pass them on our way to heaven, and have a fair view of them all, "*in a few hours.*"

Swift traveling, that! Going in a "few hours" beyond the point that railroad speed could not reach short of 7,000 years. Lightning would be a slow coach in comparison—like a snail trying to compete with the fiery steed on the race-course. Supple fellows those! The lightning couldn't flap its wings once before they would be out of sight,—nay, it would be out of breath to travel one mile while they were going a million miles! "Chariots of fire" would be obsolete wagons, that could not wait to ride in; and Elijah would have to trudge along behind. Really, having learned how *smart* they are to *travel*, when they get started, isn't this a solution of the mystery why we never see them leave the body at death?—they leap out so much quicker than lightning that we don't have time to see them. Wouldn't they need steel caps on their heads to cut the air so swiftly? They could fly from here to China, and back again a thousand times, while a man is drawing one breath. After having thus thrown the lightning into the shade, the thought of again being imprisoned in this material body must be repulsive, and the resurrection be dreaded.

O, insane theology!! The fruit of immortal soulism! The idea that earth is a soul-nursery, and heaven a soul-orchard, and that there is a constant transporting and transplanting going on, is foreign to Bible theology. Earth was primarily created for man, and the obedient will ultimately receive it for their home, when they are made immortal, and it is purified. The way to the saint's heaven is through the resurrection, or its equivalent, a change at the coming of Christ to set up his kingdom. W. SHELDON.

—*Voice of the West.*

Correspondence.

From Sr. L. A. Solter.

DEAR FRIENDS:—Do you think of Jesus, the blessed Son of God, who died to save you and me, that we through him might have everlasting life? For this cause we ought to be up and doing, praising our Master. We should do good to them that hate us and despitefully use us; love our neighbor as ourselves, and our enemies. "He that loveth not, knoweth not God; for God is love." "He that hath the Son, hath life; and he that hath not the Son of God, hath not life."

I am striving by the grace of God to enter into that kingdom of love, "where saints immortal reign," where sickness, sorrow, pain or death never can enter. Seek the Lord while he may be found. "Ye that seek me early shall find me." "Ask, and it shall be given unto you." "Knock, and it shall be opened unto you." Seven years this month since I joined the Lord's army. The cause is a good one. I am bound by the grace of God to fight my way through, and not let anything turn me back.

Brothers and sisters, think of Jesus; upon him rely; put your whole trust in him, for he careth for you; have faith, for without faith you can do nothing. L. A. SOLTER.

Plymouth, Vt.

From Sr. A. E. Smith.

Dear sisters scattered abroad:—Through the tender mercy and loving kindness of my heavenly Father, in answer to your many prayers, he has raised me up again, and to-day I am able to resume my duties in my field of labor. I love to work for Jesus. I love to talk about his many mercies, his goodness, his great love that he has had for me, that I should become a child of God. I love to walk into the sick room and take hold of the hand of one of his dear little ones as they are about to fall asleep in Jesus, and as life is ebbing out ask them how it is with them, and hear them whisper in my ear, "Jesus is precious," "Jesus is with me," "Jesus is my friend," "Jesus is my only hope; he has promised to be with me in this last struggle, and I find him as good as his word." Praise the Lord, that we can trust him even in death. I love to learn lessons of humility by the bedside of those who have passed through deep waters, those who give God all the glory. I praise God this day that I do know by personal experience that he has power on earth to forgive sin; that all we have to do is to believe on the Lord Jesus Christ, and we shall be saved.

Sisters, if our hope in Christ here in the body is so good, what will it be when our hope is realized? when we shall see him just as he is, and be made like him? My heart burns within me when I think how short time is, and how soon we shall see Jesus.

"O what a blessed hope is ours,
While here on earth we stay;
We more than taste the heavenly powers,
And antedate that day."

May we be kept faithful till that day, and be enabled to hear him say, "Well done, good and faithful servant, enter into the joy of thy Lord."

Now, sisters, no doubt you wish to know something about our Convention. We have concluded to hold the first one at Poultney, Vt., as [illegible] Yankee women can have a good opportunity to meet with us. The next one may be held in Phila. or Boston, as there does not seem to be spirit enough among the women of N. Y. city to hold one here. We shall hold it June 7th, as it will be impossible for me with my present engagements to attend any sooner. We shall commence Wednesday, June 7th, as it will take Monday and Tuesday to get to the place. We shall continue the meeting one week. We intend this to be a spiritual as well as a business meeting, and we invite all our brethren who are favorable to us to come. We shall conduct this meeting as near the following plan as possible: Prayer and conference meeting from eight to ten. Business meeting from ten to twelve. Prayer meeting from one to two. Business from two to five. Preaching every evening at half past seven o'clock.

We do hope as many of our brethren as possible will be with us, as we wish at the close to have a love feast and the Lord's Supper. Sisters, let us live for this meeting. Let us pray that God may own and bless us in every step that we take.

ANNA E. SMITH.

No. 128 East 27th St., N. Y.

From Bro. I. Damman.

BRO. GRANT:—Some five weeks ago a bad sore came on the back part of my neck. It prostrated me as much as a common fever, so that I have been unable to go out for more than three weeks; am just able now to go out a few miles to visit the sick in their afflictions. When the brethren see this, they will understand why I have not attended my appointments out West. The sore on my neck is called *carbuncle*; those that have had such know something what I have endured. I yet have a mind to work for God. Pray for me, that God will help me to stand straight and meekly for his truth in these days of evil and strife. My dear brethren, love one another. Do not get a spirit of wrangling. Consider one another. It is a day when we need mercy, and if we have it we must show it. God declares the meek shall understand time and judgment. Let judgment have a large place in our hearts. Then we shall understand God's judgments. So may grace, mercy and peace be with you all. Amen.

ISRAEL DAMMAN.

From Bro. J. Carr.

BRO. GRANT:—I have been doing what I could in new fields the past winter; have seen some good results, but it requires much labor to accomplish little in these times of infidelity. Truly, we are living in perilous times. I believe the generation that saw the darkness of the sun, A. D. 1780, will not pass away till the kingdom of God shall come. Bless the Lord, that we are so near the time when death will be destroyed, and eternal life be given to all that love the Savior's appearing. God grant that we may all be ready to meet him, and enter through the gates into the city, to be forever with our blessed Savior, who has done so much for us. We are living in a drowsy time. The Lord save us from sleeping as do others.

Your Bro. looking for immortality when the Life-Giver comes. JEREMIAH CARR.

South Albion, Me.

BRO. P. B. HOYT writes from Norwalk, O.: "We have been enjoying one of those blessed seasons of refreshing from the presence of the Lord. We have baptized twenty-five persons already, and there are eight to twelve more that will follow the Lord soon. Pray for us. Praise the Lord, Jesus soon is coming. Let us prove faithful.

Obituaries.

C. E. HARRINGTON.

Fell asleep in Jesus, March 18, 1865, Catherine E., wife of Daniel W. Harrington, of Harrison N. J., and daughter of the late George Carter, of Newark, N. J., in the thirty-ninth year of her age.

Sr. H. was a firm believer in the Advent doctrine, and maintained a consistent christian character until her death. Her disease was dropsy on the heart. She took medicine to relieve her distress and give her sleep. While sitting in her chair she quietly fell asleep, but never again woke, the nurse discovering that she had ceased to breathe.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the dread of foes."

It was my privilege to attend her funeral, and after the Episcopal service was read by the minister of the place, at the request of Bro. H., I was called upon (as a representative of the Advent people to which she belonged) to speak of her character as a christian and of the hope which she cherished until her death. The prospect of soon seeing her again, was truly comforting to the bereaved. She leaves two children, a little boy about three years and a babe three days old. That God may sustain and comfort our brother in this hour of bereavement and sorrow, is my sincere prayer.

A. H. BROWN.

L. BURROUGHS.

Died in Floyd, of typhoid fever, March 9, 1865, Lucinda Burroughs, aged sixty-eight years, six months and two days.

Sr. B. gave her heart to God in her younger days, and joined the Methodist church, and for many years walked in the light as she had received it. Four years since light was given her, and she embraced more fully the great and glorious truths of the blessed word; since which she enjoyed her mind far better than before. In her last sickness she was a great sufferer, but her mind was stayed on God. She often spoke of the glorious morn of the resurrection. She was firm in the belief that she should sleep until Jesus comes. Three hours before her death she talked to all her children, urging them to prepare to meet her in the resurrection morn. We believe she will sleep until the last trump shall sound, and the dead shall be raised incorruptible. B. L. C.

A. STANLEY.

Died in South Stukley, C. E., Feb. 8th, 1865, Sr. Amrilla Stanley, wife of Bro. Caleb Stanley, aged fifty-five years.

Sister Stanley was formerly a Methodist. Some three years ago she became interested in the speedy return of the Nobleman, and died in full faith. She leaves a husband and five children, and a large circle of friends, to mourn her loss, but not without hope. A discourse was delivered by the writer, from 1 Cor. 15: 16.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the dread of foes."

JOHN CHAPMAN.

ABBY M. ALLEN.

Fell asleep in Jesus, March 17, 1865, Sr. Abby M., daughter of Levi and Maria B. Allen, of Chicopee Falls, Mass., aged twenty-six years.

She has been a consistent and faithful christian from early youth; has suffered from a long and pining sickness, wasting her to a skeleton, but patient, cheerful, and confiding in Christ; faithfully exhorting all with whom she met, sinking finally into sleep without a struggle, and almost without warning: "The memory of the just is blessed." The parents and friends are sustained with the sure and certain hope of seeing her in the morning. "So He giveth his beloved sleep." [illegible]

E. C. RAMSEY.

Died in Piermont, N. H., Feb. 22d, 1865, of inflammation of the bowels, Edward C. Ramsey, only child of Sr. Augusta H. Ramsey, aged three years, ten months, seven days.

Thus my dear sister is called to mourn. In the short space of little more than fourteen months she has laid her husband and little son in the silent grave. Soon may the blessed morning dawn when our loved ones shall come again from the enemy's land, to bloom in immortal beauty in the paradise of God.

Cease your weeping, dearest sister;
Lonely mother, dry your tears;
Eddie sleeps, but Christ will wake him
When in glory he appears.

ANN E. CLARK.

BENJAMIN POTTER.

Died at his residence, Smith's Cove, County of Digby, Nova Scotia, on the 25th of June, 1861, my father, Benjamin Potter, in the eighty-fourth year of his age.

My father loved the Lord. He joined the Baptist church in early life, and remained a worthy member and deacon until his death. He always believed the saints would inherit the earth, after the resurrection. His house was always a home for the weary pilgrim, and his hand ready to relieve the poor and distressed.

JANE POTTER.

Died also, on the evening of the 1st of March, 1865, my mother, Jane Potter, in the eighty-eighth year of her age.

My mother never joined any sect, but she loved the Lord. She often said, she loved him just enough to want to love him more. She lived a christian life, and has gone down to the grave as a shock of corn fully ripe. May the Lord reward her at the resurrection of the just.

E. W. POTTER.

EMMA PUTNAM.

Died in Athol, Feb. 10th, 1865, Emma Putnam, daughter of Marton and Mary Ann Putnam, aged seven years, four months, and eight days.

She suffered very much, but bore it all patiently.

Little Emma is at rest,
Her hands are folded on her breast;
She is safe from fear and care and pain,
And soon she will wake to life again.

Father, dry those tearful eyes,
Jesus watches from the skies;
All her sorrow and pain is o'er,
Soon you will meet on the other shore.

LUTHERA B. WEAVER.

GEORGE RAMSDELL.

Bro. George W. Ramsdell, of Marblehead, Mass., died at Fort William Hospital, Vt., Feb. 21st, of typhoid fever, after an illness of four days, aged thirty years, three months and four days.

Bro. Ramsdell professed faith in Christ in 1856, and has ever since maintained a sterling christian character. He was embalmed and sent home. His funeral was attended by Bro. Rufus Wendell, who spoke words of comfort to the afflicted, from 1 Cor. 15: 2. JOHN GOODWIN.

MARY ALLEN.

Died in Fairview, Erie Co., Pa., Jan 17th, 1865, Mary, daughter of Bro. Lorenzo D. and Sr. Allen, in the —— year of her age.

The friends trust that she is another of those that sleep in Jesus, "whom God will bring with him" "from the dead" at the second coming of the Lord. God bless and comfort them through his precious promises. JOS. D. BROWN.

J. L. RICH.

Died in Charlestown, Mass., March 19th, Bro. J. L. Rich, aged forty-six years.

Bro. Rich was a *christian*, and sleeps sweetly in Jesus. In his death the church has lost a valuable member, and his family a kind husband and father.

MILES GRANT.

Summary of News.

FOREIGN.

Liverpool March 11th, Queenstown 12th.

Political news unimportant.

It is reported that the Emperor Napoleon was firmly resolved on maintaining the Empire of Mexico and honor of the French flag.

Advices of the 16th.

ITALY.

The King of Italy has signed a decree granting a full amnesty for political offenses.

Gen. Montebello had sent a dispatch to the French Government, requesting it not to withdraw at present any division of the French army now stationed in Rome, as otherwise it would be impossible to guaranty the maintainance of order.

The obsequies of the Duke de Morny were performed in Paris on the 13th with great pomp.

EVACUATION OF ROME.—France has informed the Italian government that the period of two years preceding the evacuation of Rome by the French troops will be calculated from the 6th of February last, that being the day on which King Victor Emmanuel left Turin for Florence. The 6th of February, 1867, therefore, will be a hazardous day for the Papal government. There is strong chance that, as soon as this main prop is removed, the whole superstructure of the Pope's temporal power will fall in disastrous ruin.—*Ex.*

DOMESTIC.

New Orleans, March 13. The *Picayune's* Extra says on Saturday last an attack was made on two batteries defending Mobile Bay, by the monitors. Two of them silenced the batteries, driving the men from their guns. This we obtain from an eye witness of the engagement.

New York, March 21. The *Herald's* Wilmington correspondence of the 15th says all the refugees, deserters and prisoners brought in by Gen. Sherman are being sent to that place. Two steamboat loads arrived that day. On the 14th, Sherman left Fayetteville, marching toward Goldsboro'. Before leaving the extensive arsenal was completely destroyed. It was the largest in the South. Every cotton mill and several residences were also destroyed. Six small steamers were burned.

The negroes who have followed Sherman will be sent to South Carolina.

The *Herald's* Washington dispatch says it was reported here yesterday that Davis had abdicated in favor of Lee, proposing that Grant and Lee settle the controversy and arrange terms of peace. It was also reported that the soldiers and inhabitants of Richmond were on the verge of starvation, Sheridan's raid having taken them by surprise and cut off their supplies. The rebel capital is in a state of chaos. Prices have more than doubled since Sheridan's raid.

New York, March 21. Richmond papers of Saturday say the rebel Congress adjourned *sine die* without passing any of the measures for the salvation of the Confederacy urged by Davis in his special message. The Congressmen are anxious to get out of Grant's trap as soon as possible and while they can.

They intimate that Stephens has deserted the cause.

From the expostulatory tone of various calls for negroes, it seems that the owners are not very willing to turn their slaves over to the government. Lee has printed another letter urging the carrying out of this measure.

Washington, March 22. The *Republican* extra says the Government has received intelligence that on Sunday last Sherman's army entered Goldsboro. His march was unopposed. Gens. Schofield's and Sherman's armies have formed a junction. The *Republican* says Sherman's present command is sufficiently formidable to confront Lee's whole army in open field without assistance of General Grant, and no force that the rebels may raise can impede Sherman's triumphant march northward.

The Richmond *Sentinel* of the 23d says Eastern Louisiana is infested with jayhawkers, robbers and murderers. The people are frequently found dead by the wayside. Even women are killed; in short, anarchy reigns supreme.

New York, March 23. The *Commercial's* special Washington dispatch says the War Department is reported to have received a dispatch from Fortress Monroe that Sherman arrived before the defenses of Raleigh on Saturday. Having planted his guns in position to command the city, he sent in a summons to Gen. Johnston to surrender. The result is not given.

It is rumored on the street that Sherman had fought a battle with Johnston near Raleigh and defeated him. Gold fell to 160 in consequence of the report.

Washington, March 23. The *Star* says the mail boat to-day brought up five discharged soldiers, who left Wilmington on Monday morning on a steamer for Fortress Monroe. At Wilmington it was reported and generally believed that a portion of Sherman's army had entered Goldsboro without any resistance, and that Sherman himself entered the town on Sunday afternoon.

WASHINGTON, March 25.

To Major General Dix:

This morning at half past four o'clock the enemy by a strong and sudden assault captured Fort Steadman, but after a vigorous contest the fort was recaptured with 1600 prisoners, two flags, and all the guns uninjured.

Gen. McLaughlin was taken prisoner by the rebels, who also assaulted Fort Haskell, but were repulsed with great loss. E. M. STANTON, Secretary of War.

Sherman, Schofield and Terry are in hourly communication with each other, and are pressing the enemy closely. Prisoners taken admit that they are unable to resist the combination, and that Raleigh must certainly fall.

THE FLOODS.—A letter from Rochester, N. Y., says about twenty-five stores were swept down the river into the lake, and there is hardly a dry building to be had for the love of money. Many who a few days ago were in affluent circumstances are reduced to penury. Stores, mills, bridges, etc. are all gone. Another account says that during the flood the gas works were submerged and the supply of gas cut off, thus adding darkness to the other terrors. Many men remained through the flood in their places of business, without being able to reach their homes.

A good business was done by many in transporting passengers across the water, and a round price was charged in some cases. The owners of some boats asked five dollars. A hack driver refused to take a woman and two or three children from a house where they were in danger of drowning because they had no means of paying him. Men were seen in boats in various parts of the city distributing bread to persons who could not get out of their houses. White flags were hung out from buildings as signals of distress.

A western paper says a most pitiable state of affairs exists along the shores of the Mississippi, from Cairo to Memphis, in consequence of the high water which is overflowing the whole country. The steamer Charmer, on her upward trip, was frequently hailed by families along shore, who had been driven from their houses by the rising flood, and had constructed rafts of rails, upon which they had placed their families and meagre effects, and were riding at the mercy of a flimsy clothes-line or bed-cord. A house floated down to Cairo, in which were found the bodies of a man and two children.—*Boston Journal.*

Condition of the Jews.

The Twenty-Seventh Report of the Episcopal Jews' Chapel Abrahamic Society, for visiting, corresponding with, and relieving the temporal wants of believing and inquiring Israelites. London, 1863. From this Report we learn the following facts:

"At the present moment there are about 20,000 Jews residing in the Holy Land. From the commencement of this century an unquenchable thirst after knowledge has manifested itself on the Continent amongst the Jewish people, which has no parallel in the history of any nation. Colleges, universities, and higher schools are attended proportionately by a much larger number of Jewish than christian students throughout Germany, Austria and France. In Prussia seven times more Jews than Gentiles devote themselves to the higher branches of knowledge, arts and sciences. The fields of polite literature, journalistic, arts and science, are filled with Jewish aspirants. Some of the best literary, political and scientific periodicals have been, and still are edited by Jews. Some of Germany's most conspicuous poets are Jews. Several of its most celebrated painters, engravers, medallists, musicians and composers are Jews, while there is scarcely a university but one or more chairs are occupied by Jews; and we thankfully add, many more by believing Jews. . . .

In England, in France, in Belgium, in Holland, in the kingdom of Italy, and in some minor states of Germany, the Jews have been entirely emancipated. In France and Belgium, all the officers of the synagogue are paid by government. The Jews in Poland who have hitherto groaned under much oppression, have obtained great privileges. They are permitted to buy real estate all through the kingdom; they may live in any part of the country; their testimony is received in every court; Jewish children are admitted to all schools, and the Jews are allowed to open schools of their own. Then those countries and towns from which the Jews have been hitherto excluded, even to our days, open now the gates to them."

THE POPE'S TIARA.—The Napoleon tiara, as it is called, is still in the service of the papacy. It has been repaired several times, and now serves for Pius IX., and was also made use of by Leo IX., Pius VII., and Gregory XVI. Its value is 217,000f., and its weight is 8 lb.—8lb. of gold, rubies, pearls, and diamonds! This tiara is rarely worn. The Napoleon tiara was the only one possessed by the Pope, when, in 1855, the Queen of Spain sent another, weighing 3 lb., and worth about 300,000f. The three crowns in the Isabella tiara are similar, while in the Napoleon they are varied. It contains 12,000 precious stones. The top of the crown consists of a single sapphire.

☞ The Governor and Council have appointed Thursday, April 13th, for the annual Fast.

☞ It is stated that Queen Victoria will shortly visit Ireland, in great state, to open the Dublin Industrial Exhibition.

☞ The house of Rothschild has summoned all its agents abroad to a conference, which is about to take place in Paris.

☞ An international artistic and industrial exhibition is to open at Rome on the 6th of March, and to last six months.

☞ Molasses sold at 70 cents per gallon, and sugar at 12 cents per pound, at wholesale in New Haven, on Monday.

☞ A French Imperial decree is about to appear, appointing a committee for the arrangement of a grand Universal Exhibition of Art and Industry to be held in Paris in 1867.

☞ About fifteen hundred children are already attending the public schools in Charleston, S. C. There has been no parallel to this fact in the history of any captured city in the insurrectionary States.

☞ By the new postal law the system of free delivery is to be established in every place containing a population of fifty thousand, and at such other places as the Postmaster General, in his judgment, shall direct, provided that the prepayment on drop letters in all places where free delivery is not established shall be one cent only.

Married.

In Edinboro, Pa., Jan. 1st, 1865, by Jos. D. Brown, Bro. ISAAC N. VANMARTER and Sr. ELIZABETH A. BUNTING, both of Woodcock, Crawford Co., Pa.

In Loudon, N. H., March 19th, by Eld. T. W. Piper, Mr. MOSES E. STEVENS and Miss HENRIETTA BATCHELDER, both of Loudon.

In Cascade, March 1st, 1865, by Eld. P. W. Hough, Mr. ALONZO MACOMBER and Miss MARTHA HAMILTON, both of Cascade.

Notices.

Notice.

As I believe time is very short, and it behooves us to be up and doing, and as I have found many females that feel God has called them to labor in the vineyard of the Lord, but because of the prejudice of the church in its present cold and backslidden state, they are kept back from laboring as they feel God has called them to do; and as I believe that we are living in the day when God will pour out his spirit upon his handmaids, I therefore give this notice to all the women of America, independent of denomination or color, who feel that they have been called of God to preach, exhort, pray, or to write, on the subject of his speedy coming, and a preparation for that coming, to open a correspondence with me in reference to holding a convention of women, which will be held in the Poultney church, at Poultney, Vt., commencing Wednesday, June 7th, and continuing one week. All brethren are invited to meet with us. This convention shall be for the promulgation of all Bible truths; but no hobbies.

Now, sisters, let this be a missionary movement. Remember Jesus is at the door, and wickedness is abounding, and the love of many is waxing cold. Let us be up and doing, so that he may say to us, "Well done, good and faithful servant, . . . Enter into the joy of thy Lord." Let all who feel interested in this great work, make it a subject of special prayer at the hour of twelve o'clock, every day, that God may bless the effort that we may put forth to his honor and glory.

All brethren who are favorable to this convention are invited to assist us by advice, by kind words of encouragement. Address,

MRS. ANNA E. SMITH,
No. 128 East 27th St., New York City.

R. I. and E. Conn. Quar. Conference.

This conference will hold its next session with the church in Abington, Ct., commencing Wednesday, April 5th. Preachers and brethren from abroad are invited to attend. All churches connected with this conference are requested to report by letter at this meeting. Direct to the Clerk, at West Killingly, Conn., Box 87.

WM. H. CHAPMAN, Clerk.

Notice.

Those who are going to the conference, to be held at Abington, Ct., who start from Providence, can take the stage which runs to Danielsonville every day, starting, I think, about 11 o'clock, leaving the stage at Killingly Centre, six miles from the meeting. This is the cheapest way for those who can walk six miles. Those coming by railroad will take the Hartford and Providence train, stopping at Plainfield Junction. There take the Worcester train for Dayville. There will be a team at the depot on Wednesday, on the arrival of the cars about 5 P. M. All who want to be carried, must come on Wednesday. Distance five miles. Let there be a general gathering to this meeting. Bring the working power with you.

E. BELLOWS.

Illinois Annual Conference.

The Illinois Second Advent Christian Conference will hold its annual session at New Rutland, La Salle Co., commencing on Wednesday, May 24th, 1865, and continuing during the week and over Sunday. As this is in some respects the most important conference during the year, it is desirable to have a FULL ATTENDANCE.

Rutland is on the Illinois Central Railroad, some forty miles below Mendota.

E. ROYCE, Secretary.

Meetings in Burlington, Me.

Conference meetings will be held on the 4th Saturday in each month at Burlington, Me., Folsom's Ridge. Preaching brethren and others are invited to attend. SAMUEL HAMMONS.

Notice.

Preachers wishing to make appointments with the church in New Haven, Ct., will do so, in all cases, by previous correspondence with, and invitation of, the Corresponding Secretary, *Ardin Hotchkiss, Fair Haven, Ct.*

Notice.

Brethren wishing to send appointments to New Preston, Ct., are requested to correspond with the Secretary, H. J. BALDWIN.

Maine Second Advent Tract Society.

S. K. PARTRIDGE, R. R. YORK, I. C. WELLCOME, Board of Managers.

I. C. WELLCOME, Secretary and Business Agent.

ISAAC WIGHT, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. WELLCOME, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Worcester, Mass. . . . . Sunday, April 2d — MILES GRANT.

Lowell, Mass . . . . . Sunday, April 2d — WM. C. THURMAN.

Southington, Ct. . . . . Sunday, April 2d — O. D. WOODRUFF.

Walbridge. . . . . Sunday, April 2d — E. OWEN.

North Canton. . . . . Sunday, April 2d — S. WOODRUFF.

Dover, N. H. . . . . Sundays, April 2d and 9th — THOS. M. LATHAM.

Haverhill, Mass. . . . . Sunday, April 2d — L. BOUTELL.

Holliston, Mass . . . . . Sunday, April 2d — H. K. FLAGG.

Concord, N. H. . . . . Sunday, April 2d
New Bedford, Mass . . . . . Sunday, April 9th and remain two or three weeks. — J. COUCH.

Seitico . . . . . Sunday, April 2d
Forestville . . . . . Sunday, April 9th — RALPH WILLIAMS.

Boston, (East Hall) . . . . . Sunday, April 2d
Dover, N. H., Tuesday to Friday, (evenings), April 4th to the 7th.
Kennebunk, Me . . . . . Sundays, April 9th and 16th — C. E. PIPER.

Parsonsfield, Me., (where Bro. J. S. Moulton may appoint), Saturday, P. M., and Sunday, April 22d and 23d. — T. W. PIPER.

Biddeford, Me. . . . . Sunday, April 2d
New Boston, N. H., (where Bro. Dodge may appoint), Sunday, April 9th.
Nottingham, (where Bro. Geo. Randall may appoint), Sunday, April 16th. — J. PINKHAM.

Warner, N. H., (Waterloo Village), Saturday evening, and Sunday, April 1st and 2d.
East Canaan, N. H., Saturday evening, and Sunday, April 8th and 9th.
Pittsfield, N. H., (at New Chapel), Sunday, April 16th
Bare Hill (school-house), Saturday evening and Sunday evening, April 15th and 16th. — JOHN G. HOOK.

Chichester, (Pine Ground). . . . . Sunday, April 2d
Concord . . . . . Sunday, April 16th
South Candia, (meeting-house, where Eld. Reynolds formerly preached). . . . . Sunday, April 23d — S. S. MOONEY.

Boston, (Lowell Street) . . . . . Sunday, April 9th
Plymouth, Mass . . . . . evening, April 10th
Hartford, Ct. . . . . Sunday, April 16th
New Haven, Ct., (where Bro. Tompkins appoints), Tuesday evening, April 18th.
Bristol . . . . . Sunday, April 23d — M. BATCHELOR.

Springfield, Mass., (Barnes' Block), April 9th and 16th — A. SIMPSON.

West Abington, Mass . . . . . April 2d
Lawrence, Mass. . . . . April 9th
Clinton, Mass . . . . . April 16th — J. K. BELLOWS.

South Hope, Me., (funeral sermon) . . . . . April 9th
Branch Mills, China, Friday, April 14th, 2 o'clock, and hold over Sunday.
Brn. I. Wight and H. D. Reed are expected. — S. K. PARTRIDGE.

Danielsonville, Ct. . . . . Sunday, April 2d
Abington, Ct., at the conference . . . . . April 5th to 8th — H. F. CARPENTER.

Plymouth . . . . . April 2d
Carver . . . . . April 9th — J. S. WHITE.

Cheshire Street, Ct. . . . . Sunday, April 2d
South Windsor . . . . . Sunday, April 9th
Pine Swamp, Ct. . . . . Sunday, April 16th — C. GOODRICH.

Sutton Mill Village, (where Bro. Bean may appoint), Sunday, April 2d. — A. MUSSEY.

West Mansfield, Mass . . . . . Sunday, April 2d — J. N. SHERMAN.

Southbridge, Mass . . . . . April 2d
Westford, Ct., (at Bro. G. F. Chapman's) . . . . . April 4th
Intend to be at the conference at Abington, Ct.
Holden, Mass . . . . . April 16th — GEO. A. STREETER.

Westfield Farms . . . . . Saturday evening, April 1st
Montgomery . . . . . Sunday, April 2d
Walbridge . . . . . Sunday, April 9th — P. S. BUTLER.

Bangor, Me. . . . . Sunday, April 2d
Commence a protracted meeting at West Levant, (White school-house), Friday, April 7th, at 2 o'clock P. M., and continue over Lord's day. Preaching brethren are invited to come. Will Bro. Morill be with me there, and others if convenient? Brethren around are invited to come and help us. — ISRAEL DAMMAN.

North Norway . . . . . April 2d
Stoneham, (as Bro. J. Howe may appoint), April 8th and 9th. — C. M. CURRIER.

Lovely Street, (School-house) . . . . . Sunday, April 2d — WM. RIPLEY.

Goshen . . . . . Sundays, March 26th, and April 2d — H. PRATT.

Holden, Mass. . . . . Sundays, March 26th and April 2d — A. STRATTON.

Meredith Village, N. H. . . . . April 9th — A. ROSS.

Tamworth, (Birch Interval) . . . . . April 2d
Sandwich, (where Bro. A. H. Hoyt may appoint) April 9th — T. W. PIPER.

Business.

TO CORRESPONDENTS.

J. W. Thomas—Have none of the "Two Hundred Stories," nor of the work on the Sabbath. Have sent tracts for the balance.
R. Woodward—See No. 486. Crisis $1.17; book 83c.
L. M. Goodyear—Due from No. 466.
Mrs. M. A. St. Clair—The former remittance was received and credited. The book is $1.75.
A. Amos—It was meant for you.
S. Y. Ives—From what P. O. is it to be changed?
J. Chapman—Paid to No. 509.
L. E. Saulpaugh—Have none of that No. left. Have sent tracts for the amount.
S. Mason—None other to that place.
J. A. Blake—To No. 501.
F. Burr—Published in Waverly, Mich.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 495. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each.—J Chapman 413, E S Gage 505, R B Blackstone 247, W Warner 494, L J Marey 497, S W Tibbetts 516, E Melcher 525, L Wolford 515, J Wallace 514, N Knapp 600.

$1.25 each.—B Franklin 520, C. Willoughby 519, D. Chase 516, W Hyde 520, J Small 512, S Stearns 520, R C Jackman 520, B Rickett 494, M Steere 520, J K Paine 514, H F Pray 518, Henry (?) Burleigh 492, E C Field 499, J Sawyer 520, H Greenleaf 520, P Clark 520, M A Joyce 520, E Marquand 522, J B Palmer 521, S C Wilco 492, H Preble 522, G W Grey 494, O A Hartford 521, J B Paine 520, D Foster 520, A Holt 519, Mrs. A B Angell 525, W Diley 520, L M Eccleston 516, G Wentworth 521, S Loud 520, A Jewett 527, H Burroughs 518, F C Ferguson 520, S D Applebee 524, T Blodgett 520.

$1.50 each—E R Southwick 507, Mrs. J W Mowbray 532, Mrs. (Stephen ?) A. Holland 520, C. Heath 494, W. Rowarth 536.

$2.00 each.—Dr. A. Decker ($1.87 on old acct) 454, S L Garvin 534, T M Brewster 537, A H Smith 471, Mrs M Forrester 474, W M Webster 498, J B Whittier 436, R H Clark 466, J. Spicer 505, I. J. Stedman 536, C. S. Libby 554, J W Trott 486, F P Smith 550, D D Clark 510, S Perkins 492, E A Sackett 535, J J Austin 546, W. STUART (what P. O.?)

$2.50 each—L H Brigham 546, A E McAllister 596, E D Searles 546, Mrs. D Hitchcock, Mrs. W Thrall 508, S P Clark 572, S T W Sleeper 546, R. A. Haggett 546, Mrs. L Lee 546, J C Hutchins 546, A Webster 538, W H Ford 533, B Quint 520, R C Railsback 553, C Railsback 542, J A Pooler 519, E. W. IVES (from what P. O.?) P A Bronson 520, E M Skinner 546, M Shaw 532, B Webster 546, A. Haskell 546, J. S. Atwood 547, A. Peacock 546, J S Gavitt 523, J Hutchins 520, E Hutchins 536, H E Perkins 512, M B Hubbell 512, N Railsback 542, M A Wood 546, Mrs. P Varney 546.

Various Sums.—M A (Wm. E?) Harris 50c, 478; J P Grover $3.25, 559; C Wakefield 65c, 501; A T Bunnell $3.11, 493; J C Stewart $11.25, 520; H W Burlingame $1.12, 494; J W Eaton $7.00, 541; B. F. Dudley $3.00, 503; C E Stevens $3.75, 544; L T Moses $4.00 568; A Burnett $1.02, 489, J West $6.75, 544; T Walker $5.00, 548; S Lombard $4.00, 505; S A Hayes 60c, 506, S Mason $5.00, 455, W Main $3.00, 511.

FOR BOOKS AND TRACTS.

I Kulp 90c, J W Town 30c, G Huston 25c, O D Woodruff $1.02, S C Wilcox 25c, G W Denney $2.55, A Mussey 70c, J Hoyt 45c, W H Hacking $1.50, P B Hoyt 365, J E Marsh $1.70, E D Searles $1 70, S. Nye $4.00, H. Rowell 25c, I B Potter 50c, A Lewis $2.25, A Burnet 28c, E M Smith 22c, M A Mason $1.25, C Colomy 25c, W Main 41c.

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BY MAIL—S Nye, O D Woodruff, N F Nason, W W Smith, W H Hacking, P B Hoyt, T M Redhead, Mrs M H Dagle, C B Ricker, J P Babcock, C M Currier, R. Hudspeth, J B Johnson, E Braley, A Cassell, A Amos, C A West, J R Boynton, L E Saulpaugh, M A Mason, W. Main, J. E. Marsh, C. Colomy, S. J. Edgerly, J. S. Hindes, C Sweet, J H Cotton, J N Taylor, G E Newcomb, A W Bethell, S H Dearborn, Mrs. Herbert, C. C. Gregory, E Keith, J C Newhouse.

LETTERS RECEIVED.

Wm. Nichols, L Barber, O R Fassett, A E Smith, D F Newton, A H Stokes, Wm Crewdson, E. P. Beach, A Thayer, J Carr, G W Denny, T E Clark, A Mussey, I Damman, E Hutchins, L Elliott.

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C. F. HUDSON'S WORKS.

Debt and Grace. Or the Doctrine of a Future Life, by C. F. Hudson. [illegible]

Christ our Life. The Scriptural Argument for Immortality through Christ alone. [illegible]

Human Destiny. A Critique on Universalism. [illegible]

The Doctrine of Endless Misery an occasion of Scepticism. [illegible]

Eternal Death in the literal sense is Eternal Punishment. [illegible]

The Rich Man and Lazarus. With remarks on Josephus. [illegible]

The Rights of Wrong; or, is Evil Eternal? With Reply to Dr. Mansel. [illegible]

Reviewers Reviewed. New edition with replies to [illegible]

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For the World's Crisis.

THE PROMISED LAND.

"The righteous shall inherit the land, and dwell therein forever."—Psalms 37: 29.

Sweet land of vernal fruits and flowers,
I sigh for time to close,
That I may reach thine Eden bowers,
And rest in sweet repose.

Here storm-clouds hover round my head,
And Satan tempts me sore;
But just beyond I see the land
Where we shall weep no more;

Its rivers seem like streams of gold
To my enraptured view,
And verdant plains appear in sight,
With skies of richest hue;

The birds with golden plumages
Are flitting through the trees,
While incense from the tree of life
Is borne upon the breeze.

The clarion of war is hushed
Within that heavenly land;
For nought but peace and quiet reigns
Among that ransomed band.

O Father, we will patient wait,
For thou wilt "quickly come,"
To change our bodies now so vile,
And call thy children home.

The storm-cloud of the judgment day
Is even now at hand;
And if we faint not by the way,
We'll reach the promised land.

Melissa A. Wilbur.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER FIVE.

To, Mrs. L.:—*My dear Sister*,—The incident reserved for my next communication I will now relate to you. Not long after the one previously related, I was attending a campmeeting at S——. On Sunday, the last day of the meeting, there were quite a number of people baptized. A meeting was appointed at a private house for the next morning, for the special benefit of the converts—a parting interview of prayer and conversation.

At the commencement of the services a middle-aged lady arose and requested prayer for her daughter. She stated that she had been awakened with the rest, and she had hoped to see her converted and baptized with them. Her own mind had been much exercised in regard to baptism, and it had been her purpose to go forward with her daughter. She endeavored to persuade her to attend the meeting, but she declined, and seemed dejected. It was her principal design in coming to ask that prayer might be offered for her salvation.

While others were engaged in prayer, my own mind was exercised in respect to this daughter. I was very sensibly impressed with the fact that she had already found peace in believing, and I must visit her and persuade her to go forward in baptism before the ministers left the place. As soon as the exercises closed, I addressed her mother, and inquired where she lived. She told me it was half a mile distant, and gave the direction. I said to her, "Your daughter has found peace; the Lord has converted her soul." She looked at me with surprise. I told her I must go and see her; and with doubt expressed by one minister, and confidence and encouragement from the other, I started, having first obtained their promise to wait my return.

I found the girl alone, and began to question her respecting her state of mind. In reply she stated that she had found her Savior three days before, had desired to be baptized, but no one conversing with her respecting it, and being very timid in disposition, she had kept her feelings to herself. Her young friends going forward in the ordinance, she felt as though left behind and alone, and was much cast down thereby. But God would not suffer her to be thus left without the fold, and had now through the leadings of his Spirit brought to light her position, and opened a way for her to be brought into closer fellowship with his people. Her mother came in while we were conversing, and on her manifesting some doubt respecting the matter, I proposed bringing it before God in prayer. So apparent were the workings of the Spirit, she no longer opposed, but declined going forward herself as she had designed.

Her daughter left the house with me, and I lifted my heart to God in behalf of the mother, that she might be so troubled as to follow. After some conversation with the ministers, it was decided for her to be baptized, and then she expressed the wish that her mother might be present. I said to her, "Your mother will be here presently." Soon she appeared with a bundle of clothes for herself and daughter, and remarked that she was so troubled in her mind after we had left that she had concluded to go also. We then repaired to the water, and they were buried beneath the wave. One other, who had not obeyed this command, also went forward in this ordinance. When I beheld the result, think you not my heart rejoiced that the tender youth was not left to her sadness and loneliness, which would probably have led her to give up her faith?

"How could you know, Sister W., about her condition?" inquired a sister, after the close of the services. "By the communications made to my mind by the Holy Spirit," was my reply. I never saw either party till that morning. I knew nothing respecting them, except what the mother stated in the meeting. As she did not know of her daughter's conversion, but asked that prayer might be offered for her salvation, and at first doubted the fact when stated to her, of course it was not impressed on my mind by a mesmeric influence derived from her. I believe that it was given to me, just as the Spirit gave to Philip the command, "Go, join thyself to that chariot." Philip obeyed, and the result was the conversion and baptism of the eunuch straightway.

And, in connection with that beautiful incident, we see illustrated not only the fact of divine guidance, but of divine providence. The eunuch as he rode along was reading the fifty-third of Isaiah, so beautifully descriptive of the sufferings and death of Christ; and when Philip drew near and heard him read, he asks, "Understandest thou what thou readest?" He replies, "How can I, except some man should guide me?" Then he invites Philip to sit with him, and inquires of whom the prophet is speaking, of himself, or of some other man? Then Philip begins at the same scripture, and preaches unto him Jesus. The argument is convincing; he believes, and is baptized. Methinks he early found the "shorter way."

If we lived nearer Christ; if we trusted more implicitly in him for guidance; if we were more fully led by the Spirit, and if we gave greater heed to God's providences, we should not be such strangers to experiences like these. They are far too rare, and those who do have them seldom speak of them, lest they, perhaps, be deemed fanatical. But few can understand and appreciate these inward teachings, yet it would be better, possibly, if they were made more prominent, for the encouragement of others. I am aware that there is danger of being misled by a false spirit; but is there not danger, also, in disregarding the voice of the true Shepherd, by over carefulness lest we take heed to that of a stranger?

I have not time to enlarge upon this point. The doctrine of divine guidance and providence has for many years been deeply inwrought in my experience, and I prize it as a very precious truth. We can very clearly trace its workings in the biographies of the Bible. Adieu for the present. M. D. W.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER NINETEEN.

Fall of Jericho.

The towering walls and frowning battlements of Jericho arose in the plain, a seeming bar to the further progress of Israel. Its streets were thronged with legions of warriors, and its walls defended with lofty towers and men of valor. How could its strong walls be battered down without engines, and its strength overcome by men unused to war? The mighty machinery of war was not to figure in this strange siege, for there was an arm unseen, yet mighty, on the side of those who came to the attack of the wicked heathen city. Obedience to the will of the unseen power was all that was required for a complete triumph. There might have been some inquiring on the part of the people as they marched around the strong-walled city; but Joshua doubted not; he gladly obeyed the command of Heaven and calmly awaited the result.

The warriors of Israel, with their trumpets of rams' horns, followed the priests and the ark of the covenant around the city for six mornings in succession. This mysterious march was made in awful silence. No sound arose save the solemn tramp of the warrior host and the wild blast of the priests' trumpets. Each morning this scene of wonder and unknown import was enacted before the eyes of the doomed city. To those who thronged the walls it was a strange scene for an armed host of besiegers to make no demonstration of hostility, but simply to march in solemn array about the walls. As day after day passed away and this same scene was enacted, it seemed like a farce, and began to be derided by the warriors of Jericho, who scorned such unheard of strategy in war.

At length the seventh day dawned upon the scene. Nature boded no ill to the wall-defended city. The morning breeze made sweet music as it sighed through the branches of the date trees, and the rising sun met a scene of beauty and fertility as it rose over the craggy hills of Palestine.

Once more and for the last day the wild blast of the trumpet called the warriors of Israel to compass the city; this morning they marched seven times instead of once around the city. The seventh time, at the command of Joshua, a great shout went up from the besieging host—a shout that shook the hills around with its wild and deafening sound. The walls of Jericho trembled to their foundations and fell even with the earth a mass of ruins. Terror and wild dismay seized the boldest heart. Not an arm was raised for defense; not a banner was unfurled to cheer on the fear-stricken warrior to meet the coming foe, so mysteriously triumphant that the strongest walls had fallen before the blasts of the trumpet. Warrior, civilian, matron and maiden, old and young, fell a prey to the sword of Joshua and his followers; none were spared save Rahab and her household who had sheltered the spies of Joshua; all others were destroyed because of their wickedness.

Ere night had darkened the plain with its shadows, Jericho had been blotted out of existence by the dire vengeance of Heaven and the warriors of Joshua, and a curse was pronounced on him who should lay the second foundation of the destroyed city. Thus disappeared the first barrier in the path of Israel to the possession of the promised land. They had seen the power of Heaven displayed, and their fame soon spread abroad to strike terror into the hearts of the heathen whom they had come to subdue.

After ages had passed over the grandeur of its doom, Jericho arose again from the slumber of its long desolation, and flourished through many vicissitudes, till the power of Moslem wasted it, and the hand of the robber laid it low. The wild Arab now revels there where once its walls arose; a few scattered huts of mud alone tell of the site of the ancient city. The last palm, that once gave it a name, has disappeared, and where once a smiling landscape greeted the eye, a barren plain now spreads wide its desolation. How the scene has changed since Joshua led his warriors to its first overthrow! How heavily the judgments of God have fallen upon it!

Orrin P. Allen.

For the World's Crisis.

THORN IN THE FLESH.

There is a striking simplicity in Paul's narration of his peculiar and wondrous experience in being caught away to Paradise, where he heard the "unspeakable things which it is not lawful for a man to utter." Though a fallible human being, marked by those imperfections consequent on the original sin, which mar all human character, yet he was so highly honored and blest as to be admitted to the solemn and glorious mysteries of the dwelling-place of the Majesty on high, the Author of that great plan of redemption of which he was an apostle. "Lest I should be exalted above measure," he says, "there was given me a *thorn in the flesh*."

O, dear Paul, how many poor sufferers have had their "thorn in the flesh" since thy day. God knew him better than he knew himself, therefore he afflicted him. But Paul knew the power of prayer, and believing the Savior's promise, "ask, and ye shall receive," sought to have the affliction taken away. "Thrice I prayed that it might be removed"; but the answer did not come the first time, nor the second; and when at length it was received, it was not the request granted; it was the gentle hand pressed lovingly but firmly on the head of the pleading one,—the Supreme will, affectionately holding its power against entreaty, for the greatest good to the afflicted one.

Thus our Heavenly Father deals with us. We plead with tears and earnest entreaty for the satisfying answer, and we get it not. We pray again and again, yet have only the consciousness that we are heard,—no answer. Then passion rises against the holy will that is different from our own. It beats itself out in vain, and the sore heart, like a lashed slave, subsides,—not in loving submission, but with the elements of a new storm brooding in its depths. Perhaps the balm of peace soothes for a time; but while the ungratified desire lives, it asserts itself in restless risings, murmurings, pleadings, piteous cries to Him who knoweth all our hearts, all the demands of that being which his own wisdom created, and in agonizings unutterable, when the inmost recesses of the soul are stirred till they writhe and swell and toss like the strongest ocean billow, till the agitated frame is strung to its greatest tension, yet the eternal calm of that immutable destiny which has us in its keeping, remains unbroken.

Our mightiest passion is the slight dashing of a wave against the everlasting rock. In the culmination of human agony, sometimes we even turn upon him face to face as it were, to assert our cause, ready to forfeit eternal life, rather than yield. O then, how infinitely merciful is he, to let the wild hurricane pass, and receive the unpunished heart to his forgiving bosom. This is the love that passeth all understanding. He knows always, what the distrustful, forgetful heart fails to see,—"My grace is sufficient for thee." "My strength is made perfect in weakness." And his strength succeeds at length in breaking our wills, and moulding them over to his own. So when we are filled with his grace, walking according to the Spirit, above condemnation, our weakness is fully supplied by his strength, which had no place within us, while our own wills prevailed.

And what is the final result? The "far more exceeding and eternal weight of glory;" riches of love and joy and peace inexpressible, that will fill and surround and possess us through the glorious interminable seasons of *rest* that shall circle, cycle after cycle of delightful eyes, over the Paradise restored, the inheritance of the suffering and tried ones of this sorrowful time. How unspeakably sweet and full will be our songs of gratitude for these "light afflictions which are but for a moment," but which help us to the attainment of that life to come!

Louisa Southwick.

For the World's Crisis

COMFORTS.

Does poverty oppress
With hard, unyielding sway?
Homeless, with sorrow,
Jesus went his way.

Does sorrowing spirit
Oft confess o'er coming wrong?
At Olive's summit
Angels made Jesus strong.

Does cruel death
To you new sorrowing lend?
So Jesus wept
Most sad o'er sleeping friend.

Do proud ones scorn
And coldly turn away?
This Christ a workman's son!
Jeering, they say.

Dost feel thyself alone,
And living slightly rate?
On Calvary Christ said,
Why me forsake?

Why should frail man
Presumptuous wish for more
Than follow Christ,
Who all our vileness bore?

L. Elliott.

For the World's Crisis.

OIL STOCKS.

Bro. Grant:—With your permission, I feel it a privilege, also a duty, to relate through the Crisis my experience of God's merciful deliverance to me from this whirlpool of destruction, with the hope that it may be the means of saving some others from this fatal delusion into which men and women are being drawn by thousands to the destruction of their souls.

I was enjoying the love of God in my heart, and bearing testimony of his speedy coming, when and where opportunity presented itself, and was but little moved by hearing of others making their thousands in a day, until happening into the business place of a highly respectable gentleman, somewhat advanced in life, in whom I placed great confidence, he said he intended purchasing some superior oil stock, and, if I wished, he would secure some shares for me. Having at the time some money to spare, and thinking I might be able to do more good by getting a little of the wealth God had deposited in the earth, I took some. Shortly after he called to see me and said it had proved to be much better than he had anticipated, and desired me to take more, which I did. It was so good I was now prepared to take a large slice, but laid it by for future development.

But I began to feel that my spirituality was on the wane, and I did not love to read God's precious word as before; it was not so sweet to my soul, and secret prayer was irksome. I suspected I had done wrong, and I began to cry mightily unto the Lord, that if it was not for his glory that he would deliver me and bring it all to naught. But I was in the ring. Calling on business at a friend's, a prospective was handed to me representing a large territory, mapped out and colored, presenting a very tempting appearance. I could not resist. I must have some of this also, another person having just purchased a large tract of oil territory promising large profits. Finally, I succeeded in obtaining a ground floor interest.

All this time I found myself growing sick, spiritually, and nigh unto death. I tried to persuade myself that my object was to do good, and concluded not to buy any more; but along comes a bosom friend, with farm and leases on a certain creek, exhibiting signs of untold wealth in coal, iron, oil, etc.; and because I was a bosom friend I must take a lion's share. But God's ways are not our ways. This was scarcely agreed upon when a person in whom I had much confidence came, and by lying and cunning deceit obtained the first purchase from me at a small advance. The next morning I found that what I had parted with for one hundred dollars' profit was worth thousands. Now came the vain regrets, the agony of mind. I thought again and again, if I had only waited, if I had only suspected his object when I saw he was in such haste to buy; and persons chided me for not having my eyes open; all vain comforters. For about twenty-four hours I could scarcely eat, or sleep, and I resolved to have nothing more to do with stocks, but to let the other interest develope itself. This did not satisfy me. I could get no peace of mind, my mouth seemed closed, I could not pray. At last the word of the Lord came unto me, saying, "Ye cannot serve God and mammon." Now my eyes began to open. I saw it was just what I had prayed for. Light burst into my soul, and I resolved that by the help of the L[illegible], I would wash my hands of the whole thing. I [illegible] did this when the spirit of the Lord came into my soul, and I cried out, Glory to God! It gave me a peace which passeth all understanding, and tears of joy ran down like rain, and I am now free, and can say with Daniel, "The God whom I serve hath delivered me."

It was a fiery trial, but, praise the Lord, I have been saved, like the three Hebrews, without the smell of fire upon me. And now, dear brother, I am prepared to do my Master's work with renewed zeal and strength, for it has been another sweet evidence to my soul that I am his, and that he careth for me, and I will now with patience wait till Jesus comes and gives us to know what are the riches of the glory of his inheritance in the saints.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."—Ps. 24: 3, 4, 5. Yours, in hope of life eternal through Christ, John M. Stetler.

Philadelphia.

For the World's Crisis.

THE HOLY GHOST.

Were it not that some take the ground that there is no Spirit but the word, I should not perhaps trouble you with these few lines. I look upon such brethren not as being destitute of God's Holy Spirit, but holding an error on that point; they do not appreciate the great blessing they ought to enjoy, besides being better fitted to do the will of the Master; and they grieve the Holy Spirit whereby they are sealed unto the day of redemption.

To our Lord Jesus Christ the Holy Spirit was given without measure. That is, he had the Spirit constantly with him, and to such a degree that it is said it was given to him without measure. Thus Isaiah says when speaking of Christ, "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

Now if our Father in heaven saw it necessary and proper to shower down such an abundance of his Holy Spirit upon our Lord, to sustain, and enable him to do his Father's work; to give him understanding, to give him counsel and might and wisdom, (for Jesus himself testifieth, "Of mine own self I can do nothing"), is it not reasonable to expect that he will do as much at least as to give his church a portion of that heavenly influence? Are we indeed to be co-laborers with Christ in the work of saving sinners? Are we to be the salt of the earth, a city on an hill, the light of the world, with nothing but the *word*? Let us see what saith Jesus. "The great day of the feast, Jesus stood and cried, If any man thirst let him come unto me and drink." How is that? Drink what? Why, drink by virtue of faith on the Son of God. Read the next verse. "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water." Bless the Lord, our Messiah, for such words as these. This spake he of the Spirit, which they that believe on him should receive.

Should this meet the eye of any poor starving, thirsty souls, to them I want to say, Come to the great fountain of life, and drink. Believe on the Lord of glory, and drink. Yea, drink at the fountain opened in the house of David for sin and uncleanness. Take the cup at the hand of the Lord, and drink of the well of salvation. What says Jesus? "Whoso drinketh (mark the expression) of the water that I shall give him, the water that I shall give him shall be in him a well of water springing up into everlasting life." The promise comes from one who spake as never man spake. He speaks in wisdom. He speaks in understanding. He speaks in the knowledge of God. Sinner, where are you traveling? Take the Bible. Sit down now and turn to John fourth chapter, and read to the sixteenth verse. Ponder it well, and if you are thirsty you will find a well deeper than Jacob's, and nothing to draw with. But if you ask of Jesus, he will give you living water,—water of life, and you may continue to drink until you press your way into the kingdom of heaven. "He that hath ears to hear let him hear." Oh for ears to hear in these days of apostasy! Oh that more of the blessed Holy Spirit of God might be poured out upon the church and ministry! that they might lift up their voice like a trumpet, cry aloud and spare not, but show the people their sins.

Do any say that the Holy Spirit was only for the apostle's day? But the apostle's declaration is good for all time, when he says, "They that follow after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit." So then he adds, "They that are in the flesh cannot please God." Again. "Now if any man have not the spirit of Christ, he is none of his; for as many as are led by the Spirit of God they are the sons of God." Again. "The Spirit itself beareth witness with our spirits that we are the children of God." "Likewise he says, the spirit helpeth our infirmities; for we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered." Again. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

Now this is wholesale language, and cannot be narrowed down to the limits of the days of the apostles only, but reaches to the end of this age. For, says Peter, "the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." What is that of the promise to us and our children and all that the Lord our God shall call? I answer, it is the promise that he will pour out his Holy Spirit on us and our children, and all that are afar off, and reaches to the time when the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

But I will not prolong this article. Enough has been said. We are in the rocks and quicksands of the last days. Lord, give us thy Spirit to guide us to the end. Men, women and children are going out of life, and no hope beyond the grave. Scarcely any one speaks to them of the Lord of glory, our Lifegiver. They need instruction, the kind word, the friendly hand, the name of Christ spoken in the spirit of Jesus. The doom of the ungodly, the sleep that never awakes, the blotting out of existence, should be brought to bear upon their minds. Then the contrast, the turning to the Lord, the Holy Ghost, his work on the heart, the promised life, beyond the grave, the inheritance, etc. Let us talk to our neighbors and friends whom we meet every day. Are we doing our duty to those around us? should be the question of us all. Oh that the Lord would pour out his Spirit abundantly before the harvest is past, the summer ended, and our friends and children not saved. G. W. Denney.

New Haven, Ct.

HOW TO MAKE BEAUTIFUL HOMES.

The greater part of our population are waiting till they can afford to have pleasant homes, forgetting that they can at no time afford to have any other. We take the color of our daily surroundings, and are happier, more able, stronger to labor and firmer to endure, when those surroundings are pleasing and in good taste. To possess these important qualities they need not be expensive. True beauty is cheaper than we think. The first charm of a home, within and without, is thorough neatness, and this is the result of habit, not outlay. It is often cheaper than filth. Paint the house if you can; if not, white-wash; but in any case let it be in thorough repair. Let there be no loose shingles, or dangling clapboards, or gates hanging by a broken hinge. These hints favor thrift as well as taste. Let the house be sufficiently shaded. This will pay in comfort, wear of furniture, and lack of flies. If you cannot afford green blinds, you can always afford a green tree or two, that will cost nothing but labor and patience, and will shelter you from the sun in summer and the wind in winter.

Plant vines of some kind about your premises; they are indispensable to grace; they show that nature takes kindly to your home, and has thrown her arm round it. You need not resort to costly climbers; woodbine and clematis may be had for the gathering, and grapes and hop-vines may be so trained as to combine beauty and profit. Let your turf be smooth and firm as velvet, and enforce the death penalty upon weeds with an unsparing hand. No man, rich or poor, can afford to raise weeds. They choose the richest spots, where flowers, or fruit, or vegetables might grow, and send abroad their seeds as missionaries of evil into every nook and corner. Ill-kept places always have their vegetable five points, where sin and misery are mimicked in pigweed, burdock, and nettles. A very few flowers will suffice; a monthly rose in the window, a morning glory over the door-way, a bright border between your kitchen garden and the street; these add to the picture just those touches of color that make it pleasant to the eye. With half a dozen cheap and common kinds, your wife will take care that something is always in bloom.

But flowers are gross feeders, and if you keep no domestic animals, you fancy, perhaps, that you have no manure. You were never more mistaken. Every human dwelling is a centre of fertilizing agents, mostly wasted as times go, rich enough to make the whole plot around it blossom like the rose. Tell the soil that you have nothing to give it! Give it what you have and it will laugh in your face. The suds from your laundry is a store of liquid wealth. Never waste a drop of it in drains or sewers. It is a floating currency promising to pay roundly in grass, and vegetables, and fruit. Invest it in your home bank, which never suspends payment. These grassy slopes are as good as gold. Carpet sweepings are manure in a concentrated form; dug into your flower borders they weave a richer pattern than the one from which they were worn. Those old bones that deform the premises, if buried beneath the grape-vine, will be "health to the bones" of all your friends. Old boots and shoes, those most unsightly wrecks, are the favorite food of the raspberry and all its palatable kin. Tainted brine, if such unhappily is yours, is a treasure for the plum-trees and the asparagus bed; slacken lime with it, and it will make a rich dressing for any garden soil. Every household should have its compost bed, be it only an old packing box, where woolen rags, bits of paper, apple parings, refuse of vegetables, slops from the kitchen, chips and sawdust are storing up the elements of a glorious growth. Let not yours be one of the homes where all these bright possibilities arrive only at "burning instead of beauty." We have named but a part of the fertilizers of every household. Generally speaking, whatever is offensive to sight or smell is urging the appeal to our revolted tastes—Bury me, and I'll do you good.—*Springfield Republican.*

TEACHINGS OF AN OAK STICK.

In a certain great city, says a popular writer, I bought a little sheaf of walking sticks, of yellow varnished oak. These I conveyed, by land and sea, till they reached the spot where they were to be allocated among the individuals who were to use them. One stick, very large, unwieldy, and uncomfortable, fell to himself. It had a great thick handle, crooked and set on at a most awkward angle. I found it at first very uncomfortable to walk with But in a few days my hand got accustomed to it, and I came to like the stick very much. To others, unaccustomed to it, it remained awkward as before.

That old oak stick taught me a lesson, and I gratefully record my obligations to it. The lesson was: not to be angry with people for preferring their own ways, and for declining to let you drive them into other ways which are perhaps absolutely better; for these persons may have grown so accustomed to the old ways, they are best to them, if not best in themselves, or in the judgment of a disinterested spectator. Preference is a relation between us and the things preferred—the result of use.

Let people be happy in their own way. My yellow stick, the very worst possible to many, is truly the best to me. Now I owe this to it; that it has cast a certain dignity about many little habits and oddities of manner, in various good men, at which in my own thoughtless ignorance I was ready to laugh. Especially it has taught me to regard with respect the little ways, if not in themselves offensive, of old people. It would be a terrible thing to them to change the ancient way. So if it make them happy, let them look for a long time at the outside of their letters, wondering from whom they came, and don't you petulantly tell them the best way to ascertain that fact is to open the letter; let them twirl their thumbs and enjoy their like innocent pleasure; it would be terrible and cruel to push them out of the dear old ways. The old familiar faces may not be the prettiest faces, but they are the faces we like best to see. It is these little knobs and knots which make the walking-stick of life fit the aged hand, and to cut these off would put the whole thing out of gear.

Transplanting at Night.—"A friend, in whose power of observation," says the *Working Farmer*, "we have confidence, and who is an exact experimenter, informs us that last spring and summer he made the following experiment: He transplanted ten cherry trees while in blossom, commencing at four o'clock in the afternoon, and transplanting one each hour until one in the morning. Those transplanted during daylight shed their blossoms, producing little or no fruit, while those planted during the darker portions maintained their conditions fully. He did the same with ten dwarf pear trees after the fruit was one-third grown. Those transplanted during the day shed their fruit; those transplanted during the night perfected their crop, and showed no injury from having been removed. With each of these trees he removed some earth with the roots."

The Children's Corner.

FRIENDS OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

KITTY'S REBELLION.

One sultry summer's afternoon, some seventeen years ago, little Kitty ran in from her play for a drink of the cool lemonade which stood on the table.

"*Please*, mamma;" said her mother, as she turned the glass.

"Kitty tan't say pease," replied the little maid.

Now Kitty had said 'pease' a hundred times, and usually delighted in saying everything that she was told. She quite revelled in conversational powers for a year and a half old. For the first time in her short life had she taken a notion that she would not do as she was bid. So her mother set the glass down untasted, and the child ran back to the door-step as thirsty as before. But it was very warm, and presently the little feet came pattering back, and the thirsty red lips were put up again for a drink.

"Kitty say please."

"Tan't say please." So the baby went away thirsty again.

This experiment was repeated perhaps a dozen times in the course of the afternoon, at first playfully as it seemed, but as the wee rebel began actually to suffer from heat and thirst rather than say "please," it became a rather serious question how long she would hold out.

Supper time came, and Pet ran to her high chair.

"Mamma, lift Kitty up!"

"*Please*," mamma, lift Kitty," said the mother, gently.

Instantly the eager little face fell. Baby shook her head—muttered "tan't say pease," and turned away. Her father and mother and the rest of the children sat down to the table, but who could eat supper while that poor little outlaw stood back by the wall moaning with hunger and thirst? The mother yearned to take her in her arms and give her food and drink; but how could she? The little one knew that one dutiful word would bring her all she wanted, yet she refused to speak it. The question was fairly at issue—should the child obey the parents, or the parents submit to the child? It is an old and common dilemma, and in thousands of households the child carries the day, but Mrs. Hart did not believe God meant that to be the order of the world. She took her baby to her own room, and set before her very tenderly and seriously her naughty behavior. She knelt down and prayed the Savior to make her good and obedient; but after all, Kitty could not say "pease," any better than before. At length distressed and tired out and fairly alarmed about the little creature, who had not tasted food since noon, she carried her to her father and begged him to take the case in hand. Mr. Hart began to talk playfully; nothing doubting he should soon bring her round. He gave her a great many words to speak, which she did all very readily till the fatal *please* came along; that she couldn't do. Year-and-a-half understood very well to say that was to submit. So he grew serious, and told her that he should have to whip her if she did not mind. Now Kitty and whipping were two things never thought of in the same breath before. She had always been an uncommonly sweet and gentle child, and nobody had ever guessed how much grit was latent in that soft little bosom. Nothing else would avail, however, and the whipping had to come. Still the baby remained stout-hearted, and far from righteousness.

Feverish and exhausted, with parched lips crying for drink, yet inflexibly refusing to speak the little word which would bring it, she was put to bed in her crib. All through the warm night she tossed and moaned in her unquiet sleep, or woke crying from thirst; but even then, sleepy and miserable as she was, she would only sob, "Tan't say pease," when the water came near. For the father and mother that was a night of sleepless wretchedness, relieved only by prayer. They really began to fear that the child would sooner die than give up.

"Oh pshaw! never mind the please; have her drink," many a father would have said. "Poor little thing; I must let the minding go till another time," mothers would have thought, but Mr. and Mrs. Hart did not see it so. If it was like death for a will to yield after eighteen months growth, what would it be after months and years of indulgence? God had committed to them this soul of his creating, to be trained for himself; if she could not be made to obey her father whom she had seen, how should she become obedient to her Father in heaven whom she had not seen? The very fact, that her will was so strong, made it the more imperative to their minds that it should be brought under the control of her conscience; they saw what a cruel tyrant it would prove if left to hold sway. The longer the struggle was protracted, the more likely it seemed that the result would be a final one, and the more important that it should be right. Then the other children who had been watching this new phase of family history with a kind of solemn dread—should they learn that the authority that they had been taught to revere, could after all, be trampled under the feet of a baby? It would not do. It had been clearly explained to the little one that it was her heavenly Father's command that she should obey her parents, and that she was resisting his will; and that father and mother felt that they had no right to annul his law. So the night wore away, and the morning broke; but it brought no peace to the household, weighed down by the perverseness of its young rebel. She woke worn and almost sick, but stubborn as ever.

Free will indeed! What a grand, awful mystery it is! How, shrined in a dainty delicate morsel of flesh, it can look out and defy the world! Terrible agent of evil! Glorious worker of good! Kingliest power in creation! —a sovereign human will! What wonder heaven and hell contended for little Kitty's will. So they do for every one. Happy the child whose parents steadfastly keep the right side of the conflict!

Kitty found an ally in the morning. A woman who occupied the adjoining tenement, having learned the state of things from the children, came to plead for her. She assured Mrs. Hart that she was killing her child; that it was downright cruelty to treat her so; that if *she* had a little girl, she would not see her suffer when she could help it. All this fell on a sore and aching heart. The mother had already been tormented with fears that the heat, and thirst and excitement would really be the death of her poor, dear, naughty, little darling. She tried to think of a compromise by which Kitty could be relieved without sacrifice of parental government. At last she quietly placed a mug of milk in a low chair, and left the little girl alone in the room, while her father and mother watched her unseen.

They saw her come up to the mug and press her hot little hands against its cool sides and begin to raise it to her thirsty lips, then suddenly she set it down with a piteous look, and went away moaning. It was a cruel battle between desire and honor for such a little heart. Again and again the little creature would look wistfully into the mug full of white milk—shake her head mournfully, and turn away. Kitty would not slink out of the difficulty, though her parents would let her; she or they must openly surrender. This little display of character made it clearer than ever that they should do the child a cruel wrong in helping her to break down the demands of her own conscience.

In the course of the morning Mrs. Hart was relieved to see the family physician drive up to the door. She hastened to tell him the whole story, and ask whether she was risking too much. He advised her to "put it through; the little thing could not hold out much longer." Moreover the good doctor straightway conceived a little stratagem for bringing her to terms. It was a great treat for any of the children to ride with him, and one to which Kitty had never yet arrived; so that when he proposed to take her this morning, she flushed up with delight, and began to caper about the room in high glee.

"Run and ask your mother to please put on your hat then;" said the doctor.

Instantly the bright little face faded; she had lost all desire to go if there was a "please" to it. So that expedient failed.

It was getting toward noon; nearly twenty hours since Kitty had tasted either food or drink. Persuasion and authority had been exhausted upon her, and still she wandered about the house, a wan, disconsolate little object, often crying, but obstinate as ever. Almost heart-broken to see her so, the mother took her in her arms once more and carried her to her chamber. Once again she showed the little girl how wretched her wilfulness was making herself and all the rest, and how it was grieving the dear Savior. Then she knelt and with strong crying and tears implored that blessed Spirit who can melt every heart, to subdue the stubborn will. Suddenly baby threw her arms around her neck and burst out: "*Pease, pease, pease.*"

The grateful mother covered her with tears and kisses, and carried her down to the sitting-room where she sprang into her father's arms crying, "Pease, pease!" as if she never would be done. Now she was all radiant with love and peace. The other children came running in to hear how Kitty could say please. She was ready to hug and kiss every body. The whole family stood around laughing and crying, to see her drink her cup of milk, and hardly able to let her alone long enough to do it. The house was full of joy. The battle was ended. Right had triumphed. It had been a terrible struggle, but it was once for all; from that day to this, Kitty Hart has shown no disposition to resist rightful authority. Her will was not "*broken*—that is an ugly phrase—it is a good strong will yet; it was brought under her conscience. It was rescued from being mere willfulness.

These parents had tried all along to make their child understand that to resist them, was to disobey her Father in heaven, and that this was the head and front of her offending. As time went on, they found, to their thankful surprise, reason to believe that she understood it so well, that in yielding to them at last, she had also submitted herself to him. Maturer years and new experience deepened and developed her christian life, but it never seemed necessary for Kitty to be converted after she was a year and a half old. It appeared that the Redeemer had crowned their prayers and fidelity, and ended that long contest by changing the heart of stone to a heart of flesh, and sending his Spirit into it, crying, Abba, Father.—*Earnest Christian.*

"No."

There's a word very short, but decided and plain,
And speaks to the purpose at once;
Not a child but its meaning can quickly explain,
Yet oft 'tis hard to pronounce.

What a world of vexation and trouble 'twould spare,
What pleasure and peace 'twould bestow,
To turn, when temptation would lure and ensnare,
And firmly repulse it with "No."

When deception, falsehood, and guile would invite,
And fleeting enjoyments bestow,
Never palter with truth for a transient delight,
But check the first impulse with "No."

SIT UPRIGHT.

"Sit upright! sit upright, my son!" said a lady to her son George, who had formed a wretched habit of bending whenever he sat down to read. His mother had told him that he could not breathe right unless he sat upright. But it was no use; bend over he would, in spite of all his mother could say.

"Sit upright, Master George!" cried his teacher, as George bent over his copy book at School. If you don't sit upright like Master Charles, you will ruin your health and possibly die of consumption."

This startled Master George. He did not want to die, and felt alarmed. So after school he said to his teacher, "Please, sir, explain to me how bending over when I sit, can cause me to have the consumption."

"That I will, George," replied his teacher, with a cordial smile. "There is an element in the air called oxygen, which is necessary to make your blood circulate, and to help it purify itself by purifying what is called its carbon. When you stoop you cannot take in a sufficient quantity of air to accomplish these purposes; hence the blood remains bad, and the air-cells in your lungs become irritated. Presently the lungs ulcerate, and then you die. Give the lungs room to inspire plenty of fresh air, and you will not be injured by study. Do you understand the matter now, George?"

"I think I do, sir, and will try to sit upright hereafter," said George.

George was right in this resolution. Will all the boys and girls who read this imitate him? They will, we know, if they wish to live healthy lives.

Make it your motto, therefore, little reader, to sit upright, whether you sit to eat, to sew, to read, or to converse. Now don't forget it. You must sit upright.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"MY SHEEP."—John 10: 27.

One of Christ's "little flock"!
To hear His blessed voice,
And follow where He leads—
How doth my heart rejoice
That such a privilege is mine,
By thee, good Shepherd, claimed as thine.

What though rude storms may come,
And cold winds fiercely blow?
No harm can fall to me,
My Leader's voice I know;
And, following him, am safe indeed,
Provided well for every need.

Fierce foes may gather round,
And threaten to devour,
'Tis then that he proclaims
His firm intent and power.
"*Shall never perish*"—no rude hand
Can pluck them from my Father's hand.

Eternal life I give
To all who follow me,
Who from enticing voice
Of strangers ever flee;
These shall be gathered to my fold,
Where are rich joys that are untold.

One of Christ's chosen flock!
What more could I desire?
There's nought obtained on earth
That mortals need prize higher.
O! thou good Shepherd, ever guide
And keep me closely by thy side.

A. C. JUDSON.

For the World's Crisis.

PTOLEMY'S ECLIPSES.

The account of these is found in his astronomical "System," commonly called the *Almagest*, in the fourth and fifth books. The old eclipses are all of the moon, which Ptolemy preferred to those of the sun because he regarded the former as better suited to his purpose, which was to determine the moon's anomaly, and other problems of its motion.

Ptolemy refers to Hipparchus constantly, and takes his account of the ancient eclipses directly from him. Respecting these I also find the following statement. Says Dr. Jarvis: "On the capture of Babylon by Alexander the Great, there fell into the hands of the Greeks a series of records of astronomical observations, which Callisthenes transmitted from Babylon to Greece, at the instance of his master Aristotle. These observations, the oldest then in existence, Hipparchus, an eminent astronomer under Ptolemy Philadelphus, adjusted to the Egyptian method of calculation, 'from the original records,' as he himself states, "which had been kept at Babylon and brought from thence.'" (Discourses on Prophecy, p. 107.) This statement respecting Callisthenes I find made by various writers, and Simplicius is the ancient authority for it, in a comment on a work "On the heavens."

The era employed by Ptolemy is that of Nabonassar, very famous at that time. This began, by common consent, on the 27th of Feb., or, by another reckoning, the 26th, in the year 3967 of the Julian Period, and B.C. 747. With these data it is easy to translate the record into the terms of the Christian Era. Ptolemy's use of the eclipses in the *Almagest* is purely astronomical, and not chronological. Hence they are given not in chronological order, but are selected at certain intervals, for the purpose named above. I here translate the account he gives of the most of them, with such remarks of his as may best state the case respecting them.

After his general propositions, he says, b. 4, c. 5, "We will employ, from the most ancient eclipses which we have, three that appear to have been recorded beyond dispute; then also three others of the present age, which have been most carefully observed by ourselves."

"Of the three ancient eclipses, then, which we have taken from those observed at Babylon, the first is registered as having occurred in the first year of Mardoc Empadus, in the Egyptian [month] Thoth, 29th to the 30th. And it began, he [Hipparchus] says, to be eclipsed after its rising, a full hour having passed; and it was eclipsed whole. Since then the sun was near the last of Pisces [the sign of the Zodiac], and the night was of twelve equinoctial hours nearly, the beginning of the eclipse was evidently 4½ equinoctial hours before midnight; and the middle, since the eclipse was total, 2½ hours before [midnight]." He then gives the time for the meridian of Alexandria, five-sixths of an hour later. [Reckoned by chronologists as B. C. 721, March 19.]

"The second of the eclipses is registered as having occurred in the second year of the same Mardoc Empadus, in the Egyptian Thoth, 18th to the 19th. And it was eclipsed, he says, three digits on the south, at midnight. Since then the middle time at Babylon appears to have been at midnight, in Alexandria it must have been," etc. The reader sees at once how clearly Ptolemy separates his facts from his inferences. [B. C. 720, March 8.]

"The third of the eclipses is registered as having occurred in the same second year of Mardoc Empadus, in the Egyptian Phamenoth, 15th to the 16th. And it began to be eclipsed, he says, after its rising, and it was eclipsed on the north, more than half. Since then the sun was in the beginning of Virgo, the length of the night in Babylon was eleven equinoctial hours nearly, and half the night five and a half hours. The beginning of the eclipse, then, was about (or, at the most) five equinoctial hours before midnight," etc. [B. C. 720, Sept. 1.]

From these data, finding the intervals of time, Ptolemy proceeds with certain computations, illustrated by diagrams. He then gives the account of the three other eclipses above referred to, as follows:

"Again, of the three eclipses which we have selected from those carefully observed by us at Alexandria, the first occurred in the seventeenth year of Adrian, in the Egyptian Payni, 20th to the 21st. And we have accurately computed its middle time to have been a half and a fourth of an equinoctial hour before midnight. And it was eclipsed whole; at which hour the sun's true place was at 13¼ degrees of Taurus, nearly." [A. D. 133, May 6.]

"And the second occurred in the nineteenth year of Adrian, in the Egyptian Choiak, 2nd to the 3rd. And we have computed its middle time to have been one equinoctial hour before midnight. And it was eclipsed on the north, a half and a third of the diameter; at which time the sun's true place was at 25 1-6 degrees of Cancer, nearly." [A. D. 134, Oct. 20.]

"And the third of the eclipses was in the twentieth year of Adrian, in the Egyptian Pharmouthi, 19th to the 20th. And we have computed the middle time to have been four equinoctial hours after midnight, and it was eclipsed half its diameter, on the north. And the sun at this hour was at 14 degrees 12 minutes of Pisces, nearly." [A. D. 136, March 5.]

These three eclipses are then compared with each other, as the former had been compared. And in the next chapter (6), the two sets are compared with each other. The interval between the second eclipse of each triplet is found to be 854 Egyptian years, 73 days, 23 5-6 hours *apparent* time (if I understand rightly), or 23¾ hours true time. Etc. The figures are carried not only to minutes of a degree, but to seconds, thirds, fourths, fifths, and sixths,—answering to about the tenth decimal place. In the seventh chapter the era of Nabonassar is introduced.

Ptolemy next introduces two eclipses as occurring on the same side of the same node, and of similar dimensions. He describes them as follows:

"We have taken for the first eclipse that which was observed at Babylon in the thirty-first year of Darius the first, in the Egyptian Tybi, 3rd to the 4th, at the middle of the sixth hour, when we are informed that the moon was eclipsed on the south, two digits." [B. C. 491, April 25.]

"And for the second, that observed at Alexandria, in the ninth year of Adrian, in the Egyptian Pachon, 17th to the 18th, three and three-fifths equinoctial hours before midnight, when the moon was likewise eclipsed the sixth part of its diameter, on the south." Then follow computations. [A. D. 125, April 5.]

In the same chapter (7) another eclipse is compared with the second of the present list (B. C. 720, March 8). It is described as follows: "The second eclipse employed by Hipparchus occurred in the 20th year of Darius the successor of Cambyses, in the Egyptian Epiphi, 28th to the 29th, the night having advanced 6¼ equinoctial hours; when the moon was likewise eclipsed on the south, one fourth of its diameter. And the middle time in Babylon was two fifths of an equinoctial hour before midnight, since half the night was then 6⅔ equinoctial hours." [B. C. 502, Nov. 19.]

The reader will here note that the two eclipses are given as each of three digits, and as so employed by Hipparchus. Ptolemy proceeds with his computations, including a table of the moon's anomaly.

In the tenth chapter he finds occasion to examine three other eclipses, of which he gives the following account:

"He [Hipparchus] says that these three eclipses were selected from those brought from Babylon, as there observed; and that the first occurred when Phanostratus was archon at Athens, in the [Greek] month Poseidon, and that the moon was eclipsed a small part of its disc, after rising, when half a summer hour of the night remained. And moreover, he says, it set eclipsed. Now this time was the year 366 of Nabonassar," etc. Here follow computations. [B. C. 383, Dec. 22.]

"Again, he says that the next eclipse occurred when Phanostratus was archon at Athens, in the month Scirophorion, Egyptian Phamenoth, 24th to the 25th. And it was eclipsed, he says, after rising in summer, the first hour having elapsed. And this time also is the 366th year of Nabonassar," etc, and computations. [B. C. 382, June 18.]

"And he says that the third eclipse occurred when Evander was archon at Athens, in the first part of the month Poseidon, Egyptian Thoth, 16th to the 17th. And it was eclipsed, he says, whole, beginning when four summer hours had elapsed. Now this time is the 367th year of Nabonassar," etc., and computations. [B. C. 382, Dec. 12.]

Then comes another triplet. He says: "Let us pass, now, to the three last eclipses of which he [Hipparchus] has given account, which he says were observed at Alexandria. The first of these, he says, occurred in the 54th year of the second Calippic period, the 16th of the Egyptian Mesore, when the moon began to be eclipsed a half hour before rising, and resumed its full form in the middle of the third hour. . . . And the time from the first year of Nabonassar is 546 Egyptian years," etc. [B. C. 201, Sept. 22.]

"The next eclipse occurred, he says, in the 55th year of the same period, the 9th of the Egyptian Mechir. And it began when the night had advanced 5¼ hours, and it was eclipsed whole," etc. [From Nabonassar, 547 years, etc. B. C. 200, March 19.]

"And he says that the third eclipse occurred in the same 55th year of the second period, the fifth of the Egyptian Mesore. And it began when 6⅔ hours of the night had elapsed, and it was eclipsed whole. And the middle time of the eclipse, he says, was at about 8⅓ hours, that is, 2⅓ hours of the season after midnight." [From Nabonassar, 547 Egyptian years, 334 days, etc. B. C. 200, Sept. 11.]

In the fifth book, chapter 14, two eclipses are compared, recorded as follows:

"In the fifth year of Nobopalassar, which is the 127th year of Nabonassar, in the Egyptian Athyr, 27th to the 28th, the 11th hour near ending in Babylon, the moon began to to be eclipsed. And it was eclipsed mostly on the south, one fourth of its diameter." [B. C. 621, April 21.]

"Again, in the seventh year of Cambyses, which is the 125th year of Nabonassar, Egyptian Phamenoth, 17th to the 18th, one hour before midnight, the moon was eclipsed in Babylon, on the north, half its diameter." [B. C. 523, July 16.]

In book 6, chapter 5, Ptolemy proposes to demonstrate certain matters "by two eclipses from among those observed near the perigee," which he describes as follows:

"In the seventh year, then, of Philometor, which is the 574th of Nabonassar, in the Egyptian Phamenoth, 27th to the 28th, from the beginning of the 8th hour to the ending of the 10th, in Alexandria, the moon was eclipsed on the north, in all seven digits." Etc. [B. C. 174, April 30.]

"Again, in the 37th year of the third Calippic period, which is the 607th of the era of Nabonassar, in the Egyptian Tybi, 2nd to the 3rd, in the beginning of the fifth hour at Rhodes, the moon began to be eclipsed, and it was darkened in all three digits on the south." Etc. [B. C. 141, Jan. 27.]

Such is the historical record that has come down to us.

Eld. Thurman has doubtless tried all these eclipses by his tables. And he has tabled against them the following charges:

1. That one of them (Mar. 8, B. C. 720) never occurred. It only *almost* happened,—i. e. within 100 miles. How it came to be recorded he does not offer to explain.

2. That several of them (April 21, B. C. 621, Nov. 19, B. C. 502, Apr. 25, B. C. 491), as recorded, are too small to have been observed in that age. Thus he makes one of the features *said* to have been observed an argument to show that there was no observation at all. He admits that these eclipses occurred, but does not explain how; being never observed, they were yet recorded.

3. He finds "by calculation" that one eclipse (Sept. 1, B. C. 720), was of less than three digits, though recorded larger. Hence he infers that it was not seen.

His inferences and arguments will be further examined as I proceed. C. F. H.

For the World's Crisis.

THE NEW BIRTH.

"Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God."—JOHN 3 3.

I doubt whether there is a single passage of Scripture, or statement of Jesus while on earth, which has been less understood than this; and Nicodemus is not the only ruler and master in Israel, or the christian church, who has failed to comprehend its meaning.

I had the privilege last Sabbath of listening to a discourse from this text, in a place where I was holding a series of meetings, which has called up my attention anew to this important declaration of Christ. And I refer to it, and the exposition given of the text, and the position assumed by the preacher, not with any intent to do injury to him, or in any lack of christian charity,—God forbid; but because the view he takes is that generally given of the passage, and because I deem it erroneous. We are set for the defense of the gospel.

The preacher spoke of the blindness of Nicodemus, and of many others, respecting the nature of the new birth; and then endeavored himself to clear up the text; but really, to my mind, his light was but darkness, and I think to his congregation; he left the subject in greater obscurity than when he began.

Never did I feel more convinced of the importance of christian ministers making themselves thoroughly acquainted with Christian doctrine and the Scriptures, than now in these perilous days; and of the divine aid of the Holy Spirit to lead us all into truth, by enlightening the understanding in "the things of the kingdom of God." May the Lord illuminate our minds by his word and Spirit; and especially his ministers,—that we may edify our hearers, and not leave them in greater darkness and doubt than before we attempt to teach them concerning the things which belong to their eternal peace.

The position assumed by our preacher was the following: The new birth, he considered "conversion." The kingdom of God, "the gospel church below, and the church triumphant above."

In endeavoring to explain and preach from the text with these premises assumed, and not proved from the Scriptures, he labored under great embarrassment, as he necessarily must; for in attempting to show how an unconverted man could not "see (enjoy) the gospel church below, nor enter" therein, as Jesus says, "he cannot enter into the kingdom of God" (ver. 5), he found a difficulty he could not harmonize with existing facts in "the church below." Therefore he soon left this part unsatisfactorily explained to his own mind and that of his thinking hearers, and proceeded to transfer our minds to "the church triumphant above," where he made out a little better case of it, granting such a church is existing there.

In describing, however, the happy state of such a church above, drawing wholly from the imagination and the application of a few perverted Scriptures to his use, he failed in proving that there was such a kingdom above, and broke out in the following train of remark: "It don't matter where heaven is, or what it is, if we are only prepared to go there. The preparation is the great thing necessary for us to attend to. Heaven will be a good place wherever it is, whether it is above or below, north or south, east or west. Heaven may not be a place; it may be a state." etc.

Without questioning the importance of the remark that a preparation for heaven is the one thing needful for us to see to, I do deny the statement that "it matters not where heaven is, or what it is." If God has seen fit to reveal the future state and the glories of the coming kingdom and restitution, giving us "exceeding great and precious promises whereby we may be made the "partakers of the divine nature," and designed to enable us to overcome this sinful world by contrasting "the things seen and temporal" with those "things unseen" and "eternal," they are of the last importance for us to understand in order to our perfection, and to incite us to a preparation to enjoy such a blissful state hereafter.

But what surprised me in this train of thought of our preacher was, the abandonment of his premises in the beginning. He started with the proposition that "the kingdom of God" was "the church below, and the church triumphant above." Failing to prove the first part of the proposition, he now abandons the last, having no Scriptures at hand to prove it, and declares heaven may have no special locality,—it may not be a place anywhere in the universe,—but a mere state or condition! So that "the kingdom of God"—"the church triumphant above," has vanished into nothing! For what kind of state can there be without place, and what kind of a church is a nonentity?

This reminds me of what Dr. Dick says:

"Many foolish and inaccurate conceptions prevail even in the christian world. The greater part of christians rest satisfied with the most vague and incorrect ideas concerning heaven. The image picture presented to their minds is that of a splendid chaotic mass, or a dazzling meteor. The term glory, and its kindred epithets, reiterated a thousand times in description of the heavenly state, is a vast assembly crowned in concave sky. Infidel scoffers have been led to conclude that the christian heaven is no object to be desired, and have declared that they feel no pleasure in being suspended forever in an etherial region, and perpetually singing psalms and hymns to the Eternal. It is incomprehensible, also, that a sensitive being should exist, furnished with all the organs and functions requisite to animal life, and yet of a size ten thousand times less than a mite." *Phil. of Future State.*

But our preacher proceeds in a kind of harangue, abandoning the Scriptures altogether, thus: "Stop your arguing—stop your arguing—and preach and tell your christian experience. You can do more in telling your christian experience than in all your arguing on the Scriptures. St. Paul did not argue, he preached his experience wherever he went, and darkness, and idolatry, and heathenism fled before him," (quoting Paul before Agrippa). With many such like words as these the Scriptures and gospel were laid aside as comparatively ineffective in the conversion of men, beside one's christian experience.

I must confess that this was a new doctrine to me, and I thought, how can there be christian experience without a knowledge of christian doctrine? And how can there be a knowledge of christian doctrine unless the church preach the word of God? And again I thought, was it true that "St Paul went preaching his christian experience" everywhere, and before it darkness, and idolatry, and heathenism took flight and fell? And I have searched the "Acts of the Apostles," and St. Paul's Epistles, to ascertain if this was his custom.

Now, I do not ignore christian experience; I would not speak lightly of it; I believe every christian is bound to tell what the Lord has done for his soul; but I do not believe that christian experience should be substituted for the gospel, nor be preached instead of the word of God. It is like fighting with the scabbard instead of the sword, and presenting the people with the earthern vessel, instead of the treasure in it. "The sword of the Spirit" is "the word of God," and not christian experience. "The treasure" is "the gospel" in our earthern vessels, that "the excellency may be of God, and not of us."

I must confess I was amazed to hear a christian minister instructing his christian hearers to lay aside the Scriptures, and all go to preaching and telling their christian experiences in order to convert men to the truth and to God. There is ignorance enough now prevailing on the Scriptures and confusion of ideas relative to Bible doctrines; but what would be the condition of things if such advice be followed? Ignorance and superstition would prevail, and impressions, visions and dreams be followed instead of the word of God, and the confusion of Babel would be repeated in the christian world. There is Babylon enough now on christian doctrine, owing to a lack of scriptural knowledge; but this would lead to confusion confounded! Such an idea will do for Roman Catholics who are afraid of the light of the Bible, but should not be entertained a moment by Protestant christians.

The remark that "St Paul preached his experience instead of arguing upon the Scriptures," is refuted by the fact that he did not tell his experience, I think, but three times; once before Ananias, who opened his eyes after he saw Jesus in the way; once before his brethren, who feared he was not truly converted, and once before King Agrippa. These were the only special instances. He often referred to his state of mind, the hope he had within him; but always showed that this experience came through obedience and sanctification of the truth. Immediately on his conversion it is recorded of him: "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9: 20), not his Christian experience. "But Saul increased the more in strength, and *confounded* the Jews which dwelt at Damascus, *proving* that this is very Christ."—Acts 9: 22. This was not done by his experience, nor without argument. "And Paul, as his manner was, went in unto them . . . and reasoned with them out of the Scriptures."—Acts 17: 2. This was his usual custom, to "reason" (argue) from the "Scriptures,"—not his experience.

"Therefore *disputed* he in the synagogues with the Jews, and with the devout persons, and in the markets daily with them that met with him."—Acts 17: 17. He did not dispute thus publicly in the synagogues and markets daily on his christian experience, for that would be absurd. "Then certain philosophers of the Epicureans, and of the Stoics, encountered him . . . he preached unto them Jesus, and the resurrection."—17: 18. This encounter was not without close argument, and it was not about his experience; for what cared they about that? "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace." —Acts 18: 9. What did the Lord tell him to speak and tell boldly? His christian experience? Paul, I suppose, complied with what the Lord commanded him to do, and it is recorded, "He continued there a year and six months, teaching *the word of God among them*."—Acts 18: 11.

This will suffice as to what Paul preached. With the charge he gives to Timothy,—a solemn charge to all ministers of the gospel,—I close: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, *Preach the word*." If St. Paul's example and St. Paul's charge were more followed and observed by the christian ministry and church at large, there would be less ignorance of christian doctrine; more uniformity of faith and experience; more unity, love and fellowship among christians, and more power in the church.

Martin Luther thus observes to his brethren who had departed from the preaching of the word of God to a reliance on other instrumentalities in order to extend what they supposed to be the kingdom of God: "I am ready to preach, argue, write. I stood up against the Pope, indulgences, and Papists; but without violence or tumult. I brought forward *God's word*. I preached, and wrote, and then stopped. And while I laid me down and slept, or chatted with Armsdorff and Melancthon, the *word* I preached brought down the Pope to the ground, so that never prince or Emperor had dealt it such a blow. The word run through the length and breadth of the land."

In my next I will endeavor to explain the text chosen by my brother through the aid of the Scriptures, and by the assistance of the Holy Spirit, if the Lord graciously bestows this gift upon me. Brethren, pray that we may make plain the word of God to others, first having an understanding of it ourselves. And pray for my christian brother in the ministry, that he may soon see light, and become a more efficient minister of the word of God and the gospel of God.

There were many good things he said, and although I have not mentioned them, to them I give my hearty assent. The Lord help us to be "able ministers of the New Testament," rightly dividing the word of truth."

O. R. FASSETT.

For the World's Crisis.

THE CHRISTIAN'S HOPE.

St. Paul was judged for the hope of the promise of God made unto the fathers; unto which promise the twelve tribes instantly serving God hoped to come; for which hope's sake he was accused of the Jews. St. Paul's hope is the christian's hope, unto which only by instantly serving God every christian can hope to come.

The promise of God made unto the fathers we find recorded in Gen. 17: 8,—"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." "Abraham believed God, and it was accounted to him for righteousness;" and through the righteousness of faith he became heir of the world; not as it now is, but as it will be when redeemed from sin, or at the time of restitution of all things, "which God hath spoken by the mouth of all his holy prophets since the world began." Restitution is the act of restoring what is lost; bringing this world back to its primeval purity and glory, as it came from the hand of its Maker, pure and spotless, when God called it good, before sin had defiled man, or man had defiled the earth. "The righteous shall inherit the land and dwell therein forever."—Ps. 37: 29. Land is the christian's reward.

The inspired writers have written of a good time coming, a land of delight, where the inhabitants shall be righteous, and shall delight themselves in the abundance of peace. The apostle says, "The heavens and the earth which are now, . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." Such is the christian's hope. Such is my hope, through the righteousness of faith to attain unto the resurrection from the dead; and through the resurrection of the dead inherit the land promised to Abraham. A land where the inhabitants will never say they are sick. No death-bed scenes, no more sighing over the pale and languid features of our loved friends, no more scalding tears shed at the graves of the loved, no more sorrow, no more sighing, no more death, no more toils, no more troubles, no more war, carrying desolation to our happy homes; but peace, everlasting peace, is the christian's portion when Jesus comes. What a contrast! Exalted from the dust of earth to everlasting life in the kingdom of God's dear Son. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Amid the wreck of worlds the Revelator saw the "holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband;" and "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The new earth with all its blessings will very soon be spread out before us. Abiding peace is near at hand. The muttering of the distant thunder proclaims the day of God approaching. Weary pilgrim, lift up your head and rejoice, for your redemption draweth nigh. The waymarks are in the distance passed. The promise made of God to the fathers is about to be ushered in, when righteousness shall cover the earth as the waters cover the sea.

Beloved saints in the Lord, are you poor in spirit? the kingdom of heaven shall be yours. Do you mourn? you shall be comforted. Are you meek? you shall inherit the earth. If you are hungering and thirsting after righteousness, you shall be filled. Are you merciful? then you may hope in God's mercy. Are you pure in heart? then you shall see God. Are you peacemakers? then you may be found of him in peace. Are you persecuted for righteousness' sake? "rejoice, and be exceeding glad; for great is your reward in heaven." Soon the Lifegiver will come and reward us according to our works. If we are faithful, we shall be blessed with faithful Abraham. I. B. LUTHER.

Hereford, C. E.

For the World's Crisis.

THE VOICE OF HISTORIANS.

"The Lord's Day"—The True Christian Sabbath.

NUMBER FIVE.

From Justin Martyr's and Tertullian's "Apologies," as translated by Wm. Reeves. Pp. 123 to 127, and 238-9.

"And in every Eucharistical Sacrifice we bless the Maker of all things, through his Son Jesus Christ, and through the Holy Spirit; and upon the day called* Sunday, all that live either in city or country meet together at the same place, where the writings of the apostles and prophets are read, as much as time will give leave. When the reader has done, the bishop makes a sermon, wherein he instructs the people, and animates them to the practice of such lovely precepts. At the conclusion of this discourse, we all rise up together and pray; and prayers being over, as I now said, there is bread, and wine, and water offered, and the bishop, as before, sends up prayers and thangsgivings, with all the fervency he is able, and the people conclude all with the joyful acclamation of *Amen*. Then the consecrated elements are distributed to and partaken of by all that are present, and sent to the absent by the hands of the deacons.

But the wealthy and willing, for every one is at liberty, contribute as they think fitting; and this collection is deposited with the Bishop, and out of this he relieves the orphan and the widow, and such as are reduced to want by sickness or any other cause, and such as are in bonds, and strangers that come from far; and, in a word, he is the guardian and almoner to all the indigent.

Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Savior rose again from the dead; for the day before Saturday (or Saturn), he was crucified, and the day after, which is Sunday, he appeared to his apostles and disciples, and taught them what I have now proposed to your consideration.

And so far as these things shall appear agreeable to truth and reason, so far we desire you would respect 'em accordingly, but if they seem trifling, despise 'em as trifles; however, don't proceed against the professors of 'em, who are people of the most inoffensive lives, as severely as against your professed enemies; for, tell you I must, that if you persist in this course of iniquity, you shall not escape the vengeance of God in the other world. But be this as it will, you shall hear us contentedly cry out, *God's will be done.* And altho' we might produce the rescript of your father, the great and illustrious Emperor *Adrian*, to plead in our behalf for the moderating your proceedings according to that rule of equity we ourselves have proposed, yet we shall not insist so much upon the authority of Adrian as the justice of our demands, which was the reason of composing this Apology and Exposition of the Christian Faith. However, we have subjoined a copy of Adrian's Epistle, to let you see the truth and justice of our cause," etc.

So much for Justin Martyr, who wrote A. D. 138 or 139. Now let us hear Tertullian, as translated by the same author, Wm. Reeves, on pp. 238–9.

TERTULLIAN:—"Others, with a greater show of reason, take us for worshipers of the sun. These send us to the religion of Persia, tho' we are far from adoring a painted sun, like them who carry about his image everywhere upon their bucklers. This suspicion took its rise from hence, because it was observed that christians prayed with their faces towards the East; but some of you likewise, out of an affectation of adoring some of the celestial bodies, wag your lips towards the rising sun; but if we, like them, celebrate Sunday as a festival and day of rejoicing, 'tis for a reason *vastly distant from that of worshiping the sun*; for we solemnize the day after Saturday in contradistinction to those who call this day their Sabbath, and devote it to ease and eating, deviating from the old Jewish customs, which they are now very ignorant of."

In addition to the foregoing, as translated by Reeves, we introduce the following as given by James Gilfillan, from his work entitled "The Sabbath," pp. 374–5:—

"Like Pliny and Justin Martyr, but with still more detail, Tertullian sets forth the manner in which christian worship was conducted in his time. Although he does not mention the day in the description itself, he has, in a preceding chapter of the same work, declared, that the christians solemnized the day of the sun, 'the day after Saturday, in distinction from those who call this day their Sabbath. The passage is too long for insertion, but the following is, we trust, a faithful translation of so much of it as bears upon our subject:—'We christians, incorporated by our common faith, worship, and hopes, meet for prayer, in which we as it were take the kingdom of heaven by a violence grateful to God, not forgetting to offer up supplications for emperors, and all in authority, for the prosperity and peace of the state, and for the delay of the final doom. We assemble, also, for receiving instruction, warning, and exhortation from the Divine word, whereby we nourish our faith, animate our hope, establish our confidence, and stir up ourselves by every argument to the practice of good works. On these occasions discipline is administered with all solemnity, and the censures pronounced on offenders are regarded as anticipating the judgment to come. Every one puts something into the public stock once a month, or when he pleases, and according to his ability and inclination, for there is no compulsion; these pious deposits being applied, not to the indulgence of appetite, but in aid of the poor, orphans, the aged, the shipwrecked, the persecuted, and for burying the dead. Then follows a supper, a love-feast, not an entertainment for the sensual, but a refreshment to the hungry and the needy. To this supper we do not sit down till we have previously tasted the pleasure of prayer to God; we sup in the recollection that God is to be worshipped in the night season, and we converse with the consciousness that he hears us. Praise succeeds, and the whole is concluded with prayer when we depart; not for the purposes of dissipation, licentiousness, or violence, but with the same regard to purity and moderation as in our coming together, like men who have been enjoying a spiritual banquet rather than a common supper."—*Apol. c.* 39.

East Weare, N. H. T. M. PREBLE.

* "*Upon the day called Sunday.* It was called Sunday by *Justin and Tertullian*, because it happened upon that day of the week which by the heathens was dedicated to the sun, and therefore as being best known to them by that name, the Fathers commonly made use of it in their Apologies to the heathen Emperors; but the more proper and prevailing name was Kuriake, or the Lord's Day, as it is called by St. John himself. Rev. 1: 10."—[Note by *Reeves*.]

For the World's Crisis.

THE OLD TESTAMENT.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." —LUKE 16 31.

It is common for skeptics to attack the Old Testament in various ways, while they (some of them) seem to admit the truth of the New. They speak of Moses as having no knowledge of the subjects upon which he wrote, and do not believe he was inspired. At the same time if they can find a passage anywhere in the Book that can be twisted so as to seem to favor their cause they will present it as unanswerable and quite reliable. Let me say to these skeptics and to all who are influenced by them, that there is, if possible, *more proof* of the authenticity of the Old Testament than of the New.

The quotation at the head of this article is of itself sufficient to bind the two Testaments together, so that if the Old is rejected the New must be also rejected. Moses wrote truly and faithfully as the Almighty directed. And if some parts of his writings were intended for the Jews only, certainly other portions apply to all nations and tribes of men.

One thing further I would say to all who speak contemptuously of any of the writers of the Old Testament,—or doubtingly of the things written, when you strike them you dash youself against the ETERNAL ROCK. You think it pleasant pastime to joke about Jonah and the whale, but the truth of that narrative is sustained in the New Testament by HIM who spake as never man spake.

Without asserting the complete accuracy of our common translation in every particular, we say fearlessly that if you reject one part of Scripture, you cast away all reasonable hope of your salvation. For "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

That this fearful fate may not be the portion of the reader or the writer of this, is my earnest prayer. F. H. CHAMBERLAIN.

REPROOF.—Reproof is not good or pleasant, but sometimes needful, because wholesome and good in order to the end; it should therefore be administered as physic, and then only when the patient is fit to receive it, and it may serve to correct his distemper; otherwise you will only make him more sick and very angry. It must be like a bitter pill wrapped in gold, and tempered with sugar, otherwise it will not go down or work effectually.

Never abuse one who was once your bosom friend, however bitter now.

The World's Crisis
AND SECOND ADVENT MESSENGER

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"MY SHEEP."—John 10: 27.

One of Christ's "little flock"!
To hear His blessed voice,
And follow where He leads—
How doth my heart rejoice
That such a privilege is mine,
By thee, good Shepherd, claimed as thine.

What though rude storms may come,
And cold winds fiercely blow?
No harm can fall to me,
My Leader's voice I know;
And, following him, am safe indeed,
Provided well for every need.

Fierce foes may gather round,
And threaten to devour,
'Tis then that he proclaims
His firm intent and power:
"*Shall never perish*"—no rude hand
Can pluck them from my Father's hand.

Eternal life I give
To all who follow me,
Who from enticing voice
Of strangers ever flee;
These shall be gathered to my fold,
Where are rich joys that are untold.

One of Christ's chosen flock!
What more could I desire?
There's nought obtained on earth
That mortals need prize higher.
O! thou good Shepherd, ever guide
And keep me closely by thy side.

A. C. JUDSON.

For the World's Crisis.

PTOLEMY'S ECLIPSES.

The account of these is found in his astronomical "System," commonly called the *Almagest*, in the fourth and fifth books. The old eclipses are all of the moon, which Ptolemy preferred to those of the sun because he regarded the former as better suited to his purpose, which was to determine the moon's anomaly, and other problems of its motion.

Ptolemy refers to Hipparchus constantly, and takes his account of the ancient eclipses directly from him. Respecting these I also find the following statement. Says Dr. Jarvis: "On the capture of Babylon by Alexander the Great, there fell into the hands of the Greeks a series of records of astronomical observations, which Callisthenes transmitted from Babylon to Greece, at the instance of his master Aristotle. These observations, the oldest then in existence, Hipparchus, an eminent astronomer under Ptolemy Philadelphus, adjusted to the Egyptian method of calculation, 'from the original records,' as he himself states, "which had been kept at Babylon and brought from thence.'" (Discourses on Prophecy, p. 107.) This statement respecting Callisthenes I find made by various writers, and Simplicius is the ancient authority for it, in a comment on a work "On the heavens."

The era employed by Ptolemy is that of Nabonassar, very famous at that time. This began, by common consent, on the 27th of Feb., or, by another reckoning, the 26th, in the year 3967 of the Julian Period, and B.C. 747. With these data it is easy to translate the record into the terms of the Christian Era. Ptolemy's use of the eclipses in the *Almagest* is purely astronomical, and not chronological. Hence they are given not in chronological order, but are selected at certain intervals, for the purpose named above. I here translate the account he gives of the most of them, with such remarks of his as may best state the case respecting them.

After his general propositions, he says, b. 4, c. 5, "We will employ, from the most ancient eclipses which we have, three that appear to have been recorded beyond dispute; then also three others of the present age, which have been most carefully observed by ourselves."

"Of the three ancient eclipses, then, which we have taken from those observed at Babylon, the first is registered as having occurred in the first year of Mardoc Empadus, in the Egyptian [month] Thoth, 29th to the 30th. And it began, he [Hipparchus] says, to be eclipsed after its rising, a full hour having passed; and it was eclipsed whole. Since then the sun was near the last of Pisces [the sign of the Zodiac], and the night was of twelve equinoctial hours nearly, the beginning of the eclipse was evidently 4½ equinoctial hours before midnight; and the middle, since the eclipse was total, 2½ hours before [midnight]." He then gives the time for the meridian of Alexandria, five-sixths of an hour later. [Reckoned by chronologists as B. C. 721, March 19.]

"The second of the eclipses is registered as having occurred in the second year of the same Mardoc Empadus, in the Egyptian Thoth, 18th to the 19th. And it was eclipsed, he says, three digits on the south, at midnight. Since then the middle time at Babylon appears to have been at midnight, in Alexandria it must have been," etc. The reader sees at once how clearly Ptolemy separates his facts from his inferences. [B. C. 720, March 8.]

"The third of the eclipses is registered as having occurred in the same second year of Mardoc Empadus, in the Egyptian Phamenoth, 15th to the 16th. And it began to be eclipsed, he says, after its rising, and it was eclipsed on the north, more than half. Since then the sun was in the beginning of Virgo, the length of the night in Babylon was eleven equinoctial hours nearly, and half the night five and a half hours. The beginning of the eclipse, then, was about (or, at the most) five equinoctial hours before midnight," etc. [B. C. 720, Sept. 1.]

From these data, finding the intervals of time, Ptolemy proceeds with certain computations, illustrated by diagrams. He then gives the account of the three other eclipses above referred to, as follows:

"Again, of the three eclipses which we have selected from those carefully observed by us at Alexandria, the first occurred in the seventeenth year of Adrian, in the Egyptian Payni, 20th to the 21st. And we have accurately computed its middle time to have been a half and a fourth of an equinoctial hour before midnight. And it was eclipsed whole; at which hour the sun's true place was at 13¾ degrees of Taurus, nearly." [A. D. 133, May 6.]

"And the second occurred in the nineteenth year of Adrian, in the Egyptian Choiak, 2nd to the 3rd. And we have computed its middle time to have been one equinoctial hour before midnight. And it was eclipsed on the north, a half and a third of the diameter; at which time the sun's true place was at 25 1-6 degrees of Cancer, nearly." [A. D. 134, Oct. 20.]

"And the third of the eclipses was in the twentieth year of Adrian, in the Egyptian Pharmouthi, 19th to the 20th. And we have computed the middle time to have been four equinoctial hours after midnight, and it was eclipsed half its diameter, on the north. And the sun at this hour was at 14 degrees 12 minutes of Pisces, nearly." [A. D. 136, March 5.]

These three eclipses are then compared with each other, as the former had been compared. And in the next chapter (6), the two sets are compared with each other. The interval between the second eclipse of each triplet is found to be 854 Egyptian years, 73 days, 23 5-6 hours *apparent* time (if I understand rightly), or 23½ hours true time. Etc. The figures are carried not only to minutes of a degree, but to seconds, thirds, fourths, fifths, and sixths,—answering to about the tenth decimal place. In the seventh chapter the era of Nabonassar is introduced.

Ptolemy next introduces two eclipses as occurring on the same side of the same node, and of similar dimensions. He describes them as follows:

"We have taken for the first eclipse that which was observed at Babylon in the thirty-first year of Darius the first, in the Egyptian Tybi, 3rd to the 4th, at the middle of the sixth hour, when we are informed that the moon was eclipsed on the south, two digits." [B. C. 491, April 25.]

"And for the second, that observed at Alexandria, in the ninth year of Adrian, in the Egyptian Pachon, 17th to the 18th, three and three-fifths equinoctial hours before midnight, when the moon was likewise eclipsed the sixth part of its diameter, on the south." Then follow computations. [A. D. 125, April 5.]

In the same chapter (7) another eclipse is compared with the second of the present list (B. C. 720, March 8). It is described as follows: "The second eclipse employed by Hipparchus occurred in the 20th year of Darius the successor of Cambyses, in the Egyptian Epiphi, 28th to the 29th, the night having advanced 6¼ equinoctial hours; when the moon was likewise eclipsed on the south, one fourth of its diameter. And the middle time in Babylon was two fifths of an equinoctial hour before midnight, since half the night was then 6⅔ equinoctial hours." [B. C. 502, Nov. 19.]

The reader will here note that the two eclipses are given as each of three digits, and as so employed by Hipparchus. Ptolemy proceeds with his computations, including a table of the moon's anomaly.

In the tenth chapter he finds occasion to examine three other eclipses, of which he gives the following account:

"He [Hipparchus] says that these three eclipses were selected from those brought from Babylon, as there observed; and that the first occurred when Phanostratus was archon at Athens, in the [Greek] month Poseidon, and that the moon was eclipsed a small part of its disc, after rising, when half a summer hour of the night remained. And moreover, he says, it set eclipsed. Now this time was the year 366 of Nabonassar," etc. Here follow computations. [B. C. 383, Dec. 22.]

"Again, he says that the next eclipse occurred when Phanostratus was archon at Athens, in the month Scirophorion, Egyptian Phamenoth, 24th to the 25th. And it was eclipsed, he says, after rising in summer, the first hour having elapsed. And this time also is the 366th year of Nabonassar," etc, and computations. [B. C. 382, June 18.]

"And he says that the third eclipse occurred when Evander was archon at Athens, in the first part of the month Poseidon, Egyptian Thoth, 16th to the 17th. And it was eclipsed, he says, whole, beginning when four summer hours had elapsed. Now this time is the 367th year of Nabonassar," etc., and computations. [B. C. 382, Dec. 12.]

Then comes another triplet. He says: "Let us pass, now, to the three last eclipses of which he [Hipparchus] has given account, which he says were observed at Alexandria. The first of these, he says, occurred in the 54th year of the second Calippic period, the 16th of the Egyptian Mesore, when the moon began to be eclipsed a half hour before rising, and resumed its full form in the middle of the third hour. . . . And the time from the first year of Nabonassar is 546 Egyptian years," etc. [B. C. 201, Sept. 22.]

"The next eclipse occurred, he says, in the 55th year of the same period, the 9th of the Egyptian Mechir. And it began when the night had advanced 5½ hours, and it was eclipsed whole," etc. [From Nabonassar, 547 years, etc. B. C. 200, March 19.]

"And he says that the third eclipse occurred in the same 55th year of the second period, the fifth of the Egyptian Mesore. And it began when 6⅔ hours of the night had elapsed, and it was eclipsed whole. And the middle time of the eclipse, he says, was at about 8½ hours, that is, 2⅔ hours of the season after midnight." [From Nabonassar, 547 Egyptian years, 334 days, etc. B. C. 200, Sept. 11.]

In the fifth book, chapter 14, two eclipses are compared, recorded as follows:

"In the fifth year of Nobopalassar, which is the 127th year of Nabonassar, in the Egyptian Athyr, 27th to the 28th, the 11th hour near ending in Babylon, the moon began to to be eclipsed. And it was eclipsed mostly on the south, one fourth of its diameter." [B. C. 621, April 21.]

"Again, in the seventh year of Cambyses, which is the 125th year of Nabonassar, Egyptian Phamenoth, 17th to the 18th, one hour before midnight, the moon was eclipsed in Babylon, on the north, half its diameter." [B. C. 523, July 16.]

In book 6, chapter 5, Ptolemy proposes to demonstrate certain matters "by two eclipses from among those observed near the perigee," which he describes as follows:

"In the seventh year, then, of Philometor, which is the 574th of Nabonassar, in the Egyptian Phamenoth, 27th to the 28th, from the beginning of the 8th hour to the ending of the 10th, in Alexandria, the moon was eclipsed on the north, in all seven digits." Etc. [B. C. 174, April 30.]

"Again, in the 37th year of the third Calippic period, which is the 607th of the era of Nabonassar, in the Egyptian Tybi, 2nd to the 3rd, in the beginning of the fifth hour at Rhodes, the moon began to be eclipsed, and it was darkened in all three digits on the south." Etc. [B. C. 141, Jan. 27.]

Such is the historical record that has come down to us.

Eld. Thurman has doubtless tried all these eclipses by his tables. And he has tabled against them the following charges:

1. That one of them (Mar. 8, B. C. 720) never occurred. It only *almost* happened,—i. e. within 100 miles. How it came to be recorded he does not offer to explain.

2. That several of them (April 21, B. C. 621, Nov. 19, B. C. 502, Apr. 25, B. C. 491), as recorded, are too small to have been observed in that age. Thus he makes one of the features *said* to have been observed an argument to show that there was no observation at all. He admits that these eclipses occurred, but does not explain how; being never observed, they were yet recorded.

3. He finds "by calculation" that one eclipse (Sept. 1, B. C. 720), was of less than three digits, though recorded larger. Hence he infers that it was not seen.

His inferences and arguments will be further examined as I proceed. C. F. H.

For the World's Crisis.

THE NEW BIRTH.

"Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God."—JOHN 3: 3.

I doubt whether there is a single passage of Scripture, or statement of Jesus while on earth, which has been less understood than this; and Nicodemus is not the only ruler and master in Israel, or the christian church, who has failed to comprehend its meaning.

I had the privilege last Sabbath of listening to a discourse from this text, in a place where I was holding a series of meetings, which has called up my attention anew to this important declaration of Christ. And I refer to it, and the exposition given of the text, and the position assumed by the preacher, not with any intent to do injury to him, or in any lack of christian charity,—God forbid; but because the view he takes is that generally given of the passage, and because I deem it erroneous. We are set for the defense of the gospel.

The preacher spoke of the blindness of Nicodemus, and of many others, respecting the nature of the new birth; and then endeavored himself to clear up the text; but really, to my mind, his light was but darkness, and I think to his congregation; he left the subject in greater obscurity than when he began.

Never did I feel more convinced of the importance of christian ministers making themselves thoroughly acquainted with Christian doctrine and the Scriptures, than now in these perilous days; and of the divine aid of the Holy Spirit to lead us all into truth, by enlightening the understanding in "the things of the kingdom of God." May the Lord illuminate our minds by his word and Spirit; and especially his ministers,—that we may edify our hearers, and not leave them in greater darkness and doubt than before we attempt to teach them concerning the things which belong to their eternal peace.

The position assumed by our preacher was the following: The new birth, he considered "conversion." The kingdom of God, "the gospel church below, and the church triumphant above."

In endeavoring to explain and preach from the text with these premises assumed, and not proved from the Scriptures, he labored under great embarrassment, as he necessarily must; for in attempting to show how an unconverted man could not "see (enjoy) the gospel church below, nor enter" therein, as Jesus says, "he cannot enter into the kingdom of God" (ver. 5), he found a difficulty he could not harmonize with existing facts in "the church below." Therefore he soon left this part unsatisfactorily explained to his own mind and that of his thinking hearers, and proceeded to transfer our minds to "the church triumphant above," where he made out a little better case of it, granting such a church is existing there.

In describing, however, the happy state of such a church above, drawing wholly from the imagination and the application of a few perverted Scriptures to his use, he failed in proving that there was such a kingdom above, and broke out in the following train of remark: "It don't matter where heaven is, or what it is, if we are only prepared to go there. The preparation is the great thing necessary for us to attend to. Heaven will be a good place wherever it is, whether it is above or below, north or south, east or west. Heaven may not be a place; it may be a state." etc.

Without questioning the importance of the remark that a preparation for heaven is the one thing needful for us to see to, I do deny the statement that "it matters not where heaven is, or what it is." If God has seen fit to reveal the future state and the glories of the coming kingdom and restitution, giving us "exceeding great and precious promises whereby we may be made the "partakers of the divine nature," and designed to enable us to overcome this sinful world by contrasting "the things seen and temporal" with those "things unseen" and "eternal," they are of the last importance for us to understand in order to our perfection, and to incite us to a preparation to enjoy such a blissful state hereafter.

But what surprised me in this train of thought of our preacher was, the abandonment of his premises in the beginning. He started with the proposition that "the kingdom of God" was "the church below, and the church triumphant above." Failing to prove the first part of the proposition, he now abandons the last, having no Scriptures at hand to prove it, and declares heaven may have no special locality,—it may not be a place anywhere in the universe,—but a mere state or condition! So that "the kingdom of God"—"the church triumphant above," has vanished into nothing! For what kind of state can there be without place, and what kind of a church is a nonentity?

This reminds me of what Dr. Dick says:

"Many foolish and inaccurate conceptions prevail even in the christian world. The greater part of christians rest satisfied with the most vague and incorrect ideas concerning heaven. The image picture presented to their minds is that of a splendid chaotic mass, or a dazzling meteor. The term glory, and its kindred epithets, reiterated a thousand times in description of the heavenly state, is a vast assembly crowned in concave sky. Infidel scoffers have been led to conclude that the christian heaven is no object to be desired, and have declared that they feel no pleasure in being suspended forever in an etherial region, and perpetually singing psalms and hymns to the Eternal. It is incomprehensible, also, that a sensitive being should exist, furnished with all the organs and functions requisite to animal life, and yet of a size ten thousand times less than a mite." *Phil. of Future State.*

But our preacher proceeds in a kind of harangue, abandoning the Scriptures altogether, thus: "Stop your arguing—stop your arguing—and preach and tell your christian experience. You can do more in telling your christian experience than in all your arguing on the Scriptures. St. Paul did not argue, he preached his experience wherever he went, and darkness, and idolatry, and heathenism fled before him," (quoting Paul before Agrippa). With many such like words as these the Scriptures and gospel were laid aside as comparatively ineffective in the conversion of men, beside one's christian experience.

I must confess that this was a new doctrine to me, and I thought, how can there be christian experience without a knowledge of christian doctrine? And how can there be a knowledge of christian doctrine unless the church preach the word of God? And again I thought, was it true that "St Paul went preaching his christian experience" everywhere, and before it darkness, and idolatry, and heathenism took flight and fell? And I have searched the "Acts of the Apostles," and St. Paul's Epistles, to ascertain if this was his custom.

Now, I do not ignore christian experience; I would not speak lightly of it; I believe every christian is bound to tell what the Lord has done for his soul; but I do not believe that christian experience should be substituted for the gospel, nor be preached instead of the word of God. It is like fighting with the scabbard instead of the sword, and presenting the people with the earthern vessel, instead of the treasure in it. "The sword of the Spirit" is "the word of God," and not christian experience. "The treasure" is "the gospel" in our earthern vessels, that "the excellency may be of God, and not of us."

I must confess I was amazed to hear a christian minister instructing his christian hearers to lay aside the Scriptures, and all go to preaching and telling their christian experiences in order to convert men to the truth and to God. There is ignorance enough now prevailing on the Scriptures and confusion of ideas relative to Bible doctrines; but what would be the condition of things if such advice be followed? Ignorance and superstition would prevail, and impressions, visions and dreams be followed instead of the word of God, and the confusion of Babel would be repeated in the christian world. There is Babylon enough now on christian doctrine, owing to a lack of scriptural knowledge; but this would lead to confusion confounded! Such an idea will do for Roman Catholics who are afraid of the light of the Bible, but should not be entertained a moment by Protestant christians.

The remark that "St Paul preached his experience instead of arguing upon the Scriptures," is refuted by the fact that he did not tell his experience, I think, but three times; once before Ananias, who opened his eyes after he saw Jesus in the way; once before his brethren, who feared he was not truly converted, and once before King Agrippa. These were the only special instances. He often referred to his state of mind, the hope he had within him; but always showed that this experience came through obedience and sanctification of the truth. Immediately on his conversion it is recorded of him: "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9: 20), not his Christian experience. "But Saul increased the more in strength, and *confounded* the Jews which dwelt at Damascus, *proving* that this is very Christ."—Acts 9: 22. This was not done by his experience, nor without argument. "And Paul, as his manner was, went in unto them . . . and reasoned with them out of the Scriptures."—Acts 17: 2. This was his usual custom, to "reason" (argue) from the "Scriptures,"—not his experience.

"Therefore *disputed* he in the synagogues with the Jews, and with the devout persons, and in the markets daily with them that met with him."—Acts 17: 17. He did not dispute thus publicly in the synagogues and markets daily on his christian experience, for that would be absurd. "Then certain philosophers of the Epicureans, and of the Stoics, encountered him . . . he preached unto them Jesus, and the resurrection."—17: 18. This encounter was not without close argument, and it was not about his experience; for what cared they about that? "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace."—Acts 18: 9. What did the Lord tell him to speak and tell boldly? His christian experience? Paul, I suppose, complied with what the Lord commanded him to do, and it is recorded, "He continued there a year and six months, teaching *the word of God among them.*"—Acts 18: 11.

This will suffice as to what Paul preached. With the charge he gives to Timothy,—a solemn charge to all ministers of the gospel,—I close: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, *Preach the word.*" If St. Paul's example and St. Paul's charge were more followed and observed by the christian ministry and church at large, there would be less ignorance of christian doctrine; more uniformity of faith and experience; more unity, love and fellowship among christians, and more power in the church.

Martin Luther thus observes to his brethren who had departed from the preaching of the word of God to a reliance on other instrumentalities in order to extend what they supposed to be the kingdom of God: "I am ready to preach, argue, write. I stood up against the Pope, indulgences, and Papists; but without violence or tumult. I brought forward *God's word.* I preached, and wrote, and then stopped. And while I laid me down and slept, or chatted with Armsdorff and Melancthon, the *word* I preached brought down the Pope to the ground, so that never prince or Emperor had dealt it such a blow. The word run through the length and breadth of the land."

In my next I will endeavor to explain the text chosen by my brother through the aid of the Scriptures, and by the assistance of the Holy Spirit, if the Lord graciously bestows this gift upon me. Brethren, pray that we may make plain the word of God to others, first having an understanding of it ourselves. And pray for my christian brother in the ministry, that he may soon see light, and become a more efficient minister of the word of God and the gospel of God.

There were many good things he said, and although I have not mentioned them, to them I give my hearty assent. The Lord help us to be "able ministers of the New Testament," rightly dividing the word of truth."

O. R. FASSETT.

For the World's Crisis.

THE CHRISTIAN'S HOPE.

St. Paul was judged for the hope of the promise of God made unto the fathers; unto which promise the twelve tribes instantly serving God hoped to come; for which hope's sake he was accused of the Jews. St. Paul's hope is the christian's hope, unto which only by instantly serving God every christian can hope to come.

The promise of God made unto the fathers we find recorded in Gen. 17: 8,—"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." "Abraham believed God, and it was accounted to him for righteousness;" and through the righteousness of faith he became heir of the world; not as it now is, but as it will be when redeemed from sin, or at the time of restitution of all things, "which God hath spoken by the mouth of all his holy prophets since the world began." Restitution is the act of restoring what is lost; bringing this world back to its primeval purity and glory, as it came from the hand of its Maker, pure and spotless, when God called it good, before sin had defiled man, or man had defiled the earth. "The righteous shall inherit the land and dwell therein forever."—Ps. 37: 29. Land is the christian's reward.

The inspired writers have written of a good time coming, a land of delight, where the inhabitants shall be righteous, and shall delight themselves in the abundance of peace. The apostle says, "The heavens and the earth which are now, . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." Such is the christian's hope. Such is my hope, through the righteousness of faith to attain unto the resurrection from the dead; and through the resurrection of the dead inherit the land promised to Abraham. A land where the inhabitants will never say they are sick. No death-bed scenes, no more sighing over the pale and languid features of our loved friends, no more scalding tears shed at the graves of the loved; no more sorrow, no more sighing, no more death, no more toils, no more troubles, no more war, carrying desolation to our happy homes; but peace, everlasting peace, is the christian's portion when Jesus comes. What a contrast! Exalted from the dust of earth to everlasting life in the kingdom of God's dear Son. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Amid the wreck of worlds the Revelator saw the "holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband;" and "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The new earth with all its blessings will very soon be spread out before us. Abiding peace is near at hand. The muttering of the distant thunder proclaims the day of God approaching. Weary pilgrim, lift up your head and rejoice, for your redemption draweth nigh. The waymarks are in the distance passed. The promise made of God to the fathers is about to be ushered in, when righteousness shall cover the earth as the waters cover the sea.

Beloved saints in the Lord, are you poor in spirit? the kingdom of heaven shall be yours. Do you mourn? you shall be comforted. Are you meek? you shall inherit the earth. If you are hungering and thirsting after righteousness, you shall be filled. Are you merciful? then you may hope in God's mercy. Are you pure in heart? then you shall see God. Are you peacemakers? then you may be found of him in peace. Are you persecuted for righteousness' sake? "rejoice, and be exceeding glad; for great is your reward in heaven." Soon the Lifegiver will come and reward us according to our works. If we are faithful, we shall be blessed with faithful Abraham. I. B. LUTHER.

Hereford, C. E.

For the World's Crisis.

THE VOICE OF HISTORIANS.
"The Lord's Day"—The True Christian Sabbath.

NUMBER FIVE.

From Justin Martyr's and Tertullian's "Apologies," as translated by Wm. Reeves. Pp. 123 to 127, and 238-9.

"And in every Eucharistical Sacrifice we bless the Maker of all things, through his Son Jesus Christ, and through the Holy Spirit; and upon the day called* Sunday, all that live either in city or country meet together at the same place, where the writings of the apostles and prophets are read, as much as time will give leave. When the reader has done, the bishop makes a sermon, wherein he instructs the people, and animates them to the practice of such lovely precepts. At the conclusion of this discourse, we all rise up together and pray; and prayers being over, as I now said, there is bread, and wine, and water offered, and the bishop, as before, sends up prayers and thangsgivings, with all the fervency he is able, and the people conclude all with the joyful acclamation of *Amen*. Then the consecrated elements are distributed to and partaken of by all that are present, and sent to the absent by the hands of the deacons.

But the wealthy and willing, for every one is at liberty, contribute as they think fitting; and this collection is deposited with the Bishop, and out of this he relieves the orphan and the widow, and such as are reduced to want by sickness or any other cause, and such as are in bonds, and strangers that come from far; and, in a word, he is the guardian and almoner to all the indigent.

Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Savior rose again from the dead; for the day before Saturday (or Saturn), he was crucified, and the day after, which is Sunday, he appeared to his apostles and disciples, and taught them what I have now proposed to your consideration.

And so far as these things shall appear agreeable to truth and reason, so far we desire you would respect 'em accordingly, but if they seem trifling, despise 'em as trifles; however, don't proceed against the professors of 'em, who are people of the most inoffensive lives, as severely as against your professed enemies; for, tell you I must, that if you persist in this course of iniquity, you shall not escape the vengeance of God in the other world. But be this as it will, you shall hear us contentedly cry out, *God's will be done.* And altho' we might produce the rescript of your father, the great and illustrious Emperor *Adrian*, to plead in our behalf for the moderating your proceedings according to that rule of equity we ourselves have proposed, yet we shall not insist so much upon the authority of Adrian as the justice of our demands, which was the reason of composing this Apology and Exposition of the Christian Faith. However, we have subjoined a copy of Adrian's Epistle, to let you see the truth and justice of our cause," etc.

So much for Justin Martyr, who wrote A. D. 138 or 139. Now let us hear Tertullian, as translated by the same author, Wm. Reeves, on pp. 238–9.

* "*Upon the day called Sunday.* It was called Sunday by Justin and Tertullian, because it happened upon that day of the week which by the heathens was dedicated to the sun, and therefore as being best known to them by that name, the Fathers commonly made use of it in their Apologies to the heathen Emperors; but the more proper and prevailing name was Kuriake, or the Lord's Day, as it is called by St. John himself. Rev. 1: 10." [Note by Reeves.]

TERTULLIAN:—"Others, with a greater show of reason, take us for worshipers of the sun. These send us to the religion of Persia, tho' we are far from adoring a painted sun, like them who carry about his image everywhere upon their bucklers. This suspicion took its rise from hence, because it was observed that christians prayed with their faces towards the East; but some of you likewise, out of an affectation of adoring some of the celestial bodies, wag your lips towards the rising sun; but if we, like them, celebrate Sunday as a festival and day of rejoicing, 'tis for a reason *vastly distant from that of worshiping the sun*; for we solemnize the day after Saturday in contradistinction to those who call this day their Sabbath, and devote it to ease and eating, deviating from the old Jewish customs, which they are now very ignorant of."

In addition to the foregoing, as translated by Reeves, we introduce the following as given by James Gilfillan, from his work entitled "The Sabbath," pp. 374–5:—

"Like Pliny and Justin Martyr, but with still more detail, Tertullian sets forth the manner in which christian worship was conducted in his time. Although he does not mention the day in the description itself, he has, in a preceding chapter of the same work, declared, that the christians solemnized the day of the sun, 'the day after Saturday, in distinction from those who call this day their Sabbath. The passage is too long for insertion, but the following is, we trust, a faithful translation of so much of it as bears upon our subject:—'We christians, incorporated by our common faith, worship, and hopes, meet for prayer, in which we as it were take the kingdom of heaven by a violence grateful to God, not forgetting to offer up supplications for emperors, and all in authority, for the prosperity and peace of the state, and for the delay of the final doom. We assemble, also, for receiving instruction, warning, and exhortation from the Divine word, whereby we nourish our faith, animate our hope, establish our confidence, and stir up ourselves by every argument to the practice of good works. On these occasions discipline is administered with all solemnity, and the censures pronounced on offenders are regarded as anticipating the judgment to come. Every one puts something into the public stock once a month, or when he pleases, and according to his ability and inclination, for there is no compulsion; these pious deposits being applied, not to the indulgence of appetite, but in aid of the poor, orphans, the aged, the shipwrecked, the persecuted, and for burying the dead. Then follows a supper, a love-feast, not an entertainment for the sensual, but a refreshment to the hungry and the needy. To this supper we do not sit down till we have previously tasted the pleasure of prayer to God; we sup in the recollection that God is to be worshipped in the night season, and we converse with the consciousness that he hears us. Praise succeeds, and the whole is concluded with prayer when we depart; not for the purposes of dissipation, licentiousness, or violence, but with the same regard to purity and moderation as in our coming together, like men who have been enjoying a spiritual banquet rather than a common supper."—*Apol.* c. 39.

East Weare, N. H. T. M. PREBLE.

For the World's Crisis.

THE OLD TESTAMENT.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—LUKE 16: 31.

It is common for skeptics to attack the Old Testament in various ways, while they (some of them) seem to admit the truth of the New. They speak of Moses as having no knowledge of the subjects upon which he wrote, and do not believe he was inspired. At the same time if they can find a passage anywhere in the Book that can be twisted so as to seem to favor their cause they will present it as unanswerable and quite reliable. Let me say to these skeptics and to all who are influenced by them, that there is, if possible, *more proof* of the authenticity of the Old Testament than of the New.

The quotation at the head of this article is of itself sufficient to bind the two Testaments together, so that if the Old is rejected the New must be also rejected. Moses wrote truly and faithfully as the Almighty directed. And if some parts of his writings were intended for the Jews only, certainly other portions apply to all nations and tribes of men.

One thing further I would say to all who speak contemptuously of any of the writers of the Old Testament,—or doubtingly of the things written, when you strike them you dash youself against the ETERNAL ROCK. You think it pleasant pastime to joke about Jonah and the whale, but the truth of that narrative is sustained in the New Testament by HIM who spake as never man spake.

Without asserting the complete accuracy of our common translation in every particular, we say fearlessly that if you reject one part of Scripture, you cast away all reasonable hope of your salvation. For "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

That this fearful fate may *not* be the portion of the reader or the writer of this, is my earnest prayer. F. H. CHAMBERLAIN.

REPROOF.—Reproof is not good or pleasant, but sometimes needful, because wholesome and good in order to the end; it should therefore be administered as physic, and then only when the patient is fit to receive it, and it may serve to correct his distemper; otherwise you will only make him more sick and very angry. It must be like a bitter pill wrapped in gold and tempered with sugar, otherwise it will not go down or work effectually.

Never abuse one who was once your bosom friend, however bitter now.

For the World's Crisis.

REPORT.

The Maine Western Central Quarterly Conference met, agreeably to notice, at the Wellington school-house, in East Livermore, on Thursday, March 2nd, at half past six o'clock P. M. Sermon by Bro. L. Rhodes, of Gardiner, from Matt. 13: 44. The sermon being closed, the brethren and sisters occupied another hour in prayer and exhortation, giving evidence that we had met in the right spirit, prepared for labor.

Friday morning 9½ o'clock. Prayer and social meeting. A general determination was expressed to "contend earnestly for the faith once delivered to the saints." One o'clock, P. M., sermon by Eld. L. L. Howard from James 5: 8. Subject, the soon coming of the Lord. Half past six o'clock P. M., sermon by Eld. L. Rhodes, from Heb. 6: 1. Saturday morning, nine oclock, interesting social meeting. One o'clock P. M., sermon by Eld. Howard, from Luke 17: 32. Half past six o'clock P. M., sermon by Eld. Howard from Rom. 1: 16.

Sunday morning, 9½ oclock, social meeting. The congregation was much larger than could be seated; it was therefore necessary to provide temporary seats, which rendered this meeting less interesting than it might otherwise have been. Half past ten A. M., sermon by Eld. Howard from John 3: 16. Subject, the inheritance of the kingdom. Half past six P. M., an exhortation by Eld. Rhodes upon faith in God, and christian duties. At the close quite a large number partook of the Lord's Supper.

The ministering brethren present were—Elds. L. Rhodes, L. Howard, and D. M. Hanscomb. I would say for the encouragement of the brotherhood that the best of feeling prevailed during these meetings; no doting about questions and strifes of words, but harmony and union seemed to be the ruling sentiments; and some were raised to newness of life, and we think all were benefitted. We would here gladly acknowledge an exhibition of the power of God in strengthening the sick. Sister Etta Hamlin had been at Bro. Roberts' about two weeks, quite sick. The physician who attended her said he could do her no good. On Friday afternoon Sr. Roberts became satisfied that Etta was near her end, and sent for the ministering Brn. to visit her, feeling that it was doubtful if she could live until they arrived, as it was four miles from where the meeting was held. When they arrived she was almost unable to speak, but supplication being made in faith to Him who has the power to raise the dead, through His mercy she was enabled to rise from the bed, wash herself, comb her hair, and sit down and sing quite a long hymn; attended the meeting both forenoon and afternoon, on Saturday and Sunday, leaving her testimonies with us, which were listened to with almost breathless attention. On Monday morning she said she felt her strength still increasing. Bless the Lord. Amen.

It is expected that our next quarterly conference will be held about the second week in June next. If any of our brethren desire it should be held in their vicinity, will they please present their requests in season, that due notice may be given?

D. W. Griffin, *Clerk.*

Starks, Mar. 24th, 1865.

For the World's Crisis.

ARE WE PREPARED FOR OUR LORD'S COMING?

My dear christian friends, do we realize the awful thought that we are soon to meet our Lord in judgment? Do we realize the nearness of that terrible day of God's wrath, when he will judge us for our short probation here? The signs of the times proclaim the closing up of this dispensation as near at hand, and the flaming signals hung in the sky for the the past century are a solemn warning that our Savior is soon to come. How soon, we cannot tell. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." He has warned us that he will come suddenly. Are we prepared if he should come this week? Or even if the trumpet should sound this moment, are we prepared to welcome the sound, and say "Amen, even so, come Lord Jesus"?

This is a solemn question. We are preparing for eternity. Let us make our preparation sure. Let us be prepared for our Savior's coming at any moment, for he has warned us that he will come as a thief, and has commanded us to *watch*. Let us watch and pray without ceasing, that when the trumpet shall sound we may welcome our Savior, and exclaim, "Lo, this is our God, we have waited for him, and he will save us." Christian friends, I entreat you to watch with humbleness and patience, and put on the armor of Jesus, with prayer and faith. Pray without ceasing that God will help you to be prepared when he comes in the clouds to judge the quick and the dead, when the trumpet shall sound and awake the sleeping world from its fancied security; it will be too late then to prepare. When Jesus shall pronounce that terrible sentence, "I never knew you," and shall bid you to depart from him, it will be too late to prepare. Let us heed our Savior's command to watch. Let us awake and wash our robes in the blood of the Lamb, and be found watching and prepared when our Lord shall come to make up his jewels. Lord Jesus, help thy waiting servants to watch, that they may be prepared to welcome thee when thou shalt come; and may God bless, guide and keep them blameless, that they may inherit eternal life when the dear Jesus is revealed.

Wm. H. Silvernail.

Dundee, N. Y.

For the World's Crisis.

SPECIAL PROVIDENCE.

If the eyes of men were open to see the works of the Lord, how clearly they might see his hand in those circumstances or results which are now blindly ascribed to nature or to chance. We can easily conceive of vast bodies of men created, and left to perish without the needful provision of food. If *chance* or blind nature ruled, such things would be of frequent occurrence.

Such a multitude of peculiar circumstances are indispensable to the life of every person, that when we see things as they are, or even approach near to a correct view, we must acknowledge the constant care of the Maker and Preserver of men. Not a "sparrow falleth to the ground" without his notice. "The very hairs of your head are all numbered." How comforting the thought that "the Lord will provide," not only in the common events of life, but also in those straits out of which chance or nature could never deliver us. O for more of *living faith* in a LIVING GOD. Verily "his tender mercies are over all his works."

F. H. Chamberlain.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, April 4, 1865.

Please Remember.

All letters, communications and remittances, should be addressed to the *Editor*, Miles Grant.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, Geo. T. Adams. Otherwise they cannot be used in the absence of the Editor.

WHAT SHALL BE DONE?

Some months since it was advertised in "our paper" that we must cut off those from our lists to whom we had sent bills repeatedly, and who had not informed us whether they could pay, or whether they wished the paper continued. This work has been delayed in part for want of time to attend to it, until quite recently. We now inquire once more of those to whom we have sent bills, whether they wish the Crisis continued? We should be glad to let all have it who wish to read its columns; but do not think we ought to send it free where it is not wanted. If any to whom we have recently sent bills cannot pay all or any part of what is due the office, and yet wish us to continue sending the paper, will they please drop us a line at *once*, expressing their wishes.

We have endeavored to be patient with all; but think that the principles of Christianity would require as much as a few lines from those to whom we refer. Do not neglect it any longer. Please attend to it *to-day* if possible. If you cannot pay all now, send us part of it; and if you cannot pay any portion, see if you cannot get us some new subscribers; but do not fail to write and let us know your wishes, and we will do the best we can for you. We hope to make "our paper" worthy of the patronage of all who love our dear Savior.

TRACTS.

We would recommend to our readers to do all they can for the *tract fund*. Our tracts are doing a great work. The call for them is increasing. We have never found people more anxious to read them than at the present. A large number of church members in the different evangelical organizations are beginning to look at the light which is now shining upon the truths of the Bible that have been long buried under human tradition and theological fables. Many are beginning to thank the Lord for what they see, and are earnestly calling for more light. Shall they have it? Now is a favored time to sow with a liberal hand. Come, Brn. and Srs., let us spare no effort by means of which we can benefit our fellow men in these last days of the present dispensation. The call for help is *urgent*. While men are spending millions for war, let us do what we can for the cause of the Prince of peace. Who will lend to the Lord, by giving to the poor? A few dollars invested in tracts may be the means of saving many. Send in the free will offerings, that we may send out the little messengers on their errands of mercy to those who are anxiously waiting for their coming. If we sow "bountifully," we "shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

OUR DISCUSSION IN BOSTON.

As stated last week, our discussion with Bro. Wendell in Boston, was one of considerable interest. We felt special help from the Lord in the defense of the truth, and gratification in contemplating the results of the debate. We shall not give any detailed report of the discussion, but only notice a few prominent points. It was stated the first evening that the resurrection was not necessary for judgment. This statement was met by Rev. 20: 13:—"And the sea *gave up* the *dead* which were in it; and *death* and hell (*hades*, 'the grave.' Marg.) *delivered up* the *dead* which were in them; and they were JUDGED, *every man* according to their works." All could see that this scripture, even as well as other passages, taught very plainly that *death* must *deliver up* the *dead* before they were *judged*; consequently the resurrection precedes the judgment. It is also very evident that when the sea shall give up the dead, and death shall deliver up the dead also, that then they will come to *life*. If death still retained them in its prison, then they would not be "delivered up." So long as the jailor keeps the prisoner in his cell, he is not delivered up for examination and execution. This point was not met.

It was claimed again that the judgment was only for the righteous. But we found the Scriptures affirming that "whoremongers and adulterers God will judge."—Heb. 13: 4. As these classes could not be considered as belonging to the righteous, it was afterward admitted that Matt. 12: 36, applies to the wicked:—"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." We then called attention to the fact that the Greek word, rendered *account*, in Matt. 12: 36, was *logos*; which is defined as follows:—"A saying, speaking, that which is said or spoken," "a statement," "an oracular response," "report," "authentic narrative," "history," "account," "dialogue, conversation, discussion," "a discourse about one."—*Liddell and Scott.* This scripture teaches most plainly that all must be *present* "in the day of judgment, and "give account," each one for *himself*. This was not met, only with a passing remark, that it probably related to the first advent of our Savior, which we thought could not be, because Jesus said, when speaking of his first advent, "If any man hear my words, and believe not, I judge him not; for I come not to judge the world. . . . The word that I have spoken, the same shall judge him in the *last day*."—John 12: 47, 48. Paul says:—"Therefore judge nothing before the time, *until the Lord come*."—1 Cor. 4: 5. This passage could not have reference to the first advent; for the Savior had completed that, and been gone to heaven some twenty-nine years, when Paul wrote his first letter to the Corinthians. Hence, if "*every* idle word that men" have spoken was brought to judgment at the first advent, it was "before the time" appointed, and was not done in harmony with the express declarations of the Bible.

Luke 13: 26, 27, was presented as proof that the wicked dead must rise in order to fulfill the Scripture:—"Then shall ye begin to say, We have eaten and drunk in *thy presence*, and *thou* hast taught in *our streets*. But he shall say, I tell you I know not whence ye are; depart from me, all ye workers of iniquity." The people of Boston could not say that Christ had taught in their streets; yet it was claimed by the affirmative that this passage might be fulfilled by any of Christ's ministers. Luke 11: 31, 32, was presented as further proof that there must be a resurrection of the wicked:—"The queen of the south shall rise up in the judgment *with this generation*, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment *with this generation*, and shall condemn it; for they repented at the preaching of Jonas, and, behold, a greater than Jonas is here." This Scripture was not answered by the affirmative. The word *anisteemi*, rendered "shall rise," is twenty-three times applied to the resurrection of Christ, and signifies a literal resurrection.

In 2 Peter 2: 9, we read:—"The Lord knoweth how to deliver the godly out of temptation, and to *reserve* the *unjust* unto the day of *judgment* to be punished." No language could be plainer, we think, to show that the punishment of the wicked does not consist in the *first* death; for if it did, then the righteous and the wicked are suffering it alike at the present time, and will till the resurrection of the former. Besides, if the first death is this penalty for our sins, those who have been pardoned should not die. If a man be condemned to be executed upon the gallows, and the Governor pardons him, then he escapes the penalty; so if a sinner repents, and does "that which is lawful and right, he shall surely live, he shall not die."—Ezk. 18: 21. Does the prophet mean to teach us that christians and innocent children shall not die the first death? Certainly not, for the whole experience of mankind is against such a conclusion. Then, as a holy life does not exempt us from the first death, it follows that the *first* death is not the penalty for sin, except in Adam's case.

It is not reasonable to suppose that men are punished before the judgment, and as they are not judged till after they come out of the sea and the grave, it is very clear that if *death* is to be the punishment, it must be a "*second* death," which is just what the Bible teaches. But one cannot die "the *second* death" till after he is raised from the *first* death. The affirmative was urged to explain "the second death" from his stand-point, but failed to comply with the request. He was also requested to tell what is meant by the "*first* resurrection," but gave no answer other than the remark, "The difficulties I don't undertake to explain," and "I don't know what Rev. 20 means."

He admitted that the wicked are not *now* being punished, and yet claimed they will never be raised; and at the same time asserting that *death* is the punishment for sin. We were unable to make harmony from such contradictory positions. If "the *second* death" is the penalty for sin, and their punishment does not begin with the *first* death, as admitted by the affirmative, and taught in the Bible; if the wicked *never* rise, when does their punishment begin, and when do they die "the *second* death," at the beginning of which commences their punishment? We could obtain no explanation of these difficulties, that stand as impassable barriers in the way of the doctrine of the non-resurrection of the wicked.

Dan. 12: 2 was quite critically examined, but was found to teach very clearly that two classes will *awake*; "some to everlasting life, and *some* to shame and everlasting contempt." It was claimed by the affirmative that the verb "awake" was applicable only to the righteous. We consulted Mr. Noot, a Jew, who is familiar with the Hebrew language, and asked him what verb understood was associated with the words "some" and "some" in Dan. 12: 2? He said the verb "awake." And then added, that the word *not* must be used to qualify the second "awake." We inquired if the Hebrew word *loh*, for "not," was in the original? He said it was not. Then why use it? we inquired. His answer was in substance as follows:—The notoriously wicked will never rise; but the souls of those who have not been very wicked will pass through purgatorial fires for some length of time, and when they have been sufficiently purified, then they will be fitted for a resurrection; but these could not then come forth "to *shame* and everlasting contempt." For this reason, the passage must mean that the second class shall not awake to shame and contempt; because the Lord would not purify their souls in purgatorial fires, and then bring them up "to shame." We asked him if his view was the same as that held by the ancient Pharisees? He said it was; and then referred to learned Jewish commentators to prove his position. We thought best to take heed to the Savior's caution, and "beware of the leaven of . . . the doctrine of the Pharisees." Matt. 16: 6-12. They believed in the resurrection "of the just and unjust," but not of the notoriously wicked. The information gathered from the Jew helped us to understand Paul's language in Acts 24: 15, better than ever before. This we will notice in due time.

After consulting this Pharisee, we then went to Mr. Salom, a converted Jew in Boston, who is said to be as good a Hebrew scholar as there is in New England, and asked him if in Dan. 12: 2, the original required that *both* classes mentioned should *awake*? He said there was no room for doubt that both classes would awake.

Prof. Hudson says:—"Standing alone it will bear, I think, two renderings: 1. That of the received translation, which *says* that 'some' of 'many' who awake—whether the 'many' are all mankind or not—are consigned to 'shame,' etc., after awaking.

2. That instead of 'some,' we would read 'these' and 'those,' dividing the sleepers into two classes, the just and the unjust, leaving the latter to the doom that is named, whenever and however consummated."

We then called on Dr. Noyes, Professor of Hebrew at Harvard College, and he expressed himself as follows:—"The verb *awake* is applicable to *both* pronouns, and the passage teaches beyond *all doubt* that *both classes* mentioned will *awake*." *George R. Noyes.*

We next consulted Prof. S. M. Vail, a noted linguist, and Professor of Hebrew in the Biblical Institute at Concord, N. H., and obtained the following:—

"Dan. 12: 2 reads as follows,—verbatim in English:—'*And many from the sleepers of the ground—dust—shall awake,—these to life everlasting,—those to shame and everlasting contempt.*'

Rav, [the word rendered 'many'] corresponds with the Greek *hoi polloi*,—*the whole—the many. These* and *those* are distributives and demonstratives in apposition with 'the many.' Of course the verb 'they shall awake' is also the predicate verb of *these* and *those*. The Hebrew clearly teaches that the wicked will arise, as well as the righteous. The passage is therefore parallel with the words of Paul, 'There shall be a resurrection both of the just and of the unjust.' . . . The passage teaches precisely that the *wicked* will be raised equally with the just. There can be no doubt that the verb awake is common to both of the words '*these*' and '*those*,' or both of the words 'some' as the English version renders.

Yours very truly, Stephen M. Vail.

"P. S. The preposition *min, from*, corresponds in this connection with our English '*of the*.' '*The many of the*' [or 'from the'] sleepers,—the many who sleep,—or in other words, *the multitude of the dead shall arise, being of two classes; one class being endowed with everlasting life—happiness—the other class, on account of their sins, fallen into shame and everlasting contempt*."—S. M. V.

Our recent examination of the Scriptures on this subject has made it clearer than ever that there *must* be a resurrection of the wicked in order to fulfill the word of the Lord. We see *no chance for a doubt* in the case.

DISCUSSION IN WORCESTER.

March 27th, we commenced a discussion in the City Hall, Worcester, with Mr. J. G. Fish, of Michigan. Mr. Fish is a prominent lecturer on Spiritualism. He was formerly a Baptist preacher. He is now fully committed to the propagation of the morals and doctrines of Spiritualism. He is very bold in denouncing the Bible and the God of the Bible. Says he was only a human spirit, not as far advanced as persons at the present day, and charges him with the worst of crimes. It was enough to make one shudder to hear him talk. But such men have many sympathizers at the present time, and the number is rapidly increasing. All the spirits and their followers are at war with the Bible and its holy teachings; and are substituting doctrines directly the opposite of those in the sacred Scriptures. Truly they are "doctrines of devils," and the same that the heathen Persians, Hindoos, Egyptians, Chinese and Romans received from the demons in ancient times. Modern Spiritualists have only changed the *names* of some things, while they adopt the same philosophy and theology as taught by the heathen nations over two thousand years ago. While our opponent could sneer at the Bible, and call it the "old sheepskin," he would be careful to speak of the fabulous nonsense of the heathen writers as the "sacred writings" of the Persians and the Egyptians. And yet, after all this blasphemous talk about the Bible and its Author, it is claimed that Spiritualism is ancient christianity revived. One might as well call a bloody battle a peace conference, or the stench of an awful carrion like the sweet scent of a rose. Christianity and Spiritualism are as wide apart as light and darkness, truth and error, virtue and vice. They have nothing in common.

But notwithstanding all this, millions are being seduced by the cunning wiles of the Devil and his demons. The last jots and tittles of the prophetic chart are fast being accomplished. The "seducing spirits" are doing their work in earnest, while the great mass of professed christians are asleep, or looking on with comparative indifference, and think there is no special danger from this greatest of all delusions. It looks "like a lamb" to them. They do not discover that it speaks as the "dragon." Did they know a half of what is going on among Spiritualists, and of the great progress this infernal system is making, they would be filled with amazement.

Our discussion continued five evenings, before crowded audiences of some eight hundred people, who listened attentively. We trust much good was accomplished, judging from the remarks of those present. Many had not seen the hideous deformity of the system of Spiritualism, in so clear light before. They had but a very faint idea of its bold blasphemies, and its rank infidel and atheistical doctrines. It may well be styled "the sum of all villanies." Mr. Fisk very truly remarked, that if our position is right, he was "a lost man." We believe there is not a more direct road to perdition than the one in which the spirits are trying to lead men at the present time. The bite of the rattlesnake can be no more poisonous to the physical system, than Spiritualism to the moral. He who embraces it, signs his eternal-death warrant, and severs himself from "the tree of life." He who expects salvation through Jesus our Lord, should shun Spiritualism as he would the poison of asps.

EXPOSITION OF COL. 1: 13.

"Will you give an exposition of the last part of Col. 1: 13?" H. H. Hendrix.

We suppose our Bro. refers to the expression, "hath translated us into the kingdom of his dear Son."

By some, the passage is supposed to teach that the kingdom of Christ is already set up, and has been upon earth for eighteen hundred years. This passage in Col. is the only one of any weight on which to base such an opinion. It is singular that the King should leave his kingdom in Satan's hands for so long a time. But Jesus does not promise that any one shall have the kingdom till he returns. In Matt. 25: 31, 34, we read, "The Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory; . . . *then* shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The kingdom is not to be given to the Son of God till at the time of his return, at the end of the reigns of the kings symbolized by the wild beasts of Daniel and John.

The word rendered "hath translated," in this passage, is properly rendered in the Emphatic Diaglott—"hath *changed* us *for* the kingdom." The idea in the original is, that the saints are those who have reformed, changed their mode of living, by the help of the Lord, and are thus made fit *for* the coming kingdom, which is to be set up when Christ comes the second time.

A few examples of the use of the word rendered *into*, in Col. 1: 13, may help some to understand the passage better. In the following examples the word rendered *into* in Col. 1: 13, is rendered *for*, which we put in *italics*. "Launch out into the deep, and let down your nets, *for* a draught."—Luke 5: 4. "No man, having put his hand to the plough, and looking back, is fit *for* the kingdom of God."—Lk. 9: 62. Any one can see that it would not make sense to put *into* in the place of *for*. The same is true of Col. 1: 13, when we endeavor to make out the doctrine that the kingdom is now set up, and that the good are already translated *into* it. The whole Bible, we think, is opposed to such an idea.

Let us look at a few other examples of the use of this same preposition:—"The same came *for* a witness."—John 1: 7. "I have set thee to be a light of the Gentiles, that thou shouldst be *for* salvation unto the ends of the earth."—Acts 13: 47. "Whatsoever were written aforetime were written *for* our learning."—Rom. 15: 4. "I am set *for* the defense of the gospel."—Phil. 1: 17. "Take Mark, and bring him with thee; for he is profitable to me *for* the ministry."—2 Tim. 4: 11. "By faith Abraham, when he was called to go out into a place which he should after receive *for* an inheritance, obeyed."—Heb. 11: 8. "And the four angels were loosed which were prepared *for* an hour, and a day, and a month, and a year."—Rev. 9: 15. "And the leaves of the tree were *for* the healing of the nations."—Rev. 22: 2.

In all the foregoing examples, it will be seen that the word rendered *into*, in Col. 1: 13, should be translated FOR; and if the word be thus translated in Col., it will be in harmony with all the rest of the Bible.

THE MANSIONS.

Bro. Grant:—I heard a sermon a short time ago, at a funeral, text, John 14: 2, 3. After repeating the first verse, the preacher spoke of the *mansions* in the *Father's house*. Then he spoke of Christ's coming again, and that he had prepared the *place*, and *come again*, and received the sister to himself,—a great error, I think; but I would like to know what those mansions are in the Father's house. Your Bro., wishing to know all the truth."

Suncook. John B. Paine.

We understand the "mansions" to be connected with the new Jerusalem, which Jesus went "to *prepare*." John says he "saw the holy city, new Jerusalem, coming down from God out of heaven, *prepared* as a bride adorned for her husband."—Rev. 21: 2.

"NEVER DIE."

A friend, wishing to understand a passage of Scripture more clearly, would like to have you give your views in the Crisis. You will find it in John 11: 26. R. A. Haggett.

Buckfield, Me.

The passage reads as follows:—"And whosoever liveth and believeth in me shall never die. Believest thou this?"

The preceding verse reads,—"Jesus said unto her, I am the resurrection, and the life; he that believeth on me, though he were dead, yet *shall* he live." In these two verses we have brought to view those who are *dead* in Christ and those who are *alive* when he comes the second time. Those who are alive, and believe in him at the time of the second advent, "shall never die"; and those who have believed in him, and are *dead*, will be made alive at the same time. Paul says, "Behold, I show you a mystery; we shall not all sleep [or die], but we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15: 51, 52. Again he says, when speaking of the same time:—"The Lord himself shall descend from heaven, . . . with the trump of God; and the dead in Christ shall rise first; then we which are *alive* and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4: 16, 17.

☞ We commend to the reader the article in another column, entitled, "One Root of Drunkenness."

Correction.—In editorial of last week's Crisis, second column, Art., "*The War*," third line, for "truth" read *North*.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$737.03
Mrs. Joseph Harris	1.00
S. Bliss	.50
"Thorndike, Mass"	1.00
L. Burgess	1.00
W. D. Cook	10.00
Wm. A. Towle	.10
—— Hall	5.00
Mrs. N. Smith	3.63

Pledges Paid.—D. Mathewson $6.50, Betsy Hill.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$357.72
A. Bucklew	2.50
Martha	2.00
J. N. W.	1.00
R. Hinkley	.50
"Thorndike, Mass."	1.00
Mrs. Mary Curtis	.50
M. Morehouse	1.00
A friend	1.00
B. Davis	.50
Mrs. N. Smith	.50

Three for One.

"I see that W. R. P. has discontinued the Crisis because he does not believe in Abolition or Female Preaching. We do not intend that you shall lose anything by it; so we send you *two new subscribers* in his place, with $4.00 enclosed for the same."

New York City. Anna E. Smith.

"I send you *a new subscriber*, with $1.25 for six months, to fill up the place of W. R. P., who stops his paper because he has no faith in Abolition or Female Preaching."

W. Hoosick, N. Y. J. Wilbur.

For the World's Crisis.

WHY I WISH IT CONTINUED.

I wish the Crisis continued for seven strong reasons:

1. I love its doctrines, and delight in its precepts.

2. Its weekly visits bring joy to my lonely home, and cheer to my desponding heart.

3. It points me to a *better* land, where sorrow and death will never come.

4. It teaches me of the resurrection from the dead, and the reunion of loved ones sundered and asleep in Christ.

5. It tells me that Jesus is coming soon to reward every man according to his works, and give his saints eternal life.

6. It leads me to search more diligently the Scriptures of *truth*, to learn God's will and purpose, and man's nature and destiny.

7. It shows me how I may escape the wrath to come, and obtain an eternal inheritance in the kingdom of God.

I long to be there, with all the glorified, and sing praises to his holy name forever.

M.

THE ITALIAN MISSION.

Previous donations	$392.66
A widow's mite	20.00
A friend	1.00
G. L. Humphreville	5.00
Mrs. N. Smith	3.62

Change of Price.

The prices of the following works, for sale at this office, have been advanced by the publishers as follows:—

Bible Student's Library (for the set), By mail—cloth, $5.00; paper, $2.50. By express—cloth, $4.00; paper, $2.00.
Debt and Grace, post paid, $1.50.
Christ our Life, post paid, cloth, 75c; paper, 45c.
Hudson's Tracts, 6 cents each, postage 2 cts.
Christian Lyre, 80c; by mail, 85c.
Social Hymns, 15 cts; eight for $1.00.
Cook Book, 15 cts; postage 2c.
Diphtheria, 10 cts; postage 2c.

Before ordering books, in these times of changing prices, it will be well to look at *our latest price list*, in the book column, and remit accordingly.

Two Hundred Stories for Children.—Eld T. M. Preble, East Weare, N. H., writes that another edition of this book will be got out soon, when orders can again be filled. Due notice will be given in the Crisis.

For the World's Crisis.

DR. GREGORY'S OPINION.

In the *Crisis* of Mar. 21 it is argued, by a quotation from Gregory's Astronomy, that there can be no acceleration of the moon's motion, such as I have said is now generally believed among astronomers. My conjecture on reading the extract was that Dr. G., quoting Dr. Halley as he does, did not think of disputing this doctrine. The period of 557 years, etc., I supposed to be given in the same way with the shorter period of 18 years, 11 days, 7 hours, etc., known as the Plinian period, or Chaldean Saros; only the longer period for the return of the same series of eclipses is much more accurate. And I knew that even in 500 or 600 years the supposed acceleration would be small compared with that in 2500 years; as a ball thrown horizontally falls less than one fifth as far in moving one foot as in moving five feet; or, for a better illustration, as a tangent line leaves the circle far less in one degree than in five degrees, and this at whatever place it leaves the circle. So this period would be good for all practical purposes, supposing the moon's motion to be accelerated as supposed.

And on referring to Dr. Gregory's book I find the following statements, c. 16, pp. 283–285: "Dr. Halley, when comparing the ancient eclipses observed at Babylon, between 700 or 800 years before Jesus Christ, and those observed by Albategnius, in the ninth century, with some of his own time, led to the suspicion that the moon's mean motion from the sun, compared with the diurnal motion of the earth, is somewhat quicker than formerly: this increase of the moon's motion is called her *acceleration*." Dr. H. could not ascertain its amount, but this was estimated by Mr. Dunthorne (whom I named in my first article on the subject), who "confirmed the opinion of Halley." Dr. G. cites an enumeration from Dr. Long's Astronomy of several theories to account for this acceleration, and concludes by adopting that which I said was generally accepted, and which was first assigned by La Place, in 1786.

The *Crisis* calls this doctrine one of "Disorder in the Heavens." This seems to me a phrase not called for, when I had expressly named the *law* of the acceleration, now generally understood and accepted among astronomers.

C. E. H.

Correspondence.

From Bro. J. E. Rice.

Bro. Grant:—It is with mingled feelings of sorrow and joy, that I improve this opportunity to inform the brethren and sisters scattered abroad, of our position and prospects; for while writing, in the enjoyment of my health and liberty, five of my dear brethren are incarcerated in Digby Prison, in honor of their Lord, whom they refuse to displease by training or preparing for war," as required by Cæsar's "bloodthirsty legion," who are exerting themselves in acquiring the accomplishments of warfare and carnage, which are expected soon to overrun this guilty world in their most direful forms; thus truly representing the prophet Joel's "weak" ones, under the influence of the "unclean spirits" (Joel 3: 10; Rev. 16: 13, 14; 20: 7, 8); and we are expecting that two more will be haled to their company so soon as they have undergone their "mock trial." But in all this they and "we have joy," and "count it all joy," —though the trial be great—when we call to mind that it has been the "path of the righteous" and "Zion's legacy," from righteous Abel" to the present day (Heb. 11), and must be "to the end," but, more especially in *this day* of the "two-horned beast" (Rev. 13: 16, 17); though greater and more bitter must the trials and "torments" of those be, who worship the beast and his image, and receive his mark" (Rev. 14: 10, 11; 18). Yet in all this we find Father's grace sufficient.

While meeting in social capacity, our hearts welled up in grief almost insupportable, as we looked over our little group and realized the places of dear ones vacant; no more hearing their encouraging and soul-stirring exhortations, nor their voices uniting in melody with ours; but in lonely confinement; environed by the gloomy walls of a culprit's cell, coupled with "transgressors" and "malefactors," and drawing comfort only by communion with "our Father," through Jesus, our blessed Mediator. Truly the picture was gloomy, having only *one* bright spot, but that a large one. O, how desirable would be deliverance! I often feel to sigh the question, When will the Nobleman return? and with beloved John cry, "Come, Lord Jesus"! Here disease, death, sorrow, ungodly professors and ungodly unprofessors are all doing their work, led and controlled by the Devil and Satan. Rev. 20: 2, 7; 1 Pet. 5: 8. Truly "here is the patience and faith of the saints (Rev. 13: 10), and "they that keep the commandments of God, and the faith of Jesus." 14: 12.

The brethren and sisters, in general, are particularly awakened to the necessity of an *immediate* preparation for our Lord the Bridegroom's return; for they want to "be ready" (Luke 12: 35–40; Rev. 19: 7), therefore are heeding His instructions literally, as recorded by Luke, in his 12th chapter, John 13th and Mark 5th, 6th and 7th, and carried out by the apostles (Acts 2: 44–47; 34, 35); casting off the works of darkness, and putting on the armor of light (Rom. 13; 11–14); putting on the breastplate of faith and love. 1 Thess. 5: Eph. 6: 13–20.

But, dear brethren and sisters, another cruelly dark picture is before us. While the Holy Ghost was in its glorious operation, leading some of the weak ones along "in the way of all truth," a letter, couched in words of regard, but pointed with the death sting of "the enemy," was sent from a sister in your country, and has torn from our care and embrace several of those dear ones, causing them to "grieve" it, and fall back into darkness, and some into bitter animosity; yet, by the grace of God, the strong are strong, our elders being "men of valor," firmly resolved to withstand "old Apollyon," yea, fight him to "the death," giving no quarter, followed "rank and file" by those who have "counted the cost," and seem to be as willing to be in prison as anywhere, if our King wants them there, knowing, by faith, that He will bring them out all right, they "having respect unto the recompense of the reward."

Dear brethren and sisters, "suffer the word of exhortation," and watch ye, *stand fast in the faith*, quit you like men, BE STRONG! "And the grace of our Lord Jesus Christ," and "my love be with you all in Christ Jesus, *Amen*." Your brother, expecting repemption speedily. Jos. C. Rice.

Hillsburg, N. S.

From Bro. S. Worthington.

Bro. Grant:—This morning I am thinking of the little flock of our Father's family scattered abroad, sighing and crying for the wickedness that is done in the land. They are set at nought by the world, and the churches of the day, the finger of scorn pointed at them, and counted as the offscouring of the earth; but methinks I heard Father's voice saying, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." If we are to be numbered among the blest that shall reach that happy shore, we must take up our cross and follow Christ in all things, do every duty, and keep every commandment, that we may be found without spot or wrinkle. My heart is sad when I see those who profess to be Christ's ready to join with the world to put down the true child of God. Truly the time has come when men will not endure sound doctrine, and when the hireling will flee because he is a hireling. A good shepherd careth for his sheep, but the hireling fleeth when their craft is in danger. But our great Shepherd careth for his sheep. They hear his voice, and are known of him, and they bring forth good fruit. Every tree is known by its fruit. I pray God that we may bring forth good fruit into holiness, having clean hands and pure hearts.

Although the servants of the wicked one are doing all they can to stop the work of God in this place, the work is going on; the children are strong in the Lord, willing to do every duty and to bear all that may be put upon them, even from those of their own household. Let us obey God, and we shall have grace according to our day. Soon we shall be done with all the cares of this life, and rest with Jesus in the kingdom. Yours, in the blessed hope, S. W. Worthington.

No. Bennington, Vt.

From Bro. J. E. Barnes.

Dear Brother:—By the kindness of yourself and Bro. A. Fiske, of Woodland, I have enjoyed the reading of the World's Crisis for about a year. Permit me, sir, to say, that the reading of it has cost me no profitless expenditure of time. Notwithstanding some views and doctrines, such as the utter destruction of the wicked, etc., yet the glorious hope of the Savior's reappearance, into

the world, and the ingathering of his elect to enjoy the everlasting inheritance, is so prominent, that we think that no unprejudiced seeker for Bible truth can read and study your editorials without being interested and profited by so doing. Notwithstanding I have been pastor of Baptist churches for nine years, and may be to the end of my life; yet I have always prayed, during my profession, that I might be kept from undue bias, or from giving any one, and especially a brother in Christ, less than their dues.

I have received from Bro. Fiske, also "The Signs of the Times; "The Olive Branch;" "The Three Worlds;" "The Second Advent at hand;" "Duties of Christians in the Present Crisis;" "The Close of the Present, and Speedy Ushering in of a New Dispensation;" all of which I have read with much interest. May the Lord in whom you trust, grant you all the aid you need in your labor of love in this life, and finally bring you to the rich joys of everlasting life. Permit me to remain, your brother in Christ,

JAMES E. BARNES.

Grafton, Yolo Co., Cal.

From Sr. H. T. Miller.

BRO. GRANT:—Please find enclosed —— for the Crisis. I cannot be deprived of reading the soul-stirring epistles from the dear brethren and sisters, who are looking for the speedy coming of our Lord and the light it contains on the time of His coming. The old '43 and '44 power of the living God comes with this message. The days are at hand, and the effect of *every* vision. Disappointments in the past only confirm the unerring word; at the appointed time the end shall be. It is meat in due season to all those who love the appearing of Jesus. The generation that saw the sun darkened in 1780, and the subsequent signs, falling stars, and portentous signs in the heavens, in the earth distress of nations, with perplexity, etc., shall not pass away until the coming of our Lord. Lift up your heads, dear, disappointed, afflicted, despised followers of the blessed Jesus; your salvation is at hand. More than twenty years nearer than when some of us first believed. May we in the day of His coming be among the happy number who will say, "Lo! this is our God, we have waited for him and he will save us," is the prayer of a sister in Christ,

HANNAH T. MILLER.

Cleveland, O.

Obituaries.

WALTER PRATT.

Died in Boston, March 22nd, Bro. Walter Pratt, aged forty-five years.

Bro. Pratt had been in poor health for several years past. His trouble has been weakness, and, perhaps, disease of the lungs. For the last two years he had not been able to preach but a portion of the time. His last public effort was at New Bedford, a short time before he died. He was taken down suddenly with lung fever, which after about twenty days terminated in quick consumption.

Our Bro. was extensively known among us as a very acceptable and faithful minister of the gospel. He was early in the Second Advent movement, and continued in his work to the extent of his ability while he lived.

I have known him for about twenty years. Have been with him in his varied relations to his family, the church, and the world; in sickness and health, at home and abroad, in private and in public, and in business with individuals and societies. I ever found him to be the same man. Indeed, he *was a man.* He made expediency nothing, but principle everything. This was his rule of action. To policy he was a stranger, except by observation. He lived above it. It was no part of the element in which he moved. He despised it. For him to have engaged in plans to secure a selfish end, making policy his rule, would have been a great stoop from his manhood. What he had to say of men and measures in private, he had to say in public.

He was open, frank, and honest in all his deal with men and things. Underhanded measures found no countenance with him. He was known and read of all classes of men with which he had any thing to do. It requires no long acquaintance with such a man, by those who can read character by certain unmistakable signs, to know what he is. Those who knew Bro. Pratt could always approach him in confidence, feel that he was a brother and friend indeed.

He was a philanthropist. He wished well and would do well to all. He sympathized with the afflicted and downtrodden. He felt for those in bonds as bound with them. He was loyal to his country. He could say with the manliness of Garibaldi, that "he sympathized with the United States government in their struggle with the slave power." He could see a very great difference between one of the best governments man ever made, and a mob engaged in its overthrow. He felt for the slaves and the poor ignorant whites in the South, degraded by that institution "which is the sum of all villanies." He deeply felt for the soldier, and especially for the prisoners in rebeldom, when he contrasted their treatment with the care taken of the prisoners at the North, and he dared speak of those things without stopping to first ascertain how it would be received by those who were in sympathy with their southern brethren in rebellion. Though he looked to another country for his inheritance, and could say with Paul that his citizenship was above, at the same time he could say with him that he was a Roman citizen, changing the name to America. He loved his country though he loved the true church more. His country—the mother that bore him, protected, cared for, and educated him when in trouble, he could not turn a cold shoulder to, and feel that he had no sympathy for, no prayer to offer for her, no word of encouragement in her bleeding distress. He rejoiced in the happiness and prosperity of all that was good.

Bro. Pratt had very many friends. They were wherever he was known. And if he had *any* enemies, they were so because he would tell them the truth. He will be widely missed, and his memory will be deeply written. He preached several years in the far West, with good acceptance and success. He has gone, and we shall see him no more till the last trump sounds. Then he will come forth, to be made like unto the angels, to die no more.

He has left a widow and two children to experience the affliction of his absence. May the blessing of Heaven rest on them, and they be prepared to greet him where sickness and death will not be known. The friends of our brother will affectionately remember the fatherless and widow.

J. S. WHITE.

R. B. BARNEY,

Died in New Preston, Ct., March 21st, Robert Bruce, son of J. A. and L. A. Barney, aged seven years.

This is the first death that has occurred among us since this people was called out through the labors of Bro. H. Pratt, three years ago.

Sermon by Bro. B. St John, from these words of Job: "If a man die, shall he live again?"

H. J. BALDWIN.

MARY ALLEN.

Died in Fairview, Erie Co., Pa., Jan. 17th, 1865, Mary, daughter of Bro. Lorenzo D. and his wife Jane Allen, in the twentieth year of her age. "Friends fervently trust that she is another of those who sleep in Jesus," whom God will bring with him at his coming. A sermon was preached at the funeral by the writer. [illegible]

CHARLES UMBERHIND.

In Richmond, Feb. 14th, 1865, Bro. C. Umberhind, aged seventy-one years.

He was a devoted christian. In his youth he met with a misfortune by a fall. He was a great sufferer. His companion and children, brother and sisters, hope to meet him when Jesus comes. Discourse by the writer, from Matt. 22: 32.

N. F. NASON.

A. WALDRON.

In the city of Portland, 5th ult., Alzina, daughter of S. H. and M. A. S. Waldron, aged thirteen years.

J. WALDRON.

Also, 23d ult., Josephine, daughter of S. H. and M. A. S. Waldron, aged fifteen years.

J. S. GRIFFIN.

Died in Windsor, Dec. 6th, 1864, Capt. James S. Griffin, aged sixty-seven years, one month and one day.

The subject of this notice was a great sufferer for the few last weeks of his life. He died with a hope of eternal life when Jesus comes. He sleeps in Jesus.

S. E. GRIFFIN.

W. AMES.

Died in Sangerville, Me., March 26th, 1865, Wilbur L., son of Samuel W. and Abbie P. Ames, aged one year and ten months.

Summary of News.

FOREIGN.

[From Queenstown the 19th ult.]

The King of the Belgians is expected to visit Queen Victoria in a few days.

The reported reply of Austria to the Prussian demand for annexation of the Duchies leaves room for further negotiations.

A Berlin dispatch says it was believed there that Austria would, after all, consent to the annexation of the Duchies, provided she receives a guaranty from the Germanic Confederation of all her present possessions. It is said that Russia decidedly opposes the annexation, while France encourages it with the intention of subsequently putting in a claim for compensation.

AUSTRIA.

A Vienna paper publishes a note presented by the English Ambassador to the Austrian Government, in which England recognizes the provisional state of things in the Duchies, provided the rights of the Diet of Schleswig-Holstein and of the German Diet are respected by Austria and Prussia.

DOMESTIC.

City Point, Va., March 28,
Via Baltimore, March 29.

Gen. Sherman arrived here last night at sundown to consult with Gen. Grant. His arrival was a surprise to every one except Gen. Grant, who about an hour before his coming informed the President that Wm. T. Sherman was coming. The President exclaimed: "You are joking, General." "No, he will be here in an hour," replied Grant. The President was overjoyed. Admiral Porter was informed of his expected arrival and gave a salute.

There were six men in council last night whose names will live in history—President Lincoln, Gens. Grant, Sherman, Sheridan, Meade and Ord. "I want an hour's talk with you," Sherman said to Grant when he landed. "Certainly, certainly," was Gen. Grant's reply, and the two Generals walked off together, both smoking, and as cordial to each other as two school boys. What was said or done will be known only when the words have become deeds and have passed into history.—*Cor. Journal.*

New York, March 29. The *Herald's* Army of the James correspondence says all has been quiet in that army since Saturday.

On Sunday President Lincoln, Gen. Grant and Admiral Porter reviewed two corps of the army and witnessed the crossing of the James by Sheridan's cavalry.

Washington, March 30. Three hundred and forty-two Union and fifty-eight rebel wounded arrived here to-day from City Point, and were distributed among the various hospitals. Three hundred more will arrive here to-morrow on board the State of Maine.

Deserters state that the rebel authorities have commenced to place negro troops in the Richmond fortifications, but as they are afraid to trust them in large bodies, they are distributed in the proportion of a battalion to one whole regiment. In spite of all their efforts thus far, not more 2000 or 3000 of them have been organized. They desert whenever they have an opportunity. Fifteen hundred unorganized colored conscripts are stationed at Belle Isle, awaiting arms.

City Point, Va., March 25. The total Union loss is about 1800 in the affair at Fort Steadman on Saturday last. We have 2800 rebel prisoners and about 100 deserters. The rebel loss will be from 1200 to 1500 killed and wounded, making a total loss of over 4000. We have ten battle flags.

The correspondent of the *Journal* at City Point states that on Saturday President Lincoln, accompanied by his son Theodore, visited the Army of the James and reviewed several of the divisions.

Eighteen hundred rebel prisoners were sent up to Richmond on Sunday and thirteen hundred Federal prisoners were received and sent to Annapolis.

New York, April 1. The *Tribune's* Washington special says a dispatch just received from Goldsboro' says the rebels have completed all preparations to evacuate Raleigh. All the Departments of the State Government have been removed to Greensboro,' as well as all surplus military stores.

Gen. Schofield has levied a contribution of 100,000 rations of meat and flour upon the citizens.

Baltimore, Md., March 31. The flag of truce boat Manhattan, with released prisoners, has arrived at Annapolis, and brings a rumor that Petersburg has been evacuated.

St. Louis, March 30. A dispatch from Mobile Point, dated 22d inst., says Col. Moore's brigade landed near Navy Cove to-day and drove a portion of Gardiner's command four miles, when the rebels being reinforced from Mobile, Col Moore's forces fell back without loss.

Every preparation was made on the 21st for heavy fighting, and the sound of artillery came down the bay all day yesterday and was distinctly heard at Fort Gaines.

Headquarters District of East Tennessee, Boone, North Carolina, March 27, via Knoxville, Tenn., April 1. The advance of Gen. Stoneman's force, commanded by Maj. Keogh, A. D. C., entered and captured the town of Boone, North Carolina, at 12 o'clock to-day. The rebel force was routed with the loss of ten men killed and sixty-five wounded and prisoners. Maj. Barnes' battalion, of the 12th Kentucky cavalry, lost a few men wounded.

Gen. Stoneman's command is now well into North Carolina, and will be heard from soon in the heart of Rebeldom.

War Department, Washington, D. C.,
April 1—11 o'clock P. M.

To Maj. Gen. Dix:

The following dispatch from the President, received to-night, shows that the desperate struggle between our forces and the enemy continues undecided, although the advantage appears to be on our side:

"City Point, April 1, 1865.

Hon. E. M. Stanton, Secretary of War:

A dispatch has just been received showing that Sheridan, aided by Warren, had at 2 P. M. pushed the enemy back so as to retake the Five Forks, and bring his own headquarters up to 'F. Boysseaus.' The Five Forks were barricaded by the enemy and carried by Devens' division of cavalry. This part of the enemy's force seems to be now trying to work along the White Oak road to join the No. 2 main force in front of Grant, while Sheridan and Warren are pressing them as closely as possible.

(Signed) A. LINCOLN."

Washington, April 2. A letter from the Army of the Potomac, dated Friday evening, says: "There has been severe fighting on some parts of the line, from morning until night, the result of which has been the extension of our lines still further westward, although with considerable loss in killed and wounded. The 2d division of the 5th corps, supported by the 3d, was thrown out toward White Oak road, east of the Boydtown plank road, and ordered to reach and take position there.

After crossing a small branch of Gravelly Run, and while about forming in line, our troops were fired upon by a heavy force of the enemy, who were lying concealed in the woods, and also by rebel artillery posted in favorable positions. Our men stood their ground for awhile, but the enemy appearing to be moving onward to the left as if to turn their flank, the line was forced back to their first position, where they rallied and soon checked the enemy's advance.

About the same time another attack was made on the right flank of the 5th corps, but Gen. Miles' division of the 5th corps, being posted here, made a brilliant charge and doubled up the enemy, driving them back a long distance, leaving their dead and wounded on the field. This was a very handsome affair, and the division received the highest praise for the manner in which it was done. The loss on our side was about 400, as nearly as can be ascertained, mostly in the 1st division.

The 5th corps about noon again took the advance and drove the enemy back about a mile and a half, and a long time before dark had reached the White Oak road, for which they started in the morning, and established their line across the same, driving the rebels into their strong works at Hatcher's Run. Their loss in the day's work was not far from 1200. Among the casualties reported are Maj. Mills, A. A. G. on Gen. Humphrey's staff, killed by a shell; Col. Sargeant, 210th Pennsylvania, severely wounded, and Gen. Dennison, commanding a brigade in the 2d division of the 5th corps, slightly wounded.

An attack was also made in front of the 6th corps, but it was not successful.

After the rebels were driven back in front of the 5th corps, an attack was made with both infantry and cavalry on Sheridan's force, about three miles from the Southside Railroad, near Sutherland's Station, driving him back toward Dinwiddie, but subsequently he gained much more than he lost.

The roads are in a terrible condition, it being almost impossible to move trains over them. Heavy rains have swollen the streams, and engineers are busy day and night laying bridges and corduroys.

The loss of the enemy is not known, but, judging from the number of the dead lying in the woods and ravines where the fighting occurred, it must have been at least as heavy as our own. We took about 150 prisoners during the day.

War Department, Washington, D. C.,
April 2—6 A. M.

To Maj. Gen. Dix:

A dispatch just received from Gen. Grant's Adjutant General at City Point announces the triumphant success of our arms after three days' hard fighting, during which the forces on both sides exhibited unsurpassed valor.

"City Point, April 2—5.30 A. M.

A dispatch from Gen. Grant states that Gen. Sheridan, commanding cavalry and infantry, has carried everything before him, captured three brigades of infantry, a wagon train and several batteries of artillery. The prisoners captured will amount to several thousand.

(Signed) T. S. BOWERS."

E. M. STANTON, Secretary of War.

War Department,
Washington, April 2—11 A. M.

To Maj. Gen. Dix:

The following telegram from the President, dated at 8.30 o'clock this morning, gives the latest intelligence from the front, where a furious battle was raging, with continued success to the Union army.

(Signed) E. M. STANTON, Secretary of War.

"City Point, Va., April 2—8.30 A. M.

To Hon. E. M. Stanton, Secretary of War:

Last night Gen. Grant telegraphed that Gen. Sheridan, with his cavalry and the 5th corps, had captured three brigades of infantry, a train of wagons, several batteries, and prisoners amounting to several thousand. This morning Gen. Grant, having ordered an attack along the whole line, telegraphs as follows:

'Both Wright and Parke have got through the enemy's lines. The battle now rages furiously. Gen. Sheridan, with his cavalry, the 5th corps, and Miles' division of the 3d corps, which was sent to him since one o'clock this morning, is now sweeping down from the west. All now looks highly favorable. Gen. Ord is engaged, but I have not yet heard the result in his front.'

A. LINCOLN."

Washington, April 2—12.30 P. M.

To Maj. Gen. Dix:

The President in the subjoined telegram gives the latest news from the front:

E. M. STANTON, Secretary of War.

"City Point, Va.—11 A. M.—April 2.

Hon. E. M. Stanton, Secretary of War:

Dispatches are frequently coming in; all going finely. Parke, Wright and Ord, extending from the Appomattox to Hatcher's Run, have all broken through the enemy's entrenched line, taking some forts, guns and prisoners. Sheridan, with his own cavalry, and the 5th corps, and a part of the 2d corps is coming in from the west on the enemy's flank, and Wright is already tearing up the Southside Railroad.

A. LINCOLN."

War Department,
Washington, April 2—11 P. M.

Maj. Gen. J. A. Dix, New York:

The following telegrams from the President report the condition of affairs at 4.30 this afternoon:

EDWIN M. STANTON, Secretary of War.

"City Point, Va., April 2—2 P. M.

Hon. E. M. Stanton, Secretary of War:

At 10.45 A. M. Gen. Grant telegraphs as follows:

'Everything has been carried from the left of the 9th corps. The 6th corps alone captured more than 3000 prisoners. The 2d and 25th corps captured forts, guns and prisoners from the enemy, but I cannot tell the number. We are now closing around the works of the line immediately enveloping Petersburg. All looks remarkably well. I have not yet heard from Sheridan. His headquarters have been moved up to Banks' House, near the Boydtown road, about three miles southwest of Petersburg.'

A. LINCOLN."

"City Point, Va. April 2—8.30 P. M.

Hon. E. M. Stanton, Secretary of War:

At 4.30 P. M. to-day Gen. Grant telegraphs as follows:

'We are now up and have a continuous line of troops, and in a few hours will be intrenched from the Appomattox below Petersburg to the river above. The whole captures since the army started out will not amount to less than 12,000 men and probably fifty pieces of artillery. I do not know the number of men and guns accurately, however. A portion of Foster's division, 24th corps, made a most gallant charge this afternoon and captured a very important fort from the enemy with its entire garrison. All seems well with us, and everything is quiet just now.'

A. LINCOLN."

War Department,
Washington, April 3—10 A. M.

To Maj. Gen. Dix:

The following telegram from the President announcing the evacuation of Petersburg and probably of Richmond, has been received by this Department.

(Signed) E. M. STANTON, Secretary of War.

City Point, April 3—8.30 A. M.

To Hon. E. M. Stanton, Secretary of War:

This morning Gen. Grant reports Petersburg evacuated, and he is confident that Richmond also is. He is pushing forward to cut off if possible the retreating army.

A. LINCOLN.

War Department,
Washington, April 3—10 A. M.

To Maj. Gen. Dix:

It appears from a dispatch of Gen. Weitzel, just received by this department, that our forces under his command are in Richmond, having taken it at 8.15 this morning.

(Signed) E. M. STANTON, Secretary of War.

War Department,
Washington, 12 M., April 3.

Maj. Gen. Dix:

The following official confirmation of the capture of Richmond, and announcing that the city is on fire, has just been received by this Department:

"City Point, Va., April 3—11 A. M.

Gen. Weitzel telegraphs as follows:

'We took Richmond at 8.15 this morning. I captured many guns. The enemy left in great haste. The city is on fire in one place, and I am making every effort to put it out.

The people received us with enthusiastic expressions of joy.

Gen. Grant started early this morning with the army toward the Danville road to cut off, if possible, Lee's retreating army.

President Lincoln has gone to the front.

J. S. BOWERS, A. A. G."

(Signed) EDWIN M. STANTON.

Washington, April 3. President Lincoln has arrived in Richmond, and will issue a proclamation to the Southern people this afternoon.

Washington, April 3—3.30 P. M.

At noon a salute of 500 guns was fired from Franklin Square, in the heart of this city. Several regiments with their bands are parading the streets, and crowds of citizens are calling out prominent personages. Speeches have been made by Vice President Johnson, Secretary Seward and several politicians, who profess to have known all about Grant's plans.

The national flag has been hoisted over the goddess of liberty on the Capitol, and on all public, and many private buildings. To-night we are to have an impromptu illumination.—*Boston Journal.*

THE HOLY SEPULCHRE.—The Empress of the French has addressed a circular to her sister princesses respecting the condition of decay into which the dome of the Holy Sepulchre at Jerusalem has fallen, and proposing a subscription for the building of a new church, on a new plan, and on a larger scale, so that it might afford accommodation for all parties. The subscription is to be headed by the Sisterhood of Queens and thereafter sent abroad for general support.

THE SHENANDOAH VALLEY.—Gen. Sheridan has not left the Shenandoah Valley unprotected. There is a large infantry force in the valley under the command of Maj. Gen. Hancock. A recent letter from there mentions the arrival of 10,000 new Western troops. Gen. Hancock, whose headquarters are at Winchester, will have his part in the final campaign which was doubtless arranged by Grant, Sheridan, and Meade in their recent interview.—*Journal.*

☞ The tree under which Grant and Pemberton held the interview which resulted in the capitulation of Vicksburg has disappeared, root, branch, trunk and all, carried off by souvenir hunters. A little six-foot-one monument perpetuates the memory of the event.

THE OTTOMAN EMPIRE.—The Sultan of Turkey is causing much commotion among "the faithful" by an attempt to change the order of succession to his throne. The usual order is for the eldest member of the family to succeed, and not the eldest son. Under this law the present Sultan succeeded his late brother, whose son, Abdul Medid, now twenty-five years of age, would be properly the next heir. But as Abdul Medjid is a dissolute imbecile, the Sultan desires to confer the succession of his own son, a lad of seven or eight years, whom he proposes to send to Europe to be educated. Fuad Pasha, the Prime Minister, fears that the project may cost him his head, and refuses to sign the rescript. The Mussulman mind is greatly exercised at these revolutionary proceedings, and at the increasing dominance of European ideas, and all the more so as Abdul Medjid, whom it is proposed to set aside, was relied upon to lead the reaction in favor of Mahommedanism on his accession to power.—*Journal.*

A LONG STRETCH.—The new Atlantic cable, which is now in process of manufacture in England, to be laid next summer, is to be 2300 miles long, allowing four or five hundred miles for all contingencies; and its core, through which the electricity passes, is to be composed of seven strands of the best copper wire, making together over 16,000 miles of copper wire; this is to be enclosed in eight coats of insulating material, amounting to 18,400 miles; then follow ten coatings of jute, making 23,000 miles; and ten iron wires, making 23,000 more; and as each wire is covered separately with five twists or strands of yarn, there will be worked into the cable 135,000 miles of yarn; making all together a length of material which amounts to 215,500 miles; or sufficient, if placed end to end, to go around the earth nearly nine times, and lacking only 21,500 miles of being enough to reach from the earth to the moon—the latter distance being, as measured by astronomers, 237,000 miles.

MATTERS AT RICHMOND.—A letter from Richmond, apparently written early last week, says:

"I paid last week thirty-five dollars per dozen for eggs; before Sheridan tore up the canal I got them for twelve. I paid six dollars per pound for flour last Friday, and thirty-five for sugar (brown). Tea is one hundred dollars per pound; coffee forty-nine and fifty; bacon eighteen dollars per pound; beef fifteen.

ITEMS.

☞ The World's Fair for 1867 will be at Paris, and the building for it will cost from $6,000,000 to $8,000,000. The building will be made to hold 200,000 people, and everything will be on the grandest scale possible.

☞ Signor Mazzini has published an address to the Pope in answer to the Encyclical. He informs him that his anathemas against progress and knowledge are futile.

☞ Famine has again appeared in the west of Ireland, and meetings have been held to mitigate the distress.

☞ Deserters continue to come into Gen. Grant's lines at the rate of over 100 per day, and the whole number for the month of March, it is reported, will be 5000.

☞ So great has been the desire of the citizens of Charleston to take the oath of allegiance, that the authorities have been compelled to open six offices for the purpose of administering it.

☞ Fenianism is progressing in Ireland, to the evident alarm of the British authorities.

☞ One of the Japanese princes has resolved to erect a sugar refinery in Japan, and has engaged two skilled Europeans to assist him in carrying out his project.

☞ Flour in Richmond has gone up in price to $1500 per barrel, and everything else in proportion. A general order has been issued requiring country people visiting Richmond on business to bring their victuals with them.

☞ A gentleman residing in the suburbs of Lowell plucked flowers growing in the open air in his garden on the 25th inst., an interval of only three months twenty days between.

☞ Gen. Saxton recently visited Charleston and called a meeting of the colored people, to whom he announced, on the authority of the President, that they were "free forever." The message was hailed with a great shout.

☞ A telegram from Melbourne, Australia, dated Jan. 26th, says: "A fine comet is visible in the southwest. It is supposed to be that of 1853, predicted by Herschell as returnable in twenty-one and three-quarters years."

☞ Sir. Frederick Bruce, the new British Minister here, sailed from Liverpool on Saturday last.

Notices.

Notice.

As I believe time is very short, and it behooves us to be up and doing, and as I have found many females that feel God has called them to labor in the vineyard of the Lord, but because of the prejudice of the church in its present cold and backslidden state, they are kept back from laboring as they feel God has called them to do; and as I believe that we are living in the day when God will pour out his spirit upon his handmaids, I therefore give this notice to all the women of America, independent of denomination or color, who feel that they have been called of God to preach, exhort, pray, or to write, on the subject of his speedy coming, and a preparation for that coming, to open a correspondence with me in reference to holding a convention of women, which will be held in the Poultney church, at Poultney, Vt., commencing Wednesday, June 7th, and continuing one week. All brethren are invited to meet with us. This convention shall be for the promulgation of all Bible truths; but no hobbies.

Now, sisters, let this be a missionary movement. Remember Jesus is at the door, and wickedness is abounding, and the love of many is waxing cold. Let us be up and doing, so that he may say to us, "Well done, good and faithful servant, . . . Enter into the joy of thy Lord." Let all who feel interested in this great work, make it a subject of special prayer at the hour of twelve o'clock, every day, that God may bless the effort that we may put forth to his honor and glory.

All brethren who are favorable to this convention are invited to assist us by advice, by kind words of encouragement. Address,

MRS. ANNA E. SMITH,
No. 128 East 27th St., New York City.

Illinois Annual Conference.

The Illinois Second Advent Christian Conference will hold its annual session at New Rutland, La Salle Co., commencing on Wednesday, May 24th, 1865, and continuing during the week and over Sunday. As this is in some respects the most important conference during the year, it is desirable to have a FULL ATTENDANCE.

Rutland is on the Illinois Central Railroad, some forty miles below Mendota.

E. ROYCE, Secretary.

Notice.

The next annual meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, commencing June 15th, 1865, and continuing over the first day. Strangers may call on Bro. Cooley near the depot. Dear brethren, let this be the largest gathering of the kind we have ever had. Come laden with grace, to work for the salvation of sinners.—*Voice copy.*

H. H. JANES, Pres.
P. S. W. DEYO, Conf. Clerk.

Dedication.

The new chapel in Chichester, N. H. (Pine Ground), will be dedicated on Saturday, Apr. 29th, 1 o'clock, P. M. Preaching on the following Sabbath.

J. COUCH.

Meetings in Burlington, Me.

Conference meetings will be held on the 4th Saturday in each month at Burlington, Me., Folsom's Ridge. Preaching brethren and others are invited to attend.

SAMUEL HAMMONS.

Notice.

Preachers wishing to make appointments with the church in New Haven, Ct., will do so, in all cases, by previous correspondence with, and invitation of, the Corresponding Secretary, *Ardin Hotchkiss, Fair Haven, Ct.*

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it, at the regular retail price, $3.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Maine Second Advent Tract Society.

S. K. PARTRIDGE, R. R. YORK, I. C. WELLCOME, Board of Managers.

I. C. WELLCOME, Secretary and Business Agent.

ISAAC WRIGHT, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. WELLCOME, Agent.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Wm. C. Thurman……Sabbath morning, April 9th
M. Batchelor……afternoon and evening, April 9th
J. S. White……Sunday, April 16th

Manchester, N. H.……Saturday evening, April 8th and Lord's day, the 9th.
Lowell, Mass……Saturday evening, April 15th and Lord's day, the 14th. MILES GRANT.

Boston, (East Hall)……evening, April 9th
Portsmouth, N. H.……Monday evening, April 10th
WM. C. THURMAN.

Lawrence, Mass……Sunday, April 9th
H. L. HASTINGS.

East Boston……Sunday, April 9th
A. W. SIBLEY.

East Granby, or Turkey Hills, Ct., Sunday, 10½ A. M., April 9th.
Windsor Locks……2 o'clock, P. M., April 9th
[Bro. Ralph Williams will preach in the same places and hours April 16th. D. C. TERRY.]
Warehouse Point……7½ P. M., April 9th
Plainville, Ct……April 16th
Worcester, Mass……Sunday, April 29th
H. MUNGER.

Vernon, Vt……Sunday, April 9th
Athol……Sunday, April 16th
J. HEMENWAY.

Sutton Mill Village……Sunday, April 9th
Haverhill……Sunday, April 16th
Lee, N. H……Sunday, April 23d
Kennebunk Port, Me……Sunday, April 30th
A. MUSSEY.

West Hoosic, N. Y., (Advent Chapel)……April 29th and over the Sabbath.
Pittstown, N. Y……May 1st and 2nd
North Easton, N. Y……May 3d, 4th and 5th
North Bennington, Vt……May 6th and over the Sabbath.
South Shaftsboro……May 8th and 9th
WM. J. BLANCHARD.

Northwood Narrows, N. H……April 9th
Dover, N. H……April 16th
C. S. EMERSON.

North Salem, N. Y., (as brethren may arrange), Sunday, April 16th.
Plymouth Hollow, Ct……Sunday, April 30th
Wrightville……Wednesday evening, May 3d
GEO. L. TEEPLE.

Bradford, N. H., (Pond meeting-house), Sunday, April 9th.
North Springfield, Vt., (as Bro. Cook shall arrange), Sunday, April 16th.
Newfane, Vt……evenings of April 19th and 20th
West Brattleboro, Vt……Sunday, April 23d
Northfield Farms, Mass……Sunday, April 30th
WM. W. SUTHERLAND.

Smith's Hollow, Stanstead, C. E., Thursday evening, March 30th, and continue each evening through the week and over the Sabbath.
J. G. SMITH.
J. H. F. VARNEY.

New Hartford, West Hill……April 9th
Lovely Street……April 16th
Bakerville, (as Bro. Harris may arrange)……April 23d
North End, (at the dwelling of D. Baker)……April 30th
H. ROCKWELL.

New Durham Ridge, N. H……Sunday, April 9th
East Stoneham, Me……Sunday, April 16th
Bryant's Pond……Tuesday evening, April 25th
Franklin……Wednesday evening, April 26th
Hartford……Thursday evening, April 27th
South Livermore……Friday evening, April 28th
Wayne, (as Bro. Hanscome may appoint), Saturday and Sunday, April 29th and 30th.
Vienna, (as Bro. Seavey may appoint) Monday, May 1st
Rome……Tuesday, May 2nd
Starks, (as Bro. Griffin may appoint), Wednesday, May 3d.
Exeter, (Greenbush school-house)……Sunday, May 7th
I. K. LOMBARD.

Kennebunkport, Me……Sunday, April 9th
Cape Porpoise……Tuesday, April 11th
Bro. Town's school-house……Thursday, April 13th
Biddeford……Sunday, April 16th
Hollis……Sunday, April 23d
South Windham……Sunday, April 30th
Windham Center……Tuesday, May 2d and between as opportunities offer.
B. SPAULDING.

Bradford, N. H., (Pond meeting-house), Sunday, April 9th.
Waterloo, (Warner)……April 16th
JOSEPH W. WHITE.

Haverhill, Mass……Sunday, April 9th
L. BOUTELL.

Cordaville, Mass……April 9th
Worcester, Mass……April 16th
C. C. RAMSAY.

South Reading, Mass……Sunday, April 9th
H. K. FLAGG.

Bristol, Ct……Sunday, April 9th
S. B. MUNN.

Wallingford, (North Farms)……Sunday, April 9th
B. HITCHCOCK.

Meredith Village, N. H……April 9th
Holderness……April 10th
Plymouth, as brethren may appoint……April 11th
Tuftonboro……April 12th
Wolfboro……April 13th
April 14th as a door may be opened.
Brookfield……April 15th and 16th
A. ROSS.

Meredith Village, N. H……April 9th
A. ROSS.

Stoneham, (as Bro. J. Howe may appoint), April 8th and 9th.
C. M. CURRIER.

Walbridge……Sunday, April 9th
P. S. BUTLER.

Holden, Mass……April 16th
GEO. A. STREETER.

South Windsor……Sunday, April 9th
Pine Swamp, Ct……Sunday, April 16th
C. GOODRICH.

Carver……April 9th
J. S. WHITE.

Lawrence, Mass……April 9th
Clinton, Mass……Sunday, April 16th
J. K. BELLOWS.

South Hope, Me., (funeral sermon)……April 9th
Branch Mills, China, Friday, April 14th, 2 o'clock, and hold over Sunday.
Brn. I. Wight and H. D. Reed are expected.
S. K. PARTRIDGE.

Concord……Sunday, April 16th
South Candia, (meeting-house, where Eld. Reynolds formerly preached)……Sunday, April 23d
S. S. MOONEY.

Plymouth, Mass……evening, April 10th
Hartford, Ct……Sunday, April 16th
New Haven, Ct., (where Bro. Tompkins appoints), Tuesday evening, April 18th.
Bristol……Sunday, April 23d
M. BATCHELOR.

Springfield, Mass., (Barnes' Block), April 9th and 16th
A. SIMPSON.

Dover, N. H……Sundays, April 2d and 9th
THOS. M. LATHAM.

New Bedford, Mass……Sunday, April 9th and remain two or three weeks.
J. COUCH.

Forestville……Sunday, April 9th
RALPH WILLIAMS.

Kennebunk, Me……Sundays, April 9th and 16th
C. E. PIPER.

Sandwich, (where Bro. A. B. Hoyt may appoint) April 9th
Parsonsfield, Me., (where Bro. J. S. Moulton may appoint), Saturday, P. M., and Sunday, April 22d and 23d.
T. W. PIPER.

New Boston, N. H., (where Bro. Dodge may appoint), Sunday, April 9th.
Nottingham, (where Bro. Geo. Randall may appoint), Sunday, April 16th.
J. PINKHAM.

East Canaan, N. H., Saturday evening, and Sunday, April 8th and 9th.
Pittsfield, N. H., (at New Chapel), Sunday, April 16th
Bare Hill (school-house), Saturday evening and Sunday evening, April 15th and 16th.
JOHN G. HOOK.

ENGLISH BIBLES

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Business.

TO CORRESPONDENTS.

C. P. Dow—No. Due from Wm. Caverly, $1.35, from No. 468. Will you please collect.
Geo. L. Teeple—D. A. Martin is credited to No. 536.
S. W. Bartlett—You are right. T. D. Johnson has paid to No. 524.
G. R. S.—It is sent.
A. Andrews—Yes.

☞ WHO? If the brother in Edgerton, Wis., who sends a gold dollar for books, will give us his name, which he forgot to sign, we will send him what he calls for.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 496. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each.—L. Jones 499, J. Eells 503, M. S. Wilds 498, B Davis 513, M E Murphy 531, R Lyman 520, A Perkins, Jr., 415.

$2.00 each—W J Harris 506, R. Loomis 537, L. Bellows 518, Z Whitney 518, A Thrasher 488, N Hall 339, H Hays 536, M V Meader 519, F Robbins 419, A Chase 532, S M Griswold 480, T F Pinkham 526, R F Berry 510, J Benson 535.

$2.50 each—F Reynolds 543, J Marsh 518, H H Roderick 547, L Sayles 574, J Andrews 527, W. S. Larkin 438, M J Coburn 455, A Flagg 546, S J Roberts 543, S. G Edgerley 543, S. M. Mann 529, N. Shumway 565, A. Andrews 534, J. M. Wyman 493, E. Smith 546, A Bucklew 539, H Kennedy 548, I S Palmer 524, H. H. Farnham 546, L Watrous 546, M Glines 529, B Davis 537, N Libby 544.

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Prophets beheld thee shining afar;
Look on thy children waiting to be
Changed to thy likeness, ever with thee.
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Star of the righteous, beautiful star.

Light of the tempted, glorious light,
Beaming with rays pure shining bright,
Look in compassion down from above,
Father of life, and fill us with love;
Ever thee seeking, Bethlehem's star,
Star of the righteous, beautiful star.

Ark, where the mourners peacefully rest,
Faithful and true, sweetest and best;
Fountain of life, whose streams ever flow,
Gladd'ning each soul who would thy love know;
Gladly we'll hail thee, beautiful star,
Star of the righteous, beautiful star.

Come, stem of Jesse, Shiloh of old,
Gather thy saints now into one fold;
Set up thy kingdom, wear thy bright crown,
Gem'd with bright glory, plant of renown;
Star out of Jacob, Bethlehem's star,
Offspring of David, bright morning Star!

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For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER TWELVE.

It was time that brought us out as a people, and I think that time, or the growing in knowledge and the grace of Jesus Christ, ought to distinguish us until we realize our hope, the redemption of the body and the possession of our eternal crown of glory. Now if angels, prophets, apostles, and holy souls have inquired the time, surely it cannot be amiss for us to do so, whom it principally concerns. Saints have inquired the time. Dan. 8 : 13,—"Then I heard one saint speaking, and another saint said unto that certain saint which spoke, How long shall be the vision?" 12 : 6,—"And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end?" Prophets have inquired the time. Psalm 13 : 2,—"How long shall mine enemy be exalted over me?" Ps. 94 : 3, 4,—"Lord, how long shall they speak hard things?" Isaiah inquired about the time. 6 : 11,—"Then said I, Lord, how long?" Isaiah was here inquiring the time, when the whole earth should be full of the glory of God. His answer was, "Until the cities be wasted, without inhabitant, and the houses without man, and the land be utterly desolate." That this has reference to the judgment is proved by other passages.

Apostles have inquired the time. Matt. 24 : 3; Mark 13; Luke 21 : 7,—"What will be the sign of thy coming and of the end of the world?" This is plain language, and not to be misunderstood; and yet whoever asks or takes up this question to-day in the nineteenth century, with all its light, must bear the cross while asking it. But amen to that. When you speak to them about the end of the world, or of this present anti-christian age, or the dawn of a better day, they reply, "What a thought! how shocking, and how dreadful!" Well, this must be the language of the world; but the Bible gives us this language to the christian,—"Lift up your heads"; "rejoice." Why? "Your redemption draweth nigh"—redemption from the power of the grave. It is considered an awful thing to make inquiries about the coming of Christ and the end of the age. But by the grace of God we care not, so long as we are found in such company as prophets, apostles, and the disciples of Christ.

In Acts 1 : 6, the apostles asked Christ, saying, "Lord, wilt thou at this time restore again the kingdom?" The inquiry was made by holy persons. Rev. 6 : 10,—"And they cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" But many will say, if the coming of Christ is true, it ought not to be preached so prominently. If it is true, then it is a present truth, and all present truth ought to be applied to the age to which it belongs; as a certain exchange writer says,—"No truth is to be neglected in the dispensation of the word. It is particularly the duty of Christ's ambassadors, and it is made imperative on them to instruct the church and make known to the world in a more emphatic manner those truths which have a specific application to the times in which they live; whether they have a respect to sins which prevail then more than at other times, duties whose performance is then more imperatively demanded, or predictions which are then near to be fulfilled."

Some will say that the nearness of the time of the end is not revealed in the New Testament. Suppose it is not, is it not well to believe Moses and the prophets? Such testimony ought to be sufficient. But time is revealed both in the Old and New Testaments in the most plain and simple manner, just in the same way that Christ's first coming was revealed or made known.

It often appears to me that time is not the point at issue altogether; for sufficient evidence can be produced to prove that the church, and, I might say, the world, are with us on time; but it is the nature of the event that we connect with time that forms the barrier, or makes the difference. Because if we preached the conversion of the world, we should not be opposed as we are. O that mankind might see into this matter aright, that what they must do may be done quickly.

It may not be necessary to go into an examination of what I am about to mention, but merely to state that the time is revealed by types. Instance the six days of creation; the seventh, the day of rest. "For there remaineth a rest to the people of God."—Heb. 4 : 9. The six days being typical of the six thousand years of the earth's age, the seventh of the Sabbath. Be it observed, the evening and the morning were the first day. See first chapter of Genesis. There are no evenings or mornings to the seventh day, upon which God rested, it being typical of the eternal day of rest for the children of God.

It is again revealed in the typical jubilee of fifty years, etc. God revealed the time to Daniel. 8 : 19,—"At the time appointed the end shall be." The appointed time was given. "And he said unto me, unto twenty-three hundred days" (years). Again, he was expressly told when the resurrection of the just would take place, by his own time being measured. And it will not be questioned that the coming of Christ and the resurrection of his saints take place at the same time.

New Sharon, Me. JONAS TAYLOR.

☞ Think that a word once spoken can never be recalled; therefore it is often prudent to think twice before we speak.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER SIX.

To MRS. L.:—*My Dear Sister*,—Your favors of Jan. 1st and Feb. 12th were duly received and perused with interest. I have been visiting friends at R——, and was permitted to see the work of God in the salvation of some souls. The revival began in a school district, under the labors of Eld. E. The house was filled evening after evening, and ten had professed religion when I left; since then the number has increased, I believe, to twenty-eight.

One Sabbath evening I felt it my duty near the close of the services to speak of the duty of parents to converse and pray with their children, and be in earnest for their salvation. I had spoken at an early stage of the meeting, but this was so impressed upon my mind, I could not feel clear without expressing my thoughts respecting it. In the course of my remarks I said: "There are parents, professedly pious, who never have prayed with their children; some whose children never heard them pray." It was an arrow to *one* heart, at least. A minister, observing the sadness of a lady present, addressed her after the close of the services. She burst into tears, and exclaimed, "O that woman—what that woman said about parents praying for their children! I have lost six, and they never heard me pray." She said that there were two left her, and the brother told her to go home and pray with them before she retired to her bed. O, what a sad picture is here presented! A professedly christian mother bringing up her children without family devotion—without secret prayer with them! Six dying without hearing that mother's voice raised to heaven in their behalf!

A young man of my acquaintance told my own dear mother, a few years since, that he had never heard his mother pray. Yet she was one of the prominent and active members of the M. E. church. That young man died in a few months, and whether he was permitted to hear his mother's voice in prayer for him, or not, I never knew. How can christian mothers be so negligent in respect to the salvation of those entrusted to their watch-care! Great and fearful responsibilities rest upon the christian parent.

The little child is in a state of grace; it is an heir of the kingdom; and the tender regard felt for such by the Savior is often manifest in his teaching. "Take heed," says he, "that ye despise not *one of these little ones*; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Again he says that "it is not the will of your heavenly Father that *one of these little ones should perish*." He is discoursing of the "little child" which he has set in the midst of his disciples. Now if they are embraced in the covenant of grace, belong to the family of God, as the above scriptures plainly teach, then how faithfully ought the christian mother to labor to *preserve* her little one from falling into sin; how early and constant ought to be her teachings, how earnest and believing her prayers, so that the good seed may be sown and nurtured.

I have thought far more on this subject since the death of Charlie. I have realized more sensibly my remissness of duty, my too great indifference respecting the salvation of his soul. Thank God, my cup is not embittered by the thought that I did not pray with and for him. Often, yes, very often, have I knelt alone with him for prayer; and when he was laid upon a dying bed, I could, oh so readily, kneel down and bring him in the arms of faith and love to Jesus for pardon. For a long time previous to this, I had realized my near access to God in my secret devotions; and every time I knelt for prayer, this promise was renewed to my soul, "Ask what ye will, and it shall be done."

I had been praying for some months with greater earnestness for Charlie; but a few weeks prior to his sickness, as I bowed at the twilight hour to commune with God, and the precious promise was spoken anew to my heart, I said, If this be my privilege, I will ask for Charlie's speedy conversion. Before I arose, I felt assured my petition was accepted, and would be granted. Little did I then think the answer would come attended with such painful circumstances. After he was taken sick, and had found peace in believing, my petition then was, "Grant, oh my Father, that he may give such clear and unmistakable evidence of the inward change, as to leave no room to doubt." It was as I had asked. He afforded the most positive fruits of conversion. He had entire victory over the fear of death, and his last words were, "Glory, hallelujah! I am happy—I love Jesus—I am going home!" Such a triumphant death as this could but afford us great consolation, and inspire heartfelt gratitude to our heavenly Father. It is a comforting thought to know that I have two dear ones forever safe, who will live eternally in the glorious kingdom of our Savior. It is an incentive to me to be faithful, that I may be reunited to them, never more to part.

It was during Charlie's sickness I renewedly consecrated darling Frankie to the Lord. I thought it was quite probable he might be smitten with the same dreadful disease, and it cost my heart a sore struggle to say, "Thy will be done." But the victory was mine through grace. I hold him loosely; he is only lent; I would be faithful to my trust, and when he is called for yield him without a murmur.

I thank God for the gift of a pious mother. When very young, I can remember her taking me to her place for secret prayer, and there asking God to bless and save her little Mary. The influence of those prayers was abiding. Serious impressions began at an early period, and never were long absent. I often prayed to the Lord for a new heart, and believe if suitably instructed and encouraged I should when very young have become a christian. As it was, I lived to the age of seventeen before I took an open and decided stand on the Lord's side.

The youthful mind is very susceptible to religious impressions. I have recently conversed with a man quite advanced in years, who has long been despairing because he did not in early life become a christian. His parents were professedly pious, but they did not labor for his salvation. His mother never conversed with him about his soul's welfare until he was leaving the parental roof; then she said a few words. He blames his parents very much for their neglect, and himself for procrastinating the day of repentance till it is, as he believes, too late. But my letter is already too long, and I must close.

Yours truly, M. D. W.

For the World's Crisis.

WAITING UPON GOD.

Brethren and Sisters:—To-day while reading some extracts from "Barclay's Apology," I was most forcibly impressed with the thought, that as christians we do not wait before the Lord in that sense whereby we have the promise we shall renew our strength; and if this be true, does it not account for our leanness and woful lack of deep spirituality? We all know that nothing can be more opposite to the natural will and wisdom of man than this silent, patient waiting before God. We cannot be taught of God, so long as our will and wisdom is in exercise.

I venture the subjoined extract from the above named author, and I think all who are led by the Spirit of God must acknowledge that he has gotten at the germ of this matter of waiting upon the Lord. Barclay observes, "Since, then, man in his natural state is thus excluded from acting or moving in things spiritual, how shall he exercise this great duty of waiting upon the Lord? In no other way but abstaining from his own thoughts and imaginations, and from all the self-workings and motives of the mind. This, though hard to the natural man, is so reasonable to the natural experience, in other things, that it cannot be denied. He that comes to learn of a master, if he expects to hear the master, and be instructed by him, must not be continually speaking of the matter to be taught, and never be quiet; otherwise, how shall his master *have time to instruct him*? Yea, though the scholar were never so earnest to learn the science, yet would the master have reason to reprove him as untoward, or indocile, if he would always be meddling himself, and still speaking, and not *wait in silence* PATIENTLY to hear his master's instruction. Since, then, we are commanded to *wait upon God diligently*, and in so doing it is promised that our strength shall be renewed, this waiting cannot be performed but by a *silence*, or *cessation*, of the *natural parts* on our side; since God manifests himself not to the outward man, or senses, so much as to the inward, to wit to the soul and spirit. If the soul be still thinking and working, in her own will, and busily exercised in her own imaginations, though the matters in themselves may be good concerning God, yet thereby she incapacitates herself from discerning the still small voice of the Spirit, and so hurts herself greatly in that she neglects her chief business of '*waiting upon the Lord*.' Supposing I should busy myself speaking of a business, while at the same time I neglect to hear one who is quietly whispering into my ear, those things most needful for me to know concerning that business. And since it is the chief work of the christian to have the natural will crucified, that God may both move in the act and in the will, the Lord requires profound subjection and self-denial. This great duty of *waiting upon the Lord* must needs be exercised in one's denying self, both inwardly and outwardly, in a *still* and mere dependence upon God, in abstracting from all the workings, imaginations and speculations, of his own mind; that being emptied as it were of self, and so thoroughly crucified to the natural products thereof, he may be fit to receive the Lord, who will have no copartners nor corivals of his power and glory.

By thus waiting, the seed of righteousness which God has planted, which has been kept from springing up by man's natural thoughts, finds a *place* to spring up, and becomes a holy birth and *geniture* in man, and in the diviner atmosphere, by which his soul is nurtured, he comes to be accepted in the sight of God, to stand in his presence, hear his voice, and observe the motions of his Holy Spirit."

God grant that you and I, my brethren and sisters, may THUS *wait upon the Lord*, that we may share in his glory here, and dwell with him upon the new earth. Your sister, *waiting* for Christ, H. P. VAN KIRK.

For the World's Crisis.

THE VOICE OF WISDOM.

Wisdom cries aloud; it cries aloud for all men to open their hearts that it may come in and direct their steps. It cries aloud also for justice and equity, that men may be just before God, and merciful and equitable to their fellow-men. Wisdom shows to us the path that leads to felicity, and invites us to walk therein. Yea, it points out the road that leads to the golden gates of heaven, where the righteous enter and partake of those joys that never die; joys that grow brighter and brighter throughout eternal ages.

Wisdom is the crowning shield, safe-guard, and the grand criterion of all our thoughts, words and work. Then how essential it is for us to open our hearts and receive it. For surely if we will but open our hearts it will gush in like an overflowing flood, which sweeps away all filth and leaves nothing behind but what will substantiate a golden harvest of joy and peace.

But notwithstanding wisdom offers itself in all kindness to the children of men, how many thousands do we see, who spurn it, and choose the paths of sin that lead to perdition, rather than the road that leads to eternal joy. Dear friends in Christ, can we lie at ease and see so many thousands of our fellow-mortals going the downward road to perdition, without giving them a warning voice to retrace their steps? Listen to the voice of wisdom, and secure their souls' salvation. If we would be Christ's disciples we should be up and at work in God's vineyard, warning the world of its impending danger. We should cry aloud and spare not, until they listen to the voice of wisdom. Then we shall fulfill our mission. Then shall we be filled with love to God and love to man. Then shall our peace flow as a river, and our righteousness as the waves of the sea. Then may we quench our thirst at the stream which issues from beneath the throne of the Most High, gladdening the city of our God, and making blest the hearts of men.

Shall wisdom cry aloud,
And not her speech be heard?
The voice of God's eternal word
Deserves a rich reward.

The world is in great commotion at this day by reason of sin and trangression. But nature at present rolls on as usual. The sun, moon and stars keep their regular course in submission to the great Author of wisdom, from whence all creation is sustained. But man heedeth it not; he goeth astray; he setteth his face against wisdom, and by his works polluteth the world. But notwithstanding the frailty of man, we have the promise of seedtime and harvest. Now if we will but take this promise in a spiritual sense, we shall find the seed spoken of to be wisdom, and if we will but gather the fruit thereof in due time and store it up, it will give us joy and peace, both in this world and that which is to come.

Here note, love to God and love to man is the true philosophy of wisdom. We should love God with heartfelt affection, and to all men who come in our way that stand in need of our aid, show sympathy, and supply their wants as far as our abilities allow. We should also admonish those who are going astray, and if possible bring them to the knowledge of the truth. Then it will be said to us, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Hence, if we would wish to be happy, we must choose and walk in the path of wisdom. We must cultivate the spirit of charity and benevolence, and do unto others as we should wish them to do unto us; follow wisdom's ways of pleasantness and peace. In so doing we shall find true bliss, and be enabled, as we draw near the close of our earthly pilgrimage, to look back upon a life well spent, far preferable to silver or gold,—we can close oureyes upon all earthly scenes, and say, Farewell, glittering world, we look forward to a world of more substantial joys.

Fisherville, N. H. J. ELKINS.

For the World's Crisis

THE BRIDEGROOM IS COMING.

We're strangers and pilgrims, away from our home;
We've left all that's dear for the bright world to come;
But we're cheered on our journey, for this is our song,
The Bridegroom is coming, we'll be marching along.

CHORUS.

Marching along, we'll keep marching along,
Rejoicing in hope, we are marching along;
The Bridegroom is coming, and this is our song,
So we'll gird on our armor, and keep marching along.

The night has been dreary, beclouded in storm;
We've often been weary, and sighed for the morn;
But our journey's most over, we'll not cease our song,
For the Bridegroom is coming, as we're marching along.

Though scoffers abounding would sneer while we yearn,
We've sighed for his coming, and watched his return;
But our hope is reviving, we're cheerful and strong,
For the Bridegroom is coming, and we're marching along.

The clouds are dispersing, the skies getting clear,
The night is receding, the dawnings appear;
We'll soon be with Jesus in glory at home,
For the Bridegroom is coming, while we're marching along.

I. K. LOMBARD.

ONE ROOT OF DRUNKENNESS.

BY REV. THEO. L. CUYLER.

Ten years ago, slavery seemed to be deeply rooted for a century; intemperance and the liquor traffic apparently "trembled to their fall." To-day slavery is in its death throes; but drunkenness and the drinking customs have gained a new lease of existence. One Upas reels under the axe of Liberty; and the other Upas strikes its diabolical roots deeper every hour.

Drunkenness has several roots; and one of them is acquiring a prodigious hold among the most respectable classes in the community. To get some idea of the extent of this new danger, one has but to run his eye over the public journals, and see the portentous advertisement of popular "Tonics, and "Bitters," and "Invigorators." To each of these is attached a formidable list of recommendations; and the scribes who prepare them for the press do not hesitate about garnishing the list with a copious supply of "Revs." and "M. D's." Nearly all these boasted invigorators have their basis in alcohol. One of them—widely placarded on dead walls—is only a bedeviled Santa Cruz Rum; another is Holland Gin under a thin disguise. These alcoholic compounds are popular. Many a man who would blush to be seen taking his dram at the bar, or even ordering a demijohn of liquor from a grocer, does not scruple to throw off his morning draught of "the ardent" when the bottle bears the alluring label of "Tonic Invigorator." Even a pledged abstainer may become a habitual drinker of alcoholic stimulant—all the while telling his troubled conscience, "O! it is only a medicine."

A large proportion of these alcoholic beverages—now hawked under the seductive names of tonics and health restorers—are roundly condemned by judicious physicians as devices of the devil. We may be thought rather radical, but after twenty years of observation we have learned to fight shy of *alcoholic medicines*. A wise physician will occasionally use brandy or other alcoholic drink to save life; but we hold, too, that his wisdom will dictate to him never to use it when any other remedy will answer the purpose. How does he know but that he may be unconsciously feeding an appetite or creating an appetite that may yet enslave his patient? One of the most eminent civilians in our land, whom strong drink has destroyed, fell into fatal intemperance under a medical prescription. After a severe illness, he was recommended to use port-wine as a daily tonic. His new ally became his conqueror. Though he was never known to reel in his gait, or to babble in his speech, he was yet a confirmed slave to the drink which slowly consumed his vitals and laid him at last in the grave of the suicide. Lord Macaulay has indicated the secret of the younger Pitt's enslavement to the bottle by telling us that port-wine was administered to him freely in early youth as a medicine.

In this country of ours, alcoholic medicines are vastly more perilous, from the notorious fact that our popular liquors are adulterated freely from the most deleterious drugs. The traffickers in strong drinks can only realize their enormous profits by the most unscrupulous use of such ingredients as logwood, ratany root, and vitriol. As if alcohol itself were not a sufficiently subtle poison, these dealers in *death by measure* do not scruple to mingle other poisons in the circean cup. A skillful physician tells us that he never yet found a single pint of port-wine in New York that would bear analysis. In fact, there is more port-wine brought to America alone than is exported from the harbor of Oporto in Portugal every year! The adulteration of our ordinary alcoholic drinks is notorious. Add to this the influence of climate in America, and the national tendency to excess in everything, and you may understand why the bottle fills more graves in proportion to its use than in any other country on the globe. To-day there is an alarming danger that we drift back to the prevailing drunkenness of fifty years ago; and one of the pregnant roots of the peril is found in the medicinal use of strong drinks.

Earnestly do we caution those who undertake to be their own doctors, and make out their own prescriptions. When we see a man measuring out his habitual glass of Bourbon or port, or some other alcoholic medicine, we see, in imagination, the devil, with tape in hand, already taking that man's measure for a toper's grave. Self-doctoring with alcoholics is like gambling; is a man ready to stop when he is half way down the precipice? The teaspoonful insensibly grows to a tablespoon; the wine-glass increases to the tumbler, and the tumbler to the demijohn. To keep up the normal effect of the stimulant, its quantity must be increased, and the sipper of to-day becomes the tippler of tomorrow, with the bloodshot eye already looking out for his drunkard's grave.

We may be pronounced "ultra," but we take the firm ground that alcohol has killed an hundred where it has cured one, and it should be let alone, except in rare and extraordinary emergencies. By alcohol we mean *every drink that intoxicates*. The healthiest are those who touch it the least. Glorious old Lyman Beecher and Professor Silliman, at threescore and ten, are the fruits which the tree of teetotalism produces. What professional men are bearing a severer nervous strain than Henry Ward Beecher or John B. Gough? Would they do their herculean work better with a thin "tonic" before every meal, and a "night-cap" before every night's restoring slumber? My own experience is briefly this: I have preached every Sabbath, when in America, for fifteen years, and I never drank a bottle of intoxicating liquor in my life. Rather than rely on alcoholic tonics to sustain the pressure of labor, I would quit the ministry. God has no need of ministers who need a dram.—*Independent.*

For the World's Crisis.

WINTER LIFE

At the "Granite State Health Institute," Hill, N. H.

DEAR READERS OF THE CRISIS:—Being a former patient and now a guest at this Institution, I thought a glance at the every day life here might be of interest and benefit to you; and hoping that it may assist in removing prejudice which exists in the minds of some against this place, also that it might induce some one who has been vainly seeking for health from the popular or drug-medical treatment to come *here*, and place themselves under the great health laws of the organism, and so be restored to health and happiness.

This so-called "Water Cure" is located in the pleasant, retired village of Hill, N. H., about twenty-five miles nearly north of the capital of the State, of easy access, as the cars pass only a few rods from the door. The physician and proprietor is W. T. Vail, M. D., a man of large experience in the treatment of disease, *without* the use of *medicines*. He is assisted by his wife, Mrs. E. M. Vail, a lady of high culture and refinement. She is greatly beloved by all who know her.

We will commence with the ringing of the bell for rising at 6 o'clock A. M. Breakfast comes at 7½ oclock, consisting principally of nice *unleavened* wheat-meal bread, soft and hard, and a plentiful supply of fruit, cooked and raw; an addition of potatoes, mush, toast, griddle cakes, corn cakes, raised biscuit, or brown bread, make up a variety for a week. At about 8½ oclock, the household, physician, patients, and help usually, assemble in the sitting-room for lecture and devotional exercises. These lectures are very interesting, the Doctor explaining the laws which govern health, the causes of disease, and how to avoid them, and various topics connected with the growth and development of our physical and moral natures. The devotional exercises are very pleasant also to those who love to have God honored; they consist of reading the Scriptures, singing, and prayer.

Those who are strong enough then engage in some light gymnastic exercises for a little while, such as are practised at Dr. Dio Lewis' "Normal Institute for Physical Culture," at Boston, Mass. The rest of the time is spent in resting, reading, and walking, until 11 o'clock A. M., when the bath bell rings. There is no hesitancy on the part of the patients here, for they are *not soaked* and *splashed in cold water*, as some imagine, but the baths are very mild and pleasant. The bell rings again at 12 o'clock for resting hours, and until 1½ o'clock P. M. *every body* must keep *quiet*, so that the feeble ones can rest and sleep.

Dinner is served at 2½ o'clock. There is more variety than at breakfast, but it is all simply and healthfully prepared. Potatoes and other vegetables, beans, meat (beef, mutton, or chicken) three times a week, bread, rusk, hygienic pies and puddings, etc., offer a variety. Milk and sugar, or syrup, with salt, for those who are not willing to live without, are the seasonings allowed. The vegetables are all cooked in soft water, and are delicious. Mrs. V. superintends the cooking department, and all is nicely arranged. Patients are not starved, the table is always abundantly supplied with healthful, nutritious food.

After dinner the patients enjoy themselves as best they can, in riding, walking, and amusements, till 6 o'clock P. M., when the bath bell rings again, and some local baths are administered, as foot baths, etc. As a general rule no full baths are given in the after part of the day. The evening passes very swiftly and pleasantly in social converse, reading, music from the melodeon, and singing. 8½ o'clock P. M., brings the bells for retiring, and soon all is quiet for the night.

One great feature of the Institute is the excellent moral and social influence with which one is surrounded. At the present time the physicians, help, and nearly all the patients, are seeking to be earnest christians; and surely the love, peace and harmony which pervade the whole establishment *must* exert a very great influence on the sick ones. Prayer meetings are held every Sabbath afternoon in the dining room, not for sectarian purposes, but to enable all to become more like Jesus. There are a number here who love "the blessed hope and glorious appearing of the great God and our Savior Jesus Christ," and are earnestly striving to be ready to greet him. It really seems home-like to be here with them.

I would earnestly recommend this Institution to the attention of all the sick and suffering ones who read "our paper," and am sure they will find it a nice place to lay aside unhealthful habits, and adopt those in harmony with the laws which God has established for the maintenance of health, which if they heed, will find "Nature as a mistress is gentle and holy, and to obey her is to live."

I can give plenty of testimony to those who wish, of the efficacy of the treatment pursued here in removing disease, and bringing about a healthful condition of the system. Those that come here, will find a place where *poisons are not given to cure the sick*, or any form of drug medicines; but where gentle water treatment, an abundance of pure air and sunlight, a plentiful supply of simple, yet nutritious food, gentle exercise, and a large amount of rest, electricity, and moral and social influence, are wisely combined, and brought to bear on the sick ones, and the organism thereby puts on normal in the place of abnormal conditions.

The healthful and truly beautiful "American Costume," or reform dress for women, is worn considerably by the patients, and almost exclusively by the help; yet none are obliged to wear it unless they choose to do so. The terms are not exorbitant, not half what is charged per day at our first class hotels for board alone, and patients are not encouraged to stay after they are able to leave, for the sake of getting their money.

Any further information will be cheerfully given, and a circular of the Institution sent to all who wish. If I have interested you, or helped any poor sick one to see a chance to regain their health, my object will be accomplished. Thy Bro. for the right,

G. FRANK LOCKE, East Weare, N. H.

"Granite State Health Institute," Hill, N. H., Feb. 1865.

DURABLE FENCE POSTS.—We have, from time to time, published numerous facts, to prove that posts put in the ground *top end down*, will last longer than when placed the other way. We now add another to the list. Yesterday a gentleman told us that he had just been removing some post and rail fence, which he built twenty-four years ago. The fence posts, set then butt down, were nearly all rotted off in ten years, when new ones were set, in the same way, below the old ones in the middle of each panel, and the old allowed to remain. The posts set fourteen years ago were now all rotted; but some gate-posts, set twenty-four years, *accidentally* with the *top in the ground*, are perfectly sound their entire length, and will probably last *twenty-four years more!* We might state that the gate-posts were cut off at the forks of the trees, which made the *upper end largest*, and hence the *largest* end was placed in the ground. —*Ohio Farmer.*

SPENT TAN FOR POTATO ROT.—A gardener residing at Troyes states that he has discovered an effectual cure for the potato disease. Having observed that everybody living in the quarter of the town occupied by tanners escaped the cholera, he determined to try the virtue of tan when planting potatoes. For that purpose he placed a shovelful of tan in the trench under the seed in a part of a field, and planted the remainder in the ordinary way. On digging out the potatoes, he found that those which were planted near the tan were perfectly sound, while the others were diseased. He found, further, that potatoes were preserved in the winter by spreading tan on the floor of the store-house.—*Irish Agricultural Gazette.*

DAY AND MARTIN'S BLACKING.—According to Mr. W. C. Day, the method of making the famous "Day & Martin's Blacking" is as follows:—Bone-black, in a state of powder, is mixed with sperm oil until the two are thoroughly incorporated. Sugar or molasses is then mixed with a small portion of vinegar and added to the mass. Oil-of-vitriol is next added, and when all effervescence has ceased, more vinegar is poured in until the mixture is of a proper consistency. This constitutes the liquid blacking of the above named manufacturers.

TO KEEP MOTHS FROM FURS.—A practical furrier says:—"The best way to keep moths from furs when putting them away in the spring is to beat them and comb them; it is better than pepper, snuff, tobacco, or anything of the kind."

TO MAKE HARD SOAP.—Melt and bring to a boiling heat the common soft soap. Then add common salt, in proportion of one pint to three gallons; bring again to boiling heat, and stir well. Let it cool, and your soap is done.

TANSY TEA will keep off bugs from the vines of squashes, pumpkins, cucumbers and melons. Steep the tansy plants, and then sprinkle it over the vines with a brush.

Hygiene.

"This is for your health."—Paul.

ALCOHOLIC MEDICAL MUDDLE.

Before I present the scientific argument, let us see how this false doctrine of the medical profession works practically, and how it is reasoned professionally. The temperance physician—and if there is any physician who is not a temperance man, I think he has mistaken his calling—when his patient has had a fever of two or three weeks' duration, and has become pale, weak and emaciated, prescribes wine, brandy, ale, porter, etc. *Why?* He says, "to keep the patient up," to "obviate debility," to "sustain the vital powers," etc. The indication is, to give his patient life and power, and he prescribes alcohol.

Ask him "what is the relation of alcohol to the living system?" He will answer, "A poison, of course."

"How can a poison "support vitality?"

"O, by developing the nervous energy."

"But, do not your books say that it exhausts the nervous energy, and diminishes the powers of life?"

"That is when it is used as a *beverage*; when administered as a *medicine* the case is different."

"How different?"

"Why, as a beverage, it is a *narcotic stimulant*, but as a medicine it acts as a tonic."

"Suppose you label one glass of brandy *beverage*, and another *medicine*, will the effects of each be different?"

"O, no, I don't mean that. In health, it acts as a poison; but in disease it operates as a remedy."

"Then, the relation of alcohol to the living organism depends on the condition of health or disease?"

"Precisely. That's it."

"Was your patient sick when you prescribed the brandy?"

"Certainly. He had just passed through a long course of fever."

"Passed *through* a fever?"

"No, I mean the fever passed through him—run in course."

"Where did the fever go, or what became of it, after it had 'passed through' your patient, or run its course?"

"That question is entirely irrevelant. It is mere ridicule; and ridicule is not argument."

"Very true; I raised the point just to give you a hint that the idea of the nature of a fever, as entertained by the medical profession, is not only erroneous, but absurd, if not ridiculous. But never mind; was your patient convalescent?"

"To be sure, he was—passed the crisis finely. His disease was fairly subdued with antiphlogistics and alteratives, and all he required was a little artificial support.

"You say he *had* had a fever. Did you prescribe the brandy for the fever he *had* had?"

"No, that was disposed of."

"Did you prescribe the brandy for the convalescence?"

"Not exactly that, but for the debility."

"Is debility sickness?"

"No; it is the effect of disease."

"Suppose the patient had been weak from any other cause, would not the brandy be just as appropriate?"

"Well, perhaps it would.

"Suppose a child had been weak, or had inherited a feeble constitution from its mother, or had a frail organization because of a father who was addicted to the use of intoxicating drink, or suppose a man should feel weak after a hard day's work, would you recommend brandy?"

"Ah, well, perhaps, probably I might, and then I might not. It would depend entirely on circumstances."

"What, then, becomes of the principle you advanced, that alcohol is remedial only in disease?"

"Never mind the theory. Observation and experience are my guides. I go for facts."

"One question more: Did it never occur to you that 'nervous energy,' 'vital power,' and 'living strength,' do not exist in brandy, and that brandy cannot impart what it does not possess?"

"O, that's all theory. I go for fact."

"But, now, Doctor, let us refer for a moment to first principles. You said that alcohol, though a poison, developed nervous energy. *How* does it do this?"

"O, that is going into the *modus operandi*. That we don't know any thing about."

"Then, how do you know that it *does* develope nervous energy?"

"Because it increases sensibility and circulation."

"Would not the application of boiling water, or a red hot iron, or a blister plaster, or a dose of arsenic, increase sensibility and circulation?"

"Yes."

"Would they also develop the nervous energy?"

"I suppose they would."

"Can you explain *how* they do it?"

"Of course not. That's *modus operandi* again."

"And if you could explain the *modus operandi*, you would at once renounce the practice."

"Why so?"

"You would then understand that, what is called "developed nervous energy," is merely *vital resistance*—the struggle of the vital powers against the poison—an effort of the living system to expel it."

"You mean, then, that the alcohol does not act at all?"

"I mean that, exactly."

"How, then, do you explain its effects?"

"I have just told you."

"But if alcohol does not act itself, it *superinduces* an action; and what's the difference?"

"The difference is in the *kind of action*. The action is simply defensive, it is war; it is waste; it is desolation; and this action only developes the expenditure of vital power." —*Temperance Platform.*

HEALTH A DUTY.

Were a young man to write down a list of his duties, health should be among the first items in the catalogue. This is no exaggeration of its value; for health is indispensable to almost every form of human enjoyment; it is the grand auxiliary of usefulness; and should a man love the Lord his God, with all his heart and soul and mind and strength, he would have ten times more heart and soul and mind and strength to love him with, in the vigor of health, than under the palsy of disease. Not only the amount, but the quality of the labor which a man can perform, depends upon his health. The work savors of the workman. If the poet sickens, his verse sickens; if black, venous blood flows to an author's brain, it beclouds his pages; and the devotions of a consumptive man scent of his disease as obscenities smell of gin. Not only "lying lips," but a dyspeptic stomache, is an abomination to the Lord. At least in this life, so dependent is mind upon material organization,—the functions and manifestations of the mind upon the condition of the body it inhabits,—that the materialist hardly states practical results too strongly, when he affirms that thought and passion, wit, imagination and love, are only emanations from exquisitely organized matter, just as perfume is the effluence of flowers, or music the ethereal product of an Æolian harp.—*H. Mann.*

PURE AIR AS A TONIC.

The *Scalpel* says: "Medicine can never add material to the body. It cannot heal an ulcer in the lungs or spine; it cannot effect the absorption of the tubercles which cause it; it cannot straighten the curved spine or leg, or give blood to the feeble girl; nor can the most perfect mechanism impart natural strength or tone to the muscles that support the spine or move the limb. Medicines are generally inert, and too often injurious. They destroy appetite and digestion, which is the source of strength. Mechanical appliances are only useful adjutants to take off the weight from the diseased part, and aid the effect of a surgical operation, or, what is far better, to prevent its necessity. There is no true tonic but pure air; there is no material to repair but blood. In all diseases originating in a low condition of the vital force, more air must be breathed, that more food may be consumed, or the red blood that makes and gives tone to the muscles that support the spine will not be supplid. The scrofulous tubercle will not be absorbed, nor will the ulcer heal."

BURNS AND SCALDS.—Mix thoroughly equal parts of the whites of eggs and linseed oil. Apply to the parts affected linen cloths saturated with this mixture, and change them as often as they become hot and uncomfortable. This application is only to be used in scalds and burns where the skin is off. In all cases where the skin is not removed, cloths wet every five minutes in a mixture made of [illegible] two parts common spirits, and applied, will be of more service. Continue these applications till the burning and inflammation is removed. Then apply an ointment made of equal parts beeswax, fresh butter, and rosin melted together. This will soon heal the sores and remove the sears. Burns and scalds must always be kept excluded from the light and air as much as possible, as these increase the irritation and prevent rapid healing.—*N. E. Farmer.*

TO CURE A FELON.—As soon as the part begins to swell, get the tincture of lobelia, and wrap the part affected with cloth, saturate it thoroughly with tincture, and the felon will soon die. An old physician informs us that he has known this to cure in scores of cases, and it never fails if applied in season. —*American Artisan.*

BRO. GRANT: Please say in the Crisis, if any one is troubled with the toe nail growing into the side of the toe, if they will drop a few drops of kerosene oil between the nail and the flesh, it is a sure cure.

ROYAL JACKMAN.

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MARANATHA.

BY D. T. TAYLOR.

Hark! a mighty swelling sound
Filleth all the air around;
Voices shrill and lifted high,
Waft it upward to the sky.
Higher yet the strains ascend,
And with angel anthems blend;
Heaven and earth repeat the strain:
"Jesus comes, and comes to reign."

Sun, in solemn darkness veiled,
Moon, whose midnight glory paled,
Stars, in myriads falling fast,
As the leaves 'mid autumn's blast,
Roarings of the storm-waked sea,
Kingdoms in perplexity,—
All take up the rushing strain:
"Jesus comes, and comes to reign."

Deep with sin the world is stained;
Long the tyrant Death has reigned;
Long the earth has groaned aloud;
Long the church has sadly bowed;
Soon the absent Lord will come,
And reveal the Eden home.
All creation wakes the strain:
"Jesus comes, and comes to reign."

Haste the day and speed the hour,
When in awful pomp and power,
And with trumpet's rolling sound,
Christ shall come with glory crowned.
Then shall Paradise be here;
Then shall beauty bless and cheer.
Voices ring o'er earth and main:
"Jesus now has come to reign."

Rouses Point, N. Y.

For the World's Crisis.

THE NEW BIRTH.—No. 2.

"Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God."—John 3: 3.

Having alluded to the darkness which prevails in respect to the declaration of our Master, "Except a man be born again, he cannot see the kingdom of God" (John 3: 3), we will now, by the aid of the Scriptures, and the Holy Spirit illuminating our minds, endeavor to ascertain the meaning. There are two limbs to this statement, and they are equal. It is said of a parable, "The legs of a parable are not equal"; and that "a parable cannot be made to go on all fours." That is, all things in a parable are not designed for illustration. To make use of all the figures or parts in a parable to illustrate the one or more ideas designed to be made plain, would embarrass the truth designed to be brought out or illustrated. But it is not so with this declaration of our Lord;—the legs of this passage are equal, and needful, and on them the truth designed to be taught runs without limping.

The two main and distinct points of the text are,—"born again"—"the kingdom of God." By determining the meaning of these, the other parts of the text are plain and forcible. We will first notice

"The Kingdom of God."

This is not "the gospel church below," nor "the church triumphant above." The Scriptures do not teach the doctrine. Those frequently quoted to support it are perverted from their meaning and true import.

To make "the kingdom of God" the church below or on earth in its present state, would make the Scriptures to teach the grossest absurdities. Suppose we quote the following few texts, among the many which might be quoted, with the idea which prevails respecting this passage, that the new birth means *conversion*, and the kingdom of God "the *gospel church*"; and substituting these words for "born again," and "the kingdom of God."

"Except a man be converted, he cannot see the gospel church below." "Except a man be converted, he cannot enter into the church below." Now is this true? Are there no unconverted persons in the gospel church? "How hardly shall they that have riches enter into the gospel church." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the gospel church." Is this true, that covetous men and those who make riches their trust are not able to get into the church? How is it, then, that there are so many of this class within the church? "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the church below is greater than he." Can this be possible, that the least in the gospel church below is greater than the greatest born of women? Absurd in the extreme would this make the Bible! To make "the kingdom of God" refer to "the church triumphant above," would dispute and contradict the Scriptures, which affirm every where that is is

"*Under the whole heaven.*" "And the kingdom and dominion, and greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Christ). Dan. 7: 27. And those which teach that it is on

"*The whole earth.*" The stone kingdom, or kingdom of the stone, or kingdom of God represented or symbolized by "the stone," "became a great mountain, and *filled the whole earth*. Dan. 2: 35. Not all the "above," or "sky." As the golden kingdom filled the whole earth (Dan. 2: 37); as the silver kingdom also (ver. 39); as the brazen kingdom "bore rule over all the earth" (ver. 39); as the iron kingdom also, and its subsequent divisions as symbolized (Dan. 2: 40–43); so will the stone kingdom in subsequent order and time "*fill the whole earth*," being a *greater mountain* or kingdom than either of its predecessors.—Dan. 2: 44. Hence we are taught to pray, "Thy kingdom come; thy will be done *in earth*, as it is in heaven."—Matt. 6: 10. Not above; not in our hearts; but "in earth." Who can ever suppose God's will and kingdom can come in earth, and be done in earth as in heaven, as universally and perfectly, while men are mortal and fallen in natures? It cannot be; and the kingdom of God is therefore the

Glorified and immortal state on earth. Jesus Christ is the King of this kingdom, who will be "King over all the earth," and who when He comes "with the clouds of heaven" has "given him the dominion and kingdom" of the earth, which "dominion is an everlasting dominion, which shall not pass away." Zech. 14; Dan. 7: 13, 14. Therefore "His flesh did not see corruption." Acts 2: 31. He has been made immortal.

The saints are to "reign with him on the earth" (Rev. 5: 9, 10), and "reign for ever and ever."—Rev. 22: 5. Therefore they must be made immortal and be glorified. "Flesh and blood cannot inherit the kingdom of God." And why? For the plain reason that "corruption" doth not "inherit incorruption." The kingdom of God is "incorruptible." Hence we must "all be changed." "The dead shall be raised incorruptible," and the living, too, "be changed to immortality." "This corruptible must put on incorruption, and this mortal must put on immortality" "at the last trump." 1 Cor. 15: 50–58. "Abraham, and Isaac, and Jacob, and all the prophets," are to be "in the kingdom of God," with many "from the east, and from the west, and from the north, and from the south," who "shall sit down in the kingdom of God." Luke 13: 28, 29. And mark! the kingdom of God is to "*fill the whole earth*." This cannot be until "the tares are gathered out of the kingdom." "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 38–43.

What kingdom is this "kingdom of the Father," to be given the righteous? "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Not "before the foundation of the world," as often quoted. What kingdom was this? The kingdom fitted up and given to Adam, and constituting "the kingdom" now given to men; but to be finally given to the Second Adam and his people "for ever, even for ever and ever." Dan. 7: 18.

The kingdom of God is made up of Christ, or the Messiah, as the King; the saints of the Most High, as the subjects; the earth renewed, or new earth, after the final conflagration (2 Pet. 3; Rev. 21), as the locality; the New Jerusalem, the city of God, which is to *come down from God out of heaven upon the earth*, on its regenesis, the celestial metropolis of this kingdom; and this kingdom is to endure eternal ages, "world without end." Now "except a man be born again, he cannot see (enjoy, or inherit) the kingdom of God"; "he cannot enter into the kingdom of God."

We consider next

The New Birth.

What is it to be "born again"?

1st. It is evident that it is not a repetition of natural birth, as Nicodemus inquires, v. 4. And the Savior replies, "That which is born of flesh is flesh; and that which is born of the Spirit is spirit."

2nd. It is a spiritual birth, or a birth effected by the Spirit. This, I regard, includes both conversion and the resurrection,—the moral and the physical change fitting one to inherit glory. There are two extremes in the views entertained on this being "born again." One is, that it refers to conversion wholly; the other, the resurrection wholly. My opinion is, and I think the Scriptures I shall quote will show, that it implies both, and the complete and entire regeneration of the individual. By the Holy Spirit and the word of God we are begotten to a new and spiritual life in this world,—made new creatures in Christ Jesus; but this work goes on to perfection, and is only completed in an entire physical change and conformation, by a resurrection from the dead at the last day.

As in the natural, so it is in the spiritual world. We are first begotten, or conceived, then our organism grows into form and symmetry, and in due time we are born into the world to see its light and be subject to its sorrows and know its joys. So are we begotten by the Spirit through the Word of God, and grow up into Jesus Christ, in conformity to his moral image, and in due time we are born from the grave by a glorious resurrection and by the power of God to see the light and enjoy the blessedness of the new world to come. As Adam begat sons and daughters in his own likeness, and after his own image, so the second man, the Lord from heaven, begets sons and daughters in his own likeness, and after his own image. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. 15: 49.

The apostle Paul makes the resurrection to be the period when the work of the new birth is completed, and when we arrive at the stature of perfect ones. "Not as though I had already attained; either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." This was to "attain unto the resurrection of the dead." Towards this prize and hope he urges his brethren with himself to press forward, looking for the Savior, the Lord Jesus Christ; "who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3.

As soon as one believes "the word of truth," or "the gospel," he is "sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory." Eph. 1: 13, 14. Under the Spirit's influence we grow in grace and in knowledge; and finally he quickens us to immortality. "If the Spirit of Him that raised up Jesus from the dead *dwell in you*," he that raised up Christ from the dead shall also quicken your *mortal bodies* by his Spirit that dwelleth in you."—Rom. 8: 11.

On conversion, the Spirit begins its work, quickening us to a new spiritual and moral life and existence; and on the resurrection, he completes the work by the marvelous physical change effected in our vile and mortal bodies. Jesus Christ is "the first born from the dead"; and all the sleepers in the dust of the earth, who sleep in Jesus, are to be born like him from the dead. "*The earth*" shall "be made to bring forth in one day."—"a nation *be born* at once."—Isa. 66: 8. This is the nation of the righteous who shall be redeemed from the dead at the last day, as is evident by the context. Vers. 5–16.

The following scriptures will make this subject still plainer: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have *begotten* you through the gospel."—1 Cor. 4: 15. "By the word of the gospel souls are begotten through the agency of the Holy Spirit. "Of his own will BEGAT he us with the word of truth."—James 1: 18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Pet. 1: 23. In this passage "the word of God" is represented as "the seed" sown by the Holy Spirit's agency in the heart, which results in the new birth ultimately.

The two states or conditions of the believer in this world, and the world to come after the resurrection, are thus described by St. John: "We know that whosoever is *born of God* sinneth not; but he that is *begotten* of God keepeth himself, and that wicked one toucheth him not."—1 John 5: 18. The *begotten* state is one of trial under temptation, and not a perfect state above sinning; hence we need constant watchfulness—the resisting of Satan, and the overcoming of evil. "Pure religion and undefiled before God and the Father" (one part is) "to *keep himself* unspotted from the world" (James 1: 27), which one in the begotten state does, needing a constant "Advocate" through the infirmity of the flesh. 1 John 2: 1. "Now are we the sons of God" (being begotten of God); "and it doth not yet appear what *we shall be*: but we know that, when he shall appear, we shall be *like him*; for we shall see him as he is. And every man that hath this hope in him *purifieth himself*, even as he is pure."—1 John 3: 2, 3.

Now, in our begotten and growing state in grace and knowledge, we are "purified, made white and tried"; and are being perfected for an existence in a new world. We are to strive to attain a sinless and perfect state, by resisting Satan, crucifying and keeping self under, living lives of holiness and righteousness; but not until Christ appears to perfect and complete the work shall we be fully like him. "In him is no sin." And "whosoever is *born* of God doth not commit sin; he cannot sin, because he is born of God." "Whosoever is born of God sinneth not." 1 John 3: 5, 9; 5: 18.

The resurrection from the dead in the glorious image and likeness of our risen Lord, will place us beyond sinning and in a sinless state and world. As this is the character of that perfect world and perfect state, we are in this world to keep ourselves from committing sin and unrighteousness, and let not that wicked one touch us: for "he that committeth sin is of the devil; for the devil sinneth from the beginning." By and by, we shall be beyond the power and wiles of Satan, the infirmities of the flesh, and in a sinless world, needing no Advocate with the Father, no atoning sacrifice, no sanctifying influence of the word of God. Our entire natures, both moral and physical, are changed into the perfection of Him in whose likeness we shine forever and ever. Happy thought! How blessed the hope!

No one, therefore, can ever enter into the kingdom of God, or enjoy that kingdom, who has not first experienced conversion through "the belief of the truth," and "the renewing of the Holy Ghost," or been "begotten through the gospel" to that moral change in which he lives a pure and unspotted life. "There shall in no wise enter into it (the holy city, the metropolis of the new kingdom—on the new earth,) anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."—Rev. 21: 27. No one can ever enter into the kingdom of God except those who have experienced a physical change. The mortal body must be made immortal; the corruptible body incorruptible; "for corruption cannot inherit incorruption." The kingdom is "incorruptible, and fadeth not away," as well as "undefiled." "Marvel not . . . ye must be born again."—John 3: 7. All must be quickened by the Spirit of God to a moral and spiritual change, which will fit them to be quickened from under the dominion of death by the same Spirit, into that physical condition requisite to inherit the "incorruptible" and "undefiled" kingdom of God.

"Be not deceived; . . . he that soweth to his flesh shall of the flesh reap corruption." He will be raised in his corruptible and vile body, under the dominion of "the second death." "But he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6: 7, 8. His body shall be changed, on his resurrection from the dead, to immortality, to die no more. His body, too, will have all the qualities and characteristics of the spiritual body. It will not become a spirit; but a spiritual body, like that of the Lord's, Enoch's, and Elijah's, who were translated and did not see death. His body, redeemed from under the curse and changed, will be highly electrical, or rather spiritized,—even charged with the *Spirit*, the highest electrical power in the universe. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, . . . and put my spirit in you, and ye shall live."—Ezek. 37: 12–14.

This will make plain the language of Jesus, which follows in explanation, to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: *so is every one that is born of the Spirit*."—v. 8. So was Enoch, Elijah, and Christ: appearing, and vanishing out of sight at pleasure after their change. "They that wait upon the Lord shall renew (change) their strength." They will have new power and activity given to them. "They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—Isa. 40: 31.

May we all be born again, to behold and enjoy a new world—even a changed, renewed, or new-born world, fitted up surpassing Eden's happy bowers, to be unvisited again with sin and sorrow and death. "The former things are passed away." The Lord hasten the day when his word shall be fulfilled: "Behold, I make all things new." And may we be partakers of the "things" made "new," being first *wholly*, "soul, body, and spirit," "born again" to see and enjoy the light of that glorious new world, breathe its pure and heavenly atmosphere, and be participators of its eternal joys and pleasures, unsullied by sin, unvisited by the curse. O. R. Fassett.

For the World's Crisis

O'ER THE HILL.

One morning as he wended
Through a path bedecked with flowers,
Where all delights were blended
To beguile the weary hours,
"Sweet youth, pray turn thee hither,"
Said a voice along the way,
Ere all these roses wither,
And these fair fruits decay."
But the youth paused not to ponder
If the voice were good or ill,
For he said, "My home is yonder,
O'er the hill there, o'er the hill."

Again, high noon was glowing
On a wide and weary plain,
And there right onward going
Was that traveler again.
He seemed another being
Than the morning's rosy youth,
But I quickly knew him, seeing
His unaltered brow of truth.
"Rest, stranger, rest, till even,"
Sung alluring voices still,
But he cried, "My rest is Heaven,
O'er the hill there, o'er the hill."

Selected.

For the World's Crisis.

WAS CHRIST BORN BEFORE THE BEGINNING OF THE CHRISTIAN ERA?

This question is one of interest to students of prophecy, inasmuch as inspiration furnishes us with a measurement of sixty-nine prophetic weeks, or weeks of years, reaching from a specific "commandment to restore and to build Jerusalem, unto the *Messiah* the Prince;" and if we can fix upon the time when the Messiah appeared, we have only to trace this measurement of sixty-nine weeks, or 483 years back, to find the true chronology of the "going forth of the commandment," which, when found, will give us a reliable chronology from Christ back to Cyrus, because God said of Cyrus, "He shall build my city" (Isa. 45: 13), and as a commandment to do a certain work must *precede* the work itself, it follows if God was correct in saying that *Cyrus* should build Jerusalem, that the "commandment" to do that work *could not have been subsequent* to Cyrus' day. Nothing can be clearer than this. Hence, here is a prophetic chain of 483 years, beginning with the decree under Cyrus, and reaching to the *Messiah*, "which being interpreted is the *Christ*," who was announced as the Messiah, or Christ, at his *birth*: "Unto you is born this day in the city of David, a Savior, which is *Christ*." Thus if we can find the true time of Christ's birth, we can rest assured that by measuring back 483 years, we shall reach the decree under Cyrus, despite conflicting human chronologies.

But when was Christ born? The Bible locates his birth *prior to Herod's death*, and numerous historic facts designate B. C. 4 as the year of Herod's death. Examine the evidence here adduced:

1st. Josephus affirms that thirty-four years of Herod's reign was subsequent to the taking of Jerusalem, or death of Antigonus, and that Jerusalem was taken in the 185th Olympiad, and also on a Sabbatic year, the third year of this Olympiad,—thus locating the taking of Jerusalem B. C. 37, and ending the reign of Herod B. C. 4. [See Josephus Ant., B. xvii., C. viii., S. 1. Wars, B. i., C. xxxiii., S. 8. Ant., B. xiv., C. xvi., S. 4. Ant., B. xv., C. i., S. 2.]

2nd. According to Josephus, in the 7th year of Herod's reign, from the taking of Jerusalem, the battle of Actium took place, which battle is astronomically and historically assigned to B. C. 31; thus the remaining twenty-seven years of his reign must have terminated B. C. 4. [Ant., B. xv., C. v., S. 2. Wars, B. i., C. xix., S. 3.]

3rd. Herod reigned three years prior to the taking of Jerusalem, being confirmed as king by the Roman Senate in the 184th Olympiad, which ended B. C. 40, from which epoch he reigned thirty-seven years, to B. C. 4. [Ant., B. xvii., C. viii., S. 1. Wars, B. i., C. xxxiii., S. 8. Ant., B. xiv., C. xiv., S. 5.]

4th. Archelaus, Herod's successor, who reigned ten years, was deposed in the 37th year from the battle of Actium, which battle was marked by an eclipse of the sun twelve days before the battle, B. C. 31; thus Archelaus was deposed A. D. 7, from which point measure back ten years, and we reach B. C. 4, as the time of Herod's death. [Ant., B. xvii., C. xiii., S. 2. Ant., B. xviii., C. ii., S. 1.]

5th. As Pompey took Jerusalem in the 179th Olympiad, and as Herod took it just twenty-seven years subsequently, three years after he was confirmed king in the 184th Olympiad, it follows that only twenty-four years intervened between the time in the 179th Olympiad when Pompey took Jerusalem, and the time in the 184th Olympiad when Herod was confirmed king, therefore Herod was confirmed in the *last year* of the 184th Olympiad, and Pompey took Jerusalem in the *first year* of the 179th Olympiad, which was B. C. 64. From this epoch twenty-seven years to the capture of Jerusalem by Herod, added to Herod's subsequent reign of thirty-four years, make sixty-one years from *Pompey's* capture of Jerusalem to the death of Herod, thus locating his death B. C. 4. [Ant., B. xiv., C. iv., S. 3. Ant., B. xiv., C. xvi., S. 4. Wars, B. i., C. xvii., S. 8. Ant., B. xiv., C. xiv., S. 5.]

6th. As Pompey took Jerusalem in the *first* year of the 179th Olympiad, and Herod took it "on the 185th Olympiad," twenty-seven years after, it must have been taken by Herod on the *third* year of the 185th Olympiad, B. C. 37, and as Herod lived but thirty-seven, and as Herod lived but thirty-four years after taking the city and procuring the death of Antigonus, he must have died B. C. 4. [Ant., B. xiv., C. xvi., S. 4. Ant., B. xvii., C. viii., S. 1.]

7th. As the battle of Actium, B. C. 31, was in the 7th year of Herod's reign, (counting from the capture of Jerusalem, or the death of Antigonus), and as Augustus Cæsar began his reign at that epoch, Herod's *eighth* year synchronized with Augustus' *first* year,—consequently, Herod's 34th year (the year of his death) must have synchronizhd with Augustus' 27th year; therefore Herod died in the 27th of Augustus' forty-three years reign, leaving only sixteen years of his reign in consort with Augustus, two years before Augustus' death; and in the 15th of Tiberias' reign Christ was thirty years old. Now let us count back to find the year of his birth—fifteen years for Tiberius, and fourteen for Augustus, carry us back to Herod's death B. C. 4, but make only twenty-nine years, therefore Christ must have been born a year earlier—in B. C. 5. It will avail nothing to say that perhaps Luke meant Tiberius' 15th year from the death of Augustus, instead of the fifteenth of his entire reign, for this would locate the birth of Christ a year *after Herod's death*, and thus contradict the Bible. Thus a stake is driven in B. C. 5, that cannot be pulled up, showing just where Christ was [Ant., B. xv., C. v., S. 2. *Sac. Chro.* p. 164. Luke 3: 1–3, 23.]

8th. As Augustus' reign of forty-three years commenced at the battle of Actium, which is astronomically and historically assigned to September 2, B. C. 31, it must have ended A. D. 14; and as Tiberius began to reign two years before Augustus' death, his reign must have commenced A. D. 12, consequently his "15th year" must have synchronized with A. D. 26, in which year Christ was thirty years old; and by measuring back thirty years from this date we learn that Christ was born B. C. 5.

9th. In an ancient note attached to the book of Nicodemus, we are informed that the crucifixion took place in the 202nd Olympiad. This Olympiad ended A. D. 31, but as the crucifixion occurred at a Paschal *full moon*, and also *three days before* his resurrection, which was on Sunday morning, it also occurred on *Thursday*,—but as no Paschal full moon fell on Thursday in this Olympiad, except in its *third* year, we find that the crucifixion occurred A. D. 30,—from which epoch, we find that only four annual passovers passed between the crucifixion and baptism of Christ, and only thirty years between his baptism and birth, which locates his birth B. C. 5.

Thus we have endeavored to prove, *first*, that Herod died B. C. 4, and that Christ was born sometime previously; and, *secondly*, that Christ was born B. C. 5. If we have succeeded in doing this, sixty-nine weeks of years (483 years) will measure from B. C. 5, back to the decree of Cyrus, thus proving the "first of Cyrus" to have been B. C. 488, despite Ptolemy. W. Sheldon.

For the World's Crisis.

WHAT IS NEEDED.

I saw in the last Crisis, (of March 21st), under the above heading, some very excellent remarks and timely advice given. And in reading it, and knowing the existing state of things, I thought something more might be added.

We need as a people to be more *united* in our effort in saving men and women, and preparing them for the judgment. We need more plain gospel preaching concerning the kingdom of God,—such as characterized the apostles' preaching, not forgetting to tell them that when they believe the things concerning the kingdom of God, to be baptized. (Some leave baptism out of their preaching.) We need less of *theory*, in making certain questions, (no matter how truthful they may be), the *one* great *sanctifying truth* which must be believed *in the head*, if not practised in our lives, until a new party is started, and then they must needs have a paper for their organ so that all brethren can be properly instructed in *the faith*, and earnestly contend for it. We need less disputing (or arguing) about questions which tend to alienate the feelings of brethren, and drive them farther apart than before, and to less practical godliness, and more of the spirit of disputation about words of no profit.

We need to have stronger faith in what God has spoken, and less in what man says: and then we shall have no trouble in believing whether the kingdom of God will be established in the land of Palestine (Jerusalem), where David's kingdom was, or whether it will be among the hemlocks on some little hill in Pennsylvania, and then we need not spend time in teasing God to tell us whichs truth.

We as a people need to search the Scriptures more closely, and dig deep in its precious mine, and lay our foundation on prophets, apostles and Christ, the Corner Stone, and then when the sweeping floods come we shall be safe, and the refuge of lies swept away. We need more men who have strong faith in God and are filled with the Holy Spirit,—who are ready to go everywhere preaching the gospel of the kingdom, and are not so careful about chasing somebody else, to preach against what they have preached.

We need more men and women who are ready to cut loose their purse strings, and sustain the worthy laborer, so that he will not have to quit the field which is now ready for the harvest, and labor with his hands for a living,—and then truth can be scattered in regions beyond.

We need more men who not only believe in the Time, which God has given, but are practicing it in their lives; who possess more of the spirit of by-gone days, when they were not so careful about having their treasure secured in rail-road stock, or farm added to farm, or a good pile of money in the bank, a fine house, and everything corresponding, as to have it laid up in heaven.

The truth is brethren, there needs to be more of a returning to our former love, and then we shall not care so much about *our* church and *our* party, and what *our* preachers preach, but our interests and efforts will *all* be thrown together, and we *all* love as brethren. Well, says one, we all need to be of "*the one faith*," to work together and throw our interests together. Very true; but do you suppose that "*the one faith*," spoken of by the apostle, has incorporated in it all that some believe who profess to be looking for the same blessed hope that you are looking for? Oh no! We understand "the *one faith*" embraces the gospel proclamation, as revealed by prophets, and taught by Christ and his apostles, viz., the first advent of Christ; his work while here as prophet; his death, resurrection, and ascension to the right hand of the Father; his work as high priest within the vail; his coming again; the resurrection life of his church, to take the kingdom and throne of David, and give it to the blessed of his Father, and with them to rule and govern this world in righteousness, to "execute justice and judgment in the earth," to make an end of sin and sinners, that every creature in heaven and earth can praise him. And can any one object to such a time?

Now if this is incorporated in "the *one faith*," can there not be a *union* in this great proclamation, and in showing the fulfillment of prophecy, and where we are? If there can, then let every one who wishes to be presented to the Father by his beloved Son, without spot or wrinkle, at once place their foot on this *sectarian beast*, that is growing to be such a crooked serpent, and soon will be unmanageable. Let the news of its death soon be published, *never to have a resurrection to* life.

We need more *honest* men, who are willing to pay their honest debts, to pay for their papers, so that the Lord's worthy poor can be helped, and have the papers to cheer them in their lone pilgrimage. May the Lord help us all to see our real need, and prepare for his soon coming. G. Dillabaugh.

Seneca Falls, N. Y.

For the World's Crisis.

CHRISTIAN UNION;
Or, Schism in the Church of Christ a Sin against God.

NUMBER FOUR.

"The kindred links of life are bright,
Yet not so bright as those
In which Christ's favored friends unite,
And each on each repose;
When all the hearts in union cling
With Him, the center and the spring."

When did the spirit of the sects and of sectarianism arise? At what period did the snaky, grizzly head first make its appearance? In times apostolical, in seasons of refreshing from the Lord, when all things were common, and every brother loved *as* a brother? When Paul resolutely stamped the Hydra under his feet, did this evil then take root? Nay, but in times of declension, grievous backsliding, in forgetting God, his love, mercy and truth. Then it was that Satan embraced this favorable moment to instil the poison of the devilish, cause divisions and sub-divisions, jarring discords, heart-burnings and heart-rendings. How shall we cast him out, slay the Agag, destroy the reptile? By depicting the evils, portraying them, declaiming against them? This we may do, *must* do—but will this suffice? We must return to our first love, do our first works, repent, make restitution, confess our guilt, return to the apostolical, the holy, the harmless, the undefiled, drink into one spirit, the spirit of the gospel, the purifying, the sanctifying. Then, and not till shall we see eye to eye.

The N. Y. *Independent*, speaking of the primitive churches, says:

"What we did say was, that there was no such thing as denominationalism among those churches, and no provision for this in their constitution. If in some minor points the church at Antioch differed from that at Jerusalem, that church did not send Paul and Barnabas to establish *Antiochian* churches in Asia Minor and Greece. The church at Jerusalem did not attempt to set up Jerusalem churches throughout Palestine. The church at Corinth did not propagate Corinthianism. The primitive churches had no denominationalism, 'sectarian' or 'unsectarian.' They were simply associations of believers. The primitive christians never dreamed of '*church extension*,' of planting '*the church*,' or '*our church*.' They preached the gospel, and wherever converts multiplied churches arose, as a matter of course."

Says the Rev. A. Prynne—"We know of but one or two denominations in America that will attempt to defend their peculiarities from the New Testament. They plead necessity or worldly wisdom for their form of government and denominational practices, rather than the Bible. Sectarianism, in the abstract, they all condemn, but continue to practice it. They look upon such practices as an unfortunate necessity, but not as a sin. Is it not a sin to disregard primitive order, especially where that order involves a fundamental principle? If the New Testament is authority, and the apostles are inspired guides, anywhere, are they not as worthy of being followed in this matter, as any other, especially while the whole honor and ultimate success of the church depends upon its unity?"

We turn to the Epistle to the Romans, and find it addressed "to all that be in Rome, beloved of God, and called to be saints," as the church of Rome. How differently would a church epistle be directed in our times! One would write to all the Baptists, another to all the Methodists, and still another, to the Presbyterians. Where Paul wrote to saints, modern ministers must write to sectaries, or have their epistles disregarded.

On looking at each one of the epistles, the reader will perceive that they are all addressed to the christians of the place where directed. This shows that under the apostles there was but one church in each place, and that all the christians were members of that church. There is not in the whole New Testament a single instance where there were two churches in the same place. So clear and full were the teachings of Christ and his immediate followers on this point, that they were not misunderstood, until long after they had passed away from earth. The very first indication of a disposition to divide, which showed itself in the day of the apostles, was most promptly rebuked. In the last chapter of Romans, Paul says (verse 17), "Now I beseech you, brethren, mark them which cause division among you, and *avoid* them." Every denomination builder in the world would, if he could, have "caused division" in the church of Rome, had he been in Rome at that time. Each Baptist would have done his best to build up his sect, and each Presbyterian or Methodist, or other sectarian, would have done the same; and hence, these are the classes of persons whom Paul exhorts the Romans to avoid. Wherever these sectarians go, if christians were united before, they cause and sanction divisions. It is their peculiar work. They cannot build up their denominations without pursuing this course.

The church at Corinth showed some disposition to divide on men. One says, I am of Paul; another, I of Apollos; and another, I of Cephas. Paul promptly and sharply rebuked them as "carnal," and says, "Is Christ divided? Was Paul crucified for you? Were ye baptized in the name of Paul?" Now if these Corinthians were wrong, and to be thus sharply rebuked as "carnal" for dividing on Paul and Cephas, are not modern christians guilty of sin for dividing Luther, Calvin or Wesley? Does the lapse of time diminish the sin? Nay, does it not rather increase it, because these moderns have more light?

There are a large number of figures used in the Scriptures in describing the church, which argue the duty of all christians to continue in union. 1 Cor. 12: 12, we read as follows: "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles—whether we be bond or free; and have been all made to drink into one spirit." Verse 27: "Now ye are the body of Christ, and members in particular." Here, the human body is the figure by which the unity of the church is represented. And as it is a crime to cut away a member, or in any way mutilate the natural body, so is it a crime against the church, to exclude a christian from it, and thus cut off a member of the spiritual body of Christ. And as every member is needed to make the natural body powerful and useful, so every christian is needed in the one church of each place, to secure the power and usefulness of the spiritual body.

The church is represented under the figures of a household, a city and a commonwealth, all of which teach its unity, and condemn denominationalism. Then there are a great number of passages which teach this sentiment more or less directly, a few of which we will quote. Matt. 12: 25: "And Jesus knew their thoughts and said unto them, every city or house divided against itself is brought to desolation, and every city or house divided against itself shall not stand." 1 Cor. 1: 10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." 1 Cor. 12: 25: "That there be no schism in the body." Eph. 4: 3, 4: "Endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body and one spirit, even as ye are called in one hope of your calling." Verse 13: "Till we all come into the unity of the faith."

We might multiply these quotations, but one plain Scripture is all sufficient to him who believes the Bible. D. F. N.

The Heart and the Tongue.—The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the workhouse where is the forge of deceits and slanders, and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such, and no other, can come out.—*Leighton.*

☞ A woman who used to attend public worship with the greatest punctuality, and took care always to be in time, was asked how it was she could always come so early. She answered, very wisely, that it was a part of her religion not to disturb the religion of others.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MARANATHA.

BY D. T. TAYLOR.

Hark! a mighty swelling sound
Filleth all the air around;
Voices shrill and lifted high,
Waft it upward to the sky.
Higher yet the strains ascend,
And with angel anthems blend;
Heaven and earth repeat the strain:
"Jesus comes, and comes to reign."

Sun, in solemn darkness veiled,
Moon, whose midnight glory paled,
Stars, in myriads falling fast,
As the leaves 'mid autumn's blast,
Roarings of the storm-waked sea,
Kingdoms in perplexity,—
All take up the rushing strain:
"Jesus comes, and comes to reign."

Deep with sin the world is stained;
Long the tyrant Death has reigned;
Long the earth has groaned aloud;
Long the church has sadly bowed;
Soon the absent Lord will come,
And reveal the Eden home.
All creation wakes the strain:
"Jesus comes, and comes to reign."

Haste the day and speed the hour,
When in awful pomp and power,
And with trumpet's rolling sound,
Christ shall come with glory crowned.
Then shall Paradise be here;
Then shall beauty bless and cheer.
Voices ring o'er earth and main:
"Jesus now has come to reign."

Rouses Point, N. Y.

For the World's Crisis.

THE NEW BIRTH.—No. 2.

"Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God."—JOHN 3: 3.

Having alluded to the darkness which prevails in respect to the declaration of our Master, "Except a man be born again, he cannot see the kingdom of God" (John 3: 3), we will now, by the aid of the Scriptures, and the Holy Spirit illuminating our minds, endeavor to ascertain the meaning. There are two limbs to this statement, and they are equal. It is said of a parable, "The legs of a parable are not equal"; and that "a parable cannot be made to go on all fours." That is, all things in a parable are not designed for illustration. To make use of all the figures or parts in a parable to illustrate the one or more ideas designed to be made plain, would embarrass the truth designed to be brought out or illustrated. But it is not so with this declaration of our Lord;—the legs of this passage are equal, and needful, and on them the truth designed to be taught runs without limping.

The two main and distinct points of the text are,—"born again"—"the kingdom of God." By determining the meaning of these, the other parts of the text are plain and forcible. We will first notice

"THE KINGDOM OF GOD."

This is not "the gospel church below," nor "the church triumphant above." The Scriptures do not teach the doctrine. Those frequently quoted to support it are perverted from their meaning and true import.

To make "the kingdom of God" the church below or on earth in its present state, would make the Scriptures to teach the grossest absurdities. Suppose we quote the following few texts, among the many which might be quoted, with the idea which prevails respecting this passage, that the new birth means *conversion*, and the kingdom of God "the *gospel church*"; and substituting these words for "born again," and "the kingdom of God."

"Except a man be converted, he cannot see the gospel church below." "Except a man be converted, he cannot enter into the church below." Now is this true? Are there no unconverted persons in the gospel church? "How hardly shall they that have riches enter into the gospel church." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the gospel church." Is this true, that covetous men and those who make riches their trust are not able to get into the church? How is it, then, that there are so many of this class within the church? "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the church below is greater than he." Can this be possible, that the least in the gospel church below is greater than the greatest born of women? Absurd in the extreme would this make the Bible! To make "the kingdom of God" refer to "the church triumphant above," would dispute and contradict the Scriptures, which affirm every where that is is

"*Under the whole heaven.*" "And the kingdom and dominion, and greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Christ). Dan. 7: 27. And those which teach that it is on

"*The whole earth.*" The stone kingdom, or kingdom of the stone, or kingdom of God represented or symbolized by "the stone," "became a great mountain, and *filled the whole earth*, Dan. 2: 35. Not all the "above," or "sky." As the golden kingdom filled the whole earth (Dan. 2: 37); as the silver kingdom also (ver. 39); as the brazen kingdom "bore rule over all the earth" (ver. 39); as the iron kingdom also, and its subsequent divisions as symbolized (Dan. 2: 40–43); so will the stone kingdom in subsequent order and time "*fill the whole earth*," being a *greater mountain* or kingdom than either of its predecessors.—Dan. 2: 44. Hence we are taught to pray, "Thy kingdom come; thy will be done *in earth*, as it is in heaven."—Matt. 6: 10. Not above; not in our hearts; but "in earth." Who can ever suppose God's will and kingdom can come in earth, and be done in earth as in heaven, as universally and perfectly, while men are mortal and fallen in natures? It cannot be; and the kingdom of God is therefore the

Glorified and immortal state on earth. Jesus Christ is the King of this kingdom, who will be "King over all the earth," and who when He comes "with the clouds of heaven" has "given him the dominion and kingdom" of the earth, which "dominion is an everlasting dominion, which shall not pass away." Zech. 14; Dan. 7: 13, 14. Therefore "His flesh did not see corruption." Acts 2: 31. He has been made immortal.

The saints are to "reign with him on the earth" (Rev. 5: 9, 10), and "reign for ever and ever."—Rev. 22: 5. Therefore they must be made immortal and be glorified. "Flesh and blood cannot inherit the kingdom of God." And why? For the plain reason that "corruption" doth not "inherit incorruption." The kingdom of God is "incorruptible." Hence we must "all be changed." "The dead shall be raised incorruptible," and the living, too, "be changed to immortality." "This corruptible must put on incorruption, and this mortal must put on immortality" "at the last trump." 1 Cor. 15: 50–58. "Abraham, and Isaac, and Jacob, and all the prophets," are to be "in the kingdom of God," with many "from the east, and from the west, and from the north, and from the south," who "shall sit down in the kingdom of God." Luke 13: 28, 29. And mark! the kingdom of God is to "*fill the whole earth.*" This cannot be until "the tares are gathered out of the kingdom." "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 38–43.

What kingdom is this "kingdom of the Father," to be given the righteous? "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Not "before the foundation of the world," as often quoted. What kingdom was this? The kingdom fitted up and given to Adam, and constituting "the kingdom" now given to men; but to be finally given to the Second Adam and his people "for ever, even for ever and ever." Dan. 7: 18.

The kingdom of God is made up of Christ, or the Messiah, as the King; the saints of the Most High, as the subjects; the earth renewed, or new earth, after the final conflagration (2 Pet. 3; Rev. 21), as the locality; the New Jerusalem, the city of God, which is to *come down from God out of heaven upon the earth*, on its regenesis, the celestial metropolis of this kingdom; and this kingdom is to endure eternal ages, "world without end." Now "except a man be born again, he cannot see (enjoy, or inherit) the kingdom of God"; "he cannot enter into the kingdom of God."

We consider next

THE NEW BIRTH.

What is it to be "born again"?

1st. It is evident that it is not a repetition of natural birth, as Nicodemus inquires, v. 4. And the Savior replies, "That which is born of flesh is flesh; and that which is born of the Spirit is spirit."

2nd. It is a spiritual birth, or a birth effected by the Spirit. This, I regard, includes both conversion and the resurrection,—the moral and the physical change fitting one to inherit glory. There are two extremes in the views entertained on this being "born again." One is, that it refers to conversion wholly; the other, the resurrection wholly. My opinion is, and I think the Scriptures I shall quote will show, that it implies both, and the complete and entire regeneration of the individual. By the Holy Spirit and the word of God we are begotten to a new and spiritual life in this world,—made new creatures in Christ Jesus; but this work goes on to perfection, and is only completed in an entire physical change and conformation, by a resurrection from the dead at the last day.

As in the natural, so it is in the spiritual world. We are first begotten, or conceived, then our organism grows into form and symmetry, and in due time we are born into the world to see its light and be subject to its sorrows and know its joys. So are we begotten by the Spirit through the Word of God, and grow up into Jesus Christ, in conformity to his moral image, and in due time we are born from the grave by a glorious resurrection and by the power of God to see the light and enjoy the blessedness of the new world to come. As Adam begat sons and daughters in his own likeness, and after his own image, so the second man, the Lord from heaven, begets sons and daughters in his own likeness, and after his own image. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. 15: 49.

The apostle Paul makes the resurrection to be the period when the work of the new birth is completed, and when we arrive at the stature of perfect ones. "Not as though I had already attained; either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." This was to "attain unto the resurrection of the dead." Towards this prize and hope he urges his brethren with himself to press forward, looking for the Savior, the Lord Jesus Christ, "who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3.

As soon as one believes "the word of truth," or "the gospel," he is "sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory." Eph. 1: 13, 14. Under the Spirit's influence we grow in grace and in knowledge; and finally he quickens us to immortality. "If the Spirit of Him that raised up Jesus from the dead *dwell in you*," he that raised up Christ from the dead shall also quicken your *mortal bodies* by his Spirit that dwelleth in you."—Rom. 8: 11.

On conversion, the Spirit begins its work, quickening us to a new spiritual and moral life and existence; and on the resurrection, he completes the work by the marvelous physical change effected in our vile and mortal bodies. Jesus Christ is "the first born from the dead"; and all the sleepers in the dust of the earth, who sleep in Jesus, are to be born like him from the dead. "*The earth*" shall "be made to bring forth in one day."—"a nation *be born* at once."—Isa. 66: 8. This is the nation of the righteous who shall be redeemed from the dead at the last day, as is evident by the context. Vers. 5–16.

The following scriptures will make this subject still plainer: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have *begotten* you through the gospel."—1 Cor. 4: 15. "By the word of the gospel souls are begotten through the agency of the Holy Spirit. "Of his own will BEGAT he us with the word of truth."—James 1: 18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Pet. 1: 23. In this passage "the word of God" is represented as "the seed" sown by the Holy Spirit's agency in the heart, which results in the new birth ultimately.

The two states or conditions of the believer in this world, and the world to come after the resurrection, are thus described by St. John: "We know that whosoever is *born of God* sinneth not; but he that is *begotten* of God keepeth himself, and that wicked one toucheth him not."—1 John 5: 18. The *begotten* state is one of trial under temptation, and not a perfect state above sinning; hence we need constant watchfulness—the resisting of Satan, and the overcoming of evil. "Pure religion and undefiled before God and the Father" (one part is) "to *keep himself* unspotted from the world" (James 1: 27), which one in the begotten state does, needing a constant "Advocate" through the infirmity of the flesh. 1 John 2: 1. "Now are we the sons of God" (being begotten of God); "and it doth not yet appear what *we shall be*: but we know that, when he shall appear, we shall be *like him*; for we shall see him as he is. And every man that hath this hope in him *purifieth himself*, even as he is pure."—1 John 3: 2, 3.

Now, in our begotten and growing state in grace and knowledge, we are "purified, made white and tried"; and are being perfected for an existence in a new world. We are to strive to attain a sinless and perfect state, by resisting Satan, crucifying and keeping self under, living lives of holiness and righteousness; but not until Christ appears to perfect and complete the work shall we be fully like him. "In him is no sin." And "whosoever is *born* of God doth not commit sin; he cannot sin, because he is born of God." "Whosoever is born of God sinneth not." 1 John 3: 5, 9; 5: 18.

The resurrection from the dead in the glorious image and likeness of our risen Lord, will place us beyond sinning and in a sinless state and world. As this is the character of that perfect world and perfect state, we are in this world to keep ourselves from committing sin and unrighteousness, and let not that wicked one touch us: for "he that committeth sin is of the devil; for the devil sinneth from the beginning." By and by, we shall be beyond the power and wiles of Satan, the infirmities of the flesh, and in a sinless world, needing no Advocate with the Father, no atoning sacrifice, no sanctifying influence of the word of God. Our entire natures, both moral and physical, are changed into the perfection of Him in whose likeness we shine forever and ever. Happy thought! How blessed the hope!

No one, therefore, can ever enter into the kingdom of God, or enjoy that kingdom, who has not first experienced conversion through "the belief of the truth," and "the renewing of the Holy Ghost," or been "begotten through the gospel" to that moral change in which he lives a pure and unspotted life. "There shall in no wise enter into it (the holy city, the metropolis of the new kingdom—on the new earth,) anything that defileth, neither whatso ever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."—Rev. 21: 27. No one can ever enter into the kingdom of God except those who have experienced a physical change. The mortal body must be made immortal; the corruptible body incorruptible; "for corruption cannot inherit incorruption." The kingdom is "incorruptible, and fadeth not away," as well as "undefiled." "Marvel not . . . ye must be born again."—John 3: 7. All must be quickened by the Spirit of God to a moral and spiritual change, which will fit them to be quickened from under the dominion of death by the same Spirit, into that physical condition requisite to inherit the "incorruptible" and "undefiled" kingdom of God.

"Be not deceived; . . . he that soweth to his flesh shall of the flesh reap corruption." He will be raised in his corruptible and vile body, under the dominion of "the second death." "But he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6: 7, 8. His body shall be changed, on his resurrection from the dead, to immortality, to die no more. His body, too, will have all the qualities and characteristics of the spiritual body. It will not become a spirit; but a spiritual body, like that of the Lord's, Enoch's, and Elijah's, who were translated and did not see death. His body, redeemed from under the curse and changed, will be highly electrical, or rather spiritized,—even charged with the *Spirit*, the highest electrical power in the universe. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, . . . and put my spirit in you, and ye shall live."—Ezek. 37: 12–14.

This will make plain the language of Jesus, which follows in explanation, to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: *so is every one that is born of the Spirit*."—v. 8. So was Enoch, Elijah, and Christ: appearing, and vanishing out of sight at pleasure after their change. "They that wait upon the Lord shall renew (change) their strength." They will have new power and activity given to them. "They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—Isa. 40: 31:

May we all be born again, to behold and enjoy a new world—even a changed, renewed, or new-born world, fitted up surpassing Eden's happy bowers, to be unvisited again with sin and sorrow and death. "The former things are passed away." The Lord hasten the day when his word shall be fulfilled: "Behold, I make all things new." And may we be partakers of the "things" made "new," being first *wholly*, "soul, body, and spirit," "born again" to see and enjoy the light of that glorious new world, breathe its pure and heavenly atmosphere, and be participators of its eternal joys and pleasures, unsullied by sin, unvisited by the curse. O. R. FASSETT.

For the World's Crisis

O'ER THE HILL.

One morning as he wended
Through a path bedecked with flowers,
Where all delights were blended
To beguile the weary hours,
"Sweet youth, pray turn thee hither,"
Said a voice along the way,
Ere all these roses wither,
And these fair fruits decay."
But the youth paused not to ponder
If the voice were good or ill,
For he said, "My home is yonder,
O'er the hill there, o'er the hill."

Again, high noon was glowing
On a wide and weary plain,
And there right onward going
Was that traveler again.
He seemed another being
Than the morning's rosy youth,
But I quickly knew him, seeing
His unaltered brow of truth.
"Rest, stranger, rest, till even,"
Sung alluring voices still,
But he cried, "My rest is Heaven,
O'er the hill there, o'er the hill."

Selected.

For the World's Crisis.

WAS CHRIST BORN BEFORE THE BEGINNING OF THE CHRISTIAN ERA?

This question is one of interest to students of prophecy, inasmuch as inspiration furnishes us with a measurement of sixty-nine prophetic weeks, or weeks of years, reaching from a specific "commandment to restore and to build Jerusalem, unto the *Messiah* the Prince;" and if we can fix upon the time when the Messiah appeared, we have only to trace this measurement of sixty-nine weeks, or 483 years back, to find the true chronology of the "going forth of the commandment," which, when found, will give us a reliable chronology from Christ back to Cyrus, because God said of Cyrus, "HE SHALL BUILD MY CITY" (Isa. 45: 13), and as a commandment to do a certain work must *precede* the work itself, it follows if God was correct in saying that *Cyrus* should build Jerusalem, that the "commandment" to do that work *could not have been subsequent* to Cyrus' day. Nothing can be clearer than this. Hence, here is a prophetic chain of 483 years, beginning with the decree under Cyrus, and reaching to the *Messiah*, "which being interpreted is the *Christ*," who was announced as the Messiah, or Christ, at his *birth*: "Unto you is BORN this day in the city of David, a Savior, which is *Christ*." Thus if we can find the true time of Christ's birth, we can rest assured that by measuring back 483 years, we shall reach the decree under Cyrus, despite conflicting human chronologies.

But when was Christ born? The Bible locates his birth *prior to Herod's death*, and numerous historic facts designate B. C. 4 as the year of Herod's death. Examine the evidence here adduced:

1st. Josephus affirms that thirty-four years of Herod's reign was subsequent to the taking of Jerusalem, or death of Antigonus, and that Jerusalem was taken in the 185th Olympiad, and also on a Sabbatic year, the third year of this Olympiad,—thus locating the taking of Jerusalem B. C. 37, and ending the reign of Herod B. C. 4. [See Josephus Ant., B. xvii., C. viii., S. 1. Wars, B. i., C. xxxiii., S. 8. Ant., B. xiv., C. xvi., S. 4. Ant., B. xv., C. i., S. 2.]

2nd. According to Josephus, in the 7th year of Herod's reign, from the taking of Jerusalem, the battle of Actium took place, which battle is astronomically and historically assigned to B. C. 31; thus the remaining twenty-seven years of his reign must have terminated B. C. 4. [Ant., B. xv., C. v., S. 2. Wars, B. i., C. xix., S. 3.]

3rd. Herod reigned three years prior to the taking of Jerusalem, being confirmed as king by the Roman Senate in the 184th Olympiad, which ended B. C. 40, from which epoch he reigned thirty-seven years, to B. C. 4. [Ant., B. xvii., C. viii., S. 1. Wars, B. i., C. xxxiii., S. 8. Ant., B. xiv., C. xiv., S. 5.]

4th. Archelaus, Herod's successor, who reigned ten years, was deposed in the 37th year from the battle of Actium, which battle was marked by an eclipse of the sun twelve days before the battle, B. C. 31; thus Archelaus was deposed A. D. 7, from which point measure back ten years, and we reach B. C. 4, as the time of Herod's death. [Ant., B. xvii., C. xiii., S. 2. Ant., B. xviii., C. ii., S. 1.]

5th. As Pompey took Jerusalem in the 179th Olympiad, and as Herod took it just twenty-seven years subsequently, three years after he was confirmed king in the 184th Olympiad, it follows that only twenty-four years intervened between the time in the 179th Olympiad when Pompey took Jerusalem, and the time in the 184th Olympiad when Herod was confirmed king, therefore Herod was confirmed in the *last year* of the 184th Olympiad, and Pompey took Jerusalem in the *first year* of the 179th Olympiad, which was B. C. 64. From this epoch twenty-seven years to the capture of Jerusalem by Herod, added to Herod's subsequent reign of thirty-four years, make sixty-one years from Pompey's capture of Jerusalem to the death of Herod, thus locating his death B. C. 4. [Ant., B. xiv., C. iv., S. 3. Ant., B. xiv., C. xvi., S. 4. Wars, B. i., C. xvii., S. 8. Ant., B. xiv., C. xiv., S. 5.]

6th. As Pompey took Jerusalem in the *first* year of the 179th Olympiad, and Herod took it "on the 185th Olympiad," twenty-seven years after, it must have been taken by Herod on the *third* year of the 185th Olympiad, B. C. 37, and as Herod lived but thirty-seven, and as Herod lived but thirty-four years after taking the city and procuring the death of Antigonus, he must have died B. C. 4. [Ant., B. xiv., C. xvi., S. 4. Ant., B. xvii., C. viii., S. 1.]

7th. As the battle of Actium, B. C. 31, was in the 7th year of Herod's reign, (counting from the capture of Jerusalem, or the death of Antigonus), and as Augustus Cæsar began his reign at that epoch, Herod's *eighth* year synchronized with Augustus' *first* year,—consequently, Herod's 34th year (the year of his death) must have synchronizhd with Augustus' 27th year; therefore Herod died in the 27th of Augustus' forty-three years reign, leaving only sixteen years of his reign in consort with Augustus, two years before Augustus' death; and in the 15th of Tiberias' reign Christ was thirty years old. Now let us count back to find the year of his birth—fifteen years for Tiberius, and fourteen for Augustus, carry us back to Herod's death B. C. 4, but make only twenty-nine years, therefore Christ must have been born a year earlier—in B. C. 5. It will avail nothing to say that perhaps Luke meant Tiberius' 15th year from the death of Augustus, instead of the fifteenth of his entire reign, for this would locate the birth of Christ a year *after Herod's death*, and thus contradict the Bible. Thus a stake is driven in B. C. 5, that cannot be pulled up, showing just where Christ was [Ant., B. xv., C. v., S. 2. *Sac. Chro.* p. 164. Luke 3: 1–3, 23.]

8th. As 'Augustus' reign of forty-three years commenced at the battle of Actium, which is astronomically and historically assigned to September 2, B. C. 31, it must have ended A. D. 14; and as Tiberius began to reign two years before Augustus' death, his reign must have commenced A. D. 12, consequently his "15th year" must have synchronized with A. D. 26, in which year Christ was thirty years old; and by measuring back thirty years from this date we learn that Christ was born B. C. 5.

9th. In an ancient note attached to the book of Nicodemus, we are informed that the crucifixion took place in the 202nd Olympiad. This Olympiad ended A. D. 31, but as the crucifixion occurred at a Paschal *full moon*, and also *three days before* his resurrection, which was on Sunday morning, it also occurred on *Thursday*,—but as no Paschal full moon fell on Thursday in this Olympiad, except in its *third* year, we find that the crucifixion occurred A. D. 30,—from which epoch, we find that only four annual passovers passed between the crucifixion and baptism of Christ, and only thirty years between his baptism and birth, which locates his birth B. C. 5.

Thus we have endeavored to prove, *first*, that Herod died B. C. 4, and that Christ was born sometime previously; and, *secondly*, that Christ was born B. C. 5. If we have succeeded in doing this, sixty-nine weeks of years (483 years) will measure from B. C. 5, back to the decree of Cyrus, thus proving the "first of Cyrus" to have been B. C. 488, despite Ptolemy. W. SHELDON.

For the World's Crisis.

WHAT IS NEEDED.

I saw in the last Crisis, (of March 21st), under the above heading, some very excellent remarks and timely advice given. And in reading it, and knowing the existing state of things, I thought something more might be added.

We need as a people to be more *united* in our effort in saving men and women, and preparing them for the judgment. We need more plain gospel preaching concerning the kingdom of God,—such as characterized the apostles' preaching, not forgetting to tell them that when they believe the things concerning the kingdom of God, to be baptized. (Some leave baptism out of their preaching.) We need less of *theory*, in making certain questions, (no matter how truthful they may be), the *one* great *sanctifying truth* which must be believed *in the head*, if not practised in our lives, until a new party is started, and then they must needs have a paper for their organ so that all brethren can be properly instructed in *the faith*, and earnestly contend for it. We need less disputing (or arguing) about questions which tend to alienate the feelings of brethren, and drive them farther apart than before, and to less practical godliness, and more of the spirit of disputation about words of no profit.

We need to have stronger faith in what God has spoken, and less in what man says: and then we shall have no trouble in believing whether the kingdom of God will be established in the land of Palestine (Jerusalem), where David's kingdom was, or whether it will be among the hemlocks on some little hill in Pennsylvania, and then we need not spend time in teasing God to tell us whichs truth.

We as a people need to search the Scriptures more closely, and dig deep in its precious mine, and lay our foundation on prophets, apostles and Christ, the Corner Stone, and then when the sweeping floods come we shall be safe, and the refuge of lies swept away. We need more men who have strong faith in God and are filled with the Holy Spirit,—who are ready to go everywhere preaching the gospel of the kingdom, and are not so careful about chasing somebody else, to preach against what they have preached.

We need more men and women who are ready to cut loose their purse strings, and sustain the worthy laborer, so that he will not have to quit the field which is now ready for the harvest, and labor with his hands for a living,—and then truth can be scattered in regions beyond.

We need more men who not only believe in the TIME, which God has given, but are practicing it in their lives; who possess more of the spirit of by-gone days, when they were not so careful about having their treasure secured in rail-road stock, or farm added to farm, or a good pile of money in the bank, a fine house, and everything corresponding, as to have it laid up in heaven.

The truth is brethren, there needs to be more of a returning to our former love, and then we shall not care so much about *our* church and *our* party, and what *our* preachers preach, but our interests and efforts will *all* be thrown together, and we *all* LOVE as brethren. Well, says one, we all need to be of "*the one faith*," to work together and throw our interests together. Very true; but do you suppose that "*the one faith*," spoken of by the apostle, has incorporated in it all that some believe who profess to be looking for the same blessed hope that you are looking for? Oh no! We understand "the *one faith*" embraces the gospel proclamation, as revealed by prophets, and taught by Christ and his apostles, viz., the first advent of Christ; his work while here as prophet; his death, resurrection, and ascension to the right hand of the Father; his work as high priest within the vail; his coming again; the resurrection life of his church, to take the kingdom and throne of David, and give it to the blessed of his Father, and with them to rule and govern this world in righteousness, to "execute justice and judgment in the earth," to make an end of sin and sinners, that every creature in heaven and earth can praise him. And can any one object to such a time?

Now if this is incorporated in "the *one faith*," can there not be a *union* in this great proclamation, and in showing the fulfillment of prophecy, and where we are? If there can, then let every one who wishes to be presented to the Father by his beloved Son, without spot or wrinkle, at once place their foot on this *sectarian beast*, that is growing to be such a crooked serpent, and soon will be unmanageable. Let the news of its death soon be published, *never to have a resurrection to* LIFE.

We need more *honest* men, who are willing to pay their honest debts, to pay for their papers, so that the Lord's worthy poor can be helped, and have the papers to cheer them in their lone pilgrimage. May the Lord help us all to see our real need, and prepare for his soon coming. G. DILLABAUGH.

Seneca Falls, N. Y.

For the World's Crisis.

CHRISTIAN UNION; Or, Schism in the Church of Christ a Sin against God.

NUMBER FOUR.

"The kindred links of life are bright,
Yet not so bright as those
In which Christ's favored friends unite,
And each on each repose;
When all the hearts in union cling
With Him, the center and the spring."

When did the spirit of the sects and of sectarianism arise? At what period did the snaky, grizzly head first make its appearance? In times apostolical, in seasons of refreshing from the Lord, when all things were common, and every brother loved *as* a brother? When Paul resolutely stamped the Hydra under his feet, did this evil then take root? Nay, but in times of declension, grievous backsliding, in forgetting God, his love, mercy and truth. Then it was that Satan embraced this favorable moment to instil the poison of the devilish, cause divisions and sub-divisions, jarring discords, heart-burnings and heart-rendings. How shall we cast him out, slay the Agag, destroy the reptile? By depicting the evils, portraying them, declaiming against them? This we may do, *must* do—but will this suffice? We must return to our first love, do our first works, repent, make restitution, confess our guilt, return to the apostolical, the holy, the harmless, the undefiled, drink into one spirit, the spirit of the gospel, the purifying, the sanctifying. Then, and not till shall we see eye to eye.

The N. Y. *Independent*, speaking of the primitive churches, says:

"What we did say was, that there was no such thing as denominationalism among those churches, and no provision for this in their constitution. If in some minor points the church at Antioch differed from that at Jerusalem, that church did not send Paul and Barnabas to establish *Antiochian* churches in Asia Minor and Greece. The church at Jerusalem did not attempt to set up Jerusalem churches throughout Palestine. The church at Corinth did not propagate Corinthianism. The primitive churches had no denominationalism, 'sectarian' or 'unsectarian.' They were simply associations of believers. The primitive christians never dreamed of '*church extension*,' of planting '*the* church,' or '*our* church.' They preached the gospel, and wherever converts multiplied churches arose, as a matter of course."

Says the Rev. A. Prynne—"We know of but one or two denominations in America that will attempt to defend their peculiarities from the New Testament. They plead necessity or worldly wisdom for their form of government and denominational practices, rather than the Bible. Sectarianism, in the abstract, they all condemn, but continue to practice it. They look upon such practices as an unfortunate necessity, but not as a sin. Is it not a sin to disregard primitive order, especially where that order involves a fundamental principle? If the New Testament is authority, and the apostles are inspired guides, anywhere, are they not as worthy of being followed in this matter, as any other, especially while the whole honor and ultimate success of the church depends upon its unity?"

We turn to the Epistle to the Romans, and find it addressed "to all that be in Rome, beloved of God, and called to be saints," as the church of Rome. How differently would a church epistle be directed in our times! One would write to all the Baptists, another to all the Methodists, and still another, to the Presbyterians. Where Paul wrote to saints, modern ministers must write to sectaries, or have their epistles disregarded.

On looking at each one of the epistles, the reader will perceive that they are all addressed to the christians of the place where directed. This shows that under the apostles there was but one church in each place, and that all the christians were members of that church. There is not in the whole New Testament a single instance where there were two churches in the same place. So clear and full were the teachings of Christ and his immediate followers on this point, that they were not misunderstood, until long after they had passed away from earth. The very first indication of a disposition to divide, which showed itself in the day of the apostles, was most promptly rebuked. In the last chapter of Romans, Paul says (verse 17), "Now I beseech you, brethren, mark them which cause division among you, and *avoid* them." Every denomination builder in the world would, if he could, have "caused division" in the church of Rome, had he been in Rome at that time. Each Baptist would have done his best to build up his sect, and each Presbyterian or Methodist, or other sectarian, would have done the same; and hence, these are the classes of persons whom Paul exhorts the Romans to avoid. Wherever these sectarians go, if christians were united before, they cause and sanction divisions. It is their peculiar work. They cannot build up their denominations without pursuing this course.

The church at Corinth showed some disposition to divide on men. One says, I am of Paul; another, I of Apollos; and another, I of Cephas. Paul promptly and sharply rebuked them as "carnal," and says, "Is Christ divided? Was Paul crucified for you? Were ye baptized in the name of Paul?" Now if these Corinthians were wrong, and to be thus sharply rebuked as "carnal" for dividing on Paul and Cephas, are not modern christians guilty of sin for dividing Luther, Calvin or Wesley? Does the lapse of time diminish the sin? Nay, does it not rather increase it, because these moderns have more light?

There are a large number of figures used in the Scriptures in describing the church, which argue the duty of all christians to continue in union. 1 Cor. 12: 12, we read as follows: "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles—whether we be bond or free; and have been all made to drink into one spirit." Verse 27: "Now ye are the body of Christ, and members in particular." Here, the human body is the figure by which the unity of the church is represented. And as it is a crime to cut away a member, or in any way mutilate the natural body, so is it a crime against the church, to exclude a christian from it, and thus cut off a member of the spiritual body of Christ. And as every member is needed to make the natural body powerful and useful, so every christian is needed in the one church of each place, to secure the power and usefulness of the spiritual body.

The church is represented under the figures of a household, a city and a commonwealth, all of which teach its unity, and condemn denominationalism. Then there are a great number of passages which teach this sentiment more or less directly, a few of which we will quote. Matt. 12: 25: "And Jesus knew their thoughts and said unto them, every city or house divided against itself is brought to desolation, and every city or house divided against itself shall not stand." 1 Cor. 1: 10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." 1 Cor. 12: 25: "That there be no schism in the body." Eph. 4: 3, 4: "Endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body and one spirit, even as ye are called in one hope of your calling." Verse 13: "Till we all come into the unity of the faith."

We might multiply these quotations, but one plain Scripture is all sufficient to him who believes the Bible. D. F. N.

THE HEART AND THE TONGUE.—The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the workhouse where is the forge of deceits and slanders, and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such, and no other, can come out.—*Leighton.*

☞ A woman who used to attend public worship with the greatest punctuality, and took care always to be in time, was asked how it was she could always come so early. She answered, very wisely, that it was a part of her religion not to disturb the religion of others.

For the World's Crisis.

PROCEEDINGS OF THE SECOND QUARTERLY CONFERENCE,

HELD AT BOYLAN'S GROVE, MARCH 24th, 25th, 26th.

In the absence of the President and Secretary, Bro. Wm. H. Connell was elected President, and Bro. A. Durand Secretary. Met at seven P. M., Friday. Eld. P. W. Hough preached from Rom. 13: 11, 12. On motion of Bro. Hough, business was deferred until next afternoon. As the streams were high, but few of the churches were represented.

Saturday, 25th. Met in the afternoon for the transaction of business. The reports of the churches were then called for. Bro. Hough reported church in Cascade, and also in Manchester, in a prosperous condition.

Bro. Connell, delegate, reported church in New Hartford as growing in grace. Have meetings every Lord's day. Elds. P. S. W. Dupo and P. W. Hough, preachers. Through the blessing of God sixteen have united, and others are expected to obey the Lord in baptism. Bro. Sawyer represented the church in Boylan's Grove in a prosperous condition.

Moved that we request the annual conference to state the time and place of the quarterly conferences for the ensuing year.

Whereas, the signs of the times and the sure word of prophecy give unmistakable evidence that the coming of our blessed Lord is even at the door; and, Whereas, God always works by his people, and warns the world of approaching judgment by them, therefore,

Resolved, That we recommend to all our brethren, where there are churches, to meet as soon as possible, and adopt such measures as will secure to them a pastor for one fourth or one half of the time, to go into effect after our Annual Conference, and also to raise funds to assist in defraying the expenses of the same; also to raise a fund to defray the expense of an evangelist, to labor in harmony with the churches within the bounds of this conference.

Resolved, That the Annual Conference request some of the preaching brethren to discourse on the first principles of the gospel; also some Bro. to discourse on the twentieth chapter of Revelation, subject to the criticism of the conference in Bible class. The conference then adjourned by prayer, by Bro. W. P. Woodworth.

Resolved, That the proceedings of this conference be sent to the *World's Crisis* for publication, to be copied by the *Voice of the West.*

Lord's day, 26th. Bro. Hough preached from Rev. 5: 7, 8, to a large and attentive audience. Met again in the evening. Bro. R. Merrill, a Presbyterian minister, preached from Rom. 8: 28. He noticed particularly the prosperous providences of God in bestowing riches on his chosen; said it was no sign he was not a christian because God had blessed him with riches, any more than with natural talent and influence; that riches brought humility, especially in a minister. Bro. Hough, by request, then rose and acquiesced in part with the discourse, but said it was the duty of one so blessed with riches to follow the example of Zaccheus; that the young man who wanted eternal life was told by the Savior to sell *all* that he had and give to the poor, and he should have a treasure in heaven; that if we desired eternal life, we must obey the requirements of the Savior, and if necessary, to *forsake all* for Christ; for he that loved riches, etc., more than Christ, was not worthy of him. He then requested those who were in a backslidden state, who were determined to return to their Master's house, to manifest it by rising. Three arose. Also those who had not obeyed all the ordinances of God, who were determined to do so. Seven arose.

Thus ended our conference at Boylan's Grove. The church were edified. May they continue faithful to the end.

A. DURAND, Sec. *pro tem.*

For the World's Crisis.

HOW TO GET TRACTS READ.

I have learned by experience to select the tract that will throw light on the subject upon which I am going to preach; and at the close of the sermon inform the congregation, for further information, to walk up and buy five or ten cents' worth of tracts, which will point out the passages they can find in their own Bibles at home, and they will all know whether I have preached the truth, without asking their priests. I always exempt the stingy and poor publicly, by a special request for all to get a tract, and never have but one kind at once, and that upon the subjects preached. This saves looking them over and asking questions. There will be ten tracts carefully read that are bought, to one given away to outsiders.

I took last month, for which Bro. Herron charged the Tract Fund $2.00, for free distribution. I tried the above plan, and disposed of over fifty at the first effort, telling the people to make their own change and ask me no questions, for I had done my talking while recommending the tract, and now come and get and read them. Some started while I was talking, and waited around the desk until the meeting closed, taking every one I had. A rumseller took three, left twenty-five cents, and said he should read every word, and then send away. I understood he did, and became so interested as to attend our meetings regularly. Many similar cases I could relate. How much better this way would be than to turn out a whole peck at once, and scare or cloy the congregation. It is like throwing the whole mixture of all the food the house affords at a child at once. One kind at a time, and that selected, is the best way to feed and get pay for it, secure the reading, scatter light, and save much for the Publication Fund. I will send you the $2.00 you gave me in tracts, and have something left, and get them read by those that would not take one as a gift and read it. I have good proof of this.

One thing more about tracts. One more is much needed, i. e., on the evidences of the Lord's coming very soon,—the whole argument condensed, made simple, justifying the other "cry" by Scripture, etc. Some one ought to be about it. Where is Bro. Sheldon? He is short and pointed; or Bro. Thurman, or Himes, or some tract man who loves the coming of the Lord better than a great name. I would block one out, but I had rather distribute others' work, if we had the right thing. I think I could sell ten thousand in six months, for five or ten cents each.

HIRAM MUNGER.

☞ Broken resolutions are worse than none at all; it only proves to us we do not carry out the dictates of our conscience, and expose our weakness.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, April 11, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the rate is $3.00 a year, or $1.50 for six months. Thus 50 cents a year is *saved* by paying in advance.

WORCESTER.

The results of our discussion in Worcester were beyond our expectation. The interest was such that it was thought best to have our meetings in the City Hall on Saturday evening, and over the Lord's day. The hall is said to seat about twelve hundred. At our last meeting, Sunday evening, many had to go away for want of seats. It was stated that there had not been so much interest before in W., on the great truths of the Bible for ten years. A large number of intelligent members of different churches were present all day, and listened with the best attention to sermons on the creation, death and resurrection of man, and the coming kingdom. The truth found a welcome in many honest hearts, and caused some to rejoice and thank the Lord for the clear light on his word. We saw good evidence that some seed had fallen on good ground.

DISCUSSION IN BOSTON.

In this article we conclude our report of the discussion held with Bro. Wendell, at Kast Hall, Boston, evenings of March 14th to 17th inclusive, and 21st to 24th inclusive, on the question, *"Do the Scriptures teach the non-resurrection of the wicked?"*

We trust that the cause of truth has been richly benefitted by the debate on this important question.

At the close of our last report, we introduced the criticism of Bro. Stephen M. Vail, one of the best Hebrew scholars in our country. His testimony on Dan. 12: 2, was very emphatic, that the passage, "Many of them that sleep in the dust of the earth shall *awake*, some to everlasting life, and some to shame and everlasting contempt," most clearly teaches that *both* classes will *awake*. So said Dr. Noyes, Prof. of Hebrew in Harvard college.

Since publishing the article containing Prof. Vail's statement, we have received another from Prof. N. N. Whiting, who is said to be second, as a Hebrew scholar, to only one man in the United States. He is one employed by the American Bible Union in translating the Bible at the present time.

He says:—"No man acquainted with Hebrew (if honest), would hesitate to apply *yakimoo*, the verb properly rendered 'will or shall arise,' to *both classes*. The English version is accurate as to sense, though a more *literal* (not more correct) rendering is this:—'Many sleeping in the dust of the earth shall arise; these to everlasting life, and those to reproach, to everlasting abhorrence.'

The following versions give the same sense as the English, viz., the Septuagint, Schmidt's *Latin*, Pagnin's *Latin*, Vatablus' *Latin*, Junius' and Tremellius' *Latin*, Luther's and De Wette's (*German*), the Low Dutch (*Holland*), Martin's Protestant French Translation, Danish, Diodati's Italian. The Vulgate presents the same sense, but it has an *addition* (spurious beyond a doubt) in these words:—'*ut videant semper*'—'that they may always see.' The Douay Catholic Version made from the Vulgate inserts the supplement *it*, rendering this interpolated phrase—'to see it always.'... To your postcript I say, that Daniel 12: 2 *does, by every sound principle of interpretation, teach the resurrection* of that class whose portion is '*shame and everlasting contempt.*'"

Here we leave this passage, which teaches the resurrection of both the righteous and wicked, in a manner too plain, we think, to be misunderstood.

We now turn to Acts 24: 15, where Paul says he has "hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." This Scripture seemed so plain to us that we thought no language could be used that would be any more simple and plain, provided Paul wished to teach the people that the wicked would as certainly arise as the just. But little was said by our opponent on this Scripture.

We introduced the following translations of the passage, showing that the common version expresses the correct idea of the original:

"Have hope towards God, that the same resurrection from death (which they themselves look for also) shall be both of the just and unjust."—*Wm. Tyndale.*

"Having hope in God, that there shall be a resurrection of the dead, both of the just and of the unjust, which they themselves also expect."—*John Wesley.*

"I have the same expectation from the Deity, which they themselves entertain, that of the resurrection, both of the just and of the unjust."—*Mace.*

"And I have a hope in God, which they also themselves expect,—that there is to be a resurrection of the dead, both of the righteous and the wicked."—*Syriac.*

"Having a hope in God, which even they themselves are looking for, that there is to be a resurrection, both of the righteous and unrighteous."—*Emphatic Diaglott.*

"Having a hope in God, which they also entertain, that there will be a resurrection from death, both of righteous and unrighteous men."—*Wakefield.*

"And have hope towards God, that the same resurrection of the dead (which they themselves look for also,) shall be both of just and unjust."—*Cranmer* and *Geneva.*

"I have the same hope in God that they have, which is the resurrection of the good and of the wicked."—*Webster.*

It will be seen from even a hasty notice of the passage of Scripture under examination, that it cannot be made to mean that only the *just* shall rise from the dead. We see no possible chance to sustain such a view for one moment. If Paul believed the wicked dead would have no resurrection, why did he not say, that he had a hope that there should be a resurrection only of the *just?* But instead of this, he says, "BOTH OF THE JUST AND THE UNJUST." We can see no ground on which to raise an argument against such a plain statement.

We come next to John 5: 28-29. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here, again, we found our Savior expressing himself in the very plainest manner, so that even a child could understand him. If we wished to declare the truth that *both* the righteous and wicked will be raised, we do not know how we could express the fact in a clearer manner than our Savior has done in the scripture just quoted. There seems to be no room for a misunderstanding of his meaning. The truth in this text was kept before the mind of our opponent during almost the entire debate, but it only received a passing glance, the last part of the last evening, when he stated that one preacher thought it might have reference to a moral resurrection, and another, Bro. J. T. Curry, thought it referred to the return of the Jews. Our opponent did not tell us which of these views he adopted.

It will be seen at a moment's glance, that it cannot refer to a *moral* resurrection, because "they that have done *good*" are to rise from the *dead* as truly as those who have done *evil*; or "*both* of the *just* and *unjust.*" Thus we found Jesus, Paul and Daniel all agree, and express themselves so very plainly, that we dare not call the witnesses in question.

We repeatedly called the attention of our opponent to the consideration of the following propositions, based on plain scripture statements; but they were scarcely noticed:—

1. The wicked are not *punished* before the day of judgment.
The day of judgment is yet *future*.
Therefore they are not NOW being punished.

This he ADMITS.

2. They are not *now* being punished.
But they are now in their *reserved* state.
Hence the *reserved* state is *not* one of *punishment*.

3. Their *reserved* state is not one of punishment.
But my opponent says they will be *reserved* in death *eternally*.
Consequently will not be punished at ALL!!!

4. "ALL that are in the GRAVES SHALL HEAR HIS VOICE."—John 5: 28.
They that *hear shall live*.—John 5: 25.
Therefore, "ALL that are in the graves" "shall live."—Jno. 5: 28, 25.

5. They that HEAR SHALL LIVE."—John 5: 25.
"ALL that are the GRAVES shall HEAR his voice."—Jno. 5: 28.
Therefore, "ALL that are in the GRAVES," "shall LIVE."—Jno. 5: 28, 25.

6. "All that ... HEAR shall COME FORTH."—John 5: 28, 25.
"ALL that are in the GRAVES shall HEAR his voice."—Jno. 5: 28.
Therefore, "ALL that are in the GRAVES ... shall come forth."—Jno. 5: 28, 25.

7. Men CANNOT HEAR when DEAD.
ALL that are in the GRAVES shall HEAR his VOICE."—Jno. 5: 28.
Therefore, "ALL that are in the GRAVES" "shall live."—Jno. 5: 28, 25.

8. "ALL that are in the graves" "shall live."—Jno. 5: 28, 25.
ALL the WICKED "are in the GRAVES."
Therefore ALL the WICKED "shall live."

CAUSE FOR REJOICING.

The late news from the army confirming the statement that Gen. Lee has surrendered with all his army, affords much cause for rejoicing, because there is now a bright prospect that the bloody scenes of the battle field will soon be stopped in our land, and the soldiers have a rest. We have rarely known of a greater outburst of joy than was manifested when the tidings first came—"Lee has surrendered."

EXPLANATION.

The following extract from Bro. Himes' Journal, published in the *Voice of the West*, is given by request, to explain a statement made in the Crisis a few weeks since:—

Monday, Feb. 27. Attended a Bible class in Lowell Street Chapel. This was the fifth of a series following the discussion of Brn. Thurman and Stevenson. Bro. Hastings, Hudson, Stevenson, and others were invited to attend them in the beginning. They were free for the discussion of the subjects introduced relating to the Bible; and, also, the astronomical argument, each in their place. Bro. Hudson wished to know if he could speak on the astronomical argument on the *first* evening. I told him that we had arranged for a special Bible lesson, but that the subject would come up in its proper place, when he could give his views of Mr. Thurman's ability to calculate eclipses; or, he could have a private interview with him on the subject. For myself, I was satisfied that Mr. T. was not an *imposter*. A competent person had made sufficient examination to satisfy me in this matter; that Mr. T. had nothing to fear from the most critical examination. We gave Bro. Hudson and all who were disposed to criticise Bro. T., both during the discussion and afterwards, the liberty to question him, so that the whole audience were satisfied with the impartiality and fairness with which things were conducted.

Our class this evening took up the evidence of the birth of Christ in B. C. 5. And from Scripture, history, and astronomy it was made clear to all present that our Savior was born four years before the common era called *Anno Domini*. This being settled, the sixty-nine weeks, or 483 years, carried back from B. C. 5 bring us to B. C. 488, which is the first year of Cyrus, in which he gave the decree to restore and build Jerusalem. This to the class was clear of doubt. But Ptolemy's Canon, on the contrary, gives us B. C. 536 for the first year of Cyrus, which is an error of forty-eight years.

Note by Bro. Hudson.

Bro. Himes speaks as if I wished to speak in the Bible class "on the *first* evening." I am sure that there is a misapprehension. If the first evening was named, I certainly did not insist on it. I was willing to accept *any* evening of the Bible class. And Bro. Hastings, who was present, so understood me.

WHERE IS "THE SPIRIT LAND?"

We hear much in these days about a "spirit land" where people go at death; but it was not till quite recently that we have learned its locality. In the *Banner of Light* for Feb. 18th, 1865, we have a report a conversation with a Spirit on the subject, in the course of which the following question and answer are given:

Q.—Spirits teach us there is a spirit land, an emanation from this earth, outside of the earth-atmosphere. If so, will the controlling intelligence please tell us if said spirit land revolves in harmony with this earth? If not how do spirits always find just the precise spot they wish to go to in returning to earth?

A.—The spirit land is within you, not outside of you. You are not compelled to go sixty or seventy, or even a thousand miles, to find your spirit land. It is within you; consequently it is in harmony with you and your universal surroundings."

What kind of land must that be which is in a man? We wonder what the spirits will teach next.

RATHER IGNORANT.

In Bro. J. T. Curry's report of our discussion with Bro. Wendell, as published in the *Herald of Life*, when referring to Bro. Wendell's opponent, he says:—"He does not seem capable of understanding the simplest argument."

Is there no remedy, unless we embrace the non-resurrection of the wicked? What a blessing it must be to those who are "capable of understanding" a simple "argument." Shall we ever have that rich pleasure?

THE NEW BIRTH.

BRO. GRANT:—Will you, or some one of the many able contributors of the World's Crisis, write an article on the new birth, spoken of by our Savior to Nicodemus? John 3: 3. If the above request is complied with, it will confer a favor upon many inquirers after truth. J. N. WILLIAMS.

Ottawa, Minnesota.

If Bro. Williams will read carefully the two articles in the Crisis, April 4th and 11th, from Bro. O. R. Fassett, we think he will find a clear and satisfactory answer to his inquiry.

SHOULD SINNERS FIGHT?

BRO. GRANT:—I wish to know if it is the doctrine of the Crisis, "That while christians ought not to fight," it is not wrong for sinners? I have heard that it was not as bad for sinners to fight as christians; and that they ought to do the fighting. Now, I hold that the principle of right and wrong is as binding on sinner as saint. One is as accountable before God as the other. Please state very plainly your views.

I still think the Crisis the best paper I can find, and should be very sorry if it advanced such sentiments, which I think it does not.

E. T. DAY.

We have often remarked on this point that we do not find evidence that Jesus has given two standards of right and wrong. If it is wrong for christians to lie, swear, steal, and murder, we believe it is wrong also for sinners to do it; if not, then what constitutes them sinners and others righteous? If it is wrong for *christians* to fight, then we cannot see why it is not for every one else. If the ways of sinners were right, then they must be righteous. We do not see how any one could defend such a position, unless he should claim there is no such thing as sin, as advocated by the demons and their followers.

THE SUEZ CANAL.

For many years the nations of Europe have felt anxious to have a road of navigation from the Mediterranean to the Red Sea. This great work has finally been accomplished by Napoleon III., which gives him much advantage over other powers. Truly, he is the master spirit of the times before whom the kings of other nations tremble; but he is on the rising tide. Says the *Tribune*:—

"M. Ferdinand de Lesseps gives public notice that his projected Ship Canal, uniting the Red Sea with the Mediterranean, was so far completed in 1864 that a daily boat has been run from Port Said to Suez since the first of last month—a large bark, towed by a steamer, and conveying twenty to thirty passengers, having passed from sea to sea within twenty-four hours. As yet, the depth of water would seem to be but four or five feet, with a width of thirty to forty; but it is confidently calculated that the canal will be prepared for effective transportation by April, when six steam-tugs are to be ready for service upon it.

This canal is ninety miles long, and is to have when completed, a minimum depth of twenty feet, with a width of 330 feet at the surface. It was commenced in 1859 by a private company, on a subscribed capital of $40,000,000. We infer that M. de Lesseps does not expect to complete it immediately, but to deepen it by degrees without interfering with its use. A British railroad, 222 miles long, passing from Alexandria through Cairo to Suez, has for some years afforded expeditious transit between the two seas."

INCREASE OF CRIME.

It is a notorious fact that wickedness and infidelity are on a rapid increase in our country, and every civilized land. Facts to sustain such a statement are abundant. And yet, many blind guides cry "peace and safety," and would try to persuade people that the world is growing better, instead of admitting the sad fact that nominal christendom is fast becoming so conformed to the *world*, that the difference is more in name than in reality. The word of the Lord declares that "in the last days" "evil men and seducers shall wax worse and worse." If it was not so, the prophecy could not be true.

Says the New York *Mercury* of April 1st, '65, under the head of "MANY MURDERS:"—

"It is noticeable, how in this fifth year of the war, the number of civil crimes is increasing. Some of the tragedies recently enacted in both the East and the West are of a terrible character, and the details of the executions succeeding them are almost as revolting as the original bloodshed. Cases where whole families have been butchered, and many of the crimes committed have been treacherous and unnatural beyond parallel. All this shows the slow, but certain demoralization of war, when life becomes so cheap, that bad men take it without compunction. We cannot now redeem the evil, and must be contented with remarking it, and regretting it."

Our Volunteer Agents.

REPORT FOR WEEK ENDING MARCH 25TH.

Whole number of new subscribers in the week, 37. By the efforts of the following brethren, 23:—

ONE EACH—By A. Amos, H. B. Bradley, J. A. Blake, D Chase, J Garr, W S Farr, M. Grant, J Gay, S Hammond, S Nye, T W Piper, H D Reed, J Richardson, J Small, A Struve, I. J. Stedman, Martha Shaw, Mrs. M. W. Thrall, C. Willoughby.
TWO EACH—By S. P. Clark, I. K. Lombard.

FOR WEEK ENDING APRIL 1ST.

Total new subscribers in the week, 40. By the following brethren, 22:—

ONE EACH.—By L. Boutell, Lydia M. Collins, C. Colburn, H. V. Davis, J. T. Dixon, Clarissa R. Danks, L Fellows, S Harding, Mrs. N M Henry, J O Hook, I K Lombard, A Persons, H D Reed, Julia M Slayer, J N Williams, J Wilbur, H O Whitaker.
TWO.—Mrs. A. K. Smith.
THIRTEEN—A. N. Seymour.

For the World's Crisis.

SOCIAL HYMNS.

The edition of this book has long been exhausted. I am now revising it, and intend to enlarge it to about twice its former size. Hope to issue it in May, and the price will be fifteen cents single. Orders will be filled as soon as possible. It has been delayed by my long absence. H. L. HASTINGS.

THE NEW [illegible] TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the [illegible] Publication Society in the gratuitous distribution of tracts.

Previous donations	$750.35
J. Wilson	2.50
Mrs. M. A. [illegible]	4.[illegible]
C. L. Burdick	2.[illegible]
Wellboro	1.00
H. Hibbard	2.45
J. C. Boston	1.00
I. Loomis	.50

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$[illegible]
Mrs. C. B. Knight	.50
Z. A. Waterhouse	2.00
C. L. Burdick	2.50
Wellboro	1.00
Mrs. E. W. Ayer	.50
C. C. Dow	2.50

My Opinion of the World's Crisis.

Through the kindness of a christian neighbor, I have the privilege of reading the above paper. A privilege I do esteem it; for while it does not represent my views of the manner of Christ's second coming, I am pleased with its beautiful face, its learning, its christian spirit, its ability, and the choice character of its selections. I am not aware of any religious publication that more faithfully sets forth the evils of our times from which we are to flee, that more pointedly presents the graces of the spirit which we should cultivate, or has more timely suggestions for the family, for the young, and upon the wofully neglected subject of health. It gives me pleasure to write this brief, humble testimonial for any eye that may chance to read it.

LUCIUS HOLMES, Pastor.

Orange, Mass.

LIFE OF HIRAM MUNGER.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with Campmeetings and Revivals. Written by Himself. 225 pages. Price 30 cents, postpaid.

This interesting autobiography of one of the most eccentric and original preachers among us has for some time been out of print, and it was doubtful whether another edition would be issued, especially while the present increased expenses of publishing continue. To meet the public demand, however, a neat pamphlet edition is now published, and ready for delivery, at about half the price of the former. This is probably the last edition that will ever be printed, as the plates are soon to be sold and melted. All, therefore, who would secure a copy of an entertaining and instructive book, will order in season, as but a small edition of five hundred is printed, for which we anticipate a rapid sale.

For the World's Crisis.

SICKNESS HAS HINDERED.

BRO. GRANT:—I wish to say through the Crisis, to the friends interested for us, that Mother Eaton has so far recovered from her severe illness of lung fever, that she is beginning to get about the house again. For some two weeks we all thought she must soon leave us—but the Lord is good.

Mother's sickness has delayed me somewhat in my work on the Sabbath question; but it is all right, as I now resume my work afresh. Some may think me slow in the preparation of this work for the press; but if I am a suitable judge, I am *doing well*, with the blessing of God. Since I gave notice several months ago, in regard to the probable time that would elapse before I could get the work ready, I have been reading Church History, and important works on the Sabbath question, for some four months of this time; taking notes, and collecting material which all lovers of truth, I hope, will be glad to see when arranged into a book. I can see the Lord's hand in leading me for a year or two past, especially. I did not take up this question of the Sabbath from personal choice, but by the earnest solicitation of friends. But I can now see the hand of the Lord in preparing this work for me, during my long confinement at home, in consequence of the sickness and death of my late beloved wife, and the old age and infirmities of Mother Eaton. Just *one year and two days* since I was called to bid farewell to my dear wife till the resurrection morn! And during this period, as I have been confined at home the most of the time, I have had my attention occupied with this work of the Sabbath, which I hope in the end will do more good to the cause of Christ, than though I had been out in the gospel field as in former years. Please, friends, wait patiently. It will pay. Pray for us, in this important hour, as I am now engaged in preparing and arranging the matter for the review of "J. N. Andrews'" history of the Sabbath.

T. M. PREBLE.

East Weare, N. H. March 31, 1865.

For the World's Crisis.

LETTER FROM THE WEST.

Dear Brn. and Srs. of the household of faith: My labors this winter have been mostly confined to the churches at Big Creek, Cassel's Prairie, and West Point, in Sauk Co.; and most of the intervening time has been spent in the regions beyond, with encouraging results. The humble few rejoice, and the conviction seems to be settling down upon them more than ever, that redemption's day is nigh. The worldling for the moment stands in awe and amazement at the truths we preach, only to plunge again deeper into the all-absorbing themes of this world reserved unto fire. And the cold-hearted Pharisee as ever stands in his sanctified robes, and says, Heresy, heresy! Crucify him, crucify him! But I thank our heavenly Father, that although we are obliged to preach Christ to one class a stumbling-block, and to another foolishness, yet to a very few the power of God and the wisdom of God. 1 Cor. 1: 23, 24. And on the whole, children, I think the world is about ready for harvest. The latter rains are truly ripening the tares, and God grant that they may prepare the wheat for the garner of the Lord.

Perhaps a few words of experience with the military powers that be will be interesting, if not instructive. Last Nov. three of our brethren from the Big Creek church were drafted into the service of our country. Two of them, poor men and unable to raise $300, reported in time with papers, as they supposed, sufficient to admit them to other service than to bear arms; but their papers were found fault with, and they were forced into the service. Bro. Andrews, who was drafted on a supplementary draft, and was to report at another place, concluded there was no chance for him, and as he was decided not to bear arms, would let the law take its course; but subsequently thought that he would raise the commutation fee, get up the papers, and try to get the benefit of the exemption clause of the conscription act; but, however, till after Cesar had sent his officers after him at his home, and he was held as a deserter and sent forward.

Under these circumstances I was sent for by Sr. Andrews, to make the trial to free him. But not to be tedious, I will simply add that, after a constant effort of two weeks, and a cost of nearly $400, Bro. A. is at home again, to the inexpressible joy of his dear family, and brethren and sisters in that place. In the mean time, I had the privilege of contending for the faith once delivered to the saints before the State Provost, at Madison, and also District Provost, at La Crosse; and I would say to the brethren in that district, that I think if you report in time to Capt. Cooper, Provost Marshal, with sufficient evidence that you are consistent non combatants, you can have the benefit of the law. And I would still add, that it is a great deal better to be subject to the powers, than to try to evade them in any sense. Let us be peaceful subjects, and bear all things, hoping for that kingdom to come where there will be no more war.

Now, brethren, suffer a word further on the time question. Some eighteen years ago I became interested in the great truths that concern us as a people, and ever since then I have had an increasing faith that the time of the Lord's second coming is revealed, as well as the first, and that some time before the end somebody will know it. And I supposed we as a people were agreed on this; also, that according to the twenty-fifth of Matthew, some will expect him and be disappointed before the true time is understood. Has not this been fulfilled? And yet in all of this what is there to lessen our faith in the belief that true time is in the Bible, and that the wise shall understand? Therefore I have been a little surprised, to hear some of our brethren handling the seeming light that has been looming up from Bro. Thurman in the manner they have, even without investigation. Now, brethren, if I know anything of myself, I am not of an excitable nature, and abhor fanaticism, and believe that hundreds have made shipwreck of faith, and the devil has pushed them clear over the mark, on account of time failures. And yet I believe it is the duty of God's children still, when intelligently convinced, as they will be if the wise shall understand, to believe it again, and leave the consequences with Him whose we are. I am afraid, brethren, some of you want to steady the ark too much, and have stopped digging to know what God has revealed on this all-important subject. If you have, of course God must raise up some one else out of the ranks to do it. God is no respecter of persons, and his work must be done; and if in no other way, the stones would preach; and when his professed people get too big to know and preach what he commands, for fear of consequences, as has been the case in past days, he will raise up some one else. Brethren, we must not be jealous if he does, but be willing to take light from any source. The great Head of the church will give us light, and we shall be children of the light and of the day. God grant it. Amen.

G. W. TURNER.

For the World's Crisis.

SECOND QUARTERLY SESSION Of the N. H. State Conference of 1865.

This session was held, according to appointment, in Concord, N. H., March 16th, 17th, 18th and 19th. The following ministers, who are members, were present:—J. Couch, J. W. White, J Knowles, S. S. Moony, A. Bean, B. P. Manning, A. W. Sibley. In the absence of the President and Vice President, the Secretary called the meeting to order, and Eld. J. Couch was chosen Chairman *pro tem.*

After the usual devotional exercises, a motion was made that the visiting brethren be invited to a seat, and participate in our deliberations, which was carried.

On motion, Bro. J. W. White, who was chosen Secretary *pro tem* at the last quarterly session, read the minutes of that session, which were adopted.

Bro. J. W. White, being chairman of the committee on the "Tract Fund," appointed at the last session held at Portsmouth, N. H., was called upon to report, which he did as follows: That they had received towards the Tract Fund of $200, $57.38, and that $55.85 had been expended for tracts, leaving a balance in their hands of $1.53.

The following resolutions were then presented by the Secretary, and adopted:

1st. *Resolved*, That a committee of three be appointed to supervise relative to raising the "Tract Fund" of $200, and purchasing and distributing such tracts as they deem proper.

2nd. *Resolved*, That the members of this conference act as a general committee in collecting money to make up the Tract Fund, and that they make a vigorous effort in this direction, and that they remit the money received to the committee of supervisors.

In accordance with the above resolutions, Elds. J. Couch, J. W. White and J. G. Smith were appointed as supervisors.

It was moved and carried that we commence our next quarterly session on the first day of next June. Then, on motion, the meeting adjourned till June 1st, 1865.

This was one of the best conferences that we ever attended. The spirit of the Master was indeed in our midst. There were those at this meeting who sought the Lord for the first time; and some in a backslidden state, that resolved to make another effort to serve the Lord anew, and were blessed in so doing. There was preaching during the meeting by the following Brn.:—J. W. White, Friday P. M.; A. W. Sibley, Friday evening; Saturday P. M., S. S. Mooney; Saturday evening, J. Couch; Sunday A. M., J. W. White; P. M., J. Couch; Sunday evening, A. W. Sibley. The rest of the time during the conference was improved in social meetings, and great blessings were the result. There was a love feast at nine o'clock Sunday morning, in which over fifty spoke of their love for Jesus, and of their determination to fight their way through to the kingdom. After the close of the sermon, Sunday P. M., a collection was taken, amounting to $18.00, for the purpose of making up the Tract Fund of two hundred dollars. Thus closed a good meeting with the tried friends of the cause in Concord.

A. W. SIBLEY, Secretary.

☞ When you have bought one fine thing, you must buy ten more, so that your appearance may be all of a piece.

For the World's Crisis.

OUR CONVENTION.

DEAR SISTERS:—As I have heard from many of our dear sisters, scattered abroad, who are laboring in the vineyard of the Lord, who desire to meet with us at this meeting, but have not the means to come, and as there are many who cannot come, but have means, I would propose that those who feel disposed to help these dear sisters to get to this meeting, would send what they feel it their duty to do, to the Editors of the *World's Crisis* and *Voice of the West*, so that these dear children who have been laboring through persecution and scoffings, and had their name cast out as evil, because they have dared to stand up for Jesus and his coming, and have labored without money and without price, may come to this feast of tabernacles, and speak for Jesus and his precious truth. I will give $5.00 to such a fund. Who will give $4.00, $3, $2, $1, 50 cts. or 25 cts.?

Say, who will come? Dear friends, you that have of this world's goods, don't be afraid to put it out to interest, for the Lord is sure to pay. You shall receive a hundred fold in this life, and when Jesus comes, life eternal. And you, my poor sister, come along to the convention. Work your passage; preach Jesus as you come, trust in God, and when you get there, the Lord will find the means to bring you home again. Don't be afraid to venture on the Lord. You know our Father is rich. He owns all the world. We intend to ask him to help us this one time. Several of our dear brethren have written to me, saying they would like to help on this great and good work.

Brethren, here is a chance for you to help. Don't let it pass without doing your duty. God will bless you for your work of love. Now, brethren and sisters, let us be up and doing. The judgment is right upon us, and let us do all the good we can before it overtakes the wicked. May the Lord bless this movement to the strengthening of our sisters, and his own honor and glory. Amen.

ANNA E. SMITH.

No. 128 East 2[illegible] St., New York.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER THIRTEEN.

Then the quick and dead are judged at his appearing (Rev. 11: 18), it being the time of the dead that they should be judged, "and that thou shouldst give reward (eternal life) unto thy servants the prophets, and to the saints." Jude 14, 15,—"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." Dan. 12: 12, 13,—"Blessed is he that waiteth and cometh to the 1335 days (years). But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days."

We have also a clue to the time of the end by the observances of the passover; by the first fruits; by the feast of weeks; by the feast of tabernacles; by the feast of trumpets; and by the day of propitiation. It is also prophesied of by Hosea, 6: 2,—"After two days will he revive us. In the third day he will raise us up, and we shall live in his sight" at the resurrection of the saints. John says, "We know that when he (Christ) shall appear, we shall be like him, for we shall see him as he is."

It is said in John by Christ (14: 3), "I will come again, and receive you unto myself; that where I am, there ye may be also." As the days of Hosea could not mean natural days, they must be typical. As it reads in 2 Pet. 3: 8,—"Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Christ speaks as if one of them had already commenced. "To-day and to-morrow," etc., Luke 13: 33. And if so, it must be between Hosea's prophesying and the time when Christ spake, about the time of the last of Daniel's monarchies began, one hundred and sixty years before Christ.

"After two days." "In the third day (the third thousand) he will revive us." "He will raise us up, and we shall live in his sight." God will bring his children from the dead at the glorious appearing of Jesus Christ. Some may say that God may have alluded to the time in an allegorical sense; but in that sense who can tell when they would end? It is enough that the wise will understand, and that God has revealed the time, and what is revealed is enough for us to know. Many say, Why did not God tell us in what year these events and numbers would end, or give such knowledge as all could understand? In Mark 4: 11, 12, read, "And he said unto them (his disciples, children of the kingdom), Unto you it is given to know the mystery of the kingdom of God." "But unto them (children of the wicked one) that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand." Isaiah 6: 9:—"Hear ye indeed, but understand not, and see ye indeed, but perceive not." So also in Acts 28: 26.

Time may be a problem to some, but it is not so to others; for Daniel says that the wise *shall* understand, but the wicked shall not understand. I believe it with all my heart. The wicked are booked in many things of the world, but in the wisdom of God, or a knowledge of his word, they know nothing and care less.

Said a Presidential Elector to me, when talking on the affairs of Italy, "he did not believe that the powers of Europe would allow the temporal power of the Pope to be destroyed." I told him that all the powers of the world could not prevent it, as it was a subject of prophecy. There were a number present, who felt surprised that the Bible should be called in to decide the question. The Elector replied that "he had not studied the Bible in reference to the subject, but if it was a Bible truth, of course it could not be prevented." He made an honest confession. Many do not study the Bible. They would study anything else in preference to it. One of the company, a noted politician, spoke up in a scoffing manner, "What has prophecy to do with it?" I asked him what prophecy had to do with the fall of Jerusalem? No response was made. Thus they are, as Peter says, "willingly ignorant." And it may be said also of the people by Isaiah, that they are destroyed for lack of knowledge. "A famine in the land for the word of the Lord"; for in these last days they do not always get "meat in due season" out of the pulpits, for it is—Preach unto our itching ears "smooth things," and the priests live by that means.

It may be said that the subject of time is dark. Says the Rev. C. H. Imbrie, in his sermon before the Presbyterian Synod of New Jersey, "Grant it dark, but remember the

For the World's Crisis.

PROCEEDINGS OF THE SECOND QUARTERLY CONFERENCE,

HELD AT BOYLAN'S GROVE, MARCH 24th, 25th, 26th.

In the absence of the President and Secretary, Bro. Wm. H. Connell was elected President, and Bro. A. Durand Secretary. Met at seven P. M., Friday. Eld. P. W. Hough preached from Rom. 13: 11, 12. On motion of Bro. Hough, business was deferred until next afternoon. As the streams were high, but few of the churches were represented.

Saturday, 25th. Met in the afternoon for the transaction of business. The reports of the churches were then called for. Bro. Hough reported church in Cascade, and also in Manchester, in a prosperous condition.

Bro. Connell, delegate, reported church in New Hartford as growing in grace. Have meetings every Lord's day. Elds. P. S. W. Depo and P. W. Hough, preachers. Through the blessing of God sixteen have united, and others are expected to obey the Lord in baptism. Bro. Sawyer represented the church in Boylan's Grove in a prosperous condition.

Moved that we request the annual conference to state the time and place of the quarterly conferences for the ensuing year.

Whereas, the signs of the times and the sure word of prophecy give unmistakable evidence that the coming of our blessed Lord is even at the door; and, Whereas, God always works by his people, and warns the world of approaching judgment by them, therefore,

Resolved, That we recommend to all our brethren, where there are churches, to meet as soon as possible, and adopt such measures as will secure to them a pastor for one fourth or one half of the time, to go into effect after our Annual Conference, and also to raise funds to assist in defraying the expenses of the same; also to raise a fund to defray the expense of an evangelist, to labor in harmony with the churches within the bounds of this conference.

Resolved, That the Annual Conference request some of the preaching brethren to discourse on the first principles of the gospel; also some Bro. to discourse on the twentieth chapter of Revelation, subject to the criticism of the conference in Bible class. The conference then adjourned by prayer, by Bro. W. P. Woodworth.

Resolved, That the proceedings of this conference be sent to the *World's Crisis* for publication, to be copied by the *Voice of the West*.

Lord's day, 26th. Bro. Hough preached from Rev. 5: 7, 8, to a large and attentive audience. Met again in the evening. Bro. R. Merrill, a Presbyterian minister, preached from Rom. 8: 28. He noticed particularly the prosperous providences of God in bestowing riches on his chosen; said it was no sign he was not a christian because God had blessed him with riches, any more than with natural talent and influence; that riches brought humility, especially in a minister. Bro. Hough, by request, then rose and acquiesced in part with the discourse, but said it was the duty of one so blessed with riches to follow the example of Zaccheus; that the young man who wanted eternal life was told by the Savior to sell *all* that he had and give to the poor, and he should have a treasure in heaven; that if we desired eternal life, we must obey the requirements of the Savior, and if necessary, to *forsake all* for Christ; for he that loved riches, etc., more than Christ, was not worthy of him. He then requested those who were in a backslidden state, who were determined to return to their Master's house, to manifest it by rising. Three arose. Also those who had not obeyed all the ordinances of God, who were determined to do so. Seven arose.

Thus ended our conference at Boylan's Grove. The church were edified. May they continue faithful to the end.

A. DURAND, Sec. *pro tem.*

For the World's Crisis.

HOW TO GET TRACTS READ.

I have learned by experience to select the tract that will throw light on the subject upon which I am going to preach; and at the close of the sermon inform the congregation, for further information, to walk up and buy five or ten cents' worth of tracts, which will point out the passages they can find in their own Bibles at home, and they will all know whether I have preached the truth, without asking their priests. I always exempt the stingy and poor publicly, by a special request for all to get a tract, and never have but one kind at once, and that upon the subjects preached. This saves looking them over and asking questions. There will be ten tracts carefully read that are bought, to one given away to outsiders.

I took last month, for which Bro. Herron charged the Tract Fund $2.00, for free distribution. I tried the above plan, and disposed of over fifty at the first effort, telling the people to make their own change and ask me no questions, for I had done my talking while recommending the tract, and now come and get and read them. Some started while I was talking, and waited around the desk until the meeting closed, taking every one I had. A rumseller took three, left twenty-five cents, and said he should read every word, and then send away. I understood he did, and became so interested as to attend our meetings regularly. Many similar cases I could relate. How much better this way would be than to turn out a whole peck at once, and scare or cloy the congregation. It is like throwing the whole mixture of all the food the house affords at a child at once. One kind at a time, and that selected, is the best way to feed and get pay for it, secure the reading, scatter light, and save much for the Publication Fund. I will send you the $2.00 you gave me in tracts, and have something left, and get them read by those that would not take one as a gift and read it. I have good proof of this.

One thing more about tracts. One more is much needed, i. e., on the evidences of the Lord's coming very soon,—the whole argument condensed, made simple, justifying the other "cry" by Scripture, etc. Some one ought to be about it. Where is Bro. Sheldon? He is short and pointed; or Bro. Thurman, or Himes, or some tract man who loves the coming of the Lord better than a great name. I would block one out, but I had rather distribute others' work, if we had the right thing. I think I could sell ten thousand in six months, for five or ten cents each.

HIRAM MUNGER.

☞ Broken resolutions are worse than none at all; it only proves to us we do not carry out the dictates of our conscience, and expose our weakness.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, April 11, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the rate is $3.00 a year, or $1.50 for six months. Thus 50 cents a year is saved by paying in advance.

WORCESTER.

The results of our discussion in Worcester were beyond our expectation. The interest was such that it was thought best to have our meetings in the City Hall on Saturday evening, and over the Lord's day. The hall is said to seat about twelve hundred. At our last meeting, Sunday evening, many had to go away for want of seats. It was stated that there had not been so much interest before in W., on the great truths of the Bible for ten years. A large number of intelligent members of different churches were present all day, and listened with the best attention to sermons on the creation, death and resurrection of man, and the coming kingdom. The truth found a welcome in many honest hearts, and caused some to rejoice and thank the Lord for the clear light on his word. We saw good evidence that some seed had fallen on good ground.

DISCUSSION IN BOSTON.

In this article we conclude our report of the discussion held with Bro. Wendell, at Kast Hall, Boston, evenings of March 14th to 17th inclusive, and 21st to 24th inclusive, on the question, "*Do the Scriptures teach the non-resurrection of the wicked?*"

We trust that the cause of truth has been richly benefitted by the debate on this important question.

At the close of our last report, we introduced the criticism of Bro. Stephen M. Vail, one of the best Hebrew scholars in our country. His testimony on Dan. 12: 2, was very emphatic, that the passage, "Many of them that sleep in the dust of the earth shall *awake*; some to everlasting life, and some to shame and everlasting contempt," most clearly teaches that *both* classes will *awake*. So said Dr. Noyes, Prof. of Hebrew in Harvard college.

Since publishing the article containing Prof. Vail's statement, we have received another from Prof. N. N. Whiting, who is said to be second, as a Hebrew scholar, to only one man in the United States. He is one employed by the American Bible Union in translating the Bible at the present time.

He says:—"No man acquainted with Hebrew (if honest), would hesitate to apply *yakimoo*, the verb properly rendered 'will or shall arise,' to *both classes*. The English version is accurate as to sense, though a more *literal* (not more correct) rendering is this:—'Many sleeping in the dust of the earth shall arise; these to everlasting life, and those to reproach, to everlasting abhorrence.'

The following versions give the same sense as the English, viz., the Septuagint, Schmidt's *Latin*, Pagnin's *Latin*, Vatablus' *Latin*, Junius' and Tremellius' *Latin*, Luther's and De Wette's (*German*), the Low Dutch (*Holland*), Martin's Protestant French Translation, Danish, Diodati's Italian. The Vulgate presents the same sense, but it has an *addition* (spurious beyond a doubt) in these words:—'*ut videant semper*'—'that they may always see.' The Douay Catholic Version made from the Vulgate inserts the supplement *it*, rendering this interpolated phrase—'to see it always.'... To your postscript I say, that Daniel 12: 2 *does, by every sound principle of interpretation, teach the resurrection* of that class whose portion is '*shame and everlasting contempt*.'"

Here we leave this passage, which teaches the resurrection of both the righteous and wicked, in a manner too plain, we think, to be misunderstood.

We now turn to Acts 24: 15, where Paul says he has "hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." This Scripture seemed so plain to us that we thought no language could be used that would be any more simple and plain, provided Paul wished to teach the people that the wicked would as certainly arise as the just. But little was said by our opponent on this Scripture.

We introduced the following translations of the passage, showing that the common version expresses the correct idea of the original:

"Have hope towards God, that the same resurrection from death (which they themselves look for also) shall be both of the just and unjust."—*Wm. Tyndale.*

"Having hope in God, that there shall be a resurrection of the dead, both of the just and of the unjust, which they themselves also expect."—*John Wesley.*

"I have the same expectation from the Deity, which they themselves entertain, that of the resurrection, both of the just and of the unjust."—*Mace.*

"And I have a hope in God, which they also themselves expect,—that there is to be a resurrection of the dead, both of the righteous and the wicked."—*Syriac.*

"Having a hope in God, which even they themselves are looking for, that there is to be a resurrection, both of the righteous and unrighteous."—*Emphatic Diaglott.*

"Having a hope in God, which they also entertain, that there will be a resurrection from death, both of righteous and unrighteous men."—*Wakefield.*

"And have hope towards God, that the same resurrection of the dead (which they themselves look for also,) shall be both of just and unjust."—*Cranmer and Geneva.*

"I have the same hope in God that they have, which is the resurrection of the good and of the wicked."—*Webster.*

It will be seen from even a hasty notice of the passage of Scripture under examination, that it cannot be made to mean that only the *just* shall rise from the dead. We see no possible chance to sustain such a view for one moment. If Paul believed the wicked dead would have no resurrection, why did he not say, that he had a hope that there should be a resurrection only of the *just*? But instead of this, he says, "BOTH OF THE JUST AND THE UNJUST." We can see no ground on which to raise an argument against such a plain statement.

We come next to John 5: 28-29. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here, again, we found our Savior expressing himself in the very plainest manner, so that even a child could understand him. If we wished to declare the truth that *both* the righteous and wicked will be raised, we do not know how we could express the fact in a clearer manner than our Savior has done in the scripture just quoted. There seems to be no room for a misunderstanding of his meaning. The truth in this text was kept before the mind of our opponent during almost the entire debate, but it only received a passing glance, the last part of the last evening, when he stated that one preacher thought it might have reference to a moral resurrection, and another, Bro. J. T. Curry, thought it referred to the return of the Jews. Our opponent did not tell us which of these views he adopted.

It will be seen at a moment's glance, that it cannot refer to a *moral* resurrection, because "they that have done *good*" are to rise from the *dead* as truly as those who have done *evil*; or "*both* of the *just* and *unjust*." Thus we found Jesus, Paul and Daniel all agree, and express themselves so very plainly, that we dare not call the witnesses in question.

We repeatedly called the attention of our opponent to the consideration of the following propositions, based on plain scripture statements; but they were scarcely noticed:—

1. The wicked are not *punished* before the day of judgment.
The day of judgment is yet *future*.
Therefore they are not NOW being punished.

This he ADMITS.

2. They are not *now* being punished.
But they are now in their *reserved* state.
Hence the *reserved* state is *not* one of *punishment*.

3. Their *reserved* state is *not* one of punishment.
But my opponent says they will be *reserved* in death *eternally*.
Consequently will not be punished at ALL!!!

4. "ALL that are in the GRAVES SHALL HEAR HIS VOICE."—John 5: 28.
They that *hear shall* LIVE.—John 5: 25.
Therefore, "ALL that are in the graves" "shall live."—Jno. 5: 28, 25.

5. They that HEAR SHALL LIVE."—John 5: 25.
"ALL that are the GRAVES shall HEAR his voice."—Jno. 5: 28.
Therefore, "ALL that are in the GRAVES," "shall LIVE."—Jno. 5: 28, 25.

6. "All that ... HEAR shall COME FORTH."—John 5: 28, 25.
"ALL that are in the GRAVES shall HEAR his voice."—Jno. 5: 28.
Therefore, "ALL that are in the GRAVES ... shall come forth."—Jno. 5: 28, 25.

7. Men CANNOT HEAR when DEAD.
ALL that are in the GRAVES shall HEAR his VOICE."—Jno. 5: 28.
Therefore, "ALL that are in the GRAVES" "shall live."—Jno. 5: 28: 25.

8. "ALL that are in the graves" "shall live."—Jno. 5: 28, 25.
ALL the WICKED "are in the GRAVES."
Therefore ALL the WICKED "shall live."

CAUSE FOR REJOICING.

The late news from the army confirming the statement that Gen. Lee has surrendered with all his army, affords much cause for rejoicing, because there is now a bright prospect that the bloody scenes of the battle field will soon be stopped in our land, and the soldiers have a rest. We have rarely known of a greater outburst of joy than was manifested when the tidings first came—"Lee has surrendered."

EXPLANATION.

The following extract from Bro. Himes' Journal, published in the *Voice of the West*, is given by request, to explain a statement made in the Crisis a few weeks since:—

Monday, Feb. 27. Attended a Bible class in Lowell Street Chapel. This was the fifth of a series following the discussion of Brn. Thurman and Stevenson. Bro. Hastings, Hudson, Stevenson, and others were invited to attend them in the beginning. They were free for the discussion of the subjects introduced relating to the Bible; and, also, the astronomical argument, each in their place. Bro. Hudson wished to know if he could speak on the astronomical argument on the *first* evening. I told him that we had arranged for a special Bible lesson, but that the subject would come up in its proper place, when he could give his views of Mr. Thurman's ability to calculate eclipses; or, he could have a private interview with him on the subject. For myself, I was satisfied that Mr. T. was not an *imposter*. A competent person had made sufficient examination to satisfy me in this matter; that Mr. T. had nothing to fear from the most critical examination. We gave Bro. Hudson and all who were disposed to criticise Bro. T., both during the discussion and afterwards, the liberty to question him, so that the whole audience were satisfied with the impartiality and fairness with which things were conducted.

Our class this evening took up the evidence of the birth of Christ in B. C. 5. And from Scripture, history, and astronomy it was made clear to all present that our Savior was born four years before the common era called *Anno Domini*. This being settled, the sixty-nine weeks, or 483 years, carried back from B. C. 5 bring us to B. C. 488, which is the first year of Cyrus, in which he gave the decree to restore and build Jerusalem. This to the class was clear of doubt. But Ptolemy's Canon, on the contrary, gives us B. C. 536 for the first year of Cyrus, which is an error of forty-eight years.

Note by Bro. Hudson.

Bro. Himes speaks as if I wished to speak in the Bible class "on the *first* evening." I am sure that there is a misapprehension. If the first evening was named, I certainly did not insist on it. I was willing to accept any evening of the Bible class. And Bro. Hastings, who was present, so understood me.

WHERE IS "THE SPIRIT LAND?"

We hear much in these days about a "spirit land" where people go at death; but it was not till quite recently that we have learned its locality. In the *Banner of Light* for Feb. 18th, 1865, we have a report a conversation with a Spirit on the subject, in the course of which the following question and answer are given:

Q.—Spirits teach us there is a spirit land, an emanation from this earth, outside of the earth-atmosphere. If so, will the controlling intelligence please tell us if said spirit land revolves in harmony with this earth? If not how do spirits always find just the precise spot they wish to go to in returning to earth?

A.—The spirit land is within you, not outside of you. You are not compelled to go sixty or seventy, or even a thousand miles, to find your spirit land. It is within you; consequently it is in harmony with you and your universal surroundings."

What kind of land must that be which is in a man? We wonder what the spirits will teach next.

FATHER IGNORANT.

In Bro. J. T. Curry's report of our discussion with Bro. Wendell, as published in the [illegible] *aid of Life*, when referring to Bro. Wendell's opponent, he says:—"He does not seem capable of understanding the simplest argument."

Is there no remedy, unless we embrace the non-resurrection of the wicked? What a blessing it must be to those who are "capable of understanding" a simple "argument." Shall we ever have that rich pleasure?

THE NEW BIRTH.

BRO. GRANT:—Will you, or some one of the many able contributors of the World's Crisis, write an article on the new birth, spoken of by our Savior to Nicodemus? John 3: 3. If the above request is complied with, it will confer a favor upon many inquirers after truth.

J. N. WILLIAMS.

Ottawa, Minnesota.

If Bro. Williams will read carefully the two articles in the Crisis, April 4th and 11th, from Bro. O. R. Fassett, we think he will find a clear and satisfactory answer to his inquiry.

SHOULD SINNERS FIGHT?

BRO. GRANT:—I wish to know if it is the doctrine of the Crisis, "That while christians ought not to fight," it is not wrong for sinners? I have heard, that it was not as bad for sinners to fight as christians; and that they ought to do the fighting. Now, I hold that the principle of right and wrong is as binding on sinner as saint. One is as accountable before God as the other. Please state very plainly your views.

I still think the Crisis the best paper I can find, and should be very sorry if it advanced such sentiments, which I think it does not.

E. T. DAY.

We have often remarked on this point that we do not find evidence that Jesus has given two standards of right and wrong. If it is wrong for christians to lie, swear, steal, and murder, we believe it is wrong also for sinners to do it; if not, then what constitutes them sinners and others righteous? If it is wrong for *christians* to fight, then we cannot see why it is not for every one else. If the ways of sinners were right, then they must be righteous. We do not see how any one could defend such a position, unless he should claim there is no such thing as sin, as advocated by the demons and their followers.

THE SUEZ CANAL.

For many years the nations of Europe have felt anxious to have a road of navigation from the Mediterranean to the Red Sea. This great work has finally been accomplished by Napoleon III., which gives him much advantage over other powers. Truly, he is the master spirit of the times before whom the kings of other nations tremble; but he is on the rising tide. Says the *Tribune*:—

"M. Ferdinand de Lesseps gives public notice that his projected Ship Canal, uniting the Red Sea with the Mediterranean, was so far completed in 1864 that a daily boat has been run from Port Said to Suez since the first of last month—a large bark, towed by a steamer, and conveying twenty to thirty passengers, having passed from sea to sea within twenty-four hours. As yet, the depth of water would seem to be but four or five feet, with a width of thirty to forty; but it is confidently calculated that the canal will be prepared for effective transportation by April, when six steam-tugs are to be ready for service upon it.

This canal is ninety miles long, and is to have when completed, a minimum depth of twenty feet, with a width of 330 feet at the surface. It was commenced in 1859 by a private company, on a subscribed capital of $40,000,000. We infer that M. de Lesseps does not expect to complete it immediately, but to deepen it by degrees without interfering with its use. A British railroad, 222 miles long, passing from Alexandria through Cairo to Suez, has for some years afforded expeditious transit between the two seas."

INCREASE OF CRIME.

It is a notorious fact that wickedness and infidelity are on a rapid increase in our country, and every civilized land. Facts to sustain such a statement are abundant. And yet, many blind guides cry "peace and safety," and would try to persuade people that the world is growing better, instead of admitting the sad fact that nominal christendom is fast becoming so conformed to the *world*, that the difference is more in name than in reality. The word of the Lord declares that "in the last days" "evil men and seducers shall wax worse and worse." If it was not so, the prophecy could not be true.

Says the New York *Mercury* of April 1st, '65, under the head of "MANY MURDERS:"—

"It is noticeable, how in this fifth year of the war, the number of civil crimes is increasing. Some of the tragedies recently enacted in both the East and the West are of a terrible character, and the details of the executions succeeding them are almost as revolting as the original bloodshed. Cases where whole families have been butchered, and many of the crimes committed have been treacherous and unnatural beyond parallel. All this shows the slow, but certain demoralization of war, when life becomes so cheap, that bad men take it without compunction. We cannot now redeem the evil, and must be contented with remarking it, and regretting it."

Our Volunteer Agents.

REPORT FOR WEEK ENDING MARCH 25TH.

Whole number of new subscribers in the week, 37. By the efforts of the following brethren, 23:—

ONE EACH—By A. Amos, H. B. Bradley, J. A Blake, D Chase, J Garr, W S Farr, M. Grant, J Gay, S Hammond, S Nye, T W Piper, H D Reed, J Richardson, J Small, A Struve, I. J. Stedman, Martha Shaw, Mrs. M. W. Thrall, C. Willoughby.
TWO EACH—By S. P. Clark, I. K. Lombard.

FOR WEEK ENDING APRIL 1ST.

Total new subscribers in the week, 40. By the following brethren, 22:—

ONE EACH.—By L. Boutell, Lydia M. Collins, C. Colburn, H. V. Davis, J. T. Dixon, Clarissa R. Danks, I. Fellows, S Harding, Mrs. N M Henry, J G Hook, I K Lombard, A Persons, H D Reed, Julia M Slayer, J N Williams, J. Wilbur, R O Whitaker.
TWO.—Mrs. A. E. Smith.
THIRTEEN.—A. N. Seymour.

For the World's Crisis.

SOCIAL HYMNS.

The edition of this book has long been exhausted. I am now revising it, and intend to enlarge it to about twice its former size. Hope to issue it in May, and the price will be fifteen cents single. Orders will be filled as soon as possible. It has been delayed by my long absence.

H. L. HASTINGS.

THE NEW POOR TRACT FUND.

We, the [illegible] agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to the [illegible] Publication Society in the gratuitous distribution of tracts.

Previous donations	$730.25
J. Wilson	2.50
Mrs. M. A. [illegible]	[illegible]
C. L. Burdick	2.50
Wellboro	1.00
H. Hibbard	2.46
J. C. Boston	1.00
I. Loomis	.50

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$868.22
Mrs. C. B. Knight	.60
Z. A. Waterhouse	2.00
C. L. Burdick	2.50
Wellboro	1.00
Mrs. E. W. Ayer	.50
C. C. Dow	2.50

My Opinion of the World's Crisis.

Through the kindness of a christian neighbor, I have the privilege of reading the above paper. A privilege I do esteem it; for while it does not represent my views of the manner of Christ's second coming, I am pleased with its beautiful face, its learning, its christian spirit, its ability, and the choice character of its selections. I am not aware of any religious publication that more faithfully sets forth the evils of our times from which we are to flee, that more pointedly presents the graces of the spirit which we should cultivate, or has more timely suggestions for the family, for the young, and upon the wofully neglected subject of health. It gives me pleasure to write this brief, humble testimonial for any eye that may chance to read it.

LUCIUS HOLMES, Pastor.

Orange, Mass.

LIFE OF HIRAM MUNGER.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with Campmeetings and Revivals. Written by Himself. 225 pages. Price 30 cents, postpaid.

This interesting autobiography of one of the most eccentric and original preachers among us has for some time been out of print, and it was doubtful whether another edition would be issued, especially while the present increased expenses of publishing continue. To meet the public demand, however, a neat pamphlet edition is now published, and ready for delivery, at about half the price of the former. This is probably the last edition that will ever be printed, as the plates are soon to be sold and melted. All, therefore, who would secure a copy of an entertaining and instructive book, will order in season, as but a small edition of five hundred is printed, for which we anticipate a rapid sale.

For the World's Crisis.

SICKNESS HAS HINDERED.

BRO. GRANT:—I wish to say through the Crisis, to the friends interested for us, that Mother Eaton has so far recovered from her severe illness of lung fever, that she is beginning to get about the house again. For some two weeks we all thought she must soon leave us—but the Lord is good.

Mother's sickness has delayed me somewhat in my work on the Sabbath question; but it is all right, as I now resume my work afresh. Some may think me slow in the preparation of this work for the press; but if I am a suitable judge, I am *doing well*, with the blessing of God. Since I gave notice several months ago, in regard to the probable time that would elapse before I could get the work ready, I have been reading Church History, and important works on the Sabbath question, for some four months of this time; taking notes, and collecting material which all lovers of truth, I hope, will be glad to see when arranged into a book. I can see the Lord's hand in leading me for a year or two past, especially. I did not take up this question of the Sabbath from personal choice, but by the earnest solicitation of friends. But I can now see the hand of the Lord in preparing this work for me, during my long confinement at home, in consequence of the sickness and death of my late beloved wife, and the old age and infirmities of Mother Eaton. Just *one year and two days* since I was called to bid farewell to my dear wife till the resurrection morn! And during this period, as I have been confined at home the most of the time, I have had my attention occupied with this work of the Sabbath, which I hope in the end will do more good to the cause of Christ, than though I had been out in the gospel field as in former years. Please, friends, wait patiently. It will pay. Pray for us, in this important hour, as I am now engaged in preparing and arranging the matter for the review of "J. N. Andrews'" history of the Sabbath.

T. M. PREBLE.

East Weare, N. H. March 31, 1865.

For the World's Crisis.

LETTER FROM THE WEST.

Dear Brn. and Srs. of the household of faith: My labors this winter have been mostly confined to the churches at Big Creek, Cassel's Prairie, and West Point, in Sauk Co.; and most of the intervening time has been spent in the regions beyond, with encouraging results. The humble few rejoice, and the conviction seems to be settling down upon them more than ever, that redemption's day is nigh. The worldling for the moment stands in awe and amazement at the truths we preach, only to plunge again deeper into the all-absorbing themes of this world reserved unto fire. And the cold-hearted Pharisee as ever stands in his sanctified robes, and says, Heresy, heresy! Crucify him, crucify him! But I thank our heavenly Father, that although we are obliged to preach Christ to one class a stumbling-block, and to another foolishness, yet to a very few the power of God and the wisdom of God. I Cor. 1: 23, 24. And on the whole, children, I think the world is about ready for harvest. The latter rains are truly ripening the tares, and God grant that they may prepare the wheat for the garner of the Lord.

Perhaps a few words of experience with the military powers that be will be interesting, if not instructive. Last Nov. three of our brethren from the Big Creek church were drafted into the service of our country. Two of them, poor men and unable to raise $300, reported in time with papers, as they supposed, sufficient to admit them to other service than to bear arms; but their papers were found fault with, and they were forced into the service. Bro. Andrews, who was drafted on a supplementary draft, and was to report at another place, concluded there was no chance for him, and as he was decided not to bear arms, would let the law take its course; but subsequently thought that he would raise the commutation fee, got up the papers, and try to get the benefit of the seventh section of the conscription act; but, however, till after Cæsar had sent his officers after him at his home, and he was held as a deserter and sent forward.

Under these circumstances I was sent for by Sr. Andrews, to make the trial to free him. But not to be tedious, I will simply add that, after a constant effort of two weeks, and a cost of nearly $400, Bro. A. is at home again, to the inexpressible joy of his dear family, and brethren and sisters in that place. In the mean time, I had the privilege of contending for the faith once delivered to the saints before the State Provost, at Madison, and also District Provost, at La Crosse; and I would say to the brethren in that district, that I think if you report in time to Capt. Cooper, Provost Marshal, with sufficient evidence that you are consistent non-combatants, you can have the benefit of the law. And I would still add, that, it is a great deal better to be subject to the powers, than to try to evade them in any sense. Let us be peaceful subjects, and bear all things, hoping for that kingdom to come where there will be no more war.

Now, brethren, suffer a word further on the time question. Some eighteen years ago I became interested in the great truths that concern us as a people, and ever since then I have had an increasing faith that the time of the Lord's second coming is revealed, as well as the first, and that some time before the end somebody will know it. And I supposed we as a people were agreed on this; also, that according to the twenty-fifth of Matthew, some will expect him and be disappointed before the true time is understood. Has not this been fulfilled? And yet in all of this what is there to lessen our faith in the belief that true time is in the Bible, and that the wise shall understand? Therefore I have been a little surprised, to hear some of our brethren handling the seeming light that has been looming up from Bro. Thurman in the manner they have, even without investigation. Now, brethren, if I know anything of myself, I am not of an excitable nature, and abhor fanaticism, and believe that hundreds have made shipwreck of faith, and the devil has pushed them clear over the mark, on account of time failures. And yet I believe it is the duty of God's children still, when intelligently convinced, as they will be if the wise shall understand, to believe it again, and leave the consequences with Him whose we are. I am afraid, brethren, some of you want to steady the ark too much, and have stopped digging to know what God has revealed on this all-important subject. If you have, of course God must raise up some one else out of the ranks to do it. God is no respecter of persons, and his work must be done; and if in no other way, the stones would preach; and when his professed people get too big to know and preach what he commands, for fear of consequences, as has been the case in past days, he will raise up some one else. Brethren, we must not be jealous if he does, but be willing to take light from any source. The great Head of the church will give us light, and we shall be children of the light and of the day. God grant it. Amen.

G. W. TURNER.

For the World's Crisis.

SECOND QUARTERLY SESSION Of the N. H. State Conference of 1865.

This session was held, according to appointment, in Concord, N. H., March 16th, 17th, 18th and 19th. The following ministers, who are members, were present:—J. Couch, J. W. White, J Knowles, S. S. Moony, A. Bean, B. P. Manning, A. W. Sibley. In the absence of the President and Vice President, the Secretary called the meeting to order, and Eld. J. Couch was chosen Chairman *pro tem.*

After the usual devotional exercises, a motion was made that the visiting brethren be invited to a seat, and participate in our deliberations, which was carried.

On motion, Bro. J. W. White, who was chosen Secretary *pro tem* at the last quarterly session, read the minutes of that session, which were adopted.

Bro. J. W. White, being chairman of the committee on the "Tract Fund," appointed at the last session held at Portsmouth, N. H., was called upon to report, which he did as follows: That they had received towards the Tract Fund of $200, $57.38, and that $55.85 had been expended for tracts, leaving a balance in their hands of $1.53.

The following resolutions were then presented by the Secretary, and adopted:

1st. *Resolved*, That a committee of three be appointed to supervise relative to raising the "Tract Fund" of $200, and purchasing and distributing such tracts as they deem proper.

2nd. *Resolved*, That the members of this conference act as a general committee in collecting money to make up the Tract Fund, and that they make a vigorous effort in this direction, and that they remit the money received to the committee of supervisors.

In accordance with the above resolutions, Elds. J. Couch, J. W. White and J. G. Smith were appointed as supervisors.

It was moved and carried that we commence our next quarterly session on the first day of next June. Then, on motion, the meeting adjourned till June 1st, 1865.

This was one of the best conferences that we ever attended. The spirit of the Master was indeed in our midst. There were those at this meeting who sought the Lord for the first time; and some in a backslidden state, that resolved to make another effort to serve the Lord anew, and were blessed in so doing. There was preaching during the meeting by the following Brn.:—J. W. White, Friday P. M.; A. W. Sibley, Friday evening; Saturday P. M., S. S. Mooney; Saturday evening, J. Couch; Sunday A. M., J. W. White; P. M., J. Couch; Sunday evening, A. W. Sibley. The rest of the time during the conference was improved in social meetings, and great blessings were the result. There was a love feast at nine o'clock Sunday morning, in which over fifty spoke of their love for Jesus, and of their determination to fight their way through to the kingdom. After the close of the sermon, Sunday P. M., a collection was taken, amounting to $18.00, for the purpose of making up the Tract Fund of two hundred dollars. Thus closed a good meeting with the tried friends of the cause in Concord.

A. W. SIBLEY, *Secretary.*

☞ When you have bought one fine thing, you must buy ten more, so that your appearance may be all of a piece.

For the World's Crisis.

OUR CONVENTION.

DEAR SISTERS:—As I have heard from many of our dear sisters, scattered abroad, who are laboring in the vineyard of the Lord, who desire to meet with us at this meeting, but have not the means to come, and as there are many who cannot come, but have means, I would propose that those who feel disposed to help these dear sisters to get to this meeting, would send what they feel it their duty to do, to the Editors of the *World's Crisis* and *Voice of the West*, so that these dear children who have been laboring through persecution and scoffings, and had their name cast out as evil, because they have dared to stand up for Jesus and his coming, and have labored without money and without price, may come to this feast of tabernacles, and speak for Jesus and his precious truth. I will give $5.00 to such a fund. Who will give $4.00, $3, $2, $1, 50 cts. or 25 cts.?

Say, who will come? Dear friends, you that have of this world's goods, don't be afraid to put it out to interest, for the Lord is sure to pay. You shall receive a hundred fold in this life, and when Jesus comes, life eternal. And you, my poor sister, come along to the convention. Work your passage; preach Jesus as you come, trust in God, and when you get there, the Lord will find the means to bring you home again. Don't be afraid to venture on the Lord. You know our Father is rich. He owns all the world. We intend to ask him to help us this one time. Several of our dear brethren have written to me, saying they would like to help on this great and good work.

Brethren, here is a chance for you to help. Don't let it pass without doing your duty. God will bless you for your work of love. Now, brethren and sisters, let us be up and doing. The judgment is right upon us, and let us do all the good we can before it overtakes the wicked. May the Lord bless this movement to the strengthening of our sisters, and his own honor and glory. Amen.

ANNA E. SMITH.

No. 128 East 8th St., New York.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER THIRTEEN.

Then the quick and dead are judged at his appearing (Rev. 11: 18), it being the time of the dead that they should be judged, "and that thou shouldst give reward (eternal life) unto thy servants the prophets, and to the saints." Jude 14, 15,—"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." Dan. 12: 12, 13,—"Blessed is he that waiteth and cometh to the 1335 days (years). But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days."

We have also a clue to the time of the end by the observances of the passover; by the first fruits; by the feast of weeks; by the feast of tabernacles; by the feast of trumpets; and by the day of propitiation. It is also prophesied of by Hosea, 6: 2,—"After two days will he revive us. In the third day he will raise us up, and we shall live in his sight" at the resurrection of the saints. John says, "We know that when he (Christ) shall appear, we shall be like him, for we shall see him as he is."

It is said in John by Christ (14: 3), "I will come again, and receive you unto myself; that where I am, there ye may be also." As the days of Hosea could not mean natural days, they must be typical. As it reads in 2 Pet. 3: 8,—"Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Christ speaks as if one of them had already commenced. "To-day and to-morrow," etc., Luke 13: 33. And if so, it must be between Hosea's prophesying and the time when Christ spake, about the time of the last of Daniel's monarchies began, one hundred and sixty years before Christ.

"After two days." "In the third day (the third thousand) he will revive us." "He will raise us up, and we shall live in his sight." God will bring his children from the dead at the glorious appearing of Jesus Christ. Some may say that God may have alluded to the time in an allegorical sense; but in that sense who can tell when they would end? It is enough that the wise will understand, and that God has revealed the time, and what is revealed is enough for us to know. Many say, Why did not God tell us in what year these events and numbers would end, or give such knowledge as all could understand? In Mark 4: 11, 12, read, "And he said unto them (his disciples, children of the kingdom), Unto you it is given to know the mystery of the kingdom of God." "But unto them (children of the wicked one) that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand." Isaiah 6: 9:—"Hear ye indeed, but understand not, and see ye indeed, but perceive not." So also in Acts 28: 26.

Time may be a problem to some, but it is not so to others; for Daniel says that the wise *shall* understand, but the wicked shall not understand. I believe it with all my heart. The wicked are booked in many things of the world, but in the wisdom of God, or a knowledge of his word, they know nothing and care less.

Said a Presidential Elector to me, when talking on the affairs of Italy, "he did not believe that the powers of Europe would allow the temporal power of the Pope to be destroyed." I told him that all the powers of the world could not prevent it, as it was a subject of prophecy. There were a number present, who felt surprised that the Bible should be called in to decide the question. The Elector replied that "he had not studied the Bible in reference to the subject, but if it was a Bible truth, of course it could not be prevented." He made an honest confession. Many do not study the Bible. They would study anything else in preference to it. One of the company, a noted politician, spoke up in a scoffing manner, "What has prophecy to do with it?" I asked him what prophecy had to do with the fall of Jerusalem? No response was made. Thus they are, as Peter says, "willingly ignorant." And it may be said also of the people by Isaiah, that they are destroyed for lack of knowledge. "A famine in the land for the word of the Lord"; for in these last days they do not always get "meat in due season" out of the pulpits, for it is—Preach unto our itching ears "smooth things," and the priests live by that means.

It may be said that the subject of time is dark. Says the Rev. C. H. Imbrie, in his sermon before the Presbyterian Synod of New Jersey, "Grant it dark, but remember the

promise, at the time of the end many shall seek and shall find knowledge." Grant it dark, yet even respecting dark prophecies, can we blot out that declaration of God found in Rev. 1: 3,—"Blessed is he that readeth and they that hear this prophecy, for the time is at hand." The prophecy of Israel's return from Babylon was a dark prophecy; but as the time drew near, Daniel turned to the Scriptures and understood by books the number of the years. See Daniel 9: 2; Jeremiah 25: 11, 12. The prophecy respecting the first coming of Christ was a dark prophecy; but did that hinder any from knowing? No. Many stood waiting for the consolation of Israel. Herod, when he had heard of the star being seen in the east by the wise men, called all the chief priests and scribes together, and inquired of them where Christ should be born. What was their reply? They referred him to the Scriptures, to the prophecy of Micah, 5: 2,—"But thou, Bethlehem Ephratah," (meaning abundance, house of bread,—Christ is our bread of life). This signification of the place well accords with his divine mission. It is written in Matt. 4: 4, and Deut. 8: 3, that "man shall not live by bread alone, but by every word which proceedeth out of the mouth of the Lord doth man live." Christ declares that he is that bread. John 6: 33, 48,—"I am that bread of life, ... which cometh down from heaven," and giveth life unto the world; and through him we live, and may not die. This life is everlasting life. It is the gift of God, and can only be obtained by a patient continuance in well doing, seeking for immortality and eternal life through Jesus Christ. It was for our life that he poured out his soul unto death. The Son of man came to save that which was lost, viz: the first dominion—Paradise, the inheritance of the earth, and eternal life). "Though thou be little among the thousands of Judah, yet out of thee shall come forth He that is to be ruler (governor) in Israel, whose goings forth have been from of old, from everlasting"; or, as the translation of the Latin Vulgate has it, executed by Jerome at the request of Pope Demasus in the year 384, "from the beginning, from the days of eternity"; in the Notes, "from all eternity." Was the prophecy then dark? No. He believed the then present truth, that a Savior, a Christ, had come into the world. For he gave orders to search diligently for the young child, that he might worship him also; not in spirit and in truth, mind you, but a kind of mock worship, so that he might have an opportunity of taking the young child's life. For when he found that he was foiled by the wise men, he sent forth and slew all the children of Bethlehem and the coasts, to the number of fourteen thousand five hundred, of two years and under, according to the time which he had diligently inquired of the wise men.

New Sharon, Me. JOHN TAYLOR.

Correspondence.

From Bro. F. Kies.

BRO. GRANT:—I have been engaged for the last six weeks in laboring for the coming of the kingdom of God, and that in a way more extensive than I had hitherto. I have accepted invitations to preach in German and in English, and wherever they came from. Besides preaching, I have ventured to make use of the apostolic doctrine: visit the sick, pray over them, and the Lord Jesus will manifest himself the same to-day as yesterday. The execution of this part of Christ's doctrine is regarded by some as a crime, by others as a great blessing, especially by those that are comforted thereby.

The apostle Paul tells us the kingdom of God consisted not in words, but in power, that is, we may know much about it, be able to write, to talk, to dispute, and argue much about it, and yet be far from it; the power of the Spirit, the gifts of the Spirit, must be acquired, must be sought for, must be had, to labor with them; then we shall be efficient laborers; the world will see our good works and praise our Heavenly Father. O that a united effort were made by all who uprightly and sincerely seek after God's kingdom and its righteousness, to pray and prepare themselves for a pouring out of God's Spirit. Can it not be effected? Does the Lord not promise it? Does he not say, "Ask what ye will, it shall be done unto you." Our time, the sad condition of the christian church, demand it. Christ's followers are to possess and to inherit, are to rule and govern, are to be the salt and light of the world. Babylon will fall and is falling already.

Let us then become united in the Spirit of Christ, to do the work that is entrusted unto us. Let us do manfully that work, and give the testimony that the Lord requires at all times, but more especially in these days of apostasy. Your brother in Christ,

Beaver, O. FREDERIC KIES.

From Bro. J. S. Hindes.

Brethren and sisters, especially those that have written for the Crisis, I wish to say a few words to you through the Crisis, which I esteem the best religious paper I have ever seen. What makes this paper so good to me? The contributions I find in the Crisis suit my mind, and express my feelings better than I can find words to do it for myself. Now of all the papers I have ever seen, that of Vol. XX., No. 26, of March 14, 1865, is the best I ever saw. In general way, when I have taken up a common newspaper, I would not read the poetry, could not afford the time. It is not so when I read the Crisis. But what affected me mostly, were those articles named *Golden Offerings*. They started tears from my eyes. God bless those precious souls, and I have no doubts they will have part in the first resurrection, if they hold out faithful. I am nearly sixty-two years old, and am trying to labor for the Lord in his vineyard, and he blesses me. Pray for me.

Wilmington. J. S. HINDES.

From Bro. E. Burnham.

DEAR FRIENDS:—All glory to God! I have had a blessed winter. We had a glorious time at Dansville, N. Y. Many came to Christ. At first it was hard, but God wrought! At Henrietta there were about two hundred who started for the kingdom. O that was a great work of God. At Malone God triumphed; a blessed good host came to Jesus. In this place, now, (Fort Covington) the whole community is astir. All the churches are co-operating with me. Crowds cannot all get into the chapel. Many are coming to Christ. Praise the Lord. I am full of all comfort, as well as labor. My boy, Fred, has been brought home from the Front. He is getting well of his severe wounds. My cup is full. Amen. EDWIN BURNHAM.

BRO. Z. A. WATERHOUSE writes from South Poland, Me.: "I have been a member of the Congregational church for twenty-five years. About four years ago, after hearing an Advent sermon, I commenced reading the Bible, to see what were its teachings, and I soon became convinced that I had been in an error. I can now embrace the Advent faith with all my heart, and am trying to live as the word of God teaches."

From a Methodist Preacher.

BRO. MILES GRANT:—*Dear Sir*,—A few chance numbers of the Crisis have fallen into my hands recently, and, though you and I cannot agree upon several very important Scriptural points, yet I do admire your boldness, and the fair proposals which you extend to your opponents. The free and full discussion of all differences is the only sure road to safety and truth. E. B. S., M. D.

Married.

In Fisherville, N. H., March 15th, by Rev. J. A. Smith, Bro. E. D. DREW, of Alton, N. H., and Sr. J. A. DIXON, of Fisherville.

In Worcester, April 6th, C. PARKMAN HINDE, of Chelsea, and GEORGIA HAMILTON, of Worcester.

In South Windsor, Feb. 12th, 1865, by Eld. Oliver Loomis, GEORGE MARSH, of Hartford, and EMMA J. SQUIRREL, of South Windsor.

Obituaries.

F. H. PARTRIDGE.

Died in W. Poland, Me., March 6th, 1865, of consumption, Miss Frances H. Partridge, aged thirty-two years and seven months.

Miss P. from a child was naturally frail, and for this reason required and received much care from her two aunts, with whom she always lived. Her affection for them was strong, and they loved her, and this love prompted them to do all they could for her in life, and caused them to deeply lament her in death. She has also left a mother, who before this event has been deeply afflicted, and a brother and sisters to mourn. She never made a public profession, but always manifested a regard for it. Some weeks before her death she became earnestly thoughtful, and, I think, gave all for Christ. Her friends have this to console them. She sleeps in Jesus, and will awake ere long, no more to suffer and no more to die.

Funeral attended by the writer.

THE FAREWELL.

Composed by the bedside of Frances H. Partridge, a short time before she died.

Farewell, dear Fanny, thou must go,
We cannot wish thy longer stay;
'Tis hard to part with thee, we know,
Thy sufferings bid us break away.

Our love for thee still deep and strong,
Thy heart with ours doth intertwine;
But pain has wasted thee so long,
At death we cannot now repine.

Go, sleep in Jesus! rest in hope,
Till sounding from the upper skies,
The trump of God shall call thee up,
When all the sainted millions rise.

Could we restore health's freshness now,
And speak its lustre to thine eye,
How quickly should the monster go,
We could not give thee up to die.

But this, alas! we cannot do;
Yet Jesus can, he comes at length,
Thy wasting form he shall renew,
And fill it with immortal strength.

Then go, frail child! we give thee up;
Farewell! upon the other shore
We'll meet again—O blessed hope!
We'll meet again to part no more.

JAS. A. LIBBY.

FLORENCE A. RICE.

Died in Northfield, Rice Co., Minn., Sept. 22nd, 1864, Florence Adell, youngest daughter of Sylvester H. and Elizabeth J. Rice, aged eight months and fifteen days.

But nineteen months before her death we laid away in the cold grave a lovely little girl of nineteen months. O, it is like severing flesh from bone to part with them; and it makes us more earnestly long for the time when this vast charnel-house shall cast out its dead, when the innocent and good shall inherit that land, where the sigh of sorrow will no more cause the bosom to upheave, where grief and tears will no more leave their sad impress on the brow, where farewell words shall never be spoken.

Bright angels guard thy sacred dust,
And watch thy soft repose;
And when God makes his jewels up,
The grave shall thee disclose.

ELIZABETH J. S. RICE.

EDDIE G. COBURN.

Died at Lynn, Jan. 29th, 1865, Eddie G. Coburn, only remaining child of Gilman R. and Susie A. Coburn, aged three years, thirteen days.

"It is well with the child."

Gone from our fold our little lamb,
But though it from our sight remove,
Yet while it rests upon his arm,
The Shepherd watcheth it in love.

We follow on with grief oppress,
O'er rugged ways and mountains steep,
But gently through the wilderness
The Shepherd bears our lamb asleep.

Weary through this dark wild we stray,
With broken hearts and tearful eyes,
Yet the Good Shepherd leads the way,
And pastures green before us rise.

Shepherd divine, we long to see
Thy living streams, thy pastures fair,
There may we meet with thine and thee,
And find our lamb in safety there.

M. L. H.

SARAH O. LIBBY.

Died in Biddeford, Me., March 18, 1865, Sarah O., wife of Bro. John C. Libby, aged thirty-four years and six months.

Sister Libby, after suffering with a lingering disease for two years, bade adieu to her friends, and quietly fell asleep in Jesus. She bore her sufferings with christian fortitude and patience. The hope of a future life, freed from sufferings, was a great source of consolation to her during all her afflictions. She leaves a kind husband, brothers, and other relatives to mourn her departure. May this afflictive dispensation be sanctified to the good of all, so that we may meet her, with all the redeemed throng in the "world to come."

A. W. SIBLEY.

LUCY HAYNES.

Died in Richmond, N. B., March 8th, 1865, Lucy J., daughter of Bro. Peter and Sr. Mary A. Haynes, aged thirteen years and nine months.

Sr. Lucy was baptized by Bro. M. W. Corliss nearly three years ago. She bore her sickness cheerfully, and met the grim monster with a firm trust in God. May the Lord bless this bereavement to the good of the mourning circle. Sermon by the writer, March 16th, from Rev. 21: 4.

JOHN R. HALL.

SARAH MARSH.

Died, Sunday, April 2nd, 1865, Sarah A., wife of Zebuna Marsh, aged fifty-three years.

Sister Marsh has been a great sufferer for six years, but she bore it with christian fortitude, and died at last, in the full triumphs of faith in a resurrection from among the dead.

"And when that bright morning
In splendor shall dawn,
Our tears will be ended,
Our sorrows all gone."

Words of comfort were spoken by the writer, from Job 14: 10. GEO. CHAMPLIN.

ALZINA AND JOSEPHINE WALDRON.

Fell asleep in Jesus, in Portland, Me., on the 6th of February, of diphtheria, Alzina, aged thirteen years; and on the 23d of February, at the same place, of consumption, aged fifteen years, Josephine, daughters of Bro. S. H. Waldron.

They sleep in Jesus, and their friends are comforted with the blessed hope of a soon coming resurrection to life and immortality.

Summary of News.

FOREIGN.

Liverpool March 25th, Queenstown 26th.

Capt. Anderson of the China has been appointed to the command of the Great Eastern during the laying of the Atlantic Cable, and will sail from Valencia, Ireland, about the first of July. The British Admiralty have agreed to order two powerful steamers of the navy to accompany the great Eastern.

THE FENIANS IN LIVERPOOL.—From what has transpired during the last few days, and from what has come to the knowledge of our Liverpool correspondents, the Fenian Brotherhood in that town are fast extending their precious and revolutionary doctrines. Liverpool, it appears, has been selected by the head authorities of the Fenians in America, and Ireland as the "centre" of the brotherhood in England, and its position as a seaport renders the actions of the agents here of a very satisfactory nature—to themselves of course. There appears to be no mystery about their movements; everything appears to be done above board, with the exception of the "swearing" part of the business; and it is known in well informed quarters that the number of "sworn" Fenians now in Liverpool exceeds that of the town when it was the English centre in the palmiest days of Ribbonism.—*English Paper*.

The deficit in the pontifical budget for 1865 is calculated at fifty millions of Roman crowns (about £1,000,000 sterling).

DOMESTIC.

New York, April 6. The *Herald's* correspondence from the late mansion of Jeff. Davis in Richmond, says the evacuation of that city was seriously contemplated several days before it took place, but the final decision was not arrived at until Sunday afternoon last, when Lee telegraphed to Davis that Grant had rendered the holding of the city by him impossible. This telegram was read in the churches, and the departure of the leading rebels commenced at once and was continued through the night. Jeff. Davis left at 1 P. M. for Danville, and it is understood the government archives were sent to that place and Milton, N. C.

The city was fired by Gen. Ewell, and although Gen. Weitzel on reaching the city endeavored to extinguish the flames, one-third of the place was destroyed. Among the buildings burned were the War Department, Post-office, Treasury Department, several churches, two banks and three newspaper offices.

It was understood to have been Lee's design to reach Danville, Va., and there fortify and make another stand. This plan Sheridan's movement has frustrated, and Lee is now apparently endeavoring to get to Lynchburg.

The works in front of Richmond consist of three strong lines wholly enveloping the city. The outer ones are continuous, and the inner one consists of a series of strong redoubts and bastion forts. All these mounted upward of 300 guns, and would when properly garrisoned form an almost impassable series of defenses. Torpedoes were thickly strewn all over the ground, marked with little flags for the safety of the rebels, but which they neglected to remove in their hasty flight, and thus saved many of the lives of our men when marching into Richmond. The second line was found equally as strong as the first excepting as to abattis and torpedoes. The third line is just outside the edge of the town and situated on high ground. These works, like the others, mount heavy guns.

Davis received Lee's dispatch to evacuate while in church. He took on the train on which he escaped horses and carriages, so as to take to the country in case the road was interrupted. He expressed himself as being yet determined not to give up, though it was certain he had but little hope left. Extra Billy Smith did not leave until after midnight. He left his wife behind, as also did Gen. Lee. The news of the death of her son, W. H. F. Lee, in the battles, has been received.

The Legislature was in session as late as 9 o'clock on Sunday evening, when the members started for Columbia by the canal and James River. Breckinridge left the city as late as 6½ o'clock on Monday morning. A number of rebel officers were arrested in the city and paroled.

The *Times'* Richmond correspondent says the famous Libby prison is now filled with rebel prisoners captured on Monday morning.

It was reported that Lee expected to reach Danville, where he would be reinforced by Hardee and make another stand. Great suffering is caused to poor families by the rebels firing the city, many being rendered houseless.

The *World's* correspondence says the machinery of the famous Tredegar works in Richmond were sent Danvilleward a fortnight ago, also that of all the factories. Davis is said to have carried with him about $300,000 in specie. Gen. Lee was in Petersburg until the evacuation on Sunday, and was very fretful and despondent. The fighting was mainly under the direction of Longstreet. In the death of Hill, Lee lost a valuable Lieutenant, which aided much in depressing his spirits. Grant's pursuit is in three columns.

Memphis, Tenn., April 8. The *Bulletin* of this evening says a report prevails and is well authenticated that Selma, Ala., was captured and burned a few days ago by Gen. Thomas' cavalry force.

New York, April 10. The Goldsboro', N. C., correspondent of the associated press, under date of the 6th inst., states that rebel deserters and refugees report that the enemy have evacuated Raleigh, and there is no force of any account between Goldsboro' and Raleigh.

Philadelphia, April 10. Forney's *Press* has a report that Gen. Stoneman has cut the railroad between Danville and Greensboro', and Sherman has occupied Raleigh.

Surrender of Lee and his whole Army!

War Department, Washington,
April 9, 1865—9 o'clock, P. M.

To Maj Gen. Dix, New York:

This Department has received the official report of the surrender this day of Gen. Lee and his army to Lieut. Gen. Grant, on the terms proposed by Gen. Grant. Details will be given as speedily as possible. EDWIN M. STANTON, Secretary of War.

CONDITIONS OF THE SURRENDER.

Headquarters Armies of the United States,
4.30 P. M., April 9.

Hon. Edwin M. Stanton, Secretary of War:

Gen. Lee surrendered the Army of Northern Virginia this afternoon upon the terms proposed by myself. The accompanying additional correspondence will show the conditions fully.

U. S. GRANT, Lieutenant-General.

April 9, 1865.

General—I received your note of this morning on the picket line whither I had come to meet you and ascertain what terms were embraced in your proposition of yesterday with reference to the surrender of this army. I now request an interview in accordance with the offer contained in your letter of yesterday for that purpose. Very respectfully, your obedient servant,

R. E. LEE, General.

To Lieutenant General Grant, Commanding United States Armies.

April 9, 1865.

Gen. R. E. Lee, Commanding Confederate States Armies.

Your note of this date is but this moment (11.50 A. M.) received, in consequence of my having passed from the Richmond and Lynchburg road. I am at this time writing about four miles west of Walter's Church, and will push forward to the front for the purpose of meeting you. Notice sent to me on this road where you wish the interview to take place will meet me. Very respectfully, your obedient servant,

U. S. GRANT, Lieutenant-General.

Appomattox Court House, April 9, 1865.

Gen. R. E. Lee, Commanding C. S. A.

In accordance with the substance of my letter to you of the 8th inst., I propose to receive the surrender of the Army of Northern Virginia on the following terms, to wit:

Rolls of all the officers and men to be made in duplicate, one copy to be given to an officer designated by me, the other to be retained by such officers as you may designate. Officers to give their individual parole not to take up arms against the Government of the United States until properly exchanged, and each company or regimental commander sign a like parole for the men of their commands. The arms, artillery and public property to be paraded and stacked and turned over to officers appointed by me to receive them. This will not embrace the side arms of the officers nor their private horses or baggage. This done, each officer and man will be allowed to return to their homes, not to be disturbed by the United States authority so long as they observe their parole and the laws in force where they may reside. Very respectfully, U. S. GRANT, Lieut. General.

Headquarters Army Northern Virginia,
April 9, 1865.

Lieut. Gen. U. S. Grant, Commanding United States Armies.

General—I have received your letter of this date containing the terms of surrender of the Army of Northern Virginia as proposed by you. As they are substantially the same as those expressed in your letter of the 8th inst., they are accepted. I will proceed to designate the proper officers to carry the stipulation into effect. Very respectfully, your obedient servant, R. E. LEE, General.

The following is the previous correspondence between Lieut. Gen. Grant and Gen. Lee, referred to in the foregoing telegram to the Secretary of War.

Clifton House, Va., April 9, 1865.

Hon. Edwin M. Stanton, Secretary of War:

The following correspondence has taken place between Gen. Lee and myself. There has been no relaxation in the pursuit during its pendency.

U. S. GRANT, Lieutenant-General.

April 7, 1865.

Gen. R. E. Lee, Commanding C. S. A.:

General—The result of the last week must convince you of the hopelessness of further resistance on the part of the Army of Northern Virginia in the struggle. I feel that it is so, and regard it as my duty to shift from myself the responsibility of any further effusion of blood by asking of you the surrender of that portion of the Confederate States Army known as the Army of Northern Virginia. Very respectfully, your obedient servant,

U. S. GRANT,
Lieutenant-General, Commanding Armies of the United States.

April 7, 1855.

General—I have received your note of this date. Though not entirely of the opinion you express of the hopelessness of further resistance on the part of the Army of Northern Virginia, I reciprocate your desire to avoid useless effusion of blood, and therefore, before considering your proposition, ask the terms you will offer on condition of its surrender. R. E. LEE, General.

To Lieut. Gen. Grant, Commanding Army of United States.

April 8, 1865.

To Gen. R. E. Lee, Commanding Confederate States Army:

General—Your note of last evening in reply to mine of the same date asking the conditions on which I will accept the surrender of the Army of Northern Virginia, is just received. In reply, I would say that, peace being my first desire, there is but one condition that I insist upon, viz., that the men surrendered shall be disqualified for taking up arms against the Government of the United States until properly exchanged. I will meet you, or designate any officers you may name for the same purpose, at any point agreeable to you, for the purpose of arranging definitely the terms upon which the surrender of the Army of Northern Virginia will be received. Very respectfully, your obedient servant, U. S. GRANT,
Lieutenant-General, Commanding Armies of the United States.

April 8, 1865.

General—I received at a late hour your note of to-day in answer to mine of yesterday. I did not intend to propose the surrender of the Army of Northern Virginia, but to ask the terms of your proposition. To be frank, I do not think the emergency has arisen to call for the surrender, but as the restoration of peace should be the sole object of all, I desire to know whether your proposals would tend to that end. I cannot, therefore, meet you with a view to surrender the Army of Northern Virginia. But as far as your proposition may affect the Confederate State forces under my command and tend to the restoration of peace, I should be glad to meet you at 10 A. M., on the old stage road to Richmond, between the picket lines of the two armies. Very respectfully, your obedient servant, R. E. LEE,
General, Confederate States Armies.

To Lieut. Gen. Grant, Commanding Armies of the United States.

April 9, 1865.

To Gen. Lee, Commanding Confederate States Armies:

General—Your note of yesterday is received. As I have no authority to treat on the subject of peace the meeting proposed for 10 A. M. to-day could lead to no good. I will state, however, General, that I am equally anxious for peace with yourself, and the whole North entertain the same feeling. The terms upon which peace can be had are well understood. By the South laying down their arms, they will hasten that most desirable event, save some thousands of human lives, and hundreds of millions of property not yet destroyed. Sincerely hoping that all our difficulties may be settled without the loss of another life, I subscribe myself, your obedient servant,

U. S. GRANT,
Lieutenant-General United States Army.

War Department, Washington,
April 9, 1865.

Lieut. Gen. Grant:

Thanks be to Almighty God for the great victory which He has this day crowned you and the gallant armies under your command. The thanks of this Department and of the Government and of the people of the United States, their reverence and honor, have been deserved, and will be tendered to you and the brave and gallant officers and soldiers of your army for all time.

EDWIN M. STANTON, Secretary of War.

War Department, Washington, D. C.,
10 o'clock P. M., April 9, 1865.

Ordered, That a salute of 200 guns be fired at the headquarters of every army post and arsenal in the United States, and at the Military Academy at West Point, on the day of the receipt of this Order, in commemoration of the surrender of Gen. R. E. Lee and the Army of Northern Virginia to Lieut. Gen. Grant and the army under his command. Report of the receipt and execution of this Order to be made to the Adjutant General, Washington. EDWIN M. STANTON, Secretary of War.

Capture of Richmond.

Of course our readers have all heard of the capture of Richmond, the rebel capitol, before this time, but the following account of the burning of the city by the rebels just before they evacuated it, will be read with interest. It was given by Carleton, the correspondent of the Boston *Journal*, April 7th. He says:—

"When Major Stevens entered the city, the flames were leaping from house to house, and devouring block after block in the centre of the town. Capt. Percy went to see about the Arsenal, but found it on fire. It contained several thousand shells, which began to explode, scattering firebrands in every direction, filling the air with iron fragments, driving the people from that section of the city.

The poor people helped themselves to the commissary supplies, broke open stores, and made free with whatever they saw. Some of the citizens rushed to the liquor stores, and with commendable forethought dashed in the heads of several hundred barrels of whiskey.

The prisoners in the Libby prison were removed on Saturday evening, being sent off by the Danville road. The flames spread towards the Penitentiary, and the convicts were set at liberty. The building was burned, and the city has now this class of depraved men at large.

On—on—from building to building—from warehouse to warehouse—from store to hotel from hotel to banks—to the newspaper offices—to churches—all along Main street from near the Spottswood House to the eastern end of the town—back to the river—to the bridges across the James—up to the large stone fire proof building, erected by the United States for a post office, now full of Confederate promises to pay—all around this building, on both sides of it—up to the Capitol square, the flames leaped, licking up all the business part of the city. Strange to say, the Spottswood Hotel is saved. I look out from my window upon a mass of ruin—of tall chimneys, of tottering walls, upon streets impassable from piles of brick and stones and rubbish, upon smoking ruins. Richmond is a sea of fire to-night. It is the most complete scene of devastation I ever beheld, excepting Charleston. There the streets echoed only to my own footsteps and to the cry of buzzards, but here I look down from my window to-night upon a woe-begone crowd of human beings, gazing at the ruins, moving here and there, gathering up broken furniture. Elaborate cornices, marble mantels, broken looking glasses, piles of bedding, chairs, tables, barrels and boxes, are piled in Capitol square. The ground is thick with feathers, with broken crockery, with scattered books and papers—debris of all kinds. Millions of dollars will not cover the loss. All the banks—all the newspaper offices except the *Whig* and the *Examiner*—the bridges across the Appomattox—Dr. Reed's Presbyterian Church—hundreds of houses and acres of ground—the heart of the city is eaten out.

Four years ago, on the second Sunday in April, there was great rejoicing in Richmond when the flame of war lighted around Sumter; but what a contrast is the scene of to-day! Men who swung their hats and hurrahed on that occasion, who celebrated it by drunken orgies, who looked forward to dominion and empire, walk these streets to-night penniless, poverty-stricken, broken-hearted, beholding a future illumined by no ray of hope. The flame of war has consumed them at last. Loud and long and terrible are their execrations of Jeff. Davis and Ewell, but they forget the part they have taken, that they urged on secession, hurrahed for it, prayed for it, gave thanks for the victory of Manassas. They forget that God's throne is built on justice—justice on earth as well as in heaven.

When Major Stevens entered the city the people were beholding the fire, and making little effort to stay its progress. He issued an order calling upon the police and fire department to set about extinguishing the flames. Citizens were pressed into the service, and thus the flames were stopped at last."

☞ The military districts of Utah, Colorado and Nebraska have been merged into one, and will be known as the District of the Plains. Brigadier General Conner is assigned to the command.

Notices.

Illinois Annual Conference.

The Illinois Second Advent Christian Conference will hold its annual session at New Rutland, La Salle Co., commencing on Wednesday, May 24th, 1865, and continuing during the week and over Sunday. As this is in some respects the most important conference during the year, it is desirable to have a FULL ATTENDANCE.

Rutland is on the Illinois Central Railroad, some forty miles below Mendota. E. ROYCE, Secretary.

Notice.

The next annual meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, commencing June 15th, 1865, and continuing over the first day. Strangers may call on Bro. Cooley near the depot. Dear brethren, let this be the largest gathering of the kind we have ever had. Come laden with grace, to work for the salvation of sinners.—*Voice copy.*

H. H. JANES, Pres.
P. S. W. DEYO, Conf. Clerk.

Notice.

Preaching brethren from abroad who wish to preach with the brethren at Dover, N. H., are requested to correspond with me, in relation to the subject, that their notice may not conflict with other appointments. EDWARD BLAISDELL, Corresponding Secretary.

Dedication.

The new chapel in Chichester, N. H. (Pine Ground), will be dedicated on Saturday, Apr. 29th, 1 o'clock, P. M. Preaching on the following Sabbath. J. COUCH.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

J. S. White..........Sunday, April 16th

EAST HALL, BOSTON.

Wm. C. Thurman..........Sunday, April 16th
J. K. Bellows..........Sunday, April 23d

Lowell, Mass., Friday and Saturday evenings, April 14th and 15th.
Cordaville, Mass..........April 23d
Philadelphia, Pa..........April 30th and May 7th
MILES GRANT.

Hartford, Ct..........Sunday, April 16th
Wallingford, Ct..........Monday evening, April 17th
Arrive on the second train from Hartford.
New Haven, Ct., (where Bro. Tompkins appoints), Tuesday evening, April 18th.
Bristol..........Sunday, April 23d
M. BATCHELOR.

Worcester, Mass..........April 16th
West Abington, Mass..........May 7th
C. C. RAMSAY.

Manchester..........April 23d
J. COUCH.

Warren, Ore Hill, N. H..........April 23d
L. C. GLAZIER.

Portland..........Sunday, April 16th
South Poland..........April 23d
JESSE PARTRIDGE.

Clinton, Mass..........Sunday, April 16th
Haverhill, Mass..........Sunday, April 23d
Providence, R. I., (as Bro. Doughty may arrange), April 26th, and over Sunday. J. K. BELLOWS.

Chichester, N. H., (Dover (school-house)..........April 16th
Northwood Narrows..........April 23d
Z. FORD.

Springfield, Mass., (Barnes' Block)..........April 16th
Meredith, N. H., (where the brethren may appoint), Sunday, April 23d.
Holden, Mass..........Sunday, April 30th
Worcester, Mass..........Sunday, May 7th
A. SIMPSON.

Elliot, Me..........April 30th
Portsmouth, N. H..........May 7th and 14th
Plymouth, Mass..........May 21st
Westboro, Mass..........May 28th
Philadelphia, Penn..........June 4th
and remain as long as duty demands.
F. H. BURBANK.

Brookfield..........April 15th and 16th
New Durham Ridge, N. H..........Tuesday eve, April 18th
Dover, N. H..........April 19th
Rye, N. H..........April 23d
A. ROSS.

Pittsfield, N. H., (at New Chapel), Sunday, April 16th
Bare Hill (school-house), Saturday evening and Sunday evening, April 15th and 16th.
Sutton, N. H., (where Bro. Jesse A. Hazen may appoint), Saturday eve., and Sunday, April 22d and 23d
Waterloo, Warner, N. H..........Monday eve., April 24th
East Canaan, N. H., Saturday evening, and Sunday, April 29th and 30th. JOHN G. HOOK.

Hinsdale, N. H..........April 23d
Charlemont, Mass., (where Brn M. Hicks and Cudworth may appoint), Sunday, April 30th, and in the evening at Griswoldville. B. F. STREETER.

Waterloo, (Warner)..........April 16th
Bradford, N. H..........Sunday, April 23d
Concord, N. H..........Sunday, April 30th
JOSEPH W. WHITE.

Agawam, Mass..........Sunday, April 16th
West Stafford, Ct..........Sunday, April 23d
Scitico, Ct..........Sunday, April 30th
I. B. POTTER.

Portsmouth, N. H..........Sundays, April 23d and 30th
Ashburnham, Mass..........May 7th
Lunenberg, Mass..........May 14th
S. S. BREWER.

FOR THE CHURCH IN GLOUCESTER.

Eld. H. Hopkins..........Sunday, April 16th
Eld. E. Bellows..........Sunday, April 23d
Eld. D. O. Hopkins..........Sunday, May 7th
(If stormy, the next Sunday.)

West Gloucester, (in the neighborhood of Bro. Hawkins)..........Sunday, April 16th
E. BELLOWS.

Sommersville, (Universalist Church)..........April 23d
R. WILLIAMS.

Warehouse Point, Ct..........Sunday, April 23d
Agawam..........Sunday, April 30th
P. S. BUTLER.

North Canton, Conn..........Sunday, April 16th
(Will Bro. Ripley meet me there?)
Wallingford Farms, Conn..........Sunday, April 23d
B. HITCHCOCK.

Danielsonville, Ct..........Sunday, April 16th
East Killingly..........April 23d
H. PRATT.

Prospect, Ct., (at Bro. Mix's)..........Sunday, April 23d
Yalesville, Ct..........Sunday, April 30th
O. D. WOODRUFF.

Clark's Mills, R. I..........Sunday, April 16th
H. L. HASTINGS.

Lawrence, Mass..........Sunday, April 16th
C. F. HUDSON.

East Boston..........Sunday, April 16th
A. W. SIBLEY.

Plainville, Ct..........April 16th
Worcester, Mass..........Sunday, April 29th
H. MUNGER.

Athol..........Sunday, April 16th
J. HEMENWAY.

Haverhill..........Sunday, April 16th
Lee, N. H..........Sunday, April 23d
Kennebunk Port, Me..........April 30th
A. MUSSEY.

West Hoosic, N. Y., (Advent Chapel)..........April 29th and over the Sabbath.
Pittstown, N. Y..........May 1st and 2nd
North Easton, N. Y..........May 3d, 4th and 5th
North Bennington, Vt..........May 6th
and over the Sabbath.
South Shaftsboro..........May 8th and 9th
WM. J. BLANCHARD.

Dover, N. H..........April 16th
C. S. EMERSON.

North Salem, N. Y., (as brethren may arrange), Sunday, April 16th.
Plymouth Hollow, Ct..........Sunday, April 30th
Wrightville..........Wednesday evening, May 3d
GEO. L. TEEPLE.

North Springfield, Vt., (as Bro. Cook shall arrange), Sunday, April 16th.
Newfane, Vt..........evenings of April 19th and 20th
West Brattleboro, Vt..........Sunday, April 23d
Northfield Farms, Mass..........Sunday, April 30th
WM. W. SUTHERLAND.

Lovely Street..........April 16th
Bakerville, (as Bro. Harris may arrange)..........April 23d
North End, (at the dwelling of D. Baker)..........April 30th
H. ROCKWELL.

Bideford..........Sunday, April 16th
Hollis..........Sunday, April 23d
South Windham..........Sunday, April 30th
Windham Center..........Tuesday, May 2d
and between as opportunities offer.
B. SPAULDING.

Kennebunk, Me..........Sunday, April 16th

East Stoneham, Me..........Sunday, April 16th
Bryant's Pond..........Tuesday evening, April 18th
Franklin..........Wednesday evening, April 19th
Hartford..........Thursday evening, April 27th
South Livermore..........Friday evening, April 28th
Wayne, (as Bro. Hanscome may appoint), Saturday and Sunday, April 29th and 30th.
Vienna, (as Bro. Spaulding may appoint) Monday, May 1st
Rome..........Tuesday, May 2nd
Starks, (as Bro. Griffin may appoint), Wednesday, May 3d.
Exeter, (Greenbush school-house)..........Sunday, May 7th
L. K. LOMBARD.

Holden, Mass..........April 16th
GEO. A. STREETER.

Nottingham, (where Brn. Geo. Randall may appoint), Sunday, April 16th. J. PINKHAM.

Pine Swamp, Ct..........Sunday, April 16th
C. GOODRICH.

Concord..........Sunday, April 16th
South Candia, (meeting-house, where Eld. Reynolds formerly preached)..........Sunday, April 23d
S. S. MOONEY.

Business.

TO CORRESPONDENTS.

J. S. Moulton—Have none of the small hymn books on hand.

P. Rockwood—You are right. She had paid to 438. $2.50 due.

R. K. Benner—Received. Paid to No. 520.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 497. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each.—S. McCluer 518, T. Perry 498, L. Allen 510, O Glines 539, A P Hyde 470, L Burgess 549, M A Clark 530, D B Salter 489, E Merrick 509, G W Atkins 515, M. Morehouse 523, P. Rockwood 491, D. K. Lyon 526, L Chamberlain (what P. O.?) M Saunders 512, R. Osborn 492.

$1.25 each.—B Sampson 513, W. Pullen 525, S Bradley 520, M E Blodgett 521, L T Marsh 517, O W Whiting 520, L S Ford 520, N. Lazell 520, W. G. Ruggles 527, C Brigham 521, C Walker 521, L C Collins 548, M Phillips 521, J. Morrill 546, J. Robinson 522, J. Stanley 487, L Allen 520, S P Goodsell 540, J Young 520, E G Emmons 520, E. G. Higgins 520, M. K. Drury 506, W Lucas 521, M McLanathan 520, P M Loudon 517, S Upson 521, J Roby 521, W G Churchill 546, J Mann 522, T Williams 522, G L Rice 520, J H Harding 521, A. G. Case 521, C H Pickering 520, G W Caverly 521, C Lovis 518, H. Tripp 536, E. J. Pennell 504, T. L. Hull 510, J. Lyle 536, G Hamilton 520, Mrs. L Darbee 520, W Kirby 517, E Bates 530, W Vreeland 520, T Woodward 515, J. Alexander 520, J J Pine 520.

$1.50 each.—G. James 505, L. Bunker 524, Mrs. T. Clark 526, S O Parker 520, Mrs. J K Marshall 518, M G Wise 515, N G Ridley 520, G W Sherman 525.

$2.00 each.—J. Huyck (what State?) H. J. Hunt 480, G W Foster 512, J C Lambert 526, H W Buxton 516, G W. Stevens 489, C Ware 496, L L Cross (what P. O.?) Mrs. O Young 616, A Davis 429, B F Wilkins 364, W. Calderwood 507, J N Hines 505, G R Tysart 549, H. C. Smith 534, E Oakes 522, H Towle 532, S Bray 529, Mrs A Kneeble 523, E A Ricker 523.

$2.50 each.—S T Clark 534, F A Dorr 551, O Gould 548, G W Buckley 533, P K Towne 547, S Wright 547, J C Baston 546, E Jones 546 J B Burgess 517, H Chace 533, R Paul 549 Mrs E Sage 520, A A Adams 551, E Young 538, A Bowerman 540, J Devitt 535, S Kelsey 547, J Chickering 521, M Curtis 526, J B Fuller 518, M McCrimmon 537, J Wilson 540, J Thompson 546, W Jordan 520, N Smith 572, S E Pike 548, E F Darling 557, J B Morgan 533, M O French 544, J P Barnes 520, C H Nute 564, J H Harding 545, M G Page 551, R Hinkley 546, R B Smith 596, N F Berry 529, J W Elliot 546, S Bliss 546, O Wheeler 546, Mrs D Perry 546, N W Sanborn 525, C Colburn, 550, J Davis 538.

$3.00 each.—S W Ames 531, J J Batchelder 505, E O Hobbs 561, N Horr 526, M Buxton 511, E Blood 499, W A S Smyth 531, B N Childs 522, E Merrill 557, W Elden 524, M Smith 531.

BOOKS AND TRACTS SENT.

BY MAIL.—J. C. Jackson, Mrs. H. Howe, H. Cole, J. White, E Graves, W Shepherd, J G Smith, W R Boyker, O W St. John, Mrs. T C Barber, B L Burnap, F. Platt, B J Burnett, Jr., D. M. Kinzer, S Wright, A H Madison, N S Bastion, H Stamp, Mrs M Litchtenthaler, R Vandervoort, M M Hazard, F P Hunt, O D Woodruff, J C Perkins, E V C Bennett, S B Munn, J A Mayberry, J W Elliott, J W Purdy, H. J. Wilson, L. McEwen, C. Richardson.

BY EXPRESS—D Ellinwood, B Spaulding, W S Campbell, F H Burbank.

LETTERS RECEIVED.

B W Boothby, W R Boyker, D T Taylor, J E Clark, J A Thayer, B P H, F H Chamberlain, S Basford, A L Forrester, F Kies, J S Hinds, F S Bradford, O H Kimball, M B Chechouski, D F Nawton, A E Smith, L Annis.

POST OFFICE ADDRESS.

P. A. Smith—After May 13th, San Francisco.
J. B. Potter—Warehousepoint, Ct., for the present.
H. K. Flagg—Holliston, Mass.
P. S. W. Deyo—Strawberry Point, Iowa.
L. K. Lombard—South Exeter, Me.
J. Couch—Concord, N. H.
C. Goodrich—West Winsted, Ct.
J. C. Wheeler—Carthage, Me.
H. F. Carpenter—Rutland, Vt.

BOOKS FOR SALE AT THIS OFFICE.

THE EMPHATIC DIAGLOTT: containing the Original Greek Text of the New Testament, according to the Recension of Dr. J. J. Griesbach, with an Interlinear Word-for-Word English Translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209) in the Vatican Library; with Notes, References, and an Appendix. 880pp. 12mo. Price, plain leather, $4.00; extra, gilt, $4.50; Turkey morocco, $5.00. Postage, 16 cents.

THE NEW TESTAMENT of our Lord and Savior Jesus Christ; with brief Notes and Instructions; containing the references and marginal readings of the Polyglott Bible, also the Psalms, Maps, and Harmony of the Gospels. Published by the American Tract Society. For family use. $1.75; by mail, $1.90.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures, with Engravings, Maps, and Tables. Published by the Amer. Tract Society. This is one of the best. Cloth, $1.50; by mail, $1.75. Sheep, $2.00; by mail, $2.25.

WHY THE SHOE PINCHES. A useful little work, with cuts, showing the conditions of a healthy foot, the causes of deformities, and how to avoid those troublesome diseases and malformations, such as chilblains, corns, bunions, flat-foot, bent-up toes, grown-in nails, etc. Price, 30 cents.

CRUDEN'S COMPLETE CONCORDANCE to the Holy Scriptures. New and condensed edition. Edited by John Eadie, D. D., LL.D. Cloth, $1.75; by mail, $1.80. Sheep, $2.00; by mail, $2.30.

THURMAN'S BIBLE CHRONOLOGY, or, The Sealed Book of Daniel Opened. A work for every Bible Student. $1.50; by mail, $1.75.

THE SCRIPTURAL QUESTION BOOK. "Sanctify them through thy truth: thy word is truth." A valuable help to Sunday School and family instruction. 127 pp. Price, 15 cts.; postage 4 cts. $1.50 per dozen; postage 8 cts. on every three copies.

THE TAKING OF HUMAN LIFE incompatible with Christianity; with remarks on the present crisis. By T. F. Tukesbury. Price, 8 cts.; postage 2 cts. A tract for the times.

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For the World's Crisis.

ON THE DEATH OF A FRIEND.

Rest, weary one,
For thy work is done, thy sorrows are o'er,
Thy silent griefs and pains are no more;
God and wisdom have ordered all the past,
Lord, all our treasures at thy feet are cast,
Rest, sweetly rest.

Rest, weary one,
Lie down to slumber in the peaceful grave,
Life has struggled with eternity's wave;
We prayed and hoped, but still with fear,
For we felt the enemy death was near.
Rest, sweetly rest.

Rest, dear friend.
Where sin and sorrow can approach no more,
We hope to meet thee on the other shore;
Jesus, I know, will bear us through,
If we our Master's will still do.
Rest, sweetly rest.

Rest, weary heart.
In the earth where once thy Savior lay,
We leave thee, to waken on that day
When all our sorrows have an end,
Then may we in Jesus find a friend.
Rest, sweetly rest.

E. L. H.

For the World's Crisis.

KNOWING THE TIME!

Read me carefully through before you rashly conclude I claim too much. I am fully aware that this and similar "captions" have stood at the head of many able and some silly articles. I will say a few things to you under it.

Paul, the great apostle to us Gentiles, has said, "And that, knowing the time," etc., Rom. 13: 11. If he knew the time, did not the Roman church know it also? I think they did, and that we ought to. We are also taught that "the wise man's heart discerneth both time and judgment." Are we wise? When Jesus wept over the people of that doomed city, Jerusalem, and told what should befal them, he gave as the cause, "Because THOU KNEWEST NOT THE TIME of thy visitation."

With such plain and positive Scripture declarations before us, it does appear to me that no intelligent christian should neglect to become acquainted with Bible time. And here I wish to raise an inquiry as to the extent of the meaning of the texts I have quoted. They are not arbitrary or stiff in their meaning, nor do they at all sustain a sophistical course of reasoning to which they are sometimes applied.

Is it not Paul's intent to state that he and his brethren knew in what age of the world's history they were, what part of the course of fulfillment of prophecy they were connected with, and fulfilling? So it appears to me. With this view of their understanding "the time," season, age, and the events of prophetic announcement, it does not require that we should strain the language by making it say that they knew the year of the age of the world, and the number of months from the first day of the creation. Or am I wrong, and is the latter idea the true one?

That "the wise man's heart discerneth both time and judgment," is clearly stated. God has revealed his purposes of grace, mercy and judgment, with the times of their special developments, in such a manner that he who wishes to understand them, and "applies his heart unto wisdom," can "discern" them as clearly as we can discern that summer is nigh at hand when the trees put forth their leaves. By learning and watching the events of nature, we can know the time or season of the year, even without a calendar.

In the case of the ignorance of the inhabitants of Jerusalem, we learn from the announcement made by the Lord, that their destruction came because they "knew not the *time* of their visitation." This ignorance was inexcusable; they had enjoyed every facility to learn and know the time of God's visiting them by his Son, "to make reconciliation for iniquity." These facilities were Dan. 8: 11, and 9: 24, and 11: 20–24; Isa. 7: 14, 16; Micah 5: 2, 3; Zech. 9: 9; Mal. 3: 1. By these they ought to have known the time in which they lived, and recognized the events of their *time*, as the fulfillments of these and other prophetic declarations. Then they would have occupied the position of Simeon and Anna, waiting for the Lord's Christ. This was not their position. They neglected to study and believe, to watch the events as fulfillments of prophecy, and the time which measured the Jewish nationality. These neglected, made them unbelieving, careless of the work of God, reckless and riotous, forming a character worthy of the dreadful doom which Christ pronounced, and which came upon them to the full.

Was it because they did not know the year the seventy weeks ended? or the sixty-nine weeks? or the sixty-two weeks? Rather was it not because they had neglected the study, and lost the knowledge, of the prophetic Scriptures generally, and thereby were ignorant of the time, season, age, and relation to passing events, and consequently of the decay of their theocracy, the closing of the age of the Mosaic institutions, and the proximity of the advent of their long promised Messiah. This last, we think, is the true idea of knowing the time, or of not knowing it.

It is a fearful position to be ignorant of the times and seasons which God has revealed for the instruction and guidance of his church. The mass of the professed church of Christ of our generation are thus ignorant, according to their own confessions, and, what is worse, they claim it necessary to remain thus ignorant. May the Lord enable us to know the time, and lead others to see and know it also, and watch for the return of Jesus to save us.

The above are my ideas of Bible time, and the duty of knowing it, by heeding the prophetic measurements, prophetic announcements, national conditions, religious and moral conduct of the church and world, the signs in the sun, moon and stars. All these preach in loud tones of the speedy coming of our blessed Savior, to establish his reign and give eternal rest to his people. I hope to rest with them.

I do not feel opposed to searching to know more definitely the point of time of the Savior's advent. It may be we *shall* know more, or that *I* shall know as definitely as some think they do. But I cannot use these texts I have quoted to teach time as some do, and as I did twenty years ago. The careful study of this subject has led me to the conclusions above stated. I think I know the time, and am not in darkness that that day should overtake me as a thief. I am watching for him year after year, and day after day, "knowing he is nigh, even at the doors." This generation must meet him.

With [illegible] and [illegible] the [illegible] of our twenty years [illegible] I have found [illegible] the most [illegible] has been [illegible], the most extensive circulation of Bible truth, the most sound and Scriptural conversions seen, the best regulated and steady christian lives, under the labors of those holding this position, in distinction from the positions of knowing nothing and of knowing everything on time questions.

I. C. Wellcome.

For the World's Crisis.

THE VOICE OF HISTORIANS.

"The Lord's Day"—The True Christian Sabbath.

NUMBER SIX.

From Peter Heylyn's "History of the Sabbath," published in London 1681, pp. 411–423. In copying I have followed the author's style of writing and spelling. T. M. P.

So in the Epistle to the *Colossians*, written in the sixtieth year after Christ's Nativity, he lays it positively down that the *Sabbath* was now abrogated with the other ceremonies, which were to vanish at Christ's coming. *Let no man judge you*, saith the Apostle, *in meat and drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come: but the body is of Christ.* In which the *Sabbath* is well matched with *meats* and *drinks*, *new moon* and *holy days*, which were all temporary ordinances, and to go off the stage at our Savior's entrance. . . . 'There is (saith Hierom) no sermon of the Apostles, either delivered by epistles or by word of mouth, wherein he labors not to prove that all the burdens of the Law are now laid away; that all those things which were before in types and figures, namely the Sabbath, Circumcision, the new moons, and three solemn Festivals, did cease upon the preaching of the gospel.'

"And cease it did upon the preaching of the Gospel, insensibly and by degrees, as before we said; not being afterwards observed as it had been formerly, or counted any necessary part of God's public worship. Only some use was made thereof for the enlargement of God's church, by reason that the people had been accustomed to meet together on that day, for the performance of religious spiritual duties. This made it more regarded than it would have been, especially in the eastern parts of Greece and Asia, where the provincial Jews were somewhat thick dispersed; and being a great accession to the Gospel, could not so suddenly forsake their ancient customs. Yet so, that the first day of the week began to grow into some credit towards the ending of this Age; especially after the final desolation of Hierusalem and the Temple, which happened *Anno* 72 of Christ's Nativity. So that the religious observation of this day beginning in the Age of the Apostles, no doubt but with their approbation and authority, and since continuing in the same respect for so many Ages, may be very well accounted amongst those Apostolical traditions, which have been universally received in the church of God. For being it was the day which our Redeemer honored with his resurrection, it easily might attain unto that esteem, as to be honored by the christians with the public meetings; that so they might with greater comfort preserve and cherish the memorial of so great a mercy; in reference unto which, the World's Creation seemed not so considerable. By reason of which work wrought on it, it came in time to be entitled the LORD'S DAY; which attribute is first found in the Revelation, written by Saint John about the ninety-fourth year of our Savior's birth. . . . So that the greatest honor, which in this Age was given the first day of the week, or *Sunday*, is that about the close thereof they did begin to honor it with the name or title of the LORD'S DAY, and made it one of those set days whereon the people met together for religious exercises. . .

"We showed you in the former chapter, whatever doth occur in the acts and monuments of the apostles, touching the Lord's day and the Sabbath, how that the one of them was abrogated as a part of the Law of Moses; the other *rising by degrees from the ruins of it*, not by Authority divine, for ought appears, but by authority of the church. . . .

"The *Ebionites*, they stood hard for the *Jewish Sabbath*, and would by all means have it celebrated, as it had been formerly; observing yet the Lord's day, as the Christians did, in honor of the Resurrection of our Savior. . . And on the other side there was a sort of Heretics in the *Eastern* parts, who thought that this world, being corruptible, could not be made but by a very evil Author. Therefore as the *Jews* did by the festival solemnity of their Sabbath rejoice in God that created the world, as in the Author of all goodness; so they, in hatred of the Maker of the world, sorrowed and wept and fasted on that day, as being the birth-day of all evil. And whereas Christian men of sound belief did solemnize the Sunday in a joyful memory of Christ's resurrection: so likewise at that self-same time, such heretics as denied the resurrection did contrary to them that held it, and fasted when the rest rejoiced. . . . . If any one did fast (says Irenæus), either upon the Lord's day or the Sabbath, except one Sabbath in the year (which was Easter eve), he was a murderer of Christ. So he in his epistle *ad Philippenses*.

"The Canons attributed to the Apostles take notice of the misdemeanor, though they condemn it not with so high a censure; it being in them only ordered, that if a clergyman offended in that kind, he should be degraded; if any of the laity, they should be excommunicated. Which makes one marvel by the way, that those which take such pains to justify Ignatius as Baronius doth in *Anno* 57 of his grand Annales, should yet condemn this Canon of imposture, which is not so severe as Ignatius is, only because it speaks against the *Saturdays* fast. Whereof consult the Annales, Ann. 102. Now as Ignatius labors here to advance the Sabbath, in opposition of those heretics before remembered, making it equally a festival with the Lord's day: so being to deal with those which too much magnified the Sabbath, and thought the Christians bound unto it, as the Jews had been; he bends himself another way, and resolves it thus: '*Let us not keep the Sabbath in a Jewish manner, in sloth and idleness; for it is written that* he that will not labor shall not eat, and in the sweat of thy brows shall thou eat thy bread. *But let us keep it after a spiritual fashion, not in bodily ease, but in the study of the Law: not eating meat drest yesterday, or drinking lukewarm drinks, or walking out a limited space, or settling our delights, as they did, or dancing; but in the contemplation of the works of God. And after we have so kept the Sabbath, let every one that loveth Christ keep the Lord's day Festival, the Resurrection day, the Queen and Empress of all days; in which our life was raised again, and death overcome by our Lord and Savior.*' So we see that he would have both days observed; the Sabbath first, though not as would the Ebionites, in a *Jewish* sort; and after that the Lord's day, which he so much magnifieth, the better to abate that high esteem which some had cast upon the Sabbath. Agreeable unto this we find that in the Constitutions of the Apostles (for by that name they pass, though not made by them), both days are ordered to be kept holy, one in memorial of the Creation, the other of the Resurrection. . .

"And so it was observed in the *Eastern* parts, where those of the dispersion had took up their seats; and having long time had their meetings on the Sabbath day, could not so easily be persuaded from it. But in the Western churches, in the which the Jews were not so considerable, and where those heretics before remembered had been hardly heard of, it was plainly otherwise: that day not only not being honored with their public meetings, but destined to a settled or a constant fast. Some which have looked more nearly into the reasons of this difference, conceive that they appointed this day for fasting, in memory of Saint Peter's conflict with Simon Magus, which being to be done on a Sunday following, the Church of Rome ordained a solemn fast on that day before, the better to obtain God's blessing in so great a business: which falling out as they desired, they kept it for a fasting day for ever after. Saint Austin so relates it, as a general and received opinion, but then he adds, *Quod eam esse falsam per hibeant plerique Romani*; that very many of the Romans did take it only for a fable.

"As for St. Austin, he conceives the reason of it to be, the several uses which men made of our Savior's resting in the grave the whole Sabbath day. For thence it came to pass, saith he, that some, especially the Eastern people, *ad requiem significandam mallent relaxare jejunium*, to signify and denote that rest, did not use to fast; where on the other side, those of the Church of Rome, and some Western churches, kept it always fasting. *Propter humilitatum mortis Domini*, by reason that our Lord, that day, lay buried in the sleep of Death. But as the Father comes not home unto the reason of this usage, in the Eastern churches; so in my mind Pope Innocent gives a likelier reason for the contrary custom in the Western. For in a Decretal by him made touching the keeping of this Fast, he gives this reason of it unto Decentius Eugubinus who desired it of him; because that day and the day before were spent by the Apostles in grief and heaviness. *Nam constat Apostolos biduo isto & in mœrore fuisse & propter metum judeorum se occuluisse*, as his words there are. The like faith Platina, that Innocentius did ordain the Saturday or Sabbath to be always fasted, *Quod tali die Christus in sepulchro jacuisset, & quod discipuli ejus jejunassent*, because our Savior lay in the grave that day, and it was fasted by his disciples. Not that it was not fasted before Innocent's time, as some vainly think; but that being formerly an arbitrary practice only, it was by him intended for a binding law. Now as the African and the Western churches were severally devoted either to the Church of Rome or other churches in the East, so did they follow in this matter of the Sabbath's fast, the practice of those parts, to which they did most adhere. Millian, though near to Rome, followed the practice of the East; which shows how little power the Popes then had, even in Italy itself. Paulinus tells us also of Saint Ambrose, that he did never use to dine, *nisi die sabbati & Dominico &c.*, but on the Sabbath, the Lord's day, and on the Anniversaries of the saints and martyrs. Yet so, that when he was at Rome, he used to do as they there did, submitting to the Orders of the Church in the which he was. Whence that so celebrated speech of his, *cum hic sum, non jejuno sabbato; cum Romæ sum jejuno sabbato*: at Rome he did; at Millain he did not fast the Sabbath. Nay, which is more, Saint Augustine tells us that many times in Africa, one and the self-same church, at least the several churches in the self-same province, had some that dined upon the Sabbath, and some that fasted. And in this difference it stood a long time together, till in the end the Roman church obtained the cause, and Saturday became a Fast, almost through all the parts of the western world. I say the *western* world, and of that alone; the eastern churches being so far from altering their ancient custom, that in the sixth Council of Constantinople, Anno 692, they did admonish those of Rome to forbear fasting on that day, upon pain of censures; which I have noted here, in its proper place, that we might know the better how the matter stood between the Lord's day and the Sabbath; how hard a thing it was for one to *get the mastery* of the other; both days being in themselves indifferent for sacred uses; and holding by no other tenure than by the *courtesie of the Church*.

"Much of this kind was that great conflict between the east and western churches about keeping Easter; and much like conduced, as it was maintained, unto the honor of the Lord's Day, or neglect thereof. The passover of the Jews was changed in the Apostles' times to the Feast of Easter; the anniversary memorial of our Savior's resurrection; and not changed only in their times, but by their authority. Certain it is they observed it, for *Polycarpus* kept it, . . . both with Saint *John*, and with the rest of the Apostles, as *Ireneus* tells us in *Eusebius's* History. The like *Polycarpus* affirms of Saint *Philip* also; whereof see *Euseb. l.* 5: c. 14. Nor was the difference which arose in the times succeeding, about the Festival itself; but for the time, wherein it was to be observed. The *Eastern* Churches following the custom of *Hierusalem*, kept it directly at the same time the *Jews* did their Passover; and at *Hierusalem* they so kept it (the Bishops there for fifteen several successions, being of the circumscion) the better to content the *Jews*, their brethren, and to win upon them. But in the Churches of the *West* they did not celebrate this Feast *decima quarta lunæ*, upon what day soever it was, as the others did; but on some Sunday following after; partly in honor of the day, and partly to express some difference between Jews and Christians. A thing of great importance in the present case. For the christians of the East reflected not upon the Sunday in the annual return of so great a feast; but kept it on the fourteenth day of the month, be it what it will; it may be very strongly gathered, that they regarded not the Lord's day so highly, which was the weekly memory of the resurrection, as to prefer that day before any other in their public meetings. And thereupon Baronius pleads it very well that certainly Saint John was not the author of this contrary practice, as some gave it out. *Nam quomodo potuit esse ratio*, &c. For what, saith he, [illegible] in the Revelation he should [illegible] mention of the Lord's day as a day of note, and of good credit in the church, had it not got that name in reference to the resurrection. And if it were thought fit by the Apostles to celebrate the weekly memory thereof upon the Sunday; then to what purpose should they keep the anniversary on another day? And so far questionless we may join issue with the Cardinal, that either Sunday is not meant in the Revelation; or else Saint John was not the author of keeping Easter with the Jews, on what day soever. Rather we may conceive that Saint John gave way unto the current of the times, which in those places, as is said, were much intent upon the customs of the Jews; most of the christians of those parts being Jews originally. . . . .

"This (second) century affords us three particular writers that have made mention of this day. First, Justin Martyr, who then lived in Rome, doth thus relate: 'Upon the Sunday, *all of us assemble in the congregation; as being that first day wherein God separating the light and darkness, did create the world; and Jesus Christ our Savior rose again from the dead.*' This for the day; then for the service of the day, he describes it thus:—'*Upon the day called* Sunday, *all that abide within the cities or about the fields, do meet together in some place, where the records of the Apostles and writings of the Prophets, as much as is appointed, are read unto us. The reader having done, the priest or prelate ministreth a word of exhortation, that we do imitate those good things which are there repeated. Then standing up together, we send up our prayers unto the Lord; which ended, there is delivered unto every one of us, bread and wine, with water.* After all this the priest or prelate offers up our prayers and thanksgiving as much as in him is, to God; and all the people say Amen; those of the richer sort, every man as he would himself, contributing something towards the relief of the poorer brethren; which after the priest or prelate was disposed amongst them.' . . . . . .

"The second testimony of these times is that of Dionysus, Bishop of Corinth, who lived about 175, some nine years after *Justin Martyr* wrote his last Apology; who in an Epistle unto *Soter*, Pope of *Rome*, doth relate it thus: 'To-day,' saith he, 'we kept HOLY THE LORD'S DAY, wherein we read the Epistle which you wrote unto us, which we do always read for our instruction, as also the first Epistle writ by *Clemens*.' . . . .

The third and last writer of this century, which gives us any thing of the Lord's day, is Clemens Alexandrinus, (he flourished in the year 190) . . . ; "*He that doth lead his life according to the ordinances of the gospel, then keeps the* LORDS'S DAY, *when he casts away every evil thought, and doing things with knowledge and understanding, doth glorify the Lord in his resurrection.*' T. M. Preble.

East Weare, N. H.

For the World's Crisis.

THE DAY-STAR.

Beautiful Star of day, arise,
Show thy glory in the skies;
Let us now salvation see,
Life and immortality.

CHORUS.
Beautiful Star, beautiful Star,
Hope of the christian, beautiful, beautiful star.

Beautiful Star of hope, appear,
We know thy coming draweth near,
For we long have looked for thee,
Star of immortality.

Beautiful Star, O quickly come,
And take thy faithful children home;
Long they've wished to see thy face,
Give them now this heavenly grace.

Bath, Me. J. A. S.

THE INFIDELITY OF THE DAY.

Amongst the recent charges of the English Bishops and Archdeacons, we have seen none which touches upon the infidelity of the day with more force and spirit than that of Archdeacon Garbett. He thus speaks of the times in which we live:

"And now forgive me if for a moment I direct your attention to the times in which we live, nay, to the very days and hours passing over our heads, as eminently critical. They are big with results for Christ's church. They demand, therefore, a spirit and energy, and a yielding up of all our faculties, commensurate to their importance. This is the more to be insisted upon, because there is, oftentimes, among us, an indolent and abject submission of the soul to the present. Even in the midst of an extraordinary epoch, you find men living as in a dream, regarding the present as the normal and necessary condition of the world, or as a mere repetition of the past. No doubt this indolence of assent, and easy submission to things as they are, is innocent enough in the periods of repose which are intercalated between those revolutionary paroxysms which shake, from time to time, as they are shaking now, commonwealths and churches. Such times are as necessary to evolve the destinies of the human race as they have been to evolve the structure and actual configuration of the planet in which we live. It does matter little, in these uncritical intervals of history, whether we underrate or exaggerate the present, or permit it to pass by us as in a vision, without a firm grasp of it at all. Not so, however, when a new intellectual, social, or religious phase, is being generated from the destruction or modification of the ancient elements, and of which a certain indefinite restlessness and termination of men's minds is an invariable prognostic. The duties which we have then to discharge, and the whole line in which our exertions are called upon to move, depend upon our understanding the true importance and real tendencies of passing events and measures. The final issue may be greatly modified by a clear and prophetic discernment of them. A misapprehension of them is ruin. And this, too, ought to be well observed; although the final issue of a great and tempestuous period appears, when it comes, sudden, as well as overwhelming, yet sudden it really never is. It seems, indeed, unaccountable to those who have been negligent of its symptoms, or inapt to discern the inexorable connection between cause and effect. But its preparation is really slow. Its advance is gradual. The result, from the previously given religious or political data, is perfectly assignable by a true and enlarged philosophy. Morever, theologically considered, in Almighty God's dealings with the world at large, with nations and individuals, there is the same patience and long-suffering, with indications and flashes of the coming judgment intermingled. There is the same withholding of the fatal blow, the like invitation and opportunities of repentance, the like trial of men's spirits, and of alternate repose and threatenings. These great revolutions, like that now in progress, silently mature their elements, and come on, in fact, like a great tempest in summer. There is a long gathering of the clouds, and then the day is obscured, and there are distant mutterings of thunder and droppings of rain. And then, for a time, there is sunshine again, and the vapors seem about to disperse and vanish into the clear firmament. We say to ourselves that, after all, our forebodings were groundless, and there will be at any rate no tempest to-day; and so we turn unconcernedly to our ordinary occupations again. And then, on a sudden, when men cry, 'Peace, peace,'—we know not how, the storm breaks. All the elements are let loose; and the lightnings, and the mighty thunderings and hail, are upon us, and there is no escape. It is needless to point the moral. There may be bright intervals in these most perilous times for Christ's church. But let no man deceive himself, or the hour of sure destruction will come upon him like a thief in the night on the helpless and foolish sleeper. There is only one safety, —to be ever on the watch, and armed. *Una salus nullam sperare salutem.* We must look for it, and be ready for the worst. God will help them who, in faith and in the path of obedience, are ready to help themselves."—*Western Episcopalian.*

For the World's Crisis.

JOURNEYINGS.

Bro. Grant:—I was disappointed in not being able to fulfill my appointment at Wallingford, on account of the rain and mud. At Bristol I found them steadfast in the "apostles' doctrine and fellowship," with a desire to see the work of God revived and a new interest aroused, so that others might come to the knowledge of the truth adapted to save in this day.

I spent one evening in New Britain, enjoying a meeting with them at their chapel. The church here has suffered from many causes, but mostly from its professed friends; yet there are good brethren, who love Jesus and his soon coming, and are hopeful in looking for a better state of things. They need help of the right kind, and I could but pray the Lord for their speedy prosperity.

There are many new ones out in the field feeding the flock. This is a great and responsible work. I hope they will meekly and faithfully learn of the good Shepherd, that their teachings may be in harmony with his blessed word, which makes all one. Then we could wish them abundant success, and a hearty welcome to every place. But it has been too often that they have run before they were sent, and sowed their own seed, instead of the good seed. Thus we have had discord and variance as the result. I really believe more divisions and discord among us have been made by those who profess to be teachers, than by all other causes put together. In the first place, a teacher should have a sound christian character, who can live religion at home. Then he can practically enforce the good word of life upon others, and his influence will be even felt and salutary.

From Conn., by the way of Springfield, I passed by railroad to Vernon, Vt., at the time of the great freshet, and after riding to Holyoke we found the road so obstructed by ice and the flooding off of bridges, that we returned to Springfield. But the next day, Saturday, we found the obstructions removed, and safely arrived at Vernon, where they were expecting us. With the church here I spent two Sundays, with meetings in the week. I found a good body of believers here, but not in a very lively condition, I thought. As our meetings continued, there was an increase of interest, and the last Sunday and Sunday evening was a time of special favor. The Spirit's power and melting influence were very apparent. It was really a blessed good time to the most of us. To God alone be all the glory.

It is a favored time to labor for Christ and the advancement of truth. The Advent cause, from personal observation, I think is, to say the least, in the best condition it has been for ten years. Bible truth is gaining foothold among the thinking ones. Some are giving up fables and taking hold of the word of God in every direction. Lord, speak the lifegiving word. Amen. Thine, L. Boutell.

Groton, Mar. 31st, 1865.

EDUCATION OUTSIDE OF BOOKS.

Do you know that your best educated women are the most economical without being mean. They stop to count costs. They only pay a decent respect to other people's opinions, and fit their garments by the length of their purses. They can give liberally to God's poor, and be happy with an ingrain carpet. They can look neat and be contented in a plain bonnet, because they love a wild rose better than one made by a French milliner. They can be intelligent and entertaining without reading more than one book a year, because, keeping their eyes and ears, and hearts open, rich and beautiful experiences are daily falling out to them. And, after all, this is the great secret of happiness and efficiency in life,—this is what you are to be educated up to—an earnest appreciation of the capabilities and treasured joys of the present. Your true learning, what makes others richer for being with you, are the golden sparks struck out of your own being. Your worthiest opinions are not borrowed from books, but those born of the thought and culture you have brought forward into your life-work. The symmetry and harmony of your character was not drilled into you at once by your teachers, but grew by daily accretions, until you had learned to live as if you were accountable to God, and not to man, for deeds done in the body.—*Springfield Republican.*

PURE WATER FOR STOCK.

A good draught of *good* water is probably as refreshing to beasts as it is to people. But in the month of August nearly all domestic animals suffer far more than we imagine for want of pure water. Sheep will thrive far better if they can have access to pure water. Teams will endure the heat far better if they can have plenty of clean pure water; and if milk cows must drink stagnant water wherever they can find it, how is it possible for them to give their usual flow of *good* milk. It is impracticable for them to do it.

Some people allow water to stand in troughs, day after day, many times, and compel their animals to drink it all up. Did such people ever drink water from an old dirty slop pail, after it had been allowed to stand in the sunshine for two or three days? Let them try the experiment of such water, and wait for the result; and then they will be prepared to express a correct opinion whether or not such water, is as good for stock in the sultry days of August, as pure cold water would be.

Water troughs and tanks should be cleaned frequently during the hot days of August, and fresh water pumped into them several times during the day. Milch cows require a vast quantity of pure water in hot weather, in order to produce their usual flow of good milk.

"Let me die," was the language of Jonah when dissatisfied with God's directions; and [illegible] nahs when in like predicaments.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

TO THE CHILDREN.

Would you wear a crown of glory?
Would you meet the Savior's smile?
See the King in all his beauty?
Walk the "city's" golden aisle?

Would you meet the loved and lost ones?
See them clothed in spotless white?
Would you join their songs and praises,
In a land where is no night?

Would you see a second Eden?
Would you tread on Beulah's plain?
Would you gather flowers unfading?
Would you hear the angel's strain?

Would you meet with all the ransomed,
Who have suffered woe and shame?
Borne "the cross" and fallen martyrs,
By the sword and in the flame?

Keep like them "the words of Jesus,"
Bear like them "the cross" in sadness,
Watch and wait, though tempted often,
Grief will end in endless gladness.

Princeton, Ind. S. R. Chaplin.

For the World's Crisis.

NATURE'S TEACHINGS.

Johnny, four years of age, was very sick with the croup, and expected to die; and on being asked where he should go, said, Up to see Jesus, and he would let him walk in the garden. But soon after made this inquiry:

"Mother, when people die, they bury them up in the ground; does Jesus come down from heaven and get them, and take them up to live with him?"

This was a poser to mother, for she had never taught him this; and we learn from it that even children have an innate idea of the body constituting the identity of the soul, and if they were permitted to grow up without the traditions and doctrines of men being instilled into their minds, would have more scriptural theology.

Little Johnny was perfectly willing to go, but has recovered, and we hope will grow up, and continue to inquire into the whys and wherefores of the teaching of theologians of the present day. D. N. Smith.

DAVID MATSON.

BY JOHN G. WHITTIER.

Who of my young friends have read the sorrowful story of "Enoch Arden," so sweetly and simply told by the great English poet? It is the story of a man who went to sea, leaving behind a sweet young wife and little daughter. He was cast away on a desert island, where he remained several years, when he was discovered, and taken off by a passing vessel. Coming back to his native town, he found his wife married to an old playmate—a good man, rich and honored, with whom she was living happily. The poor man, unwilling to cause her pain and perplexity, resolved not to make himself known to her, and lived and died alone. The poem has reminded me of a very similar story of my own New England neighborhood, which I have often heard, and which I will try to tell, not in poetry, like Alfred Tennyson's, but in my own poor prose. I can assure my readers that in its main particulars it is a true tale.

One bright summer morning, more than threescore years ago, David Matson, with his young wife and his two healthy, barefooted boys, stood on the bank of the river near their dwelling. They were waiting there for Pelatiah Curtis to come round the Point with his wherry, and take the husband and father to the port, a few miles below. The Lively Turtle was about to sail on a voyage to Spain, and David was to go in her as mate. They stood there in the lovely morning sunshine, talking cheerfully; but, had you been near enough, you could have seen tears in Anna Matson's blue eyes, for she loved her husband, and knew there was always danger on the sea. And David's bluff, cheery voice trembled a little now and then, for the honest sailor loved his snug home on the Merrimack, with the dear wife and her pretty boys. But presently the wherry came alongside, and David was just stepping into it, when he turned back to kiss his wife and children once more.

"In with you, man," said Pelatiah Curtis. "There's no time for kissing and such fooleries when the tide serves."

And so they parted. Anna and the boys went back to their home, and David to the Port, whence he sailed off in the Lively Turtle. And months passed, autumn followed the summer, and winter the autumn, and then spring came, and anon it was summer on the river-side, and he did not come back. And another year passed, and then the old sailors and fishermen shook their heads solemnly, and said the Lively Turtle was a lost ship, and would never come back to port. And poor Anna had her bombazine gown dyed black, and her straw bonnet trimmed in mourning ribbons, and thenceforth was known only as the Widow Matson.

And how was it all this time with David himself?

Now you must know that the Mohammedan people of Algiers and Tripoli, and Mogadore and Sallee, on the Barbary coast, had for a long time been in the habit of fitting out galleys and armed boats to seize upon merchant vessels of christian nations, and make slaves of their crews and passengers, just as men calling themselves christians in America were sending vessels to Africa to catch black slaves for their plantations. The Lively Turtle fell into the hands of one of these roving sea-robbers, and the crew were taken to Algiers, and sold in the market-place as slaves, poor David Matson among the rest.

When a boy he had learned the trade of ship-carpenter with his father on the Merrimack; and now he was set at work in the dock-yards. His master, who was naturally a kind man, did not overwork him. He had daily his three loaves of bread, and when his clothing was worn out, its place was supplied by the coarse cloth of wool and camel's-hair woven by the Berber women. Three hours before sunset he was released from work, and Friday, which is the Mohammedan Sabbath, was a day of entire rest. Once a year, at the season called Ramadan, he was left at leisure for a whole week. So time went on—days, weeks, months, and years. His dark hair became gray. He still dreamed of his old home on the Merrimack, and of his good Anna and the boys. He wondered whether they yet lived, what they thought of him, and what they were doing. The hope of ever seeing them again grew fainter and fainter, and at last nearly died out; and he resigned himself to his fate as a slave for life.

But one day a handsome, middle-aged gentleman, in the dress of one of his own countrymen, attended by a great officer of the Dey, entered the ship-yard, and called up before him the American captives. The stranger was none other than Joel Barlow, commissioner of the United States to procure the liberation of slaves belonging to that government. He took the men by the hand as they came up, and told them they were free. As you might expect, the poor fellows were very grateful; some laughed, some wept for joy, some shouted and sang, and threw up their caps, while others, with David Matson among them, knelt down on the chips, and thanked God for the great deliverance.

"This is a very affecting scene," said the commissioner, wiping his eyes. "I must keep the impression of it in my Columbiad;" and drawing out his tablet, he proceeded to write on the spot an apostrophe to Freedom, which afterward found a place in his great epic.

David Matson had saved a little money during his captivity, by odd jobs and work on holidays. He got a passage to Malaga, where he bought a nice shawl for his wife and a watch for each of his boys. He then went to the quay, where an American ship was lying just ready to sail for Boston.

Almost the first man he saw on board was Pelatiah Curtis, who had rowed him down to the port seven years before. He found that his old neighbor did not know him, so changed was he with his long beard and Moorish dress, whereupon, without telling his name, he began to put questions about his old home, and finally asked him if he knew a Mrs. Matson.

"I rather think I do," said Pelatiah; "she's my wife."

"Your wife!" cried the other. "She is mine before God and man. I am David Matson, and she is the mother of my children."

"And mine too!" said Pelatiah. "I left her with a baby in her arms. If you are David Matson, your right to her is outlawed; at any rate, she is mine, and I am not the man to give her up."

"God is great!" said poor David Matson, unconsciously repeating the familiar words of Moslem submission. "His will be done. I loved her, but I shall never see her again. Give these, with my blessing, to the good woman and the boys," and he handed over, with a sigh, the little bundle containing the gifts for his wife and children.

He shook hands with his rival. "Pelatiah," he said, looking back as he left the ship, "be kind to Anna and my boys."

"Ay, ay, sir!" responded the sailor in a careless tone. He watched the poor man passing slowly up the narrow street until out of sight. "It's a hard case for old David," he said, helping himself to a fresh cud of tobacco; "but I'm glad I've seen the last of him."

When Pelatiah Curtis reached home he told Anna the story of her husband, and laid his gifts in her lap. She did not shriek nor faint, for she was a healthy woman, with strong nerves; but she stole away by herself and wept bitterly. She lived many years after, but could never be persuaded to wear the pretty shawl which the husband of her youth had sent as his farewell gift. There is however, a tradition that, in accordance with her dying wish, it was wrapped about her poor old shoulders in the coffin, and buried with her.

The little old bull's eye watch, which is still in the possession of one of her grandchildren, is now all that remains to tell of David Matson—the lost man.—*Our Young Folks.*

KEEP CLEAR OF 'EM.

See here, boys! I want to say something to you. Do you know that Satan has a great many servants; and they are very busy running round, doing all the harm they can. They ride in the trains; they follow the soldiers; they do business in the city; they go into the country; they enter houses and break open shops; they visit our schools. Some of their favorite spots are colleges and academies, where our boys are. Boys do you hear that?

Indeed, they are very fond of young people every where. Some of their favorite spots are colleges and academies, where our boys are. Boys, do you hear that?

Indeed, they are very fond of young people everywhere. Some of Satan's servants are so "like roaring lions, going about seeking whom they may devour," that you are not much in danger from them, because you can keep out of their way. Some are so vile-looking, you would naturally turn from them in disgust; others are such fellows that you would not be seen in their company; and there are still others you would rather keep clear of, without exactly knowing why. You know they are *not* good, and that is enough. But all of Satan's followers are not so quick to show their colors. Some are cunning and pretend to be a great deal better than they are, in order to deceive people; and they *do* deceive people horribly. It makes my blood run cold to think of it. I know four of them, and some of the mischief which they have done. I found out their names, and I want to put you on your guard against them, for they are very sly. They will make you believe they are your friends. They appear sociable, easy, good-natured, and not too much in a hurry. They seem to wait your own time, and notice you when you least expect it.

"Oh, we want you to enjoy yourselves," they say, "and not to be *so particular*;" and the arguments they use are very taking; at least, I must think so, since so many of the young listen to them and are led away by them.

And all, I believe, because they did not know in the first place *who* was speaking to them. They did not see it was Satan's uniform they had on. Do you ask for their names? Here they are:

"*There's no danger.*" That is one.
"*Only this once,*" That is another.
"*Every body does so,*" is the third; and
"*By and by,*" is the fourth.

If you are tempted to leave God's house, and break the Sabbath day to go upon a sail or a ride, or to do a little *work* in the shop or counting-room, and "*Only this once,*" or "*Every body does so,*" whispers at your elbow, know it is false. The great evil of *one* sin is, that you bring your heart and conscience into such a state that you will be likely to go on sinning; for there is not half so much to stop you as there was to prevent you from setting out at first. Hold no parley with "Only this once," or "Everybody does so." Listen to their dangerous counsels not for a moment.

Are you thinking seriously about the welfare of your soul? Has the Holy Spirit fastened upon your conscience the solemn warnings of a faithful teacher, and brought to mind a tender mother's prayers for your conversion? That is a moment when "*By and-by*" hovers near to persuade you to put away serious things. It succeeded with poor Felix when Paul preached to him, and the Roman ruler was almost persuaded to become a christian. "By and by" whispered in his ear. He put off his soul's salvation to a more convenient season, and it *never came*.

"By and by" is a cheat as well as a liar. By putting you off he means to cheat your soul of heaven. God says *now*; "Now is the acceptable time and the day of salvation." He never asks you to postpone it. He makes no promises and no provisions for "By and by."

Dear children, be on your guard against these four servants of Satan, in little things as well as in great ones, for their only aim is to harm and ruin you.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"GOD IS LOVE."

Sinner, behold His love
In sending, thee to save,
His only and beloved Son
To die, and from the grave
Arise thy Friend and Advocate.
Behold him on the cross,
Dying and red with gore,
Redeeming thus thy loss.

Has friendship's love been thine?
Do human hearts display
Their care and kindness for your sake,
And you that love obey?
s He devoid of love who thus
Implanteth love in man?
Ah! no, he loveth with a love
Which mortals never can.

All He hath made he loves,
Be it however vile;
His love's eternal as his name,
It frees the soul from guile.
He loves; and we can nothing do
To pay the debt we owe,
But praise His name, and to the world
His love and goodness show.

North Reading, N. Y. AMOS L. FORRESTER.

For the World's Crisis.

DEFINITE TIME.

A great number of times have been set for the advent of our Lord, during the period of nine hundred years past. Believers in those times have claimed that they had new light on the prophecies; that they could look into the "sealed book" and read and interpret its contents. Many have been so zealous for what they called the "present truth," they have proscribed and condemned all that did not believe in *their* time. Ministers who were very acceptable before, could not be allowed to preach in those societies where the majority had embraced the "new light," because they did not believe the Bible. And if such ministers went into those "time meetings," as they were called, they were branded as "wolves in sheep's clothing."

For the last twenty years there have been those who have looked with interest to the years 1866 and '68 for the coming of Christ. Dr. Cumming has been a professed believer in the '68 time, as making that the last point to which we may look. This view he has published for some ten years. Others in this country have come to the same time, and have been preaching it about the same length of time. Of late several preachers have *adopted* the time of Dr. Cumming and others, advocating it as new light, new discovery, and as Bible truth.

In the time theory, a proper regard has not always been paid to what the Savior has said on this subject. Matt. 24: 42–44,—"Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what *watch* the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

To this it is said that the Savior did not say they would *never* know. Of course he did not say they would *never* know; for that would be to say that they would not know even after he *had* come. But, says the objector, the Savior meant that they did not know at the time he was talking, although they might and should know at some future time. If this be true, then those persons who heard the Savior speak did know the time before they died, or else they were to know the time after they died before the Lord comes.

The objector replies, This is not what I mean. The Savior meant that those who heard him did not know but that those who would live at the time of his coming might know. But I ask if it is not evident that he included the whole church? "What I say unto you, I say unto *all*; watch."

Again, it is said that if we would be like the good man of the house, we must *know the watch*. The Savior does not say nor imply any such thing. He says that if the good man of the house had known in what watch the thief would come, he would have watched. Of course he would. In this case he would not need to be *told* to watch. Inasmuch as he did not know, he should have been on his guard. Not watching for the *time*, but for the *thief*. Says the Savior, "Be ye also ready"—as the good man would have been if he had known the watch. Now you do not know the time, therefore you should be on the watch, and if so, you will not be overtaken as a thief in the night, though you know not the watch when he will come.

Our Lord's remarks belong to those who will be here when he comes. This every one can and must see. *They* are to watch, for *they* know not the time. It has been said that we must watch for *time*. Watching for time may be no part of the watchman's duty. His duty is to watch for the *event*. This is plain in all that our Lord has said on this subject. The good man was to watch for the *thief*, and not for the *time* when he would come. When it was asked,—"Watchman, what of the night?" (a passage that had its fulfillment more than two thousand years ago), he was not asked, "Watchman, what *hour* of the night?" What *of* the night? what has taken place during the night? That was his business, to see that no harm should come upon the city. Nothing had taken place, so he had nothing to report save what everybody knew: "the morning cometh, and also the night."

Mark 13: 33–37. "Take ye heed, watch and pray; for ye know not when the *time* is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to *every* man his work, and commanded the porter to watch. Watch *ye*, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto *all*, watch." Here the Savior has marked the four *watches* of the night, and most plainly says that those whose duty it is to watch do not know in which of these watches he will come, and has told his people to watch for the reason that they do not know.

Some in our day have supposed that they have found these watches, and have made each one cover a period of several years. So they have looked to see one after another of their watches pass, till they have come to the fourth, and then say they know the Lord will come now, and he *must* come, because we are in the last watch. Thus they have made themselves believe that they have found the time—the watch, and even the day or hour of the watch. Jesus says, "Ye know not in what watch the Lord cometh." Well, says one, we did not know once, but we know now, and he did not say we should never know. You know that what he said is addressed to those whom he commands to watch. If, then, you are told to watch, you are the ones that do not know when the time is.

We are told that Jesus said, "No man knoweth, no, not the angels, neither the Son, but my Father only"; and then we are asked with a sort of triumph, Do you suppose Jesus will come without knowing the time before he comes? Now whether he will know or not, it is not for me to interpret this passage so as to contradict what he has said of the watching ones not knowing. Some read this passage, "No man maketh known, neither the angels, nor the Son, but the Father." That is, the Father will make it known. With *this* reading, it follows that man will not make it known, so it is not man's province to preach it. If the Father is to make it known, we are not told how, nor when he will do it. He is to send his Son, and this will make known the time.

It may be said that the Father will make it known to *some* of his people by his Spirit, and that they will make it known to others. This view of it would make a contradiction, for *no man* maketh it known. Then read the passage in this way, or let it stand as it reads, it is not to be so applied as to make it appear that his people will know what he says they will *not* know.

As evidence that we are to know the time of the Advent, we are referred to the passage, "The Lord will do nothing but he revealeth his secret to his servants the prophets." A *thing* done, and the *time* in which it is done, come under different heads. The Lord may reveal an event, or something to be done, and say nothing of the time, which is made known only by the event. I think we find some events, and great ones, too, in the Bible revealed which have no time connected with them. The things were revealed, but not the time.

Again, some say, We do not pretend to know the day nor hour, but the year. I think that every argument that I have seen on the year time, has for its claim a definite day in the year by which the year is claimed. If, then, the year is established by that date, then the day in the year is equally established. So that, if a man knows the year, he equally knows the day.

Says the objector, What are the prophetic periods given for, if we can not know by them when the Lord will come? If we could not tell what they are given for, it is evident that they were not given for us so to use them as to make the Savior's sayings untrue. He said, "My words shall not pass away." Jesus was talking about his coming when he said, "Ye know not when the time is." Those periods which are supposed to reach to the Lord's coming do not have his coming named in their connection.

I have read Mr. Thurman's book on time. I find that nearly every point that he has introduced has been believed and preached years ago. He takes for granted that all believe that the "seventy weeks" are cut off from the "twenty-three hundred days." I would say that some of our Advent friends never believed this, and that others who once believed it gave it up more than twenty years ago. His application of the seventy weeks to Jerusalem was believed and preached more than ten years ago. Mr. T. tries to show that the armies in Luke 21 do not mean Roman armies, and as proof says Jesus did not say Roman armies. If he will apply this argument to his time, his whole argument falls to the ground. That is, the angel did not say that the seventy weeks are *cut off* from the *twenty-three hundred* days, therefore they were not cut off. This mode of reasoning may be original.

There are one or two points in Mr. T.'s book that may be new to us all. Reckoning forty-nine years for a whole jubilee period is certainly new to me, and to others, so far as I know. I think this computation of time may have originated with Mr. T. I have nothing now to say of his knowledge of Astronomy. He may know more about it than I do, for I confess that I am not prepared to correct some of the most learned men that have lived in this branch of extensive and profound study.

That the Lord may come before '68 may be true. I expect the *event* to reveal the *time*.

Watch, therefore, for ye know not when the *time* is. J. S. WHITE.

For the World's Crisis.

WHO LOVE JESUS' COMING?

This is a question which every one should decide for him or herself with diligent care in a scriptural manner, for such, and such only, seem to be counted worthy to receive "a crown of (life) righteousness" when Jesus makes his appearing. See 2 Tim. 4: 8. That very many who profess to be the followers of Christ, do not love the doctrine of his coming, there is no reason to doubt, for their enmity to it, and efforts to prevent its publication, fully establish their hatred, instead of love of his coming.

But because of the position of this class we should not make a proper classification in considering all opposed to Jesus' coming who do not see and acknowledge all the evidences and arguments some of us may see, of his immediate coming, or of the *specific time* of his coming. This is not unfrequently done by some who, in their zeal for truth, reckon all as opposers who do not learn as fast as they, or have not had the advantages to see and learn, or who perhaps may be able to see and show defects in some of the positions offered as infallible truths.

It seems to be a characteristic of some to so look upon all who do not see with them on any point; but it seems to be a principle, especially connected with the message of Christ's second advent, by the Devil, which some otherwise excellent minds imbibe and use to the injury of the cause they wish to promote. Let us be on our guard.

The doctrine of Christ's second coming is one of most vital importance, in its theoretical and practical character, and the Devil uses his most potent weapons to destroy its influence. Should we not learn to avoid the evils of the past movements? Certainly we should. Some of those who are now in our ranks are but young converts in this cause, while others have experienced much, and still others began with the beginning of the proclamation. I read some things and hear others, which make me cry to God to keep his children from acting over their past errors. While some are full of zeal on what they think they know, and full of interpretations which have often been made before them, and proved fallacious, and applications which are unwarrantable, others are giving words of caution, which seem not pleasantly received. Some are venturing to give their faith, and the reasons of it, in very strong language and confidence.

This may be all right, and it should not be thought improper that those who have been often told by others that the true light was found, the true time made out, and has as often proved untrue, should now examine, and test every new theory and testimony in the chain of arguments, without being considered opposed to the Lord's coming, or being charged with fear of investigation. As Bro. Munger has said, "we need no caution about investigating the time of Jesus' coming;" but we *do* need caution about rejecting any real fact, or accepting any illogical and sophistical arguments.

We need caution about receiving as facts what good men may call facts demonstrated, and so "pin our faith on another man's sleeve." We need caution in regard to the spirit of confidence we imbibe where we have not the means of knowing the facts, and in regard to the treatment of those who do not form the same conclusions we do. Some of us heard that Jesus was coming in 1843. We rejoiced for gladness, hoping it was so. We then knew but little of historical and chronological arguments; we thought others *did* know, and we put what little we could learn with our confidence in the knowledge of others, into the scale, and concluded all was right. Yet it proved otherwise.

Again we tried 1844, in the same way. It failed. We were sadly disappointed and afflicted. We tried 1847 less confidently, but in hope. That passed. Then I, and some others, began in good earnest to learn what we could on this subject for ourselves. We, however, concluded that if the Lord did not come before 1866, '67, '68, that Messrs. Faber, Cunningham or Bickersteth, who ended the periods there, had it right. Some rested on 1850, '51, '52, '53, '54, '55, others on 1860. Some have been so confident as not to admit of an *if* in the matter, and have concluded that those who could not see their light did not love Jesus' coming, were worldly or wicked. We have been waiting and investigating all along, constantly laboring for the salvation of men, hoping each year might bring our long looked for, and much desired Lord, determined to look and wait for HIM, (not for his sign, or the Jews' return, or Napoleon to do some magic work), until he come, watching signs and events.

New men have come among us, highly commended for piety, wisdom and learning, with new arguments and much zeal, with strong confidence they are right. Shall we refuse to hear them? No. We are glad of all their help, glad to hear what they *know* and *think*. But we shall investigate for ourselves, and carefully test, according to our several abilities, whatever they call facts and demonstrations. We have become used to such claims and terms, and while we grant them the right to judge for themselves what are facts, we claim and take the same right to decide for ourselves what is truth, finding that men are but men, and those of moderate pretensions have generally proved the most sound in wisdom.

Candid investigation brings out very important facts. Thus much is gained. Let us study the will of God, and be found obeying it; then we shall love to see Jesus, and he and his Father will love us, and will soon come and make their abode with us.

I. C. WELLCOME.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER FOURTEEN.—Concluded.

Prophecies of present truth are only dark to those who will not investigate. It is only concerning his glorious coming the second time without sin unto salvation, that all is so dark we hardly know whether we are to be patiently waiting under the assurance that yet a little while and he that shall come, will come, and will not tarry. No, brethren, for what are ministers, the watchmen of the flock, placed on their watch-towers, but to assure the church in an unbelieving age that we have not followed cunningly devised fables respecting the coming of the Lord Jesus Christ? Let not professors or the world say that the preaching of the time is not practical. For surely the apostles felt that if the members of a church would come behind in no gift, they must stand waiting for the coming of Christ.

A certain writer says, that "It is one thing to know the day of the second coming of the Son of man, and another to know the approach of so remarkable an event." God is resolved that we may not know the day, but he wishes also, with the view that we may not be taken by surprise, that we should be aware of its approach. And it is even with the view that we may not deceive ourselves, that not content with promising signs by which we may recognize its approach, and for fear that we should not be able to distinguish these signs from many others very similar, he has condescended to point out for us the time when these last signs begin to show themselves.

"It may be supposed that these times are marked in an obscure way, but it is this very obscurity which should awaken our attention and render us more careful to study them, that we may not be exposed to the reproach to which God's people were formerly exposed, when he addressed them by the mouth of the prophet Jeremiah (8: 7), 'The stork of the heavens knoweth her appointed times, and the turtle and the crane; but my people know not the judgment of the Lord.' It was because they had not known the time of the first advent, or coming of the Lord, marked out in Scripture, that the Jews despised his miracles, that they were unwilling to recognize him, and that they were surprised by the misfortunes which had been predicted against them. And it will be also because they have not recognized the time of his second coming that the majority of the inhabitants of the earth will not be struck with the signs which shall precede it; and that the great day of the Lord will surprise them, will come upon them like a snare, and find them unprepared. These last signs will make no more impression on mankind, than all those have made which have appeared in the natural world up to this time. Mankind will easily persuade themselves that in all the great events which will succeed each other, by intervals, that there is nothing of which we have not in past times seen instances, or as Peter says they would say, 'For since the fathers fell asleep, all things continue as they were from the beginning of the creation.'—2 Peter 3: 4. So whatever might be the signs which are determined to precede the end of this dispensation, and however extraordinary they may be in their nature and multitude, it is certain that the greatest part of the inhabitants of the earth will not look on them as the forerunners of the last coming of the Son of man. For it is a matter on which we can have no doubt after the assurance given us by Jesus Christ, that the Son of man will come as a thief, when men little expect it, and he will surprise them as a net. How few did the supernatural darkness of the sun at the time of our Lord's crucifixion affect savingly. This eclipse or supernatural darkness commenced at the eastern limb of the sun, and proceeded west, and then came right back again. It was observed in Egypt, by Dionysius, the illustrious convert of Paul. Acts 17: 34. At Athens, speaking of the event, he says, 'The Deity was sympathizing with the sufferer, and the sufferer, according to tradition recorded by Syncellus of Jerusalem, he declared to be the unknown God; for whose sufferings all nature was darkened and convulsed.' See *Hale's New Analytical Chronology, Vol. 2nd, Page* 897.

Christ said if they would not believe Moses and the prophets, neither would they believe one from the dead. How many of the world believed when Lazarus was raised from the dead, think you? The reason for this stupidity on the part of mankind, and their insensiblity at the sight of those signs of which they are witnesses, is that they will be ignorant that such signs have been predicted, and will not take pains to recognize these last times, which are destined to precede the coming of the Son of Man. Such being the case, I leave the professors of religion and the world to conclude, if it be useful, if it be prudent, or rather if it is not absolutely necessary, to study the times and seasons in which we live, and how blind are those who under pretence that God has reserved to himself alone the knowledge of the day of retribution will not give themselves the trouble to acknowledge its approach.

I believe that if God has not already revealed, he will reveal all that is essentially necessary or important for the church to know for its growth in grace and knowledge. He is still a revealing God. Daniel (2: 22) says He "revealeth the deep and secret things," and in the twenty-eighth verse gives us the reason, that we might "*know* what shall be in the *latter* days."

In conclusion, we have passed the prophetic universal monarchies of Daniel; the Babylonian, the Medo-Persian and Grecian kingdoms have passed away. We have seen the Roman power in all its glory, and also in its divided state of ten parts. We have seen the glory and decadence of the Papal power. We have passed the first and second woes, or fifth and sixth trumpets, and the third woe cometh quickly, or seventh trumpet, which, as Paul says, raises the dead to life. We have passed the signs given by Christ; the sun and moon have fulfilled their purposes as signs, May 19th, 1780. The stars have fallen as described by John, like untimely figs, shaken by a mighty wind, Nov. 13th, 1833. And distress of nations, with perplexity, has ruled since 1848 (when thirty-six independent forms of government, were changed), down to the present time, and soon we may hear of the world's last battle.

In this breathless time may we find our watch-towers strongly manned by trusty watchmen, and all our outposts guarded. Let us all be "kindly affectioned one to another, with brotherly love, in honor preferring one another."—Romans 12: 10. In view of the events just before us, let us "live soberly, righteously and godly . . . looking for that blessed hope and the glorious appearing . . . of Jesus Christ."—Titus 2: 12, 13.

New Sharon, Me. JOHN TAYLOR.

For the World's Crisis.

FRIENDSHIP'S OFFERING.

To the beloved in Christ scattered abroad.

BY S. S. BREWER.

With thankfulness to God above,
And gratitude to ye,
For all your acts of tender love
Extended unto me;
Up to our Head enthroned above
I'll lift my feeble prayer,
That ye may ever know his love,
His kind protection share.

Few 'mong the multitudes that live
Are willing to believe
It is more blessed still to give
Than in return receive.
This be your portion e'er to know
That precious promise giv'n,
Which God upon such still bestows,
And love, like dews from heav'n.

How good and precious is a friend.
Mine most of early years
Have reached life's frail and weary end,
And quit this vale of tears.
And as I totter down the hill,
Infirmities increase,
'Tis sweet to do my Master's will,
And thus be kept in peace.

Accept this offering from my heart;
'Tis pure, my Father sees,
And ever let me share a part
Before Him on your knees.
And when the smilings of his face
Are lighted down on me,
In secret at his throne of grace,
Dear ones, I'll think of ye.

O, may the love of God be thine
As months and years increase,
And brighter on your pathway shine
His precious bow of peace.
I wait with patience for the hour
When our blest Lord shall come
With shining myriads clothed in power,
To take his exiles home.

O, then amid those clad in white,
Who enter Canaan's land,
With crowns of glory dazzling bright,
May you as victors stand.
Then all the ransomed host shall sing,
When there brought home to see
The glories of their conquering King,
To all eternity.

Ashburnham Depot, Mass.

For the World's Crisis.

"TESTIMONY."

"Bless the Lord, oh my soul! and all that is within me, bless his holy name!" He hath cleansed me from all sin, and hath sent his Spirit into my heart, crying Abba, Father! Glory be to God! I am no longer left to grope in unbelief and darkness, but am enabled by the grace of God to rejoice in hope; and what a *blessed* hope is the hope of the christian—even *eternal life* with Jesus Christ our Lord. It is good to labor in the service of our Master, and although in the world we have tribulation, we *know* that our light affliction, which is but for a moment, worketh for us a far more *exceeding* and ETERNAL weight of glory. We should lay aside every weight, and the sin which doth so easily beset us, and with our eyes fixed immovably on Jesus, would run with patience the race which is set before us. The Lord has indeed blessed me, and instead of evil thoughts and imaginations, and clouds of unbelief and sin, I have now a quiet and peaceful mind.

"I found this treasure at the cross;
And there, to every kind
Of weary, heavy laden souls,
Christ *gives a quiet mind*."

May God give us grace and strength to do his will, and when the trump shall sound, may we be found with our lamps trimmed and burning, and we be caught up to meet the Lord in the air. Amen.

Hammonton, N. J. ELLA S. BENTON.

For the World's Crisis.

A QUESTION.

What will be the consequence if an irresistible force should come in contact with an immovable body? would it knock a hole in it? I mean, would the irresistible force knock a hole in the immovable body? I suppose it is impossible to do such a thing, and if the hole is knocked in the *body*, some part will give way, which will show it is not immovable. I could not help thinking that immortal-soulists are puzzling themselvres in a similar way. We will state the puzzle for them.

What will be the consequence if an unquenchable and devouring fire should come in contact with an indestructible, or, which is the same thing, an immortal soul? Would it burn a hole in it? or, what would it do? You know "the fire cannot go out," and it is a *devouring* fire; but it cannot devour itself; if it did, it would go out. It cannot devour the soul, for that is indestructible; and if it should produce any effect upon it, that would prove it not immortal, or indestructible. Pray, my friend, what will you do with your immortal-soul theory?

"The soul that sinneth, it shall die." Ezek. 18: 4: 20. "That thou shouldst reward them that fear thy name, small and great, and shouldst *destroy* them which destroy the earth." Rev. 11: 18. "Broad is the way that leadeth to *destruction*." Matt. 7: 13. "When all the workers of iniquity do flourish, it is that they shall be *destroyed*." Ps. 92: 7. "If any man defile the temple of God (which temples ye are), him shall God *destroy*." 1 Cor. 3: 17. Had you not better own the truth, and be in harmony with God's word?

JAS. E. CLARK.

For the World's Crisis.

CHRISTIAN UNION;

OR, THE DISCOURAGING TENDENCY OF SCHISM IN THE CHURCH OF CHRIST.—No. 5.

"Let discord, child of hell,
Be banished far away;
Those should in strictest friendship dwell,
Who the same Lord obey.
Thus will the church below
Resemble that above,
Where streams of pleasure ever flow,
And every heart is love."

Says Elder A. Pryne,—"The church of God has a natural organization, which grows out of the very nature of true religion. The principles of the gospel can be fully developed through such as organizations only. Any departure from such an organization is a loss of power, just in the ratio of such departure. There is an order in the structure of all things which must be observed, or ruin is the consequence. The human body is beautiful and strong, because the natural laws of mechanism and of mind are obeyed in its formation. Every departure from these laws begets a deformity and a weakness. It will not do to separate the eyes, or to cut off one of the hands, or to exclude any member of the body from its appropriate place. By such a process we produce a monster or a cripple. Great nature will be obeyed, or she punishes appropriately all who ruthlessly invade her dominions, and interfere with her works. Her organizations are simple, but quite essential to her power. There is a law of natural development, which governs all science, and fills the universe with harmony and beauty. The agriculturist must fulfill the laws which govern the growth of fruits and grains, or however industriously he labors, he will fail in results. The navigator cannot make the laws that govern tides and storms, but must conform to them, or be wrecked.

"When the astronomer, in his researches or experiments, varies a hair's breadth from the principle of his science, that variation is increased a thousand-fold in the result. The physician, who interferes with the laws of health, under the pretense of aiding nature, mars her work, and, in the end, destroys his silly patient. The political economist who would force a commerce here, or create a manufactory there, where the state of society and the natural law of supply and demand do not ask for either, is sadly in the way of beneficent results. The statesman who forgets to study the laws of government, as they are inscribed upon the moral constitution of man, and revealed in the nature of the divine rule, and attempts to organize government on a plan of his own, constructs a murderous engine of oppression and civil misrule.

"God, through the deep voices of nature, is ever calling us back to first principles, whether we are engaged in the cultivation of the earth, or the founding of empires. There is a simple, divine order underlying all things, from the construction of the simplest instrument of labor, to the establishment and triumph of Christ's kingdom on earth. To this rule, the organization of the church is by no means an exception. The higher we ascend in the scale of divine forces, the more indispensable the rule. A single meteoric stone may do but little harm by being forced to disobey the law of gravitation; but a planet, forgetting the laws of its motion, would carry wide desolation in its pathway through the heavens.

"So a man might depart from the law of natural order in mechanics or agriculture, and the evil would be unimportant; but when the church—God's army—'the light of the world,'—the visible hope of human redemption,—forgets the natural laws of its own order and power, and breaks into ungoverned rebellion against the divine law of its own constitution, the ruin wrought must be immeasurable.

"Under the power of sectarianism, and in bondage to factious leaders, God's people have been wandering in anarchy, and violating the organic laws of Christ's kingdom for ages. These laws are fountains of growth, strength and power; and never, until good men and women come back to them, can earth be saved by their instrumentality. Sectarianism tramples these laws under foot, and seeks religious results in defiance of them.

"We will point out a few of the laws of religious social life, violated by modern sectarianism, and show the importance of their observance.

"One of the simplest, most obvious, and yet most important of these laws is, that there should be but one church in the same locality. Every careful reader of the New Testament must be aware of the fact, that this rule was most faithfully observed for a number of ages after the death of the Savior. Of the church at Jerusalem, it is said, 'All that believed were together.' The 'saints' at Rome are spoken of as the church in Rome. The rebuke of the first appearance of division at Corinth, by Paul, shows that he insisted upon there being but one church in each place. His addresses to the churches at Colosse and Ephesus develop and urge the same truth upon the membership. Indeed, it is not necessary for us to quote texts to this point, because, as yet, we never heard it denied.

"As a question of Bible or church history, it will not be disputed that, for several centuries after the Savior's ascension, the principle of but one church in each place was adhered to most strictly. There is not a single instance of the violation of this rule, and the organization of two churches in the same place, down to the end of New Testament history, nor for many generations afterwards. The most pointed and unqualified rebukes of every attempt to violate this law, are to be found, not only in the epistles, but they abound throughout the writings of the early fathers.

"But how remorselessly and universally is this principle violated by the religious organizations of our day! Each country village rears its rival spires toward heaven, in utter disregard of the Bible rule. Where there are a thousand worshipers, there are from five to ten rival sects. So far from regarding such a state of things as criminal, the great mass of persons regard the number of steeples in a place, as the guage of its godliness. So completely is the first law of church order trampled out of sight, that good men and women in every place are found to plot industriously against its restoration, and to treat as heretics those who would urge them to return to its observance. This being the case, we propose to show the practical evils resulting from building rival churches in the same place.

"It must be obvious to every one, on a moment's reflection, that the grand purpose of the true church is to call out, combine and direct the talents and graces of the individual christian in a community. Whatever organism it adopts, that organism can be valuable only as it aids in reaching this result. If it waste the talents, or moneyed power of the brotherhood, or in any way misdirects their energies, it is a curse rather than a blessing. If the machinery is quadruple what is needed for the work, and much of its force is wasted by friction, there must be a corresponding failure in results. A proper organization of labor is as indispensable to a church, as to a family, or a State. Without it, power may be foolishly and disastrously expended.

"Take for illustration, the interests of education and the organization of schools, and it is easy to see how a misdirection of forces and means will prove disastrous. Suppose in a hamlet where there are fifty scholars who can all be accommodated in one house and taught by one teacher, the people, from a difference in taste and judgment about the details, divide and build five school-houses and hire five teachers. Each teacher spends his time with ten pupils, while he might have taught fifty quite as well. There are five committees where but one is needed. All the appointmnets of the school-rooms are multiplied by five in addition to what would have been necessary, if these silly people could have combined their strength and means. A neighborhood that should act thus, would be ridiculed by all the world, and pointed at as a standing illustration of the childish folly of the spirit of faction. There would be no peace in such a neighborhood. The spirit of a wide-spread feud would underlie the whole educational operations of the people, and would break out on every tempting occasion. The children, thus educated, would become clannish and ill-natured neighbors. Every one can easily see how foolish and disastrous all this would be, as a plan for conducting education. But it is precisely analagous, even in detail, with the modern plan of teaching and spreading christianity.

"In a village of less than one thousand worshipers, it is common to find five sects. One minister could do all the work of preaching in such a place, quite as profitably as five; but the people cannot agree who he shall be; and the minority will not submit to the majority in choosing a preacher; and so they must have five preachers, where but one is needed. In the same manner, and for the same reasons, all the appointments of these worshiping assemblies are multiplied five-fold. Now, looked at as a business transaction,—a scheme for spreading religion,—can anything be more palpably foolish and wasteful than all this? Add to this the fact, that according to all these factionists, there is no essential difference—nothing that invalidates christian character—between them, and it seems to us, we have reached the climax of human folly and weakness, as developed by the spirit of religious faction. This folly could not be perpetrated with impunity under any other name than that of religion.

"A proposition to establish five courts of justice in a village of two thousand people, and to have it understood that their decisions in a given case should often conflict, would be regarded with scorn in any community, but that of mere brawlers. But the establishment of five conflicting ecclesiastical courts, is gravely entered upon by ministers and people. And the collisions consequent upon this state of things, they mourn over as "unfortunate." The conflicting civil courts would be denounced as a sham, and an outrage upon the very name of justice. But the conflicting church courts must not be spoken of disrespectfully. Of course, in such a state of society there is neither religious law or justice, but party bias and prejudice rule the community. As between such civil courts, thieves and incendiaries would manage to escape by a judicious use of the party wires, so, amid the conflicting interests of such religious courts, slaveholders, wicked rulers and rich hypocrites, find but little difficulty in escaping just treatment. If one court condemns them, they have only to flee to another and have the decision reversed. Sectarianism repeats this farce a thousand times over, throughout Christendom. As such a state of things would effectually disorganize all arrangements for securing civil justice, so does it destroy all hope of religious justice among and between the sects."

D. F. NEWTON.

WHAT DON'T PAY.—A great long string of verses, ground out through a ringing machine, that makes one think of filing saws to read it, and this sent to a religious paper to be printed! We are not all poets.

A long obituary of little Susie, who died when she was just two years, three months, six days and one half old. Sermon on the occasion by the writer, to a very quiet and deeply interested congregation. And then poetry that makes one's head ache. All this printed for the special benefit of ten thousand readers.—*Ex.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 498. BOSTON, TUESDAY, APRIL 18, 1865. VOL. XXI.—NO. 5.

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TREASURER AND BUSINESS AGENT.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"GOD IS LOVE."

Sinner, behold His love
 In sending, thee to save,
His only and beloved Son
 To die, and from the grave
Arise thy Friend and Advocate.
 Behold him on the cross,
Dying and red with gore,
 Redeeming thus thy loss.

Has friendship's love been thine?
 Do human hearts display
Their care and kindness for your sake,
 And you that love obey?
Is He devoid of love who thus
 Implanteth love in man?
Ah! no, he loveth with a love
 Which mortals never can.

All He hath made he loves,
 Be it however vile;
His love's eternal as his name,
 It frees the soul from guile.
He loves; and we can nothing do
 To pay the debt we owe,
But praise His name, and to the world
 His love and goodness show.

North Reading, N. Y. AMOS L. FORRESTER.

For the World's Crisis.

DEFINITE TIME.

A great number of times have been set for the advent of our Lord, during the period of nine hundred years past. Believers in those times have claimed that they had new light on the prophecies; that they could look into the "sealed book" and read and interpret its contents. Many have been so zealous for what they called the "present truth," they have proscribed and condemned all that did not believe in *their* time. Ministers who were very acceptable before, could not be allowed to preach in those societies where the majority had embraced the "new light," because they did not believe the Bible. And if such ministers went into those "time meetings," as they were called, they were branded as "wolves in sheep's clothing."

For the last twenty years there have been those who have looked with interest to the years 1866 and '68 for the coming of Christ. Dr. Cumming has been a professed believer in the '68 time, as making that the last point to which we may look. This view he has published for some ten years. Others in this country have come to the same time, and have been preaching it about the same length of time. Of late several preachers have *adopted* the time of Dr. Cumming and others, advocating it as new light, new discovery, and as Bible truth.

In the time theory, a proper regard has not always been paid to what the Savior has said on this subject. Matt. 24: 42–44,—"Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what *watch* the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

To this it is said that the Savior did not say they would *never* know. Of course he did not say they would *never* know; for that would be to say that they would not know even after he *had* come. But, says the objector, the Savior meant that they did not know at the time he was talking, although they might and should know at some future time. If this be true, then those persons who heard the Savior speak did know the time before they died, or else they were to know the time after they died before the Lord comes.

The objector replies, This is not what I mean. The Savior meant that those who heard him did not know but that those who would live at the time of his coming might know. But I ask if it is not evident that he included the whole church? "What I say unto you, I say unto *all*; watch."

Again, it is said that if we would be like the good man of the house, we must *know the watch*. The Savior does not say nor imply any such thing. He says that if the good man of the house had known in what watch the thief would come, he would have watched. Of course he would. In this case he would not need to be *told* to watch. Inasmuch as he did not know, he should have been on his guard. Not watching for the *time*, but for the *thief*. Says the Savior, "Be ye also ready"—as the good man would have been if he had known the watch. Now you do not know the time, therefore you should be on the watch, and if so, you will not be overtaken as a thief in the night, though you know not the watch when he will come.

Our Lord's remarks belong to those who will be here when he comes. This every one can and must see. *They* are to watch, for *they* know not the time. It has been said that we must watch for *time*. Watching for time may be no part of the watchman's duty. His duty is to watch for the *event*. This is plain in all that our Lord has said on this subject. The good man was to watch for the *thief*, and not for the *time* when he would come. When it was asked,—"Watchman, what of the night?" (a passage that had its fulfillment more than two thousand years ago), he was not asked, "Watchman, what *hour* of the night?" What *of* the night? what has taken place during the night? That was his business, to see that no harm should come upon the city. Nothing had taken place, so he had nothing to report save what everybody knew: "the morning cometh, and also the night."

Mark 13: 33–37. "Take ye heed, watch and pray; for ye know not when the *time* is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to *every* man his work, and commanded the porter to watch. Watch *ye*, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto *all*, watch." Here the Savior has marked the four *watches* of the night, and most plainly says that those whose duty it is to watch do not know in which of these watches he will come, and has told his people to watch for the reason that they do not know.

Some in our day have supposed that they have found these watches, and have made each one cover a period of several years. So they have looked to see one after another of their watches pass, till they have come to the fourth, and then say they know the Lord will come now, and he *must* come, because we are in the last watch. Thus they have made themselves believe that they have found the time—the watch, and even the day or hour of the watch. Jesus says, "Ye know not in what watch the Lord cometh." Well, says one, we did not know once, but we know now, and he did not say we should never know. You know that what he said is addressed to those whom he commands to watch. If, then, you are told to watch, you are the ones that do not know when the time is.

We are told that Jesus said, "No man knoweth, no, not the angels, neither the Son, but my Father only"; and then we are asked with a sort of triumph, Do you suppose Jesus will come without knowing the time before he comes? Now whether he will know or not, it is not for me to interpret this passage so as to contradict what he has said of the watching ones not knowing. Some read this passage, "No man maketh known, neither the angels, nor the Son, but the Father." That is, the Father will make it known. With *this* reading, it follows that man will not make it known, so it is not man's province to preach it. If the Father is to make it known, we are not told how, nor when he will do it. He is to send his Son, and this will make known the time.

It may be said that the Father will make it known to *some* of his people by his Spirit, and that they will make it known to others. This view of it would make a contradiction, for *no man* maketh it known. Then read the passage in this way, or let it stand as it reads, it is not to be so applied as to make it appear that his people will know what he says they will *not* know.

As evidence that we are to know the time of the Advent, we are referred to the passage, "The Lord will do nothing but he revealeth his secret to his servants the prophets." A *thing* done, and the *time* in which it is done, come under different heads. The Lord may reveal an event, or something to be done, and say nothing of the time, which is made known only by the event. I think we find some events, and great ones, too, in the Bible revealed which have no time connected with them. The things were revealed, but not the time.

Again, some say, We do not pretend to know the day nor hour, but the year. I think that every argument that I have seen on the year time, has for its claim a definite day in the year by which the year is claimed. If, then, the year is established by that date, then the day in the year is equally established. So that, if a man knows the year, he equally knows the day.

Says the objector, What are the prophetic periods given for, if we can not know by them when the Lord will come? If we could not tell what they are given for, it is evident that they were not given for us so to use them as to make the Savior's sayings untrue. He said, "My words shall not pass away." Jesus was talking about his coming when he said, "Ye know not when the time is." Those periods which are supposed to reach to the Lord's coming do not have his coming named in their connection.

I have read Mr. Thurman's book on time. I find that nearly every point that he has introduced has been believed and preached years ago. He takes for granted that all believe that the "seventy weeks" are cut off from the "twenty-three hundred days." I would say that some of our Advent friends never believed this, and that others who once believed it gave it up more than twenty years ago. His application of the seventy weeks to Jerusalem was believed and preached more than ten years ago. Mr. T. tries to show that the armies in Luke 21 do not mean Roman armies, and as proof says Jesus did not say Roman armies. If he will apply this argument to his time, his whole argument falls to the ground. That is, the angel did not say that the seventy weeks are *cut off* from the *twenty-three hundred* days, therefore they were not cut off. This mode of reasoning may be original.

There are one or two points in Mr. T.'s book that may be new to us all. Reckoning forty-nine years for a whole jubilee period is certainly new to me, and to others, so far as I know. I think this computation of time may have originated with Mr. T. I have nothing now to say of his knowledge of Astronomy. He may know more about it than I do, for I confess that I am not prepared to correct some of the most learned men that have lived in this branch of extensive and profound study.

That the Lord may come before '68 may be true. I expect the *event* to reveal the *time*.

Watch, therefore, for ye know not when the *time* is. J. S. WHITE.

For the World's Crisis.

WHO LOVE JESUS' COMING?

This is a question which every one should decide for him or herself with diligent care in a scriptural manner, for such, and such only, seem to be counted worthy to receive "a crown of (life) righteousness" when Jesus makes his appearing. See 2 Tim. 4: 8. That very many who profess to be the followers of Christ, do not love the doctrine of his coming, there is no reason to doubt, for their enmity to it, and efforts to prevent its publication, fully establish their hatred, instead of love of his coming.

But because of the position of this class we should not make a proper classification in considering all opposed to Jesus' coming who do not see and acknowledge all the evidences and arguments some of us may see, of his immediate coming, or of the *specific time* of his coming. This is not unfrequently done by some who, in their zeal for truth, reckon all as opposers who do not learn as fast as they, or have not had the advantages to see and learn, or who perhaps may be able to see and show defects in some of the positions offered as infallible truths.

It seems to be a characteristic of some to so look upon all who do not see with them on any point; but it seems to be a principle, especially connected with the message of Christ's second advent, by the Devil, which some otherwise excellent minds imbibe and use to the injury of the cause they wish to promote. Let us be on our guard.

The doctrine of Christ's second coming is one of most vital importance, in its theoretical and practical character, and the Devil uses his most potent weapons to destroy its influence. Should we not learn to avoid the evils of the past movements? Certainly we should. Some of those who are now in our ranks are but young converts in this cause, while others have experienced much, and still others began with the beginning of the proclamation. I read some things and hear others, which make me cry to God to keep his children from acting over their past errors. While some are full of zeal on what they think they know, and full of interpretations which have often been made before them, and proved fallacious, and applications which are unwarrantable, others are giving words of caution, which seem not pleasantly received. Some are venturing to give their faith, and the reasons of it, in very strong language and confidence.

This may be all right, and it should not be thought improper that those who have been often told by others that the true light was found, the true time made out, and has as often proved untrue, should now examine, and test every new theory and testimony in the chain of arguments, without being considered opposed to the Lord's coming, or being charged with fear of investigation. As Bro. Munger has said, "we need no caution about investigating the time of Jesus' coming;" but we *do* need caution about rejecting any real fact, or accepting any illogical and sophistical arguments.

We need caution about receiving as facts what good men may call facts demonstrated, and so "pin our faith on another man's sleeve." We need caution in regard to the spirit of confidence we imbibe where we have not the means of knowing the facts, and in regard to the treatment of those who do not form the same conclusions we do. Some of us heard that Jesus was coming in 1843. We rejoiced for gladness, hoping it was so. We then knew but little of historical and chronological arguments; we thought others *did* know, and we put what little we could learn with our confidence in the knowledge of others, into the scale, and concluded all was right. Yet it proved otherwise.

Again we tried 1844, in the same way. It failed. We were sadly disappointed and afflicted. We tried 1847 less confidently, but in hope. That passed. Then I, and some others, began in good earnest to learn what we could on this subject for ourselves. We, however, concluded that if the Lord did not come before 1866, '67, '68, that Messrs. Faber, Cunningham or Bickersteth, who ended the periods there, had it right. Some rested on 1850, '51, '52, '53, '54, '55, others on 1860. Some have been so confident as not to admit of an *if* in the matter, and have concluded that those who could not see their light did not love Jesus' coming, were worldly or wicked. We have been waiting and investigating all along, constantly laboring for the salvation of men, hoping each year might bring our long looked for, and much desired Lord, determined to look and wait for HIM, (not for his sign, or the Jews' return, or Napoleon to do some magic work), until he come, watching signs and events.

New men have come among us, highly commended for piety, wisdom and learning, with new arguments and much zeal, with strong confidence they are right. Shall we refuse to hear them? No. We are glad of all their help, glad to hear what they *know* and *think*. But we shall investigate for ourselves, and carefully test, according to our several abilities, whatever they call facts and demonstrations. We have become used to such claims and terms, and while we grant them the right to judge for themselves what are facts, we claim and take the same right to decide for ourselves what is truth, finding that men are but men, and those of moderate pretensions have generally proved the most sound in wisdom.

Candid investigation brings out very important facts. Thus much is gained. Let us study the will of God, and be found obeying it; then we shall love to see Jesus, and he and his Father will love us, and will soon come and make their abode with us.

I. C. WELLCOME.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER FOURTEEN.—Concluded.

Prophecies of present truth are only dark to those who will not investigate. It is only concerning his glorious coming the second time without sin unto salvation, that all is so dark we hardly know whether we are to be patiently waiting under the assurance that yet a little while and he that shall come, will come, and will not tarry. No, brethren, for what are ministers, the watchmen of the flock, placed on their watch-towers, but to assure the church in an unbelieving age that we have not followed cunningly devised fables respecting the coming of the Lord Jesus Christ? Let not professors or the world say that the preaching of the time is not practical. For surely the apostles felt that if the members of a church would come behind in no gift, they must stand waiting for the coming of Christ.

A certain writer says, that "It is one thing to know the day of the second coming of the Son of man, and another to know the approach of so remarkable an event." God is resolved that we may not know the day, but he wishes also, with the view that we may not be taken by surprise, that we should be aware of its approach. And it is even with the view that we may not deceive ourselves, that not content with promising signs by which we may recognize its approach, and for fear that we should not be able to distinguish these signs from many others very similar, he has condescended to point out for us the time when these last signs begin to show themselves.

"It may be supposed that these times are marked in an obscure way, but it is this very obscurity which should awaken our attention and render us more careful to study them, that we may not be exposed to the reproach to which God's people were formerly exposed, when he addressed them by the mouth of the prophet Jeremiah (8: 7), 'The stork of the heavens knoweth her appointed times, and the turtle and the crane; but my people know not the judgment of the Lord.' It was because they had not known the time of the first advent, or coming of the Lord, marked out in Scripture, that the Jews despised his miracles, that they were unwilling to recognize him, and that they were surprised by the misfortunes which had been predicted against them. And it will be also because they have not recognized the time of his second coming that the majority of the inhabitants of the earth will not be struck with the signs which shall precede it; and that the great day of the Lord will surprise them, will come upon them like a snare, and find them unprepared. These last signs will make no more impression on mankind, than all those have made which have appeared in the natural world up to this time. Mankind will easily persuade themselves that in all the great events which will succeed each other, by intervals, that there is nothing of which we have not in past times seen instances, or as Peter says they would say, 'For since the fathers fell asleep, all things continue as they were from the beginning of the creation.'—2 Peter 3: 4. So whatever might be the signs which are determined to precede the end of this dispensation, and however extraordinary they may be in their nature and multitude, it is certain that the greatest part of the inhabitants of the earth will not look on them as the forerunners of the last coming of the Son of man. For it is a matter on which we can have no doubt after the assurance given us by Jesus Christ, that the Son of man will come as a thief, when men little expect it, and he will surprise them as a net. How few did the supernatural darkness of the sun at the time of our Lord's crucifixion affect savingly. This eclipse or supernatural darkness commenced at the eastern limb of the sun, and proceeded west, and then came right back again. It was observed in Egypt, by Dionysius, the illustrious convert of Paul. Acts 17: 34. At Athens, speaking of the event, he says, 'The Deity was sympathizing with the sufferer, and the sufferer, according to tradition recorded by Syncellus of Jerusalem, he declared to be the unknown God; for whose sufferings all nature was darkened and convulsed.' See *Hale's New Analytical Chronology, Vol. 2nd, Page* 897.

Christ said if they would not believe Moses and the prophets, neither would they believe one from the dead. How many of the world believed when Lazarus was raised from the dead, think you? The reason for this stupidity on the part of mankind, and their insensiblity at the sight of those signs of which they are witnesses, is that they will be ignorant that such signs have been predicted, and will not take pains to recognize these last times, which are destined to precede the coming of the Son of Man. Such being the case, I leave the professors of religion and the world to conclude, if it be useful, if it be prudent, or rather if it is not absolutely necessary, to study the times and seasons in which we live, and how blind are those who under pretence that God has reserved to himself alone the knowledge of the day of retribution will not give themselves the trouble to acknowledge its approach.

I believe that if God has not already revealed, he will reveal all that is essentially necessary or important for the church to know for its growth in grace and knowledge. He is still a revealing God. Daniel (2: 22) says He "revealeth the deep and secret things," and in the twenty-eighth verse gives us the reason, that we might "*know* what shall be in the *latter* days."

In conclusion, we have passed the prophetic universal monarchies of Daniel; the Babylonian, the Medo-Persian and Grecian kingdoms have passed away. We have seen the Roman power in all its glory, and also in its divided state of ten parts. We have seen the glory and decadence of the Papal power. We have passed the first and second woes, or fifth and sixth trumpets, and the third woe cometh quickly, or seventh trumpet, which, as Paul says, raises the dead to life. We have passed the signs given by Christ; the sun and moon have fulfilled their purposes as signs, May 19th, 1780. The stars have fallen as described by John, like untimely figs, shaken by a mighty wind, Nov. 13th, 1833. And distress of nations, with perplexity, has ruled since 1848 (when thirty-six independent forms of government, were changed), down to the present time, and soon we may hear of the world's last battle.

In this breathless time may we find our watch-towers strongly manned by trusty watchmen, and all our outposts guarded. Let us all be "kindly affectioned one to another, with brotherly love, in honor preferring one another."—Romans 12: 10. In view of the events just before us, let us "live soberly, righteously and godly . . . looking for that blessed hope and the glorious appearing . . . of Jesus Christ."—Titus 2: 12, 13.

New Sharon, Me. JOHN TAYLOR.

For the World's Crisis.

FRIENDSHIP'S OFFERING.

To the beloved in Christ scattered abroad.

BY S. S. BREWER.

With thankfulness to God above,
 And gratitude to ye,
For all your acts of tender love
 Extended unto me;
Up to our Head enthroned above
 I'll lift my feeble prayer,
That ye may ever know his love,
 His kind protection share.

Few 'mong the multitudes that live
 Are willing to believe
It is more blessed still to give
 Than in return receive.
This be your portion e'er to know
 That precious promise giv'n,
Which God upon such still bestows,
 And love, like dews from heav'n.

How good and precious is a friend.
 Mine most of early years
Have reached life's frail and weary end,
 And quit this vale of tears.
And as I totter down the hill,
 Infirmities increase,
'Tis sweet to do my Master's will,
 And thus be kept in peace.

Accept this offering from my heart;
 'Tis pure, my Father sees,
And ever let me share a part
 Before Him on your knees.
And when the smilings of his face
 Are lighted down on me,
In secret at his throne of grace,
 Dear ones, I'll think of ye.

O, may the love of God be thine
 As months and years increase,
And brighter on your pathway shine
 His precious bow of peace.
I wait with patience for the hour
 When our blest Lord shall come
With shining myriads clothed in power,
 To take his exiles home.

O, then amid those clad in white,
 Who enter Canaan's land,
With crowns of glory dazzling bright,
 May you as victors stand.
Then all the ransomed host shall sing,
 When there brought home to see
The glories of their conquering King,
 To all eternity.

Ashburnham Depot, Mass.

For the World's Crisis.

"TESTIMONY."

"Bless the Lord, oh my soul! and all that is within me, bless his holy name!" He hath cleansed me from all sin, and hath sent his Spirit into my heart, crying Abba, Father! Glory be to God! I am no longer left to grope in unbelief and darkness, but am enabled by the grace of God to rejoice in hope; and what a *blessed* hope is the hope of the christian—even *eternal life* with Jesus Christ our Lord. It is good to labor in the service of our Master, and although in the world we have tribulation, we *know* that our light affliction, which is but for a moment, worketh for us a far more *exceeding* and ETERNAL weight of glory. We should lay aside every weight, and the sin which doth so easily beset us, and with our eyes fixed immovably on Jesus, would run with patience the race which is set before us. The Lord has indeed blessed me, and instead of evil thoughts and imaginations, and clouds of unbelief and sin, I have now a quiet and peaceful mind.

"I found this treasure at the cross;
 And there, to every kind
Of weary, heavy laden souls,
 Christ gives a quiet mind."

May God give us grace and strength to do his will, and when the trump shall sound, may we be found with our lamps trimmed and burning, and we be caught up to meet the Lord in the air. Amen.

Hammonton, N. J. ELLA S. BENTON.

For the World's Crisis.

A QUESTION.

What will be the consequence if an irresistible force should come in contact with an immovable body? would it knock a hole in it? I mean, would the irresistible force knock a hole in the immovable body? I suppose it is impossible to do such a thing, and if the hole is knocked in the *body*, some part will give way, which will show it is not immovable. I could not help thinking that immortal-soulists are puzzling themselves in a similar way. We will state the puzzle for them.

What will be the consequence if an unquenchable and devouring fire should come in contact with an indestructible, or, which is the same thing, an immortal soul? Would it burn a hole in it? or, what would it do? You know "the fire cannot go out," and it is a *devouring* fire; but it cannot devour itself; if it did, it would go out. It cannot devour the soul, for that is indestructible; and if it should produce any effect upon it, that would prove it not immortal, or indestructible. Pray, my friend, what will you do with your immortal-soul theory?

"The soul that sinneth, it shall die." Ezek. 18: 4: 20. "That thou shouldst reward them that fear thy name, small and great, and shouldst *destroy* them which destroy the earth." Rev. 11: 18. "Broad is the way that leadeth to *destruction*." Matt. 7: 13. "When all the workers of iniquity do flourish, it is that they shall be *destroyed*." Ps. 92: 7. "If any man defile the temple of God (which temples ye are), him shall God *destroy*." 1 Cor. 3: 17. Had you not better own the truth, and be in harmony with God's word?

JAS. E. CLARK.

For the World's Crisis.

CHRISTIAN UNION;

OR, THE DISCOURAGING TENDENCY OF SCHISM IN THE CHURCH OF CHRIST.—No. 5.

"Let discord, child of hell,
 Be banished far away;
Those should in strictest friendship dwell,
 Who the same Lord obey.
Thus will the church below
 Resemble that above,
Where streams of pleasure ever flow,
 And every heart is love."

Says Elder A. Pryne,—"The church of God has a natural organization, which grows out of the very nature of true religion. The principles of the gospel can be fully developed through such as organizations only. Any departure from such an organization is a loss of power, just in the ratio of such departure. There is an order in the structure of all things which must be observed, or ruin is the consequence. The human body is beautiful and strong, because the natural laws of mechanism and of mind are obeyed in its formation. Every departure from these laws begets a deformity and a weakness. It will not do to separate the eyes, or to cut off one of the hands, or to exclude any member of the body from its appropriate place. By such a process we produce a monster or a cripple. Great nature will be obeyed, or she punishes appropriately all who ruthlessly invade her dominions, and interfere with her works. Her organizations are simple, but quite essential to her power. There is a law of natural development, which governs all science, and fills the universe with harmony and beauty. The agriculturist must fulfill the laws which govern the growth of fruits and grains, or however industriously he labors, he will fail in results. The navigator cannot make the laws that govern tides and storms, but must conform to them, or be wrecked.

"When the astronomer, in his researches or experiments, varies a hair's breadth from the principle of his science, that variation is increased a thousand-fold in the result. The physician, who interferes with the laws of health, under the pretense of aiding nature, mars her work, and, in the end, destroys his silly patient. The political economist who would force a commerce here, or create a manufactory there, where the state of society and the natural law of supply and demand do not ask for either, is sadly in the way of beneficent results. The statesman who forgets to study the laws of government, as they are inscribed upon the moral constitution of man, and revealed in the nature of the divine rule, and attempts to organize government on a plan of his own, constructs a murderous engine of oppression and civil misrule.

"God, through the deep voices of nature, is ever calling us back to first principles, whether we are engaged in the cultivation of the earth, or the founding of empires. There is a simple, divine order underlying all things, from the construction of the simplest instrument of labor, to the establishment and triumph of Christ's kingdom on earth. To this rule, the organization of the church is by no means an exception. The higher we ascend in the scale of divine forces, the more indispensable the rule. A single meteoric stone may do but little harm by being forced to disobey the law of gravitation; but a planet, forgetting the laws of its motion, would carry wide desolation in its pathway through the heavens.

"So a man might depart from the law of natural order in mechanics or agriculture, and the evil would be unimportant; but when the church—God's army—'the light of the world,'—the visible hope of human redemption,—forgets the natural laws of its own order and power, and breaks into ungoverned rebellion against the divine law of its own constitution, the ruin wrought must be immeasurable.

"Under the power of sectarianism, and in bondage to factious leaders, God's people have been wandering in anarchy, and violating the organic laws of Christ's kingdom for ages. These laws are fountains of growth, strength and power; and never, until good men and women come back to them, can earth be saved by their instrumentality. Sectarianism tramples these laws under foot, and seeks religious results in defiance of them.

"We will point out a few of the laws of religious social life, violated by modern sectarianism, and show the importance of their observance.

"One of the simplest, most obvious, and yet most important of these laws is, that there should be but one church in the same locality. Every careful reader of the New Testament must be aware of the fact, that this rule was most faithfully observed for a number of ages after the death of the Savior. Of the church at Jerusalem, it is said, 'All that believed were together.' The 'saints' at Rome are spoken of as the church in Rome. The rebuke of the first appearance of division at Corinth, by Paul, shows that he insisted upon there being but one church in each place. His addresses to the churches at Colosse and Ephesus develop and urge the same truth upon the membership. Indeed, it is not necessary for us to quote texts to this point, because, as yet, we never heard it denied.

"As a question of Bible or church history, it will not be disputed that, for several centuries after the Savior's ascension, the principle of but one church in each place was adhered to most strictly. There is not a single instance of the violation of this rule, and the organization of two churches in the same place, down to the end of New Testament history, nor for many generations afterwards. The most pointed and unqualified rebukes of every attempt to violate this law, are to be found, not only in the epistles, but they abound throughout the writings of the early fathers.

"But how remorselessly and universally is this principle violated by the religious organizations of our day! Each country village rears its rival spires toward heaven, in utter disregard of the Bible rule. Where there are a thousand worshipers, there are from five to ten rival sects. So far from regarding such a state of things as criminal, the great mass of persons regard the number of steeples in a place, as the guage of its godliness. So completely is the first law of church order trampled out of sight, that good men and women in every place are found to plot industriously against its restoration, and to treat as heretics those who would urge them to return to its observance. This being the case, we propose to show the practical evils resulting from building rival churches in the same place.

"It must be obvious to every one, on a moment's reflection, that the grand purpose of the true church is to call out, combine and direct the talents and graces of the individual christian in a community. Whatever organism it adopts, that organism can be valuable only as it aids in reaching this result. If it waste the talents, or moneyed power of the brotherhood, or in any way misdirects their energies, it is a curse rather than a blessing. If the machinery is quadruple what is needed for the work, and much of its force is wasted by friction, there must be a corresponding failure in results. A proper organization of labor is as indispensable to a church, as to a family, or a State. Without it, power may be foolishly and disastrously expended.

"Take for illustration, the interests of education and the organization of schools, and it is easy to see how a misdirection of forces and means will prove disastrous. Suppose in a hamlet where there are fifty scholars who can all be accommodated in one house and taught by one teacher, the people, from a difference in taste and judgment about the details, divide and build five school-houses and hire five teachers. Each teacher spends his time with ten pupils, while he might have taught fifty quite as well. There are five committees where but one is needed. All the appointmnets of the school-rooms are multiplied by five in addition to what would have been necessary, if these silly people could have combined their strength and means. A neighborhood that should act thus, would be ridiculed by all the world, and pointed at as a standing illustration of the childish folly of the spirit of faction. There would be no peace in such a neighborhood. The spirit of a wide-spread feud would underlie the whole educational operations of the people, and would break out on every tempting occasion. The children, thus educated, would become clannish and ill-natured neighbors. Every one can easily see how foolish and disastrous all this would be, as a plan for conducting education. But it is precisely analagous, even in detail, with the modern plan of teaching and spreading christianity.

"In a village of less than one thousand worshipers, it is common to find five sects. One minister could do all the work of preaching in such a place, quite as profitably as five; but the people cannot agree who he shall be; and the minority will not submit to the majority in choosing a preacher; and so they must have five preachers, where but one is needed. In the same manner, and for the same reasons, all the appointments of these worshiping assemblies are multiplied five-fold. Now, looked at as a business transaction,—a scheme for spreading religion,—can anything be more palpably foolish and wasteful than all this? Add to this the fact, that according to all these factionists, there is no essential difference—nothing that invalidates christian character—between them, and it seems to us, we have reached the climax of human folly and weakness, as developed by the spirit of religious faction. This folly could not be perpetrated with impunity under any other name than that of religion.

"A proposition to establish five courts of justice in a village of two thousand people, and to have it understood that their decisions in a given case should often conflict, would be regarded with scorn in any community, but that of mere brawlers. But the establishment of five conflicting ecclesiastical courts, is gravely entered upon by ministers and people. And the collisions consequent upon this state of things, they mourn over as "unfortunate." The conflicting civil courts would be denounced as a sham, and an outrage upon the very name of justice. But the conflicting church courts must not be spoken of disrespectfully. Of course, in such a state of society there is neither religious law or justice, but party bias and prejudice rule the community. As between such civil courts, thieves and incendiaries would manage to escape by a judicious use of the party wires, so, amid the conflicting interests of such religious courts, slaveholders, wicked rulers and rich hypocrites, find but little difficulty in escaping just treatment. If one court condemns them, they have only to flee to another and have the decision reversed. Sectarianism repeats this farce a thousand times over, throughout Christendom. As such a state of things would effectually disorganize all arrangements for securing civil justice, so does it destroy all hope of religious justice among and between the sects."

D. F. NEWTON.

WHAT DON'T PAY.—A great long string of verses, ground out through a ringing machine, that makes one think of filing saws to read it, and this sent to a religious paper to be printed! We are not all poets.

A long obituary of little Susie, who died when she was just two years, three months, six days and one half old. Sermon on the occasion by the writer, to a very quiet and deeply interested congregation. And then poetry that makes one's head ache. All this printed for the special benefit of ten thousand readers.—*Ex.*

For the World's Crisis.

PTOLEMY'S ECLIPSES.

WHEN THEY ACTUALLY OBSERVED?

In the *Crisis* of April 4th I gave the alleged record or history of numerous eclipses, as given by Ptolemy in his *Almagest*. I stated also, in general, the exceptions taken to the eclipses by Eld. Thurman, and proposed to examine his charges.

At the outset it is proper to remark that the record ought to be *accounted for*. If one of the eclipses never occurred, and if several occurred, but were too small to be seen or noticed, *how came they to be recorded?* How did it happen that any thing was said of them?

There are only three possible ways of accounting for the record. We may suppose,

1. That the disputed eclipses, though never seen, are *computed*, or *calculated*, by Hipparchus or Ptolemy, from their own knowledge of astronomy, i. e., these astronomers, by dint of figures, concluded that such eclipses *must* have occurred, and *ought* to have been seen; and they took it upon themselves to say they were seen so and so. But then why did they say they were seen at Babylon, and that some of them were so small that we ought to doubt if they were seen? People sometimes tell only part of the truth for fear the whole will not be believed. Did Ptolemy overdo the prudent thing in this matter?

2. We may suppose that the eclipses were seen and recorded, but the dates got disarranged. That either (1) the names and years of the kings are now incorrect, so that the astronomy may be all right, but the chronology based on it worthless. And if I had found occasion to dispute the chronology, I should probably have made this the point of attack. Or (2) that the eclipses themselves are dated wrong, though the chronology may be right. But then we must ask, Why are so many of the eclipses found by modern astronomers, at the dates assigned? And even when it is said that one of the eclipses did not happen, why is it that Eld. Thurman's tables come *so near* making an eclipse just then? A hundred miles is about the twentieth part of the moon's diameter, or little more than half a digit. The difference between so narrow an escape, and a tolerable eclipse, is less than differences made in old eclipses by very clever computers, who never think of rejecting the eclipses in their quarrel about the figures. In short, modern estimates find *so much* truth in Ptolemy's record, that very *few* have supposed, until lately, that Ptolemy wrote poetry or fiction, or other error.

3. We may suppose that Ptolemy's astronomy and even his chronology are correct, and seek some other method of reconciling them with the Bible than that which says one or the other must be renounced. We should not hastily pronounce such alternatives, of which hereafter.

But to proceed with Eld. T.'s charges against the eclipses. I have so much to say in reply that I hardly know where to begin. But he has said, and it has been so confidently repeated, that "no tables make all these old eclipses," that I think I must begin by examining this assertion. "No tables"? Has Mr. T. tried all the tables known to astronomers? The only tables he professes to have used are Ferguson's. These he found inadequate. What did he then do? Did he inquire if there were any more recent tables, which might be better? If so, he has not told us. The reader of his book might suppose that Ferguson's were the latest, and the best until they were improved by Mr. Thurman. To all appearance, the statement that no tables make all these eclipses is based, not on the trial and failure of the half dozen volumes of tables published since Ferguson's day. There is no proof that Eld. T. has tried any of these tables. The statement seems to be based on the fact that some of the old tables did not make all the eclipses in question, and they had to be made by using more than one sytem of tables, which Mr. T. regards as an unfair procedure.

To all this I reply, first, by asking the reader to wait until I report computations of the eclipses in question made by practical astronomers, with the best modern tables, which Eld. T. has not used.

Secondly, even if Ptolemy's eclipses were *not* found, by the best tables, precisely as he records them, that is deemed by astronomers generally no reason for rejecting the eclipses. They all say, *we must not prove the eclipses by the tables, but the tables by the eclipses.* This is the received doctrine of the relation of tables to old eclipses, given us in history generally reliable. It follows that if the tables do not make them accurately, *so much the worse for the tables.* If an eclipse is recorded as accurately and credibly as are reliable historical events generally, then it becomes a standard; and the tables will come nearer and nearer to it as they are made more and more accurate.

In this view of the case we can not censure Dr. Hales, as Eld. T. does in p. 34 of his book, for making out the eclipses of Ptolemy from various tables. If Dr. H. does this avowedly and openly, he does just right, unless I am much mistaken. He simply says that the tables are imperfect. Mr. Thurman seems to say quite as much. For, though he had just said, "Ferguson's tables come as near making all the ancient eclipses as it is possible for any to do" (p. 34), yet on p. 41 he says, "That my tables are more correct that Ferguson's is proven from the fact that they *make all known eclipses on undisputed ground according to the express language of the historian, which his do not.*" The italics are Eld. T.'s, and they will be considered as I proceed.

C. F. H.

For the World's Crisis.

FORT COVINGTON, APRIL 10.

The work of God goes on gloriously here. The crowds that attend are almost wonderful. The Baptist chapel can no longer hold the people who are eager to hear; and therefore the Presbyterians have opened their larger house. Many sinners come daily to the Lord. The whole community seems to be moving. I hope to see more glorious results still. Yesterday I preached on the parable of the ten virgins in the morning, and on the final "gathering of the saints" in the afternoon, to a most deeply interested multitude. How much better it seems to me to be saving souls than to be riding hobbies! When shall we all learn that "Jesus Christ came into the world to save sinners," and not to establish abstractions? EDWIN BURNHAM.

☞ When injured by any one, we should remember that God presents to us the most glorious opportunity of showing forth his own image—mercy and forgiveness.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, April 18, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the rate is $3.00 a year, or $1.50 for six months. Thus 50 cents a year is *saved* by paying in advance.

THE PRESIDENT IS DEAD.

Perhaps our nation was never more appalled than when the announcement flashed through our land,—"The President is mortally wounded,—is dead." People stood aghast at the intelligence, and scarcely uttered a word. Close upon this sad intelligence came the gloomy tidings,—"Secretary Seward is wounded"! We may well inquire, what will be the next scene in the drama? Who can tell what a day may bring forth! Thank God, there will be no such scenes in the new earth when Jesus reigns. We may well pray earnestly,—"Let thy kingdom come." By the death of Mr. Lincoln, we think our nation has lost one of the best men that has ever filled the Presidential chair.

MANCHESTER.

Our meeting in Manchester, N. H., April 9th, was one of much interest. Some thirty came seventeen miles by private conveyance, and others walked fourteen miles to be present. We had a good love-feast Lord's day morning, and three were baptized at noon. Our hall was full of attentive listeners. Some are under conviction, and are almost persuaded to be christians. There appears to be a new interest in many places, and we hope soon to see a general waking up among those looking for the coming of Jesus.

PTOLEMY OR THE BIBLE.

It is very evident that Ptolemy's Canon and the Bible are not in harmony with each other; and we think all endeavor to prove Ptolemy's Canon correct will be as futile as any effort to show that the prophecy of Daniel is untrue. We can conceive of no possible way to harmonize Ptolemy and Daniel, until it can be proved that 536 B. C. is the same year as 488 B. C., which, of course, is an absurdity. In order to make this point apparent to all our readers, we have only to call their attention to a few *facts.*

1. When a particular *individual* is mentioned by the prophet, who should do a certain work, no one else can fulfill that prophecy.

2. This is the case with Cyrus. In Isaiah 44: 28, we read, the Lord "saith of *Cyrus*, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." And in Isa. 45: 13, the Lord speaks again of *Cyrus*, and says, "*He shall build my city*, and *he* shall let go my captives." None but *Cyrus* can fulfill this prophecy, because he is called by *name*, as the one. In Ezra 1: 1–5, we have a record of its fulfillment. It reads as follows:—

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamim, and the priests, and the Levites, with all them whose spirit God God had raised, to go up to build the house of the Lord which is in Jerusalem."

The prophet Daniel was instructed to write as follows:—"Know, therefore, and understand, that from the *going forth* of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks." As *Cyrus* is specified as the *individual* to issue the command, and called by name 140 years before his birth, it is *certain* that no other person can fulfill the prophecy.

3. Cyrus must issue the commandment before his death, which took place in seven years after he became sole monarch of the Medo Persian kingdom.

4. His *first* year, in which he issued his "commandment to restore and to build Jerusalem," according to Ptolemy's Canon corrected, was B. C. 536.

5. Daniel says it shall be sixty-nine weeks, which are only 483 years, "from the going forth of the commandment to . . . Messiah the Prince," which would be 488 years B. C., as our A. D. did not begin till the fifth year after the birth of Christ.

6. As it is *impossible* to make the sixty-nine weeks, or 483 years, reach from B. C. 536, to B. C. 5; so it is impossible to harmonise Ptolemy's Canon with the Bible. Hence we repeat our statement at the beginning of this article, that "we think all endeavors to prove Ptolemy's Canon correct will prove as futile as any effort to show that the prophecy of Daniel is untrue." Shall a positive and plain prophecy of the Bible be set aside by an uncertain chronological arrangement made out by a heathen astronomer? If Ferguson's astronomical tables are not reliable because they were made out one hundred years ago, then what shall be said of those used by Ptolemy seventeen hundred years since? Must all the prophets bow to him? or shall the Holy Spirit from God, that moved Isaiah, Jeremiah and Daniel to write, and point out *Cyrus* as the one to give "the commandment to restore and to build Jerusalem," be accepted and believed? This is the question, we think, for each one to settle. Who knew best about this matter, the Lord, or Ptolemy?

ISRAEL'S SOJOURN,—430 YEARS.

BRO. GRANT:—In your answer to my letter, which appeared in the Crisis of Jan. 3d, showing that, what to my mind seemed to be a discrepancy in Bro. Thurman's Chronology, was, when rightly understood, in perfect harmony with the Bible; you quoted Paul and Josephus, also the Septuagint and Samaritan versions, to show that Bro. Thurman must be correct when he dates the commencement of the 430 years of the sojourning of the Hebrews at the time 'Abraham . . . . was called to go out into a place which he should after receive for an inheritance.' Also that 215 years of this sojourning was in Canaan, and the remaining half in Egypt. Now this testimony would seem to be sufficient, if God had not said to Abram in Gen. 15: 13, 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall *serve them;* and *they* shall *afflict them four hundred years.*' And the 14th verse of the same chapter declares, that the 'NATION whom they shall serve, will I judge.' As the children of Israel were not servants in the land of Canaan, so far as I can learn, and as no nation at this time was judged except the Egyptians, we conclude that Bro. Thurman, if in harmony with other chronologers on this point, is not quite in harmony with the Bible. Will Bro. Grant give us a little light on this subject.

From your Bro. in Christ,
CHARLES W. OSGOOD.

Two points should be observed which are mentioned in Gen. 15: 13. 1. The *seed* of Abraham was to be "a stranger in a land that is not theirs," for four hundred years. As the *four hundred* years did not begin till the *seed* of Abraham, then it follows that the time of *Abraham's* sojourn was not included in this period, which began, as learned writers show, from the birth of Isaac, from which it was four hundred years to the time the children of Israel left Egypt.

2. The four hundred years mark the time that the Egyptians were to "*afflict* them." It appears that the days of *affliction* did not begin with Abraham's *sojourn*, but the four hundred thirty years began with the call of Abraham, which, according to the book of Jasher, was when Abraham was seventy years of age. Abraham moved to Haran, or Charran, when first called, and remained there five years; "and from *thence*, when his father was dead, he removed" into the land of Canaan when he was seventy-five years of age. See Gen. 12: 1–4, and Acts 7: 1–6. When he was one hundred years of age, Isaac was born. Hence Araham's sojourn was thirty years before his *seed* was born, and from that time the sojourn was to be four hundred years; making the entire sojourn, from the call of Abraham, four hundred thirty years, in harmony with Ex. 12: 40, 41. From the foregoing facts it will appear that Bro. Thurman is not only in harmony with standard writers on this subject, but also with the Bible.

MAN-WORSHIP.

This is an age of man-worship. The *Lord* is almost forgotten, while man is becoming more and more the object of worship. We expect to see this spirit developing itself more fully as we approach the end of this dispensation. Infidelity is becoming very bold against the simplicity of the christian religion, and substituting a system but little removed from the Pagan hero-worship. We were reminded of this sad fact from the following, published in the Boston Daily *Herald*, April 10th, 1865:—

"Washington, April 9. Praise Grant, 'from whom all blessings flow.' The mighty news of the surrender of Lee and his army was received here to-night soon after nine o'clock, and among the few who are out on one of the stormiest of nights, the enthusiasm is tremendous. People meet and embrace each other, and general congratulation prevails that the Commander-in-Chief of the rebel armies, by his complete submission, has decided that the cause of the Union must prevail and peace reign evermore."

"WARS AND FIGHTINGS."—This is the title of a new tract of 12 pp., by Bro. John A. Best, Pittsburgh, Pa. Any who wish for a small and good tract to scatter on this subject, let them send to Bro. Best and get 25 cents or a dollar's worth, and circulate them among their neighbors.

AMERICAN AGRICULTURIST.—If any of our readers wish a good Agricultural paper, we would recommend to their notice the *American Agriculturist*, published by Orange Judd, 41 Park Row, New York. Price $1.50 per year, in advance. This is the *best* paper of the kind with which we are acquainted.

WHAT THE DEMONS SAY.

We purpose to keep our readers somewhat posted in the movements of the great delusion of these last days—Spiritualism. The following are records of conversations with demons, who claimed to be departed human spirits:—

"Q. I saw upon one occasion a hand, on which appeared to be India ink tattooing. Was that spirit hand a sailor's hand?

A. Very likely it was.

Q. How came the India ink upon the hand?

A We do not believe the India ink was there, but only the representation of that which was on the owner's hand.

Q. How could the representation be transferred?

A. Precisely the same as symbols of flowers can be shown. It is no more difficult to produce those characters in India ink than it is to produce other symbols. The spirit remembers what its earthly wardrobe was when it clothes itself again with mortality. It copies that with which it was clothed as as nearly as possible, always. It cannot be otherwise.

Q. If we understand you, then, the philosophy of these appearances, in the case of the Allen boy and Davenport Brothers, is this: Some spirit abstracts from the medium certain qualites resembling its own when on the earth. Is that it?

A. Yes, you are right.

Q. Is this India ink tattooing carried into spirit-life with the person?

A. In remembrance only.

Q. Could it make itself manifest where the remembrance of the tattooing was lost by the spirit?

A. It might be possible to exhibit the marks, but it would be more natural to remember them. You will find if the spirit inhabited a deformed body while here on earth, and wished to exhibit itself to mortality, it would clothe itself in the same deformed shape.

Q. I observed once at a seance of the Davenport Brothers, that the spirit hand exhibited five fingers and one thumb. Was that an indication that another spirit used its power, too?

A. We believe generally there are some forty—between forty and fifty—intelligences controlling those lads."—*Banner of Light*, Jan. 28th, 1865.

Another spirit is asked the following questions:—

"Q. Will the controlling spirit please tell us in the parable of the ten virgins what is meant?

A. It is possible that it may have reference to the present time. In our opinion it does refer to the present time. . . .

Q. You say that the parable of the ten virgins applies to the present time. Please explain how it applies to us a little more in detail?

A. The signs of the times seem to be applying it more forcibly than it lies in our power to do. The voice of Truth, the bridegroom of Eternal Wisdom, has come to you. It may be in the form of modern Spiritualism. Some he finds that are wise enough to have their lamps ready for lighting. Some are foolish enough to have no oil in their lamps, and therefore cannot receive the truths that modern Spiritualism offers."

So it seems the foolish virgins are those who do not receive the teachings of the demons, or turn Spiritualists. We are glad to be numbered in the class whom Satan calls foolish.

Another spirit says: "We have no belief in miracles. Indeed, we know that there never was a miracle performed."—*Banner*, Jan. 28, 1865.

Another says, in answer to questions, as reported in the *Banner of Light*, March 25th, 1865:—

"Q. Is there, then, such a thing as the transmigration of souls?

A. Yes, in the largest sense. . . .

Q. How can soul be defined if it is a part of God?

A. Very well; then you may say soul is God. It is quite as proper as any other definition. . . . .

Q. It has been said, by the spirits of this circle, that God is a Principle, is our Father and Mother; that spirits never had a beginning. Now if this be truth, how can God be our Father? It seems to the inquirer, according to this teaching, that God and man are co-extensive as to duration.

A. That which has had a beginning must have an ending; that which is capable of being created is capable also of being destroyed. Now we have affirmed many times, and in all sincerity, that the soul or immortal part never had a beginning. . . . .

Q. If God be a principle, what good is there in addressing prayers to it or him? Can a principle answer prayer?

A. So far as the terms are considered, there is no use whatever, except the mere forms of expression. Now prayer becomes of use only in this way: inasmuch as it lifts the mental portion of your being above the things of material life, it puts you in a new atmosphere, opens the door to things spiritual and divine. Therefore it is good to pray. It matters not whether you address a principle or a personality; indeed, it is not necessary that you address any one. Only turn you thoughts beyond things that are sordid and material; lift them by the great stairway of prayer above the common standard, and you have accomplished all that man can accomplish."

Does this look like ancient christianity?

For the World's Crisis.

A TENT MEETING.

BRO. GRANT:—I have just been to Carlinville, Ill., presenting the gospel of the kingdom. A good impression was made on community at large. Some were converted, and baptized, and others are still under conviction. The present truth takes hold of the people everywhere. There is a power in it. Sister Prescott, from St. Louis, was with us a part of the time. She is laboring for the Lord.

I *need* a *tent* to preach in, but have not seen the way open to procure one. But the Lord has put it into the hearts of Brn. Brailey, Quimby, and Sargeant, to voluntarily offer one hundred dollars towards this enterprise, provided other friends will make up the balance. I will try to raise another hundred myself. Now shall the enterprise fail. Who will pledge $50, $25, or $10, to be paid before the first of June. Let no one hold back the Lord's money that aught to aid this enterprise. The King of glory is coming, and the warning must be given. Direct to me at Baraboo, Wisconsin, or to Bro. Grant at Boston. W. SHELDON.

We hope the tent will be secured for Bro. Sheldon. It should be remembered that our Brn. in the West have not such convenient places for meetings as we have in the East. In the section where Bro. Sheldon labors it is difficult to find a grove where a meeting can be held. Besides, many more will come out to a tent meeting, than to an ordinary place of worship. Do not let Bro. Sheldon call in vain for help. The cause is a worthy one, and will be a safe investment for the cause of the Lord.—ED.

Our Volunteer Agents.

REPORT FOR WEEK ENDING APRIL 15TH.

Whole number of new subscribers in the week, 55. By the efforts of the following brethren, 28:—

One each.—By H A Arnold, S W Ames, N H Berry, C C Brown, H F Carpenter, S A Chaplin, P Greene, E B Grant, F. House, Caroline S. Holman, Mary K. Lambert, C W Low, N F Nason, C Newell, E Phelps, P A Smith, S Woodcock.
Two each.—By J. C Wheeler, M Warren.
Three.—By M. Grant.
Four—By Mrs. R. T. Crowell.

Change of Price.

The prices of the following works, for sale at this office, have been advanced by the publishers as follows:—

BIBLE STUDENT'S LIBRARY (for the set),
By mail—cloth, $5.00; paper, $2.50.
By express—cloth, $4.00; paper, $2.00.
DEBT AND GRACE, post paid, $1.50.
CHRIST OUR LIFE, post paid, cloth, 75c; paper, 45c.
HUDSON'S TRACTS, 6 cents each, postage 2 cts.
CHRISTIAN LYRE, 80c; by mail, 85c.
SOCIAL HYMNS, 15 cts; eight for $1.00.
COOK BOOK, 15 cts; postage 2c.
DIPHTHERIA, 10 cts; postage 2c.

Before ordering books, in these times of changing prices, it will be well to look at *our latest price list*, in the book column, and remit accordingly.

☞ The constitutional amendment abolishing slavery throughout the United States was unanimously ratified by both branches of the Tennessee Legislature on the 5th inst.

THE NEW [illegible] TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names [illegible] of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$772.51
"A Sinner"	1.25
J. N. B.	.20
O. Loomis	.50

Sr. Crowell writes from Clear Lake, Iowa: "Bro. Janes, from Boylan's Grove, has been here and delivered quite a number of lectures and excited quite an interest on the subjects of our faith; and I think some tracts for distribution now would do a great deal of good. My great object and desire is to have my neighbors and friends prepare for the judgment. Pray that my efforts may not be in vain." ($2.50 enclosed.)

Have sent you $5.00 worth, and our prayers with them.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$877.32
"Woburn"	1.00
Mrs. L. Jones	.50
John Bayley	.75

THE ITALIAN MISSION.

Previous donations	$392.66
A widow's mite	20.00
A friend	1.00
G. L. Humphreville	5 00
Mrs. N. Smith	3.63

HIRAM MUNGER'S LIFE.

Are you interested in the early history of the Advent movement, and in the labors, persecutions and successes of its hardy pioneers? You will find many interesting reminiscences of the same, in the "Life of Hiram Munger."

Have you an interest in Campmeetings and Revivals? The hero of a hundred such will give you some account of his remarkable experience therein, in the "Life of Hiram Munger."

Do you believe in the wonderful efficacy of prayer? You will find singular examples of it, in the "Life of Hiram Munger."

Are you fond of marvelous stories of the restraining and converting power of God over hardened sinners? Read the "Life of Hiram Munger."

It is a narrative of many curious incidents, from an experience of more than fifty years as a citizen, christian, classleader, campmeeting manager, and gospel minister; contains some sharp thrusts at rapology, church fiddling, and other corrupt fashions, follies, and false theologies of the day; and is all told in the author's own quaint, original style,—plain, pointed, blunt, unpolished, as the rough slabs from his own "Saw-Mill College," of which he is a graduate.

The reader will be interested, amused, profited; will enjoy many a hearty laugh at the unconscious oddities of speech and manner with which things are said and done; and will not regret that he sent thirty cents to this office for a copy of the "Life of Hiram Munger." W. B. H.

CORRECTION.—In the notice of the new edition of Munger's Life and Experience, in last week's paper, the price, in part of our issue, was given, by mistake of the types, at 50 cents. It should have been 30 cents. The book will be sent by mail, postage paid, to any addres, for 30 cents,—half its former price.

For the World's Crisis.

THE ITALIAN MISSION.

BRO. ADAMS:—Your letter through Bro. Herron, including draft of 490 francs, is received, and to you and God's stewards who have contributed this much needed money, I wish to send many thanks. In answer to your inquiry, how I get along in the photograph business, I have the honor to answer that I have not entered at all into the business to this moment for these reasons. When I received the 321 francs from Bro. Grant in November last, as we had lived on credit since our arrival here, July 6th, there was nothing left after paying our debts and buying what was absolutely necessary, so of course as there remained no money, I could not buy a photographic instrument. Besides, after much investigation, I became much satisfied that it would not do for me to go into such business here, as it would in Europe ruin me as a missionary, it being considered here, incompatible for a regular minister to preach the gospel and follow any other calling. Again, I understand now much better than when we first came here, the circumstances of the people, that even those who own much land have no money, and as there is no commerce here, and the taxes are very heavy, nearly all the hard-eared money must go to pay the taxes, leaving but very little for the necessities of the people who live very poorly, with less of the comforts of life than poor day laborerers in the United States. As I wrote in my February report, we lived again three and one-half months before receiving the last draft from the United States, on credit; and now, after paying all debts, there remains twenty francs for future needs of my family of eight persons.

I see more and more clearly what an extensive field of missionary labor is spread out before me. Europe is destitute of the truth. The field is white, ready to harvest, *and where are the laborers?* Besides my correspondence with America and the papers which I receive from there, and which I know not how to do without, but which cost me from three to eight sous apiece—though I pay but a part of the postage on them,—I have very important correspondence with Italy, England, Germany, Poland and France, and I wish to commence with Austria and Hungary.

I have just read in a French daily paper of date March 13th, "L' Italie," published in Turin, that a criminal process was before the police tribunal of Vienna the 7th inst. It relates to a religious sect which is formed under the name of "True Believers." The author of the sect is a traitor from the north of Germany, who has spread the doctrines of his faith in Hungary, where two thousand profess a belief in the pure doctrine of Christ. There are not so many believers in Vienna, though it is difficult to fix the number. The accused are SCAGER, a tanner, and STEILL, a shoemaker,—the former aged forty-five, the latter forty-nine years. The Tribunal is crowded with people who listen to the debates with the liveliest interest. The following interrogatory shows the most characteristic features of these examinations:

The President: "What is your religion?"

The Accused: "I was a Catholic and believed nothing; now I am a true believer."

Q. "What do you understand by a true believer?"

Ans. "One who believes in the principles of Jesus Christ [illegible] Old and New [illegible]."

Q. "Did you know that the formation and maintenance of new religious sects was not authorized by the States?"

Ans. "I know not why the principles which Jesus Christ himself taught should be interdicted."

Q. "You have held meetings, have you not?"

Ans. "Yes, sir."

Q. "Where are the members of this sect in the habit of assembling?"

Ans. "Sometimes at my house, sometimes with another faithful member, and sometimes under the canopy of heaven."

Q. "What is done at these meetings?"

Ans. "A brother reads the word of God in the Old and New Testament and explains it."

"Q. "How many persons attend these assemblies?"

Ans. "We are never counted."

Q. "Tell us nearly the number?"

Ans. "Thirty or forty persons."

Q. "Have you converted any?"

Ans. "Yes, certainly, I have converted sinners who came to seek me."

Q. "What are the ceremonies of your religion?"

Ans. "We have no ceremonies; we read the word of God; we pray and sing."

Q. "Can any one enter this association?"

Ans. "Not when one is in sin; but those are prepared who wish to enter it. One examines them to know if their hearts are pure."

Q. "Do you believe that a man can know if another's heart is pure and without stain?"

Ans. "Why would this be impossible? Mons. *le procureur* examines also, and is not he a man?"

Q. "Have you a sacrament of baptism?"

Ans. "We know nothing of baptism as now practised; but we believe in fluvial immersion such as God established and John the Baptist practised."

Q. "At what age do you baptize?"

Ans. "When a man can think, can comprehend religion, and is master of his own acts."

Q. "Have you the sacrament of the Eucharist?"

Ans. "We have no sacrament. We believe that Jesus Christ established none; but we have a Eucharist."

Q. In what does your Eucharist consist?"

Ans. "We give bread and wine."

Q. "Who administers the Eucharist?"

Ans. "A brother."

Q. "You ought to know that the Government does not tolerate a religious sect that it has not licensed."

Ans. "The Emperor has proclaimed liberty of belief and conscience."

Q. "It is true, but in this liberty the religions recognized by the Government are alone comprehended."

Ans. "Our religion is the pure doctrine of Jesus Christ."

Q. "How many members has your association?"

Ans. "I cannot inform you, for if I should, I should be a traitor and offend God."

Q. "To submit to authority is not to be a traitor. Do you not believe that authority is established by God?"

Ans. "Certainly."

Q. "Why then do you not wish to give the desired information?"

Ans. "Because we understand the question and do not wish to expose our brethren to persecution."

Q. Do you not believe in the justice of the judges?"

Ans. "The apostle has written, 'There is none righteous, no, not one.'—Rom. 3: 10."

Q. "Can this rule be applied to the members of your association?"

Ans. "They ought to be just because they should be without sin."

This simple and pithy response impressed the judges as well as the audience. The accused STEILL, responded in the same spirit.

The President. "Where do you hold your assemblies?"

Ans. "There is no fixed place."

Q "Why do you not choose a fixed place?"

Ans. "To avoid persecution."

Q. "You know then that you do wrong, and that you ought not to do it."

Ans. "It is written, If they persecute you in one city flee into another."

Q. "Have you ever been in conflict with the authority?"

Ans. "Yes; I did not think best to baptize my infant, but by order of the authority the Piarist (a religious order) took it and I suppose baptized it; I was not present."

Q. "Why did you refuse to baptize your child?"

Ans. "Because an infant can neither think nor will."

Q. "Your act falls under the penalty of the laws."

Ans. "Our Savior, Jesus Christ, did not sin, but he was nevertheless crucified. Following his sublime example I shall persevere and have patience! The pure word and doctrine of Jesus Christ will finish with triumph!"

SCAGER was condemned to imprisonment, with fasting, for three weeks, and STEILL to two weeks of the same punishment. May God bless them both.

M. B. CZECHOWSKI.

La Tour, Pellice, via Turin, Italy, March 15th, 1865.

☞ Advent papers please copy.

For the World's Crisis.

"KEEP THE GOOD SPIRIT."

Yes, Brn. and Srs., that's it; be sure and keep the spirit of the meek and lowly Jesus; then all is well. These thoughts have occupied my mind considerably since I left the meeting-house last evening, where the church had met to investigate God's holy word in regard to the *time* question, as believed and preached by Bro. Thurman and others, he being with us. There were those present who opposed Bro. Thurman's argument somewhat, one in particular, who has long since believed that the 2300 days of Daniel 8th chap. end in 1880. Not being present at the beginning of the meeting, when the objections were raised by the Bro. who believes in 1880 time, a sister informed me of it on our way home, but made the following remark: "But they kept the good Spirit." As much as to say there was no harm done. Though different views were held and advocated by the Brn., they did not get out of patience and abuse each other, nor let their zeal eat them up. They kept the good Spirit.

While different views exist among us, how necessary that we keep the good Spirit; for if we are not very careful we shall grieve the good, tender, dove-like Spirit of God, even when we are trying to do good in the name of Jesus; become impatient because others do not see as we see, and understand things as we do, or as soon. Do not be overbearing and harsh. Keep the good Spirit. Remember it is written, "If any man have not the Spirit of Christ, he is none of his."

We may spoil our influence and labor at times, by not keeping the good Spirit, and cause our good to be evil spoken of, while Christ is dishonored, and his precious cause languishes. The more we have of the good Spirit, the more certain we are of being led out of error into the truth; yes, into ALL TRUTH. John 16: 13. So if we would know and understand the time of deliverance, when Jesus the mighty one shall descend from heaven and gather his elect from one end of heaven to the other, let us not only *keep* the good Spirit, but see that we are filled with it, have it dwelling in us, that when the days end, and Daniel, the wonderful numberer, stands up in his lot, we may with him shine forth as the sun in our heavenly Master's kingdom.

Let us be sure we have the good Spirit, and keep it till by it we are changed from mortality to immortality. JOHN G. HOOK.

Concord, N. H., March 30th.

For the World's Crisis.

THE PARIAN CHRONICLE.

NUMBER ONE.

Being informed that the chronology of our world was framed by following the conflicting and clashing historical opinions of heathen authors, I felt anxious to have one that was based on something more reliable, that I might be enabled to place confidence in, as being correct. And having been taught by my mother, in my youthful days, that the *Bible* is the highest authority to which any one can appeal, I was induced to disregard the conflicting opinions and wild conjectures of men, and arrange a chronology from the undoubted authority of the word of God, by following the dates as found in the Bible. This new method of arranging chronology brought me into contact with the wise and prudent men of this world, and my position was consequently unpopular. But being admonished to "trust in the Lord with all thine heart," with the promise, "He shall direct thy paths" (Prov. 3: 5, 6), I had faith to believe that I would not be led into error, confidently relying on the assurance of the apostle Paul, that "the holy Scriptures . . . are able to make" one "wise unto salvation."

Commencing with the beginning of creation, I arranged our Bible chronology down to A. M. 6000, which is as far as the prophetic dates or sacred chronology extends. This chronology has been examined by some of our most learned divines, who say of it, "Had those prophetic dates which point out the coming and kingdom of Christ been omitted, it would have been received in all of the colleges as the established chronology of the world." But those prophetic dates which show "the end of all things at hand," cuts it off from the favor it would have otherwise found in the estimation of our learned men; hence closing their eyes to the light of Bible truth, they fall back upon the Canon of Ptolemy, and the clashing opinion and dates of heathen authors.

At the time my chronology was arranged, by following the dates given in the Bible only, I was not aware that astronomical authority was claimed for Ptolemy's Canon. Hence on obtaining this information, I found it necessary to examine the claims of this man, whose authority men had exalted so far above that of the God of heaven by even saying, "The Canon of Ptolemy is not to be receded from for the authority of any writing whatsoever." After spending about seven years in examining the matter, I discovered that, so far from the Canon being established by astronomy, we could clearly point out by astronomical demonstration the fact of its incorrectness, and fully establish the strictest correctness of our Bible chronology. But since it has been discovered that astronomy establishes the Bible chronology, and can no longer be offered in support of Ptolemy's Canon, it is very strange to find those persons who, a few years since, thought astronomy was of such undoubted authority that the Bible and every thing else must give place to the so called "famous astronomical era," now resort to the opposite absurdity, and say, "astronomy is too complicated to be relied upon at all." Even Bro. Stevenson, who advocates the soon coming and kingdom of Christ, had, but a short time previous to our discussion in Boston, offered and relied upon astronomy as proof of the correctness of his position; but since finding that it proves his theory to be incorrect, he now chooses to throw it all away as being "a mass of unreliable rubbish." Hence it was that, in our debate, he preferred to bring forward a new argument in support of his theory of the correctness of the Canon, namely,

"THE PARIAN CHRONICLE."

This being something new to me, I was at that time unprepared to reply; for, believing with Paul that "the holy Scriptures are able to make one wise," etc., my study had been more confined to the Bible, supposing that we may thus be "thoroughly furnished unto all good works." Although I had at that time proven the Canon of Ptolemy to be incorrect in thirty-five instances, I then promised those who attended our discussion that I would examine the matter of this Chronicle, and give the result of that investigation to the public, whether it was for or against the position on which I claim to stand, since our only object is to get the truth. Since that time, I have examined them, and am now prepared to make known the result of my investigation, leaving the whole matter to the better judgment of the learned to determine which it favors most, the true Bible chronology, or the theory advocated by Bro. Stevenson.

The Parian Chronicle is said to have been "engraved upon a coarse kind of marble, or stone, either in the year B. C. 264 or 239." But unfortunately for Bro. Stevenson's position, "*those celebrated marbles*" did not come to light until about 1888 years after, that is, in A. D. 1624, being then purchased by William Petty. Hence the learned Robertson, in his dissertation on the *Parian Chronicle*, dated A. D. 1788, supposed that it might have been a spurious fabrication of some learned Greek, so late as the sixteenth century, and executed from a mercenary motive of gain, in order that it might be sold for a high price at Smyrna, a commodious emporium for such rarities, after he had artfully broken the block and defaced the inscriptions in several places, to give it an air of antiquity." The silence of all authors who wrote before the sixteenth century might be offered in proof of the correctness of Robertson's opinion.

But whether the Parian Chronicle is what it claims to be, or only a forgery of the sixteenth century, one thing is clearly evident: that is, no one can prove that it was in existence before the sixteenth century. And that which cannot be proven to be three hundred years old, is all that Bro. Stevenson claims in proof of his position as to the time and reign of Cyrus king of Persia. We say this is all the authority he claims, for during our discussion of the subject, he gave up all the astronomical authority, and also that part of Ptolemy's Canon which extends beyond the reign of Cyrus. Then, again, in a lecture which he delivered in Boston soon after the

For the World's Crisis.

PTOLEMY'S ECLIPSES.

WHEN THEY ACTUALLY OBSERVED?

In the *Crisis* of April 4th I gave the alleged record or history of numerous eclipses, as given by Ptolemy in his *Almagest*. I stated also, in general, the exceptions taken to the eclipses by Eld. Thurman, and proposed to examine his charges.

At the outset it is proper to remark that the record ought to be *accounted for*. If one of the eclipses never occurred, and if several occurred, but were too small to be seen or noticed, *how came they to be recorded?* How did it happen that any thing was said of them?

There are only three possible ways of accounting for the record. We may suppose,

1. That the disputed eclipses, though never seen, are *computed*, or *calculated*, by Hipparchus or Ptolemy, from their own knowledge of astronomy, i. e., these astronomers, by dint of figures, concluded that such eclipses *must* have occurred, and *ought* to have been seen; and they took it upon themselves to say they were seen so and so. But then why did they say they were seen at Babylon, and that some of them were so small that we ought to doubt if they were seen? People sometimes tell only part of the truth for fear the whole will not be believed. Did Ptolemy overdo the prudent thing in this matter?

2. We may suppose that the eclipses were seen and recorded, but the dates got disarranged. That either (1) the names and years of the kings are now incorrect, so that the astronomy may be all right, but the chronology based on it worthless. And if I had found occasion to dispute the chronology, I should probably have made this the point of attack. Or (2) that the eclipses themselves are dated wrong, though the chronology may be right. But then we must ask, Why are so many of the eclipses found by modern astronomers, at the dates assigned? And even when it is said that one of the eclipses did not happen, why is it that Eld. Thurman's tables come *so near* making an eclipse just then? A hundred miles is about the twentieth part of the moon's diameter, or little more than half a digit. The difference between so narrow an escape, and a tolerable eclipse, is less than differences made in old eclipses by very clever computers, who never think of rejecting the eclipses in their quarrel about the figures. In short, modern estimates find *so much* truth in Ptolemy's record, that very few have supposed, until lately, that Ptolemy wrote poetry or fiction, or other error.

3. We may suppose that Ptolemy's astronomy and even his chronology are correct, and seek some other method of reconciling them with the Bible than that which says one or the other must be renounced. We should not hastily pronounce such alternatives, of which hereafter.

But to proceed with Eld. T.'s charges against the eclipses. I have so much to say in reply that I hardly know where to begin. But he has said, and it has been so confidently repeated, that "no tables make all these old eclipses," that I think I must begin by examining this assertion. "No tables"? Has Mr. T. tried all the tables known to astronomers? The only tables he professes to have used are Ferguson's. These he found inadequate. What did he then do? Did he inquire if there were any more recent tables, which might be better? If so, he has not told us. The reader of his book might suppose that Ferguson's were the latest, and the best until they were improved by Mr. Thurman. To all appearance, the statement that no tables make all these eclipses is based, not on the trial and failure of the half dozen volumes of tables published since Ferguson's day. There is no proof that Eld. T. has tried any of these tables. The statement seems to be based on the fact that some of the old tables did not make all the eclipses in question, and they had to be made by using more than one sytem of tables, which Mr. T. regards as an unfair procedure.

To all this I reply, first, by asking the reader to wait until I report computations of the eclipses in question made by practical astronomers, with the best modern tables, which Eld. T. has not used.

Secondly, even if Ptolemy's eclipses were *not* found, by the best tables, precisely as he records them, that is deemed by astronomers generally no reason for rejecting the eclipses. They all say, *we must not prove the eclipses by the tables, but the tables by the eclipses.* This is the received doctrine of the relation of tables to old eclipses, given us in history generally reliable. It follows that if the tables do not make them accurately, *so much the worse for the tables.* If an eclipse is recorded as accurately and credibly as are reliable historical events generally, then it becomes a standard; and the tables will come nearer and nearer to it as they are made more and more accurate.

In this view of the case we can not censure Dr. Hales, as Eld. T. does in p. 34 of his book, for making out the eclipses of Ptolemy from various tables. If Dr. H. does this avowedly and openly, he does just right, unless I am much mistaken. He simply says that the tables are imperfect. Mr. Thurman seems to say quite as much. For, though he had just said, "Ferguson's tables come as near making all the ancient eclipses as it is possible for any to do" (p. 34), yet on p. 41 he says, "That my tables are more correct that Ferguson's is proven from the fact that they *make all known eclipses on undisputed ground according to the express language of the historian, which his do not.*" The italics are Eld. T.'s, and they will be considered as I proceed.

C. F. H.

For the World's Crisis.

FORT COVINGTON, APRIL 10.

The work of God goes on gloriously here. The crowds that attend are almost wonderful. The Baptist chapel can no longer hold the people who are eager to hear; and therefore the Presbyterians have opened their larger house. Many sinners come daily to the Lord. The whole community seems to be moving. I hope to see more glorious results still. Yesterday I preached on the parable of the ten virgins in the morning, and on the final "gathering of the saints" in the afternoon, to a most deeply interested multitude. How much better it seems to me to be saving souls than to be riding hobbies! When shall we all learn that "Jesus Christ came into the world to save sinners," and not to establish abstractions?

EDWIN BURNHAM.

☞ When injured by any one, we should remember that God presents to us the most glorious opportunity of showing forth his own image—mercy and forgiveness.

The World's Crisis and Second Advent Messenger.

Boston, Tuesday, April 18, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the rate is $3.00 a year, or $1.50 for six months. Thus 50 cents a year is *saved* by paying in advance.

THE PRESIDENT IS DEAD.

Perhaps our nation was never more appalled than when the announcement flashed through our land,—"The President is mortally wounded,—is dead." People stood aghast at the intelligence, and scarcely uttered a word. Close upon this sad intelligence came the gloomy tidings,—"Secretary Seward is wounded"! We may well inquire, what will be the next scene in the drama? Who can tell what a day may bring forth! Thank God, there will be no such scenes in the new earth when Jesus reigns. We may well pray earnestly,—"Let thy kingdom come." By the death of Mr. Lincoln, we think our nation has lost one of the best men that has ever filled the Presidential chair.

MANCHESTER.

Our meeting in Manchester, N. H., April 9th, was one of much interest. Some thirty came seventeen miles by private conveyance, and others walked fourteen miles to be present. We had a good love-feast Lord's day morning, and three were baptized at noon. Our hall was full of attentive listeners. Some are under conviction, and are almost persuaded to be christians. There appears to be a new interest in many places, and we hope soon to see a general waking up among those looking for the coming of Jesus.

PTOLEMY OR THE BIBLE.

It is very evident that Ptolemy's Canon and the Bible are not in harmony with each other; and we think all endeavor to prove Ptolemy's Canon correct will be as futile as any effort to show that the prophecy of Daniel is untrue. We can conceive of no possible way to harmonize Ptolemy and Daniel, until it can be proved that 536 B. C. is the same year as 488 B. C., which, of course, is an absurdity. In order to make this point apparent to all our readers, we have only to call their attention to a few *facts.*

1. When a particular *individual* is mentioned by the prophet, who should do a certain work, no one else can fulfill that prophecy.

2. This is the case with Cyrus. In Isaiah 44: 28, we read, the Lord "saith of *Cyrus*, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." And in Isa. 45: 13, the Lord speaks again of *Cyrus*, and says, "*He shall build my city*, and *he* shall let go my captives." None but *Cyrus* can fulfill this prophecy, because he is called by *name*, as the one. In Ezra 1: 1–5, we have a record of its fulfillment. It reads as follows:—

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamim, and the priests, and the Levites, with all them whose spirit God God had raised, to go up to build the house of the Lord which is in Jerusalem."

The prophet Daniel was instructed to write as follows:—"Know, therefore, and understand, that from the *going forth* of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks." As *Cyrus* is specified as the *individual* to issue the command, and called by name 140 years before his birth, it is *certain* that no other person can fulfill the prophecy.

3. Cyrus must issue the commandment before his death, which took place in seven years after he became sole monarch of the Medo Persian kingdom.

4. His *first* year, in which he issued his "commandment to restore and to build Jerusalem," according to Ptolemy's Canon corrected, was B. C. 536.

5. Daniel says it shall be sixty-nine weeks, which are only 483 years, "from the going forth of the commandment to . . . Messiah the Prince," which would be 488 years B. C., as our A. D. did not begin till the fifth year after the birth of Christ.

6. As it is *impossible* to make the sixty-nine weeks, or 483 years, reach from B. C. 536, to B. C. 5; so it is impossible to harmonise Ptolemy's Canon with the Bible. Hence we repeat our statement at the beginning of this article, that "we think all endeavors to prove Ptolemy's Canon correct will prove as futile as any effort to show that the prophecy of Daniel is untrue." Shall a positive and plain prophecy of the Bible be set aside by an uncertain chronological arrangement made out by a heathen astronomer? If Ferguson's astronomical tables are not reliable because they were made out one hundred years ago, then what shall be said of those used by Ptolemy seventeen hundred years since? Must all the prophets bow to him? or shall the Holy Spirit from God, that moved Isaiah, Jeremiah and Daniel to write, and point out *Cyrus* as the one to give "the commandment to restore and to build Jerusalem," be accepted and believed? This is the question, we think, for each one to settle. Who knew best about this matter, the Lord, or Ptolemy?

ISRAEL'S SOJOURN,—430 YEARS.

BRO. GRANT:—In your answer to my letter, which appeared in the Crisis of Jan. 3d, showing that, what to my mind seemed to be a discrepancy in Bro. Thurman's Chronology, was, when rightly understood, in perfect harmony with the Bible; you quoted Paul and Josephus, also the Septuagint and Samaritan versions, to show that Bro. Thurman must be correct when he dates the commencement of the 430 years of the sojourning of the Hebrews at the time 'Abraham . . . . was called to go out into a place which he should after receive for an inheritance.' Also that 215 years of this sojourning was in Canaan, and the remaining half in Egypt. Now this testimony would seem to be sufficient, if God had not said to Abram in Gen. 15: 13, 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall *serve them*; and *they* shall *afflict them four hundred years*.' And the 14th verse of the same chapter declares, that the 'NATION whom they shall serve, will I judge.' As the children of Israel were not servants in the land of Canaan, so far as I can learn, and as no nation at this time was judged except the Egyptians, we conclude that Bro. Thurman, if in harmony with other chronologers on this point, is not quite in harmony with the Bible. Will Bro. Grant give us a little light on this subject.

From your Bro. in Christ,

CHARLES W. OSGOOD.

Two points should be observed which are mentioned in Gen. 15: 13. 1. The *seed* of Abraham was to be "a stranger in a land that is not theirs," for four hundred years. As the *four hundred* years did not begin till the *seed* of Abraham, then it follows that the time of *Abraham's* sojourn was not included in this period, which began, as learned writers show, from the birth of Isaac, from which it was four hundred years to the time the children of Israel left Egypt.

2. The four hundred years mark the time that the Egyptians were to "*afflict* them." It appears that the days of *affliction* did not begin with Abraham's *sojourn*, but the four hundred thirty years began with the call of Abraham, which, according to the book of Jasher, was when Abraham was seventy years of age. Abraham moved to Haran, or Charran, when first called, and remained there five years; "and from *thence*, when his father was dead, he removed" into the land of Canaan when he was seventy-five years of age. See Gen. 12: 1–4, and Acts 7: 1–6. When he was one hundred years of age, Isaac was born. Hence Araham's sojourn was thirty years before his *seed* was born, and from that time the sojourn was to be four hundred years; making the entire sojourn, from the call of Abraham, four hundred thirty years, in harmony with Ex. 12: 40, 41. From the foregoing facts it will appear that Bro. Thurman is not only in harmony with standard writers on this subject, but also with the Bible.

MAN-WORSHIP.

This is an age of man-worship. The *Lord* is almost forgotten, while man is becoming more and more the object of worship. We expect to see this spirit developing itself more fully as we approach the end of this dispensation. Infidelity is becoming very bold against the simplicity of the christian religion, and substituting a system but little removed from the Pagan hero-worship. We were reminded of this sad fact from the following, published in the Boston Daily *Herald*, April 10th, 1865:—

"Washington, April 9. Praise Grant, 'from whom all blessings flow.' The mighty news of the surrender of Lee and his army was received here to-night soon after nine o'clock, and among the few who are out on one of the stormiest of nights, the enthusiasm is tremendous. People meet and embrace each other, and general congratulation prevails that the Commander-in-Chief of the rebel armies, by his complete submission, has decided that the cause of the Union must prevail and peace reign evermore."

"WARS AND FIGHTINGS."—This is the title of a new tract of 12 pp., by Bro. John A. Best, Pittsburgh, Pa. Any who wish for a small and good tract to scatter on this subject, let them send to Bro. Best and get 25 cents or a dollar's worth, and circulate them among their neighbors.

AMERICAN AGRICULTURIST.—If any of our readers wish a good Agricultural paper, we would recommend to their notice the *American Agriculturist*, published by Orange Judd, 41 Park Row, New York. Price $1.50 per year, in advance. This is the *best* paper of the kind with which we are acquainted.

WHAT THE DEMONS SAY.

We purpose to keep our readers somewhat posted in the movements of the great delusion of these last days—Spiritualism. The following are records of conversations with demons, who claimed to be departed human spirits:—

"Q. I saw upon one occasion a hand, on which appeared to be India ink tattooing. Was that spirit hand a sailor's hand?

A. Very likely it was.

Q. How came the India ink upon the hand?

A. We do not believe the India ink was there, but only the representation of that which was on the owner's hand.

Q. How could the representation be transferred?

A. Precisely the same as symbols of flowers can be shown. It is no more difficult to produce those characters in India ink than it is to produce other symbols. The spirit remembers what its earthly wardrobe was when it clothes itself again with mortality. It copies that with which it was clothed as as nearly as possible, always. It cannot be otherwise.

Q. If we understand you, then, the philosophy of these appearances, in the case of the Allen boy and Davenport Brothers, is this: Some spirit abstracts from the medium certain qualites resembling its own when on the earth. Is that it?

A. Yes, you are right.

Q. Is this India ink tattooing carried into spirit-life with the person?

A. In [illegible].

Q. Could it make itself manifest where the remembrance of the tattooing was lost by the spirit?

A. It might be possible to exhibit the marks, but it would be more natural to remember them. You will find if the spirit inhabited a deformed body while here on earth, and wished to exhibit itself to mortality, it would clothe itself in the same deformed shape.

Q. I observed once at a seance of the Davenport Brothers, that the spirit hand exhibited five fingers and one thumb. Was that an indication that another spirit used its power, too?

A. We believe generally there are some forty—between forty and fifty—intelligences controlling those lads."—*Banner of Light*, Jan. 28th, 1865.

Another spirit is asked the following questions:—

"Q. Will the controlling spirit please tell us in the parable of the ten virgins what is meant?

A. It is possible that it may have reference to the present time. In our opinion it does refer to the present time. . . .

Q. You say that the parable of the ten virgins applies to the present time. Please explain how it applies to us a little more in detail?

A. The signs of the times seem to be applying it more forcibly than it lies in our power to do. The voice of Truth, the bridegroom of Eternal Wisdom, has come to you. It may be in the form of modern Spiritualism. Some he finds that are wise enough to have their lamps ready for lighting. Some are foolish enough to have no oil in their lamps, and therefore cannot receive the truths that modern Spiritualism offers."

So it seems the foolish virgins are those who do not receive the teachings of the demons, or turn Spiritualists. We are glad to be numbered in the class whom Satan calls foolish.

Another spirit says: "We have no belief in miracles. Indeed, we know that there never was a miracle performed."—*Banner*, Jan. 28, 1865.

Another says, in answer to questions, as reported in the *Banner of Light*, March 25th, 1865:—

"Q. Is there, then, such a thing as the transmigration of souls?

A. Yes, in the largest sense. . . .

Q. How can soul be defined if it is a part of God?

A. Very well; then you may say soul is God. It is quite as proper as any other definition. . . . .

Q. It has been said, by the spirits of this circle, that God is a Principle, is our Father and Mother; that spirits never had a beginning. Now if this be truth, how can God be our Father? It seems to the inquirer, according to this teaching, that God and man are co-extensive as to duration.

A. That which has had a beginning must have an ending; that which is capable of being created is capable also of being destroyed. Now we have affirmed many times, and in all sincerity, that the soul or immortal part never had a beginning. . . . .

Q. If God be a principle, what good is there in addressing prayers to it or him? Can a principle answer prayer?

A. So far as the terms are considered, there is no use whatever, except the mere forms of expression. Now prayer becomes of use only in this way: inasmuch as it lifts the mental portion of your being above the things of material life, it puts you in a new atmosphere, opens the door to things spiritual and divine. Therefore it is good to pray. It matters not whether you address a principle or a personality; indeed, it is not necessary that you address any one. Only turn you thoughts beyond things that are sordid and material; lift them by the great stairway of prayer above the common standard, and you have accomplished all that man can accomplish."

Does this look like ancient christianity?

For the World's Crisis.

A TENT MEETING.

BRO. GRANT:—I have just been to Carlinville, Ill., presenting the gospel of the kingdom. A good impression was made on community at large. Some were converted, and baptized, and others are still under conviction. The present truth takes hold of the people everywhere. There is a power in it. Sister Prescott, from St. Louis, was with us a part of the time. She is laboring for the Lord.

I *need a tent* to preach in, but have not seen the way open to procure one. But the Lord has put it into the hearts of Brn. Brailey, Quimby, and Sargeant, to voluntarily offer one hundred dollars towards this enterprise, provided other friends will make up the balance. I will try to raise another hundred myself. Now shall the enterprise fail. Who will pledge $50, $25, or $10; to be paid before the first of June. Let no one hold back the Lord's money that ought to aid this enterprise. The King of glory is coming, and the warning must be given. Direct to me at Baraboo, Wisconsin, or to Bro. Grant at Boston.

W. SHELDON.

We hope the tent will be secured for Bro. Sheldon. It should be remembered that our Brn. in the West have not such convenient places for meetings as we have in the East. In the section where Bro. Sheldon labors it is difficult to find a grove where a meeting can be held. Besides, many more will come out to a tent meeting, than to an ordinary place of worship. Do not let Bro. Sheldon call in vain for help. The cause is a worthy one, and will be a safe investment for the cause of the Lord.—ED.

Our Volunteer Agents.

REPORT FOR WEEK ENDING APRIL 15TH.

Whole number of new subscribers in the week, 55. By the efforts of the following brethren, 28:—

One each—By H A Arnold, S W Ames, N H Berry, C C Brown, H P Carpenter, S A Chaplin, P Greene, B Grant, F. Howe, Caroline S. Holman, Mary K. Lambert, C W Low, N P Mason, C Newell, E Phelps, P A Smith, S Woodbury.
Two each—By J C Wheeler, M Warren.
Three—By M. Grant.
Four—By Mrs. E. T. Crowell.

Change of Price.

The prices of the following works, for sale at this office, have been advanced by the publishers as follows:—

BIBLE STUDENT'S LIBRARY (for the set),
By mail—cloth, $5.00; paper, $2.50.
By express—cloth, $4.00; paper, $2.00.
DEBT AND GRACE, post paid, $1.50.
CHRIST OUR LIFE, post paid, cloth, 75c; paper, 45c.
HUDSON'S TRACTS, 6 cents each, postage 2 cts.
CHRISTIAN LYRE, 30c; by mail, 35c.
SOCIAL HYMNS, 15 cts; right for $1.00.
COOK BOOK, 15 cts; postage 2c.
DIPHTHERIA, 10 cts; postage 2c.

Before ordering books, in these times of changing prices, it will be well to look at our *latest price list*, in the book column, and remit accordingly.

☞ The constitutional amendment abolishing slavery throughout the United States was unanimously ratified by both branches of the Tennessee Legislature on the 5th inst.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$772.51
"A Sinner"	1.25
J. N. B.	.20
O. Loomis	.50

Sr. Crowell writes from Clear Lake, Iowa: "Bro. Janes, from Boylan's Grove, has been here and delivered quite a number of lectures and excited quite an interest on the subjects of our faith; and I think some tracts for distribution now would do a great deal of good. My great object and desire is to have my neighbors and friends prepare for the judgment. Pray that my efforts may not be in vain." ($2.50 enclosed.)

Have sent you $5.00 worth, and our prayers with them.

POOR FUND DONATIONS,

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$877.32
"Woburn"	1.00
Mrs. L. Jones	.50
John Bayley	.75

THE ITALIAN MISSION.

Previous donations	$392.66
A widow's mite	20.00
A friend	1.00
G. L. Humphreville	5.00
Mrs. N. Smith	3.62

HIRAM MUNGER'S LIFE.

Are you interested in the early history of the Advent movement, and in the labors, persecutions and successes of its hardy pioneers? You will find many interesting reminiscences of the same, in the "Life of Hiram Munger."

Have you an interest in Campmeetings and Revivals? The hero of a hundred such will give you some account of his remarkable experience therein, in the "Life of Hiram Munger."

Do you believe in the wonderful efficacy of prayer? You will find singular examples of it, in the "Life of Hiram Munger."

Are you fond of marvelous stories of the restraining and converting power of God over hardened sinners? Read the "Life of Hiram Munger."

It is a narrative of many curious incidents, from an experience of more than fifty years as a citizen, christian, classleader, campmeeting manager, and gospel minister; contains some sharp thrusts at rapology, church fiddling, and other corrupt fashions, follies, and false theologies of the day; and is all told in the author's own quaint, original style,—plain, pointed, blunt, unpolished, as the rough slabs from his own "Saw-Mill College," of which he is a graduate.

The reader will be interested, amused, profited; will enjoy many a hearty laugh at the unconscious oddities of speech and manner with which things are said and done; and will not regret that he sent thirty cents to this office for a copy of the "Life of Hiram Munger."

W. B. H.

CORRECTION.—In the notice of the new edition of Munger's Life and Experience, in last week's paper, the price, in part of our issue, was given, by mistake of the types, at 50 cents. It should have been 30 cents. The book will be sent by mail, postage paid, to any addres, for 30 cents,—half its former price.

For the World's Crisis.

THE ITALIAN MISSION.

BRO. ADAMS:—Your letter through Bro. Herron, including draft of 490 francs, is received, and to you and God's stewards who have contributed this much needed money, I wish to send many thanks. In answer to your inquiry, how I get along in the photograph business, I have the honor to answer that I have not entered at all into the business to this moment for these reasons. When I received the 321 francs from Bro. Grant in November last, as we had lived on credit since our arrival here, July 6th, there was nothing left after paying our debts and buying what was absolutely necessary, so of course as there remained no money, I could not buy a photographic instrument. Besides, after much investigation, I became much satisfied that it would not do for me to go into such business here, as it would in Europe ruin me as a missionary, it being considered here, incompatible for a regular minister to preach the gospel and follow any other calling. Again, I understand now much better than when we first came here, the character of those who own much land have no money, and as there is no commerce here, and the taxes are very heavy, nearly all the hard-earned money must go to pay the taxes, leaving but very little for the necessities of the people who live very poorly, with less of the comforts of life than poor day laborers in the United States. As I wrote in my February report, we lived again three and one-half months before receiving the last draft from the United States, on credit; and now, after paying all debts, there remains twenty francs for future needs of my family of eight persons.

I see more and more clearly what an extensive field of missionary labor is spread out before me. Europe is destitute of the truth. The field is white, ready to harvest, and where *are the laborers?* Besides my correspondence with America and the papers which I receive from there, and which I know not how to do without, but which cost me from three to eight sous apiece—though I pay but a part of the postage on them,—I have very important correspondence with Italy, England, Germany, Poland and France, and I wish to commence with Austria and Hungary.

I have just read in a French daily paper of date March 13th, "L' Italie," published in Turin, that a criminal process was before the police tribunal of Vienna the 7th inst. It relates to a religious sect which is formed under the name of "True Believers." The author of the sect is a traitor from the north of Germany, who has spread the doctrines of his faith in Hungary, where two thousand profess a belief in the pure doctrine of Christ. There are not so many believers in Vienna, though it is difficult to fix the number. The accused are SCAROER, a tanner, and STRILL, a shoemaker,—the former aged forty-five, the latter forty-nine years. The Tribunal is crowded with people who listen to the debates with the liveliest interest. The following interrogatory shows the most characteristic features of these examinations:—

The President. "What is your religion?"

The Accused. "I was a Catholic and believed nothing; now I am a true believer."

Q. "What do you understand by a true believer?"

Ans. "One who is the disciple of Jesus Christ, and believes in the Old and New Testament."

Q. "Did you know that the formation and maintenance of new religious sects was not authorized by the States?"

Ans. "I know not why the principles which Jesus Christ himself taught should be interdicted."

Q. "You have held meetings, have you not?"

Ans. "Yes, sir."

Q. "Where are the members of this sect in the habit of assembling?"

Ans. "Sometimes at my house, sometimes with another faithful member, and sometimes under the canopy of heaven."

Q. "What is done at these meetings?"

Ans. "A brother reads the word of God in the Old and New Testament and explains it."

"Q. "How many persons attend these assemblies?"

Ans. "We are never counted."

Q. "Tell us nearly the number?"

Ans. "Thirty or forty persons."

Q. "Have you converted any?"

Ans. "Yes, certainly, I have converted sinners who came to seek me."

Q. "What are the ceremonies of your religion?"

Ans. "We have no ceremonies; we read the word of God; we pray and sing."

Q. "Can any one enter this association?"

Ans. "Not when one is in sin; but those are prepared who wish to enter it. One examines them to know if their hearts are pure."

Q. "Do you believe that a man can know if another's heart is pure and without stain?"

Ans. "Why would this be impossible? Mons. *le procureur* examines also, and is not he a man?"

Q. "Have you a sacrament of baptism?"

Ans. "We know nothing of baptism as now practised; but we believe in fluvial immersion such as God established and John the Baptist practised."

Q. "At what age do you baptize?"

Ans. "When a man can think, can comprehend religion, and is master of his own acts."

Q. "Have you the sacrament of the Eucharist?"

Ans. "We have no sacrament. We believe that Jesus Christ established none; but we have a Eucharist."

Q. In what does your Eucharist consist?"

Ans. "We give bread and wine."

Q. "Who administers the Eucharist?"

Ans. "A brother."

Q. "You ought to know that the Government does not tolerate a religious sect that it has not licensed."

Ans. "The Emperor has proclaimed liberty of belief and conscience."

Q. "It is true, but in this liberty the religions recognized by the Government are alone comprehended."

Ans. "Our religion is the pure doctrine of Jesus Christ."

Q. "How many members has your association?"

Ans. "I cannot inform you, for if I should, I should be a traitor and offend God."

Q. "To submit to authority is not to be a traitor. Do you not believe that authority is established by God?"

Ans. "Certainly."

Q. "Why then do you not wish to give the desired information?"

Ans. "Because we understand the question and do not wish to expose our brethren to persecution."

Q. Do you not believe in the justice of the judges?"

Ans. "The apostle has written, 'There is none righteous, no, not one.'—Rom. 3: 10."

Q. "Can this rule be applied to the members of your association?"

Ans. "They ought to be just because they should be without sin."

This simple and pithy response impressed the judges as well as the audience. The accused STRILL, responded in the same spirit.

The President. "Where do you hold your assemblies?"

Ans. "There is no fixed place."

Q "Why do you not choose a fixed place?"

Ans. "To avoid persecution."

Q. "You know then that you do wrong, and that you ought not to do it."

Ans. "It is written, If they persecute you in one city flee into another."

Q. "Have you ever been in conflict with the authority?"

Ans. "Yes; I did not think best to baptize my infant, but by order of the authority the Piarist (a religious order) took it and I suppose baptized it; I was not present."

Q. "Why did you refuse to baptize your child?"

Ans. "Because an infant can neither think nor will."

Q. "Your act falls under the penalty of the laws."

Ans. "Our Savior, Jesus Christ, did not sin, but he was nevertheless crucified. Following his sublime example I shall persevere and have patience! The pure word and doctrine of Jesus Christ will finish with triumph!"

SCAROER was condemned to imprisonment, with fasting, for three weeks, and STRILL to two weeks of the same punishment. May God bless them both.

M. B. CZECHOWSKI.

La Tour, Pellice, via Turin, Italy, March 15th, 1865.

☞ Advent papers please copy.

For the World's Crisis.

"KEEP THE GOOD SPIRIT."

Yes, Brn. and Srs., that's it; be sure and keep the spirit of the meek and lowly Jesus; then all is well. These thoughts have occupied my mind considerably since I left the meeting-house last evening, where the church had met to investigate God's holy word in regard to the time question, as believed and preached by Bro. Thurman and others, he being with us. There were those present who opposed Bro. Thurman's argument somewhat, one in particular, who has long since believed that the 2300 days of Daniel 8th chap. end in 1880. Not being present at the beginning of the meeting, when the objections were raised by the Bro. who believes in 1880 time, a sister informed me of it on our way home, but made the following remark: "But they kept the good Spirit." As much as to say different views were held and advocated by the Brn., they did not get out of patience and abuse each other, nor let their zeal eat them up. They kept the good Spirit.

While different views exist among us, how necessary that we keep the good Spirit; for if we are not very careful we shall grieve the good, tender, dove-like Spirit of God, even when we are trying to do good in the name of Jesus; become impatient because others do not see as we see, and understand things as we do, or as soon. Do not be overbearing and harsh. Keep the good Spirit. Remember it is written, "If any man have not the Spirit of Christ, he is none of his."

We may spoil our influence and labor at times, by not keeping the good Spirit, and cause our good to be evil spoken of, while Christ is dishonored and his precious cause languishes. The more we have of the good Spirit, the more certain we are of being [illegible] out of error into the truth; [illegible] TRUTH. John 16: 13. So if we would know and understand the times of deliverance, when Jesus the mighty one shall descend from heaven and gather his elect from one end of heaven to the other, let us not only *keep* the good Spirit, but see that we are filled with it, have it dwelling in us, that when the days end, and Daniel, the wonderful numberer, stands up in his lot, we may with him shine forth as the sun in our heavenly Master's kingdom.

Let us be sure we have the good Spirit, and keep it till by it we are changed from mortality to immortality.

JOHN G. HOOK.

Concord, N. H., March 30th.

For the World's Crisis.

THE PARIAN CHRONICLE.

NUMBER ONE.

Being informed that the chronology of our world was framed by following the conflicting and clashing historical opinions of heathen authors, I felt anxious to have one that was based on something more reliable, that I might be enabled to place confidence in, as being correct. And having been taught by my mother, in my youthful days, that the *Bible* is the highest authority to which any one can appeal, I was induced to disregard the conflicting opinions and wild conjectures of men, and arrange a chronology from the undoubted authority of the word of God, by following the dates as found in the Bible. This new method of arranging chronology brought me into contact with the wise and prudent men of this world, and my position was consequently unpopular. But being admonished to "trust in the Lord with all thine heart," with the promise, "He shall direct thy paths" (Prov. 3: 5, 6), I had faith to believe that I would not be led into error, confidently relying on the assurance of the apostle Paul, that "the holy Scriptures . . . are able to make" one "wise unto salvation."

Commencing with the beginning of creation, I arranged our Bible chronology down to A. M. 6000, which is as far as the prophetic dates or sacred chronology extends. This chronology has been examined by some of our most learned divines, who say of it, "Had those prophetic dates which point out the coming and kingdom of Christ been omitted, it would have been received in all of the colleges as the established chronology of the world." But those prophetic dates which show "the end of all things at hand," cuts it off from the favor it would have otherwise found in the estimation of our learned men; hence closing their eyes to the light of Bible truth, they fall back upon the Canon of Ptolemy, and the clashing opinion and dates of heathen authors.

At the time my chronology was arranged, by following the dates given in the Bible only, I was not aware that astronomical authority was claimed for Ptolemy's Canon. Hence on obtaining this information, I found it necessary to examine the claims of this man, whose authority men had exalted so far above that of the God of heaven by even saying, "The Canon of Ptolemy is not to be receded from for the authority of any writing whatsoever." After spending about seven years in examining the matter, I discovered that, so far from the Canon being established by astronomy, we could clearly point out by astronomical demonstration the fact of its incorrectness, and fully establish the strictest correctness of our Bible chronology. But since it has been discovered that astronomy establishes the Bible chronology, and can no longer be offered in support of Ptolemy's Canon, it is very strange to find those persons who, a few years since, thought astronomy was of such undoubted authority that the Bible and every thing else must give place to the so called "famous astronomical era," now resort to the opposite absurdity, and say, "astronomy is too complicated to be relied upon at all." Even Bro. Stevenson, who advocates the soon coming and kingdom of Christ, had, but a short time previous to our discussion in Boston, offered and relied upon astronomy as proof of the correctness of his position; but since finding that it proves his theory to be incorrect, he now chooses to throw it all away as being "a mass of unreliable rubbish." Hence it was that, in our debate, he preferred to bring forward a new argument in support of his theory of the correctness of the Canon, namely,

"THE PARIAN CHRONICLE."

This being something new to me, I was at that time unprepared to reply; for, believing with Paul that "the holy Scriptures are able to make one wise," etc., my study had been more confined to the Bible, supposing that we may thus be "thoroughly furnished unto all good works." Although I had at that time proven the Canon of Ptolemy to be incorrect in thirty-five instances, I then promised those who attended our discussion in Boston, that I would examine the matter of this Chronicle, and give the result of that investigation to the public, whether it was for or against the position on which I claim to stand, since our only object is to get the truth. Since that time, I have examined them, and am now prepared to make known the result of my investigation, leaving the whole matter to the better judgment of the learned to determine which it favors most, the true Bible chronology, or the theory advocated by Bro. Stevenson.

The Parian Chronicle is said to have been "engraved upon a coarse kind of marble, or stone, either in the year B. C. 264 or 239." But unfortunately for Bro. Stevenson's position, "*those celebrated marbles*" did not come to light until about 1888 years after, that is, in A. D. 1624, being then purchased by William Petty. Hence the learned Robertson, in his dissertation on the *Parian Chronicle*, dated A. D. 1788, supposed that it might have been a spurious fabrication of some learned Greek, as late as the sixteenth century, and executed from a mercenary motive of gain, in order that it might be sold for a high price at Smyrna, a commodious emporium for such rarities, after he had artfully broken the block and defaced the inscriptions in several places, to give it an air of antiquity." The silence of all authors who wrote before the sixteenth century might be offered in proof of the correctness of Robertson's opinion.

But whether the Parian Chronicle is what it claims to be, or only a forgery of the sixteenth century, one thing is clearly evident: that is, no one can prove that it was in existence before the sixteenth century, and that which cannot be proven to be three hundred years old, is all that Bro. Stevenson claims in proof of his position as to the time and reign of Cyrus king of Persia. We say this is all the authority he claims for [illegible] of the subject he gave up all the astronomical authority, and also that part of Ptolemy's Canon, which extends beyond the reign of Cyrus. Then, again, in a lecture which he delivered in Boston soon after the

discussion had ended, in order to make room to get in his "*sliding scale*," he gave up all of the Canon after the reign of Cyrus, or at least all after the reign of Darius, for in sliding the reign of Artaxerxes ten years lower, the reign of Xerxes must also fall ten years lower than the Canon places it.

During the time of our discussion, Bro. Stevenson offered some historical authority in proof of his theory; but at the time of his lecture after the discussion, in order to get in his sliding scale, he was compelled to acknowledge that all of the historical authority which he had before offered, together with the Canon of Ptolemy, was erroneous. This was done in order to convince the audience that the reigns of Herod, Augustus, Tiberius, and all of the Roman Emperors and Consuls, may be moved ten years lower than Ptolemy and other historians place them. He there openly declared, in the presence of a large and intelligent audience, that "none of the Roman historians could be relied upon, since they all wrote hundreds of years after the time of those kings, and that they too much clashed the one with the other for us to place any confidence in any of them." Hence, if Bro. Stevenson will admit that those historians are no more worthy of credit, concerning that which occurred some five or six hundred years before they wrote, than that which happened but a short time before their day, we do not misrepresent him when we say that the Parian Chronicle is all that he even claims as authority in proof of the time of the reign of Cyrus.

In our discussion, the question was, "Is Ptolemy's Canon correct? Stevenson affirms, Thurman denies. Hence, so soon as I had succeeded in proving the incorrectness of but a part of it, I supposed that I had done all that was required of me, and that my point was gained. And when I had in thirty-six separate and distinct ways proven its incorrectness, I thought that I had done thirty-five times more than I had promised. But to my astonishment, I learned that Bro. Stevenson had not as much confidence in Ptolemy's Canon as I had; for I was willing to admit that it was correct from B. C. 431 to A. D. 137, a period of 568 years, while he was only willing to admit that it was correct from the first year of Cyrus B. C. 538 to the end of the reign of Darius, or the utmost time which his theory can possibly admit of its being correct, would be the twenty-first year of Xerxes, B. C. 464, a period of only seventy-four years; and since his "*sliding scale*" slips Ptolemy's Canon down ten years lower, this period of seventy-four years is left hanging alone upon the authority of the Parian Chronicle, which Bro. Stevenson has not yet proven to be three hundred years old.

Then was not Bro. Litch, of the Advent *Herald*, rather hasty in supposing that the word of God concerning the time of the reign of Cyrus must give place to such wild and unreliable conjectures? Now, we offered no such uncertain authority in proof of the correctness of our chronology, but, on the contrary, we presented the highest authority to which man can appeal—the infallible word of God, and the eclipses of the sun and moon which were recorded by historians who were living when they occurred; hence our testimony is that to which no imposter can pretend.

Those who have so much confidence in the Parian Chronicles should bear in mind that they must first prove that the Chronicles are more than three hundred years old, before it can prove the incorrectness of the word of God, or the truth-testing power of astronomy. But on the supposition that it may have been written at the time the inscription claims it to have been, let us inquire as to what it is worth for authority. Wm. C. Thurman.

Correspondence.

From Sr. L. Annis.

Bro. Grant:—I prize the Crisis, and gladly welcome its arrival. Have been scattering it around, hoping to do some little good; for truly these gentle whisperings often speak loudly to the guilty soul, pointing to redeeming love, which takes away the sins of the world.

Brn. D. S. Clark and Wm. McCullock were the pioneer laborers in this place three years ago last winter, when they organized a little church. By their occasional visits, and the labors of Bro. Hurd, our worthy pastor, we have been fed and nourished with the sincere milk of the word. May the good seed sown bring forth an abundant harvest. There have been twelve added to our number within the last six weeks, so there are upwards of forty names on our church book. We have interesting meetings, and large and attentive congregations, and great interest manifested. We have preaching every two weeks, Saturday evening, Sabbath and Sabbath evenings; prayer meeting every two weeks. It is truly cheering to see some of the pilgrims come six miles to meet in the prayer circle. May we be so unspeakably happy as to meet in the kingdom of our Lord and Savior, is the prayer of your unworthy sister, in hope of eternal life, Leah Annis.

Victoria, Ill.

From Sr. F. S. Bradford.

Bro. Grant:—The question is often asked me, "What do you think of Thurman's Chronology?" "I don't think much about it." The fact is, I do not think the good Lord ever designed that I should undertake to explain prophecy. He has given me another kind of work in his vineyard. Bro. Thurman may be right, or he may be wrong, for aught I know; but as I read the opinions of A, B and C on the subject, from week to week, I am fearful that amid so much agitation and difference of opinion our brethren may lose sight of the most important thing, viz., "*Be ye . . . ready.*"

One might think to read *our paper* sometimes, that *all* depended on knowing the exact time that our Lord would make his second advent. But the question with me is, shall we serve the Lord any better by proving Bro. Thurman to be right in his reckoning? Or, in other words, should we love the Lord more were we sure of seeing him in 1868? If we should, then let us all set to and examine prophecy, study astronomy, and history, and give the subject a thorough investigation. But while we are doing it, I would suggest that we keep one eye on self, that we do not let contention, self-conceit, or any of their kindred, get possession of our hearts, and we fall of being ready.

I remember the "time table" which expired in '43. Perhaps some served the Lord better for believing that he would come in that year, and some, perhaps, felt that they served him too well; for, judging by their works, they quit his service then, and have served another master since.

Before our blessed Lord left this earth, he promised us certain "signs," after the fulfillment of which he would "come again." We have followed those signs, and find that they have been literally fulfilled, and now it remains for us to be *ready* to meet our Lord at any hour. Shall we be any more ready for knowing the exact time he will come?

Now it seems to me like this. I have an absent friend. I expect him to visit me at a given hour. In my preparations to receive him, I leave certain finishing touches till the last hour, that all may be fresh and bright for his reception. But if I know not the day or hour of his coming, merely that he will come soon, at any hour, I make ready at once, and keep all things in complete readiness till his arrival. Thus I am not likely to be disappointed. And is there not danger of leaving some preparation undone, while we are computing time, and death intervene, or our Lord come before we look for him, and we be found *not ready?* Yours, striving to be always ready. Fannie S. Bradford.

Plympton, Mass.

From Bro. Wm. Walker.

Bro. Grant:—In June '64, three or four of the dear saints joined with me in calling upon the great Physician, and to the praise of God, let me say, he came quicker than we could have got an unbelieving doctor, and did not stop to inquire about the symptoms, nor examine the pulse, nor give calomel, nor pepper, withall their concomitant paraphernalia, but at once touched me, and his glory seemed to fill the place. Glory to the Lamb! I was well in a moment. I am perfectly well, and have been ever since. I consulted a very noted doctor in this city, and he was suffering with the same trouble. His symptoms were not worse than mine, and he was under the treatment of the most noted physicians in Boston, and they could not cure him, and he died soon after my Physician undertook my case. Be encouraged as ye lift up your heads, knowing your redemption is near; and as ye read Mark 16:17, believe, and ye have the things ye desire of the Lord. Amen. Glory to God! Yours, dear brethren, in hope,

Concord, N. H. W. Walker.

From Bro. P. S. W. Deyo.

Bro. Grant:—I returned home from New Hartford, and have held a meeting for little over two weeks. Six have already obeyed the Lord in baptism, and the work still goes on. Praise the Lord! I have lived here eight years, and never tried before to make an effort of this kind to save my neighbors. It has proved a success. It has been said by those in our church, and members of other churches, that these are the best meetings ever held in this town, or enjoyed by them. I never had such a hearing before. I never was so well prepared for the work. In the last two months I have preached, sung and prayed, and worked with my hands, more than for any three months before in the year. Peter S. W. Deyo.

Strawberry Point, Iowa.

Obituaries.

Sr. Cyrena Cyphers.

Died in Skowhegan, Me., Dec. 7th, 1864, Sr. Cyrena, wife of Bro. M. B. Cyphers, and daughter of J. and S. Webler, aged thirty years.

Sister Cyphers experienced religion in 1854, and has ever maintained the character of a christian. When in trial, though painful and sorrowful, she always triumphed in Christ, looking to the end of all trials—the consummation of the christian's hope. Much might be said of her amiableness, goodness, and the love she evinced to the followers of Christ, as many will remember who have shared the hospitalities of her house. Her faith was strong in God to the last. She feared no evil, but was confident the One in whom she had believed was able to bring her from the dust to sing praises to him when death should be swallowed up in victory. May the husband, and other friends that are left to mourn, strive to check the unavailing tear, as they remember that it is well with her, and that he giveth his beloved sleep. We hope to meet this beloved sister soon in the resurrection morning, to part no more. Sermon by D. N. Hanscome. Catharine Daggett.

Sarah T. Straight.

Died in Riverpoint, March 22nd, 1865, Sarah T. Straight, wife of Wm. P. Straight, aged forty-eight years, five months, twenty days.

She was a member of the Calvinist church twenty-six years, but for the last seven or eight years had believed in the Advent doctrine. In her sickness she was a great sufferer. Before she died Eld. H. K. Flagg was called to pray with her, but she did not seem to get relief in her mind until a few days before she died; then she seemed reconciled, and was willing to die. She gave her heart up to God, and finally sank into sleep, without a struggle and almost without warning. She leaves a husband and six children to mourn her loss. Eld. A. Durfee attended the funeral, and spoke words of consolation from Isa. 28: 18, 19.

Dear husband, I am now at rest,
My hands are folded on my breast;
I am safe from fear and care and pain,
And soon I'll wake to life again.
Husband, dry those tearful eyes,
Jesus watches from the skies;
All my sorrow and pain are o'er,
Soon we shall meet on the other shore.

William P. Straight.

E. B. Peck.

Died at South Hardwick, Aug. 22d, 1862, Edmand B. Peck, aged thirty-one.

He fell asleep in Jesus with the blessed hope of being changed at the coming of our Lord Jesus Christ to take his church, and so to be "forever with the Lord." Discourse on the occasion by Eld. A. C. Cleveland.

Isaac D. Nelson.

Died at South Hardwick, Caledonia Co., Vt., Aug. 25th, 1862, Isaac D. Nelson, aged forty-four years.

His life was devoted to the service of that Redeemer for whose coming he looked, having been led to see the truth concerning the personal premillenial appearing of the Savior at the period that this doctrine was first agitated in this country. His funeral discourse was preached by Eld. A. C. Cleveland.

G. A. Nelson.

Died at Wolcott, Lamoile Co., Vt., of diphtheria, George A. Nelson, youngest child of Sister O. Nelson, aged two years and six months.

Discourse on the occasion by Eld. Herrick, Congregational minister.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

C. P. Nelson.

Died at Wolcott, Lamoile Co., Vt., of diphtheria, Charles P. Nelson, aged seven years and five months.

Discourse on the occasion by James Morrison, of Philadelphia, from the words of Jesus in John 5: 24-29.

Benjamin F. Gifford.

Died at sea, Feb. 15th, 1865, between 25° and 35° north latitude, and 62° and 50° west longitude, on a voyage from New York to West Indies, Benjamin F. Gifford, son of Benj. R. and Betsy J. Gifford, aged twenty-nine years and seven months.

He was a good boy, and we hope to meet him when the sea gives up the dead. Benj. R. Gifford.

Summary of News.

FOREIGN.

Liverpool April 1st, Queenstown 24.

FRANCE.

It is rumored that the Emperor is suffering from an indisposition.

CAPE OF GOOD HOPE.

The mails to the 23d of February are received. News unimportant. The fall in the price of wool in London was producing disastrous results. One of the largest shippers of wool failed for about £100,000 sterling.

The news by the City of Baltimore and Belgian was received on the 29th, and imparted increased expression to the Liverpool and Manchester markets. An impression gained ground that the war was near its termination.

Parliamentary proceedings unimportant.

It is rumored that the Danish ministry has resigned.

The *Index* suggests that should the Washington Government presume on the supposed inferiority of Portugal, and extort reparation in the case of the Sacramento and Niagara, the great powers will be placed under unavoidable obligations to protect her in the assertion of her rights.

Lisbon, March 30. The commanders of the Niagara and Sacramento state that they had no intention of sailing when fired upon from the forts; they were only shifting their anchorage. It is rumored that Diplomatic notes have been exchanged relative to the affair. It is supposed that the Stonewall will make for Gibraltar.

The Russian Ambassador at Rome gave a banquet to Gen. McClellan. Among the toasts proposed was one for the maintanance of friendly relations between Russia and America.

The Mohammedan rebellion is progressing rapidly.

The American Minister has demanded satisfaction of the Portuguese government for firing into the Niagara. He demands that the American flag shall be saluted by the forts which fired into our vessels and the dismissal of the Governor of the forts. The American commanders deny any intention of sailing when fired at.

Other European political news unimportant.

Hamburg April 5th, Southampton 6th.

Mr. Cobden died on the 2d inst.

FRANCE.

A judicial inquiry has been instituted into the conduct of certain persons accused of attempting to disturb the peace by aiding and abetting the armament of the Confederate cruiser Stonewall.

RUSSIA.

The plague continues unabated in St. Petersburg.

BRAZIL.

Montevideo has been surrendered to Flores. The Brazilian forces now occupy it. Peace has been re-established. Flores has assumed the Presidency of the Republic. The business prospects are good.

DOMESTIC.

Washington, April 12. Such has been the increase in the navy that the Navy Register for this year will contain 50 pages more than the one previously published. Sixty vessels have been added between Jan. 1, 1864 and Jan. 1, 1865. The names of 64 iron-clads are given. The entire number of vessels is 683. It appears that within the period above mentioned seven naval vessels have been destroyed by rebel torpedoes, and as many captured by the enemy.

The ports recently closed by the proclamation of the President will continue to be blockaded.

Philadelphia, April 13. The *Herald's* dispatch says Gen. Grant represents Lee as zealous in his efforts to stop the further effusion of blood, and instead of coming north is urging all other commanders of rebel armies to surrender without further resistance. Gen. Lee considers his work as important as Gen. Grant did his in coming to Washington to reduce the expenses of the government.

It appears that Jeff. Davis sent a message to inquire of Gen. Grant whether the government would allow him to leave the country never to return. Gen. Grant's reply was that his business was to fight down the rebellion and not to answer such questions.

New York, April 14. The *Express* has information from one of its editors in Richmond, that Jeff. Davis on the 5th inst. issued a proclamation at Danville, saying that Virginia has been re-occupied by the Federal forces, and that the war will be continued.

A rebel dispatch dated Augusta, April 5th, indicates that Alabama is overrun by Union cavalry under Wilson and other commanders, all moving toward Mobile. McCook's forces are reported to have burned the Red Mountain Iron Works and the village of Elaton and tapped the telegraph at several places, sending dispatches to rebel officers.

Two columns of Yankees are also reported moving on Columbus, Miss. The same dispatch says the rebel steamer Gertrude with a cargo valued at $2,000,000 was sunk in Spanish river near Mobile on the 31st ult. by collision with the Natchez.

April 16th. The *Herald's* correspondence from the City of Mexico of the 27th says Maximillian's subjects are much agitated over rumors that the Empire is shortly to be invaded by large numbers of soldiers who have heretofore been fighting for Jeff. Davis's Confederacy. General Price is said to be one of the leaders in the movement, and it is expected that during the coming summer an immense force of our rebels will cross the Rio Grande provided with arms, ammunition, and other necessary supplies, and march to the assistance of President Juarez for the purpose of expelling the Europeans from this country.

Much indignation was manifested in Mexico by the publication of a statement that United States troops had crossed the Rio Grande and destroyed four thousand bales of rebel cotton stored on Mexican soil.

New Orleans, April 6, via Cairo, April 12. Advices from the army about Mobile are to the 4th inst. They state that water communication between Spanish Fort and Mobile has been cut and a battery established above the fort. Rebel communication with Mobile is now entirely suspended. The siege progresses favorably.

War Department, Washington, April 12—2.30 P. M.

To Maj. Gen. Dix:

The capture of Selma by our forces is reported by Maj. Gen. George H. Thomas. The surrender of Lynchburg is also officially reported.

(Signed) E. M. Stanton, Secretary of War.

War Department, Washington, April 13—6 P. M.

To Maj. Gen. Dix:

This Department, after mature deliberation and consultation with the Lieutenant-General upon the recent campaign, has come to the following determinations, which will be carried into effect by appropriate orders to be issued immediately.

1. To stop all *drafting and recruiting* in the loyal States.
2. To curtail purchases for arms, ammunition, quartermaster and commissary supplies, and reduce the expenses of the military establishment in all its several branches.
3. To reduce the number of general and staff officers to the actual necessities of the service.
4. To *remove all restrictions upon trade and commerce* so far as may be consistent with the public orders.

(Signed) E. M. Stanton, Secretary of War.

Chicago, April 16. A special dispatch from Cairo says:

Our forces occupied Mobile on the 9th inst. The Spanish fort was captured with 3000 prisoners. Three hundred guns were captured in Mobile.

The Blockade Reaffirmed.

BY THE PRESIDENT OF THE UNITED STATES.

A PROCLAMATION.

Whereas, by my proclamation of the 19th and 27th day of April, 1861, the ports of the United States in the States of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana and Texas, were declared to be subject to blockade; but, whereas, the said blockade has, in consequence of actual military occupation by this Government, since been conditionally set aside or relaxed in respect to the ports of Norfolk and Alexandria, Port Royal, in the State of South Carolina, Pensacola and Fernandina in the State of Florida, and New Orleans in the State of Louisiana. And whereas, by the 4th section of the act of Congress, approved on the 13th of July, 1861, entitled "An act further to provide for the collection of duties on imports and for other purposes," the President, for the reasons therein set forth, is authorized to close certain ports of entry. Now, therefore, be it known that I, Abraham Lincoln, President of the United States, do hereby proclaim that the ports of Richmond, Tappahannock, Cherrystone, Yorktown and Petersburg, of Camden, Elizabeth City, Edenton, Plymouth, Washington, Newbern, Ocracoke and Wilmington in North Carolina, of Charleston, Georgetown and Beaufort in South Carolina, of Savannah, St. Marys, Brunswick and Darien in Georgia, of Mobile in Alabama, of Pearl River, Shieldsborough, Natchez and Vicksburg in Mississippi, of St. Augustine, Key West, St. Marks, Port Leon, St. Johns, Jacksonville and Apalachicola in Florida, of Teche and Franklin in Louisiana, of Galveston, Lasalle, Brazos De Santiago, Point Isabel in Texas, are hereby closed, and all right of importation, warehousing and other privileges shall, in respect to the ports aforesaid, cease, until they shall have again been opened by order of the President; and if, while the said ports are so closed, any ship or vessel from beyond the United States or having on board any articles subject to duties, shall attempt to enter any such port, the same, together with the tackle, apparel, furniture and cargo shall be forfeited to the United States.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 11th day of April, in the year of our Lord 1865, and of the Independence of the United States of America the 89th. Abraham Lincoln.

Wm. H. Seward, Secretary of State.

BY THE PRESIDENT OF THE UNITED STATES.

A Proclamation.

Whereas, for some time past vessels of war of the United States have been refused in certain ports the privileges and immunities to which they are entitled by treaty, public law, or the comity of nations, at the same time that vessels of war of that country wherein said privileges and immunities have been withheld have enjoyed them fully and uninterruptedly in ports of the United States, although, on the other hand, they have not at times failed to protest against and declare their dissatisfaction with the same. In the view of the United States, no condition of things any longer exists which can be claimed to justify the denial to them by any one of the said nations of the customary naval rights, such as has heretofore been so unnecessarily persisted in.

Now, therefore, I, Abraham Lincoln, President of the United States, do hereby make known that if, after a reasonable time shall have elapsed for the intelligence of this Proclamation to have reached any foreign country in whose ports the said privileges and immunities shall have been refused as aforesaid, they shall continue to be so refused, then and thenceforth the same privileges and immunities shall be refused to the vessels of war of the country in the ports of the United States, and this refusal shall continue until the war vessels of the United States shall have been placed upon an entire equality in the foreign ports aforesaid with similar vessels of other countries. The United States, whatever claim or pretense may have existed heretofore, are now at least entitled to claim and concede an entire and friendly equality of rights and hospitalities with all maritime nations.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 11th day of April, in the year of our Lord 1865, and of the Independence of the United States of America the 89th. Abraham Lincoln.

By the President:
Wm. H. Seward, Secretary of State.

Baltimore, April 13. The Richmond *Whig* of yesterday contains the following important document:

"*To the People of Virginia:*

The undersigned, members of the Legislature of the State of Virginia, in connection with a number of the citizens of the State, whose names are attached to this paper, in view of the evacuation of the city of Richmond by the Confederate Government and its occupation by the military authorities of the United States, the surrender of the army of Northern Virginia, and suspension of the jurisdiction of the civil power of the State, are of the opinion that an immediate meeting of the General Assembly of the State is asked for by the exigencies of the situation.

The consent of the military authorities of the United States to a session of the Legislature in Richmond, in connection with the Governor and Lieutenant Governor, to their free deliberation upon public affairs, and to the ingress and departure of all its members under safe conduct, has been obtained.

The United States authorities will afford transportation from any point under their control to any of the persons before mentioned.

The matters to be submitted to the Legislature are, the restoration of peace to Virginia and an adjustment of the questions involving life, liberty and property, that have arisen in the State as a consequence of war.

We therefore earnestly request the Governor, Lieut. Governor and members of the Legislature to repair to this city by the 25th of April instant.

We understand that full protection to persons and property will be afforded in the State, and we recommend to peaceful citizens to remain at their homes and pursue their usual avocations with confidence that they will not be interrupted.

We earnestly solicit the attendance in Richmond, on or before the 25th of April instant, of the following persons, citizens of Virginia, to confer with us as to the best means of restoring peace to the State of Virginia.

We have procured safe conduct from the military authorities of the United States for them to enter the city and depart without molestation.

Hons. R. M. Hunter, A. T. Carpenter, Wm. C. Rives, John Letcher, B. H. H. Stewart, R. L. Montague, Fayette M. Mullen, S. P. Holcombe, Alexander Rives, B. Johnson Barbour, Wm. L. Goggin, J. B. Baldwin, Thomas S. Gholson, Walter Staples, Thomas J. Randolph, Wm. T. Early, R. A. Claybrook, John Critcher Williams, T H. Eppes, and those other persons for whom passports have been procured, and especially others, whom we consider it unnecessary to mention.

A. J. Marshall, Senator from Farquier. John Wesson, Senator from Marion. James Venable, Senator elect from Petersburg. David J. Burr, of the House of Delegates, from Richmond. David J. Saunders, of the House of Delegates, Richmond City. D. S. Wall, of the House of Delegates, Wetzel County. J. J. English, of the House of Delegates, Henrico County. Mr. Ambles, of the House of Delegates, Chesterfield County.

The President Shot.

Washington, April 14.

The metropolis has been to-night the scene of a double attempt at assassination—President Lincoln and Secretary Seward having been the victims of an evidently deep-laid plot, which has no parallel in American history.

It has been the custom of President Lincoln to frequently attend the theatres here, to escape from the office-seekers and volunteer-advisers who have haunted him at the White House. In the papers of this afternoon it was announced that he, with Mrs. Lincoln and Lieut. Gen. Grant, would to-night attend Ford's Theatre, to witness Miss Laura Keene in the part of Alice Trenchard in "our American Cousin." The house was crowded. The President occupied what is termed the State box, composed of the two lower right-hand private boxes thrown into one, and ornamented with flags. Mr. Lincoln enjoyed the performance, and was in unusually good spirits, chatting with Mrs. Lincoln and Miss Harris, who was of the party, when he, without warning, received his death wound. The assassin passed the door of the box which had been used and fired through the closed door next the stage. He then rushed on the stage, brandishing a bowie knife, and exclaimed, "*Sic semper tyrannis.*" Evidently acquainted with the stage, he made his way between the scenes to a side door, mounted a horse tied there, and escaped.

OFFICIAL ACCOUNT.

War Department, April 15—1.30 A. M.

Maj. Gen. Dix:

This evening at about 9.20 P. M., at Ford's Theatre, the President, while sitting in his private box with Mrs. Lincoln, Miss Harris and Maj. Rathbone, was shot by an assassin, who suddenly entered the box and approached behind the President.

The assassin then leaped upon the stage, brandishing a large dagger, or knife, and made his escape in the rear of the theatre.

The pistol ball entered the back of the President's head, and penetrated nearly though the head. The wound is mortal.

The President has been insensible ever since the wound was inflicted, and is now dying.

Edwin M Stanton, Secretary of War.

Another, or it may possibly have been the same, assassin rode to the house of Secretary Seward, where he represented himself as the bearer of a message from the Secretary's physician, and forcing his way in endeavored to cut Mr. Seward's throat.

The facts are substantially as follows:

About 10 o'clock a man rang the door bell, and the call having been answered by a colored servant, he said he had come from Dr. Verdi, Mr. Seward's family physician, with a prescription, at the same time holding in his hand a small piece of folded paper, and saying, in answer to a refusal, that he must see the Secretary, as he was entrusted with particular directions concerning the medicines. He still insisted on going up, although repeatedly informed that no one could enter the chamber. The man pushed the servant aside and walked heavily toward the Secretary's room, and was there met by Frederick Seward, of whom he demanded to see the Secretary, making the same representation which he did to the servant. What further passed in the way of colloquy is not known, but the man struck him on the head with a billy, severely injuring the skull and felling him almost senseless. The assassin then rushed into the chamber and attacked Maj. Seward, Paymaster of U. S. Army, and Mr. Hansel, of the State Department and two male servants, disabling them all. He then rushed upon the Secretary, who was lying in bed in the same room, and inflicted three stabs in the neck.

The assassin then rushed down stairs unmolested, mounted his horse at the door, and rode off before an alarm could be sounded, and in the same manner as the assassin of the President.

War Department, Washington, April 15—8 A. M.

Maj. Gen. Dix:

Abraham Lincoln died this morning at twenty-two minutes after seven o'clock.

E. M. Stanton, Secretary of War.

War Department, Washington, April 15—4.10 A. M.

To Maj. Gen. Dix:

Secretary Seward remains without change.

Frederick Seward's skull is fractured in two places, besides a severe cut upon the head.

The attendant is still alive, but hopeless.

Maj. Seward's wounds are not dangerous.

It is now ascertained with reasonable certainty that two assassins were engaged in the horrible crime, Wilkes Booth being the one that shot the President. The other was a companion of his, whose name is not known, but whose description is so clear that he can hardly escape.

It appears from a letter found in Booth's trunk that the murder was planned before the 4th of March, but fell through then, because the accomplice backed out until Richmond could be heard from.

It would seem that they had for several days been seeking their chance, and for some unknown reason it was not carried into effect until last night.

One of them has evidently made his way to Baltimore.

The other has not yet been traced.

(Signed) E. M. Stanton, Secretary of War.

LATER.

Washington, April 15—11 A. M.

Vice President Johnson has been sworn in.

No trains are allowed to leave Washington.

The following is a private dispatch received by Col. E. S. Sanford in New York yesterday morning from C. A. Seward:

Washington, April 17—7 A. M.

To E. S. Sanford:

I have great hopes of Fred. this morning. He has recognized me with voice and eyes. The medical testimony is concurrent as to the favorableness of the change in his condition. Will send you word later as to the Secretary. C. A. Seward.

Washington, April 17—1.30 P. M.

To Jonathan Amory, U. S. Dispatch Agent:

Except a slight reaction, the Secretary is the same as yesterday. The Assistant Secretary has improved. Geo. E. Bakar, Agent.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

J. S. White.....April 23d
J. Hemenway.....April 30th

East Hall, Boston.

J. K. Bellows.....Sunday, April 23d

Cordaville, Mass.....April 23d
Philadelphia, Pa.....April 30th and May 7th
Miles Grant.

North Dana, Mass.....April 23d
Ware, Mass., (at school-house near Bro. Newcomb's), April 30th.
Westminster, Mass., (at Bro. Cruise's).....May 5th
Townsend, Mass.....May 7th
Geo. A. Streeter.

New Durham Ridge, N. H.....Saturday eve., April 22d and over the following Sunday.
W. C. Thurman.

Lawrence, Mass.....April 23d and 30th
L. L. Howard.

Starks, Me., (where Bro. Griffin may appoint) April 23d
Rome, (Gellery school-house).....April 31st
Rome, Town House.....May 7th
Augusta.....May 14th
H. B. Skeet.

Richmond, R. I.....Sunday, April 30th
A. Durfee.

Canton Street, Ct.....Sunday, April 23d
North Canton, Ct.....Sunday, April 30th
No Name.

Ashburnham, Mass.....Tuesday evening, May 9th
Athol, Mass.....Wednesday evening, May 10th
Vernon, Vt.....Thursday evening, May 11th
North Springfield, Vt.....Friday evening, May 12th and over the following Sunday.
Rutland, Vt.....Thursday evening, May 18th and over the following Sunday.
Castleton, Vt.....Tuesday evening, May 23d till Friday evening.
Poultney, Vt., Saturday evening, May 27th, and over the following Sunday, and remain in that region as long as may be duty.
A. Simpson.

Newstead, (Benedict school-house), as Bro. W. Burnham and others may appoint, Sunday, April 23d, at 10½ o'clock, and in the west district, if arrangements are so made, in the P. M.

Darien, at the school-house near Bro. Geo. Strong's, at 11 A. M., Sunday, May 6th. Baptist meeting-house, near Bro. B. C. Simonds, at 5 o'clock, P. M.

I hope to see many brethren at these appointments, as we may make arrangements for a summer campaign. Let us all occupy until our Master shall return, for thus the Lord hath said. C. F. Sweet.

Worcester, Mass.....Sunday, April 23d
J. Hemenway.

Lee, N. H., (Wednesday Hill school-house), Lord's day, April 30th.
Geo. W. Brown.

New Britain, Ct.....Sunday, April 22d
Worcester, Mass.....Sunday, April 29th
May not engaged.
H. Munger.

Lafayette, R. I., Friday and Saturday evenings, and over Sunday, April 21st, 22d, and 23d, if the Lord will.
H. L. Hastings.

Champlain, N. Y.....Sunday, April 23d
D. T. Taylor.

Cheshire Street, Ct.....Sunday, May 7th
Yalesville and Cheshire Street.....Monday, May 8th through the week, and over Sunday, May 14th.
L. Boutell.

Abington, Ct.....Sunday, April 30th
M. R. Prettyplace.

Providence, R. I., (as Bro. Doughty may arrange), April 26th, and over Sunday.
J. K. Bellows.

Northwood Narrows.....April 23d
Z. Ford.

Meredith, N. H., (where the brethren may appoint), Sunday, April 23d.
Holden, Mass.....Sunday, April 30th
Worcester, Mass.....Sunday, May 7th
A. Simpson.

Elliot, Me.....April 30th
Portsmouth, N. H.....May 7th and 14th
Plymouth, Mass.....May 21st
Westboro, Mass.....May 28th
Philadelphia, Penn.....June 4th
and remain as long as duty demands.
F. H. Burbank.

Sutton, N. H., (where Bro. Jesse A. Hazen may appoint), Saturday eve., and Sunday, April 22d and 23d
Waterloo, Warner, N. H., Monday evening, April 24th
East Canaan, N. H., Saturday evening, and Sunday, April 29th and 30th.
John G. Hook.

Bristol.....Sunday, April 23d
M. Batchelor.

West Abington, Mass.....May 7th
C. C. Ramsay.

Manchester.....April 23d
J. Couch.

Warren, Ore Hill, N. H.....April 23d
L. C. Glazier.

South Poland.....April 23d
Jesse Partridge.

Rye, N. H.....April 23d
A. Ross.

Hollis.....Sunday, April 23d
South Windham.....Sunday, April 30th
Windham Center.....Tuesday, May 2d
and between as opportunities offer.
B. Spaulding.

Bakerville, (as Bro. Harris may arrange).....April 23d
North End, (at the dwelling of D. Baker).....April 30th
H. Rockwell.

West Brattleboro, Vt.....Sunday, April 23d
Northfield Farms, Mass.....Sunday, April 30th
Wm. W. Sutherland.

Plymouth Hollow, Ct.....Sunday, April 30th
Wrightville.....Wednesday evening, May 3d
Geo. L. Teeple.

Lee, N. H.....Sunday, April 23d
Kennebunk Port, Me.....April 30th
A. Mussey.

West Hoosic, N. Y., (Advent Chapel).....April 29th and over the Sabbath.
Pittstown, N. Y.....May 1st and 2nd
North Easton, N. Y.....May 3d, 4th and 5th
North Bennington, Vt.....May 6th and over the Sabbath.
South Shaftsboro.....May 8th and 9th
Wm. J. Blanchard.

West Stafford, Ct.....Sunday, April 23d
Bolton, Ct.....Sunday, April 30th
L. B. Potter.

Portsmouth, N. H.....Sundays, April 23d and 30th
Ashburnham, Mass.....May 7th
Lunenberg, Mass.....May 14th
S. S. Brewer.

For the Church in Gloucester.

Eld. E. Bellows.....Sunday, April 23d
Eld. D. O. Hopkins.....Sunday, May 7th
(If stormy, the next Sunday.)

Sommersville, (Universalist Church).....April 23d
R. Williams.

Warehouse Point, Ct.....Sunday, April 23d
Agawam.....Sunday, April 30th
P. S. Butler.

Wallingford Farms, Conn.....Sunday, April 23d
B. Hitchcock.

East Killingly.....April 23d
H. Pratt.

Prospect, Ct., (at Bro. Mix's).....Sunday, April 23d
Yalesville, Ct.....Sunday, April 30th
O. D. Woodruff.

Bradford, N. H.....Sunday, April 23d
Concord, N. H.....Sunday, April 30th
Joseph W. White.

Notices.

Illinois Annual Conference.

The Illinois Second Advent Christian Conference will hold its annual session at New Rutland, La Salle Co., commencing on Wednesday, May 24th, 1865, and continuing during the week and over Sunday. As this is in some respects the most important conference during the year, it is desirable to have a full attendance.

Rutland is on the Illinois Central Railroad, some forty miles below Mendota.

E. Royce, Secretary.

Notice.

The next annual meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, commencing June 15th, 1865, and continuing over the first day. Strangers may call on Bro. Cooley near the depot. Dear brethren, let this be the largest gathering of the kind we have ever had. Come laden with grace, to work for the salvation of sinners.—*Voice copy.*

H. H. Janes, Pres.
P. S. W. Deyo, Conf. Clerk.

Book Notice.

The second edition of my treatise on Rev. XIII is exhausted. The Lord willing, there will be issued a third in a few days. It is a work in two parts, treating on "The Leopard Beast" and the "Two Horned Beast." Single copies, by mail, 20 cents.

I would solicit the attention of the readers of the Crisis to the list of my works on prophecy on the third page of this paper. My address is Ashburnham *Depot*, Mass. S. S. Brewer.

Western Grove Meetings.

For several years past I have practised holding several grove meetings each summer, which have been attended with blessed results. I intend to spend the coming summer in the same enterprise. Those who desire my services in this department will do well to give me timely notice. The King of glory is coming, and it becomes us to give the trumpet a certain sound, that a people may be prepared to meet him. Address me at Baraboo, Sauk Co., Wis. W. Sheldon.

Notice.

As I shall not be able to go into Vermont, as I expected, I will furnish a good substitute,—Bro. Andrew Simpson. Give him a good hearing, and you will be well rewarded. Hiram Munger.

Dedication.

The new chapel in Chichester, N. H. (Pine Ground), will be dedicated on Saturday, Apr. 29th, 1 o'clock, P. M. Preaching on the following Sabbath. J. Couch.

Business.

TO CORRESPONDENTS.

H. E. Corbin—We do not know that they are for sale in the west. The price is $1.00, including handle. The mill is $8.00.

Mrs. R. L. Crowell—The Christian Lyre is the best we have.

J. A. Mayberry—See above.

S. A. Chaplin—We received it.

N. S. Bastion—I do not.

A. N. Seymour—The draft duplicate is just received. The papers were sent.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 498. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give *a trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

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FOR BOOKS AND TRACTS.

N F Nason $20.00, J A Cleveland $3.00, P Smith 50c, J B Fuller $2.50, J K Bellows $1.00, A Lewis 50c, O D Woodruff $2.55, I C Perkins $5.00, J. M. M. Gernerd $4.00, W F Rollins 70c, W W Wales $4.46, D B Day $9.76, T G Newman $1.25, P Platt 5.20. D. M. Kinter $5.00, E. V. C. B. $1.00, S B Munn $3.00, D Ellinwood $1.00, W Shepherd 84c, E. Graves 27c, J A Mayberry 75c, A H Madison 25c, I Davis 25c, J W Purdy $3.25, H Stamp $1.70, W B Boyker $4.20, R Vandervoort 46c, A Lewis 50c, N S Bastion $5.00, T E Porter $2.90, G. W. St. John $1.02, M M Hazard 83c, H J Wilson 75c, L M McEwen $2.00, J Decker 25c, H F Carpenter $2.40, W S Campbell $16.88, F E Glidden 35c, A J Dow 25c, G H Cilley 85c, E Hill 50c, A F Ellinwood $2.00, C E Hasen 40c, J Umsted 20c, A. Hasen 85c, S J Buswell $2.00, I Andrew $1.20, C A Trafton 25c, Mrs. P Mayberry 55c, G F Locke $1.50.

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By Express.—W S Campbell, H F Carpenter.

LETTERS RECEIVED.

E Burnham, F H Burbank, C. H. D., E. B., H Munger, C. F. H., Wm. Thurman, M. D. W., S. S. Brewer, P E Sanderson, W Sheldon, C A Knowles, J Wilson, S Sweet, H. A. S., A Lombard.

POST OFFICE ADDRESS.

N. F. Nason—After May 1st, North Harmon, Me.

Acknowledgment.—Received of A. Parsons, $3.75; A Brother in Thorndike, $1.00; C. W. Richards, $2.00; A. and E. D——n, $3.00. Please accept our thanks for the above donations. Mrs. W. Pratt.

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5. The Kingdom of God and Signs of the Times. [illegible]

6. The Last Day Tokens. No. 1. This is an argument based upon Amos 3: 7—"Surely the Lord God will do nothing [illegible]

7. Last Day Tokens. No. 2 is an answer to the question, "What shall be the Sign of thy coming, and of the end of the World?" [illegible]

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June, 1864.

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For the World's Crisis.

On attending the house of worship for the first time in fourteen years.

Is it a sweet, delicious dream,
Wove round me by some magic spell?
O! though I see no snowy gleam,
Seraphs are nigh I can but deem,
And touched with angel joy they seem,
The happy songs that sound me swell.

Glad songs from lips late learned to sing
The joyful notes of pardoned sin;
My soul mounts up on Faith's glad wing
To Heaven, where angel voices ring
Glad praises to our glorious King,
And finds an entrance in.

Glory to God! fills all the air,
Glory and praise! my soul replies.
In faith I prayed—He heard my prayer,
Hath raised me up, and set me where
My soul in sweet delight may share
Of praise to God, the melodies.

O, to this hour, through weary years,
True faith hath turned her waiting eye,
All undismayed by doubts or fears,
When smiles should banish sorrow's tears;
The prayer of faith God surely hears,
My soul can truly testify.

Trusting, believing in his word,
Through years of weary pain,
True faith sweet comfort did afford,
Believing I should be restored;
I prayed and trusted in the Lord,
Nor was my faith in vain.

Glory to God! with these I'll sing
All glory to his name!
Strike, strike anew the joyful string,
Let every voice unite to sing
The praises of the eternal King,
The glory of the Lamb!

East Roxbury, Vt. ANNA E. MCELLISTER.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER SEVEN.

To BRO. O.:—*Dear Brother*,—Your letter is received, and having a quiet evening, I improve it in writing a reply. May the Spirit of the Lord so illumine my own mind as to enable me to inscribe words of *light*, and not of *darkness*.

The brother who has written you I think is in error in supposing the work to be a *gradual* one. I believe it to be instantaneous, and for proof shall appeal to the word of God. The Savior told his disciples, just as he was about to leave them to ascend on high, to tarry at Jerusalem *till they were endued with power from on high*. If this referred to a gradual work, if it only meant that they were to receive day by day that power which they needed to keep them from falling, and aid them in the work of soul-saving, then they must needs tarry at Jerusalem *for life*. But what does the history show? Why, that during the ten days that intervened between the Savior's ascension and the day of Pentecost, the disciples assembled together for united prayer, and when that day had fully come, as they were with one accord gathered together praying, the Holy Spirit came like a mighty rushing wind, and filled the room and their hearts. To them the "tongue of fire" was given, fit emblem of that divine power which enabled them to utter those burning words of truth which penetrated to the hearts of three thousand and won them to Christ.

Then was fulfilled the promise, "Ye shall be baptized with the Holy Ghost, not many days hence." That was the *endowment of power*, for which Jesus bade them "tarry *at Jerusalem*." That was the beginning of the fulfillment of the *promise of the Father*, which, saith Jesus, "ye have heard of me." Was it not *instantaneous* in its manifestation? Was it not *powerful* in its effects? Was it not *transforming* in its influence?

Again, on the occasion of its reception by the Gentiles at the house of Cornelius, it was sudden in its manifestation. Also by the disciples at Ephesus, as recorded in Acts 19: 1–6. I am aware that many, very many doubt the fact of its reception in these days, and the church is greatly in darkness on this point, and inefficient in her efforts to a great extent for the lack of it. How any one can doubt its attainability now is a mystery to me.

We are positively told that the being "endued with power from on high," or being baptized with the Holy Ghost, is the *promise of the Father*, i. e., this is what was promised by the Father. When did God promise to give this glorious manifestation of the Holy Spirit? Peter tells us it was given by Joel the prophet. Does the promise read as though it was to be limited in its outpouring to the day of Pentecost and the introduction of the gospel to the Gentiles! Is it not coextensive with the "last days"? Peter evidently did not believe this promise was limited, for he not only points to what has been seen, heard and experienced, as being that which was spoken by Joel, but he exhorts those who beheld these wonderful things to repent, believe, and be baptized in the name of the Lord Jesus, saying, "And ye shall receive *the gift of the Holy Ghost; for the promise* (of the Father by Joel) is unto you, and to your children, and to ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL." That ought to settle the question forever, that what Jesus calls the enduement of power from on high (Luke 24: 49), and the baptism of the Holy Ghost (Acts 1: 5), is co-extensive with the "last days." He calls the enduement of power "the promise of the Father." See Luke 24. He calls that promise the *baptism*, as recorded in Acts 1: 4, 5. Sophistry may try to evade this, but it cannot *disprove* the fact. This settled, then the declaration of Peter that the promise is unto those beholders, if they would become disciples of Christ, and to all afar off whom the Lord should call, demonstrates the fact that the enduement with power from on high, or, in other words, the baptism of the Spirit, does belong to the church to the end of time.

All those attempts to avoid the force of the apostle's language, by saying that the gift of the Holy Spirit is not the same as the baptism, are exceeding futile. Those who resort to such specious reasonings do not deny that the baptism of the Spirit was given at the house of Cornelius, yet it is not once denominated thus, but it is said that the Holy Ghost *fell* on all them which heard the word; on the Gentiles also was *poured out* the *gift* of the Holy Ghost. This shows that the pouring out of the Spirit, baptism of the Spirit, and gift of the Holy Ghost, are identical terms.

I have seen very many receive this "unction from the Holy One." Often its manifestation has been like the electric shock, sudden, thrilling the whole system with a divine power; frequently overwhelming the person so that they would fall as one dead, and for hours lie helpless, their countenances radiating the inward glory, and as soon as their tongues were unloosed, giving utterance to the bliss that filled their hearts in words of rejoicing. This, by some, is called enthusiasm, fanaticism, or mesmerism. Very many regard it as a *Methodist* infatuation, and hence ignore it. But some of the most thrilling experiences of this *power from on high* are from the lips and pen of Congregationalists. I will, if I have opportunity, cite you to some examples.

A few words and I will close. This "promise" is to be received by simple faith, as are all the promises. Look not to inward frames of feeling, but with simple trust rely on God, and when faith grasps the blessing, the Spirit will come and fill the entire soul. Then there is a realization of an inward Christ, a present Christ, and not one afar off.

May God bless you, and establish you in the way of faith, purity and love. Your sister in Christ, M. D. W.

THE STRANGE CLASS-LEADER.

AN INCIDENT IN A METHODIST CAMPMEETING.

"Just before leaving New Hampshire, I had occasion to go to the upper part of the State to visit a Dr. Kelly on business. But the doctor was not at home, and I was uneasy, for I could not get back that night, as the cars had gone the last time for that day. So I made myself as contented as I could. In conversation with the family, I learned that a campmeeting was being held about two miles further north, and to pass the time I went up. I have forgotten the name of the place, but it was on the right hand track, from fifty to seventy miles from Concord. I arrived at the ground about five o'clock, P. M. It was rainy, and there was preaching in two or three tents. I listened to a sermon on holiness, which had much more of the letter in it than the spirit. After preaching I looked around the ground, but could see no one that I knew, or ever saw before. This was something new to have all strangers to me on a campground. I was homesick, and started to go back to Dr. Kelly's; but seeing a good fire, I stopped to warm me, and engaged in conversation with a good christian, no doubt, but rather a simple one. He said to me, 'It is rather rainy.' I answered, 'Yes.' He then asked me where I came from. I told him. He then wanted to know if I enjoyed religion. I evaded the question in part, seeing what he was. He then told *his* experience, and questioned me closely. I gave him to understand that I professed religion, but did not have much enjoyment there, for I was among strangers, etc. This made him the more interested in my case.

He said there was going to be a general class-meeting in the preachers' tent, and showed it to me. I learned that it was a class of young preachers from Concord. He was so anxious about me, that I told him I would go into the class-meeting a little while, as he thought I might get blessed. When the singing commenced we went in. There were three rows of seats, and I took one in the middle row, near the door. After prayer by one of the young preachers, the meeting commenced. I soon saw that it was no place for me. The preacher was a dandy-looking fellow; had a fine cane which he hooked on his arm, while leading the class.

Ten or fifteen spoke; but not one spoke of having any enjoyment. If they *had*, I should not have believed them, for their silks, bows and ribbons spoke as clearly as they did, of no religious enjoyment. In reply to any of them, the leader would say, 'Go on, brother,' or 'sister.' That was to encourage them in their backslidden state which they acknowledged they were then in. I thought "Good Lord, where is Methodism!" and was about starting to leave, when to my astonishment the leader touched me on the shoulder, and desired me to lead the rest of the class. He thought by my dress that I was a Methodist, I suppose.

I had to think quick; but I arose, and in short told my experience with Methodism, and soon felt the burden of the meeting upon me. I spoke to one, and she said that she did not enjoy anything. I told her that I knew it before she arose. I spoke to the second; she hesitated, but finally arose, and said that she must say what the first one did. I reproved her sharply, and called upon the third. This was a dead set; she would not stir. I felt like talking, and told them that I had not heard one speak of any religious enjoyment, and they were a pack of proud backsliders. God gave me great plainness of speech and liberty while talking. I looked at the fellow who was so anxious about my welfare, and you can judge how astonished he looked. I then proposed clearing one of the middle seats, and called all forward who said they wanted prayers; for when they spoke, they all closed by saying, 'I desire your prayers that I may be more faithful,' etc. This expression was a *habit*, not sincere, and unless they took that seat, it was proved that they didn't mean what they said, and honesty was the first step towards getting blessed; and I told the whole tent's company that God would work, if they would let him. I commenced singing, and they began coming forward. This young dandy preacher looked very strange, but I had got the meeting in hand, and he saw it. Soon the seat was nearly filled, and I told them that God would bless all that were willing to ask him, and that all could pray at once, for it was no confusion to the Lord. We knelt down before God, and I led in prayer. Soon the work of God broke out, and a number were praying at the same time. The work increased, and others came forward. There was a general cry all over the tent. Some were slain. I scarcely ever saw the power of God more manifest than on that occasion. The one that I spoke to, who would not come forward nor arise, was slain where she was. This was an old-fashiond Methodist meeting. It did me good to see the gauzes, ribbons, and starched dresses lay in the wet straw. Many came out happy and shouting, and went to praying for others.

I thought I would leave the tent, which I did, very suddenly, and no one noticed it, as I sat near the end. I started for Dr. Kelley's in the dark, and I never felt more sensibly the blessing of God, than I did all the way to the Dr's. I could hear them shout when a mile off. I was wet through, and the doctor wanted to give me some medicine, for fear that I should take cold. But I told him that God had so blessed me I should not take cold. I went to bed but could not sleep for rejoicing. I started home in the first morning train of cars. The whole encampment was searched over to find that stranger who led the class. He was described as a tall man, wore a broad-brimmed hat, etc. No one knew him nor where he came from, except the weak man, that I have mentioned, and *he* did not know when I went out, nor where I had gone. A great deal of anxiety was felt to know who that was that started the meeting where God blessed so many. But I was one hundred miles from there by two o'clock, and never saw but one man who was at that meeting, and that was about a week after. This man saw me in the city of Manchester, N. H., and knew me by my hat. He ventured into conversation, and asked me if I attended such a camp-meeting. I told him that I did, and then the mystery was revealed to him. He told me what took place after I left. The work did not stop, although they were all very anxious to know where that strange man was. The work continued that day, which was the last day of the meeting. God got all the glory *that* time, for no one knew *who* or *where* the instrument was."

From "*The Life and Religious Experience of Hiram Munger.*" For sale at this office, for 30 cents.

ALL FOR THE BEST.—Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. Bishop Hall quaintly remarks, "For every bad there might be a worse; and when a man breaks his leg, let him be thankful that it was not his neck."

For the World's Crisis.

THE VOICE OF HISTORIANS.

"The Lord's Day"—The True Christian Sabbath.

NUMBER SEVEN.

From Peter Heylyn's "History of the Sabbath," published in London 1631, pp. 411–424. In copying I have followed the author's style of writing and spelling. T. M. P.

...."In the third century, the first we meet with is Tertullian, who flourished in the very first beginning of it, by whom this day is called by three several names. For first he calls it *Diessolis*, Sunday, as commonly we now call it; and saith, that they did dedicate the same unto mirth and gladness, not to devotion altogether; *Diem solis lætitiæ indulgemus*, in his Apologetick. The same name is used by *Justin Martyr* in the passages before remembered; partly because being to write to an heathen magistrate, it had not been so proper to call it by the name of the Lord's day, which name they knew not; and partly that delivering the form and substance of their service done upon that day, they might the better quit themselves from being worshipers of the sun, as the Gentiles thought. For by their meetings on this day for religious exercises, in greater numbers than on others, in Africa and the West especially, and by their use of turning towards the East when they made their prayers, the world was sometimes so persuaded. *Inde suspicio, quod innotuerit nos ad Orientis regionem precari*, as he there informed us. Whereby we may perceive of what great antiquity that custom is, which is retained in the Church of England, of bowing, kneeling, and adoring towards the Eastern parts.

"The second name by which Tertullian calls this day, is the eighth day simply; *Ethnicis semel annuus dies quis quis sestus est, tibi octavo quoque die.* The third is, *Dies Dominicus*, or the *Lord's day*, which is frequent in him, as, *Die Dominico jejunium nefas ducimus*, we hold it utterly unlawful to fast the Lord's day, of which more hereafter. For their performances in their public meetings he describes them thus: *Coimus in & cœtum congregationem*, etc. *We come together into the assembly or congregation to our common prayers, that being banded as it were in a troop or army, we may besiege God with our petitions. To him such violence is exceeding grateful. It followeth, Cogimur ad Sacrarum lit. commemorationem*, etc. *We meet to hear the holy Scriptures rehearsed unto us, that so according to the quality of the times, we may either be premonished or corrected by them. Questionless by these holy speeches our faith is nourished, our hopes erected, our assurance settled; and notwithstanding by inculcating the same, we are the better established in our obedience to God's precepts. A little after, Præsident probati quique seniores*, etc. *Now at these general meetings some priests or elders do preside, which have attained unto that honor, not by money, but by the good report that they have gotten in the church. And if there be a Poor-man's Box, every one cast in somewhat* menstrua die, *at least once a month, according as they would, and as they were able.* .... So that as *Sunday* was a day which they used to meet on; so reading of the Scriptures was a special part of *Sunday's* exercise.

...."Before we end this chapter, there is one thing yet to be considered, which is the name whereby the christians of these first ages did use to call the day of the Resurrection; and consequently the other days of the week, according as they found the time divided. The rather because some are become offended that we retain those names amongst us, which were to us commended by our ancestors, and to them, by theirs. Where first we must take notice that the *Jews* in honor of their Sabbath, used to refer their times to that, distinguishing their days by *Prima Sabbati, Secunda Sabbati*, and so until they came to the Sabbath itself: As on the other side the Gentiles following the motions of the planets, gave to each day the name of that particular planet, by which the first hour of the day was governed, as the astrologers had taught them. Now the Apostles being Jews, retained the custom of the Jews; and for that reason called that day on which our Savior rose, *mia sabbaton, una sabbati*, the first day of the week, as our English reads it. The Fathers, many of them, followed their example. Saint Austin thereupon calls Thursday by the name of *quintum Sabbati* (*Epist.* 118), and so doth venerable *Beda. Hist. bib.* 4. c. 25. Saint *Hierom*, Tuesday, *tertium sabbati*, in *Epitaph. Paulæ:* Tertullian, Friday, by the old name, *parasceve, l.* 4. *advers. marcian.* Saturday they called generally the *Sabbath*; and *Sunday*, sometimes *dies solis*, and is sometimes Domincus..... The *Saturday* is called amongst them by no other name than that which formerly it had, the Sabbath. So that whenever, for a thousand years and upwards, we meet with *sabbatum*, in any writer, of what name soever, it must be understood of no day but Saturday.

"As for the other day, the day of the resurrection, all the Evangelists, and Saint *Paul*, take notice of no other name than of the first day of the week. Saint John, and after him Ignatius, call it the LORD'S DAY. But then again, Justin Martyr for the second century doth in two several passages call it no otherwise than *Sunday*, as then the Gentiles called it, and we call it now: and so Tertullian for the third, who useth both, and calls it sometimes *diem solis*, and sometimes *Dominicum*, as before we said. Which questionless neither of them would have done, on what respect soever, had it been either contrary to the word of God, or scandalous unto his church. So for the after ages, in the edicts of *Constantine, Valentinian, Valens, Gratian, Honorius, Arcadius, Theodosius*, christian princes all, it hath no other name than Sunday, or *dies solis*......

"They therefore are more nice than wise, who out of a desire to have all things new, would have new names for every day, or call them as sometimes they were, the *first day of the week*, the *second day of the week*, and all for fear lest it be thought that we do still adore those gods whom the Gentiles worshiped..... The *Gentiles*, saith the Father, gave unto every day of the week the name of one or other of their gods: and so they did also unto every month. If then we keep the name of March, and not think of Mars; why may we not, saith he, preserve the name of Saturday; and not think of Saturn. I add, why may we not then keep the name of Sunday, and not think of Phœbus, or Apollo, or by what other name soever the old poets call him? .... I presume it may give some reason why we retain the name of *Sunday*, not only in our common speech, but in the canons of the church, and our acts of Parliament, as being used indifferently by so many eminent persons in the primitive church."

East Weare, N. H. T. M. PREBLE.

For the World's Crisis.

YOUR HOME.

"I go to prepare a place for you."—JOHN 14: 2.

Weary pilgrim, have you been seeking here a place of rest? And have you been disappointed? Methinks I hear you sigh mournfully, as you say, "Here is no rest." But there is yet a rest for you. When the holy city comes down, "prepared as a bride adorned for her husband," you will find a place that will suit you in every particular. The description of this place in Rev. 21, is beyond all our present conception of beauty and glory. But I feel impressed to say to you that when the time fully comes, and you enter that blessed place, you will say with the queen of the south, "the half was not told me." F. H. CHAMBERLAIN.

"THY WILL BE DONE."—Matt. 26: 42.

Thy will, O Lord, I humbly pray,
Thy holy, heavenly will be done,
And on my knees from day to day,
Submit myself to thee alone.

However much I may desire
To have my way, I humbly bow;
Thy will I know is holier, higher,
And unto Thee I yield it now.

True, I feel anxious, deeply so,
And sometimes scarce can be denied;
But unto thee I love to go,
And in thy power and truth confide.

And while I live, and when I die,
Thy will I wish to make my choice,
And yield myself up cheerfully
To Thee the source of all my joys.
—*Selected.*

HOW TO PAPER A WALL.

Hanging wall-paper is light and easy work, which may be done by females as well as males, and as females are usually neater than the other sex in performing such manipulations, they should have the privilege of doing this work, instead of calling men from their urgent business. The materials necessary for papering are, a papering-board, ten or twelve feet long, and about two feet wide, planed smooth; a large paste-brush, a pan of paste, a pair of long shears, a light, straight-edged pole, and a soft brush-broom. Now take a roll of paper, and measure around the room, to ascertain how many whole strips are required for the walls. Cut the desired number of strips of the right length, so that the edges will match, and lay them all on the board, with the wrong side up. If the wall has been whitewashed, sweep it thoroughly, and wash it with vinegar and water. If the vinegar be strong, mingle three quarts of water with one of vinegar. When the wall is dry, sweep it again. Previous to putting on the paper, paste the wall. Then apply paste to a strip of paper, and turn up the lower end about two feet, the pasted sides together, and hang the strip as quickly as possible. As paste expands paper, and renders it tender, it must not be put on until the wall is ready to receive it. When the paper is so tender that it will hardly hold itself together, double the upper end of a strip over a smooth stick. Begin in one corner of the room, and let the strip hang perpendicularly, and as soon as it is right, stick the top fast to the wall. Instead of using a bunch of cloth to rub it on with, sweep it on with a soft brush-broom, by commencing at the top, and sweep downwards and outwards from the middle of the strip. A bunch of cloth will sometimes blot the colors, but a soft broom will not. Run the back of the shears along the upper edge of the base, or mop-board, and pull the lower end of the paper away from the wall, and cut it off, and afterwards sweep it on. When a strip does not hang exactly plumb, take hold of the bottom and pull it from the wall, until it hangs only by an inch or so at the top. Then adjust it, and sweep it on again. When there are uneven places in the wall, so that the paper will not adhere without a blister, or wrinkle, cut through the long way of the blister, and sweep it on again. When turning a corner of a room, it will be more convenient to cut a strip of paper in two, lengthways, so that the joint will come exactly in the corner, than to attempt to put on a whole strip by bending it in the corner. After all the whole strips have been put on, the piecing can be done around the doors and windows. New paper can be pasted over the old, if that be on firmly. Otherwise, it should be pulled off. Sometimes, by washing old paper with soap suds two or three times, it will peel off with little labor. New walls need not be pasted previous to papering. It is better to apply the paste to the paper than to the wall only, as dry paper is elastic, and will not adhere until it has become wet.—*Amer. Agriculturist.*

HOW TO WHITEWASH.

Procure fresh-burnt lime, not that partly air-slacked. The large lumps are best. The fine portions and small lumps will not make a wash that will stick well. For this reason, lime that has been burned several months is not as good as that just from the kiln. Put a pound or two into a vessel, and pour on boiling water slowly, until it is all slacked, and is about as thick as cream. Then add cold rain water until it will flow well from the brush. Stir often when using it. A few drops of bluing added will give it a more lively color. One or two table-spoonfuls of clean salt, and one-fourth pound of clean sugar to a gallon of the wash, will make it more adhesive. If the walls have been whitewashed, let them be swept thoroughly, and if colored with smoke, wash them clean with soap suds. A brush with long, thick hair, will hold fluid best, when applying it overhead. If a person has the wash of the right consistence, and a good brush, he can whitewash a large parlor without allowing a drop to fall. When it appears streaked after drying it is too thick, and needs diluting with cold water. Apply the wash back and forth in one direction, and then go cross-wise, using a paint-brush at the corners, and a thin piece of board to keep the brush from the wood work, or the border of the paper. Coloring matter may be mingled with the wash, to give it any desired tint. To make a light peach-blow color, mingle a small quantity of Venetian-red. For a sky-blue, add any kind of dry, blue paint, stirring it well while mixing. To make a wash of a light straw-color, mingle a few ounces of yellow ochre, or chrome yellow. The coloring matter should be quite fine to prevent its settling to the bottom of the vessel.—*American Agriculturist.*

TAINTED MEAT, FISH, OR POULTRY.—The following directions in regard to the use of charcoal, in cookery, are given by "Perscrutatio." "When meat, fish, etc., from the heat of the weather, or long keeping, are likely to spoil, powdered charcoal, sprinkled over it, will not only stop the progress of putrefaction, but it will sweeten that which has already become tainted. If meat, or fish has acquired an unpleasant flavor, or does not smell perfectly fresh, when prepared to boil; by tying up a few pieces of charcoal in a small cloth, and putting them into the pot while boiling, it will remove everything disagreeable. The addition of a teaspoonful of saleratus, instead of the charcoal, will remove any unpleasant taste or smell, unless it is very bad. Poultry sometimes becomes tainted by being kept too long; to make it sweet and good, put some powdered charcoal in a cloth, and put it in the inside of the fowl for sometime before cooking: it will draw out all the bad smell, as may be perceived by smelling the cloth, which is often most offensive."—*American Agriculturist.*

☞ Profanity and politeness never associate together.

Hygienic.

"This is for your health."—Paul.

For the World's Crisis.

MANAGEMENT OF INFANTS.

BY IRA A. THAYER, M. D.

"As the twig is bent, so the tree inclines."

Once more, kind reader, I ask your attention to a few thoughts on the subject of health. I offer no apology for attempting to instruct mankind upon this important topic. I see around me the beings who are to take our places in the management of affairs in future. I see a generation to whom we are to commit the ship of state, the dissemination of truth, and the propagation of our species. I see, also, the most horrid *abuse* of those beings, resulting in an effeminated, sickly and vicious race. In behalf of these little victims, I am led to cry out against these evils, and to point out the course which should be pursued in the management of tender youth. My remarks will be confined, chiefly, to the management of the infant during the first year, especially during "the month."

At the moment of birth, the whole machinery of its little system, hitherto passive and dormant, starts forth into a beautiful performance of a harmonious series of vital actions. Hence when we contemplate this remarkable transition of a helpless and feeble being from a state of repose to a mode of existence which subjects its tender organism to the ceaseless influence of a vast multitude of agencies, it does not seem surprising that it should be attended with loud and vehement cries; and these first cries are healthful and necessary for the well-being of the child; for by them the respiratory muscles are brought into action, the blood is propelled through the lungs, the air cells are expanded and cleared of mucous, and the throat is cleared of that accumulation which exists to a greater or less extent in the new-born infant.

After the first shock passes away, after the infant is *properly* washed and dressed, and *rationally nursed*, it should seldom or never cry, unless from injury or abuse. But as they do cry, and continue to cry through infancy and childhood, mothers should inquire into the *cause* of this manifestation. The first cause is based in the existing state of society. The second arises from unhealthy mothers,—unhealthy mothers must necessarily give birth to unhealthy children, and unhealthy children will, as necessarily, continue to cry, as well as continue to die. Third, from mothers naturally healthy, but disobeying the laws of their species during utero-gestation. Fourth, from improperly nursing and dressing the child. Fifth, from improper feeding. Sixth, from negligence of its wants. A part of the above causes, only, we will at present examine.

The *second* cause cannot be removed after the birth of the child so as materially to influence its peculiarity of constitution, or essentially modify its sufferings at the commencement. But allow me to remark here, that no person, either male or female, should become a parent unless they possess a healthy action of body and mind; for it is an established law that "like begets like," that all things bring forth "after his kind, cattle and creeping things, and beasts of the earth after his kind." The product of the oak is an acorn, which reproduces an oak, but nothing else; and so of all seeds, grains, fruits, beasts and human beings. It is high time that man should be awake to this immutable law, and study, not only how he can best sustain and comfort himself, but how he can secure a powerful progeny. I cannot pass this point (although really out of the range of my subject) without giving a short extract from *Fowler on Hereditary Descent.* In the concluding appeal he says: "And now, prospective parents, be entreated to pause and consider this whole subject. Does it not commend itself to your investigation and application? And is it not the imperious *duty* of every prospective parent to study and apply it? As our possession of eyes, muscles, reason, speech, etc., imposes on us a solemn obligation to *use* them, so nature's proffer of such exalted blessings renders *guilty* if we neglect them. Are the temporal and eternal destinies of your dearly beloved children indeed so trifling? Though you may 'neither fear God nor regard man,' yet be entreated to regard 'the bone of your bone, and flesh of your flesh.' *The destinies of your own prospective children lie completely at your control.* Nay, you *must* control them. Behold in the bearing of these hereditary laws, how happy or how miserable you are compelled to render them. How, then, can you look them in the face if you entail evil passions or physical maladies on them? And how infinitely valuable the patrimony of high intellectual and moral endowments! *Nor to them merely, but to your children's children, to the end of time.*"

But to return to the infant. Many infants at birth are too feeble to undergo the process of washing and dressing without an interval for repose. Hence it is best, after washing, to wrap it up in a soft, fine blanket, and lay it aside to sleep for a time—for it is naturally disposed to sleep; and to infancy, as well as to manhood, "sweet sleep is tired nature's wholesome balm"; and the new-born, if free from pain, may be said to sleep constantly. In fact its transition from the previous passive condition, to one which subjects its tender organization to a thousand surrounding influences, would be too sudden and powerful to be long endured were it not for the kindly interposition of sleep,—a passive condition peculiarly favorable to the healthy development of the organization, to the growth and expansion of every part of the infant's body. For it is a well-observed fact that those children who sleep most thrive best, with the least interruption to health; while, on the contrary, those whose sleep is disturbed by adverse circumstances, not only cease to grow, but become more or less emaciated and sickly in proportion to the degree of disturbance. This disturbance is attended by nervous movements, as jerking of the limbs, or a sudden starting with loud cries as in a fright, or a low moaning noise, evincing pain. Symptoms like these mark an unhealthy or artificial sleep; mainly the result of cold, improper nursing, washing or changing the infant, or other imprudences, through accident or carelessness on the part of the mother, or through the agency of laudanum, paregoric, Bateman's Drops, Godfrey's Cordial, or Winslow's Soothing Syrup, given by the nurse. The habit of resorting to these poisonous drugs upon every slight appearance of pain or uneasiness, is one fraught with the most ruinous and destructive consequences. Instances of outright infanticide, and many more of shortened existence, from the continuance of this unnatural custom, are of daily occurrence. Nurses, possessed of but little moral sensibility, commence this nefarious practice of "giving drops" for fear the babe will be troublesome; and thus its healthy existence is changed into an unnatural dullness, or stupor, which is artfully imposed upon the unsuspecting mother as a mark of superior ability in her profession.

The rude manner in which it is handled during the first month by its newly-made *Aunties* and others, is deleterious in the extreme. The habit of tossing it in the air is a practice preposterous and dangerous; for its natural inclination to sleep constantly indicates that as uninterrupted a state as possible is the most conducive to health. The exercise consequent upon dressing and washing it is sufficient, and in performing these duties the nurse cannot be too cautious.

Bathing the infant is of much importance. Perspiration is a function of the skin deeply concerned in preserving a healthy state of the system. In fact, there is scarcely an organ that is not more or less deranged in function, when this particular one is impaired; while, on the contrary, if this remain undisturbed in function, the body will mostly be found in the enjoyment of health and comfort. Bathing should not be resorted to as a means of cleanliness only, but to preserve a healthy action of the skin by giving tone and vigor to the capillaries; for the want of which cutaneous eruptions, and protracted, troublesome sores are apt to arise. Mothers too frequently, and nurses still more frequently, are neglectful of these matters; and physicians, also, too often fail in the discharge of their duty in pointing out this shameful neglect. The tender infant is not unfrequently placed in bed between the parents, completely enveloped in quilts, blankets, etc., and there allowed to remain all night, with its clothing saturated with its excretion, for "fear of awaking it," until its own uncomfortable condition disturbs it. How often have we been disgusted by the filthiness of the child's bed and cradle. Yet the poor child can but endure it—it has no redress. See to it, mothers, that the infant is always *dry* and *clean* upon going to sleep; and never let a whole night pass without changing your tender offspring; and then will you be but seldom vexed by chafing of the groin, and not so much disturbed of your rest at night, while your child will be good, lively and healthful.

With regard to the dress for children, the general principles that I laid down in Hygiene, No. 4 (Crisis of Feb. 7th, '65), will apply here. And yet, in visiting the nurseries of our fashionable circles, beholding the embroidered lace, worked ruffles, and stiffly starched linen, scratching and chafing the tender skin of the infant, with some important parts of its body uncovered and exposed, and others wrapped with an excess of clothing, one is strongly impressed with the idea that the requirements of idle fashion, or the gratification of empty pride, constitute one great object in the making and arranging of the child's dress; while the health and comfort were the least of all consulted. And the fact that thousands of innocent and tender youth are annually sacrificed on the altar of empty pride and cruel fashion, is equally apparent.

"Such rearing 'mong the rich has thinned their house
In early life, and laid in silent ranks,
Successive with the dead, their infant race."

I deem it unnecessary to dwell upon the various articles of dress; a hint to the wise should be sufficient; and I therefore pass on to the consideration of a more important item in the management of the infant, viz:

ITS PROPER FOOD.

Almost the first cry is interpreted as a demand for food, and the nurse is urged to prepare for it something to keep the "poor little thing" from starving. Or some newly-made Auntie, surcharged with benevolent solicitude, bustles about to prepare a repast in order to prevent so terrible a catastrophe! Molasses and water are produced in huge quantities, and three, four, or a half dozen spoonfuls are thrust down the child's throat which is scarcely yet cleared of mucous. Nothing could be devised which would so readily produce flatulent colic and griping as this mixture of abominations. But unfortunately, Auntie is not satisfied with this, but immediately produces some pap, pomada, gruel, or brings out a portion of its mother's food with a "drop or two of mine" added, which, to say nothing of the quantity, is highly injurious in point of quality, containing spices and other stimulating articles which, if continued through childhood, as is generally the case, forms a taste that rapidly ripens into intemperance and excesses of all kinds.

A teaspoonful of cold water is all the child needs for the first six or eight hours after birth, and then, if the mother does not yet afford its natural food, fresh cow's milk and water, equal parts, with a very small quantity of sugar added, may be given in small quantities every two hours, until the excretion of the mother's milk has taken place. Give it no oil, no saffron, no molasses, nothing but the food mentioned, and if, after three or four hours from the time it has received the first secretion of the mother's breast, its bowels do not move properly, the meconium can be thrown off by the use of a warm water injection. But commence drugging the infant here, and you lay the foundation for disease and doctors' fees from its cradle to its grave. It will become a charge for the doctors soon enough without commencing at its birth.

I would most earnestly protest against the common practice of stuffing the infant upon every slight appearance of pain or uneasiness, though it be food of a proper quality. Most children are made gluttons during the first year. If it falls down and cries; if it has colic from a sour and overloaded stomach, or it cries from any other cause, it is immediately applied to the breast to "stop its noise." In fact, they become so habituated to it, that they cannot go to sleep unless at the breast. This practice is ruinous in the extreme. There should be a regular time for the child to take its nourishment, and it should never be allowed to eat "between meals." For the new-born, once in two or three hours is frequent enough. (See Mr. Newton's excellent remarks in Crisis of Feb. 7th, '65.

Bristolville, O.

ANTIDOTE FOR POISON.—Mix two ounces of powdered chalk or magnesia, or one ounce of washing soda with a pint of milk, and swallow at one draught, then tickle the back of the throat with the finger or a feather, so as to produce vomiting. Afterwards drink freely of hot milk and water, and repeat the vomiting so as to thoroughly wash out the stomach. Any quantity of chalk or magnesia may be taken with safety, but soda in large quantities is injurious.

RESPIRATION.

One of the most interesting and instructive studies in physiology, is that branch which relates to breathing or respiration. To be best appreciated it should be investigated in all its relations to animal and vegetable life. The first and most constant want of all things endowed with life is air. Respiration goes on night and day in all things living, and cannot be long suspended without fatal consequences. This is particularly true of the higher order of animals.

One of the most important facts connected with this is, that the demand for air in every class of animals, is in proportion to the activity of the muscular and nervous action. Warm-blooded animals, are more active in their habits, and demand more air than those of cold blood. Animals that live fast, need more than those that live slow. Those with predominant development of vegetative functions over the muscular and nervous, breathe less than those where the development is the reverse. The active *infusoria* breathe more than the sluggish *rozopodo*. In the *cephalopoda* the most active of all the molusca, there is a remarkable provision for the increased demand for air required by their increased activity. In fishes, the arrangement for respiration is very complete, but most perfect in those species which have great muscular power, and can maintain a high independent temperature.

In reptiles respiration and activity are proportionately increased by a certain increase of heat. If the temperature of the water in which a frog or fish is confined, is raised without allowing an increase of air, these animals soon die, because increased respiration requires a proportionate increase of air. The larvæ of insects breathe less than the perfect insects; infants less than adults. Birds consume a great quantity of air; those that have the most powerful flight, respire oftener than those that fly but little. These feathered creations suffer from deprivation of pure air more than almost any other animal, . . .

In wild animals, those most vigorous and active have fine lungs and consume much air. This is particularly noticeable in the lion, tiger, panther, leopard, wild cat, the deer, etc. The best of race horses, and in fact the best of our horses of all varieties, have perfect means for breathing, and their vigor and endurance depend largely upon the proper execution of this function.

In the human race the great development of the muscular and nervous tissues demand perfection of the breathing apparatus as a means by which their complete exercise may be secured.

Men of average size, in good health, consume about twenty-five cubic inches of air in each respiration. Those with small lungs, who take little exercise, who are diseased, or who have great immobility of the shoulders and walls of the chest do not consume of necessity so much. We never expire from our lungs all the air they contain. Indeed, after the most vigorous effort at expiration, as much as one hundred cubic inches of air remains which is unable to be expelled, (and if it could the lungs would collapse, and death would be the result.) Nor do we in ordinary respiration, fill the lungs to their highest capacity; for after an ordinary breath, by effort, at least one hundred cubic inches may still be inspired. There are many exceedingly interesting facts connected with breathing, which may be found in all our text-books on physiology; but the most important of these facts—the one least dwelt upon by writers, and least understood by the people—is this: That the amount of life manifested by each individual is in almost exact proportion to the amount of his breathing.

We have already seen, in the lower forms of animals, that those which breathe most, live most, as in the case of the sluggish *rozopodo* and the active cephalopoda. This is equally true of the higher forms of life, and most true of man. Diminish the activity of his respiration and at the same time you diminish the activity of all his powers of body and mind. This is very easily illustrated by experiments on animals, and the same law is applicable to them. Take a wild bird, or any other animal, and place it under the bell-glass of an air-pump. It struggles and makes vigorous exertion to escape. Make a few strokes of the pump, thus exhausting the air from the chamber, and the animal falls dead. But if you do not consider this a fair experiment, place a bird in an air-tight glass-bell with a limited supply of air. At first he shows no signs of dullness, but, as the air becomes exhausted the creature becomes stupid, and, in a few hours, if the glass be a small one, dies. It is the same fact that is shown where a candle is placed in the glass, and no air allowed to enter. The light slowly but surely goes out. In proportion as we deprive the flame of air, it ceases to burn. It is so with human beings. As they are deprived of air, they are deprived of life. And in proportion as they are deprived of air, they are deprived of life. With plenty of fresh air, one is bright and active; without it, he is dull and stupid. With it, he is strong; without it he is weak. With it, he is bold; without it he is cowardly. Conversation, play, work, and study are all impossible to be pursued in rooms not well supplied with air. We can sit in rooms not well ventilated, and do nothing without inconvenience; but the moment we try to *live* in them, we consume rapidly the air, and become exhausted. The amount of life we are able to manifest will graduate itself to the amount of air consumed. —*Herald of Health.*

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For the World's Crisis.

On attending the house of worship for the first time in fourteen years.

Is it a sweet, delicious dream,
Wove round me by some magic spell?
O! though I see no snowy gleam,
Seraphs are nigh I can but deem,
And touched with angel joy they seem,
The happy songs that sound me swell.

Glad songs from lips late learned to sing
The joyful notes of pardoned sin;
My soul mounts up on Faith's glad wing
To heaven, where angel voices ring
Glad praises to our glorious King,
And finds an entrance in.

Glory to God! fills all the air,
Glory and praise! my soul replies.
In faith I prayed—He heard my prayer,
Hath raised me up, and set me where
My soul in sweet delight may share
Of praise to God, the melodies.

O, to this hour, through weary years,
True faith hath turned her waiting eye,
All undismayed by doubts or fears,
When smiles should banish sorrow's tears;
The prayer of faith God surely hears,
My soul can truly testify.

Trusting, believing in his word,
Through years of weary pain,
True faith sweet comfort did afford,
Believing I should be restored;
I prayed and trusted in the Lord,
Nor was my faith in vain.

Glory to God! with these I'll sing
All glory to his name!
Strike, strike anew the joyful string,
Let every voice unite to sing
The praises of the eternal King,
The glory of the Lamb!

East Roxbury, Vt. ANNA E. McELLISTER.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER SEVEN.

To BRO. C.:—*Dear Brother*,—Your letter is received, and having a quiet evening, I improve it in writing a reply. May the Spirit of the Lord so illumine my own mind as to enable me to inscribe words of *light*, and not of *darkness*.

The brother who has written you I think is in error in supposing the work to be a *gradual* one. I believe it to be instantaneous, and for proof shall appeal to the word of God. The Savior told his disciples, just as he was about to leave them to ascend on high, to tarry at Jerusalem *till they were endued with power from on high*. If this referred to a gradual work, if it only meant that they were to receive day by day that power which they needed to keep them from falling, and aid them in the work of soul-saving, then they must needs tarry at Jerusalem *for life*. But what does the history show? Why, that during the ten days that intervened between the Savior's ascension and the day of Pentecost, the disciples assembled together for united prayer, and when that day had fully come, as they were with one accord gathered together praying, the Holy Spirit came like a mighty rushing wind, and filled the room and their hearts. To them the "tongue of fire" was given, fit emblem of that divine power which enabled them to utter those burning words of truth which penetrated to the hearts of three thousand and won them to Christ.

Then was fulfilled the promise, "Ye shall be baptized with the Holy Ghost, not many days hence." That was the *endowment of power*, for which Jesus bade them "tarry *at Jerusalem*." That was the beginning of the fulfillment of the *promise of the Father*, which, saith Jesus, "ye have heard of me." Was it not *instantaneous* in its manifestation? Was it not *powerful* in its effects? Was it not *transforming* in its influence?

Again, on the occasion of its reception by the Gentiles at the house of Cornelius, it was sudden in its manifestation. Also by the disciples at Ephesus, as recorded in Acts 19: 1–6. I am aware that many, very many doubt the fact of its reception in these days, and the church is greatly in darkness on this point, and inefficient in her efforts to a great extent for the lack of it. How any one can doubt its attainability now is a mystery to me.

We are positively told that the being "endued with power from on high," or being baptized with the Holy Ghost, is the *promise of the Father*, i. e., this is what was promised by the Father. When did God promise to give this glorious manifestation of the Holy Spirit? Peter tells us it was given by Joel the prophet. Does the promise read as though it was to be limited in its outpouring to the day of Pentecost and the introduction of the gospel to the Gentiles! Is it not coextensive with the "last days"? Peter evidently did not believe this promise was limited, for he not only points to what has been seen, heard and experienced, as being that which was spoken by Joel, but he exhorts those who beheld these wonderful things to repent, believe, and be baptized in the name of the Lord Jesus, saying, "And ye shall receive *the gift of the Holy Ghost; for the promise* (of the Father by Joel) is unto you, and to your children, and to ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL." That ought to settle the question forever, that what Jesus calls the enduement of power from on high (Luke 24: 49), and the baptism of the Holy Ghost (Acts 1: 5), is co-extensive with the "last days." He calls the enduement of power "the promise of the Father." See Luke 24. He calls that promise the *baptism*, as recorded in Acts 1: 4, 5. Sophistry may try to evade this, but it cannot *disprove* the fact. This settled, then the declaration of Peter that the promise is unto those beholders, if they would become disciples of Christ, and to all afar off whom the Lord should call, demonstrates the fact that the enduement with power from on high, or, in other words, the baptism of the Spirit, does belong to the church to the end of time.

All those attempts to avoid the force of the apostle's language, by saying that the gift of the Holy Spirit is not the same as the baptism, are exceeding futile. Those who resort to such specious reasonings do not deny that the baptism of the Spirit was given at the house of Cornelius, yet it is not once denominated thus, but it is said that the Holy Ghost *fell* on all them which heard the word; on the Gentiles also was *poured out* the *gift* of the Holy Ghost. This shows that the pouring out of the Spirit, baptism of the Spirit, and gift of the Holy Ghost, are identical terms.

I have seen very many receive this "unction from the Holy One." Often its manifestation has been like the electric shock, sudden, thrilling the whole system with a divine power; frequently overwhelming the person so that they would fall as one dead, and for hours lie helpless; their countenances radiating the inward glory, and as soon as their tongues were unloosed, giving utterance to the bliss that filled their hearts in words of rejoicing. This, by some, is called enthusiasm, fanaticism, or mesmerism. Very many regard it as a *Methodist* infatuation, and hence ignore it. But some of the most thrilling experiences of this *power from on high* are from the lips and pen of Congregationalists. I will, if I have opportunity, cite you to some examples.

A few words and I will close. This "promise" is to be received by simple faith, as are all the promises. Look not to inward frames of feeling, but with simple trust rely on God, and when faith grasps the blessing, the Spirit will come and fill the entire soul. Then there is a realization of an inward Christ, a present Christ, and not one afar off.

May God bless you, and establish you in the way of faith, purity and love. Your sister in Christ, M. D. W.

THE STRANGE CLASS-LEADER.

AN INCIDENT IN A METHODIST CAMPMEETING.

"Just before leaving New Hampshire, I had occasion to go to the upper part of the State to visit a Dr. Kelly on business. But the doctor was not at home, and I was uneasy, for I could not get back that night, as the cars had gone the last time for that day. So I made myself as contented as I could. In conversation with the family, I learned that a campmeeting was being held about two miles further north, and, to pass the time I went up. I have forgotten the name of the place, but it was on the right hand track, from fifty to seventy miles from Concord. I arrived at the ground about five o'clock, P. M. It was rainy, and there was preaching in two or three tents. I listened to a sermon on holiness, which had much more of the letter in it than the spirit. After preaching I looked around the ground, but could see no one that I knew, or ever saw before. This was something new to have all strangers to me on a campground. I was homesick, and started to go back to Dr. Kelly's; but seeing a good fire, I stopped to warm me, and engaged in conversation with a good christian, no doubt, but rather a simple one. He said to me, 'It is rather rainy.' I answered, 'Yes.' He then asked me where I came from. I told him. He then wanted to know if I enjoyed religion. I evaded the question in part, seeing what he was. He then told *his* experience, and questioned me closely. I gave him to understand that I professed religion, but did not have much enjoyment there, for I was among strangers, etc. This made him the more interested in my case.

He said there was going to be a general class-meeting in the preachers' tent, and showed it to me. I learned that it was a class of young preachers from Concord. He was so anxious about me, that I told him I would go into the class-meeting a little while, as he thought I might get blessed. When the singing commenced we went in. There were three rows of seats, and I took one in the middle row, near the door. After prayer by one of the young preachers, the meeting commenced. I soon saw that it was no place for me. The preacher was a dandy-looking fellow; had a fine cane which he hooked on his arm, while leading the class.

Ten or fifteen spoke; but not one spoke of having any enjoyment. If they *had*, I should not have believed them, for their silks, bows and ribbons spoke as clearly as they did, of no religious enjoyment. In reply to any of them, the leader would say, 'Go on, brother,' or 'sister.' That was to encourage them in their backslidden state which they acknowledged they were then in. I thought "Good Lord, where is Methodism!" and was about starting to leave, when to my astonishment the leader touched me on the shoulder, and desired me to lead the rest of the class. He thought by my dress that I was a Methodist, I suppose.

I had to think quick; but I arose, and in short told my experience with Methodism, and soon felt the burden of the meeting upon me. I spoke to one, and she said that she did not enjoy anything. I told her that I knew it before she arose. I spoke to the second; she hesitated, but finally arose, and said that she must say what the first one did. I reproved her sharply, and called upon the third. This was a dead set; she would not stir. I felt like talking, and told them that I had not heard one speak of any religious enjoyment, and they were a pack of proud backsliders. God gave me great plainness of speech and liberty while talking. I looked at the fellow who was so anxious about my welfare, and you can judge how astonished he looked. I then proposed clearing one of the middle seats, and called all forward who said they wanted prayers; for when they spoke, they all closed by saying, 'I desire your prayers that I may be more faithful,' etc. This expression was a *habit*, not sincere, and unless they took that seat, it was proved that they didn't mean what they said, and honesty was the first step towards getting blessed; and I told the whole tent's company that God would work, if they would let him. I commenced singing, and they began coming forward. This young dandy preacher looked very strange, but I had got the meeting in hand, and he saw it. Soon the seat was nearly filled, and I told them that God would bless all that were willing to ask him, and that all could pray at once, for it was no confusion to the Lord. We knelt down before God, and I led in prayer. Soon the work of God broke out, and a number were praying at the same time. The work increased, and others came forward. There was a general cry all over the tent. Some were slain. I scarcely ever saw the power of God more manifest than on that occasion. The one that I spoke to, who would not come forward nor arise, was slain where she was. This was an old-fashiond Methodist meeting. It did me good to see the gauzes, ribbons, and starched dresses lay in the wet straw. Many came out happy and shouting, and went to praying for others.

I thought I would leave the tent, which I did, very suddenly, and no one noticed it, as I sat near the end. I started for Dr. Kelley's in the dark, and I never felt more sensibly the blessing of God, than I did all the way to the Dr's. I could hear them shout when a mile off. I was wet through, and the doctor wanted to give me some medicine, for fear that I should take cold. But I told him that God had so blessed me I should not take cold. I went to bed but could not sleep for rejoicing. I started home in the first morning train of cars. The whole encampment was searched over to find that stranger who led the class. He was described as a tall man, wore a broad-brimmed hat, etc. No one knew him nor where he came from, except the weak man, that I have mentioned, and *he* did not know when I went out, nor where I had gone. A great deal of anxiety was felt to know who that was that started the meeting where God blessed so many. But I was one hundred miles from there by two o'clock, and never saw but one man who was at that meeting, and that was about a week after. This man saw me in the city of Manchester, N. H., and knew me by my hat. He ventured into conversation, and asked me if I attended such a camp-meeting. I told him that I did, and then the mystery was revealed to him. He told me what took place after I left. The work did not stop, although they were all very anxious to know where that strange man was. The work continued that day, which was the last day of the meeting. God got all the glory that time, for no one knew *who* or *where* the instrument was."

From "*The Life and Religious Experience of Hiram Munger.*" For sale at this office, for 30 cents.

ALL FOR THE BEST.—Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. Bishop Hall quaintly remarks, "For every bad there might be a worse; and when a man breaks his leg, let him be thankful that it was not his neck."

For the World's Crisis.

THE VOICE OF HISTORIANS.

"The Lord's Day"—The True Christian Sabbath.

NUMBER SEVEN.

From Peter Heylyn's "History of the Sabbath," published in London 1631, pp. 411–422. In copying I have followed the author's style of writing and spelling. T. M. P.

. . . . "In the third century, the first we meet with is Tertullian, who flourished in the very first beginning of it, by whom this day is called by three several names. For first he calls it *Diessolis*, Sunday, as commonly we now call it; and saith, that they did dedicate the same unto mirth and gladness, not to devotion altogether: *Diem solis lætitiæ indulgemus*, in his Apologetick. The same name is used by *Justin Martyr* in the passages before remembered; partly because being to write to an heathen magistrate, it had not been so proper to call it by the name of the Lord's day, which name they knew not; and partly that delivering the form and substance of their service done upon that day, they might the better quit themselves from being worshipers of the sun, as the Gentiles thought. For by their meetings on this day for religious exercises, in greater numbers than on others, in Africa and the West especially, and by their use of turning towards the East when they made their prayers, the world was sometimes so persuaded. *Inde suspicio, quod innotuerit nos ad Orientis regionem precari*, as he there informed us. Whereby we may perceive of what great antiquity that custom is, which is retained in the Church of England, of bowing, kneeling, and adoring towards the Eastern parts.

"The second name by which Tertullian calls this day, is the eighth day simply; *Ethnicis semel annuus dies quis quis sextus est, tibi octavo quoque die.* The third is, *Dies Dominicus*, or the *Lord's day*, which is frequent in him, as, *Die Dominico jejunium nefas ducimus*, we hold it utterly unlawful to fast the Lord's day, of which more hereafter. For their performances in their public meetings he describes them thus: *Coimus in & cætum congregationem*, etc. *We come together into the assembly or congregation to our common prayers, that being banded as it were in a troop or army, we may besiege God with our petitions. To him such violence is exceeding grateful. It followeth, Cogimur ad Sacrarum lit. commemorationem*, etc. *We meet to hear the holy Scriptures rehearsed unto us, that so according to the quality of the times, we may either be premonished or corrected by them. Questionless by these holy speeches our faith is nourished, our hopes erected, our assurance settled; and notwithstanding by inculcating the same, we are the better established in our obedience to God's precepts. A little after, Præsident probati quique seniores*, etc. *Now at these general meetings some priests or elders do preside, which have attained unto that honor, not by money, but by the good report that they have gotten in the church. And if there be a Poor-man's Box, every one cast in somewhat* menstrua die, *at least once a month, according as they would, and as they were able.* . . . . So that as *Sunday* was a day which they used to meet on; so reading of the Scriptures was a special part of *Sunday's* exercise.

. . . . "Before we end this chapter, there is one thing yet to be considered, which is the name whereby the christians of these first ages did use to call the day of the Resurrection; and consequently the other days of the week, according as they found the time divided. The rather because some are become offended that we retain those names amongst us, which were to us commended by our ancestors, and to them, by theirs. Where first we must take notice that the *Jews* in honor of their Sabbath, used to refer their times to that, distinguishing their days by *Prima Sabbati, Secunda Sabbati*, and so until they came to the Sabbath itself: As on the other side the Gentiles following the motions of the planets, gave to each day the name of that particular planet, by which the first hour of the day was governed, as the astrologers had taught them. Now the Apostles being Jews, retained the custom of the Jews; and for that reason called that day on which our Savior rose, *mia sabbaton, una sabbati*, the first day of the week, as our English reads it. The Fathers, many of them, followed their example. Saint Austin thereupon calls Thursday by the name of *quintum Sabbati* (*Epist.* 118), and so doth venerable *Beda. Hist. bib.* 4. c. 25. Saint *Hierom*, Tuesday, *tertium sabbati*, in *Epitaph. Paulæ*: Tertullian, Friday, by the old name, *parasceve, l.* 4. *advers. marcian.* Saturday they called generally the *Sabbath*; and *Sunday*, sometimes *dies solis*, and is sometimes Domincus. . . . . The *Saturday* is called amongst them by no other name than that which formerly it had, the Sabbath. So that whenever, for a thousand years and upwards, we meet with *sabbatum*, in any writer, of what name soever, it must be understood of no day but Saturday.

"As for the other day, the day of the resurrection, all the Evangelists, and Saint *Paul*, take notice of no other name than of the first day of the week. Saint John, and after him Ignatius, call it the LORD'S DAY. But then again, Justin Martyr for the second century doth in two several passages call it no otherwise than *Sunday*, as then the Gentiles called it, and we call it now: and so Tertullian for the third, who useth both, and calls it sometimes *diem solis*, and sometimes *Dominicum*, as before we said. Which questionless neither of them would have done, on what respect soever, had it been either contrary to the word of God, or scandalous unto his church. So for the after ages, in the edicts of *Constantine, Valentinian, Valens, Gratian, Honorius, Arcadius, Theodosius*, christian princes all, it hath no other name than Sunday, or *dies solis*. . . . .

"They therefore are more nice than wise, who out of a desire to have all things new, would have new names for every day, or call them as sometimes they were, the *first day of the week, the second day of the week*, and all for fear lest it be thought that we do still adore those gods whom the Gentiles worshiped. . . . . The *Gentiles*, saith the Father, gave unto every day of the week the name of one or other of their gods: and so they did also unto every month. If then we keep the name of March, and not think of Mars; why may we not, saith he, preserve the name of Saturday; and not think of Saturn. I add, why may we not then keep the name of Sunday, and not think of Phœbus, or Apollo, or by what other name soever the old poets call him? . . . I presume it may give some reason why we retain the name of *Sunday*, not only in our common speech, but in the canons of the church, and our acts of Parliament, as being used indifferently by so many eminent persons in the primitive church."

East Weare, N. H. T. M. PREBLE.

For the World's Crisis.

YOUR HOME.

"I go to prepare a place for you."—JOHN 14: 2.

Weary pilgrim, have you been seeking here a place of rest? And have you been disappointed? Methinks I hear you sigh mournfully, as you say, "Here is no rest." But there is yet a rest for you. When the holy city comes down, "prepared as a bride adorned for her husband," you will find a place that will suit you in every particular. The description of this place in Rev. 21, is beyond all our present conception of beauty and glory. But I feel impressed to say to you that when the time fully comes, and you enter that blessed place, you will say with the queen of the south, "the half was not told me." F. H. CHAMBERLAIN.

"THY WILL BE DONE."—Matt. 26: 42.

Thy will, O Lord, I humbly pray,
Thy holy, heavenly will be done,
And on my knees from day to day,
Submit myself to thee alone.

However much I may desire
To have my way, I humbly bow;
Thy will I know is holier, higher,
And unto Thee I yield it now.

True, I feel anxious, deeply so,
And sometimes scarce can be denied;
But unto thee I love to go,
And in thy power and truth confide.

And while I live, and when I die,
Thy will I wish to make my choice,
And yield myself up cheerfully
To Thee the source of all my joys.

—*Selected.*

HOW TO PAPER A WALL.

Hanging wall-paper is light and easy work, which may be done by females as well as males, and as females are usually neater than the other sex in performing such manipulations, they should have the privilege of doing this work, instead of calling men from their urgent business. The materials necessary for papering are, a papering-board, ten or twelve feet long, and about two feet wide, planed smooth; a large paste-brush, a pan of paste, a pair of long shears, a light, straight-edged pole, and a soft brush-broom. Now take a roll of paper, and measure around the room, to ascertain how many whole strips are required for the walls. Cut the desired number of strips of the right length, so that the edges will match, and lay them all on the board, with the wrong side up. If the wall has been whitewashed, sweep it thoroughly, and wash it with vinegar and water. If the vinegar be strong, mingle three quarts of water with one of vinegar. When the wall is dry, sweep it again. Previous to putting on the paper, paste the wall. Then apply paste to a strip of paper, and turn up the lower end about two feet, the pasted sides together, and hang the strip as quickly as possible. As paste expands paper, and renders it tender, it must not be put on until the wall is ready to receive it. When the paper is so tender that it will hardly hold itself together, double the upper end of a strip over a smooth stick. Begin in one corner of the room, and let the strip hang perpendicularly, and as soon as it is right, stick the top fast to the wall. Instead of using a bunch of cloth to rub it on with, sweep it on with a soft brush-broom, by commencing at the top, and sweep downwards and outwards from the middle of the strip. A bunch of cloth will sometimes blot the colors, but a soft broom will not. Run the back of the shears along the upper edge of the base, or mop-board, and pull the lower end of the paper away from the wall, and cut it off, and afterwards sweep it on. When a strip does not hang exactly plumb, take hold of the bottom and pull it from the wall, until it hangs only by an inch or so at the top. Then adjust it, and sweep it on again. When there are uneven places in the wall, so that the paper will not adhere without a blister, or wrinkle, cut through the long way of the blister, and sweep it on again. When turning a corner of a room, it will be more convenient to cut a strip of paper in two, lengthways, so that the joint will come exactly in the corner, than to attempt to put on a whole strip by bending it in the corner. After all the whole strips have been put on, the piecing can be done around the doors and windows. New paper can be pasted over the old, if that be on firmly. Otherwise, it should be pulled off. Sometimes, by washing old paper with soap suds two or three times, it will peel off with little labor. New walls need not be pasted previous to papering. It is better to apply the paste to the paper than to the wall only, as dry paper is elastic, and will not adhere until it has become wet.—*Amer. Agriculturist.*

HOW TO WHITEWASH.

Procure fresh-burnt lime, not that partly air-slacked. The large lumps are best. The fine portions and small lumps will not make a wash that will stick well. For this reason, lime that has been burned several months is not as good as that just from the kiln. Put a pound or two into a vessel, and pour on boiling water slowly, until it is all slacked, and is about as thick as cream. Then add cold rain water until it will flow well from the brush. Stir often when using it. A few drops of bluing added will give it a more lively color. One or two table-spoonfuls of clean salt, and one-fourth pound of clean sugar to a gallon of the wash, will make it more adhesive. If the walls have been whitewashed, let them be swept thoroughly, and if colored with smoke, wash them clean with soap suds. A brush with long, thick hair, will hold fluid best, when applying it overhead. If a person has the wash of the right consistence, and a good brush, he can whitewash a large parlor without allowing a drop to fall. When it appears streaked after drying it is too thick, and needs diluting with cold water. Apply the wash back and forth in one direction, and then go cross-wise, using a paint-brush at the corners, and a thin piece of board to keep the brush from the wood work, or the border of the paper. Coloring matter may be mingled with the wash, to give it any desired tint. To make a light peach-blow color, mingle a small quantity of Venetian-red. For a sky-blue, add any kind of dry, blue paint, stirring it well while mixing. To make a wash of a light straw-color, mingle a few ounces of yellow ochre, or chrome yellow. The coloring matter should be quite fine to prevent its settling to the bottom of the vessel.—*American Agriculturist.*

TAINTED MEAT, FISH, OR POULTRY.—The following directions in regard to the use of charcoal, in cookery, are given by "Perscrutatio." "When meat, fish, etc., from the heat of the weather, or long keeping, are likely to spoil, powdered charcoal, sprinkled over it, will not only stop the progress of putrefaction, but it will sweeten that which has already become tainted. If meat, or fish has acquired an unpleasant flavor, or does not smell perfectly fresh, when prepared to boil; by tying up a few pieces of charcoal in a small cloth, and putting them into the pot while boiling, it will remove everything disagreeable. The addition of a teaspoonful of saleratus, instead of the charcoal, will remove any unpleasant taste or smell, unless it is very bad. Poultry sometimes becomes tainted by being kept too long; to make it sweet and good, put some powdered charcoal in a cloth, and put it in the inside of the fowl for sometime before cooking: it will draw out all the bad smell, as may be perceived by smelling the cloth, which is often most offensive."—*American Agriculturist.*

☞ Profanity and politeness never associate together.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

MANAGEMENT OF INFANTS.

BY IRA A. TRAYER, M. D.

"As the twig is bent, so the tree inclines."

Once more, kind reader, I ask your attention to a few thoughts on the subject of health. I offer no apology for attempting to instruct mankind upon this important topic. I see around me the beings who are to take our places in the management of affairs in future. I see a generation to whom we are to commit the ship of state, the dissemination of truth, and the propagation of our species. I see, also, the most horrid *abuse* of those beings, resulting in an effeminated, sickly and vicious race. In behalf of these little victims, I am led to cry out against these evils, and to point out the course which should be pursued in the management of tender youth. My remarks will be confined, chiefly, to the management of the infant during the first year, especially during "the month."

At the moment of birth, the whole machinery of its little system, hitherto passive and dormant, starts forth into a beautiful performance of a harmonious series of vital actions. Hence when we contemplate this remarkable transition of a helpless and feeble being from a state of repose to a mode of existence which subjects its tender organism to the ceaseless influence of a vast multitude of agencies, it does not seem surprising that it should be attended with loud and vehement cries; and these first cries are healthful and necessary for the well-being of the child; for by them the respiratory muscles are brought into action, the blood is propelled through the lungs, the air cells are expanded and cleared of mucous, and the throat is cleared of that accumulation which exists to a greater or less extent in the new-born infant.

After the first shock passes away, after the infant is *properly* washed and dressed, and *rationally nursed*, it should seldom or never cry, unless from injury or abuse. But as they do cry, and continue to cry through infancy and childhood, mothers should inquire into the *cause* of this manifestation. The first cause is based in the existing state of society. The second arises from unhealthy mothers,—unhealthy mothers must necessarily give birth to unhealthy children, and unhealthy children will, as necessarily, continue to cry, as well as continue to die. Third, from mothers naturally healthy, but disobeying the laws of their species during utero-gestation. Fourth, from improperly nursing and dressing the child. Fifth, from improper feeding. Sixth, from negligence of its wants. A part of the above causes, only, we will at present examine.

The *second* cause cannot be removed after the birth of the child so as materially to influence its peculiarity of constitution, or essentially modify its sufferings at the commencement. But allow me to remark here, that no person, either male or female, should become a parent unless they possess a healthy action of body and mind; for it is an established law that "like begets like," that all things bring forth "after his kind, cattle and creeping things, and beasts of the earth after his kind." The product of the oak is an acorn, which reproduces an oak, but nothing else; and so of all seeds, grains, fruits, beasts and human beings. It is high time that man should be awake to this immutable law, and study, not only how he can best sustain and comfort himself, but how he can secure a powerful progeny. I cannot pass this point (although really out of the range of my subject) without giving a short extract from *Fowler on Hereditary Descent*. In the concluding appeal he says: "And now, prospective parents, be entreated to pause and consider this whole subject. Does it not commend itself to your investigation and application? And is it not the imperious *duty* of every prospective parent to study and apply it? As our possession of eyes, muscles, reason, speech, etc., imposes on us a solemn obligation to *use* them, so nature's proffer of such exalted blessings renders *guilty* if we neglect them. Are the temporal and eternal destinies of your dearly beloved children indeed so trifling? Though you may 'neither fear God nor regard man,' yet be entreated to regard 'the bone of your bone, and flesh of your flesh.' *The destinies of your own prospective children lie completely at your control.* Nay, you *must* control them. Behold in the bearing of these hereditary laws, how happy or how miserable you are compelled to render them. How, then, can you look them in the face if you entail evil passions or physical maladies on them? And how infinitely valuable the patrimony of high intellectual and moral endowments! *Nor to them merely, but to your children's children, to the end of time.*"

But to return to the infant. Many infants at birth are too feeble to undergo the process of washing and dressing without an interval for repose. Hence it is best, after washing, to wrap it up in a soft, fine blanket, and lay it aside to sleep for a time—for it is naturally disposed to sleep; and to infancy, as well as to manhood, "sweet sleep is tired nature's wholesome balm"; and the new-born, if free from pain, may be said to sleep constantly. In fact its transition from the previous passive condition, to one which subjects its tender organization to a thousand surrounding influences, would be too sudden and powerful to be long endured were it not for the kindly interposition of sleep,—a passive condition peculiarly favorable to the healthy development of the organization, to the growth and expansion of every part of the infant's body. For it is a well-observed fact that those children who sleep most thrive best, with the least interruption to health; while, on the contrary, those whose sleep is disturbed by adverse circumstances, not only cease to grow, but become more or less emaciated and sickly in proportion to the degree of disturbance. This disturbance is attended by nervous movements, as jerking of the limbs, or a sudden starting with loud cries as in a fright, or a low moaning noise, evincing pain. Symptoms like these mark an unhealthy or artificial sleep; mainly the result of cold, improper nursing, washing or changing the infant, or other imprudences, through accident or carelessness on the part of the mother, or through the agency of laudanum, paregoric, Bateman's Drops, Godfrey's Cordial, or Winslow's Soothing Syrup, given by the nurse. The habit of resorting to these poisonous drugs upon every slight appearance of pain or uneasiness, is one fraught with the most ruinous and destructive consequences. Instances of outright infanticide, and many more of shortened existence, from the continuance of this unnatural custom, are of daily occurrence. Nurses, possessed of but little moral sensibility, commence this nefarious practice of "giving drops" for fear the babe will be troublesome; and thus its healthy existence is changed into an unnatural dullness, or stupor, which is artfully imposed upon the unsuspecting mother as a mark of superior ability in her profession.

The rude manner in which it is handled during the first month by its newly-made *Aunties* and others, is deleterious in the extreme. The habit of tossing it in the air is a practice preposterous and dangerous; for its natural inclination to sleep constantly indicates that as uninterrupted a state as possible is the most conducive to health. The exercise consequent upon dressing and washing it is sufficient, and in performing these duties the nurse cannot be too cautious.

Bathing the infant is of much importance. Perspiration is a function of the skin deeply concerned in preserving a healthy state of the system. In fact, there is scarcely an organ that is not more or less deranged in function, when this particular one is impaired; while, on the contrary, if this remain undisturbed in function, the body will mostly be found in the enjoyment of health and comfort. Bathing should not be resorted to as a means of cleanliness only, but to preserve a healthy action of the skin by giving tone and vigor to the capillaries; for the want of which cutaneous eruptions, and protracted, troublesome sores are apt to arise. Mothers too frequently, and nurses still more frequently, are neglectful of these matters; and physicians, also, too often fail in the discharge of their duty in pointing out this shameful neglect. The tender infant is not unfrequently placed in bed between the parents, completely enveloped in quilts, blankets, etc., and there allowed to remain all night, with its clothing saturated with its excretion, for "fear of awaking it," until its own uncomfortable condition disturbs it. How often have we been disgusted by the filthiness of the child's bed and cradle. Yet the poor child can but endure it—it has no redress. See to it, mothers, that the infant is always *dry* and *clean* upon going to sleep; and never let a whole night pass without changing your tender offspring; and then will you be but seldom vexed by chafing of the groin, and not so much disturbed of your rest at night, while your child will be good, lively and healthful.

With regard to the dress for children, the general principles that I laid down in Hygiene, No. 4 (Crisis of Feb. 7th, '65), will apply here. And yet, in visiting the nurseries of our fashionable circles, beholding the embroidered lace, worked ruffles, and stiffly starched linen, scratching and chafing the tender skin of the infant, with some important parts of its body uncovered and exposed, and others wrapped with an excess of clothing, one is strongly impressed with the idea that the requirements of idle fashion, or the gratification of empty pride, constitute one great object in the making and arranging of the child's dress; while the health and comfort were the least of all consulted. And the fact that thousands of innocent and tender youth are annually sacrificed on the altar of empty pride and cruel fashion, is equally apparent.

"Such rearing 'mong the rich has thinned their house
In early life, and laid in silent ranks,
Successive with the dead, their infant race."

I deem it unnecessary to dwell upon the various articles of dress; a hint to the wise should be sufficient; and I therefore pass on to the consideration of a more important item in the management of the infant, viz:

ITS PROPER FOOD.

Almost the first cry is interpreted as a demand for food, and the nurse is urged to prepare for it something to keep the "poor little thing" from starving. Or some newly-made Auntie, surcharged with benevolent solicitude, bustles about to prepare a repast in order to prevent so terrible a catastrophe! Molasses and water are produced in huge quantities, and three, four, or a half dozen spoonfuls are thrust down the child's throat which is scarcely yet cleared of mucous. Nothing could be devised which would so readily produce flatulent colic and griping as this mixture of abominations. But unfortunately, Auntie is not satisfied with this, but immediately produces some pap, pomada, gruel, or brings out a portion of its mother's food with a "drop or two of mine" added, which, to say nothing of the quantity, is highly injurious in point of quality, containing spices and other stimulating articles which, if continued through childhood, as is generally the case, forms a taste that rapidly ripens into intemperance and excesses of all kinds.

A teaspoonful of cold water is all the child needs for the first six or eight hours after birth, and then, if the mother does not yet afford its natural food, fresh cow's milk and water, equal parts, with a very small quantity of sugar added, may be given in small quantities every two hours, until the excretion of the mother's milk has taken place. Give it no oil, no saffron, no molasses, nothing but the food mentioned, and if, after three or four hours from the time it has received the first secretion of the mother's breast, its bowels do not move properly, the meconium can be thrown off by the use of a warm water injection. But commence drugging the infant here, and you lay the foundation for disease and doctors' fees from its cradle to its grave. It will become a charge for the doctors soon enough without commencing at its birth.

I would most earnestly protest against the common practice of stuffing the infant upon every slight appearance of pain or uneasiness, though it be food of a proper quality. Most children are made gluttons during the first year. If it falls down and cries; if it has colic from a sour and overloaded stomach, or it cries from any other cause, it is immediately applied to the breast to "stop its noise." In fact, they become so habituated to it, that they cannot go to sleep unless at the breast. This practice is ruinous in the extreme. There should be a regular time for the child to take its nourishment, and it should never be allowed to eat "between meals." For the new-born, once in two or three hours is frequent enough. (See Mr. Newton's excellent remarks in Crisis of Feb. 7th, '65.)

Bristolville, O.

ANTIDOTE FOR POISON.—Mix two ounces of powdered chalk or magnesia, or one ounce of washing soda with a pint of milk, and swallow at one draught, then tickle the back of the throat with the finger or a feather, so as to produce vomiting. Afterwards drink freely of hot milk and water, and repeat the vomiting so as to thoroughly wash out the stomach. Any quantity of chalk or magnesia may be taken with safety, but soda in large quantities is injurious.

RESPIRATION.

One of the most interesting and instructive studies in physiology, is that which relates to breathing or respiration. To be best appreciated it should be investigated in all its relations to animal and vegetable life. The first and most constant want of all things endowed with life is air. Respiration goes on night and day in all things living, and cannot be long suspended without fatal consequences. This is particularly true of the higher order of animals.

One of the most important facts connected with this is, that the demand for air in every class of animals, is in proportion to the activity of the muscular and nervous action. Warm-blooded animals, are more active in their habits, and demand more air than those of cold blood. Animals that live fast, need more than those that live slow. Those with predominant development of vegetative functions over the muscular and nervous, breathe less than those where the development is the reverse. The active *infusoria* breathe more than the sluggish *rozopodo*. In the *cephalopoda* the most active of all the molusca, there is a remarkable provision for the increased demand for air required by their increased activity. In fishes, the arrangement for respiration is very complete, but most perfect in those species which have great muscular power, and can maintain a high independent temperature.

In reptiles respiration and activity are proportionately increased by a certain increase of heat. If the temperature of the water in which a frog or fish is confined, is raised without allowing an increase of air, these animals soon die, because increased respiration requires a proportionate increase of air. The larvæ of insects breathe less than the perfect insects; infants less than adults. Birds consume a great quantity of air; those that have the most powerful flight, respire oftener than those that fly but little. These feathered creations suffer from deprivation of pure air more than almost any other animal. . . .

In wild animals, those most vigorous and active have fine lungs and consume much air. This is particularly noticeable in the lion, tiger, panther, leopard, wild cat, the deer, etc. The best of race horses, and in fact the best of our horses of all varieties, have perfect means for breathing, and their vigor and endurance depend largely upon the proper execution of this function.

In the human race the great development of the muscular and nervous tissues demand perfection of the breathing apparatus as a means by which their complete exercise may be secured.

Men of average size, in good health, consume about twenty-five cubic inches of air in each respiration. Those with small lungs, who take little exercise, who are diseased, or who have great immobility of the shoulders and walls of the chest do not consume of necessity so much. We never expire from our lungs all the air they contain. Indeed, after the most vigorous effort at expiration, as much as one hundred cubic inches of air remains which is unable to be expelled, (and if it could the lungs would collapse, and death would be the result.) Nor do we in ordinary respiration, fill the lungs to their highest capacity; for after an ordinary breath, by effort, at least one hundred cubic inches may still be inspired. There are many exceedingly interesting facts connected with breathing, which may be found in all our text-books on physiology; but the most important of these facts—the one least dwelt upon by writers, and least understood by the people—is this: That the amount of life manifested by each individual is in almost exact proportion to the amount of his breathing.

We have already seen, in the lower forms of animals, that those which breathe most, live most, as in the case of the sluggish *rozopodo* and the active cephalopodo. This is equally true of the higher forms of life, and most true of man. Diminish the activity of his respiration and at the same time you diminish the activity of all his powers of body and mind. This is very easily illustrated by experiments on animals, and the same law is applicable to them. Take a wild bird, or any other animal, and place it under the bell-glass of an air-pump. It struggles and makes vigorous exertion to escape. Make a few strokes of the pump, thus exhausting the air from the chamber, and the animal falls dead. But if you do not consider this a fair experiment, place a bird in an air-tight glass-bell with a limited supply of air. At first he shows no signs of dullness, but, as the air becomes exhausted the creature becomes stupid, and, in a few hours, if the glass be a small one, dies. It is the same fact that is shown where a candle is placed in the glass, and no air allowed to enter. The light slowly but surely goes out. In proportion as we deprive the flame of air, it ceases to burn. It is so with human beings. As they are deprived of air, they are deprived of life. And in proportion as they are deprived of air, they are deprived of life. With plenty of fresh air, one is bright and active; without it, he is dull and stupid. With it, he is strong; without it he is weak. With it, he is bold; without it he is cowardly. Conversation, play, work, and study are all impossible to be pursued in rooms not well supplied with air. We can sit in rooms not well ventilated, and do nothing without inconvenience; but the moment we try to *live* in them, we consume rapidly the air, and become exhausted. The amount of life we are able to manifest will graduate itself to the amount of air consumed.
—*Herald of Health.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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The World's Crisis
AND SECOND ADVENT MESSENGER,
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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MY HOPE.

The Savior died!
On Calvary's height was crucified,
Was nailed to the accursed tree,
That we joint-heirs with him might be.

Within the tomb
They laid him low, amid the gloom;
Shut out the golden light of day,
But angels rolled the stone away.

And Christ arose
Triumphant over all his foes;
Dispelled the blackness of the tomb,
And backward rolled its waves of gloom.

And now we know,
When loved ones are by death laid low,
That soon a voice from yonder skies
Shall bid them from the dust arise.

For Jesus spoke
Words that a dormant world awoke,
That echoed on from sea to sea,
"There shall a RESURRECTION be."

"A few more days
Of wandering 'mid life's 'wildering maze,
A few more hours of toil and pain,
And all your dead shall live again."

And life's rough way
Is brightened by that heavenly ray,
That speaks of hope for those who sleep,
For they shall wake, but not to weep.

Now, when the grave
Engulphs the good, the true, the brave,
We dash the tears of pain away,
And wait the resurrection day.

O glorious hour!
Death shall relinquish all his power;
For when our dead shall live again,
Christ on this earth shall rule and reign.

Mrs. Charles A. Knowles.

For the World's Crisis.

THE PARIAN CHRONICLE.

NUMBER TWO.

That the reader may be in possession of the facts in the whole matter, we will first give a copy of the Parian Chronicle as found in Dr. Hales' Chronology. Then we will call the attention of all, who are willing to receive the truth, to that part of it which Bro. Stevenson offers in support of his theory.

THE PARIAN CHRONICLE.

Says Dr. Hales, "The Chronicle was constructed upon two distinct and independent principles of computation. The former *Analytic*, reckoning upwards from B. C. 264, the fixed date or radix, at the bottom; the latter *Synthetic*, reckoning downwards from the reign of *Cecrops*, through the succeeding kings, and perpetual, decennial, and annual Archons. The former was an ingenious and compendious mode of reckoning, by adding to the fixed date, successively, supplemental numbers, expressed shortly by numeral letters. This was, probably, the invention of the compiler of the Chronicle, to save labor and expense in engraving it. The other, however, was the original mode employed by the authors from whose works the Chronicle was taken. And that this was the compiler's design, is evident from the omission of the years of each reign, for the most part, which, in the present epochs, so fortunately preserved, are expressed in words at full length, and took up much room.

It is observable, and has been remarked by *Selden*, and by all the editors of the Chronicle, that there is a difference of about twenty-five years between the two methods of computation; and that this difference is not accidental, but designed, running uniformly through all the dates of the *heroic* period, from *Cecrops* to the destruction of *Troy;* whereas, in the second or *historic* period, (according to the division here introduced, on *Selden's* authority), the two methods agree to the end.

The cause of this systematic difference has not been explained, nor even attempted to be explained, by any of the writers upon the Chronicle that have come to my knowledge. Nor will I presume to erect the following conjecture into certainty. Still, however, I flatter myself it will not be adjudged altogether fanciful or unfounded by those candid and skilful readers, who are most willing and most able to appreciate the profound difficulty and obscurity of the subject, in traversing 'the dark backward, and abyme of time.'

In order to prepare the way for this investigation, the first step necessary was to construct a table of the reigns of the Athenian kings, from *Codrus* downwards, which should critically correspond with the Chronicle, and give the precise year denoted by the twenty-second of *Menestheus*, in which *Troy* was taken. Such a table is, I trust, the XIVth, collected from careful comparison of the Chronicon of *Eusebius, Petavius, Helvicus, Playfair*, etc., with the *Chronicle* itself; by means of which, I at length discovered that the twenty-second of *Menestheus* corresponded to the year B. C. 1184, the very year assigned for the taking of *Troy* by *Apollodorus*, and the Greek Chronographers in general; and consequently that the Chronicle, in its primitive mode of computation by reigns, established the received date of this leading epoch of Greek chronology.

In constructing this table, I ascended from the fixed date of the appointment of annual Archons, B. C. 684, according to *Prideaux* and *Playfair;* and this process gave the commencement of the reign of *Cecrops*, B. C. 1558, the same year assigned by *Petavius* from *Eusebius*. And that it was rightly assigned may be collected from the following considerations:

1. *Castor*, of Rhodes, who flourished about B. C. 50, reckoned that *Cecrops* began his reign 780 years before the first Olympiad, B. C. 776, or B. C. 1556, two years later. This date is adopted by *Usher*.

2. *Isagoras*, the orator, born B. C. 436, reckoned that not less than one thousand years had intervened from the first settlement of the Athenian polity by *Cecrops*, till its subversion by *Pisistratus*, B. C. 561.' This would give the accession of *Cecrops* B. C. 1561, or three years earlier. Whence we are warranted to assume the mean date, B. C. 1558, as correct.

3. This is confirmed by the Chronicle itself:—

By the former method of computation, from the accession of *Cecrops*, B. C. 1582, to the destruction of Troy, B. C. 1209, was an interval of 373 years; but precisely the same interval results by the latter, from the first of *Cecrops*, B. C. 1558, to the twenty-second of *Menestheus*, B. C. 1185. Consequently, B. C. 1558, must have been the specific date upon which the table of reigns, adapted to the Chronicle, was originally constructed.

There appears, at first sight, a slight difference between the twenty-second of *Menestheus* B. C. 1185, and the received date of the capture of *Troy*, B. C. 1184. But this is only apparent, depending on the different commencement of the *Attic* year, about the summer solstice. *Troy* was taken, according to the Chronicle, on the 24th of *Thargelion*, or 26th of May, near the end of that Attic year, which therefore began in the Julian year, B. B. 1185, and ended in the succeeding, B. C. 1184. And the critical accuracy of the Chronicle, and correctness of the conjectural reading *Thargelion*, are vouched by *Dion. Hal.*, who states, that '*Troy* was taken near the end of the spring, seventeen days before the summer solstice, on the 23d of *Thargelion*, according to the *Attic* reckoning.".....

But how are we to account for this systematic difference between the two methods, of about twenty-five years, which pervades the upper part of the Chronicle, but vanishes in the lower, where both methods agree?

The leading date of the first period appears to be that of the capture of *Troy*, the established date of which, B. C. 1184, is furnished by the latter method of computation by reigns. But the compiler of the Chronicle, rejecting this date, adopted the earlier, of B. C. 1209, probably on the authority of authors that rated it higher, such as *Dicæarchus*, a celebrated historian and philosopher of the *Aristotelian* school, who flourished B. C. 310, or about fifty years before the Chronicle was engraved, and reckoned that Troy was taken B. C. 1212, three years sooner. Whence the compiler found it necessary to raise all the other dates of this period by the same difference of twenty-five years; and by so doing, has proved the inaccuracy of his assumed date, B. C. 1209; because several of the earlier epochs are thereby thrown out of their proper places an entire reign backwards. Thus, epoch 21, the political reform of *Theseus*, which, by the table of reigns adapted to the latter method, happened B. C. 1234, in the second year of his reign, as confirmed by the testimony of *Plutarch* and others, that he began his reform soon after his accession to the throne, is thrown back by the former method to B. C. 1259, the twenty-fourth year of the reign of his father *Ægeus!*"

We will now add the table of the revision of the Chronicle as found in Dr. Hales' Chronology. It stands thus:—Rectification of the Parian Chronicle. Page 227 to the period 31, on page 229, ending with the year B. C. 870.

1. Cecrops, first king of Athens, began to reign,	1558
2. Deucalion reigns in Lycoria, near Parnassus, in the ninth year of Cecrops,	1549
3. Trial of Mars at the Areopagus, for killing Halirrhothius, the son of Neptune, in the second year of Cranaus,	1507
4. Deucalion's flood, flight to Athens, and sacrifice, in the fourth year of Cranaus,	1504
5. The Amphictyons collected by Amphictyon, son of Deucalion, and their assembly at Thermopylæ, in the third year of Amphictyon, king of Athens,	1497
6. The Greeks, called Hellenes, from Hellen, son of Deucalion, and king of Phthiotis, in the fourth year of Amphictyon,	1496
7. The Cadmia, or citadel at Thebes, built by Cadmus, the son of Agenor, who came from Phœnicia in the sixth year of Amphictyon,	1494
8. [Eurotas and Lacedæmon] reign in Laconia, in the ninth year of Amphictyon,	1491
9. Flight of Danaus and his fifty daughters, from Egypt to Lyndus, in Rhodes, in the fourth year of Erichthonius,	1486
10. Erichthonius institutes the chariot-race at the first celebration of the Panathenean games, in the ninth year of his reign,	1481
11. Minos the First reigns in Crete; iron found there by the Dactyli, in the [thirty-third] year of Pandion,	[1407]
12. Ceres teaches the sowing of corn at Athens, and	
13. Triptolemus at Eleusis, in the sixteenth year of Erichtheus,	1384
14. The poem of Orpheus, on the rape of Proserpine, published in the twenty sixth year of Erichtheus,	1374
15. The Eleusinian mysteries celebrated by Eumolpus,	....
16. The Lustration first instituted, in the ninth year of Pandion II.,	1301
17. The Gymnastic games instituted at Eleusis,	....
18. The Lycean rites instituted in Arcadia, in the — year of Pandion II.,	....
19. Since Hercules [was initiated in the Eleusinian mysteries] in the [first] year of Ægeus,	[1284]
20. A tribute of youths and virgins imposed on the Athenians, according to the Oracle, by Minos II. king of Crete, in the fifteenth year of Ægeus,	1270
21. Theseus collected the inhabitants of Attica to Athens, and instituted a popular government in the second year of his own reign,	1234
22. First celebration of the festival called Ammon, in the fifth of Theseus,	1231
23. Since the [Nemean] games were instituted at Athens, in the tenth year of Theseus,	1226
24. The expedition of the Greeks against Troy, in the thirteenth year of Menestheus,	1193
25. Troy taken by the Greeks on the twenty-fourth day of Thargelion, in the twenty-second year of Menestheus, and twenty-fourth day of the month Thargelion,	1184
26. Since the trial of Orestes for killing Ægisthus, at the Areopagus, in the second year of Demophon,	1181
27. Teucer founds Salamis in Cyprus, in the sixth year of Demophon,	1177
28. Athenian colonies planted in Ionia by Neleus, etc., namely, Ephesus, Erythræ, Clazomenæ, etc., in the eighth year of Acastus, according to Eusebius, and in the 140th year after the destruction of Troy, according to Eratosthenes,	1043
29. Hesiod, the poet, flourished in the [fourth] year of Megacles, the perpetual Archon,	[919]
30. Homer, the poet, flourished in the ninth year of Diognetus, the perpetual Archon,	884
31. Phidon, king of the Argives, coined silver money at Ægina, in the twenty-third year of Diognetus,	870

If those who are not afraid of the light of truth will now take the Parian Chronicle, and lay it before them on the table, we will examine the matter. The first date that can be adjusted with sacred chronology, so as to have any bearing on the subject, either against or in support of our position, is found in epoch 36. It being imperfect, stands thus: "Since A——s reigned in ——s —— 51 years." Its defects being supplied by the so called "happy conjectures" of the learned, it is made to read thus:—"Since Alyattes reigned in Lydia 341 years," which being added to 264, gives B. C. 605 for the beginning of the reign of Alyattes, who according to Herodotus reigned 57 years (*Herod.* b. 1, c. 25) and his son Crœsus reigned fourteen years (*Herod.* b. 1, c. 86). Fourteen and fifty-seven are seventy-one years, which being subtracted from 605, leaves B. C. 534 for the time when Cyrus took Sardis. This was, according to Ptolemy's Canon, four years after the death of Belshazzar, the last king of Babylon, which contradicts Herodotus, who expressly says that Labynetus at this time, that is, when Cyrus took Sardis, reigned over the Babylonians. (*Herod.* b. 1, c. 77.) Herodotus says that Crœsus invaded Cappadocia, . . . to punish Cyrus, on account of Astyages; for Cyrus, son of Cambyses, had subjugated Astyages son of Cyaxares. . . . Crœsus alleging this against him, sent to consult the oracle, if he should make war on the Persians; and when an ambiguous answer came back, he, interpreting it to his own advantage, led his army against the territory of the Persians."—*Herod.* b. 1, c. 73—75. From this, it is evident that the war between Crœsus and Cyrus was commenced soon after the death of Astyages. But by following the Parian Chronicle, Bro. Stevenson commences the war about twenty-six years after the death of Astyages; for Cyrus reigned twenty-nine years after his (Astyages') death, and the war only continued for a short time.

But that which shows the impossibility of its being the correct date, is the fact that all admit that the eclipse of Thales occurred in the sixth year of the war between Abyattes and Cyaxares, and, according to Herodotus, the first six years of the reign of Alyattes were spent in a war against the Milesians, (b. 1, c. 19). Hence, even upon the the supposition that the war with the Medes commenced immediately after the ending of the war with the Milesians, the twelfth year of the reign of Alyattes is the earliest period at which we can possibly date the eclipse of Thales, and eleven from 605 leaves 594; hence, according to the Chronicle, B. C. 594 is the earliest period at which we can place this eclipse, which falls nine years below B. C. 603, in which year Dr. Hales and others date the eclipse of Thales, as having then occurred. So that if the Chronicle can be relied on as correct, it proves Bro. S's theory to be incorrect, but it does not interfere with the eclipse which we give, as being that of Thales; for, according to the Chronicle, the reign of Alyattes commenced B. C. 605, and as he reigned 57 years, it gives B. C. 548 for the end of his reign, while the eclipse of Thales occurred B. C. 549, as it is given in our list of eclipses, in the "Book of Daniel Opened."

Therefore while the Parian Chronicle, the only authority that Bro. Stevenson claims in support of his system, proves him to be incorrect, it does not at all interfere with our position. Dr. Hales and others have clearly proven, that at least thirty-one of the first periods in the Chronicle are just twenty-five years too high; hence they must be diminished twenty-five years. See the table called the "Rectification of the Parian Chronicle." That this rectification should have continued five years lower, that is, to the 36th period, we have this positive proof: as it now stands, it places the time when Cyrus took Sardis four years after the death of the last king of Babylon, while it is expressly stated by Herodotus that, when Cyrus took Sardis, Labynetus reigned over the Babylonians.—*Herod.* b. 1, c. 77. With this clear proof of the necessity of continuing Dr. Hales' rectification of the Chronicle, this period falls twenty-five years lower than it stands in the Chronicle, and 25 taken from 605, we have B. C. 580 for the beginning of the reign of Abyattes; and in the 31st year of his reign the eclipse of Thales occurred, on the 19th of June, B. C. 549, as we gave in our list of eclipses, page 234; and having reigned 57 years, he died B. C. 523. His son Crœsus reigned fourteen years, which gives us B. C. 509 for the time when Cyrus took Sardis. According to our table of chronology, in the "Sealed Book of Daniel Opened," the reign of Cyrus commenced B. C. 511, at which time he subjugated Astyages, son of Cyaxares, who was the brother-in-law of Crœsus, and king of the Medes. Crœsus, alleging this against Cyrus, sent to consult the oracle, if he should make war on the Persians; and when an ambiguous answer came back, he, interpreting it to his own advantage, led his army against the territory of the Persians (*Herod.* b. 1, c. 73—75). Hence, the war evidently commenced soon after Cyrus had subdued Astyages. The first battle was fought "on the plains of Pteria," and "on the following day" Crœsus "marched back to Sardis," and Cyrus marched "with all possible expedition on Sardis." "Fourteen days" after reaching there, Sardis was taken. (*Herod.* b. 1, c. 76, 77, 79, 86.)

This evidence clearly shows that Sardis was taken soon after the beginning of the reign of Cyrus, and the end of that of Astyages. According to our chronology, the second year of Cyrus was B. C. 509, which, according to the Parian Chronicle, was the year Cyrus took Sardis; and hence, after all, the Parian Chronicle, with Dr. Hales' method of rectification, proves the correctness of our Bible Chronology.

If the Parian Chronicle had been found in harmony with Ptolemy's Canon, or the chronology in use at the time it was brought to light in the 16th century, it would lack this evidence of its great antiquity. But when we call to mind the remarkable harmony with the correct Bible chronology, which, being then sealed up and closed, was at that time unknown, we herein discover an internal evidence that it was written at the time it claims to have been; or at least before the Jews had corrupted their chronology, and before Ptolemy's Canon was framed. And if it can be relied on as having been written at the time it claims to have been, we must (calling to mind the fact that no established era was in existence at that time) reckon as the Greeks did, in that age, by the Archons. But the list of Archons given in Dr. Hales' chronology is unreliable, and too full of error to be of any service to us, as will be shown in due time. Though we have no correct list of the Archons, as he had who framed the Parian Chronicle, yet, if we can establish a correct epoch from which to commence reckoning, we can, by counting the number of years between each period, get the interval in the same way that he did, by counting the Archons. With the use of the christian era, we can, by making B. C. 264 a fixed date, or radix, at the bottom, easily reckon upwards to the reign of Cecrops, by adding the date in the first period. Thus, 1318 to 264 gives B. C. 1582; but he who framed the Chronicle, having no such era by which to be governed, had to resort to the slow process of counting the number of Archons, as given in the list. And since it would be too tedious to resort to the slow method of counting a thousand Archons, in getting each period, we conclude that the method, as used by the engraver of the marble, was to reckon downwards from the above fixed epoch; for then he would only have to count the number of Archons which fill the interval from the last period he may have given.

Now the Parian Chronicle begins with the reign of Cecrops, the first king of Athens; and, inasmuch as the Greeks place the beginning of his reign in B. C. 1558, this must have been the fixed date from which the author commenced his reckoning; and if we admit that from the date B. C. 1558, the author reckoned downward, instead of upward, from B. C. 264, there will be no necessity of charging the author of the Chronicle of making a mistake of twenty-five years in each of the thirty-one periods, as Dr. Hales has done. From the reign of Cecrops to the destruction of Troy, the Chronicle gives an interval of 374 years; and if from B. C. 1558 we take 374, we have B. C. 1184, which is the fixed epoch for the destruction of Troy. This proves that an error of twenty-five years in each period was not really in the Chronicle, but in those who failed to notice the method on which it was arranged; for the dates on the left hand, giving the year B. C., do not belong to the Chronicle, being only added to point out the year which the Chronicle gives by adding the period in the Chronicle to the year B. C. 264.

Wm. C. Thurman.

For the World's Crisis.

THE COMPUTATION OF ECLIPSES.

WISDOM UNTO SALVATION.

The chronological Canon of Ptolemy has been impugned by Eld. Thurman, if I mistake not, in a mode never attempted before. While others have found difficulties with its chronology, and have stumbled at the discrepancies of the different copies of it, Eld. T. has professed to subvert it by "the truth-testing powers of astronomy," and to show that the eclipses on which it was supposed to rest are largely a tissue of errors;—that several of them either never happened, or they were not such as the record affirms, or they were were probably not seen when they happened. If Eld. T. has not shown this, then the leading and peculiar feature of his book is a fallacy, and must in due time bear the evil fruits of a fallacy wherever it is relied on.

Upon the publication of such a book it was perfectly natural and highly proper that the reader should ask what what were the astronomical attainments of the author. And the propriety of this question is fully recognized by the author. Although in the book itself no astronomical tables or other authority for his computations are cited since the time of Ferguson, yet he tells us in the *Crisis*, March 14, as follows: "To Ferguson's plan, which makes eclipses "*very near the truth*," we have added the later discoveries of modern astronomers, thus reducing his tables to a nicer precision; and having thereby, to the strictest correctness, established a meridian mark by which to regulate our time, we have been enabled to notice with some degree of exactness the beginning, ending and quantity of all the eclipses, both of the sun and moon, which have occurred during the last twelve years."

This statement must of course exclude all eclipses made invisible by a cloudy sky, and all eclipses of the sun occurring beyond the limits of our country. And we are also left to conjecture with what apparatus the eclipses were observed;—at what observatories, with telescopes duly mounted, and with good chronometers, measuring the size and place of each eclipse to the small fractions of a degree, and its time and duration to a second. Nor are we told what later discoveries of what modern astronomers have been employed for bringing his computations "to the strictest correctness."

In the *Crisis* of March 28 I did not know but my remaining curiosity on these points might be gratified. Our author reports, or supposes, several questions to have been asked, among which are the following: 4. "What proof have we that William Thurman is a competent astronomer?" 5. "What books has William Thurman studied?" 6. "What observations has he (Thurman) made?" Now, thought I, we shall probably be informed fully and in proper detail. And if we are not pretty well satisfied now, we are likely never to be satisfied at all.

What replies were given to these questions? If they were good and satisfactory, they are worth repeating. I subjoin the answers, with the numbers.

4. "In answer to which, we ask, which most becomes a humble seeker for the truth? is it to inquire whether Thurman has the worldly honor of being classed among the learned astronomers of the age? or whether he is correct in that which so much concerns the church of God? That which Thurman professes is not the honor of being called a learned astronomer, but to have proven that no astronomical tables can make all the ancient eclipses of the sun and moon in harmony with Ptolemy's canon." Etc.

But this reply, upon the face of it, gives us no new information, and can not be expected to gratify our curiosity. It is only a repeated *assertion* that he has proved so and so in his book. It does not even tell us whether more recent tables, a hundred times larger than Ferguson's, are any better than his; or even whether Mr. Thurman has examined modern computation to see if they *profess*, by improved tables, to find the eclipses in question. How can the most "humble seeker for the truth," who did not already accept Mr. T.'s *asserted* demonstration, be satisfied with this reply?

Besides, the very thing which it now "so much concerns the church of God to know," i. e., Christians concerned in this discussion, is, what are the precise and explicit grounds of confidence in the alleged demonstrations of one who does not profess to be known among astronomers? If one can not have their indorsement, and ought not to ask it, what credentials does he offer instead, beyond his own assertion that he has proved so and so?

But to the next question. 5. "We answer he has studied the books of Moses, Joshua, and indeed all of the books that claim to contain a revelation from God to man. And Paul, at least, thought they contained enough to make one 'wise unto salvation.'"

I do not know that any writer in this controversy has said that Mr. Thurman was not wise unto salvation. For my own part, it will be recollected that when, in November last, I spoke of his peculiar punctuation of Thucydides as "open to criticism if not open to censure," I also spoke of the man with respect bordering on reverence. And if I have used any severity since that time, it has been bestowed wholly upon his arguments. They are now public property; and if they can be pierced through and through with the arrows of refutation, Eld. T. is the first one who should be thankful. The pure gold of sound logic does not dread the fiery ordeal; and it is not worth any one's while to be anxious in behalf of alleged fallacies, unless to see them thoroughly tested, and exposed and abandoned if they are fallacies. The present business is with Mr. Thurman as the Reasoner. The days are gone by when men were put in peril for their reasonings and opinions. In this age, if it is doubted whether any one is a Christian, his modes of reasoning are let entirely alone, and his actions and conduct alone are examined. We hope to meet Mr. Thurman in the kingdom, and raise no question of the integrity and purity of his character and motives. But if men of the best intentions may sometimes err even in conduct, much more may very good men, confessedly unlearned, err in their reasonings.

Now the question, "What books has William Thurman studied?" was certainly a question about his astronomical attainments. And we had some right to expect an answer accordingly. We are only told that Mr. Thurman has studied those books which can make one wise unto salvation. We trust he has learned that lesson thoroughly. But I, for one, fail to see the logic of the reply. Millions of men have been "wise unto salvation," who supposed with Ptolemy that the earth was central, and the sun and stars all traveled round it. Myriads of men, some now living, have been "wise unto salvation," who supposed the earth is flat; who could only *guess* how the sun gets back from the west in the evening to the east in the morning, whether through a hole in the bottomless foundations of the earth, or by some other route; and whose minds, therefore, were in total eclipse respecting even the cause of eclipses. And, blessed be God, many children have been "wise unto salvation," whose brains would be racked and rent to comprehend the meaning of the word astronomy, and who could barely lisp and prattle the infant prayer,

"Now I lay me down to sleep;
I pray the Lord my soul to keep."

And now, if Eld. T.'s answer is at all pertinent, we are virtually told that any one who is wise unto salvation is competent to refute Ptolemy's Canon by astronomical computations! But of course he can not mean this. What then does he mean? I can only explain in one of three different ways; by supposing, 1, that the reply is designedly a piece of humor, a *jeu d' esprit*. 2. That it is made at random, or in a careless style of writing, and should pass as an inadvertence; not unlike his saying, apparently, that for twelve years he saw eclipses even behind clouds and eclipses in Asia; or not unlike his seeming to say, in this same article of reply to alleged blunders, that a leap year is sometimes *shorter* than the ordinary year. 3. That he means to say he has been better employed than in extended astronomical studies. Now such studies may be indeed a weariness to the flesh; but they may be absolutely essential to any trustworthy computation of eclipses, especially at so remote periods, and involving so nice points, as those in question.

To the next question (6) Eld T. answers as follows: "He has observed that though God's sacred book, which was to be 'sealed up till the time of the end,' is now opened, some who profess to be his servants do not manifest love enough for Christ even to inquire whether this be true or untrue."

Eld. T., of course, will not claim that this is an answer pertinent to the question. It is simply a charge against some class of persons as manifesting too little love for Christ. This class of persons is not described beyond all doubt or dispute. We are only told that they seem doubtful or indifferent about the opening of a sealed book; and we all know that Eld. T.'s work is called "The Sealed Book of Daniel Opened." If any reader thinks that Eld. T. here accuses his opponents, or even those who simply doubt his conclusions, as manifesting too little love for Christ, Eld. T. must not be surprised that his meaning is so taken or mistaken. I simply submit that this random style of accusation, however well intended, and made with whatever grief and tears, is entirely out of place in a discussion about the Canon of Ptolemy, and especially by one who is interrogated respecting his own astronomical qualifications for the work he professes to have done so thoroughly and completely.

In the presence of controversial temptation, which is one of the mightiest temptations and from which none of us is infallibly secure, we may say or do things not commendable; and it is simply a Christian kindness to point out such things, even to censure them, recognizing the general integrity of those who thus err. But it is quite another thing, in such a discussion as the present, to charge Mr. Somebody with not manifesting sufficient love for Christ, or for the truth. This is not to argue, but to criminate and accuse. And though no name is mentioned, it involves one of the worst features of personality. For personality in controversy consists, if I mistake not, in alluding to something in the antecedents, relations, opinions, or character of an opponent or of parties concerned, which, however true, may have nothing to do with the merits of the question in hand. Thus, in the present case, somebody may not be as good a Christian as somebody should be; but even all that will not begin to prove that Eld. Thurman is an astronomer competent for the work he alleges he has done.

And if it is at all necessary for me to apologize for my doubts, not of Mr. T.'s wisdom unto salvation, but of his competency to disprove Ptolemy's eclipses, I have designed from the first to give them, just as fully as they may seem to be required.

Meanwhile we shall all willingly hear the more precise and definite replies to the questions that have been asked.

C. F. H.

QUESTIONS TO BE ANSWERED.

1. Why commence the 2300 days at B. C. 426, when these days cover over the *vision*, and transgression of desolation; and in Daniel 8: 17 it says, "At the time of the end shall be the vision?"

2. As it is claimed that the time of the end commenced A. D. 1823, then somewhere this side of that date we will find the 2300 days: if so be these days cannot be years.

3. When it says in the margin "evenings and mornings," why should we call it years?

4. If 1868 is the Jubilee, what right have we to look for the Lord to come at that date, when it was only for the Jews to return to their own land?

5. May they not do so again?

6. When the whole argument hangs on the idea that the seventy weeks are cut off from the 2300 days, had we not better look again than make these days literal years, and have another great disappointment?

Respectfully submitted.
P. S. W. Deyo.

REPLY TO THE ABOVE.

1. We commence the 2300 days B. C. 426 because they measure the "*vision*" of the Medo-Persian Ram from the time his "two horns" were already "*high*," and he begins to "*push*" for the slaughter of God's ancient people; and also measure the history of the Grecian Goat, with his first "horn," and his subsequent "four horns," and the Roman "horn" that was to continue till "broken without hands." It is not a measurement of *literal* days, because 70 weeks of years were to be "*cut off*" from them. Says, Hales, "The word which is translated 'determined' is found only in Daniel 9: 24. Not another instance of its use can be traced in the Hebrew Testament. It has the single signification of *cutting*, or *cutting off*." A *long* measure could not be cut off from a *short* one; therefore 70 weeks of years could not be cut off from 2300 literal days: hence, the days are *prophetic*, and span the duration of long-lived kingdoms. "At the time of the end shall be the vision," or, in the language of Prof. Stuart, "The vision is for the time of the end"—to be *understood* then—not that the component elements of the vision, the Ram, the Goat, the Horn, and the days are to be *located* exclusively in "the time of the end." If we locate one *part* of "*the vision*" there on the strength of this statement, we must every part: for it is "THE VISION," and not a mere part of it, that is for "the time of the end."

2. If the "*vision*" is to be *located* in "the time of the end," then somewhere this side of 1823 we must find the "*Ram*" pushing, the *Goat* destroying the Ram, the first "*horn*" of of the Goat broken, its "*four*" subsequent "horns" springing up, and the "exceeding great horn" growing out of one of these four horns,—that is, if the 2300 days are located in "the time of the end,"—and this would not only prevent our understanding the days as symbols of years, but also prevent our believing the angel's explanation of these beasts: no such kingdoms have risen since "the time of the end" began. The "*vision*" includes the *beasts* as well as the 2300 days.

3. The marginal reading, "*evenings mornings*," refers to literal days, which literal days, are used as *symbols of years*. Days never mean years unless used as symbols of years.

4. The Jubilee was a *type*, and, therefore, must have its *antitype*, and the *time of the antitype* must correspond with the *time of the type:* therefore, as 1868 is a Jubilee year, the *antitypical* jubilee must come then, or not till the next jubilee, forty-nine years after, which the signs show to be nearer; nor could the prophetic measurements be stretched to so remote a date. In the *type* God's *typical* people were to return to their *typical* land: so in the *antitype* God's *antitypical* people will possess the *antitypical land;* and Christ must come first to set us free from the bondage of death and mortality.

5. The typical people have had their day: their only chance is to be "*grafted in* by *faith;* "Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled," and Daniel saw that the last Gentile kingdom continued till it was "*given to the burning flame.*" (Dan. 7: 11.)

6. The "whole argument" is not suspended on the idea that the 70 weeks are "*cut off*" from the 2300 days, though that argument is forcible; but the "*vision* spans the history of the Ram, Goat, and the "exceeding great horn," which cannot be crowded into 2300 *literal* days, past or future. The next "*great disappointment*" will be to the unready ones, I fully believe. May we all speedily get the light on these themes, and unitedly give the judgment alarm to a perishing world.

In due time I intend to show the *incorrectness* of the claim that the 2300 days are literal days, in the past; and also the claim that they are literal days, and yet future.

Respectfully submitted. W. Sheldon.

—*Voice of the West.*

For the World's Crisis.

THE NOMINAL CHURCH.

It would seem very desirable, if it were possible, to have all true christians joined in societies, into which no wolf in sheep's clothing could be admitted.

This would be our ideal of the true church. But has such a body with such an organization, ever existed? We cannot look further back than the days of our blessed Savior, in search of such a body, as the forms of the Mosaic law, though kept to the letter outwardly, could hardly fail to cover some hypocrites—whited sepulchres.

If a true church, free from evil men, was to be formed on earth, surely Jesus would be the one to form it. But one of the twelve was a servant of Satan, and some have supposed that about one in twelve of all who have professed conversion were hypocrites at heart. And many more who mean to be honest, seem to run well for a time, and then fall away. Allowing that the majority of the members of evangelical churches intend to be honest, we must admit that as a body they are in a state of drowsiness and stupor, nearly allied to spiritual death. Where this state does not prevail, there we may look for revivals. It is lamentable, indeed, to behold the spectacle of a backslidden church joined in affinity with the world like Jehosaphat with Ahab. O, that the messengers of the Lord, with tongues of fire might arouse the sleepers, and persuade them to prepare for the coming of the Lord. Let each one who has the light, see that it shines, and all who can do anything to arouse the sleepers, do it with their might.

F. H. Chamberlain.

For the World's Crisis.

SCATTERED TRUTHS.

GATHERED BY E. A. A.

He who loses anything and gets wisdom by it, is gainer by the loss.

The votaries of fashion starve their happiness to feed their pride.

A little deaf and dumb girl being asked what prayer was, wrote on her slate, "Prayer is the wish of the heart."

A blind child being asked what forgiveness was, replied, "It is the odor that flowers breathe when trampled upon."

Work for the Lord while you are waiting for him; and *wait* for him while you are working.

The troubles of most men are mere apprehensions; like fog, they are not found when you reach them.

Those who are contented with little deserve much; and those who deserve much, are the most likely to be contented with little.

Above all circumstances itself, religion will lift man above them.

Hell (a wise man has said) is paved with good intentions. Pluck up the stones, ye sluggards, and break the devil's head with them!

As the nettle does not sting when stoutly grasped, so the petty vexations of life, met with determination, lose their power to annoy.

Obedience not prompted by love for a crucified Savior, is but the grimace of a galvanized corpse.

One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot and yet a castaway.

He who is patient and keeps silent, overcomes his calamities by the service of love.

Family friction needs the oil of prayer.

Afflictions are God's hired laborers, to break the clods and plough the land.

Truth is the basis of all excellence. It is the intellectual gold, which is as durable as it is valuable.

The trials of life cannot be avoided by shrinking from the duties which they impose.

It is better to err in the behalf of pity, than listen to the call of self-love.

It is easier to censure others than to correct ourselves.

For the World's Crisis.

A VOICE FROM MONTREAL.

Bro. H. L. Hastings has been on here, and preached in Bonaventure Hall for over two weeks. The meetings have generally been interesting. Some have been added to the number of those who are looking for the coming kingdom, and scores of others have been shaken in the faith they once had of dying and going direct to heaven. The truth has been presented in such a plain and forcible manner, many have been led to see the absurdity of the old heathen theory of a man being a part of God, and though after he is dead, the real conscious being still lives and escapes away to a spirit-land, or, as it is said, to paradise, to the presence of God, to heaven, to hell, or to purgatory, as their teachings or preferences may suggest. O that Protestants would study the theology of the Bible, and cast from them all the absurdities which they have learned from Popery. Let them protest against all Popish errors, and not go only half way.

It is the duty of every *honest* man who sees the light which the Scriptures shed on this subject to protest against an absurdity which is productive of such evil consequences. But there are a great many who have been convicted of the truth, and see the light as we see it, and still their lips are sealed in its defence. Their hearts are with us,—but old associations, interest, and other considerations keep them away from us, and they still continue to fellowship with those who brand us as heretics and infidels. A great many here in Montreal have expressed their surprise, when these truths were brought so convincingly before them, that these truths were concealed so long, and have been led, as they expressed it, to look upon the Bible as a new book, and also have been led to study it more. But it is only a few radical and independent minds who are willing to come out and identify themselves with a cause which will bring upon them reproach. The fear of man has a wonderful influence upon some. I believe it to be a fact, and to a certain extent am acquainted with it, that there are hundreds of persons belonging to the different churches here who are disgusted with the immortal-soul theory as taught by their ministers. The little tracts and books that have been scattered far and wide have done their work.

One great barrier to the spread of truth is worldly-mindedness. A great many of the professing christians are so worldly-minded that they take little or no interest in religious matters,—the truth or fallacy of a doctrine they don't care about inquiring into. They go backwards and forwards to their fashionable churches, as the door upon its hinges, and the truths of christianity give them little or no concern. Hence we receive no opposition from that quarter; all the opposition comes from the sectarian bigot, who thinks more of his creed and the particular denomination which he is seeking to extend, than he does of the truth. How foolish and unchristian-like this is! There is no common sense in such prejudices as lead men to condemn others without having heard them and judging for themselves. I have noticed that those who occasionally attend our meetings, but who do not profess any marked sympathy with us, have had, to a great degree, their prejudices and unbelief removed; a portion of light appears to dawn upon their minds, which I have no doubt in many cases will be increased, and truth in the end will triumph over error.

When there is such a vast amount of ignorance amongst the christian churches of nearly all denominations with respect to many of the most important truths contained in the Scriptures, it is of the utmost importance that these greatly neglected truths should be dwelt upon as frequently as possible. Agitation, argument, and all the force of reason, should be brought to bear upon them by all those possessing the light, and at the same time making a judicious use of those means, and not unwarrantably forcing our opinions upon those who have no ears to hear.

The christian world, who hold to the immortal-soul theory, require to be enlightened on the subject of the coming kingdom,—that this kingdom is to be established on the earth when Christ comes to reign, and that this kingdom is not an etherial abode where men go after death. They require to be enlightened on the subject of the state of the dead,—that when a man dies he "lieth down and riseth not till the heavens be no more," and that while in this state they "know not anything," which the Scriptures emphatically teach, and the opposite theory is nowhere taught therein. They require to be enlightened on the subject of the destiny of the wicked,—that "all the wicked will God "destroy"; that "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away"; that "the transgressors shall be destroyed together; the end of the wicked shall be cut off." They require to be enlightened on the subject of the time when the righteous will be rewarded and the wicked punished; that the saints do not obtain their reward, and crown, and glory, in heaven at death, but in the kingdom of Christ at his coming; that 'when the Son of man shall come," . . . he shall say "unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

All these subjects have been prominently brought before us here in Montreal, and dwelt upon very forcibly by Bro. Hastings and our good Bro. D. T. Taylor, who preaches here fortnightly. JOHN WILSON.

Montreal, C. E.

For the World's Crisis.

ORDINATION IN PORTLAND, ME.

Bro. C. Goud, of Topsham, Me., was set apart for the work of the gospel ministry, by the laying on of hands, at a public meeting appointed for that purpose, in the "Second Advent Hall," Portland, Me., on the evening of Feb. 24th. The occasion was a happy and interesting one. Elds. Wm. H. Mitchell, R. R. York, and I. C. Wellcome, united in the services of the ordination. Bro. Mitchell preached an important and impressive discourse on the commission and duties of the christian ministry.

Bro. Goud has been preaching in Portland several weeks, with good results; and on Lord's day, following his ordination, he baptized five happy converts to Christ. We will here remark that Bro. G. is a faithful and worthy man, "apt to teach," and should be encouraged in the work by the church of Christ. He will not betray their confidence, nor sow discord among them. May God give him abundant success in leading souls to Christ, and soon bring us all into the everlasting kingdom. I. C. WELLCOME.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, April 25, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the rate is $3.00 a year, or $1.50 for six months. Thus 50 cents a year is *saved* by paying in advance.

LOWELL.

We spent Lord's day, April 16th, in Lowell, Mass., and had a profitable season. The church there is doing well, and feels encouraged to press forward. Their weekly prayer meetings are heart-cheering. New ones are becoming interested in the way of life. Three happy souls were baptized, and others, we trust, will soon follow in the steps of our Redeemer.

THE JUBILEES.

When did the jubilee years begin? We find there are two opinions on the subject. Some think they began at the same time as the Sabbatical year; and others, that the Sabbatical year began in the spring, with the month Nisan, and the jubilee year in autumn, with the month Tisri. We have endeavored to carefully weigh the arguments on both sides, and compared them with the Scripture, and will give our readers the result. In Leviticus we read as follows:—

"And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his posession. . . . And if ye shall say, what shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store."—Lev. 25: 8–22.

It must be admitted that "the trumpet of the jubilee" sounded "on the tenth day of the *seventh* month," as expressly declared in the Scriptures; and all admit that this time was in autumn, in our September. As the jubilee trumpet always sounded on the tenth day of the *seventh* month, it certainly follows that it was not the *first* month, hence the year, of which it was the *seventh* month must have begun in the spring of the same year, which was the month Nisan, or first month of the *sacred* year. Thus it appears certain that the jubilee trumpet sounded on the tenth day of the *seventh* month of the sacred year. We can see no possibility to come to any other conclusion; for if the jubilee trumpet sounded on the tenth day of the seventh month of the *civil* year, then it would be in the month *Nisan*, in the spring, the first month of the sacred year; but the Bible is very plainly against such a conclusion. Then we must consider the following points settled.

1. "The trumpet of the jubilee" sounded "on the tenth day of the *seventh* month," in autumn..

2. That it was the tenth day of the seventh month of the *sacred* year, which began at the first new moon after the vernal equinox.

When speaking of the Jewish Calendar, Calmet says:—The first month of the civil year" was "the seventh month of the sacred year;" and "the seventh month of the civil year" was "the first month of the sacred year." —*Calmet, V. ii. Jewish Calendar.*

With these facts before us, let us pursue the examination of the subject, and see if all is harmonious. The only objection, of any weight, that we have seen, is based on the following scripture:—

"Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land."—Lev. 25: 2–5.

The ground for the objection is this: the Lord permitted the children of Israel to sow and reap *six* years, which they could not do if the Jubilee year began on the 10th day of the seventh month of the sacred year. It will be seen from examination, that there would be the same difficulty if the jubilee and Sabbatical years began at the same time, in the month Tisri,—the seventh month. But it has already been shown that with such an arrangement the jubilee would be in the *first* month, instead of the *seventh*.

Let the following diagram be taken to illustrate the point:—

48*	49*	50*	51*
6	7	8	9

In the above diagram, the 49th year, and the 7th under it, represent the Sabbatical year, beginning with the month Nisan, in the *spring*. The stars represent the beginning of the *civil* year, in *autumn*, or the seventh month of the sacred year. Now suppose again, for argument's sake, that the Sabbatical and jubilee years begin together in autumn, in the month Tisri. Then this must be the *first* month, and not the seventh. The 48th, or 6th year, would then end in autumn at the first star in the diagram. At this point the 49th, 7th, or Sabbatic year, would *begin*, and end at the *second* star, in the autumn. As this was a sabbatic year, they could not sow nor reap. At the *second* star, corresponding with the beginning of the 50th, or 8th year, would commence the jubilee year, in our September, and end at the *third* star, in the end of the 50th, or 8th year, in September. They were not allowed to sow nor reap in the 50th year, because it was a jubilee year. The sowing time for wheat did not come till October and November, one or two months after the end of the 8th year, if we take the foregoing arrangement. Hence they would not sow till the NINTH year; but the Lord said: "Ye shall sow the EIGHTH year, and eat of the old fruit until the ninth year; until her fruits come in ye shall eat of the old store."

But even supposing the foregoing arrangement had allowed them to have sown in the *eighth* year, it should be remembered that the jubilee was made to begin in the *first* month, and not the *seventh*, because both the sacred and civil years were supposed to begin together in autumn, which is certatnly contrary to the express direction of the Lord. See Exodus, which reads as follows:—"And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month [Abib or Nisan] shall be unto you the beginning of months; it shall be the *first month of the year* to you."—Ex. 12: 1–2.

Again, if we call the month Tisri [September], where the civil year begins, the *first* month of the year in which the jubilee occurs, it follows that we must pass to the tenth day of the seventh month of that same year or the next spring, which would carry its termination into the spring of the ninth year, in which case they could not sow till the *tenth* year.

We return to consider again the objection founded on Lev. 25: 2–5, that they could not sow "six years," if the sacred year began in the spring. We have already shown that they could not sow but *five* years, if they began the sacred and civil years together in autumn.

The Scripture does not say they shall sow *wheat* six years; but "six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof." Lev. 25: 2–5. Six years they could attend to agricultural duties. The ordinary time for sowing *wheat*, in Palestine, was October and November, but they sowed other kinds of corn in the spring, and harvested them the same year, and the fruit of the vineyard was not gathered till September. Cotton was gathered in September.

Thompson says:—"Rice, Indian wheat, corn of Damascus, which produces a long stalk, and has an ear like millet, are sown this month [March] in Lower Egypt."—*Thompson's Travels*, vol. ii. p. 169.

The editor says:—"I have inserted this, because I have not been able to get any information concerning the time when these sorts of corn are sown in Palestine." They must be sown a little later of course, because Egypt is further south than Palestine. Hence these kinds of corn must be sown in Palestine as late as April, in which case they would sow and reap them the same year, and this would give the six years' sowing and reaping. Thus the difficulty, relative to the six years of sowing and reaping, seems to vanish away, if we have the sacred year begin in the spring, with the month Nisan, and the Jubilee year in the tenth day of the seventh month of the same year, which is in September.

Let us now refer to the diagram once more, and see if all is not plain. The perpendicular lines represent the points where the sacred years end, in the spring; and the stars where the civil years begin in autumn. The 49th, or 7th year of the series, is a sabbatical year, in which no work could be done; but "on the tenth day of the seventh month" of that year, the jubilee trumpet sounded, when the jubilee year began, and continued till the corresponding time in the 50th, or 8th year. But as the civil, or jubilee year, closed before it was time to sow in the 8th year, the instruction given by the Lord could be observed. "Ye shall sow the *eigthh* year, and eat of the old fruit until the ninth year; until her fruits come in, ye shall eat of the old store."

The sixth year brought "forth fruit for three years."—Lev. 25: 21. The sixth year was one, the seventh two, and the eighth three; but as they only *sowed* in the eighth year, of course they must eat of the "old fruit until the ninth year, until her fruits come in," which was the spring harvest of what was sown in the autumn of "the eighth year." With this view all seems plain and harmonious.

A gentleman in East Boston, who had conversation with an intelligent Jew, was informed that the jubilee trumpet sounded on the tenth day of the seventh month of the forty-ninth year, and from that time to the close of the year was a time of rejoicing. At the beginning of the fiftieth year, in the month of Nisan, the priests commenced distributing the land according to the law given by Moses, relative to the jubilee, and by the close of the *jubilee year*, in September, arrangements were completed, so that each one could commence the cultivation of his portion of the land, and sow it that autumn, which was the *eighth* year.

Taking this view, every thing seems harmonious with the Scriptures; hence, we have come to the conclusion that the jubilee year *begins* on the tenth day of the seventh month of the forty-ninth sacred year, and ends at the corresponding time of the fiftieth. While it takes in a part of the forty-ninth *sacred* year, it comprises the entire fiftieth *civil* year; consequently, it is in one sense the forty-ninth year, and in another, the fiftieth.

AN APOLOGY may be due our readers for the *long* article on the first page. It was designed for *two* articles; but by a mishap the two are in *one*.

PERILS INCREASE.

Notwithstanding the apostle was inspired to prophesy that "in the last days perilous times shall come," some have been thinking that the worst were past, or would close up with the war. We find no such intimation in the Scriptures. They most clearly teach that when we come to the "perils" of the last days they will grow "worse and worse" unto the end of the present dispensation.

Men seem to have become more "heady" within a few days than ever. The spirit of mobocracy appears to be upon a rapid increase. Each is anxious to have his own way, if possible; but if not, then look out for trouble. Human life is taken as a thing of but little value. Robbers and assassins are all about us, and growing bold over their success in wickedness.

The close observing statesman sees a strong probability of trouble not far in the distance, that will try men more than the war through which we have been passing. A struggle of somewhat different character is evidently at hand.

Says the Boston *Journal* of April 12th:—

"So far as the existence of the rebellion depends upon the arbitrament of arms, every citizen may safely hold himself at rest. But let no man be therefore deluded into the thought that the Republic is safe. The contest through which the nation for the four years past has been struggling, sometimes in light and sometimes in darkness, has been a contest for the supremacy of ideas, not of men; or if of men, then only as they were the embodiments of ideas. Every contest that was not for the temporary aggrandizement of individuals, or families, or dynasties—every contest that did not spring from pride, or passion, or lust, eminently from the beginning—every contest in which humanity has had interests in which the growth of human attributes, the freedom of human action, or the enthronement of human rights has formed any part of the issue, has been conducted in the presence and under the pressure of two absorbing perils—the peril of power and the peril of ideas. The one is the department of arms, the other of statesmanship, diplomacy and strategy. The one is the question of military science and skill, of army organization, of army movements, of commissary supply, of sanitary precaution and relief, of soldierly valor and endurance. Its office is to determine whether the time for the inauguration of the new thought has come, and this it does by conquering the higher vantage ground by the sword and the cannon. By superiority of power it overcomes opposing obstacles, straightens the crooked paths, levels the cragged hills: it is the forerunner of the thought that is stirring underneath, and is to come to light. It deals not itself with ideas, it creates no limitations, makes no announcements, it only opens the way. Its sole issue to every element of opposition is unconditional surrender. It takes possession—holds guard over the vanquished. When it achieves victory all the peril of power is determined.

But with the subsidence of arms arises the second crisis, more to be feared than the first, because subtler in its terms, more hidden in its operations, and resting not so much on open facts and issues, as in significant inferences, pregnant implications—logical sequences of ideas. The peril of this crisis is lest the thought for which the expenditure of life and treasure has been made shall be robbed of its legitimate significance, shall have its influence foreshortened, its beneficences still-born. In this crisis words and definitions become the basis of the new life of the State. If the thought to be enthroned is freedom, and it be cut short of its full scope by allowing the possibility of human subjection, it will be called upon again, sooner or later, to try a second or a third time its very title to life. . . . The power of the North was in peril; it was in suspense whether the North ultimately could by any means bring its rebellious subjects to submission. Strong, wise, patriotic men have doubted its ability, and trembled. This peril is now passed, and the nation emerges jubilant to undertake the management of a peril more difficult and intricate of adjustment than any it has yet assumed."

THE MOURNING.

We very much doubt whether mourning was ever so universal and deep for any one man before, as it has been the past week for Abraham Lincoln. The amount of mourning drapery displayed in our city is almost to an incredible extent. Hundreds of yards hang in festoons from single buildings. It seems as though the people could not do enough to satisfy their feelings.

A Washington correspondent of the Daily *Advertiser* says:—

"From every store in the city has been bought the last yard of any material symbolical of mourning, and miles upon miles of crape flutter upon every street, and upon houses of every degree. For nearly two miles of Pennsylvania avenue there is a continuous and unbroken line of draped buildings, while upon several other streets there are stretches of a mile which show scarcely half a dozen houses that fail to join the general mourning. No national calamity ever before so came home as a personal loss, for this death is one counted by every man as that of his best friend. This frowning sky, this sobbing day, these low and agonizing words, these closed stores, offices, and departments, these stern sentries, pacing to and fro in strange places, these miles of crape, are but signs of a grief that no outward manifestations can wholly express."

For the World's Crisis.

THE NEW WESTERN TENT.

Pledges indicate the probable success of the enterprise. Let others send in forthwith. Let the whole amount be made up within a week or two, without further talk. Let us raise about $500, and get a tent that will be right while about it. I intend to pitch it for ten or twelve days in a place, and call to my aid true men of God, and try to press the battle earnestly. The tent will be largely used in Wisconsin, though not exclusively. Will not some of my old eastern friends lend a helping hand again? Feeling confident that the enterprise will succeed (even if I have to borrow money), those who wish to *remit* at once, instead of *pledging*, may do so. Direct to me at Baraboo, Sauk Co., Wis., or to Bro. Grant.

W. SHELDON.

P. S.—Those who desire meetings may begin to inform me, and I will select as duty may dictate. W. S.

Pledges for Eld. Sheldon's Tent.

(To be paid by the first of June.)

Brn. Braley, Quimby & Sargant	$100.00
W. Sheldon	100.00
G. G. Godfrey	10.00
H. Coosbman	10.00
C. Rice	10.00
A. W. Bethel	10.00
H. Button	10.00
C. Silver	10.00
P. W. Matts	10.00
John Matts	5.00
J. Jenkins	5.00
S. Nye	10.00
S. Basford	10.00
Joseph Eells	10.00
E. Tallman	10.00

THE NEW $2000 TRACT FUND.

We the undersigned agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$775.46
Mrs. C. Warner	1.00
M. C. W.	.30

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$379.57
H. Holkins	7.50
N. Bassett	2.00
A. C. Scranton	.67
Ira Morgan	5.00

For the World's Crisis.

THE ITALIAN MISSION.

DEAR BRO. GRANT:—God in rich mercy has kept us through another month, and we enjoy health and many blessings. We rejoice in the return of spring, always lovely, but here especially beautiful and health-inspiring. A few hardy flowers have blossomed through the winter, spite of some frosts and snows, and the past two months the vales and hill-sides have been quite gay with these lovely ornaments of nature. Through Jan. and Feb. we had most of the time delightful weather, similar to that of May in New England. The husbandmen were busy in their vineyards and fields, and some even planted potatoes in the latter part of Jan. There was occasionally a light fall of snow during those months, which the warm sun, however, soon melted. But since the 11th of March much snow has fallen. It has been some of the time two or three feet deep on the hills near us, and although there have been many warm, sunny days since that time, it has not all melted yet, as storm has succeeded storm. We have found the climate thus far all we could desire.

God is indeed lavish of his gifts in beautiful Italy. But the people know not how to appreciate their natural advantages and make the most of them. They seem to have no idea of comfort. Every thing here is many centuries behind the times. Their houses, which are built somewhat like forts, several connected together in two rows facing each other, and enclosed entirely by means of a large gate, are built invariably of stone, the walls of which are from two to three feet thick. They are roofed with large flat stones, with floors often of the same solid material. In many of the houses, however, earth takes the place of stone, there being no floors. Most of the houses are lighted with paper instead of glass, and outside the windows are strong iron gratings, and in addition there is often a network of coarse iron wire outside the grating. Strength and safety seem to be the only thought in the construction of their dwellings, and health, comfort and taste not to be taken into account. As they are quite cool and damp, even when it is warm and sunny without, much artificial heat is necessary for comfort, as well as to guard against disease.

Fuel is expensive. Wood is principally used, and in common with every thing here—there is scarcely an exception—is sold by weight. Seventy-five lbs. sell for one franc or more. Though this is quite an item in our expenses, the people here expend but little, if any more, for fuel in winter than in summer, using only what is necessary for cooking purposes. They keep up the animal heat in a way of their own, which may seem incredible to you, as it did to us when first informed of it, but which is nevertheless strictly true. I do not believe that my American readers ever thought of substituting the heat of their cattle for wood and coal. But the people of this part of Italy economize thus. Their "*ecuries*," or stables, form a part of the lower story of their houses. They are good sized rooms, constructed in the same manner as their other rooms, and equally comfortable. In them they keep all their domestic animals, during cool weather, and treat them with much care and kindness. The floor is covered with dry leaves, of which the people gather abundance in autumn. In one part of the room the cattle are securely fastened; the other, which is as well lighted as their other rooms, serves as a sitting-room for the family, and seems to be, of all their apartments, the dearest to them. No family however rich, no lady however well dressed, can dispense with the comfort of sitting through the day in the "*ecurie*," or think of depriving those who call on them of the same luxury!

After spending eight months among the Vaudois, laboring for their spiritual good, we cherish the hope that there are many among them who will soon exchange their simple and unpolished life for the glory of the New Jerusalem state; that the truths they hear and embrace will exercise such a sanctifying, elevating influence upon them, that they will be fitted for a nobler life here, and prepared to "stand upon the sea of glass, having the harps of God," and enjoy forever that future life of blessedness to which all the luxury and magnificence of the present state bear no comparison.

We feel the necessity of organizing a little church here that with the blessing of God may be as a light shining from these Alpine mountains, piercing the thick darkness that surrounds us, to enlighten the surrounding nations. I do not desire a large church; I do not look for multitudes "uncircumcised in heart" and "lukewarm," but prefer to be associated with a few faithful, reliable children of God, however poor, who give good evidence of being dead to the world, than with thousands of the worldly and unconverted. I consider it very important, especially in Europe, that all who may profess a belief in the solemn and glorious truths we preach, shall be lively stones in this spiritual house, and able, with the assistance of God, to stand firmly amidst all the surrounding opposition.

Owing to the bad weather of which we have had much the past month, I have preached but twenty-one times here. Spent the 12th of March at Turin, and had a warm reception from my friends there, whom I found firm in the faith of the Lord's soon coming; and I preached once to a small but attentive congregation. I found in Turin one hundred and sixty of my countrymen, Polanders, from eighteen to sixty years of age, who escaped from Poland during the last war, and are in a very critical situation. Without means, without occupation, and destitute of the true religion of Christ. It is worse in Paris, as many more have found refuge there from banishment or the scaffold. I spoke to them in Turin, and found them very kind and disposed to receive good counsel; but in a state bordering on despair. I returned home with a very sad heart, weighed down with a sense of the awful situation of my once happy country of twenty-two millions of people, many of them now murdered, banished, or in exile. Dear brethren and sisters, please join with me in prayer that I may be free to preach to them the everlasting gospel, and labor to bring some of them to a knowledge of the truth, that they may be saved. There is no hope of them in the present state; but as Paul said of his countrymen: "My heart's desire is that they may be saved."

I regret that I have not been able to visit Milano and other large places, as I had hoped before this to do; but I have not been able as yet. In my judgment it would be unwise to travel without some publications to scatter abroad; as I consider them of even more importance to the spread of the truth than preaching. We have already commenced the translation of some of our best American tracts, and we trust that some of God's stewards, to whom he has entrusted the "unrighteous mammon," will feel also the great importance of spreading abroad the important truths we preach by means of publications, and contribute to this end, that we may be able to buy a hand press, paper, type and ink, and publish them and others without delay.

We request the especial prayers of our brethren and sisters in our behalf, that all we do may be owned and blessed of God, and that his work may prosper in our hands. With grateful hearts for the assistance you have recently sent us, for your christian cooperation in this great work, I remain your faithful Bro. in Christ, M. B. CZECHOWSKI.

La Tour, Pellice, via Turin, Italy, April 1st, 1865.

For the World's Crisis.

NEW YORK GENERAL CONF.

DEAR BRN. AND SRS.:—I wish to call your attention to this meeting. Years gone by, we as a people have enjoyed many precious seasons in mingling our voices together in worshiping God. Much good has been the result. But that was at a time when the *great truth* of the soon coming of the Lord inspired our hearts to much zeal; and doctrines of minor importance were not allowed to separate us as a people. But since that time many influences have been at work to separate our interests. We have, to a great degree, become scattered in our labors, and divided in our feelings, and come far short of filling our mission to the world. The result has been, our influence has fallen, our zeal cooled off, God's cause dishonored, hearts have been hardened, and our state, like a burnt district, lies smouldering in its ruins, and the devil with his *damnable heresies* is gloating over our condition. It is in view of these surroundings, this general meeting has been called, and that call signed by so many, who anxiously wait to cooperate as one *common brotherhood*, looking for the soon coming of the Lord.

We have already spent too much time in disputing about questions to no profit. Then let us come together at this meeting with a determination to have a good meeting, and that we will unite our efforts in trying to prepare the world for the judgment. To do this, we must be willing to *live, and let live*. We must realize that it is not possible for us *all* to be alike on *all* minor points; but at the same time we all agree that we are living in the exhausted state of prophecy, and that the Lord must soon come. Then let us come together with willing hearts and ready minds to work for the Lord. If we thus come, we shall be united, and the Lord's work will prosper in our hands. But if we come for strife and vain glory, we shall go home as lean as we came. Then come, all that feel a love for the truth and have a desire to labor, *come to this meeting*. But if you are coming to give light, and take none, or to ride your own peculiar hobby, then stay at home; your room will be much more desirable than your company; for we have already had too many such gatherings, which have resulted in ruin.

Dear Brn. and Srs., make this meeting a subject of prayer, that God's blessing may rest upon the effort. Your Bro. in Christ,

C. B. TURNER.

P. S.—Other arrangements will be published in due time. See notice.

Correspondence.

From Sr. Annie Parry.

ELD. GRANT:—*Dear Sir*:—It is my painful duty to announce to you the sudden death of our dear sister, Mary Parry. She died of diphtheria. Was taken sick on Monday, and on Friday afternoon fell asleep in Jesus. She was a kind and affectionate sister; a true christian. She lived to do good, often denying herself comforts that she might have to give to the needy. Chloe Lankton had her last aid and sympathy. She was induced to purchase one of her books from something she read respecting her in the Crisis. After reading her life, she set about doing what she could. She bought six books, and gave to her friends. Got them interested and in that way collected a few dollars, which she sent, with Muller's Life of Faith. When she was taken sick, she had in her purse some money which had been given her for Chloe. She told me to send it. She had spoken the Sabbath previous to our minister, asking him to present her case to the Sabbath school, which he did, and last Monday $17.00, with what she left, was collected. It will be sent this week. She received two letters from Chloe; one I have before me now. Many friends will be raised up for the poor, suffering one, through the instrumentality of our dear departed sister. I thought as she was a contributor to your columns, you might wish to notice her death. Her end, as her life, was peace. Your sister in Christ, ANNIE PARRY.

Davenport, Mich., April 11th.

From Bro. B. Spaulding.

BRO. GRANT:—Once more I am in the field of my Master. I came direct to Kennebunkport, when acts of kindness and words of love, which make this earth an Eden, like to heaven above, almost cured me of my low spirits. The kindness of brethren and sisters made me weep tears of joy, I felt so unworthy of their sympathy and kindness. Here providentially I met Bro. Piper, whom I had never seen. I am glad to meet God's faithful, humble servants.

Found a good interest at Kennebunkport. The brethren are well united, striving together for the faith of the gospel. I am glad to find some places where there is no discord. At Biddeford the good work of the Lord has been going on for some months past, and quite a number have embraced the truth and put on the Lord Jesus by baptism. Six were buried in this emblematical ordinance by our beloved Bro. Mitchell last Sunday. Solemnity rested on every mind. The Holy Spirit was present, and God blessed his own ordinance. The church here are alive, and in working order. Found in Biddeford, that kindness, hospitality and liberality reigned in the hearts of the children. O that this good spirit were more generally cultivated.

I received a large bundle of tracts at Biddeford, for which I thank the Publication Society. I give one in every family, and add some words of exhortation, and very generally pray. I will do my best to put them into the hand of those who will read them. Pray for me, ye who can pray, for I need much strength. Yours, B. SPAULDING.

Biddeford, Me.

From Sr. S. E. Teeple.

BRETHREN AND SISTERS:—It is a blessed privilege for those of us who have not many means of grace, to communicate our thoughts to each other through the Crisis, a paper I should not feel willing to be deprived of, and wonder how any one can that loves the Lord and his truth. We may not feel satisfied with all we see in the paper, but let us remember we are living in an unsatisfying world, a world of trial and disappointment, and never shall have everything just as we want it. I have learned to make the best of everything, and try to live and let live. I see there has been much said on time, on both sides. Well, it is all good, it goes well, only let us differ in love, for that should be the ruling principle in all our hearts. I have tried to serve God in adversity, as well as in prosperity; in sickness and in health. Was in the '44 time, or rather embraced the Advent views just prior to the passing of the time, also in '54 was strong in the faith, and can say—

It was blessed, holy living,
And it was only by believing.

But the time passed. A sad disappointment to me, as well as to others. But the blessed book still reads, "He that shall come, will come, and will not tarry." Thus I have tried to struggle on, sometimes on the mountain top, where I could view the promised land; sometimes, I fear (and with shame and regret), down by the cold streams of Babylon, with my harp hung on the willow; sometimes wading through deep trials and nearly ready to sink; cast down at times, but not destroyed; and notwithstanding all this I feel to-day the evidence of my acceptance with God, and that my ways please him; and, as Sr. Mussey says, if the church move out on time, I am going, too, for

"I will be in this band, hallelujah!"

But, brethren and sisters, we need to be very cautious. Let us not be too hasty, but watch and pray, and

Bear our cross from day to day,
And learn to do as well as say.

And then when the Master appeareth he will say, Well done.

"Oh how joyful then to hear him,
Whilst all nations shall revere him,
Saying to his flock who fear him,
I have come on earth to reign!"

In the faith and hope of the gospel,

Roxbury, Ct. SUSAN E. TEEPLE.

From John H. Philbrick.

ELD. MILES GRANT:—I have often thought of the command given to Timothy, "Preach the word," and am glad to know that there is a class, though despised, which, in spite of the formal church, will preach *the word* and stand up for the same. I have been a reader of your paper for some time. I am a soldier in the American army, but I believe in your doctrine, and have found this Jesus of whom you speak very precious, and can recommend him to all who have never experienced his love.

I am thankful that ever your paper came here to the army, for I believe that it has been the means of enlightening many who were in the dark. I have a few copies sent to me occasionally by my wife, and I distribute them, and they are doing a great deal of good. I do believe that if your paper could have a circulation in the army that many who are now groping in the dark would find the light, for they need the *word*.

SERG'T. JOHN H. PHILBRICK.

Chapin's Bluff, Va.

From Bro. C. Lovis.

BRO. GRANT:—I love the Crisis, and lend it to my neighbors, and mail it to my brother for two cents. How cheap for such rays of light. Who would keep light and truth in a corner, when it is so cheaply sown broadcast? I am a poor man, and live by day labor, but I think I have found light and truth through the Crisis, that I would not sell for any earthly treasure. I meet with scoffers walking after their own lusts on every hand, but I give my testimony from Christ and his apostles, as I get it from Holy Writ. They scoff at me; but what of that? They scoffed at my Master, the great Teacher, from whom we should all learn. They drove nails through his hands, and spit in his face, and took his life. And we should be willing to suffer, and die for him, if need be. Your brother in the gospel, CHARLES LOVIS.

Webb's Mills, Me.

From a Baptist Sister in Wisconsin.

I am a member of the Baptist denomination, and have tried to live worthy the name thirty-five years; but as I have been providentially deprived of associating with the children of God for a number of years, I have become famished and weak. Reading the Bible in my sick room, on the bed, was my main food, when your beautiful sheet, the Crisis, found its way to my lonely and retired abode; and it was to me as an invigorating shower is to a drooping plant. As it was the first Advent publication I had seen, I at once became so absorbed in its perusal and in comparing references with the Bible, that I almost forgot that I was sick. I need not add my testimony to the multitude who have spoken of its merit, but will just say I like it, first for its plain print and simplicity of language. Secondly, its out-spoken sentiments, so that a wayfaring man, though a fool, may not err therein. In fact, it has almost persuaded me to become an Adventist, for really I want to be a *christian*. Yes, I wish to not believe a lie. If I have not been traveling my pilgrimage aright, I pray God to set me right, that I may in the morning of the resurrection join in singing his praises in the kingdom of his dear Son.

I *do not feel able* to pay for the Crisis at present, as I am one of the poor of the earth, and have to make many sacrifices these pressing times. Our dear Heavenly Father has, in his wisdom and mercy, seen fit to lay his hand of affliction heavily upon me. I

have been a cripple from infancy, and am now suffering from a throat and lung affection, which seems to be counting fast the sands of life.

And now that I must take my leave of the Crisis, it creates in me feelings of sadness, much indeed like the taking leave of a dear friend. And let me say, dear brother, may God sustain you in your arduous labors in gathering ripe sheathes to bring in, with a shout, to the kingdom of God. Your friend in Christ Jesus, Mrs. Jane Hulee.

Taycheedah, Fond du Lac Co., Wis.

Obituaries.

E. Goodwin.

Died at Warren, N. H., Jan. 20th, 1865, Sister Elsie, wife of Bro. Samuel Goodwin, aged seventy years.

Sister Goodwin embraced religion in the earlier years of her life, but neglected baptism until about six years since, when she united with the Free-will Baptists. She was a lover of the truth. For the last year or two of her life, new light had shone upon the sacred page. The great truths of the Bible, relating to the sleep of the dead, and life only through Christ, were joyfully received by our aged sister. She leaves an aged companion, one son, and other relatives to mourn their loss.

Ann E. Clark.

J. E. Burnham.

Died at Hollis Centre, Me., Josiah E. Burnham, aged forty-seven years, nine months.

He has left a wife and several children, and a large circle of friends to mourn their loss, yet they mourn not without hope, though he never made a profession of religion. The friends were addressed by the writer, from the words of Christ, as recorded in Luke 20: 37. B. S. Emery.

Mary Wetherell.

Died in Palmer, Me., April 10th, 1865, Mary Jane, wife of Bro. Thomas Wetherell, and daughter of Bro. Harvey Goodell, aged twenty-six years.

Jane was a good girl, an affectionate companion, and a faithful christian. May we meet her in the kingdom. H. Pratt.

Summary of News.

FOREIGN.

Liverpool April 12th, Londonderry 13th.

PRUSSIA.

In the Chamber of Deputies the Minister of War has introduced a bill for extraordinary grants for the Navy, and for constructing harbors and building war vessels. The Prussian Government has resolved to keep possession of Kikel and the fortifications of that place. The bill asks for nineteen million thalers.

RUSSIA.

The British government having telegraphed to its officials in Russia for information relative to the epidemic in that country, the Ambassador at St. Petersburg, in a telegram dated the 5th, says the fever is contagious, and in England is called the relapsing or famine fever, also the remittent or billious typhoid fever. It was unknown in Russia until eight months ago. There is also much ordinary typhus in St. Petersburg. The official St. Petersburg *Journal* asserts that the fever had slightly diminished.

Lord Napier reports from Berlin on the 5th that an unknown disorder had appeared along the valley of the Vistula, but the Prussian government is not aware that it came from St. Petersburg.

The London *Times* suggests that medical officers be sent from England to study the disease.

A Paris letter says several medical students who went from France to investigate the epidemic had fallen victims.

Melbourne, Feb. 23. The Panama mail contract is signed.

The war has recommenced in New Zealand and the British troops had suffered considerable loss. Mr. Hewitt, a member of the Provincial Council, had been murdered and decapitated by the rebels.

Berlin, April 6. The plague continues at St. Petersburg. The number of deaths had reached 20,000. There were 100 cases a day. Forty physicians had died. The Ismailoff Barracks had been turned into a hospital. Precautionary measures were being taken at Moscow, where the food and lodgings of the laboring classes were being inspected by the police. It is not the cholera, but the plague—with dilated pupils, carbuncles, ect.

The Epidemic in Russia. Our foreign papers give a few particulars of the terrible epidemic raging in St. Petersburg and other parts of Russia. It was at first supposed to be a violent form of fever, aggravated, if not produced, by the eating of diseased rye among the laboring classes. A shivering fit commenced the attack, followed by acute pains in the head and limbs. The skin turned yellow. The fever reached its final climax in seven or eight days, ending with copious perspiration. Then occurred an interval of some days, in which the patient seemed to be slowly improving, but a second and still more dangerous paroxysm ensued, and sometimes a third. In these latter attacks there was a general collapse, decomposition of blood and paralysis.

The death rate, at first but 20, has risen to 40 per cent. Quite recently, says a Berlin dispatch, the Siberian plague has broken out also. Of this 70 per cent die within a few hours. A strong disposition to vomit, which cannot be satisfied, a swelling of the belly, pestilential carbuncles, and dark color of the skin are its unmistakable symptoms. It is the Black Death.—*Boston Journal.*

DOMESTIC.

San Francisco, April 18. The public grief over the death of President Lincoln in all the Pacific States continues unabated. Arrangements have been made for his obsequies to-morrow. In several places men were lynched for expressing joy at his assassination. Order has been completely restored in this city and the military disbanded.

The determination of President Johnson not to treat with the rebel leaders gives great satisfaction, and a disposition is manifested to accord to his Administration general confidence.

A severe earthquake occurred in some of the Southern counties to-day.

Gen. McDowell has issued an order for the immediate arrest of any person expressing approval of Mr. Lincoln's death and for the suppression of any journal so offending.

War Department, Washington,
April 19—11 P. M.

To Maj. Gen. Dix:

It has been finally concluded to conform to the original arrangements, made yesterday, for the conveyance of the remains of the late President, Abraham Lincoln, from Washington to Springfield., Ill., viz.: via Baltimore, Harrisburg, Philadelphia, New York city, Albany, Buffalo, Cleveland, Columbus, Indianapolis and Chicago to Springfield.

E. M. Stanton, Secretary of War.

New York, April 20. The steamer Creole, from Hilton Head 16th inst., has arrived.

The Savannah *Herald* says the capture of Mobile was announced in Savannah by a rebel deserter, on the 14th. The capture of Columbus, Ga., by Thomas' cavalry, after a severe fight with Forrest's troopers, is announced. Four or five hundred of Forrest's men were captured at Ufonla and Montgomery, Ala.

Col. Gurney, Commandant at Charleston, advises the people collected there to proceed to the inlands in the department, and settle on the plantations.

War Department, Washington,
April 20—9.45 P. M.

Maj. Gen. Dix, New York:

The evening report of the Surgeon-General as to the condition of Secretary Seward and his son is as follows:

"Surgeon-General's Office, Washington,
April 20—9 P. M.

I have the honor to report that there has been a decided improvement in the condition of the Secretary of State. No perceptible alteration in the case of Mr. F. Seward. Very respectfully, your obedient servant,

J. K. Barnes, Brigadier-General."

(Signed) Edwin M. Stanton,
Secretary of War.

Baltimore, April 20. A dispatch from Gen. E. B. Tyler, dated Relay House this evening, says: "Sergeant Gammill, of the 1st Delaware cavalry, Capt. Townsend's company, of my command, has just brought in George A. Alzerot, one of the assassins. He has been identified by the detectives who have been pursuing him."

New York, April 21. The *Herald's* Paris correspondence says Maximilian's minister in London has resigned, declaring that he is satisfied the Mexican Empire is collapsing, and that Maximilian will soon abdicate and return to Austria, being completely disappointed in his two most important expectations—the reorganization of the United States and the support of the Pope and Mexican clergy. As a confirmation of this report it is stated that Maximilian has retracted the renunciation of his family rights to the Throne of Austria, made before leaving Europe.

Louisville, Ky., April 21. Gen. Brisbane in a recent report shows that 21,000 colored men have enlisted in Kentucky, 1000 of which were drafted and 2000 ran away from their masters and enlisted in Indiana, Ohio and Tennessee. Eleven new regiments are formed, which, when completed, will make a quota of 30,000 colored men for Kentucky. Gen. Brisbane hopes to fill up all the regiments now raising in sixty days. Over 100 negroes are enlisted daily.

New York, April 22. The *Herald's* special Washington dispatch states that information received this evening from Gen. Sheridan's army, states that he had received a dispatch last night from Gen. Sherman, announcing the surrender of Johnston's army.

Washington, April 22. A dispatch from the Army of the Potomac 20th says an officer from Goldsboro' states that Johnston's army has become completely demoralized since the news of Lee's surrender, and that Johnston dared not risk a battle. The same officer reports that overtures had been made for surrender.

In consequence of this news a new disposition of the Army of the Potomac has been made. The 9th Corps has been ordered to Washington.

Wednesday was observed in the army as a day of mourning.

War Department,
Washington, April 22.

Yesterday evening a bearer of dispatches arrived from Gen. Sherman. An agreement for a suspension of hostilities and a memorandum of what is called a basis for peace had been entered into on the 18th inst. by Gen. Sherman with the rebel Gen. Johnston. The rebel Gen. Breckinridge was present at the conference.

A Cabinet meeting was held at 8 o'clock in the evening, at which the action of Gen. Sherman was disapproved by the President, by the Secretary of War, by Gen. Grant, and by every member of the Cabinet. Gen. Sherman was ordered to resume hostilities immediately.

E. M. Stanton, Secretary of War.

War Department,
Washington, April 22.

Maj. Gen. Dix:

In a dispatch dated Mobile, 5 P. M., April 14, Maj. Gen. Canby reports as follows:

"We find in Mobile and defenses on the west side of the bay over 150 guns and a very large amonnt of ammunition, and supplies of all kinds, and about 1000 prisoners.

Inventories are now being taken and a detailed report will be forwarded as soon as they are complete. The quantity of cotton will probably reach 3000 bales, and there is a large amount of provisions and forage."

Maj. Gen. Hancock reports that nearly all of Mosby's command have surrendered, including nearly or quite all of the officers, except Mosby himself. Some of Mosby's own men are hunting for him, being stimulated by a reward of $2000 offered for him by Gen. Hancock, who has been directed to establish his headquarters at Washington.

The counties of Prince George, Charles and St. Marys have, during the whole war, been noted for hostilities to the government and their protection to the rebel blockade runners, rebel spies and every species of public enemy. The murderers of the President were harbored there before the murder, and Booth fled in that direction. If he escapes it will be owing to rebel accomplices in that region. The military commander of this department will surely take measures to bring these rebel sympathizers and accomplices in murder to a sense of their criminal conduct.

E. M. Stanton, Secretary of War.

New York, April 23. Circumstances which have come to the knowledge of the Government render it nearly certain that Booth's horse fell with him on Friday night, the 14th inst., and it is believed, caused a fracture of one of his legs. It is also reported that he has divested himself of his moustache. The attention of surgeons is called to these circumstances. If Booth is lying concealed and wounded, the rewards offered and the detestation of his crimes by all loyal citizens will bring him to light.

New Orleans, April 18 via Cairo 23d. It is reported that Jeff. Davis crossed the Mississippi river at Turkey Bend, which was occupied by Texas cavalry, on the night of the 16th, escaping the observation of the naval forces.

New York, April 24. The steamer Blackstone, from Hilton Head 20th, brings Savannah papers of the 19th.

The Savannah *Herald* of the 18th says intelligence reached there on the 17th, which confirms the report of the fall of Montgomery, Ala. The place was occupied by the Federal troops on the 11th, the rebels evacuating and retreating in the direction of Columbus, Ga. The government stores were being removed from the latter place, the fall of which was expected by the next news from Augusta.

Temporary Blockade of Boston Harbor.—A good deal of speculation was caused on the 23d by firing, frequently heard, down the harbor, and by the return of some small vessels that had gone off on outward voyages toward nightfall. It appeared from the reports of those on board the returned vessels that they were severally brought to by a shot from one of the two United States steam cutters, "Pawtuxet" and "Morris," anchored in the channel, and ordered to return to the harbor, "by command of the Navy Department." In every instance the order was promptly obeyed, of course. This blockade commenced in the afternoon about 3 o'clock, and not even a fishing boat was permitted to pass seaward. The reason for this proceeding was not made known, and speculations and rumors flew about with unwonted wildness. No one, of course, knew anything concerning the cause, but everybody seemed of the opinion that it was a sufficient one, as it undoubtedly will prove to be when understood. Whether any interruption took place in the case of inward bound vessels, we have not learned.

Abraham Lincoln.

The following brief sketch of the life of Abraham Lincoln, published in the Boston Daily *Advertiser*, will give the reader a general view of the life of our lamented President:

Abraham Lincoln was born in Hardin County, Kentucky, on the 12th of February, 1809. The story of his early life is one of the hardships and trials, the energy and perseverance, so well devoloped by the difficulties of the frontier. At the age of seven years he began his school life with the Bible and a copy of Delworth's spelling book,—good tools in the hands of an earnest soul. Thomas Lincoln, his father, dissatisfied with the prospect held out to a man of moderate means in a slave State, removed with his family to Indiana in 1817. There also all was a new country, and the last eighteen miles of their journey to Spencer County had to be literally cut through the woods. Father and son built with their own hands a log cabin, and lived there twelve years. Abraham Lincoln's mother, who seems to have given him the rudiments of that sturdy moral strength afterwards so conspicuous in his character, died when he was ten years old. The son continued his efforts for an education at the cabin of one of the settlers, and in his rough backwoods costume, began arithmetic and eagerly read such books as fell in his way. At nineteen years of age he had an adventurous flatboat voyage to New Orleans, in the course of which he encountered and overcame, with the boat's crew, a marauding party of seven negroes. In 1830, the family again removed to Illinois, and Abraham, now twenty-one, aided his father in fencing in and planting the new farm, before entering into service on his own account. It was for that fence that he split the rails which as an honorable symbol of free labor have become historical, and at one time rail-splitting furnished him, as it did most other frontier men, constant employment. Our space will not allow us to recount the successive steps by which the young pioneer fought his way into the respect and confidence of his fellows. He was fertile in resources, quick of perception, never discouraged, and lost no honorable chance to better his condition. In the Black Hawk war his hardy bravery pointed him out as a fit man for a captain, and two years afterward, in 1834, he was elected to the Legislature. After three years' service in the political field, he began the practice of law, a knowledge of which he had acquired while serving as a clerk in a store, or guiding his flatboat down the river. For six years he continued his legal studies and practice with uniform and remarkable success. It was at that time that he acquired the art of putting facts which he wanted to express into language,—plain and homely, indeed,—but the meaning of which no man could mistake. In 1844, Mr. Lincoln was recognized as one of the leading politicians of Illinois, and stumped the State during the presidential campaign. In 1847, he served his first term in Congress, where his course was somewhat in advance of the general position of the Whig party. It will be remembered that while he would not neglect the soldiers in the field, nor withhold from them supplies, he refused to acknowledge the justice of the Mexican war. He urged the abolition of slavery in the District of Columbia, and advocated stringent measures against the slave trade; he voted, as he said, more than forty times for the Wilmot Proviso, in whatever form it came up, and placed his name on record as a consistent and earnest opponent of the aggressions of slavery. He was a member of the national convention that nominated Zachary Taylor, in 1848, and was defeated as a candidate for the United States Senate the next year.

During the time when the vexed question of Kansas and Nebraska occupied the public attention, Mr. Lincoln was true to his record, and as he had opportunity opposed his plain good sense and honest speech to the sophistries of his opponents. At the national republican convention which nominated John C. Fremont, Mr. Lincoln received one hundred and eleven votes for Vice President. In 1858, he was nominated again for the Senate, and then took place the memorable debates between himself and Stephen A. Douglas,—debates in which all the mental characteristics of the statesman of the backwoods, were brought out and displayed to the best advantage. Mr. Lincoln lost the election to the Senate, but he really won the victory with the people. In 1860 he made that celebrated speech at New York city which so admirably discussed the questions at issue before the country, and made him the second choice of New York for the Presidency.

In the republican convention at Chicago, which followed soon after, Mr. Lincoln was nominated for the Presidency on the third ballot, and in the election received the electoral vote of every free State except New Jersey.

South Carolina passed the act of secession on the 20th of December; Mississippi, Jan. 9th; Alabama and Florida, Jan. 11th; Louisiana on the 26th, and Texas on the 5th of February. On the 4th of February, Jefferson Davis was elected President, and A. H. Stephens Vice President of the States in revolt, and they were inaugurated on the 18th. Recruiting began at once in the Southern States, a military of one hundred thousand men was organized, and all the machinery of rebellion set on foot before the new President could declare his policy or exercise his power. Mr. Lincoln left Springfield, Illinois, on Feb. 11th, and on his way to the capital foreshadowed the course of his administration in a series of speeches made at the chief places along his route. It is said that his assassination was plotted at Baltimore, but he evaded the murderers then by taking an earlier train.

We all remember the tone of the President's inaugural, its mingled pathos and persuasion; and the iron firmness as well, which was couched under his honest intent and kindly phrase. On the 12th of April, Sumter was fired on. Mr. Lincoln's proclamation calling out seventy-five thousand men, and assembling Congress, was issued three days after. The ports of the rebellious States were declared under a blockade on April 10th, and on the 17th of May Virginia followed her sister States into secession. On the 22d of September, 1862, Mr. Lincoln issued his preliminary proclamation of emancipation, which made free all slaves whose masters should be in revolt on the first day of January, 1863, and on the latter date he issued a second proclamation, confirming and completing the design of the first.

We need not here repeat the more recent official acts of President Lincoln. The world has witnessed his unwearied patience, his overflowing kindness, his utter lack of any passion or sentiment of revenge against those who were seeking his ruin and that of the nation. Neither bitter invective nor vile abuse moved him from the path of duty; and he went from the council chamber, where his solicitude had been expressed as to how he could best forgive his enemies, to meet death at the hand of the assassin.

The Russian Plague Predicted.—It appears that the terrible plague which is now making such deadly ravages in Russia has been anticipated in Germany for a long time. The first Napoleon, who was very superstitious, placed great reliance in the predictions of Mademoiselle Lenormand, a professional prophet in Paris, who also succeeded in interesting the Emperor of Russia in prophecies. In 1853 a small pamphlet was published in Germany, which professed to contain a series of pro-prophetic revelations made by Lenormaud, and which at the time attracted much attention throughout Germany. It announced among other things:

"That in the year 1853 there would be a European war upon Russian soil, upon which the Eagle and the leopard would closely hug the bear (the elder Napoleon always having declared the leopard, not the lion, was the symbolic animal of England;) that after peace had been restored, the elephant (India) would attempt to trample down the leopard (England), but would not succeed; that following the war between Russia, England and France, would be an immense emigration from Germany to the West (United States,) for many years; that the emigrants would prosper in their new home, but a time would come when civil war would make them desire that they had not left their fatherland; that after the civil war had fearfully raged for four years, peace would be restored, and remarkable prosperity ensue; and that, about the time the war in the West had ended, a fearful sickness, commencing in Russia, would extend across the Baltic, desolate Germany, cause immense mortality in England, and thence simultaneously spread to the east and to the west. This prediction Germans in this country believe to be now in its last stage of fulfillment. It is, at least, remarkable."

ITEMS.

☞ A London paper calls attention to the fact that the year 1866, which Louis Napoleon has fixed on as the time for withdrawing his troops from Rome, which will be virtually leaving the Papacy in that city to its fate, is the very year which nearly all our most eminent commentators on the New Testament, and writers on the Prophecy, from the time of Bishop Newton downward, have, by a wonderful concurrence of opinion, named as the year in which Popery is to receive its death blow.

☞ The new Postal Law provides that all domestic letters deposited *wholly unpaid* in any post-office are to be forwarded to the Dead-letter Office at Washington; if *part* paid, they are to be forwarded to their destination, charged only with the unpaid postage—not *double* the unpaid rates, as heretofore.

☞ Those who have mutilated currency, in order to get it redeemed, must send it in letters to the Treasury Department. The letters will go free of postage. That department is alone authorized to redeem.

☞ It is said that the French embassy at Washington have received news of the dangerous illness of the Emperor Napoleon.

☞ It is stated that Napoleon will leave Paris early in May, not returning until November, his physicians having recommended seven months absence in the country air.

☞ One million two hundred thousand two cent pieces were coined last month.

☞ Spain spends $20,000,000 annually for tobacco and $64,000,000 for lottery tickets!

☞ The mechanics' pay roll at the Charlestown Navy Yard for the month of March amounted to $291,384 76. There are at the present time 4567 men mustered on the roll. The total expenses of the yard for the month of March were $311,685 49.

☞ The Emperor of the French has sent a magnificent chalice in gold, to the priest of the small church of Hoboken, near New York, where his Majesty lived as a private gentleman during his stay in America.

☞ Official reports show that more than one half of the children born in St. Kitts and Demarara are illegitimate, and much comment is made on the state of morals generally existing in the West India Islands.

☞ A legal reform is about to be carried out in France. It is decided that the judges of assize shall wear scarlet robes, "in order to spread more terror among the audience."

☞ An epidemic fever is sweeping off hundreds of victims at St. Petersburg daily, and all measures adopted for checking it have proved unavailing.

☞ King Victor Emmanuel has resolved upon establishing a naval station in the Gulf of Mexico and the Pacific, and a frigate, a corvette, and a despatch boat are now being armed at Genoa for that service.

☞ The Mormon temple at Salt Lake City will seat 9,000 persons.

Married.

At Athol, April 11th, by Eld. J. Hemenway, Bro. Eliphas Gage, of Northfield, and Sr. Hannah Elenwood of Athol.

At Cassel's Prarie, Wis., Feb. 2d, 1895, by Eld. Geo. W. Turner, Bro. William Pierce and Sr. Mary Patterson, both of Cassel's Prarie.

Note from Bro. D. R. Mansfield.

To our Friends:—I am constantly receiving letters of inquiry as to Mrs. Mansfield's health, and how soon we may be able to enter the field again. As it is inconvenient to answer all the letters, and some have requested to hear through the *Voice*, I would say to the friends that Mrs. M's health is improving so that she is able to be about the house, and to ride out. But there seems to have been a severe injury of the spine, affecting the whole nervous system, from which she recovers slowly. Her condition demands quiet and rest until nature can repair the injuries received, and the system recover its tone and strength. We sometimes wonder that we should be kept from the field at a time when the call for laborers is so urgent; but "He doeth all things well." What we know not now, we shall know hereafter. We hope to be remembered in the prayers of God's dear people. D. R. Mansfield.

Notices.

New York General Meeting.

There will be a general meeting of the church of God in New York and Northern Pennsylvania held at South Butler, Wayne Co., N. Y., commencing Thursday evening, June 1st, to continue over the following Sunday, for the purpose of uniting and concentrating our efforts in promulgating the glorious gospel of the soon coming kingdom of God. In view of our scattered condition, and the feebleness of the efforts now being put forth, *such a meeting is needed.* Therefore, we whose names are subjoined, members of the church of God, living in the above named vicinity, do hereby heartily co-operate in this call for a general meeting; hoping that all who love the glorious truths we advocate, will come together in the spirit of love and unity, for the purpose of adopting such measures as shall be necessary to speed the glad tidings, and prepare others for the coming kingdom.

Come, brethren and sisters, *let us rally once more.* The Lord is coming. Let all interested, who want meetings in their own localities, come to this meeting, and help make provision for such a work; and let every christian heart interested, make this meeting a subject of prayer, that God's blessing may rest upon our efforts. There will be a goodly number of God's chosen servants present to preach the word. We want brethren from other localities to come and help us in this meeting, but come as willing to receive, as to give light.

Elder C. B. Turner,	Syracuse,	N. Y.
" J. B. Cook,	Binghampton,	"
" C. W. Low,	Fredonia,	"
" C. F. Sweet,	Albion,	"
" Frank Burr,	Dansville,	"
" A. Chase,	Eagle Harbour,	"
" Wm. Ingmire,	Seneca Falls,	"
" Wm. H. Fenn,	Pulaski,	"
" B. P. Stevens,	South Butler,	"
" M. R. Miles,	"	"
" J. Wendel,	Edenborough,	Pa.
" J. D. Brown,	"	"
B. C. Simons,	Darien,	N. Y.
Wm. Freeman,	Lockport,	"
A. Riggs,	"	"
M. Egerton,	Royalton,	"
W. Burnham,	Newstead,	"
D. Miller,	Dresserville,	"
A. Black,	Eagle Harbour,	"
L. Collins,	"	"
L. Grinnell,	West Barree,	"
F. Douglass,	Syracuse,	"
G. Abright,	South Butler,	"
J. Westcott,	"	"
C. West,	"	"
Wm Brown,	"	"
G. Dillabaugh,	Seneca Falls,	"
Wm. Thayer,	"	"
J. C. Thayer,	"	"
J. C. King,	"	"
N. R. Wicks,	"	"
L. Ingmire,	"	"
S. Hewitt,	"	"
W. Hopkins,	"	"
Wm. Morrell,	New London,	"
J. Fields,	Vanburen,	"
D. Cogswell,	Dansville,	"
Wm. Brown, Jr.,	"	"
R. Lovell,	Nunda,	"
L. Webster,	Conesus,	"
Saml. Withington,	Springwater,	"
N. Tibbles,	Canadice,	"
Ira Allen, Jr.,	Honeoye,	"
J. W. Taylor,	Chatham Valley,	Pa.
D. R. Moor,	Jackson,	"
J. S. H. Dickenson,	"	"
B. O. Wheeler,	"	"
D Calhoun,	Lawrenceville,	"
J. Moore,	South Creek,	"
G. Dickerson,	"	"
J. Salsbury,	Troy,	"
N. R. Keeler,	Herick,	"
D. R. Miller,	Conquest,	"

P. S. Railroad and other arrangements will be published in due time.

Illinois Annual Conference.

The Illinois Second Advent Christian Conference will hold its annual session at New Rutland, La Salle Co., commencing on Wednesday, May 24th, 1865, and continuing during the week and over Sunday. As this is in some respects the most important conference during the year, it is desirable to have a full attendance.

Rutland is on the Illinois Central Railroad, some forty miles below Mendota.

E. Royce, Secretary.

Notice.

The next annual meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, commencing June 15th, 1865, and continuing over the first day. Strangers may call on Bro. Cooley near the depot. Dear brethren, let this be the largest gathering of the kind we have ever had. Come laden with grace, to work for the salvation of sinners.—*Voice copy.*

H. H. Janes, Pres.
P. S. W. Deyo, Conf. Clerk.

Book Notice.

The second edition of my treatise on Rev. XIII. is exhausted. The Lord willing, there will be issued a third in a few days. It is a work in two parts, treating on "The Leopard Beast" and the "Two Horned Beast." Single copies, by mail, 20 cents.

I would solicit the attention of the readers of the Crisis to the list of my works on prophecy on the third page of this paper. My address is Ashburnham *Depot*, Mass. S. S. Brewer.

Western Grove Meetings.

For several years past I have practised holding several grove meetings each summer, which have been attended with blessed results. I intend to spend the coming summer in the same enterprise. Those who desire my services in this department will do well to give me timely notice. The King of glory is coming, and it becomes us to give the trumpet a certain sound, that a people may be prepared to meet him. Address me at Baraboo, Sauk Co., Wis. W. Sheldon.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Sunapee, N. H., (South meeting-house,) commencing Thursday, June 1st, at one o'clock, P. M., and continue over the following Sunday.

We hope prayer will go up to God that this meeting will prove a great blessing to the people in this part of the State.

A. W. Sibley, Secretary.

Notice.

Will the brother in Bristol, Vt., who wrote me for a preacher, write me whether he has yet obtained one, giving me his address once more? I have a supply in view for that place.

Rutland, Vt. H. F. Carpenter.

Request.

Bro. Andrew Simpson is requested to give the earliest possible notice in the Crisis, when he will preach on the prophecies at Dover, N. H., and at Great Falls. For the brethren,

J. M. Hackett.

Dedication.

The new chapel in Chichester, N. H. (Pine Ground), will be dedicated on Saturday, Apr. 29th, 1 o'clock, P. M. Preaching on the following Sabbath. J. Couch.

VALUABLE BOOKS
FOR SALE CHEAP.

Circumstances having rendered it necessary, the following books are offered for sale at a sacrifice,—as low, it is believed, (notwithstanding the great advance in the prices of books generally), as they could have been obtained three years ago. They were all selected for my own use, and are in good condition.

Bower's History of the Popes, 3 vols., sheep. (Regular price $6.00.) By express, $4.00, or postpaid, $5.00.

Mosheim's Ecclesiastical History, cloth, 3 vols. By express, $4.00; postpaid, $5.00.

Livy's History of Rome, translated by Baker, 2 vols., cloth, *new*, $1.75; postage 72c.

Paley's Complete Works, 1 vol., sheep, new. (Sold for $2.00.) $1.25, postage 40c.

Kitto's Encyclopedia of Biblical Literature, 2 vols., half calf, gilt back, *new*. (Sold for $10.00.) By express $7.50, or postpaid $8.70.

Englishman's Greek Concordance, sheep, new, $4.00; postage 50c.

De Cormenin's History of the Popes, 2 vols. in one, 900 pp. $1.25, postage 50c.

Butterworth's Concordance, sheep, *new*, $1.25; postage 32c.

Dowling's History of Romanism, 1 vol. $1.00, postage 50c.

Our Lord's Great Prophecy, by Buck. $1.25, postage 25c.

Wakefield's New Testament, new bound, half morocco, very rare. $2.25, postage 50c.

Campbell's Four Gospels and Notes, 2 vols., cloth, also very rare, $2.50; postage 60c.

Eclipse of Faith. (an excellent work for sceptics.) (Sells for $1.50.) 70c., postage 25c.

Historical Evidences, by Rawlinson. (Sells for $2.00.) $1.50, postage 25c.

Bagster's New Testament, containing the following, bound in one volume, cloth: (1.) The English and Greek New Testament, *interleaved*. (2.) Several fine maps. (3.) A Lexicon to the Greek. (4.) A condensed Greek Concordance. Making a very convenient and useful volume. Sells (with gold *at par*) for $4.50. Will be sent *postpaid* for $3.00.

Synonyms of the Greek New Testament, still lower than ever. 60 cents, *postpaid*.

Paley's Evidences of Christianity, cloth. 50c. Postpaid 24c.

Address E. P. Woodward,
Crisis Box, Boston, Mass.

Maine Second Advent Tract Society.

S. K. Partridge, R. R. York, I. C. Wellcome, Board of Managers.

I. C. Wellcome, Secretary and Business Agent.

Isaac Wight, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. Wellcome, Agent.

Meetings in Burlington, Me.

Conference meetings will be held on the 4th Saturday in each month at Burlington, Me., Folsom's Ridge. Preaching brethren and others are invited to attend. Samuel Hammons.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

J. Hemenway .... Sunday, April 30th
J. Couch .... Sunday, May 7th

Philadelphia, Pa. .... April 30th and May 7th
New York, (Bro. Samuel Curry's congregation, 24th Street) .... Wednesday evening, May 10th
New Haven, Ct. .... May 11th
Springfield, Mass. .... May 12th
Worcester .... Lord's day, May 14th
Miles Grant.

Haverhill, Mass. .... Lord's day, April 30th
Wm. C. Thurman.

Springfield, Barnes' Block.

Ira Morgan .... Sunday, May 7th
Miles Grant .... Sunday, May 12th

Subject: "The cause of the phenomena of Modern Spiritualism, showing that *human* spirits have nothing to do with the manifestations." Any one will be allowed to ask questions.

Melvin Village, N. H. .... April 30th
Loudon Ridge .... May 7th
T. W. Piper.

Cheshire Street, Ct. .... Sunday, May 14th
Wallingford, Ct .... Sunday, May 21st
Ira Morgan.

Richmond .... May 7th
Bristol, (Round Pond) .... May 14th
Jefferson, (Week's school-house) .... May 21s
S. K. Partridge.

Tariffville .... April 30th
Agawam .... May 7th
Turkey Hills and Windsor Locks .... May 14th
R. Williams.

P. S. I wish Bro. Allen to meet me at Windsor Locks May 6th, on the arrival of the two o'clock train from Hartford. R. W.

Hartford, Ct. .... Thursday evening, May 4th
New Britain Ct .... Friday evening, May 5th
L. Boutell.

North Canton, Ct .... Sunday, April 30th
Canton Street .... Sunday, May 7th
S. Woodruff.

Brookfield, N. H., (where Bro. Churchill may appoint), Sunday, April 30th.
Haverhill, Mass. .... Sunday, May 7th
No Name.—Perhaps Bro. Pinkham.

Great Falls, N. H. .... April 30th
Barrington, N. H., (at Shurben's school-house) May 7th
S. Hawkins.

Wrightville, Conn .... Sunday, April 30th
North Canton, Conn .... Sunday, May 11th
Wallingford, (North Farms), Ct., (Baptism) Sunday, May 7th. B. Hitchcock.

Walbridge .... Sunday, April 30th
Scitico, Ct. .... Sunday, May 7th
E. Owen.

Kennebunk Port, Me .... April 30th
Biddeford .... Tuesday evening, May 2nd
A. Mussey.

East Canaan, N. H., Saturday evening, and Sunday, April 29th and 30th.
North Chichester, N. H., (Pine Ground school-house), Saturday evening, May 6th.
Pittsfield, (New Chapel) .... Sunday, May 7th
John G. Hook.

Freeport, (Swamp school-house) ...Sunday, April 30th 2 o'clock P. M.
Bath .... Sunday, May 7th
Cumberland, (Merrill school-house), May 21st, 2 P. M.
R. R. York.

Holderness, (Brick school-house) .... Sabbath, May 7th
Meredith Village .... Sabbath, May 14th
Nelson Hartshorn.

New Bedford .... April 30th, and May 7th and 14th
Head of the River .... May 9th
Mattapoisett .... May 11th
J. S. White.

Farmington, (Ricker school-house), Saturday evening, April 29th, and Sunday, 30th.
New Boston .... Sunday, May 7th
New Durham Corner .... May 14th
Northwood Narrows .... May 21st
(Signed) J. G. James.
Perhaps intended for J. G. Smith.

Ware, Mass., (at school-house near Bro. Newcomb's), April 30th.
Westminster, Mass., (at Bro. Cruise's) .... May 5th
Townsend, Mass .... May 7th
Geo. A. Streeter.

Lawrence, Mass .... Sunday, April 30th
L. L. Howard.

Rome, (Gellery school-house) .... April 31st
Rome, Town House .... May 7th
Augusta .... May 14th
H. B. Seeey.

Richmond, R. I. .... Sunday, April 30th
A. Durfee.

Ashburnham, Mass .... Tuesday evening, May 9th
Athol, Mass .... Wednesday evening, May 10th
Vernon, Vt .... Thursday evening, May 11th
North Springfield, Vt .... Friday evening, May 12th and over the following Sunday.
Rutland, Vt .... Thursday evening, May 18th and over the following Sunday.
Castleton, Vt .... Tuesday evening, May 23d till Friday evening.
Poultney, Vt., Saturday evening, May 27th, and over the following Sunday, and remain in that region as long as may be duty. A. Simpson.

Darien, at the school-house near Bro. Geo. Strong's, at 11 A. M., Sunday, May 6th. Baptist meeting-house, near Bro. B. C. Simonds, at 5 o'clock, P. M.

I hope to see many brethren at these appointments, as we may make arrangements for a summer campaign. Let us all occupy until our Master shall return, for thus the Lord hath said. C. F. Sweet.

Lee, N. H., (Wednesday Hill school-house), Lord's day, April 30th. Geo. W. Brown.

Cheshire Street, Ct .... Sunday, May 7th
Yalesville and Cheshire Street .... Monday, May 8th through the week, and over Sunday, May 14th.
L. Boutell.

Abington, Ct .... Sunday, April 30th
M. R. Pettteplace.

Holden, Mass .... Sunday, April 30th
Worcester, Mass .... Sunday, May 7th
A. Simpson.

Elliot, Me .... April 30th
Portsmouth, N. H. .... May 7th and 14th
Plymouth, Mass .... May 21st
Westboro, Mass .... May 28th
Philadelphia, Penn .... June 4th and remain as long as duty demands.
F. H. Burbank.

Concord, N. H. .... Sunday, April 30th
Joseph W. White.

Yalesville, Ct .... Sunday, April 30th
O. D. Woodruff.

Agawam .... Sunday, April 30th
P. S. Butler.

Portsmouth, N. H. .... Sunday, April 30th
Ashburnham, Mass .... May 7th
Lunenberg, Mass .... May 14th
S. S. Brewer.

For the Church in Gloucester.

Eld. D. O. Hopkins .... Sunday, May 7th
(If stormy, the next Sunday.)

Scitico, Ct .... Sunday, April 30th
I. B. Potter.

West Abington, Mass .... May 7th
C. C. Ramsay.

South Windham .... Sunday, April 30th
Windham Center .... Tuesday, May 2d and between as opportunities offer.
B. Spaulding.

North End, (at the dwelling of D. Baker) .... April 30th
H. Rockwell.

Northfield Farms, Mass .... Sunday, April 30th
Wm. W. Sutherland.

Plymouth Hollow, Ct .... Sunday, April 30th
Wrightville .... Wednesday evening, May 3d
Geo. L. Teeple.

West Hoosic, N. Y., (Advent Chapel) .... April 29th and over the Sabbath.
Pittstown, N. Y. .... May 1st and 2nd
North Easton, N. Y. .... May 3d, 4th and 5th
North Bennington, Vt .... May 6th and over the Sabbath.
South Shaftsboro .... May 8th and 9th
Wm. J. Blanchard.

Business.

Our Volunteer Agents.

Report for week ending April 22.

Whole number of new subscribers in the week, 29. By the efforts of the following brethren, 12:—

One each—By W. H. Blaisdell, S. D. Deyo, Mrs. M. Gage, Mary I. Hodgdon, Mary Kunce, S. M. Parsons, J. W. Taylor.

Two by W. B. Reed.

Three by Alba Bellows.

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J. P. Camp—It pays for A. C. to No. 539.
J Converse—It is credited. Pays to No. 546.
Daniel Killam—You can send it by mail.
M. L. Clark—Six copies for six months are $6.72. $6.00 pays for 23 Nos.
C. H. Bartlett—You were credited.
D. G. M.—It is forwarded.
E. B. Coon—Her address is New Hartford, Ct.
S. Bradley—It was received.
A. P. Moore—The last received was $2.80, Nov. 16th, paid to No. 457.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 499. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

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H Pratt $5.00, S G Coon 50c, M D Richardson 30c, S M Parsons $4.50, J B Mitchell 50c, W. Lloyd 50c, A. Burbee 50c, H Holcomb $1.50, H P Carpenter $10.00, S Harper $1.50, C Stratton $5.00, D E Smith $3.75, T W Piper 75c, M A Blodgett 50c, M P McCulloch 50c, L Jackman 50c, J C Jackson $1 25, J. Wise 25c, H. H. Janes $1.00, J. B. Frost 35c, W E Harris 30c, R Allen 30c, D N Kidder 25c, F Sherman 60c, M Croft 152, J H F Varney 25c, E Meta 54c, S L Wells $1.00, J W Thomas 30c, L S Dinsmore $2.25, W B Read $1.12, J Hills $1.13.

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By Express.—S M Parsons, S Hale.

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J W Taylor, H. F. C., M P Lamprey, T M Preble, C. F. R., Wm. B Haggett, M B Czechowski, B Spaulding, E. A. A., E P Haggett, H L Thayer, P. S. W. Deyo, L B Braley, D F Newton, Wm. C Thurman, Wm. Sweet, J. N. Berry, D. Clow, M. L. Pratt, D. G. M.

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For the World's Crisis.

REJOICE!

"Rejoice in the Lord always: and again I say, rejoice."—PHIL. 4: 4.

I think, my dear friends, in holy Word,
The apostle commands to rejoice in the Lord:
And truly my soul doth rejoice!
I'd rejoice in his goodness, his mercy and love,
In every rich blessing that comes from above;
And that I am grateful, how shall I prove?
I'll hearken unto his voice.

I'll hear when he asks me to give him my heart;
I'll obey, when he bids me with idols to part,
When he bids me seek his throne.
I have made me idols, and found them clay;
I bewail their worship, while I try to pray;
O! I am resolved from this hour of to-day
To worship my God alone.

Our God is a jealous God, we read,
And our inmost thought and every deed
Is open to his eye;
So I'll fold no more in my heart's embrace
These idols of clay, and the "fountain of grace,"
Like the waves on the sand, shall their image erase,
Where His name should engraven lie.

And I know if I hear and obey his voice,
That my soul in the Lord may ever rejoice,
Peace flow to my heart like the river.
God's servants have told us of glorious things,
And I almost hear, as the prophet sings,
Our Savior welcomed "King of kings"
Forever and forever!

East Roxbury, Vt. ANNA E. MCELLISTER.

For the World's Crisis.

THE VOICE OF HISTORIANS.

"The Lord's Day"—The True Christian Sabbath.

NUMBER EIGHT.

From Justin Martyr's Dialogue with Trypho, (Cambridge Ed.), pp. 38–99, and 145. Justin "was beheaded at Rome in 165."

"Is there any objection, gentlemen, that you have to make against us, besides this, viz., that we do not live according to the law; that we are not circumcised as your ancestors were; nor observe the sabbaths as ye do? . . .

"There never was, Trypho, said I, from all eternity, nor ever will be, any other God beside him who created the universe, and placed it in such beautiful order. We do not believe either our or your God to be any other than the same that brought up your fathers out of the land of Egypt with a mighty hand and outstretched arm. Nor do we trust in any other (for there is no other) than in him, in whom you also trust, viz., the God of Abraham, and of Isaac, and of Jacob. But we trust not in him through Moses, or the law; for then there would be no difference between us and you. But now, for I have read, Trypho, that there was to be a new law, and covenant of greater and much more extensive power and authority than any other; which covenant now all that desire to obtain a blessed inheritance must observe. For that law which was promulgated from Horeb is now waxen old and was peculiar to you only; but this new covenant extends to the whole race of mankind. And as *a subsequent law repeals that which was made before it*, in like manner does the NEW COVENANT DISANNUL THE OLD. But a new and everlasting law is given to us, viz., Christ, and a faithful covenant; after which no other law, precept or command shall be given. . . .

"I then proceeded to show that Esaias said, in another place, 'Hear my words, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Behold I have given him for a witness to the people. The nations which knew thee not shall call upon thee, and the people which know not thee shall run unto thee, because of thy God, the holy One of Israel, for he hath glorified thee.' (Isa. 55: 3–5.) This very law you have injuriously treated; this new and holy covenant you have despised and set at nought; and you do not even now receive it, nor repent of your evil deeds. 'For your ears are still heavy, your eyes shut, and your heart is made fat.' (Isa. 6: 10.) Jeremias hath spoken, but ye have not regarded; the Law-giver is come, but ye see him not; the poor have the gospel preached unto them; the blind receive their sight; and ye do not understand: ye have need of another circumcision; though you boast greatly of that which is in the flesh. This new law teaches you to observe a perpetual sabbath; and you, when you have spent one day in idleness, think you have discharged the duties of religion, not well considering to what end this command was given you; and if you have eaten unleavened bread, you say you have fulfilled the will of God: but with such things as these the Lord our God is not well pleased. If any one amongst you is guilty of perjury or theft, let him forbear to commit such sins; if any one is guilty of adultery, let him repent, and then he hath kept the true and delightful sabbath unto God: if any one hath impure hands, let him wash and be clean. . . .

"And to prove that this is what this new Law-giver requires of you, I will again repeat to you those words of Esaias which I mentioned before, with some that follow them, which I then omitted." (Here he quoted from Isa. 53: 3, to the end of the chapter, and then says,) "Of these and other such like words which were spoken of by the prophets, some of them, Trypho, said I, relate to the first coming of Christ, in which it is foretold that he was to appear in an inglorious, dishonorable, and mortal state; and some of them relate to his second coming, when he shall appear in glory and in the clouds, and your people shall look upon, and acknowledge him whom they have pierced. . . . . For we really should observe that circumcision which is in the flesh, and the sabbaths, and all the feasts, if we had not known the reason why they were imposed upon you, namely, upon the account of your iniquities and the hardness of your hearts. For if we can endure all those dreadful torments which men and evil spirits take delight to inflict upon us, so that even while we are in the midst of these inexpressible miseries, in the agonies of death, and in the most extreme tortures, we can put up our petitions to the throne of grace that they that thus despitefully use us may obtain mercy, and according to the injunction of our new Law-giver, do not entertain so much as the least revengeful thought against any of them; why should we not observe those precepts, Trypho, which would do us no hurt,—I mean the circumcision of the flesh, the sabbaths, and the feasts?

"'This, indeed, (says Trypho), 'is a matter of surprise to us, that you, who can patiently endure such miseries and hardships, should refuse to observe those things now in dispute.' . . . It was because of your iniquities and the iniquities of your fathers, that God enjoined you to observe the sabbath; and imposed upon you several other ordinances for a sign, as I said before. . . . Now, gentlemen, if these things are not so, do you speak your thoughts on this subject. And as "nobody made any answer, I thus proceeded and said: I will declare unto you, Trypho, and to all that desire to be proselytes to the Christian religion, that divine doctrine which I heard from that venerable old gentleman. You see that the heavens are not idle, nor do they observe the sabbaths. Continue as ye were born. For if before Abraham there was no need of circumcision, nor of the sabbaths, nor feasts, nor offerings before Moses; so now in like manner there is no need of them, since Jesus Christ, the Son of God, was by the determinate counsel of God, born of a virgin of the seed of Abraham, without sin. For even Abraham himself, while he was yet in uncircumcision, was justified through that faith, by which he believed in God, and received the blessing, as the scripture testifies. But he received circumcision for a sign, and not for righteousness, as the same scriptures, and the nature of the thing itself, force us to acknowledge. . . . Moreover, gentlemen, I say, I can prove that God has by these means discovered to us that the *eighth* day contains some *greater mystery* in it than the seventh. . . .

"Here Trypho said, 'Why do you, in your quotations from the prophetical writings, omit those passages which expressly enjoin the observation of the sabbath?' I did not therefore omit the prophecies of this kind, gentlemen, because they make against me; but because I supposed you did, and still do understand, that although God did by all his prophets enjoin you to perform the very same things which he had by Moses before enjoined you to perform, that the reason why he always inculcated the same thing was, because of the hardness of your heart, and your ingratitude towards him, that you might by this means one time or other repent, and turn unto, and please him, and not sacrifice your children unto devils, nor be companions of thieves, nor followers after rewards, nor such as judge not the fatherless, nor permit the cause of the widow to come unto them; and that your hands might not be full of blood. . . .

Is it probable, think you, that God could design that your high priests should commit sin in offering the oblations on the sabbath-day? (See Num. 28: 9, 10), or that those that did circumcise on the sabbath-day should commit sin, when he expressly commanded that every male infant should be circumcised the eighth day, though it should happen to be the sabbath? Why did he not order this ceremony on male infants to be performed the day before, or the day after the sabbath, if he knew it to be a wicked thing to do it on the sabbath-day? or why did he not teach those men before Moses and Abraham, to whom he gave this testimony that they were righteous and pleased him, though they were not circumcised, nor kept the sabbaths, to observe these things? . . . Don't you be angry with us nor reproach us for being uncircumcised; because God made us so; nor esteem it an an heinous crime because we drink *hot water* on YOUR SABBATHS; seeing God governs the world on that day just as he does on all others; and your high priests, as on all other days, so also on this, are commanded to work in offering sacrifices; and so many righteous men, which never observed any of the legal institutions, obtained the approbation of God.

"Moreover, to convince you that you do not understand the scriptures, I will produce another of David's psalms, indited by the Holy Spirit, which you interpret of king Solomon, but was in reality spoken of *our Christ*. But you deceive yourselves by equivocal expressions. For, when the law of the Lord is called a perfect or undefiled law (Ps. 19: 7), you interpret it of the law of Moses, and not of that which was to come after it, though God himself says that 'he would make a *new law* and a *new covenant*' (Jer. 31: 31). And when it is said 'Give the king thy judgments, O God' (Ps. 22: 1), ye say, because Solomon was a king, that this psalm spake of him; whereas the words of the psalm expressly declare that it was spoken of the eternal king, that is Christ. For Christ is said to be a king, and priest, and God, and Lord, and angel, and man, and captain of the host, and stone, and child that is born, and that he was the first to be exposed to sufferings, and then to be taken up into heaven, and to return from thence with glory, and receive an everlasting kingdom, as I can prove from the scriptures. . . . .

"Moreover, that precept of circumcision which positively commands you to circumcise male infants on the *eighth day*, was a *type* of that true circumcision by which we are circumcised from sin and error, through him who rose again from the dead on the first day of the week, namely, Jesus Christ our Lord: for the *first day of the week* is the FIRST OF ALL THE DAYS; but when all the days of the week are gone regularly round again in their course, it is called the eighth,* and yet still continues to be, as it really is, the first. . . .

"And now, gentlemen, said I, I could run over all the other things commanded by Moses, and prove, was it necessary, that they were only types and figures and representations both of those things which were to happen to Christ, and of those persons which it was foreknown would believe in him, and also of those things which Christ himself should perform. But because what I have already said is, I think, sufficient, I shall return. As, therefore, circumcision took its rise from Abraham, and the sabbath and the sacrifices and the offerings and the feasts from Moses, and were instituted, as has been proved, because of the hardness of your people's heart; so it is necessary *they should* CEASE, ACCORDING *to the good pleasure of the Father*, in him who was born of a virgin of the seed of Abraham, and of the tribe of Judah, and of the race of David, even Christ the Son of God; who is the everlasting law, the new covenant, which, as was foretold, should be published to all the world, as the prophecies before alleged do abundantly prove. . . . . .

"'You,' said Trypho, 'have owned that he was circumcised, and that he did observe all things commanded by the law of Moses.' 'This,' said I, 'I have and still do own; but I did not say that he therefore endured all these things that he might thereby be justified; but that he might *fulfill the dispensation committed to him*, according to the will of his Father, the Creator of all things, and who is both Lord and God. I also own that he condescended to be crucified, and to die, and to be made man, and to suffer whatsoever they of your nation were pleased to inflict upon him. But since, Trypho, you do again deny those things which you have assented to, I desire you would answer these questions. Have the patriarchs, and those just and righteous men which were before Moses, who observed none of those things which the scripture assures us were first instituted by him, an inheritance amongst the saints, or not?' 'The scriptures,' said Trypho, 'force me to confess that they have.'"

East Weare, N. H. T. M. PREBLE.

* "Is called the eighth." Agreeable to this is what St. Barnabas says to the Jews, sect. 15.

For the World's Crisis.

THE SABBATIC YEAR.

BRO. GRANT:—Mr. Thurman and others claim that the Sabbatic year began in the month Nisan, in the spring that the jubilee year began in the month Tisri, or September, about the autumnal equinox.

In the examination of this subject, I do not intend to appeal to the learned, for nothing can be settled by them; for they cannot agree among themselves.

The Sabbatic year, as well as the jubilee year, had two objects. The Sabbatic year was for the release of servants, and to give the land rest. "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord; thou shalt neither sow thy field, nor prune thy vineyard." Lev. 25: 3, 4. Again, "If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go free for nothing."—Ex. 21: 2. The jubilee was for the purpose of freeing the land, and to disannull all contracts entered into from jubilee to jubilee. It was a general bankrupt law, ordered by Jehovah himself.

It is said that the jubilee year relates "to selling and buying," and therefore belongs to the civil year, which began in the month Tisri. It no more belongs to the civil than the Sabbatic year. "If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go free for nothing." Here is a transaction of a civil nature, and as much so as any transaction that pertains to the jubilee year. There was a time appointed when this release should take place. "At the end of every seven years thou shalt make a release." Deut. 15: 1. Again, "Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, . . . thou shalt read this law." Deut. 31: 10. Again, "Six years thou shalt sow thy land, and shalt gather in the fruits thereof; but the seventh year thou shalt let it rest and lie still. . . . Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread, . . . and the feast of harvest, the first fruits of thy labors, which thou hast sown in thy field; and the feast of ingathering, which is in the end of the year." Ex. 23: 10, 14–16. There cannot be any more positive evidence to show that *our year* ends on the last day of December, than is here adduced to prove that the Sabbatic year ends in the month Tisri; and wherever the year ends, the other must begin. Immediately after the ending of the Sabbatic year, the jubilee trumpet sounded. "Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of seven sabbaths of years shall be unto thee forty and nine years (not 48½ or little more). Then thou shalt cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement, . . . and ye shall hallow the fiftieth year. . . . It shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed." Lev. 25: 8–11. We see that the law required two successive years for the land to rest, the forty-ninth and fiftieth years. There would be no sense in saying the fiftieth, if it did not succeed, or begin where the forty-ninth ended, no more than it would to say a man was in his fiftieth year, when he had not attained his forty-ninth year within six months. The law required them to sow and reap six years.

Suppose we begin the year with the month Nisan; seven months of that year is passed before they began to sow, which sowing began the first of October, and ended the first of January. When will the reaping time come? Surely not in the first year. All must see that there is one year that the law was not complied with. Reaping is a command, as well as sowing. It will be seen that the first year's sowing was reaped in the second year, on until we come to the sixth year, when we sow our seed, four months before the year ends. It cannot be reaped, for it will not do to reap next year, as it is the Sabbatic year. We have seen that there could have been no reaping done in the first year, for seven months of the first year had passed before they began to sow; and the crops would not be matured until another year had commenced. It would be useless to sow the sixth year, for the crop would not be ripe before the Sabbatic year had commenced. We see, therefore, that one year of the six was blank; for there were only five years they could reap. To sow without reaping would be labor lost. If we begin the year with the month Tisri, the time for sowing, the month where it has been clearly shown that the Sabbatic year ends, then we sow and reap in the same year.

Again. "And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase; then will I command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store." Lev. 25: 20–22. It is supposed that because God has said, "Ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in," that the fruits of the ninth were that which were sown in the eighth. It is only an inference. The fruits gathered from the seed sown in the eighth year would be the fruits of the eighth, gather it whenever you please. If God had not provided three years' harvest, the jubilee year would be unprovided for, and he still would have to bless the forty-eighth year with an extra blessing, which he has not shown necessary. God did not stint his blessings, but gave them a hundred fold; that is, one more year's provision than was necessary to be provided for the Sabbatic year, as he has told them in this same connection, "Ye shall eat old store, and bring forth the old because of the new." Lev. 26: 10. He is no doubt referring here to the old store with which God had blessed them, in the sixth year, which was on hand in the ninth year, after the eighth year's fruit had come in which was the "new fruits" here referred to.

It is said that they were to sow the eighth year. This eighth year corresponds with the first of the six years, which they were commanded to sow; and therefore it must refer only to the Sabbatic year, for the jubilee fell on the eighth, in which year they were commanded not to sow. This suggests another difficulty. If we continue to count the Sabbatic years in succession, without reference to the jubilee year, for they would not be able to sow the jubilee year, the sowing would have to be done in the second year after the Sabbatic year. We have seen that it was impossible to reap the first year of the sixth, if we begin the year in the month Nisan, in consequence of which one year's reaping was lost; and as they could not sow until the next year after the jubilee, it would only leave four years' reaping, leaving two blank years in which the law was not fulfilled. How easy and natural the commandments can be obeyed if we begin the year where the last year ends, in the feast of tabernacles, at the end of the year,—forty-nine years. Then the jubilee year,—a year of freedom; and then begin to count anew at the end of the jubilee year, forty-nine years, to another jubilee; so on to the final deliverance,—the jubilee of jubilees.

M. E. GREEN.

236 Sullivan St., N. Y. City.

For the World's Crisis.

OUR LATE VICTORIES.

Joy to the land! the day has come
When Treason "bites the dust";
While many a desolated home
Proclaims that "God is just."

From what we've suffered may we learn,
Though "hand shall join in hand,"*
The claims of God, and man to spurn,
Their counsels shall not stand.

While we are smarting 'neath the rod,
By heaven in judgment sent,—
O, may we hear the voice of God,
And of our sins repent.

Then may we pray, and God shall hear,
And all our foes subdue;
And all the people, far and near,
Give him the praise that's due.

Each heart shall then be ruled by love,
No more man wear the chain,
And angels, bending from above,
Sing "PEACE ON EARTH TO MEN."

Boston, April 10th, 1865. HUMANITAS.

* "Though hand join in hand, the wicked shall not be unpunished."—*Bible.*

"THOUGHTS AND APOTHEGEMS."

"Those who boldly stand out and court inquiry, and bring forward cogent reason for their conviction, are reproached, by a certain modern writer, with infirm faith and timidity. Timidity of all things! One is reminded of the story of some Indian savage serving as allies to the British in America, who, when the allied force was attacked by the enemy, ran and took shelter in the woods, while the British troops stood firm under a heavy fire, and repulsed the assailants. It was expected that their Indian friends would have been full of admiration at this display of superior valour; but, on the contrary, their interpretation of it was, that the British soldiers were such cowards that they were *too much frightened to run away*. Almost every chapter of the New Testament convicts the Lord Jesus and his followers of that "timidity," in appealing to that evidence of miracles and prophecies, which is censured and derided."

"All men wish to have truth on their side, but few to be on the side of truth."

"Men miss truth more often from their indifference about it, than from intellectual capacity."

"The pursuit of religious truth is the noblest, as it is the most important pursuit, in which any human being can be engaged."

"To dread danger from the progress of any truth, physical, moral, or religious, is to manifest a want of faith in God's power, or, in his will to maintain his own cause."

"Falsehood, like the dry-rot, flourishes the more in proportion as light and air are excluded."

"Truths dangerous indeed; yes—and so are meat and drink; but who will therefore resolve to perish with hunger?"

"It is often said, that though it may be well for learned and skillful Divines to have the objections to christianity placed before them, yet that it is better not to notice objections *generally*, for fear of alarming and unsettling the minds of plain unlearned people, who had, probably, never heard of anything of the kind. Now, many persons, who have never heard anything distinct on the subject, have heard, and are made uneasy by, vague reports and obscure rumors of objections, made by some supposed learned men, who have proceeded on "*rational*" grounds, without knowing distinctly what they are; when, perhaps, if these objections were clearly stated to them, they are qualified, by their own plain sense, to perceive how irrational they are. Suppose you were startled in a dark night by something that looked like a spectre in a winding-sheet, would not he who should bring a lantern, and show you that it was nothing but a white cloth hanging on a bush, give you far better encouragement, than he who merely exhorted you to "look another way, keep up your heart, whistle and pass on"?—*Selected by* F. H. BURBANK.

For the World's Crisis.

LETTER FROM BRO. W. NICHOLS.

DEAR BRO. GRANT:—I am slowly recovering from a sickness that confined me to my house several weeks, but my Heavenly Father, whose mercy and goodness has followed me all the days of my life, has restored me so that I am able to walk about again, for which I praise him. It seemed for some time the disease would overpower my mortal energies, and I, too, should walk through the valley of the shadow of death, and be laid away to sleep beside my brethren Wilson and Stewart whose graves are not yet one year old; but at all times I could cheerfully say, "Not my will, but thine, be done;" and in view of all his mercies I am determined my life and all I have shall be more fully devoted to his service. How unutterably precious are the words of the Savior—"He that believeth in me, though he were dead, yet shall he live."

I am much pleased with the Crisis, and the manner in which it is conducted, and the generous support given to it by its readers and patrons is the best evidence of its usefulness. But why is it that Mr. Thurman's book causes such a fluttering among some of our people? I read it, and was well pleased with its contents. It is true some of his interpretations and deductions were new to me; still I could not say they might not be true. His arguments based upon astronomy and chronology are beyond my reach, for I am not sufficiently learned to understand them, but I think he has thrown much light upon some points which were dark to us before, and which makes history harmonize with the word of God and causes it to shine more and more, as he promised it should, until the perfect day. With what lustre, and beauty, and solemn majesty it shines forth, when stripped of the mists and darkness that obscure it through our ignorance and want of prayerful attention to its holy teachings. It is to those that receive it into good and honest hearts, and bring forth fruits with patience, that God has promised to give a knowledge of the kingdom. It can come from no other source, and is given on no other condition.

I do not think Mr. Thurman has met that generous and friendly response, which a christian should expect and receive from another. I am surprised at the conduct of some who have labored among us for years, who confess that they know but little or nothing on the subject; but still condemn it, and seem to try to prevent others from understanding it. It makes me think of the actions of the churches during the campaign of '43, and '44. Is this proving all things and holding fast that which is good? We want the truth. We have too much at stake to be deterred from searching for it by all laudable means. The Adventists as a people will investigate, and men much mistake their character if they think to turn their minds from the object so dear to them as the time when they may expect the glorious kingdom of God.

Why cannot the position advanced by Mr. Thurman be met and discussed in a calm and courteous manner, and if false, show wherein it is so? If true, let the people know it. Have we sunk so low that we must resort to a sort of guerilla warfare? If so, our position must be humiliating indeed, and we should expect to receive the pity, at least, of all good men. We want the truth on this most important subject. It is an evil cause that loves darkness. It is an old adage, Raise the voice of the multitude, and in the tumult truth is as soon crucified as error. The book may not be true; if so, no thanks to its opposers; they have failed so far as I have seen to detect its errors; and if it is true, which many good men hope, in what condition will these men find themselves? I wonder upon which branch of the heavenly vine, filled with all its rich and beautiful clusters, yielding fruit to the great Husbandman, grew the spirit that dictated some of the articles found in the Crisis? I was pained when I read them. There were taunts, and thrusts, and flings, and surmisings unworthy the thoughts of a christian, and seemed more like the language of the men of this world in their political squabbles than the peaceful droppings from the pen of the christian. Out of the abundance of the heart the mouth will speak. "A good man out of the treasure of his heart," etc.

We have preached, and prayed, and sung for years, that we were strangers and exiles from our Father's house, where are stored all our treasures and hope, and some of us, at least, were in earnest, and these unseen things are real to us. It is more surprising to me that even a whisper on the time of that greatest of all events should not send a thrill through every heart. Every sigh, every song, every prayer, every friend we bury from our sight, as they sink down weary in life's rugged march, but bring thoughts of home, sweet home; and the wonder is that all that ever heard the name of Jesus and his glorious kingdom, do not with united voice make earth vocal with his praise, until the breaking heavens should reveal the coming One. But then he tells me of the times of Noah and Lot. I read at one time when our Savior was on earth, his disciples and friends began to sing and shout a little in genuine Advent style, and disturbed some people of propriety; and there was something said about rebuking them. I am glad to note it did not come from the lips of the blessed Master. We have some excellent precedents, if we do make a little noise when we sing of the kingdom.

It may seem wrong in the eyes of some, that when our Heavenly Father wishes to communicate his will to us, he should choose his own instruments, qualify them himself, and neglect to employ sometimes men wise in the learning of this world. I fear the disciples, or the Master himself, even, would stand but poor chance were they catechised by modern professors in human philosophy and religion. I do not wish to underrate the value of learned men, who have spent their time and talents to acquire a knowledge of the language by which holy men wrote as they were moved by the Holy Ghost; far from it; nor would I wish by any means to discourage any one, who by patient industry endeavors to search into the deep things of God, and spends his life trying to persuade men to be reconciled to God. All honor to them. The world knows them not, nor will they ever be repaid until the time when they shall shine as the stars for ever and ever.

But what shall we say of the men who bring in damnable heresies, even denying the Lord that bought them; who risk their eternal inheritance and spend their lives in subverting the words of life, and scattering the flock? The blessed word does not give a very flattering picture of the times in which we live, nor need we think all the false teachers died long ago. There are men now who, if they do not deny the words of the Lord, it is so near it but few men can see the difference. They twist and distort the plain word of God, and by some dark process unknown to honest men who think God means what he says, by correcting its translations as they call it try to make it bear wicked evidence against its author, and the waters of life that God designed for his thirsty flock they foul with their feet. Each has some new theory to present, and if the word will not support it, why the word is wrong, and must be bent to suit the theory. Men are perishing for life's healing waters, and they are drugged by some vile stupefying stuff of man's prescription; they amuse their hearers with late discoveries they have made of some great plan, which the Lord either had forgotten or had neglected to make plain for his waiting church, until they arose to shed light upon these unrevealed subjects; and if at any time some faithful souls hesitate to receive their gospel, they are told this is an age of progress, you must receive the light, and the teacher throws all his influence, with his worthless trash, into the wavering balance, vainly endeavoring to outweigh the peaceful word of God before the gaze of admiring dupes.

We should always bear in mind the great apostasy, originated by men professing godliness, who misled and scattered the church, and built up a wicked power, above all law, and contemned the word of the Almighty, and in the name of Christ murdered the flock of God. People have sometimes "gone wool-gathering and came back shorn;" so are all who leave the calm precepts of the blessed Jesus, and go after strange doctrines. Are not his words of promise plain? Have any ever trusted them and been deceived! Hear him: "If a man love me he will keep my sayings; and my Father will love him; and we will come and make our abode with him." Is not that good? And, "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you, and he shall take of the things of the Father and show them unto you. He shall bring my words to your remembrance, whatsoever I have said unto you."

Blessed Jesus! priceless words! every word is truth. It was that Spirit that awakened me while running with the giddy throng to death. It was he that showed me where that path led. It was he who, in the time of my deep distress and affliction, because of my sins, pointed me to Jesus as the sinner's only hope. He received me, forgave me my sins, comforted my poor affrighted heart, and gave me his peace. He laid his cross upon me, and told me to bear it as the badge of discipleship at all times, until he should be pleased to release me, and give me a crown of everlasting life. Sometimes when passing by the gay and proud they have sneered at the token of my subjection to my Master, and I felt mortified; he was touched at my weakness, and assisted me, and gave strength, and spoke kind words of encouragement, until I am able to say in his strength, "God forbid that I should glory, save in the cross of Christ, by which I am crucified to the world, and the world to me."

Thanks be to God, my prospects are glorious. The world which once seemed to possess some value, has lost its charms. I am no longer attracted by its dull vanities, or allured by its miserable, empty follies, called pleasures. Jesus is mine! What want I besides? He will lead me, and whether in sorrow or joy, all things shall work for my good; and I long for the time when I can exchange the garments of my humiliation, and be clothed with immortality, and with that innumerable company raise my glad voice to swell the joyful song of earth's eternal jubilee. Your brother, in hope of eternal life.

Albany, N. Y. WILLIAM NICHOLS.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

CONTENTED JOHN.

One honest John Tompkins, a hedger and ditcher,
Although he was poor, did not want to be richer;
For all such vain wishes to him were prevented,
By a fortunate habit of being contented.

Though cold were the weather, or dear were the food,
John never was found in a murmuring mood;
For this he was constantly heard to declare,
What he could not prevent he would cheerfully bear.

For "why should I grumble and murmur," he said,
"When I cannot get meat, I'll be thankful for bread;"
And "though fretting may make my calamity deeper,
"It never can make bread and cheese to grow cheaper."

If John was afflicted with sickness or pain,
He wished himself better, but did not complain,
Nor lie down to fret in despondence or sorrow,
But said that he hoped to be better to-morrow.

If any one wronged him or treated him ill,
Why John was good-natured and sociable still;
For he said that revenging the injury done,
Would be making two wrongs when there would be but one.

And thus honest John, though his station was humble,
Passed through this sad world without even a grumble;
And 'twere well if the most who're thought wiser and richer,
Would copy John Tompkins, the hedger and ditcher.

—*Selected.*

THE LITTLE GIRL AND HER COPY.

A little girl went to writing school. When she saw her copy, wth every line so perfect, "I can never write like that," she said.

She looked steadfastly at its straight lines, which were so very straight, and the round lines so slim and graceful. Then she took up her pen and timidly put it on the paper. Her hand trembled; she drew it back; she stopped, studied the copy, and began again.

"I can but try," said the little girl; "I will do as well as I can."

She wrote half a page. The letters were crooked. What more could we expect from a first effort? The next scholar stretched across her desk and said:

"What scraggy things you make!"

Tears filled the little girl's eyes. She dreaded to have the teacher see her book. "He will be angry with me and scold," she said to herself.

But when the teacher came and looked, he smiled.

"I see you are trying, my little girl," he said kindly, "and that is enough for me."

She took courage. Again and again she studied the beautiful copy. She wanted to know how every line went, how every letter was rounded and made. Then she took up her pen and began again to write. She wrote carefully, with the copy always before her.

But O, what slow work it was! Her letters straddled here, they crowded there, and some of them looked "which way."

The little girl trembled at the step of the teacher.

"I am afraid you will find fault with me," she said; "my letters are not fit to be on the same page with the copy."

"I do not find fault with you," said the teacher, "because I do not look so much at what you do, as to what you aim and have the heart to do. By sincerely trying, you will make a little improvement every day; and a little improvement every day will enable you to reach excellence by and by."

"Thank you, sir," said the little girl, and thus encouraged, she took up her pen with a greater spirit of application than before.

And so it is with the dear children who are trying to become like Jesus. God has given us a heavenly copy. He has given us his dear Son "for an example, that we should follow his steps." He "did no sin, neither was guile found in his mouth." How he loved people; how he forgave his enemies; how kind and tender he was; how "meek and lowly in heart;" how "he went about doing good!" He is "altogether lovely," and "full of grace and truth."

And when you study his character, "I can never reach that," you say. "I can never be like Jesus."

God does not expect you to be like his dear Son in a minute, or a day, or a year; but what pleases him is, that you should love him and have a disposition to try. It is that temper which helps you grow day by day, little by little, into his likeness, which God desires to see. Your companions may see no signs of improvement in your conduct; they may even laugh at your efforts; but God, with his all-seeing eye, can discern them. He looks at the heart. God sees you try. God loves you for trying, and he will give you his Holy Spirit to help you.

The younger you try, the easier it becomes. The harder you try, the sweeter you will find it. And what sight is more lovely to those who love you, than to mark you growing day by day into the temper and spirit of our Lord Jesus Christ?—*Child's Paper.*

"SOMEBODY'S GRANDPA."

"O," cried Emma Rich, out of breath with running to catch up with Julia Kent, "there's an old man coming down Truman Street, and he walks so queer; the boys are pestering him, and it frightened me awfully."

Julia looked round, yet saw nobody but Emma at her side, pale and trembling.

"How did he look?" asked Julia.

"Awfully," said Emma, who saw him through her fears; and fears, you know, often give quite a wrong impression.

Julia looked again, and then caught sight of an old man staggering round the corner, with a pack of rude boys behind him.

"Let's run away," cried Emma.

Instead of that, Julia stopped.

"I should think those boys would be ashamed to treat an old man so," she said, her cheeks glowing. "He's *somebody's grandpa*."

"O, I am so scared!" cried Emma again.

"Scared!" cried Julia indignantly; "then run." Julia went back. "Boys," she said, boldly, "I think you ought to be ashamed to treat a poor old man so. Should you like it, if 'twas your grandpa?"

"Who are you?" cried the rude boys, and they began to sneer at her.

"You may laugh as much as you please," said Julia; "I don't mind it."

"I hear a friendly voice," said the old man, "but I'm blind; I cannot see where it comes from."

"It is I," answered the child, going up to him, "and I will lead you home, if you'll like me to. Maybe you lost your way, sir. It must be so hard not to see."

"Yes, dear child," said the old blind man; "I'm a stranger here. I'm visiting my daughter, who lives in —— Street. I just stepped out to sun and air myself, and somehow missed my way. The boys think I'm in liquor, for I can't walk with young legs. How came you to befriend me, dear child?"

"O, sir said Julia, "I thought you must be somebody's grandpa, and I could not bear to see you treated so. I will lead you home, sir."

HOW A THIEF BEGAN.

A boy once slyly took a marble from a playmate while playing with him. The playmate had many marbles, and did not notice his loss. The same boys met frequently, and no notice was taken of the transaction, the little boy never having missed his marble. This seemed to harden the little boy who stole the marble, for soon after he took the opportunity, when his mother was not at home, and took some cake from her cupboard. This also, was not discovered, which only seemed to harden him in his crime. Some time after this, he stole some money from his father, and spent it foolishly amongst his careless and wicked companions; but his father did not miss it either, so the little boy became more and more emboldened and thought he could go on in this way whenever an opportunity presented itself; but, like all others who persist in sin, it found him out. He was sent as an errand boy to a milliner's shop, and, being a smart little fellow, became a favorite with his employer, and was frequently behind the counter; but again evil thoughts came into his mind, and he robbed the good lady who had employed him, first, by taking small sums again and again without detection, but at last it was found out, and he was taken to prison, and sent far away to a strange land, and never saw his father or mother again.

Who can describe the grief of those fond parents, when they found that their boy had been guilty of such a sinful and dishonorable thing as stealing? But his father's grief and his mother's tears could not prevent the punishment of the boy, or the law to take its course. Perhaps if he had not cheated his playmate of the marble he would never have robbed his employer, and come to so bad an end.

A LESSON FOR BOYS.

The present King of Hanover, in his early youth, was remarkable for his candid and open disposition. Playing one day with the young Count L——, in the principal drawing-room of the palace, they heedlessly upset and destroyed a very valuable ornament, which the Duchess had expressly charged them neither to touch nor go near. On her return, her Royal Highness discovered the accident, and demanded how it happened.

"I," said Prince George, stepping boldly forward, "I did it."

On being afterwards asked why he had taken the whole blame on himself, when his companion was equally in fault, he replied,

"Because I was the oldest, and ought to be punished most; and because," he added, "I looked in L——'s face, and I thought he was going to deny it, and say what was not true."

BE GENTLE.

Be gentle. Much is done by kindness. When you are troubled sometimes, do you not find yourselves made happier if some one asks you pleasantly, "What is the matter?" and tries to comfort you? Then when you see others sorrowful, try to help them. If they are angry with you, answer them kindly. If they have tried to injure you, do some good act in return, and every one will love you. More than all, conscience will whisper, "That is right."

☞ Humility is better than a gold mine.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THOU WILT COME, DEAR SAVIOR.

AIR.—"*Willie on the dark blue sea.*"

How many long, long years have passed
Since Jesus went away;
Lone hearts with grief are overcast,—
Dear Jesus, come! we pray.
How many a weary soul would long
To see thee coming now;
They'd fly to join the mighty throng,
Which at thy feet will bow.

CHORUS.

Thou wilt come, dear Savior, thou wilt come;
Thou hast said, "I'LL COME AGAIN!"
"Amen! even so, Lord Jesus, come,"
We long for Thee to reign.

How many a sick and dying one
Would shout to know thee near;
To know that thou wilt quickly come,
To wipe away each tear.
How many precious saints of God
Have fallen at their posts,
And slumber 'neath the grave's cold sod,
Which proudly o'er them boasts.

How many little ones have died,
Who never knew earth's strife;
Oh Jesus, come! we've often cried,
And bring them all to life.
How many hearts, all torn by grief,
Are mourning for their dead;
No earthly joy to bring relief,
And hope seems almost fled.

How many years death has been king;
The grave conceals his slain;
But victory! victory! we shall sing,
When Jesus comes again.
What hallelujahs we shall raise,
Ten thousand times as sweet
As ever mortal tongues could raise,
When we before him meet.

J. N. BERRY.

For the World's Crisis.

ELD. THURMAN'S ECLIPSES.

ORACLES CONSULTED.

Opinions are influenced or determined by two methods,—the authoritative and the argumentative. And the two elements, authority and reason, may be combined in all possible proportions, really or apparently, and it is often hard to tell where one ends and the other begins.

It is not for us to say how far the adherents of Eld. Thurman's astronomy have relied on his *arguments*, fairly mastered and understood, or on his general character and his particular "tables," believing that neither of these would deceive them. But doubtless his tables have been an *authority* in the case. And to the extent of these tables, at least, there must have been a reliance upon authority, viz., that of Mr. Ferguson, corrected—if indeed corrected—by Mr. Thurman.

Beyond this, there may be appealed to, on either side, the authority of astronomers who actually compute the eclipses in question, using such tables as they think the best.

I have designed, in this discussion, to use the argumentative method as far as I possibly could. I know this method is not very summary. It may tax the patience both of myself and of my friends on Eld. Thurman's side of the house. If they will be patient, I have plenty to say for weeks to come. And if I digress too far, or multiply words unduly, or assert things too arrogantly, or talk too nonsensically,—if in any way I speak unprofitably, and convert the *Crisis* into waste paper, —I trust the failure will be one of capacity and not a lack of honest industry; and so I may be forgiven, if to ruin paper costing thirty cents a pound is a pardonable sin.

Meanwhile I have not, in my plan, despised such authorities as the actual computation of eclipses by good astronomers, living or dead. Such authorities are among my papers biding their time. I have preferred to detain them until they should find their most fitting place in the argumentative method, be best understood, and their value be fairly determined. If you would like *authority*, good friends, please trust that of my word when I say that the oracles I have consulted may satisfy some of you when they come to speak.

Meanwhile, again, Eld. Thurman's friends have used the like privilege, and have consulted an astronomer, whom I will call, for convenience, their oracle. I have learned from one who knows him that he is an accomplished astronomer, worthy to be an oracle in this dispute, and to be relied on as far as any authority may be appealed to in the case.

He is the gentleman to whom allusion was made by Bro. Hastings in his inquiry about a sum of money supposed to have been paid for the computation of some of Eld. T.'s eclipses. I am myself partly responsible for this inquiry made by Bro. H. I have had some correspondence with the gentleman, and have obtained the results of his computations. The occasion of the correspondence was as follows: Bro. H. and myself learned that Eld. T.'s friends had consulted such an astronomer. I afterwards asked one of them what results were obtained in two eclipses. 1, That of B. C. 477, which Dr. Zech regards as the one seen by Xerxes and his army; "Did this gentleman find it to be an annular eclipse?" I was told that he did. 2, That of B. C. 457, which Eld. Thurman regards as the one seen by Xerxes and his army, and which his tables make a total eclipse; "Did this gentleman find it total?" I was told that he did not. I inquired how much it lacked of being total, and my friend did not recollect. So I addressed an inquiry, indirectly, to the gentleman himself. I presumed that the desired information was not contraband, and offered in exchange for the courtesy some historical items I had access to, if they should be of any value or interest to the gentleman.

I have his reply, dated Feb. 13th. A few days after I requested the privilege of publishing it, either anonymously or with such other modification as he might wish. Soon after this I addressed a note to one of Eld. T.'s friends, suggesting the propriety of the readers of the *Crisis* hearing from their oracle. If they regarded the oracle as unfavorable, yet not seriously damaging, it was easy to say so, and to say why. In any case I thought that current and pertinent facts should appear in the columns of the *Crisis*.

But, though invited once and again, for reasons best known to themselves, Mr. Thurman's friends have not yet published the response of their oracle, and I have received permission from the astronomer to do so. He does not wish, however, to be drawn personally into the controversy; but, entertaining toward Mr. T., and, I dare say, all the parties concerned, "none but the most kindly feelings," he desires his name not to appear in the discussion. But this can not affect the value of his results, either way.

It is but just to say that I probably have these results more fully and in detail than Mr. Thurman's friends have received them. But the most important facts were doubtless fully understood by them; and if they were of any value in this question of the alleged astronomical refutation of Ptolemy's Canon, I see no reason why either party should fear to see them in print. Facts are not our enemies if they may help us to the truth. And what is fifty dollars to that which is better than fine gold or rubies? (Prov. iii. 14, 15.) If hopes were disappointed, was the money therefore lost?

The following table gives the results obtained by the gentleman, in respect to the time, place, and dimensions of several of Mr. Thurman's eclipses.

Sun or Moon	Year B. C.	Month	Day	Hour	Digits eclipsed	Place
M.	721	March	19th	8.18	total	Babylon
"	720	March	8th	10.39	2.5	"
"	720	Sept.	1st	6.51	7.1	"
"	682	Aug.	3rd	6.25	7.3	"
"	681	Jan.	27th	11.52	total	"
"	681	July	22nd	6.49	"	"
S.	549	June	19th	6.47	See below.	
"	478	Feb.	17th	11.04	"	
"	457	Dec.	16th	7.53	"	
"	431	Aug.	3rd	4.55	7.7	Athens
M.	413	Aug.	27th	9.51	total	"
"	201	Sept.	22nd	6.17	7.5	Alex'dria
"	A. D. 14	Sept.	27th	4.46	total	Rome

The eclipse of 549 B. C. was central in latitude 30 deg. 20 min. north, longitude 109 deg. east.

That of 478 B. C. was of 10.1 digits in Lat. 38 deg. 20 min. N., Long. 28 deg. E. The sun was centrally eclipsed in Lat. 48 deg. 57 min. N., Long. 35 deg. 88 min. E.

That of 457 B. C. was total in Lat. 36 deg. 29 min. N., Long. 102 deg. 13 min. E.

In order to know the *meaning* of these results, it will be necessary to compare them with the times and dimensions named by Ptolemy and in other ancient statements, and also with the computations made by Mr. Thurman. I shall make these comparisons as I proceed, in future articles. But some remarks of the gentleman, stating the differences between his results and those of Mr. Thurman, are in place here.

He says he was desired "to take particular pains with the eclipse of 457 B. C." Yet he "could not make any eclipse at all at Sardis, or at least a very small one if any, while Mr. Thurman makes a total one. Mr. T., he found, had made the time of new moon almost three hours later than himself, and the moon's latitude, he thought, 10 or 12 minutes less. "These two circumstances combined gave him the total eclipse." He adds: "The disagreement in our calculations is too great to be reconciled on any other ground than that of a mistake, especially in the latitude, either by Mr. Thurman or myself. But I have tested my computations in various ways without detecting any error." He had used, in his computations, the tables published in a late edition of the British Encyclopedia, which employ, he says, a greater number of equations, including secular ones, than those of Ferguson. But for this eclipse he also employed Pierce's tables of the Moon, by which he found "a *small* eclipse at Sardis, the total phase occurring about Lat. 36½ deg. north, Long. 100 deg. east."

The eclipse of 478 B. C. is the same with that of Dr. Zech, with a year's difference in the style of reckoning time B. C.; and it was found to be an annular eclipse. Our astronomer is decidedly of the opinion that such an eclipse could not have caused the darkness which Herodotus describes; and in this opinion he accords with Mr. Thurman and his friends. I do not know but this explains the statement made to me,—to which Bro. Hastings alludes,—and other rumors I have heard, that Mr. Thurman had been sustained by an astronomical authority. I have only to say, I do not quarrel with this opinion. I have a good deal more to say about the Xerxes eclipse when I get to it. For the present I remark that I reported Dr. Zech faithfully so far as I reported him at all. I did so, knowing what might be said against his theory. But to demolish Dr. Zech's theory,—which I have neither accepted nor rejected,—is not to establish Eld. Thurman's. And surely, if an *annular* eclipse would not cause the darkness which Herodotus reports, how would that darkness be produced by a *small* eclipse, or by none at all?

Our astronomer also remarks: "It will be seen that in not one instance do we exactly agree, while in several there is quite a discrepancy between us. Thus Thurman makes the eclipse of the moon, Jan. 681 B. C., about 4 hours later than I do, and 1¾ hours later than Ferguson's tables make it.

The following statement, in the second letter which I received, shows what are some of the elements to be reckoned in the computation of eclipses. It is understood that Eld. Thurman's tables are a correction of Ferguson's. Whether the correction is properly made or not, there should be some ratio or proportion in the various results produced by it. Now in the eclipse of B. C. 681 Eld. T. makes a difference of 1¾ hours in time, requiring a reduction of 10 or 11 degrees in the moon's anomaly. In the eclipse of B. C. 682, 4 degrees are required. And in that of 457 B. C. a difference of one hour in time, made by Ferguson's and Thurman's tables, requires a change of 6 degrees in anomaly. Thus instead of numbers nearly equal, we have 10 or 11, 4, and 6.

"I am aware," says our astronomer, "that the equations depending on this argument change more rapidly when the moon is near its apses than at any other point of its orbit, and that therefore equal variations in the argument are followed by unequal differences in the times or equations. But in all the cases before us the moon was near one of its apses, and hence a uniform change in the argument should have produced about equal differences between Thurman's times and those deduced from Ferguson's tables."

The gentleman does not undertake to say how Eld. T. obtains results so unequal. He wishes to pass no judgment upon his astronomy. The reader must decide for himself what authority is most reliable. If I shall hereafter pronounce against the authority of Eld. T., I shall try to make my reasons apparent for preferring some other authority.

C. F. H.

For the World's Crisis.

MORE LIGHT.

We think it due to Professor Hudson, that the lovers of truth should present him an expression of thanks for the valuable information which he has brought to light, by giving us in our own mother tongue Ptolemy's description of those eclipses which, being handed down to us in a dead language, we before have had no access unto. This is the information which we have long desired, knowing that, being the highest authority to which we can appeal, it must either establish the correctness, or prove the erroneousness of my tables, thus enabling us to speak with more confidence for the future. Had we been in possession of this valuable information some ten or twelve years ago, it would have saved much labor and trouble in properly arranging our tables. But we are now availing ourselves of this new light by calculating and comparing all of those eclipses, the result of which we will give soon.

For the encouragement of those who love the glorious appearing and kingdom of our blessed Lord and Savior Jesus Christ, I might here add, that we have already proceeded far enough to discover that our true *Bible* chronology is placed upon a foundation which can never be shaken.

To give something of the result of my investigation, call to mind that Ptolemy informs us that "the middle of the eclipse of A. D. 136 was four hours after midnight." This being the last of those three which were not only calculated by him, but also "*carefully observed*" with his own eyes, must be considered the highest authority to which we can appeal; and my tables make this eclipse just 11 min. 5 sec. later. Therefore, if, as Prof. Hudson well remarks, "*we must not prove the eclipses by the tables, but the tables by the eclipses,*" we will here have only 11 min. 5 sec. to allow for the moon's acceleration in a period of about seventeen hundred years. According to Ptolemy, the quantity of this eclipse was "half its (the moon's) diameter on the north." My tables eclipse just 14 seconds of a degree less. If, therefore, after the instruction of Prof. Hudson, we correct our tables by this eclipse, I must subtract 1 4seconds from the moon's latitude in eclipses. But this will throw the moon that much further from the node, Mar. 8th B. C. 720, which according to my tables is already too far from the node for any eclipse at all.

If, therefore, we admit with Prof. Hudson that we must first prove our "tables by the eclipses," and that the eclipse of A. D. 136 is the highest authority to which we can appeal in thus correcting our tables, it is now proved to absolute certainty that the three eclipses which Hipparchus found recorded at Babylon did not occur in the year B. C. 720. According to the "Bible chronology," the first year of Mardock, in whose reign these eclipses occurred, was B. C. 682; and in this year we find the first, and in 681, that is in his second year, we find the other two answering to the three Hipparchus found at Babylon. The reader should bear in mind that the eclipse of A. D. 136, having been seen by Ptolemy himself, and "*carefully observed*" by him, "at Alexandria," in the very year in which his attention being directed to the subject of computing eclipses of the moon, he must have made the nicest observation of this eclipse which was within the limits of his power; hence this eclipse must be regarded as of the highest authority to which we can appeal in correcting tables.

Says Prof. Hudson, "If an eclipse is recorded as accurately and credibly as are reliable historical events generally, then it becomes a standard, and the tables will come nearer and nearer to it as they are made more and more accurate." Thus he has driven for us one stake which cannot be drawn. Then according to his own admission the eclipse of A. D. 136 "*becomes a standard*" by which the errors of our tables are to be corrected, and if so, then of all the tables of which we have any knowledge, ours come the nearest to the truth.

The next eclipse, which occurring the nearest to the time at which Ptolemy wrote, must be regarded as the next highest authority or surest standard by which our tables are to be corrected, occurred A. D. 134. Concerning this, Ptolemy says, "We have computed its middle time to have been one equinoctial hour before midnight." And according to my tables, it was one hour lacking 4 minutes and 56 seconds before midnight. Hence so far from finding it necessary to allow anything here for the moon's acceleration, we will have to add 4 min. 56 sec. to her retarded motion. But if from the 11 min. and 5 sec., which we have noticed at the year A. D. 136, we subtract this 4 min. 56 seconds, we have 6 min. and 9 seconds to allow for the moon's accelerated motion in 1700 years. But since Prof. Hudson, in his allusion to Dr. Hales, appears to justify the idea of making the eclipses which occurred at the one node with one set of tables, and those that happened at the opposite node with other tables, saying this is "*just right*"; the controversy between him and me, on the subject of astronomy, is at an end; for, if this is allowable, astronomy is of no more worth in computing eclipses than that of the boy's calculation of the quantity of land he has surveyed, without any regard to the length of his chain. But if astronomy is set aside as of no worth, "we have also a more sure word of prophecy," even the express word of God, which no man can set aside; for "the Scripture can not be broken"; and the Lord has declared that "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks"; "whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."

But though some may prefer claiming the right to use two sets of tables to that of acknowledging the incorrectness of Bishop Usher's chronology, this can weigh nothing with practical astronomers; hence, if willing to examine the matter, they at least must acknowledge that the chronology which contradicts the express word of God is now clearly proven to be erroneous; and if so, the seal is removed, and the book of Daniel is opened. Then "lift up your heads," O ye saints of the living God, "for your redemption draweth nigh." And you, O dying sinner, "prepare, prepare; O prepare to meet thy God."

Since we should give honor to whom honor is due, let all lovers of truth acknowledge their gratitude to Bro. Hudson, for this large share of the most valuable information, which he has so kindly contributed to our stock of knowledge. That open frankness with which he has given us all the truth, even where it is against the position he occupies, must ever speak loudly in his praise. That the reader may discover something of our indebtedness to him for this act of kindness, we might remark, that if our astronomical tables having passed the strictest criticism of all of the most learned astronomers on earth, and they had pronounced them strictly correct, this could not have contributed half so much to the confidence of those who prefer seeing and knowing for themselves, to that of resting on the opinions of others. Being thus put in possession of the highest authority, to which man can appeal, our tables can, by the learned, never be called in question as to their correctness. We say the highest authority to which we can appeal; for here we have the express words of Ptolemy, not concerning that which occurred before he was born, on which he was dependent upon others for information; but concerning those eclipses which having occurred, not only in his day and under his own personal observation, but even at the very time when his attention being turned to astronomy, he was computing and comparing eclipses of the moon, the one with another; hence to use his own language, "CAREFULLY OBSERVED BY 'himself' at Alexandria," the place where he had all of his astronomical means of discovering with great precision, both the time and quantity of eclipses; raises the three last eclipses, as recorded by Ptolemy, to a standard far transcending everything else, as found in all antiquity concerning eclipses, hence they must become that standard by which all of our astronomical tables are to be tested. And that which must give every man the greatest confidence in our tables is, that while they make all of the ancient eclipses, both of the sun and moon, they come so near the very minute and second of those standard elipses, of which, at the time of arranging those tables, I had no knowledge. And I do from the heart thank our Heavenly Father for this standard raised up as a defense.

Having now within our reach this standard, by which every man can for himself test the correctness of our tables, those who are not afraid of the light of truth are no longer dependent, neither on the say so of Thurman, nor that of the most learned astronomer's on earth.

As the eclipse of A. D. 136 is the last one in Ptolemy's catalogue, it must be the one which occurred the nearest to the time he wrote, and when his astronomical observations had reached their highest state of perfection; hence, must be regarded as of the highest authority found in all antiquity to which we can appeal in testing our tables.

Ferguson's tables fall short about one digit and three-fourths of making this eclipse; and are about half an hour, or twenty-nine minutes and seven seconds in error as to time; which proves that Prof. Hudson is correct in supposing that his tables are not reliable. Struyks's tables lack one digit, all but seventeen minutes, of reaching this standard. My tables come within the limits of fourteen seconds of the quantity, as mentioned by Ptolemy, which being too small to have been noticed by him, we are unable to detect an error here.

The next highest standard to which we can appeal, being the next nearest to the time at which Ptolemy wrote, occurred A. D. 133; but since he failed to give the depth in which the moon was immersed in the earth's shade, this is of but little worth in testing tables.

Our tables having thus stood the criticisms of the highest truth-testing power to which we can appeal, and having thus been sealed correct by the highest astronomical school of authority, our adversaries can no longer weaken the hands of the watchman, on the walls of Zion, who are required to sound the alarm, saying, "behold the bridegroom cometh."

WM. C. THURMAN.

For the World's Crisis.

THURMAN'S CHRONOLOGY.

IS IT TRUE?

It is not my purpose (in the very brief note that I design to pen upon this occasion) either to affirm, or to controvert, the astronomical data and chronological order of events that this worthy Brother Thurman (who is a stranger to me in the flesh) has presented to us for our serious reflection. It is enough for me to believe that he is correct upon all the fundamental questions relating to the fulfillment of the prophetic time; and believing this, I esteem it a privilege and a duty, to frankly acknowledge my honest conviction of the same; and make haste to prepare for the wondrous change that is soon to transpire in the material universe.

Lest it be said of us, "O! fool and slow of heart to believe all the prophets have said," I esteem it a part of wisdom to catch at the slightest flash of truth, as it bursts upon our mortal vision; and hold on to it with a dying grasp, until revolving nature and the events of time again point us to the tables of prophetic history, and tell us to "prophesy again."

It matters not with me, though the world and nominal professors of religion rail against me and gnash upon me with their teeth; my faith is unchangeably fixed upon the immutable promises of the great Jehovah, that at the end of the 2300 days, the "sanctuary shall be cleansed."

Now that the sanctuary here spoken of is the one that was to be trodden under foot," (Dan. 8: 13, 14), none will deny. Nor is it possible to give any other construction to the language used, without doing violence to the spirit and philosophy of the Anglo-Saxon tongue. And I am filled with amazement at my own folly in once subscribing to the doctrine that the sanctuary in the heavens was ever, even in the remotest sense, connected with this vision. Nor yet do I regret that I floated off upon the resistless current of that once popular delusion; as in the course of the reaction, the vision looms up with the brightness of the morning star; and though we erred in '43 and '44, the error (thank kind Heaven!) is found to consist, not in the computation of the prophetic time, nor yet in the grand event that is to transpire at the end of the days, but in the weakness and fallibility of men, in putting their trust in men, "whose breath is in his nostrils." Never before was Ptolemy's Canon brought into serious question, nor was it ever before demonstrated that the Egyptian's chronological chart differed essentially from the Bible, and from the unerring astronomical data, to which our attention is now called.

But "the wise shall understand." O, blessed thought! Is it indeed true, that some devoted friend (may be Bro. Thurman, who, like Daniel, may "set his face unto the Lord God to seek by prayer and supplication with fasting,") is to come to our relief? The thought inspires me with a vivid reflection of the past; and bright prospects loom up in the distance, dispelling the thick darkness that surrounds us, and revealing the Son of God with all the glorified saints in the full enjoyment of their eternal inheritance.

But, hark! I hear the voice of the "fearful and the unbelieving." And when I cast my eyes around, I recognize some with whom I counseled and labored in '43, standing far in the background, taking counsel now with the "wise and prudent," and hurling the missiles of infidelity and skepticism into the open arena of the household of faith. These were once loud champions of revealed time, and stood up manfully, as did the apostle to the Gentiles, witnessing both to small and great, and saying none other things than those which the prophets and Moses did say should come. And when nominal professors of religion talked and reasoned as they now talk and reason, they called them "scoffers," walking after their own lusts, and saying, where is the promise of his coming? In this they virtually say, "the days are prolonged, and every vision faileth." Like some, whose faith seemed to fail them after the crucifixion of the Savior, and turned again to their ordinary avocations; so do these forget the weakness of their own nature, and because the net was not cast upon the right side of the ship in '43 and '44, they seem to fancy that all is lost, and to make any further effort to solve the great problem of prophetic times, is an evidence of weakness and folly. "O! ye of little faith." In the name of Heaven I beseech you to abandon the thought that you are commissioned to preach the gospel of the kingdom at hand, for there is *definite time* connected with this gospel; and we are commanded to preach the "word" in all its fulness and simplicity.

Because we cannot comprehend at a glance the broad plans of revealed truth, is no evidence of weakness in us, nor yet of unfaithfulness on the part of the Holy Spirit, to "make known what shall be in the last end of the indignation." Now if Daniel understood the vision (and he says he did, Dan. 10: 1), then it follows that some will understand the same vision in the time of the end, for he has told us all that was told to him. And again, "it was not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into."

Daniel, too, was disappointed through a long series of years, before he fully comprehended the meaning of the time specified in the vision, and yet he fainted not by the way. Nor did he say "the days are prolonged." Indeed, I have often wondered with great admiration at the prophet's unchangeable confidence in the messengers that were sent to inform of these things. It was some fifteen years subsequent to the declaration, "I will make thee know what shall be in the last end of the indignation," to the positive fulfillment of the promise, and yet we find him faithful to the end.

"But none understood the vision" at first. And he rose up, as usual, and "did the king's business," for he was an officer of state, as well as a prophet, and he looked forward, no doubt, with great anxiety to the accomplishment of 2300 literal days, and to the cleansing, or the justifying of the sanctuary at Jerusalem, at that time.

But his time failed him, as did ours in '43, and then, and not till then, could he see that the time given was symbolic, corresponding with the whole vision, and could mean nothing short of 2300 years. And yet he was left in doubt as to the point of time when to commence the said years, as no time had been given, or designated. But he had learned from books that the Lord would accomplish seventy years in the desolations of Jerusalem, and he flattered himself, no doubt, that those days would run out with those years. And knowing that the said years were about accomplished, he turned his face heavenward and prayed most fervently for the fulfillment of the said promise to cleanse the sanctuary. And it was upon this occasion that Gabriel was commanded to "fly swiftly," and inform him of his mistake, and to designate the time for the commencement of the said days, to wit, from the going forth of the commandment to restore and build Jerusalem, which event transpired about two years subsequently, in the first year of Cyrus, king of Persia.

Now, in the third year of the same king, "*a thing* was *revealed* unto Daniel, and *the thing* was true, but the *time appointed* was *long*, and he understood *the thing*." Now what was *the thing* revealed? Surely it was something that had *time* connected with it, and "the *time* was long." It was, therefore, the vision of 2300 days, and he was made to understand that it was to cover the duration of several great empires, to wit, the Medes and Persians, the Grecians, and the Romans, through all the subsequent divisions of each, down to the time of the end, when he would be permitted to "stand in his lot."

Now as Daniel was held in suspense about twenty years, from the time that the vision of 2300 days was spread out before him, till he fully comprehended and understood it, is it not reasonable to suppose, that about the same time will intervene from the time that the vision was written upon tables in '43 to the time when we may fully comprehend and understand the whole matter? O! blessed thought! My soul expands with gratitude to God, when I remember that I have kept the word of his patience; and the promise is sure, that he will keep me from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

DANIEL CLOW.

For the World's Crisis

CHRISTIAN UNION;
Or, "Sectarianism a Waste of Means."

NUMBER SIX.

"The saints on earth, and all the dead,
But one communion make;
All join in Christ, their living Head,
And of his grace partake."

TESTIMONIALS.

"This building five sects where one church is all-sufficient, involves an immense waste of talents, time and money. The items of unnecessary expense may be set down as follows: Four unnecessary meeting-houses. Suppose these, with fixtures attached, cost five thousand dollars each. One house costing, say, eight thousand dollars, would answer the religious wants of the people, if united. Here, then, is a needless expense of twelve thousand dollars in every such village for meeting-houses. Suppose that there are ten such villages in one county. This would make one hundred and twenty thousand dollars expended in such county for sectarian meeting-houses over what would be necessary if the christians of the county were united. This sum would sustain twelve missionaries abroad ten years, on a salary of one thousand dollars each. Ten such counties will thus expend for sectarian meeting-houses one million two hundred thousand dollars in a generation. This sum would be sufficient to send the Bible, in ten years, to nearly every tribe on earth, in its own language or dialect.

"One half of the state of New York thus expends, on needless houses of sectarian worship, in a single generation, a sum sufficient to carry christianity to millions of heathens, by sustaining one hundred missionaries for twelve years. From this data, any one can form an appropriate estimate of that immense sum expended in Christendom for sectarian temples. It will be seen that we have left out of our calculation a sum sufficient to supply the people of each place with all needed accommodations in the shape of churches, provided they are united. All expended outside of what would be needed in such a case, is, of course, to be set down to the cost of schism.

"The support of religious teachers has ever been a heavy tax upon the world. Whole nations have been impoverished, and empires financially ruined, by this cause alone. In modern times, the voluntary system has greatly modified this evil; but sectarianism more than quadruples the necessary expense of sustaining religious teachers in the world. We are not disposed to call attention to this subject, because of the waste of money alone, but because of the perversion of moral and mental power consequent upon the system.

"In a community of a thousand people, but one preacher is needed. They can all gather under the sound of one voice, and be reached by the same thoughts. Others beside the one preacher ought to teach in their social capacity; but, so far as public preaching, at stated times, is concerned, one can do it better than four. Such a man would be well sustained, and under no temptation to preach to please public opinion. But instead of this, the present system saddles, at least, four preachers upon a community, where one would be more efficient, because free from the collisions which occur among the four. If the three extra preachers receive five hundred dollars each, it will make fifteen hundred dollars a year, which one thousand worshipers pay for sectarian preaching, over and above what they would need to pay if they were united.

"There are ninety-eight thousand inhabitants in a certain county. Suppose that twenty-four thousand, or about one-fourth of them, attend church on the Sabbath. It would need but twenty-four preachers to supply them, if they were united in congregations of one thousand each. They would be so united, on an average, if it were not for sectarianism. But now they [illegible] not average two hundred and fifty hearers to a preacher; thus supporting ninety-six preachers, where, if it were not for sectarianism, twenty-four would do the work much better. This leaves seventy-two preachers in this county useless for any other practical purpose than watching each other, to see that neither sect gets the advantage. The twenty-four would preach the gospel better than the whole ninety-six do now. These seventy-two needless preachers, at five hundred dollars each, cost the people of the county thirty-six thousand dollars each year. Add to that three hundred per year that they might earn, if each one was on a farm, rather than preaching sectarianism, and we have twenty-one thousand six hundred dollars more, that is lost in this misdirected labor. This makes the round sum of fifty-seven thousand dollars a year, paid by the people of the country for sectarian preachers over what it would cost to preach the gospel to the same number of people to whom these men preach sectarianism, provided the christians of each place were united.

"When the last census was taken, there were 26,842 clergymen in the United States. These are divided among about fifty different sects. But, on an average, perhaps about four sects occupy the same territory; and if it were not for the sectarian system, three of four preachers in each town or locality could be spared to go among the heathen, or into the destitute portions of our own country. There are none too many preachers in the nation; but sectarianism huddles them together, to sustain the power of each party against the other, and thus wastes three quarters of their labors. There is not a village of a thousand people in the land but what would be religiously better off, if united, with one minister intent upon spreading the gospel, than it now is, with four to checkmate each other, and keep up the walls of division.

"Three quarters of the ministerial labor in the nation, then, is wasted; because the preachers are three quarters of them employed where they are not needed, and where the people would show much more love to God and man, if united, under one godly minister of the gospel, than they now do while wrangling under the leadership of four sectarians. This calculation would leave us over twenty thousand preachers to spare to the unchristianized portions of the eaath. Quite a respectable army of missionaries for one nation to send forth! If these sectarians were only content to preach 'Christ and him crucified,' rather than to stay where they are not needed for any purpose but to keep up the party, how soon could the world be converted! Suppose these twenty thousand preachers are sustained at the rate of four hundred dollars per year, each; this would make the round sum of eight millions of dollars paid out for sectarian preaching in these United States.

"The reader will understand that this result is, based upon the calculation, that, on an average, there are four sects where but one church is needed. These twenty thousand preachers might be well employed in our country; but they are now so employed that their labors are a waste, and the expense of their maintainance is lost to the church and the gospel. These eight millions of dollars might be expended every year in christianizing Africa, and leave America, practically, as well supplied with christianizing forces, as it is to day. We should thus lose only the alloy of sectarianism with which our religion is mixed, in the proportion of four to one,—thus leaving us purer, and therefore stronger, after this alloy was sent away. It will need but a moment's consideration to satisfy any one that one minister to one thousand worshipers would, if the community was united, place any community in a much better condition than divided under four. That there would be a greater diminution of strife, envy and party zeal, and a great increase of friendliness and love, under a united system, is so obvious, that no argument on that point is needed.

"The total amount of church property in the United States, according to the last census, was 87,446,371. This estimate includes twenty of the principal sects, and a gross estimate of the minor sects, not mentioned by name. Now, if we shall say that there are three meeting-houses, on an average, where one would accommodate the worshipers, we shall make an estimate quite low enough. We know that there are none too many meeting-houses in the nation. Indeed, there are too few, by half. But few as there are, two thirds

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THOU WILT COME, DEAR SAVIOR.

AIR.—*"Willie on the dark blue sea."*

How many long, long years have passed
Since Jesus went away;
Lone hearts with grief are overcast,—
Dear Jesus, come! we pray.
How many a weary soul would long
To see thee coming now;
They'd fly to join the mighty throng,
Which at thy feet will bow.

CHORUS.
Thou wilt come, dear Savior, thou wilt come;
Thou hast said, "I'LL COME AGAIN!"
"Amen! even so, Lord Jesus, come,"
We long for Thee to reign.

How many a sick and dying one
Would shout to know thee near;
To know that thou wilt quickly come,
To wipe away each tear.
How many precious saints of God
Have fallen at their posts,
And slumber 'neath the grave's cold sod,
Which proudly o'er them boasts.

How many little ones have died,
Who never knew earth's strife;
Oh Jesus, come! we've often cried,
And bring them all to life.
How many hearts, all torn by grief,
Are mourning for their dead;
No earthly joy to bring relief,
And hope seems almost fled.

How many years death has been king;
The grave conceals his slain;
But victory! victory! we shall sing,
When Jesus comes again.
What hallelujahs we shall raise,
Ten thousand times as sweet
As ever mortal tongues could raise,
When we before him meet.

J. N. BERRY.

For the World's Crisis.

ELD. THURMAN'S ECLIPSES.

ORACLES CONSULTED.

Opinions are influenced or determined by two methods,—the authoritative and the argumentative. And the two elements, authority and reason, may be combined in all possible proportions, really or apparently, and it is often hard to tell where one ends and the other begins.

It is not for us to say how far the adherents of Eld. Thurman's astronomy have relied on his *arguments*, fairly mastered and understood, or on his general character and his particular "tables," believing that neither of these would deceive them. But doubtless his tables have been an *authority* in the case. And to the extent of these tables, at least, there must have been a reliance upon authority, viz., that of Mr. Ferguson, corrected—if indeed corrected—by Mr. Thurman.

Beyond this, there may be appealed to, on either side, the authority of astronomers who actually compute the eclipses in question, using such tables as they think the best.

I have designed, in this discussion, to use the argumentative method as far as I possibly could. I know this method is not very summary. It may tax the patience both of myself and of my friends on Eld. Thurman's side of the house. If they will be patient, I have plenty to say for weeks to come. And if I digress too far, or multiply words unduly, or assert things too arrogantly, or talk too nonsensically,—if in any way I speak unprofitably, and convert the *Crisis* into waste paper,—I trust the failure will be one of capacity and not a lack of honest industry; and so I may be forgiven, if to ruin paper costing thirty cents a pound is a pardonable sin.

Meanwhile I have not, in my plan, despised such authorities as the actual computation of eclipses by good astronomers, living or dead. Such authorities are among my papers biding their time. I have preferred to detain them until they should find their most fitting place in the argumentative method, be best understood, and their value be fairly determined. If you would like *authority*, good friends, please trust that of my word when I say that the oracles I have consulted may satisfy some of you when they come to speak.

Meanwhile, again, Eld. Thurman's friends have used the like privilege, and have consulted an astronomer, whom I will call, for convenience, their oracle. I have learned from one who knows him that he is an accomplished astronomer, worthy to be an oracle in this dispute, and to be relied on as far as any authority may be appealed to in the case.

He is the gentleman to whom allusion was made by Bro. Hastings in his inquiry about a sum of money supposed to have been paid for the computation of some of Eld. T.'s eclipses. I am myself partly responsible for this inquiry made by Bro. H. I have had some correspondence with the gentleman, and have obtained the results of his computations. The occasion of the correspondence was as follows: Bro. H. and myself learned that Eld. T.'s friends had consulted such an astronomer. I afterwards asked one of them what results were obtained in two eclipses. 1, That of B. C. 477, which Dr. Zech regards as the one seen by Xerxes and his army: "Did this gentleman find it to be an annular eclipse?" I was told that he did. 2, That of B. C. 457, which Eld. Thurman regards as the one seen by Xerxes and his army, and which his tables make a total eclipse; "Did this gentleman find it total?" I was told that he did not. I inquired how much it lacked of being total, and my friend did not recollect. So I addressed an inquiry, indirectly, to the gentleman himself. I presumed that the desired information was not contraband, and offered in exchange for the courtesy some historical items I had access to, if they should be of any value or interest to the gentleman.

I have his reply, dated Feb. 13th. A few days after I requested the privilege of publishing it, either anonymously or with such other modification as he might wish. Soon after this I addressed a note to one of Eld. T.'s friends, suggesting the propriety of the readers of the *Crisis* hearing from their oracle. If they regarded the oracle as unfavorable, yet not seriously damaging, it was easy to say so, and to say why. In any case I thought that current and pertinent facts should appear in the columns of the *Crisis*.

But, though invited once and again, for reasons best known to themselves, Mr. Thurman's friends have not yet published the response of their oracle, and I have received permission from the astronomer to do so. He does not wish, however, to be drawn personally into the controversy; but, entertaining toward Mr. T., and, I dare say, all the parties concerned, "none but the most kindly feelings," he desires his name not to appear in the discussion. But this can not affect the value of his results, either way.

It is but just to say that I probably have these results more fully and in detail than Mr. Thurman's friends have received them. But the most important facts were doubtless fully understood by them; and if they were of any value in this question of the alleged astronomical refutation of Ptolemy's Canon, I see no reason why either party should fear to see them in print. Facts are not our enemies if they may help us to the truth. And what is fifty dollars to that which is better than fine gold or rubies? (Prov. iii. 14, 15.) If hopes were disappointed, was the money therefore lost?

The following table gives the results obtained by the gentleman, in respect to the time, place, and dimensions of several of Mr. Thurman's eclipses.

Sun or Moon	Year B. C.	Month	Day	Hour	Digits eclipsed	Place
M.	721	March	19th	8.18	total	Babylon
,,	720	March	8th	10.39	2.5	,,
,,	720	Sept.	1st	6.51	7.1	,,
,,	682	Aug.	3rd	6.25	7.3	,,
,,	681	Jan.	27th	11.52	total	,,
,,	681	July	22nd	6.49	,,	,,
S.	549	June	19th	6.47	See below.	
,,	478	Feb.	17th	11.04		
,,	457	Dec.	16th	7.53	,,	
,,	431	Aug.	3rd	4.55	7.7	Athens
M.	413	Aug.	27th	9.51	total	,,
,,	201	Sept.	22nd	6.17	7.5	Alex'dria
,, A. D.	14	Sept.	27th	4.46	total	Rome

The eclipse of 549 B. C. was central in latitude 30 deg. 20 min. north, longitude 109 deg. east.

That of 478 B. C. was of 10.1 digits in Lat. 38 deg. 20 min. N., Long. 28 deg. E. The sun was centrally eclipsed in Lat. 48 deg. 57 min. N., Long. 35 deg. 88 min. E.

That of 457 B. C. was total in Lat. 36 deg. 29 min. N., Long. 102 deg. 13 min. E.

In order to know the *meaning* of these results, it will be necessary to compare them with the times and dimensions named by Ptolemy and in other ancient statements, and also with the computations made by Mr. Thurman. I shall make these comparisons as I proceed, in future articles. But some remarks of the gentleman, stating the differences between his results and those of Mr. Thurman, are in place here.

He says he was desired "to take particular pains with the eclipse of 457 B. C." Yet he "could not make any eclipse at all at Sardis, or at least a very small one if any, while Mr. Thurman makes a total one. Mr. T., he found, had made the time of new moon almost three hours later than himself, and the moon's latitude, he thought, 10 or 12 minutes less. "These two circumstances combined gave him the total eclipse." He adds: "The disagreement in our calculations is too great to be reconciled on any other ground than that of a mistake, especially in the latitude, either by Mr. Thurman or myself. But I have tested my computations in various ways without detecting any error." He had used, in his computations, the tables published in a late edition of the British Encyclopedia, which employ, he says, a greater number of equations, including secular ones, than those of Ferguson. But for this eclipse he also employed Pierce's tables of the Moon, by which he found "a *small* eclipse at Sardis, the total phase occurring about Lat. 36½ deg. north, Long. 100 deg. east."

The eclipse of 478 B. C. is the same with that of Dr. Zech, with a year's difference in the style of reckoning time B. C.; and it was found to be an annular eclipse. Our astronomer is decidedly of the opinion that such an eclipse could not have caused the darkness which Herodotus describes; and in this opinion he accords with Mr. Thurman and his friends. I do not know but this explains the statement made to me,—to which Bro. Hastings alludes,—and other rumors I have heard, that Mr. Thurman had been sustained by an astronomical authority. I have only to say, I do not quarrel with this opinion. I have a good deal more to say about the Xerxes eclipse when I get to it. For the present I remark that I reported Dr. Zech faithfully so far as I reported him at all. I did so, knowing what might be said against his theory. But to demolish Dr. Zech's theory,—which I have neither accepted nor rejected,—is not to establish Eld. Thurman's. And surely, if an *annular* eclipse would not cause the darkness which Herodotus reports, how would that darkness be produced by a *small* eclipse, or by none at all?

Our astronomer also remarks: "It will be seen that in not one instance do we exactly agree, while in several there is quite a discrepancy between us. Thus Thurman makes the eclipse of the moon, Jan. 681 B. C., about 4 hours later than I do, and 1½ hours later than Ferguson's tables make it.

The following statement, in the second letter which I received, shows what are some of the elements to be reckoned in the computation of eclipses. It is understood that Eld. Thurman's tables are a correction of Ferguson's. Whether the correction is properly made or not, there should be some ratio or proportion in the various results produced by it. Now in the eclipse of B. C. 681 Eld. T. makes a difference of 1½ hours in time, requiring a reduction of 10 or 11 degrees in the moon's anomaly. In the eclipse of B. C. 682, 4 degrees are required. And in that of 457 B. C. a difference of one hour in time, made by Ferguson's and Thurman's tables, requires a change of 6 degrees in anomaly. Thus instead of numbers nearly equal, we have 10 or 11, 4, and 6.

"I am aware," says our astronomer, "that the equations depending on this argument change more rapidly when the moon is near its apses than at any other point of its orbit, and that therefore equal variations in the argument are followed by unequal differences in the times or equations. But in all the cases before us the moon was near one of its apses, and hence a uniform change in the argument should have produced about equal differences between Thurman's times and those deduced from Ferguson's tables."

The gentleman does not undertake to say how Eld. T. obtains results so unequal. He wishes to pass no judgment upon his astronomy. The reader must decide for himself what authority is most reliable. If I shall hereafter pronounce against the authority of Eld. T., I shall try to make my reasons apparent for preferring some other authority.

C. F. H.

For the World's Crisis.

MORE LIGHT.

We think it due to Professor Hudson, that the lovers of truth should present him an expression of thanks for the valuable information which he has brought to light, by giving us in our own mother tongue Ptolemy's description of those eclipses which, being handed down to us in a dead language, we before have had no access unto. This is the information which we have long desired, knowing that, being the highest authority to which we can appeal, it must either establish the correctness, or prove the erroneousness of my tables, thus enabling us to speak with more confidence for the future. Had we been in possession of this valuable information some ten or twelve years ago, it would have saved much labor and trouble in properly arranging our tables. But we are now availing ourselves of this new light by calculating and comparing all of those eclipses, the result of which we will give soon.

For the encouragement of those who love the glorious appearing and kingdom of our blessed Lord and Savior Jesus Christ, I might here add, that we have already proceeded far enough to discover that our true *Bible* chronology is placed upon a foundation which can never be shaken.

To give something of the result of my investigation, call to mind that Ptolemy informs us that "the middle of the eclipse of A. D. 136 was four hours after midnight." This being the last of those three which were not only calculated by him, but also "*carefully observed*" with his own eyes, must be considered the highest authority to which we can appeal; and my tables make this eclipse just 11 min. 5 sec. later. Therefore, if, as Prof. Hudson well remarks, "*we must not prove the eclipses by the tables, but the tables by the eclipses*," we will here have only 11 min. 5 sec. to allow for the moon's acceleration in a period of about seventeen hundred years. According to Ptolemy, the quantity of this eclipse was "half its (the moon's) diameter on the north." My tables eclipse just 14 seconds of a degree less. If, therefore, after the instruction of Prof. Hudson, we correct our tables by this eclipse, I must subtract 1 4seconds from the moon's latitude in eclipses. But this will throw the moon that much further from the node, Mar. 8th B. C. 720, which according to my tables is already too far from the node for any eclipse at all.

If, therefore, we admit with Prof. Hudson that we must first prove our "tables by the eclipses," and that the eclipse of A. D. 136 is the highest authority to which we can appeal in thus correcting our tables, it is now proved to absolute certainty that the three eclipses which Hipparchus found recorded at Babylon did not occur in the year B. C. 720. According to the "Bible chronology," the first year of Mardock, in whose reign these eclipses occurred, was B. C. 682; and in this year we find the first, and in 681, that is in his second year, we find the other two answering to the three Hipparchus found at Babylon. The reader should bear in mind that the eclipse of A. D. 136, having been seen by Ptolemy himself, and "*carefully observed*" by him, "at Alexandria," in the very year in which his attention being directed to the subject of computing eclipses of the moon, he must have made the nicest observation of this eclipse which was within the limits of his power; hence this eclipse must be regarded as of the highest authority to which we can appeal in correcting tables.

Says Prof. Hudson, "If an eclipse is recorded as accurately and credibly as are reliable historical events generally, then it becomes a standard, and the tables will come nearer and nearer to it as they are made more and more accurate." Thus he has driven for us one stake which cannot be drawn. Then according to his own admission the eclipse of A. D. 136 "*becomes a standard*" by which the errors of our tables are to be corrected, and if so, then of all the tables of which we have any knowledge, ours come the nearest to the truth.

The next eclipse, which occurring the nearest to the time at which Ptolemy wrote, must be regarded as the next highest authority or surest standard by which our tables are to be corrected, occurred A. D. 134. Concerning this, Ptolemy says, "We have computed its middle time to have been one equinoctial hour before midnight." And according to my tables, it was one hour lacking 4 minutes and 56 seconds before midnight. Hence so far from finding it necessary to allow anything here for the moon's acceleration, we will have to add 4 min. 56 sec. to her retarded motion. But if from the 11 min. and 5 sec., which we have noticed at the year A. D. 136, we subtract this 4 min. 56 seconds, we have 6 min. and 9 seconds to allow for the moon's accelerated motion in 1700 years. But since Prof. Hudson, in his allusion to Dr. Hales, appears to justify the idea of making the eclipses which occurred at the one node with one set of tables, and those that happened at the opposite node with other tables, saying this is "*just right*"; the controversy between him and me, on the subject of astronomy, is at an end; for, if this is allowable, astronomy is of no more worth in computing eclipses than that of the boy's calculation of the quantity of land he has surveyed, without any regard to the length of his chain. But if astronomy is set aside as of no worth, "we have also a more sure word of prophecy," even the express word of God, which no man can set aside; for "the Scripture can not be broken"; and the Lord has declared that "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks"; "whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."

But though some may prefer claiming the right to use two sets of tables to that of acknowledging the incorrectness of Bishop Usher's chronology, this can weigh nothing with practical astronomers; hence, if willing to examine the matter, they at least must acknowledge that the chronology which contradicts the express word of God is now clearly proven to be erroneous; and if so, the seal is removed, and the book of Daniel is opened. Then "lift up your heads," O ye saints of the living God, "for your redemption draweth nigh." And you, O dying sinner, "prepare, prepare; O prepare to meet thy God."

Since we should give honor to whom honor is due, let all lovers of truth acknowledge their gratitude to Bro. Hudson, for this large share of the most valuable information, which he has so kindly contributed to our stock of knowledge. That open frankness with which he has given us all the truth, even where it is against the position he occupies, must ever speak loudly in his praise. That the reader may discover something of our indebtedness to him for this act of kindness, we might remark, that if our astronomical tables having passed the strictest criticism of all of the most learned astronomers on earth, and they had pronounced them strictly correct, this could not have contributed half so much to the confidence of those who prefer seeing and knowing for themselves, to that of resting on the opinions of others. Being thus put in possession of the highest authority, to which man can appeal, our tables can, by the learned, never be called in question as to their correctness. We say the highest authority to which we can appeal; for here we have the express words of Ptolemy, not concerning that which occurred before he was born, on which he was dependent upon others for information; but concerning those eclipses which having occurred, not only in his day and under his own personal observation, but even at the very time when his attention being turned to astronomy, he was computing and comparing eclipses of the moon, the one with another; hence to use his own language, "CAREFULLY OBSERVED BY 'himself' at Alexandria," the place where he had all of his astronomical means of discovering with great precision, both the time and quantity of eclipses; raises the three last eclipses, as recorded by Ptolemy, to a standard far transcending everything else, as found in all antiquity concerning eclipses, hence they must become that standard by which all of our astronomical tables are to be tested. And that which must give every man the greatest confidence in our tables is, that while they make all of the ancient eclipses, both of the sun and moon, they come so near the very minute and second of those standard elipses, of which, at the time of arranging those tables, I had no knowledge. And I do from the heart thank our Heavenly Father for this standard raised up as a defense.

Having now within our reach this standard, by which every man can for himself test the correctness of our tables, those who are not afraid of the light of truth are no longer dependent, neither on the say so of Thurman, nor that of the most learned astronomer's on earth.

As the eclipse of A. D. 136 is the last one in Ptolemy's catalogue, it must be the one which occurred the nearest to the time he wrote, and when his astronomical observations had reached their highest state of perfection; hence, must be regarded as of the highest authority found in all antiquity to which we can appeal in testing our tables.

Ferguson's tables fall short about one digit and three-fourths of making this eclipse; and are about half an hour, or twenty-nine minutes and seven seconds in error as to time; which proves that Prof. Hudson is correct in supposing that his tables are not reliable. Struyks's tables lack one digit, all but seventeen minutes, of reaching this standard. My tables come within the limits of fourteen seconds of the quantity, as mentioned by Ptolemy, which being too small to have been noticed by him, we are unable to detect an error here.

The next highest standard to which we can appeal, being the next nearest to the time at which Ptolemy wrote, occurred A. D. 133; but since he failed to give the depth in which the moon was immersed in the earth's shade, this is of but little worth in testing tables.

Our tables having thus stood the criticisms of the highest truth-testing power to which we can appeal, and having thus been sealed correct by the highest astronomical school of authority, our adversaries can no longer weaken the hands of the watchman, on the walls of Zion, who are required to sound the alarm, saying, "behold the bridegroom cometh."

WM. C. THURMAN.

For the World's Crisis.

THURMAN'S CHRONOLOGY.

IS IT TRUE?

It is not my purpose (in the very brief note that I design to pen upon this occasion) either to affirm, or to controvert, the astronomical data and chronological order of events that this worthy Brother Thurman (who is a stranger to me in the flesh) has presented to us for our serious reflection. It is enough for me to believe that he is correct upon all the fundamental questions relating to the fulfillment of the prophetic time; and believing this, I esteem it a privilege and a duty, to frankly acknowledge my honest conviction of the same; and make haste to prepare for the wondrous change that is soon to transpire in the material universe.

Lest it be said of us, "O! fool and slow of heart to believe all the prophets have said," I esteem it a part of wisdom to catch at the slightest flash of truth, as it bursts upon our mortal vision; and hold on to it with a dying grasp, until revolving nature and the events of time again point us to the tables of prophetic history, and tell us to "prophesy again."

It matters not with me, though the world and nominal professors of religion rail against me and gnash upon me with their teeth; my faith is unchangeably fixed upon the immutable promises of the great Jehovah, that at the end of the 2300 days, the "sanctuary shall be cleansed."

Now that the sanctuary here spoken of is the one that was to be trodden under foot," (Dan. 8: 13, 14), none will deny. Nor is it possible to give any other construction to the language used, without doing violence to the spirit and philosophy of the Anglo-Saxon tongue. And I am filled with amazement at my own folly in once subscribing to the doctrine that the sanctuary in the heavens was ever, even in the remotest sense, connected with this vision. Nor yet do I regret that I floated off upon the resistless current of that once popular delusion; as in the course of the reaction, the vision looms up with the brightness of the morning star; and though we erred in '43 and '44, the error (thank kind Heaven!) is found to consist, not in the computation of the prophetic time, nor yet in the grand event that is to transpire at the end of the days, but in the weakness and fallibility of men, in putting their trust in men, "whose breath is in his nostrils." Never before was Ptolemy's Canon brought into serious question, nor was it ever before demonstrated that the Egyptian's chronological chart differed essentially from the Bible, and from the unerring astronomical data, to which our attention is now called.

But "the wise shall understand." O, blessed thought! Is it indeed true, that some devoted friend (may be Bro. Thurman, who, like Daniel, may "set his face unto the Lord God to seek by prayer and supplication with fasting,") is to come to our relief? The thought inspires me with a vivid reflection of the past; and bright prospects loom up in the distance, dispelling the thick darkness that surrounds us, and revealing the Son of God with all the glorified saints in the full enjoyment of their eternal inheritance.

But, hark! I hear the voice of the "fearful and the unbelieving." And when I cast my eyes around, I recognize some with whom I counseled and labored in '43, standing far in the background, taking counsel now with the "wise and prudent," and hurling the missiles of infidelity and skepticism into the open arena of the household of faith. These were once loud champions of revealed time, and stood up manfully, as did the apostle to the Gentiles, witnessing both to small and great, and saying none other things than those which the prophets and Moses did say should come. And when nominal professors of religion talked and reasoned as they now talk and reason, they called them "scoffers," walking after their own lusts, and saying, where is the promise of his coming? In this they virtually say, "the days are prolonged, and every vision faileth." Like some, whose faith seemed to fail them after the crucifixion of the Savior, and turned again to their ordinary avocations; so do these forget the weakness of their own nature, and because the net was not cast upon the right side of the ship in '43 and '44, they seem to fancy that all is lost, and to make any further effort to solve the great problem of prophetic times, is an evidence of weakness and folly. "O! ye of little faith." In the name of Heaven I beseech you to abandon the thought that you are commissioned to preach the gospel of the kingdom at hand, for there is *definite time* connected with this gospel; and we are commanded to preach the "word" in all its fulness and simplicity.

Because we cannot comprehend at a glance the broad plans of revealed truth, is no evidence of weakness in us, nor yet of unfaithfulness on the part of the Holy Spirit, to "make known what shall be in the last end of the indignation." Now if Daniel understood the vision (and he says he did, Dan. 10: 1), then it follows that some will understand the same vision in the time of the end, for he has told us all that was told to him. And again, "it was not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into."

Daniel, too, was disappointed through a long series of years, before he fully comprehended the meaning of the time specified in the vision, and yet he fainted not by the way. Nor did he say "the days are prolonged." Indeed, I have often wondered with great admiration at the prophet's unchangeable confidence in the messengers that were sent to inform of these things. It was some fifteen years subsequent to the declaration, "I will make thee know what shall be in the last end of the indignation," to the positive fulfillment of the promise, and yet we find him faithful to the end.

"But none understood the vision" at first. And he rose up, as usual, and "did the king's business," for he was an officer of state, as well as a prophet, and he looked forward, no doubt, with great anxiety to the accomplishment of 2300 literal days, and to the cleansing, or the justifying of the sanctuary at Jerusalem, at that time.

But his time failed him, as did ours in '43, and then, and not till then, could he see that the time given was symbolic, corresponding with the whole vision, and could mean nothing short of 2300 years. And yet he was left in doubt as to the point of time when to commence the said years, as no time had been given, or designated. But he had learned from books that the Lord would accomplish seventy years in the desolations of Jerusalem, and he flattered himself, no doubt, that those days would run out with those years. And knowing that the said years were about accomplished, he turned his face heavenward and prayed most fervently for the fulfillment of the said promise to cleanse the sanctuary. And it was upon this occasion that Gabriel was commanded to "fly swiftly," and inform him of his mistake, and to designate the time for the commencement of the said days, to wit, from the going forth of the commandment to restore and build Jerusalem, which event transpired about two years subsequently, in the first year of Cyrus, king of Persia.

Now, in the third year of the same king, "*a thing* was *revealed* unto Daniel, and *the thing* was true, but the *time appointed* was *long*, and he understood *the thing*." Now what was *the thing* revealed? Surely it was something that had *time* connected with it, and "the *time* was long." It was, therefore, the vision of 2300 days, and he was made to understand that it was to cover the duration of several great empires, to wit, the Medes and Persians, the Grecians, and the Romans, through all the subsequent divisions of each, down to the time of the end, when he would be permitted to "stand in his lot."

Now as Daniel was held in suspense about twenty years, from the time that the vision of 2300 days was spread out before him, till he fully comprehended and understood it, is it not reasonable to suppose, that about the same time will intervene from the time that the vision was written upon tables in '43 to the time when we may fully comprehend and understand the whole matter? O! blessed thought! My soul expands with gratitude to God, when I remember that I have kept the word of his patience; and the promise is sure, that he will keep me from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

DANIEL CLOW.

For the World's Crisis.

CHRISTIAN UNION;

Or, "Sectarianism a Waste of Means."

NUMBER SIX.

"The saints on earth, and all the dead,
But one communion make;
All join in Christ, their living Head,
And of his grace partake."

TESTIMONIALS.

"This building five sects where one church is all-sufficient, involves an immense waste of talents, time and money. The items of unnecessary expense may be set down as follows: Four unnecessary meeting-houses. Suppose these, with fixtures attached, cost five thousand dollars each. One house costing, say, eight thousand dollars, would answer the religious wants of the people, if united. Here, then, is a needless expense of twelve thousand dollars in every such village for meeting-houses. Suppose that there are ten such villages in one county. This would make one hundred and twenty thousand dollars expended in such county for sectarian meeting-houses over what would be necessary if the christians of the county were united. This sum would sustain twelve missionaries abroad ten years, on a salary of one thousand dollars each. Ten such counties will thus expend for sectarian meeting-houses one million two hundred thousand dollars in a generation. This sum would be sufficient to send the Bible, in ten years, to nearly every tribe on earth, in its own language or dialect.

"One half of the state of New York thus expends, on needless houses of sectarian worship, in a single generation, a sum sufficient to carry christianity to millions of heathens, by sustaining one hundred missionaries for twelve years. From this data, any one can form an appropriate estimate of that immense sum expended in Christendom for sectarian temples. It will be seen that we have left out of our calculation a sum sufficient to supply the people of each place with all needed accommodations in the shape of churches, provided they are united. All expended outside of what would be needed in such a case, is, of course, to be set down to the cost of schism.

"The support of religious teachers has ever been a heavy tax upon the world. Whole nations have been impoverished, and empires financially ruined, by this cause alone. In modern times, the voluntary system has greatly modified this evil; but sectarianism more than quadruples the necessary expense of sustaining religious teachers in the world. We are not disposed to call attention to this subject, because of the waste of money alone, but because of the perversion of moral and mental power consequent upon the system.

"In a community of a thousand people, but one preacher is needed. They can all gather under the sound of one voice, and be reached by the same thoughts. Others beside the one preacher ought to teach in their social capacity; but, so far as public preaching, at stated times, is concerned, one can do it better than four. Such a man would be well sustained, and under no temptation to preach to please public opinion. But instead of this, the present system saddles, at least, four preachers upon a community, where one would be more efficient, because free from the collisions which occur among the four. If the three extra preachers receive five hundred dollars each, it will make fifteen hundred dollars a year, which one thousand worshipers pay for sectarian preaching, over and above what they would need to pay if they were united.

"There are ninety-eight thousand inhabitants in a certain county. Suppose that twenty-four thousand, or about one-fourth of them, attend church on the Sabbath. It would need but twenty-four preachers to supply them, if they were united in congregations of one thousand each. They would be so united, on an average, if it were not for sectarianism. But now they [illegible] not average two hundred and fifty hearers to a preacher; thus supporting ninety-six preachers, where, if it were not for sectarianism, twenty-four would do the work much better. This leaves seventy-two preachers in this county useless for any other practical purpose than watching each other, to see that neither sect gets the advantage. The twenty-four would preach the gospel better than the whole ninety-six do now. These seventy-two needless preachers, at five hundred dollars each, cost the people of the county thirty-six thousand dollars each year. Add to that three hundred per year that they might earn, if each one was on a farm, rather than preaching sectarianism, and we have twenty-one thousand six hundred dollars more, that is lost in this misdirected labor. This makes the round sum of fifty-seven thousand dollars a year, paid by the people of the country for sectarian preachers over what it would cost to preach the gospel to the same number of people to whom these men preach sectarianism, provided the christians of each place were united.

"When the last census was taken, there were 26,842 clergymen in the United States. These are divided among about fifty different sects. But, on an average, perhaps about four sects occupy the same territory; and if it were not for the sectarian system, three of four preachers in each town or locality could be spared to go among the heathen, or into the destitute portions of our own country. There are none too many preachers in the nation; but sectarianism huddles them together, to sustain the power of each party against the other, and thus wastes three quarters of their labors. There is not a village of a thousand people in the land but what would be religiously better off, if united, with one minister intent upon spreading the gospel, than it now is, with four to checkmate each other, and keep up the walls of division.

"Three quarters of the ministerial labor in the nation, then, is wasted; because the preachers are three quarters of them employed where they are not needed, and where the people would show much more love to God and man, if united, under one godly minister of the gospel, than they now do while wrangling under the leadership of four sectarians. This calculation would leave us over twenty thousand preachers to spare to the unchristianized portions of the eaath. Quite a respectable army of missionaries for one nation to send forth! If these sectarians were only content to preach 'Christ and him crucified,' rather than to stay where they are not needed for any purpose but to keep up the party, how soon could the world be converted! Suppose these twenty thousand preachers are sustained at the rate of four hundred dollars per year, each; this would make the round sum of eight millions of dollars paid out for sectarian preaching in these United States.

"The reader will understand that this result is, based upon the calculation, that, on an average, there are four sects where but one church is needed. These twenty thousand preachers might be well employed in our country; but they are now so employed that their labors are a waste, and the expense of their maintainance is lost to the church and the gospel. These eight millions of dollars might be expended every year in christianizing Africa, and leave America, practically, as well supplied with christianizing forces, as it is to day. We should thus lose only the alloy of sectarianism with which our religion is mixed, in the proportion of four to one,—thus leaving us purer, and therefore stronger, after this alloy was sent away. It will need but a moment's consideration to satisfy any one that one minister to one thousand worshipers would, if the community was united, place any community in a much better condition than divided under four. That there would be a greater diminution of strife, envy and party zeal, and a great increase of friendliness and love, under a united system, is so obvious, that no argument on that point is needed.

"The total amount of church property in the United States, according to the last census, was 87,446,371. This estimate includes twenty of the principal sects, and a gross estimate of the minor sects, not mentioned by name. Now, if we shall say that there are three meeting-houses, on an average, where one would accommodate the worshipers, we shall make an estimate quite low enough. We know that there are none too many meeting-houses in the nation. Indeed, there are too few, by half. But few as there are, two thirds

of these are useless, so far as accommodating the people are concerned; because they, like the ministers, are huddled together, three or four in a place, where, if the people were united, but one would be needed. Nearly every village in the state, where there are actually six hundred worshipers, has three or four congregations, where the whole six hundred could be easily accommodated in one house, were it not for the party-spirit.

Practically, therefore, two of the three houses, as now located, are useless except for party purposes. If, then, there would be as many actual worshipers accommodated by one meeting-house, where the sects have now built three, the two extra houses are, to the cause of christianity, as free from party, a dead loss. This loss would amount to $58, 597,580 every time a new set of meeting-houses is needed, which is once in about thirty years; so that, were all the christians in each place united, this sum might be expended in building churches where the world does need them; because sectarians would no longer build three where but one is needed. This fifty-eight millions of dollars might either be used to send the gospel to the heathen, or to feed the poor and clothe the naked; while meeting-houses enough would be left to convene the same number of worshipers that are now actually convened each Sabbath. Or, these houses might be so located as to accommodate the destitute portions of our own country, and thus fill the whole destitute west with houses that are now useless, only as partisan rallying points.

We have thus shown the wastefulness of the sectarian system in its application to preachers and meeting-houses. The same ruinous system of factional expenditures runs through all our religious institutions. Each great denomination must have its 'Book Concern,' the main efforts of which are to propagate its peculiar tenets, mixed, of course, with something of essential gospel truth. But when you have taken from the religious literature of our times its partisan elements, you have but about one quarter left. Put the cost of this partisan element of our religious literature into Bibles, without note or comment, and exhortations and incentives to practical godliness, and it would baptize the heathen world, embracing all tribes and tongues, with such a flood of pure literature that its light would soon encircle the whole earth.

Sectarianism not only consumes millions of dollars annually, upon the lust of party at home, which might be employed in spreading the gospel abroad, but even the little effort made to convert the heathen is cursed by its blighting power. Each sect must have its own 'Missionary Board,' and its whole array of missionary machinery. A godly man sent out to Burmah from the Presbyterian sect, on changing his views of baptism, is deserted by his patrons, and left alone on heathen shores.

A Baptist sent to Hayti, becomes convinced that the last day of the week is the Sabbath, and he must look to some new Board for support. If all Burmah was converted to one sect, to be consistent with home practice, another sect would be as anxious to convert the natives into its peculiar church as before; and so we should have the heathen converted crosswise, to first one sect and then the other, as we are attempting to do at home.

It is a sad reflection upon our religion that while all Christendom is praying for the conversion of the heathen world, the church is consuming upon the lust of partyism millions of dollars annually. Missionary agents appeal to our children, and to the very servant girls in our land, for money to convert the poor heathen, while the sects spend enough in their party strife to send the gospel speedily to all lands. Countless agents swarm the country begging for philanthropic purposes, while millions are extorted by party pressure from the sects to sustain a useless clergy.

Christendom is priest-ridden beyond all endurance, because the party whip and spur can be used upon the poor ignorant multitude effectively. The shameful advantage taken of the religious nature of man to make it minister to the support of brawling partisans, should awaken deep indignation. If half the money which is thus wasted annually by the church, was squandered by the government, it would produce a revolution. The annual cost of intemperance is far less than the annual cost of sectarianism, over what would be the cost of keeping in the field all needed church machinery. If this waste was perpetrated in any other name than that of religion, it would not be tolerated; and the time will come when an enlightened church will have a fearful reckoning with those who have misled her into all these abuses. We feel that we have only just entered upon this vast branch of our subject; but the plan of this work will not permit us to pursue it farther."

D. F. N.—*Home Thrusts.*

For the World's Crisis.

SOUTH BUTLER MEETING.

Dear Brn. and Srs.:—Let there be a general turnout. It is expected that there will be a goodly number of veterans at this meeting, to help give life to this enterprise. South Butler is a pleasant country town, situated four miles north of Savannah station. This station lies about half way from Syracuse to Rochester, on the direct R. R. to Rochester. I know of no place better prepared to entertain a large gathering than S. B. The church there have a good house in which to hold their meetings; besides many outside the society are interested in the *present truth*, and such a meeting will be the means of doing much good. You will see, Brn. and Srs., by the signatures attached to the call for this meeting, that nearly all our ministers in this State are united in this effort. They desire to see you present. They want your advice, counsel, and aid generally in sustaining this work. Let us work together, and I trust the Lord's work will prosper in our hands. There is a vast missionary field in this State. Let us come up to the help of the Lord against the mighty.

C. B. Turner.

Syracuse, N. Y.

For the World's Crisis.

A REQUEST.

Bro. Grant:—I have been a preacher of the gospel, and now am afflicted with a distressing complaint. I want you to ask the christian brethren every where to pray, if it can be the will of the Lord, that I may be healed. I desire my health that I may preach more, and serve the Lord, before I die, or the judgment day shall come. But if it is not his will, that I may have the blessing and presence of the Lord to go with me through the dark valley and shadow of death. I am away out west, and have no meetings to attend.

Jellerson Small.

Mankato, Minn.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, May 2, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the rate is $3.00 a year, or $1.50 for six months. Thus 50 cents a year is *saved* by paying in advance.

THE ECLIPSES OF B. C. 457.

It will be recollected that it has been shown in a previous article, (See Crisis No. 26th, March 14th, 1865,) that the total eclipse recorded by Herodotus, b. VII. s. VII. 37, as taking place when Xerxes was marching into Greece, could not have been at the time where Ptolemy's Canon places it, B. C. 481, for "*no* eclipse" happened at Sardis at that time, as shown by "Prof. Airy, the Astronomer Royale" of the "Royal Observatory, Greenwich," London. Hence it follows that some other date must be found for the march of Xerxes into Greece. It has been thought that Dr. Zech hit upon the right one in B. C. 477, or more correctly, Feb. 17th, 478, as shown by Bro. Thurman, and another astronomer who was consulted,—called the "oracle," by a writer in the Crisis. But this eclipse taken by Dr. Zech, for the one recorded by Herodotus, was in the *third* year of the Olympiad; whereas it should have been in the *fourth* according to the historian; and besides it was only an *annular* eclipse, which certainly could not have caused such darkness as that described by Herodotus, when Xerxes was about to commence his march.

When speaking on this subject, Prof. Airy says:—

"I have myself seen two total eclipses (those of 1842 and 1851) being on both occasions in the open country, and I can fully testify to the sudden and awful effects of a total eclipse. I have seen many large partial eclipses, and one annular eclipse, concealed by clouds; and I believe that a body of men, intent on military movements, could scarcely have remarked on the occasion any thing unusual."

Signed, "*G. B. Airy, Esq., Astronomer Royal.*" Transactions of the Royal Society, London, 1853, p. 180.

The question now arises, when did a total eclipse of the sun happen at *Sardis*, in the *fourth* year of the Olympiad, that will correspond with the time when Xerxes marched into Greece? Bro. Thurman has examined all the eclipses of the sun in the fourth years of the Olympiads, that occurred during the reign of Xerxes, if we go by Ptolemy's Canon, and finds no such eclipse. But when we admit Ptolemy's error of forty-eight years, as shown by *divine* testimony of the *Bible*, he then finds such an eclipse on the 16th of Dec. B. C. 457, at 9 h. 23m. 30sec. in the morning; and can find no other one that will answer at all the description given by the historian. While Herodotus understood that the eclipse was in the spring at Sardis, astronomy shows it to have been on the 16th of Dec., which is thought to have been when Xerxes was on the point of marching from Celænæ *to* Sardis, instead of away *from* that place.

Prof. Airy says:—"Herodotus repeatedly expresses himself doubtful on matters of detail which occurred during the movements of Xerxes on the eastern side of the Ægean Sea," which was the very place where this event happened.

After it was decided that Bro. Thurman should hold a discussion on chronology with Bro. Stevenson, we took occasion to consult able astronomers relative to Bro. T's list of eclipses, found in his work. We made arrangements with one, whom Bro. C. F. Hudson denominates "the oracle," to calculate certain eclipses as tests of the correctness of Bro. T's tables, and he gave us the result found in another column in this number. (See article on "Elder Thurman's Eclipses," by C. F. Hudson.) We requested "The Oracle" "to take particular pains with the eclipse of 457 B. C." "The Oracle's" tables made all the eclipses made by Bro. Thurman's; and while he differed in some particulars from Bro. T's, the difference was not as great as between "The Oracle" and other distinguished astronomers.

As we did not think it best to rest the whole matter on *one* authority, if other could be had, we chose to delay our report till others could be consulted, and other facts gathered; and besides, an unusual amount of other duties has occupied our time till the present. Since consulting "The Oracle," we have been aided by astronomers, and astronomical works at Harvard College, Cambridge, Mass., to obtain more facts relative to the eclipses calculated by Bro. Thurman, and must say, that the more critically he is examined, the firmer appears his foundation, so far as we can judge.

Relative to the eclipse of B. C. 457, we have consulted a very able French work on eclipses, approved by the "Royal Academy of Science, in Paris," in which we find that eclipse calculated, and the result reported as follows:—Sun eclipsed "16th Dec. at 7½ morning, [Paris time] eastern Europe, eastern Africa, Asia, central, Lat. 46° at sunrise 30° at noon, 48° at sunset. Total." According to Bro. Thurman's calculation the eclipse would take place in Celænæ at 9 h. 15 m. in the morning. According to the computation by the French Astronomer, changing the Paris time to that of Celænæ it would have taken place at 9 h. 21 m. 59 sec. in the morning; making a difference of only six minutes and fifty-nine seconds; while the tables of "The Oracle" first consulted, made the eclipse one hour, forty-eight minutes and fifty-nine seconds earlier in the day than the French astronomer.

This is as far as we have been able to pursue the investigation up to the present time.

"MARVELLOUS ELEVATION."

At the present time, no man on our planet stands so high politically as Napoleon III., Emperor of France. His whole life seems like a "wonderful tale," almost surpassing the field of fiction; but the closing scene is yet to come. We wait for it with deep anxiety.

The following is an extract from the *Sun and Advertiser*, published in Halifax, N. S., March 8th, 1865. The editor says:—

"At the opening of the French Legislature the Emperor delivered his anxiously expected speech, which places him among the first orators as he is among the first statesman of the day. Compared with that very commonplace affair which was delivered by commission at the opening of our own Imperial Parliament the present session, it shows a vivid contrast in its vigor, terseness, tact and comprehensiveness. And better than all, the burden of it is "peace."

This wonderful man has been from the first a source of the most absorbing interest to the civilized world; lauded to the skies as a demi-god, by some; traduced and abused as the very satan by others; suspected at one time or another by every nation; he has pursued his way onward and upward, till he has attained his present marvelous elevation, from which he looks down, calm and inscrutable, without giddiness, governing his people with a firm hand, and making for himself and his country a name greater than that name and country ever possessed before."

He is truly a "*wonderful man.*" The Bible, we think, points out his dynasty, as the last head of the scarlet-colored beast, of Rev. 17; at which, "they that dwell on the earth shall *wonder*," when it rises from its "wounded" condition; which we think was accomplished when he re-established the Napoleonic dynasty in France.

In his late speech, he makes one remark, well calculated to make him popular with the masses of the people; which is evidently a prominent point to be reached by this remarkable man. It is the following:—"All confessions enjoy the same liberty." This, of course, will tend to give him the support of "all confessions," and constitute him the great head of all, politically, and ecclesiastically, like the ancient Cæsars.

We shall watch this man's course with much interest, for we think his life is intimately connected with the closing scenes of this dispensation.

WORKING MIRACLES.

The time has come for the demons to work their miracles, according to the Scriptures, as foretold by the prophets. The following from the Chicago *Times* dated March 10th, 1865, shows that marvellous things are being accomplished by the spirits. They well know how to transform themselves into angels of light, so as to deceive, "if it were possible, . . . the very elect."

When our Savior was upon earth he found an individual who had been bound by Satan, by means of a disease, for fourteen years. Jesus healed the sick one. The primitive christians taught that demons caused diseases frequently, and were the occasion of persons becoming insane. It is evident that those diseases which they *cause* they may heal again; and thus claim they have the same healing power as Christ. Many say "they must be good spirits, or they would not heal the sick." We think this conclusion may be a little hasty. It should not be forgotten that these demons are "*seducing spirits*." A seducer does not let his true character be known to the one whom he would seduce; but seeks to gain the confidence of the one he would lead astray by some kind deeds. Just so the demons work; hence are properly called "seducing spirits." When they can walk on the water, open the eyes of one born blind, and raise the dead, we may think they are not seducers, unless they should speak against the Bible, and the God of the Bible, as they do now.

The following is the article from the Chicago *Times*:—

"For several days past the talk of all the marvel seekers in Chicago has been devoted to narrations of the extraordinary cures effected by an individual in Metropolitan hall. Thousands crowd to him every day, and from morning till night he is engaged passing patients through his hands at the rate of about four per minute.

Every one he professes to cure by a touch of his hand. It is said that he has touched the limbs of the paralyzed, and they have flung their crutches from them and danced; that the blind, by the mere pressure of his finger on the eye balls, open their eyes and see; that the deaf are made to hear, and those who had stammered all their lives, speak fluently and with ease. Rumor has sent abroad the most extravagant and extraordinary stories regarding his power. The consequence is the credulous come pouring to him from all directions. One woman's faith was so strong that she traveled four hundred miles, carrying with her a bed-ridden mother's clothes in order that he might touch them. She actually believed that by so doing her mother would be cured.

The process of 'cure' occupies very little time. The patient comes up to the platform; the physician lays his hand upon him and he walks off immediately.

Yesterday morning the multitudes who flocked to the Metropolitan Hall surpassed even those of the previous day. The hall was filled before nine o'clock, and for hours the crowd continued to accumulate, the broad staircase being completely filled by the press of people crushing continually forward. The majority seemed to be skeptical, but there were also many enthusiasts. One lady tossing her head scornfully was heard to remark:

'I don't believe it for one; and they tell a great many stories about him.'

On which an elderly gentleman turned round and, in accents of grave rebuke, said:

'They crucified Christ before they believed in him.'

Sometimes a couple of men would come, carrying a paralytic or palsied friend. Others came limping up on crutches. There were many either wholly or partially blind, scores of deaf, and persons afflicted with rheumatism, neuralgia, and lung complaints. All the sufferers were marshalled in long array, twenty deep around the hall, the professed dispenser of health occupying a place at the upper end. One by one the immense assemblage came up to him, were touched, and passed out at the other door. Those who came on crutches he manipulated for a few seconds, made them stamp on the floor, walk backward and forward once or twice, then take their crutches on their shoulders and march out. This many of them certainly did, but whether it was that they were really cured, or whether their excited imagination gave them a momentary sense of being so, it will be impossible to tell, though a few days will serve to establish whether the whole affair was a humbug or not."

THE COMING STRUGGLE.

Although our nation has apparently got about through with her *military* struggle against the rebellion, yet it is to be feared that the "coming struggle" for the success of particular parties and principles will be more difficult to control than the one through which we have just passed, and will put the country in greater peril than ever.

The Washington correspondent of the Boston *Journal*, under date of April 14th, writes;

"It has been thought strange that in this civilized age the citizens of our enlightened and advanced republic should have made the sword the supreme arbiter of their domestic difficulties. Uniforms are everywhere to be seen, bayonets bristle on all sides, and mighty hosts are being maintained at the public expense, instead of employing their skill and industry in the rational and useful occupations of life.

After speaking of the objects of the war, he goes on to say: "Many statesman" are impressed "with the conviction that Lee's capitulation is but the commencement, rather than the end, of national troubles. The struggle for human rights is just being commenced."

On that very night, after the above was written, the President was assassinated.

A CHALLENGE.

We clip the following from "The Progressive Age," a Spiritualist paper, published by Eld. Moses Hull, at Kalamazoo, Mich. He was formerly a noted defender of the seventh-day-Sabbath, and an opponent of what he is now trying to establish.

"THE SUM OF ALL VILLANIES.

In the last No. of the *World's Crisis*, Eld. Miles Grant comes out with his usual tirade against Spiritualism, in which he says, 'Spiritualism is the sum of all villanies.' Also he says: 'We believe there is not a more direct road to perdition than the one in which the spirits are trying to lead men at the present time. The bite of the rattlesnake can be no more poisonous to the physical system, than Spiritualism to the moral. He who embraces it signs his eternal death warrant, and severs himself from 'the tree of life.' He who expects salvation through Jesus our Lord, should shun Spiritualism as he would the poison of asps.' . . .

We now throw out a challenge; Elder Grant may accept it and appoint the place, giving us due notice. We propose to debate the following question:

Resolved, That the morality, taught and lived by a majority of the Spiritualists of America is ahead of that practiced by any other people, those under the immediate teachings of prophets, Jesus and his twelve apostles, not excepted.

Elder Grant, here is a chance to test your sincerity; will you do it? The world will know."

We would propose for Eld. Hull's acceptance, a resolution much stronger than the one he has offered, as follows:—

Resolved, *That the tendency of Spiritualism is towards sensualism, infidelity, and atheism.*

Will Eld. Hull state *when* and *where* he would *like* to have the discussion, if he has a preference? We would like to comply with his wishes in the matter as far as practicable.

BECOMING RECKLESS.

The following from Wm. Patton, D. D., New Haven, Ct., shows that the sad state of morals in society is attracting the attention of thinking men. He hails it as a token that a "great revival" is "near."

When speaking of the present state of things he says:

"How reckless have men become of the sacredness of an oath, and the obligations to keep the Sabbath holy unto the Lord. How unparalleled are the extravagance and demonstrations of fashion, so unseemly in a time of war and grief, which threaten to shut out all reflection from the mind, and to erase all sense of accountability from the heart. This tide of worldliness sweeps through, bearing along, not only the young and the inexperienced, but the middle aged, and even the aged, until the boundary line between the world and the church is so overgrown and hidden that it cannot now be found."

If the Bible taught that men were to grow better and better "in the last days," then we might hope for the "great revival," for which Dr. Patton is looking. But suppose we should have one; unless the converts came out more from the spirit and manners of the world than they did in the last one, they would not live religion any longer than did those. What is wanting is a converted *church* to take care of the young converts, and nurse them in the way of holy living; instead of one to lead them astray by fairs and festivals, and other fashionable follies of these last days.

"HARD TIMES" IN CANADA.

It seems that the effects of the war are felt more severely in Canada than in New England, the northern and western states. The following from the *Montreal Trade Review* will give one some idea of things in Upper Canada.

"The universal 'plaint is 'hard times.' In all classes, among all grades—the merchant with his promise to pay, and the laborer with his battle for bread—the burden of the conversation is the difficulties of the present, and the poor promise of the future. In the cities of Ottawa, Kingston, Toronto, and Hamilton, retail trade seems to have dwindled down to a point beyond all possibility of profit. Large stocks of dry goods, imported in the autumn by retailers, have had to be sold at whatever cost, to meet the obligations thus incurred. This, with the fear of a declining market, and a desire to take advantage of the season usually selected by the farmer for delivery of grain, has induced an amount of effort to effect sales that has been positively painful, if not disgraceful. In Toronto, for instance, there has been an immense display of drapery, flags, of golden lions and brazen monkeys; and the papers contain tremendous advertisements replete with large letters and senseless trash. The legitimate, respectable trader, who scorns to thus make a fool of himself, has had no chance in competing for a trade ordinarily limited, but this year unusually so. The consequence is great difficulty in meeting engagements. In the country towns the same condition of things is apparent, only less in degree.

The low price of produce prevents much movement of grain, and farmers who can afford it,—and many who can't,—are speculating by holding their wheat over for better rates."

Omission.—In Bro. Thurman's article on the Parian Chronicle, in last week's Crisis, the *original* chronicle was left out, in consequence of a misunderstanding, and the *corrected* one, by Dr. Hales, inserted instead. This statement is needed, in order to understand some remarks in the article, and to explain the want of connection in some of its parts. But the omission will not materially affect the general information given. If any should wish to see the figures of the original, uncorrected, we could insert them if desired.

Eclipses.—It may be asked, "What if it be proved that Bro. Thurman's list of eclipses is correct; will that prove when the Lord will come?" Certainly not. It only shows that the *Bible* is right and Ptolemy's Canon wrong.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$776.56
E. S. Barber	2.50
M. C. Allen	2.00
D. N. Clark	1.00
S. Dunn	1.00
Lydia Grant	.50
John Pay	1.00
H. C.	1.00
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To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$894.74
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THE ITALIAN MISSION.

Previous donations	$426.28
C. S. Sherman	20.00
Mrs. L. H. Armstrong	5.00
H. T. Miller	.40
I. Bidwell	.70

Our Volunteer Agents.

Report for week ending April 30.

Whole number of new subscribers in the week, 28. By the efforts of the following brethren, 20:—

One each—By Lydia S. Andrew, F A Barker, Rachel Call, E B Coon, H V Croffoot, J A Cleaveland, G W Green, W E Hathaway, Mrs. G Harvey, O S Knapp, A P Moore, G S Shepard, H Tagert, C A West.
Two each—By B. B. Hill, J. G. Hook, H. Phelps.

HIRAM MUNGER.

The new edition of the Life of Hiram Munger is going off rapidly. Have sold a hundred in the last fortnight, and the orders are coming in twelve or fifteen a day. The plates are sold and melted, and this is the last edition that will be printed. He who wishes to secure a copy, will order before they are all gone. Only 30 cts.

☞ Address all orders to this office.

For the World's Crisis

REPORT.

R. I. and East Conn. Quar. Conference.

Met, according to previous adjournment, with the Abington church, Wednesday, April 5th, 1865, at two P. M. There not being a sufficient number of the members of the conference present to form a quorum, we could not proceed to business, but instead held a very interesting prayer meeting. In the evening spent a few minutes in prayer and exhortations, and were addressed by H. F. Carpenter, from words found in John 3: 3.

Thursday, eight A. M., met for prayer; at nine proceeded to business, M. R. Phetteplace in the chair. Minutes of the previous conference read, and adopted. Treasurer's report read and accepted. Reading of letters received from the churches. Mostly encouraging. Bro. C. F. Dixon reported the Rocky Brook church by letter: "Brethren, with the blessing of the good Lord we have been enabled to see some fruits of our labors the past quarter. We have had some very interesting conference meetings. Some have started for the kingdom. Bro. J. Northrup has baptized four. Had very little preaching. Bro. Hastings preached to us four days. Bro. Northrup is with us at present. Sunday school interesting."

Bro. H. R. Evans reported the Gloucester church. Had preaching by J. S. Eldridge every other Sunday. Interest rather dull, but increasing at present. Bro. E. Bellows has been preaching to us on the prophecies, with great earnestness to hear. Bro. Eldridge has moved to Scituate, and will not be able to preach to us as heretofore. His absence will be deeply felt by many. Bro. Albert Sweet reported the Exeter church. We still sustain our meetings. E. R. Wood is our pastor. Preaches to us twice a month. We have prayer and conference meetings when we have no preaching. Though our numbers are few, for the most part of the time there is a good attendance. Bro. P. C. Rodman has been delivering a course of lectures on the prophecies and law of God.

Letter received from Bro. V. P. Simmons, and read before the conference. Delegates' reports. Bro. N. Shumway reported the Danielsonville church. Since the last conference we have had preaching but a few Sabbaths, from Brn. G. Teeple, J. K. Bellows, and E. Bellows. When we have no preacher we have a Bible class in the forenoon and prayer and conference in the afternoon. Our meetings are usually seasons of interest. The Sabbath School has of late increased in interest and numbers. Bro. Ingalls reported the Abington church. Have stated preaching once in four weeks, by Wm. Morse. Labor under some disadvantages. One prayer meeting a week. Have no Sabbath School. Think there might be one started.

H. C. Hopkins reported the Foster church. Have preaching every Sabbath when not stormy. Have three prayer meetings a week. No Sabbath School in the winter, but shall organize soon. Striving to be good. Bro. I. Humes unofficially reported the Providence church. We are worse than dead. If we were dead, there would be some chance to work for the Lord. Radicalism has been the means of devouring us as a church, some bringing in doctrines and making them essential to salvation. But we begin to feel that something must be done. We have held a meeting to see what we could do. We extend an invitation to the preachers to come and visit us. D. Corey reported the East Killingly church. Number fifty-one members, thirty-four absent, seventeen live in the vicinity, five out of the seventeen are no members at all. Twelve is the most that we can rely upon. Preaching once by D. O. Hopkins.

Preachers reported their labors. E Bellows has been laboring with H. K. Flagg. We hired a hall, and large crowds attended. Went to River Point. Did not see much interest there. They have a good house, and some have become proud. Been laboring with the Foster church. Saw some backsliders reclaimed. This church never was in a better condition than at the present time. Bro. H. F. Carpenter had nearly three years of labor to report. Labored two years in Poultney, Vt. First year saw some fruits unto holiness; the last saw some manifestations of the flesh. Last year labored with the Rutland church. Church has paid its debts. D. O. Hopkins. Trying to do something for the Lord. Held meetings every other evening for the last three months. God has blessed my labors, and sinners have been converted. My labors have been confined to that region known as the Shippee District and Little Rest. M. R. Phetteplace. Laboring still in Chepachet. There is interest in the church, and one will relate an experience on the next Sabbath. Sunday School large and interesting, with the prospect of its being larger.

At this stage of the meeting Bro. E. Bellows offered the following: *Resolved*, that one public service on the Sabbath is more profitable to the church and people than two. Some discussion followed, but came to no final conclusion.

Moved, that we adjourn until Friday at nine A. M. Carried.

At one in the afternoon met for social worship; at two preaching by E. Bellows, from Dan. 12: 6; also in the evening preaching by G. A. Streeter, from Gal. 6: 7.

Friday, nine A. M., met for business. It was moved that Wm. Morse become a member of this conference. Carried. The question concerning P. C. Rodman was taken up, and discussed as to the proper steps to be taken. Some suggested one thing, and some another, but at this point Bro. H. F. Carpenter offered the following: *Resolved*, that this conference appoint a delegate to confer either personally or by letter with Bro. P. C. Rodman as to the propriety of continuing a member of this conference while employed and paid for his services by an antagonistic organization. Moved, that this resolution be accepted by the conference. Carried. Moved, that E. Bellows be appointed that delegate. Carried.

Bro. E. Bellows introduced the following resolution: *Resolved*, that it is the duty of the church to study the prophetic scriptures to learn the time when the kingdom of God will be set up. It was moved that this resolution be adopted. Carried. Moved, that the brethren in the discussion of this resolution be limited to five minutes. Carried. Some pleasing discussion followed by Brn. E. Bellows, Phetteplace, Carpenter, A. A. Durfee, N. Shumway, and Wade. A good spirit was manifested on the part of the disputants. The discussion occupied about one hour's time, and still there were points not touched which were necessarily involved in the question; and it was moved that the resolution be laid upon the table. Carried.

Brn. A. Durfee, G. Streeter, and W. Morse reported their labors. Had seen the work of the Lord prosper in their hands. Thought that it paid well to work in the vineyard of the Lord.

As there was no invitation extended by the churches for the next conference, it was moved that it be left with the clerk to ascertain what church would be pleased to have the next conference meet with them. Carried. Moved, that we adjourn this conference to meet on the first Wednesday in July, at the place designated by the clerk. Carried.

11 A. M., preaching by M. R. Phetteplace, from 1 Thess. 5: 17. At one in the afternoon met for social worship. A move in the camp. A time of rejoicing with the people of God. At two, listened to a sermon by A. Durfee. Subject, the two Gods. Also in the evening a sermon by H. F. Carpenter, from Rev. 15: 2.

The clerk being absent the remainder of the conference, consequently he cannot report personally the remainder of the meetings; but he learned that they were both interesting and profitable. For the encouragement of those who are interested in our conference meetings, he would say that the work of the Lord has broken out in the Abington church, and some fifteen have been converted.

Collections received for the free distribution of tracts amounted to $6.02. Preaching brethren present—E. Bellows, M. R. Phetteplace, H. F. Carpenter, W. Morse, D. O. Hopkins, G. Streeter, A. Durfee, H. Hopkins.

P. S.—I would say to those churches that desire the next conference with them, that they will please inform me immediately by letter. Direct to West Killingly, Conn., Box 87.

Wm. H. Chapman, *Clerk.*

Correspondence.

From Dr. J. C. Jackson.

Although the following was a private letter, we trust the Doctor will pardon us for giving it a place in "our paper."—Ed.

My Dear Bro. Grant:—I received your letter written some time since, and but for the absence of my two sons, James H. Jackson and Dr. Hurd, who at that time were in Washington, attending the inauguration of President Lincoln, I should have answered it before. Rest assured, my dear brother, that all the love and sympathy which your note expresses for me and my family is most cordially reciprocated by myself and them. I look upon the movement in which you and your coadjutors are engaged as one of the sublimest that can be brought to the attention of mortal man. A most firm and unshaken believer myself in the Bible, I do not see how any one can read it without being convinced that the world, sooner or later, is to be brought under the control of the Lord Jesus Christ. I am not prepared myself to offer an opinion as to the way, method and time when the great fulfillment is to be made manifest; but this I do know, that the world needs such a reconstruction as His presence and rule would give it, and therefore any thing which goes to indicate more clearly how it is to be done is a matter of great interest to me. I am very desirous to get Mr. Thurman's Chronology. If you have a copy that you can send, please send it to me by mail, post paid, and I will remit the money without delay.

(Now let me ask you if you cannot make it convenient to be present at the annual meeting of the Dress Reform Association. It will be held in Rochester on Wednesday and Thursday the 21st and 22d days of June coming. I have urged Bro. Himes to be present, and he has partially promised to do so. Can you not also call attention to this meeting through the columns of the Crisis, and state when it is to be held? There are a great many women of the Second Advent faith who wear the American costume. The wonder to me is that they all do not wear it.)

The time has past when Christian women who are looking for the coming of their Lord and Savior, for the reconstruction of new things out of the old, for the remodeling of this earth so that it shall be a dwelling-place only for those who love the Savior better than all else, can forego efforts to bring their present lives into conformity with the new order of things. One would naturally suppose that as the time approached for this radical rearrangement of all matters pertaining to the bodily as well as the soul life, that those who are waiting for it and are longing for it would do all they can to get ready for it. Yet christian women who are Adventists seem to carry, and do carry as far as seeming goes, the same sort of conformity to the world in the matter of dress that worldly women themselves do. Aside from the few who have adopted the American costume, the dress which Christian Advent women wear is just as open to criticism and is as much opposed to the laws of God as that worn by the worldly minded and fashionably vain woman who can be found.

I wish in my inmost soul that outward conformity to the dictates and inspirations of Christ could be urged as a duty upon all christian women. If one is not to be conformed to the world, but to be renewed in the spirit and temper of his mind, I do not see how conformity in dress, as is now universal, can pass unquestioned. Especially is it difficult for me to see it when I reflect that the styles of dress worn by woman are established and imposed upon her by worldly minded persons, and in the selection and adoption of which, under present custom, she has no voice whatever. Whether it be unhealthy or not to wear the long-skirted dress, it does not seem to me to comport with high christian sentiment for christian women to so far absolve themselves from the exercise of their own personality as to permit so important a matter as how they they shall dress to be settled entirely and imposed upon them by ungodly women. Worldly mindedness is one of the Devil's strongest points. It is a bait which is exceedingly seductive, and christian women are very apt to be caught by it, and to be injured in christian life and christian growth thereby,

Now I said to Bro. Himes, when I saw him last, that I thought you Adventists, considering your elevation in regard to general views, are at a low ebb in matters pertaining to health. You are giving it as a body of christians far less attention than the Seventh Day Adventists are. They publish books and tracts on the subject, arousing the attention of their people, until really as a denomination they are in advance of any denomination of christians in the United States. I think the effect of this must be very conducive to a high spirituality. As long as christians are willing to degrade their bodies, and in a philosophic and yet very practical sense make them the members of an harlot, it is not difficult for me to see that in large measure they cannot partake of the most intimate intercourse with the Holy Spirit, and share largely in its divine graces. A low spiritual life must characterize any man or woman who is willing to degrade the bodily organization by the indulgence of foolish or vain gratification in the way of appetite or dress.

But I must not tire you out. May God bless you, and all who are seeking to do his will on earth as it is done in heaven. With high esteem I remain, most truly, your friend and brother,

James C. Jackson, M. D.

"*Our Home,*" *Dansville, N. Y., Mar.* 18.

From Bro. P. S. W. Deyo.

Bro. Grant:—I was invited by the New Hartford church to make them regular visits until conference. I went about the 1st of February. This town is on the Beaver River, ten miles west of Cedar Falls, near the line of Grundy County, on the Dubuque and Sioux City Railroad. The church worship three miles from the town. I was there one year ago and preached seven times, when six were baptized, and nine added to the church. I visited the church last July and held a basket meeting. From this the cause of the Lord began to rise. The Annual Conference gave them another lift in the right direction. When I went up in February I preached three times, and some were desiring to become christians. It seemed to me the harvest was ripe, but I was obliged to return home. I filled my appointment, made preparation to be absent and returned in ten days, not expecting to stay but a week; but there was a work to be done, and it took time. After preaching awhile, I did what I could to set things in order. I remained three weeks, and baptized sixteen. Quite a number of backsliders were reclaimed, and there are more to be baptized when I return. The church now numbers about seventy. The Lord was with us. I trust the church has gained confidence, and secured a basis meet for the wind of doctrines that may float around, and before Jesus be found without spot or wrinkle or any such thing. I returned to Strawberry Point the sixth of March, and commenced a meeting the eighth. This town is sixteen miles from the Dubuque and Sioux City Railroad, on a dividing ridge between the Makoquata and Volga rivers, a pleasant and healthy town, of four or five hundred inhabitants. I have lived here nearly nine years. I commenced the meeting from a sense of duty, but did not expect to hold it very long, nor without help. In this I was disappointed, but not in the result of the work. We went to work about the same as in the above church. But little favor was shown us, as we could only have the house but every other night; but when they saw that we were determined to push the work through by the help of the Lord, and move as the waters moved, they gave way for us. We continued the meeting over a month. Such meetings this town never have witnessed; our enemies and members of other churches being judges. A mutual work on the part of the salt of the earth. I baptized two daughters of a minister of another order, and a son of a Methodist minister. His mother worked with us faithfully. Some of three organizations worked with us, but more of the Methodists, and they had some five or six additions.

I look back over the three months that are past, and I have been enabled to preach and work, (as I have sat at my bench during the day at my trade), more than at any time for years. I feel to praise the Lord for his goodness. When I decided last conference to serve as evangelist I thought to be at my trade most of the time, but I never had so many pressing calls, and those that I could not fill. Have been nearly all winter in the field. In these places I have fully preached my views on

prophecy and the symbolic time. Brethren, pray for us, that our faith fail not, and we be kept blameless till the coming of the Lord. Your brother, PETER S. W. DEYO.

Strawberry Point, April 12, 1865.

From Sr. L. B. Braley.

BRO. GRANT:—For a few days we have had the great privilege of hearing fourteen discourses from Bro. Sheldon, of Wisconsin, practical and prophetic; and it has been a feast of fat things. How sweet to hear the word dispensed by a workman whom God assists to preach a whole gospel. To the praise of God good has been accomplished. We feel revived. Never did the word of God shine forth to our minds more plainly, and as the different chains of the prophetic word have been traced down link after link, many that before treated the subject lightly are filled with solemnity and awe, and wish to hear more on this momentous subject. Many that did not go to hear, now regret that they had not heard. The Spirit of God is evidently at work on the minds of many in this place; and may the people of God be united in prayer as the heart of one man, that the Spirit of God may be poured out upon this people, that there may be a goodly number in this place that will be ready for the return of the Nobleman.

Five or six of the different ministers in this place attended many of the meetings; and may the light from the holy oracles illume their pathway that they may be able to tell to their flocks the time of night. A bright and glorious morn for the righteous is soon to dawn; but to the unprepared a day of gloom and thick darkness, wailing, and unutterable woe. In view of the grandeur and sublimity of the scenes about to burst upon our vision, let us who have any light seek for more, and not hide it, but do all in our power to win souls to Christ while our blessed Jesus acts as Mediator; for when once arrayed in his kingly garments, and brought to our view as the parting clouds reveal him, with his escort of angels, we can do no more; then he that is holy will be holy still, and he that is filthy will be filthy still.

The meetings have proved a great blessing to our family, and some who, years before started to serve God, have been greatly encouraged and strengthened. Never did sweeter music greet our ears than the voice of prayer and thanksgiving around the family altar, especially as it comes from one whose scepticism had reached to infidelity. O there is power in Jesus' blood! His arm is not shortened, nor his ear heavy that it cannot hear. God is in this work. Let not man's puny arm be raised against God. May we all, as the people of God, search our own hearts to see if all is right within, and double our diligence to make our calling and election sure, and not throw up mist and darkness to scatter the flock; but let it be our aim to win souls to Christ.

The Methodist people here tendered to us their house of worship, where most of the meetings were held. For this great favor we are truly grateful, craving for them in return the blessing of God, and that greater light than ever before may burst in upon their minds from the blest oracles of God. The tracts came in due time, and were distributed during the meeting, and are silently doing their work. We have prayer meetings at our house Thursday evenings, and feel that the Spirit of the blessed Jesus is with us. Remember us at the throne of grace, that we may endure to the end. Your sister, desiring to be ready for the return of the Master,

LUCRETIA B. BRALEY.

Carlinville, Ill, April 12, 1865.

BRO. N. C. LOCKE writes from Salem, Mass.:—"I am thinking upon the closing scenes of this world, of time's silent, measured tread, days, hours and minutes flying as the winds, never to be recalled, yet bringing us nearer that moment when as the lightning's flash it will be said, 'It is finished!' What a moment for this doomed world. Who will be ready and stand in that day? Only those who have a 'pure heart and clean hands,' who have overcome the world, the flesh, and the adversary who is plotting our destruction continually. Let us cling to God, submitting our wills to his. Thus he will lead us and guide us in all things. Let us be careful lest we suffer our wills to be opposed to the spirit of Christ. In all things let us consult the mind of the Spirit, having our whole being submitted to the will of God. . . . Let us be continually pleading God to draw some from the broad road to the narrow way that leads unto life. Quench not God's spirit, lest it flee from you, but call upon him when he is near, seek him with a whole heart, and may you be sanctified wholly, and preserved blameless unto his coming."

Obituaries.

ELD. J. SHIPMAN.

Died in Moravia, N. Y., March 22nd, 1865, Eld. Jacob Shipman, aged forty-nine years.

Bro. Shipman has been a faithful preacher of the gospel of the kingdom for nearly twenty years, and hoped to live to see Jesus coming. In November, he arranged his business at home, which was in Farmington, Penn., to visit some of the churches, and some relatives in this State, whom he had not seen for many years, and where he was intending to stop on his return home. He came to Dresserville, and preached twenty-eight sermons within three weeks. He had labored very hard before leaving home, and also while here, trying to build up the church in the most holy faith.

Often during his illness he was heard shouting and praising God, and expressed a strong desire to be in the great field of labor. He bore his illness with christian resignation. About three hours before he died, he said to a friend who was standing by his bedside,—"Do you think I am dying? If you do, tell me." Said she, "I think the struggle will soon be over." He shouted and said, "Abraham's great farm can't be divided." He made a short prayer, committing his spirit into the hands of his God.

He leaves a companion and seven children to experience the affliction of his absence; but they do not mourn as those who have no hope; for they look forward to that bright morn when that loved husband and father shall come forth from his dusty bed, clothed in immortal beauty, singing the songs of Moses and the Lamb.

"We've laid his form beneath the sod,
His life is hid with Christ in God;
When Christ our life shall come to reign,
He'll wake him and he'll live again.
Yes, in that bright and promised morn
He'll rise in an immortal form;
With songs of triumph o'er the grave,
He then will sing his power to save.
Sweet be his rest till Christ shall come,
He'll raise him then and take him home;
While life shall last be this our prayer,
Prepare us, Lord, to meet him there."

The friends of our brother will please remember the fatherless and widow. MATTIE BERRAN.

ALICE JANE GOODRICH.

Died in Rome, Me., April 5th, 1865, of diphtheria, Alice Jane, daughter of Jeremiah and Mary Jane Goodrich, aged nine years, eight months and four days.

Alice was a lovely little girl, and she won the affections of all who saw her. Death has stolen her away. She sleeps in yonder grave yard, but soon the trump will sound, and she will come forth in immortal beauty to die no more. Just before she died, she called her friends around her bedside, and taking each by the hand in turn, she told them to meet her in heaven. May the Lord comfort them with the blessed hope of being again reunited an unbroken family in the kingdom of God. Sermon by D. Hanscomb from Jer. 31: 16.

We shall meet those buds of promise, blighted by death's chilling hand,
We shall see their fadeless beauty blooming in the goodly land;
There our hearts will not lie bleeding 'neath the strokes of sorrow's rod,
There love's bands will not be sundered in the paradise of God.

W. H. BLAISDELL.

CYNTHIA MALTBY.

Fell asleep in Jesus, in Bristol, Conn., April 13th, Cynthia Maltby, wife of Ephraim S. Maltby, aged forty-four years.

Sister Maltby joined the Congregational church when she was eleven years old; and when the cry was made, "Behold the Bridegroom cometh," she arose and trimmed her lamp, and waited his coming. She was a christian indeed. Her neighbors will miss her in time of sickness, for she was always ready to help. She will be missed at the prayer meeting, where her voice was often heard, giving kind admonitions to all to live near to Jesus. She will be missed at that long established family altar. Her dear children and beloved husband will no more hear her voice in prayer. It is hushed in death. O death, thou art an enemy.

We shall never forget the sweet countenance she bore, as we laid her away quietly to rest until Jesus, our Life Giver, shall come.

B. HITCHCOCK.

THANKFUL AUGUSTA KNIGHT.

Died in Rome, Me., April 17th, 1865, Thankful Augusta, daughter of Bro. Wm. A. and Sr. Elizabeth P. Knight, aged three years, six months and fifteen days.

Little Augusta died of dropsy. She was a great sufferer the last two months of her life, but bore her sufferings patiently, and often spoke of dying. The funeral was attended by H. Seavey, who spoke words of consolation from 1 Thess. 2: 19, "What is our hope?" Bro. and Sr. Knight sorrow deeply, but not as those who have no hope, for they expect to be reunited again when the Life Giver comes, in a world where disease and death will be unknown.

"In that bright world no tears will flow,
Death ne'er can enter there;
For all who gain that heavenly land,
Will be as angels are."

W. H. BLAISDELL.

JOHN PICKERING.

Died in Louisville, Ky., in the Transfer Hospital, Feb. 22nd, 1865, John Pickering, aged forty-one years.

He was formerly of Richmond, New Hampshire, late of Cascade, Iowa. He was drafted last fall. His afflicted wife and friends, residing here, do not mourn as those that have no hope.

The occasion was improved by a discourse from the writer, founded on Job 14: 14, April 9th, in Cascade, which was listened to by a large and attentive audience, composed of his fellow townsmen and friends. P. W. HOUGH.

T. TURNER.

Died in Hebron, Me., March 4th, 1865, Mr. Tyler Turner, aged twenty-seven years.

By this death a young wife, father and mother, brothers and sisters, are sadly bereaved. But while they sorrow, it is not without hope. They have good evidence that all was well with him. His dying words so full of hope, his parting kiss so full of love, seemed to rob the death-bed of its terror, and the grave somewhat of its gloom. May God prepare this mourning circle for a reunion with their loved one in the deathless world.

JAS. A. LIBBY.

N. S. WEEKS.

Died in South Tamworth, N. H., March 27th, of typhoid fever, Nathan S., son of Eld. Joseph and Susan M. Weeks, aged twelve years, seven months and nine days.

Sermon by Eld. Wm. McDonald, from Matt. 24: 44,—"Therefore be ye also ready." W. S. P.

CHARLES SKIFF.

Died in New Bedford, Feb. 28th, of varioloid, Charlie Albert, only son of Stephen B. and Deborah C. N. Skiff, aged seven years, five months.

Married.

By Eld. J. A. Cleaveland, Mr. JONATHAN BOWLES, of Sugar Hill, N. H., and Miss JULIA E. KNIGHT, of Whitefield, N. H.

Summary of News.

FOREIGN.

Liverpool April 15th, Londonderry 16th.

FRANCE.

The debate upon the Italian portion of the address was progressing in the Chamber. M. Thiers declared himself adverse to the unity of Italy, in which he saw danger and no utility to France. He defended the Papal Government and favored an alliance with Austria. M. Oliver defended the Italian Convention of last September, which, he claimed, consolidated Italian unity. He censured M. Thiers' idea of an alliance with Austria. The debate was adjourned.

Avices from Algiers say a visit of the Emperor to that colony was still considered probable.

ITALY.

ROME. A telegram from Rome says it is asserted that Count de Sartiges will shortly be withdrawn from Rome, and France will be only represented by the Secretary of Legation until the difficulties respecting Rome are settled.

SPAIN.

The Paris correspondent of the London *Times* says the disturbances in Madrid were more serious than was stated. On the evening of the 10th an assembly in the streets was suddenly dispersed by a volley of musketry. The troops fired right and left. A Mr. Davis, who was going to the casino, was killed. Another gentleman, who was wounded, died in a few minutes. Some other persons were killed and fifteen wounded, some more or less seriously. There was no provocation on the part of the people. The cavalry charged the streets and used the sabre. No proclamation had been issued to warn the people or to forbid their moving about the streets as usual.

There have been serious disturbances on the Suez Canal between the Egyptian and foreign laborers.

DOMESTIC.

War Department, Washington, April 27—9.20 A. M.

To Major-General Dix:

J. Wilkes Booth and Harrold were chased from the swamp in St. Mary's County, Maryland, to Garratt's farm, near Port Royal, on the Pappahannock, by Col. Baker's force.

The barn in which they took refuge was fired.

Booth, in making his escape, was shot through the head and killed, lingering about three hours, and Harrold was captured.

Booth's body and Harrold are now here.

E. M. STANTON, Secretary of War.

War Department, Washington, April 27—9.30 A. M.

Major-General Dix:

This Department has received the following dispatch from Maj. Gen. Halleck, commanding the Middle Division of the James. Gens. Canby and Thomas were instructed some days ago that Sherman's arrangements were disapproved by the President, and they were ordered to disregard it and push the enemy in every direction.

E. M. STANTON, Secretary of War.

Richmond, Va., April 26—9.20 P. M.

To Hon. E. M. Stanton, Secretary of War:

Gens. Meade, Sheridan and Wright are acting under orders to pay no regard to any truce or orders of Gen. Sherman respecting hostilities on the ground that Sherman's agreement could bind his own command only and no other. They are directed to push forward, regardless of orders from any one except Gen. Grant, and cut off Johnston's retreat.

Beauregard has telegraphed to Danville that a new arrangement had been made with Sherman, and that the advance of the 6th corps was to be suspended until further orders. I have telegraphed back to obey no orders of Sherman, but to push forward as rapidly as possible.

The bankers here have information to-day that Jeff. Davis' specie is moving south from Goldsboro' in wagons as fast as possible. I suggest that orders be telegraphed through Gen. Thomas that Wilson obey no orders from Sherman, and notifying him and Canby, and all commanders on the Mississippi, to take measures to intercept the rebel chiefs and their plunder. The specie taken with them is estimated here at from six to thirteen millions.

H. W. HALLECK, Major-General Commanding.

New York, April 28. The *Times'* dispatch says Senator Sumner was shot at last night by some person who fled and was not recognized. Mr Sumner received shortly after a note, saying: "It was fortunate for you that my aim was not good."

Washington, April 29, 1865.

The war is regarded as virtually at an end, and Lieut. Gen. Grant is expected here to-day to enter upon the work of reducing the armed forces and curtailing the expenditures.

President Johnson will not probably continue the liberal terms of amnesty offered by his predecessor to the rebels. Those who have refused to accept it will regret their hesitation.

Chief Justice Chase will leave here at once to visit the recently rebellious States and open U. S. Courts. He will first go to North Carolina.

Senator Sumner has consented to deliver the eulogy on President Lincoln at Boston on the 1st day of June.—*Cor. Journal.*

New York, April 29. By the steamer Fung Shuey we have New Orleans files to the 22d inst. The news of the assassination of President Lincoln was received on the 18th, and instantly spread a pall of gloom and despondency over the city. The city was draped in mourning. Meetings were held and expressions put forth of heartfelt public grief. The city was never more shocked.

A report has been received from Bagdad, Mexico, that Cortinas had entered Matamoras with a few men. A skirmish took place, in which but few men were killed on either side. Cortinas took some horses and lost three prisoners, one a Colonel, who was afterward shot by Nejia. An attack on Bagdad was expected. The foreigners in Matamoras had been organized to defend the place by Mejia. Communication between Bagdad and Matamoras had been suspended. Cortinas and Menze have 3000 men.

St. Louis, April 28. A telegram received by the military authorities from New Madrid says that the steamer Sultana, with 1400 paroled prisoners on board, exploded her boilers, and that 1400 lives were lost.

Washington, April 27, 1865.

Col. Baker, of the War detective force, has been indefatigable in his efforts to detect and arrest the assassin Booth, but he has been seriously retarded by the operations of other parties, whose scouts have twice betrayed plans which would probably have secured the villain alive.

Booth probably fractured his leg when he leaped from the box in which he committed the murder, his spur having become so entangled in a silk flag as to throw him from his balance. Nevertheless he rode off on his roan horse some thirty miles withing bridle, when he stopped to have his limb dressed by a surgeon.

Afterward he managed to cross the Potomac, to traverse what is known as the Northern Neck of Virginia, to cross the Rappahannock, and to make his way toward Bowling Green. Harrold accompanied him.

Meanwhile Lieut. Baker, a brother of the Colonel, with twelve men, were on the assassin's track, and about three o'clock Wednesday morning they surrounded a barn in which he was secreted. The country was infested with guerillas and paroled rebels, who had begun to make signals.

Booth, when summoned to surrender, came to an upper window and refused to give himself up alive. He was armed with a Spencer carbine, the knife with which he cut Maj. Rathbone, yet stained with blood, and a pistol. He declared that he would kill himself rather than be taken.

As the signals of the guerillas became more distinct, Lieut. Baker decided to set fire to the barn in order to force the assassins to come out. Booth, on ascertaining this, swore he would not be taken alive, and snapped a pistol at his own head. It missed fire and ere he could make a second attempt at suicide a Union bullet had pierced his head near the place where his murderous bullet entered the head of our martyred President.

The wound was mortal, but he lived three hours. Lieut. Baker took his head in his lap and did all in his power to soothe his dying agonies. He confessed all, and as his end approached he endeavored to raise his partially paralyzed hands before his face, saying, "Blood! Blood! There is blood on them!"

A complete diary of what has happened since he committed the fatal crime was found in his pocket, also bills of sterling exchange drawn by a Canada bank, when Booth was there in October last.

The murderer's corpse has been brought here and was last night deposited on board a gunboat. The features are remarkably natural, although his having shaved off his mustache changes their expression, and his whole beard has grown somewhat.

Harrold was arrested unharmed and brought here.

Lieut. Baker and the soldiers who composed his party are receiving much attention.—*Boston Journal.*

War Department—3 P. M.

To Major-General Dix:

A dispatch from Gen. Grant, dated at Raleigh, 10 o'clock P. M., April 26, just received by this Department, states that Gen. Johnston surrendered the forces in his command, embracing all from here to the Chatahoochie, to Gen. Sherman on the basis agreed upon between Lee and myself for the Army of North Virginia.

(Signed) E. M. STANTON, Secretary of War.

By the President of the United States.

A PROCLAMATION.

Whereas, By my Proclamation of the 25th inst. the 25th day of next month, was recommended as a day for special humiliation and prayer in consequence of the assassination of Abraham Lincoln, late President of the United States. But whereas, my attention has been called to the fact that the day aforesaid is sacred to large numbers of Christians as one of rejoicing for the ascension of our Savior,

Now, therefore, be it known that I, Andrew Johnson, President of the United States, do hereby suggest that the religious services recommended as aforesaid should be postponed until Thursday, the first day of June next.

In testimony whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this 29th day of April, in the year of our Lord 1865, and of the Independence of the United States of America the eighty-ninth. ANDREW JOHNSON.

By the President:

W. HUNTER, Acting Secretary of State.

President Lincoln's Funeral.

New York, April 25. New York has amply paid her last tribute of respect to the remains of Abraham Lincoln. They were escorted to the Hudson River Railroad Depot by a funeral procession never equalled in this country, and perhaps in the world.

Leading the line were two divisions of the State militia, including infantry, cavalry and artillery, besides a battalion of marines. Immediately following was the 7th Regiment State militia, which has done guard duty since the arrival of the funeral cortege in this city. The regiment looked magnificently, some two-thirds of it doing the immediate escort duty, while the balance was formed in a hollow square around the hearse. Inside this square was still another guard of honor of military and naval officers. Next followed carriages three abreast and stretching a long distance, containing the city government, delegations from Washington and other places, and including many military and naval officers and the representatives of different nations resident here, Gov. Fenton, Ex-Governors of the State, members and ex-members of the Legislature and others. Next were the employes in the Custom House, Sub-Treasury and Post-office, in themselves a large body of men, and following them the officers and ex-officers of the army and volunteer services. The navy contributed several hundred of its officers to the procession.

The various Clubs were next represented, the Loyal Leagues appearing in great numbers, and the Tammany Society and the Democratic General Committee making an effective display. The citizens of the Pacific coast were largely represented, a striking feature being Seth Kinman, who presented an elkhorn chair to the late President, and who was dressed in a curious looking buffalo suit. The Sons of Temperance also turned out very effectively; but the most remarkable feature of the funeral procession was the immense number of Masons, who were next in line, each man wearing in his coat a sprig of evergreen. Perhaps 10,000 of the order were in the procession. The Irish Societies followed in nearly as great numbers as on St. Patrick's day. Many of their associations were fully represented.

The procession closed with large delegations from all kinds of societies from Brooklyn, and finally several thousand respectably dressed and well appearing negroes. It was three hours passing a given point, and ere the end of it reached the depot the corpse of our martyred President was many miles away from the city.

Take the procession altogether, it was one of the largest, if not the greatest, ever seen in New York, and the utmost good feeling was manifested. Everywhere the passing of the coffin was the signal for all to uncover their heads. All over the floor of the hearse on which the coffin rested were strewed the most beautiful flowers. The hearse itself was the theme of praise from all as most appropriate for the occasion.

All along the route an immense concourse of people lined the streets, filled the windows, balconies, stoops and housetops, all of whom seemed of one accord in respect to the memory of the departed.

At the depot the hearse was drawn through the lines of the military with all due ceremony. Everything in fact went off well. No accident occurred during the day. Minute guns were fired all day, and the bells tolled during the time of the removal of the remains to the depot.

After the procession passed an immense meeting was held in Union Square, at which a funeral oration was delivered by Hon. George Bancroft.

DESTINATION OF JEFF. DAVIS.—Intelligent citizens of Richmond believe that Davis is by this time beyond the Mississippi river, en route to Mexico, thence to Europe. He will never be taken alive, having said in the hearing of distinguished officers of his government, now in Richmond, that rather than give himself up to the "Yankees" he would die by his own hand. He has three million of dollars in specie in his possession, and long ago laid up quantities of treasure in Europe. In our next foreign war Jeff. Davis's sword and head will be lent to our enemies.—*Correspondence World.*

ITEMS.

☞ Justice has at last triumphed in Philadelphia. A colored woman has recovered a verdict of $50 damages for being put out of a horse car because her skin is not white. Judge Allison charged the jury that the passenger railway companies must conform to the terms of their charters. They were incorporated for the accommodation of the public, and have no right to adopt rules to exclude a class. They may exclude individuals who may be offensive, but they cannot declare that because a man is a German, an Irishman or a white or a black man that he shall not ride.—*Journal.*

☞ The news from Mexico is important. Cortinas, who a few months ago threw off his allegiance to the Republican government, has suddenly turned about and declared against the empire. He has besieged Matamoras, for the defense of which Gen. Mejia has only 500 men. Cortinas had 5000 or 6000 under his command. At last accounts he had gained possession of the suburbs of Matamoras, and would probably capture the city.

☞ The *Independence Belge* says:—"The present state of Mexico seriously occupies the attention of the French Government. Its responsibility is gravely involved. We are informed that the Ministers have felt bound to offer some observations on this subject to the Emperor, but that he manifests a firm resolution of maintaining in Mexico, happen what may, the honor of the French flag, and the throne established at the cost of French blood."

☞ A Palermo paper states that a few days ago a solitary mountain, near Motta St. Anastasia, in the district of Sicli, suddenly sunk down to the level of the plain, leaving no trace behind except a few trees which stood on its top, and are still partly visible. This strange phenomenon is attributed to the volcanic action of Mount Etna, though the distance is considerable.

☞ The eruptions of Vesuvius and Etna are likely to be followed by an outbreak of Stromboli. Letters from Sicily announce that symptoms of activity in that volcano have appeared, as already columns of smoke, furrowed with streaks of light, rise above it.

☞ Willmer & Smith's European Times says that the tendency in the English money market to gloomy apprehensions is now greater than it has been for several years past—greater than the gloom in the very depth of the Crimean war, ten years ago, or in the midst of the Indian mutiny.

☞ There are on the Sandwich Islands about one hundred meeting houses, erected by the people themselves, at a cost of $150,000. Some of them are valuable and durable. The one at Honolulu is built of coral rock, and may stand for centuries.

☞ It is believed that no more cotton will be burned at the South, and it is an important question how much there is on hand there. One estimate places it as high as five million bales. Some at the South estimate the amount at four million bales.

☞ Among the most interesting marks of human progress is a postal convention which has lately been concluded, one between the Italian Government and that of the United States, by which each country engages to circulate gratuitously the correspondence of the other.

☞ The colored Free Masons of New York made application to the city authorities to be assigned a place in the funeral procession of the President, but had a point blank refusal.

☞ A military guard has been established at the house occupied by President Johnson in Washington, and visitors cannot pass the guard until permission has been received from the President.

☞ Galvanized iron telegraph wire is recommended for clothes lines, because it never rusts, never need be taken in, never breaks down.

☞ Tansy Tea will keep off bugs from the vines of squashes, pumpkins, cucumbers and melons. Steep the tansy plants, and then sprinkle it over the vines with a brush.

☞ The value of the estate left by the late President Lincoln is estimated at $25,000.

☞ The Empress Eugenie wears seventy-eight lace skirts at once. Some enterprising soul counted them.

☞ Since the first of June last, 1665 pieces of artillery have been captured from the rebels.

Notices.

Conference.

The Maine Western Central Quarterly Conference will be holden with the brethren and friends in Vienna, at Sr. Carr's barn, commencing June 8th, at 4 o'clock P. M., and continue over the following Lord's day. Brethren from a distance will call on Eld. H. B. Seavey, Bro. Clifford, or Sr. Carr.

Ample provision will be made, and a general invitation is given. Come, brethren and sisters, while it is evident that those who love the Lord will soon see the King in his beauty, let us see to it that we are found faithfully discharging our duty at his appearing. D. W. GRIFFIN, Clerk.

Advent Herald, please copy.

Notice.

The Lord will, there will be a conference of christians looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, about three miles north-east of Delta, Fulton Co., Ohio, to commence Thursday evening, May 25th, and continue over Lord's day. A general attendance of christians loving the appearing of Jesus is desirable. Inquire for J. Ames, Wesley and Thomas Watkins.

In behalf of the friends of Jesus,

A. N. SEYMOUR.

Voice and Harbinger please copy.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Sunapee, N. H., (South meeting-house,) commencing Thursday, June 1st, at one o'clock, P. M., and continue over the following Sunday.

We hope prayer will go up to God that this meeting will prove a great blessing to the people in this part of the State.

A. W. SIBLEY, Secretary.

Illinois Annual Conference.

The Illinois Second Advent Christian Conference will hold its annual session at New Rutland, La Salle Co., commencing on Wednesday, May 24th, 1865, and continuing during the week and over Sunday. As this is in some respects the most important conference during the year, it is desirable to have a FULL ATTENDANCE.

Rutland is on the Illinois Central Railroad, some forty miles below Mendota.

E. ROYCE, Secretary.

Notice.

The next annual meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, commencing June 15th, 1865, and continuing over the first day. Strangers may call on Bro. Cooley near the depot. Dear brethren, let this be the largest gathering of the kind we have ever had. Come laden with grace, to work for the salvation of sinners.—*Voice copy.*

H. H. JANES, Pres.
P. S. W. DEYO, Conf. Clerk.

Conference in Brookfield, N. H.

There will be a Conference at Brookfield, N. H., commencing Thursday, June 8th, at 2 o'clock P. M., and hold over the following Sunday. Eld. John Couch and others will be present to preach the word of life. For the brethren,

A. W. SIBLEY.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
J. Couch......Sundays, May 7th and 14th

Philadelphia, Pa......Sunday, May 7th
New York, (Bro. Samuel Curry's congregation, 24th Street)......Wednesday evening, May 10th
New Haven, Ct......May 11th
Springfield, Mass......May 12th
Worcester......Lord's day, May 14th
MILES GRANT.

Sandy Brook, Ct., (at Bro. Davis')......May 7th
LEWIS ANDREWS.

West Stafford, Ct......Sunday, May 7th
Agawam, Mass......Sunday, May 14th
Willington Hollow, Ct., (baptism)......Sunday, May 21st
I. B. POTTER.

Alton Corner, N. H......Saturday evening, May 6th and over the following Sunday.
WM. C. THURMAN.

Athol......Sunday, May 7th
Vernon, Vt......Sunday, May 14th
J. HEMENWAY.

Lee, N. H......Sunday, May 7th
A. MUSSEY.

Warehouse Point, Ct......Sunday, May 7th
H. MUNGER.

Pomfret, Vt......Sunday, May 14th
Bradford, N. H., (Pond meeting-house), Sunday, May 21st.
WM. W. SUTHERLAND.

Goffstown, (as Bro. Saulpaugh may appoint), Wednesday evening, May 10th.
Warner, Waterloo, (as Bro. Davis may appoint), Saturday evening, May 13th, and over Lord's day.
North Sutton, (as Bro. Andrew may appoint), Wednesday evening, May 17th.
Mill Village, (meeting house)......Lord's day, May 21st
Danbury, (at Bro. A. C. Knowlton's), Wednesday, May 24th. At the Knowlton school-house, Sunday, 28th.
East Canaan, (as the brethren may appoint), Saturday evening, June 3d, and Sunday, the 4th.
B. P. MANNING.

Yarmouth, Me......Saturday evening, May 6th and Sunday, the 7th.
Brunswick, (where Bro. Storer shall appoint), Wednesday, May 10th.
Augusta......Saturday, May 13th, and Sunday, the 14th
Canaan, (Salisbury meeting-house)......Sunday, May 21st
Cornville......Saturday, May 27th, and Sunday, the 28th.
Between as the doors may be opened.
B. SPAULDING.

Plymouth Hollow, Ct., (Bro. Potter's) Sunday, May 14th
Waterbury, Ct......Sunday, May 21st
O. D. WOODRUFF.

Kennebunkport, Me......May 7th and 14th
C. GOODRICH.

Barnstead, (Clark Town)......May 7th
Concord, N. H......Sunday, May 14th
Chichester, (new chapel)......May 21st
S. S. MOONEY.

Amherst East Street......May 12th
Goshen, Mass......May 14th
Plainfield, (at Bro. D. Thayer's)......May 15th and 16th
Plainfield, (at Bro. J. E. Healy's)......May 17th
Dalton, Mass......May 18th and 19th
Savoy, Mass......May 21st
Charlemont, Mass., (at Bro. Cudworth's)......May 23d and at Bro. Calvin Hicks' May 24th.
Griswoldville, Mass......May 26th
Northfield, Mass......May 28th
My appointment for Townsend, Mass., is withdrawn.
GEO. A. STREETER.

Lee, N. H......May 7th
Dover, N. H......May 14th
C. S. EMERSON.

Lawrence, Mass., (Lyceum Hall)......Sunday, May 7th and perhaps onward.
H. L. HASTINGS.

New Britain, Ct......Sunday, May 7th
Also Monday and Tuesday evenings following.
Plainville, (as Bro. Jos. Wood may arrange), Wednesday evening, May 10th.
Forestville, Ct......Thursday evening, May 11th
Will preach the following Sunday, May 14th, at Bristol or Forestville, as thought best.
Shall be at liberty the week following, and also Sabbath, May 21st, to preach as the way opens. Address me at Forestville, Ct.
H. K. FLAGG.

Scitico, Ct......Lord's day, May 7th
SAMUEL CURRY.

Portsmouth, N. H......Sunday, May 28th
J. G. SMITH.

SPRINGFIELD, BARNES' BLOCK.
Ira Morgan......Sunday, May 7th
Miles Grant......Friday, May 12th
SUBJECT: "The cause of the phenomena of Modern Spiritualism, showing that *human* spirits have nothing to do with the manifestations." Any one will be allowed to ask questions.

Loudon Ridge......May 7th
T. W. PIPER.

Cheshire Street, Ct......Sunday, May 14th
Wallingford, Ct......Sunday, May 21st
IRA MORGAN.

Richmond......May 7th
Bristol, (Round Pond)......May 14th
Jefferson, (Week's school-house)......May 21st
S. K. PARTRIDGE.

Agawam......May 7th
Turkey Hills and Windsor Locks......May 14th
R. WILLIAMS.

P. S. I wish Bro. Allen to meet me at Windsor Locks May 6th, on the arrival of the two o'clock train from Hartford. R. W.

Canton Street......Sunday, May 7th
Pleasant Valley, Ct......Sunday, May 14th
S. WOODRUFF.

Haverhill, Mass......Sunday, May 7th
NO NAME.—Perhaps Bro. Pinkham.

Barrington, N. H., (at Shurben's school-house) May 7th
S. HAWKINS.

Wallingford, (North Farms), Ct., (Baptism) Sunday, May 7th.
North Canton, Conn......Sunday, May 11th
B. HITCHCOCK.

Scitico, Ct......Sunday, May 7th
E. OWEN.

North Chichester, N. H., (Pine Ground school-house), Saturday evening, May 6th.
Pittsfield, (New Chapel)......Sunday, May 7th
JOHN G. HOOK.

Bath......Sunday, May 7th
Cumberland, (Merrill school-house), May 21st, 2 P. M.
R. R. YORK.

Holderness, (Brick school-house)......Sabbath, May 7th
Meredith Village......Sabbath, May 14th
NELSON HARTSHORN.

Head of the River......May 9th
New Bedford......May 7th and 14th
Mattapoisett......May 11th
J. S. WHITE.

New Boston......Sunday, May 7th
New Durham Corner......May 14th
Northwood Narrows......May 21st
(Signed) J. G. JAMES.
Perhaps intended for J. G. SMITH.

Rome, Town House......May 7th
Augusta......May 14th
H. B. SEEEY.

Ashburnham, Mass......Tuesday evening, May 9th
Athol, Mass......Wednesday evening, May 10th
Vernon, Vt......Thursday evening, May 11th
North Springfield, Vt......Friday evening, May 12th and over the following Sunday.
Rutland, Vt......Thursday evening, May 18th and over the following Sunday.
Castleton, Vt......Tuesday evening, May 23d till Friday evening.
Poultney, Vt., Saturday evening, May 27th, and over the following Sunday, and remain in that region as long as may be duty.
A. SIMPSON.

Darien, at the school-house near Bro. Geo. Strong's, at 11 A. M., Sunday, May 7th. Baptist meeting-house, near Bro. B. C. Simonds, at 5 o'clock, P. M.
C. F. SWEET.

New Britain, Ct......Friday evening, May 5th
Cheshire Street, Ct......Sunday, May 7th
Yalesville and Cheshire Street......Monday, May 8th through the week, and over Sunday, May 14th.
L. BOUTELL.

Worcester, Mass......Sunday, May 7th
A. SIMPSON.

Portsmouth, N. H......May 7th and 14th
Plymouth, Mass......May 21st
Westboro, Mass......May 28th
Philadelphia, Penn......June 4th and remain as long as duty demands.
F. H. BURBANK.

Ashburnham, Mass......May 7th
Lunenberg, Mass......May 14th
S. S. BREWER.

FOR THE CHURCH IN GLOUCESTER.
Eld. D. O. Hopkins......Sunday, May 7th
(If stormy, the next Sunday.)

West Abington, Mass......May 7th
C. C. RAMSAY.

North Bennington, Vt......May 6th and over the Sabbath.
South Shaftsboro......May 8th and 9th
WM. J. BLANCHARD.

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N Hoyt, J Chapman, J Hindes, M H Morrison, J S White, W Sweet, H M Dubey, C H Shepherd, Wm. Sweet, C H Leverton, F. H. C., A Greeley, L E Saulpaugh, J Elkins, M. D. W., R R York, R Royce, C B Turner.

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Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.
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BY S. S. BREWER.

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Jerusalem, Jerusalem,
Foretold by prophets long,
The new creation's diadem,
The Bride of sacred songs;
Jehovah is thine architect,
The mighty God above;
There with our great Melchisedec,
The saints ere long will rove.

II.

The temple of King David's Son,
That prophets long have told,
Built by the wise King Solomon,
With "manna pot" of gold;
Where budded Aaron's wondrous rod,
With all those sacred things,
And cherubs spread their wings abroad,
The pride of Hebrew kings.

III.

That was a type of what ere long
The pure in heart shall see,
And what th' Apocalyptic song
Reveals fair Salem is to be;
Thou citadel of earth and sky,
Of vast sublimity,
Where dwells the Lamb and the Most High,
To all eternity.

IV.

The son of Amos sang of thee,
Whose lips were touched with fire;
The stones all set with colors rare,
Foundations of sapphire;
He saw the windows of Agates,
Thy glory bright, sublime,
Thy massive carbuncle gates—
Oh! how those gems did shine.

V.

O when, thou great Zerrubbabel, (Zec. 4: 6, 7)
Wilt thou the headstone place,
When shouting millions loud shall tell
The wonders of free grace?
Shall I, O God, be with them there,
And join the choral song,
With all the sacramental host,
The Jubal strain prolong?

VI.

No cherubim nor seraphim
Behind the Holy Place,
Nor blue nor purple veil between,
But face shall answer face.
No Urim then nor Thummim there, (Ex. 28: 30)
On Aaron's sacred breast,
But clad in vestments rich and rare,
God's ancient priest is drest.

VII.

No longer Moses now appears
From Sinai's awful brow,
With veil upon his shining face,
That gleams with glory now;
Nor when with Peter, James and John,
Upon Mount Tabor's height,
That vision could not shed upon
His face such glory bright.

VIII.

But, hark! that sweet, the loud acclaim
Through Salem's portals swells;
Behold He comes! it doth proclaim
The great Immanuel.
From pinnacle and parapet
Admiring myriads gaze,
And angels crowd her battlements
To see the Lamb's dear face.

IX.

O how the blood-besprinkled ones
Will wonder and admire,
When standing on thy streets of gold,
Aglow with sacred fire;
When he beholds his Lord and King,
Oh how his harp will trill,—
King David then will sweeter sing.
Than when on Zion's Hill.

X.

Then how the martyrs from the stake,
Who praised God in the fires,
When they again to life shall wake,
Will sing mid angel choirs.
They suffered death their Lord to greet,
Beneath fair Salem's dome;
Oh! what a change, to tread thy streets,
From fagots to a throne!

XI.

No longer weeps Hilkiah's son
O'er Israel's fallen lot,
And Rachel's tears have ceased to run,
Because her loved were not.
Macpelah's cave, on Mamre's plain,
Hath yielded up its trust;
Good Abraham and Sarah too
Now shine amid the host.

XII.

O! there the robes of all God's saints
Transcendently do shine,
With crowns of gold in princely dress,
Prepared by hands divine.
Afar from the Ægean sea
The Seer of Patmos comes,
To join creation's jubilee,
And shout the harvest home.

XIII.

No man the ransomed host can count,
Nor tell the number o'er,
So vast the multitude's amount,
Like sands on ocean's shore;
There 'neath thy dome, Jerusalem,
Their King in beauty see,
And bend in homage at his throne,
With pure felicity.

XIV.

From out thy dazzling throne, O God,
For evermore is seen
A swelling river, deep and broad,
Life's ever-gushing stream;
Beside its vernal banks,
Beneath its blooming bowers,
Perpetually is seen
Sweet Eden's blooming flowers.

XV.

Ah! Lord, my heart is big with wo,
And weary with life's cares;
To Salem I would quickly go,
If thou wouldst hear my prayers.
Since I have read its wondrous fame,
I'd see without delay
Jerusalem—O, dear, sweet name!
Thou'st stolen my heart away.

XVI.

The marriage supper of the Lamb,
To celebrate I'd go,
'Mid the bright glories of "I AM,"
The rapturous height to know.
O Salem, dear, supremely grand,
Thy golden streets I'd tread;
Hard by the throne, Lord, let me stand,
And see my Living Head.

XVII.

The nuptial hour, Lord, let it come;
The guests, dear Lamb, invite;
Fast speed the angels, bring them home,
Haste! end the weeper's night.
Our hearts pulsate with patience, Lord,
Though exiles here we roam,
And pray with the beloved John,
O come! Lord Jesus, quickly come.

Ashburnham Depot, Mass.

For the World's Crisis.

WHAT CAN WE DO?

What can we, the *little* ones of the flock, do? We all admit that there is much to be done, and but little time to do it in. The harvest is ripe, and the laborers are few. We feel little, and weak, and helpless ourselves, but we want the sheaves gathered, so we pray the Lord of the harvest to send forth more laborers. But is there nothing *we* can do? Have we not been fed with the "sincere milk of the word" by the nursing fathers and mothers, and sustained by the working ones long enough to be able to do a little towards supporting the family ourselves? How can we work for God? By laboring for the good of others.

"O well," says one, "if I had the gift to talk and exhort that such an one has, or if I could write as some can, or if I was rich, I would do something for God's cause." Ah, yes! "If the prophet had bid thee do some great thing, wouldst thou not have done it?"

"But I am slow of speech, and of a stammering tongue; I have but little education, and am poor. What can *I* do?" Well, the Lord does not require any thing from you that you have not the ability to do. But will you do little errands for the Lord? What if we do not understand Greek and Latin? What if we can not give dates for all the great events that have taken place since the world began? And supposing we do not remember just how long has been the reign of every king since God first gave rebellious Israel a king in his wrath? It does not hinder our being *useful*, and doing good. We may be ignorant of all these things, and ten more, and still each be a cheerful sunbeam in this cold, dark world, if we will, and carry a ray of light and warmth to many sad hearts. It does not require Greek or Latin to speak kind words of sympathy to the afflicted and sorrowful. It does not require great learning to go to the house of the poor sick mother, who is oppressed with care and anxiety, and say cheerfully, "Well, my friend, what can I do for you to-day?" We do not need great eloquence to tell poor sin-sick souls that Christ stands with outstretched arms all ready to receive them.

I have no doubt many have heard and admired eloquent sermons, and smart, stirring exhortations, when a warm grasp of the hand, a tear in the eye, and a few simple words of affectionate, earnest, heartfelt sympathy or entreaty, would have done them more real good. Public exhortations, however eloquent and forcible they may be, are apt to be received in a careless manner. They are spoken to all, and it is too often the case that no one lays them to heart. The hearers want to know that the speaker is interested in *their* case *personally*, before they can be reached. All people crave sympathy, and a few words from an affectionate, sympathizing heart, although spoken in a broken manner, may sometimes do more good than a great sermon.

Sister, go to that young friend who looks so sad and lonely; put your arm around her, tell her how much Jesus loves her, and what a beautiful home he is going to provide for his people. Win her affections, and then lead her like a little child to the Savior.

Brother, go, speak to that young man. Do not tell him what an awful sinner he is, and that he deserves to be damned. Speak kindly. Make him feel that you have an interest in his welfare; then tell him what great love the Father hath bestowed on us, that we might be called the children of God.

If we are *poor*, we can scatter kind words and pleasant smiles. If we cannot write for the public, we can write sympathizing and encouraging letters to those who are sick, afflicted and discouraged. Oh! there are hearts in every direction aching and breaking for the want of sympathy and love. There are souls all around us who are sighing and pining for kind words. There are thousands who are longing for some good faithful christian to come and take them by the hand and lead them to the Fountain of living water. Let us search them out, and give them the hand of christian friendship.

No one ought to make excuses. There is work for all. The great and small, the rich and poor, the learned and unlearned, have all a place. God help us each to fill our place, and not stand all the day idlers. B. P. F.

For the World's Crisis.

THE PARIAN CHRONICLE.

NUMBER THREE.

Another proof of the incorrectness of the method of reckoning upwards from B. C. 264 is found in the 30th period of the Chronicle; in which time Homer the Poet flourished, in the reign of Diognetus. This is done by adding the number of years, as given in the period, to 264, placed in the year B. C. 907. But Dr. Hales says, "Diognetus, in whose archonship Homer flourished, did not begin to reign till B. C. 893; consequently, the date B. C. 907, furnished by the supplemental number, which is perfect, must be erroneous." But if we follow the method used by the author of the Chronicle, which is to reckon downward, instead of upward, the apparent difficulty is removed; for, according to this method, each date falls twenty-five years lower. If from 907 we take 25, we have B. C. 882, and the reign of Diognetus commenced B. C. 893; so then the poet flourished in the 11th year of his reign, hence all the apparent difficulties are removed.

Now the interval between the taking of Troy and the reign of Alyattes, as given by the Chronicle, is 604 years, and the true date of the taking of Troy was B. C. 1184, from which take 604, we have the year B. C. 580 for the beginning of the reign of Alyattes; and having proved by Herodotus that this is strictly correct, we shall, after the method of the author of the Chronicle, reckon downward from this to get the true dates as given in it. But as I am now examining the Chronicle with reference to Bro. Stevenson's arrangement, I shall, in each period, first use his method, that all may see how far the Parian Chronicle favors his theory.

The next period offered by him, to prove the time of the reign of Cyrus, is the 42d, which being imperfect, it stands thus:—"Since Crœsus S—— of Asia —— Delph—— 102." The "conjectures" of the learned make it to read thus:—"Since Crœsus sent ambassadors out of Asia to Delphi, 292 years"; which added to 264 gives B. C. 556. We have already noticed that his method of reckoning gives B. C. 605 for the beginning of the reign of Abyattes, who reigned 57 years; this taken from 605 leaves B. C. 548 for the beginning of the reign of Crœsus, which taken from 556, leaves 8; so it would appear that the time when Crœsus sent ambassadors to Delphi was eight years before the beginning of his reign; but Bro. Stevenson did not pretend to clear up this difficulty. We have above noticed that the correct date for the beginning of the reign of Crœsus was B. C. 580, and the interval as given by the Chronicle between the two dates is just forty-nine years, which taken from 580 leaves 531; but this being eight years before the beginning of the reign of Crœsus, we are here involved in the same difficulty with that of Bro. Stevenson. But since it is not the Parian Chronicle that involves us in this difficulty, but that which is supplied by the "conjectures of the learned," we may clear it up by supplying the deficiencies so as to make it read thus: "Since Crœsus, the son of Alyattes, was by his father sent out of Asia to Delphi 292," for this falls in the 49th year of the reign of Alyattes, and is just eight years before his death. Now Herodotus informs us that "on his recovery from sickness he . . . dedicated at Delphi a large silver bowl, with a saucer of iron inlaid, an object that deserves attention above all the offerings at Delphi."—b. 1, c. 25. If this, as Herodotus affirms, "deserves attention above all the offerings," the natural inference is that this is the circumstance alluded to by the author of the Chronicle, which clears up the difficulty. WM. C. THURMAN.

☞ Zeal in a bad cause is worse than coldness in a good one.

For the World's Crisis.

THE VOICE OF HISTORIANS.

"The Lord's Day"—The True Christian Sabbath.

NUMBER NINE.—(Concluded.)

(*From Mosheim's Eccl. Hist., by Maclaine, pp. 35, 56-57, and 109, 110.*)

"Since, then, there was such a variety in the ritual and discipline of the primitive churches, it must be very difficult to give such an account of the worship, manners and institutions of the ancient christians as will agree with what was practised in all those countries where the gospel flourished. There are, notwithstanding, certain laws, whose authority and obligation were universal and indispensable among all christians, and of those we shall here give a brief account. ALL CHRISTIANS WERE UNANIMOUS IN SETTING APART THE FIRST DAY OF THE WEEK, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed UNIVERSALLY THROUGHOUT ALL THE CHRISTIAN CHURCHES, as appears from the united testimonies of the most credible writers. The seventh day of the week was also observed as a festival,* not by the christians in general, but by such churches only as were principally composed of Jewish converts, nor did the other christians censure this custom as criminal and unlawful. It appears, moreover, that all the christian churches observed two great anniversary festivals; the one in memory of Christ's glorious resurrection, and the other to commemorate the descent of the Holy Ghost upon the apostles. . . .

"There is no institution so pure and excellent which the corruption and folly of man will not in time alter for the worse, and load with additions foreign to its nature and original design. Such, in a particular manner, was the fate of christianity. In this (second) century, many unnecessary rites and ceremonies were added to the christian worship, the introduction of which was *extremely offensive to wise and good men*. These changes, while they destroyed the beautiful simplicity of the gospel, were naturally pleasing to the gross multitude, who are more delighted with the pomp and splendor of external institutions, than with the native charms of rational and solid piety, and who generally give little attention to any objects but those which strike their outward senses. But other reasons may be added to this, which, though they suppose no bad intentions, yet manifest a considerable degree of precipitation and imprudence.

"And here we may observe, in the first place, that there is a high degree of probability in the notion of those who think that the bishops augmented the number of religious rites in the christian worship, by way of accommodation to the infirmities and prejudices both of Jews and heathens; in order to facilitate thus their conversion to christianity.

"Both Jews and heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service. And as they considered these rites as an essential part of religion, it was but natural that they should behold with indifference, and even with contempt, the simplicity of the christian worship, which was destitute of those idle ceremonies that rendered their service so specious and striking. To remove then, in some measure, this prejudice against christianity, the bishops thought it necessary to increase the number of rites and ceremonies, and thus to render the public worshp more striking to the outward senses. This addition of external rites was also designed to remove the opprobious calumnies which the Jewish and Pagan priest cast upon the christians, on account of the simplicity of their worship, esteeming them little better than Atheists, because they had no temples, altars, victims, priests, nor anything of that external pomp in which the vulgar are so prone to place the essence of religion. The rulers of the church adopted, therefore, certain external ceremonies, that thus they might captivate the senses of the vulgar, and be able to refute the reproaches of their adversaries.

"This, it must be confessed, was a very awkward, and, indeed, a very pernicious stratagem; it was obscuring the native lustre of the gospel, in order to extend its influence, and making it lose in point of real excellence, what it gained in point of popular esteem. Some accommodation to the infirmities of mankind, some prudent instances of condescension to their invincible prejudices, are necessary in ecclesiastical, as well as in civil institutions; but they must be of such a nature as not to inspire ideas, or encourage prejudices incompatible with just sentiments of the great object of religious worship, and of the fundamental truths which God has imparted by reason and revelation to the human race. How far this rule has been disregarded and violated, will appear too plainly in the progress of this history. . . .

"We shall take no more than a brief view of these rites and ceremonies, since a particular consideration of them would lead us into endless discussions, and open a field too vast to be comprehended in such a compendious history as we here give of the christian church. The first christians assembled for the purposes of divine worship, in private houses, in caves, and in vaults, where the dead were buried. Their meetings were on the *first day of the week*; and, in some places, they assembled also upon the *seventh*, which was celebrated by the *Jews*. Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion. The hour of the day appointed for holding these religious assemblies, varied according to the different times and circumstances of the church; but it was generally in the evening after sunset, or in the morning before the dawn. During these sacred meetings, prayers were repeated, the holy Scriptures were publicly read, short discourses upon the duties of christians were addressed to the people, hymns were sung, and a portion of the oblations, presented by the faithful, was employed in the celebration of the Lord's Supper and the feasts of charity.

"The christians of this century celebrated anniversary festivals in commemoration of the death and resurrection of Christ, and of the effusion of the Holy Ghost upon the apostles. The day which was observed as the anniversary of Christ's death, was called the *paschal day*, or passover, because it was looked upon to be the same day with that on which the Jews celebrated the feast of that name. In the manner, however, of observing this solemn day, the christians of the Lesser Asia differed much from the rest, and in a more especial manner from those of Rome. They both, indeed, fasted during the great week, (so that was called in which Christ died) and afterwards celebrated, like the Jews, a sacred feast, at which they distributed a paschal lamb in memory of our Savior's last supper.

"But the Asiatic christians kept this feast on the fourteenth day of the first Jewish month, at the time that the Jews celebrated their passover, and, three days after, commemorated the resurrection of the triumphant Redeemer. They affirmed that they had derived this custom from the apostles John and Philip, and pleaded, moreover, in its behalf, the example of Christ himself, who held his paschal feast on the same day that the Jews celebrated their passover. The western churches observed a different method: they celebrated their paschal feast on the night that preceded the anniversary of Christ's resurrection, and thus connected the commemoration of the Saviour's crucifixion, with that of his victory over death and the grave. Nor did they differ thus from the Asiatics, without alleging also apostolic authority for what they did; for they pleaded that of St. Peter and St. Paul, as a justification of their conduct in this matter. . . . It would be almost endless to enter into a minute detail of all the different parts of public worship, and to point out the disadvantageous changes they underwent.

"A few observations will be sufficient upon this head. The public prayers had now lost much of that solemn and majestic simplicity that characterized them in the primitive times, and which were, at present, degenerating into a vain and swelling bombast. The Psalms of David were now received among the public hymns that were sung as a part of divine service. The sermons, or public discourses, addressed to the people, were composed according to the rules of human eloquence, and rather adapted to excite the stupid admiration of the populace, who delight in vain embellishment, than to enlighten the understanding, or to reform the heart. Nay, it would seem as if all possible means had been industriously used, to give an air of folly and extravagance to the christian assemblies.

"For the people were permitted, nay, even exhorted by the preacher himself, to crown his talents with clapping of hands and loud acclamations of applause; a recompense that was hitherto peculiar to the actors on the theatre, and the orators in the forum. How men, set apart by their profession to exhibit examples of the contempt of vain glory, and to demonstrate to others the vanity and emptiness of all temporal things, could indulge such a senseless and indecent ambition, is difficult to be conceived, though it is highly to be deplored.

"The first day of the week, which was the ordinary and stated time for the public assemblies of christians, was, in consequence of a peculiar law enacted by Constantine, observed with more solemnity than it had formerly been. . . . It appears farther, by innumerable testimonies, that the Lord's Supper was administered, (in some places two or three times a week, in others on Sunday only), to all those who were assembled together to worship God. It was also sometimes celebrated at the tombs of martyrs, and at funerals, performed in honour of the saints, and for the benefit of the dead." T. M. PREBLE.

East Weare, N. H.

* "It is in vain that many learned men have labored to prove that, in all the primitive churches, both the first and last day of the week were observed as festivals. The churches of Bithynia, of which Pliny speaks in his letter to Trajan, had only one stated day for the celebration of public worship; and that was undoubtedly the first day of the week, or what we call the Lord's day."—Note by Mosheim.

For the World's Crisis.

THE PUSHING OF THE RAM.

OTHER FACTS.

1. It is a fact that the "ram" represented "the kings of Media and Persia."—Dan. 8: 20.

2. It is a fact that Daniel saw "the kings (or kingdoms) of Media and Persia pushing westward, and northward, and southward."—Dan. 8: 4.

3. It is a fact that the order of Persian conquest was first westward toward Babylon, then northward toward Armenia, and southward toward Egypt.

4. It is a fact that the pushing of the ram was against symbolic "beasts."

5. It is a fact that the term "beasts" in Dan. 8: 4, is the same in signification as in Dan. 7; 3, 17. It was so understood by the Seventy who translated the Hebrew into Greek nearly three hundred years before Christ; for they use the Greek word *Theeria* to express the sense in both passages.

6. It is a fact that the "beasts" of Dan. 7: 3, 17, represent kingdoms, and as the "beasts" of Dan. 8: 4 have the same signification, they must represent kingdoms also. *Theeria*, the Greek word rendered "beasts" in the Septuagint, signifies "wild beasts," and *never* represents God's people when used as a symbol.

7. It is a fact that no kingdoms could stand before the conquests of the Medes and Persians, in the sense intended by inspiration in Dan. 8: 4. Did not Daniel tell Belshazzar "Thy kingdom is given to the Medes and Persians"? Did not Belshazzar's kingdom embrace "all people, nations and languages"? (Dan. 5: 19). If then "all people, nations and languages" were given to the Medes and Persians," was it not therefore true that there were none "that could deliver out of his hand"? Was Cyrus wholly deceived when he said "The Lord God of heaven hath given me ALL THE KINGDOMS OF THE WORLD"? Herodotus' account of Cyrus' defeat and death by the Massagœt is questioned on high authority. Xenophen makes him die peaceably in bed, surrounded by his family. The difference between these two historians is thus accounted for by Rollin. Vol. ii. Ante J. C. 529, p. 141.

"Herodotus himself explains it to us. In the very place where he gives account of Cyrus' birth, and in that where he speaks of his death he acquaints us that even at that time these two great events were related differently. Herodotus followed that which pleased him best, for it appears that he was fond of extraordinary and wonderful events, and readily gave credit to them. Xenophen was of a graver disposition and less credulous; and in the very beginning of his history acquaints us that he had taken great pains to inform himself of Cyrus' birth, education and character."

Dan. 6: 4 predicts Persian supremacy over all kingdoms; Ezra 1: 2 declares that supremacy a *fact*. Let the record be true.

8. It is a fact that the prophetic greatness of the Persian ram was SUBSEQUENT to the prophetic pushing of the ram, and not *vice versa*, as some would make it.

9. It is a fact that if the word "might" (Dan. 8: 4) has "something significant" in it, "implying that an effort would be made for the destruction of some people that would not be accomplished," then none need have further difficulty with Persian efforts against Scythia, Ethiopia, and the Massagetæ as being in harmony.

10. It is a fact that the Persian bear (Dan. 7: 5) had "three ribs in the mouth of it, between the teeth of it."

11. It is a fact that the previous defeat and captivity of these "ribs" is fully implied in this Scripture. The bear must first conquer and capture an animal before he can place its ribs between its teeth. If any one should say that it might pick up three old ribs of a carcass devoured by some other beast, I reply that I hardly think dry ribs much of a temptation even for a hungry bear.

12. It is also a fact that oppression is implied in this Scripture as the condition of the ribs. To be between the teeth of a bear is to be oppressed. If any doubt it let him try it.

13. It is a fact that to be between the teeth of a bear is to occupy a position of suffering and of peril; *hence*

14. It must be a fact that those people, represented by these "ribs," were a *conquered* people, a *captive* people, an oppressed people, a suffering and imperiled people. Such was neither Haman nor his family; for the king "advanced him and set his seat above all the princes that were with him."—Esther 3: 1. He had great power over the king so as to act for him. That man is great to whom a king would say "The silver is given to thee, the people also, to do with them as it seemeth good to thee,"—Esther 3: 2. Haman was on the back of the bear riding and controlling rather than in its mouth. His position was more like that of the Roman harlot than that of the "three ribs."

15. It is a fact that the pronoun "they," occurring in Dan. 8: 5, does not always relate to the last thing mentioned for its antecedent, but generally refers to *the people*. Dan. 7: 26,—"The judgment shall sit, and *they* (the people) shall take away his dominion." Dan. 11: 21,—"And in his estate shall stand up a vile person, to whom *they* (the people) shall not give the honor of the kingdom." Dan. 11: 22,—"With the arms of a flood shall *they* (the people) be overflown before him." Dan. 11: 31,—"Arms shall stand on his part, and *they* (the people) shall pollute the sanctuary." Therefore we may read Dan. 8: 5,—And the people said unto it, Arise, devour much flesh." Was not this the voice of the Persian people as they followed their leader to conquest? Was not a desire to devour a characteristic of the Persians?

While these things stand before me as facts, I cannot believe that the successful pushing of the ram predicted in Dan. 8: 4 was fulfilled in the abortive attempt of Haman, the Agagite, to exterminate the Jews. H. F. C.

"STEEPED IN INFIDELITY."

"I think the man who questions the immortality of the soul, is pretty well steeped in infidelity," said a learned professor in speaking with reference to my views concerning the nature of man. The reverend professor being asked what need there would be of a resurrection on his hypothesis, replied with an air of sanctimonious pomposity, "I think it would take a pretty loud trump to wake a dead man." The matter stands thus:

1. The immortality of the soul is not once mentioned in the Bible *under that term*, as its advocates all admit, though they insist it is taught in an indirect way.

2. The doctrine of a resurrection is *directly* stated *forty-six* times under the term *resurrection*, and is also frequently taught by other terms, in language like this: "Thy *dead* men shall *live*," "many of them that *sleep* in the dust of the earth shall *awake*," "the *dead* in Christ shall *rise*," etc.

Thus the very men who can scoffingly ignore a doctrine which is distinctly mentioned scores of times in the Bible, are the ones to raise the cry of *infidelity* against those who refuse to subscribe to a doctrine which is never once explicitly stated as a truth of revelation, and is alike averse to inspiration and reason. And the blind love to be led by the blind, and will together plod along till ingloriously engulfed in the ditch of irrevocable dismay.—W. SHELDON.—*Voice of the West.*

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

NURSING THE SICK.

BY IRA A. THAYER, M. D.

In order that the physician may discharge his highly responsible, noble, beneficent, and irksome duty, with credit and honor to himself and satisfaction to his employers, and be able to enjoy the pleasure of seeing his practice attended with the greatest possible success, it is imperatively necessary that the surrounding circumstances attending each individual case which he may have to treat should be favorable to the attainment of such results. This implies a condition of things met with in but a small proportion of cases to which the physician is usually called; and to this fact may properly be attributed, to a great extent, the want of success in many of those cases which prove fatal under his charge. Yet this is seldom taken into consideration by the people at large, who frequently call in question the skill of the physician, when the attending circumstances connected with the case are such as to render it impossible for the physician to carry into execution his plan of treatment.

I propose to consider, briefly, some of the more important points to be observed in nursing the sick,—to point out some of the most common errors to be corrected, as well as the measures which should be adopted in our efforts to relieve the suffering.

The first great essential to the invalid is a good supply of *pure air*. The deleterious effects of impure air have been alluded to in a previous paper (Hygiene No. 3). But I would call the attention of nurses to a few facts regarding the ventilation of the sick-room. It is too often the case that nurses are afraid of fresh air in the sick-chamber. They seem to think that the first duty devolving upon them is to keep the patient *warm*; and, accordingly, the windows and doors are kept as close as though they thought fresh air contained within itself the elements of disease and death. I have often entered the sick-room where there was such an accumulation of foul, carbonaceous matter that, in five minutes, I would be suffering from a severe headache. Under the influence of such air it would be impossible for a well person to retain health; much less for a sick one to regain it. In such cases a cure is almost impossible, and medicine comparatively useless. Especially is this the case where the patient is laboring under malignant fevers or eruptive and putrid diseases. In such cases, to have the room well ventilated is hardly sufficient; and I order *chloride of lime* placed in the room. This article aids materially in purifying the air. Where this is not at hand, I use charcoal, or onions sliced up and placed at some distance from the patient. The latter articles absorb a large amount of carbonaceous matter.

The highest room in the house contains the purest air, and should be selected as the sick-room. The bed should also be elevated; for the freshest portion of air is nearest the ceiling, which, displacing the more contaminated, causes it to descend toward the floor, and consequently the lower the position of the patient, the deeper is he immersed in the infectious gases. There is no danger of catching cold in a well-ventilated room; the close room is far more likely to produce such a result. You occasionally hear one expressing an apprehension lest he or she should be exposed to the *night air*. What other than night air could one expect or hope for *during the night?* Yet if one may judge from the cautiousness and regularity with which the dreaders of night air close their doors and windows before sunset, it would seem that they design and anticipate thereby to shut in a sufficient quantity of *day air* to sustain them throughout their nocturnal slumbers!

Excrementitious matter retained in the room is a great source of atmospheric impurities. All of the excrement of every kind should be removed. Common decency would seem to suggest this. Yet, as disgusting as it is, this is often neglected.

The cleanliness of the patient should receive especial attention. The clothing should all be changed at least once every day; and in malignant and infectious diseases, twice within twenty-four hours. We breathe through every part of the body; the whole skin is porous, and "from the hair of the head to the sole of the foot" gases are momentarily escaping, creating perspiration, and causing uncleanliness; the vapors adhere to and often saturate the garments worn; whilst the unwashed surface increases the fever within, and impedes the egress of the disease. Cleansing the body and changing the clothing are matters of vital importance. They revive the departing strength of the invalid; they are refreshing, as well as invigorating, and they cannot be neglected without more or less impeding the prospect and progress of a recovery.

Inexperienced nurses are often too fearful lest the patient whom they are attending will die for the want of food. Hence they are continually coaxing him to "eat something," ignorant or unmindful of the fact that nature, as a good and wise physician, deprives the sick person of his wonted appetite, in order that the whole system may enjoy *quiet*, so essential to the restoration of health. If he does not feel the *want* of food, we may rest assured that he does not *need* it. To force him to eat would, therefore, most probably hasten, or even cause the patient's death. Vitality feeds on the adipose tissue previously provided and stored away by nature; and so long as that supply lasts, no foreign substance is actually necessary; hence the sick man is not hungry, and to tempt him to violate the laws of nature, is to inflict an absolute, perhaps an irreparable injury.

When nature begins to assert her rights, and there is a demand for food, our attention must be directed to the *quality* as well as the quantity of food. The common custom is to urge on an appetite by the exhibition of dainties and edibles intended to please the palate and afford a relish. But in a majority of cases these choice delicacies do more harm than good; in some diseases, indeed, they are positively injurious, being incompatible either with the disease contracted, or the medicine administered. They nauseate instead of modifying the stomach; they augment the malady or neutralize the medicine. This is especially the effect of feeding and feasting the patient on spiced delicacies, rich jellies, jams, etc. These, too, are sometimes intermingled with medicine to disguise the objectionable flavor accompanying the draught, or powder, as if to restore health was not of more consequence than to sweeten the ingredients. It is well and wise, indeed, to modify, so far as is reasonable and practicable, the unpleasantness or bitterness of curative doses; but that, if done at all, should be done only by the physician, and nothing should be appended "to take the taste out of the mouth" without his knowledge or consent. In my own practice I have often been surprised and disappointed at finding my prescribed remedies not producing the anticipated result; and, upon inquiry, have repeatedly ascertained that they had been administered in some *palliative* incompatible with the given medicine. One fully appreciates the kindness and applauds the motive which suggests this course of action; and without wishing to speak discouragingly, I most earnestly protest against this well-meant, but ill-timed attention to the sick. Cracked wheat mush, Indian meal gruel, rice, *baked* potato, fish, "dropped" egg, and sometimes ripe fruit, are among the articles which would be allowable in most cases of convalescence.

One very essential point to be observed is, to keep the patient *quiet*. Too much *talking*, or, what is worse, a constant *whispering*, or buzzing, kept up between the nurses, aggravates the patient prodigiously. When two nurses are employed, it is best for one to retire to another room, and let the solitary attendant watch without interrupting the invalid sufferer. Sickness requires rest—all attainable quietude; hence the nurse should be careful not to disturb the patient upon whom he is waiting and wishes to serve. Where a patient is very low with disease, frequent visits from neighbors and friends should not be allowed; but what is more, do not allow any conversation relative to the patient's condition, or the probability of its proving fatal, be heard by him. If it becomes necessary to inform him of the prospect, let the physician, or some one selected from the friends, perform that dreaded task. With some nurses, almost the only thought which seems to occupy their minds when in the sick-room is of *death*; and by their constant gabble about how such an one appeared after death, and what a struggle such an one passed through in yielding up life, and all manner of similar talk, they keep the patient's mind upon nothing but death and the prospect of his speedy dissolution. Now there is nothing which the nurse or friends can do, short of giving direct poison, that would kill the patient sooner. The opposite course should be pursued. A cheerful and happy countenance, soothing words, and conversation relative to pleasing subjects, bright prospects, and happy anticipations, should take the place of those long faces and that deathly gabble. The influence over disease is very great; the one course tends to rapid prostration and death; the other to vivification—to health and comfort.

Bristolville, O.

OUR EYES.

Indigestion is the principal source of weak eyes. Reading in the cars often seriously disturbs the vision. A delicate and wonderful apparatus within the eye is constantly busy in adapting it to the varying focal distances. The jerking motion of the cars compels an exhausting effort to maintain the required adaptation. Thousands of eyes are spoiled by reading in cars and other vehicles. Recently I was consulted by a railway expressman who had become totally blind by reading the newspapers in the cars. Thousands, who have never consciously suffered any inconvenience from the habit, are obliged to wear glasses prematurely, to correct an unsteadiness of vision produced in this way. Reading with the gas-light before you is another cause of weak eyes. The light should always hang quite high and behind you, and allowed to shine over the shoulder. If convenient, it should be over the *left* shoulder. If using kerosene, it is best to employ the lamps which hang on the wall. Neither should you read with your face toward the window.

Reading by twilight is dangerous. Gradually accomodating itself to the receding light, the eye is unconsciously strained. I have seen more than one case of grave disease of the eye, produced by an undue effort to use the vision too long at twilight.

White paint is another mischief to the eyes. White paint outside, white paint inside, white paint everywhere. During the season of brightest sunshine the glare hurts the eye. I wonder if it is not in bad taste likewise? I notice that artists have none of it about them.

In our constant reading, the eye-sight is much tried by the white paper. I hope that the tinted paper, with a still deeper color, may become fashionable.

Avoid reading by artificial light when you can. We read too much. We read as we eat—pell-mell, hotchity-potch; no mastication, no digestion. If, as a people, we read less, we might know more. Few indications are more unpromising in a child than a remarkable passion for books. I doubt if a good lady, who called on me the other day, with her son, will ever forgive me for what I said to her. Her boy was of the regular Boston type—great head and eyes, with small and narrow chest. She said in a mournful voice, but with evident pride: "Ah, doctor, he has such a passion for books. As soon as he is out of bed he is down at some great book, and scarcely leaves it but for his meals. He never plays like other children." I told her, among other things, that, unless she could break up that habit, her son would very likely turn out a *dolt*. She left very soon with the belief that I did not understand her son's case. I should have about as much hope of a man who gave himself up to childish sports as I should of a child who gave himself up to the habits and life of a man.

The newspapers have much to answer for in the way of small type and imperfect printing. I would cheerfully give two hundred dollars a year to support a newspaper which would give us, morning and evening, a half column of the really reliable news, instead of fifteen columns of diluted speculations and tricky canards, the reading of which hurts our eyes and wastes our precious time.

DIO LEWIS, M. D.

HEALTH EXPERIENCE.

Having been afflicted with inflammatory rheumatism more or less for ten years, and having tried many remedies, I found nothing to meet my case till last spring as I started to Minnesota I left off eating pork, and while with Bro. John Bostwick in Minn., and talking with him about the importance of strict dietetic habits in order to adopt the two-meal system, leaving out meat of every variety, which I commenced about the first of October, and have followed strictly ever since. I have not taken a drop of medicine of any kind. The result is, I have had no rheumatism, though I am much exposed traveling and preaching in crowded houses, and sleeping in damp beds, one of the surest ways of taking cold and being made sick. Yet I have not so much as taken a slight cold. I enjoy as perfect health as probably can be enjoyed in this mortal state. I would not return to my old habits of eating for any consideration.

Oh that diseased mortals would remember that much of their suffering is the result of their eating and drinking and other unlawful habits which they must leave off, or must continue to suffer. I thank God for the light he has given upon this subject. May many be blessed as the result, is my prayer.—ISAAC SANBORN.—*Review and Herald.*

AIR.—In no way can we make ourselves more effectual as students, as laborers, as cultivators of any art, than by always providing ourselves with abundance of air. Anything that interferes with breathing, interferes with life and cuts short its amount. Closed windows do it; crowded apartments do it; want of exercise does it; tight clothing does it. A tightly fitting vest reduces the amount of air consumed in respiration several per cent., and with it the amount of life. We can reduce the amount of food required by nature, with less injury than the amount of air.

If we would have the full use of all our powers—power to study without exhaustion, labor without weariness, power to think wisely and vigorously, ability to enjoy life—we must see that, at all times and places, we have an abundance of this God-given element.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE DESTRUCTION OF PHARAOH.

BY D. T. TAYLOR.

Lo, the myriads of Egypt went forth to devour,
With their king in his swift-rolling chariot of power,
And the horsemen and warriors that bowed to his nod,
Lay black on the path of the armies of God.

From his seat decked in purple the monarch espied
The foe that his sceptre had marked and defied,
And he sprang on the prey like the hound on the deer,
While the cheek of the Hebrew grew pallid with fear.

Stand still, cried the prophet, nor pale at his ire,
Our God will look out from his pillar of fire,
And the blast of his nostrils shall scatter the foe,
Till they sink in the depths of the waters below.

Rush on in thine anger, rash king, to thy doom,
Till that pillar shall wrap thee in midnight and gloom,
Till the dark seething billows shall hiss at thy pride,
And tell how a monarch in madness once died.

It was night, and the legions of Pharaoh's proud host
Stood up with their banners, with might and in boast;
It was morning. and lo, all their vaunting was o'er,
For the glory of Egypt lay dashed on the shore.

Sing ye to the Lord, who the battle hath won;
His power shall be sounded wide under the sun;
The horse and his rider are drowned in the sea,
And the tyrant is vanquished, the captives are free.

For the car of Jehovah rolled on in its wrath,
And the hand that would stay it lay crushed in its path;
Not with spear of the mighty, nor edge of the sword,
For thine was the victory, O, arm of the Lord.

So perish thy foes, O Jehovah and King;
So reign till the stars of the morning all sing;
Till Sin, Death, and Hell, are forever unknown,
And creation restored is Emmanuel's throne.

Rouses Point, N. Y.

For the World's Crisis.

PTOLEMY'S ECLIPSES.

THREE DIGITS.

It is argued by Eld. T. that several of Ptolemy's eclipses were too small to be seen unless they were expected and looked for at such a time; especially those which were of only three digits or less. He begins this criticism on page 32, in examining the first triplet of eclipses. He says: "As Ptolemy's tables made three full eclipses here, it follows that he arranged his chronology according to his imperfect knowledge of astronomy. But since this science is now so much better understood, we know there were but two eclipses there, and one of them was too small to be noticed by those who knew nothing of an eclipse until they saw it. Ptolemy, therefore, was mistaken in supposing that there were three eclipses of the moon, which Hipparchus found among the public records of Babylon." The eclipse which Mr. T. thinks too small to be noticed is that of Sept. 1, 720 B. C., recorded as "more than half," or of above six digits, though computed in Struyk's catalogue as of a little more than five digits.

Again, in April 21, 621 B. C., the moon is recorded as "one fourth" eclipsed, or three digits. The eclipse is given by Struyk as of 2 digits and 36 minutes. Eld. T. finds by Ferguson's tables one digit eclipsed at sunrise in Babylon; "but this, being too small to be noticed by the heathen, amounts to nothing." (P. 33.)

Again, in Nov. 19, 502 B. C., the moon is recorded as eclipsed one fourth, or 3 digits; computed in Struyk's catalogue as of 1 digit and 52 minutes. "But this, if seen at all, is also too small to be considered worthy of record among the wonders as discovered at Babylon, or among those eclipses which had so much frightened that people as to cause them to keep a public register of them." (P. 33.)

Again, having on page 32 denied the occurrence of any eclipse in March 8, 720 B. C., Eld. T. says on p. 37, "about one digit is as large as the eclipse of March 8, B. C. 720, can possibly be made; and so far from this causing alarm, if all Babylon had been out that night they would have failed to discover one so small, or at least to have thought of this being an eclipse."

Eld. T. then gives the opinion of two practical astronomers whom he had consulted, one of whom did not think that an eclipse under three digits would be noticed by any except those who—knowing that an eclipse would happen at a given time—were looking out for it. The other thought that one looking frequently at the moon would not be apt to notice an eclipse of less than three digits. This astronomer once saw such an eclipse, and it would sometimes seem to disappear, and then appear again. Eld. T. concludes by saying, "We may, therefore, safely set down all eclipses under three digits, at that age, as invisible." (P. 38.)

In this argument are assumed two very important matters.

1. That Ptolemy's eclipses were made by his tables. This assumption has been repeated by the *Crisis* in an argument like this: that if Ferguson' tables are of so little use because they are a hundred years old, much more are Ptolemy's tables, sixteen hundred years old, quite out of date. Whereas, on the very face of the matter, and as I thought I had made plain enough, the eclipses are given to us as matters of ancient record, and not as the results of Ptolemy's computations. And if we may believe Ptolemy's own story, he never thought of making the eclipses by his tables; for his tables—of the moon's anomaly—were made from the record he found of the eclipses. Hence the assumption that the eclipses were a fruit of his estimates, is literally preposterous. It puts the last first and the first last, inverting the just relation of eclipses and tables which has not been questioned in this case before, so far as I know. No tables could ever be made except on the basis of recorded eclipses. The heathen Ptolemy knew enough to know this. And it is a mark of his sagacity that he sought the oldest records, and compared them with the most recent observations.

2. It is assumed that, during long centuries, no one in Babylon was looking out for an eclipse. It seems to be further supposed that an eclipse, in order to get recorded in Babylon in that age, must be a wonder and create a little panic among that heathen people. I will not set this down as a part of Mr. T's logic, however, but only of his controversial rhetoric; though I think even that will appear to have no foundation.

An eclipse under three digits would be noticed only by one who was looking out for it,—Mr. T. was told by the astronomer. Very well. Now the account of Ptolemy's eclipses (*Crisis*, April 4) shows six eclipses of three digits or less, *recorded* as having been seen at Babylon, in the course of about 350 years, an average of one in about seventy years. Two of these are recorded as of two digits, and as occurring at the same distance from the node. And the first problem is, of course, to account for the record, or at least to say whether it is a record or a fiction. Eld. T. rejects the whole, for the extreme improbability of so small an eclipse being noticed and recorded once in seventy years!

But how could these eclipses even pretend to have come from Babylon, unless it were supposed that somebody there was given to meteorological observations? And, once allow that there was a clerk of the weather, or any gentleman of the sort, in Babylon, and the wonder would be if a small eclipse was not noticed once in threescore years and ten. If there was only one such man in a generation, his astronomical tastes would be known to a few acquaintances at least. And if he was not so fortunate as to see a small eclipse himself in all his life, he might find one faithfully reported to him. Out of regard for the star-gazer, some friend on the police, or some physician often called out at night, or even some lover serenading his mistress, might be on the lookout for an eclipse of the moon when it was full,—it would so oblige the gentleman that reckons such a record a rare treasure. And people who keep such records now are apt to have them well preserved, for the benefit of those who follow them in their labors or studies.

Thus, on the most meagre supposition which the case requires, it seems to me these small eclipses might be fully accounted for as actual records. At least, I would sooner risk my poor reputation as an astronomer on this way of accounting for the record, than by rejecting it as Eld. T. does.

But the regard which Ptolemy had for these eclipses requires something more than this meagre supposition. And now what are the facts? Simply these: The "heathen" people of Babylon are famous in all antiquity—and among all modern astronomers, too—for their astronomical observations. What means the Chaldean *Saros*, or period of about 18 years, in which the eclipses all recurred, with some approach to exactness? It was by means of this, probably, that Thales predicted his famous eclipse. And it was, as the name indicates, a Chaldean discovery, made by the observation and comparison of eclipses, large and small, for generation after generation. That simple phrase, *the Chaldean Saros*, refutes all Mr. T.'s argument about three digits. I might cite numerous allusions to the star-gazing habits of the people in question. I will give one from Syncellus, who says, "The Chaldeans accurately noted the periods and motions of the heavenly bodies, reckoning from Nabonassar; and the Greek mathematicians received them from the Chaldeans." (Chronography, p. 207.) And Ptolemy himself states that a continuous series of observations was in existence up to the commencement of the era of Nabonassar. (Almagest, b. 3, c. 6.)

Such a people would not likely be "frightened" by any eclipse. If they were not, like the Persians, devout worshipers of the sun, they doubtless had a great respect for that fountain of light, and they did not despise his fair consort, the moon. And when these worthies played at hide-and-seek around the earth, these poor "heathen" were above all the nations of the earth pleased with their gambols. If a half dozen of their petty games have reached us from so remote periods, I am not unwilling to thank the Chaldeans for the record.

But one need not be versed in antiquity or in astronomy to guess that the Chaldeans were star-gazers. The Bible intimates as much. And among the books of the Bible none indicates this more plainly than the book of Daniel, sealed or unsealed. "The king commanded to call the magicians, and the *astrologers*, and the sorcerers, and the Chaldeans." Chap. 2: 2; compare 1: 20; 2: 10, 27; 4: 7; 5; 7. Astrology is not indeed the same as astronomy. It was an art of divination. Yet, though it was a gross delusion, it began in actual and extended observation of the motions of the heavenly bodies. In the course of time the word Chaldean came to mean astrologer. Now it is easy to say that the ancient and original astrologers were not likely to notice an eclipse of three digits or less. But where is the proof of this?

C. F. H.

TRUE FREEDOM.—No man is free who has not the command over himself, but suffers his passions to control him.

For the World's Crisis.

DEATH OF AUGUSTUS CÆSAR.

"To ascertain the years in which Julius Cæsar and Augustus died," says Dr. Jarvis, in his able work on chronology, "is to settle two of the most important points in chronology." This must appear very evident to all, I think, from the fact that if the years in which these two emperors died cannot be ascertained, then, indeed, we cannot tell the years of Christ's birth or crucifixion; nor the year of any other event, from the beginning of the world up to 200 years this side of Christ, or the beginning of the Christian Era. Hence the importance of a careful investigation of this point.

Mr. Thurman puts down the death of Augustus in A. D. 14, and proves it, as he seems to suppose, by an astronomical computation—by an eclipse of the moon, which, according to Tacitus and Dio, took place after the death of Augustus, while the army in Pannonia were in a state of mutiny. Mr. Thurman shows that the eclipse of the moon in A. D. 14, took place on the 28th of September. Augustus died, according to Mr. Thurman and the universal testimony of history, on Aug. 19. Therefore, from the date of the death of Augustus, Aug. 19, to the eclipse of the moon, Sept. 28, A.D. 14, is thirty-eight days.

Now it is my purpose to show that the events which took place between the death of Augustus and the eclipse of the moon following in the year in which he died, cannot possibly be crowded into this thirty-eight days; and thereby show the eclipse of the moon in A. D. 14 cannot be the one referred to by Tacitus and Dio.

The distance from Rome to the army in Pannonia, says Dr. Jarvis (p 255), is at least *seven hundred Roman miles*. The death of Augustus, says Dio, was not immediately make known; but as soon as it was made known, Tiberius sent the news to the army in Pannonia. Tacitus relates that "on receiving this intelligence, Julius Blaesus, the General, granted a suspension of military duty. This relaxation of discipline led to a fierce and violent mutiny. *After some days* a calm was produced by sending the General's son to Rome to obtain a redress of their grievances." On his arrival several meetings of the Senate are spoken of by Tacitus before the subject of the mutiny was introduced. On hearing of the disturbances Tiberius dispatched Drusus, with a powerful body of infantry and cavalry, to quell the insurrection. "*For some time, however,*" says Tacitus, "the arrival of Drusus only increased the mutiny; nor was it checked until the eclipse of the moon took place." How long would it take these heavy-armed troops to march 700 miles?

By a note at the bottom of p. 255, (Dr. Jarvis' chronology), it is shown that "the usual day's march of the best appointed armies, *both in ancient and modern times*," is not over twelve geographical miles per day. *Forced marches* are reckoned twenty miles per day; and in either case, the whole army *rests every fourth day*. At this rate, it would take the army, at a *forced march*, resting every fourth day, forty-six days to march from Rome to Pannonia; or if they marched the whole 700 miles without resting a single day, it would take them thirty-five days; thus leaving only three of the thirty-eight days for the other events before mentioned; and these three days would hardly have been sufficient time to get the army ready for such a tremendous march. The news of the death of Augustus could not have reached the army in less than about ten days, and especially so since his death was not immediately made known. Then, as I have before shown, it was *sometime* before the mutiny took place, and the General's son was sent to Rome to obtain redress of their grievances. The shortest time that we could allow for this interval would be three days, (but it was no doubt nearer three months than it was three days), which added to the ten days would make thirteen. Ten days more must have been taken up for the General's son to reach Rome, at the rapid rate of seventy miles per day. Then several sittings of the Senate took place, after which Tiberius collected and got ready a powerful body of infantry and cavalry for a seven hundred miles march.

This, I think, could not have been accomplished in less than about a week, including the several sittings of the Senate. This would make, in all, from the death of Augustus to the day that the army left Rome, thirty days more. This, added to the thirty-five days,—the time taken for the army to march from Rome to Pannonia, and we have sixty-five days; and then the eclipse of the moon did not take place for sometime, as I have before shown, after the arrival of the army.

It is thus proved, I think, beyond question or doubt, that the eclipse of the moon, A. D. 14, could not be the one referred to by Tacitus and Dio. Thirty-eight days is, most certainly, entirely too short a time for the accomplishment of so many events and circumstances. Indeed, leaving out everything else, if the army had rested only one day in seven, it could not have been got ready and marched the 700 miles in the thirty-eight days.

In all probability, the time occupied by these events, was more than double the time that I have given them, as there was no occasion for haste in the matter, since the army agreed to wait until their grievances could be redressed by the General's son going to Rome. Therefore, there was no necessity for any *forced march*, without a single day's rest on the part of the army. Notwithstanding that this of itself is quite sufficient to prove Mr. Thurman's chronology incorrect, yet there is one other fact which I wish to mention, which is, if possible, still more fatal to his theory, which is the following: Dio and Eusebius, two of the most reliable ancient historians, state, that at the death of Augustus there was a *total eclipse of the sun*. See Dr. Jarvis, pp. 244 and 276.

Petavius shows (Jarvis p. 276) that in A. D. 14, where Mr. Thurman puts the death of Augustus, there was no eclipse of the sun of any kind whatever, and that Petavius is correct, is proved by M. Pingre, in the Art of verifying dates, approved by a committee of the French Royal Academy of Science. In this work it is shown that there is but one total eclipse of the sun in a period of eighteen years—from A. D. 11 to A. D. 29. This eclipse took place in A. D. 19.

Augustus, therefore, according to "the truth-testing powers of astronomy," must have died either in A. D. 11 or A. D. 19. Either of these dates are fatal to Mr. Thurman's chronology, and therefore to his arrangements of the prophetic numbers; for to move one point is to move the whole. For instance, if we move the death of Augustus, backwards or forwards, we move the birth of Christ, the cross, the destruction of Jerusalem, etc., the same, and by consequence, the going forth of the commandment to restore and build Jerusalem, and thereby the beginning and termination of the 2300 days, etc.

Is not Mr. Thurman clearly called upon, from all these facts, to clear up this matter if he can, and if not, to give up his theory and arrangement of the seventy weeks and the 2300 days, which many others as well as myself, regard as monstrously absurd? I am deeply interested in the time question, and I believe that we have a clear and unmistakable light on the time of the second advent, which will shine out so soon as a little of the fog of the 2300 days theory begins to pass away.

DR. A. DECKER.

For the World's Crisis.

DIFFICULTIES.

In a former article we presented the insurmountable difficulties which lie in the path of those who would make the "seven times" of Leviticus 26: 28 a prophetic period of 2555 years, and then mould them into a key to unlock Daniel's "time, times and a half" (Dan. 12), and bring forth the unwarranted translation of "time, five times and a half." The main difficulty to which I called attention was the fact that there were *four* distinct chastisements of "seven times," each mentioned in Lev. 26, and these chastisements of "seven times" each were to follow each other in succession in case of continued disobedience on the part of the Jews; and if one of them was a period of 2555 years, then the others must have been; hence it would require a period of 10,220 years to inflict the threatened punishments, all of which have been deserved by the still rebellious Jews.

I have waited months to be taught how the Jews could be punished so many years if Jesus was coming in A. D. 1868; but no ray of light has been offered. I ventured to suggest that, instead of making the "seven times" a prophetic period, we should give it the sense of seven fold, as though God threatened a second chastisement seven fold more severe than the first, and a third seven fold more severe than the second, and so on to the last. One in reply hides behind the terror of figures thus: 7x7x7x7–2401, and inquires if we can conceive of a punishment 2401 times more severe than the first one recorded? Lev. 26: 15–17. Let Josephus answer in his preface to his history of Jerusalem's destruction (for in that event the last chastisement was inflicted), when he gives the following testimony, viz: "It appears to me that the misfortunes of all men from the beginning of the world, if they be compared to those of the Jews, are not so considerable as they were." From his testimony we may state the case in arithmetical proportion, thus: as 1: 2401 :: misfortunes of all men from the beginning of the world :: sufferings of the Jews at Jerusalem's overthrow.

In the light of this mathematical problem, the idea of *intensity* in the phrase "seven times" appears less like "intense nonsense" than some suppose. But all this figuring does not meet the questions, How can we make *one* of four successive chastisements of "seven times" each a prophetic period of 2555 years, and not the others? Where, this side of Jesus' coming, can we find space of time for *four* such periods? That these chastisements are distinct and successive is evident from the fact that each contains some affliction not mentioned in the others; and each succeeding one is more severe than the preceding. That they are successive is virtually admitted by Eld. Thurman when he says, "The expression 'more,' as used here saying, 'I will punish you seven times more,' declares that they had once been thus punished for their sins." (See "Sealed Book Opened," B. C. 1571, p. 63). Strange it is that, after making *two* of these chastisements successive periods of 2555 years each, not willing to stretch out time for the accomplishment of the other two, he quietly passes them by without even a look of recognition.

Leaving these difficulties with those who refuse a straighter path, I wish to study out loud in the hearing of the readers of the Crisis the recent and novel exposition of Dan. 8. In a recent article I gave what I believe to be facts proving that the "pushing" of "the ram" can not refer to the plot of Haman to exterminate the Jews. Among those facts were these, viz., 1. The "pushing" of Dan. 8 was successful; Haman's plot was abortive. 2. The "pushing" *preceded* the "greatness" of the ram; Haman's plot came *afterward*. 3. The "pushing" was against symbolic "wild beasts"; Haman's plot was against God's people, who are never represented by "beasts." 4. The position of the "ribs in the mouth" and "between the teeth" of the Persian bear denotes wretchedness and degradation, suffering and oppression; the wealth, influence and position of Haman forbid their application to him. But I am for a moment to waive these facts and to suppose that the Sealed Book Opened has given us the true starting point of this vision at Haman's plot B. C. 426, and the true terminus A. D. 1875. If this position be correct, what follows?

1. It follows that Roman history does not terminate till A. D. 1875. The vision before us exhausts the history of Persia, symbolized by the "ram"; the history also of Greece, symbolized by the "goat"; and it exhausts the history of Rome, symbolized by the "little horn." There can be no doubt that the "little horn" symbolizes Rome. Rome in power stood up "in the latter time of their (Alexander's successors') kingdom." Dan. 8: 23. Rome was the nation of fierce countenance that was to besiege Jerusalem until its high and fenced walls should come down. Dan. 8: 23; Deut. 28: 50, 52. Rome took away "the daily sacrifice," and cast down "the place of his sanctuary"; Dan. 8: 2. Rome destroyed "the mighty and the holy people"; Dan. 18: 24. Rome stood up against the Prince of princes; and Rome "shall be broken without hand." This closes the vision, and if the vision ends not till A. D. 1875, then Rome falls not till then.

2. It follows that "the sanctuary" (the holy land, Ex. 15: 17) and "the host" (Israel or God's people) shall "be trodden under (Gentile) foot" until A. D. 1875. "How long the vision . . . to give both the sanctuary and the host to be trodden under foot?"—Dan. 8: 13. "And he said unto me, Unto two thousand three hundred days." If these days terminate not till A. D. 1875, then until that time Gentile feet shall tread down "the sanctuary and the host."

3. It follows that probation for Gentiles shall continue till A. D. 1875. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21: 24. From this scripture we learn that Gentile rule in Jerusalem is to continue as long as Gentile probation. From Dan. 8: 13, 14, we learn that Gentile rule in Jerusalem is to continue to the end of 2300 days. If, then, these days terminate not till A. D. 1875, and Gentiles shall tread down "the sanctuary and the host" until A. D. 1875, then probation to Gentiles continues until A. D. 1875; for Jesus in Luke 21: 24 makes Jerusalem's desolation and Gentile probation terminate together.

Therefore receiving B. C. 426 as the true starting point for the 2300 days, and A. D. 1875 as the true terminus of them, according to the Sealed Book Opened, if I believe in Jesus' second coming in A. D. 1868, I am compelled to believe that he will come *seven years* before Rome terminates her history, and seven years before Gentile rule ends in Jerusalem, and *seven years before* Gentile *probation closes*. Who with Rev. 18 and 19 before them can believe that Rome will have any history to write seven years after Jesus comes? Who with Ps. 2: 9; 110: 5; Joel 3: 11, 12; Dan. 2: 44; Rev. 11: 15 before him, can believe that Gentile rule will continue seven years over "the sanctuary and the host" after Jesus comes? Who with Matt. 25: 10, and Luke 13: 24, 25 before him can believe that probation for Gentiles will continue seven years after Jesus comes? Yet these points must be admitted if the vision of Dan. 8 terminates not till A. D. 1875, while Jesus comes in A. D. 1868

Believing as I do the testimony of the Scriptures to be that Rome closes her history before or *at* Jesus' coming; that Gentile rule in Jerusalem and elsewhere ceases *at* Jesus' coming; that probation ceases *at* Jesus' coming; whoever rightly fixes the date for *one* event, fixes the date for *all* these events. If the date of one be A. D. 1868, the date of all these must be then. If the date of one be A. D. 1875, the date of the others must be.

I cannot reconcile two distinct dates, wide apart, for this event. I have not yet mentioned half my difficulties in so doing. If any can reconcile them, I patiently wait their attempt. Until they do, definite "time" is as closely sealed as ever, and perhaps it may be afterwards. While we snatch moments of our time to study these questions, let us take heed lest some faithful Nehemiah, intent on building up the waste places, shall have occasion to reprove us, saying, "Why should the work cease?"

H. F. C.

TIME HARD TO UNDERSTAND.

Every effort that can be made by the enemy of truth to blind the eyes of the Lord's children, is being made. Not content with pointing to past mistakes in computing prophetic time, as though that had proved untrue the angel's statement, "The wise shall understand," an effort is being made to convey the impression that it would be *unreasonable* to suppose that the Lord would use *astronomy* to reveal the time of his coming, seeing so few understand that science—thus leaving the impression that the time argument for 1868 is founded on *astronomy*. Now this is a perversion of the facts in the case, and simply calculated to throw dust into the eyes of the Lord's children. The argument for the Lord's coming in 1868 is *not* founded on astronomy, nor is it *claimed* to be *based* on that science—very far from it. The argument is strictly a Bible argument, and easy to be understood by the simplest of God's children; but it is *supported* by *history and astronomy*—not by Thurman's astronomical computations merely, but likewise by the computations of noted astronomers, (in several instances,) who were strangers to the theory of the Lord's coming in 1868. There is a vast difference between *founding* an argument on astronomy, and *confirming one already founded on the Bible.* Many dates which are necessarily involved in chronological researches, are presented in history, and so linked with conspicuous events which occurred in connection with remarkable eclipses, that by the aid of astronomy we are enabled to definitely locate the reign of certain kings, and thus confirm Bible chronology. For instance: History locates the Battle of Actium in the seventh year of Herod's thirty-fourth year's reign, and begins the reign of Augustus Cæsar at that epoch, and also records an August eclipse (twelve years before the battle,) which locates this battle B. C. 31, by astronomical computation, as all admit—different astronomers having established the same fact: and as history gives forty-three years of the length of Augustus' reign, we easily learn that Herod's reign ended B. C. 4, in the twenty-seventh year of Augustus' reign—thus ending the reign of Augustus A. D. 14, Tiberius having been associated with him two years before his death, the fifteenth of Tiberius' reign, thus synchronizing with A. D. 26, in which year Christ was baptized, being thirty years of age—thus enabling us by measuring back thirty years from A. D. 26, to find the time of Messiah's birth—B. C. 5. Here it is plain to be seen how astronomy *supports* Bible Chronology—the Bible locating the birth of Christ *before* the death of Herod, whose death is located in B. C. 4 by numerous stubborn historic and scriptural facts.

But while astronomy is used, not as a foundation, but as a support of the time argument, it is susceptible of very clear demonstration without reference to astronomy: for instance, Daniel gives us a measurement of 1335 prophetic days from the setting up of the Papal "abomination" that maketh desolate, reaching to the time when Daniel is to "stand in his lot;" and inasmuch as this Papal power is to rise early enough to "pluck up" three of the ten Roman horns, and as that plucking up work began in 534, it follows that the Papal power rose previous to this date. The man of sin was constituted the "*corrector of heretics*" in the preceding year, A. D. 533, from which epoch the 1335 years measure to A. D. 1868, as the time for Daniel to be resurrected and stand in his lot. This all can see without the aid of astronomy—even the feeble lambs of the flock can grasp this argument, and comprehend it. Nothing can be plainer than this. That power must have come into existence before this measurement began, and must have come into existence before it could begin its work of plucking up the three horns, and therefore must have come into existence prior to 534, consequently the 1335 years cannot extend beyond 1868. If this were the only measurement in the Bible, it would be sufficient to plant our faith on, and all can understand it without a knowledge of even the first principles of astronomy. But some cold hearted Adventist, who is opposed to *definite* time, and yet claims to believe that we may know the event by the fulfillment of prophecy, may tell me that I must rely on *history* for my *starting point*,—to which I reply, *so do you rely on history* to prove that *prophecy* has been fulfilled in the rise and fall of earthly kingdoms, without which you could not even prove the event *near*, for it can never be proved near till after the rise of these predicted kingdoms, except by history. So reliable history is not to be blindly ignored for the sake of getting rid of definite time.

W. SHELDON.—*Voice of the West.*

For the World's Crisis.

2300 DAYS.

Much is being said and written on the termination of the prophetic periods, and as some minds seem to think of but little else but time, it may not be proper for me to express any thoughts on the subject. But I have a little anxiety to express some few ideas touching the matter. I will give them in as concise a manner as possible, and leave all to judge of their merits.

The vision of the eighth of Daniel, that embraces the Medo-Persian, Grecian and Roman governments, is undoubtedly 2300 years long; and to my mind the idea is very clear that the seventy weeks, or 490 years, constitute a part of the vision, or 2300 years, which cover the whole territory from the pushing of the ram till the power that desolates or treads down the host and the city is broken or destroyed without hand. The 490 years is Jewish time exclusively, and the rest of the vision, or 1810 years, is Gentile time exclusively. The Jews then must have precisely 490 years to exist as a nation, in which to offer their sacrifices and oblation, after which Gentiles must tread down their city and sanctuary precisely 1810 years.

I think the idea has been very clearly settled by Bro. Thurman in his chronology, that 490 years ended A. D. 65, when the Roman army surrounded Jerusalem, and the judgments of God commenced falling on that people and their city. This being the case, the Gentiles must have 1810 years from A. D. 65 to tread down the city and the sanctuary, for they are to do this work until the "times" of the Gentiles be fulfilled, which end in 1875. Gentile nations then will exist as nations until 1875, and the city will be under their tread till then also; then what will take place in 1875 when that vision of 2300 years ends? See Rev. 11: 15–18. "And the seventh angel sounded, and there were voices in heaven saying, the kingdoms of *this world* (and what are? Gentile kingdoms,) are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth." Now, then, all the above events, it seems to me, do not take place till the close of the vision, or until 1875.

Then, there is no necessity for the church to be looking for Christ in 1866, or '67, or '68, for he cannot come till the judgment, and the judgment is not introduced till the 2300 years end, or till the kingdoms of this world become the kingdoms of our Lord and his Christ; and Christ does not appear till he judges the quick and the dead at his appearing and kingdom. So that instead of Christ's coming seven years previous to 1875, he does not come till 1875, and then all the events of Rev. 11: 15–18 will be fulfilled.

In the sequel I think it will be found that the 1335 years of Dan. 12 will end some time subsequent to 1875, in which Daniel will stand in his lot, or inheritance, which is the earth renewed. And I also think that whoever places confidence in the jubilees teaching Christ's coming in 1868, will meet with a disappointment. The fact is, those jubilees constituted a part of the law which Paul says is a shadow of good things to come; and Christ is the end of that law; it expired by limitation; and God never designed them to teach that Christ would come in 1868.

These thoughts appear to me to be truths. Let us all be cautious in our investigations, and not overdo the subject of time, as some appear to, and omit the weightier matters of the "royal law."

A. N. SEYMOUR.

For the World's Crisis.

LITERAL INTERPRETATION.

NUMBER ONE.

Yes, *the literal interpretation* is what we want, and what we MUST HAVE. Its importance has been felt by the faithful expositors of God's word ever since that word was given. But this has been especially true at certain periods in the history of the church. When men professing to be leaders of the people, feet to the lame, and eyes to the blind, have valued their own peculiar tenets so much as to wrest the Scriptures from their literal and legitimate meaning, and substitute therefor an interpretation wholly repugnant to their most natural sense, God's servants have felt called upon to reply to such innovations, and to assert the claims of a literal exposition.

Martin Luther, the great reformer, as he is justly styled, when assailing the dogmas of the church of Rome, and contending for the truth, felt, and rightly too, that the only sure foundation for the christian is the *literal sense* of Scripture. Therefore he expresses himself on one occasion as follows:

"That which I have so often insisted on elsewhere, I here once more repeat, viz: that the christian world should direct his first efforts towards understanding the *literal sense* (as it is called) of Scripture, which alone is the substance of faith and of christian theology. * * The allegorical sense is commonly uncertain and by no means safe to build our faith upon; for it usually depends on human opinion and conjecture only, on which if a man lean he will find it no better than the Egyptian reed. Therefore Origen, Jerome, and similar of the Fathers are to be avoided, with the whole of that Alexandrian school, which, according to Eusebius and Jerome, formerly abounded in this species of interpretation. For later writers unhappily following their too much praised and prevailing example, it has come to pass that men make just what they please of the Scriptures, until some accommodate the word of God to the most extravagant absurdities; and as Jerome complains of his own times, they extract a sense from Scripture repugnant to its meaning; of which offense, however, Jerome himself was also guilty."—*Annot. on Deut.*

The case as stated so clearly by Luther, in relation to his own times, is but too sadly true in our day. But it is not because there are no well defined rules to guide us in our interpretations, that such fearful havoc is often made of the Scriptures; these have been given in abundance. The reason evidently is this: either such persons are ignorant of these laws, or, biassed by preconceived opinions, they ignore them and trample them under foot. And they cannot be exonerated from blame either way. For if they are ignorant of these laws, they should seek a knowledge of them before they urge upon the attention of the church a theory at variance with plain scripture. On the other hand, if they are acquainted with these rules, and broach a theory in opposition to them, they are doubly culpable, and like dissembling Peter are "to be blamed." Gal. 9: 11. Both classes are hence "without excuse." Rom. 1: 20. There are many ways by which the truth of God is "changed into a lie," Rom. 1: 25, or rendered contradictory and uncertain.

But in speaking upon this point, we shall content ourselves with noticing a few of the most fruitful sources of misinterpretation. A well known writer speaks as follows:

"One method is, to build up a theory upon mere inferences, irrespective of the vast amount of plain, positive, and pointed Scripture testimony to the reverse.

"Another method is, to gather here and there an isolated text of Scripture, and put an entirely different construction upon them from what the context will admit or justify. Thus, by wresting the connection, and giving the chosen text an unwarranted signification, a theory is easily erected!

"Another method is, to mystically expound the Scriptures—give them a mystical signification, and by thus perverting the Scriptures, any theory can be sustained!

"Another very popular method is, to first arbitrarily assume the premises of a position, and then with an air of independence soar away with the popular wings of conjecture, and after an eloquent display of shrewd abilities to frame together imaginations, pronounce the argument *unanswerable*,—when indeed we should readily conceive this, but deem them unanswerable, however, only from the simple fact that they contain nothing to answer! Inasmuch as the premises are defective, the conclusions deducted therefrom (let them be ever so eloquent or plausible) must also be erroneous.

"By adopting either of these modes of searching the Scriptures, men may support any theory and prove any doctrine which the wandering conjectures and wild fancies of imagination may induce them to manufacture."

C. H. LEVERTON.

Bath, Me., April 26th, 1865.

☞ It is not enough that you are praised by the good; you have failed somewhere in your duty if you are not cursed by the bad.

For the World's Crisis.

GOOD NEWS FROM LETTERS.

Bro. Grant:—I spend part of my time when confined at home in winter in trying to spread truth by writing, and sending works and papers to numerous friends. By so doing I hope to benefit some who never hear our preachers, nor have a chance to see our books. And as I am often made to rejoice in obtaining evidences that I "labor not in vain," I will again send some extracts from letters lately received, so that readers of the Crisis may, with me, "thank God and take courage."

The following is from a young Methodist minister of York State, to whom I have written and given our works.

"Dear Bro. Blain:—I received your kind and friendly note. . . . I cannot say much as to my views on the subject referred to in your letter; but hope I shall hear from you again, when perhaps I shall be better prepared to raise some inquiries, and to state some of my difficulties. Accept my thanks for the pamphlet and paper. I have had your 'Death not Life' some time, but never read it carefully until I had that conversation with you at Buffalo. I may say that my mind at present rather inclines to the doctrine of annihilation. As to the state of the dead after death, and whether there is any such thing as a soul in man capable of existing apart from the body, are subjects which I cannot as yet fathom. As to the doctrine of annihilation, I can see nothing unreasonable in it. And it certainly, as far as we know, cannot be for the good of any created intelligence to continue the wicked in endless misery. I have sometimes started this question for the purpose of drawing out the views of some with whom I have conversed,—'Does Scripture or reason teach any *good* which is to be the result of the endless life of the wicked in misery?' The almost universal answer would be—that we know so little of God's plans, and the necessities of his government, that we could not know what the good to result would be. I would reply that the question did not propose what we did not and could not know, but what we *did* know from reason and Scripture. When thus cornered to answer, all have admitted that they know no cause from Scripture or reason why the wicked should live. I do not see that the conscious or unconscious state of the dead is either for or against this doctrine. Either may be true, and this true also."

He raises some queries, to which I have replied. Some remarks of this brother show that he is yet some like the one who "saw men as trees walking"; but I see he has learned truth much faster than many of us did when our attention was first called to these subjects; and I am confident he will yet see more clearly, as his letter shows a capacity, and a desire to investigate, and also a sincere love to God and his cause.

A prominent Baptist minister of our State replies to my letters as follows:—

"Dear Brother,—In reply to yours of recent date, I will remark:

1. *In regard to the coming of Christ.* I believe certainly that this stupendous event is near. There are indications of its proximity which might be easily enumerated, and although so many ministers of the gospel, and others, are incredulous, my faith is comparatively *fixed*. The coming is clearly *premillennial*. In fact, the Lord's glorious *presence* is to give to the millennium its assurance and glory. 'Even so, Lord Jesus, come quickly.' The shivered and groaning earth requires its Messiah.

2. *In regard to the unconscious state of the dead*, I cannot speak with the same assurance and conviction. Still I think it is inferable from many passages of Scripture. But I have not the faculty of penetrating among passages which are apparently a little adverse in their import, though really in harmony, so as to arrive at a conclusion with entire positiveness. I do not feel at liberty, therefore, to proclaim the doctrine of such unconsciousness. The view I take is this,—in either case, the *actual result is practically the same.* Thus, if Abraham has lain unconscious in the grave for 3,686 years, and is raised to-morrow with all the righteous dead, the entire interval to Abraham is *nothing*. There is no mark or note of time at all. His first impression on waking is—'I died but a moment since, and here I am in glory.' It is the same with all the righteous dead. To them the resurrection is *instantly* after death. So practically both views are identical. This is unquestionably perfectly correct reasoning. The same view is presented in Abercrombie's Intellectual Philosophy.

3. In regard to the *destruction of the wicked*, I am *inclined* to believe this, though I dare not say I am certainly assured of it. If it be inquired—'Why not arrive at some positive conclusion one way or the other, and not remain in uncertainty?' I can only reply, it is impossible for a man to coerce his own conviction. It is inconsistent with the laws of mind. I am shrouded in some uncertainty, although I think the doctrine of destruction is every way more authorized and tenable than the doctrine of endless misery. Either view is sufficiently tenable as a prospect to the wicked—sufficiently powerful and dreadful to deter from neglecting salvation. To be enduring inconceivable pains for a single year, and then to subside into *nonentity forever*, is an awful prospect. Who can bear to *cease to live for ever, and for ever, and ever?* Yet it is doubtless preferable to being and enduring remedilessly and endlessly in anguish.

When it is impossible for me to feel perfect assurance in regard to the teaching of inspiration—I mean in regard to what is precisely and positively taught, I must hesitate in assailing the solemn convictions of many dear brethren and good christians. I feel it to be my duty to preach the terrors of God in judgment and retribution. So much is clear, etc. I am obliged to you for pamphlets transmitted."

Here we see again good progress in the three or four months since special attention was paid to the life and death question. He had seen the coming of the Lord before. But some remarks show the very common difficulty, especially with ministers, namely, a fear or unwillingness to disturb and offend good brethren in the churches by any new doctrine. And doubtless a fear of persecution has an influence, even in preventing as full an investigation as these doctrines demand, though brethren may not be aware of being thus influenced. Nor are they likely aware of the fact that, while they keep their new views to themselves, they are in reality preaching endless torment—hearers supposing they believe their old and published creeds.

Many do not seem to feel that it is a serious matter to hold up, by *silence*, what they do not believe. "To him that knoweth to do good, and doeth it not, to him it is *sin*."—James 4: 17. Paul "shunned not to declare *all* the counsel of God."—Acts 20: 27. I trust time and more study will enable these dear brethren to see more fully the *importance* of these doctrines; and also give strength to overcome those hindrances to proclaiming boldly the whole truth as they understand it.

Buffalo, N. Y. J. Blain.

Voice of the West, please copy.

Bro. W. L. Huntley writes from Marion, N. H., that if any preacher passing that way and wishing to work in a new field, will call upon him, he will find him a place to preach in.

The World's Crisis
AND SECOND ADVENT MESSENGER.
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☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the rate is $3.00 a year, or $1.50 for six months. Thus 50 cents a year is *saved* by paying in advance. •

DEATH OF AUGUSTUS CÆSAR.

The death of Augustus Cæsar is an important event for aiding us to establish the chronology relating to the baptism and death of Christ. It has been almost universally believed by chronologers that his death took place on the 19th of Aug., A. D. 14. According to some writers, his death was in A. D. 13.

We will now examine the proofs for these dates. We will first endeavor to establish the date for the birth of Christ.

It is certain that Christ was born before the death of Herod the Great, because he issued an order, a short time before his death, to have "all the children that were in Bethlehem, and in all the coasts thereof," that were under two years of age, put to death, for the purpose of destroying "the young child" Jesus. In the "Manual of Classical Literature," on p. 64, we find the following:—"It is evident from Matt. 2: 13, 15, 20, 21, that Christ was born only some months before the death of Herod. . . . The birth of Christ could not have been later than about the close of the 4709th of the Julian period," which corresponds with B. C. 5.

In the New American Encyclopedia," Vol. 9., p. 128, in an article on Herod, it is said:—"It was in his last illness, while a fearful disease was consuming his stomach and intestines, that he must have ordered the murder of the children in Bethlehem." "His death occurred in the year of the birth of Christ, that event being known to have taken place four years before the date in general use as the christian era."

Dr. Adam Clarke says:—"Our blessed Lord was born the last year of his [Herod's] reign.—*Clarke on Matt.* 2: 1.

It is very clear, from historical and astronomical facts, that Herod died in the spring of B. C. 4. Dr. Jarvis says in his Church History, p. 357, "As to the year of Herod's death there can be no uncertainty. He was made king by the Romans about July 20th, A. J. P. 4673." He reigned "37 years." These added to the Julian Period 4673 give July 20th, 4710, which, as Dr. Jarvis says in his able work, is "the latest possible date" for the death of Herod, which is B. C. 4.

Dr. Hales says:—"That Herod's death is rightly assigned to the year U. C.* 750, [B. C. 4.] is confirmed from the duration of his reign; for Josephus states, that by the interests of Anthony, Herod was appointed king by the Roman Senate 'in the 184th Olympiad, Caius Domitius Calvinus was Consul the second time, and Asinius Pollio [the first time.] U. C. 714." Josephus' Ant. b. 14, c. 14, s. 5.

Herod "was established in the kingdom by the death of his rival Antigonus, who had been set up by the Parthians, when Marcus Agrippa and Caninius Gallus were consuls at Rome, on the 185th Olympiad, in the third month, on the solemnity of the feast.' U. C. 717."—Josephus' Ant. b. 14, c. 16, s. 4.

Dr. Hales goes on to say, "Such a critical conformity of astronomical and historical evidence, both furnished by an author the most competent to procure genuine information, establishes both; and decides the question that Herod could not have died later than U. C. 750," [or B. C. 4.]—*Dr. Hales' Anal. of Chron. Vol. I.* p. 19.

He further remarks, "Christ's birth, therefore, could not have been earlier than U. C. 748, [B. C. 6,] nor later than U. C. 749, [B. C. 5.] He then says, "The latter year" is the "most conformable to the whole tenor of sacred history," and to "Chrysostom, Petavius, Prideaux, Playfair, etc."—*Hales' Anal. of Chron. Vol. I. p.* 190.

Having settled the point that Herod died B. C. 4, and that Christ was born B. C. 5, it may be well to inquire at what season of the year he was born. Dr. Lardner, in his very able and critical work on the Credibility of the Scriptures Vol. i, p. 369, says:—"The latter part of the summer, or the autumn season, seems to be the most likely time of the year for the birth of Jesus."

The Scriptures inform us that our Savior was born when shepherds were "abiding in the field, keeping watch over their flock by night." —Luke 2: 8. It is said this must have been somewhere between April and September. E. Robinson says:—"The birth of Christ cannot in any case be fixed later than the autumn of B. C. 5."

Bro. Thurman presents a very plausible argument to show that Christ was born on the tenth day of the fifth month, [Aug. 14th] B. C. 5. This date is obtained as follows:—The captivity of the Jews at Babylon began on the tenth of the fifth month, B. C. 558. At the end of seventy years, on the tenth of the fifth month, B. C. 488, their captivity ended, in the first year of Cyrus; and sixty-nine weeks, or 483 years from that time must bring us to the birth of "the Messiah the Prince," according to Dan. 9: 25. The 483 years would terminate then, on the tenth day of the fifth month, B. C. 5, which, in that year, would be Aug. 14th. This would make the Savior's birth about eight months before the death of Herod. We cannot see any chance to put the birth of Christ any *later* than the foregoing facts indicate; hence we will consider this point settled.

The question may arise, can his birth be placed any *earlier* than B. C. 5? We think there is very clear proof that it cannot. We will give a brief look at the evidence on this point. In Luke 3: 1, 21–23, we learn that Jesus was baptized "in the fifteenth year of the reign of Tiberius Cæsar," and that "he began to be about thirty years of age." Then his baptism must have been about A. D. 25, because it is certain that the christian era did not begin till about four years after the birth of Christ.

Epiphanius* says:—Jesus was "twenty-nine years and ten months old when he came to baptism:—thirty years old, but not fully." —*Epiph. Chap.* 16. Let us now reckon twenty nine years and ten months from Aug. 14th, B. C. 5, and see to what year it will bring us in the christian era, and to what year of the reign of Tiberius.

From Aug. 14th to the end of the month are seventeen days. From thence to the end of the year, B. C. 5, are four months, and from thence to A. D. are four years. Now take four years, four months and seventeen days from twenty-nine years and ten months, and we have left, twenty-five years, five months, and thirteen days, or about the middle of A. D. 26, for the time of the baptism of our Savior.

According to the Scriptures, Christ attended four passovers after his baptism, which would make him about thirty-three and a half years of age at the last passover, where he was betrayed. The *first* passover after his baptism, in A.D. 27, would be in the following spring, when he would be about thirty years and eight months of age. At the *second* passover, in A. D. 28, he would be about thirty-one years and eight months old; at the *third* passover, A. D. 29, he would be about thirty-two years and eight months of age; at the *fourth* passover, in the spring of A. D. 30, when he was crucified, he was about thirty-three years and eight months old; or more exactly, thirty-three years, seven months, and twenty-three days, admitting he was born Aug. 14th, B. C. 5, as before shown.

Eusebius, the earliest church historian, says: "The whole time of our Savior's ministry is proved not to embrace four entire years."—Euseb. b. 1, s. 10, p. 40.

We think Bro. Thurman has very clearly shown that Christ was crucified on Thursday, April 6th, A. D. 30. Three months and six days of A. D. 30 belong to the life of our Lord; then go back twenty-nine solid years, and we arrive at the beginning of A. D. 1. From that point back to Aug. 14th, B. C. 5, where he was born, are four years, four months, and seventeen days, making in all, as before shown, thirty-three years, seven months, and twenty-three days.

* U. C. signifies, from the founding of Rome, B.C. 753.

* Epiphanius lived in the latter part of the fourth century.

Note. The foregoing article is only a *preparatory* one for fixing the date of the death of Augustus Cæsar, which we hope to do in our next.

SPIRITUALIST'S CONVENTION.

The Spiritualists have appointed a convention, to be held in Boston, the last week in May, which, no doubt, will be of much interest. It is to be held during the Anniversary week. An editorial article in the *Banner of Light*, April 22nd, shows that they think we have come to the time when they should take advanced ground in political and religious matters, and exert a controlling influence in the world. When referring to the "call" for this convention, the editor says:

"The call is universal. From all parts of the country we are invited to assemble for consultation and action. This convention is, no doubt, the most important one ever called in this country. Spiritualism is taking form. A deep and abiding conviction has fastened upon the minds of the true Spiritualists, that something must be done to correct, or rather counteract, the baleful influences of sectarian theology. A conviction that the position of a new dispensation is not one of mere negations. It must be positive, affirmative. We must build as well as pull down. Nay, we have no right to pull down, only as we do it to clear the way for a more noble edifice.

The dark clouds of war are riven, and the sunlight of peace darts a ray of promise for the future. We are to have, substantially, a new country. We have in the new revelations and inspirations of to-day, a new religion; and this religion is what our country needs and must have. The heavens intend that it should have it: they have done and will do their part. We have a part to act, and we doubt not this coming convention is designed for us to make a new commencement, incorporating with the invisibles. . . . We confess to a profound and reverent belief in Spiritualism. To us it is the all of religion, the summing up of all philosophy; hence, it is to be the regeneration of all human conditions and institutions."

RIGHTLY NAMED.

The following notice we clipped from the Boston *Journal*, of Apr. 7th, 1865:

"Prof. Norwood's *salle diabolique* at Music Hall is one of the most popular resorts in the city, and is nightly crowded. It will be seen by advertisement that great inducements are offered to patrons, independently of the presents given away. Performance for juveniles Saturday afternoon."

Salle diabolique signifies diabolical or infernal hall. Observe this is said to be "one of the most popular resorts in the city, and is nightly crowded." While such places are "crowded," the prayer meeting is scarcely sustained. Why is this? Because the amusements are the most highly prized. Pleasures are loved more than the Lord, just as the apostle said it would be "in the last days." It is said the time has never been in the past history of our country where so many attended the scenes of amusement as at the present time; never a period before when there was so much extravagance in dress, food, residences, furniture, fine horses and carriages, and every thing else relating to personal display and pride. Let it be remembered that Paul said, under the inspiration of the Holy Spirit, "that in the last days . . . men shall be . . . *proud*." The prophet tells us that "all the proud . . . shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. Will it pay, then, to be proud?

The sin of pride is rapidly increasing. And yet, amid all these sad evidences that men are growing worse, many professed watchmen are so blind as to tell the people that the moral condition of the world is better now than ever before. Just as the terrible storm of God's wrath is about to burst upon a wicked generation, the cry of "peace and safety" is echoed forth from eloquent lips, sweetly echoing in elegant church buildings, where the fashionable assemble in silks and satins, and the poor find no room. Has not the apostle said, "When they shall say, Peace and safety, then sudden destruction cometh upon them?"—1 Thess. 5: 3. And he locates the accomplishment of this prophecy at a period just before the coming of Christ. We think there is no room for doubt but that we are in the time when these scriptures are fulfilling. Let us watch and be sober.

"FICTIONS, SIR."

The following extract from one of Mr. Spurgeon's sermons shows one of the results of a belief in the doctrine that man is naturally an immortal being. It is a part of his address to the sinner:—

"When thou diest thy soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells; body and soul shall be together, each brim full of pain, thy soul sweating in its inmost pore drops of blood, and thy body from head to foot suffused with agony; conscience, judgment, memory, all tortured; but more, thy head tormented with racking pains; thine eyes starting from their sockets with sights of blood and woe: thine ears tormented with

'Sullen moans and hollow groans,
And shrieks of tortured ghosts;'

thine heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament; thy soul forever and ever aching, and thy body palpitating in unison with thy soul. Fictions, sir? Again I say, these are no fictions, and as God liveth, but solid, stern truth. If God be true and this Bible be true, what I have said is the truth, and you will find it one day to be so.

There is a real fire in hell as truly as you now have a real body,—a fire exactly like that we have on earth in everything except this—that it will not consume though it will torment you."

Is it any wonder that such a horrid doctrine leads men into infidelity, and makes them hate our Heavenly Father? We think no doctrine ever made more infidels than the one of eternal misery. Thank the Lord for the light that now shines upon his word, showing clearly that "the wages of sin is *death*," not eternal life in misery.

Subscriptions may begin in April.

To accommodate Sunday Schools which hold only during the summer months, subscriptions for the *Young Pilgrim* may hereafter commence, in such cases, with the first number in *April*. From this time, then, all new subscriptions will begin with January, April, or July; and, if ordered at any time between, *back numbers will, in all cases, be sent from either of these dates.* •

For the World's Crisis.

TOO LATE!

Bro. Grant:—This morning I had several letters to mail. I thought I was early and there was plenty of time. So I started. The postmaster was changing the mail when I reached there. I said to him, Here are a few letters I would like to have go out this morning. He said, "Too late, the mail has had to wait now. Cannot do it; would if I could." How these words rang through my ears—Too Late!

That is the way the world is moving on in the arms of ease, saying, Time enough yet! In this way, thousands will have to hear it said, *Too Late!* The door will be shut. They may and will doubtless beg more earnestly than I did for an admittance, but when once the door is shut it is closed forever. Too late! O! that it might ring on the ears of every son and daughter of Adam. How many professors will have to hear it said, Too late! Some work is left undone. They are found wanting. The Judge has come. The door is shut. In vain they plead for an entrance. Depart, ye workers of iniquity, I know you not!

I fear that some who profess to be looking for the coming of the Lord will not be ready. Many are looking in the future for certain events to be fulfilled, and say the Lord will not come yet; others say in such a time he will come. When the Master says, "When ye see all these things, know that it is near, even at the doors."—Matt. 24: 33. Also, "Take ye heed, watch and pray; for ye know not when the time is." "Watch ye therefore, for ye know not when the master of the house cometh; at even, at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, *Watch*." —Mark 13: 33, 35–37. These texts and many more which might be quoted show the position the church will occupy when he comes.

We are taught by the apostle to be looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Tit. 2: 13. He says of the Thessalonians that they had turned from idols to serve the living and true God, and to wait for his Son from heaven. Brethren, soon it will be said, The marriage of the Lamb is come, and his wife hath made herself ready. Rev. 19: 7. Let us be ready, for at such a time as we are not aware of, he will come, and then they that are ready will go in and the door will be shut. Brethren, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34. We are living in a time that is filling up fast with events that tell, to my mind plainly, the Lord is coming soon. Soon the warfare will be over. Soon the last battle will be fought. Soon the last tear will be shed. Soon in glory we shall reign. By the grace of God, I intend to meet all the loved ones on the other shore. Thy brother who is striving for a home in the new earth, George A. Streeter.

North Dana, Mass.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$784.56
Mrs. L. B.	.25
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To pay for Papers sent to the Poor.

Whole number sent free 800, Amount $2000.00.

Previous donations	$900.24
Stephen Horn	4.50
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C. H.	.25

A Hint to Free Subscribers.

FROM ONE OF THE NUMBER.

"My health having failed me, so that I have been able to do but little work for about seven years, the Crisis, for over *three* years past, has been sent to me *free*. I am very much interested in it, prize it next to my Bible, hail its weekly visits with joy, and feel that I cannot do without it. Very grateful to you for sending it to me so long, I have been trying to think of some way to pay you a little for your kindness, and have been working to get subscribers for it, and have got *one*. For the enclosed $2.50 you will therefore send the paper one year to ——— ———." O. A. H.

For the World's Crisis.

TRUTH ADVANCING.

The following extract from the correspondence of a Methodist minister, will be read with interest.—Ed.

Bro. Grant:—Dear Sir, I am a stranger to you, but I want to tell you a little of my experience. I have been a licensed local preacher for three years past in the Free Methodist church, and have traveled a circuit one year as a supply, and last conference was sent on another circuit. I have been a bitter enemy to the doctrine of the final destruction of the wicked, which I now believe to be Bible doctrine. I used to search my Bible, not to see if these things were so, but if I could not prove them to be false; and I resorted to every means within my reach to disprove the doctrine that is so plain to me now. I have read four different authors on the natural immortality of the soul and eternal torment. I searched Webster's Dictionary for the primary meaning of words, but I found no help from Webster. The more I searched the darker it grew. It was with me as it was with the Jew who was conversing with a christian concerning Christ. After the christian had proved from the Old Testament that Jesus of Nazareth was the true Messiah, he said, "I will not be persuaded by thee, though thou dost persuade me."

I struggled against the light and tried hard to believe the old doctrine; but it had become a settled conviction in my mind that the doctrine of natural immortality and endless misery was not true, and when I was thinking about it I often felt like saying, the doctrine of destruction is true, for these words were in my heart, but I would not yield.

Weeks passed away, and the conviction grew stronger. In my most devoted moments this doctrine would come before me, and I verily believe that I should have backslidden had I not yielded when I did. I felt in my heart that I could not preach eternal torment any longer, so I preached my farewell sermon, and told the people why I did so, and then left the circuit and withdrew from the society. I am still trying to preach the word.

I spent the most of January and February visiting and talking and praying with people, and I found numbers of them that received the doctrine of Life only in Christ joyfully, and I feel greatly encouraged to labor. I think the minds of people are preparing for the reception of this great Bible truth. In the same church that I have belonged to, I know of six others in two little classes (and one of them is a preacher), who believe as I do. I am sure that the doctrine of the natural immortality of all men, and endless misery, is giving place to Bible truth. A. S Cook.

For the World's Crisis.

THE PARIAN CHRONICLE.

NUMBER FOUR.

The 43d is the next period offered by Bro. Stevenson, as proof of his position. Being imperfect, it stands thus: "Since Cyrus king of Persia took Sardis and—Crœsus who was de——the——ia——Er——." The deficiencies being supplied by the so called "happy conjectures of the learned," it is made to read thus: "Since Cyrus, king of Persia, took Sardis and apprehended Crœsus who was deceived by the Pythians 284 years"; which, added to 264, gives B. C. 548 for the time at which Cyrus took Sardis. We have before noticed that the former period gave B. C. 605 for the beginning of Alyattes' reign, and that he reigned 57 years and Crœsus 14, in all 71; which subtracted from 605 leaves B. C. 534, which taken from 548 leaves 14; so that the method followed by Bro. Stevenson places the time at which Cyrus took Sardis at the beginning of the reign of Crœsus, instead of the end. But this contradicts the express language of Herodotus, who says that Alyattes reigned 57 years and Crœsus 14. Then is it not very strange that Bro. Litch could have endorsed Bro. Stevenson's theory, and thus to have supposed that such confliction and clashing of authors prove Daniel to have been mistaken in supposing that "from the going forth of the commandment to restore and to build Jerusalem" there were to be but just 69 weeks. As the period of 284 years, which was supplied by "the conjectures of the learned," places the taking of Sardis by Cyrus at the beginning of the reign of Crœsus instead of the end, we discover that it is too much by just 14 years; which subtracted from 284 leaves 270 for the proper date that should have been given; and 270 added to 264 gives 534 for the time as corrected by the 36th period and by the book of Herodotus. And now if we will but continue Dr. Hales' rectification of the Chronicle, we must from this period of 534 subtract 25 years, which gives B. C. 509 for the time Cyrus took Sardis, the same year in which we have above proved that Cyrus did take Sardis.

Thus the Chronicle, so far at least, instead of proving the incorrectness of the word of God, corroborates and confirms the true Bible chronology.

The next period on which Bro. Stevenson places great stress in proof of the correctness of his theory is the 45th, which being imperfect stands thus: "Since Darius reigned over the Persians, —— Magus —— being dead —— 50— years." By the so called "happy conjectures," this is made to read thus: "Since Darius reigned over the Persians, Smerdis Magus being dead 256 years, which, added to 264, gives B. C. 520 for the first year of the reign of Darius. This is the first date which seems even to have the least appearance of favoring Bro. S.'s position. But while we admit that this has some appearance of favoring him, we discover that it cannot bear the touchstone of criticism. Then if we would "prove all things and hold fast to that which is good," we can first by Ptolemy, and then by the Chronicle itself, prove Bro. S.'s position to be incorrect. Thus this gives B. C. 520 for the first year of the reign of Darius; and if his reign commenced B. C. 520, then his 20th year was before Christ 501, and his 31st year B. C. 490; in which years the eclipses recorded by Ptolemy are not found; hence this is incorrect. And by the Chronicle we prove this to be incorrect thus: we have observed that the method of reckoning, as used by the author, was not that of reckoning up from B. C. 264, but downward from the reign of Cecrops; that is, from B. C. 1558. And this interval, as given in the Chronicle, from the reign of Cecrops to that of Darius, is 1063 years, which, taken from 1558, leaves 495.

Again we have observed that Troy was taken B. C. 1184, and the interval given by the Chronicle from the taking of Troy to the reign of Darius is just 689 years, which, taken from 1184, leaves 495. We have further proven by the Chronicle, and also by Herodotus, that the reign of Alyattes commenced B. C. 580, and the interval given in the Chronicle between the beginning of his reign and that of Darius is just 85 years, which, taken from 580, leaves 495. Or if we continue the rectification according to Dr. Hales' method, and reduce the period as given at the left hand of the table by 25 years, we get the same period: thus, from 520 take 25, and we have 495. Thus we can abundantly prove that the date as properly given in the Chronicle for the beginning of the reign of Darius, is B. C. 495, which is the very year that we, knowing nothing but the word of God, had given before we had any knowledge of the Chronicle, thus proving that the apostle Paul was correct in supposing that "the Holy Scriptures are able to make" one "wise unto salvation"; and the truthfulness of the word of God, "In all thy ways acknowledge him, and he shall direct thy paths."

We now discover that instead of the name "*Smerdis*," as added by the "conjectures of the learned," the defect in the Chronicle should have been supplied thus: "Since Darius reigned over the Persians, (beginning 17 years before) Magus being dead 256 years, for his government commenced just 17 years before the death of the Magus."

The next date Bro. S. offers in support of his theory is the 49th epoch, which reads thus: "Since the battle of Marathon was fought by the Athenians against the Persians . . . 227"—which, being added to 264, gives B. C. 491 for the time of the battle of Marathon. Thucydides says "in the tenth year after it, the barbarians came again with the great armament against Greece to enslave it" (b.1c.18.) The tenth year after 491 is B. C. 482. But this cannot possibly be correct, for we are informed by Herodotus that they were celebrating the Olympic games at the time Xerxes invaded Greece. And 482 is the third year of those games; hence the time he invaded Greece must have been at least two years later, that is, 480 instead of 482. But this would be the twelfth year from the date given in the Chronicle, which is positive proof that we must continue Dr. Hales' method of rectification at least as low as the 49th epoch.

As Bro. S. placed so much stress on this (49th) epoch, declaring that it, being perfect, proved the correctness of his theory, we must also emphasize a little here, or call the attention of the reader to the clear and positive proof as given by Herodotus and Thucydides, either of the incorrectness of Bro. Stevenson's method of getting the date by adding the epoch to 264, or the incorrectness of the Parian Chronicle; for one of the two is clearly and positively proven to be erroneous. But as the author of the Chronicle says nothing about this method of adding the periods to 264, or reckoning upward, let us at least give it a fair trial by using that method of reckoning downward, as was employed by the author. The space of time as given by the Chronicle for the interval between the taking of Troy and that of the battle of Marathon, is 718 years. The date as given by Dr. Hales and others for the taking of Troy was B. C. 1184: and if from this we take 718, we have the year B. C. 466 for the time of the battle of Marathon, as given by the Parian Chronicle, which is within one year of the time as given in our table of Chronology on p. 244. Hence the Chronicle, so far at least from proving the incorrectness of Bro. Stevenson's position, favors the true Bible chronology.

The next period that was referred to by Bro. S. in proof of his position was the 50th epoch, which being imperfect reads thus: "Since Darius dies and Xerxes—son—reigns 210—1 years." Its defects being supplied by the learned it is made to read—"Since . . . Darius dies and Xerxes his son reigns 226 years," which being added to 264 gives B. C. 490 for the death of Darius and the accession of Xerxes. But according to Ptolemy the death of Darius and the accession of Xerxes was B. C. 485, that is, five years later, and both cannot be correct. According to Herodotus, Xerxes invaded Greece in the fifth year of his reign; so that if his reign had commenced in B. C. 490, we would have 486 for the time he invaded Greece, which cannot be correct; for B. C. 486 is the third year of the Olympic games, while Xerxes invaded Greece in the first year of those games.

Again we have noticed at epoch the 49th, that Bro. Stevenson's method of reckoning by the Chronicle gives B. C. 491 for the time of the battle of Marathon; from which take 490, the time he gives for the beginning of the reign of Xerxes, and we have but one year from that battle for the time of the beginning of the reign of Xerxes; hence his fifth year, at which time he invaded Greece, could not have been more than the sixth year from the battle of Marathon. But Thucydides informs us that the time Xerxes invaded Greece was in the tenth year from the time of that battle; thus proving the incorrectness of Bro. Stevenson's position. But if continuing Dr. Hales' method of rectification, or after the manner of the author of the Chronicle, we reckon downward instead of upward, we will have B. C. 450 for the date given in the Chronicle; and if to this we add ten to supply the deficiencies in the Chronicle we will have B. C. 460 for the death of Darius, which is within one year of the time as given in our table of chronology. Hence a serious error is not detected here.

The next period referred to by Bro. S. was the 52d epoch; and it reads thus: "Since Xerxes joined together a bridge of boats on the Hellespont and dug through (Mount) Athos and the battle was fought at Thermopylæ and the sea fight by the Greeks at Salamis against the Persians in which the Greeks were victorious 217 years." This being perfect, Bro. S. placed much stress on it as proving his position. Therefore we should give it a critical examination. By reckoning upward according to his method, or adding 217 to 264, we have B. C. 481 for the date of the battle of Thermopylæ and the sea fight by the Greeks at Salamis against the Persians, which we can clearly prove to be false; for those battles were fought in the first year of the Olympic games; but B. C. 481 was the fourth year of those games.

If we continue Dr. Hales' method of rectification by reducing this period twenty-five years, we have B. C. 456 for the date of those battles; the very year as given in our table of chronology on page 245. To prove that this is strictly correct, let us reckon downward as did the author of the Chronicle. Thus the interval as given in the Chronicle between the taking of Troy and the battle of Salamis is just 728 years, and the correct date as given by Dr. Hales for the taking of Troy is B. C. 1184, from which take 728, and we have B. C. 426 for the date as given by the author of the Chronicle, according to his method of reckoning downwards as he engraved each period upon the marble. Hence if we could prove the antiquity of the Chronicle, we could prove, first, the erroneousness of the received chronology, and secondly, the strict correctness of our Bible chronology.

The next and last epoch as referred to by Bro. Stevenson was the 53d, which stands thus: "Since the battle at Platæa was fought by the Athenians against Mardonius, the General of Xerxes, in which the Athenians conquered and Mardonius fell in the battle. . . . 216 years;" which being added to 264, according to Bro. Stevenson's method of reckoning upward, gives B. C. 480. Another positive proof of the incorrectness of his position and the received chronology; for it is well known that "Mardonius fell" in the second year of the war, which was the second of the Olympic games; but B. C. 480 was the first year of those games. At the last period, that is, epoch 52d, we noticed that according to that method of reckoning downward as used by the author of the Chronicle, the battle of Salamis was B. C. 456, and since he places the battle of Platæa, in which Mardonius fell, one year later, we have here only to drop one year which gives B. C. 455 for the time at which Mardonius fell, which is the very year given in our table of chronology.

This remarkable harmony of the Parian Chronicle with the true Bible chronology, is an internal evidence of its having been written before the Jews corrupted their chronology; hence before A. D. 65, or the end of the seventy weeks, in which the vision of Daniel was sealed up by an incorrect chronology.

Wm. C. Thurman.

Correspondence.

From Bro. A. B. Hoyt.

Bro. Grant:—Enclosed find —— dollars to be placed to my credit for the "Crisis." I will help sustain, at almost any price, this or any other paper that tries to eliminate the primitive faith and doctrines of the apostles from the rubbish of heathen systems and teachings of demons that now so universally prevail. I believe the promises of God are to be received by simple faith, as did Abraham, and that if we are Christ's, then are we Abraham's seed and heirs according to the promise; that we are also joint-heirs with Christ in an inheritance which the Scriptures alone describe. The true believers in all ages profess that whatsoever is not read in holy Scripture, nor proved thereby, is not to be required or believed as an article of faith.

For the past ten years, I have been studying the Scriptures as I never studied any book on science, and in connection with the works of our ablest Advent authors. I have examined all the mooted points of doctrine in the original text of the New Testament, and believe, without any doubt, that the gospel age is near its close, that the Bridegroom will soon come, and I want to be ready.

While some oppose Bible chronology with arguments which seem to me irrelevant, I rejoice to see your views are calculated to cheer the desponding. Inward frames of feeling are fleeting and sometimes extravagant, as I have learned from history and observation; so I strive with all my power, and pray God to deliver me from any spirit that does not agree with his written word, and that he will preserve me and all the waiting ones unto his heavenly kingdom. In the apostles' doctrine, steadfastly your brother,

Sandwich, N. H. Aaron B. Hoyt.

From Bro. C. H. Shepherd.

Bro. Grant:—Where are the watchmen upon the walls of Zion? Are they trying to please the people more than God? Do they love the fleece more than the welfare of the flock? Oh mighty God! shield the true watchmen.

While listening to a discourse on the death of a friend, I thought it not strange that darkness covers the land, when the remark was made to the youth, by the minister, "When you look upon your friend in the coffin, and see her laid in the grave, then remember that *she is not there*, but in the realms above, with the saints praising God." And when it was said in prayer that "since Jesus has died for us, *now* we could say, 'O death, where is thy sting? O grave, where is thy victory?'" thought I, if this be so, why do people die in such pain? why do we follow them to the grave mourning? Then the word of God answered me—It is not true, the time has not come, but will when Jesus does, and then the dear saints will sing the song—"O death, where is thy sting? O grave, where is thy victory?" Oh, glorious day! Praise God and the Lamb forever! Jesus, come, hasten the time! Yours, in hope, C. H. Shepherd.

From Bro. L. Fancher.

Bro. Grant:—I wish to say to the readers of the Crisis, that we as a church have had rejoicing over many sinners that have repented since this year commenced, and some twenty have been added and reclaimed, that we hope will participate in God's eternal kingdom, and enter through the gates into the city that hath foundations, whose builder and maker is God.

Dear waiting ones, I want to give you the Bible measurement of this city. Twelve thou-

dred furlongs are equal in our measurement to 1500 miles in circuit, and when put in square miles, more than all New England. Then the street is pure gold, as it were transparent glass. Also the city is pure gold, like unto clear glass. Brothers and sisters, according to God's word, who among us will be there and in the city? Rev. 21: 27 will tell you who will not be there,—"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life." My prayer is, that we may be an unbroken company, joyously waiting for God's kingdom and city to be established in the earth as soon as 1868, or for probationary time to cease. May God help us to be ready. Amen.

Sandy Hill, N. Y. IRA FANCHER.

Obituaries.

G. G. EDGERLEY.

Died in New Orleans, La., July 15, 1864, George G. Edgerley, aged twenty-five years, four months and seventeen days.

Our brother was engaged in the Sanitary Commission at the time of his death. The following extracts will give some idea of his worth as valued by many friends while sacrificing his health and life to relieve others as agent of the Commission.

Extract of a letter from Dr. E. A. Crane, dated New Orleans, July 20, 1864.—"I am exceedingly pained to be compelled to announce to you the death of one of our most valued agents, Mr. G. G. Edgerley. He returned to this city from Cairo on the hospital transport, N. W. Thomas, convalescent from an attack of measles, contracted during the voyage up the river. His symptoms were neither regarded by himself or others as likely to prove serious, until a few days previous to his death, when by our advice he went to the 'Home,' where we were better able to render him that service, attention and good nursing, which we believed to be chiefly essential to his recovery. While at the 'Home,' he grew rapidly worse, and continued to sink until the morning of the 15th inst., when he quietly and peacefully left us. Mr. Edgerley was always regarded as one of our most valuable and efficient employees, and his loss is one which falls heavily upon us, as also upon the large circle of friends and the many acquaintances he had formed while in the discharge of his duties as agent of the Commission."

A correspondent of the New York *Tribune*, under date of July 26th, thus alludes to Mr. E.'s death: "The Commission lately met with a serious loss, in the person of Mr. Edgerley, of New Hampshire, who came to this city a year ago and has labored since in the work of Commission with unflagging assiduity and zeal. His loss is much regretted by the Sanitary Commission, and by many friends in this city, as well as among the soldiers whom he had ministered to in the army."

The subject of this notice professed faith in Christ in 1854, and was buried in baptism by the writer soon after. His remains were brought to Meredith Centre, N. H., his native place, for interment, Feb. 24th and buried the 28th, when a discourse was delivered by Eld. H. Bundy at the Freewill Baptist house. By this death loved ones are left to mourn the loss of one whose advantages of learning and the improvement of the past, led them to hope for his society and usefulness in time to come; but he is thus early cut down. May grace sustain. J. G. SMITH.

S. A. TATE.

Died in Hampton, N. Y., March 15th, Mrs. Sarah A., wife of William I. Tate, aged thirty years.

Mrs. Tate had been a professor of religion for about nine years, during which time her life had been that of an exemplary christian. Her death was one of holy triumph. He mind was almost overwhelmed with a sense of what the Savior had done for her. "Praise the Lord," "Glory be to Jesus," and expressions of like import came forth in rapid succession from her full and exultant heart. She said to the writer, "Will you go to my funeral and tell what the Lord has done for me? Do not praise me, but tell them what Jesus has done for my soul."

She leaves a husband and two daughters, whom she exhorted, in language more impressive than often falls from human lips, to meet her in heaven. I trust those appropriate and burning words will not be unheeded, but ere long those who now mourn, will greet her on the other shore.

D. H. LOVELAND.

The subject of the above notice anxiously desired that one of her own faith should preach her funeral sermon, because, as she remarked, she "*so loved her hope*," but desired the Methodist minister, who so kindly visited her during her sickness, to be present, and tell the people what Jesus had done, which duty he faithfully performed on the day of her burial, which occurred the day after the late freshet. No minister of her faith being able to get there, the funeral sermon was deferred until Lord's day, April 23d, when I discoursed from Job 14: 11, 12, to an attentive congregation.

S. G. MATHEWSON.

ASA T. LORD.

Fell asleep in Levant, Me., April 20, 1865, after a short illness of thirty-six hours, Asa T., son of Bradford H. and Mary Ann Lord, formerly of Lynn, Mass., aged five years, eight months and twenty days.

My last and only child is now laid in the cold grave, there to await the morn of the resurrection.

MARY A. LORD.

RUTH ROBINSON.

Died in Kennebunk, April 18, 1865, Ruth Robinson, aged fifty-six years.

Sr. Robinson died very suddenly of fever, but she was a CHRISTIAN, and fell asleep expecting to be raised when Jesus comes to die no more.

W. H. M.

ABEL R. WHITE.

Died in Springfield, Feb. 8, 1865, Bro. Abel R. White, aged thirty-four years.

I have been acquainted with Bro. White about two years, and quite intimately. The last year of his life in this vale of tears his trials often were severe; his dear companion was prostrated a long time; life was despaired of; but through the mercy of God she recovered, and he rapidly declined, until he sank into the dark, cold grave. I visited him through the whole period of this suffering time, until bereft of reason. He reviewed on that bed of sickness his entire life, lamented his neglect of duty, which he believed was to call sinners to repentance, in the more public capacity, than he had occupied, and for this neglect, he viewed his severe affliction as chastisement from God. Still he felt at peace with the Lord, and expressed a clear evidence of his acceptance with the Lord. Words of comfort were spoken by Bro. A. Ross.

ETHAN O. ALLEN.

A. M. MCINTIRE.

Died in Tuftonborough, N. H., April 6th, Alphonso M., son of Bro. Peltiah and Sr. Hannah McIntire, aged nineteen years, four months and twenty-three days.

Alphonso had left his father's house but a few minutes before, for a mill, in which he was at work sawing, and while below, oiling the machinery, his clothes were caught between two cog wheels, where he was instantly drawn in and crushed to death. May the Lord bless the afflicted family. Sermon by the writer. T. W. PIPER.

JAMES SMITH.

Died at Montreal, C. E., March 24th, 1865, James W. Smith, infant son of George and Margaret Smith, aged four months, twenty-one days.

Sleep, baby, sleep, while our lone hearts weep
O'er thy early, dark entombing;
We shall meet again on the evergreen plain,
Where the lilies of Eden are blooming.

D. L. Y.

☞ England's debt is $4,000,000,000, and the annual interest amounts to $131,000,000.

Summary of News.

FOREIGN.

Advices of the 26th and 27th ult.

The news by the Nova Scotian of the assassination of Mr. Lincoln was published throughout England on the 26th ult. It created the most profound sensation.

The strongest feeling of sympathy, indignation and horror were universally expressed throughout the country, and those who sympathized with the cause of the South evinced quite as much indignation as the warmest friends of the North. In all places it was the all-pervading topic, and caused an almost total suspension of business, particularly in Liverpool and Manchester.

The *Times* of the 27th says: "This evening it may be expected that the leaders of the great parties in the House of Commons will take the opportunity of expressing, in the name of the nation, the horror which is everywhere felt at this crime, and of assuring the American people that whatever difference of opinion may exist in this country as to the present war, there is but one feeling of sympathy with them at the loss of an honest and highminded Magistrate."

The London and provincial journals alike describe the intense excitement which the news created, and all unite in warm eulogiums upon Mr. Lincoln and bitter denunciations of the assassination.

The scene on 'Change at Liverpool will not soon be forgotten. The excitement has rarely, if ever, been excelled. Late in the day a requisition to the Mayor was drawn up requesting him to call a public meeting to express the sorrow and indignation of the people.

Hundreds signed it and the Mayor issued a proclamation for a meeting at St. George's Hall on the afternoon of the 27th, to be adjourned to the evening of the same day, that the working classes may likewise have an opportunity of attending. The flags on the Town Hall, and other buildings, and the shipping at Liverpool were displayed at half mast.

The Italian Chamber of Deputies adopted an address, expressing grief at President Lincoln's assassination. The Chamber was draped in mourning in respect to his memory.

Paris letters say that news of the assassination caused a most profound and universal regret and indignation throughout that city.

M. Mason, in a letter to the *Index*, repudiates the crime in behalf of the Confederate States.

The Liverpool Post of the 27th is printed with its columns in mourning.

The Times says there is nothing in political history that can be remembered that has ever brought forth a more unanimous feeling than this news.

The Daily News says Lincoln has not fallen in a flash of triumph, for no thought of triumph was in that honest and humble heart; but his task was accomplished and the battle of his life won, and in all time to come, among all who think of manhood more than rank, the name of Abraham Lincoln will be held in reverence and love.

The Daily Telegraph says:—"From vulgar corruption, from factious hatred, from the meanest jealousy and uncharitableness, this great Ruler was wholly free. At last came what seemed to be the fruition of his labor, the reward of his patience and courage. He entered Richmond as a conqueror, but he launched no decree of proscription against the South, for the fight appeared to him to be over, and it was not in his large heart to bear malice against a beaten foe."

BELGIUM.

A meeting has been held at Brussels, followed by a great demonstration in honor of the late Federal victories. An immense procession repaired to the American Consul's residence. The Consul received the deputation and made a congratulatory speech. A serenade followed.

ROME.

Vegezzi has offered to the Pope to admit Bishops in the Ancient Pontifical States, and has requested the Pope to recognize the King of Italy's right to appoint Bishops to other parts of Italy, conformable to former usage. The Pope hesitates.

RUSSIA.

The Czarowitz of Russia died at Nice on Sunday. The Czar, Princess Dagmar, and the Queen of Denmark were with him.

DOMESTIC.

Springfield, Ill., May 4. About noon the remains of Mr. Lincoln were brought from the State House and placed in the hearse. The funeral procession was under direction of Maj. Gen. Hooker, Marshal-in-Chief, and Brig. Gens. Cook and Oakes. The military and firemen appeared finely. The guard of honor was the same as during the entire route. The procession was long, including the Governors of seven States, members of Congress, State and municipal authorities, delegations from adjoining States, Free Masons, Odd Fellows and citizens, including colored citizens.

The procession arrived at Oak Ridge Cemetery at one o'clock. On the left of the vault, in which the remains of the President and his son were deposited immediately on arrival, was a platform on which were singers who sang appropriate music. On the right was the speaker's stand.

The vault is at the foot of a knoll in a beautiful part of the grounds which contain forest trees of all varieties. It has a doric gable resting on pilasters, the main wall being rustic. The vault is fifteen feet high and about the same in width, with semi-circular wings of bricks projecting from the hillside. The material is limestone, procured at Joliet, Ill. Directly inside of the ponderous doors is an iron grating. The interior walls are covered with black velvet dotted with evergreens. In the centre of the vault is a foundation of brick capped with a marble slab on which the coffin rests. The front of the vault is trimmed with evergreens.

The Dead March in Saul was sung, accompanied by a band of music, as the remains were deposited.

Thousands of persons were assembled at the Cemetery before the arrival of the procession. The scene was of solemnly intense interest.

The religious exercises commenced by singing a dirge. Then followed the reading of appropriate portions of the Scriptures and prayer. After a hymn by the choir, the Rev. Mr. Hubbard read the last Inaugural of President Lincoln. Next a dirge was sung by the choir, when Bishop Simpson delivered a funeral oration. It was in the highest degree eloquent and patriotic and portions were applauded. Then followed another hymn, when the benediction was pronounced by the Rev. Dr. Gurley. The procession then reformed and returned to the city.

Our mournful duty of escorting the remains of Abraham Lincoln hither is performed. We have seen them deposited in the tomb. The bereaved friends, with subdued and grief-stricken hearts, have taken a last adieu, and turn their faces homeward, ever to remember the affecting and impressive scenes they have witnessed.

The injunction so often repeated on the way, "Bear him gently to his rest," has been obeyed, and "the great heart of the nation throbs heavily at the portals of his tomb."

New York, May 3. The *Tribune's* Washington dispatch has the following items:

Payne, the Seward assassin, has made a confession of his guilt.

A most protracted and important session of the Cabinet took place to-day, the subject being the free trade question. It is understood that the whole system of giving permits to favorites was denounced. There was a decided preponderance of opinion in favor of opening trade in all parts of the South not subject to Union authority.

The address of the Swiss delegation to the President contained the hope that the glorious success of the Union would bear on the preservation of all other sister republics on the American continent; but to the indignation of the delegation, the Acting Secretary of State struck that part out, before delivering the address to the President, as irrelevant.

New York, May 4. The Richmond *Whig* of the 3d had authentic information from South-west Virginia. No portion of Gen. Thomas' force came east of Bristol. The only United States force that penetrated into Virginia was a portion of Stoneman's command, as before stated.

Gen. Echols, commanding all the rebel forces in South-west Virginia, 3000 or 4000 in number, has disbanded his troops. Those living contiguously have returned to their homes. Col. Giltner's Kentucky cavalry surrendered to the United States authorities on the terms granted to Lee. Basil Duke's regiment, formerly Morgan's, has started for the Mississippi, and Vaughan's wild cat East Tennessee cavalry are still at large. The latter are very odious in Virginia for their thieving propensities.

Gen. Early is confined to his bed at Lynchburg with rheumatism.

A report at Richmond said all the silver plate taken from the people of Richmond in the last hours of the Confederacy has been captured by our forces beyond Farmville.

New York, May 6. The *Herald's* Richmond dispatches represent as existing in Virginia a terrible state of impoverishment among the people, owing to the drafts of the rebel military establishment upon their resources of all kinds. Thousands of people are kept from starvation by supplies from the United States Commissaries. Farmers are without implements and seed to do their planting, and unless they are speedily given them there will be no forthcoming crop.

It is understood that the Army of the James will remain in Virginia for the present. The 25th corps, colored troops, will encamp at City Point. The principal citizens and local officials of Richmond are coming forward and taking the oath of allegiance.

Washington, May 4th. Information has been received here that Louis Napoleon endeavored some months ago to persuade the British Government to enter into a secret alliance on American affairs, guarantying to each other, respectively, possession of Canada and Mexico against any invasions from the United States. The British Minister, after deliberation, declined the alliance, declaring that Great Britain was only disposed to retain her American colonies so long as they desired to retain their allegiance to the Home Government.

There are good reasons for believing that offers are now being made to officers and enlisted men receiving honorable discharges here, to leave for Mexico as emigrants, with the understanding that on their arrival they are to enter the Republican army. Gen. Ortega and his son are directing this movement, and they make liberal advance payments in gold to such officers as are recommended to them by a board entrusted with the selection. It will not be many months before Maximilian will have to return to Paris.

There are many speculations as to the course that the Canadian authorities will pursue respecting the conspirators who are known to be in that province. Should the Colonial Government hesitate about giving them up, the home authorities may exercise its imperial authority.

Copies of the full confession of Harold, and of the equally important evidence found on the person of Booth, were sent to London by the steamer which sailed yesterday.—*Cor. Journal.*

ENGLISH SENTIMENT.—The London correspondent of the Philadelphia *North American* says the news of the fall of Richmond has produced a profound feeling of disappointment there. This feeling is universal, being entertained alike by the humble tradesman and the aristocracy. All sympathize with the South. Only in the manufacturing districts is there any warm feeling in favor of the North. There is no arguing with Englishmen on the subject. It is vain to put forth facts and personal testimony, for the people will not believe. Two positions are assumed and adhered to with dogged obstinacy and stupidity. These are, that the North began the war, and that the South had a right to secede. Another favorite sentiment is, death to Gen. Butler.—*Journal.*

☞ A French company have secured the exclusive right to construct a canal across the Isthmus, from Chili. It is learned there is a prospect of a rupture between that country and Spain, growing out of claims made by the latter for treatment of her fleet on its way to Peru.

The reported capitulation of Montevideo to the Brazilian forces is confirmed, and Gen. Flores has assumed the supreme power in Uruguay under the protectorate of Brazil, thus terminating the war.

A new revolution has broken out in Bolivia headed by Gen. Belza, who has been proclaimed President. President "Metgarogo" immediately marched on La Pase, and after a struggle took possession ofthe town. Gen. Belza was shot and peace restored.

The whole Southern portion of Peru is in a state of revolution against the government. There is little hope that the President will be able to maintain his position.

THE RUSSIAN EPIDEMIC.—The Russian Minister of the Interior has drawn up a statement in regard to the true character of the epidemic. It is a fever of the typhoid class. It is attributed to the consumption of unfit vegetables, the immoderate use of spirits made from grain, and the overcrowding of the working population. One death among eleven patients has been the average rate. During the last six months of 1864 and January, 1865, the whole number of deaths was 2000 in excess of the return of the preceding year.

THE RECRUITING SERVICE.—The Provost Marshal General has issued an order directing a material reduction in the force of employes in provost marshal offices, a termination of all contracts for lodgings and subsistence of recruits, substitutes and drafted men, the release of all men drafted under the last call and not mustered into service, and for a rigid and sweeping curtailment of expenses throughout all the branches of his department.

CHEAP LIGHT.—A London lamp manufacturer claims to have invented a lamp which will burn magnesium wire. By burning a strip of zinc in conjunction with two strips of magnesium, he is able to reduce the cost of the light two-thirds. He predicts that in the course of time it will be possible to illuminate a street a mile long at the rate of a half-penny an hour. The people who are paying three or four dollars a thousand for gas will like to see Mr. Grant's prediction speedily realized.

ITEMS.

☞ Detachments of colored troops have been sent out from Richmond to the battle fields in the neighborhood, and employed in the burial of the Union dead lying there exposed for a year past. Several hundred skeletons were put under the sod upon the battle grounds of Gaines' Mill and Cold Harbor, and other battle fields are being attended to in their turn.

☞ Secretary Seward has had an ingenious contrivance adjusted to his fractured jaw by a New York dentist, which holds the several portions in place, and there is reason to hope that in three or four months the fracture will have become knitted together. He is recovering the use of his right arm, and his bodily health is good.

☞ A Washington despatch says the Canadian authorities have intimated that in the event of a demand by our government for George N. Sanders, Beverly Tucker, and William C. Cleary, they will be surrendered to the national authorities.

☞ Gov. Pierpont expects to leave Alexandria in a few days with his State Government for Richmond. Judge Underwood will at once open the United States Courts, and will proceed immediately to try indictments for treason without any favor.

☞ President Johnson's proclamation offering rewards for the arrest of the leading conspirators meets with general approval. The prisoners already captured are confined in the Old Penitentiary, at the arsenal, and are well guarded.

☞ A musical festival of German singers is to take place at Dresden next summer. No fewer than 16,000 are already announced, of whom 8,000 will come from Saxony, and 3,500 from Prussia. It is thought that 24,000 in all will attend.

☞ There are in Europe forty-three reigning sovereigns. Of these nine belong to the Roman Catholic religion, but one of that number is excommunicated; thirty-two are Protestants, one is of the Greek church, one is a Mahometan, and the forty-third is the Pope. The excommunicated sovereign is King Victor Emmanuel.

☞ A man has built a house of iron, and air and water tight, filled with sawdust between double walls, and ice in the garret, in which he preserves fruit, vegetables, butter, oysters, and all other kinds of food from one year's end to the other.

☞ The largest carpet manufactory in the world is that of Crossley & Sons, at Halifax, England. This firm has a capital of one million six hundred and fifty pounds sterling, and employs 4,400 people.

☞ Since the recent orders for the reduction of expenses, The Quartermaster's Department has effected a reduction of its daily expenses of ocean and coastwise trade $3,000 per day, which is saving more than $1,000,000 per month.

☞ Postmaster Gen. Dennison has ordered that the post office in Maryland known as Surratt's, be henceforth called Robeysville, thus expunging the name of the assassins from the books of the Department.

☞ A correspondent says the confession of Harold, and documentary evidence found on Booth's body, fastens beyond cavil the plot and its full sanction upon Jeff. Davis and his Canada Commissioners.

☞ A letter from Jacksonville, Fla., April 27th, says Gen. Jones had held an interview with the rebel Gen. Vodges for the purpose of arranging for the surrender of the rebel forces in Florida.

☞ Robert Ould, Capt. Heath and other rebels who had control of money and valuables sent to the Union prisoners, have been arrested by order of Gen. Grant.

☞ Jeff. Davis was reported, at last accounts, nearly surrounded, in the mountains of South Carolina, by cavalry. His escape is deemed next to impossible.

☞ May 5th, was the 44th anniversary of the death of Napoleon I., which took place at St. Helena, May 5th, 1821, at eleven minutes before six o'clock, P. M.

☞ Prussia proposes to expend £7,500,000 in creating a formidable fleet. Ten iron-clads are to be built. She has got to borrow the money to do it with, however.

☞ Of 22,000 rebel prisoners at Richmond, all but four have taken the oath of allegiance.

☞ Montreal, C. E., May 6. Sanders and Tucker have both disappeared. It is reported that they have gone in the direction of Halifax.

☞ Jeff. Thompson surrendered his whole army to Capt. Mitchell May 2d.

Notices.

Western Tent.

L. T. Cunningham	$10.00
O. T. Wyeth	.50
The widow's mite	7.70
O. T. W.	.25

POSTPONEMENT.—As at present prices the proposed tent would cost nearer $600 than $500, and as not quite $400 is pledged, it is thought best to wait a little for the fall of cotton. Meanwhile let others pledge. Those who have pledged need not send yet, but retain the money till further notice.

W. SHELDON.

Ho! for California.

I want to say through the Crisis to all whom it may concern, that I am making calculations to start for California, in company with Bro. and Sr. Tibbetts, of Rochester, from New York, on the 23d of this month, to see if that climate will be better for my health, as I am troubled very much with the asthma.

Advent brethren in that State, who may wish me to call on them and hold meetings in their neighborhoods, can address me at San Francisco, Cal., stating the route and distance.

P. A. SMITH.

Conference.

The Maine Western Central Quarterly Conference will be holden with the brethren and friends in Vienna, at Sr. Carr's barn, commencing June 8th, at 4 o'clock P. M., and continue over the following Lord's day. Brethren from a distance will call on Eld. H. B. Seavey, Bro. Clifford, or Sr. Carr.

Ample provision will be made, and a general invitation is given. Come, brethren and sisters, while it is evident that those who love the Lord will soon see the King in his beauty, let us see to it that we are found faithfully discharging our duty at his appearing. D. W. GRIFFIN, Clerk.

Advent Herald, please copy.

Notice.

The Lord will, there will be a conference of christians looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, about three miles north-east of Delta, Fulton Co., Ohio, to commence Thursday evening, May 25th, and continue over Lord's day. A general attendance of christians loving the appearing of Jesus is desirable. Inquire for J. Ames, Wesley and Thomas Watkins.

In behalf of the friends of Jesus,

A. N. SEYMOUR.

Voice and *Harbinger* please copy.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Sunapee, N. H., (South meeting-house,) commencing Thursday, June 1st, at one o'clock, P. M., and continue over the following Sunday.

We hope prayer will go up to God that this meeting will prove a great blessing to the people in this part of the State.

A. W. SIBLEY, Secretary.

Illinois Annual Conference.

The Illinois Second Advent Christian Conference will hold its annual session at New Rutland, La Salle Co., commencing on Wednesday, May 24th, 1865, and continuing during the week and over Sunday. As this is in some respects the most important conference during the year, it is desirable to have a FULL ATTENDANCE.

Rutland is on the Illinois Central Railroad, some forty miles below Mendota.

E. ROYCE, Secretary.

Notice.

The next annual meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, commencing June 15th, 1865, and continuing over the first day. Strangers may call on Bro. Cooley near the depot. Dear brethren, let this be the largest gathering of the kind we have ever had. Come laden with grace, to work for the salvation of sinners.—*Voice copy.*

H. H. JANES, Pres.
P. S. W. DEYO, Conf. Clerk.

Conference in Brookfield, N. H.

There will be a Conference at Brookfield, N. H., commencing Thursday, June 8th, at 2 o'clock P. M., and hold over the following Sunday. Eld. John Couch and others will be present to preach the word of life. For the brethren,

A. W. SIBLEY.

Notice.

Having closed my labors in East Boston for the present, I would say to those who have written me to visit them, and to all others who may desire my labors, that I shall be able now to attend to calls wherever the way opens. Address, for the present, East Boston, Mass. A. W. SIBLEY.

Maine Second Advent Tract Society.

S. K. PARTRIDGE, R. R. YORK, I. C. WELLCOME,
Board of Managers.
I. C. WELLCOME, Secretary and Business Agent.
ISAAC WIGHT, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. WELLCOME, Agent.

New York General Meeting.

There will be a general meeting of the church of God in New York and Northern Pennsylvania held at SOUTH BUTLER, Wayne Co., N. Y., commencing Thursday evening, June 1st, to continue over the following Sunday, for the purpose of uniting and concentrating our efforts in promulgating the glorious gospel of the soon coming kingdom of God. In view of our scattered condition, and the feebleness of the efforts now being put forth, *such a meeting is needed*. Therefore, we whose names are subjoined, members of the church of God, living in the above named vicinity, do hereby heartily co-operate in this call for a general meeting; hoping that all who love the glorious truths we advocate, will come together in the spirit of love and unity, for the purpose of adopting such measures as shall be necessary to speed the glad tidings, and prepare others for the coming kingdom.

Come, brethren and sisters, *let us rally once more*. THE LORD IS COMING. Let all interested, who want meetings in their own localities, come to this meeting, and help make provision for such a work; and let every christian heart interested, make this meeting a subject of prayer, that God's blessing may rest upon our efforts. There will be a goodly number of God's chosen servants present to preach the word. We want brethren from other localities to come and help us in this meeting, but come as willing to receive, as to give light.

Elder C. B. Turner,	Syracuse,	N. Y.
" J. B. Cook,	Binghampton,	"
" C. W. Low,	Fredonia,	"
" C. F. Sweet,	Albion,	"
" Frank Burr,	Dansville,	"
" A. Chase,	Eagle Harbour,	"
" Wm. Ingmire,	Seneca Falls,	"
" Wm. H. Fenn,	Pulaski,	"
" B. P. Stevens,	South Butler,	"
" M. R. Miles,	"	"
" J. Wendel,	Edenborough,	Pa.
" J. D. Brown,	"	"
B. C. Simons,	Darien,	N. Y.
Wm. Freeman,	Lockport,	"
A. Riggs,	"	"
M. Egerton,	Royalton,	"
W. Burnham,	Newstead,	"
D. Miller,	Dresserville,	"
A. Black,	Eagle Harbour,	"
L. Collins,	"	"
L. Grinnell,	West Barree,	"
F. Douglass,	Syracuse,	"
G. Abright,	South Butler,	"
J. Westcott,	"	"
C. West,	"	"
Wm Brown,	"	"
G. Dillabaugh,	Seneca Falls,	"
Wm. Thayer,	"	"
J. C. Thayer,	"	"
J. C. King,	"	"
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J. W. Taylor,	Chatham Valley,	Pa.
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P. S. Railroad and other arrangements will be published in due time.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
J. Couch............Sunday, May 14th

Springfield, Mass............May 12th
Worcester............Lord's day, May 14th
MILES GRANT.

Mattapoisett............May 11th
New Bedford............May 14th
Sheldonville............May 21st
Lowell............May 28th
Hartford, Ct............June 4th
New Haven, Ct............June 11th
New Britain, Ct............June 18th
Hartford, Ct............June 25th
J. S. WHITE.

East Boston............Sunday, May 14th
New Haven, Ct............Sunday, May 21st
JOSEPH W. WHITE.

Exeter, N. H............May 14th and 28th
GEO. W. BROWN.

Bradford, N. H., (Pond school-house) Sunday, May 14th
North Sutton............Sunday, May 21st
A. MUSSEY.

West Abington............May 21st
C. C. RAMSAY.

Densmore Hill, Hartland, N. H............Sunday, May 14th
J. B. LIBBY.

West Martinsburgh, N. Y............Sunday, May 14th
Harrisburg, N. Y............Tuesday evening, May 16th
Copenhagen, N. Y............Sunday, May 21st
C. B. TURNER.

Pittsfield, N. H., May 25th, 5 o'clock, P. M., through the week, and over the following Lord's day.
J. COUCH.

Pittsfield, N. H., Saturday, May 13th, at one o'clock P. M., and over the following Lord's day.
WM. C. THURMAN.

Addison, Vt............Sunday, May 21st
M. BATCHELOR.

Chichester, (Dover school-house)............May 21st
Nottingham, (where Bro. Kendell may appoint), May 28th.
Z. FORD.

Cornville, Me............June 4th
L. L. HOWARD.

Augusta, Me............May 14th
North Chesterville............May 21st
Stark............May 28th
Rome............June 4th
H. B. SEVEY.

Haverhill, Mass., (South Brick Chapel) every Sunday in May.
Worcester, Mass............every Sunday in June
St. John, N. B............July 1st
Address, care of S. F. Mathews.
EDWIN BURNHAM.

Northfield............Sunday, May 14th
E. McCULLOCK.

East Canaan, N. H., Saturday evening and Sunday, May 13th and 14th. Love feast at 9 A. M.
Warner N. H., (Waterloo school-house), Saturday evening, and Sunday, May 20th and 21st. Love feast at 9 A. M., Sunday. J. G. HOOK.

BRISTOL, CT.
Hiram Munger............Sunday, May 14th
S. B. Munn............Sunday, May 21st

Walbridge............Sunday, May 21st
Agawam............Sunday, May 28th
P. S. BUTLER.

Lincolnville Centre, Me............May 14th
North Searsport, Me............May 21st
Lagrange Corner, Me............May 28th
THOMAS SMITH.

Plymouth, Vt., (as Brn. Priest and Sprague may arrange), Friday evening, May 19th, and over the following Sunday.
H. F. CARPENTER.

Agawam, Mass............Sunday, May 14th
Willington Hollow, Ct., (baptism)............Sunday, May 21st
I. B. POTTER.

Vernon, Vt............Sunday, May 14th
J. HEMENWAY.

Pomfret, Vt............Sunday, May 14th
Bradford, N. H., (Pond meeting-house), Sunday, May 21st.
WM. W. SUTHERLAND.

Warner, Waterloo, (as Bro. Davis may appoint), Saturday evening, May 13th, and over Lord's day.
North Sutton, (as Bro. Andrew may appoint), Wednesday evening, May 17th.
Mill Village, (meeting house)............Lord's day, May 21st
Danbury, (at Bro. A. C. Knowlton's), Wednesday, May 24th. At the Knowlton school-house, Sunday, 28th.
East Canaan, (as the brethren may appoint), Saturday evening, June 3d, and Sunday, the 4th.
B. P. MANNING.

Augusta.....Saturday, May 13th, and Sunday, the 14th
Canaan, (Salisbury meeting-house)............Sunday, May 21st
Cornville.....Saturday, May 27th, and Sunday, the 28th.
Between as the doors may be opened.
B. SPAULDING.

Plymouth Hollow, Ct., (Bro. Potter's) Sunday, May 14th
Waterbury, Ct............Sunday, May 21st
O. D. WOODRUFF.

Kennebunkport, Me............May 14th
C. GOODRICH.

Concord, N. H............Sunday, May 14th
Chichester, (new chapel)............May 21st
S. S. MOONEY.

Goshen, Mass............May 14th
Plainfield, (at Bro. D. Thayer's)............May 15th and 16th
Plainfield, (at Bro. J. E. Healy's)............May 17th
Dalton, Mass............May 18th and 19th
Savoy, Mass............May 21st
Charlemont, Mass., (at Bro. Cudworth's)............May 23d
and at Bro. Calvin Hicks' May 24th.
Griswoldville, Mass............May 26th
Northfield, Mass............May 28th
My appointment for Townsend, Mass., is withdrawn.
GEO. A. STREETER.

Forestville, Ct............Thursday evening, May 11th
Will preach the following Sunday, May 14th, at Bristol or Forestville, as thought best.
Shall be at liberty the week following, and also Sabbath, May 21st, to preach as the way opens. Address me at Forestville, Ct. H. K. FLAGG.

Portsmouth, N. H............Sunday, May 28th
J. G. SMITH.

SPRINGFIELD, BARNES' BLOCK.
Miles Grant............Friday, May 12th
SUBJECT: "The cause of the phenomena of Modern Spiritualism, showing that *human* spirits have nothing to do with the manifestations." Any one will be allowed to ask questions.

Cheshire Street, Ct............Sunday, May 14th
Wallingford, Ct............Sunday, May 21st
IRA MORGAN.

Bristol, (Round Pond)............May 14th
Jefferson, (Week's school-house)............May 21st
S. K. PARTRIDGE.

Turkey Hills and Windsor Locks............May 14th
R. WILLIAMS.

Pleasant Valley, Ct............Sunday, May 14th
S. WOODRUFF.

North Canton, Conn............Sunday, May 14th
B. HITCHCOCK.

Cumberland, (Merrill school-house), May 21st, 2 P. M.
R. R. YORK.

Meredith Village............Sabbath, May 14th
NELSON HARTSHORN.

New Durham Corner............May 14th
Northwood Narrows............May 21st
(Signed) J. G. JAMES.
Perhaps intended for J. G. SMITH.

North Springfield, Vt............Friday evening, May 12th and over the following Sunday.
Rutland, Vt............Thursday evening, May 18th and over the following Sunday.
Castleton, Vt............Tuesday evening, May 23d till Friday evening.
Poultney, Vt., Saturday evening, May 27th, and over the following Sunday, and remain in that region as long as may be duty. A. SIMPSON.

Portsmouth, N. H............May 14th
Plymouth, Mass............May 21st
Westboro, Mass............May 28th
Philadelphia, Penn............June 4th
and remain as long as duty demands.
F. H. BERRANK.

Lunenberg, Mass............May 14th
S. S. BREWER.

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☞ Sister Walter Pratt acknowledges the receipt of the following.—From David Allen $1.00; from "Brocton" $1.00.

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THE CHRISTIAN AND HIS ECHO.

(Re-published by request.)

True faith, producing love to God and man,
Say, Echo, is not this the gospel plan?
The gospel plan.
Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
Both friend and foe.
But if a brother hates and treats me ill,
Must I return him good, and love him still?
Love him still.
If he my failings watches to reveal,
Must I his faults as carefully conceal?
As carefully conceal.
But if my name and character he blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction know,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
Still love and bless?
Whatever usage ill I may receive,
Must I be patient still, and still forgive?
Be patient still and still forgive.
Why, Echo, how is this? thou'rt sure a dove,
Thy voice shall teach me nothing else but love.
Nothing else but love.
Amen! with all my heart then be it so;
'Tis all delightful, just and good, I know;
And now to practice I'll directly go.
Directly go.
Things being so, whoever me reject,
My gracious God me surely will protect.
Surely will protect.
Henceforth I'll roll on Him my every care,
And then both friend and foe embrace in prayer.
Embrace in prayer.
But after all these duties I have done,
Must I, in point of merit, them disown,
And trust for heaven through Jesus' blood alone.
Through Jesus' blood alone.
Echo, enough! thy counsels to mine ear
Are sweeter than to flowers the dew-drop tear;
Thy wise, instructive lessons please me well;
I'll go and practice them. Farewell, farewell.
Practice them. Farewell, Farewell.
—*N. Y. Observer.*

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER EIGHT.

To Bro. W.:—*Dear Brother,*—It was with much pleasure we received and perused your last letter. . . . . What momentous and opposite events have transpired within the brief space of one week! The merry ring of the bells, the booming of the cannon, the floating of flags, the exultant shout, the brilliantly illuminated dwellings, all combined to give expression to the thrill of joy which so universally pervaded the heart of this nation at the fall of Richmond and the surrender of Lee! But the week ushered in by such acclamations of delight closes on a sorrowful people. Thousands have felt the terrible shock as sensibly as though one from their own fireside had been suddenly smitten down. Strong-minded men are not ashamed to manifest their deep sorrow by the falling tear. The drapery of mourning hangs from those dwellings so recently lighted up in token of gladness. How great, how sudden, how awful the change! It impressively teaches us the uncertainty of all things earthly. Yet this may prove to be as great a blessing as the former.

"God moves in a mysterious way,
His wonders to perform;"

and we who see through a glass darkly cannot comprehend his mighty workings. "Behind a frowning providence," he often "hides a smiling face." One thing we do know, for we have seen it most clearly evinced; i. e., that He *makes the wrath of man to praise him.* The South sought to establish the vilest system that ever saw the sun, upon an *immovable* basis. God so overruled as to make their own efforts for this end the very means of its entire overthrow. They sought the ruin of those who have pleaded in the behalf of the oppressed; but the sword has entered their own heart. The North has flourished and prospered, while the desolating scourge has visited their own fair land, trampled down their cultivated fields, burned their treasures, desolated their homes, and left them scathed, blackened, overthrown, ruined, with their idol torn from their fond embrace *forever.* Yes, thank God, *slavery is abolished!* The millions of down-trodden and oppressed ones, who have toiled these many years beneath the cruel lash of the hard-hearted task-master, while their cries have been poured into the ears of the Lord of Sabaoth, are free at last. And their masters have been made the instrumentality, under God, of accomplishing this great work! Yet to them no praise is due. They intended evil, as did Joseph's brethren when they sold him to the Midianites; but God overruled it all for good.

The slave master is now beginning to reap, in some degree, the bitter fruits of his sin. Long time have they been treasuring up wrath for themselves; now it is being poured out. Long time have they been filling the cup of fury that is now put into their hands to drink; and deeper, far deeper still must be their draughts. Possibly, yea, very probably, they might have escaped all that full measure meted out for them, if Lincoln had not fallen. His great heart of benevolence would have prompted him to forgive and pardon those whose great crimes against the laws of their country call justly for retribution. He has finished that part of the work assigned him by God; till then no assassin had power to harm him. Just at this critical point, when the rebels are in the power of the Union army; when the flush of victory calls into exercise the kindly feelings of the heart; when mercy and forbearance are manifested toward rebels and traitors to a degree unparalleled in the history of any war;—Lincoln, the humane, the noble-hearted, the friend of his foes, falls, and a man of sterner make—true to his country from his heart's core (if report be reliable), but with no false sympathy for traitors, no pity that will bias him to undue lenity,—is chosen to fill the vacant chair, and finish up the work begun.

This last cruel thrust from the slave power has roused anew the ire of the North, and fanned it to an intenser glow; and now the South will be made to know that she has overshot the mark in causing the death of one who would have pleaded in her behalf as none other will. The dagger will recoil and penetrate her own vitals. In this matter, as in the other, it will be manifested that she is the heaven-appointed instrument of bringing about her own retribution. *"Is there evil in the city, and the Lord hath not done it?"*

I recognise an Almighty power ruling among the nations of earth, accomplishing his own wise purposes, and none can hinder. Nebuchadnezzar was driven forth from among men, to dwell with the beasts of the field, until he should be led to acknowledge the fact that *"the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."*

My brother, we who have taken heed unto the "sure word of prophecy" can see in all this the fulfillment of the prophetic word; and just beyond these turmoils and strifes—the shaking of earthly kingdoms—we behold the coming of a King who shall rule in righteousness, and peace shall extend from sea to sea, and from the rivers to the ends of the earth. Our King is immortal; no treacherous hand shall destroy our Sovereign; *He is alive forevermore;* and the subjects of his kingdom will never die.

What need now of watching unto prayer, lest coming suddenly he find us sleeping. As we cannot determine the precise time of the Nobleman's return, we are told to watch *continually.* The tokens are too evident to be mistaken that he is soon to come, and, *if ready,* whether found on our pillow asleep, or in the field at work, the angels will gather the elect to meet him in the air.

May we be found of him in that day, with girded loins, and well-filled and brightly burning lamp; so shall we be guests at the marriage feast.

M. D. W.

For the World's Crisis.

"MINISTRATION OF DEATH." "Ministration of the Spirit."—No. 1.

The Sabbath.

What does *ministration* mean, as found in 2 Cor. 3: 7, 8? Does it mean *dispensation?* So it is rendered in the *Emphatic Diaglott.* What does dispensation mean? Webster defines it thus:—"4." . . . "A system of principles and rites enjoined; as, the *Mosaic dispensation;* the *gospel dispensation;* including, the former, the Levitical law and rites; the latter, the scheme of redemption by Christ."

This word ministration, or dispensation, is from the Greek *diakonia,* meaning service, etc. The idea, then, of this matter appears to be this:—The great constitution, or the organic law of the *Mosaic* dispensation, was "written on stones,"—and is "done away." But the superior constitution, or organic law of the *gospel* dispensation, is written with the "Spirit of the living God; *not* in tables of stone, but in fleshly tables of the heart."

The *first,* or Mosaic dispensation, was a dispensation of "Death"; because death, physical and immediate death, inflicted by man, was the penalty for the violation of any one, or of all of the "the ten commandments," or articles of the first, or Mosaic constitution.

The *second,* or gospel dispensation, is a dispensation of the "Spirit"; because it is a dispensation of mercy and grace; and the penalty for a violation of any one, or of all of the ten commandments, or articles in this second or gospel constitution, is to be "the second death"—inflicted by the Lord himself, when the day of probation is passed,—when even those who suffered physical death, for a violation of the law during the dispensation of "death," must, at the resurrection of the wicked, be "cast into the lake of fire," with all others who may have lived and died sinners, during the entire period of man's probation.

The reason why we say the organic law or ten commandments of the dispensation of *Death* is "done away," is because the *penalty of physical death is done away.* To illustrate: Suppose a state or nation at any time should pass a law against *ten particular criminal acts,* the penalty for a violation of either to be death by hanging by the neck until they were dead. Then, after a series of years, this same state or nation, being differently situated, finally pass another law against the *same particular criminal acts,* the penalty for the violation of either or of all these ten commandments should be imprisonment for life, instead of death by hanging. Would not the first law be repealed? Surely it would. But still there would be *a* law against the *same ten criminal acts;* but the old law, or dispensation, would be "done away." So in the case now under consideration. The old law of the decalogue, which was during the dispensation of *death,* is "done away," because the *penalty has been changed.* But still there is a *new law* against the *same ten criminal acts;* and this law is written "on fleshly tables of the heart"; but the penalty for a violation of *this law* will be inflicted by the righteous Judge, at the final retribution of ungodly men.

But, says the objector, there is *no law written in the heart!* Please hold a moment; let the apostle Paul speak:—"This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them."—Heb. 10: 16. Here the "Holy Spirit" says that the Lord will put his "Laws into their hearts, and in their *minds will I write them.*" And let Mr. Objector just take notice that this is under the "new covenant." And all reasonable minds must acknowledge that the "Holy Spirit" is a competent "*witness to us.*"—Heb. 15.

What says the "Spirit"? "The letter killeth." Is it not strange, then, that any one living in the dispensation of the "Spirit" should ask for a law written with "*ink*" to direct them which day is to be kept for the Sabbath? The law, which points out the day for "us" to observe as the Sabbath, is "written not with ink" (2 Cor. 3: 3), but with the "Spirit of the living God"—"in the heart." Why, then, look for a law written in the New Testament for keeping the Sabbath? That law written with "ink" is "done away"—it is "dead." The law written with ink relates to the "seventh-day"; but that law which is written in the heart relates to the "first day ofthe week" (*Sabbaton*).

Remember—"The letter killeth." The penalty of that law which has been written with ink was *death*—the transgressors of that law were to be *stoned to death.* This shows why we have no particular *code of laws, written with ink,* in the N. T. (as were written in the O. T.) for keeping the Sabbath. The law for keeping the Christian Sabbath—"the first day of the week," or "Lord's day"—is not written with ink, but is written by the "Spirit"—"in the heart." Hence, we can see what harmony there was with the apostles and early christians, as shown by their practice, in keeping "the first day of the week." They needed no precept directly written with ink; neither do we. Their *example* is enough for us.

But let us prove that the gospel dispensation is a dispensation of the "Spirit." It so begins. Christ was begotten by the Holy Spirit. Matt. 1: 18, 20. (In treating upon this topic, I shall use the term "Spirit," instead of "Ghost," for this word is invariably from the Greek *pneuma,* and should always be rendered *Spirit.* The term "Ghost" is a little too much like *ghostly* Roman Catholicism for the use of Protestants.) Christ was not only begotten by the Spirit, but the Father put his Spirit upon him, that he might "show judgment to the Gentiles." Matt. 12: 18. Christ also *cast out demons* by the Spirit. Matt. 12: 28. The Spirit anointed Christ to "preach the gospel." Luke 4: 18.

T. M. Preble.

East Weare, N. H.

For the World's Crisis.

AN EXPOSITION OF JOHN 11: 26.

"Whosoever liveth and believeth in Me shall never die."

My conviction is, that the commonly received exposition, that Christ here refers exclusively to those who are alive and remain unto his coming, is incorrect. While it is a fact that those who are Christ's at his coming who are alive, will not die, yet I am fully persuaded that in the text before us, Christ does not refer to that portion of his followers only, but to his followers then living, and all who ever should live after them. One text will at once give us the true exposition, and that is in John 8: 51,—"Verily, verily, I say unto you, if a man keep my saying *he shall never see death.* Every one that keeps Jesus' saying, that is, who believes that he is "the Christ, the Son of God, which should come into the word," "shall never see death."

There is an apparent discrepancy, when comparing these statements of Christ with the words he uttered in the 25th verse, which are, "He that believeth in me, though he were *dead,* yet shall he live." Yet Christ does not contradict himself, and prayer, study and thought will, through the Holy Spirit, remove all difficulty in the matter.

All are willing to admit that the words "perish" and "perisheth" have a restricted sense, and an absolute sense also. When applied to the wicked, as in the text, "The wicked shall *perish,*" we understand the word has its fullest or absolute sense. It is the punishment, or end of the wicked. But in the texts, "There is a just man that *perisheth* in his righteousness;" "The righteous *perisheth* and no man layeth it to heart;" we understand the words to be used in their restricted sense; because the righteous will not perish as the wicked: for Christ says plainly, "I give unto them eternal life; and they shall *never perish.*"

So with the words "die," "death" and "dead." When applied to the righteous they are to be understood in their restricted, or accommodated sense. The case of Jairus' daughter illustrates this point. Christ said, "The maid is *not dead,* but sleepeth. And they laughed him to scorn, knowing that she was dead." See Luke 8: 53. Also, Luke 20: 37, 38,—"Now that the *dead* are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the *dead,* but of the *living; for they* all live unto him." Hence there is a wide difference between "the death of the righteous," and of "the soul that sinneth." One is temporal, the other eternal. Thus the first is used in the restricted sense, the other in its absolute.

The language in the text was addressed by Jesus to Martha, the sister of Lazarus. Lazarus believed that Jesus was "the Christ, the Son of God, which should come into the world," hence, according to the promise of Jesus, he should "not see death." There was another class, who would not believe, to whom Jesus said, "Ye *shall die* in your sins." John 8: 24, 51. When the sisters of Lazarus sent Jesus word concerning the sickness of their brother, Christ answered, "This sickness is *not unto death,* but that the Son of God may be glorified thereby." Jesus remained two days longer in that place, then went with his disciples into Judea, saying unto them, our friend Lazarus sleepeth. I go that I may awake him out of sleep." His disciples, weak in the faith. "thought that he had spoken of taking of rest in sleep." "Then said Jesus unto them plainly, Lazarus is dead." Doubtless Christ used the word in its accommodated sense. At the grave, Jesus said, "Thy brother shall rise again. Martha said unto him, I know that he shall rise in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and *believeth* in me, shall *never* die. Believest thou this? She saith unto him, yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world."

By reading all of the eighth, ninth, tenth and eleventh chapters, we get the whole truth of the matter, as I have endeavored to explain. Hence the *dead* believer "*is not dead*" in the absolute sense of the term, "*but sleepeth.*" And those who are living, and believers in Jesus, "shall never die;" "shall never see death," for though we fall asleep, yet "all *live* unto him."

F. H. Burbank.

Philadelphia.

For the World's Crisis.

PASSING AWAY.

How often, while passing through this vale of tears, are we reminded that all things earthly must have an end. Here we have friends whom we love, and we feel that we would cherish them forever. But time rolls on, and we behold them laid on beds of sickness. Day by day we watch the flickering flame of life, sometimes brightening for awhile, as though death, sure of his prey, delighted to mock us with vain hopes. Soon the last hour comes. We gather around the bedside, and listen with bursting hearts to the voice we shall hear no more on earth; we watch the last struggle, and they are gone. We may weep, but death will not be moved with tears; and we are made to feel how slender are all earthly ties.

We look upon nature in her robe of green, and earth is beautiful. But the chilling winds of autumn sweep over the land; leaves fall and flowers wither—earth's beauty has fled. We visit the halls of mirth; youth and beauty are gathered there, and pleasure, with syren song, holds her mingled cup to their lips, and whispers them that life shall be one long dream of happiness. Again we tread those halls, but they are deserted now. Where are they who were wont to gather here with mirth, and song, and dance? Some have gone the way of all the earth; the forms which once moved so lightly to music's joyous measure, are mouldering in the dust. Others have drained the cup of pleasure, and turned with loathing from its days of bitterness. Where now is the happiness which she has promised her votaries? It has passed away forever!

We look upward. The spacious firmament, with its myriads of rolling planets, is above us; and shall not these remain unchanged? We search the volume of Inspiration for an answer; and He who stretched out the heavens like a curtain, has told us by the mouth of his prophet, that they shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine.

In vain, then, do we look around us for some object which shall not pass away; we find none within the reach of mortal vision; and as we search, we are reminded of the words of the poet:

"From the stars of heaven, and the flowers of earth;
From the pageant of power and the voice of mirth,
From the mist of the morn on the mountain's brow;
From childhood's song and affection's vow;
From all, save eternity's endless day,
There breathes but one record—'passing away.'"

In view, then, of these things, would it be wisdom to place our affections upon the beautiful things of earth? Shall we be satisfied with the few restless, fitful gleams of pleasure which they can only give? Surely, we would wish for joys more enduring than these; and He who has warned us of the mutability of all these things, has also invited us to set our affections on things above, to look, with an eye of faith, at the things which are not seen; as pilgrims and strangers to abstain from fleshly lusts; then shall we ere long behold the earth clothed with immortal beauty. Then shall death alarm us no more, nor disappointment ever shade our perfect peace. Which will we choose? Earth, with its vanities, which must soon pass from our sight? O let us rather choose the things which are reserved in heaven for us, ready to be revealed in the last time. Let us strive to gain an inheritance that is incorruptible, undefiled, and which shall never fade away.

Louisa Barber.

River Point, R. I.

For the World's Crisis.

SPIRITUALISM.

Dear Reader:—I hope it will not be amiss for me, in this delusive day, to give you a word or two of caution through this interesting harbinger (the Crisis), to beware of those erroneous and soul-destroying people that call themselves Spiritualists, who are setting nets and stratagems to ensnare and destroy you. I have heard so much of those astonishing things that the Spiritualists can relate by conversing with disembodied spirits, that it has induced me to visit many of their meetings and table sittings for my own satisfaction, and I have found, by strict observance, they can do nothing or say anything to benefit mankind. But it is true they can do, like the Egyptians, many marvelous things, by art, magic and deception, which can neither profit the soul of man or give him any instruction. It appears that their chief aim is to destroy the efficacy of the Bible, and to build up a theory of their own to make it appear they can proclaim more truth concerning heavenly things by the influence of disembodied spirits with which they converse. As I have already said, they are trying to build up a theory of their own making, to gratify their sinful appetites. Dear reader, I could give you thousands of their delusive words and arguments to ensnare, if I had time and space.

I hate the tempter and his charms,
Detest his flattering breath,
The serpent takes a thousand forms
To cheat our souls to death.

Beware of their delusion!

J. Elkins.

For the World's Crisis.

A FEW WORDS ON THE TIME QUESTION.

I am interested on this question, and think all should be, for time is in the Bible, and Paul says "All Scripture . . . is profitable." I was not in the time movement of '43, but watched the signs of the times in those days with considerable interest, as I have neighbors who fully believed this dispensation would at that time close, and they be taken up to meet their Lord in the air. The '54 time table I was satisfied was erroneous, and so wrote to Joseph Turner, editor of the *Watchman,* at Hartford, Conn.; but the fever was so high at that time they did not like to publish anything against their theory! so I could not get a hearing. From that time until the present I have been watching for light on this matter.

Last August at our campmeeting at Amboy, Eld. Thurman delivered some discourses on time as revealed in the Bible. I bought his work on Daniel, and have given it as thorough an investigation as I am able, and have come to the conclusion that it gives some light, at any rate. His ideas concerning the jubilees I consider substantially correct. I think he gives the best solution of the 2300 days and seventy weeks of Daniel I have ever seen. The sixty-nine weeks, sixty-two weeks and one week covenant I think are correct. I am no astronomer, and of course cannot fathom that part of the work, so have watched for others who are able to do so and show his mistakes if he has made any in that department. So far I do not see as they have made much headway; how it will be in the future I cannot say.

On the other hand, there has been an evident effort on the part of some (and from a source least expected) to frown down the work because of past mistakes. Now I feel confident I speak the sentiments of my Advent brethren at the West, when I say that frowns unaccompanied by arguments, weigh very little with us here. We are pretty well accustomed to them from those who do not hold with us, and if they have any weight would have demolished the cause here long ago. But their insufficiency to convince is apparent; so we say to all, give us the reasons why and wherefore, for we consider it better, if need be, that some mistakes be made if so be we get right at last, than by neglect to have that day come upon us unawares. And I cordially endorse the remark made by Bro. Wellcome in the Crisis of April 11th, that "it is a fearful position to be ignorant of the time and seasons which God has revealed for the instruction and guidance of the church."

Having said thus much on the above points, I will now remark that I do not consider it wise to adopt any position or argument until it has been thoroughly weighed. I do not believe in plunging headlong into a theory and looking up the reasons for it after I get in. Not at all. Bro. Thurman lays no claims to infallibility, and I suppose is willing to have his work fairly criticised. I confess there are some things in it I think incorrect, to two of which I will now briefly refer. One does not affect his chronology, the other may. The first I consider a serious typical mistake.

On page 67 of his work he says, "During this jubilee only two tribes and the half tribe of Manasseh returned unto the land of their possession." Now this cannot be correct, for if the typical church did not get their possession, the anti-typical will not; for the antitype follows in harmony with the type. God promised them an inheritance in the land of Canaan, did he not? And Joshua says, (Josh. 23: 14), "Not one thing hath failed of all the good things which the Lord your God spake concerning you." So they did obtain it, and it is well for us they did, as I will now show. It is evident from Numbers 32: 21, 22, that the inheritance of the two and half tribes was appointed them on the east side of Jordan, as a type of the inheritance of those who believed on Christ under the law, referred to in Heb. 11th. This being so, unless the sky kingdom doctrine is true, although it was appointed to them, they could not get it until the land on the other side of Jordan was all subdued sufficiently for the purpose of dividing into inheritances, which was done, and according to the record in the 22d of Joshua, they all went to their inheritance together. So Paul might truly say concerning the antitype, "they without us should not be made perfect."

Again, on page 123, he says, "The Turks, Chaldeans, Egyptians, etc., from the earliest times used the year of 365 days." I cannot find any evidence thus far that the Chaldeans or the Egyptians used just 365 days for a year, neither more nor less in hours or minutes, as they must have done to make the "seven times" of Moses and Daniel harmonize with the rest of his chronology. But on the other hand I find the historian Rollin, in his article on the arts and sciences of the Egyptians, says, that *Diodorus Siculus correctly observes,* "their year *from the most remote antiquity* was composed of 365 days and six hours." And if so with them, why not with the Assyrians and all other nations who use the solar year? The Babylonians, we are informed, were skilled in astronomy, and who knows, as they used the solar year, but what they used the six hours, and perhaps the eleven minutes, also necessary to make the full year? If so, 2555 days would not span the seven times or years of Nebuchadnezzer in Dan. 4th, by almost two days, which would make the same difference in years when applied prophetically.

Polo, Ill.

E. Royce.

For the World's Crisis.

THE PEARL OF PEARLS.

"Have you a heart of calm repose
Amid the world's loud roar;
A life that like a river flows
Along a peaceful shore?"

Reader, have you found this pearl of pearls? Have you, brother, sister? Do you enjoy God's smiles, his special grace? If not, there is a cause for it, a wherefore, evidently. Something, surely, is in the way on your part; There must be. God is always ready, always willing, always desirous to open heaven's windows, shower down the choicest blessings, life evermore, bestow angels food, fill you with joy unspeakable, and full of glory—a peace that passeth all understanding. Beloved, look about you, search, and see why it is that clouds and darkness are round about you, why it is that you are not on the mountain top of free grace, why it is that God's smiling countenance is witheld—his converting, purifying, sanctifying grace? God is lovely, infinitely! his mercy is superabounding. Happiness perfect, is his; and this same perfect happiness he confers on all who will let him.

He waits to do it. Jesus, the Lamb, has purchased the gift, full salvation, the inner life, the cleansing power. The fountain for sin and uncleanness is open wide: "Go wash and be clean." This entireness of the gospel is for us, for you, for whosoever will accept it on the terms of the gospel. Beloved, what is the matter? what hinders the blessing in your case, the overflowings of the Almighty, the assurance of faith, the entire cleansing' purifying process? Look and see; search and see; "delay not, delay not." Take the lighted candle of God's truth; go into the deep, secret recesses and windings of your inmost soul; see if no idol is there; see if you do not discover some little speck or dark spot of the selfish secreted. "My son, give me thy heart;"—the heart, yes, the whole heart; the sacrifice must be complete. The best lamb of the flock must be chosen, without spot or blemish—a pure burnt-offering.

"If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now to thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." "Ye brought that which was torn, and the lame, and the sick, thus ye brought an offering: should I accept this at your hand? saith the Lord." Mal. 1: 8. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And I will be a father unto you, and ye shall be my sons and daughters; saith the Lord Almighty." 2 Cor. 6: 17.

"Come, Holy Spirit, breathe that peace
Which flows from pardoned sin;
Then shall thy soul her conflict cease,
And find a heaven within."

D. F. N.

For the World's Crisis.

"ASK AND RECEIVE."

"Every secret fault confessing,
Deed unrighteous, thought of sin,
Seize, oh seize the proffered blessing,
Grace from God and peace within."

What shall we ask for? Salvation. Do you feel that you are a poor sinner, exposed to the fearful punishment that awaits the enemies of righteousness? Do you tremble for fear of the fiery indignation that shall devour the adversaries? Then confess all your sins, and pray to God to take away all iniquity, and receive you graciously, for the Redeemer's sake.

Resolve solemnly to live as God requires. Give up all for Him who died for you. Lay all on the altar that sanctifieth the gift. Seek counsel of the most faithful christian friend you can find. Search the Scriptures, and pray for the Holy Spirit to reveal the truth to you. Ask of Him who "giveth to all liberally, and upbraideth not." "Ask and receive" the gift of God, even life eternal.

J. H. Chamberlain.

PRUNING FRUIT TREES.

The custom very generally prevails of pruning large apple trees in the autumn or winter month, and it has received the sanction of Downing and some other distinguished horticulturalists. But whoever will make a careful experiment and test the question by a comparison of results, cannot fail to be satisfied that the spring or early summer is the best season for operations of this kind. In this climate, trees pruned from the middle of April to the middle of May, or even as late as the first of June, will almost invariably heal over very rapidly in consequence of an immediate deposit of sap over the wounded bark. In the fall or winter, when the sap has ceased to circulate, the cut edge of the bark dries and becomes partially decayed, the wood cracks, and as the healing process of nature can only commence below the line of decay, an ugly looking stump is the consequence, which requires another application of the saw to render the tree at all symmetrical.

To induce early fruitfulness in the pear, the limbs should be shortened in midsummer, by cutting back the new wood in proportion to the vigor of its growth, or by pinching off the terminal shoots of the most thrifty branches in the earlier stages of their developement.

If we desired to form a new head to a peach tree we should prune it severely in the early spring, cutting it down even below the first lateral branches if necessary, in order to secure the shape desired, and during the summer we should use the knife freely in heading down the new shoots.

The growth of suckers at the roots of the apple and pear is often induced by such neglect in transplanting as permits the roots at the base of the trunk to be exposed to the air and light. Frequent and close pruning is the only remedy that we are aware of, and the application of more soil where the deficiency is apparent.—*Plowman.*

For the World's Crisis.

LINES.

Dedicated to Bro. J. L. Rich.

Another pair of eyes have closed on earth,
Another mortal form has suffered dearth.
Another pair of feet, tired of wanderings,
Have faltered on the plains, where Death his sickle swings.
Another home is sad, life's chain is incomplete,
Another laborer sleeps sweetly at Jesus' feet.
That weary one will rest until the rising Sun
Shall to the world proclaim the resurrection morn;
When orphans shall rejoice, and friends their loved ones greet,
And widow's hearts sing praise, and all their Savior meet.

L. Elliott.

BUSINESS RULES.

Hall's *Journal of Health* speaks of two gentlemen, forming a firm in New York, who began business together, and so have amicably and pleasurably continued to the present hour, never having made even an approach to "failure," never having had occasion, in any of the commercial crises which have, like a ruthless tornado, swept thousands of our most active and wary merchants into hopeless bankruptcy, to ask even "an extension."

1. They began with the inflexible determination never to purchase what they could not conveniently pay for on the spot.
2. Never to ask or give credit for any article purchased.
3. Never to abate a penny on any article offered for sale.
4. Never to sell an article which was not in all respects what they claimed it to be.
5. Never to give short change or a kind inferior to the note offered.
6. Never to allow a clerk to remain an hour who should exhibit the slightest discourtesy or want of patience to any customer for any cause.

Here are six business rules which are worthy of being committed to memory by every youth in the nation who has an ambition to become a successful business man.

HEART-KINDNESS.

That quality which is called "heart-kindness" is the result, not of natural disposition, but of the uprooting of self, and planting therein the love of our neighbor; it is the spirit which wins its way in life, which tinctures all our actions with good will, and which makes the happiness of all around us. An unselfish spirit is essentially a loving one.

"How is it that you live so happily with your husband, who is so exacting?" was asked of a lady, whose smiling face and sunny temper made her widely beloved.

"Because I have never yet found anything worth contending for," she replied.

"And," said her friend, "do you always give up your will to your husband's?"

"Certainly not, where principle is concerned," said the lady; "but if it is on indifferent matters, what does it signify?"

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.'

For the World's Crisis.

A WORD TO THE LITTLE FOLKS ABOUT THE TOADS.

Well, my little friends, here we are again.

Last I told you about birds, but now I want to say something about the homely, clumsy looking toad.

Many children suppose that because the toad is so homely and clumsy that he is good for nothing, and I have seen children that would pester them, and even kill them, at the same time they loved handsome creatures on account of their beauty which are not half so useful.

Toads like birds are among the best friends of the farmer and gardener. They usually hide away in their nests during the day, but after sundown they creep out in search of food. They live on worms, grubs and other insects which destroy plants, and if you watch them you will find that they go about in pursuit of game as slily and cautiously as cats, and are, in their manner of catching insects, quite as spry.

When looking for worms the toad seldom hops, but creeps along as cautiously as a cat, moving on one foot at a time, and when he gets within a hop of a worm or bug he springs, darts out his long round tongue nearly or quite as long as your finger. His tongue is covered with gluten or slime, and when it strikes the worm or bug the gluten sticks to it and the toad draws it into his mouth.

Last spring worms destroyed plants in my garden every night. In the morning I replaced them with other plants, but the next night the worms would cut them down. I at last placed several toads among the plants, and gave them turfs and grass roots placed on stones, so that they could creep under for shelter and there was not another plant injured.

Now, children, when you find these industrious little fellows in your garden, give them something for a shelter and depend upon it, they will pay their house rent punctually, by destroying the worms while you are asleep. They go for protection, but all they ask is a shelter from the hot sun and the storm; give them this and they will work for nothing and find themselves, and thank you as well as toads know how to.

You should never despise anything because it is homely, for such are often the most useful. And so it often is with homely people.

Some despise people because they are not handsome though they are not near so good. I hope you will remember this lesson and never worry nor harm anything because you are not pleased with its looks, but prove it and see what good it is capable of doing, and then prize it according its real worth.

D. F. Newton.

HUGH MILLER, THE NEWSBOY.

One morning, last October, a little boy knocked at our door, and asked to see "the gentleman of the house." So he was ushered into our breakfast-room, where the family were at breakfast.

"Well, my little man," said my husband, "what do you want this morning? Do you want some breakfast?"

"I did not come for nothing for breakfast," answered the boy in a low, sad voice; though his hungry eyes looked wistfully at the bountifully-supplied table.

"Well, what is your name?" said I.

"Hugh Miller, ma'am, if you please;" and I did not come to beg; I came to borrow."

"To borrow!" I exclaimed; "and what can we lend you?"

"I want, very much, to borrow three dollars; because, you know, Jack Simpkins has run away, and I can have his place as newsboy, if I can hand out three dollars on the start; and I have not got but five cents."

"Well, that is a great idea,—this borrowing money? What made you think of coming here?" said my husband.

"Well, sir, it is strange," he answered; "but somehow it came into my head last night, as soon as I found I could have Jack Simpkins's chance, that I would begin at the upper end of this street, and go to every house in the block, and tell them what I wanted; and I thought somebody might help me; and this is the fourth house,—and I have not borrowed a cent yet."

We then inquired where he lived; and learned also, that his father and mother were both dead, that he had two sisters who sewed for the support of the family, and that he had run errands, and did what little things such a boy could, until, as he said, he had "Jack Simpkins's chance" at the newspaper office.

My husband handed him out three dollars, and told him he would not give it to him, he should only lend it; and he could pay it back as soon as he was able. Then we gave him a nice breakfast, which he seemed to enjoy very much, when he took his cap, and making a low bow, thanked us for our kindness, and left the house.

"That is a noble boy!" said my husband: "we shall hear from him again."

Three days after this, a little note was handed in, enclosing twenty-five cents, and written in a cramped hand, "Now I owe you $2.75."

Three days after, another twenty-five cents; then in a few days came fifty cents; and in three weeks the whole three dollars was paid up. My husband went to the news-office where he was employed, and told the man there about the three dollars. The man seemed very much pleased, and said, "He is an honest lad, and I would trust him with untold gold."

I went round to see his sisters, and found them very poor, and working very hard; but all was as neat and clean as possible. I gave them some shirts to make, and other sewing, and paid them liberally for the work.

By and by, it happened that our little newsboy "changed his beat," as he called it,—that is, he distributed his papers in another part of the city, and our street came within his "beat;" and he left our papers twice a day at the door.

We often called him in, and talked to him; and he seemed very much interested in the family. Cousin Lucy was visiting us, and she was very sad. Her only brother was at the war, and she could hear nothing from him. One day Hugh came to the door, and said, "Please, I want to see *Miss Cousin Lucy.* Miss Lucy, ma'am," he said, "see here,—your brother is alive and well; and he is coming home." And he handed her a paper, in which it said, that Capt. Lewis Curtis, of such a regiment, who had been very long missing, had been taken prisoner, but was now released, and on his way home!

"Why, ma'am," said Hugh, "I have read every paper since I heard about your brother; and see, now I have got it."

Cousin Lucy felt very grateful to our newsboy; and she told him to come again the next afternoon, when he was at leisure; she wanted to see him. So he came; and she took him to a tailor's shop, and had him measured for a nice suit of clothes, which he keeps for his best,—for Sunday wear,—as he always attends church and Sabbath School.

I think Hugh Miller will grow up to be a noble man. He will not want for friends. He is honest and faithful over the few things committed to his trust. He lives in the fear of God; and he has a warm, generous nature, which makes all trust him. He began right, and I think that is the only way to prosper.—*Well Spring.*

A WORD TO BOYS.

We find the following "word to boys" in one of our exchanges, and particularly recommend its perusal to our young readers. Get it by heart, lads: Who is respected? It is the boy who conducts himself well, who is honest, diligent, and obedient in all things. It is the boy who is making an effort continually to respect his father, and obey him in whatever he may direct to be done. It is the boy who is kind to other little boys, who respects age, and who never gets into difficulties and quarrels with his companions. It is the boy who leaves no effort untried to improve himself in knowledge and wisdom every day—who is busy and attentive in endeavoring to do good acts towards others. Show me a boy who obeys his parents, who is diligent, who has respect for age, who always has a friendly disposition, and who applies himself diligently to get wisdom, and to do good towards others, and if he is not respected and beloved by everybody, then there is no such thing as truth in this world. Remember this, little boys, and you will be respected by others, and will grow up and become useful men."

☞ A cheerful heart makes misfortune light, especially if that cheerfulness is rooted in a good conscience.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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TREASURER AND BUSINESS AGENT.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

PRAYER.

"Prayer is the soul's sincere desire."

Thou great God of love and of infinite mercy,
Who rulest in justice in heaven supreme,
Whose omnipotent wand is obeyed by each planet,
On whose crown the bright jewels of peace ever gleam;

We as creatures of clay would ourselves bow before thee—
We know we're unworthy, and wilt thou forgive?
With our hearts filled with sorrow and grief we implore thee
For a deep saving grace that will teach us to live.

We would thank thee, O God, for thy past benefactions,
That thou hast befriended a poor dying race,
In giving thy Son and the gospel exaction,
To lead man from death to the substance of grace.

Accept our deep thanks, O thou God of salvation,
For the blessing of health that has cheered our rough way;
O! grant us still further the great consolation,
Of life, health and peace, in the soon coming day.

We would not fear the trial of evil or sorrow,—
Upheld by thy hand we would dash it aside,
And looking forward to thine own blessed morrow,
O'er the "dark heaving billow" in triumph we ride.

Yes, O God, we believe, and the thought unbelieving
We would cast, with thy help, from our sorrowing hearts,
And then the rich peace of a triumph receiving,
Our souls warm with joy that thy knowledge imparts.

May thy kingdom soon come, and the splendor attending,
When the poor saint of God shall with wisdom be fed,
And shall enter the earth filled with glory unending,
With our Jesus as Captain, a Savior, a Head.

Through his name we have asked, thou hast given permission;
By his blood would we plead, and to thee would commend
Our every right cause; wilt thou hear our petition?
And thy name shall have glory and praise without end.

Ft. Schuyler. L. F. COLE.

THE RESURRECTION OF THE DEAD.

I shall endeavor to prove the resurrection of the wicked. In doing so, I will adduce nothing except the most unequivocal testimony.

The following text proves conclusively the resurrection of two classes to opposite destinies. "And MANY that sleep in the dust of the earth *shall awake*, some to everlasting life, and *some* to shame and everlasting contempt."—Dan. 12: 2. Both classes awake. Nothing is gained by reference to the following version, viz.: "Multitudes of sleepers shall awake; *these* to everlasting life, and *those* to shame and everlasting contempt." To supply the ellipses, it would read thus: "These (*that awake*) to everlasting life," and "those (*that awake*) to shame and everlasting contempt." The same verb must be supplied for each noun when divided, which is used for both when united. The verb awake agrees with the noun multitudes. It must also agree with each division of these multitudes. There is no other verb with which to supply these ellipses. And if one is negated both must be. Thus: These shall NOT awake, etc., and those shall NOT awake, etc. But in as much as this verb is not negated in its first occurrence, it is not admissible to negate it when repeated as the predicate of the same subject. And in as much as this adverb is not in the original, I protest against its use by uninspired men. It does not, as some affirm, follow because both classes shall awake, that, therefore, they shall both awake at one and the same time.

I will next introduce the testimony of our Savior. He teaches in the most explicit manner the resurrection of the good and the bad. See John 5: 28, 29. At the 25th verse he affirmed that the time was at hand "when the dead should hear the voice of the Son of God," and should live. This was literally fulfilled in the resurrection of Lazarus and others. The Jews marveled at this asseveration. Christ then said: "Marvel not at this, for the hour (Greek, *hora*, period or time) is coming, in the which all that are in the graves shall hear his voice and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Both classes hear the voice of the Son of God and come forth.

At the 25th verse Christ said that the hour was coming, and the hour *then was at hand* when the dead should "hear the voice of the Son of God, and *they* that *hear shall live*." Those of the dead who heard the voice of the Son of God, at the time of which he spake, lived. Those also who shall hear his voice at a future, or coming time, shall live also. According to our Savior's promise, all of the dead who hear his voice shall live. According to the 25th verse, all the good and all the bad shall hear the voice of the Son of God. Therefore, all the good, and all the bad in the graves shall live. Hence, both classes come forth to receive their reward, or to suffer their punishment. The fact that one class comes forth to life, and the other to condemnation, does not contradict the statement going before, that they that hear shall live. Had our Savior said that both classes should be raised to life, then there would be no contrast between the destiny of the good and the bad. But inasmuch as life is the reward of the obedient, and is not the punishment of the disobedient, our Savior must use a term in reference to the wicked, which will distinguish their punishment from the reward of the righteous. LIFE and CONDEMNATION are used in reference to the good and the bad in the present tense by our Savior. John 6: 47. John 3: 18. And yet it will not be affirmed that both classes did not possess life at the time this language was used. One was a subject of the promise of life (1 John 2: 25,) and the other under the sentence of condemnation. This being the position of these two classes, how appropriate to represent one as being raised to receive the life promised, and the other to suffer the infliction of the sentence of condemnation threatened.

It does not follow, because the time is approximating in which the good and the bad shall hear the voice of the Son of God, and shall live, that therefore, they shall both hear and live at the same period of time. A thousand years may intervene between the resurrection of these two classes, and yet the time in which both shall live be approximating. The literal resurrection of a part of the dead to whom our Savior referred at the 25th verse, is a sample and pledge that the classes referred to at the 29th verse, will be the subjects of a literal resurrection also. Otherwise there would be no analogy between the dead who should hear the voice of the Son of God and live at that time, and those who should hear his voice and live at a future time.

I would not overlook the objection urged by some against the wicked being raised to life, viz.: That all to whom the Son shall give life will receive his own life, which life was derived from the Father. Verse 26 is quoted to prove this point. It reads as follows: "For as the Father hath life in himself, so hath he given to the Son to have life in himself." That the Savior in this verse refers to those whom the Father had raised from the dead, and those whom he had given the Son power to raise from the dead also, will appear from the 21st verse, which reads thus: "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." Were those quickened from the dead by the Father, or the Son, raised immortal? Certainly not. Christ was the first dead man raised immortal and incorruptible.

If it should be affirmed that Christ's life, at the time he quickened dead men to a mortal life, was mortal also, then I would beg to ask the following questions, viz.: 1st. Was not the Father immortal when he quickened the dead? If so, he must either have given them a mortal life as he gave to Adam, and through him to the millions of his posterity. If the latter, then the objection falls to the ground. Hence, 2d. The text quoted by the objector only proves that the power by which the Father had quickened the dead, was given to the Son, through which to quicken whom he will. 3d. Did not the apostles derive their power to raise the dead from Christ after his resurrection to immortality? If so, was the immortal life of Christ communicated to all whom the apostles raised from the dead? 4th. If the Father and the Son, both being immortal, have raised dead men to mortality in the past, why may they not in the future? The same principle would be involved in an immortal being giving a mortal life to one dead man, that would in giving a mortal life to millions more. Who believes that the immortality of the Father or the Son is transmissible?

In reference to the nature of the *spirit birth*, by which we become children of God, and the children of Christ in fact, I would refer the reader to article No. 3, in a late series of articles, in which it is demonstrated that *regeneration* is not simply a *resurrection from the dead*, but a change of the righteous living and dead from corruption to incorruption, and from mortality to immortality. All who have been or will be raised from the dead, therefore, have not been and will not be changed from mortality to immortality. The objection, therefore, is not valid.

I will next introduce the testimony of the apostle Paul, Acts 24: 12, 13.—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, (I) believing all things which are written in the Law and in the Prophets. And (I) have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." In reference to which testimony please observe,

1st. Paul positively declares that the resurrection of the dead, both of the just and the unjust was his hope; and that they (the Jews) allowed it. There is no way to avoid the force of this asseveration of the Apostle. There is no alternative left but to endorse this positive affirmation of the Apostle, or in the most pointed and palpable manner to contradict his statement. If it should be affirmed that the phrase "of the dead," is marked by good authority as doubtful, still the Apostle's unequivocal testimony remains unimpaired. It would then read, "I have hope toward God, which they themselves also allow, that there shall be a resurrection both of the *just and the unjust*." Omitting, therefore, all that can be claimed even as doubtful, still the hope of the Apostle embraces the resurrection of the *unjust* as well as the *just*. I have, therefore, as good authority from this testimony to deny the resurrection of the just, as any man on earth has to deny the resurrection of the unjust. It does not change Paul's hope in the least to change the statement to read thus: "They have hope which I allow." It matters not whether Paul endorsed their hope, or they his; the conclusion is the same.

2d. The original word rendered hope occurs just thirty times, and is rendered *confidence* eighteen times, and hope twelve. In every instance where it is rendered hope it may be rendered expectation, and express the complete sense of the inspired penman. The sense is true of the Greek word *elpis*. Now it does not follow because Paul expected the resurrection of the unjust, that, therefore, he desired it. We may have confidence to believe, or expect calamities to come upon ourselves or others, which we do not desire.

3d. It does not follow because Paul believed the Law and the Prophets, and believed also in the resurrection of the unjust, that, therefore, the Law or the Prophets expressly taught this doctrine. The resurrection of the just is not expressly taught in all the promises made to Abraham, and referred to in the burning bush to Moses; and yet, according to our Savior, the resurrection of the dead was taught. How? Ans. As an essential prerequisite to the fulfillment of the promises made to Abraham. Just so in the Law and in the Prophets, as has been shown; the resurrection of the wicked is necessary to the infliction of the penalty for personal transgression denounced for them. For positive evidence of the reliving of the wicked, I would refer the reader to my last article on Rev. 20th chapter.—*Harbinger.*

For the World's Crisis.

GOD'S KINGDOM NEAR.

All things around us proclaim the kingdom of God to be close at hand; and is there not a great work for us to perform, in order to obtain an inheritance in that kingdom? Are we prepared for the day to dawn, when that great event shall take place? Are we prepared to hail that day with joy and not with grief? These are important questions. We are making our preparations for eternity, let us make them sure.

In order to be prepared, we must be humble at the feet of Jesus and truly devoted to God and his cause. We must labor, not only for our own salvation, but for the salvation of the perishing around us; for we see the world lying in wickedness; we see those whom we love, and are bound to us by the dearest ties of nature, going down the broad road to destruction; and is this not enough to arouse us to action? Let us never be disheartened; let us ask ourselves the questions, have we done all that lies in our power to save them from impending danger? do we watch for every opportunity to do them good? do we improve the talent which God has given us, though it may be small,—yet we shall be called to give an account of the use we make of it. Do we embrace every opportunity of speaking a word for Christ? do we warn the ungodly around us, and entreat them to flee from the wrath to come?

Let us remember that time is short, and what is done must be done quickly. We must enter into the service of the Lord with all our might, mind and strength, for the Lord will accept of no half way devotion. Let us be diligent and work while time shall last. Let us gird on the whole armor and fight manfully the battle of the Lord, for we know we have a Captain who will be sure to lead us on to victory; the battle will be very severe, but it will be a short one. We see the prize just a little in the distance, and is it not a prize worth fighting for? It is a kingdom whose ruler will be the eternal God, whose dominion will be the entire globe. God grant that we may be found ready and waiting, when he shall make his appearance, to enter that heavenly kingdom, where pain and sorrow, sickness and death will be felt and feared no more. Let us be watchful, prayerful and faithful, that we may say, "Lo! this is our God; we have waited for him, and he will save us." Then we may hope to hear the words addressed to us,—"Well done, thou good and faithful servant, enter into the joys of thy Lord." Hoping to meet you in God's kingdom, I am your brother in Christ,

Canaan, Vt. WM. C. STEWART.

For the World's Crisis.

PROPOSITIONS THAT CAN BE SUSTAINED.

I. "*Soul*" and "*spirit*" are not synonymous. Proof. Isa. 57: 16,—"The *spirit* shall fail before me, AND the *souls* which I have made." 1 Thess. 5: 23,—"I pray God your whole *spirit*, AND *soul* and *body* be preserved blameless unto the appearing of our Lord Jesus Christ." Heb. 4: 12,—"The word of God is quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of *soul* and spirit." In 1 Thess. 5: 23, it will be seen that the same distinction is made between "spirit and soul" that there is between "soul and body"; and by the following quotation it will be seen that "soul" and "spirit" can be *divided*, if they are one.

II. "*If* man is a compound being, he is composed of *three* entities instead of *two*." This is self-evident, from the fact that "soul" and "spirit" are not *one*—are not used interchangeably, either in the original or in translations. The word *ruach*, rendered spirit in the Old Testament, is found four hundred times in the Hebrew text, and is *not once* rendered soul. *Pneuma*, the corresponding Greek word, rendered "spirit" in the N. T., occurs three hundred and eighty-five times, and is never rendered soul. *Nephesh*, the word rendered "soul" in the O. T., is found seven hundred and fifty-two times in the Hebrew text, and is *not once* rendered spirit. The corresponding Greek word (*psuche*) is found one hundred and five times in the N. T., and is *not once* rendered spirit. Therefore, if it can be proved that the *soul* is an *immortal entity*, existing independent of the physical organism, it does not prove that the spirit is; and if the spirit can be proved to be such, it does not prove that the soul is; and if it can be proved that *both* are, it only proves that man is in possession of *two* immortal entities instead of one! Is this the position our modern D. D.'s wish to take? Surely, it is the conclusion their premises drive us to, and they cannot get out of the dilemma.

III. "The soul and spirit do not go to the same place at death." Proof. "Then shall the dust return to the earth as it was; and the *spirit* shall *return* unto God who gave it." Eccl. 12: 7. Mark, "the spirit returns unto God"; hence it has been there before. Was it an intelligent *entity* before it came from God? If not, will it be such when it returns to him? Poor school this to send immortal spirits to!! The word here rendered "spirit" is *ruach*; the same word occurs in Ps. 104: 29, and is a great help in explaining this. "Thou hidest thy face, they are troubled; thou takest *away* their *breath* (*ruach*), they *die*, and *return* to their *dust*."

But if the spirit was an immortal entity, as argued by orthodoxy, *then* "it *returns* to *God*." Now the question is, "What becomes of the soul?" No one can expect his soul to be in any better situation than that of the Son of God, surely; and by reading Ps. 16: 10, and Acts 2: 27, it will be seen that his soul slept in *hell* (*sheol*, Hebrew; *hades*, Greek; virtually, the state of the dead). Therefore, soul and spirit are divided asunder in *death*; and, taking the theological view of *hell*, and the theological view of soul and spirit, it brings us to strange conclusions, I must confess. One immortal entity (the spirit) goes to God, while the other (the soul) goes to hell!!

IV. "The soul is subject to death—has been killed by human agencies." Proof. Joshua 11: 10, 11,—"And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: . . . . and they smote all the (immortal?) SOULS that were therein with the edge of the sword, *utterly* DESTROYING them; *there was none left to breathe*: and he burned Hazor with fire." Ezek. 18: 4,—"Behold, *all* SOULS *are mine*; as the *soul* of the father, so also the *soul* of the son is mine: the *soul* that *sinneth* IT shall DIE." James 5: 20,—"Let him know, that he which converteth the sinner from the error of his ways shall *save* a SOUL from DEATH, and shall hide a multitude of sins."

V. "If there is no resurrection of the defunct body, there is no future life." Proof. 1 Cor. 15: 16, 18,—"If the dead rise not, then is Christ not raised. . . . Then they also which are fallen asleep in Christ are *perished*." How can that be if they are singing doxologies in the presence of God? The Psalmist says, "In thy presence is fulness of joy." Strange way to perish indeed,—to enter the fulness of joy! Eccl. 9: 5,—"The living know that they shall *die*; but the DEAD *know not any thing*." Orthodoxy says, "The living know that they shall live forever, and the DEAD know ten times as much"! Solomon, then, must have been a *Millerite!* Eccl. 3: 19,—"For that which befalleth the *sons of men* befalleth *beasts*; EVEN ONE THING BEFALLETH THEM; yea, *they have all one breath* (*ruach* spirit: do beasts have an immortal spirit?); so man (in death) hath *no pre-eminence above a beast*: . . . *all go to one place*." Do *beasts* go to heaven or hell torment? If not, then men do not; for "*both go to one place*." Ps. 146: 4,—"His breath goeth forth, he *returneth to his earth*; IN THAT VERY DAY his THOUGHTS PERISH." By this it will be seen that "*thought* is the result of organism"; and just as soon as the organism is dissolved, the "*thoughts perish*." This is also demonstrated by a "certain thump on the head," which will at once cause a "cessation of thought." Can it be possible that a little harder one would set the thoughts to running more actively than ever? "If a *little* thump will cause a man to lose all knowledge," will a *harder* one, which would knock out his brains, make him wiser than ever? Strange theology!

VI. "Immortality is only attained by patient continuance in well doing; is to be put on at the resurrection." Proof. Rom. 2: 7,—"To them who by patient continuance in well doing *seek* for *glory*, and *honor*, and *immortality*, eternal life." 1 Cor. 15: 51–53,—"Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the *last trump*: for the trumpet shall sound; and the dead (in Christ) shall be raised incorruptible, and we shall be changed. For this *corruptible* must *put on incorruption*, and this *mortal* must *put on immortality*."

VII. "The saints do not get their reward until the resurrection." Proof. Luke 14: 13,—"When you make a feast, call the poor, the maimed, the lame, the blind: and you shall be blessed; for they cannot recompense you; for you *shall be recompensed at the resurrection of the just*." Surely, if christians are recompensed for anything at *death*, it should be for deeds of charity. 2 Tim. 4: 7, 8,—"I have fought a good fight, I have finished my course, I have kept *the faith*: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that* day; and not to me only, but unto all them also that *love his appearing*." 1 Pet. 5: 4,—"And when the chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away." This does not look much as though they get the crown at death. Rev. 11: 18,—"And the nations were angry, and thy wrath is come, and the time of the *dead*, that they should be *judged*, and that thou shouldest give *reward* unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great."

VIII. "The wicked are not punished before they are judged, and they are not judged till the Lord comes." Proof. Job 21: 30, —"The wicked are *reserved* to the day of *destruction*; they shall be *brought forth* to the day of wrath." 2 Pet. 2: 9,—"The Lord knoweth how to deliver the godly out of temptation, and to *reserve* the unjust unto the *day of judgment to be punished*." Acts 17: 31, —"Because he hath appointed *a day*, in which he will *judge the world*." When is it? 2 Tim. 4: 1,—"I charge thee, therefore, before God, and our Lord Jesus Christ, who *shall judge* the *quick* (living) and the *dead at his appearing* and kingdom." 1 Cor. 4: 5,—"Therefore *judge nothing before the time, until* the LORD COMES."

IX. "At the day of judgment the wicked are *destroyed*, or die the *second death*." Proof. Rev. 21: 8,—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the *second death*." Ps. 37: 38,—"But the transgressors shall be *destroyed together*." Verse 20,—"But the wicked shall perish, and the enemies of the Lord shall be as the *fat of lambs*: they shall *consume*; into *smoke shall they consume away*." Ps. 104: 35,—"Let the sinners be *consumed out of the earth*, and let the *wicked be no more*." Oba. 16,—"They shal' be as though *they had not been*." Ps. 146: 20,—"The Lord preserveth all them that love him; but all the *wicked* will he *destroy*." Mal. 4: 1,—"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, *all* that do wickedly, shall be stubble: and the day that cometh shall *burn them up*, saith the Lord of hosts, *that it shall leave them neither root nor branch*." "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 19–21.

Chatham Valley, Pa. J. W. TAYLOR.

THE SOWERS.

"Blessed are ye that sow beside all waters."

Go forth to sow, O sowers! Matt. 28: 18–20.
'Tis precious seed ye bear; Ps. 126: 6.
Where lie the plough's deep furrows, Amos 6: 12.
Scatter it in with care. Isa. 28: 23–29.
Sow broadcast by the wayside— Luke 14: 22, 23.
Some among thorns may fall, Mark 4: 7, 18, 19.
Some in God's fenced gardens, Luke 8: 8, 15.
He keepeth watch o'er all. Isa. 55: 10, 11.

Blessed if by all waters Isa. 32: 20.
Ye have the heart to sow; Matt. 9: 31.
See! oxen—"strong to labor," Ps. 144: 14.
Forth to this service go. 2 Tim. 4: 1–5.
Though patient toil is needed, Rom. 2: 7.
None can too lowly be, 2 Cor. 4: 7.
Too much despised, O Master, 1 Cor. 1: 27–29.
To do thy work for thee. Jer. 1: 7.

O sower, be not weary! Gal. 6: 9.
The Lord hath need of you; Matt. 20 4.
Keep ever 'mid your labor, Heb. 12: 1, 2.
The harvest day in view. 1 Cor. 3: 8.
Your Lord will guide your footsteps, Isa. 30: 21.
He'll teach you where to go, Ps. 32: 8, 9.
Ye shall return with singing, Ps. 126: 5.
Who erst in tears did sow. Heb. 6: 11, 12.

Whence the wind comes ye know not, John 3: 8.
Nor whither it may blow; Ps. 147: 18.
Watch not the clouds above you, Eccl. 11: 4.
Your part is but to sow. Eccl. 11: 6.
God freely gives his sunshine, Matt. 5: 45.
He sends his rain in showers; Job 37: 11–14.
Sow the small seed, have patience, James 5: 7.
And He will bring the flowers. 1 Cor. 15. 36, 38.

Morn is the time of sowing;— Eccl. 11: 6.
Toward night 'tis not too late; Rom. 13: 11–12.
No laborer willing hearted, 1 Chron. 29: 5–17.
Need linger at the gate. Matt. 20. 6, 7.
Go forth, go forth, O sowers! Luke 10: 1, 2.
'Tis precious seed ye bear— Rom. 10: 15.
Go, at your Master's bidding, Mark 16: 15.
The "field" is everywhere. Matt. 13: 38.

—*Selected.*

For the World's Crisis.

LITERAL INTERPRETATION.

NUMBER TWO.

We have said that definite rules are given which we are to use in our interpretations; and we shall now present them in the language of some of the most eminent writers. We have already quoted Martin Luther's ideas upon the subject, and will now consult Bishop Jeremy Taylor. He says:

"In all the interpretations of Scripture, the literal sense is to be presumed and chosen, unless there be evident cause to the contrary. The reasons are plain; because the literal sense is natural, and it is first, and it is most agreeable to some things in their whole kind; not indeed to prophecies, nor to the teachings of the learned, nor those cryptic ways of institution by which the ancients did hide a light, and keep it in a dark lantern from the temeration of ruder handlings, and popular preachers; but the literal sense is agreeable to laws, to the publication of commands, to the revelation of the Divine will, to the concerns of the vulgar, in which the idiot is as much concerned as the greatest clerks."

Says Prof. J. A. Ernesti: "There is in fact but one and the same method of interpretation common to all books, whatever be their subject. And the same grammatical principles and precepts ought to be the common guide in the interpretation of all. * * Theologians are right, therefore, when they affirm the *literal sense*, or that which is derived from the knowledge of words, to be the *only true one*; for that mystical sense, which indeed is incorrectly called a sense, belongs altogether to the thing, and not to the words."—*Voice of the Church.*

Says the learned Vitringa: "We must never depart from the *literal meaning* of the subject mentioned in its own appropriate name, if all or its principal attributes square with the subject of the prophecy—an unfailing canon, and of great use."—*Voice of the Church*, page 17.

And Hooker: "I hold it as a most infallible rule in expositions of Sacred Scripture, that when a literal construction will stand, the furthest from the letter is commonly the worst."—*Eccl. Polity.*

Finally, Alford says with emphasis:—"A canon of interpretation which should be constantly borne in mind is, *that a figurative sense of words is never admissible* EXCEPT WHEN REQUIRED BY THE CONTEXT." Quoted in "Christ our Life."

Dr. John Pye Smith defines the literal sense as "the common rule of all rational interpretation, viz: the sense afforded by a cautious and critical examination of the terms of the passage, and an impartial construction of the whole sentence, according to the known usage of the language and the writer."

To what has been said, we might also add the testimony of Wetstein and Dr. Clarke.

Wetstein says: "Words and phrases which are obscure and hard to be understood, of which many have either perplexed and confused notions or none at all, are to be explained by such as are clear, simple, and easy to be understood."

Dr. Adam Clarke says, when speaking of Matt. 5: 26, "Let it be remembered that, by general consent of all (except the basely interested) no *metaphor* is ever to be produced in proof of a doctrine."

It may also be well to bear in mind the well-known principles of philosophical discussion laid down by Newton:—First, That we should admit no more causes than are sufficient to explain appearances; and, second, That to similar effects we should, as far as possible, assign similar causes.

In the language of these writers, we have presented to us correct principles of interpretation. They tell us that "the literal sense is to be presumed and chosen, unless there be evident cause to the contrary"; that any other method is "dangerous and delusive"; that this method is "common to all books, whatever be their subject." By these principles we profess to be governed in our investigations of truth. We love them because they bring the truth to us. And although we may be called "Literalists" for endorsing them, yet we certainly find ourselves in no mean company. The greatest writers the church has produced have maintained them; so that it is almost an adage that the *literal sense* of words is presumptively their *true* sense.

Still there are many who are acquainted with these principles who seem utterly regardless of them when their theories are at stake. Thus our Universalist friends would teach us that those passages which speak of a future judgment refer to the destruction of Jerusalem. So those of our brethren who believe in the eternal torment of the finally impenitent would have us believe that where death is spoken of as the portion of the wicked, it means rather *eternal life in misery*. To this John Locke replies: "They who will put so strange and contrary a signification upon a word in a hundred places, where, if it had not its true and literal sense, one would wonder it should be so often used, and that in opposition to *life*, which in these places is used literally, ought to have good proofs for giving it a sense in those places of Scripture directly contrary to what it ordinarily has in other parts of Scripture, and every where else."

But while we would enforce the literal principle of interpretation, we would not have it understood that we believe there are no figures used in the Scriptures. *There are figures used there*; and the Bible is perhaps THE MOST FIGURATIVE BOOK IN EXISTENCE. *All kinds* of figures are used in the Scriptures. Many of its most glowing descriptions are heightened in beauty by the use of figures. Many passages owe their *entire force* to one or more figures of speech contained in them. We could illustrate this by many passages, but it does not come within the compass of our present design. (Perhaps at some future time we may call attention more particularly to these figures.)

Figures abound in the Bible. But are they used without any laws to control them? No, they are not. They have fixed laws by which they are governed. An easy way which many have of disposing of passages which do not agree with their views is, to call them *figurative*; and this is thought sufficient to end the controversy. And often they are allowed to end it thus by their opponents. But I should not be willing to let them off so easily. I should want to know wherein the figure consisted, what was its name, and why the passage was figurative. The fact in the case is this: no passage is figurative unless there is a figure of some kind in it. And if there is a figure in it, we may know what kind of a figure it is. No one has a right to assert that a passage is figurative unless he can prove it. At least we have no right to say that plain, positive declarations are figurative, in order to get rid of their force against our views.

We have no fellowship with that system of spiritualizing which makes the garden of Eden *a figure*, and all connected with it *figurative*; which makes the flood to be an *inundation of evil and impiety*; the ark to represent the *church*; the coming of Christ to mean the *Roman army*; the judgment day *retribution to the Jews*; the kingdom of God to signify *the church, or Christ's reign in our hearts*; or, finally, the resurrection *the return of the Jews*, or their MORAL RESURRECTION.

With such a system (if it be a system) of spiritualizing, we can make of the Bible what we please. There is no theory so absurd, or system so false, but may be sustained (?) by such a method. Hence we find "it has come to pass that men make just what they please of the Scriptures, until some accommodate the word of God to the most extravagant absurdities; and, as Jerome complains of his own times, they extract a sense from Scripture repugnant to its meaning."—Luther. "There is nothing more dangerous than this licentious and deluding art, which changes the meaning as alchemy doth or would do the substance of metals, making of anything what it pleases, and *bringing in the end all truth to nothing*."—Hooker.

Reader, wonder no more at the great number of theories in the world at the present day, all professing to come from the word of God. Here you have the key to it. At least, we have presented to you one very fruitful source of this diversity, viz: *spiritual interpretations*. To the shame of those who thus trifle with the word of God, we give the following sharp rebuke from the speech of an Indian chief, addressed to a missionary:—"Brother, continue to listen. You say you have come to instruct us how we may worship the Great Spirit agreeable to his mind; and if we do not take hold of the religion you white people teach, we shall be unhappy hereafter. You say that you are right, and we are lost. How do you know this to be true? We understand that your religion is *written in a book*. If there is but one religion, why do you white people differ so much about it? Why not *agree*, as you can *all read the book?* Brother, we do not understand these things."

Bath, Me. C. H. LEVERTON.

For the World's Crisis.

CHILDHOOD INNOCENCE.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

These are the words of our blessed Savior. And how truly do we find them corresponding with the days of our childhood. Who can but remember those innocent amusements we had when we sported upon the verdant plain or fertile lawn, where the fragrant flowers sent forth their refreshing odors to cheer the youthful breast? Who can but remember when they visited the prolific forest, where stood those sturdy oaks spreading forth their rude branches, covered with foliage as a canopy to shelter us from the rays of the scorching sun; where we regaled ourselves, and listened to those songsters that poured forth their joyful notes in praise to Him who gave them life. O, how delightful were the days af our childhood. And how adapted do we find those words of our blessed Master to give us innate instruction; that we must become as little children in order to be heirs of his kingdom. But how soon those happy days of our childhood have passed away. Not that nature has ceased to perform her part; but by transgressing the laws of our blessed Savior and breaking the laws of nature, we have fallen far below the enjoyment that was designed for the children of obedience.

Now as we are all desirous of happiness, both here and hereafter, the question arises, how shall we regain that innocence of regenerated happiness that pertains to our final good? There is but one way to attain it; that is, to put our trust in the merits of our divine Lord and Savior,—deny ourselves of sin, and walk in his commands, and then we shall be fitted to enjoy that kingdom whose innocence and happiness shall pervade every breast. Therefore let us put our trust in God, and obey his commands, and all fear will be banished from our minds. No dark forebodings of the future will be crowding upon us, —no gloomy thoughts, nor repining at the reverse of fortune—no horror at the thought of death; but we shall be entirely given up to God, and resigned to his will. How important then it is that we put our trust and confidence in his word, that we may be led to a life of moral virtue and christian integrity.

Every Biblical student assuredly must confess according to prophetic history concerning the signs of the times, that our Divine Savior is soon coming to judge the earth. And now is the time if ever to wake out of sleep; to be on our watch-tower, and strive to be ready to meet our Judge in peace. Dear reader, let us make no delay in securing our salvation, —let us exhort one another daily, and so much the more as we see the day approaching. God will bless the sacrifice.

Fisherville, N. H. J. ELKINS.

For the World's Crisis.

GETHSEMANE.

O Gethsemane! thou standest unrivalled because of the character and capacity of thy Sufferer! Thy very name sends a thrill of amazement to every believer's heart. Gethsemane! What anguish didst thou witness! In thee was the cost of redemption fully weighed, and in purpose fully paid. In thee went up the thrice-repeated prayer of prayers for help, and in thee was the help given. O Gethsemane, what a problem of love art thou!

How the soul draws near. With what confidence is it inspired. This is my Savior! He bore all this for me! Here the heart breaks to be made whole again. Here temptations lose their power. Here it is that fiery trials sink into insignificance.

This is what brings salvation. Nothing short of this display of love could have met the terrible emergency. The story of the cross is all that leads to the crown.

Wouldst thou make great sacrifices? Think on Gethsemane. Wouldst thou win souls? Preach Gethsemane. Wouldst thou make straight paths for thy feet? Follow the Sufferer of Gethsemane. Wouldst thou endure unto the end? Keep Gethsemane's scenes full in thy view. Nothing so nerves the soul for suffering. Nothing so deadens it to all earthly influences. Nothing so dispels the illusion that ease is to be enjoyed here. Nothing so arms the soul with power to meet the enemy. Nothing so makes her invincible.

With Gethsemane full in view she can fight the good fight of faith and lay hold on eternal life. With Gethsemane full in view she can bear disappointments and wait for her crown. With Gethsemane full in view she can sum up all her trials and say, "These light afflictions are but for a moment!" She can endure as seeing Him who is invisible, until her change come, when Gethsemane's groans will be forgotten in the songs of Mount Sion. "Amen. Even so, Come, Lord Jesus."

Hammonton, N. J. E. S. WILLARD.

IS HE A CHRISTIAN?—Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite commiseration, and to relieve and remove them, his influence and property will be cheerfully contributed. "Freely ye have received, freely give."—"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

For the World's Crisis.

THE TIME MOVEMENT.

There seems to be quite a stir among the brethren in relation to the time of our Lord's coming. Some are in favor of definite time. Some seem to be much opposed to it. Bro. Thurman's book has caused some stir. Some are in favor of it, while others reject its teachings. Now as for me, I am not an astronomer, neither am I a chronologist. I have not had the privilege of a "saw mill" education, having been brought up in the backwoods, therefore I must confess I have gained light from Bro. T.'s work. Now we do not expect one man to have all the light, therefore we should not be surprised if some errors were advanced. But this is no reason why we should condemn the man or his book. Let us thank God for the light he has given us, and like Paul take courage, knowing God will give us light as we need it. We ought not to resent it because Bro. T. has pulled up some of the old stakes, and set new ones that neither we nor our theologians can uproot. How unwilling men generally are to own they are in error. Well said the poet—

"Man convinced against his will,
Is of the same opinion still."

I have frequently heard men say when speaking of the sleep of the dead, it is strange our learned men never found it out. Is it not curious that men should say that Artaxerxes let go the captives and built the city, when God said *Cyrus* should do the work? Is it strange men should say we know nothing about the time, when the Almighty, who has declared the end from the beginning, says we shall know? Is it not also strange that men who are preaching the Lord's soon coming seem to be afraid of the time movement, and will brace back and say, We are not to know the time, seemingly because some have erred in the past? Are they afraid of the persecution attending the "express" train, and choose rather to take the hand car, and by so doing steer clear of the scoffer? Well, I think it best to use caution, and not be hasty in getting on board of either one too soon; but when we do understand, as God says the wise shall, and the word is given, "All aboard!" I intend to jump on. Thank the Lord, we are going to have more light yet, so that he may run that readeth it.

Some seem to be a little afraid of '68, because they were disappointed in '43 and '54. Truly they had to endure the scoffs and frowns of many from whom they ought to have had sympathy. Come, ye veterans of the cross, do not be discouraged, but up, gird on your armor, and never lay it down again until the Master appears. But with all be sure that every wheel has the right chink before getting on board the train. Be sure and do not linger too long, or the cars may leave you. Then it will be forever too late.

Before closing, I wish to ask one favor of those who are opposed to definite time. Give us the proof from God's word why we should not believe as we now do. For one, I will change my views immediately; but if you cannot find anything to sustain you, do not say, Oh! they set the time in '43 and '54, and were mistaken. Ezek. 12: 21–26 might possibly apply to your condition.

Dear reader, we do know the kingdom is near, and that very soon we shall all stand before the judgment seat of Christ. Then seeing we look for such things, what manner of persons ought we to be! Christ expects us to be made ready. John saw the bride when made ready. Let us do all that God requires of us, and when He who is our life shall appear, we shall be found with our garments spotless, and gathered as wheat into his garner. W. R. BOYKER.

Casco, Me.

For the World's Crisis

MAINE ADVENT TRACT CAUSE.

It may be well to report this cause, that some who do not know what can be done may be encouraged to try and see what they can do. We organized and began last January. Since then I have sent out $116,47 worth to scatter among those who will read. How much good they will do the Lord knows; by his blessing much good will result. I have received from subscriptions over $86. One of our ministers has had, to circulate, over $56 worth, for which he has raised already $18, and will raise the balance. Another minister has received $19 worth, and already sent in $10, as only a beginning. Should there be a general interest in scattering books and tracts, what an amount of good might be done. Many do not realize that every book or tract put into the hands of persons calls their attention to some important reflections, and many of them make impressions which lead to the best results. The tract cause cannot be too highly estimated.

Come, brethren and sisters, let us put our hand to this work in earnest. You can preach much with little money. Whoever wishes to donate ten dollars, or one dollar, can have the tracts to that amount to scatter themselves if they wish them. Those who have no money and want tracts to scatter, send in your orders. Let the work be done in all departments, to lead sinners to Christ, and saints to the truth.

I. C WELLCOME, *Tract Agent.*

Yarmouth, Me.

For the World's Crisis.

ARE WE READY?

Are we ready for the coming of the just and holy One? This is a question of great importance, and ought to be one that we should ponder well. I often ask myself the question, Am I ready to meet my Lord, should he appear to-day to gather all his chosen ones home? Are we living as lights in the world? I try to be a true disciple of Jesus, and yet I find daily, as I look into my heart, that I am not just what I should be. Do we indulge in light and trifling talk? Do we appear to others what we are not? Do we say anything and mean contrary to it? O let us think upon these things ere it is too late, and we be left in hopeless despair.

Dear brethren and sisters, are we ready to meet the Judge of all the earth? Consider upon these things ere the day of mercy is o'er. I mean, by help divine, to live where the Lord will own me daily. It is our privilege and duty. How can we warn others to flee from the wrath to come, if we live in sin and folly? We need to be very watchful in these times of peril and distress. Let us adorn our profession with a well ordered life and a godly conversation in our every-day lives. Let us be good. Let us get ready, and keep our lights shining. The Lord is coming!

LUTHERA B. WEAVER.

No. Dana, Mass.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, May 16, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

OUR VISIT TO PHILADELPHIA.

Our late visit to the city of "Brotherly Love" has been one of special interest and profit to our own soul. We look back upon it with much pleasure. Every thing seemed to conspire together for our good. We formed many happy acquaintances, for which we feel grateful to our Heavenly Father.

We hardly need to inform our readers that Philadelphia is a beautiful city, the admiration of all who visit it, and become acquainted with its delightful scenery, especially at this season of the year. The city contains some seven hundred thousand inhabitants, and during our stay of nine days, though we traveled much in different parts, we do not recollect of seeing a single intoxicated person, or of hearing a profane oath. There seemed to be a better moral atmosphere than we have ever observed in any other large city. There is more of the kind, neighborly, brotherly feeling, than we often see exhibited elsewhere. There seems to be less of the covetous, selfish spirit than we see in other places. There is something that makes one feel quite at home, with a very short acquaintance. The people take pleasure in giving a stranger any instruction he may desire, when seeking his way through the city. They do not act as though they could not speak a kind and obliging word, unless you pay them well for every expression in your favor. The deep-toned selfishness of these last days has not taken so strong hold of them as of the majority of people elsewhere. They use hospitality without grudging.

Philadelphia is noted for its neatness and the regularity with which it is laid out. The streets cut each other at right angles, dividing the city into squares, like ancient Babylon. It is well supplied with beautiful parks and fountains, and has a large number of elegant buildings. It has the best arrangement for city travel we have ever seen. The horse railroads intersect each other in such a way that one can go to almost any part of the city, by simply making one change at the corner of a street.

The buildings have a very neat appearance, on account of their white window-shutters, white marble foundations and steps; all of which are kept very clean.

Whoever visits Philadelphia should not fail to visit Girard College, and take a walk upon its massive stone roof. The main building is one hundred and sixty feet long and one hundred ten wide. The pillars in front are fifty-five feet high, and six feet in diameter. The whole structure is marble, built in the most substantial manner. Stephen Girard gave two millions of dollars for the endowment of the college. It will accommodate about three hundred students. Only orphans are admitted.

Another place of much interest is the Academy of Natural Science. In this there are seven stories filled with a great variety of curiosities from the earth, air, and sea. After looking over this vast collection of natural curiosities, one might conclude he had seen specimens of every mineral, shell, fish, serpent, bird and beast that the world affords. We were informed there were 30,000 birds, stuffed and preserved so as to look perfectly natural. There were a thousand human skulls representing the various nations of the world. There are representations of the sea animals from the smallest up to the whale; of birds from the humming bird to the condor and ostrich; shells from the size of a mustard seed to those that might hold a gallon; including thousands of varieties. There are also the mummies of Epypt, in their embalmed state, and a great amount of petrified animals, besides the massive bones of several huge animals that are now unknown among the living upon earth. It is an excellent spot to study the wisdom of our Creator as displayed in adapting the different animals to their particular sphere of action.

Another place of much interest to the visitor of Philadelphia, is the Fairmount Water Works, by which the city is supplied with water from the Schuylkill river. In connection with the powerful machinery employed for forcing the water into the reservoirs, are very pleasant parks, containing in all two hundred and seven acres; ornamented with beautiful shrubs, trees, flowers, walks, and a carriage way some seven miles in extent, for the benefit of those who wish to ride for pleasure, or for the benefit of the sick.

Having given the reader a brief description of the city, we will say a word about our meetings. We held them in seven different places, and they continued to grow better from the first to the last, until many were very much comforted and quickened. A dozen or more requested prayers, and one was converted, and obtained a bright evidence of acceptance by the Lord. The Spirit of the Lord was with us, and very happy results followed. We were invited to preach to two other churches, and accepted the invitation.

During our visit in Philadelphia, we became acquainted with some very devoted christians of other denominations, who are strong in the belief that Jesus will come between now and 1868. We learn this belief is rapidly gaining ground on both continents, among the most devoted children of the Lord. Many in other churches are more engaged in the subject than those who have been identified with the great time movement. We fear our readers are not generally awake on this subject, but are grieving the Spirit of the Lord by their indifference. The signs of the times are speaking in thunder tones that "the end of all things is at hand." We see no room for doubt in this matter. Evidences are accumulating on every side. Let us arouse, and help to arouse others.

INCIDENTS BY THE WAY.

Our trip to Philadelphia was made specially pleasant by delightful scenery and agreeable incidents on the way. All nature was dressed in her most lovely spring costume, adorned with beautiful flowers, while the happy birds were singing their cheerful serenade songs. Such things always lead us to think of the christian's happy home in Paradise, which is now just at hand. In our outward trip, we had an agreeable ride through beautiful scenery, on the cars from Boston to Stonington, thence by the noble steamer "Commonwealth" to New York, arriving April 29th, about 6 A. M., in that great and wicked city. We called at 15 Laight St., and received a nice vegetarian breakfast, in the noted Water Cure establishment, formerly kept by Dr. Trall, but now by Drs. Miller and Wood, who appear to be very successful in their noble work.

From New York to Philadelphia, we passed through a very rich country, peculiarly adapted to gardening and the production of choice fruits. Here we saw acres of strawberry vines in blossom, acres of fine peach orchards, and an abundance of choice apple trees. It is a very desirable place to live.

On our return to New York, we had a very interesting meeting, May 10th, where Bro. Samuel Curry preaches in 24 St. This is a Methodist congregation. Persons came to the meeting from five to fifty miles. We had a refreshing season in the Lord. There we met Bro. J. K. Bellows, who brings a favorable report from his field of labor. We also met Sr. Anna E. Smith, who is engaged in a good missionary work in the city. Would that there were more such laborers.

May 10th, we visited again the celebrated Water Cure, at 15 Laight St., under the direction of Dr. Miller and Dr. Wood, and through their kindness, received a "Turkish Bath," which afforded us the most delightful experience we ever enjoyed from a bath in our lifetime. We would recommend all to try it, especially the sick. These baths are very valuable for those out of health, and powerful opponents against disease. They were lately introduced into this noted hygienic institution, and are a very important addition, and will afford very extra advantages for the recovery of the health of the sick; and at the same time give the man of health an opportunity to enjoy the most cleansing and pleasing bath ever administered.

Thursday, May 11th, we left New York for New Haven, where we had a very pleasant visit with Bro. Arden Hotchkiss, an ardent lover of the "blessed hope," strong in the faith of soon seeing Jesus. There is a goodly number in New Haven and vicinity, who are endeavoring to be ready to meet the Savior, whom we had the pleasure of greeting at our meeting in the evening. We find encouraging symptoms in all places, showing that christians are beginning to see and feel the importance of entire consecration to the Lord, in order to be ready to go to the marriage of the Lamb." We expect to see more of these encouraging signs, as the perils increase. There appears to be a general impression upon the minds of christians in all countries that Jesus will come very *soon*. Let us praise the Lord for the increasing light and interest.

Friday evening, May 12th, we had an interesting meeting in Springfield, Mass., and a very pleasant interview with Bro. Ladd, and other dear Brn. and Srs. The church in Springfield is prospering in divine things.

Lord's day, May 14th, we spent in Worcester, where we also found the church in a healthy state. Our meetings were held in the City Hall, and the audiences were large and attentive. The truth is spreading. Two were baptized.

DEATH OF AUGUSTUS CÆSAR.

As Christ was baptized "in the fifteenth year of the reign of Tiberius Cæsar," and was at that time "about thirty years of age," it is a point of considerable interest, in the examination of this subject, to ascertain in what year Tiberius began his reign. All historians claim, so far as we know, that Tiberius was associated with Augustus Cæsar some two or three years before the death of the latter.

Dr. Lardner says:—Tiberius was made partner with Augustus . . . two years before Augustus died."—*Cred. vol. i. p.* 385.

It has been generally believed by chronological writers, that Augustus Cæsar died Aug. 19th, A. D. 14. The question now to be settled is, did Luke reckon the reign of Tiberius from his *joint* reign with Augustus, or from the death of the latter? We know it is usual to give a king or emperor the honor, or title, of his office from the time he shares equal authority with another king or emperor.

We will first suppose that Luke means "the fifteenth year of the reign of Tiberius," reckoning from the death of Augustus; which we will suppose was in A. D. 14, Aug. 19th. Before we come to the fifteenth year, there must be fourteen solid years, which, with a part of the fifteenth, when added to Aug. 19th, A. D. 14, must certainly bring us very near to A. D. 29, for the time when Christ was baptized. But we will condense all we can, and suppose the time of baptism was in the latter part of A. D. 28. As Christ was born four years, four months and seventeen days *before* A. D., we must add this amount to get his true [illegible] in A. D. 28, at his baptism. Adding the four years and four months to the latter part of A. D. 28, would make him over thirty-two years of age at his baptism; whereas Luke says, he "began to be about thirty years of age." We think it must be a clear case that Luke did not reckon the reign of Tiberius from the *death* of Augustus, if he died as late as A. D. 14; but from the time when the two reigned *jointly*.

When did the associate reign begin? Some say A. D. 12, others A. D. 11. We think it is not disputed that Tiberius was associated with Augustus about two years,—not less than that. After a very critical examination of the points relating to the death of Augustus Cæsar, Dr. Samuel Jarvis remarks as follows: "We trust we have shown to the satisfaction of the reader that Augustus died on the 19th of August, Julian Period 4726," which would be "A. D. 13."—*Dr. Jarvis' Chronology*, p. 247.

"Mercator computes that in the year when Augustus died" during "the consulship of the two Sexti, the sun was eclipsed in the year of Nabonassar 760, the sun being in 6° 15 minutes of Taurus. This was in the year of Christ 13."—*Dr. Jarvis' Chron.*, p. 246, quoted from Petavius.

The Julian period for B. C. 1 is 4713; take this from 4726, the year for the death of Augustus, and we have A. D. 13 as the result. The Nabonassarian era began Feb. 26th, B. C. 747, hence the 760th year of that era would be A. D. 13, as stated above. According to the calculation of Mercator, as just shown, the *sun* was eclipsed in the year of Nabonassar 760," when the "two Sexti" were consuls, which was A. D. 13, and Augustus died the same year.

Dion Cassius,* the noted Roman historian, says:—Augustus "died at Nole, under the consulship of Sextus Apuleius, and Sextus Pompeius. His death had been presaged by several very extraordinary prodigies, and very easy to understand; for there was a great eclipse of the sun, part of the firmament appeared all on fire, there fell down flames to the earth, and there were comets of the color of blood."—*Dion Cassius, translated by Xiphilin*, vol. 1, pp. 194, 195.

Let it be remembered that according to Mercator's computation, the two Sexti were consuls in the year when Augustus died, which was in the 760th year of Nabonassar, which was A. D. 13. In harmony with this, we find Dion Cassius stating that Augustus "died at Nole, under the consulship of Sextus Apuleius, and Sextus Pompeius." These facts show very clearly that Augustus died after "a great eclipse of the sun," in A. D. 13. According to M. Pingre's noted list of eclipses, published in Paris, and approved by the "Royal Academy of Science," and pronounced by their commissioners as "most worthy of the approval of the Academy," there was an annular eclipse of the sun, Apr. 28th, A. D. 13, in the western and northwestern part of Europe. An annular eclipse is "a great" one, and seldom happens.

Petavius says Eusebius states in his Chronicon that in "the first of the 198th Olympiad," [A. D. 13], there happened an eclipse of the sun, when Augustus died." Dr. Jarvis gives the following translation of Eusebius, from the Arminian version:—"An eclipse of the sun takes place, and Augustus dies."

It appears very evident that there was "a great eclipse of the sun" *before* the death of Augustus, and also an eclipse of the moon in the same year *after* his death; but no eclipse of the sun is found in A. D. 14, that will answer the description of the historian, and the eclipse of the moon in that year, on the 27th of Sept., is thought to be too near the death of Augustus to give time for the events to transpire which happened between his death and the lunar eclipse mentioned in history; but the eclipse of the moon in A. D. 13, Oct. 7th, gives sufficient time from the death of Augustus to accomplish all the recorded events. The eclipse of the moon Sept. 27th, A. D. 14, was about 5 o'clock in the morning; and the one Oct. 7th, of A. D. 13, was at 7.45 in the evening. The eclipse of the moon in A. D. 14 was total, and in A. D. 13 partial. The question is, which of these eclipses is meant by the historian? When speaking of the events that happened, Dr. Jarvis remarks,—"All these circumstances are perfectly reconcilable with the partial eclipse in the evening; but, to me, do not appear to be so with the total eclipse in the morning."—*Jarvis' Chron.*, p. 253.

It appears that the chief reason for putting the death of Augustus in A. D. 14, instead of A. D. 13, was on account of the total eclipse of the moon in the year 14, while the eclipse of the *sun*, mentioned by Eusebius and Dion Cassius, has been overlooked, or been passed without being mentioned; but both eclipses must be found, we think, in the year of the death of Augustus; and if we take A. D. 13 for the year of these events, there appears to be a good harmony of parts; which we will now proceed to show.

1. According to Bro. Thurman's Chronology, Tiberius was associated with Augustus in A. D. 11.

2. Dr. Lardner says:—"Tiberius was made partner with Augustus . . . two years before Augustus died."—*Cred.* vol. i., p. 385. That would locate the death of Augustus in A. D. 13.

3. Christ was baptized "in the fifteenth year of the reign of Tiberius Cæsar," according to Luke's gospel. See Luke 3: 1, 21–23.

4. We have before shown that the baptism could not have been in the fifteenth year of the *sole* reign of Tiberius, as that would make our Lord about thirty-two years of age at his baptism, which would contradict Luke's account.

5. If we begin to reckon from the *joint* reign, A. D. 11, "the fifteenth year of the reign of Tiberius Cæsar would be about twenty-five years and a half in A. D.; to which, if we add four years four months and seventeen days,—the time that had elapsed from the birth of the Savior, to the time when our A. D. began, we shall have twenty-nine years and about ten months for the age of our Savior at his baptism; which corresponds with Epiphanius; who says Jesus "was twenty-nine years and ten months old when he came to baptism."—*Epiphanius*, chap. 16.

This arrangement seems to harmonize with all established facts, and afford us a solid foundation upon which we can securely rest. But if we move the death of Augustus Cæsar to A. D. 19, in order to take in the eclipse of the sun in that year, instead of the one in A. D. 13, and then have the joint reign of Tiberius begin two years earlier, in A. D. 17, in the fifteenth year of Tiberius, the Savior would have been about thirty-six years of age at his baptism, which is about six years more than the Bible record allows.

From a careful survey of all the evidence, we feel satisfied that the death of Augustus could not have been later than A. D. 14, nor earlier than A. D. 13; and that we have altogether the best harmony of events and dates, if we place his death in A. D. 13, Aug. 19th.

* Dion Cassius was governor of Pergamos and Smyrna in the reign of Macrinus, and afterwards of Egypt and Pannonia. He employed ten years in collecting materials for his history, and twelve more in arranging them. He is considered the best historic authority for the events in the lives of the early Roman emperors.

"A TEST TIME."

The time has evidently arrived when men are to be *tested* and developed, that they may be "known and read of all men." Hypocrites and true men will be more fully manifested. The restraint is so far removed from men, that they are acting what is in them as we have never before seen it exhibited. Infidelity and wickedness are growing bolder every week. Their progress is truly alarming; and the current has become so strong, that but few have courage to attempt to resist it.

In H. W. Beecher's "Lecture Talks, No. 8," he makes some truthful remarks relative to the present state of things. He says:—

"Well, there are a great many reasons now that tend to drive us from a near, ever conscious communion with the Savior. In the first place, there is a great deal of unsettled, distressing feeling about the state of public affairs. . . It seems as though sometimes we were sucked dry by excitability. . . . Then, besides, there is the peculiar feverishness of worldly affairs. I do not know that I have, in a great many years, seen the public mind so excited, and so scattered, and so drifting from the very grounds of moral consciousness, as it has been of late. I heard of a man that is a professor of religion, and a member of the church, and that is good enough as the world goes, who said, one day, "There is no use; money is the only thing in this world that will make a man happy, and I am determined that I will have it." He *said* it; ten thousand *feel* it. He was no worse, if he *was* a member of the church, than hundreds and hundreds of others. It is intoxication that affects him and them. . . .

There is now another element coming up—the conflict of parties. That is to be of a provoking, an irritating, and an intensely worldly nature. Then there is the fear of the timid, and the despondency of those that are apt to despond. All these things, meeting together, tend to brush out of the mind its distinctive religious feelings, and its strong moral purposes. And just for this reason it is that we need, more than we have needed it at any previous time, the simple, child-like faith of the Lord Jesus Christ. . . . And never so much as now did we need to hold fast to our principles and integrity. *This is a test time.* We are to be proved; and those that are without God will fail, while those that have the root of the matter in them will stand."

Truly, only "those that have the root of the matter in them will stand." Does the reader belong to that class? We must expect to be *tested* before we are delivered. None can reasonably expect to stand the trial unless clothed with "*the whole armor of God.*" Our warfare will be earnest against the combined powers of darkness; but victory is sure and speedy, if we trust in the Captain of our salvation, and obey his commandments. No compromise can be made with sin in any form, without imperiling our all. Our success will depend upon our being "unmovable, always abounding in the work of the Lord." We must be determined to do *right*, if all the world is opposed. The right always comes out ahead of the wrong. Truth will prevail at last, and error must be crushed into oblivion. One unpopular truth is of more value than all the popular errors in the world. Let us be valiant for the truth and the right, and we shall be supported by the strong arm of the Lord.

WALLINGFORD COMMUNITY.

In Wallingford, Ct., is a "Community," called "The Oneida and Wallingford Community," which formerly published a paper in Oneida, N. Y., that is now published in Wallingford. In the number for Jan. 23d, 1865, an article is copied from the *Banner of Light*, written by Warren Chase, in which he says, when speaking of this "Community:"—

"They annul and abrogate the marriage covenant, and yet do not separate the sexes, but all work, eat and associate together as one family. But by what rules they regulate the relation and intercourse of the sexes I do not know, for I would not ask; but I know it is such as does not do violence to the health and happiness of females which is so common in ordinary society, nor does it crucify a part of the nature as the Shakers do."

Mr. Chase goes on to say:—

"That the only friends they have in our country who are able and willing to defend them in their efforts to carry out their system, both socially and religiously, are the Spiritualists, and that they can and will, in spite of their prejudice, defend and sustain them to the last, and with the millions of them now in our country, we have the power to do it, and not because we agree with them, but because we want every conscientious and laudable effort to better the condition of the race to have a fair trial; and I know theirs is one."

It seems that Mr. Chase has misapprehended the true position of those who manage this "Community," for a writer in the same number of the paper comments on the remarks of Mr. Chase as follows:—

"We think that, with a little fair explanation, we could convince Mr. Chase that we have no such 'prejudice' against Spiritualism as he imagines. Our record will show that we were among the very first, and side by side with, if not in advance of, such men as Robert Dale Owen, in recognizing the *reality of the facts* affirmed by the Spiritualists . . . Instead of rejecting or ignoring the fundamental *principles* of Spiritualism, we claim to be mediums ourselves of some of the highest spirits extant."

The foregoing shows very clearly that "the marriage covenant" is to be abrogated when the Spiritualists have the power to make the laws of our country. This is one of the items in the so called "SOCIAL REFORM."

AFFAIRS IN ITALY.

It is very evident that the Papal power at Rome must soon come to a perpetual end; but when that takes place, we may expect to see Jesus immediately. Any one who has carefully considered the condition of the "woman" on the "seven hills," must be convinced that mystical Babylon will soon fall to rise no more. Soon the saints will be called from their graves to rejoice over her burning. O, what a thrilling time is the one in which we are living. The christian at the present time occupies a sublime stand-point,—almost home.

"O hail happy day."

The following is from an editorial of a popular New York daily paper, of May 12th, '65:

"Papal Rome has fulfilled its mission in Europe and must pass away. . . And as republican Rome fulfilled its time and passed away, as imperial Rome accomplished what there was for it to do in the world and went out of existence, so must Papal Rome, now that its mission—which was its vitality—is gone. As the Goths and Vandals finished imperial Rome, so another race of Goths and Vandals—those assailed by the encyclical—will finish Papal Rome. Republican Rome succumbed to internal dissension, imperial Rome to external foes, and Papal Rome must go down before that fully developed spirit of the age that is heard in the call for Italian unity."

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations..	$785.71
H. T. Hart..	1.00
Mrs. J. D. E	.32
"Adventist"	360.00
—— Hall	5.00

$500 from the Empire State.

BRO. GRANT:—Enclosed you have $500. Please credit to the *Poor Fund* the amount remaining unpaid on the World's Crisis the current year for free subscribers in the State of New York, and put the balance into the *Tract Fund*. I have been very much grieved to see the Empire State in arrears for the Crisis. I hope some one will see that it is paid *next year*. Yours looking for Jesus,

ADVENTIST.

This will do the cause as much good as though you knew who sent it.

May 6th, 1865.

It will; and the prayers of the poor whom it benefits, and of the benighted whom it enlightens, will go up none the less fervently and effectually for blessings on the head of the liberal donor though his name be unknown; and the Father, who seeth in secret, and is pleased with benefactions in secret, will, in due time, reward him openly.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$908.19
Emily Hemenway, (for the Baptist Sister in Wis.)	1.00
A. M. Brown	1.00
A friend	1.25
Mrs. J. D. Ellis	1.00
A friend	1.00
"Adventist" (for the New York poor)	140.00
T. M. Redhead	.20

From an Aged Baptist Bro. in N. S.

I received your letter calling for payment. This is to inform you that to pay with me is impossible. I am a frail old man in my seventy-eighth year, and am truly not worth a cent. I hoped my sons would see the truth and love it enough to pay for it and continue the paper; but, alas, in this I was disappointed.

I have professed religion sixty and three years (am a Baptist), and most of that time have objected to the immortal-soul doctrine, no one finding fault with me. But of late it seems to be an unpardonable sin. So, as you may suppose, I am turned over by the church to Satan. They have not charged me with any immoral act, but brought a false witness against me, who said I charged the minister with preaching "false doctrine,"—words which I never used, though I might have done so with propriety. But the truth is, my sentiments for some time before I was excluded, had become a cause of much uneasiness, and my exclusion was expected, yet the charge was unaccountable.

The Crisis has been a source of great comfort to me, and the most instructive religious paper of any I ever had. But for me to obtain means to pay for it is out of my power. This is from one who believes that he that shall come, will come, and will not tarry much longer. Yours waiting, ROBERT ——.

☞ As the above letter was not intended for publication, we omit the name.

"He that hath pity upon the poor lendeth to the Lord."

Enclosed are two dollars to send the paper to some poor, lone pilgrim. The suggestion that each church pay for her own poor is very well, but let those who are all alone tell their wants, so that they too may be provided for. My heart yearns over the poor. May God's best blessing be upon them. But let no one follow for the loaves and fishes, nor the rich stop "their ears at the cry of the poor, lest he also cry himself and shall not be heard."

MARTHA.

THE ITALIAN MISSION.

Previous donations	$452.38
Jane Rowe (a silver comb, sold for)	1.14
N. D. B	1.00
Mrs. S. A. Adams	3.00

Subscriptions may begin in April.

To accommodate Sunday Schools which hold only during the summer months, subscriptions for the *Young Pilgrim* may hereafter commence, in such cases, with the first number in *April*. From this time, then, all new subscriptions will begin with January, April, or July; and, if ordered at any time between, *back numbers will, in all cases, be sent from either of these dates.*

HALF SOLD IN TWENTY DAYS—The last edition of the "Life of Hiram Munger." Three hundred sold in thirty days. Less than two hundred left. None sold except at the retail price—30 cents.

Correspondence.

From Sr. M. P. Lamprey.

DEAR SRS. IN CHRIST:—I see by the Crisis that Sr. Anna E. Smith has called upon the sisters to meet in Convention at Poultney, Vt., the 7th of June next, to give all those females who feel that they have been called upon to labor in the vineyard of the Lord, an opportunity to do so; that it will be a missionary move. Who can count the blessing that will follow in the train of such a glorious move? Angels will tune their harps anew, as thousands of new born souls will be gathered into the fold of Christ, as the result of your labors. Yes, sisters, go to the Convention, if it is in your power to do so. If God has called upon you, and is about to set you apart to labor in the gospel, he will provide means and open the way for you to go. He never has any impossibilities with his children. I feel for one that your labors will be duly appreciated by the world at large, and that you will be the means, under God, of doing untold good to men, women and children, who are daily perishing for the want of the bread of life.

Our once happy America, drenched with blood, has yet to pass through a terrible ordeal before she will come forth purified from her sins, as a nation. I believe that you are to be set apart by God to sound the alarm that Jesus is soon coming to gather his own elect to himself, and also to take vengeance on those that know not God, and obey not his gospel. Dear sisters, as you go forth to administer the word of life to a perishing world, I beg of you not to forget nor pass by the children and youth. They have souls as precious as yours or mine. Do we not want our children converted to God, to be a blessing while they are permitted to stay here on earth, and fit them for eternal life in the kingdom of God?

Would it not be proper and for the glory of God, for those sisters that are calculated for the work, to go from place to place and preach to the children and youth of the Sabbath schools of [illegible] land, irrespective of color or denomination. You will be received if you are sent of God, for the fields are ready for the harvest in that department, but the reapers are few. Tell the children and youth that Jesus is soon coming, and they will believe you, if you tell them in the right way. Persuade them to give their hearts to Jesus, for "he is the chiefest among ten thousand, and the one altogether lovely." How can I see the dear children crowding their way down to eternal death, without any one's lifting a warning voice! It seems to me if I could preach, I should select this class for my hearers, for their minds are tender and susceptible of impressions, whether religious or otherwise. They are not yet hardened in crimes. I feel deeply for the youth of our generation, as there is abroad everything to lead them astray from things of a religious character; and my poor heart almost sinks within me when I reflect upon the thousands of youth in our land exposed to the contaminating influences of vices in our land and country, almost unheeded by the masses. True, the young are provided with places for worship and Sabbath schools, and Sabbath school books in great abundauce, which are very beneficial to them, as far as they go, but they have not sufficient of the root and matter of the gospel in them to but very rarely produce a revival of religion in their midst.

We want our children taught that Jesus is soon coming, and unless they are prepared to meet him they will be forever lost. And if they die in their sins they will never reign with him in the kingdom of God. My sisters, I feel interested in this matter, for my whole life has been spent in the society of children and youth; and if I could preach as some of you can, how gladly would I repair to our cities, call around me a group of bright-eyed, sunny-haired youth, from the purse-proud millionaire, the cottage, the alms-house, the cellar, the garret, and gently, yet pointedly tell them that Jesus is soon coming. But as I cannot preach myself, I must leave the work with you, and be content to pray that you may be successful in your arduous labors in trying to save souls.

In order to do good to the youth, there ought to be reading matter suitable for them to interest and instruct them in the things that belong to their peace. I would suggest that at your Convention you form a society of sisters, and that you publish a monthly periodical written and edited by the sisters of your Convention, the size and number of pages similar to that edited by Mrs. Palmer (Guide to Holiness), but the reading matter suitable for this day and generation. That such a publication is needed with us as an Advent body, I think no one will pretend to deny, and if gotten up and properly managed will be self-sustaining. Your sister, in hope of eternal life, MARY P. LAMPREY.

Mast Yard, N. H.

From Bro. B. Spaulding.

BRO. GRANT:—Still I live to praise the Lord and declare his truth, to reprove, rebuke, and exhort, to comfort and instruct, and find enough of this kind of work to do. Since writing before I have visited Hollis and Windham, and some other neighborhoods in their vicinity, and found brethren firm in the path, rooted, grounded and settled in the truth, and I was received with all the kindness and hospitality I could desire. They desire and need some one to feed them with the bread of life, the gospel. I see there is a lack of men, to preach the gospel of the kingdom to come, in all this region. The harvest is plenteous, but laborers are comparatively few. Doors are open almost everywhere. New fields are being opened, explored and improved. The truth is prevailing. Converts are being multiplied, and sectarianism is losing ground. The signs are so plainly seen, many are learning to believe the kingdom and coming of Jesus is near. Yet the great mass are crying "Peace and safety," but a destruction is coming, which they cannot escape.

I visit as much as I am able, and have always found that to be the best way to get people out to hear. One colored man told me he did not go to meeting, and gave as a reason that the minister did not visit his family. He often rode by his house, but never called. It was a colored family, and beneath his dignity. I could visit that family, sit down at their humble table, partake of their fare, and pray with them; and Jack came a long way to my lectures, and brought others with him. This visiting and getting acquainted with persons prepares the preacher to aim his arrow aright, and he does not need

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

HE IS COMING AGAIN.

AIR.—*"Marching along"*

We mourn here in sorrow o'er hopes that have fled,
For the loved ones we've cherished that sleep with the dead;
But they'll all be gathered wherever they're lain,
For death's conq'ring Hero is coming again.

CHORUS.

Coming again, he is coming again;
Glory to Jesus! he's coming again;
Tho' long we've been waiting, 'twill not be in vain,
Oh, shout hallelujah! he's coming again.

We're tried, and we're tempted; we fear lest we fall;
But Jesus will help us whenever we call;
He sees all our trials, he knows every pain;
Oh, thank him forever! he's coming again.

Cheer up, then, ye weak one, ye poor little lamb,
Who fear lest ye stray from the Good Shepherd's hand;
Who tremble with fright at the wolves on the plain,—
Oh, fly to the Shepherd! he's coming again.

Oh yes! he is coming, the day's drawing near,
In heavenly beauty he soon will appear;
Ten thousand of thousands are swelling his train,
And shouting Hosannah! he's coming again.

The sunbeams of glory will glitter on high,
And gorgeous splendor roll over the sky;
And oh, such sweet music! we'll catch every strain,
And shout Hallelujah! he's coming again!

J. N. BERRY.

For the World's Crisis.

THE SABBATH.

BRO. GRANT:—Of late I have seen several articles in your paper on the Sabbath question, which I read with interest. And I would here like to ask a question or two.

Where in his word has God ever given any one license to declare that all which is said against the law has no reference to the ten commandments? Was it on the part of God, or by the people moving afar off, that the command was not given to them to make an altar of earth, and to burn offerings? But Paul plainly declares there are two covenants. "The one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."—Gal. 4: 24–27.

We believe no man can be a christian without keeping *all* the commandments that are found in the New Covenant. Paul and Christ tell us plainly what they are, but no mention is made of the Sabbath; and when Jesus tells the young man to keep the commandments, he asks, Which? Did Jesus say, All? Most assuredly not; and should we accuse Christ of withholding an important truth from us?

Great stress is placed on Matt. 5: 18,—"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And in the last of the seventeenth verse he says he came to fulfill.

Now if I understand plain language, the law was not to pass till it was fulfilled, and when it was fulfilled it was to pass; and to say it has not passed is accusing Christ of not filling his mission. But we are taught that he blotted "out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath."—Col. 2: 14–17. This agrees with Rom. 14: 5, 6,—"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." It seems that Paul thought that the man that eateth not gave God the same thanks as the man that eateth.

But in chap. 13: 9, he tells us what the commandments are. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." It seems that Paul with a prophet's eye looked down to these last days and saw them laying other burdens on the people; therefore to save any doubt on the subject he says: "If there be any other commandment, it is briefly comprehended in this, namely, Thou shalt love thy neighbor as thyself." "Love is the fulfilling of the law." Therefore we conclude that a man is justified by faith without the deeds of the law.—Rom. 5: 28. And we are taught in chap. 4: 13, 14, that Abraham's promise of being heir of the world was not "through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." But we are taught that "the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made."—Gal. 3: 17–19. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

I think that to any mind that has not become as the granite hills, with a conscience seared with an hot iron, it is plain to be seen that Paul's entire epistle to the Galatians was to convince them that they were not under the law; for the first word he says (after finishing his salutation) is, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

I find no evidence that Paul ever preached that man should keep the Sabbath, but in this very epistle he accuses them of observing days, and tells them he is afraid of them, lest he had bestowed upon them labor in vain. Why are such writings found in the New Covenant if we are bound to keep the Jewish Sabbath? and how can men deny its being done away when it says so plainly in 2 Cor. 3: 7–12,—"But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious." If there are any that dare say Paul did not teach that those commandments on stone were done away, I would refer them to Rev. 22: 18, 19, where God tells them what he will do with those that add or take from his word. How plainly he shows us in Romans that we can not be under two covenants at once, and clearly shows us that the law is dead, or we are not under Christ. In the seventh chapter and third verse he says, "So then if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man." Now if we are married to him who is raised from the dead, as Paul declares we are, how can we be under the law?

It would take pages to quote all that is written in the New Testament on this subject. But enough has already been said to show that we are not under the Jewish law. I care not how often they can find the law respected in the Old Testament, if it is done away in the New. The Spirit of the living God has not written in the fleshly tables of the heart that I must keep the seventh day. But to those who think they are under the law Paul says, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself, but to him that esteemeth any thing to be unclean, to him it is unclean." And again, "For meat destroy not the work of God." "All things indeed are pure; but it is evil for that man who eateth with offence; and whatsoever is not of faith is sin." Now if any one conscientiously believes they must keep the seventh day, I say nothing against it, but I think they have no right to lay such burdens upon me.

A. G. LOMBARD.

Catfield, Minn.

For the World's Crisis.

THE POWER OF GOD.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"

Reader, here is a question asked. Can you answer it? I shall not be surprised if you say no, for I apprehend there are thousands of people in the world who having never beheld the wonderful operation on the wheels are entirely ignorant in regard to the power which the potter has over the clay. This very curious and ancient art is often referred to by the writers of the Bible. See Ps. 11: 9; Lam. 4: 2; Rev. 11: 27; Jer. 19: 10, 11. These passages serve to illustrate to a certain extent the power of God as manifested over nations, individuals, and especially in the resurrection of the dead.

For instance, the prophet Jeremiah compares the destruction of a nation to the breaking of a potter's bottle, which can never be made whole again. Now, then, the potter's bottle, which is formed of clay, is first dried and then burned in a furnace, or what is properly called a kiln, which makes it sufficiently hard to be of service; therefore no chemist has ever invented a cement which will make whole the burned bottle that has been broken. So it is with nations. They must be punished for their national sins while they exist as nations, and nations that become so corrupt in the sight of God as to be destroyed by him can never be made whole again.

Again, the apostle compares individuals to clay in the hands of the potter. The bottle which is formed of clay is first a vessel of honor. So man who was formed of the dust of the ground came from his Maker's hand a vessel of honor. Now before the bottle is burned, the potter is able to mar it in his hands, and make of the same lump a vessel of dishonor. So man (being a free moral agent, and superior to the clay), by rejecting eternal life and choosing evil, becomes marred by sin, and is raised in the morning of the resurrection a vessel of dishonor.

We look around and behold men upon every hand that suffer even in this life because of the sins which they have committed. Thus the power of God is manifested over individuals, and the passage of Scripture at the head of our article, instead of doing away with free moral agency, as many have supposed, sustains the doctrine, and proves to us very explicitly the power of God as manifested in the resurrection of the dead, both of the just and the unjust.

That Paul wrote and preached a great deal about the resurrection cannot be denied, and as proof that he was now referring to this subject, mark his language: "Hath not the potter power over the clay, of the *same lump* to make one vessel unto honor, and another unto dishonor?" The potter is able to take a lump of clay and make a vessel, then mar it in his hands, so that it is the same lump. So man, who is of the earth earthy, being marred by sin, returns to dust again; but as the potter has power to reconstruct another vessel of the *same lump*, so God has power in the resurrection morn to reconstruct or raise to life the *same dust* that was entombed years ago.

But Paul continues this subject by saying in the verse following the passage under consideration—"What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction?" That is, God endures with much long suffering the vessels of wrath; or, sinful men who reject the offers of mercy persist in evil doing, which makes them vessels of wrath fitted to destruction; therefore when the dead are raised they will be judged according to the deeds done in the body; those that have served God faithfully during probation will be raised vessels of honor, while others that have served the evil one will be raised vessels of dishonor. It is true to the wicked this doctrine is not pleasing, but to the righteous it is glad tidings.

If you are striving with the saints of the Most High to make your calling and election sure, may God help you; but if you are seeking for pleasure in this world of wo, and walking with the multitude in the road that leads to death, let me admonish you as a friend to seek the Lord while he may be found, and call upon him while he is near.

May the Lord guide us into all truth, and give us an abundant entrance into his kingdom, is the prayer of one who longs for Jesus to come.

C. H. WILLIAMS.

North Bay, N. Y.

For the World's Crisis.

"HAVE FAITH IN GOD."—Mark 11: 22.

God promised by the prophet Malachi that he would send Elijah the prophet before the great and dreadful day of the Lord should come, for the purpose of doing a special work. And when Christ came and his disciples began to investigate the Scriptures in order to "prove all things," they began to inquire for Elijah, and were told by Jesus "that if they would receive it" John was he, or that he should go before them in the spirit and power of Elijah to make ready a people prepared for the Lord. But the great and dreadful day of the Lord did not come then, but the ushering in of a new dispensation did, and John was the voice crying, Prepare the way, for there cometh one mightier than I, whose shoes I am not worthy to unloose. He seemed to have filled the picture only in type, for Jesus plainly told them that "Elias truly *shall* first come and restore all things," evidently a future work.

We pass over eighteen hundred years of Gentile time, and again we hear the voice saying, Prepare the way, for that same Jesus is coming again in like manner as he went away. The voice has gone north, south, east and west; but who has made ready? who has loved the sound," "Behold, the Bridegroom cometh"? The word will accomplish that for which it was sent. The spirit and power of Elijah will be found in it somewhere, for the type must have its antitype, and there was power in those disciples that then received it; so now "if ye will receive it" and not cast away your confidence, nor draw back unto perdition, and if the vision tarry, wait for it.

Dear brethren and sisters, are any of you shaken in mind concerning the Lord's soon coming, as Paul said to the Thessalonians? He cautioned them on this point, for it was necessary, that event being yet far in the future; but he has told us that He that was coming would come, and would not tarry; that is, beyond a certain time. Now shall any of us begin to say it is not best to be too positive about the doctrine that has distinguished us as a people? True, God is giving us an opportunity to return to Egypt if we want to, but for one I do not want to, for I know that the fig-tree has put forth its leaves, and that summer is *near*, if I do not know the day or the hour, and I know that He is faithful that has promised.

But when I look around, as did Christ's disciples, for the spirit and power of Elijah, oh how few that can with Paul say," "When I am weak then am I strong"! "because greater is He that is in them than he that is in the world." But there are a few who know if they abide in the vine and his words abide in them, and if they ask anything according to his will, they receive it; who know that faith has subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, and turned to flight the armies of the aliens. Yes, a few that do continue in prayer and watch unto the same with thanksgiving; watch for the answer, and when it comes, how the heart flows out in thanksgiving to God, even their God, that he should undertake for them in their distress. How this begets confidence to ask again, and this confidence begets love, and this perfect love casts out all fear. Like David they are ready to exclaim, "The Lord is the strength of my life, of whom shall I be afraid?" But sometimes we may ask for that which it would not be best for us to have, as Paul did, when he asked to have that thorn in the flesh removed; but He said unto him, "my grace is sufficient for thee; for my strength is made perfect in weakness." So then we find Paul glorying in that infirmity, for he had an equivalent in answer to his prayer, and he was quite as well satisfied with it. Then, dear brethren and sisters, let us rest in God and wait patiently for him. Yours, in hope of soon seeing my Lord.

LAURA ANN WHEELER.

Hawley, Mass.

For the World's Crisis.

MOSES ON SINAI.

BY R. THAYER.

When Moses on the top of Sinai stood,
That he might listen to the voice of God,—
He took *no deadly weapons* in his hand,
To slay the "rebels" who below did stand.
'Twas not his purpose midst those thunders shrill,
To execute a wicked people's will;
But to make known *what God of them required*,
Was the sole purpose which his lesson fired.
Hence, when as leader of the Jewish race,
He bore the "Tables" to the mountain's base,
And saw the people, like too many now,
Each ready to a "golden calf" to bow,—
Indignant there he threw the "Tables" down,—
So for our sins the Lord will us disown.

For the World's Crisis.

CHRISTIAN UNION.

"Sectarianism a Waste of Moral Power."

NUMBER SEVEN.

"Trust no party, church or faction,
Trust no 'leaders' in the fight:
But in every word and action,
Trust in God, and do the right."

Great as is the waste of visible means and intellectual labor, resulting from sectarianism, there is a waste yet more ruinous to the cause of christian progress, to which we have scarcely adverted,—we mean, the loss of moral and spiritual influence. Wealth and talent are only valuable to christianity, as they aid in deepening and widening her spiritual influence. When her power is untrammeled by error or fostered sin, and her soul is left to speak freely through appropriate forms, even though she be poor, she is mighty in regenerating influences. The morning of christian history illustrates most strikingly her majestic power. She was restricted to outward instrumentalities of little account in worldly eyes. If a few poor fishermen and Judean artisans could convulse the greatest empire of earth, and plant the standard of the cross in many lands, by their simple but sublime devotion to its principles, and because of their unvarying and unflinching consistency, what mighty results might be achieved under the same spirit, wielding the same principles, with the aid of a world's wealth and learning. But a spirit has crept into the church, which overbalances the power of her wealth and learning, and leaves her scarcely able to sustain her own weight, and with little power to make aggressions upon the dominions of darkness.

The sects are reduced to a struggle for existence. In this struggle, each must vie with all the others, in courting popular influences. These influences, from the days of Constantine, down to the last General Assembly of the Presbyterian church, have always been corrupting. Christianity is love. The church is an organization, instituted for the express and only purpose of so cultivating and illustrating the great law of love, as to bring all hearts under its control. The first commandment of our Savior,—that new commandment which he came to lay on all our hearts,—is, that ye "love one another." The church is the light of the world, designed to illuminate it, by showing the beauty and power of this commandment in associated action. All her forms should have this aim. All her doctrines must aid in this result, or they are mere sounding brass. It is love in action, governing and inspiring Christ's followers, which is to convert the race to goodness. Every practice, then, which weakens the power of love, or violates its plain requirements, obscures the light of christianity, and puts far away the world's conversion.

The spirit and practice of sectarianism is antagonistic to the law of love. To seek union with the object loved, is an impulse and a law of all beings in the universe, from the lowest to the highest. Voluntary separation, or schism, is everywhere the language of antipathy. The fact that christians are disunited, proves to the comprehension of all, that they do not love each other. Universal human consciousness decides that partyism, whether in social, political, or religious life, is selfish. It does not require great power of logic to bring us to this conviction. It only requires a mere surface examination of the workings of human passion. You can no more make sensible men believe that two conflicting sects love each other, than you can make them believe that two opposing political parties love each other. If the various political parties should make high professions of love for each other, the world would regard such professions as the sheerest hypocrisy. The same will ever be true of opposing sects; while they profess love for each other as churches. That some of the christians in these opposing sects love each other, in spite of the corrupting influences of their parties, we do not doubt. But this fact does not invalidate our argument; because, if a few men escape from the influence of a false position, it does not disprove the general corrupting tendencies of such a position. It will not do for us to infer, that because a few moderate drinkers never become drunkards, therefore, moderate drinking does not generally lead to drunkenness.

Ages of sectarian education have utterly failed to reconcile even sectaries themselves to the spirit of sectism. Deeply immersed in its spirit as are the sects,—and especially the clergy, one can scarcely find even a clergyman, who does not condemn sectarianism in the abstract. Each condemns every form of wrong, except the peculiar form of it practised by his own sect. They all acknowledge its sinfulness, when practised by others, thus condemning themselves. The acknowledgment, that drunkenness is wrong, on the part of him who gets drunk, does not diminish his guilt, but shows that he is constantly trampling upon an enlightened conscience. His case may well be regarded as all the more hopeless for his admissions, while he continues to commit the sin he condemns. A church which admits slavery to be a crime, but continues to hold slaves, sinks all the lower in our estimation, because of its admission; so a sect, which acknowledges the evil and wrong of sectarianism, and yet continues its practices only proves, by its admission, that its conscience is hardened, and that it is in the habit of trampling upon its own convictions. All men of thought must ever hold christians to their own convictions of right and wrong, and demand of them, as the price of their confidence, to cease from what they admit to be wrong.

Intelligent ministers of the gospel are so well aware of the antagonism between the spirit of the gospel and sectarianism, that, whenever they decide to make a special effort to promote religion, they begin by preaching against sectarianism. The revival preacher has no hope of general success, unless party lines can be temporarily obliterated. He urges all christians to come together to work for God and souls. He tells them to forget that they belong to different churches, and to pray and exhort as if they were all of one family. The revival keeps even pace with the progress of this unity. As the Spirit of God takes possession of the community, those questions of "principle" and "duty," which compelled them to separate, are forgotten. They are absorbed in *saving their neighbors*, rather than in building up their party. They say they know no difference between the christians of different sects. They love them all alike. Just in proportion as they impress the idea of this union upon the world, the revival is successful. This state of facts has been many times repeated, and is significant in its teachings. This temporary union, with all its good results, must either be wrong, or else it is a great sin to break it up. If an outpouring of God's Spirit accompanies this temporary union, would it not ever attend a permanent union? If christians grow in grace, during such seasons, while the union continues, would not the church be edified, if the union was never broken? If it is right for christians to love each other, enough to work together a few weeks in the winter, ought they not to labor together the whole year? If souls are converted more frequently during the union, would they not be converted much more rapidly, if these christians never turned back to their party haunts and practices? If ministers are doing right to preach union during a revival, is it not a wrong, tinged with hypocrisy, to preach and practise partyism, as soon as the converts begin to multiply? If the doctrinal differences can be laid aside for a short time to save souls, can these doctrines be of importance enough to divide the church? If souls are saved by ignoring them for the time, had they not better be dropped altogether, until the souls are all gathered in? A multitude of such questions will always arise in the minds of thinking persons. They can not be put aside; and the influence is irresistible, that these spasmodic unions are wrong, or else, the after divisions back into the old sects are doubly criminal. The revival declines by the reversal of the law of its growth. The first appearance of the party spirit, is the signal for its decline. Whenever that spirit appears, love grows cold, and selfishness seeks proselytes to different factions. The very men who preached union on the start, put on the party uniform, and lead off into sectarian skirmishing. The duty to repent, and the danger of delay,—the worth of the soul and the claims of God, are no longer the burden of the preaching. The duty to use a certain amount of water in baptism, or the danger of joining the opposite party, and the wrath of the creed, and the claims of the sect leader, now form the staple of the sermons.

Ministers who knelt together in prayer over the converts, when the spirit of party revives, will often be found striving to circumvent each other by all the small tricks of proselytism. It is almost incredible what a change the revival of this spirit produces. The converts look on in astonishment at first, but finally join in the indiscriminate warfare, and divide into the different factions. The community is, by this time, in a general state of excitement. Men who were grave and thoughtful on the question, during the union of the sects, now become cynical, and sneer at the whole subject of religion, as a farce. One such revival, with its sectarian after-piece, does more to harden the minds of thoughtful men against religion, than could be accomplished by scores of infidel books. The baser passions of our nature find full scope in such party quarrels, and the reaction consequent upon such scenes rolls back the cause of religious progress to a point far beyond where the revival commenced. Sectarianism is a reproach to christendom in its mildest, most peaceful guise; but, when aroused by party leaders, it is like a demon unbound.

We might fill a volume with extracts from sectarian writers themselves, to prove our views on this question. The Protestant Episcopal Bishop of Rhode Island said, on a recent occasion:

"The world is not to be converted by flying detachments, going out from the army of Christ, each marching where it pleases, and doing what it pleases, and never remaining long enough anywhere to hold the territory it has subdued. And comparatively little will be done in exterior conquest, while so much of our strength is wasted in internecine warfare. Five-sixths of all our theological intellect is expended in mutual controversy and recrimination. While the world is perishing for lack of knowledge and multitudes, even in christian lands, have never heard of Jesus, except when his sacred name is used to point a jest or adorn a blasphemy, we are discussing and rediscussing questions, of which the very terms are, possibly, indefinable; and the same terms are used, and the same rejoinders made, for the thousandth time, leaving all parties where they were at the beginning."

D. F. NEWTON.

For the World's Crisis.

GOD IS NOT PARTIAL.

It has been asserted by some who never "tasted the good word of God, and the powers of the world to come," that "God, in rejecting some, and saving others, is partial." That such is an untruthful assertion, I will, by the help of the Lord, endeavor to show. Suppose, for an illustration, that a city is suffering from famine, and that all their money, houses, furniture, lands, and everything but their garments they have on, have been sold for bread, and now they are ready to perish with hunger. Unless food is obtained from some source, they must die. Soon, a person of immense wealth hears of their condition, and immediately purchases enough provisions to feed that people for three months, and establishes a depot for the free distribution of these bounties, in the heart of that city. He causes a proclamation to be made to all the inhabitants, inviting and entreating them to ask for and receive the food provided for them, without money and without price. He simply requires of them to "come to the depot, ask and receive." Some of the inhabitants comply with the conditions, while the others refuse. Could any one justly accuse that great benefactor of partiality, who refused to ask for the food, because he had supplied those who had asked? We at once should say, they were an ungrateful class, who, though they knew they must perish if they not did accept the offered bounties, still refused to ask, and accused the giver of unfairness or partiality. "Justice" would say at once, let those grumblers die.

Thus it is in "spiritual things." Every one is a sinner. The wages of sin is death. Every sinner is exposed to death. A great Benefactor comes to earth, and purchases salvation for all sinners at the cost of his own precious blood. He is the Savior of all men, because he died for all. Jesus having purchased salvation for all, invites all to come unto him without money and without price. He says, "Look unto me, and be ye saved, all the ends of the earth." "Ask, and ye shall receive." The invitation is not to a few, but to all. Though all the gold of Ophir cannot purchase salvation, we may have it by complying with the terms. Some have accepted, and are the daily recipients of the bread of heaven. Salvation has been brought to this perishing world, the principal depot being Mount Calvary. The great Life-giver was lifted up there, and all men were drawn unto him. He invites the perishing to come to Mount Calvary and eat that bread which will give eternal life.

Dear sinner, God loves you, as much as he loves me. Salvation is for you, and me, and everybody. I have asked, and have received. You have refused to ask, therefore have not received. No one is to blame but yourself. God will not save you against your will. He has thrown wide open the doors of the kingdom of heaven, purchased eternal life and glory, and then says, "Ask, and ye shall receive." Sinner, are you higher than God, that you can refuse to do that? Let me entreat of you to repent of your sins, and be reconciled to God, that you may, through Jesus Christ, live forever. "Turn ye, turn ye, for why will ye die?"

F. H. BURBANK.

Portsmouth.

For the World's Crisis.

EXTRACTS FROM STILLING.

BRO. GRANT:—As I am in possesion of a German work, written by that great and pious man, called "Young Stilling," some sixty years ago, in which he among others speaks considerably on the last times, I propose to send you now and then some extracts, that may be of some interest to your readers.

Vol. 8, page 572, Young Stilling says: "O, ye poor Laodiceans, how soon ye will have to regret your lukewarm condition, but then it will be much too late. There is no doubt (everything indicates it) that the present age goes rapidly towards its end; things cannot remain in this state much longer. But there are yet other proofs of this fact. Satan is old; he gained a great deal of experience in fighting with our Savior for nearly six thousand years. Concerning the supremacy over the earth and its inhabitants he has learned much during all this time; out of one head there have come seven now; but he is neither omniscient or almighty, therefore he is disappointed many a time, and soon all his attempts will fail him and he will find himself disappointed altogether. That at the present time the man of sin is at the door, we may with safety conclude from these very attempts of Satan; he has found out that he cannot gain his object by mere cruelty and tyranny, because this arouses mankind so, that they loosen themselves before they are caught in his snares. Neither has he succeeded by a man, who has tried all in his power (Napoleon I.) to become universal monarch, who is showing his design too openly, and who is determined to gain his object by war and bloodshed; because this at last awakens the other rulers, and the Lord uses them to bring the plans of Satan to nought. Meanwhile this leads many to repentance, who afterwards become true followers of Christ. There is therefore, no other means left for Satan in order to gain his object than bottomless subtlety.

"Soon after this there will therefore rise a man very silent (unexpected); he will pretend religion and holiness, distinguish himself from all other men by many and great acts of seeming benevolence, and thereby attract the attention of all Christendom, and this is the very thing he desires; he will even work seeming miracles, and hereby deceive the world, and even those who are not entirely firm in their religion. In all this he will be mightily supported by the false prophet. By-and-by he will, through all kinds of intrigues and mysterious politics, unite with himself different powers, and become their head, in consequence of which he will receive great worldly power; then he will gradually commence to announce a universal reformation. By arguments, which shall to the most seem very reasonable, he will show that the christian religion is not sufficient to make man truly happy; on the contrary, that it is rather a hinderance, and that God therefore has sent him as the true Messiah in order to make all mankind happy indeed. This, then, the false prophet will warmly and with great earnestness recommend to the people, and with deceiving arguments confirm and show that such an one deserved divine honor and to be worshiped as such. Now there will not be any deficiency in regard to pictures, portraits, busts and statues, which will represent the wonderful man, before which they bow down and worship.

"At this time the true worshipers of the Lord will be persecuted; perhaps also the Jews; then it will be most necessary to heed the terrible warning and to keep it constantly before our eyes, which is found in Rev. 14: 9–11. This now is the great trying hour, which shall come over all Christendom, that will cleanse the true church of Christ from all false worshipers, and a total and perfect separation between these and the true disciples of Christ will be the final result. Now the man of sin will throw off his mask, because his power has reached its highest point; the false prophet also will sound his dragon-voice; the son of perdition makes use of his great power, and tries to sweep the christian religion from the face of the earth. Now appears the mark of the beast and his number. But at this time the Lord will send a deliverer, who will gather the little flock, and bring them into a place of safety. At the same time will also probably take place the return of the Jews into Palestine, if not sooner. And now will commence those awful judgments of the seven vials, whose outpouring is chiefly directed upon apostolic Christendom. Now the man of sin makes his last attempt; the Lord appears, and he throws him and all his worshipers into the lake of fire and brimstone. Perhaps the man of sin may be the last Pope; he will, through hypocrisy, deceive the church-leaders, go through all the different degrees and at last be placed upon the throne."

This even predicts a Catholic priest, Pater Lambert, in Paris, in a very important work: "Explanation of the prophecies, given to the church." This important work made its appearance a few years ago in the French language and is now translated into the German.

L. REIMER.

For the World's Crisis.

HOW IT LOOKS.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," (or creature.)—Gen. 2: 7.

It is claimed on the part of many, that this breath of life is a part of the Deity, consequently we possess an immortal principle, or soul, which cannot die, but must exist as long as God exists. The Bible nowhere teaches such a doctrine. But suppose such to be true, and that our souls are a part of the Deity. Let us see what this theory comes to.

First, if the soul is the essence of Deity, then God is not *one* and indivisible, but a *multitude*.

Second, on that theory, either there is no such thing as sin, or a part of God sins; if a part of God sins, then some parts of him are opposed to other parts of him, and thus God is divided against himself.

Third, as the soul is some times unhappy, it follows, on that theory, that part of God is sometimes unhappy; and if the endless misery doctrine be true, then many parts of God will be endlessly miserable. That is not all, as those in endless torments are represented, by the immortal-soul theorists, as eternally cursing God and blaspheming his name; then many parts of the essence of Deity will be eternally cursing the other parts of the essence of Deity; unless those theorists can make out, some how, that these immortal souls get so wicked that they cease to be a part of the Deity. But if so, then a part of the Deity is annihilated, or, which is the same thing, a part of the essence of Deity is converted into that which is not a part of himself. Men act now-a-days as if they were gods, possessed of the Devil.

JAMES E. CLARK.

For the World's Crisis.

ORTHODOXY.

A certain minister said, in a discourse on a funeral occasion, at his church, his text being —"It is sown in weakness, it is raised in power," that the text had no reference to the dead body in that connection, but applied to the living; and then declared that the deceased was shouting triumph over death, in the presence of God. He then quoted verses 51, 52–56, proving the shouting to be after the trump shall sound. Some of his members thought it a masterly effort. So did I, but an effort to wrest the Scriptures to their own destruction. One declared she did not care what the Bible said, she had heard people shout victory over death when they passed away from earth. May God save us from such monstrous doctrines.

West Winsted, Ct. LEWIS ANDREWS.

☞ Vows made in storms are forgotten in calms.

For the World's Crisis

NOTE TO BRO. MUNGER.

Your note in the Crisis, respecting the need of an appropriate work upon our nearness to the Savior's coming, has been noticed. I acquiesce in your opinion that such a work is *needed—yes, several* of them; and while I do not object to preparing one (and intend to do so), I hope that Brn. Thurman and Himes will not hold back; and let the one you propose to "block out" be forthcoming also. We have a great work to do in a little while, and the more others *fight*, the harder we must *work*. God demands it at our hands. No matter if we are told it is enough to *"be ready,"* without meddling with the *time*,—just a reiteration of the cry of the churches,—"no matter whether Christ is near or not, it is enough to be ready for death." All the powers of darkness combined cannot blot out the past Advent movement. It is recognized in the Bible, and pious scoffs and sanctimonious jeers can never destroy the fact the church was to make such a movement; and it now stands as a *fulfillment of prophecy*, instead of a great *bugbear* in the way of our understanding time. Instead of looking to the '43 failure, as a caution against meddling with time again, it is to me one of the conspicuous monuments that the church was to pass before the time was to be understood; and seeing we are past it, and in the last watch, I am encouraged to look for light, instead of saying, *"We can't know."*

No matter if we are told we can love Christ's appearing a *great way off* just as well as near by,—the *further off, the better some love it*, I fear. No matter if some do take one of the Savior's statements *out of its latitude*,—"Ye know not when the time is," and locate it where Christ never applied it; *time is in the Bible*, and scoffs and jeers can never change the fact. No matter if we are told that the event itself will reveal the time. No; the event will *confirm* the *time previously revealed*. Did the *event* of the first coming of Messiah reveal the *time?* No; it was *previously revealed*, and the event proved the time *right*. Did the *event* of the crucifixion *reveal* the time? No, it only confirmed a previous revelation. Time is given in the Bible, and events accord therewith. No matter if we are told that the "signs" are *enough*; if God had thought so, he would have given *nothing but signs*; but there is *time* in the Bible too, and we *can't get it out of the Bible*. It is there, not to be treated as though *Satan was its author*, but to benefit the church. If we have not the *right* time, let the right time be shown us; but every attempt to make it appear that *time cannot be understood* will be *like blowing against the wind*. We can't be coaxed or driven back on to that old platform. Let cold-hearted haters of this glorious event stand there, but Adventists never. What God has put into the Bible to be understood in the *"time of the end,"* we have a *special right* to. It is *our property*. I have fully counted the cost, and am launching out, under God's blessing, ready to share in the *reproach* which this step will bring. God's frowns would rest upon me should I *try to smother up the light*. It does not alarm me in the least to think that Satan will raise a great stir to *hinder the work*; it is another proof that the work is of God. What if he shall succeed in converting some of the formerly faithful ones into instruments to aid his cause, and thereby blind the eyes of some of the children,—it is no *new* trick.

W. SHELDON.

ORIGEN.

Neander, the distinguished church historian, when speaking of Origen, who lived in the third century, and was so noted for changing the doctrine of christianity into a mystical character, says:—

"In what high consideration he stood with the churches of these countries [Palestine, Arabia, Phœnicia, and Achaia] is evident from the fact that on every important ecclesiastical question on which it was difficult to come to a decision the opinion of Origen was asked even by synods of Bishops. A case of this sort, in which Beryllus, the bishop of Bostra in Arabia, submitted to be taught by him, was noticed on a former occasion. We may here mention another instance: a controversy had been excited by a party among the Arabian christians asserting that the human soul died with the body, and that, together with the body, it was not to be revived till the resurrection,—an ancient Jewish notion. Perhaps, too, among these tribes, who by their situation were brought into frequent contact with Jews, it was no new doctrine, but one which had prevailed there from ancient times; and perhaps (if indeed the general voice was thus early pronounced against them) it was the influence of Origen,—in whose system the doctrine of the natural immortality of the soul, which is akin to God, held an important place,—that first gained a general reception for the latter doctrine, and caused the small party who still adhered to the old opinion to be regarded as heretical. This explains how the convention of a *great synod* came to be thought necessary for the purpose of settling these disputes. As they could not come to any agreement, Origen was sent for; and by his arguments the opponents of the soul's natural immortality were brought to confess and to renounce their error." To his parenthetic observation above,—"if indeed the general voice was thus early pronounced against them"—Neander attaches the following note: "Eusebius (1. VI. c. 37) may perhaps judge concerning the controversies of these times too much according to his own subjective views and orthodoxy of his age, when he represents the defenders of this opinion of men generally acknowledged to be teachers of error and propagators of a new doctrine."—*Neander's Church History, Vol. II, pp. 480, 1.—Exchange.*

For the World's Crisis.

BE WISE.

Let us be among the wise, for the wise shall understand. What are the wise to understand? It is very evident that it is time. How can any unprejudiced mind think otherwise? I think it is very plain to every mind that wishes to understand, what the prophet Daniel meant by "the wise shall understand;" for the time is what he is talking about. I do not see any reason why the time is in the Bible if it is not for us to understand. I believe we can know something about the time of the Lord's coming.

I mean by the grace of God to be among the wise.

A. M. BARNES.

Clinton, Mass.

QUERY.—Why does the prophetic element preponderate in the Jewish Scriptures?

ANS. Because Judaism was a religion of the future. "And the New Testament (says *Lange*, commentary on Matthew, p. 14), is throughout a prophecy of the second coming of Christ." Even so, Lord, come quickly! Amen.

N. S. BASTION.

Alton City, Ill.

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☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

DANIEL 8: 4.

"BRO. GRANT:— . . . I would like to have you give in the Crisis *all* the light you have on Dan. 8: 4; especially on the term 'beasts,' for the benefit of the household of faith."

L. T. CUNNINGHAM.

The text reads as follows: "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

In the first place we will give the full definition (omitting the words in Hebrew type) of the word *ghahy*, rendered "beasts" in the text, as found in the Hebrew lexicon of Gesenius, who is a standard author. In order that the reader, who may not have a Bible at hand, may fully understand the application and use of the word under consideration, we will quote the passages referred to by Gesenius, and put them in *brackets*, immediately following the chapter and verse mentioned in the definition. Let the reader observe that the words in *italics* are as they are found in Gesenius; while the words in SMALL CAPITALS, included in the *brackets*, represent the words in our Bible which are translated from the Hebrew word *ghahy*, which is rendered *beasts* in Dan. 8: 4.

A) Adj. "1. *Alive, living*, Gen. 43: 7, *is your father yet alive?* v. 27, 28. 45: 3, 26. 46: 30. [27th,—'is ye yet ALIVE?' 28th,—'is he yet ALIVE?' 45: 3,—'doth my father yet LIVE?' 26th,—'is yet ALIVE.'] *All living*, Gen. 3: 20; 8: 21. [3: 20,—'Eve . . . was the mother of all LIVING.' 8: 21,—'Neither will I again smite any more every thing LIVING.'] *Living forever*, i. e., God, Dan. 12: 7. ['Swear BY HIM THAT LIVETH forever.'] Often in the formula of an oath: *living is Jehovah*, i. e., as Jehovah liveth, Ruth 3: 13. 1 Sam. 14: 45. 2 Sam. 2: 27. Job 27: 2. [Ruth 3: 13,—'the Lord LIVETH.' 1 Sam. 14: 45,—'the Lord LIVETH.' 2 Sam. 2: 27,—'God LIVETH.' Job 27: 2,—'God LIVETH.'] And as I live, where Jehovah himself speaks, Num. 14: 21, 28. Deut. 32: 40. Jer. 22: 24. Ez. 5: 11. 14: 16, 18, 20. [Num. 14: 21,—'as truly as I LIVE.' 28,—'as truly as I LIVE.' Deut. 32: 40,—'I *live* for ever.' Jer. 22: 24,—'as I LIVE, saith the Lord.' Ez. 5: 11,—'as I LIVE, saith the Lord.' 14: 16,—'as I LIVE saith the Lord.' 18th,—'as I LIVE saith the Lord.' 20th,—'as I LIVE saith the Lord.'] And so of Jehovah as king. Jer. 46: 18. ['As I LIVE, saith the king.'] *The living*, i. e., men, mankind, Eccl. 6: 8. ['Walk before the LIVING.'] *Land of the living*, opp. Sheol, hades, Ez. 26: 20. 32: 32. [Ez. 26: 20,—'in the land of the LIVING.' 32: 32,—'in the land of the LIVING.']

2. *Lively vigorous, strong*, 2 Sam. 23: 20. Chethibh. (Keri.) [The Heb. word *ghahy* does not occur in our version of 2 Sam. 23: 20, hence we do not quote it.] Also *flourishing, prosperous*. 1 Sam. 25: 6. ['Say TO HIM THAT LIVETH.']

3. *Reviving*, whence metaphor, Gen. 18: 10, 14. 2 Kin. 4: 16, 17. [Gen. 18: 10,—'According to the time of LIFE.' 14th,—'according to the time of LIFE.' 2 Kin. 4: 16,—'according to the time of LIFE.' 17th,—'according to the time of LIFE.] *With the reviving year*, i. e., *the coming spring*, when winter shall be past and nature revives.

4. *Live, raw*, of flesh, 1 Sam. 2: 15, Lev. 13, 14. [1 Sam. 2: 15,—Not have sodden flesh of thee, but RAW.' Lev. 13: 14,—'When RAW flesh appeared.']

5. *Living, fresh*, e. g. of a plant, green, not dry, Ps. 58: 9. ['Both LIVING.'] Of flowing water as opposed to stagnate and putrid, which latter is called in Arabia dead water. Gen. 26: 19. Lev. 14: 5, 50. [Gen. 26: 19,—'A well of SPRINGING water.' (Margin, LIVING.) Lev. 14: 5,—Over RUNNING water.' Verse 50th,—'Over RUNNING water.']

B) Substitution; *life*, Lev. 25: 36. ['Thy brother may LIVE.'] Often in the formula of an oath: *by the life of Pharaoh*, Gen. 42: 15, 16. [Gen. 42: 15, 'by THE LIFE OF Pharaoh. v. 16, 'By THE LIFE of Pharaoh.'] *By the life of thy soul*, by thy life, 1 Sam. 1: 26. 17: 55. [1 Sam. 1: 26,—'As thy soul LIVETH.' 17: 55, 'as thy soul LIVETH.'] The name Jehovah in this formula is preceded by *ghahy*, see in A. No. 1; whence 1 Sam. 20: 3, 25: 26. ['As the Lord LIVETH.' 25: 26, 'As the Lord LIVETH, and as thy soul LIVETH.'] Far more usual in this sense is the Plur. *ghahyeem*, once *ghahyeen* Job. 24: 22, *life*, Gen. 2: 7. 3: 14, 17. 7: 15, etc. [Job 24: 22,—'No man is sure of LIFE.' Gen. 2: 7,—'Breathed into his nostrils the breath of LIFE.' 3: 14,—'all the days of thy LIFE.' v. 17,—'All the days of thy LIFE.' 7: 15,—'Wherein is the breath of LIFE.] *Breath of life*, Gen. 6: 17. ['Wherein is the breath of LIFE.'] *Tree of life*, i. e., of long life, of immortality, Gen. 2: 9, compare 3: 22, 24. [Gen. 2: 9. 'The tree of LIFE.' 3: 22,—'The tree of LIFE.' v. 24,—'The tree of LIFE.]—Hence a) *living, sustenance*, Prov. 27: 27. ['And for the MAINTENANCE (Marg. LIFE) for thy maidens.']

b) *Refreshment, recreation*, Prov. 3: 22. 4: 22. [Prov. 3: 22,—"So shall they be LIFE unto thy soul.' 4: 22,—'They are LIFE unto those that find them.']

c) *Safety, welfare, prosperity, happiness*, Ps. 34: 12. Prov. 4: 22, 23. 12: 28. 13: 14. 14: 27. [Ps. 34: 12,—'What man is he that desireth LIFE?' Prov. 4: 22,—'They are LIFE unto those that find them.' v. 23,—'Out of it are the issues of LIFE.' 12: 28,—'In the way of righteousness is LIFE.' 13: 14,—'The law of the wise is a fountain of LIFE.' 14: 27,—'The Lord is a fountain of LIFE.'] Way of life, safety, Prov. 2: 19. 5: 6. [Prov. 2: 19,—'Hold of the paths of LIFE.' 5: 6,—'Ponder the path of LIFE.']

Chaldee. 1. *Alive, living*, Dan. 2: 30. 4: 14, 31. 6: 21, 27. [Dan. 2: 30.—'Wisdom that I have more than any LIVING.' 4: 14,—'To the intent that the LIVING.' 4: 31,—'Honored him that LIVETH for ever.' 6: 21,—'O Daniel, servant of the LIVING God.' 6: 27,—'He is the LIVING God.']

2. *Life*, Ezra 6: 10. Dan. 7: 12." [Ez. 6: 10,—"Pray FOR THE LIFE OF the king." Dan. 7: 2,—"Yet their LIVES were prolonged."]

The foregoing is the full definition of the word *ghahy*, rendered "beasts" in Dan. 8: 4. The word occurs 509 times in the Hebrew Scriptures, and is rendered "living," "life," "alive," etc., in harmony with the foregoing definition, 412 times; and might be thus rendered in all other places, and be in harmony with the context. It is not *once* used to represent a government, unless it is in the text under consideration; and if thus used there, it is contrary to the meaning of the word. We know of but one correct way to settle the meaning of a word, and that is, to examine all the passages where the word occurs; and after doing this, as in this case, and finding it *never* used *symbolically* to represent a political power, our own mind is fully settled that it is not used to denote governments in Dan. 8: 4, but people, properly represented by the word LIVING, as in Isa. 38: 19, where the same word occurs as follows:—"The LIVING, the LIVING, he shall praise thee, as I do this day."

Any one can see at a glance that it would make strange sense to put *beast* in the place of "life," "living," etc., in the definitions of *ghahy*, as given by Gesenius.

The fact that in the Septuagint the word *ghahy* in the Hebrew of Dan. 8: 4, is translated by the Greek word *theerion*, the same word that is used in the Greek to denote a wild beast, only shows that the *translators* understood that the word was used in that sense; but had they carefully examined the word in all passages where it occurs, we think they would not have rendered it "beasts" in Dan. 8: 4, compelling the reader to use it there in a symbolical sense, and contrary to all other uses of the word. The meaning of the word cannot be settled by some particular *translation* of it in a single passage; but by an examination of all its uses. Taking the latter method, we see no room for doubt in the case, that it is not used in a symbolical sense in Dan. 8: 4, nor any where else, to denote political powers.

We understand the simple meaning of the passage to be, as before expressed, that the "pushing" of the ram, or Media and Persia, was against Daniel's people, the Jews, in the twelfth year of Artaxerxes, when he issued a decree, at the instigation of Haman and his family, represented by the "ribs" in the mouth of the "bear," or Media and Persia, *"to destroy, to kill*, and to cause *to perish* ALL JEWS, *both young and old, little children and women, in one day*," in "all the king's provinces," which were 127.—Esther 3: 13. After the issue of this terrible decree, which is without a parallel in the history of the world, as the power of the king was absolute, he saw reason to change his mind, and issue another decree, directly opposite to this, giving the Jews the privilege of defending themselves against all who should attempt to kill them. Thus, "he did according to his will," and the people of the Lord were saved from destruction.

As this is the *first event* in the vision, and a most important one, we see no reason why we should not date the *beginning* of the vision, and the 2300 days and seventy weeks, at this point, which may be clearly shown to be at B. C. 426.

ON DATES.

The following occurs in the correspondence department of "The Rainbow," an Advent Monthly of London:—

"I fear you are committing a great error in joining with those who discourage calculation of dates in the study of prophecy, as history foretold."

1st. "As to the seventy weeks;—Daniel set his heart upon the investigation, and *sought the knowledge by prayer; and the dates were revealed*. (See Dan. 9: 1–27.) As to the sealing;—'The wise' were to 'understand.' (Dan. 12: 10.)

2nd. Though the full revelation of the dates of events, to the end of time, was in a measure sealed, as stated in Dan. 12: 9, 10, yet our Lord, after his ascension, brake the seven seals, and communicated the full revelation by John, with all remaining data, by which the 'wise' can understand the 'times and seasons.' Our Lord before his ascension said (it is true), 'It is not for you to know,' etc.; but he added, '*but ye shall receive power after*,' etc. (Acts 7: 8.)

With these views, fully supported, as I think, by Scripture, I fear you are committing a great error in joining with those who discourage calculation of dates in the study of prophecy as history foretold."

"THE COMING MAN."

There is much talk among Spiritualists, about "the coming man;"—some one who is to take the lead in the great movement, got up by the spirits and those whom they have "deceived." We have met those who affirm that they have seen him, but will not tell who he is; but say he is about to begin his important work of reconstructing the distracted elements of society.

A writer in the *Circular*, of Jan. 30th, 1865, says:—"We understand on good authority that there are about *three hundred* individuals scattered through the world, each of whom claims to be the coming man."

"NAPOLEON'S 'JULIUS CÆSAR.'"

Napoleon III., in his history of Julius Cæsar, says: "My object is to prove that when Providence raises up such men as Cæsar, Charlemagne and Napoleon" ('and of course Napoleon III.'), "it is to trace out for the people the course they ought to pursue, and to set the seal of their genius upon a new era, and so accomplish the labor of several ages in a few years. Happy the nations who understand and follow them." *Rainbow*, April 1, 1865, p. 190.

John Mason, Ponteland, Newcastle-on-Tyne, March 14, 1865, writes in the April number of the *Rainbow*, as follows: "We are now looking for the covenant being made for seven years between Napoleon and the Jews. And last week, a friend drew my attention to the following in the *Methodist Recorder*, a London newspaper: '*The house of Rothschild has summoned all its agents abroad to a conference to take place at Paris.*' It is evident from chronological prophecies, and from the signs of the times, that the second advent of our Lord draweth nigh."

"1867."

"The great writers on prophecy, with the Bible in one hand and history in the other, almost unanimously conclude that this dispensation will close, and the promised rest commence, about or soon after 1867." "The first theologians of their age . . . concur in the interpretations of the prophet's epochs, and bring us by their calculations to A. D. 5992, and the greatest chronologist living, or perhaps dead, brings us to A. D. 5992."—*Rainbow*, April, 1865, p. 155. By J. M. N.

In a "Pastoral Address," by E. H. Tucker, pastor of the Priory church, Exeter, [Eng.] He says: "The cry is now being uttered throughout all Christendom, 'Behold, the Bridegroom cometh,' and in this fact we read one of the especial signs that he will not much longer tarry."—*Rainbow*, April, 1865, p. 158.

"666."

"Prof. E. R. Hodges, of Bath St., Bristol, [Eng.] a Rabbinical and Hebrew scholar for twenty-five years, and formerly Episcopal missionary of the Jews' Society, has carefully considered Mr. Govett's assertions,* and state that they are unwarrantable, and that those words may fairly and legitimately be so spelt in Hebrew as to agree with this view." —*Rainbow*, for April 1865, p. 186. Signed "*Audi Alteram Partem.*"

* Mr. Govett's assertion was, that the name "*Louis Napoleon Bonaparte* does not contain 666, as the total value of its letters in Hebrew."

"THE MISSION OF SUFFERING."

The above heading is the title of a very interesting tract, by Sr. A. P. Jolliffe, of Philadelphia. It is from the pen of one of the most intelligent and devoted christians we ever met. None but one who has had a deep experience could write such a tract. It is addressed "TO A PASTOR IN TRYING CIRCUMSTANCES." Price five cents. For sale at the Crisis office, and by Sr. Jolliffe, Box 1199, Philadelphia, Pa.

"LAID ON THE TABLE."

At the late National Unitarian Convention, held in New York the forepart of last April, it is said "an overture was made toward the union of the Unitarian and Universalist bodies." During the Convention, one of its members, thinking that some of the leading men were departing too far from the Bible standard, "presented some doctrinal points which he thought the Convention ought to adopt as a bond of unity. These were belief in the holy Scriptures as a revelation from God—in one God the Father—in one Jesus Christ—gifted with supernatural power, approved by God, by miracles, signs and wonders, and by Divine authority commanding the devout and reverential faith of all who claimed the christian name—in the Holy Ghost the Comforter—in the forgiveness of sins—the resurrection of the dead and life everlasting. The adoption of these articles to constitute a member of the Unitarian faith. A vote was taken on the resolutions and they were at once laid on the table."

We find no account of the resolutions being taken from the table; hence it is understood that the majority were opposed, and unwilling to adopt them. Therefore it appears they can be "a member of the Unitarian faith" without believing the foregoing "doctrinal points." We shall leave the reader to come to his own conclusions in the matter.

HOW CHANGED.

How rapidly the customs of the people are changing; especially in relation to moral and sacred things. Anything bordering on *religious* restraint seems to be trampled upon with delight, on the part of a large portion of community. They seem unwilling to show any respect for christian observances. Any thing that fetters their fullest liberty to do as they please, they are anxious to have demolished.

The following from an exchange paper, professedly religious, will illustrate the point:—

"On Sunday, the 18th of this month, a large crowd witnessed the launch of a gunboat in the Monongahela, opposite the city; the stage of water was quite favorable, and the operation proved satisfactory to all. The grace and ease with which the new vessel glided into the river, reflected the greatest credit on those who controlled her movements, and all agreed in regarding her as a splendid specimen of naval architecture. It was evident, however, that neither the enterprising contractors nor the delighted spectators had the fear of Sabbatarians before their eyes, so some sanctimonius individual takes occasion through the columns of a city paper to denounce what he regards as a desecration of the Sabbath.

Are we forever to be annoyed with this canting prattle about the Sabbath, or shall narrow-minded bigots be allowed, whenever so disposed, to ventilate through the public press their crude notions on christian obligations, and inflict their ill-timed and stupid homilies on a patient and long suffering public?"

Those who lived thirty years since little thought that the morals of our country would be at this time as they are, and that scarcely any one would venture to sound an alarm. How truly are the prophetic scriptures fulfilling all that relate to "the last days." "Perilous times" *have come*.

TO THE FRIENDS OF THE YOUNG PILGRIM.

With the first of July next, the *Young Pilgrim* will commence its third year. Its present financial condition will, at that time, demand some change in its publication; in regard to which your advice and co-operation is desired. Your attention, therefore, is urgently invited to the following facts and suggestions:

Such was the prosperity of its first year, while a monthly at 25 cents, and such the impulse given to its circulation at its beginning, running it up before the year's close to 7000, and its receipts meeting expenses, that the prospect of its continued increase to ten or twelve thousand during another year was thought encouraging and almost certain; hence, in compliance with the earnest solicitation of its friends, it was decided to make it a semi-monthly at the beginning of its second year, and put it at the low price of 30 cents.

But, instead of the expected increase, its circulation fell at once, on the commencement of its second year, to 4000, to which number additions have since been made, till now, at near its close the circulation is about 5400.

With so small a circulation, it is impossible, under current expenses, for any paper of its kind to sustain itself on 30 cents a year. Hence, for some months, the Pilgrim has been running behind; and, at the close of its second year in July next, its receipts will be some five or six hundred dollars less than its expenses.

Some change will therefore need to be made at that time in its publication,—either by issuing it but once a month at its present price, or by continuing it semi-monthly at an advanced price of forty or fifty cents. Which it shall be, will be left to the friends to decide, between now and July next. They are doubtless as public-spirited, and, according to their means, as just and liberal as the people of any other denomination; and as they have had the paper the past year for less than cost, and at a much lower price than almost any paper of the kind in the country, they will surely be willing, the coming year, to pay at least *as much* as do the subscribers to other denominational papers. As some may not be aware of the difference between our prices and theirs, the following comparison will give them some idea of what the price of the *Pilgrim* should have been the past year, and what it must be the coming year, to make it self-sustaining.

While the Young Pilgrim goes to its subscribers *semi-monthly* for 30 cents a year, the Myrtle (Boston), with nearly triple its circulation, charges 50 cents, and the S. S Advocate, S. S. Star, etc., semi-monthlies, of immensely larger circulation (some of them of smaller size and less matter),—40 cents.

The Youth's Millennial Banner goes to its subscribers *once a month* for 40 cents a year; the Young Pilgrim *twice a month* for only 30 cents a year. The Youth's Instructor (though nominally published monthly for 25 cents a year) calls for and receives from its subscribers 50 cents. The S. S. Gazette, S. S. Messenger, etc., and the Child at Home (with a circulation of 150,000), are issued *monthly* for 30 cents a year; while the *semi-monthly* Pilgrim (with only 5400 subscribers) sends out to each subscriber *twice as many papers in the year for the same money*.

There are some few papers that are published at a smaller price; but these are issued, at a loss, by large funded societies, which, publishing also Sunday School books, etc., make use of their Sunday School papers as a convenient and profitable advertising medium for the sale of the same. While such societies can afford to throw away with one hand what it is certain to bring back into the other, the Christian Publication Society, having no such books to advertise, and no funds to throw away, cannot do this; and hence its friends will not make the prices of such papers a criterion for the Pilgrim.

Had the fall in its subscription list been foreseen, the Society would probably not have decided to publish it semi-monthly; or, if they had, they would doubtless have fixed its price at least as high as other semi-monthlies, that is, at 40 or 50 cents, as it should have been, to enable it to meet expenses.

Such being the condition of things, the Business Agent has no alternative but to carry out the wishes of the Society, as expressed by vote at one of its meetings, and make such arrangement as may be necessary to render the Young Pilgrim *"self-sustaining,"*—either by advancing its price, or putting it back to a monthly; unless some other plan shall be suggested. As the action which he shall take in the matter will be influenced by the wishes of the Young Pilgrim's friends and subscribers he hopes to receive a general and immediate response from all such, and from all who are interested in the moral and religious instruction of our young.

Shall it continue as a semi-monthly, at 40 or 50 cents a year, or, shall it visit you but once a month, for 30 cents a year? Let us hear from you *at once*.

☞ As many who have received the Young Pilgrim, the past year, for less than it has cost, will be glad to do what they can, by sending 10, 15 or 20 cents, or more, to help make up the deficiency, we open again the *Sunday School Fund*, and would suggest to superintendents and teachers, members of clubs, and others who may feel disposed, the need of contributions for this object.

THE SUNDAY SCHOOL FUND.

FOR THE YOUNG PILGRIM.

TO HELP MEET THIS YEAR'S DEFICIENCY.

Balance of Fund on hand from last year........$94.20.

Donations not before noted.

The widow's mite	$6.00
Wm. Saltonstall	.70
Geo. E. Smith	.20
C. Lovis	.25
O. A. Kendall	.10
C. F. Dixon	.54
M. A. Elliott	.50
H. A. Arnold	.50
Pilgrim	1.00
Geo. Cornell	.20
Wm. Lloyd	.20
Geo. Watkins	.20

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1152.03
J. T. Howland	5.00
J. E. Phelps	5.00
Sr. Marsh	1.00
Wm. Miller	2.00
E. Ayres	2.00
Mrs. B. C. Simonds	.50
Sister	.50

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$1053.64
J. T. Howland	5.00
Wm. Miller	2.00
Wm. Nichols	.50
M. E. G.	.17
Sister	.50

ENGLISH BIBLES.

We have just received a fresh supply of English Bibles, which, owing to the recent decline in gold, we shall be able to send by mail, postpaid, at the following low prices:—

Diamond,	morocco, gilt, marginal references,		$1.75
"	roan,	" "	1.10
"	roan,	" brass rims and clasps,	1.70
"	calf, colored edges, marg. ref.,		1.35
Pearl,	morocco, gilt, *reference between verses*,		2.40
"	morocco	" circuit bind., marg. ref.,	3.20
"	roan,	" *reference between verses*,	1.75
"	roan,	" rims and clasps, marg. ref.,	2.00
"	calf, marbled edges, ref. between verses,		2.00
Nonpareil,	morocco, gilt, circuit bind., marg. ref.,		3.80
"	roan,	" *ref. between verses*,	2.00
"	roan,	" rims and clasps, *ref. betw.*,	2.60
"	calf, colored edges,	"	2.15
Minion,	morocco, gilt, without references,		2.40
"	morocco,	" *ref. between verses*,	3.10
"	roan,	" without references,	1.90
"	roan,	" *ref. between verses*,	2.50
"	calf, marbled edges, without ref.,		2.15
"	calf,	" *ref. between verses*,	2.75

Address all orders, with the money, to

MILES GRANT, Boston, Mass.

For the World's Crisis.

THE ITALIAN MISSION.

BRO. GRANT:—Owing to the beautiful spring time, in which the agricultural people are occupied from day dawn till late in the evening, we have preached but eighteen times during the past month, mostly upon sanctification of heart, tongue, and communion with God, and on the necessity of being the salt of the earth, and a light, not only to Italy, but to all the surrounding nations; that only by a mighty effort can they overcome the snares of Satan, and the effects of the long, cruel oppression of his distinguished agent, the bloody Papacy. But we are rejoiced to live in this happy generation, in which God in his mercy protects his people, so that they can serve him and even preach the entire destruction of the "man of sin" without personal danger, near his tottering throne. We are satisfied that the church of "wise virgins" especially in Italy, must be "clothed with the sun," Rev. 12: 1, and have in their foreheads the pure doctrines preached by the twelve apostles of Christ. For as the moon reflects the rays of the sun, so that without the aid of artificial light we can walk in the night and not stumble, so the light of the Holy Spirit shining on the Bible, enlightens its sacred pages and enables the church to walk in faith and righteousness without the aid of the corrupted forms and doctrines of men.

A church of such, and only such, enlightened, sanctified members, we are striving with the help of God to build in Piedmont, and believe, that he will bless and prosper such a pure and holy work. As we have written in our past reports, it is very painful to our hearts that the ministers of the national church are against us. But the people say to their preachers: "You speak always the same things, that the American missionary preaches erroneous doctrines, and that he and those that follow him, are wrong, but you do not prove him wrong in a single point, while he, with the Bible in one hand and history in the other, proves you wrong in every respect, and you cannot deny it."

We thank God for such testimony, and we pray him earnestly to bless the efforts we put forth in weakness, and keep us continually in the right spirit, so that if we do good, we may feel that it is not we, but Jesus Christ who works in us who accomplishes the work, and be very grateful for the privilege of being his humble instrumenst. But in order to prosecute this great work vigorously and efficiently, as I wrote you in my last report, we must have a press.

Dear brethren and sisters, we thank you, from the depths of our hearts, for your noble assistance in the establishment of this mission, in which we have labored conscientiously, with all the ability God has given us. But as the warm season has commenced, in which the people labor very early in the morning and late at night, resting themselves under the shadow of their trees, during the heat of the day, there is no opportunity to preach to them accept Sundays, and as they have but little reading besides the Bible, they would prize much some religious tracts to read as they rest from their labors at midday. I can improve this season in writing and translating tracts for the press, and when published would let my dear brethren evangelists, and our Catholic converts, and colporteurs go over the Alpine mountains and through these lovely vales to distribute them to the people—and especially to send to those to whom we have not access to speak, as to His Majesty the King, to princes, lords, cardinals, bishops and priests, etc., Rev. 10: 2, that all may be solemnly advertised that Jesus is soon coming and be without excuse when he comes. And not only in French and Italian, but in all the Slavonian dialects, etc., as kind Heaven may give us ability to do. To further this great work, we say again and again, dear brethren and sisters, help us at once to have a press.

We rejoice in the glorious news that we received from the United States last week, that victory has turned on the right side; that the cause of freedom has triumphed! And our faith is increased that now is the time to proclaim the gospel of the kingdom with a loud voice, not only to those who have been in spiritual bondage in Italy, but to the freedmen of the South. Now let the rebels weep for the loss of their negroes, and the Pope his temporal power forever, the Turks cleanse and enlarge the streets of the old "Agar," the city of Jerusalem, the Empress of France collect money from the Catholic princes for a new and magnificent temple and palace "in the glorious, holy mountain," Dan. 11: 45, and we, brethren and sisters, let us watch and pray, and joyfully sacrifice our time, our talents and our money to spread all abroad the news of His speedy coming and kingdom, and we shall receive our reward when he comes. Your faithful brother in Christ,

M. B. CZECHOWSKI.

La Tour, Pellice, via Turin, Italy, May 1st, 1865.

Voice of the West, please copy.

THE YOUNG PILGRIM.

We wish to talk a little with our friends and readers about money matters. The *Young Pilgrim* has been published during the year past and sent to subscribers at a price less than the cost. The Society has thus paid out some $500 or $600 more than all they have received for the paper. This cannot long continue. What shall we do?

1. Shall we send out the *Pilgrim* once a month, and yet charge about the same price we do now?

2. Shall we send it twice a month, and charge 40 or 50 cents a year for it?

3. Shall we send it as we do now, and depend on every boy, and girl, and man, and woman, to get us several new subscribers, so that we can print three or four times as many papers as we now do, and then ask our friends that have money to take hold and help pay up the deficiency?

We wish to hear from our friends at once about this matter. It is important that it be attended to directly. Who is willing to write and pay something to aid in the good work? Next month many of the subscriptions must be renewed. Who will get up a club and send in the money for 50 or 100 subscribers? Be ready when your time expires, as we only send to those who pay in advance.

We wish that brethren who are able to assist would write at once and say what they think of this matter; and if a number of persons have ten or twenty or fifty or an hundred dollars each to help make up past deficiencies, and start the paper on a good basis for the future, we will be able to go on as we are now going and furnish the children with the paper. Let us hear from you *at once*. Direct all letters to the *Young Pilgrim*, Boston, Mass.

May 19th, 1865.

H. L. H.

HEBREW CONCORDANCES.

Several persons have inquired for these valuable books. I know of none for sale in the country. If *ten* copies are wanted, I will send for them, and get them bound at $18 per copy in *gold*, if the money is sent with the order. Those who wish them can send me in their names, and when *ten names* are received, I will notify them, and they can send on the money. Each one can then see from the papers the price of gold, and remit me gold, or paper money enough to amount to $18 in gold, and then the books can be bought. This price is cheaper than the wholesale price of old times, when duties were not half what they are now. This will answer all queries upon this subject, as it is the best that I can promise to do, and probably no other man in the country can afford to sell them as cheaply as this.

Address all orders and communications to H. L. HASTINGS, Boston, Mass.

May 19th, 1865.

"KNOW THYSELF."

A book on physiology and health, for children great and small, old and young. This is a book about the size of Webster's old spelling book, containing 64 pages, with sixty or seventy engravings. It treats on the human body in all its parts; shows how to live, eat, sleep, breathe, etc., and gives instructions which, if followed, will help to keep away diseases, doctors, and doctors' bills.

The book is interesting, instructive, and valuable. Price, post paid, is *only* 5 cents single; or $1.50 per dozen. By express, *not* prepaid, $1.00 per dozen; $6.50 per hundred. Address orders to H. L. HASTINGS, *Boston, Mass.* For sale at this office.

BIBLE STUDENT'S LIBRARY.

Another volume is now being added to those already issued, making the SIXTH volume of the series. It is "FABLES OF INFIDELITY," by Robert Patterson. Many of my friends are acquainted with this book, as I have already circulated more than SIX HUNDRED copies of it. It is the best exposition of the follies of infidelity, for the popular mind, that I have ever seen. This volume, for the present, will only be furnished in *cloth* binding, in the same elegant style in which the other five volumes have been bound. The price will be $1.00 per copy, post paid; 5 copies for $4; 12 for $9. Address orders to *H. L. Hastings*, BOSTON, Mass. For sale also at this office.

For the World's Crisis.

THE WORK OF GOD IN N. Y.

The labors of Sr. Anna Smith and her fellow laborer, Sr. Boyd, among the colored people, I regard as most remarkable. The number of those obedient to the faith is large. It is evidently a work of the Holy Spirit. These sisters have been into the streets and lanes of the city, into the garrets and basements, where these oppressed and down-trodden ones lived. They have read to them the word of God, prayed with them, and exhorted them to turn to God and believe in Jesus. They read to them not only of Jesus the despised, rejected, and crucified, but also of Jesus the Redeemer, the King, coming in the "glory of his Father, and the holy angels with him." "They preach through Jesus the resurrection from the dead."

As I have been into their meetings, and heard these colored brethren and sisters tell of what the Lord has done for them, how they love Jesus and his glorious appearing; and have enjoyed the melody of their singing, and the power of their shouting, I could but contrast it with the music made in the fine meeting houses with organs and fiddles, and by opera singers, hired singers, etc., etc. How great the contrast. The former is akin to the "new song" (Rev. 5: 9, 10), and the latter, no doubt intending to be spiritual, but I fear almost wholly animal.

The brethren and sisters of Cooper Institute and 24th St., and others, have entered into the work with commendable zeal, and are doing all in their power to help forward the good work. Bro. Wilkins has preached and labored much among them. Bro. J. K. Bellows preached to the colored people of Hackensack, N. J., last Lord's day, where a church of forty members has been gathered from the world by these sisters.

SAM'L CURRY.

CORRECTION.—In my recent article, "Time hard to understand," I am made to speak of an eclipse as occurring twelve *years* before the battle of Actium. It should be twelve *days*. For "Herod's 34th years reign," read 34 *years* reign. The last paragraph should read "It can never be proved near till after the rise of these predicted kingdoms, *and their rise cannot be proved in the past*, except by history, etc.

W. SHELDON.

For the World's Crisis.

NOTE TO BRO. MUNGER.

Your note in the Crisis, respecting the need of an appropriate work upon our nearness to the Savior's coming, has been noticed. I acquiesce in your opinion that such a work is *needed—yes, several* of them; and while I do not object to preparing one (and intend to do so), I hope that Brn. Thurman and Himes will not hold back; and let the one you propose to "block out" be forthcoming also. We have a great work to do in a little while, and the more others *fight*, the harder we must *work*. God demands it at our hands. No matter if we are told it is enough to "*be ready*," without meddling with the *time*,—just a reiteration of the cry of the churches,—"no matter whether Christ is near or not, it is enough to be ready for death." All the powers of darkness combined cannot blot out the past Advent movement. It is recognized in the Bible, and pious scoffs and sanctimonious jeers can never destroy the fact the church was to make such a movement; and it now stands as a *fulfillment of prophecy*, instead of a great *bugbear* in the way of our understanding time. Instead of looking to the '43 failure, as a caution against meddling with time again, it is to me one of the conspicuous monuments that the church was to pass before the time was to be understood; and seeing we are past it, and in the last watch, I am encouraged to look for light, instead of saying, "*We can't know.*"

No matter if we are told we can love Christ's appearing a *great way off* just as well as near by,—the *further off, the better some love it*, I fear. No matter if some do take one of the Savior's statements *out of its latitude*,—"Ye know not when the time is," and locate it where Christ never applied it; *time is in the Bible*, and scoffs and jeers can never change the fact. No matter if we are told that the event itself will reveal the time. No; the event will *confirm* the *time previously revealed*. Did the *event* of the first coming of Messiah reveal the *time?* No; it was *previously revealed*, and the event proved the time *right*. Did the *event* of the crucifixion *reveal* the time? No, it only confirmed a previous revelation. Time is given in the Bible, and events accord therewith. No matter if we are told that the "signs" are *enough*; if God had thought so, he would have given *nothing but signs*; but there is *time* in the Bible too, and we *can't get it out of the Bible*. It is there, not to be treated as though *Satan was its author*, but to benefit the church. If we have not the *right* time, let the right time be shown us; but every attempt to make it appear that *time cannot be understood* will be *like blowing against the wind*. We can't be coaxed or driven back on to that old platform. Let cold-hearted haters of this glorious event stand there, but Adventists never. What God has put into the Bible to be understood in the "*time of the end*," we have a *special right* to. It is *our property*. I have fully counted the cost, and am launching out, under God's blessing, ready to share in the *reproach* which this step will bring. God's frowns would rest upon me should I *try to smother up the light*. It does not alarm me in the least to think that Satan will raise a great stir to *hinder the work*; it is another proof that the work is of God. What if he shall succeed in converting some of the formerly faithful ones into instruments to aid his cause, and thereby blind the eyes of some of the children,—it is no *new* trick.

W. SHELDON.

ORIGEN.

Neander, the distinguished church historian, when speaking of Origen, who lived in the third century, and was so noted for changing the doctrine of christianity into a mystical character, says:—

"In what high consideration he stood with the churches of these countries [Palestine, Arabia, Phœnicia, and Achaia] is evident from the fact that on every important ecclesiastical question on which it was difficult to come to a decision the opinion of Origen was asked even by synods of Bishops. A case of this sort, in which Beryllus, the bishop of Bostra in Arabia, submitted to be taught by him, was noticed on a former occasion. We may here mention another instance: a controversy had been excited by a party among the Arabian christians asserting that the human soul died with the body, and that, together with the body, it was not to be revived till the resurrection,—an ancient Jewish notion. Perhaps, too, among these tribes, who by their situation were brought into frequent contact with Jews, it was no new doctrine, but one which had prevailed there from ancient times; and perhaps (if indeed the general voice was thus early pronounced against them) it was the influence of Origen,—in whose system the doctrine of the natural immortality of the soul, which is akin to God, held an important place,—that first gained a general reception for the latter doctrine, and caused the small party who still adhered to the old opinion to be regarded as heretical. This explains how the convention of a *great synod* came to be thought necessary for the purpose of settling these disputes. As they could not come to any agreement, Origen was sent for; and by his arguments the opponents of the soul's natural immortality were brought to confess and to renounce their error." To his parenthetic observation above,—"if indeed the general voice was thus early pronounced against them"—Neander attaches the following note: "Eusebius (1. VI. c. 37) may perhaps judge concerning the controversies of these times too much according to his own subjective views and orthodoxy of his age, when he represents the defenders of this opinion of men generally acknowledged to be teachers of error and propagators of a new doctrine."—*Neander's Church History, Vol. II. pp.* 480, 1.—*Exchange.*

For the World's Crisis.

BE WISE.

Let us be among the wise, for the wise shall understand. What are the wise to understand? It is very evident that it is time. How can any unprejudiced mind think otherwise? I think it is very plain to every mind that wishes to understand, what the prophet Daniel meant by "the wise shall understand;" for the time is what he is talking about. I do not see any reason why the time is in the Bible if it is not for us to understand. I believe we can know something about the time of the Lord's coming.

I mean by the grace of God to be among the wise.

A. M. BARNES.

Clinton, Mass.

QUERY.—Why does the prophetic element preponderate in the Jewish Scriptures?

ANS. Because Judaism was a religion of the future. "And the New Testament (says *Lange*, commentary on Matthew, p. 14), is throughout a prophecy of the second coming of Christ." Even so, Lord, come quickly! Amen.

N. S. BASTION.

Alton City, Ill.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, May 23, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

DANIEL 8: 4.

"BRO. GRANT:— . . . I would like to have you give in the Crisis *all* the light you have on Dan. 8: 4; especially on the term 'beasts,' for the benefit of the household of faith."

L. T. CUNNINGHAM.

The text reads as follows: "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

In the first place we will give the full definition (omitting the words in Hebrew type) of the word *ghahy*, rendered "beasts" in the text, as found in the Hebrew lexicon of Gesenius, who is a standard author. In order that the reader, who may not have a Bible at hand, may fully understand the application and use of the word under consideration, we will quote the passages referred to by Gesenius, and put them in *brackets*, immediately following the chapter and verse mentioned in the definition. Let the reader observe that the words in *italics* are as they are found in Gesenius; while the words in SMALL CAPITALS, included in the *brackets*, represent the words in our Bible which are translated from the Hebrew word *ghahy*, which is rendered *beasts* in Dan. 8: 4.

A) Adj. "1. *Alive, living*, Gen. 43: 7, *is your father yet alive?* v. 27, 28. 45: 3, 26. 46: 30. [27th,—'is ye yet ALIVE?' 28th,—'is he yet ALIVE?' 45: 3,—'doth my father yet LIVE?' 26th,—'is yet ALIVE.'] *All living*, Gen. 3: 20; 8: 21. [3: 20,—'Eve . . . was the mother of all LIVING.' 8: 21,—'Neither will I again smite any more every thing LIVING.'] *Living forever*, i. e., God, Dan. 12: 7. ['Swear BY HIM THAT LIVETH forever.'] Often in the formula of an oath: *living is Jehovah*, i. e., as Jehovah liveth, Ruth 3: 13. 1 Sam. 14: 45. 2 Sam. 2: 27. Job 27: 2. [Ruth 3: 13,—'the Lord LIVETH.' 1 Sam. 14: 45,—'the Lord LIVETH.' 2 Sam. 2: 27,—'God LIVETH.' Job 27: 2,—'God LIVETH.'] And as I live, where Jehovah himself speaks, Num. 14: 21, 28. Deut. 32: 40. Jer. 22: 24. Ez. 5: 11. 14: 16, 18, 20. [Num. 14: 21,—'as truly as I LIVE.' 28,—'as truly as I LIVE.' Deut. 32: 40,—'I *live* for ever.' Jer. 22: 24,—'as I LIVE, saith the Lord.' Ez. 5: 11,—'as I LIVE, saith the Lord.' 14: 16,—'as I LIVE saith the Lord.' 18th,—'as I LIVE saith the Lord.' 20th,—'as I LIVE saith the Lord.'] And so of Jehovah as king. Jer. 46: 18. ['As I LIVE, saith the king.'] *The living*, i. e., men, mankind, Eccl. 6: 8. ['Walk before the LIVING.'] *Land of the living*, opp. Sheol, hades, Ez. 26: 20. 32: 32. [Ez. 26: 20,—'in the land of the LIVING.' 32: 32,—'in the land of the LIVING.']

2. *Lively vigorous, strong*, 2 Sam. 23: 20. Chethibh. (Keri.) [The Heb. word *ghahy* does not occur in our version of 2 Sam. 23: 20, hence we do not quote it.] Also *flourishing, prosperous*, 1 Sam. 25: 6. ['Say TO HIM THAT LIVETH.']

3. *Reviving*, whence metaphor, Gen. 18: 10, 14. 2 Kin. 4: 16, 17. [Gen. 18: 10,—'According to the time of LIFE.' 14th,—'according to the time of LIFE.' 2 Kin. 4: 16,—'according to the time of LIFE.' 17th,—'according to the time of LIFE.'] *With the reviving year*, i. e., *the coming spring*, when winter shall be past and nature revives.

4. *Live, raw*, of flesh, 1 Sam. 2: 15, Lev. 13, 14. [1 Sam. 2: 15,—Not have sodden flesh of thee, but RAW.' Lev. 13: 14,—'When RAW flesh appeared.']

5. *Living, fresh*, e. g. of a plant, green, not dry, Ps. 58: 9. ['Both LIVING.'] Of flowing water as opposed to stagnate and putrid, which latter is called in Arabia dead water. Gen. 26: 19. Lev. 14: 5, 50. [Gen. 26: 19,—'A well of SPRINGING water.' (Margin, LIVING.) Lev. 14: 5,—Over RUNNING water.' Verse 50th,—'Over RUNNING water.']

B) Substitution; *life*, Lev. 25: 36. ['Thy brother may LIVE.'] Often in the formula of an oath: *by the life of Pharaoh*, Gen. 42: 15, 16. [Gen. 42: 15, 'by THE LIFE OF Pharaoh. v. 16, 'By THE LIFE of Pharaoh.'] *By the life of thy soul*, by thy life, 1 Sam. 1: 26. 17: 55. [1 Sam. 1: 26,—'As thy soul LIVETH.' 17: 55, 'as thy soul LIVETH.'] The name Jehovah in this formula is preceded by *ghahy*, see in A. No. 1; whence 1 Sam. 20: 3, 25: 26. ['As the Lord LIVETH.' 25: 26, 'As the Lord LIVETH, and as thy soul LIVETH.'] Far more usual in this sense is the

Plur. *ghahyeem*, once *ghahyeen* Job 24: 22, *life*, Gen. 2: 7. 3: 14, 17. 7: 15, etc. [Job 24: 22,—'No man is sure of LIFE.' Gen. 2: 7,—'Breathed into his nostrils the breath of LIFE.' 3: 14,—'all the days of thy LIFE.' v. 17,—'All the days of thy LIFE.' 7: 15,—'Wherein is the breath of LIFE.'] *Breath of life*, Gen. 6: 17. ['Wherein is the breath of LIFE.'] *Tree of life*, i. e., of long life, of immortality, Gen. 2: 9, compare 3: 22, 24. [Gen. 2: 9. 'The tree of LIFE.' 3: 22,—'The tree of LIFE.' v. 24,—'The tree of LIFE.]—Hence a) *living, sustenance*, Prov. 27: 27. ['And for the MAINTENANCE (Marg. LIFE) for thy maidens.']

b) *Refreshment, recreation*, Prov. 3: 22. 4: 22. [Prov. 3: 22,—"So shall they be LIFE unto thy soul.' 4: 22,—'They are LIFE unto those that find them.]

c) *Safety, welfare, prosperity, happiness*, Ps. 34: 12. Prov. 4: 22, 23. 12: 28. 13: 14. 14: 27. [Ps. 34: 12,—'What man is he that desireth LIFE?' Prov. 4: 22,—'They are LIFE unto those that find them.' v. 23,—'Out of it are the issues of LIFE.' 12: 28,—'In the way of righteousness is LIFE.' 13: 14,—'The law of the wise is a fountain of LIFE.' 14: 27,—'The Lord is a fountain of LIFE.'] Way of life, safety, Prov. 2: 19. 5: 6. [Prov. 2: 19,—'Hold of the paths of LIFE.' 5: 6,—'Ponder the path of LIFE.']

Chaldee. 1. *Alive, living*, Dan. 2: 30. 4: 14, 31. 6: 21, 27. [Dan. 2: 30. 'Wisdom that I have more than any LIVING.' 4: 14,—'To the intent that the LIVING.' 4: 31,—'Honored him that LIVETH for ever.' 6: 21,—'O Daniel, servant of the LIVING God.' 6: 27,—'He is the LIVING God.']

2. *Life*, Ezra 6: 10. Dan. 7: 12." [Ez. 6: 10,—"Pray FOR THE LIFE OF the king." Dan. 7: 2,—"Yet their LIVES were prolonged."]

The foregoing is the full definition of the word *ghahy*, rendered "beasts" in Dan. 8: 4. The word occurs 509 times in the Hebrew Scriptures, and is rendered "living," "life," "alive," etc., in harmony with the foregoing definition, 412 times; and might be thus rendered in all other places, and be in harmony with the context. It is not *once* used to represent a government, unless it is in the text under consideration; and if thus used there, it is contrary to the meaning of the word. We know of but one correct way to settle the meaning of a word, and that is, to examine all the passages where the word occurs; and after doing this, as in this case, and finding it *never* used *symbolically* to represent a political power, our own mind is fully settled that it is not used to denote governments in Dan. 8: 4, but people, properly represented by the word LIVING, as in Isa. 38: 19, where the same word occurs as follows:—"The LIVING, the LIVING, he shall praise thee, as I do this day."

Any one can see at a glance that it would make strange sense to put *beast* in the place of "life," "living," etc., in the definitions of *ghahy*, as given by Gesenius.

The fact that in the Septuagint the word *ghahy* in the Hebrew of Dan. 8: 4, is translated by the Greek word *theerion*, the same word that is used in the Greek to denote a wild beast, only shows that the *translators* understood that the word was used in that sense; but had they carefully examined the word in all passages where it occurs, we think they would not have rendered it "beasts" in Dan. 8: 4, compelling the reader to use it there in a symbolical sense, and contrary to all other uses of the word. The meaning of the word cannot be settled by some particular *translation* of it in a single passage; but by an examination of all its uses. Taking the latter method, we see no room for doubt in the case, that it is not used in a symbolical sense in Dan. 8: 4, nor any where else, to denote political powers.

We understand the simple meaning of the passage to be, as before expressed, that the "pushing" of the ram, or Media and Persia, was against Daniel's people, the Jews, in the twelfth year of Artaxerxes, when he issued a decree, at the instigation of Haman and his family, represented by the "ribs" in the mouth of the "bear," or Media and Persia, "*to destroy, to kill*, and to cause *to perish* ALL JEWS, *both young and old, little children and women, in one day*," in "all the king's provinces," which were 127.—Esther 3: 13. After the issue of this terrible decree, which is without a parallel in the history of the world, as the power of the king was absolute, he saw reason to change his mind, and issue another decree, directly opposite to this, giving the Jews the privilege of defending themselves against all who should attempt to kill them. Thus, "he did according to his will," and the people of the Lord were saved from destruction.

As this is the *first event* in the vision, and a most important one, we see no reason why we should not date the *beginning* of the vision, and the 2300 days and seventy weeks, at this point, which may be clearly shown to be at B. C. 426.

ON DATES.

The following occurs in the correspondence department of "The Rainbow," an Advent Monthly of London:—

"I fear you are committing a great error in joining with those who discourage calculation of dates in the study of prophecy, as history foretold."

1st. "As to the seventy weeks;—Daniel set his heart upon the investigation, and *sought the knowledge by prayer; and the dates were revealed*. (See Dan. 9: 1–27.) As to the sealing;—'The wise' were to 'understand.' (Dan. 12: 10.)

2nd. Though the full revelation of the dates of events, to the end of time, was in a measure sealed, as stated in Dan. 12: 9, 10, yet our Lord, after his ascension, brake the seven seals, and communicated the full revelation by John, with all remaining data, by which the 'wise' can understand the 'times and seasons.' Our Lord before his ascension said (it is true), 'It is not for you to know,' etc.; but he added, '*but ye shall receive power after*,' etc. (Acts 7: 8.)

With these views, fully supported, as I think, by Scripture, I fear you are committing a great error in joining with those who discourage calculation of dates in the study of prophecy as history foretold."

"THE COMING MAN."

There is much talk among Spiritualists, about "the coming man;"—some one who is to take the lead in the great movement, got up by the spirits and those whom they have "deceived." We have met those who affirm that they have seen him, but will not tell who he is; but say he is about to begin his important work of reconstructing the distracted elements of society.

A writer in the *Circular*, of Jan. 30th, 1865, says:—"We understand on good authority that there are about *three hundred* individuals scattered through the world, each of whom claims to be the coming man."

"NAPOLEON'S 'JULIUS CÆSAR.'"

Napoleon III., in his history of Julius Cæsar, says: "My object is to prove that when Providence raises up such men as Cæsar, Charlemagne and Napoleon" ('and of course Napoleon III.'), "it is to trace out for the people the course they ought to pursue, and to set the seal of their genius upon a new era, and so accomplish the labor of several ages in a few years. Happy the nations who understand and follow them." *Rainbow*, April 1, 1865, p. 190.

John Mason, Ponteland, Newcastle-on-Tyne, March 14, 1865, writes in the April number of the *Rainbow*, as follows: "We are now looking for the covenant being made for seven years between Napoleon and the Jews. And last week, a friend drew my attention to the following in the *Methodist Recorder*, a London newspaper: '*The house of Rothschild has summoned all its agents abroad to a conference to take place at Paris.*' It is evident from chronological prophecies, and from the signs of the times, that the second advent of our Lord draweth nigh."

"1867."

"The great writers on prophecy, with the Bible in one hand and history in the other, almost unanimously conclude that this dispensation will close, and the promised rest commence, about or soon after 1867." "The first theologians of their age . . . concur in the interpretations of the prophet's epochs, and bring us by their calculations to A. D. 5992, and the greatest chronologist living, or perhaps dead, brings us to A. D. 5992."—*Rainbow*, April, 1865, p. 155. By J. M. N.

In a "Pastoral Address," by E. H. Tucker, pastor of the Priory church, Exeter, [Eng.] He says: "The cry is now being uttered throughout all Christendom, 'Behold, the Bridegroom cometh,' and in this fact we read one of the especial signs that he will not much longer tarry."—*Rainbow*, April, 1865, p. 158.

"666."

"Prof. E. R. Hodges, of Bath St., Bristol, [Eng.] a Rabbinical and Hebrew scholar for twenty-five years, and formerly Episcopal missionary of the Jews' Society, has carefully considered Mr. Govett's assertions,* and state that they are unwarrantable, and that those words may fairly and legitimately be so spelt in Hebrew as to agree with this view."—*Rainbow*, for April 1865, p. 186. Signed "*Audi Alteram Partem.*"

* Mr. Govett's assertion was, that the name "*Louis Napoleon Bonaparte* does not contain 666, as the total value of its letters in Hebrew."

"THE MISSION OF SUFFERING."

The above heading is the title of a very interesting tract, by Sr. A. P. Jolliffe, of Philadelphia. It is from the pen of one of the most intelligent and devoted christians we ever met. None but one who has had a deep experience could write such a tract. It is addressed "TO A PASTOR IN TRYING CIRCUMSTANCES." Price five cents. For sale at the Crisis office, and by Sr. Jolliffe, Box 1199, Philadelphia, Pa.

"LAID ON THE TABLE."

At the late National Unitarian Convention, held in New York the forepart of last April, it is said "an overture was made toward the union of the Unitarian and Universalist bodies." During the Convention, one of its members, thinking that some of the leading men were departing too far from the Bible standard, "presented some doctrinal points which he thought the Convention ought to adopt as a bond of unity. These were belief in the holy Scriptures as a revelation from God—in one God the Father—in one Jesus Christ—gifted with supernatural power, approved by God, by miracles, signs and wonders, and by Divine authority commanding the devout and reverential faith of all who claimed the christian name—in the Holy Ghost the Comforter—in the forgiveness of sins—the resurrection of the dead and life everlasting. The adoption of these articles to constitute a member of the Unitarian faith. A vote was taken on the resolutions and they were at once laid on the table."

We find no account of the resolutions being taken from the table; hence it is understood that the majority were opposed, and unwilling to adopt them. Therefore it appears they can be "a member of the Unitarian faith" without believing the foregoing "doctrinal points." We shall leave the reader to come to his own conclusions in the matter.

HOW CHANGED.

How rapidly the customs of the people are changing; especially in relation to moral and sacred things. Anything bordering on *religious* restraint seems to be trampled upon with delight, on the part of a large portion of community. They seem unwilling to show any respect for christian observances. Any thing that fetters their fullest liberty to do as they please, they are anxious to have demolished.

The following from an exchange paper, professedly religious, will illustrate the point:—

"On Sunday, the 18th of this month, a large crowd witnessed the launch of a gunboat in the Monongahela, opposite the city; the stage of water was quite favorable, and the operation proved satisfactory to all. The grace and ease, with which the new vessel glided into the river, reflected the greatest credit on those who controlled her movements, and all agreed in regarding her as a splendid specimen of naval architecture. It was evident, however, that neither the enterprising contractors nor the delighted spectators had the fear of Sabbatarians before their eyes, so some sanctimonius individual takes occasion through the columns of a city paper to denounce what he regards as a desecration of the Sabbath.

Are we forever to be annoyed with this canting prattle about the Sabbath, or shall narrow-minded bigots be allowed, whenever so disposed, to ventilate through the public press their crude notions on christian obligations, and inflict their ill-timed and stupid homilies on a patient and long suffering public?"

Those who lived thirty years since little thought that the morals of our country would be at this time as they are, and that scarcely any one would venture to sound an alarm. How truly are the prophetic scriptures fulfilling all that relate to "the last days." "Perilous times" *have come*.

TO THE FRIENDS OF THE YOUNG PILGRIM.

With the first of July next, the *Young Pilgrim* will commence its third year. Its present financial condition will, at that time, demand some change in its publication; in regard to which your advice and co-operation is desired. Your attention, therefore, is urgently invited to the following facts and suggestions:

Such was the prosperity of its first year, while a monthly at 25 cents, and such the impulse given to its circulation at its beginning, running it up before the year's close to 7000, and its receipts meeting expenses, that the prospect of its continued increase to ten or twelve thousand during another year was thought encouraging and almost certain; hence, in compliance with the earnest solicitation of its friends, it was decided to make it a semi-monthly at the beginning of its second year, and put it at the low price of 30 cents.

But, instead of the expected increase, its circulation fell at once, on the commencement of its second year, to 4000, to which number additions have since been made, till now, at near its close the circulation is about 5400.

With so small a circulation, it is impossible, under current expenses, for any paper of its kind to sustain itself on 30 cents a year. Hence, for some months, the Pilgrim has been running behind; and, at the close of its second year in July next, its receipts will be some five or six hundred dollars less than its expenses.

Some change will therefore need to be made at that time in its publication,—either by issuing it but once a month at its present price, or by continuing it semi-monthly at an advanced price of forty or fifty cents. Which it shall be, will be left to the friends to decide, between now and July next. They are doubtless as public-spirited, and, according to their means, as just and liberal as the people of any other denomination; and as they have had the paper the past year for less than cost, and at a much lower price than almost any paper of the kind in the country, they will surely be willing, the coming year, to pay at least *as much* as do the subscribers to other denominational papers. As some may not be aware of the difference between our prices and theirs, the following comparison will give them some idea of what the price of the *Pilgrim* should have been the past year, and what it must be the coming year, to make it self-sustaining.

While the Young Pilgrim goes to its subscribers *semi-monthly* for 30 cents a year, the Myrtle (Boston), with nearly triple its circulation, charges 50 cents, and the S. S. Advocate, S. S. Star, etc., semi-monthlies, of immensely larger circulation (some of them of smaller size and less matter),—40 cents.

The Youth's Millennial Banner goes to its subscribers *once a month* for 40 cents a year; the Young Pilgrim *twice a month* for only 30 cents a year. The Youth's Instructor (though nominally published monthly for 25 cents a year) calls for and receives from its subscribers 50 cents. The S. S. Gazette, S. S. Messenger, etc., and the Child at Home (with a circulation of 150,000), are issued *monthly* for 30 cents a year; while the *semi-monthly* Pilgrim (with only 5400 subscribers) sends out to each subscriber *twice as many papers in the year for the same money*.

There are some few papers that are published at a smaller price; but these are issued, at a loss, by large funded societies, which, publishing also Sunday School books, etc., make use of their Sunday School papers as a convenient and profitable advertising medium for the sale of the same. While such societies can afford to throw away with one hand what it is certain to bring back into the other, the Christian Publication Society, having no such books to advertise, and no funds to throw away, cannot do this; and hence its friends will not make the prices of such papers a criterion for the Pilgrim.

Had the fall in its subscription list been foreseen, the Society would probably not have decided to publish it semi-monthly; or, if they had, they would doubtless have fixed its price at least as high as other semi-monthlies, that is, at 40 or 50 cents, as it should have been, to enable it to meet expenses.

Such being the condition of things, the Business Agent has no alternative but to carry out the wishes of the Society, as expressed by vote at one of its meetings, and make such arrangement as may be necessary to render the Young Pilgrim "*self-sustaining*,"—either by advancing its price, or putting it back to a monthly; unless some other plan shall be suggested. As the action which he shall take in the matter will be influenced by the wishes of the Young Pilgrim's friends and subscribers he hopes to receive a general and immediate response from all such, and from all who are interested in the moral and religious instruction of our young.

Shall it continue as a semi-monthly, at 40 or 50 cents a year, or, shall it visit you but once a month, for 30 cents a year? Let us hear from you *at once*.

☞ As many who have received the Young Pilgrim, the past year, for less than it has cost, will be glad to do what they can, by sending 10, 15 or 20 cents, or more, to help make up the deficiency, we open again the *Sunday School Fund*, and would suggest to superintendents and teachers, members of clubs, and others who may feel disposed, the need of contributions for this object.

THE SUNDAY SCHOOL FUND.

FOR THE YOUNG PILGRIM.

TO HELP MEET THIS YEAR'S DEFICIENCY.

Balance of Fund on hand from last year	$94.20.
Donations not before noted.	
The widow's mite	$6.00
Wm. Saltonstall	.70
Geo. E. Smith	.20
C. Lovis	.25
O. A. Kendall	.10
C. F. Dixon	.54
M. A. Elliott	.50
H. A. Arnold	.50
Pilgrim	1.00
Geo. Cornell	.20
Wm. Lloyd	.20
Geo. Watkins	.20

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1152.03
J. T. Howland	5.00
J. E. Phelps	5.00
Sr. Marsh	1.00
Wm. Miller	2.00
E. Ayres	2.00
Mrs. B. C. Simonds	.60
Sister	.60

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$1053.64
J. T. Howland	5.00
Wm. Miller	2.00
Wm. Nichols	.50
M. E. G.	.17
Sister	.50

ENGLISH BIBLES.

We have just received a fresh supply of English Bibles, which, owing to the recent decline in gold, we shall be able to send by mail, postpaid, at the following low prices:—

Diamond,	morocco, gilt, marginal references,	$1.75
"	roan,	1.10
"	roan, " brass rims and clasps,	1.70
"	calf, colored edges, marg. ref.,	1.35
Pearl,	morocco, gilt, *reference between verses*,	2.40
"	morocco " circuit bind., marg. ref.,	3.20
"	roan, " *reference between verses*,	1.75
"	roan, " rims and clasps, marg. ref.,	2.00
"	calf, marbled edges, ref. between verses,	2.00
Nonpareil,	morocco, gilt, circuit bind., marg. ref.,	3.80
"	roan, " *ref. between verses*,	2.00
"	roan, " rims and clasps, *ref. betw.*,	2.60
"	calf, colored edges, "	2.15
Minion,	morocco, gilt, without references,	2.40
"	morocco, " *ref. between verses*,	3.10
"	roan, " without references,	1.90
"	roan, " *ref. between verses*,	2.50
"	calf, marbled edges, without refs.,	2.15
"	calf, " *ref. between verses*,	2.75

Address all orders, with the money, to

MILES GRANT, Boston, Mass.

For the World's Crisis.

THE ITALIAN MISSION.

BRO. GRANT:—Owing to the beautiful spring time, in which the agricultural people are occupied from day dawn till late in the evening, we have preached but eighteen times during the past month, mostly upon sanctification of heart, tongue, and communion with God, and on the necessity of being the salt of the earth, and a light, not only to Italy, but to all the surrounding nations; that only by a mighty effort can they overcome the snares of Satan, and the effects of the long, cruel oppression of his distinguished agent, the bloody Papacy. But we are rejoiced to live in this happy generation, in which God in his mercy protects his people, so that they can serve him and even preach the entire destruction of the "man of sin" without personal danger, near his tottering throne. We are satisfied that the church of "wise virgins" especially in Italy, must be "clothed with the sun," Rev. 12: 1, and have in their foreheads the pure doctrines preached by the twelve apostles of Christ. For as the moon reflects the rays of the sun, so that without the aid of artificial light we can walk in the night and not stumble, so the light of the Holy Spirit shining on the Bible, enlightens its sacred pages and enables the church to walk in faith and righteousness without the aid of the corrupted forms and doctrines of men.

A church of such, and only such, enlightened, sanctified members, we are striving with the help of God to build in Piedmont, and believe, that he will bless and prosper such a pure and holy work. As we have written in our past reports, it is very painful to our hearts that the ministers of the national church are against us. But the people say to their preachers: "You speak always the same things, that the American missionary preaches erroneous doctrines, and that he and those that follow him, are wrong, but you do not prove him wrong in a single point, while he, with the Bible in one hand and history in the other, proves you wrong in every respect, and you cannot deny it."

We thank God for such testimony, and we pray him earnestly to bless the efforts we put forth in weakness, and keep us continually in the right spirit, so that if we do good, we may feel that it is not we, but Jesus Christ who works in us who accomplishes the work, and be very grateful for the privilege of being his humble instrumenst. But in order to prosecute this great work vigorously and efficiently, as I wrote you in my last report, we must have a press.

Dear brethren and sisters, we thank you, from the depths of our hearts, for your noble assistance in the establishment of this mission, in which we have labored conscientiously, with all the ability God has given us. But as the warm season has commenced, in which the people labor very early in the morning and late at night, resting themselves under the shadow of their trees, during the heat of the day, there is no opportunity to preach to them accept Sundays, and as they have but little reading besides the Bible, they would prize much some religious tracts to read as they rest from their labors at midday. I can improve this season in writing and translating tracts for the press, and when published would let my dear brethren evangelists, and our Catholic converts, and colporteurs go over the Alpine mountains and through these lovely vales to distribute them to the people—and especially to send to those to whom we have not access to speak, as to His Majesty the King, to princes, lords, cardinals, bishops and priests, etc., Rev. 10: 2, that all may be solemnly advertised that Jesus is soon coming and be without excuse when he comes. And not only in French and Italian, but in all the Slavonian dialects, etc., as kind Heaven may give us ability to do. To further this great work, we say again and again, dear brethren and sisters, help us at once to have a press.

We rejoice in the glorious news that we received from the United States last week, that victory has turned on the right side; that the cause of freedom has triumphed! And our faith is increased that now is the time to proclaim the gospel of the kingdom with a loud voice, not only to those who have been in spiritual bondage in Italy, but to the freedmen of the South. Now let the rebels weep for the loss of their negroes, and the Pope his temporal power forever, the Turks cleanse and enlarge the streets of the old "Agar," the city of Jerusalem, the Empress of France collect money from the Catholic princes for a new and magnificent temple and palace "in the glorious, holy mountain," Dan. 11: 45, and we, brethren and sisters, let us watch and pray, and joyfully sacrifice our time, our talents and our money to spread all abroad the news of His speedy coming and kingdom, and we shall receive our reward when he comes. Your faithful brother in Christ,

M. B. CZECHOWSKI.

La Tour, Pellice, via Turin, Italy, May 1st, 1865.

Voice of the West, please copy.

THE YOUNG PILGRIM.

We wish to talk a little with our friends and readers about money matters. The *Young Pilgrim* has been published during the year past and sent to subscribers at a price less than the cost. The Society has thus paid out some $500 or $600 more than all they have received for the paper. This cannot long continue. What shall we do?

1. Shall we send out the *Pilgrim* once a month, and yet charge about the same price we do now?

2. Shall we send it twice a month, and charge 40 or 50 cents a year for it?

3. Shall we send it as we do now, and depend on every boy, and girl, and man, and woman, to get us several new subscribers, so that we can print three or four times as many papers as we now do, and then ask our friends that have money to take hold and help pay up the deficiency?

We wish to hear from our friends at once about this matter. It is important that it be attended to directly. Who is willing to write and pay something to aid in the good work? Next month many of the subscriptions must be renewed. Who will get up a club and send in the money for 50 or 100 subscribers? Be ready when your time expires, as we only send to those who pay in advance.

We wish that brethren who are able to assist would write at once and say what they think of this matter; and if a number of persons have ten or twenty or fifty or an hundred dollars each to help make up past deficiencies, and start the paper on a good basis for the future, we will be able to go on as we are now going and furnish the children with the paper. Let us hear from you *at once*. Direct all letters to the *Young Pilgrim*, Boston, Mass.

May 19th, 1865. H. L. H.

HEBREW CONCORDANCES.

Several persons have inquired for these valuable books. I know of none for sale in the country. If *ten* copies are wanted, I will send for them, and get them bound at $18 per copy in *gold*, if the money is sent with the order. Those who wish them can send me in their names, and when *ten names* are received, I will notify them, and they can send on the money. Each one can then see from the papers the price of gold, and remit me gold, or paper money enough to amount to $18 in gold, and then the books can be bought. This price is cheaper than the wholesale price of old times, when duties were not half what they are now. This will answer all queries upon this subject, as it is the best that I can promise to do, and probably no other man in the country can afford to sell them as cheaply as this.

Address all orders and communications to H. L. HASTINGS, Boston, Mass.

May 19th, 1865.

"KNOW THYSELF."

A book on physiology and health, for children great and small, old and young. This is a book about the size of Webster's old spelling book, containing 64 pages, with sixty or seventy engravings. It treats on the human body in all its parts; shows how to live, eat, sleep, breathe, etc., and gives instructions which, if followed, will help to keep away diseases, doctors, and doctors' bills.

The book is interesting, instructive, and valuable. Price, post paid, is *only* 5 cents single; or $1.50 per dozen. By express, *not* prepaid, $1.00 per dozen; $6.50 per hundred. Address orders to H. L. HASTINGS, *Boston, Mass.* For sale at this office.

BIBLE STUDENT'S LIBRARY.

Another volume is now being added to those already issued, making the SIXTH volume of the series. It is "FABLES OF INFIDELITY," by Robert Patterson. Many of my friends are acquainted with this book, as I have already circulated more than SIX HUNDRED copies of it. It is the best exposition of the follies of infidelity, for the popular mind, that I have ever seen. This volume, for the present, will only be furnished in *cloth* binding, in the same elegant style in which the other five volumes have been bound. The price will be $1.00 per copy, post paid; 5 copies for $4; 12 for $9. Address orders to *H. L. Hastings*, BOSTON, Mass. For sale also at this office.

For the World's Crisis.

THE WORK OF GOD IN N. Y.

The labors of Sr. Anna Smith and her fellow laborer, Sr. Boyd, among the colored people, I regard as most remarkable. The number of those obedient to the faith is large. It is evidently a work of the Holy Spirit. These sisters have been into the streets and lanes of the city, into the garrets and basements, where these oppressed and down-trodden ones lived. They have read to them the word of God, prayed with them, and exhorted them to turn to God and believe in Jesus. They read to them not only of Jesus the despised, rejected, and crucified, but also of Jesus the Redeemer, the King, coming in the "glory of his Father, and the holy angels with him." "They preach through Jesus the resurrection from the dead."

As I have been into their meetings, and heard these colored brethren and sisters tell of what the Lord has done for them, how they love Jesus and his glorious appearing; and have enjoyed the melody of their singing, and the power of their shouting, I could but contrast it with the music made in the fine meeting houses with organs and fiddles, and by opera singers, hired singers, etc., etc. How great the contrast. The former is akin to the "new song" (Rev. 5: 9, 10), and the latter, no doubt intending to be spiritual, but I fear almost wholly animal.

The brethren and sisters of Cooper Institute and 24th St., and others, have entered into the work with commendable zeal, and are doing all in their power to help forward the good work. Bro. Wilkins has preached and labored much among them. Bro. J. K. Bellows preached to the colored people of Hackensack, N. J., last Lord's day, where a church of forty members has been gathered from the world by these sisters.

SAM'L CURRY.

CORRECTION.—In my recent article, "Time hard to understand," I am made to speak of an eclipse as occurring twelve *years* before the battle of Actium. It should be twelve *days*. For "Herod's 34th years reign," read *34 years* reign. The last paragraph should read "It can never be proved near till after the rise of these predicted kingdoms, and *their rise cannot be proved in the past*, except by history, etc.

W. SHELDON.

For the World's Crisis.

LABOR AND BLESSING.

The Lord is not far off, but nigh at hand, and ever ready to bless his laborers. This is evident from all past experience, but never more clearly so than the past winter among us. Bro. Edwin Burnham came here in January, and spent the winter in this section, and a blessed work has been accomplished. In Dansville, the work of the Lord is still going on in bringing sinners to Christ. The church of which I am pastor seems to be baptized to the work, as it never was before. There was strong opposition by the orthodoxy during Bro. Burnham's stay, which threw a damper on him to some extent; but a gracious work broke out and is still going on. The church of Advent believers is being greatly strengthened.

In Honeoye, where Bro. B. spent four evenings only, a revival was started, and many came to Christ. The Advent believers have the use of the Congregationalist church for their meetings, and both churches have been much strengthened by the revival. Bro. B.'s visit at East Henrietta was productive of much good. Much more might be said of the work in these places, but lest it should seem like boasting in the flesh, I forbear.

We expect a good time at our conference at South Butler, in June. This place is four miles from Savannah on the New York Central Railroad, direct route from Rochester to Syracuse. A stage connects with the trains. Many brethren are isolated from those of like precious faith, and we want to see all such at that meeting. Come with warm hearts and willing hands to help in the work of the Lord. Come early in the week, and take the good of the whole meeting. I see Bro. Himes advertises to be there. I expect a good time in seeing brethren cheered, backsliders reclaimed, and sinners converted. F. Burr.

Dansville, N. Y.

SISTER ANNA E. SMITH.

Several of the Advent brethren have inquired if we have any knowedge of Sister Smith. We would say that we have been acquainted with her for some time. She resided in Philadelphia many years, and lived in sympathy with the Adventists there. After losing her husband, she devoted what time she could spare from the care of her children to the poor and outcast, both white and colored, in Philadelphia, and did much good among them. More recently she removed to New York City and engaged in the same work. A wealthy Episcopalian in that city on learning her worth and service among the poor, has given her a weekly support; so that she is wholly devoted to the work of which we have given some account from her pen in the *Voice*. She is in earnest. And latterly, has felt that many of our sisters who have gifts and grace should be in the field of practical labor, doing something for those in the highways and hedges. This is her object in her call for meetings of consultation and conference. We hope good will come out of these gatnerings. If wisely conducted the result will be good. We have prayed that many might be stirred up and called to active labor by this effort.—*Voice of the West.*

For the World's Crisis.

AWAKE! AWAKE!

"What meanest thou, O sleeper? Arise! Call upon thy God," for it is high time that we awake out of sleep and slothfulness, and work for God. The time for us to work is short. Let us work while the day lasts. Everything is rushing onward. Let us look well to the rocks and shoals; for we are gliding swiftly along, and we must keep our eye steadily on Him who will guide our frail bark for us safely to the port of immortal glory. We must make straight paths for our feet. Let us not be satisfied unless we know of a surety that we are in the highway which is cast up for the ransomed of the Lord to walk in. The lions may roar, the serpents may raise their deceitful heads and show their forked tongues, *but fear them not*, they are not in the way; they are *beside* the way. Let them growl; let them spit out their biting venom; they cannot hurt us if we trust in God. He will keep us from that wicked One, that he destroy us not.

Awake! Awake! for the Lord is soon coming to take his weary children home, and to destroy the earth. O my God! wake up the sleeping professors; arouse them to a sense of their duty to God and to one another. Let us gird on the whole christian armor, and take the sword of the Spirit, which is the word of God, and if we wield it as we should, it cuts to the heart. God help us that we may not handle the word of God deceitfully, but whatever we do, do it in sincerity, in humility, and in the simplicity of the gospel, that our work may be well done; then when Jesus comes we may hope to be crowned with eternal life. B. L. Clark.

Marble Rock, Iowa.

For the World's Crisis.

THE SABBATH.

There was no command given to man to keep the Sabbath till we come to Ex. 16: 4, 5. God rained bread from heaven. God said they were to gather twice as much on the sixth day, which proves that the day was to be kept as a sabbath, and a rest day, to remember their coming out of Egypt. "And God said unto them by Moses, This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord." "For the Lord hath given you the sabbath,"—not to Adam or his sons. The Lord said his sabbaths were to be a sign between him and the children of *Israel*, throughout their generations.—Ex. 31: 12-18. See Deut. 5: 3. "The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive this day."

God sanctified the creation sabbath unto himself. See Gen. 2: 3. So the Lord commanded (Deut. 5: 12) the children of Israel to sanctify the seventh day, and to keep it in remembrance of the Lord bringing them out of Egypt. See Ex. 15: 5, 23, 29; 20: 8. This command was binding on all Jews down to the cross of Christ. There it ended; for the simple reason that nine of the ten commands are brought in to the new covenant, and the fourth God designed to be left out; and no one has a lawful right to add or command that the Gentile church observe the seventh day, or force it as a test question, without being liable to his disapprobation for adding to his word. Ninety-nine hundreths of the church, from the earliest days of christianity to the present time, have observed the first day of the week, as church history proves. Wm. Sweet.

Correspondence.

From Sr. M. M. Shepherd.

Bro. Grant:—It was the speedy coming of our Savior that first aroused me to a sense of my lost condition out of Christ, and led me to seek with all my heart the pearl of great price. And as the signs are thickening around our pathway that portend the soon coming of the King of kings, to break in pieces all earthly rule and establish his own peaceful kingdom, surely we ought to lift up our heads and rejoice as our redemption draws nigh; for here we mourn, and sigh, and weep over the ills of this mortal dying state, but in that world of joy and glory, sorrow will be forever ended, sin and all its effects will be forever destroyed.

I listened, a short time since, to a discourse by a Methodist minister on the resurrection. He spoke of the nearness of the Lord's coming, the reign of Christ and destruction of sin, and said to his congregation (mostly Methodists), "If you wish to call me a Millerite, you can. I have believed the doctrine for twenty years." He also remarked that "some say the Devil will be destroyed, too; of this I am not certain, but if true, "I will say amen." My heart said, "Praise the Lord," for thus much in favor of truth. How I wish those who profess to be ministers of the gospel might see the truth, and like honest men acknowledge and practice it, to the saving of themselves and those who hear them. Notwithstanding the great mass have heaped to themselves teachers having itching ears, turned their ears away from the truth, and turned unto fables, let us, around whom the truth shines so brightly and gloriously, seek to lead lives devoted and cross-bearing, separating ourselves from the world, as becometh followers of the meek and lowly Savior, ever possessing his Spirit, and letting our light shine to those around us, that when our Life-giver comes we may be glad with exceeding joy.

There are a goodly number of believers in this vicinity, who are shining witnesses for the truth, where a few years ago there were scarcely any. The cause is steadily advancing under the labors of Eld. N. A. Hitchcock. I highly prize the Crisis. It comes week after week laden with "meat in due season" to feed the hungry soul longing after truth. May its worthy contributors be spared till the Savior comes to crown them with eternal life in his kingdom. Your sister in Christ,

Monroe, Wis. M. M. Shepherd.

From Bro. J. W. Elliott.

Bro. Grant:—I have sent out two packages of tracts, also the Crisis, which I consider invaluable. I bless God that it has been my happy lot to live to this day of light, and, like Saul, the scales have fallen from my eyes, and I can see that not all who say, Lord, Lord, shall enter the kingdom of heaven, but those that do his will. May God bless the efforts of your press, and its correspondents, with power, and that quickening influence of his Holy Spirit, so that the world may know that the day-star has arisen and the day soon cometh, when our Savior will set up his kingdom on this earth, and rule, Lord of lords and King of kings.

I shall soon need more tracts. The leaven I have cast into several measures of meal, and it is doing its work. Quite a number have become leavened, and others are in progress. The spirit of Jesus is in our midst. I will not further chafe your mind with so small incidents, although we feel that God is in the work, and will continue to work until the whole lump is leavened. May God bless you. Your brother in christian bonds,

Preston, Minn. J. W. Elliott.

From Bro. E. Bellows.

Bro. Grant:—A great blessing has followed the conference in Abington. The church have been revived and come into working order. Several sinners have been converted; others are anxious and will probably take a decided stand ere long. Eight happy souls put on Christ by baptism yesterday, (May 14th). The house was crowded to hear the word of God. May the good work go on till many more shall find the pearl of great price. E. Bellows.

Obituaries.

Chaplin. Died at the residence of Eld. S. A. Chaplin, near Princeton, Indiana, May 6, 1865, James Chaplin, aged eighty years and ten months.

Father made an open profession of christianity upwards of fifty years ago, and united with the Christian Connection. His mental organization was deeply emotional. With such touching pathos would he tell of the love of God's dying Son, as to melt all hearts to tears. Nor did his simple narratives produce less effect when he described the glories of the "better country." The grapes of Canaan, the great family of Abraham in the true land of promise, the blissful clime of the heavenly home, its perfect healthfulness, the ability of Jesus to bestow eternal life from the fact that no one ever died in his immediate presence, were themes on which he delighted to dwell. He was a cripple. Once he dreamed that Jesus personally gave him some errand to perform which his lameness disqualified him to execute; but a touch of the all-healing hand made him whole, and like the bounding roe he was off to do his Master's will. He looked for Jesus, and waited for the consolation of God's Israel. Farewell, dear father, till Jesus comes. I hope to meet you in the blood-washed throng.

"And though our band is broken now,
And grief o'ershadows every brow,
Sweet hope! that we one day may stand,
A ransomed and unbroken band,
Before the throne!"

Eld. S. A. Chaplin.

Ellison. Died in Portsmouth, N. H., on the 13th of May, 1865, of consumption, Anna M., wife of Horace Ellison, aged twenty-three years, seven months.

Our sister found peace in believing on Jesus, a few days before her decease. She had been an affectionate daughter and a faithful companion, but not until she was near her end, did she seek an interest in the atoning blood of Jesus Christ. When she called on the name of the Lord, she was accepted, and sealed by the Holy Spirit. She lived three days, filled with a Savior's love, then gently fell asleep in Jesus.

Kimball. Died in Hampton, Conn., April 7th, of consumption, Sr. Sarah Kimball, aged twenty-three years.

In this death, the husband has lost a kind and an affectionate wife, and the father an only child, on whom his earthly comforts mainly centered, having buried his companion not more than a year since. When all earthly friends fail, Jesus will not. Our sister loved her Master, and was baptized by Bro. Grant. She died in the Lord, and sleeps in Jesus. E. Bellows.

Brown. Died in Danielsonville, Conn., April 30th, Florence, only child of Dr. Rufus and Fanny Brown, in the fifth year of her age. E. Bellows.

B. de-Wit. Fell asleep in Portsmouth, N. H., May 15, 1865, Carston B. de-Wit, aged fifty-seven years, nine months.

Bro. de-Wit suffered greatly during his last illness, from dropsy; but bore all his sufferings with great patience. His heart was fixed, trusting in the Lord. A wife and several children are called to mourn his loss, but they sorrow not even as others that have no hope. He had been looking for the appearing of Jesus Christ many years, and died with the expectation of being raised up at the last day. The writer attended the funeral of Bro. de-Wit and Sr. Ellison. F. H. Burbank.

Angle. Died in Burrillville, R. I., May 7, 1865, Mr. Enoch Angle, in the thirty-third year of his age.

Thus another has fallen by the hand of death. He leaves a wife and one child to mourn. He was a kind and loving companion, an indulgent parent, an honest and upright neighbor, beloved by all who knew him. May the blessing of the Lord rest upon the bereaved. Words of comfort were spoken by the writer, from 1 Cor. 15: 20. J. S. Eldridge.

Babb. Died at Conesus, N. Y., April 29, 1865, Herbert S., only son of Nelson and Elisabeth Babb, aged four months and twenty-six days.

The parents deeply feel their loss, but hope to see their little one again in the morning of glory. F. N. Burr.

Summary of News.

FOREIGN.

Liverpool May 5th, Queenstown 6th.

Resolutions of sympathy with America continue to pour in. Almost every public body and place in England must have given expression of its sympathy. Among the demonstrations was a great meeting of workingmen in London. In addition to resolutions of condolence they adopted one rejoicing at Federal successes and the destruction of slavery. The Liverpool Chamber of Commerce voted an address expressing a hope that the calamity might not retard a speedy peace.

The Vienna correspondent of the London *Observer* says: "The Czar of Russia has published an encyclical letter, and distributed it among the Russian priests, with orders to inculcate its principles upon the minds of the people. The Czar sets forth, in the name of Christ, his religious principles, extols his own infallibility and holiness, and condemns other creeds and calls them schismatic. Catholics and Protestants are, in his estimation, heretics and infidels, and he inculcates intense hatred against other nations. He says Catholics don't believe in Christ, but in the Pope, and he denounces their saints as liars and imposters. England, France and Austria are subjects of bitter invective. The encyclical inculcates the most vehement fanaticism, and concludes with the prayer that the Czar may have health and power, and overcome his enemies, and the faith of holy Russia prevail."

The Cologne *Gazette* asserts that an attempt against the life of the Emperor Napoleon was contemplated by some sixty conspirators at Lyons. The conspiracy was, however, discovered in time, and a large number arrested before the Emperor visited the city. The guilty are Italians and Poles, who intended to place themselves at the narrow entrance of the Rue Bourbon, where they meant to fall on the Imperial carriage.

The Empress of France presided at a State Council on the 6th and afterward receceived the American Ambassador. She has addressed a private letter of sympathy to Mrs. Lincoln.

The Emperor has issued a proclamation to the inhabitants of Algeria, urging them to become attached to the soil, and treat the Arabs as fellow countrymen. He says, "We must be masters because we are more civilized, and generous because we are stronger." The Emperor was received everywhere with enthusiasm. He has issued a proclamation to the Arabs calling on them to recognize the decrees of Providence, and says two millions of Arabs cannot resist forty millions of Frenchmen.

The *Italia* says Italy recognizes the Pope as the Chief of Catholicism and will always treat with him upon religious matters, but does not acknowledge his temporal sovereignty.

DOMESTIC.

New York, April 16. The *Times'* special Washington telegram states it has been positively decided to proceed at once to reduce the strength of the army to 150 or 150,000 men, and the arrangements, therefore, are proceeding with all possible dispatch.

New York, May 16. The *Times'* Nashville dispatch says Joe Brown, late rebel Governor of Georgia, was brought here last night as a prisoner, and left this evening for Louisville. Jeff. Davis is under strong guard and will arrive here (Nashville) Thursday evening.

Every body of regular rebel soldiers and guerilla organization in this State and Northern Alabama has given up, to come in under Gen. Thomas' late order. Thousands of rebel soldiers have arrived here and taken the oath, including the redoubtable Dick McCann. Nearly all the hospitals are cleared out, and thousands of government employes are being discharged.

New York, May 17. The *Herald's* Chester (S. C.) correspondence announces the arrest of rebel Gov. Vance, of North Carolina, and Gov. Magrath, of South Carolina, is being pursued by our cavalry.

New York, May 19. The *Commercial's* special Washington dispatch says:

Secretary Seward visited the State Department to-day, entering upon his official duties at once.

The order for the transportation of Jeff. Davis by water instead of by land will prevent a great deal of misplaced sympathy, and baffle plots for his rescue.

The letters found upon Booth will constitute the most thrilling portion of the testimony.

Washington, May 19. Secretary Seward, for the first time since his attempted assassination, went to the State Department to-day and gave an audience to one of the members of the French Legation.

The symptoms of Frederick W. Seward continue to improve.

The vessels of the Potomac flotilla which government have no further use for, numbering over twenty, are arriving at the navy yard, and their guns and stores are being removed, and their crews transferred to other vessels.

The future of the Jews and Jerusalem.—The following from the *Revival*, shows that there is a great movement on foot in reference to the Jewish people and the *holy city*.

A correspondent thus writes:—"In January last there was a notice in the *Times* to the effect that the Emperor of the French desired a conference of the leaders of the Jewish nation to be held in Paris, and the Prefect of Paris had issued notices accordingly; and I have very recently learned that the conference will be in the summer, and probably about the month of June. The Rothschild family are taking a very active part in this movement; and the object of the meeting is, the taking into consideration the immediate preparation of Jerusalem. Deeming this to be a very remarkable sign of the times, I thought you might wish to make use of such information for the benefit of the Lord's people in general."

ITEMS.

☞ We have now nine new Territories waiting to be made States. They are: Wyoming, Arizona, Colorado, Idaho, Montana, Nebraska, New Mexico, Utah and Washington.

☞ Parties who have been through Georgia as far south as the Etowah River, represent that the destitution prevailing in that country is truly appalling. What few inhabitants remain there are almost starved to death, and for want of animals it is impossible for them to attempt to raise any crops.

☞ The French Emperor had taken his departure for Algeria. His reception at Marseilles was very enthusiastic, 200,000 people being said to be in the line through which he passed. He will be absent about a month.

☞ At Portland, Me., on Wednesday, the temperature stood as high as 92°; at Portsmouth, N. N., in the afternoon, it was at 90° in the shade and 110° in the sun.

☞ The people of North Georgia are very poor, and will scarcely be able to make a crop this year on account of the lack of seed and farm animals. They are generally rejoiced at the end of the war, and are moving to reinaugurate civil law.

☞ A few weeks previous to the occupation of Richmond by the United States forces, wood was held at $100 per cord, and scarce at that. It can now be readily purchased at $7.

☞ Some idea of the desolation among cattle by the drought in California, during last year, may be had from the fact that out of a herd of sixty thousand cattle, owned by the largest herdsman in the State, not more than ten thousand will be saved.

☞ Thirteen steamers and two rams, surrendered by Dick Taylor, have arrived at Mobile.

Trouble in Cuba.—Jamaica papers give accounts of the conduct of slaves in different parts of Cuba, which causes great apprehension. Already had several estates been burnt by the torch of the incendiary, and so deep and silent was the plot which had been laid for carrying out these acts of incendiarism that no clue to the perpetrators had as yet been discovered. On one of the estates fired an overseer had been murdered. The government is said to be very vigilant in suppressing all information about the evident disaffection of the slave population, but many careful observers have strong fears of the future. It is not stated what are the immediate causes of the present disorder, but it may readily be imagined that the progress of events in this country has been such as not to promote much content among the slaves in Cuba. The wave of emancipation may yet pass over that island.

Notices.

Advent Christian Conference.

The Minnesota Second Advent Christian Conference will hold its annual session at Elliota, Fillmore Co., (near the Iowa Station), commencing on Friday, June 30, 1865, and continuing over the first day. A general attendance of christians is desirable. Come, dear brethren, let there be a general gathering. Come laden with grace to work for the salvation of souls. Inquire for James Bersell, etc. Philip Ramer, Secretary.

Voice please copy.

Notice.

The Maine Eastern Conference will be held at Brewer, Me., at the Town House, to commence on Friday, June 12th, at 2 P. M., and continue over the Lord's day. All who love our Lord are invited to come.

Thomas Smith, Israel Damman, } Committee.

Conference.

The Maine Western Central Quarterly Conference will be holden with the brethren and friends in Vienna, at Sr. Carr's barn, commencing June 8th, at 4 o'clock P. M., and continue over the following Lord's day. Brethren from a distance will call on Eld. H. B. Seavey, Bro. Clifford, or Sr. Carr. Ample provision will be made, and a general invitation is given. Come, brethren and sisters, while it is evident that those who love the Lord will soon see the King in his beauty, let us see to it that we are found faithfully discharging our duty at his appearing. D. W. Griffin, Clerk.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Sunapee, N. H., (South meeting-house,) commencing Thursday, June 1st, at one o'clock, P. M., and continue over the following Sunday.

We hope prayer will go up to God that this meeting will prove a great blessing to the people in this part of the State. A. W. Sibley, Secretary.

Conference.

We purpose, the Lord willing, to hold the next session of the Maine Western Quarterly Conference with the church in Bath, commencing Thursday evening, June 1st, to continue over the following Lord's day. Persons coming to the city may call on John Blaisdell, Middle St., Samuel T. Leeman, corner of High and Walker Sts., and George Severance, Corliss St. James A. Libby.

Notice.

The next annual meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, commencing June 15th, 1865, and continuing over the first day. Strangers may call on Bro. Cooley near the depot. Dear brethren, let this be the largest gathering of the kind we have ever had. Come laden with grace, to work for the salvation of sinners.—*Voice copy.*

H. H. Janes, Pres.
P. S. W. Deyo, Conf. Clerk.

I have made arrangements with the Railroad Company on the Dubuque and Sioux City Road, so that brethren can attend the conference at Manchester at half fare by getting of me at the meeting a full pass to return home. Let not this rare opportunity pass by. Peter S. W. Deyo, Clerk.

Notice.

The River Point and Arctic Second Advent Church Society will hold a business meeting at their house, on Saturday evening, May 27th, commencing at 7½ o'clock. All the members of the church are requested to attend, as business of importance is to come before this meeting. A. C. Greene, Clerk.

Notice.

To those who wish to attend Sr. Smith's convention at Poultney, Vt., I would say, it is situated on the Washington and Rutland Rail Road from Troy, N. Y., to Rutland, Vt., eighteen miles south of Rutland, and sixty-seven north of Troy. J. K. Bellows.

Conference in Brookfield, N. H.

There will be a Conference at Brookfield, N. H., commencing Thursday, June 8th, at 2 o'clock P. M., and hold over the following Sunday. Eld. John Couch and others will be present to preach the word of life. For the brethren, A. W. Sibley.

Notice.

The Alton Bay campmeeting committee are requested to meet at Bro. Joseph Langley's, Barnstead, N. H., Tuesday, June 6th, at nine o'clock, to make arrangements for our forthcoming campmeeting. For the Committee, J. G. Smith.

Discussion.

There will be a discussion in North Dana, Mass., commencing Tuesday evening, May 30th, 1865, to continue as long as may be deemed proper.

Subject.—Have we any proof of the unconscious state of the dead?

Eld. George A. Streeter, of North Dana, affirmative. Miss Sarah A. Nutt of Claremont, N. H., negative.

Notice.

For the benefit of those who wish to know in time of trains stopping at Savannah, the station nearest South Butler, the place of conference, I would say, that the only passenger train westward that stops here, leaves Syracuse, 6.10 A. M., arriving at Savannah 7.38 A. M. A freight with passenger car leaves Syracuse 2.20 P. M., arriving at Savannah 4.34 P. M. The only trains eastward that stop at Savannah leave Rochester 9 A. M., and arrive at Savannah 1.5 P. M. A passenger train leaves Rochester 3.50 P. M., and arrives at Savannah 6.6 P. M. Wm. A. Fenn.

Notice.

Having closed my labors in East Boston for the present, I would say to those who have written me to visit them, and to all others who may desire my labors, that I shall be able now to attend to calls wherever the way opens. Address, for the present, East Boston, Mass. A. W. Sibley.

Notice.

As I believe time is very short, and it behooves us to be up and doing, and as I have found many females that feel God has called them to labor in the vineyard of the Lord, but because of the prejudice of the church in its present cold and backslidden state, they are kept back from laboring as they feel God has called them to do; and as I believe that we are living in the day when God will pour out his spirit upon his handmaids, I therefore give this notice to all the women of America, independent of denomination or color, who feel that they have been called of God to preach, exhort, pray, or to write, on the subject of his speedy coming, and a preparation for that coming, to open a correspondence with me in reference to holding a convention of women, which will be held in the Poultney church, at Poultney, Vt., commencing Wednesday, June 7th, and continuing one week. All brethren are invited to meet with us. This convention shall be for the promulgation of all Bible truths; but no hobbies.

Now, sisters, let this be a missionary movement. Remember Jesus is at the door, and wickedness is abounding, and the love of many is waxing cold. Let us be up and doing, so that he may say to us, "Well done, good and faithful servant, . . . Enter into the joy of thy Lord." Let all who feel interested in this great work, make it a subject of special prayer at the hour of twelve o'clock, every day, that God may bless the effort that we may put forth to his honor and glory.

All brethren who are favorable to this convention are invited to assist us by advice, by kind words of encouragement. Address,

Mrs. Anna E. Smith,
No. 128 East 27th St., New York City.

Meetings in Burlington, Me.

Conference meetings will be held on the 4th Saturday in each month at Burlington, Me., Folsom's Ridge. Preaching brethren and others are invited to attend. Samuel Hammons.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
Miles Grant .... Sunday, May 28th
H. L. Hastings .... Sunday, June 11th

Southampton, Long Island, N. Y., at the "Yearly Meeting" of the Indians, the first Lord's day in June. Miles Grant.

Lawrence, (Lyceum Hall) .... Sunday, May 28th
New Bedford, ... Sunday, June 4th
H. L. Hastings.

Troy, N. Y. .... Sunday, May 28th
Addison, Vt. .... Sunday, June 4th
M. Batchelor.

George's Mills, Sunnapee .... Sunday, May 28th
A. Mussey.

Poultney, Vt., Saturday evening, May 27th, and over the following Sunday, and remain in that region as long as may be duty.
West Hoosick, N. Y., (Advent Chapel), Thursday and Friday evenings, June 1st and 2d.
North Bennington, Vt., Saturday evening, June 3d, and over the following Sunday. A. Simpson.

Groton, Mass., (at the Community, Hartwell's Hall), Sunday, May 28th. Wm. C. Thurman.

Manchester, N. H. .... Friday evening, May 26th
Concord .... Sunday, May 28th
Meredith Village .... Monday evening, May 29th
Melvin Village .... Wednesday evening, May 31st
New Durham Ridge .... Thursday evening, June 1st
Dover .... Friday evening, June 2d
Exeter .... Sunday, June 4th
Haverhill, Mass. .... Friday evening, June 9th
New Bedford .... June 11th and 18th
A. Ross.

New Britain, Ct. .... Sunday, May 28th
Cheshire Street .... Sunday, June 4th
H. Munger.

Forestville, Ct. .... June 6th
Bristol, Ct. .... June 7th
New York, 24th Street, Bro. Curry's place .... June 14th
J. S. White.

South Reading, Mass. .... Sunday, May 28th
Joseph W. White.

Warner, N. H. (Waterloo school-house), Saturday evening, and Sunday, June 3d and 4th. Love feast Sunday, 9 A. M. Baptism P. M. John G. Hook.

Corinna, Me., (at Hurmon Chapel), Saturday, May 27th, at 2 P. M., and over the Lord's day, 28th.
Bangor, (at the Philbrook school-house), Sunday, June 4th. Israel Damman.

North Norway .... June 4th
D. M. Hanscom.

East Boston .... Sunday, May 28th
Clinton, Mass .... June 2d
Concord, N. H. .... June 4th and 11th
C. Goodrich.

Wrightville, Conn. .... Sunday, May 28th
Wallingford Farms, Conn .... Sunday, June 4th
North Canton .... Sunday, June 11th
B. Hitchcock.

Centre Hill, (at house of Sr. King) .... Sunday, June 4th
Wm. J. Riptey.

Campville, Ct .... Sunday, June 4th
O. D. Woodruff.

Boston, Kast Hall, 104 Hanover St., Sunday, May 28th
George Storrs.

Holderness, (Brick school-house) .... Sunday, May 28th
Warner, (Ore Hill) .... Tuesday evening, May 30th, 5 o'clock
Orford, (Quint Town) .... Wednesday evening, May 31st, 5 o'clock
Williamstown, Vt. .... June 4th
Bridgewater, Vt., (where Bro. Hubbard may appoint), Sunday, June 11th. Nelson Hartshorn.

Having had a number of calls from New Hampshire and Maine, I have, at the suggestion of Bro. Hiram Munger, arranged to preach at the following places:—
Lynn, Mass .... Sunday, May 28th
Haverhill, Mass., Tues. and Wed. eves., May 30th & 31st
Exeter, N. H., Thurs. and Friday eves., June 1st & 2d
Concord, N. H. .... Sunday, June 4th
Dover, N. H., Tues. and Wed. eves., June 6th and 7th
Elliott, Me., Thursday and Friday eves., June 8th & 9th
Portsmouth, N. H. .... Sunday, June 11th
Biddeford, Me., Tues. and Wed. eves., June 13th & 14th
Hollis, Me., Thurs. and Friday eves., June 15th & 16th
Portland, Me. .... Sunday, June 18th
Yarmouth, Me., Tues. and Wed. eves., June 20th & 21st
So. Poland, Me., Thurs. and Friday, June 22d and 23d
Poland Hill, Me. .... Sunday, June 25th
Should any of these appointments in any way interfere with previous arrangements, please inform me at Exeter, N. H., before June 1st. H. K. Flagg.

New Bedford .... Sunday, May 28th
W. H. Mitchell.

New Hartford, Ct., North End, (at the dwelling of D. Baker's), May 28th.
New Hartford, West Hill .... June 4th
Avon, Lovely Street .... June 11th
Winchester, (at the Stone school-house, or as Bro. Henry Drake may arrange), June 25th.
H. Rockwell.

Agawam .... Sunday, May 28th
H. Pratt.

Biddeford, Me .... Sunday, May 28th
A. W. Sibley.

North Bennington, Vt. .... May 27th
and over the Sabbath. Wm. I. Blanchard.

Clinton, Mass. .... Sunday, May 28th
L. Boutell.

Melvin Village .... May 28th
North Parsonsfield, Me .... June 11th
T. W. Piper.

Savoy, Mass., (at Bro. Worthington's house), June 4th
North Bennington, Vt .... Sunday, June 18th
J. Wilbur.

Yalesville, Wallingford .... Sunday, May 28th
Henry L. Bradley.

Cold Spring, Mass .... Sunday, May 28th
Wrightsville, Conn .... Sunday, June 11th
Geo. L. Teeple.

Ashburnham, Mass .... May 28th
Haverhill, Mass .... June 4th
J. K. Bellows.

North Canton Ct .... Sunday, May 28th
S. Woodruff.

Springfield, Mass., (Barns' Block) .... May 28th
Timothy Cole.

East Canaan, Saturday evening and Sunday, May 27th and 28th. Love feast Sunday morning, 9 A. M.
J. G. Hook.

Densmore Hill .... Sunday, May 28th
J. B. Libby.

West Hoosick, (Advent chapel) .... May 28th
Plainfield, (Pond school-house) .... June 11th
H. Hadlock.

Warren (Ore Hill), where Bro. Huckins may appoint, Saturday evening, May 27th, and over Sunday.
North Haverhill .... Monday evening, May 29th
Whitefield, (where Eld. Cleaveland may appoint), Tuesday evening, May 30th.
Canaan, Vt. .... Thursday and Friday evenings, June 1st and 2d.
Pittsburg, N. H. .... Saturday evening, June 3d and over Sunday. J. Pinkham.
J. H. F. Varney.

Lowell .... May 28th
Hartford, Ct. .... June 4th
New Haven, Ct .... June 11th
New Britain, Ct. .... June 18th
Hartford, Ct. .... June 25th
J. S. White.

Exeter, N. H. .... May 28th
Geo. W. Brown.

Pittsfield, N. H., May 25th, 5 o'clock, P. M., through the week, and over the following Lord's day.
J. Couch.

Nottingham, (where Bro. Kendell may appoint), May 28th. Z. Ford.

Cornville, Me. .... June 4th
L. L. Howard.

Stark .... May 28th
Rome .... June 4th
H. B. Sevey.

Worcester, Mass. .... every Sunday in June
St. John, N. B. .... July 1st
Address, care of S. F. Mathews.
Edwin Burnham.

Agawam .... Sunday, May 28th
P. S. Butler.

Lagrange Corner, Me. .... May 28th
Thomas Smith.

24th. At the Knowlton school-house, Sunday, 28th.
East Canaan, (as the brethren may appoint), Saturday evening, June 3d, and Sunday, the 4th.
B. P. Manning.

Cornville .... Saturday, May 27th, and Sunday, the 28th. Between as the doors may be opened.
B. Spaulding.

Northfield, Mass .... May 28th
My appointment for Townsend, Mass., is withdrawn.
Geo. A. Streeter.

Portsmouth, N. H. .... Sunday, May 28th
J. G. Smith.

Westboro, Mass. .... May 28th
F. H. Burbank.

Business.

☞ The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

Our Volunteer Agents.

Report for the week, ending May 21st.

One each—By D. M. Hanscomb, W. N. Martin, H. D. Reed, P. Ramer, Mrs. B. C. Simonds, W. C. Thurman.
Two each—By Mrs. L. Andrews, J. G. Hook, T. M. Preble, J. Mackey.
Seven—By M. Grant.

TO CORRESPONDENTS.

W. D. Cook—The $10 was received and acknowledged.
A. Roberts—It was stopped.
Mrs. L. Andrew—Have credited the $3.00.
L. Johnson—Received; for Crisis, acknowledged May 9. For Poor Fund, next week.
A. H. Kidder—Received and acknowledged.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 503. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each.—J Elkins 553, S C Hancock —, P. O. A. Lafo 522, J. F. Boyd 515, Mrs. Rawlinson 475, M. L. Lawrence 514, E F Lowell 523, W J Hoyt 520, G L Hart 501, W Kay 524, N Brayton 554, W Dayton 523, T L Albro 513, Mrs. J W Spring 526.

$1.25 each.—S Blanchard 520, G Christenson 520, J Merrill 520, S W Worthington 502, N B Short 527, J A Clark 523, T C Coleman 531, Mrs. H Wilson 520, H Howe 527, H Keen 526, R W Neale 527, H Tower 510, V C Newcomb 526, T Gooch 520, W Eaton, 512, M A Small 521, C Ayres 525, I Martin 528, J C Jesseman 528, J Grout, 528, S Bush 528, I J Rivers 528, H Green 528, S S Davis 528, E H Jillson 527, C Gooch 520, A Rogers 518, A M Selby 527, S C Kennedy 502, J B Treat 522, S B Saxton 527, S N Langley 516, L Edgecomb 528, R Ridley 528, B F Hammond 589, C J Towne 541.

$2.00 each.—C Patnode 530, H Raymond 471, L W Pierce 496, E C Wheeler 533, J C Atkins 545, A Hotchkiss 536, L W Smith 503, N Lewis 522, C Ware, 534, S Griffin 544, J B Miller 505, N Thackery 544.

$2.50 each.—S Gardner 553, J B Thurston 553, J Wentworth 553, H P Glidden 552, L Wiggin 552, Mrs E Smiley 555, C Miller, 553, M F Worrell 556, W H Trenwith 553, J Mackey 553, O S Wise 541, D Devereaux 517, J Prince 497, S P Clough 554, V Fisk 514, H Eaton 549, J C Young 528, R P Everett 528, N D Clough 554, E M Gurney 553, W L Carroll 547, T Potter 537, J T Howland 546, M Wilson 555, E C Paine 511, A C Scranton 553, H M Hicock 553, E W Wallack 553, J Nesbit 553, G W Lougee 547, J Q Brown 515, L Ottman 553, A Pease 557, J Wilkinson 543, J Crane what P O? Mrs P Tripp 554, J Friese 553, A O Eaton 538, J H Hanscom 548, R C Russell 553, J Tarbit 553, S Hubbard 554, S Sherman —, M. J. Hoyt 552.

$3.00 each.—J. Brrum 555, S. Jones 510, W Miller 523, M A Weaver 561, A Roberts 522, G W Libby 521, H W Chamberlain 504.

$5.00 each.—Mrs. B. Gilkey 468, D. Lindsey 542, L. Canfield 549.

Various Sums.—S. Knowles $1.50, 517, W. G. Poor 60c, 470, J A Cilley $2.60, 520, S. P. Frazier 86c, 520; W Coleman 50c, 501, M Bogardus 50, 498, A. Mackey $3.50, 528, Mrs. F. Dearborn $1.50, 502, E. Scammon $15.00, 603, M M Markham 39c, 501, F Whitney $1.37, 494, Mrs. S Minard 63c, 515, H R Allen 63c, 495, M S Barnard $1.20, 491, E. S. Frost $3.48, 501, J Steele $1.83, 527, P. T. Vining $2.81, 502, J. N. Snyder 50c, 516, A. Thompson 90c, 549, A. Wheeler 50c, 514, M. Leonard 35c, 501, A. Little $2.13, 572, S. Breckenridge 63c, —, J Nason 75c, 521, J McLanathan 63c, 515.

For Books and Tracts.

30 cts. each.—M A Weaver, G S Flint, A Choate, E M Smith, C Holderness, B F Wilkins, H R King, J A Annis, T M Redhead, O C Eno, M Lichtenthaler, A E Smith, G W Atkins, L Shipman, L Meeker, M Morehouse, H Adams, S H Watkins, V C Newcomb, E A Manning, E. McDole, R. Orpin, A. S. Butters, E. H. Babbitt.

Burrill & Currier $5.00, M M Shepherd $2.00, W G Poor $4.40, F Edwards 75c, E Harrington 50c, J Mackey 50c, H Rockwell $1.00, R Williams 60c, C J Towne 25c, A Little 37c, C E Darrow 50c, J Pinkham $10.00, H D Reed $3.00, J Whitecar $5.00, M E Green 83c, J P Twing 75c, G Braley 90c, J Steele $1.17, A Thompson $1.35, B P Davis 23c, H B Eaton 60c, D Allard $1.00.

BOOKS AND TRACTS SENT.

By Mail.—W G Poor, J P Twing, J Mackey, F Edwards, W Leaf, E F Lowell, J Steele, G Braley, J L Adams, B F Wilkins, C J Town, B P Davis, H R King, C E Darrow, E Harrington, H Adams, J A Annis, M E Green, R Orpin, D M Kinter, C Holderness, J Brown, A Thompson, L Meeker, A Little, J Pinkham, M Morehouse, A A Peavey, E McDole, T M Redhead, S H Watkins, A E Smith, G W Atains, R Williams, H Rockwell, W Epperley, A S Butters, L Shipman, E H Babbitt, L N Lean, H B Eaton, D Allard.

By Express.—A P Jolliffe.

LETTERS RECEIVED.

D D Lathrop, D. F. Newton, S. Curry, W. H. Wentworth, M. B. Czechowski, Chas. Lovis, E. Bellows, F. Burr, C Osgood, P A Smith, W H Trenwith.

POST OFFICE ADDRESS.

B. St. John—Wilton, Cannon's Sta., Ct.
D. M. Hanscom—Strickland's Ferry, Me.
A. Ross—Exeter, N. H.
Wm. A. Fenn—South Butler, Wayne Co., N. Y.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
Nelson Hartshorn—Meredith Village, N. H.
Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.
Mrs. Anna E. Smith—128 East twenty-seventh Street, New York City.

BOOKS FOR SALE AT THIS OFFICE.

The Emphatic Diaglott: containing the Original Greek Text of the New Testament, according to the Recension of Dr. J. J. Griesbach, with an Interlinear Word-for-Word English Translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209) in the Vatican Library, with Notes, References, and an Appendix. 880pp. 12mo. Price, plain leather, $4.00, extra, gilt, $4.50, Turkey morocco, $5.00. Postage, 16 cents.

The New Testament of our Lord and Savior Jesus Christ, with brief Notes and Instructions; containing the references and marginal readings of the Polyglott Bible; also the Psalms, Maps, and Harmony of the Gospels. Published by the American Tract Society. For family use. $1.75; by mail, $2.15.

Dictionary of the Holy Bible, for general use in the study of the Scriptures, with Engravings, Maps, and Tables. Published by the Amer. Tract Society. This is one of the best. Cloth, $1.50, by mail, $1.75. Sheep, $2.00; by mail, $2.25.

Why the Shoe Pinches. A useful little work, with cuts, showing the conditions of a healthy foot, the causes of deformities, and how to avoid those troublesome diseases and malformations, such as chilblains, corns, bunions, flat-foot, bent-up toes, grown-in nails, etc. Price, 30 cents.

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Thurman's Bible Chronology, or, The Sealed Book of Daniel Opened. A work for every Bible Student. $1.50, by mail, $1.75.

Diphtheria: its Causes, Treatment, and Cure. By James C. Jackson, M. D. Price, 10 cts., by mail, 12 cts.

The Syriac New Testament. A literal translation from the Syriac Peshito Version. By James Murdock, D. D. Price $2.50. Postage 36 cts.

Non-Resistance; or, the Spirit of Christianity restored. By W. C. Thurman. Price 20 cts.; postage 4 cts.

Chloe Lankton; or, Light beyond the Clouds. A Story of Real Life. 75 cents. By mail, 87 cts.

Muller's Life of Trust. A Narration of the Lord's dealings with George Muller, written by himself. $1.75; by mail, $2.00.

The Scriptural Question Book. "Sanctify them through thy truth: thy word is truth." A valuable help to Sunday School and family instruction. 127 pp. Price, 15 cts.; postage 4 cts. $1.50 per dozen; postage 8 cts. on every three copies.

The Mission of Suffering. An excellent tract, addressed "to a pastor in trying circumstances," by A. P. Jolliffe, Philadelphia. Price, 5c, postage 2c.

The taking of Human Life incompatible with Christianity; with remarks on the present crisis. By T. F. Tukesbury. Price, 8 cts.; postage 2 cts. A tract for the times.

ENGLISH BIBLES

FOR SALE BY H. L. HASTINGS, BOSTON.

1. MINION, references between the verses. Sheep $2.40; roan gilt, $3.00; Turkey morocco, gilt, $3.60.
2. NONPAREIL. Sheep, $2.00; Roan gilt, rims and clasps, $3.25.
3. PEARL BIBLES. Roan gilt, $2.00; Roan gilt, rims and clasps, $2.50; Morocco, $3; Circuit (Turkey), with flaps to protect the edges, $4.00.
4. DIAMOND. Flexible roan, $1.25; Rims and clasps, $2.00.

TESTAMENTS, flexible enamelled, cloth, 18 cts. Sent by mail, postpaid, on receipt of the price. Ten per cent discount to those who buy to sell again. Address all orders to H. L. Hastings, Boston.

BOOKS AND TRACTS.

[illegible]

All orders for any of the following works must be addressed to MILES GRANT, *Boston, Mass.*

MILES GRANT'S WORKS.

Resurrection of the Wicked. Discussion with Jos. T. Curry. [illegible]

Eternal Suffering. Discussion with Dr. J. Litch. [illegible]

State of the Dead. Discussion with W. W. Clayton. [illegible]

Miles Grant's Tracts. 32 pages each. Price 5 cents single, [illegible]

What is Man? A Bible view of his creation; The meaning of Soul, Spirit, Death, and Hell.

The Soul, What is it? Or a careful examination of all the uses of the words [illegible]

The Spirit, What is it? Or a careful examination of all the uses of the words ruach and pneuma [illegible]

The Rich Man and Lazarus. Thief on the Cross; [illegible]

MISCELLANEOUS.

Cruden's Condensed Concordance, by which any passage of Scripture, [illegible]

The Life of Trust. An account of the Lord's Dealings with George Müller, [illegible]

A Treatise on the 24th and 25th chapters of Matthew, [illegible] By I. C. Wellcome. [illegible]

Should Christians Fight? A pamphlet on War, [illegible] By I. C. Wellcome. [illegible]

The Bible from Heaven, or a dissertation on the Evidences of Christianity. By M. Hall. [illegible]

America in Prophecy. Exposition of the 13th chap. of Revelation, [illegible]

The Celestial Railroad, or Modern Pilgrim's Progress. [illegible]

The Three Kingdoms, or the Kingdom of God the Father, [illegible] By T. M. Preble. [illegible]

The Ten Virgins, or Wisdom and Folly contrasted. By T. M. Preble. [illegible]

The Two Adams. By T. M. Preble. An interesting tract. [illegible]

Messiah's Mission, or an exposition of the Gospel Covenant, [illegible]

The Excellency of the Lord's Anointed, or Christ [illegible] By Mrs Mary A. Seymour. [illegible]

Everybody's Book. The Bible View of the personality of God. [illegible]

Cook Book. By Dr. F. W. Hurd. This book gives instructions for preparing all the articles of food used at Dr. Jackson's [illegible] Dansville, N. Y. [illegible]

Premature Decay of American Youth. By Dr. A. Stone. [illegible]

The Saint's Harvest, or an exposition of Matt. 24: [illegible] By H. K. Flagg. [illegible]

The Old and New Covenant. Superiority of the New. By A. W. Sibley. [illegible]

The Christian Lyre. A collection of Hymns and Tunes for Worship. [illegible]

A Disquisition on the Prophecies. By F. H. Berick. [illegible]

An Appeal to Pious Trinitarians. By H. Grew. [illegible]

EXPOSITORY WORKS ON PROPHECY. BY S. S. BREWER.

1. The Days in which we Live. This is a concise history of the Four Great Monarchies—Babylon, Medo Persia, Grecia, Rome Pagan, Rome Papal [illegible]
2. An Exposition of the Seven Seals. History and facts applied in a manner plain and easy to be understood. [illegible]
3. The Slaying of the Witnesses. Showing that the "Second Wo" ended with the Reign of Terror in France, [illegible]
4. A Treatise on Revelation XIII, in Two Parts. [illegible] "The Two-Horned Beast." [illegible]
5. The Kingdom of God and Signs of the Times. [illegible]
6. The Last Day Tokens. No. 1. This is an argument based upon Amos 3: 7—"Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." [illegible]
7. Last Day Tokens. No. 2 is an answer to the question, "What shall be the Sign of thy coming, and of the end of the World?" [illegible]
8. Last Day Tokens. No. 3. This is a phenomenal compend, containing a history of the Signs in the Sun, in the Moon, and in the Stars; [illegible]
9. The Great Image soon to be dashed to pieces. [illegible]
10. The History of an Immortal Soul. Mythology and Theology vs. Bible; [illegible]
11. Rich Man and Lazarus. New edition, revised, and enlarged. [illegible]

One copy of each of the above works sent by mail for $1.25. [illegible]

TRACTS

Issued by the Christian Publication Society.

[illegible]

FREE TO THE POOR.

The Church not in Darkness; or, the duties of the times, the guilt of a slumbering world, and the duty of a faithful church. [illegible] By H. L. Hastings. [illegible]

The Three Worlds; or, earth, past, present, and future. A graphic sketch of the old world, destroyed by the deluge; the present world reserved unto fire; and the new world which God shall create. By H. L. Hastings. [illegible]

The Last Days. A calm, scriptural, and convincing argument, showing that the last days, marked by divine goodness and human iniquity, are even now upon us. By H. L. Hastings. [illegible]

Plain Truths; or, Scripture and Tradition united. A condensed view of leading Scriptural statements regarding the world and man, [illegible] By H. L. Hastings. [illegible]

Will all Men be Saved? A pointed, pithy, earnest and conclusive argument against Universalism, [illegible] By H. L. Hastings. [illegible]

A Voice of Warning from the Four Winds. A compilation of brief and thrilling testimonies to the fact of an approaching crisis, [illegible] By D. T. Taylor. [illegible]

The New Heavens and New Earth. A collection of testimonies from about seventy of the most noted of the great men in the church, [illegible]

Ancient Landmarks. Six tracts of four pages each, [illegible]

The Duty of Christians in the present crisis. A letter to a Christian brother, by H. Grattan Guinness; [illegible] By H. L. Hastings. [illegible]

State of the Dead. By John Milton, author of "Paradise Lost," [illegible]

Silence of the Scriptures respecting the immortality of the soul, or of the rule, or of the last. By C. F. Hudson. [illegible]

Immortality Through Christ Alone. The doctrine safe and salutary. By C. F. Hudson. [illegible]

The Destiny of the Wicked. A solid mass of Scripture quotations, without note or comment, upon this subject. Arranged by H. L. Hastings. [illegible]

The Advent at Hand. A summary of reasons for expecting the speedy close of the present, and the ushering in of a new dispensation. [illegible]

C. F. HUDSON'S WORKS.

Debt and Grace. Or the Doctrine of a Future Life, by C. F. Hudson. [illegible]

Christ our Life. The Scriptural Argument for Immortality through Christ alone. [illegible]

Human Destiny. A Critique on Universalism. [illegible]

The Doctrine of Endless Misery an occasion of Scepticism. [illegible]

Eternal Death is the literal sense is Eternal Punishment. [illegible]

The Rich Man and Lazarus. With remarks on Josephus. [illegible]

The Rights of Wrong; or, is Evil Eternal? With a Reply to Dr. Mansel. [illegible]

Reviewers Reviewed. New edition with replies to articles in the [illegible]

For the World's Crisis.

LABOR AND BLESSING.

The Lord is not far off, but nigh at hand, and ever ready to bless his laborers. This is evident from all past experience, but never more clearly so than the past winter among us. Bro. Edwin Burnham came here in January, and spent the winter in this section, and a blessed work has been accomplished. In Dansville, the work of the Lord is still going on in bringing sinners to Christ. The church of which I am pastor seems to be baptized to the work, as it never was before. There was strong opposition by the orthodoxy during Bro. Burnham's stay, which threw a damper on him to some extent; but a gracious work broke out and is still going on. The church of Advent believers is being greatly strengthened.

In Honeoye, where Bro. B. spent four evenings only, a revival was started, and many came to Christ. The Advent believers have the use of the Congregationalist church for their meetings, and both churches have been much strengthened by the revival. Bro. B.'s visit at East Henrietta was productive of much good. Much more might be said of the work in these places, but lest it should seem like boasting in the flesh, I forbear.

We expect a good time at our conference at South Butler, in June. This place is four miles from Savannah on the New York Central Railroad, direct route from Rochester to Syracuse. A stage connects with the trains. Many brethren are isolated from those of like precious faith, and we want to see all such at that meeting. Come with warm hearts and willing hands to help in the work of the Lord. Come early in the week, and take the good of the whole meeting. I see Bro. Himes advertises to be there. I expect a good time in seeing brethren cheered, backsliders reclaimed, and sinners converted. F. Burr.

Dansville, N. Y.

SISTER ANNA E. SMITH.

Several of the Advent brethren have inquired if we have any knowedge of Sister Smith. We would say that we have been acquainted with her for some time. She resided in Philadelphia many years, and lived in sympathy with the Adventists there. After losing her husband, she devoted what time she could spare from the care of her children to the poor and outcast, both white and colored, in Philadelphia, and did much good among them. More recently she removed to New York City and engaged in the same work. A wealthy Episcopalian in that city on learning her worth and service among the poor, has given her a weekly support; so that she is wholly devoted to the work of which we have given some account from her pen in the *Voice*. She is in earnest. And latterly, has felt that many of our sisters who have gifts and grace should be in the field of practical labor, doing something for those in the highways and hedges. This is her object in her call for meetings of consultation and conference. We hope good will come out of these gatherings. If wisely conducted the result will be good. We have prayed that many might be stirred up and called to active labor by this effort.—*Voice of the West.*

For the World's Crisis.

AWAKE! AWAKE!

"What meanest thou, O sleeper? Arise! Call upon thy God;" for it is high time that we awake out of sleep and slothfulness, and work for God. The time for us to work is short. Let us work while the day lasts. Everything is rushing onward. Let us look well to the rocks and shoals; for we are gliding swiftly along, and we must keep our eye steadily on Him who will guide our frail bark for us safely to the port of immortal glory. We must make straight paths for our feet. Let us not be satisfied unless we know of a surety that we are in the highway which is cast up for the ransomed of the Lord to walk in. The lions may roar, the serpents may raise their deceitful heads and show their forked tongues, *but fear them not*; they are not in the way; they are *beside* the way. Let them growl; let them spit out their biting venom; they cannot hurt us if we trust in God. He will keep us from that wicked One, that he destroy us not.

Awake! Awake! for the Lord is soon coming to take his weary children home, and to destroy the earth. O my God! wake up the sleeping professors; arouse them to a sense of their duty to God and to one another. Let us gird on the whole christian armor, and take the sword of the Spirit, which is the word of God, and if we wield it as we should, it cuts to the heart. God help us that we may not handle the word of God deceitfully, but whatever we do, do it in sincerity, in humility, and in the simplicity of the gospel, that our work may be well done; then when Jesus comes we may hope to be crowned with eternal life. B. L. Clark.

Marble Rock, Iowa.

For the World's Crisis.

THE SABBATH.

There was no command given to man to keep the Sabbath till we come to Ex. 16: 4, 5. God rained bread from heaven. God said they were to gather twice as much on the sixth day, which proves that the day was to be kept as a sabbath, and a rest day, to remember their coming out of Egypt. "And God said unto them by Moses, This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord." "For the Lord hath given you the sabbath,"—not to Adam or his sons. The Lord said his sabbaths were to be a sign between him and the children of *Israel*, throughout their generations.—Ex. 31: 12-18. See Deut. 5: 3. "The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive this day."

God sanctified the creation sabbath unto himself. See Gen. 2: 3. So the Lord commanded (Deut. 5: 12) the children of Israel to sanctify the seventh day, and to keep it in remembrance of the Lord bringing them out of Egypt. See Ex. 15: 5, 23, 29; 20: 8. This command was binding on all Jews down to the cross of Christ. There it ended; for the simple reason that nine of the ten commands are brought in to the new covenant, and the fourth God designed to be left out; and no one has a lawful right to add or command that the Gentile church observe the seventh day, or force it as a test question, without being liable to his disapprobation for adding to his word. Ninety-nine hundredths of the church, from the earliest days of christianity to the present time, have observed the first day of the week, as church history proves. Wm. Sweet.

Correspondence.

From Sr. M. M. Shepherd.

Bro. Grant:—It was the speedy coming of our Savior that first aroused me to a sense of my lost condition out of Christ, and led me to seek with all my heart the pearl of great price. And as the signs are thickening around our pathway that portend the soon coming of the King of kings, to break in pieces all earthly rule and establish his own peaceful kingdom, surely we ought to lift up our heads and rejoice as our redemption draws nigh; for here we mourn, and sigh, and weep over the ills of this mortal dying state, but in that world of joy and glory, sorrow will be forever ended, sin and all its effects will be forever destroyed.

I listened, a short time since, to a discourse by a Methodist minister on the resurrection. He spoke of the nearness of the Lord's coming, the reign of Christ and destruction of sin, and said to his congregation (mostly Methodists), "If you wish to call me a Millerite, you can. I have believed the doctrine for twenty years." He also remarked that "some say the Devil will be destroyed, too; of this I am not certain, but if true, "I will say amen." My heart said, "Praise the Lord," for thus much in favor of truth. How I wish those who profess to be ministers of the gospel might see the truth, and like honest men acknowledge and practice it, to the saving of themselves and those who hear them. Notwithstanding the great mass have heaped to themselves teachers having itching ears, turned their ears away from the truth, and turned unto fables, let us, around whom the truth shines so brightly and gloriously, seek to lead lives devoted and cross-bearing, separating ourselves from the world, as becometh followers of the meek and lowly Savior, ever possessing his Spirit, and letting our light shine to those around us, that when our Life-giver comes we may be glad with exceeding joy.

There are a goodly number of believers in this vicinity, who are shining witnesses for the truth, where a few years ago there were scarcely any. The cause is steadily advancing under the labors of Eld. N. A. Hitchcock. I highly prize the Crisis. It comes week after week laden with "meat in due season" to feed the hungry soul longing after truth. May its worthy contributors be spared till the Savior comes to crown them with eternal life in his kingdom. Your sister in Christ,

Monroe, Wis. M. M. Shepherd.

From Bro. J. W. Elliott.

Bro. Grant:—I have sent out two packages of tracts, also the Crisis, which I consider invaluable. I bless God that it has been my happy lot to live to this day of light, and, like Saul, the scales have fallen from my eyes, and I can see that not all who say, Lord, Lord, shall enter the kingdom of heaven, but those that do his will. May God bless the efforts of your press, and its correspondents, with power, and that quickening influence of his Holy Spirit, so that the world may know that the day-star has arisen and the day soon cometh, when our Savior will set up his kingdom on this earth, and rule, Lord of lords and King of kings.

I shall soon need more tracts. The leaven I have cast into several measures of meal, and it is doing its work. Quite a number have become leavened, and others are in progress. The spirit of Jesus is in our midst. I will not further chafe your mind with so small incidents, although we feel that God is in the work, and will continue to work until the whole lump is leavened. May God bless you. Your brother in christian bonds,

Preston, Minn. J. W. Elliott.

From Bro. E. Bellows.

Bro. Grant:—A great blessing has followed the conference in Abington. The church have been revived and come into working order. Several sinners have been converted; others are anxious and will probably take a decided stand ere long. Eight happy souls put on Christ by baptism yesterday, (May 14th). The house was crowded to hear the word of God. May the good work go on till many more shall find the pearl of great price.

E. Bellows.

Obituaries.

Chaplin. Died at the residence of Eld. S. A. Chaplin, near Princeton, Indiana, May 6, 1865, James Chaplin, aged eighty years and ten months.

Father made an open profession of christianity upwards of fifty years ago, and united with the Christian Connection. His mental organization was deeply emotional. With such touching pathos would he tell of the love of God's dying Son, as to melt all hearts to tears. Nor did his simple narratives produce less effect when he described the glories of the "better country." The grapes of Canaan, the great family of Abraham in the true land of promise, the blissful clime of the heavenly home, its perfect healthfulness, the ability of Jesus to bestow eternal life from the fact that no one ever died in his immediate presence, were themes on which he delighted to dwell. He was a cripple. Once he dreamed that Jesus personally gave him some errand to perform which his lameness disqualified him to execute; but a touch of the all-healing hand made him whole, and like the bounding roe he was off to do his Master's will. He looked for Jesus, and waited for the consolation of God's Israel. Farewell, dear father, till Jesus comes. I hope to meet you in the blood-washed throng.

"And though our band is broken now,
And grief o'ershadows every brow,
Sweet hope! that we one day may stand,
A ransomed and unbroken band,
Before the throne!"

Eld. S. A. Chaplin.

Ellison. Died in Portsmouth, N. H., on the 13th of May, 1865, of consumption, Anna M., wife of Horace Ellison, aged twenty-three years, seven months.

Our sister found peace in believing on Jesus, a few days before her decease. She had been an affectionate daughter and a faithful companion, but not until she was near her end, did she seek an interest in the atoning blood of Jesus Christ. When she called on the name of the Lord, she was accepted, and sealed by the Holy Spirit. She lived three days, filled with a Savior's love, then gently fell asleep in Jesus.

Kimball. Died in Hampton, Conn., April 7th, of consumption, Sr. Sarah Kimball, aged twenty-three years.

In this death, the husband has lost a kind and an affectionate wife, and the father an only child, on whom his earthly comforts mainly centered, having buried his companion not more than a year since. When all earthly friends fail, Jesus will not. Our sister loved her Master, and was baptized by Bro. Grant. She died in the Lord, and sleeps in Jesus. E. Bellows.

Brown. Died in Danielsonville, Conn., April 30th, Florence, only child of Dr. Rufus and Fanny Brown, in the fifth year of her age.

E. Bellows.

B. de-Wit. Fell asleep in Portsmouth, N. H., May 15, 1865, Carston B. de-Wit, aged fifty-seven years, nine months.

Bro. de-Wit suffered greatly during his last illness, from dropsy; but bore all his sufferings with great patience. His heart was fixed, trusting in the Lord. A wife and several children are called to mourn his loss, but they sorrow not even as others that have no hope. He had been looking for the appearing of Jesus Christ many years, and died with the expectation of being raised up at the last day. The writer attended the funeral of Bro. de-Wit and Sr. Ellison. F. H. Burbank.

Angle. Died in Burrillville, R. I., May 7, 1865, Mr. Enoch Angle, in the thirty-third year of his age.

Thus another has fallen by the hand of death. He leaves a wife and one child to mourn. He was a kind and loving companion, an indulgent parent, an honest and upright neighbor, beloved by all who knew him. May the blessing of the Lord rest upon the bereaved. Words of comfort were spoken by the writer, from 1 Cor. 15: 20.

J. S. Eldridge.

Babb. Died at Conesus, N. Y., April 29, 1865, Herbert S., only son of Nelson and Elisabeth Babb, aged four months and twenty-six days.

The parents deeply feel their loss, but hope to see their little one again in the morning of glory.

F. N. Burr.

Summary of News.

FOREIGN.

Liverpool May 5th, Queenstown 6th.

Resolutions of sympathy with America continue to pour in. Almost every public body and place in England must have given expression of its sympathy. Among the demonstrations was a great meeting of workingmen in London. In addition to resolutions of condolence they adopted one rejoicing at Federal successes and the destruction of slavery. The Liverpool Chamber of Commerce voted an address expressing a hope that the calamity might not retard a speedy peace.

The Vienna correspondent of the London *Observer* says: "The Czar of Russia has published an encyclical letter, and distributed it among the Russian priests, with orders to inculcate its principles upon the minds of the people. The Czar sets forth, in the name of Christ, his religious principles, extols his own infallibility and holiness, and condemns other creeds and calls them schismatic. Catholics and Protestants are, in his estimation, heretics and infidels, and he inculcates intense hatred against other nations. He says Catholics don't believe in Christ, but in the Pope, and he denounces their saints as liars and imposters. England, France and Austria are subjects of bitter invective. The encyclical inculcates the most vehement fanaticism, and concludes with the prayer that the Czar may have health and power, and overcome his enemies, and the faith of holy Russia prevail."

The Cologne *Gazette* asserts that an attempt against the life of the Emperor Napoleon was contemplated by some sixty conspirators at Lyons. The conspiracy was, however, discovered in time, and a large number arrested before the Emperor visited the city. The guilty are Italians and Poles, who intended to place themselves at the narrow entrance of the Rue Bourbon, where they meant to fall on the Imperial carriage.

The Empress of France presided at a State Council on the 6th and afterward receceived the American Ambassador. She has addressed a private letter of sympathy to Mrs. Lincoln.

The Emperor has issued a proclamation to the inhabitants of Algeria, urging them to become attached to the soil, and treat the Arabs as fellow countrymen. He says: "We must be masters because we are more civilized, and generous because we are stronger." The Emperor was received everywhere with enthusiasm. He has issued a proclamation to the Arabs calling on them to recognize the decrees of Providence, and says two millions of Arabs cannot resist forty millions of Frenchmen.

The *Italia* says Italy recognizes the Pope as the Chief of Catholicism and will always treat with him upon religious matters, but does not acknowledge his temporal sovereignty.

DOMESTIC.

New York, April 16. The *Times'* special Washington telegram states it has been positively decided to proceed at once to reduce the strength of the army to 150 or 150,000 men, and the arrangements, therefore, are proceeding with all possible dispatch.

New York, May 16. The *Times'* Nashville dispatch says Joe Brown, late rebel Governor of Georgia, was brought here last night as a prisoner, and left this evening for Louisville. Jeff. Davis is under strong guard and will arrive here (Nashville) Thursday evening.

Every body of regular rebel soldiers and guerilla organization in this State and Northern Alabama has given up, to come in under Gen. Thomas' late order. Thousands of rebel soldiers have arrived here and taken the oath, including the redoubtable Dick McCann. Nearly all the hospitals are cleared out, and thousands of government employes are being discharged.

New York, May 17. The *Herald's* Chester (S. C.) correspondence announces the arrest of rebel Gov. Vance, of North Carolina, and Gov. Magrath, of South Carolina, is being pursued by our cavalry.

New York, May 19. The *Commercial's* special Washington dispatch says:

Secretary Seward visited the State Department to-day, entering upon his official duties at once.

The order for the transportation of Jeff. Davis by water instead of by land will prevent a great deal of misplaced sympathy, and baffle plots for his rescue.

The letters found upon Booth will constitute the most thrilling portion of the testimony.

Washington, May 19. Secretary Seward, for the first time since his attempted assassination, went to the State Department to-day and gave an audience to one of the members of the French Legation.

The symptoms of Frederick W. Seward continue to improve.

The vessels of the Potomac flotilla which government have no further use for, numbering over twenty, are arriving at the navy yard, and their guns and stores are being removed, and their crews transferred to other vessels.

The Future of the Jews and Jerusalem.—The following from the *Revival*, shows that there is a great movement on foot in reference to the Jewish people and the *holy city*.

A correspondent thus writes:—"In January last there was a notice in the *Times* to the effect that the Emperor of the French desired a conference of the leaders of the Jewish nation to be held in Paris, and the Prefect of Paris had issued notices accordingly; and I have very recently learned that the conference will be in the summer, and probably about the month of June. The Rothschild family are taking a very active part in this movement; and the object of the meeting is, the taking into consideration the immediate preparation of Jerusalem. Deeming this to be a very remarkable sign of the times, I thought you might wish to make use of such information for the benefit of the Lord's people in general."

ITEMS.

☞ We have now nine new Territories waiting to be made States. They are: Wyoming, Arizona, Colorado, Idaho, Montana, Nebraska, New Mexico, Utah and Washington.

☞ Parties who have been through Georgia as far south as the Etowah River, represent that the destitution prevailing in that country is truly appalling. What few inhabitants remain there are almost starved to death, and for want of animals it is impossible for them to attempt to raise any crops.

☞ The French Emperor had taken his departure for Algeria. His reception at Marseilles was very enthusiastic, 200,000 people being said to be in the line through which he passed. He will be absent about a month.

☞ At Portland, Me., on Wednesday, the temperature stood as high as 92°; at Portsmouth, N. H., in the afternoon, it was at 90° in the shade and 110° in the sun.

☞ The people of North Georgia are very poor, and will scarcely be able to make a crop this year on account of the lack of seed and farm animals. They are generally rejoiced at the end of the war, and are moving to reinaugurate civil law.

☞ A few weeks previous to the occupation of Richmond by the United States forces, wood was held at $100 per cord, and scarce at that. It can now be readily purchased at $7.

☞ Some idea of the desolation among cattle by the drought in California, during last year, may be had from the fact that out of a herd of sixty thousand cattle, owned by the largest herdsman in the State, not more than ten thousand will be saved.

☞ Thirteen steamers and two rams, surrendered by Dick Taylor, have arrived at Mobile.

Trouble in Cuba.—Jamaica papers give accounts of the conduct of slaves in different parts of Cuba which causes great apprehension. Already had several estates been burnt by the torch of the incendiary, and so deep and silent was the plot which had been laid for carrying out these acts of incendiarism that no clue to the perpetrators had as yet been discovered. On one of the estates fired an overseer had been murdered. The government is said to be very vigilant in suppressing all information about the evident disaffection of the slave population, but many careful observers have strong fears of the future. It is not stated what are the immediate causes of the present disorder, but it may readily be imagined that the progress of events in this country has been such as not to promote much content among the slaves in Cuba. The wave of emancipation may yet pass over that island.

Notices.

Advent Christian Conference.

The Minnesota Second Advent Christian Conference will hold its annual session at Elliota, Fillmore Co., (near the Iowa Station), commencing on Friday, June 30, 1865, and continuing over the first day. A general attendance of christians is desirable. Come, dear brethren, let there be a general gathering. Come laden with grace to work for the salvation of souls. Inquire for James Bersell, etc. Philip Ramer, Secretary.

Voice please copy.

Notice.

The Maine Eastern Conference will be held at Brewer, Me., at the Town House, to commence on Friday, June 12th, at 2 P. M., and continue over the Lord's day. All who love our Lord are invited to come.

Thomas Smith, Israel Damman, } Committee.

Conference.

The Maine Western Central Quarterly Conference will be holden with the brethren and friends in Vienna, at Sr. Carr's barn, commencing June 8th, at 4 o'clock P. M., and continue over the following Lord's day. Brethren from a distance will call on Eld. H. B. Seavey, Bro. Clifford, or Sr. Carr.

Ample provision will be made, and a general invitation is given. Come, brethren and sisters, while it is evident that those who love the Lord will soon see the King in his beauty, let us see to it that we are found faithfully discharging our duty at his appearing. D. W. Griffin, Clerk.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Sunapee, N. H., (South meeting-house,) commencing Thursday, June 1st, at one o'clock, P. M., and continue over the following Sunday.

We hope prayer will go up to God that this meeting will prove a great blessing to the people in this part of the State.

A. W. Sibley, Secretary.

Conference.

We purpose, the Lord willing, to hold the next session of the Maine Western Quarterly Conference with the church in Bath, commencing Thursday evening, June 1st, to continue over the following Lord's day. Persons coming to the city may call on John Blaisdell, Middle St., Samuel T. Leeman, corner of High and Walker Sts., and George Severance, Corliss St. James A. Libby.

Notice.

The next annual meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, commencing June 15th, 1865, and continuing over the first day. Strangers may call on Bro. Cooley near the depot. Dear brethren, let this be the largest gathering of the kind we have ever had. Come laden with grace, to work for the salvation of sinners.—*Voice copy.*

H. H. Janes, Pres.
P. S. W. Deyo, Conf. Clerk.

I have made arrangements with the Railroad Company on the Dubuque and Sioux City Road, so that brethren can attend the conference at Manchester at half fare by getting of me at the meeting a full pass to return home. Let not this rare opportunity pass by.

Peter S. W. Deyo, Clerk.

Notice.

The River Point and Arctic Second Advent Church Society will hold a business meeting at their house, on Saturday evening, May 27th, commencing at 7½ o'clock. All the members of the church are requested to attend, as business of importance is to come before this meeting.

A. C. Greene, Clerk.

Notice.

To those who wish to attend Sr. Smith's convention at Poultney, Vt., I would say, it is situated on the Washington and Rutland Rail Road from Troy, N. Y., to Rutland, Vt., eighteen miles south of Rutland, and sixty-seven north of Troy.

J. K. Bellows.

Conference in Brookfield, N. H.

There will be a Conference at Brookfield, N. H., commencing Thursday, June 8th, at 2 o'clock P. M., and hold over the following Sunday. Eld. John Couch and others will be present to preach the word of life. For the brethren,

A. W. Sibley.

Notice.

The Alton Bay campmeeting committee are requested to meet at Bro. Joseph Langley's, Barnstead, N. H., Tuesday, June 6th, at nine o'clock, to make arrangements for our forthcoming campmeeting. For the Committee, J. G. Smith.

Discussion.

There will be a discussion in North Dana, Mass., commencing Tuesday evening, May 30th, 1865, to continue as long as may be deemed proper.

Subject.—Have we any proof of the unconscious state of the dead?

Eld. George A. Streeter, of North Dana, affirmative. Miss Sarah A. Nutt of Claremont, N. H., negative.

Notice.

For the benefit of those who wish to know in time of trains stopping at Savannah, the station nearest South Butler, the place of conference, I would say, that the only passenger train westward that stops here, leaves Syracuse, 6.10 A. M., arriving at Savannah 7.38 A. M. A freight with passenger car leaves Syracuse 2.20 P. M., arriving at Savannah 4.34 P. M. The only trains eastward that stop at Savannah leave Rochester 9 A. M., and arrive at Savannah 1.5 P. M. A passenger train leaves Rochester 3.50 P. M., and arrives at Savannah 6.6 P. M. Wm. A. Fenn.

Notice.

Having closed my labors in East Boston for the present, I would say to those who have written me to visit them, and to all others who may desire my labors, that I shall be able now to attend to calls wherever the way opens. Address, for the present, East Boston, Mass. A. W. Sibley.

Notice.

As I believe time is very short, and it behooves us to be up and doing, and as I have found many females that feel God has called them to labor in the vineyard of the Lord, but because of the prejudice of the church in its present cold and backslidden state, they are kept back from laboring as they feel God has called them to do; and as I believe that we are living in the day when God will pour out his spirit upon his handmaids, I therefore give this notice to all the women of America, independent of denomination or color, who feel that they have been called of God to preach, exhort, pray, or to write, on the subject of his speedy coming, and a preparation for that coming, to open a correspondence with me in reference to holding a convention of women, which will be held in the Poultney church, at Poultney, Vt., commencing Wednesday, June 7th, and continuing one week. All brethren are invited to meet with us. This convention shall be for the promulgation of all Bible truths; but no hobbies.

Now, sisters, let this be a missionary movement. Remember Jesus is at the door, and wickedness is abounding, and the love of many is waxing cold. Let us be up and doing, so that he may say to us, "Well done, good and faithful servant, . . . Enter into the joy of thy Lord." Let all who feel interested in this great work, make it a subject of special prayer at the hour of twelve o'clock, every day, that God may bless the effort that we may put forth to his honor and glory.

All brethren who are favorable to this convention are invited to assist us by advice, by kind words of encouragement. Address,

Mrs. Anna E. Smith,
No. 128 East 27th St., New York City.

Meetings in Burlington, Me.

Conference meetings will be held on the 4th Saturday in each month at Burlington, Me., Folsom's Ridge. Preaching brethren and others are invited to attend. Samuel Hammons.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

Miles Grant.......Sunday, May 28th
H. L. Hastings.......Sunday, June 11th

Southampton, Long Island, N. Y., at the "Yearly Meeting" of the Indians, the first Lord's day in June. Miles Grant.

Lawrence, (Lyceum Hall).......Sunday, May 28th
New Bedford,.......Sunday, June 4th
H. L. Hastings.

Troy, N. Y.......Sunday, May 28th
Addison, Vt.......Sunday, June 4th
M. Batchelor.

George's Mills, Sunnapee.......Sunday, May 28th
A. Mussey.

Poultney, Vt., Saturday evening, May 27th, and over the following Sunday, and remain in that region as long as may be duty.
West Hoosick, N. Y., (Advent Chapel), Thursday and Friday evenings, June 1st and 2d.
North Bennington, Vt., Saturday evening, June 3d, and over the following Sunday. A. Simpson.

Groton, Mass., (at the Community, Hartwell's Hall), Sunday, May 28th. Wm. C. Thurman.

Manchester, N. H.......Friday evening, May 26th
Concord.......Sunday, May 28th
Meredith Village.......Monday evening, May 29th
Melvin Village.......Wednesday evening, May 31st
New Durham Ridge.......Thursday evening, June 1st
Dover.......Friday evening, June 2d
Exeter.......Sunday, June 4th
Haverhill, Mass.......Friday evening, June 9th
New Bedford.......June 11th and 18th
A. Ross.

New Britain, Ct.......Sunday, May 28th
Cheshire Street.......Sunday, June 4th
H. Munger.

Forestville, Ct.......June 6th
Bristol, Ct.......June 7th
New York, 24th Street, Bro. Curry's place.......June 14th
J. S. White.

South Reading, Mass.......Sunday, May 28th
Joseph W. White.

Warner, N. H. (Waterloo school-house), Saturday evening, and Sunday, June 3d and 4th. Love feast Sunday, 9 A. M. Baptism P. M. John G. Hook.

Corinna, Me, (at Hurmon Chapel), Saturday, May 27th, at 2 P. M., and over the Lord's day, 28th.
Bangor, (at the Philbrook school-house), Sunday, June 4th. Israel Damman.

North Norway.......June 4th
D. M. Hanscom.

East Boston.......Sunday, May 28th
Clinton, Mass.......June 2d
Concord, N. H.......June 4th and 11th
C. Goodrich.

Wrightville, Conn.......Sunday, May 28th
Wallingford Farms, Conn.......Sunday, June 4th
North Canton.......Sunday, June 11th
D. Hitchcock.

Centre Hill, (at house of Sr. King).......Sunday, June 4th
Wm. J. Ripley.

Campville, Ct.......Sunday, June 4th
O. D. Woodruff.

Boston, Kast Hall, 104 Hanover St., Sunday, May 28th
George Storrs.

Holderness, (Brick school-house).......Sunday, May 28th
Warner, (Ore Hill).......Tuesday evening, May 30th, 5 o'clock
Orford, (Quint Town).......Wednesday evening, May 31st, 5 o'clock.
Williamstown, Vt.......June 4th
Bridgewater, Vt., (where Bro. Hubbard may appoint), Sunday, June 11th. Nelson Hartshorn.

Having had a number of calls from New Hampshire and Maine, I have, at the suggestion of Bro. Hiram Munger, arranged to preach at the following places:—
Lynn, Mass.......Sunday, May 28th
Haverhill, Mass., Tues. and Wed. eves., May 30th & 31st
Exeter, N. H., Thurs. and Friday eves., June 1st & 2d
Concord, N. H.......Sunday, June 4th
Dover, N. H., Tues. and Wed. eves., June 6th and 7th
Elliott, Me., Thursday and Friday eves., June 8th & 9th
Portsmouth, N. H.......Sunday, June 11th
Biddeford, Me., Tues. and Wed. eves., June 13th & 14th
Hollis, Me., Thurs. and Friday eves., June 15th & 16th
Portland, Me.......Sunday, June 18th
Yarmouth, Me., Tues. and Wed. eves., June 20th & 21st
So. Poland, Me., Thurs. and Friday, June 22d and 23d
Poland Hill, Me.......Sunday, June 25th
Should any of these appointments in any way interfere with previous arrangements, please inform me at Exeter, N. H., before June 1st. H. K. Flagg.

New Bedford.......Sunday, May 28th
W. H. Mitchell.

New Hartford, Ct., North End, (at the dwelling of D. Baker's), May 28th.
New Hartford, West Hill.......June 4th
Avon, Lovely Street.......June 11th
Winchester, (at the Stone school-house, or as Bro. Henry Drake may arrange), June 25th.
H. Rockwell.

Agawam.......Sunday, May 28th
H. Pratt.

Biddeford, Me.......Sunday, May 28th
A. W. Sibley.

North Bennington, Vt.......May 27th and over the Sabbath. Wm. I. Blanchard.

Clinton, Mass.......Sunday, May 28th
L. Boutell.

Melvin Village.......May 28th
North Parsonsfield, Me.......June 11th
T. W. Piper.

Savoy, Mass., (at Bro. Worthington's house), June 4th
North Bennington, Vt.......Sunday, June 18th
J. Wilbur.

Yalesville, Wallingford.......Sunday, May 28th
Henry L. Bradley.

Cold Spring, Mass.......Sunday, May 28th
Wrightville, Conn.......Sunday, June 11th
Geo. L. Teeple.

Ashburnham, Mass.......May 28th
Haverhill, Mass.......June 4th
J. K. Bellows.

North Canton Ct.......Sunday, May 28th
S. Woodruff.

Springfield, Mass., (Barns' Block).......May 28th
Timothy Cole.

East Canaan, Saturday evening and Sunday, May 27th and 28th. Love feast Sunday morning, 9 A. M.
J. G. Hook.

Densmore Hill.......Sunday, May 28th
J. B. Libby.

West Hoosick, (Advent chapel).......May 28th
Plainfield, (Pond school-house).......June 11th
H. Hadlock.

Warren (Ore Hill), where Bro. Huckins may appoint, Saturday evening, May 27th, and over Sunday.
North Haverhill.......Monday evening, May 29th
Whitefield, (where Eld. Cleaveland may appoint), Tuesday evening, May 30th.
Canaan, Vt.......Thursday and Friday evenings, June 1st and 2d.
Pittsburg, N. H.......Saturday evening, June 3d and over Sunday.
J. Pinkham.
J. H. P. Varney.

Lowell.......May 28th
Hartford, Ct.......June 4th
New Haven, Ct.......June 11th
New Britain, Ct.......June 18th
Hartford, Ct.......June 25th
J. S. White.

Exeter, N. H.......May 28th
Geo. W. Brown.

Pittsfield, N. H., May 25th, 5 o'clock, P. M., through the week, and over the following Lord's day.
J. Couch.

Nottingham, (where Bro. Kendell may appoint), May 28th.
Z. Ford.

Cornville, Me.......June 4th
L. L. Howard.

Stark.......May 28th
Rome.......June 4th
H. B. Sevey.

Worcester, Mass.......every Sunday in June
St. John, N. B.......July 1st
Address, care of S. F. Mathews.
Edwin Burnham.

Agawam.......Sunday, May 28th
P. S. Butler.

Lagrange Corner, Me.......May 28th
Thomas Smith.

24th. At the Knowlton school-house, Sunday, 28th.
East Canaan, (as the brethren may appoint), Saturday evening, June 3d, and Sunday, the 4th.
B. P. Manning.

Cornville.......Saturday, May 27th, and Sunday, the 28th. Between as the doors may be opened.
B. Spaulding.

Northfield, Mass.......May 28th
My appointment for Townsend, Mass., is withdrawn.
Geo. A. Streeter.

Portsmouth, N. H.......Sunday, May 28th
J. G. Smith.

Westboro, Mass.......May 28th
F. H. Burbank.

Business.

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1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

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Report for the week, ending May 21st.

One each—By D. M. Hanscomb, W. N. Martin, H. D. Reed, P. Ramer, Mrs. B. C. Simonds, W. C. Thurman.

Two each—By Mrs. L. Andrews, J. G. Hook, T. M. Preble, J. Mackey.

Seven—By M. Grant.

TO CORRESPONDENTS.

W. D. Cook—The $10 was received and acknowledged.

A. Roberts—It was stopped.

Mrs. L. Andrew—Have credited the $3.00.

L. Johnson—Received; for Crisis, acknowledged May 9. For Poor Fund, next week.

A. H. Kidder—Received and acknowledged.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 503. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

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By Express—A P Jolliffe.

LETTERS RECEIVED.

D D Lathrop, D. F. Newton, S. Curry, W. H. Wentworth, M. B. Czechowski, Chas. Lovis, E. Bellows, F. Burr, C Osgood, P A Smith, W H Trenwith.

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Selected for the Crisis.

THE UNSEEN BATTLE FIELD.

There is an unseen battle field
In every human breast,
Where two opposing forces meet,
And where they seldom rest.

That field is veiled from mortal sight;
'Tis only seen by One,
Who knows alone where victory lies
When each day's fight is done.

Our army musters strong and fierce,
Their chief of demon form;
His brow is like the thunder cloud,
His voice the bursting storm.

His captains,—Pride, and Lust, and Hate;
Whole troops watch night and day,
Swift to detect the weakest point,
And thirsting for the fray.

Contending with this mighty force
Is but a little band;
Yet there, with an unquailing front,
Those warriors firmly stand.

Their leader is of God-like form,
Of countenance serene;
And glowing on his naked breast
A naked cross is seen.

His captains,—Faith, and Hope, and Love,
Point to that wondrous sign;
And gazing on it, all receive
Strength from a source divine.

They feel it speaks a glorious truth,
A truth as great as sure,—
That to be victors, they must learn
To love, confide, endure.

That faith sublime, in wildest strife,
Imparts a holy calm;
For every deadly blow a shield,
For every wound a balm.

And when they'll win the battle field,
Past toil will be forgot;
The plain where carnage once had reigned,
Will be a hallowed spot.

For the World's Crisis.

"MINISTRATION OF DEATH." "Ministration of the Spirit."—No. 3.

WHY DID PAUL VISIT THE JEWISH SYNAGOGUE ON THEIR SABBATH?

The answer, in short, may be found in 1 Cor. 9: 20. But let us examine Paul's history in regard to this matter. First, however, we will listen to a few words from Neander, the distinguished church historian, as found in Vol. I. (by Torry), pp. 41, 42. He says:—"Let us recollect that the faith in Jesus as the promised Messiah was the fundamental doctrine on which the whole structure of the church arose. Accordingly, the first christian community was formed of very heterogeneous materials. It was composed of such as differed from other Jews only by the acknowledging of Jesus as the Messiah—of such as still continued bound to the same contracted Jewish notions which they had entertained before; and of such as, by coming to know Jesus more and more as the Messiah in the higher spiritual sense, by surrendering themselves with docility to the spirit of Christ, would, by the inworking of that spirit, be ever growing in their christian knowledge, and becoming more completely freed from their besetting errors."...."The sifting process of history must effect a separation between those who had really been brought into contact with the spirit of christianity and those who still belonged more truly to Judaism. To this necessary separation in the course of history, the words of Paul (1 Cor. 11: 19, and of 1 John 2: 13), properly apply. As Christ himself had faithfully observed the Mosaic law, so the faithful observance of it was adhered to *at first* by all believers."...."That which Christ intended, when he said that he was not come to destroy the law but to fulfill it, and when he called himself the Lord of the Sabbath; that which he meant by the worship of God, confined no longer to particular times or places, but in spirit and in truth, the essence of the new spiritual creation, which is grounded in the resurrection of Christ, was clearly conceived and expressed by the apostle Paul, and a self-subsisting christian church, wholly independent of Judaism, formed among the pagans. Already a schism threatened to break out between the two elements of which the christian church was composed,—the prevailing notion of christianity in Palestine, which was characterized by a decided leaning to the Old Testament, and which suffered the new spirit to remain enveloped in the old forms of Judaism; and the independent Pauline development of christianity among the pagans."

Coleman, in his "Ancient Christianity Exemplified," (pp. 34, 35), says, "In the synagogue worship the followers of Christ found a most congenial institution. It invited them to the reading of the Scriptures and to prayer. It gave them liberty of speech in exhortation and in worshiping and praising God. The rules and government of the synagogue, while they offered little, comparatively, to excite the pride of office and of power, commended themselves the more to the humble believer in Christ. The synagogue was endeared to the devout Jew by sacred associations and tender recollections. It was near at hand, and not, like the temple, afar off. He went but seldom up to Jerusalem, and only on great occasions joined in the rites of the temple service. But in the synagogue he paid his constant devotions to the God of his fathers. It met his eye in every place. It was constantly before him; and from infancy to hoary age, he was accustomed to repair to that hallowed place of worship, to listen to the reading of his sacred books, to pray, and sing praises unto the God of Israel."

In speaking of Jewish synagogues, Morer says (pp. 249–50), "There were in *Jerusalem* besides the *temple*, no less than 460, as *Rabbi Phinchas* reckons 'em, though others say 480 and 481." "Now the *use* they put their *synagogues* to, is partly discovered from the two apartments they give 'em. The *one* was the room for *Canonicle Scriptures*, where the *Law* and the *Prophets* were kept and read; the *other*, the room of *Traditions*, where the *sayings* of the Fathers were expounded and taught the people." (See Acts 15: 21.)

Now, in the light of the foregoing, and also of the Scriptures, we will examine Paul's history in regard to visiting the Jewish synagogues. Christ taught the Jews in their "synagogues and in the temple" (John 18: 20; but he taught the "multitudes" from the "mountain," the "ship," or in whatever place they were assembled. So with Paul; he taught the *Jews* in their synagogues. And what did he preach to them at DAMASCUS? "He preached Christ in the synagogues, that he is the Son of God." What effect did it have on them? He "confounded the *Jews* which dwelt at Damascus, proving that this is very Christ." This was *not* preaching the seventh-day Sabbath; for "the *Jews* took counsel to kill him." "And they watched the gates day and night to kill him." (Acts 9: 20–24.) At ANTIOCH Paul goes into the synagogue on the Sabbath, and sat down. After reading the law and the prophets by the rulers of the synagogue, they invited the apostle to exhort the people; when he stood up and began his speech by going back in the history of the Jewish people, until the time their "fathers" "dwelt as strangers in the land of Egypt." He then brings them down through their own history, replete with knowledge and understanding of their Scriptures, until he came to their own time, when he makes a personal application to them, and their notion of events relating to the crucifixion of Christ, in the following language:—

"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.... Be it known unto you therefore, men and brethren, through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts 13: 26–41.

The "Jews" were inclined to go "out of the synagogue," without inviting the apostle to attend another meeting with *them*: but the Gentiles invited Paul to preach to them the same words "the next Sabbath,"—or as the margin reads it (a critical Greek rendering)—"*in the week between*, or *in the Sabbath between*." What does this mean? "THE SABBATH BETWEEN." Between what? Why, between two Jewish Sabbaths. Hence, we have the proof of the *first-day* Christian Sabbath, as no other Sabbath, strictly so called, could come "between" two Jewish seventh-day Sabbaths. In proof of this position, we will here introduce a criticism on this text by the celebrated Thos. Morer, as found in his work, "On the Sabbath," published in London 1701. On p. 191 he says:—"However, that it was done with great *caution* and some *concern*, we find by the matter of the request; which was, that the apostles would preach to 'em *some day between this and the next Sabbath*, for that is the strict translation of the Greek, *some time between the Sabbaths*, suppose the next day, or the day after; all which days among the Jews were called Sabbath, as well as the day on which they worshiped. Which not only expounds the verse, but may be the sense of the forty-fourth, that *almost the whole city the next Sabbath*, i. e. the day following, *came together to hear the word of God*. And this might well cause so much envy in the *Jews*, in verse 45, not only because vast *companies* came to hear the apostles preach, but because it was *on such days* as brought some disrespect to their famous *Sabbath*, on which, and no other day of the week, they would have such meetings to be held."

In verse 43 it reads,—"Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God." And so, on "the next Sabbath day"—the next *first* day, if the above criticism is correct—came almost the whole city together to hear the word of God. How did the *Jews* feel in view of such a meeting as this? Why, when they "saw the *multitudes*, they were filled with ENVY, and spake against those things which were spoken by Paul, contradicting and blaspheming." If the Sabbatarian does not agree with Morer, in the above criticism, that the "Sabbath between" was the first-day of the week, but was really the next seventh-day; they must agree with us in this: that the apostle did not preach "seventh-day" doctrine to that vast multitude; for if he did, they would not have been guilty of "contradicting" Paul and "blaspheming" God as they did, we think. At ICONIUM they went "into the synagogue of the *Jews*, and so spake that a great multitude both of the Jews and also of the Greeks believed." But what did the "unbelieving Jews" do? Why, they "stirred up the Gentiles, and made their minds evil affected towards the brethren." And so "the multitude of the city was divided; and part held with the *Jews*, and part with the apostles." (Acts 14: 1–4.) What think you, reader; did Paul preach the "seventh-day" doctrine at Iconium? At Thessalonica, "where was a synagogue of the *Jews*; and, according to his CUSTOM, Paul went in to them, and on three sabbaths reasoned with them from the Scriptures, opening and setting forth that the Messiah ought to suffer and to rise from the dead, and that 'this is the Anointed Jesus whom I announce to you.'" (*Emphatic Diaglott* on Acts 17: 1–3.)

The "custom" here spoken of was not that his habit was to meet on the seventh-day sabbath particularly; but his "custom" was, when he did meet those old seventh-day JEWS, to *reason* with them from the Scriptures, and "announce" to them that "Jesus" was the "Messiah"—the ANOINTED of God. But what success did Paul meet with here? Some believed, of the "Greeks" and the "chief women." "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, that there is another king, one Jesus."—Acts 17: 5–7.

At this "uproar," the "brethren" became so alarmed that they "immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the *Jews*." But we are not informed on what particular day of the week this was, whether the first, seventh, or some other day of the week. But most likely it was not confined to the seventh day, simply to accommodate the Jews, as here in Berea they found a "more noble" class of hearers than at any other place, for "they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so." But when the Jews of Thessalonica heard that Paul was preaching at Berea, holding meetings "daily," and paying no regard to *their sabbath*, "they came thither also, and stirred up the people." And so the "brethren," becoming alarmed again, "immediately . . . sent away Paul to go *as it were* to the sea." But those who "conducted Paul, brought him unto Athens." But "while Paul waited at Athens, his spirit was stirred in him"; and, "therefore *disputed* he in the synagogue with the Jews," "and in the market *daily*." Holding his meetings, it appears, in the synagogue with the seventh-day *Jews*, but with others on the "first-day," or *daily* in the market, or wherever he could get the people together.

Next we find Paul at Corinth (Acts 18: 1–4), where "he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." But so hard and blind were they, that "Paul was pressed in spirit, and testified to the JEWS that Jesus was Christ." But how did these pharisaical seventh-day keepers receive this? Did Paul's reasoning and persuasion do them any good? Not at all. The result was—"they opposed themselves, and blasphemed." At this, Paul became discouraged; and "he shook his raiment and said unto them, Your blood be upon your own heads; I am clean: from henceforth I go to the Gentiles." Thus Paul was again compelled to leave the seventh-day Jewish synagogue, and hold his meetings in the private house of one "Justus, a worshiper of God, whose house was adjoining the synagogue." (Emphatic Diaglott.) Here "Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians hearing believed, and were immersed." And there, close by the seventh-day synagogue, Paul remained a "year and six months, teaching among them the WORD of GOD." Gallio having become Proconsul of Achaia, the Jews with one mind assaulted Paul, and brought him to the tribunal, saying, "This fellow persuadeth men to worship God contrary to the law." When Gallio learned that the Jews had only "a question concerning doctrine, and names, and the law," which was among them, he said, "I will be no judge of such things." And in his wrath, as he could bear with them no longer, "he drove them from the tribunal." But those old seventh-day worshipers became so enraged at this, "they all took Sosthenes, the ruler of the synagogue, and beat him before the tribunal." Not much *christianity* in this!

But Paul having had a vision, in which he was told—"Fear not, but speak, and be not silent," he "remained yet many days"; and then, bidding farewell to the brethren," he sailed for Syria, "in company with Priscilla and Aquilla; having shaved his head in Cenchrea, for he had a vow." Here, again, we find in the apostle a little more Judaism. But this is all explained in 1 Cor. 9: 20. Is it strange, therefore, that Paul should go into the seventh-day synagogues, occasionally, to reason with and try to persuade his former brethren among the Jews to become christians? If he could still practise the old Jewish rite of shaving the head, "circumcision," etc., in order that he "might gain the Jews," of course he would visit their synagogues on their sabbaths whenever he thought proper to do so.

Next we find Paul at Ephesus (Acts 18: 19–26), where he again "entered into the synagogue, and reasoned with the Jews. And when they requested him to remain a longer time, he did not consent, but bade them farewell, saying, I will return to you again, God willing." So, after some time, he returned, "and having entered the synagogue, he spake boldly for three months, reasoning and persuading about the kingdom of God." This was quite a lengthy meeting—three months. And here let us remember there were as many *first-days*, in these "three months," as there were seventh-days. And it is quite evident that the Jews, as such, did not have control of that particular synagogue at Ephesus; for when the apostle left them at his first visit, by their special invitation, he promised to return; which proves that they were his friends, or they would not have invited him to again visit them. But it is true that some became "hardened, and disbelieved, speaking evil of the way before the people." This led Paul to "depart from them," after having "separated the disciples, reasoning daily in the school of Tyrannus." So in the school-room of this Christian teacher, Paul could hold *daily meetings*,—a privilege, probably, not often enjoyed in the seventh-day synagogues; but in Tyrannus' school-room the apostle held a lengthy protracted meeting "for two years, so that all the inhabitants of Asia heard the word of the Lord."

East Weare, N. H. T. M. PREBLE.

For the World's Crisis.

THE NEW BIRTH.

BRO. FASSETT:—Your article on the "New Birth," in the Crisis of April 11th, was very gladly received by me, but there is one point upon which I wish you would give your views. In the Savior's reply to Nicodemus, "Except a man be born of water,"—does he mean baptism? I wish to understand the truth on this subject. Will you give us a short article in the Crisis on the subject?

South Albion, Me. JEREMIAH CARR.

In complying with the above request of Bro. Carr, I would remark:—

That some regard the Savior's language to Nicodemus,—"Except a man be born of water and of the Spirit, he can not enter into the kingdom of God,"—to refer both to natural birth and the resurrection. I think, however, the birth by water has no reference to natural birth. It is far-fetched and fanciful. Of course it is not expected that an unborn man into this world can "enter into the kingdom of God."

Baptism is required of every believer in the gospel (Mark 16: 16), following repentance and faith, when the promise of the Father is given—"Ye shall receive the gift of the Holy Ghost." Acts 2: 38. And "if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 11.

Baptism in water is an emblem of the resurrection, as well as an expression of our faith in it. Rom. 6: 3–5. Also that we are "crucified with Christ" (Gal. 2: 20), and are dead, dead, dead,—"dead to the law" (Gal. 2: 19); "dead to sin," "affections and lusts" (Gal. 5: 24; Rom. 6: 10, 11); "dead to the world" (Gal. 6: 14; 1 John 2: 15–17), and risen again to "*newness of life*."—Rom. 6: 4. We are "buried with him in baptism, wherein ye also are *risen with him* through the faith of the operation of God, who hath raised him from the dead."—Col. 2: 12.

Hence baptism is all essential as a christian ordinance, and it is required of all believers (to whom it is possible, and there are very few to whom it is not, unless on the cross as the thief) to be immersed, in testimony of their repentance and faith. "Repent and be baptized, *every one* of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38. You will observe, immersion in water and in the Holy Spirit are, in the above verse, as in John 3: 5, conjoined:—"Except a man be born of *water* and of *the Spirit*," etc.

How far the Lord will depart from his rule and law of saving men in his kingdom it is not for us to say, as we are not the judge. But it is evident that baptism is not so essential to salvation as faith; for often persons receive the gift of the Holy Ghost on repentance and faith, without and before baptism, although this is God's order. And Jesus is very careful to say, "He that *believeth* and is *baptized* shall be saved; but he that *believeth* not shall be damned." Evidently implying *faith* is all essential; and one's faith will save him even to the neglect of baptism.

In conclusion, let me put this verse parallel with the one you wish me to explain in the Crisis.

"He that *believeth* and is *baptized* shall be saved."—Matt. 16: 16.	"Except a man be born of *water* and of the *spirit*, he cannot enter into the kingdom of God."—John 3: 5.

As the gift of the Spirit is promised to the *believer*, the comparison is perfect. "Except a man be born of *water* (baptized) and of the *Spirit* (by which "you are risen with him through the *faith* of the operation of God"), he cannot enter into the kimdom of God."

This is my best light upon this passage. If I have not the true light, let others give it.

O. R. FASSETT.

FRIENDSHIP.

How hard it is to find a friend
On whom we always can depend;
Sometimes we think this friend is got,
Till trials prove we have him not.

Many, to serve some selfish end,
Declare and vow they are your friend;
But soon as serving self is o'er,
Behold! they are your friends no more.

Others will act a part more base,
Always be friendly to your face;
But turn your back, and they your name
Expose to obloquy and shame.

Apparent friendship others show
To find out all that you may know;
Your secrets sure are pumped out,
And then are handed all about.

When friendship once is rooted fast,
It is a plant no storm can sever;
Transfixed it never heeds the blast,
But flourisheth and blooms forever.

—*Selected.*

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER TEN.

To BRO. C.:—*Dear Brother*,—I wish to say somewhat more to you respecting one point referred to in your letter. The position assumed by the brother is a very common one, and I think it may not be unprofitable to devote a little more argument for the refutation of this error.

There is a wide difference between *growth in grace* and the experience of "perfect love," "entire sanctification," or the "baptism of the Spirit," by whatever name we are pleased to call it. The one commences at justification, and may continue until the glorification; the other is subsequent to justification, and an instantaneous work. There is no such thing as a "*gradation* PURITY," but there is such a thing as "*gradation* MATURITY." Let the distinction be discriminated and kept in mind.

We might just as consistently talk of a gradual *pardon*, and gradual *justification*, as to talk of a gradual sanctification. There are preliminary steps to the point of justifying grace; but when pardon is granted, it is for all our transgressions, and an instantaneous work; so when all depravity is removed, when "all filthiness of the flesh and spirit" is cleansed away, it is an instantaneous work. Let me give you some excellent thoughts touching this point from the pen of Rev. F. G. Hibbard.

"It has long appeared to us that many who are seeking after *entire holiness* mistake the duty of a *gradual growth in grace* for a *gradual growing out of sin*. They seem to think that the two mutually involve each other, and that as they must always grow up into Christ in all things, so they must by degrees grow out of the bondage, guilt, and pollution of sin. Now to all such we would say one word of admonition. *There is no gradual growing out of sin.* All that partakes of the proper nature of sin in you must be forgiven and washed away through faith in the blood of the Lamb. When this is done, it is an instantaneous work.... Sin is not a thing to be grown out of, but a thing to be forgiven and cleansed away.... In this view of the perfection (the improvement and maturity of the graces of the Spirit), there are degrees and progressive stages; but in the work of simply *cleansing from all sin*, both of flesh and spirit inbred and overt sin, *there are no degrees, no progressive stages, but the work is complete at the first, and instantaneous as to time*, performed by the Holy Ghost just at the moment when the burdened soul has *faith to be made every whit whole*."

Mr. Wesley says:—"Inquiring how it was that in all these parts we had so *few witnesses of free salvation*, I constantly received one and the same answer: 'We see now we sought it by our *works*; we thought it was to come *gradually*; we never expected it to come in a *moment*, by *simple faith*, in the *very same manner* as we received *justification*.' What wonder is it, then, that you have been fighting all these years as one that beateth the air!"

On another occasion Mr. W. says: "As to manner, I believe this perfection is *always* wrought in the soul by a *simple act of faith*; consequently *in an instant*.... Look for it every day, every hour, every moment. Why not this hour, this moment? Certainly you may look for it now, if you believe it is by *faith*. And by this token you may surely know whether you seek it by *faith* or by *works*. If by *works*, you want something to be *done* first, before you are sanctified. You think, *I must be or do this or thus. Then you are seeking it by works unto this day.* If you seek it by *faith*, *you expect it as you are*, and if as you are, then expect it *now*. It is important to observe that there is an inseparable connection between these three points: *expect it by faith—expect it as you are*—and *expect it now*. To deny *one* is to deny them ALL."

Not those few witnesses whose testimony I have cited in a previous epistle, only, acted upon these rules, and proved their correctness, but a great multitude whom no man can number have demonstrated the same great fact.

It is true that, by a growth in grace, a greater and easier ascendancy will be attained *over* sin; but this is not the *casting out* of the strong man. The workings of unsanctified nature, or inherent sin, do greatly impede the christian's progress, hence the exhortation to *lay aside* every weight and easily besetting sin, in order to *run the race* successfully—to *put off* the old man with his deeds, not keep him in subjection; not have him dethroned and bound merely, but *put off—crucified*—the inward foes *extirpated*; so that the conflict may be wholly with foes *without*. This is not effected at conversion. What christian does not know this? Who has not felt the soreness of the conflict, when the flesh lusteth against the Spirit, and the Spirit against the flesh, so that they could not do the things that they would, because of this very opposition? But must this always be? Nay, verily.

There is another work to be wrought, of which justification was but the incipient stage. It is the being *sanctified wholly*; it is the being not only *pardoned*, but also *cleansed from all unrighteousness*; it is being *endowed with power from on high*. Then will the growth in grace be more rapid; the christian graces will ripen more and more; the soul will become more and more impregnable against the assaults of the adversary.

May the Lord help us to be pure in heart.

M. D. W.

THE YEAR OF JUBILEE.

The following is from *Yahn's Biblical Archæology*, a work on the Antiquities of the Jews, Dec. 351.

"The Jubilee followed seven Sabbatic years, i. e., was on the fiftieth year. To this statement the Jews generally, the Rabbins and the Caraites agree, and say further, that the argument of those who maintain that it was on the forty-ninth year, for the reason that the omission to till the ground for two years in succession, viz., the forty-ninth and fiftieth, would produce a famine, is not to be attended to. It is not to be attended to, simply because those years of rest, being known long beforehand, the people would of course lay up provision for them. It may be remarked further in reference to this point, that certain trees produced their fruits *spontaneously*, particularly the fig and sycamore, which yield half the year round; and that those fruits could be preserved for some months; which explains at once how a considerable number of people might have obtained no inconsiderable portion of their support."

From *Josephus' Antiquities*, b. 3, c. 12, s. 3. "And thereby Moses gave them all these precepts, being such as were observed during his own life-time. But though he lived now in the wilderness, yet did he make provision how they might observe the same laws when they should have taken the land of Canaan. He gave them rest to the land from ploughing and planting every seventh year, as he had prescribed to them to rest from working every seventh day; and ordered that then what grew of its accord out of the earth should in common belong to all that pleased to use it; making no distinction in that respect between their own countrymen and foreigners; and he ordained that they should do the same after seven times seven years, which in all are fifty years: and that fiftieth year is called by the Hebrews the Jubilee, where debtors are freed from their debts, and slaves are set at liberty," etc.

J. S. WHITE.

WORK FOR THE ADVOCATES OF PTOLEMY.

It is well known that Ptolemy's Canon rests on Astronomy, as its foundation and chief corner stone. It has been claimed that the authority of "more than twenty eclipses" confirms the Ptolemaic record; and when its contradictions of history and Scripture have been pointed out, its advocates have said, It is is confirmed by *astronomy*, and "is not to be set aside for the authority of any writing whatsoever." Now it behooves those who defend the Ptolemaic system of Chronology to *construct tables that will "make" all the eclipses of the Canon*. There are no astronomical tables *now* in existence that will do it, although many have been constructed with special reference to the eclipses of this record, taking it for granted that they were correctly calculated. As Ptolemy's Canon claims to be an astronomical record, we challenge the astronomical proof of its correctness. Let us have the tables.

The tables of the great Astronomer, Ferguson, amended by Eld. Thurman, make those eclipses, the *time* of which has been *observed* in our day, to the *very minute*. No tables that will do this will make the eclipses of the Canon.—*Voice of the West.*

"UNCLE JOHNSON."

This was the familiar name given to a pious old slave of the family of President Harrison, who was made free at the age of one hundred years. He was early in life awakened under the preaching of William Tennent, and for nearly a century served the Lord with characteristic ardor and devotion. The New York *Evangelist* gives an account of him that shows a remarkable experience which many christians might covet:

His Fridays, for more than seventy years, had been rigidly observed as days of fasting and prayer—days in which, as he said, "I says to de body, "*stand back*, I'se going to feed de soul to-day." Those, he said, were days in which "I spreads *de great things* before the Lord and begs."

He accounted for his long life, in part, by saying that he did not work very hard; that for about sixty years his master used to let him out about six months of each year "to blow de gospel trumpet on de plantations round about, to make de slaves good an' 'ligious; an' I tells ye, massa, when I was in my prime—say about eighty, I could blow de old trumpet so dat dey could hear me for miles."

A christian friend of his for many years related the following anecdotes of Johnson.

Once I said to him, "Uncle Johnson, why don't you go to church once in a while?"

He answered, "Massa, I wants to be dere, but I can't '*have*."

"You can't *behave*?"

"Well, massa, ye knows, late years, de flesh am weak; an' when dey 'gins to talk an' sing about Jesus, I 'gin to fill up, an' putty soon I has to holler, an' den dey say, 'Carry dat man to the door, he 'stub de meeting.'"

"But you should hold in until you get home."

"O, massa, I can't hold in—I *bust* ef I don't holler."

Once, after hearing him pray and sing at midnight, while a thunder storm was passing, in the morning I said, "Was that you shouting so last night?"

"Yes, massa, I s'pose."

"Well, I thought the thunder made noise enough without your hallooing."

"He looked up, and with astonishment said: "Massa, do ye tink I'se goin' to lie dere on my bed like a great pig when de Lord com'd along shakin' de earth an' de heavens? No, Massa, when I hears the thunder comin' I says, Ellen, Ellen, wake up here, *we's goin' to hear from home ag'in*."

Once, after he had been ill for a few days, I said, "Uncle Johnson, I thought your appointed time had about come."

"O, yes, massa, one day I t'hought I could see the dust of de chariot comin' ober de mountains; an' den something said 'Hold on, Johnson, a little longer; I'll come round directly." Yes, an' I will hold on, if de Lord will another hundred years, for I'm bound for Canaan." And then he broke out singing

"But this do I find; we too are so jined,
He'll not go to glory and leave me behind."

One day Rev. Dr. M. called on him with me. After a conversation which surely the doctor will never forget, he said,

"Well, Uncle Johnson, I must go," and then taking him by the hand, said, "Good-by. I shall probably hear soon that you have gone over Jordan, but we will follow on."

The old man replied, "Yes, massa, a great many years ago young men like you tell me dat; an' den after a bit, I'd hear dey ha' gone, an' I'm a pilgrim yet, but I always manages to send word."

"Well, if I should die first, what word would you send?" said Dr. M.

"O, massa, if you get home to glory afore I do, (weeping) *tell em to keep the table standin,'* for Johnson is holding on his way."

We dare not attempt to describe the scene we witnessed the evening his wife died; but a few days after, we said to him, "Don't you feel very lonely since Ellen left you?"

He replied, "O, yes, but de Lord comes round every day, jus' as de nuss would, an' gives me a taste ob de kingdom wid *de spoon*; but *how I wants to get hold ob de dish!*"

TO WRITERS AND SPEAKERS.

Wm. Cullen Bryant gave the following excellent advice to a young man who offered him an article for the *Evening Post*:—

"My young friend, I observe that you have used several French expressions in your article. I think if you will study the English language, that you will find it capable of expressing all the ideas that you may have. I have always found it so, and in all that I have written I do not recall an instance when I was tempted to use a foreign word, but that on searching, I found a better one in my own language.

Be simple, unaffected; be honest in your speaking and writing. Never use a long word when a short one will do. Call a spade not a well-known oblong instrument of manual industry; let a home be a home, not a residence; a place a place, not a locality, and so of the rest. Where a short word will do, you always lose by using a long one. You lose in clearness, you lose in honest expression of your meaning; and in the estimation of men who are competent to judge, you lose in reputation for ability.

The only true way to shine even in this false world, is to be modest and unassuming. Falsehood may be a very thick crust, but in the course of time truth will find a place to break through. Elegance of language may not be in the power of all of us, but simplicite and straight-forwardness are."

CATERPILLARS.—A correspondent at Newton suggests the following plan of destroying caterpillars on fruit trees, and says it has been successfully tested by experience:

"The best times for destroying them are early in the morning, at noon and at night, when they are in their nests. Attach two or three conical-shaped bushes to as many poles, the length of each pole being adapted to the height of the trees; by twisting the bush and rubbing faithfully, the nests and the caterpillars adhere to it. Caution should be used not to disturb the nests excepting when the caterpillars are in them, as those outside, if not destroyed, form new nests."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

THE "ONE BOOK."

Little folks, did you ever hear of Bunyan's "ONE BOOK?" that Bunyan who wrote the Pilgrim's Progress, the Holy War, Grace Abounding, and many other good works? And what do you think that *one book* was? The Bible? Yes, the blessed Bible. It was a lamp to his feet, and a light to his path; sweeter to his soul than honey and the honey comb; every chapter in it was a chapter in his history, and every verse touched and thrilled some chord in his heart. Like the poor man's lamb, it lay in his bosom, and was to him as a daughter. Many millions have loved the Bible; but we question if any one surpassed or equaled Bunyan in the depth and fervor of his love. Many have framed concordances, and made entire transcriptions of it; but Bunyan's concordance was his memory, and it lay all transcribed, every word and syllable of it, in his heart.

Young friends, do you wish to be truly wise, truly great, truly happy? Do as Bunyan did, take the Bible; make it the man of your counsel; bind it about your necks; clasp it to your bosoms; hide it in your hearts. "So shalt thou find favor and good understanding in the sight of God and man."

The stars that in their courses roll,
Have much instruction given;
But Thy good word informs my soul
Which is the way to heaven.

Then let me love my Bible more,
And take a fresh delight
By day to read those wonders o'er,
And meditate by night.

D. F. N.—*Home Thrusts.*

HOW THE CRICKETS BROUGHT GOOD FORTUNE.

My friend Jacques went into a baker's shop one day to buy a little cake which he had fancied in passing. He intended it for a child whose appetite was gone, and who could be coaxed to eat only by amusing him. He thought that such a pretty loaf might tempt even the sick. While he waited for his change, a little boy six or eight years old, in poor, but perfectly clean clothes, entered the baker's shop. "Ma'am," said he to the baker's wife, "my mother sent me for a loaf of bread." The woman climbed upon the counter, (this happened in a country town,) took from the shelf of four pound loaves the best one she could find, and put it into the arms of the little boy.

My friend Jacques then first observed the thin and thoughtful face of the little fellow. It contrasted strangely with the round, open countenance of the great loaf, of which he was taking the greatest care.

"Have you any money?" said the baker's wife.

The little boy's eyes grew sad.

"No, ma'am," said he, hugging the loaf closer to his thin blouse; "but mother told me to say that she would come and speak to you about it to-morrow."

"Run along," said the good woman; "carry your bread home, child."

"Thank you, ma'am," said the little fellow.

My friend Jacques came forward for his money. He had put his purchase into his pocket, and was about to go, when he found the child with the big loaf whom he had supposed to be half-way home, standing stock still behind him.

"What are you doing there!" said the baker's wife to the child, whom she had thought to be fairly off. "Don't you like the bread?"

"O yes, ma'am!" said the child.

"Well, then, carry it to your mother, my little friend. If you wait any longer, she will think you are playing by the way, and you will get a scolding."

The child did not seem to hear; something else absorbed his attention.

The baker's wife went up to him, and gave him a friendly tap upon the shoulder. What *are* you thinking about?" said she.

"Ma'am," said the little boy, "what is it that sings?"

"There is no singing," said she.

"Yes!" cried the little fellow. "Hear it! Queek, queek, queek, queek!"

My friend and the woman both listened, but they could hear nothing, unless it was the song of the crickets, frequent guests in bakers' houses.

"It is a little bird," said the dear little fellow, "or perhaps the bread sings when it bakes, as the apples do."

"No, indeed, little goosey!" said the baker's wife; "those are crickets. They sing in the bake-house because we are lighting the oven, and they like to see the fire."

"Crickets!" said the child; "are they really crickets?"

"Yes, to be sure," said she, good humordly. The child's face lighted up.

"Ma'am," said he, blushing at the boldness of the request, "I would like it very much if you would give me a cricket."

"A cricket!" said the baker's wife, smiling; "what in the world would you do with a cricket, my little friend? I would gladly give you all there are in the house, to get rid of them, they run about so."

"O ma'am, give me one, only one, if you please!" said the child, clasping his little thin hands under the big loaf. "They say that crickets bring good luck into houses; and perhaps if we had one at home, mother, who has so much trouble, would'nt cry any more."

"Why does your poor mother cry?" said my friend, who could no longer help joining in the conversation.

"On account of her bills, sir," said the little fellow. "Father is dead, and mother works very hard, but she cannot pay them all."

My friend took the child, and with him the great loaf, into his arms, and I really believe he kissed them both. Meanwhile, the baker's wife, who did not dare to touch a cricket herself, had gone into the bakehouse. She made her husband catch four, and put them into a box with holes in the cover, so that they might breath. She gave the box to the child, who went away perfectly happy.

When he had gone, the baker's wife and my friend gave each other a good squeeze of the hand. "Poor little fellow," said they, both together. Then she took down her account book, and, finding the page where the mother's charges were written, made a great dash all down the page, and wrote at the bottom "Paid."

Meanwhile my friend, to lose no time, had put up in paper all the money in his pockets, where fortunately he had quite a sum that day, and had begged the good wife to send it at once to the mother of the little cricket boy, with her bill receipted, and a note, in which he told her she had a son who would one day be her joy and pride.

They gave it to a baker's boy with long legs, and told him to make haste. The child, with his big loaf, his four crickets, and his little short legs, could not run very fast, so that when he reached home, he found his mother for the first time in many weeks with her eyes raised from her work, and a smile of peace and happiness upon her lips.

The boy believed that it was the arrival of the four little black things which had worked this miracle, and I do not think he was mistaken. Without the crickets, and his good little heart, would that happy change have taken place in his mother's fortunes?—*Our Young Folks.*

THE LAMB, WOLF, AND DOG.

A FABLE.

A little lamb once left its mother and went down the mountain, to drink at a stream which ran below. At the same moment, a wolf ran out of the neighboring wood, and faced the lamb, on the opposite bank.

"What right have you to drink here?" quoth the wolf. "Don't you know this stream belongs to me?"

"Am I doing wrong?" asked the innocent lamb. "I thought the stream was free to all, and did not know that you were the owner of it."

"Don't stand lying there," said the wolf, pretending to be very angry.

"I do not tell a lie," answered the little lamb. "I was very thirsty when I came down the mountain, and am sorry if I have offended you by drinking of the stream."

"Your sorrow won't prevent me from killing you," replied the wolf; so prepare yourself to die."

"I have no preparation to make," said the lamb; all my life has been as innocent as that of the flowers in the meadows."

"So, then," said the wolf, "you will make a dainty meal for me," and he jumped over the stream, whilst the lamb lifted up its eyes to heaven, and stood ready to be sacrificed."

At this instant the faithful sheep-dog came bounding down the mountain, and confronted the wolf. "How now, old rascal!" quoth he, "do you seek to kill one of my master's stray lambs, by pretending to own the stream wherein he has slaked his thirst? This is one of your ancient tricks, which you must now answer for without loss of time."

"Pardon me," quoth the wolf," crouching with a vulpine smile; "I meant the little lamb no harm; I merely wanted to try her courage."

"Try thy own courage against mine, then," answered the brave sheep-dog; and with that he fell upon the cowardly wolf and tore him to pieces.

The little lamb uttered sorrowful cries, like the wailing of an orphan in some alien world, and again lifted up its meek eyes to heaven and saw the face of Jupiter looking out of the clouds, smiling and well pleased. Then the dog and the lamb walked up the mountain together towards the fold.

THE MEANING.

Dear to heaven is innocence,
Every ready its defense;
Though a moment seems the wronger
Over right to triumph stronger,
There are angels evermore
At the threshold of God's door,
Swift to fly, and strong to do
Justice, all the wide world through.
Thou art safe in self possession,
Innocence needs no confession,
Guilt lies only in transgression.
Hold thy heart in quiet keeping;
Evil sowing, evil reaping,—
The Master's eyes are never sleeping.
Fear not, therefore, though there be
No sign of ready help for thee;
But, in thy peril and distress,
Trust the Master, questionless.

—*Selected.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

The following was sent for insertion in our paper, and will well pay one for a careful reading. We suppose it was taken from some paper of the Christian denomination.—ED.

OUR POSITION AND DOCTRINE.

We call ouselves christians, not any thing more,
No titles succeeding, or going before;
We thing it most natural, it leads to no strife,
For Christ is our husband, and we the Lamb's wife.

We give not the glory to Cephus or Paul,
Appollos or James, for Christ is our all.
No Wesley or Luther, no Calvin or Fox,
We claim as a leader, foundation or Rock.

No human invention of platform or creed,
We take as a standard and sacredly heed;
Our creed is the Bible, the Spirit our guide,
All christians our brethren—a truth undenied.

The doctrine we teach, and have from our youth,
Is the doctrine of Reason, Revelation and Truth;
Unmixed with traditions and the dogmas of men,
As pure as the morning, and clear as the sun.

We talk of no three all mysteriously one,
Nor think that our Savior's both Father and Son;
But believe in one God, and only in one,
And one Mediator between God and man.

The teaching of Jesus, the example he set,
The miracles wrought, the blood and the sweat;
His sufferings and death, as he bore the great load,
Was the atonement he made to bring us to God.

We teach that the church of Messiah is one,
United in spirit like the Father and Son;
That party distinctions forever should cease,
And saints all unite as dear children of peace.

We advocate liberty of conscience throughout,
Believe in a free interchanging of speech;
Are liberal in sentiment, feeling and thought,
Designing to practice the doctrine we preach.

Although we are liberal in thought and in deed,
And mean to be free from bigotry's chain;
The law of the spirit of life we will heed,
Be practical christians without and within.

The life is what constitutes christians with us,
Externals are trifling when with it compared;
The crown that we seek lies under the cross,
The faithful alone for heaven's prepared.

We boast not of members, of titles or fame,
Nor join with the world in their envy and strife;
With the learned and the great we scarce have a name,
Yet rejoice it is written in the Lamb's Book of Life.

We make no pretentions to smoothness of speech,
Scholastic divinity by us is abhorred;
The preaching we offer is not out of reach,
But simple and easy, the word of the Lord.

For the World's Crisis.

MICHAEL—WHO IS HE? Dan. 12: 1.

Various are the views entertained by different religionists respecting the personage denominated Michael. But among the more critical class, those who have given the subject a careful examination, there seems to be quite a harmony of opinion.

That he is a person who will accomplish wonders is evident, both from the prophecy, which declares he shall stand up,—that is, reign,—and the events with which he is associated, or that are produced by, or in conjunction with, his standing up; and also of the import of the term as given by distinguished Hebrew scholars. In connection with his standing up, there is to "be a time of trouble," the magnitude of which is "such as never was since there was a nation," and the deliverance of Daniel's people, embracing all those who are "written in the book," and the *anastasis* of the dead; "some to everlasting life, and some to shame and everlasting contempt"; and the shining forth of the wise in the kingdom, etc., which will bring to a terminus the present mortal economy, and inaugurate a state of things more grand and glorious, which will endure eternally.

From the character of the events which are produced by his standing up, we can draw an inference which leads us to conclude who he is; and viewing the subject from this standpoint; viz., from his work, it is clearly seen that he is none other than the Lord Jesus Christ, the anointed One.

Albert Barnes, in his Notes on the book of Daniel, says the proper meaning of this name is—"*Who as God*, and is a name given undoubtedly from some resemblance to God." Dr. Adam Clarke also translates the term—"He who as God shall stand up," etc. Prof. Stuart renders it about the same. He says, "Who as God, or a guardian angel, shall stand up." Who is more like God than his Son? Can a being be more than the *express image* of another? Paul, when addressing the Hebrews, says Christ is the "*express image*" of his Father's "person." If it is a fair expression of the Hebrew to say, he "who as God," or like God, shall stand up; then it must be obvious to all that Christ is the one referred to; for no one can be more like God than Christ, both in a moral and physical sense. Here, in Dan. 12: 1, he is called "the great Prince," which appellation is one of the titles by which Jesus is called. Also in Dan. 8: 25, he is called "the Prince of princes," against whom a certain power is to stand up. In Isa. 9: 6, where Christ is mentioned, he is denominated "the *Prince of peace*." Also in Acts 3: 15, he is called "the Prince of life." In Dan. 9: 25, we read, "Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the *Messiah the Prince*, shall be seven weeks," etc.

An argument corroborative of the above is found in the New Testament, where Jude speaks (in the 9th verse of his epistle) of Michael, in conjunction with the archangel,—"Yet Michael the archangel, when contending with the devil . . . about the body of Moses," etc. Here the terms "Michael" and "archangel" are used signifying one and the same being; and as archangel is defined to be one who is Lord over angels, and as Christ evidently sustains that relation to the angels, he is undoubtedly the personage to whom Jude in his epistle refers.

Upon the two texts in which the term archangel occurs, Bishop Horsely very appropriately remarks:—"One of the two passages is in the first epistle to the Thessalonians, where the apostle, among the circumstances of the pomp of our Lord's descent from heaven to the final judgment, mentions the voice of the archangel; the other passage is in the epistle of St. Jude, where the title of archangel is coupled with the name of Michael. This passage is so remarkably obscure that I shall not attempt to draw any conclusion from it but this which manifestly follows, be the particular sense of the passage what it may; since this is one of the two texts in which alone the word archangel is found in the whole Bible; since in this one only the title archangel is coupled with any name; and since the name with which it is coupled is Michael, it follows undeniably the archangel Michael is the only archangel of whom we know anything from holy writ. It cannot be proved from holy writ, and if not from holy writ it cannot be at all, that any archangel exists but the one archangel Michael, and this one archangel Michael is unquestionably the Michael of the book of Daniel. From all this it is evident that Michael is a name for our *Lord himself*, in his particular character of the champion of his faithful people, against the violence of the apostate faction and the wiles of the devil. To this opinion there is nothing unreconcilable."

With the above facts before you, we submit the subject for your candid consideration, dear reader. Other important questions come up in this connection, such as the following: What is meant by the phrase "stand up"? and, When will Michael stand up? etc. These are questions of great moment, especially the last one; and an attempt to answer it, as to definiteness, should be very carefully done. May the Lord guide us into truth, and preserve us unto his kingdom.

A. W. SIBLEY.

For the World's Crisis.

WHAT SHALL WE DO FOR THE FREEDMEN!

No grander, nobler work, was ever undertaken by the Christian church, than that which is now being done, in American Christendom, for the mental, moral and religious elevation of four million freedmen south, whose shackles God has now broken forever.

A bloody and wicked rebellion, begun and carried on for the interest of Slavery, is crushed; and now, where Slavery tyrannized and trampled, Freedom reigns, to raise and bless. In all that terrible four years' struggle, the hand of an overruling Providence was plainly visible,—bringing good out of evil, and making the wrath of man to praise him. The long, patient, and agonizing cry of the wronged and down-trodden slave for deliverance, which for so many years had gone up into the ears of God, he has at last heard and answered.

The struggle is ended; and the will and purpose of God, which he has wrought out from it, is accomplished,—the emancipation of a race from a worse than Egyptian bondage, and the opening to the church of a field for educational and missionary labor, such as, for extent and promise, the world never saw before, and the like of which the church has never before been called upon to cultivate.

In all this, we recognize a distinct call from God, upon his people of all names and of whatever faith, for *special effort*, in behalf of the race delivered, to carry on the work which *He* has begun. And, in all this, we see the directing finger of God, pointing south, to fields now open to the sower and the reaper, and hear his voice crying loudly to the American church,—"*Occupy!*"

The field is large, the harvest great, and there is an earnest call for laborers. Missionaries and teachers are wanted, who will give their whole mind and heart to the work. Hundreds have gone, hundreds are going, and there is room for hundreds and thousands more. The demand is great. Imploringly, Western Ethiopia stretches forth her hands to God; and, from the Atlantic coast to the Great River, from the Ohio to the Gulf, four million voices cry to God's people north,—"*Come over and help us!*"

In this grand and glorious work every christian, every church and denomination, of whatever name, has or ought to have something to do. And this work, almost every *other* denomination is doing, and doing nobly and well. If we, as a people, and as individuals, have so long slumbered, unconscious of our duty, and deaf to the calls of Providence, while others, with greater promptness and zeal, have been doing faithfully what God has given *them* to do, it is surely *time for us to* AWAKE, and inquire if he has not, in this direction, a work also for *us* to do; and, if so, go about it *at once*, and with so much the more promptitude and energy as we see the Great Day of the world's doom approaching.

From the dark and dismal *grave* of Slavery, the voice of God has called a dead race to a social, civil and political resurrection; and, Lazarus-like, they have "come forth" to a new life; but, yet "bound hand and foot with the grave-clothes" of their former degradation, and their faces still bound about with the napkin of ignorance, the Master turns now to *his people*, and says,—"*Loose them, and let them go!*" Release them from the disabilities of their former condition; remove from their eyes the bandages of moral and religious darkness and ignorance, and let them go forth hereafter enlightened freemen in Christ Jesus. God has done *his* work; we are now to do *ours*. A race is to be elevated, educated, christianized. A nation, born in a day, is to be made fit for the kingdom of heaven,—ready to hail, with joyful acclamations, the coming of the Great Emancipator.

The work already done in their behalf, by the various Mission and Freedmen's Aid Societies, and by Christian denominations of almost every name, is great; the results are cheering, and full of hope. Efforts have been made in every direction for their material, mental and spiritual good. Men and women of very high character and ability, and of the highest culture, have left home, and society, and position, to labor there, amid privations and discomforts, for the enlightenment and salvation of a long despised and down-trodden race. Missions have been organized; free schools for the children, night schools for adults, and Sunday Schools for religious instruction, have been established, and are all now in successful operation.

Old and young are thirsting for knowledge. Such an avidity for instruction was never seen before. Their eagerness to learn is astonishing, and their progress wonderful. "Every where, in tent or hovel, in shop or kitchen, you will already see the well-thumbed primer or spelling-book; and often it is the grey head which is bent over the little book, and the eyes, dim with age and suffering, kindle with hope and enthusiasm, at every chance for a lesson."

Their great desire is to be able to read the Word of God; and their eagerness for this is all the greater, because it has been to them so long a prohibited and sealed book. Thank God! *that* seal is broken. But the seal of ignorance remains. That, too, will soon be removed; and then, as God wills, a free Bible, open to all, sealed to none.

How dense the ignorance South, few realize. In name, a Christian land; yet shrouded in almost heathen darkness. The mass of the *white* population South are but little higher in the scale of intelligence than the blacks. In 1861, while Massachusetts had less than 2000 white native adults who could neither read nor write, Virginia had more than 77,000. In 1850, Georgia had 41,000; and in 1854, including the youth between 8 and 20 years of age who could not read, there were in that State 150,000 *whites* without the rudiments of education; and over 380,000 *colored* Georgians, to teach whom to read was a *crime*, for which the culprit must suffer heavy punishment by the State laws.

What a field for educational and missionary labor! In a single State, in the most enlightened and christianized (?) nation on the globe, more than 500,000 souls (over half the entire population) rushing on to the judgment—unable to read the Word of God!

Ye who enjoy the blessings of freedom and enlightened Christianity, what a call is here upon *you* to send forth laborers, armed with primers, spelling-books, papers, Bibles, to cultivate a field so unfruitful, and yet so full of promise. No richer, riper, fuller harvest ever invited the reaper's sickle. Now that Slavery is dead, and Liberty reigns, nothing hinders. Who will send? Who will go?

Who will sacrifice ease and comfort, the enjoyments of home society, and the emoluments of office or business, for the sake of Christ, and the poor, despised, benighted bondmen, to save whom Christ died? Who will humble himself, to raise the low, and be at last with Christ exalted? Who will go bring the outcasts into the fold, instruct them in righteousness, and shine, by and by, as the stars for ever and ever?

God has his chosen ones among us, qualified and waiting, whom he will yet call to the work. Some who now read these lines, their hearts kindling with holy love and zeal, are all ready to cry out,—"*I, Lord! Send me!*"—and others, faithful stewards of the Lord's money, stand ready to respond,—"*Here are the dollars! Go!*"

Let us, then, in obedience to the call of God, do our part in the great work of regenerating a race and lifting them from their low estate to a higher manhood and a purer christianhood,—and wait for our reward when the Judge comes and the books are opened. And, as all great works are best carried forward through *organized action*, shall we not, at once, or as soon as may be, and for the more successful accomplishment of the object in view, establish *Freedmen's Missions*, and support them by generous and liberal contributions to a *Freedmen's Mission Fund!*

Every one who has a voice, or pen, or purse, has a duty to do in this matter. We shall not have long to work, at the longest, and there is no time to lose. What we do, let us do quickly, and well,—and we shall receive at last the Master's "*Well done!*" W. B. H.

For the World's Crisis.

MEMORY.

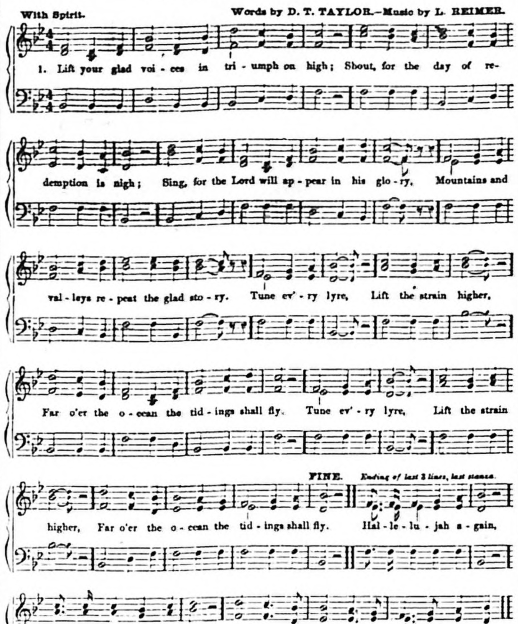
We can identify ourselves under great changes of body and mind, through the power of memory. The full grown man recollects when he was a child, and also remembers some of his childish tricks. There is a bodily change from the boy to the man. There is also a change in mind; for he looks upon his childish sports as foolishness and could not be induced to act them over again. So also in sleep; if it was not for the power of memory, on awaking from a sound sleep, we could not identify ourselves; it would seem to us a creation to life.

Sleep is the image of death, in this respect, that while we are in a sound sleep we are as the dead. As we identify ourselves on awaking from a sound sleep, so also shall we identify ourselves on awakening at the resurrection; though we lay down our poor frail body and rise in the likeness of Christ's glorious body, we shall be able to identify ourselves, and rejoice that we have come up out of many tribulations, having our robes washed white in the blood of the Lamb.

Bath, Me. J. A. SAUNDERS.

GLAD VOICES.

With Spirit. Words by D. T. TAYLOR.—Music by L. REIMER.



2.
Lift your glad voices, ye nations, and sing,
Let the high anthem re-echo and ring.
Sing, for the bright One that slept in the manger
Comes; and the earth that once pillowed the stranger,
In rich adorning,
Hails the glad morning,
Blossoms to Eden and welcomes her King.

3.
Lift your glad voices, He conquered the grave,
Jesus, Immanuel, almighty to save.
Shout to the tyrant, "Thy chains are all broken";
Sing, for the voice of Jehovah hath spoken.
Open the portal,
Ransomed, immortal;
Life shall endure with Eternity's wave.

4.
Lift your glad voices, your banners unfurl,
Sin, Death and Hell shall to ruin be hurled.
Christ shall come down in his chariot of fire,
Bethlehem's Beauty, and Israel's Messiah;
Prince ever glorious,
Strong and victorious,
Lion of Judah, and King of the world.

5.
Lift your glad voices, He cometh again;
Sound out the tidings o'er earth and o'er main!
Sing, for the dark days of evil are ending;
Shout to the Bridegroom with angels descending!
Bride of Jehovah,
Welcome thy lover;
Sing, for He cometh, He cometh to reign.

6.
Lift your glad voices wide under the sun,
Sing of his power who the victory has won.
Strong is that arm that the strengthless defended,
Saved us from hell, and the warfare hath ended.
Hallelujah again,
Hallelujah, Amen!
Shout! for the work of Redemption is done.

For the World's Crisis.

"JESUS OF NAZERETH, THE KING OF THE JEWS."—Jno. 19: 19.

Such was the title written by Pilate in Hebrew, Greek and Latin, and placed over our Lord, fastened to the cross on which he was crucified, and we are thus led to contemplate, first,

THE CROSS OF CHRIST.

This was composed of an upright or perpendicular shaft, having a transvere piece fastened to it at right angles. Allowing the upright to represent the "will of God," and the transverse the human will, and we discover that JESUS is to be KING by the will of the Father, and not by his own will, for the title was connected, not with the transverse, but with the upright. As saith the 2nd Ps. v. 6, "Yet have I set my King upon my holy hill of Zion." Hence also it is written in Jno. 5: 30, and 6: 38,—"I seek not mine own will, but the will of the Father. . . . I came down from heaven, not to do mine own will, but the will of him that sent me." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 10. In Rom. 8: 7, the apostle says, "The carnal mind (or will) is enmity against God"; i. e., it is *across* His will—diametrically opposed to it; constituting an antagonism with the divine will, "not subject to the law of God, neither indeed can be"; therefore, it must be crucified, put to death, as in Rom. 6: 6,—"Knowing this, that our old man is crucified with (or by) him, that the body of sin might be *destroyed*, that henceforth we should not serve sin; for he that is dead is freed from sin."

"And he, bearing his cross, went forth."—Jno. 19: 17. "And as they came out" of the city (Matt. 27: 32), they found a man of Cyrene, Simon by name; him they compelled "to bear his cross."

Take now the cross on your shoulder, with out having first taken off the transverse piece, and what kind of a cross will you have? Instead of having "the cross of Christ," you will have *your own cross*; instead of having an easy yoke and a light burden, you will find a yoke that is galling, and a burden that is not bearable; because you have not learned of Christ. When Christ was "risen again," he had triumphed over the world, over the flesh, and over the devil. His will was crucified, his cross was ended, his burden was gone, his yoke was easy. He had wrought, not his own will, but the will of the Father. But pass on as you are; travel through this wilderness of sin with *that* cross on your shoulder, as you now have it, with its extended transverse arms, like the flukes of an anchor, catching in every tree, bush, bramble, thorn, thistle and brier; in every opposing principle and doctrine, every false notion and fashion that you may encounter; and a sweet, happy time you will have of it, will you not? Oh! how you will be tormented, teased, troubled, twisted, tossed, thrown to the right, thrown to the left, held in check, drawn backwards and thrust forward, buffeted and cast down, lifted up and abased; dissatisfied with yourself, and satisfied with no one, displeasing everybody and pleasing nobody. Oh! how you will be laughed at for your pains, derided for your folly, held in scorn and contempt for your arrogance, and in pity for your stupidity.

Why make yourself a gazing stock for the simple of this world to make merry over? Why make yourself so much toil, labor, trouble, sorrow, and vexation of spirit, unnecessarily? Why spend your days amid clouds, storms, darkness, and tempest, when they might and should be spent beneath a cloudless sky, in a calm and heavenly atmosphere, a light and joyous tranquility? Why spend your nights mid visions of trouble and sorrow, tossing to and fro in unquiet sleep and unrest, disturbed with dismal and distempered dreams of borrowed trouble and self-imagined forebodings of evil; when you should and might commit all your ways and yourself into the hands of the Lord, whose angels encamp round about them that trust in him; and with peace of mind, like deep waters, fall into a gentle, quiet, undisturbed, refreshing slumber, sleep-enfolded in the arms of love, mercy and goodness; until exhausted nature, replenished from the fountain of repose, shall no longer demand forgetfulness; and the joyous light of morn, dancing on your eyelids, shall wake thee to gladness, usefulness, and duty?

Alas! alas! how you do yourself wrong! how you wrong the cross of Christ, and how you wrong all those who bear that cross in honor, not finding his commandments grievous, but altogether lovely and pleasureable.

Now stop, my brother, my sister; let me help you. Get down here, on your knees, low, *low, lower still*, seven times lower; clear down here in this deep valley of humiliation; away from the pride of the world, the pride of the flesh, and the pride of life, where none but the "all-seeing eye" can reach; where nothing but the still, small voice can come; and let us commune together. There, now; let me take one end of that heavy cross; my sympathy will carry at least one half of it; now rest the other end of it on the shoulder of that *stranger* bending near you to receive it, and "stand from under." O, what a load! how tired, exhausted, wayworn and weary you look! and no wonder; only look at this transverse! Why, it is of itself more than a score times heavier than the main shaft; and no marvel. What is this title in great *iron* letters, leaded into it? S-E-L-F W-I-L-L! SELF-WILL! And then see! why, here is hatred, variance, and emulation, too; with wrath, strife, sedition, heresy, envy, evil-surmising, covetousness, greed, carnal propensity, and abomination! O, my conscience! how did you ever come thus far with such a sin-log of evil on your back? This will never do. You can never get out of this valley again with that lumber on your shoulder. Here, take this "sword of the Spirit" and hew it off. There, now, that's it; bury it *here*; let the waters of oblivion cover it. Now take up that straight, light shaft. What a difference! Now you can travel and not be weary, run and not faint, lift up your voice like a trumpet, cry aloud and shout for joy, clap your hands and be glad; for this that you now endure is not your own, but the ever blessed will of God, your heavenly Father.

Olena, O. G. W. STETSON.

THINK FOR YOURSELF.

By J. C. RYLE, B. A., Rector of Helmingham, Suffolk.

There is great need in the present day for reminding men that God expects them to prove all things by the Bible, and to think for themselves. Give me your attention while I try to set before you the right, duty and necessity of private judgment.

When I say the *right* of private judgment, I mean that every individual christian has a right to judge for himself by the word of God, whether that which is put before him as religious truth, is God's truth, or is not.

When I say the *duty* of private judgment, I mean that God requires every christian man to use the right of which I have just spoken; to compare man's words and man's writings with God's revelation, and to make sure that he is not deluded and taken in by false teaching.

And when I say the *necessity* of private judgment, I mean this,—that it is absolutely needful for every christian who loves his soul, and would not be deceived, to exercise that right, and discharge that duty to which I have referred; seeing that the neglect of private judgment has always been the cause of immense evils in the church of Christ.

The principle of private judgment is this: "You are to prove all things by the word of God: all ministers, all teaching, all preaching, all doctrines, all sermons, all writings, all opinions, all practices. Measure all by the measure of the Bible. Compare all with the standard of the Bible. Weigh all in the balances of the Bible. Examine all by the light of the Bible. Test all in the crucible of the Bible. That which can abide the fire of the Bible, receive, hold, believe and obey. That which cannot abide the fire of the Bible, reject, refuse, repudiate and cast away."

This is the right you are to exercise if you love your soul. You are not to believe things in religion merely because they are said by Popes or Cardinals, by Bishops or Priests, by Presbyters or Deacons, by Churches, Councils or Synods, by Fathers, Puritans or Reformers. You are not to argue, "Such and such things must be true, because these men say so." You are not to do so. You are to prove all things by the word of God.

I know such doctrine sounds shocking in some men's ears. But I write it down advisedly, and believe it cannot be disproved. I want to encourage no man in ignorant presumption or ignorant contempt. I praise not the man who seldom reads his Bible, and yet sets himself up to pick holes in his minister's sermons. I praise not the man who knows nothing but a few texts in the New Testament, and yet undertakes to settle questions in divinity which have puzzled God's wisest children. But still I hold with Bishop Bilson (A. D. 1575), that "All hearers have both liberty to discern and a charge to beware seducers; and woe to them that do it not." And I say with Bishop Davenant, (A. D. 1627), "We are not to believe all who undertake to teach in the church, but must take care and weigh with serious examination, whether their doctrine be sound or not."

Reader, men may dislike the doctrine of private judgment, but there is no doubt that it is continually taught in the word of God.

This is the principle laid down in the eighth chapter of Isaiah, 19th verse. These words were written, remember, at a time when there were men upon earth who had direct revelations from God. Yet what does Isaiah say? "When they shall say unto you, seek unto them that have familiar spirits, and unto wizards, that peep and that mutter: should not a people seek unto their God? for the living to the dead? to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If this be not private judgment, what is?

This again is the principle laid down by our Lord Jesus Christ in the sermon on the Mount. Remember what he says: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." (Matt. 7: 15). How is it possible that men shall know these false prophets, except they exercise their private judgment as to what their fruits are.

This is the practice you find commended in the Bereans, in the Acts of the Apostles. They did not take the Apostle Paul's word for granted, when he came to preach to them. You are told that they "searched the Scriptures daily, whether those things were so;" and "*therefore*," it is said, many of them believed. (Acts 17: 11, 12). What was this again but private judgment?

This is the spirit of the advice given in 1 Cor. 10: 15; "I speak as unto wise men; judge ye what I say;" and in Col. 2: 18; "Beware lest any man spoil you through philosophy and vain deceit;" and in 1 Thess. 5: 21; "Prove all things;" and in 1 John 4: 1; "Beloved, believe not every spirit, but try the spirits whether they are of God;" and in 2 John 10; "If there come any unto you, and bring not this doctrine, receive him not into your house." If these passages do not recommend the use of private judgment, I do know not what words mean.

Reader, whatever men may say against private judgment, it cannot be neglected without immense danger to your soul. You may not like it, but you never know what you may come to if you refuse to use it. No man can say into what depths of false doctrine you may be drawn if you will not do what God requires of you, and "prove all things."

Suppose that in fear of private judgment, you resolve to believe whatever the church believes. Where is your security against error? *The church is not infallible.* . . . There was a time, before the Reformation, when the darkness over the face of Europe was a darkness that might be felt. *The particular branches of the church are not infallible.* Any one of them may err. Many of them have fallen foully, or have been swept away. Where is the church of Ephesus at this day? Where the church of Sardis at the present time? Where the church of Hippo in Africa? Where the church of Carthage? They are all gone! Not a vestige of any of them is left. Will you then be content to err, merely because the church errs? Will your company be any excuse for your error? Will your erring in company with the church remove your responsibility for your own soul? O! reader, it were surely a thousand times better for a man to stand alone and be saved, than to err in company with the church and be lost.

But suppose that, to cut matters short, you resolve to believe whatever your minister believes. Once more I ask, Where is your safety? Where is your security? *Ministers are not infallible any more than churches.* All of them have not the Spirit of God. The very best of them are only men. Call us bishops, priests, deacons, or whatever names you please, we are all earthen vessels. I speak not merely of Popes who have promulgated awful superstitions, and led abominable lives. I would rather point to the very best of Protestants, and say, "Beware of looking upon them as infallbile—beware of thinking of any man, (whoever that man may be), that he cannot err." Luther held consubstantiation; that was a mighty error. Calvin, the Geneva reformer, advised the burning of Servetus; that was a mighty error. Cranmer and Ridley urged the putting of Hooper into prison, because of some [illegible]ling dispute about vestments; that was a mighty error. Whitgift persecuted the Puritans; that was a mighty error. Wesley and Toplady, in the last century, quarreled fiercely about Calvinism; that was a mighty error. All these things are warnings, if you will only take them. All say, "Cease ye from man." All show us that if a man's religion hangs on ministers, whoever they may be, and not on the word of God, it hangs on a broken reed. *Never make ministers Popes.* Follow us so far as we follow Christ, but not a hair's-breadth farther. Believe whatever we can show you out of the Bible, but do not believe a single word more. Neglect the duty of private judgment, and you may find, to your cost, the truth of what Whitby says: "The best of overseers do sometimes make oversights."

Reader, I warn you not to be moved by the specious argument, that it is *humility* to disallow private judgment; that it is humility to have no opinion of your own; that it is the part of a true christian not to think for himself!

I tell you that such humility is a *false humility*. Call it rather laziness. Call it rather sloth. It makes a man strip himself of all his responsibility, and throw the whole burden of his soul into the hands of the minister and the church. It gives a man a mere vicarious religion, a religion by which he places his conscience and all his spiritual concerns under the care of others. He need not trouble himself! He need no longer think for himself. He has embarked in a safe ship, and placed his soul under a safe pilot, and will get to heaven! Oh! beware of supposing that this deserves the name of humility. It is refusing to exercise the gift that God has given you. It is refusing to employ the sword of the Spirit which God has forged for the use of your hand. Blessed be God! our forefathers did not act upon such principles. Had they done so, we should never have had the Reformation. Had they done so, we might have been bowing down to the image of the Virgin Mary at this moment, or praying to the spirits of departed saints, or having a service performed in Latin. From such humility may the good Lord ever deliver you!

Reader, as long as you live, resolve that you will read for yourself, think for yourself, judge of the Bible for yourself, in the great matters of your soul. Have an opinion of your own. Never be ashamed of saying, "I think that this is right, because I find it in the Bible," and "I think that this is wrong, because I do not find it in the Bible."

As long as you live beware of the blindfold system, which many commend in the present day—the system of following a leader, and having no opinion of our own—the system which practically says, "Only keep your church, only receive the sacraments, only believe what the ordained ministers who are set over you tell you, and then all shall be well." I warn you that this will not do. I warn you that if you are content with this kind of religion, you are perilling your . . . soul. Let the Bible, and not any church upon earth, or any minister upon earth, be your rule of faith.

And above all, as long as you live, look forward to the great day of judgment. Think of the solemn account which every one of us shall have to give in that day before the judgment seat of Christ. We shall not be judged *by churches*. We shall not be judged *by whole congregations*. We shall be judged individually, *each by himself*. What shall it profit you or me in that day to say, "Lord, Lord, I believed everything the church told me. I received and believed everything ordained ministers set before me. I thought that whatever the church and the ministers said must be right?" What shall it profit us to say this, if we have held some deadly error? Oh! reader, if you refuse to exercise your private judgment, think of that awful day and beware. Take my advice this day. Read your Bible regularly. Prove all things by the Bible. Think for yourself.

☞ Mankind should live together as one great brotherhood, each striving to do his share of life's labor for the mutual benefit of all, without the least regard to dollars and cents, only as a means of exchange, until a better system is instituted, which must ere long be ushered into existence.

☞ The happiness a man derives from money is in proportion to his liberality. A poor man who thinks he can afford to give his mite, feels richer than the miser who will not give any thing.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 504. BOSTON, TUESDAY, MAY 30, 1865. VOL. XXI.—NO. 11.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

The following was sent for insertion in our paper, and will well pay one for a careful reading. We suppose it was taken from some paper of the Christian denomination.—ED.

OUR POSITION. AND DOCTRINE.

We call ouselves christians, not any thing more,
No titles succeeding, or going before;
We thing it most natural, it leads to no strife,
For Christ is our husband, and we the Lamb's wife.

We give not the glory to Cephus or Paul,
Appollos or James, for Christ is our all.
No Wesley or Luther, no Calvin or Fox,
We claim as a leader, foundation or Rock.

No human invention of platform or creed,
We take as a standard and sacredly heed;
Our creed is the Bible, the Spirit our guide,
All christians our brethren—a truth undenied.

The doctrine we teach, and have from our youth,
Is the doctrine of Reason, Revelation and Truth;
Unmixed with traditions and the dogmas of men,
As pure as the morning, and clear as the sun.

We talk of no three all mysteriously one,
Nor think that our Savior's both Father and Son;
But believe in one God, and only in one,
And one Mediator between God and man.

The teaching of Jesus, the example he set,
The miracles wrought, the blood and the sweat;
His sufferings and death, as he bore the great load,
Was the atonement he made to bring us to God.

We teach that the church of Messiah is one,
United in spirit like the Father and Son;
That party distinctions forever should cease,
And saints all unite as dear children of peace.

We advocate liberty of conscience throughout,
Believe in a free interchanging of speech;
Are liberal in sentiment, feeling and thought,
Designing to practice the doctrine we preach.

Although we are liberal in thought and in deed,
And mean to be free from bigotry's chain;
The law of the spirit of life we will heed,
Be practical christians without and within.

The life is what constitutes christians with us,
Externals are trifling when with it compared;
The crown that we seek lies under the cross,
The faithful alone for heaven's prepared.

We boast not of members, of titles or fame,
Nor join with the world in their envy and strife;
With the learned and the great we scarce have a name,
Yet rejoice it is written in the Lamb's Book of Life.

We make no pretentions to smoothness of speech,
Scholastic divinity by us is abhorred;
The preaching we offer is not out of reach,
But simple and easy, the word of the Lord.

For the World's Crisis.

MICHAEL—WHO IS HE? Dan. 12: 1.

Various are the views entertained by different religionists respecting the personage denominated Michael. But among the more critical class, those who have given the subject a careful examination, there seems to be quite a harmony of opinion.

That he is a person who will accomplish wonders is evident, both from the prophecy, which declares he shall stand up,—that is, reign,—and the events with which he is associated, or that are produced by, or in conjunction with, his standing up; and also of the import of the term as given by distinguished Hebrew scholars. In connection with his standing up, there is to "be a time of trouble," the magnitude of which is "such as never was since there was a nation," and the deliverance of Daniel's people, embracing all those who are "written in the book," and the *anastasis* of the dead; "some to everlasting life, and some to shame and everlasting contempt"; and the shining forth of the wise in the kingdom, etc., which will bring to a terminus the present mortal economy, and inaugurate a state of things more grand and glorious, which will endure eternally.

From the character of the events which are produced by his standing up, we can draw an inference which leads us to conclude who he is; and viewing the subject from this standpoint; viz., from his work, it is clearly seen that he is none other than the Lord Jesus Christ, the anointed One.

Albert Barnes, in his Notes on the book of Daniel, says the proper meaning of this name is—"*Who as God*, and is a name given undoubtedly from some resemblance to God." Dr. Adam Clarke also translates the term—"He who as God shall stand up," etc. Prof. Stuart renders it about the same. He says, "Who as God, or a guardian angel, shall stand up." Who is more like God than his Son? Can a being be more than the *express image* of another? Paul, when addressing the Hebrews, says Christ is the "*express image*" of his Father's "person." If it is a fair expression of the Hebrew to say, he "who as God," or like God, shall stand up; then it must be obvious to all that Christ is the one referred to; for no one can be more like God than Christ, both in a moral and physical sense. Here, in Dan. 12: 1, he is called "the great Prince," which appellation is one of the titles by which Jesus is called. Also in Dan. 8: 25, he is called "the Prince of princes," against whom a certain power is to stand up. In Isa. 9: 6, where Christ is mentioned, he is denominated "the *Prince of peace*." Also in Acts 3: 15, he is called "the Prince of life." In Dan. 9: 25, we read, "Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the *Messiah the Prince*, shall be seven weeks," etc.

An argument corroborative of the above is found in the New Testament, where Jude speaks (in the 9th verse of his epistle) of Michael, in conjunction with the archangel,—"Yet Michael the archangel, when contending with the devil . . . about the body of Moses," etc. Here the terms "Michael" and "archangel" are used signifying one and the same being; and as archangel is defined to be one who is Lord over angels, and as Christ evidently sustains that relation to the angels, he is undoubtedly the personage to whom Jude in his epistle refers.

Upon the two texts in which the term archangel occurs, Bishop Horsely very appropriately remarks:—"One of the two passages is in the first epistle to the Thessalonians, where the apostle, among the circumstances of the pomp of our Lord's descent from heaven to the final judgment, mentions the voice of the archangel; the other passage is in the epistle of St. Jude, where the title of archangel is coupled with the name of Michael. This passage is so remarkably obscure that I shall not attempt to draw any conclusion from it but this which manifestly follows, be the particular sense of the passage what it may; since this is one of the two texts in which alone the word archangel is found in the whole Bible; since in this one only the title archangel is coupled with any name; and since the name with which it is coupled is Michael, it follows undeniably the archangel Michael is the only archangel of whom we know anything from holy writ. It cannot be proved from holy writ, and if not from holy writ it cannot be at all, that any archangel exists but the one archangel Michael, and this one archangel Michael is unquestionably the Michael of the book of Daniel. From all this it is evident that Michael is a name for our *Lord himself*, in his particular character of the champion of his faithful people, against the violence of the apostate faction and the wiles of the devil. To this opinion there is nothing unreconcilable."

With the above facts before you, we submit the subject for your candid consideration, dear reader. Other important questions come up in this connection, such as the following: What is meant by the phrase "stand up"? and, When will Michael stand up? etc. These are questions of great moment, especially the last one; and an attempt to answer it, as to definiteness, should be very carefully done. May the Lord guide us into truth, and preserve us unto his kingdom.

A. W. SIBLEY.

For the World's Crisis.

WHAT SHALL WE DO FOR THE FREEDMEN!

No grander, nobler work, was ever undertaken by the Christian church, than that which is now being done, in American Christendom, for the mental, moral and religious elevation of four million freedmen south, whose shackles God has now broken forever.

A bloody and wicked rebellion, begun and carried on for the interest of Slavery, is crushed; and now, where Slavery tyrannized and trampled, Freedom reigns, to raise and bless. In all that terrible four years' struggle, the hand of an overruling Providence was plainly visible,—bringing good out of evil, and making the wrath of man to praise him. The long, patient, and agonizing cry of the wronged and down-trodden slave for deliverance, which for so many years had gone up into the ears of God, he has at last heard and answered.

The struggle is ended; and the will and purpose of God, which he has wrought out from it, is accomplished,—the emancipation of a race from a worse than Egyptian bondage, and the opening to the church of a field for educational and missionary labor, such as, for extent and promise, the world never saw before, and the like of which the church has never before been called upon to cultivate.

In all this, we recognize a distinct call from God, upon his people of all names and of whatever faith, for *special effort*, in behalf of the race delivered, to carry on the work which *He* has begun. And, in all this, we see the directing finger of God, pointing south, to fields now open to the sower and the reaper, and hear his voice crying loudly to the American church,—"*Occupy!*"

The field is large, the harvest great, and there is an earnest call for laborers. Missionaries and teachers are wanted, who will give their whole mind and heart to the work. Hundreds have gone, hundreds are going, and there is room for hundreds and thousands more. The demand is great. Imploringly, Western Ethiopia stretches forth her hands to God; and, from the Atlantic coast to the Great River, from the Ohio to the Gulf, four million voices cry to God's people north,—"*Come over and help us!*"

In this grand and glorious work every christian, every church and denomination, of whatever name, has or ought to have something to do. And this work, almost every *other* denomination *is* doing, and doing nobly and well. If we, as a people, and as individuals, have so long slumbered, unconscious of our duty, and deaf to the calls of Providence, while others, with greater promptness and zeal, have been doing faithfully what God has given *them* to do, it is surely *time for us to* AWAKE, and inquire if he has not, in this direction, a work also for *us* to do; and, if so, go about it *at once*, and with so much the more promptitude and energy as we see the Great Day of the world's doom approaching.

From the dark and dismal *grave* of Slavery, the voice of God has called a dead race to a social, civil and political resurrection; and, Lazarus-like, they have "come forth" to a new life; but, yet "bound hand and foot with the grave-clothes" of their former degradation, and their faces still bound about with the napkin of ignorance, the Master turns now to *his people*, and says,—"*Loose them, and let them go!*" Release them from the disabilities of their former condition; remove from their eyes the bandages of moral and religious darkness and ignorance, and let them go forth hereafter enlightened freemen in Christ Jesus. God has done *his* work; we are now to do *ours*. A race is to be elevated, educated, christianized. A nation, born in a day, is to be made fit for the kingdom of heaven,—ready to hail, with joyful acclamations, the coming of the Great Emancipator.

The work already done in their behalf, by the various Mission and Freedmen's Aid Societies, and by Christian denominations of almost every name, is great; the results are cheering, and full of hope. Efforts have been made in every direction for their material, mental and spiritual good. Men and women of very high character and ability, and of the highest culture, have left home, and society, and position, to labor there, amid privations and discomforts, for the enlightenment and salvation of a long despised and down-trodden race. Missions have been organized; free schools for the children, night schools for adults, and Sunday Schools for religious instruction, have been established, and are all now in successful operation.

Old and young are thirsting for knowledge. Such an avidity for instruction was never seen before. Their eagerness to learn is astonishing, and their progress wonderful. "Every where, in tent or hovel, in shop or kitchen, you will already see the well-thumbed primer or spelling-book; and often it is the grey head which is bent over the little book, and the eyes, dim with age and suffering, kindle with hope and enthusiasm, at every chance for a lesson."

Their great desire is to be able to read the Word of God; and their eagerness for this is all the greater, because it has been to them so long a prohibited and sealed book. Thank God! *that* seal is broken. But the seal of ignorance remains. That, too, will soon be removed; and then, as God wills, a free Bible, open to all, sealed to none.

How dense the ignorance South, few realize. In name, a Christian land; yet shrouded in almost heathen darkness. The mass of the *white* population South are but little higher in the scale of intelligence than the blacks. In 1861, while Massachusetts had less than 2000 white native adults who could neither read nor write, Virginia had more than 77,000. In 1850, Georgia had 41,000; and in 1854, including the youth between 8 and 20 years of age who could not read, there were in that State 150,000 *whites* without the rudiments of education; and over 380,000 *colored* Georgians, to teach whom to read was a *crime*, for which the culprit must suffer heavy punishment by the State laws.

What a field for educational and missionary labor! In a single State, in the most enlightened and christianized (?) nation on the globe, more than 500,000 souls (over half the entire population) rushing on to the judgment—unable to read the Word of God!

Ye who enjoy the blessings of freedom and enlightened Christianity, what a call is here upon *you* to send forth laborers, armed with primers, spelling-books, papers, Bibles, to cultivate a field so unfruitful, and yet so full of promise. No richer, riper, fuller harvest ever invited the reaper's sickle. Now that Slavery is dead, and Liberty reigns, nothing hinders. Who will send? Who will go?

Who will sacrifice ease and comfort, the enjoyments of home society, and the emoluments of office or business, for the sake of Christ, and the poor, despised, benighted bondmen, to save whom Christ died? Who will humble himself, to raise the low, and be at last with Christ exalted? Who will go bring the outcasts into the fold, instruct them in righteousness, and shine, by and by, as the stars for ever and ever?

God has his chosen ones among us, qualified and waiting, whom he will yet call to the work. Some who now read these lines, their hearts kindling with holy love and zeal, are all ready to cry out,—"*I, Lord! Send me!*"—and others, faithful stewards of the Lord's money, stand ready to respond,—"*Here are the dollars! Go!*"

Let us, then, in obedience to the call of God, do our part in the great work of regenerating a race and lifting them from their low estate to a higher manhood and a purer christianhood,—and wait for our reward when the Judge comes and the books are opened. And, as all great works are best carried forward through *organized action*, shall we not, at once, or as soon as may be, and for the more successful accomplishment of the object in view, establish *Freedmen's Missions*, and support them by generous and liberal contributions to a *Freedmen's Mission Fund?*

Every one who has a voice, or pen, or purse, has a duty to do in this matter. We shall not have long to work, at the longest, and there is no time to lose. What we do, let us do quickly, and well,—and we shall receive at last the Master's "*Well done!*" W. B. H.

For the World's Crisis.

MEMORY.

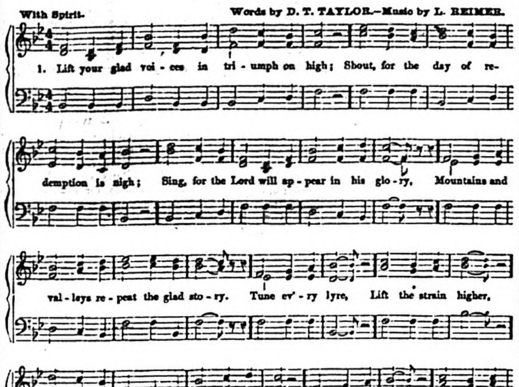
We can identify ourselves under great changes of body and mind, through the power of memory. The full grown man recollects when he was a child, and also remembers some of his childish tricks. There is a bodily change from the boy to the man. There is also a change in mind; for he looks upon his childish sports as foolishness and could not be induced to act them over again. So also in sleep; if it was not for the power of memory, on awaking from a sound sleep, we could not identify ourselves; it would seem to us a creation to life.

Sleep is the image of death, in this respect, that while we are in a sound sleep we are as the dead. As we identify ourselves on awaking from a sound sleep, so also shall we identify ourselves on awakening at the resurrection; though we lay down our poor frail body and rise in the likeness of Christ's glorious body, we shall be able to identify ourselves, and rejoice that we have come up out of many tribulations, having our robes washed white in the blood of the Lamb.

Bath, Me. J. A. SAUNDERS.

GLAD VOICES.

With Spirit. Words by D. T. TAYLOR.—Music by L. REIMER.



2.
Lift your glad voices, ye nations, and sing;
Let the high anthem re-echo and ring.
Sing, for the bright One that slept in the manger
Comes; and the earth that once pillowed the stranger,
In rich adorning,
Hails the glad morning,
Blossoms to Eden and welcomes her King.

3.
Lift your glad voices, He conquered the grave,
Jesus, Immanuel, almighty to save.
Shout to the tyrant, "Thy chains are all broken";
Sing, for the voice of Jehovah hath spoken.
Open the portal,
Ransomed, immortal;
Life shall endure with Eternity's wave.

4.
Lift your glad voices, your banners unfurl,
Sin, Death and Hell shall to ruin be hurled.
Christ shall come down in his chariot of fire,
Bethlehem's Beauty, and Israel's Messiah;
Prince ever glorious,
Strong and victorious,
Lion of Judah, and King of the world.

5.
Lift your glad voices, He cometh again;
Sound out the tidings o'er earth and o'er main!
Sing, for the dark days of evil are ending;
Shout to the Bridegroom with angels descending!
Bride of Jehovah,
Welcome thy lover;
Sing, for He cometh, He cometh to reign.

6.
Lift your glad voices wide under the sun,
Sing of his power who the victory has won.
Strong is that arm that the strengthless defended,
Saved us from hell, and the warfare hath ended.
Hallelujah again;
Hallelujah, Amen!
Shout! for the work of Redemption is done.

For the World's Crisis.

"JESUS OF NAZERETH, THE KING OF THE JEWS."—Jno. 19: 19.

Such was the title written by Pilate in Hebrew, Greek and Latin, and placed over our Lord, fastened to the cross on which he was crucified, and we are thus led to contemplate, first,

THE CROSS OF CHRIST.

This was composed of an upright or perpendicular shaft, having a transvere piece fastened to it at right angles. Allowing the upright to represent the "will of God," and the transverse the human will, and we discover that JESUS is to be KING by the will of the Father, and not by his own will, for the title was connected, not with the transverse, but with the upright. As saith the 2nd Ps. v. 6, "Yet have I set my King upon my holy hill of Zion." Hence also it is written in Jno. 5: 30, and 6: 38,—"I seek not mine own will, but the will of the Father. . . . I came down from heaven, not to do mine own will, but the will of him that sent me." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 10. In Rom. 8: 7, the apostle says, "The carnal mind (or will) is enmity against God"; i. e., it is *across* His will—diametrically opposed to it; constituting an antagonism with the divine will, "not subject to the law of God, neither indeed can be"; therefore, it must be crucified, put to death, as in Rom. 6: 6,—"Knowing this, that our old man is crucified with (or by) him, that the body of sin might be *destroyed*, that henceforth we should not serve sin; for he that is dead is freed from sin."

"And he, bearing his cross, went forth."—Jno. 19: 17. "And as they came out" of the city (Matt. 27: 32), they found a man of Cyrene, Simon by name; him they compelled "to bear his cross."

Take now the cross on your shoulder, without having first taken off the transverse piece, and what kind of a cross will you have? Instead of having "the cross of Christ," you will have *your own cross;* instead of having an easy yoke and a light burden, you will find a yoke that is galling, and a burden that is not bearable; because you have not learned of Christ. When Christ was "risen again," he had triumphed over the world, over the flesh, and over the devil. His will was crucified, his cross was ended, his burden was gone, his yoke was easy. He had wrought, not his own will, but the will of the Father. But pass on as you are; travel through this wilderness of sin with *that* cross on your shoulder, as you now have it, with its extended transverse arms, like the flukes of an anchor, catching in every tree, bush, bramble, thorn, thistle and brier; in every opposing principle and doctrine, every false notion and fashion that you may encounter; and a sweet, happy time you will have of it, will you not? Oh! how you will be tormented, teased, troubled, twisted, tossed, thrown to the right, thrown to the left, held in check, drawn backwards and thrust forward, buffeted and cast down, lifted up and abased; dissatisfied with yourself, and satisfied with no one, displeasing everybody and pleasing nobody. Oh! how you will be laughed at for your pains, derided for your folly, held in scorn and contempt for your arrogance, and in pity for your stupidity.

Why make yourself a gazing stock for the simple of this world to make merry over? Why make yourself so much toil, labor, trouble, sorrow, and vexation of spirit, unnecessarily? Why spend your days amid clouds, storms, darkness, and tempest, when they might and should be spent beneath a cloudless sky, in a calm and heavenly atmosphere, a light and joyous tranquility? Why spend your nights mid visions of trouble and sorrow, tossing to and fro in unquiet sleep and unrest, disturbed with dismal and distempered dreams of borrowed trouble and self-imagined forebodings of evil; when you should and might commit all your ways and yourself into the hands of the Lord, whose angels encamp round about them that trust in him; and with peace of mind, like deep waters, fall into a gentle, quiet, undisturbed, refreshing slumber, sleep-enfolded in the arms of love, mercy and goodness; until exhausted nature, replenished from the fountain of repose, shall no longer demand forgetfulness; and the joyous light of morn, dancing on your eyelids, shall wake thee to gladness, usefulness, and duty?

Alas! alas! how you do yourself wrong! how you wrong the cross of Christ, and how you wrong all those who bear that cross in honor, not finding his commandments grievous, but altogether lovely and pleasureable.

Now stop, my brother, my sister; let me help you. Get down here, on your knees, low, *low; lower still;* seven times lower; clear down here in this deep valley of humiliation; away from the pride of the world, the pride of the flesh, and the pride of life, where none but the "all-seeing eye" can reach; where nothing but the still, small voice can come; and let us commune together. There, now; let me take one end of that heavy cross; my sympathy will carry at least one half of it; now rest the other end of it on the shoulder of that *stranger* bending near you to receive it, and "stand from under." O, what a load! how tired, exhausted, wayworn and weary you look! and no wonder; only look at this transverse! Why, it is of itself more than a score times heavier than the main shaft; and no marvel. What is this title in great *iron* letters, leaded into it? S-E-L-F W-I-L-L! SELF-WILL! And then see! why, here is hatred, variance, and emulation, too; with wrath, strife, sedition, heresy, envy, evil-surmising, covetousness, greed, carnal propensity, and abomination! O, my conscience! how did you ever come thus far with such a sin-log of evil on your back? This will never do. You can never get out of this valley again with that lumber on your shoulder. Here, take this "sword of the Spirit" and hew it off. There, now, that's it; bury it *here;* let the waters of oblivion cover it. Now take up that straight, light shaft. What a difference! Now you can travel and not be weary, run and not faint, lift up your voice like a trumpet, cry aloud and shout for joy, clap your hands and be glad; for this that you now endure is not your own, but the ever blessed will of God, your heavenly Father.

Olena, O. G. W. STETSON.

THINK FOR YOURSELF.

By J. C. RYLE, B. A., Rector of Helmingham, Suffolk.

There is great need in the present day for reminding men that God expects them to prove all things by the Bible, and to think for themselves. Give me your attention while I try to set before you the right, duty and necessity of private judgment.

When I say the *right* of private judgment, I mean that every individual christian has a right to judge for himself by the word of God, whether that which is put before him as religious truth, is God's truth, or is not.

When I say the *duty* of private judgment, I mean that God requires every christian man to use the right of which I have just spoken; to compare man's words and man's writings with God's revelation, and to make sure that he is not deluded and taken in by false teaching.

And when I say the *necessity* of private judgment, I mean this,—that it is absolutely needful for every christian who loves his soul, and would not be deceived, to exercise that right, and discharge that duty to which I have referred; seeing that the neglect of private judgment has always been the cause of immense evils in the church of Christ.

The principle of private judgment is this: "You are to prove all things by the word of God: all ministers, all teaching, all preaching, all doctrines, all sermons, all writings, all opinions, all practices. Measure all by the measure of the Bible. Compare all with the standard of the Bible. Weigh all in the balances of the Bible. Examine all by the light of the Bible. Test all in the crucible of the Bible. That which can abide the fire of the Bible, receive, hold, believe and obey. That which cannot abide the fire of the Bible, reject, refuse, repudiate and cast away."

This is the right you are to exercise if you love your soul. You are not to believe things in religion merely because they are said by Popes or Cardinals, by Bishops or Priests, by Presbyters or Deacons, by Churches, Councils or Synods, by Fathers, Puritans or Reformers. You are not to argue, "Such and such things must be true, because these men say so." You are not to do so. You are to prove all things by the word of God.

I know such doctrine sounds shocking in some men's ears. But I write it down advisedly, and believe it cannot be disproved. I want to encourage no man in ignorant presumption or ignorant contempt. I praise not the man who seldom reads his Bible, and yet sets himself up to pick holes in his minister's sermons. I praise not the man who knows nothing but a few texts in the New Testament, and yet undertakes to settle questions in divinity which have puzzled God's wisest children. But still I hold with Bishop Bilson (A. D. 1575), that "All hearers have both liberty to discern and a charge to beware seducers; and woe to them that do it not." And I say with Bishop Davenant, (A. D. 1627), "We are not to believe all who undertake to teach in the church, but must take care and weigh with serious examination, whether their doctrine be sound or not."

Reader, men may dislike the doctrine of private judgment, but there is no doubt that it is continually taught in the word of God.

This is the principle laid down in the eighth chapter of Isaiah, 19th verse. These words were written, remember, at a time when there were men upon earth who had direct revelations from God. Yet what does Isaiah say? "When they shall say unto you, seek unto them that have familiar spirits, and unto wizards, that peep and that mutter: should not a people seek unto their God? for the living to the dead? to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If this be not private judgment, what is?

This again is the principle laid down by our Lord Jesus Christ in the sermon on the Mount. Remember what he says: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." (Matt. 7: 15). How is it possible that men shall know these false prophets, except they exercise their private judgment as to what their fruits are.

This is the practice you find commended in the Bereans, in the Acts of the Apostles. They did not take the Apostle Paul's word for granted, when he came to preach to them. You are told that they "searched the Scriptures daily, whether those things were so;" and "*therefore*," it is said, many of them believed. (Acts 17: 11, 12). What was this again but private judgment?

This is the spirit of the advice given in 1 Cor. 10: 15; "I speak as unto wise men; judge ye what I say;" and in Col. 2: 18; "Beware lest any man spoil you through philosophy and vain deceit;" and in 1 Thess. 5: 21; "Prove all things;" and in 1 John 4: 1; "Beloved, believe not every spirit, but try the spirits whether they are of God;" and in 2 John 10; "If there come any unto you, and bring not this doctrine, receive him not into your house." If these passages do not recommend the use of private judgment, I do know not what words mean.

Reader, whatever men may say against private judgment, it cannot be neglected without immense danger to your soul. You may not like it, but you never know what you may come to if you refuse to use it. No man can say into what depths of false doctrine you may be drawn if you will not do what God requires of you, and "prove all things."

Suppose that in fear of private judgment, you resolve to believe whatever the church believes. Where is your security against error? *The church is not infallible.* . . . There was a time, before the Reformation, when the darkness over the face of Europe was a darkness that might be felt. *The particular branches of the church are not infallible.* Any one of them may err. Many of them have fallen foully, or have been swept away. Where is the church of Ephesus at this day? Where the church of Sardis at the present time? Where the church of Hippo in Africa? Where the church of Carthage? They are all gone! Not a vestige of any of them is left. Will you then be content to err, merely because the church errs? Will your company be any excuse for your error? Will your erring in company with the church remove your responsibility for your own soul? O! reader, it were surely a thousand times better for a man to stand alone and be saved, than to err in company with the church and be lost.

But suppose that, to cut matters short, you resolve to believe whatever your minister believes. Once more I ask, Where is your safety? Where is your security? *Ministers are not infallible any more than churches.* All of them have not the Spirit of God. The very best of them are only men. Call us bishops, priests, deacons, or whatever names you please, we are all earthen vessels. I speak not merely of Popes who have promulgated awful superstitions, and led abominable lives. I would rather point to the very best of Protestants, and say, "Beware of looking upon them as infallbile—beware of thinking of any man, (whoever that man may be), that he cannot err." Luther held consubstantiation; that was a mighty error. Calvin, the Geneva reformer, advised the burning of Servetus; that was a mighty error. Cranmer and Ridley urged the putting of Hooper into prison, because of some [illegible]ling dispute about vestments; that was a mighty error. Whitgift persecuted the Puritans; that was a mighty error. Wesley and Toplady, in the last century, quarreled fiercely about Calvinism; that was a mighty error. All these things are warnings, if you will only take them. All say, "Cease ye from man." All show us that if a man's religion hangs on ministers, whoever they may be, and not on the word of God, it hangs on a broken reed. *Never make ministers Popes.* Follow us so far as we follow Christ, but not a hair's-breadth farther. Believe whatever we can show you out of the Bible, but do not believe a single word more. Neglect the duty of private judgment, and you may find, to your cost, the truth of what Whitby says: "The best of overseers do sometimes make oversights."

Reader, I warn you not to be moved by the specious argument, that it is *humility* to disallow private judgment; that it is humility to have no opinion of your own; that it is the part of a true christian not to think for himself!

I tell you that such humility is a *false humility*. Call it rather laziness. Call it rather sloth. It makes a man strip himself of all his responsibility, and throw the whole burden of his soul into the hands of the minister and the church. It gives a man a mere vicarious religion, a religion by which he places his conscience and all his spiritual concerns under the care of others. He need not trouble himself! He need no longer think for himself. He has embarked in a safe ship, and placed his soul under a safe pilot, and will get to heaven! Oh! beware of supposing that this deserves the name of humility. It is refusing to exercise the gift that God has given you. It is refusing to employ the sword of the Spirit which God has forged for the use of your hand. Blessed be God! our forefathers did not act upon such principles. Had they done so, we should never have had the Reformation. Had they done so, we might have been bowing down to the image of the Virgin Mary at this moment, or praying to the spirits of departed saints, or having a service performed in Latin. From such humility may the good Lord ever deliver you!

Reader, as long as you live, resolve that you will read for yourself, think for yourself, judge of the Bible for yourself, in the great matters of your soul. Have an opinion of your own. Never be ashamed of saying, "I think that this is right, because I find it in the Bible," and "I think that this is wrong, because I do not find it in the Bible."

As long as you live beware of the blindfold system, which many commend in the present day—the system of following a leader, and having no opinion of our own—the system which practically says, "Only keep your church, only receive the sacraments, only believe what the ordained ministers who are set over you tell you, and then all shall be well." I warn you that this will not do. I warn you that if you are content with this kind of religion, you are perilling your . . . soul. Let the Bible, and not any church upon earth, or any minister upon earth, be your rule of faith.

And above all, as long as you live, look forward to the great day of judgment. Think of the solemn account which every one of us shall have to give in that day before the judgment seat of Christ. We shall not be judged *by churches*. We shall not be judged *by whole congregations*. We shall be judged individually, *each by himself*. What shall it profit you or me in that day to say, "Lord, Lord, I believed everything the church told me. I received and believed everything ordained ministers set before me. I thought that whatever the church and the ministers said must be right?" What shall it profit us to say this, if we have held some deadly error? Oh! reader, if you refuse to exercise your private judgment, think of that awful day and beware. Take my advice this day. Read your Bible regularly. Prove all things by the Bible. Think for yourself.

☞ Mankind should live together as one great brotherhood, each striving to do his share of life's labor for the mutual benefit of all, without the least regard to dollars and cents, only as a means of exchange, until a better system is instituted, which must ere long be ushered into existence.

☞ The happiness a man derives from money is in proportion to his liberality. A poor man who thinks he can afford to give his mite, feels richer than the miser who will not give any thing.

DEFINITE TIME.

This subject seems to create deep and strong feelings. Some scorn, some ridicule, others reason and bring objections; while others receive it with delight, and pray, "Come, Lord Jesus, and come quickly." It makes but little difference who proclaims the time of the coming kingdom. All share in the common odium. If an illiterate man, without denominational position in the church, proclaims the time, he is set down as an ignoramus, or a fanatic. If the polished and learned Doctor in high standing in his church proclaims it, he also is reproached and ridiculed. The following extract from Dr. Cumming's sermon on 1867, as the probable time of the Lord's appearing, will be read with interest. It will show how a man in high standing is treated on account of his advocacy of the time.

"These are the data on which each can form his own conclusions. I do not venture to dogmatize,—I do not attempt to dictate,—I do not presume to decide. I have shown that the best and ablest christian students are all agreed that 1867 is an era fraught with gigantic issues,—that some think it is the commencement of the millennial rest; others think it is the destruction of all the errors whose roots are struck deep into our world, and the universal spread of the empire of the Prince of Peace. Then, if these things be so, we look at Europe at this moment with intense and awful interest. No one can reflect upon the last ten years without seeing that they have been ten years of unprecedented events in the history of mankind. No one can look upon Europe at this moment without feeling that it is scarcely a sleeping volcano: Russia coming from its snows; Germany aroused to its very heart; the proud and victorious Napoleon, so far alive to the cause of righteousness, and liberty, and peace; our own country employing all the genius of its statesmen, of every side and every party, to stave off the tides of war from touching our own peaceful shores;—and yet all things leading us to fear that we shall not finally (though for a season we may) escape the terrible conflict.

"But what does all this teach us now? Suppose I had proved to you, to demonstration, that 1867 was to close this present era. Some will say, O! then we had better not insure our lives; we had better not take leases; we had better do nothing; but fling every thing off, and let society go to ruin. I say, no. What is the Lord's command? 'Occupy till I come.' What is the condition of the people when he comes? 'Two women shall be grinding in the mill: the one shall be taken,' that is, one a christian, 'and the other left. What does that teach us? That our duties are determined by God's plain precepts; they are not to be modified by any of his prophecies, however clear. The prophecy I read for comfort; the precept I read for direction. And, therefore, when people say we act inconsistently,—as it was said not very long ago by caricaturists and others in the papers,—that, because I took the lease of a house, therefore I did not believe these conclusions, I answer that if I thought it would be for my interest or the advantage of my family, I would take a house for a hundred years' lease tomorrow. I have nothing to do with prophecy in determining my duties,—they are to be determined by God's precepts, and by common sense; and if I believed that 1867 were to end the present economy of things, I should have my hand equally busy in my work. I would bid the soldier appear in the ranks, the merchant in his counting-house, the senator in the parliament,—every man at his post; for the post of duty is always the place of safety before God, and in the sight of all mankind. But whilst our hands should be at duty, our hearts should be more than ever in heaven.

"Some people say, O, how shocking, how terrible, that the world is to end! Why, how shocking, how terrible, that you may die tomorrow! I might say, How shocking that the aged of sixty has only some fifteen years to live, on an average. Death, to the individual, is just as solemn as the close of this economy to the whole world; but there is nothing shocking in it. Our Savior does not so construe it; for what does he say? When ye see these things begin to come to pass, what! be terrified,—be alarmed,—resign your duties? No, no, no. The Bible is too rich in common sense: 'Lift up your heads, for your redemption draweth nigh.' And who can possibly regret the probable nearness of such a consummation? What will it be? The end of sin,—the emancipation of the oppressed,—the extinction of war,—the return of earth's ancient glory,—the restoration of all the blessedness we have lost,—a peace that passeth understanding; no more quarrels, no more misapprehensions, no more sins, no more sorrows. Instead of dreading the event of so glorious an epoch, with all our hearts we should pray, as from the heart I do, 'Come, Lord Jesus; yea, come quickly.'"—*Voice of the West.*

For the World's Crisis.

TWENTY-FIVE YEARS AGO.

Bro. Grant:—It will be twenty-five years this fall since I took Father Miller by the hand, and introduced a series of agencies by which to spread the knowledge of the coming kingdom throughout the world. The events of this period have been wonderful, and interesting to the students of prophecy.

The first organized effort was in a conference held in Chardon St. Chapel, Oct. 14, 1840. I have thought for some time past, that the old Adventists, and those also, who have come into the faith in a later hour, would be interested in the celebration of our 25th Anniversary, with a historical discourse, and other appropriate exercises that would be calculated to stir up to united, and more earnest efforts for the salvation of men, and the preparation of a people for the Lord's speedy coming.

Could we not have such a meeting in Boston? Let all interested think of the matter; and I will be happy to hear from any who have an interest in the subject, or a word of counsel. We are now on the threshold of the promised land. Let us be of good cheer.

Joshua V. Himes.

Buchanan, Mich., May 21, 1865.

For the World's Crisis.

A CORRECTION.

I wish to correct one mistake in my experience. I profess to do to others as I would have them do by me. I find by talking with Eld. Eldridge, and examining the records, that the instrument drawn up was in form of a resolve, instead of a letter; therefore I cheerfully take back the statement that Eld. Eldridge was guilty of wilful prevarication.

I will also say that I never intended to say that the conference voted *him* in for the *special* purpose of turning me out. I meant just this, and nothing more; that in the time of their emergency, they voted him in, and he helped them out. Charles Stratton.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, May 30, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

SCATTER TRACTS.

Never has there been a period when there was such a good opportunity for scattering light by means or tracts, as the present time. The ground is all ready for the seed, and let us sow *liberally*, and we may expect an abundant harvest. Many of our Brn. and Srs. are doing *nobly*; but let *every one* lend a helping hand, from the widow who gives her "mites," to the person who gives hundreds of dollars. Money thus laid out will bring a richer income than it would if lent to banks on compound interest.

There is now a wide field opening in the South, among those who have never heard on the "blessed hope" we love so well. We have just sent some forty dollars' worth of tracts to that destitute portion. Sr. Jolliffe, of Philadelphia, is forming circulating libraries in the Southern and Middle States, and is thus spreading the light on the great truth of the Lord's speedy coming. We sent to her care, and she will see that they are disposed of in a judicious manner. We learn that the people south are reading on the subject of the Second Advent with *great interest*,—just as we did at the north some twenty years ago. The war has opened the way so that we can now send the glad tidings to the people in the Southern States. The poor slaves receive the light with great joy.

Many joyful reports are coming in from tracts already sent to different parts of the country. Let us sow more liberally, that we reap more bountifully.

BROOKFIELD, N. H.

Our meeting in Brookfield, N. H., May 28th, was one of much interest. Although the weather was rainy, we had the Town Hall crowded with an attentive audience. Some came fifteen miles. The truth is gaining ground in that section of country. Six were baptized, and were greatly blessed. They came out of the waters shouting the praises of the Lord. It was a good time, and tears of joy stood in the eyes of beholders. We found some true-hearted christians in this place, who are firmly resolved to be ready to welcome our coming King. They are alive in the service of the Lord, and feel like doing more for the welfare of our fellow men.

"GLAD VOICES."

It will be remembered that in No. 1 of the present volume of the Crisis, Mar. 21st, we published an interesting hymn from Bro. D. T. Taylor, with a request for a tune adapted to it. Several good ones have been sent, but we have given the preference to one composed by Bro. L. Reimer, of Philadelphia. It will be found, with the hymn, on the first page.

We purpose to have the tune and hymn printed on sheets, to accommodate those who wish for extra copies.

A MODEL OBITUARY.

We would call attention to the obituary notice of Sr. Esther Jones, on the opposite page, as a *model* for comprehensiveness and brevity. It is far more expressive than one filling a whole column, and will produce a more lasting impression upon the mind of the reader.—"She sleeps in Jesus."

"A PROMISE HARD TO KEEP."

The above heading stands over the first article, on the first page of the *Herald of Life* for May 24th, 1865. As the article relates to the Editor of the Crisis, our readers may be interested to read an extract from it of some length. It is from the pen of Bro. R. Wendell, relative to our late discussion, held in Boston, on the non-resurrection of the wicked. After the above heading, he says:—

"The Editor of the *Crisis*, by visiting Rabbi Noot, during the late discussion, to consult him on Daniel 12: 2, got himself into a really embarrassing predicament. He asked the Rabbi for exegetical 'bread,' from which the notion of the revival of the wicked dead might derive sustenance, but the learned Israelite gave him instead a 'stone' of the most indigestible kind. At that time, and even for some days afterwards, my brother seemed to think he had received veritable bread. Vain was the effort of the affirmative to undeceive him, and so the illusion clung to him long enough to find a record in the first of the two articles that have appeared in the Crisis in relation to the debate. There is reason, however, for believing that the negative got his eyes open before he had completed his second article. His zeal to connect the verb 'awake' with the 'shame and everlasting contempt' of the passage in Daniel, led him into a theological pitfall that will look deeper and deeper to him the more he explores it. And he will find—if he has not already found—that deliverance from his situation can only come from the doctrine of the non-resurrection of the wicked. The alternative of either remaining in his present plight, or accepting the view just named, may be a disagreeable one, but there is no help for it. The case is very plain and simple, and too interesting to be kept from our readers. A statement of it will show, that a fact, which was a 'fish' in the hands of the affirmative, became, in those of the negative, a troublesome 'scorpion.' Dismissing the figures, let us look at the facts.

In the Crisis account of his interview with Dr. Noot, Bro. Grant—in reference to the belief of the Pharisees—says:—

"They believed in the resurrection 'of the just and unjust,' but not of the notoriously wicked. The information gathered from the Jew helped us to understand Paul's language in Acts 24: 15, better than ever before. This we will notice in due time."

It would appear from the foregoing, that, prior to the debate, Bro. G.'s understanding of Acts 24: 15 was not perfect. This is unquestionably true, and the admission of the fact is worth something. Now, then, what discoveries does his 'better' acquaintance with the passage comprehend? An analysis of his statement furnishes the desired answer to this question. 1. According to Bro G., the Pharisees held to the resurrection of those termed the 'unjust' in Acts 24: 15. 2. They believed that the 'notoriously wicked' would *not* be raised. Here, then, Bro. G. stands squarely committed, by the remorseless logic of his own assertions, to the position that there will never be a resurrection of the 'notoriously wicked.' . . . Let him tell his readers, if he can, in what way his conference with 'the Jew' helped him to a 'better' comprehension than he previously had of 'Paul's language in Acts 24: 25.'

'A Promise Hard to Keep'—stands at the head of this article. Its import will now be explained. It will be seen that, in reference to his new light on 'Paul's language in Acts 24: 15,' Bro. Grant says—'*This we will notice in due time*.' Here is a promise to his readers, and it relates to what he designed to do in his article of the succeeding week, wherein he introduced the passage from Acts to show 'that the wicked would as certainly arise as the just.' But the promise was not kept. The due time arrived, and with it an editorial on 'The Discussion in Boston,' but with them the looked-for 'notice' did *not* come. Nor has it come yet. My conviction is, that the promise is one that *cannot* be fulfilled. . . . His omission to allude to the matter when the 'due time' came, justifies the inference that he discovered how unavailable the faith of the Pharisees would be for the purposes of his argument. He is perfectly excusable for not doing an impossible thing; but he is fairly bound, it seems to me, to withdraw a pledge which he finds himself unable to keep. It may be a little humiliating to do so, but what of that? The truth of God is ten thousand times more important than the concealment of our blunders can possibly be. If we always evince a cheerful readiness to confess our mistakes, one good at least will result from our having made them. This willingness to retreat when we are wrong, gives weight to our opinions when we are right."

R. W.

We are glad Bro. Wendell has called our attention to the promise we made in the Crisis relative to the fact, that the information we received from Dr. Noot helped us to understand Acts 24: 15, "better than ever before." The reason we did not notice the point, was because it was *entirely forgotten* in our subsequent report of the discussion, and did not come to mind till mentioned by Bro. Wendell. Our promise, we are now happy to fulfill; and instead of finding it "hard to keep," we find it directly the opposite,—very *easy*.

Previous to the time when we consulted Dr. Noot, who is a Jew, and holds to the same doctrine entertained by the Pharisees, on the subject of the resurrection, as he himself declared to us, we found an apparent difficulty in harmonizing Paul's statement in Acts 24; 15, with the following from Josephus: "The Pharisees . . . believe that souls have an immortal vigor in them, and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in everlasting prison, but that the former shall have power to revive and live again."—*Josephus Ant. b.* 18, c. 1, s. 3.

Acts 24: 15 reads as follows:—"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." It will be seen that there is an apparent contradiction between Paul's statement and that of Josephus, which was all harmonized by the information we received from the modern Pharisee, Dr. Noot. Paul declares that he believed in the "resurrection of the dead, *both* of the *just* and *unjust*." No one, we think, who has carefully read the New Testament Scriptures, would dispute for a moment that the "*unjust*" are the *wicked*, in distinction from the righteous, and embrace all of mankind who are not saved.

The difficulty in our mind was to see how the Pharisees could deny the resurrection of the wicked and yet "allow," as Paul says, "that there shall be a resurrection of the dead, *both* of the *just* and *unjust*." We turned to the commentary of Dr. Pearce on Acts 24: 15, and on the phrase "*both* of the just and unjust," found the following:—"This truth Paul had probably not learned till after his conversion; because he was a Pharisee, and the Pharisees believed that *the just* only would be raised."—Com. Vol. ii., p. 166. Dr. Noot informed us that the Pharisees believed that the "NOTORIOUSLY WICKED" would not be raised," but those who had been only moderately wicked would have a resurrection. This fact cleared up the whole difficulty. Paul declared his faith in the resurrection of *all* mankind by saying he believed in the resurrection "both of the just and *unjust*," which includes *all*, both good and bad; and then shows them that they really admit the same thing when they "*allow*" the resurrection of the "unjust," although they deny that the "NOTORIOUSLY WICKED" will ever be raised.

Jesus has taught us to "BEWARE of the . . . doctrine of the *Pharisees*," as well as of the Saducees. Let us heed his admonition.

Herald of Life please copy.

INSTRUCTION FROM THE SPIRITS.

The spirits say strange things through their mediums. Had the people been told twenty years since that such doctrines as are now taught by the demons would be believed by millions of people, many professors of religion, besides being adopted by scores of ministers, who were then, in the main, preaching the doctrines of the Bible, they would have been as unwilling to credit it as to believe that error is more valuable than truth. But now people seem ready to believe almost any thing, no matter how ridiculous and absurd it may be.

In the *Banner of Light* for April 27th, '65, we find some questions put to the spirits, and the answers returned, as follows:—

"Q. Do you teach that man is a part of God?

A. We certainly do.

Q. Are there any idiots that have not immortal souls?

A. As individualities, as distinct personal identities, they have not immortal souls, those who are in the spirit-world.

Q. What kind of souls do they possess?

A. Souls peculiar to themselves.

Q. If man is a part of God, is not God divided?

A. We do not so understand it. The hand is divided from the body, and yet it is a member of it.

Q. How is it with regard to prayer?

A. Prayer is simply an uprising of the faculties of the soul into a higher atmosphere, a more spiritual condition. You might as well pray to a planet, a flower, as an outside, separate intelligence. We only desire to produce a better condition of mind by prayer.

Q. Is not the creature distinct from the Creator?

A. No; the creature and the Creator are one and inseparable, and you cannot prove to the contrary."

It was seventeen years ago the 31st of last March since the first rap was made at Hydeville, near Rochester, N. Y. It is truly wonderful to see how Spiritualism has spread since that time. In a short time, if it continues to spread as it has done for the last ten years, it will be the prevailing system of religion, and also be connected with political power.

Another spirit was questioned, and the answers given in the *Banner* of April 22nd, 1865, as follows:—

Q. "In reality, is there any such thing as evil?

A. No. . . .

Q. It was said when Christ was crucified the saints arose with him: Was this true?

A. If you refer to a literal resurrection of the body, we should say that it would be impossible. Inasmuch as separation of body and spirit is one of the laws of human life, it would be an impossibility for such a thing to have occurred. There are a great many things said and recorded that are almost, if not entirely, untrue. Perhaps this is one of them.

Q. Then the Bible must be incorrect?

A. That is our opinion. If you have pinned your faith upon the Bible, you will soon find, sooner or later, that you have pinned it upon a form, and not a spirit, a dead body, and not a real life."

PARIAN CHRONICLE.

Bro. Grant:—Will you publish the Chronicle as far as Bro. Thurman has gone?

J. G. Smith.

The following is the part of the "Chronicle" referred to, before its correction by Dr. Hales, which should have been inserted at the beginning of Bro. Thurman's second article on the "Parian Chronicle," in the Crisis of April 25th, 1865, which will give all needed explanation:—

Since *Cecrops* reigned at Athens, and the country was called Cecropia, before called Actica, from *Actæus* the native, MCCCXVIII years, - - - - - 1582

Since Troy was taken, DCCCCXLV years: [*Menesth*]*eus* reigning at Athens, in the (twenty) second year (of his reign), on the twenty-fourth day of the month *Th*[*argelio*]*n*, - - - - - - - 1209

Since *A*[*lyatte*]*s* reigned in [Lydi]a, [CCCX]LI years: *Aristocles* being Archon at Athens, - - - - - - - 605

Since *Sappho* sailed from Mitylene to Sicily, flying ..... [CCCXXVIII years]: *Critias* the first [being Arch]on at Athens; the [*Geo*]*mori* possessing the government in Syracuse, - - - - 592

[Since the *Amphictyones* conquered, having in]vaded Cyrrha, and the Gymnastic games were celebrated, the prize being allotted out of the spoils, cc[c]-XXVII years: *Simo*[*n*] being Archon at Athens, - - - - - - - 591

Since [the Gymnastic] games were again celebrated, [in which the prize was a cro]wn, CCCX[X]II years: *Damasias* the second being Archon at Athens, - 586

Since Come[dies were carried in car]ts [by] the Icarians, *Susarion* being the inventor, and the first prize proposed was a bask[et] of figs, and a small vessel of wine, CC .... [years: ....] being Archon at Athens, - - - - - - 57.

Since *Pisistratus* became tyrant at Athens, CCXCVII years: *C*[*omi*] as being Archon at Athens, - - - - - 561

Since *Crœsus* s[ent ambassadors out] of Asia [to] Delph[i, CCX]CII [years: *Euthy*]*demus* being Archon at Athens, 556

Since *Cyrus*, King of Persia, took Sardis, and [apprehended] *Crœsus*, who was de[ceived by the [Pyth]ia, [284 years] *Er*[*xiclides* being Archon at Athens], - - - - - - - - [548]

At this time [lived] *Hipponax*, the Iambic poet.

Since *Thespis* the poet [flourished, the first who] taught (or exhibited) [tragedy,] for which a [g]oat was [ap]pointed [as the prize,] CCL[XXIII] years: *Alc*[*æus* the first being Archon at Ath[ens.] - [537]

Since *Darius* reigned over the Persians, (*Smerdis*) *Magus* being dead, [CC]L[VI] years .... being Archon at Athe[ns], - - - - - - - - [520]

Since *Harmodius* and [*Aristoge*]*iton* sle[w *Hippa*]*rchus* [the son] of *Pisistratus*, [the tyra]nt of A[thens], and the Athenians co[nspir]ed to ex[pel] the Pisistratidæ [from their retreat within the Pelasgi]c wall, CCXLVIII years: [*Clisthenes*] being Archon at Athens, - 512

Since choruses of men first contended, [and] *Hypo*[*di*]*cus* the Chalcidi[an], having taught one [of them] gained the vict[ory], CCXL[IV] years: [*I*]*sagoras* being Archon at Athen[s], - - - - 508

Since the temp[le of Minerva] Hippia [was built] at Athens, CCXXXI years: *Pythocritus* being Archon at Athens, - 495

Since the battle at Marathon was fought by the Athenians against the Persians, [and] the Athenians defeated [*Artaphernes*, th]e nep[hew] of *Darius*, who commanded (of the Persian forces), CCXXVII years: [*Phænippus*] the second being Archon at Athens. In which battle *Æschylus* the poet fought, being [then] XXXV [y]ear[s of age.] - - - - 491

Since *Simonides*, the grand-father of *Simonides* the poet, being also himself a poet, (dies) at Athens; and *Darius* dies, and *Xerxes* [his] son reigns, CCX[XV]I years: *Aristides* being Archon at Athens, - - - - - - - - 490

Since *Æschylus* the poet first gained the victory in tragedy, and *Euripides* the poet was born, and *Stesichorus* the poet [went into] Greece, CCXXII years: *Philocrates* being Archon at Athens, - - 486

Since *Xerxes* joined together a bridge of boats on the Hellespont, and dug through (mount) Athos, and the battle was fought at Thermopylæ, and the sea-fight by the Greeks at Salamis, against the Persians, in which the Greeks were victorious CCXVII years: *Calliades* being Archon at Athens, - - - - 481

FIGHTING SOULS.

In past ages of the world, as well as at the present, when priests and generals have felt anxious to persuade men to fight and kill each other upon the battle-field, it has been frequently urged as a motive, that their souls would go to glory, if they would only give up their lives for their country, or their party. This was presented with much weight by Mahomet to his followers.

At the time Jerusalem was taken by the Romans, Titus addressed his soldiers as follows:—

"As for myself, I shall at present waive any commendation of those who die in war, and omit to speak of the immortality of those men who are slain in the midst of their martial bravery; yet cannot I forbear to imprecate upon those who are of a contrary disposition, that they may die in time of peace by some distemper or other, since their souls are condemned to the grave, together with their bodies. For what man of virtue is there who does not know that those souls which are severed from their fleshy bodies in battles by the sword, are received by the ether, that purest of elements, and joined to that company which are placed among the stars; that they become good demons and propitious heroes, and show themselves as such to their posterity afterward? While upon those souls that wear away in and with their distempered bodies, comes a subterranean night to dissolve them to nothing, and a deep oblivion to take away all the remembrance of them, and this, notwithstanding they be clean from all spots and deflements of this world; so that in this case, the soul at the same time comes to the utmost bounds of life, and of its body, and of its memorial also. But since fate hath determined that death is to come of necessity upon all men, a sword is a better instrument for that purpose than any disease whatsoever."

—*Josephus' Wars*, b. 6, c. 1, s. 5.

☞ Bro. John T. Dixon, of Rocky Brook, R. I., who has been laboring at the West for several months past, is at home again. Last Lord's day he preached at the Lowell Street Chapel, in this city, three times, to the edification and comfort of the brethren and sisters. We hope to have a call from him again soon, and enjoy the benefit of his labors.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

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To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

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A subscriber writes:—"I prize the Crisis very highly, and think it the best religious paper I ever read. But as I always enjoy best what I have *paid for*, and love to feel, when I read it, that I am reading *my own* paper, I send you, *in advance*, as usual, my subscription for another year."

No doubt a good many might add to their enjoyment in the same way.

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ENGLISH BIBLES.

We have just received a fresh supply of English Bibles, which, owing to the recent decline in gold, we shall be able to send by mail, postpaid, at the following low prices:—

Diamond,	morocco, gilt, marginal references,	$1.75
"	roan,	1.10
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"	morocco, " *ref. between verses*,	3.10
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Miles Grant, Boston, Mass.

Clothing for the Poor Freedmen.

Sr. B. Mathewson, of Castleton, Vt., is making up a box of clothing to send to her brother, Addison Wheeler, in Washington, D. C., for the poor blacks, and solicits contributions from friends in Poultney, Rutland, and other places in Vermont. Anything in the shape of cast off clothing will do, from an infant's dress to garments for the aged. Send soon. Address them to Sr. B. Mathewson, Castleton, Vt.

"KNOW THYSELF."

A book on physiology and health, for children great and small, old and young. This is a book about the size of Webster's old spelling book, containing 64 pages, with sixty or seventy engravings. It treats on the human body in all its parts; shows how to live, eat, sleep, breathe, etc., and gives instructions which, if followed, will help to keep away diseases, doctors, and doctors' bills.

The book is interesting, instructive, and valuable. Price, post paid, is *only* 15 cents single; or $1.50 per dozen. By express, *not* prepaid, $1.00 per dozen; $6.50 per hundred. Address orders to H. L. Hastings, *Boston, Mass.* For sale at this office.

Pledges for Eld. Sheldon's Tent.

T. Marshall	$10.00
O. G. Watkins (pd.)	5.00
Ira R. Dresser	20.00
J. N. Hines	5.00
E. S. Barber (pd.)	5.00
Eld. T. Smith (pd.)	5.00

Let those who have not paid their pledges, *now do so at once.* I want the money in hand before ordering the tent, and I want the tent all ready for service before the last of June. There is still a lack of funds, and a chance for others to aid. Direct to Baraboo, Sauk Co., Wisconsin. W. Sheldon.

For the World's Crisis.

OUR CONVENTION.

Dear Sisters:—As there are but a few days more, till we start for this meeting of women, to arrange plans and bring about measures whereby we can help each other to do good, and labor more effectually in the vineyard of the Lord; therefore we feel that we all, who love Jesus and his soon coming, and the salvation of souls, need to pray expressly for this meeting.

Dear sisters, we shall go to this meeting without any strength of our own, depending entirely upon God to guide and direct the whole matter. Feeling as I do that this whole move is of God, I believe that good will come out of it, notwithstanding its opposing powers. I have not been surprised, but a little hurt, at some remarks of my brethren, and sisters too, the last few weeks in reference to our Convention. Brethren and sisters, I have something to say on the other side of the question, but shall reserve mine till I have more time. I don't want you to suppose for a moment that after I have stood the test of twenty-three years of battling for the glorious truth of the personal, speedy, and visible coming of my Lord, that I am afraid to stand the test in contending for the rights and privileges of my own sex, especially when I have the word of the Lord on my side. Truly, wo is me if I do not; and all I ask is the prayers of God's dear children, and I know that God will do just right. Praise his name!

Now sisters, remember the 7th of June, at Poultney, Vt., and come up in the strength of the Lord. I hope none of my sisters will feel neglected because I have not answered their letters, as it was impossible for me to do so with all my other labors. Your sister, looking for deliverance at the coming of Jesus.

A. E. Smith.

No. 128, East 27th St., N. Y.

For the World's Crisis.

A WORD FROM THE SICK BED.

For nearly two months I have been prostrated upon a bed of the most excruciating pain; suffering so much that life has at times looked of but little worth. In the long tedious nights, when my body has been so racked with pain that sleep has, as it were, departed from my eyes, and slumber from my eyelids, with one of old I have felt to say that I chose death rather than life. For six long weeks I have not been off my bed to have it made, and my disease is of that nature that, by being moved from one side of the bed to the other, to have it made, it causes me the most painful suffering.

The cause of my writing, when I am so weak and sick, is to let the dear friends of Jesus, who have written such good, heart-cheering epistles to me, know that they are not forgotten, if I do not answer them. O, no. You will never be forgotten by me. In weary hours of night, your letters, with their kind and gentle words, have been of great benefit to me. May God help you, one and all, who have so kindly helped me by your words of true comfort and heavenly consolation, to still continue to write to me, and help me bear the heavy trials and afflictions through which I am daily passing. No one can ever know what it is to be in constant pain until they have a trial of it. I have passed long days in such hard and cutting pain that it has seemed as if I must die.

No one can ever know what a comfort and consolation it then is to have good letters come from the dear friends of Jesus, full of love and pure christian sympathy. Dear ones in the Lord, continue to write to me in my deep and heavy affliction; and the good Lord will by and by reward you for it. Think of those, as you go out into the beautiful air daily, who are shut up as it were in prison, suffering with pain and deep distress, who can never enjoy that happiness again in this world; who see no one only as they come in to see them, and hear from no one only by their letters. Tears dim my eyes as I write, when I think that I could once walk forth into the beautiful air and inhale its fragrance, and could go to the house of God to worship, and mingle my voice in prayer and praise to my blessed Redeemer; but, alas! the scene is changed. I am now a poor, lonely orphan, and a cripple, and an invalid. Never more will my feet walk upon this earth. It is hard at times to think of it; but it is a living reality.

But, as I lie here in my little bed-room upon my bed, my heart rejoices at the thought of my blessed Savior's soon coming. It is so cheering to me in my loneliness. I sigh for *home*. I can from the depths of my heart pray, "Thy kingdom come"; gather thy weeping bride into the land of sweet rest. I long to lean my aching head upon my dear Savior's bosom, and know I am safe from fear and care, pain and distress. I am weary of tossing to and fro upon my bed of pain and languishing. Come, dear Savior, gather thy saints into the paradise of God. I am so weary and sad, I long for one hour free from pain.

And now, dear ones in Jesus, be good, watch and pray; the victory will soon be won. Pray for the sick and afflicted ones, and comfort them by your words of heavenly consolation. Write often. Think of them as they lie upon their beds of pain and deep distress, and think that if you have eased one weary sufferer by your kind words of true sympathy, what a reward awaits you when the Master comes. In much pain I have written to thank you for your kind letters, which have been to me like a sunbeam in the darkness. God bless you for the good you have done me. Still keep writing. The good Lord direct you in all things, is my prayer.

No. Dana, Ms. Luthera B. Weaver.

For the World's Crisis.

LITERAL INTERPRETATION.

NUMBER THREE.

Applied to Jno. 5: 28, 29.

We as a people profess to be "Literalists." But how strangely inconsistent many are who thus declare in favor of the literal interpretation. Some, in their ignorance, deny the use of *any* figures, except in *allegory*, or *vision*. Others, again, are "Literalists" on some subjects, while they are "Spiritualists" on other points. For instance, some will receive as literal those declarations relating to the state of the dead, etc., while they reject the idea of a personal devil, and the special influences of the Holy Spirit; teaching us that the account of Satan given throughout the Scriptures is merely a mention of the depravity of the human heart, or the Roman government; and that there is no Spirit outside of the "Word."

We could multiply thoughts upon this subject almost *ad infinitum*. The field is large. We cannot do the subject justice in these few short articles. Neither could we, if we had time to extend them. We felt so when we began; but we felt it our duty to say *something*. We now close our articles by an application of the literal interpretation to John 5: 28, 29, which reads as follows: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and and they that have done evil, unto the resurrection of damnation."

The following novel exposition of these verses was given to us some time ago. The writer first quotes verse 25, and says: "'The dead' Lazarus and others heard in the 'now is' hour or time; and all 'the dead saints will hear and live in the coming hour or time, when 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.'

"It is generally admitted, especially by Adventists, that none but the righteous dead will be raised at the coming of Christ,—which conclusion is justified by his next expression, viz: 'And they that hear shall live'; clearly implying that all the dead will not hear the voice of the Son of God, which will awake and raise to life his children: they only will hear and live. And as a sufficient reason why they may strongly hope to live by the power of the Son of God, he says in verse 28, 'Marvel not at this:' for I have something more to announce of my power as the Son of man, or heir to David's throne, which I shall do after I have come in my glory, raised the righteous dead, and commenced my reign, or executing justice and judgment in the earth. In addition to these things, 'all that are in the graves,' etc.

"*Mneemeios*, from which *graves* is translated, denotes sepulchres, tombs, secure places, where precious things are stored up and preserved. It does not signify 'the unseen, the invisible abode or mansion of the dead,' etc., which comes from the Greek word *Hades*. There is but one *hades*, but many *mneemeia*. Hence they are different places. The first is the mansion (singular) of the literal dead; the latter are the many (plural) national or figurative tombs, in which the scattered tribes of Judah and Israel have long been nationally entombed. The first will not be questioned, and the latter is proved correct by the vision of the valley of dry bones in Ezek. 37: 1–14; Isa. 52: 1, 2; Isa. 27: 13; John 5: 28, 29; Luke 20: 36; Jno. 11: 24; Ezk. 21: 34–38.

"To say that 'the dead' in ver. 25, and 'all that are in the graves' in ver. 28 are the same class of persons, is tantamount to saying, I will raise all the dead! thus making the Son of God utter unmeaning tautology!"

To the first and last paragraphs we shall readily assent. *We* think that different classes are referred to in the 25th and 28th verses. And as the writer quoted has remarked, Lazarus and others heard and lived when Christ was here. But while it may be true that the righteous dead only will be raised at the coming of Christ, how is this conclusion justified by the expression, "And they that hear, shall live"? Does not that declaration refer to those who heard when Christ was here? Most certainly it does. Why, then, after virtually admitting this, apply it to the general resurrection? Why say that this expression clearly implies that only the righteous will be raised after Christ comes?

Again, it is said that *hades* signifies the abode of the *literal dead*; while *mneemeion* signifies *national* or *figurative* graves, in which the tribes of Israel have long been entombed. That there is a difference between these two words we willingly admit. But it is not such as has been stated. *Hades*, signifying "the hidden, invisible," applies to all the dead, whether in the graves or not. *Mneemeion*, signifying "a tomb, sepulchre," presented to our minds the *locality* of the dead. All the dead are in *hades*, but all are not in *mneemeiois*. But because Christ used the latter term, does it follow that all the dead will not be raised? By no means. It was the custom of the Jews and other Eastern nations to bury their dead in caves, rocks, and other similar places. Abraham and his family were buried in Machpelah's cave. The grave of Lazarus was a cave. It was called *mneemeion*. The grave of Christ in the rock was called *mneemeion*. So that though the word itself does not include all the dead, yet these facts, and the language of Christ (who used the common language of men), show that all the dead may be, and are, included. But if this be thought to be insufficient, we will quote Rev. 20: 13, "And death (*thanatos*) and hell (*hades*) delivered up the dead which were in them."

Again, it seems that the writer referred to takes the position that *mneemeion always* means "national or figurative graves." We heard such a statement made once, but we refuted it on the spot. This writer makes this statement in effect, for he says "*hades* is the mansion of the *literal* dead;" but that *mneemeios* signifies "the many national or figurative tombs," etc. But if this be true, Lazarus was only raised *figuratively!* Christ died a spiritual or national death, and was raised therefrom!! Into such absurdities are we led, if we take this position.

But it is said further, that this spiritual interpretation is sustained by the *vision of dry bones*. To this we reply, this argument is too far fetched. If there is a metaphor used in Ezek. 37, it would not follow that there must be one in John 5: 28, or any other passage. But there is no metaphor used in Ezk. 37: 12. It is a plain declaration in explanation of the vision. And whenever the Lord interprets a vision, we ought to have reverence enough to allow his explanation to stand, believing that he is wiser than we. Then the cases are not parallel. In John 5, there is no vision. And the 28th and 29th verses are plain declarations of what shall take place. *There are no figures used in it.* There are no similes, metaphors, metonymies, synecdoches, hyperboles, *or any other* figures. The declaration is given in as plain language as could well be presented. In order for the interpretation which we have been considering to stand, the word *graves* should be used by a metaphor. Now it is a law of figures, that the figure is contained in the *affirmative part* of a proposition. But the phrase "all that are in the graves" embraces the *subject* of the proposition; and the affirmation is, "shall hear his voice," etc.

Another law of the metaphor is: it ascribes to its subject that which is incompatible with its nature. As when it is said, "Our God is a consuming fire." Here God is the subject. But it is incompatible with his nature to be a "fire." And shall we say that it is incompatible with our nature to be raised from the dead?

Still another law of the metaphor is: the name of the subject is always used in its literal sense. Take for instance the example quoted—"Our God is a consuming fire." The name of the subject is God. And *he* is called a fire, and *no one else*. Applying all these rules, then, to this passage, we can arrive at no other conclusion than this: Christ meant to teach us that a time would come when all that are in the *literal graves* shall rise again, both righteous and wicked. Here, then, is an invulnerable text. We need go no further to prove the resurrection of the wicked; here it is expressly declared. It is stronger than Gibralter, for that has been taken in the past; but this position never can be taken from us. No sound Biblical criticism can ever put a different construction upon this text. There is no translation (at least none that we have seen) that can convey a different idea. And if there should be one, it could easily be proved erroneous, for the original conveys the idea strongly of a resurrection of both classes.

I heard one preacher say that this passage from Christ should yield to what the prophets say to the contrary. How long will ye "make void the word of God through your traditions?" "I have no greater joy than to hear that my children walk in the truth."

Bath, Me. C. H. Leverton.

Be Civil.—When the rich Quaker was asked the secret of his success in life, he answered, "Civility, friend, civility."

Correspondence.

From Bro. P. A. Smith.

Bro. Grant:—For the encouragement of the church, I wish to say a few things through the Crisis, in relation to the work that has been going on in East Carlton, since the 30th of last August. It has been a work of God truly, which friend and foe acknowledged to be so. One reason that the truth had so great a hold on the people at first was, there were no ministers of the orthodox church there to oppose the work, and when they came on to attempt to direct the people to their old errors, they had so much light on the Bible there was no harm done. The Baptist deacon that came out and made such a confession that he had said so many hard things about me and the work of God that was then going on, and talked and prayed in our meetings, has turned back again, and is trying to do all he can against the truth, but to no avail, thank the Lord. Two of his sisters have been baptized, and it galls him very much.

Another reason for the prosperity of the church is, there has been no *pretended* Advent preachers with their pretended new light, that has done so much in destroying and scattering the little flock in other places. They want preachers that preach the *gospel* with the Holy Ghost sent down from heaven. They are the most humble, devoted, working church, that I have ever been the means of raising up, and I very much regret that I am about to leave them, to go to California, for my health. I was out there last Saturday and Sunday, and baptized five happy pilgrims, which makes thirty-one that have been baptized. We had the Lord's Supper on Sunday afternoon, and the Lord was there in power. O what a melting time we had. People are under conviction, and being converted all the while. They have three prayer-meetings every week, and there labor to get their neighbors to be christians. This must be a work that angels are interested in.

My course has been to preach the whole of the truth, harmonizing the Bible by presenting the prophecies, showing where we are in the history of the world; that Jesus is coming soon; then give God's purpose and plans as revealed in his word, in the redemption of the world. While correcting the errors of others, do it in kindness and love to them, and it will have more to do in getting them to see the truth than it will to treat them harshly; and the best of all is, the Lord will smile on your labors and give a present blessing. The persons that have been converted in Carlton have been from all classes, the infidel, the drunkard, the old, the young, the heads of families, with their children, for which there appears to be such a thankfulness, that tongue cannot express.

In conclusion, let me say to the Advent brethren, do not be discouraged; the Lord will *soon* come, and the Lord will hold us responsible for the promulgation of this "blessed hope." O that all might feel it as I do. I *will* try to do all I can to save as many as I can, and give God all of the glory.

Rochester, N. Y. P. A. Smith.

P. S. On account of the change of the sailing of the steamer for California, I do not start till Thursday the first of June.

P. A. S.

From S. D. Ackerman.

Bro. Grant:—It is the holy Sabbath day, and how my heart longs to be privileged with hearing the truth preached as it is in Jesus. For more than twenty years, I have professed religion, and been connected with the Methodist church, and have tried to walk in the light as far as I saw it. But how dark has been the day. I was taught in my childhood to believe in the immortality of the soul; that at death it left the body and went either to heaven or hell. If to heaven, eternally happy; if to hell, eternally miserable; and I sincerely believed all this, though my better judgment often proposed questions like these:

What is the judgment day for, if the soul goes to heaven or hell when it leaves the body? and how can God, who is a God of love and mercy, as well as justice, punish his children in quenchless fire forever and ever? But I never dared allow myself to look into the matter, for fear I should be found replying against God. I would here say that I hope no other professing christian will be so much afraid of obeying the injunction of our Savior to "search the Scriptures," as I have been these many years, in which I have constantly prayed for the teaching of the Holy Spirit, that I might rightly understand the blessed word of inspiration.

But I thank God that he has heard and answered my prayer, as I feel that he has, by sending me the dear "Crisis." It has truly been a light to my path, to guide me to the knowledge of the truth as contained in the holy word of God.

I have been reading your tracts and have found them a great help to me, and would recommend to every candid seeker after truth to read them. I know that the doctrine of the sleep of the dead, and ultimate destruction of the wicked, is not a popular doctrine. Even my own family think me almost an infidel; and the soon coming of the Savior meets with, if possible, less sympathy. It pains me to see christians so unwilling to speak of, or hear it spoken of. I fear some who feel all ready to die now, will tremble if they live to see the Son of man coming in the clouds of heaven. I doubt not but some of them will live to see that day. O what a multitude of people are groping their way in darkness; the blind leading the blind. May God hasten the time when the truth shall be preached here is my earnest prayer. Yours in the glorious hope of immortality and eternal life, through Jesus Christ our Savior, and of his soon appearing to take his ransomed children home to dwell with him in the New Jerusalem forever and ever. S. D. Ackerman.

Hingham, Mass.

From Bro. D. Eastman.

Bro. Grant:—Perhaps some of the brethren would like to know how we are prospering here in Orange and Canaan. We do not forget to assemble ourselves together as some do, but we have a little band of brethren that are strong in the Lord; yet poor, as to the things of this world, but we hope rich in faith. Sometimes Bro. Hook comes up from Concord and preaches the word of life to us, and we have a heavenly sitting together in Christ Jesus. May God bless Bro. Hook while he feels he must go out and warn his fellow-men to flee from the wrath to come. Some had put on Christ, others are inquiring for the truth, and we feel that the Lord does bless us, and give us his Holy Spirit. Bless his holy name. We are striving for the kingdom together; for there is union and love which have taken the place of hatred, malice, contention, evil speaking, etc., which are sure to drown men in perdition. We have learned to be spiritual minded is life, joy and peace. Bless God for the bright prospect that is before us. We hope to be all ready when the Master comes, having on the wedding garment, that we may not be speechless.

I love to see the brethren searching the Scriptures for time; for it is written, "Write the vision, and make it plain upon tables, that he may run that readeth it; for the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." If Bro. Thurman has the vision, let him write it and make it plain, and if others can pick flaws and see errors, let them do so, for the truth will stand, thank God. May the Lord bless his labors, and save him in his kingdom is my prayer. D. Eastman.

Orange, N. H.

From Bro. Wm. Ingham.

Bro. Grant:—As good news from a far country is cheering to the friends of Zion, I would just say that the Lord in his mercy has revived his cause at the Phiney Mountain Cove, N. S. I left home to make them a short visit, stopped as many weeks as I expected to days; had some solemn and interesting meetings, and some few I trust, have given their hearts to God; and some wanderers have been reclaimed. Others are seeking the Lord. Baptized three. I am glad Jesus is on the giving hand, and sinners can come in this eleventh hour, and backsliders may come back to Father's house and find pardon; but soon it will be too late. What is done must be done quickly, for I believe the Master is soon coming to give his saints the kingdom. Oh hail happy day, that brings deliverance to the little flock. I can look forward and with an eye of faith behold the glorious inheritance of the saints, who shall come up through much tribulation, having their robes washed and made white through the blood of the Lamb, to be anointed kings and priests, and reign with *Christ* on the earth. Yours in hope, Wm. M. Ingham.

Clementsport, N. S.

From Sr. A. E. Smith.

Dear Sisters:—Those who go to the Convention at Poultney, Vt., will inquire for Asa J. Rogers. The fare from New York to Troy is $2.50 in boat, from Watts St. Pier. Take the Eagle Bridge route to Poultney. Fare from Troy to Poultney, $1.50 or $2.00. Don't forget to pray that the church may be blessed at that place, and souls converted, while we are there, and that we may come away much refreshed in the Lord. Remember sisters, no hobbies, no Spiritualism, no women's rights, no such nonsense will be allowed in this Convention. We have but one aim,—the glory of God and the salvation of souls,—nothing else. Anna E. Smith.

No. 128 East 27th St., New York.

L. M. Goodyear writes from Camden, Oneida Co., N. Y., that there is a large field there for labor, and invites preachers to call.

Obituaries.

John Noka. Those of the preaching brethren who have visited and preached in South Kingston, R. I., will remember Bro. John Noka, one of the Narragansett tribe of Indians, who has long been looking for the "blessed hope," and waiting "for the Son of God from heaven." For many years his house was a pilgrim's home, and he has long been a staunch upholder of the gospel faith.

He was for years one of the pillars in the Indian meeting, formerly held at their chapel, in South Kingston. Latterly their meetings there had been abandoned, some of them meeting with the church at Rocky Brook, and others being like sheep without a shepherd.

For a while, Bro. Noka had been less active than formerly in the work of God; and from various circumstances, his light burned less brightly than before. A few months ago it was our privilege to spend an hour in his dwelling, and we found opportunity for prayer and encouraging words, which were, it is hoped, blest of God to mutual good.

During the past few months, though suffering from bodily infirmities, the old fervor has seemed to be renewed in his heart and life. Meetings were resumed at the chapel, and with his former zeal he has labored for the Lord.

On Sunday, May 14, 1865, he was in Centreville, Conn., being employed at his business as a stone mason in that vicinity; and though fifty-five years old, he thought it no hardship to walk six miles in company with another brother to meet with the people of God. At night he hastened back that he might attend an evening meeting where he bore a powerful testimony to the grace of Christ, which will long be remembered by those who heard it.

Monday morning, May 15th, he, as he had often done, went out to a little brook to fish, and when called to breakfast, he was found lying in the shallow water dead. He had for some time previously been in feeble health and once had fallen as if paralyzed, and probably a similar shock brought him to his end unwarned. He was brought to his home in Peacedale, South Kingston, R. I., where after an impressive discourse from Rev. Mr. Williams, the Congregational minister, from 1 Sam. 20: 3, —"There is but a step between me and death," he was borne from the little Indian chapel to his resting-place, to await the sounding of the trump of God in the morning of the first resurrection. The writer, failing to arrive in season to attend the funeral, was yet enabled to speak words of comfort and admonition, in the evening, to an attentive and sympathizing congregation in the chapel at Rocky Brook.

Our brother is at rest, and his family, who know the God of their father, sorrow not as those that have no hope. May God give them strong consolation. And though death hides from our view the manly form and kindly face of our brother, and hushes his voice, and finishes all his work, yet, when they of every nation, kindred, tongue and people, come up before the throne, we hope to meet our Bro. Noka in the kingdom of our God. May God speed the glad day, and give us then our glory and our rest. H. L. H.

May 25th, 1865.

Sanborn. Died in Holderness, N. H., May 17, 1865, Bro. James M. Sanborn, aged fifty-six years, two months and twelve days.

Bro. S. was among the first who embraced the doctrine of the coming King in 1843, and in common with the rest, met with a sad disappointment. Yet this hope cheered him to the last. Bro. S. was the one that Bro. Munger refers to in his life, page 194, who came from Ossipee Pocket, thirty-eight miles through the mud to his meeting. He expected to sleep in Jesus until he comes, and then to be made like him, and see him as he is. He leaves a wife and four children to mourn. May the Lord sustain them in their affliction The writer tried to comfort the friends with the words of Paul,—"The last enemy that shall be destroyed is death." T. W. Piper.

Allen. Died, in Upper Gilmanton, N. H., May 8, 1865, after a long and distressing illness, Mary, wife of Isaac L. Allen, aged forty-six.

A. Kidder.

Curtis. Died in Harpswell, Me., May 18, 1865, Carlton L., son of Stephen and Mary Curtis, aged one year.

May the sorrowing parents be prepared to live with their child, when he shall come again from the land of the enemy. H. D. Reed.

Jones. Died in Portsmouth, N. H., March 24, 1865, my dear mother, Esther Jones, aged sixty-seven years.

She sleeps in Jesus.

Dearest mother, "thou hast left us,
And thy loss we deeply feel;
But 'tis death which hath bereft us,
God will all our sorrows heal."

Abbie A. Wood.

Summary of News.

FOREIGN.

Liverpool May 18th, Londonderry 19th. News unimportant.

Another Revolution in Hayti.—The British schooner Pomona, Capt. Molyneux, arrived here this forenoon, bringing advices from Cape Haytien to May 13, by which we learn that Hayti or a portion of the island has undergone another revolution. A party of disaffected persons, headed by a Colonel Salnave, appeared before the town of Cape Haytien on the 10th inst. and demanded its surrender, which was promptly acceded to by the government troops who garrisoned the place, and the rebels marched in and took possession. Not a gun was fired in defense of the town, and the whole affair was carried through without bloodshed. There was no opposition among the people, who appeared satisfied with the change. Other towns on the coast had also been taken by the insurgents.

The instigators of this movement have been at work for some time past in plotting against the peacable and humane government of President Geffrard, and although a former attempt to overthrow it most signally failed, the present conspiracy in which they are engaged may prove more successful.

President Geffrard was at Port au Prince during the recent disturbances, and it remains to be seen what force he can bring in opposition to the rebels.

The following is an extract of a letter from Arthur Folsom, Esq., U. S. Consul at Cape Haytien, to Messrs. N. P. Mann & Co. of this city:

Cape Haytien, May 11, 1865.—We have had a complete political change, and, as we learn that Gonaives and St. Marcs have done the same thing, we think it will be a peaceable end to the Geffrard government. The fellow here who has had himself proclaimed dictator is Col. Salnave, (now Gen. Salnave,) the person who attempted to assassinate one of Geffrard's ministers here some months since, but not having succeeded he escaped to the Dominicans, but has now emerged from his hiding place, and on his arrival at the gates of the town all the troops submitted without firing a gun."

DOMESTIC.

New York, May 23. The gunboat Rhode Island, from Pensacola and Mobile Point, 16th inst., has arrived. St. Marks and Tallahassee, Florida, surrendered to our forces on the 9th inst., and the steamer Spray to Lieut. Gibson of the Mahaska on the 11th.

The *Herald's* Mobile correspondence announces the surrender of the rebel fleet in the Tombigbee river on the 9th, comprising two commodores and one hundred and fifty other officers and twelve vessels.

The steamer America brings Savannah dates of the 20th. The Savannah *Herald* has late advices from Augusta, Ga. The country between Savannah and Augusta is filled with rebel paroled soldiers returning to their homes.

Nearly all the planters have put in large amounts of seed, mostly corn, rye and vegetables. Some have planted cotton, the first in four years. But few slaves have skedaddled.

Much grief and excitement was caused in Augusta by the announcement that Davis was captured.

A wagon containing $243,000 in specie belonging to the rebel government, was found in a by way and turned over to Gen. Molineux.

Gen. Gillmore has issued a proclamation declaring null and void the proclamation issued by the self-styled Governors of South Carolina, Georgia and Florida; and also declaring that the people of the black race are free citizens of the United States, and will be protected in the enjoyment of their freedom and the fruits of their industry by the government.

War Department, Washington, May 27.

To Maj. Gen. Dix:

A dispatch from Gen. Canby, dated at New Orleans 26th inst., states that arrangements for the surrender of the rebel forces in the trans-Mississippi Department have been concluded. They include the men and material of the army and navy.

(Signed) (Edwin M. Stanton, Secretary of War.

Washington, May 27. The following order has just been issued from the War Department:

"That in all cases of sentences by military tribunals of imprisonment during the war the sentence be remitted, and that the prisoners be discharged. The Adjutant-General will issue immediately the necessary instructions to carry this order into effect.

By order of the President.

(Signed) Edwin M. Stanton, Secretary of War."

Chicago, Ill., May 29. The *Tribune's* New Orleans dispatches of the 26th, state that the Ordnance Depot and Magazine at Mobile exploded at 2 o'clock yesterday. The shock was terrific. The city shook to its very foundations. Eight squares of buildings were destroyed. Five hundred persons were buried in the ruins. Loss $8,000,000. Origin of the explosion not yet ascertained.

Philadelphia, May 29. The telegraph lines are now in full telegraphic connection with Memphis, Vicksburg, Mobile and New Orleans, and are receiving and sending private messages to these cities.

The War Closed.

With the surrender by Kirby Smith of the rebel forces west of the Mississippi river, the war formally closes. If any evidence beyond the manifest disappearance of all enemies in arms were needed in support of this announcement, it would be found in the order just emanating from the War Department, remitting the sentences of all persons who were to be imprisoned "during the war." The Government, therefore, understands that the duration of the war has ceased. We are glad that Kirby Smith has not proved himself the fool he was represented to be. He has saved bloodshed and much valuable time. Gen. Sheridan, if he continues his route to the Southwest, will employ his energies in promoting the return of order and prosperity to that region.

And so the great war is ended at last. We thought so when Lee surrendered, and now we know so. If there is to be any more fighting—which God forbid—it can only be of an exceptional character, originating in local causes. The grand struggle is finished, and, by the blessing of Providence, finished right. If it had been won over a foreign foe, we should now indulge in the celebrations of victory; but as it is, we can have no better way of testifying our joy than by entering most heartily upon all the duties and privileges of the new era opening before us.—*Boston Journal.*

A Remarkable Prophecy.—Not long ago was found at Toledo, in Spain, in a monastery, a paper containing the following prophecy:

In the far west beyond the ocean will rise a nation which will be great in power and wealth; and Satan, in one of his walks to and fro in the earth, will observe this nation, and determined to destroy their happiness, will there send two monsters, one in the North and the other to the South, and he will give them strawberries, and they will eat them; and after they have eaten, they will feel a great thirst, not to be quenched with anything else but blood. They will, therefore, cause the brother to slay the brother, the father to slay the son, and the son the father, and they will drink the blood of the slain, and it will bring lamentation and wailing throughout the land. And when the time is fulfilled, there will rise a strong man in the North who will take the monsters and bind them and draw them into the sea, where it is the deepest, and peace and happiness will again prevail throughout, and the people will praise the Lord.

It is said the monks in said monastery maintain that this prophecy was written before the discovery of America by Christopher Columbus; that Ferdinand and Isabella were, in the main, induced by it to fit out the ship for Columbus, and that the first part of it is fulfilled in America, and that the other part soon will come to pass.

☞ Mrs. Warren Potter, of Greenfield, who fell asleep last October and remained unconscious for eighteen weeks, then woke up for three days, and finally took another nap of five days' duration, has since that time been gradually recovering, and is now able to ride out. All remedies failed to restore her until electricity was tried.

☞ The Government has knowledge that the rebellion is not entirely vanquished, and it will be necessary in many portions of the South to maintain military power for some time.

Making up a Newspaper.—The difficulties in making up a newspaper are often of a very practical character. Every week something is to be left over, and somebody is to be disappointed, not to say chagrined or offended. Only an experience in a printing-office can explain the matter. A paper of huge dimensions is every way easier to edit than a small one. You can throw into its capacious folds articles and documents unabridged, but one of small or medium size has to be manipulated with the tenderest care, else you will lack variety, will leave out important paragraphs, will have a superfluity of words and a scarcity of sense. In our last week's issue we meant to get in a good many good things that *did not* get in. The exhortation to patience is always in order; also that of brevity. Think of the fact that your epistle is not the only one written or to be written—that A, B, C, D, E, F, down the whole line of the alphabet, is waiting to come in, and that if you do not shorten, somebody will be shut out. To print in detail would be to destroy the general variety of the paper. Write as often as you think there is need, but choose words with the same care that you would if sending dispatches over the wires at fifteen cents per word.—*Christian Advocate.*

☞ That a wholesale emigration from Canada, says the Montreal *Transcript*, to the neighboring States has set in, is painfully evident from the reports that reach us from all parts of the country. Nearly every exchange that comes to hand tells of the rapid decrease of population. Want of capital to furnish employment for labor, is assigned as a cause.

☞ A great religious movement is taking place in China in favor of the Catholic religion. Hundreds of villages have become converted, and the converts exceed the capacity of the ministers to receive and baptize them. The Chinese Bishops make an earnest appeal to Catholic Europe to send more missionaries to aid in saving souls.

☞ B. F. Hatch, M. D., the husband of the celebrated Cora L. V. Hatch, has just obtained a legal divorce at the hands of the law in the State of Rhode Island.

Married.

In Yarmouth, Me., May 16th, by R. R. York, Bro. George W. Varney, of China, and Sister Mary A. Jaiques, of Brunswick.

In Wolfborough, May 21st, at the residence of the bride's father, Bro. Mark Stevens, of Brookfield, and Miss Priscilla D. Cotton, of W.

Notices.

Advent Christian Conference.

The Minnesota Second Advent Christian Conference will hold its annual session at Elliota, Fillmore Co., (near the Iowa Station), commencing on Friday, June 30, 1865, and continuing over the first day. A general attendance of christians is desirable. Come, dear brethren, let there be a general gathering. Come laden with grace to work for the salvation of souls. Inquire for James Bersell, etc. Philip Ramer, Secretary.

Notice.

The Maine Eastern Conference will be held at Brewer, Me., at the Town House, to commence on Friday, June 12th, at 2 P. M., and continue over the Lord's day. All who love our Lord are invited to come. Thomas Smith, Israel Damman, Committee.

Conference.

The Maine Western Central Quarterly Conference will be holden with the brethren and friends in Vienna, at Sr. Carr's barn, commencing June 8th, at 4 o'clock P. M., and continue over the following Lord's day. Brethren from a distance will call on Eld. H. B. Seavey, Bro. Clifford, or Sr. Carr.

Ample provision will be made, and a general invitation is given. Come, brethren and sisters, while it is evident that those who love the Lord will soon see the King in his beauty, let us see to it that we are found faithfully discharging our duty at his appearing. D. W. Griffin, Clerk.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Sunapee, N. H., (South meeting-house,) commencing Thursday, June 1st, at one o'clock, P. M. and continue over the following Sunday.

We hope prayer will go up to God that this meeting will prove a great blessing to the people in this part of the State.

A. W. Sibley, Secretary.

Conference.

We purpose, the Lord willing, to hold the next session of the Maine Western Quarterly Conference with the church in Bath, commencing Thursday evening, June 1st, to continue over the following Lord's day. Persons coming to the city may call on John Blaisdell, Middle St., Samuel T. Leeman, corner of High and Walker Sts., and George Severance, Corliss St. James A. Libby.

We would say further in relation to this meeting, that brethren coming to the conference had better come in the cars, as we cannot provide for horses very well. It would be well for strangers to go directly to the chapel on Centre street, and they will be provided with homes.

Notice.

The next annual meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, commencing June 15th, 1865, and continuing over the first day. Strangers may call on Bro. Cooley near the depot. Dear brethren, let this be the largest gathering of the kind we have ever had. Come laden with grace, to work for the salvation of sinners.—*Voice copy.*

H. H. Janes, Pres.
P. S. W. Deyo, Conf. Clerk.

I have made arrangements with the Railroad Company on the Dubuque and Sioux City Road, so that brethren can attend the conference at Manchester at half fare by getting of me at the meeting a full pass to return home. Let not this rare opportunity pass by.

Peter S. W. Deyo, Clerk.

Tent Meeting at Bellville, Wis.

The Western Tabernacle will be pitched in Bellville, Dane Co., Wis., June 16th, as Eld. Hitchcock and the brethren shall arrange. Let us have a full gathering. Come to work for God, both ministers and members. The meeting may hold over two Sundays. W. Sheldon.

Conference in Brookfield, N. H.

There will be a Conference at Brookfield, N. H., commencing Thursday, June 8th, at 2 o'clock P. M., and hold over the following Sunday. Eld. John Couch and others will be present to preach the word of life. For the brethren,

A. W. Sibley.

Notice.

Having closed my labors in East Boston for the present, I would say to those who have written me to visit them, and to all others who may desire my labors, that I shall be able now to attend to calls wherever the way opens. Address, for the present, East Boston, Mass. A. W. Sibley.

Notice.

To those who wish to attend Sr. Smith's convention at Poultney, Vt., I would say, it is situated on the Washington and Rutland Rail Road from Troy, N. Y., to Rutland, Vt., eighteen miles south of Rutland, and sixty-seven north of Troy.

J. K. Bellows.

Notice.

As I believe time is very short, and it behooves us to be up and doing, and as I have found many females that feel God has called them to labor in the vineyard of the Lord, but because of the prejudice of the church in its present cold and backslidden state, they are kept back from laboring as they feel God has called them to do; and as I believe that we are living in the day when God will pour out his spirit upon his handmaids, I therefore give this notice to all the women of America, independent of denomination or color, who feel that they have been called of God to preach, exhort, pray, or to write, on the subject of his speedy coming, and a preparation for that coming, to open a correspondence with me in reference to holding a convention of women, which will be held in the Poultney church, at Poultney, Vt., commencing Wednesday, June 7th, and continuing one week. All brethren are invited to meet with us. This convention shall be for the promulgation of all Bible truths; but no hobbies.

Now, sisters, let this be a missionary movement. Remember Jesus is at the door, and wickedness is abounding, and the love of many is waxing cold. Let us be up and doing, so that he may say to us, "Well done, good and faithful servant, . . . Enter into the joy of thy Lord." Let all who feel interested in this great work, make it a subject of special prayer at the hour of twelve o'clock, every day, that God may bless the effort that we may put forth to his honor and glory.

All brethren who are favorable to this convention are invited to assist us by advice, by kind words of encouragement. Address,

Mrs. Anna E. Smith,
No. 128 East 27th St., New York City.

Notice.

The Alton Bay campmeeting committee are requested to meet at Bro. Joseph Langley's, Barnstead, N. H., Tuesday, June 6th, at nine o'clock, to make arrangements for our forthcoming campmeeting. For the Committee, J. G. Smith.

Notice.

The business meeting of the River Point and Arctic Second Advent church is postponed until Saturday evening, June 3d.

A. C. Greene, Clerk.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
H. K. Flagg.................Sunday, June 4th
H. L. Hastings.................June 11th

Southampton, Long Island, N. Y., at the "Yearly Meeting" of the Indians, the first Lord's day in June.
Lowell, Mass.................June 11th
Miles Grant.

Groton Junction.................Lord's day, June 4th
Wm. C. Thurman.

East Boston.................Sundays, June 4th and 11th
T. Cole.

West Abington.................Sunday, June 4th
Chas. E. Piper.

Biddeford.................Sunday, June 4th
Brookfield, N. H., conference.................Sunday, June 11th
A. W. Sibley.

Bondsville, Mass., Saturday evening, June 3d, and Sunday, June 4th, at 10½ and one o'clock; and at five o'clock, Baptist church, Three Rivers.
R. Williams.

Manchester, N. H.................Sunday, June 4th
Chichester, (new chapel),.................Sunday, June 11th
S. S. Mooney.

Warner, N. H. (Waterloo school-house), Saturday evening, and Sunday, June 3d and 4th. Love feast Sunday, 9 A. M. Baptism P. M.
Lower Gilmanton, N. H., Saturday evening, and Sunday, June 10th and 11th. John G. Hook.

Portsmouth, N. H.
Burleigh Emery.................June 4th and 11th
L. Boutell.................June 18th and 25th

New Durham Corner, N. H.................Sunday, June 4th
North Strafford.................Sunday, June 11th
Tuftonborough.................Sunday, June 18th
Great Falls.................June 25th
J. G. Smith.

New Bedford,.................Sunday, June 4th
H. L. Hastings.

Plymouth, Mass.....Sundays, June 4th, 11th, and 18th
Philadelphia, Pa.................Sunday, July 1st
F. H. Burbank.

Sandy Brook, Ct., (Bro. Davis').................Sunday, June 4th
Lewis Andrews.

North Adams, Mass.................Sunday, June 11th
Springfield, Mass., (Barne's Block), Sundays, June 18th and 25th.
A. Simpson.

Warehouse Point, Ct.................Sunday, June 4th
I. B. Potter.

Scitico, Ct.................June 11th
R. Starks.

Warner (Waterloo school-house), Lord's day, June 11th
Love feast at 9 o'clock A. M. B. P. Manning.

Haverhill, Mass.................June 4th
Kennebunk.................Sundays, June 25th and July 2d
Biddeford.................Sundays, July 9th and 16th
J. K. Bellows.

Oxford, Me., (Webber school-house), Sunday, June 4th
East Stoneham, Me.................Saturday evening, June 10th and over the Lord's day.
J. T. Jordan.

East Killingly, Ct.................June 11th
H. Pratt.

Blooming Valley, Pa.................Sabbath, June 4th
J. Blain.

Athol.................Sunday, June 4th
J. Hemenway.

South Atkinson, Me.................Sunday, June 4th
Thomas Smith.

Dover, N. H.................June 4th
Manchester, N. H.................June 11th
C. S. Emerson.

Cordaville.................Sunday, June 4th
Biddeford, (Plain school-house, or as Bro. E. Towne may appoint.................June 11th
Hollis, with Bro. Emery.................June 18th
W. H. Mitchell.

Holden, Mass.................June 18th and till after the 25th.
E. S. Jennings.

Portland.................Sunday, June 11th
Richmond.................Sunday, June 18th
Funeral service of Bro. David Robinson's son.
Cumberland, (Merrill school-house), Sunday, June 25th
R. R. York.

Square Pond.................Sunday, June 4th
Brn. from Stafford are expected to meet with the church at Square Pond. Will some one meet me at the depot, afternoon train? S. J. Higgins.

Findley's Lake, Chautauqua Co., N. Y., Saturday evening, June 3d.
Ripley Hill, Chaut. Co., N. Y., Sunday, 10½ A. M., June 4th. Gage school-house in the evening.
John T. Ongley.

Addison, Vt.................Sunday, June 4th
M. Batchelor.

North Bennington, Vt., Saturday evening, June 3d, and over the following Sunday. A. Simpson.

Exeter.................Sunday, June 4th
Haverhill, Mass.................Friday evening, June 9th
New Bedford.................June 11th and 18th
A. Ross.

Cheshire Street.................Sunday, June 4th
H. Munger.

Bangor, (at the Philbrook school-house), Sunday, June 4th.
Israel Damman.

North Norway.................June 4th
D. M. Hanscom.

Concord, N. H.................June 4th and 11th
C. Goodrich.

Wallingford Farms, Conn.................Sunday, June 4th
North Canton.................Sunday, June 11th
B. Hitchcock.

Centre Hill, (at house of Sr. King)...Sunday, June 4th
Wm. J. Ripley.

Campville, Ct.................Sunday, June 4th
O. D. Woodruff.

Williamstown, Vt.................June 4th
Bridgewater, Vt., (where Bro. Hubbard may appoint), Sunday, June 11th. Nelson Hartshorn.

Having had a number of calls from New Hampshire and Maine, I have, at the suggestion of Bro. Hiram Munger, arranged to preach at the following places:—
Dover, N. H., Tues. and Wed. eves., June 6th and 7th
Elliott, Me., Thursday and Friday eves., June 8th & 9th
Portsmouth, N. H.................Sunday, June 11th
Biddeford, Me., Tues. and Wed. eves., June 13th & 14th
Hollis, Me., Thurs. and Friday eves., June 15th & 16th
Portland, Me.................Sunday, June 18th
Yarmouth, Me., Tues. and Wed. eves, June 20th & 21st
So. Poland, Me., Thurs. and Friday, June 22d and 23d
Poland Hill, Me.................Sunday, June 25th
Should any of these appointments in any way interfere with previous arrangements, please inform me at Exeter, N. H., before June 1st. H. K. Flagg.
My appointment at Concord, N. H., is withdrawn.

New Hartford, West Hill.................June 4th
Avon, Lovely Street.................June 11th
Winchester, (at the Stone school-house, or as Bro. Henry Drake may arrange), June 25th.
H. Rockwell.

East Canaan, (as the brethren may appoint), Saturday evening, June 3d, and Sunday, the 4th.
B. P. Manning.

Rome.................June 4th
H. B. Sevey.

Worcester, Mass.................every Sunday in June
St. John, N. B.................July 1st
Address, care of S. F. Mathews.
Edwin Burnham.

Cornville, Me.................June 4th
L. L. Howard.

Hartford, Ct.................June 4th
Forestville, Ct.................June 6th
Bristol, Ct.................June 7th
New Haven, Ct.................June 11th
New York, 24th Street, Bro. Curry's place.....June 14th
New Britain, Ct.................June 18th
Hartford, Ct.................June 25th
J. S. White.

Pittsburg, N. H.................Saturday evening, June 3d and over Sunday.
J. Pinkham.
J. H. F. Varney.

Plainfield, (Pond school-house).................June 11th
H. Hadlock.

Wrightville, Conn.................Sunday, June 11th
Geo. L. Teeple.

North Parsonsfield, Me.................June 11th
T. W. Piper.

Business.

Our Volunteer Agents.

Report for the week, ending May 27.

Whole number of subscribers obtained during the week, 14. By the efforts of the following persons, 12.

One each—By B. S. Colby, I. Fellows, J. G. Morgan, S. B. Munn, S. R. Mabey, T. Smith, G. A. Streeter.
Two each—By J D Brown, J G Hook, W M Ingham.

TO CORRESPONDENTS.

Who? Who sent us 50 cents in silver, enclosed in a card; and for what was it sent? Upon taking it out of the letter, our attention was called away, and we could not afterwards tell from which letter it was taken.

Who? Who sent the letter dated Canal, N. Y., enclosing $1.00 for tracts, but omitting to sign his name?

M. T. Andrew—A paper is sent there to Samuel S. Andrew. The book ordered to be sent to J. M. A., was sent to New Boston, N. H.

S. A. Jennese—They were sent May 11th.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 504. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each—R. Buckley 491, L. Hammond 489, S. B. Ensign 490, C E Conklin 490, J B Cleaveland 528, W H Stone 467, B Judson 508, S L Manley 522, A H Robbins 527, D M Kinter 532, J Grant 524, F D Gilles 518, L C Snow 511.

$1.25 each—M S Cramer 528, J. G White 518, F. F. Beckwith 514, R W Pierce 524, N S Keniston 529, A Kenney 527, J R Parks 529, S W Perkins 529, M Wilkins what P. O.? M. Boyd what P. O.? J Smith 533, D Healey 523, O Brown 523, W Valentine 513, T J Atwater 511, J Sherwood 529, M Hemphill 529, A Bean 529, B Morrill 539, D Grant 435, M Tarbox 435, B G Getchell 541, E M Parker 518, E B Durand 525, N Clark 539, J Farnsworth 529, L Young 529, J Emerson 527, P B Webb 529.

$2.00 each—Esther Ann Pratt 538, H H Hemenway 552, J Emery 518, G L White 530, M. W. Pierce 534, J N Russell 492, J Bush 493, R Bacon 505.

$2.50 each—M Flint 556, F Nelson 535, E Slocum 555, A Pierce 547, R Clark 545, J Locke 550, I Huff 561, E P Treat 548, J R Downs 534, S E Curtis 555, W O Smith 550, G Martin 575, O Whipple 555, M Patterson 511, N Page 555, T Shillman 555, C Burk 549, P Bean 531, S Walter *what P. O.?* E C Colbath 534, A Bronson 555, S M Cornell 560, M D Starks 555.

Various Sums—H Peck $1.50, 494; E Hurlburt $1.50, 494; M Dickson $3.60, 485; N C Christenson 50c, 500; S M Tibbetts 25c, 521; A Healey $5.00, 553; M D Allen $2.07, 504; L T Webber $2.70, 515; R T Wilson $3.00, 520; R Osman $1.20, 528; R C Wood $4.00, 515; L M Goodyear $3.00, 518; O. L. Fletcher $1.70, 542; C. P. Lougee $3.00, 562; J Root $3.50, 527; H Moses $2.73, 504; N Wood $2.23, 504; G Porter $1.54, 476; L Kelly $1.70, 500; T. J. Rowe $3.00, 542; J. Ellis $3.73 (all right) 452; D Hodgdon $3.00, 512; E Miller $1.51, 530; M A Rhodes $1.87, 486; J W Chute $1.88, 542.

FOR BOOKS AND TRACTS.

30 cts. each—B S Colby, E F Sergisson, L. Morrill, L T Webber, J S Smith, J S Hindes, S Goodhue, E J S Rice, M Lyman, O L Fletcher, M Russell, H E Lander, U R St. Clair.

J E Pease 35c, A J Wigent 38c, M B Dumay 75c, A H Robbins 50c, D M Kinter $1.00, M Curtis 40c, T L Waugh $1.00, A Wright $1.00, J Gurney $1.00, J F Huber $1.50, J M Jenness $1.50, J H Downing $1.35, A. S. Wadleigh 50c, G. Harvey 45c, J. Whitecar 2.10, S. Budlong 94c, C G Baker 45c, I Bean 20c, M Manger 50c.

BOOKS AND TRACTS SENT.

By Mail.—L. Morrill, I E Pearce, B Judson, P Bean, O L Fletcher, T M Redhead, M Lyman, J F Huber, H E Lander, M Russell, C H Perkins, G Harvey, L Andrews, G Dexter, U. R. St. Clair, W. F. Seward, S L Searle, N W Spencer, B S Colby, E F Sergisson, S D Ackerman, L M Goodyear, M Curtis, L T Webber, F Daugherty, A. S. Wadleigh, S Budlong, J Gurney, M Manger, I Bean, J Whitecar, E Miller, C G Baker, A. Root, A J Wigent, J S Smith, S Goodhue, J S Hindes, A H Robbins, T L Waugh, J H Downing.

By Express.—J M Jenness, J G Hook.

LETTERS RECEIVED.

C S Sweet, E S Willard, C Stratton, D. G. M., A. E. Smith, T M Preble, S D Ackerman, C H Leverton, J. A. S., M. D. W., C Pike, C Howe, B Mathewson, J V Himes, J. S. White, Wm. M Ingham, O. Ryder, L. C. McKinstry, E R Wood.

For the Female Convention.—Leah Trexter, 50 cents; C. H., $1.00.

POST OFFICE ADDRESS.

Wm. Ongley and M. S. Ongley—Prince Albert, Canada West.
B. St. John—Wilton, Cannon's Sta., Ct.
D. M. Hanscom—Strickland's Ferry, Me.
A. Ross—Exeter, N. H.
Wm. A. Fenn—South Butler, Wayne Co., N. Y.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
Nelson Hartshorn—Meredith Village, N. H.
Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.
Mrs. Anna E. Smith—128 East twenty-seventh Street, New York City.

BOOKS FOR SALE AT THIS OFFICE.

The Emphatic Diaglott: containing the Original Greek Text of the New Testament, according to the Recension of Dr. J. J. Griesbach, with an Interlinear Word-for-Word English Translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209) in the Vatican Library; with Notes, References, and an Appendix. 880pp. 12mo. Price, plain leather, $4.00; extra, gilt, $4.50; Turkey morocco, $5.00. Postage, 16 cents.

The New Testament of our Lord and Savior Jesus Christ; with brief Notes and Instructions; containing the references and marginal readings of the Polyglott Bible; also the Psalms, Maps, and Harmony of the Gospels. Published by the American Tract Society. For family use. $1.75; by mail, $2.15.

Dictionary of the Holy Bible, for general use in the study of the Scriptures, with Engravings, Maps, and Tables. Published by the Amer. Tract Society. This is one of the best. Cloth, $1.50; by mail, $1.75. Sheep, $2.00; by mail, $2.25.

Why the Shoe Pinches. A useful little work, with cuts, showing the conditions of a healthy foot, the causes of deformities, and how to avoid those troublesome diseases and malformations, such as chilblains, corns, bunions, flat-foot, bent-up toes, grown-in nails, etc. Price, 30 cents.

Hiram Munger's Life and Religious Experience, including many singular circumstances connected with Campmeetings and Revivals. Written by himself. 224 pages. Price 30 cents, postpaid.

The Syriac New Testament. A literal translation from the Syriac Peshito Version. By James Murdock, D.D. Price $2.50. Postage 36 cts.

Non-Resistance; or, the Spirit of Christianity restored. By W. C. Thurman. Price 20 cts.; postage 4 cts.

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LINES.

How oft have many learned divines
Sinful and vainly taught,
That God by outward rites designs
To cleanse from every fault.

They tell you babes are purged from sins,
Regen'rate, born anew;
But soon as active life begins,
What do they all pursue?

May no such fallacy deceive
The children, Lord, we pray;
But let them first repent, believe,
And choose the narrow way.

May they receive the inward grace,
Then have the outward sign,
And ever show in every place
That they are wholly thine.

Nor other's act, nor their own deed,
For cleansing will avail;
Thy Spirit, gracious God, they need,
His power can never fail.

When they with all the heart believe,
When Christ is known and prized,
Let them the sacred rite receive,
And be indeed baptized,—

Wholly immersed beneath the stream,
Thence may they joyful rise,
And Christ and grace be all their theme,
Till they meet him in the skies.

New Glasgow, C. E. M. H. MORRISON.

For the World's Crisis.

"MINISTRATION OF DEATH." "Ministration of the Spirit."—No. 4.

PAUL AND THE THEATRE.

Paul's next attempt to speak to the people was to go into a theatre (19: 30–61). But in this he failed, as his friends would not permit him to do it, "advising him not to venture into the theatre. Some therefore said one thing, and some another; for the assembly was confused, and the greater part did not know why they were come together. And they pushed Alexander out of the crowd, the Jews thrusting him forward." When the town clerk, or recorder, finally succeeded in quieting the crowd, "he dismissed the assembly." "After the tumult was allayed, Paul, having summoned the disciples," "departed to go into Macedonia (20: 1). And he went into Greece, and "remained three months." But "a plot being laid for him by the Jews, as he was about to sail into Syria, he resolved to return through Macedonia." And when he was in Troas, we find Paul holding his meeting on "the FIRST day of the WEEK," in an "*upper room*," in the "*third story*," instead of a Jewish synagogue. Now let the reader remember that the meeting held at Troas was on the *first* day of the *week* (*sabbaton*), and *not* on the *seventh* day of "sabbaton." It was not a *night* (Greek, *nux*) meeting exclusively; as certain ones would have us believe, so as to make it appear that Paul "journeyed" (?) on the first day of the week. But it was a *day* (*heemeran*) meeting, commenced on the *first day* of the *week* (sabbaton), and *not* the first *night*. Having the meeting continued through the first day, and through the second night; and thus Paul "journeyed" on the second day of the week. But, says the objector, the word *sabbaton*, rendered *week*, has nothing to do with this matter; and the word "day" is not found in the original, where it is rendered "first *day* of the week," in our common version.

To meet these objections, we will here introduce a criticism as found in "Both Sides," pp. 118–9:

"It is evident that the word *sabbaton* sometimes means the whole week. How, then, shall we determine *when* it has this meaning? Easily enough. Robinson says that it has this meaning 'after numerals denoting the days of the week.' We now inquire, Does the word *sabbaton*, in those places where the expression, 'first day of the week,' occurs in the New Testament, follow a numeral adjective denoting the day of the week? We answer, Yes, *in every instance*. Then no one can deny, without discarding all authority, that in these instances *sabbaton* means week, and the translation of our common version is correct. . . . One instance will suffice for the whole, and we will take the first one, Matt. 28, 1. The words are, *mian sabbaton* (pronounced with long o, as in tone). *Mian* is the numeral adjective meaning one, or according to a Hebraism, 'first.' It agrees with day, understood. *Sabbaton* is in the genitive plural, literally answering to the English words, 'of the week.' So we have, as plainly as language can say it, 'first day of the week.' . . . The word *mian* being in the feminine gender shows that the noun understood, with which it agrees, is a feminine noun. And there is no word which can be introduced to supply the ellipsis, except the word which the translators of our Bible have supplied, namely, *heemeran*, day, which renders the sense complete, and being a feminine noun, answers to the feminine adjective, *mian*, and makes the construction harmonious and perfect. We accordingly find in the margin of the Greek Testament, a reference from the word *mian*, saying, "*heemeran* understood." And we are forced to the conclusion that Greenfield, Robinson, and Liddell and Scott, in their lexicons, and the forty-seven learned men of England who made our version of the New Testament, are correct in their translation."

"So we have, as plainly as language can say it," that Paul did hold his meeting at "Troas," on "the first day of the week"—"Both Sides" itself being one of our witnesses.

THE DAY CHANGED ACCORDING TO THE LAW AND THE TESTIMONY.

Has the first day of the week been set apart, by divine sanction, to be observed in place of the seventh day, as the Sabbath? Has God authorized this change? Great stress is laid here upon the production of some *express precept;* declaring in so many words that Christ made, or directed this change. It is said—"Give us your text"—"*give us your text*"—"To the law and to the testimony;" is the supposed unanswerable demand. Yet, notwithstanding this, "to the law and to the testimony" we will go. In doing so, we will adduce three forms of the argument.

1. If we find an express precept for such a change, then we have "the law." If we find in the history of Christ and his early disciples, distinct traces of a corresponding position, then we have "the testimony;" and in the two united we have the evidence of "the law and testimony."

2. If we find the express precepts affirming the *right* of such a change, we have "the law." If we find, then, actual traces of such a change in the practice, of those who had this *right*, we again have "the testimony;" and in these two united, we again have the evidence of "the law and testimony."

3. If we cannot find any express precept of either kind, yet if we can trace the fact of the actual change, through witness after witness, from the apostles and early christians to the present time, then, again, we have "the testimony;" and in the practice of the apostles and primitive disciples of Christ, we have the indisputable proof, that such a change was never made by them, *without the authority, or sanction*, of their divine Master. Hence, in this way, we again, in the end, obtain the evidence of "law and testimony" both. Our appeal, then, is "to the law and to the testimony."

* The patriarchs, for the first 2500 years of the world, had no express precept for keeping a Sabbath; and we do not pretend that we have any *express precept*, or passage, saying in so many words that the change in question was made by Christ, or the apostles; and hence, we pass the first form of the argument. But (2). That Christ had a *right*, to change the Sabbath, appears in the fact that "*the Son of man is Lord of the Sabbath day*," and we therefore introduce him as our *first witness*. If he claimed the right to regulate the Sabbath generally, and thus free it from the traditions of men, and also a *right* to change the days on which the Sabbath should be held; we here then have "the law." Christ's example, or actual conduct, will give us his "testimony." What then was his example? Before his death and resurrection, he *carefully observed the seventh-day Sabbath*, according to the true spirit of that institution. After this period, we *never find him observing the seventh day;* but he especially honored and observed "THE FIRST DAY OF THE WEEK" (*sabbaton*), as a day for meeting with his disciples.

Luke informs us (Acts 1: 3) that after His resurrection he appeareth to his disciples at different times for the space of "*forty days*, and speaking of the things pertaining to the kingdom of God." At some of their interviews during this forty days, among other things "pertaining to the kingdom of God," Christ either authorized a change of the Sabbath from the seventh to the first day of the week, or he did not. If he did *not*, the reason is found in these words—"I have many things to say, but you cannot bear them now" (John 16: 12, 13). If therefore Christ himself did not make the change during this period of forty days, it must be because it was reserved to be done by the apostles, when the "*Spirit of truth*" should come; for Christ had said, "*He will guide you into all truth*." The apostles knew what "*seemed good to the Holy Spirit*," (Acts 15: 28) and also to them, and hence said to the disciples, we shall "lay upon you no greater burden than these necessary things," etc. We therefore are to look for the first decisive indications of this change to the apostles and their history, rather than to the conduct and history of Christ himself. But suppose Christ *did* authorize this change of days, in those interviews during the forty days; still it must be made known to the world through the apostles, for Christ never appeared publicly to the world after his resurrection. And what he said to his *apostles* during this forty days we know but little about. In Luke 24: 27, it is said: "And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." And in Acts 1: 3, we find he was "speaking of the things pertaining to the kingdom of God." After Christ's resurrection, the old "dispensation of death," was virtually at an end, and the "dispensation of the Spirit" was fully introduced; and therefore we never find Christ in the synagogues or meeting with his disciples on the seventh day after this. But for religious purposes, for *worship*, he did meet them on "the first day of the week." See Matt. 28: 9; Luke 24: 18–49; John 20: 13–23. At the close of this last interview Christ said, "As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

The Holy Spirit was to be to the apostles more than Christ himself, and was the one to lead them "into all truth," and qualify them for the work to which Christ had commissioned them. The Spirit was to direct them in the exercise of their authority to instruct, and to regulate the order, the institutions, and the worship of the church. In all these respects the "Spirit" was to be the same to them as a present Christ. Yea, more; for Christ had said, "I tell you the truth; It is expedient for you that I go away," etc., (John 16: 7, 13); so that under the Spirit's guidance, the instruction to the disciples would be more correct, and the order, institutions and worship they should prescribe for the church, would be attended with greater authority than if they were under the immediate, personal guidance of Christ himself. And so "when the day of Pentecost was fully come," the Holy *Spirit* taught them "to speak with other tongues;" this being their public anointing to the work which Christ had begun, and which now devolved on them to carry out and complete. And be it remembered that this wonderful and important work transpired upon "*the first day of the week*"—THE LORD'S DAY." The immediate result of this anointing was, that the apostles, and especially Peter, preached with such power, that "three thousand souls" were added to them on that day. And thus was "the first day of the week," again honored and blessed of Him who was the Head of the church and "*Lord of the sabbath day*."

Thus on "the first day of the week," we have seen that in the first instance we have an account of Christ's resurrection—the exposition of the Scriptures concerning himself—the evidence of the identity of his resurrected body—the commission to the disciples and their investment with apostolic authority; and in the second instance, that of Pentecost—the mission of the Holy Spirit, with all of the official recognition and endowment which it involved. All these occurrences, on the *first day of the week*, are just what we should expect them to be, on the supposition that Christ intended to honor the first day of the week, above all other days—in the "dispensation of the Spirit"—as the day for religious worship. Why should all these events transpire on the *first day*, except Christ, the great Head of the church, intended—as "Lord of the Sabbath"—to institute a *new day* as the Sabbath for his people, thenceforth to be distinguished from other days as "THE LORD'S DAY?" T. M. PREBLE.

East Weare, N. H.

☞ Quarreling and disputing should never be engaged in by any one. If one hate another, or wishes to retaliate, let him go and do some kind act, that he feels will be appreciated by his opponent. If you do not first succeed, try again; but be sure and cultivate the kindest feelings, and let your life be a living example of peace and good will toward all animated beings.

☞ When the object is pure and the motive good, no one should allow himself to be discouraged by failures, but always use them or the experiences as stepping-stones to higher attainments.

For the World's Crisis.

DESTRUCTION OF GOOD.

"One sinner destroyeth much good."

The world abounds in sinners, and there is a great variety of them; high and low, rich and poor, the honored and the lowly, alike have their share. But, alas! that there should be any in the church of God. Strange that any professing godliness should destroy much good; and yet there are those who from selfish motives hinder the work of the Lord. Brother, sister, it is not necessary for you to commit any great sin to become a sinner in this sense; but a few words from you in exhortation, or even in prayer, may throw a chill over a meeting, hinder the free course of the Spirit, and thus destroy much good. Every one feels that you are not in unison with the rest of God's people, that your influence is in an opposite direction, though you may profess much love to God and his cause.

We are responsible for the influence we exert. We may by our discouraging words hold the work of God in check for months together; and what account shall we have to render? Perhaps souls are *lost* by our willfulness or obstinacy.

The Judge is coming. Are we seeking the unity of the Spirit? Are we seeking the salvation of those around us, or to build up self? Or have we a theory to sustain, though all around us perish? What is our calling, brethren and sisters? Does the Lord require nothing at our hand? Arouse ye, one and all.

"Let all the soul within you
For the truth's sake go abroad."

E. A. BARTLETT.

For the World's Crisis.

CHRISTIAN UNION.

"Sectarianism a Waste of Moral Power."

NUMBER EIGHT.

"He who has the truth and keeps it,
Keeps what not to him belongs;
But performs a selfish action,
That his fellow-mortal wrongs."

A writer in the Methodist Quarterly of 1845, reviewing a book on the evils of sectarianism, says:

"The divisions, bickerings and sectarian prejudices of the Protestant churches, with respect to each other, can never be viewed, by the sincere friend of a spiritual christianity, with any other feelings than those of unmingled sorrow and painful regret. What a pity that the body of Christ should be thus divided. That his seamless garment should be so needlessly rent asunder, and that he should be thus cruelly wounded in the house of his friends! Nothing, perhaps, has done so much to strengthen the hands of the skeptic, to render religion inefficient, and to array prejudice against it, as that want of christian union, which one author so pointedly and eloquently condemns. It has been the Bohon Upas of the American churches, blasting, by its dreadful, malign effluvia, the fruits of righteousness, and spreading mildew and death, over the heritage of the Lord."

It is true, this warfare, like that in the world's military battle-fields, is modified and tamed by the advancing civilization of the age. Men are ashamed of some of its more barbarous exhibitions, just as the Russians or the Allies would be ashamed to disregard a flag of truce, or massacre their prisoners. But the war still goes on, and forts are built, ditches dug, mines laid and stratagems resorted to, in the theological as well as in the civil field. Courtesies are often exchanged by opposing cohorts in the ecclesiastical as well as in the military field, previous to, or during an engagement; but the bulwarks of opposing churches, like the spires of belligerent castles, rising in each village and hamlet, are as significant of a smouldering warfare, as was a Feudal landscape in the palmiest days of the Norman Barons.

How terrible is the thought, that all Christendom is plunged into this sin! that religious leaders have made the unthinking people believe it to be a virtue! These leaders are urging on their dupes to spend all their strength in committing this sin. Do not let us be misunderstood. We do not say that all who commit this sin are guilty. The great mass do it ignorantly. But this does not destroy the fact, that the practice itself is sinful.

How fearful is the responsibility of those leaders, who ought to know better, and who continue this practice! They have brought the curse and blight of party hate upon all Christendom. They have so distorted God's religion, as to fill the world with infidelity. They have cast the spirit of Christ out of his church, in the persons of the weak but honest members. Faction, under priestly guides, like the beast of the Apocalypse, has trod all christian graces under her demoniac feet. Shame marks the brow of church history, because divisions and bickerings, and the rise and fall of rival partizans guide her pen. While civil history is but a spirit of national robbery, blood and death, ecclesiastical history is her consort in wickedness over the whole field of time. All the bloody wars of earth, have grown out of the indulgence of the same spirit which builds the sects of modern Christendom. That spirit is tamed and restricted by the civilization of the age, but is not exorcised. How demoralizing is such a crime! When civil government is broken into factions, headed by civil chieftains, how speedily is the state ruined! When the family breaks out into open divisions, how soon all domestic peace and virtue take their flight! But how much more ruinous is this spirit and are these practices in the church of God! It is, professedly, the great, harmonizing power of the earth. It was designed to bring order out of chaos, and moral music out of discord. But, now, under sectarian leaders, it begins its work in every place by religious disorder, and breathes into the heart of every community a new occasion of discord, by introducing sectarian points of controversy. In this wicked work, its ministers lead off. Their first mission to every place, where two of a different faction meet, is to divide the good men and women into opposing parties. Could the devil devise a more fatal scheme for ruining religion? Ah! the day will come, when this chapter of human history will appear to all the world as it does to us,—the darkest picture in the book of time.

As God is true to the redemption of the race, these sectarian scales will yet fall from the eyes of good men. The intelligence of the age has lifted the minds of the people to an elevation, where their disgust at some of the worst forms of sectarianism cannot be suppressed. The feeling against this low, religious vice, rises from year to year. The sects are obedient to public opinion, and so they begin to soften down their ancient quarrels, out of regard to appearances. But the subject is not to be thus disposed of. The minds of the masses if once thoroughly aroused to its enormities, will not be satisfied with a modification of the evil, but will demand its extirpation. D. F. NEWTON.

A SINGULAR CONVERSION.

A passage from "The Life of Hiram Munger."

Coming home from a long tour all worn down, I took my wife, and started to visit her friends, and rest awhile. On our way we heard of a protracted meeting on that road, and thought we would stop a short time. Sister H. was lecturing. After the lecture, liberty was given to pray and exhort as the Spirit moved. Some prayed; but it seemed to be a dead set. When the man of the house, being a preacher, requested me to take hold, I told him that I was worn out, and was going further that night, and must be off. But he was very urgent, and I told him that the meeting was prayed to death, and that such prayers as were then being offered would kill any meeting. The sister prayed for everything that she could think of, and then repeated them over again. I told Bro. P. that I would stop a little while, and make a few remarks on long praying, etc. I got tired of waiting for her to finish, and cried out, "Lord, bless that sister *now*, so that she can stop praying!" She stopped, and I talked short and plain. I told them what killed the meeting, and then we started a class-meeting. I spoke to some whom I knew did not enjoy religion, and was pointed in my remarks; I felt that something might be done. The Spirit of God began to move, and the wicked and triflers began to scatter, and, in a short time, we had a good meeting.

As I was going, for I had stayed much longer than I had expected, we got into the entry, and we saw a young woman making sport of some of the expressions I made use of in the meeting. I felt like speaking to her, but it was late, and we had two miles further to go, so we started; but I wanted to speak to her, and I knew it would take but a moment, so I left my wife standing at the door, and that was the last I saw of her till the next day, for here began a work that took nearly all night to finish. I spoke to the woman, and will give the language as nearly as possible between us.

"Young woman, do you enjoy religion?"

"No, sir."

"Did you ever?"

"No, sir."

"Do you ever expect to?"

"No, sir."

"Do you believe in the christian religion?"

"Yes, sir."

"Do you believe you will go to hell without it?"

"Yes, sir."

She was so prompt, that I hardly knew what question to put next; but I could not give it up. I saw that all were still; they knew what I had to contend with, but I did not. Next question: "Do you expect to sin against such light, and then go to hell after all?"

Answer was very prompt—"Yes, sir."

"Do you believe that God will answer the prayers of his people?"

"Yes, sir, I do."

"Well, inasmuch as you *expect* to go to hell, would it not be appropriate to pray to God to take you away this night, rather than let you go on in sin any longer, as your torment would be worse?"

"Yes, sir, was the horrid and unexpected reply.

I paused and trembled. "Will you go and kneel down for me to pray?"

"Yes, sir." And she did.

This was a trying time to all present, saint and sinner.

I commenced praying, and telling the Lord what he had heard said by us both, and prayed that, if it were *possible* to *save* this sinner, he would do it now. But, if *not*, to answer prayer. At this moment, she cried out for mercy. Others knelt down, and God took the work into his hands, and she soon came out happy, and praised the Lord. She went to work for others, and God blessed a number of them. After we closed, she embraced her father and mother, rejoicing in what God had done for her. This was the first time that I learnt that she was Elder P.'s daughter. It always astonishes me when I think of this scene. I have talked this over with Azuba since, and she says that God plucked her as a brand from the fire, for her breath had stopped, and she would have *died* if she had not cried out before I had spoken the next work. This was the work of God, and it was marvelous in *our* eyes. I saw her father and sister recently, and they told me that Azuba was trying to live religion. This circumstance took place at Three Rivers, in Palmer, Mass.

For sale at this office.—Price, 30 cents.

For the World's Crisis.

ENEMIES OF THE CHURCH.

"Marvel not, my brethren, if the world hate you."

We can believe that when the world is spoken of in the sense of the above text, it only includes that class of individuals previously named, extending no further than unto all who make no pretensions to the christian religion; for there are many who claim to be true "worshipers of God," who are bitter "enemies of the cross"; who cherish the most deadly hatred towards God's people; by whom every lover of Jesus has been reviled, slandered, and many with cruel and inhuman treatment. This may seem strange, but it is no less true; past history as well as the Book of books affirm it, as also the spirit of this our own day.

Look, for example, at the treatment of Cain, the first worshiper, toward his brother Abel, in whom was embodied the holy and righteous principle of the church. Here we see the spirit of the true and false church in their infancy, the first and early types of the same. See the disposition which was made of the beloved patriarch Joseph by his pious brethren. Mark the conduct of Saul, the anointed, toward the holy David. Thus the holy prophets were ever persecuted in all their arduous labors, and from the hands of a hypocritical multitude.

What class formed the most inveterate enemies of our beloved Redeemer? Who met him on every turn, constantly bringing false charges against him, impugning his motives, and endeavoring to "catch him in his words"? And who was it that had him at last formally condemned and really put to death? Was it not those who claimed to be God's favorites, and wholly devoted to his service, the high priest himself being the most prominent actor in the scene? And from whence did the apostles meet with the most deadly opposition; and by whom were they persecuted in various ways? Was it by the really barbarous and uncivilized nations? No, verily; but from those who pretended to be very pious and to possess a most vehement zeal for God. And Paul confirms the same thus: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."—Gal. 4: 29. And need we expect any amendment in these last days of "false accusers, incontinent, fierce, despisers of those that are good"? We think not. And awful as it is to see the sinner a willing captive to his lusts, openly rebelling against an infinitely good Creator, it is still more awful to see those "having a form of godliness . . . denying the power thereof." 2 Tim. 3: 5. The world, in the general acceptation of the term, has never been so great an enemy to the church as those false professors who profess to be alive, while dead. Then "marvel not" at this hatred of the world, understood in the sense we have endeavored to portray it, but be encouraged in the violence of the storm and the seeming darkness of night.

Be thou my strength, O God of power;
Then, tho' winds blow and thunders roar,
I'll still thy faithful witness be,
'Tis fixed I all can do for thee.

Persecution will come upon us unsought. We have no occasion to court it; all we have to do is, to avoid that which is not of God, go not with the multitude, but stand out in bold relief with the glorious Bible in hand, the love of God shed abroad in our hearts, through the Holy Ghost given unto all that obey him. We must be found in "the *Way*, the *Truth*, and the *Life*," advocating that truth to the best of our ability, and then, be assured, tribulation will come; then we shall realize the truth of what Paul declared to them at Antioch, that "we must through much tribulation enter into the kingdom of God."—Acts 14: 22. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1: 29. "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3: 12. Only occupy this position, live godly, work righteousness, show to the world that you are really on God's side and his truth, then you may with just as much hope of success expect to escape persecution as you would be likely to evade drowning if you were to leap into the midst of the sea.

Tribulation to the church is inseparable with duty; they are associates, and go hand in hand, and are designed by our heavenly Father as one of those instrumentalities of purification which shall work "for us a far more exceeding and eternal weight of glory." We have the promise that, "if we suffer with him" (Christ), then we shall reign with him—"be glorified together"; and that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—2 Cor. 4, 17; Rom. 8: 17, 18. And all this is "that ye may be counted worthy of the kingdom of God, for which ye also suffer."—2 Thess. 1: 5.

Then "marvel not," ye afflicted and persecuted ones, but be ye strengthened, cheered and comforted on your way by the many promises of God, and of our Savior in his Sermon on the Mount,—"Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake."—Matt. 5: 10–12.

How delightful to dwell upon this language of our great Deliverer and coming King! Let us treasure it in our hearts as a rich legacy, and may we be enabled, like the "apostle to the Gentiles," to "glory in tribulation," that the power of Christ may rest upon us, "knowing that tribulation worketh patience, and patience experience, and experience hope." Therefore, endure hardness, as a good soldier of Jesus Christ."—Rom. 5: 3–5; 2 Tim. 2: 3. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you."

Beloved, persevere in your righteous course, knowing that the great day of reckoning hasteth greatly when there will be a "time of trouble, such as never was since there was a nation, even to that same time"; at which time, blessed be God, his "people shall be delivered, every one that shall be found written in the book"; when "the wise shall shine as the brightness of the firmament, and they that turn many (not to the false fables of men, but) to righteousness, as the stars forever and ever." Glorious promise!

M. H. MORRISON.

For the World's Crisis.

"DESIGNS."

Have you not sometimes been pained by the manner in which some preachers and writers try to appear "wise above what is written" on the subject of the "designs of God"? Such preaching seems to me a near approach to blasphemy,—though we would hope in charity that the preacher is unconscious of it. It may be a *habit* into which he has fallen, but it is a bad habit and should be abandoned. Let us render the point plain by illustration.

A certain writer says his "original plan failing . . . he devises another scheme," etc. This might be said of the plans of man, but who can prove that the original plan of GOD ever failed? Did not HE see the "end from the beginning?"

When men standing in the place of teachers, become inflated with their own importance, and speak great swelling words of vanity, they tell us how very differently things result from the original design of the Deity. But the Scriptures teach that the ways of HIM who rules above are past finding out, and we can safely trust that none of his plans will ever fail. F. H. CHAMBERLAIN.

BUTTER-MAKING.

Four years ago I was placed in charge of the Oneida Community Dairy, then numbering only between fifty and sixty cows. It was to me an entirely new department of industry, and I endeavored to make amends for my ignorance by investigation and experiment. I diligently read all the articles on butter-making which I could find in the old and new files of the *Country Gentleman*, *Genesee Farmer*, *American Agriculturist*, and other agricultural papers, and made many experiments, in the course of a twelve-month, with varied success. With the aid of these investigations and experiments, I finally developed a plan of butter-making which produced very satisfactory results, and which I am satisfied is adapted to the production of excellent butter at all seasons of the year.

NECESSARY CONDITIONS.

Nearly all authorities on butter-making agree, that every thing used in and about the dairy should be kept clean, free from taint of every description; that the milk should be set in a light and airy place, and be kept at a temperature ranging from fifty-five to sixty degrees; that the milk should be frequently examined, in order that the cream may be removed in the proper time (if the cream remains on the milk too long it loses its best flavor;) that the time which milk should stand before skimming depends upon many causes, suce as the season, state of the atmosphere, feed of the cows, etc.; that after the cream is removed from the milk, it may be kept before churning a short time in nearly the same temperature as the milk of the dairy; that if occasionally stirred the churning-process will be facilitated.

CHURNING AND PACKING.

Have the cream about sixty degrees when churned—better in summer at fifty-six deg.—as soon as the butter comes wash it in several waters (in ice-water in summer,) i. e. until the buttermilk is all out, and the water in which the butter is placed is perfectly clear. Then salt it (1 oz. to the lb.,) and work the salt in evenly with a ladle or butter-worker. Great pains must be taken to work the salt into the butter evenly, otherwise it will look streaked and its taste will vary. Then pack down immediately, and cover with brine. This method of packing butter more effectually excludes the atmosphere from the butter than any other plan I have seen; and this appears to me an essential point in the art of butter-preserving. I think it will be found much easier to make good butter than to keep it good.

WORKING BUTTER.

I judge that more butter is injured in the process of "working," as it is termed, than by any other means. It is rightly assumed that the buttermilk must be entirely separated from the butter; but this may be effected in various ways. If performed with the ladle or roller the grains or globules of the butter are very likely to be seriously injured, rendering the butter as a whole salvy or oily, and greatly damaging the flavor. Besides this method of freeing the butter from the buttermilk often takes away the brine as well as milk, leaving the butter too fresh. Then more salt is added, which will remain in the butter, partly held in solution, and partly not, unless the already over-worked butter is put through the rolling and ladleing process again. Hence my conclusion that the better way is to have the butter come hard, and with little buttermilk (which can always be done if one has the right sort of churn, and a supply of ice,) and wash out the buttermilk with cold water (the colder the better,) and afterwards work the butter only sufficiently to have the salt evenly distributed through it.

MISCELLANEOUS REMARKS.

There may be methods of butter-making and preserving, superior to that indicated above; and therefore I rejoice in the present discussion of the subject. I have, for instance, heard it objected, that the washing of butter takes away some of its sweetness and virtue. I am not prepared to deny this assertion. But I am certain that very good butter may be made and preserved for a long period by the plan described above.

Butter, I am satisfied, is also often injured by remaining too long a time after it is churned before it is packed in tub or jar. It should be packed as soon as may be after the buttermilk is separated from it, and it is properly salted. Never wait to put it through a second and third working.

The butter sent to market from small dairies is not generally so good as from large ones—partly owing perhaps to the fact that the former cannot fill a tub at one packing, and the butter in the partly-filled tub is not properly excluded from the air by a covering of salt or brine. This remark is of course more particularly applicable to butter-making during the summer months. I think the butter of small dairies would in many cases be improved by the use of smaller sized tubs or firkins.

It must not be forgotten in our philosophising on this subject, that the quality of feed has much influence upon the quality of butter produced. The grass or other products of the soil are more nourishing, and better adapted to the production of rich, sweet milk, in some portions of the country than in others.

I anticipate that the best system of butter-making which can be devised, will manufacture butter directly from the milk of the dairy, thus avoiding much of the labor and trouble incidental to the methods now generally practiced, producing a superior article, and obtaining a greater quantity from the same amount of milk.—*The Circular*.

Hygiene.

"This is for your health."—Paul.

RESTLESS NIGHTS.

Some persons "toss and tumble" half the night, and get up in the morning weary, unrefreshed and dispirited, wholly unfit, either in body or mind, for the duties of the day; they are not only incapacitated for business, but are often rendered so ungracious in their manners, so irritable and fretful, as to spread a gloom and a cloud over the whole household. To be be able to go to bed and be in a sound sleep, an unconscious deliciousness, in five minutes, but enjoyed in its remembrance, is a great happiness, an incalculable blessing, and one for which the most sincere and affectionate thanks should habitually go up to that beneficent Providence which vouchsafes the same through the instrumentalities of a wise and self-denying attention to the laws of our being.

Restless nights as to persons apparently in good health, arise from, first, an overloaded stomach; second, from worldly care; third, from want of muscular activities proportioned to the needs of the system. Few will have restless nights who take dinner at mid-day, and nothing after that except a piece of cold bread and a sip of soft pure water; anything beyond that, as cake, pie, chipped beef, preserves, dough-nuts, and the like, only tempt nature to eat when there is a really no call for it, thus engendering dyspepsia and all its train of evils.

Worldly care. For those who cannot sleep from the unsatisfactory condition of their affairs; who feel as if they were going behind-hand; or that they are about to encounter great losses, whether from their own remissness, the perfidy of friends, or unavoidable circumstances, we have a deep and sincere sympathy. To such we say: Live hopefully for better days ahead, and meanwhile strive diligently, persistently, and with a brave heart to that end.

But the more common cause of restless nights is, that exercise has not been taken to make the body tired enough to demand sound sleep. Many spoil all their sleep by attempting to force more on nature than she requires. Few persons will fail to sleep soundly, while they do sleep, if they avoid sleeping in the daytime, and will go to bed at a regular hour, and heroically resolve to get up the moment they wake, whether it is at two, four, or six o'clock in the morning. In less than a week each one will find how much sleep his system requires; thereafter give it that, and no more.—*Hall's Journal of Health*.

CHECKING PERSPIRATION.

If while perspiring, or while something warmer than usual, from exercise or a heated room, there is a sudden exposure in stillness to a still, cold air, or to a raw, damp atmosphere, or to a draft, whether at an open window or door or street-corner, an inevitable result is a violent and instantaneous closing of the pores of the skin, by which waste and impure matters, which were making their way out of the system, are compelled to seek an exit through some other channel, and break through some weaker part, not the natural one, and harm to that part is the result. The idea is presented by saying that the cold has settled in that part. To illustrate:

A lady was about getting into a small boat to cross the Delaware; but wishing first to get an orange at a fruit-stand, she ran up the bank of the river, and on her return to the boat found herself much heated, for it was summer, but there was a little wind on the water, and the clothing soon felt cold to her; the next morning she had a severe cold, which settled on her lungs, and within the year she died of consumption.

A stout, strong man was working in a garden in May; feeling a little tired about noon, he sat down in the shade of the house and fell asleep; he waked up chilly; inflamation of the lungs followed, ending, after two years of great suffering, in consumption. On opening his chest, there was such an extensive decay, that the yellow matter was scooped out by the cupful.

A Boston ship-owner, while on the deck of one of his vessels, thought he would "lend a hand" in some emergency; and pulling off his coat, worked with a will, until he perspired freely, when he sat down to rest a while, enjoying the delicious breeze from the sea. On attempting to rise, he found himself unable, and was so stiff in his joints, that he had to be carried home and put to bed, which he did not leave until the end of two years, when he was barely able to hobble down to the wharf on crutches.

A lady, after being unusually busy all day, found herself heated and tired toward sundown of a summer's day. She concluded she would rest herself by taking a drive to town in an open vehicle. The ride made her uncomfortably cool, but she warmed herself up by an hour's shopping, when she turned homeward; it being late in the evening, she found herself more decidedly chilly than before. At midnight she had *pneumonia*, (inflamation of the lungs,) and in three months had the ordinary symptoms of confirmed consumption.

A lady of great energy of character lost her cook, and had to take her place for four days; the kitchen was warm, and there was a draft of air through it. When the work was done, warm and weary, she went to her chamber and laid down on the bed to rest herself. This operation was repeated several times a day. On the fifth day she had an attack of lung fever; at the end of six months she was barely able to leave her chamber, only to find herself suffering with all the more prominent symptoms of confirmed consumption; such as quick pulse, night and morning cough, night-sweats, debility, short breath, and falling away.

Multitudes of women lose health and life every year, in one of two ways; by busying themselves in a warm kitchen until weary, and then throwing themselves on a bed or sofa, without covering, and perhaps in a room without fire; or by removing the outer clothing, and perhaps changing the dress for a more common one, as soon as they enter the house after a walk or a shopping. The rule should be invariable to go at once to a warm room and keep on all the clothing, at least for five or ten minutes, until the forehead is perfectly dry. In all weathers, if you have to walk and ride on any occasion, do the riding first.—*Hall's Journal of Health*.

PRESERVATION OF THE TEETH

Horace Walpole says (Letters, vol. iii., p. 286:)—"Use a little bit of alum twice or thrice in a week, no bigger than half your nail, till it has all dissolved in your mouth, and then spit it out. This has fortified my teeth, so that they are as strong as the pen of Junius. I learned it of Mrs. Grosvenor, who had not a speck in her teeth till her death." Do not let your brushes be too hard, as they are likely to irritate the the gums and injure the enamel. Avoid too frequent use of tooth powder, and be very cautious what kind you buy, as many are prepared with destructive acids. Those who brush their teeth carefully and thoroughly with tepid water and a soft brush (cold water should never be used, for it chills and injures the nerves) have no occasion to use powder. Should any little incrustation (tartar) appear on the sides or on the back of the teeth, which illness and very often the constant eating of sweatmeats, fruit and made dishes containing acids will cause, put a little magnesia on your brush, and after two or thee applications it will remove it.

While treating on the care of teeth, which is a subject of the highest importance to those who have young families, and in fact every one who wishes to preserve them, I beg to remind my readers that as the period generally occupied by sleep is calculated to be about (at least) six hours out of the twenty-four, it would greatly promote the healthy maintenance of the priceless pearls whose loss or decay so greatly influences our appearance and our comfort, if we were to establish the habit of carefully cleaning them with a soft brush before going to bed. The small particles of food clogging the gums impede circulation, generate tartar and caries, and affect the breath. Think of an amalgamation of cheese, flesh, sweetmeats, fruit, etc., in a state of decomposition, remaining wedged between our teeth for six or seven hours, yet how few ever take the trouble to attend to this certain cause of toothache, discoloration, and decay, entailing the miseries of scaling, plugging, extraction, and the crowning horror—false teeth?—*Godey's Ladies' Book*.

SALT NECESSARY TO HEALTH.—Dr. Trall says, "All kinds of food contain portions of salt, and in these minute quantities it is salutary. In disordered states of the alimentary canal, from improper food, worms, etc., salt is an invaluable medicine, to which all animals will resort by instinct." J. S. WHITE.

For catarrh in the head, use a snuff compounded of one part camphor gum, two parts salt.

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1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

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4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

For the World's Crisis.

LINES.

How oft have many learned divines
Sinful and vainly taught,
That God by outward rites designs
To cleanse from every fault.

They tell you babes are purged from sins,
Regen'rate, born anew;
But soon as active life begins,
What do they all pursue?

May no such fallacy deceive
The children, Lord, we pray;
But let them first repent, believe,
And choose the narrow way.

May they receive the inward grace,
Then have the outward sign,
And ever show in every place
That they are wholly thine.

Nor other's act, nor their own deed,
For cleansing will avail;
Thy Spirit, gracious God, they need,
His power can never fail.

When they with all the heart believe,
When Christ is known and prized,
Let them the sacred rite receive,
And be indeed baptized,—

Wholly immersed beneath the stream,
Thence may they joyful rise,
And Christ and grace be all their theme,
Till they meet him in the skies.

New Glasgow, C. E. M. H. Morrison.

For the World's Crisis.

"MINISTRATION OF DEATH." "Ministration of the Spirit."—No. 4.

Paul and the Theatre.

Paul's next attempt to speak to the people was to go into a theatre (19: 30–61). But in this he failed, as his friends would not permit him to do it, "advising him not to venture into the theatre. Some therefore said one thing, and some another; for the assembly was confused, and the greater part did not know why they were come together. And they pushed Alexander out of the crowd, the Jews thrusting him forward." When the town clerk, or recorder, finally succeeded in quieting the crowd, "he dismissed the assembly." "After the tumult was allayed, Paul, having summoned the disciples," "departed to go into Macedonia (20: 1). And he went into Greece, and "remained three months." But "a plot being laid for him by the Jews, as he was about to sail into Syria, he resolved to return through Macedonia." And when he was in Troas, we find Paul holding his meeting on "the first day of the week," in an "*upper room*," in the "*third story*," instead of a Jewish synagogue. Now let the reader remember that the meeting held at Troas was on the *first* day of the *week* (*sabbaton*), and *not* on the *seventh* day of "sabbaton." It was not a *night* (Greek, *nux*) meeting exclusively; as certain ones would have us believe, so as to make it appear that Paul "journeyed" (?) on the first day of the week. But it was a *day* (*heemeran*) meeting, commenced on the *first day* of the *week* (sabbaton), and *not* the first *night*. Having the meeting continued through the first day, and through the second night; and thus Paul "journeyed" on the second day of the week. But, says the objector, the word *sabbaton*, rendered *week*, has nothing to do with this matter; and the word "day" is not found in the original, where it is rendered "first *day* of the week," in our common version.

To meet these objections, we will here introduce a criticism as found in "Both Sides," pp. 118–9:

"It is evident that the word *sabbaton* sometimes means the whole week. How, then, shall we determine *when* it has this meaning? Easily enough. Robinson says that it has this meaning 'after numerals denoting the days of the week.' We now inquire, Does the word *sabbaton*, in those places where the expression, 'first day of the week,' occurs in the New Testament, follow a numeral adjective denoting the day of the week? We answer, Yes, *in every instance*. Then no one can deny, without discarding all authority, that in these instances *sabbaton* means week, and the translation of our common version is correct. . . . One instance will suffice for the whole, and we will take the first one, Matt. 28, 1. The words are, *mian sabbaton* (pronounced with long o, as in tone). *Mian* is the numeral adjective meaning one, or according to a Hebraism, 'first.' It agrees with day, understood. *Sabbaton* is in the genitive plural, literally answering to the English words, 'of the week.' So we have, as plainly as language can say it, 'first day of the week.' . . . The word *mian* being in the feminine gender shows that the noun understood, with which it agrees, is a feminine noun. And there is no word which can be introduced to supply the ellipsis, except the word which the translators of our Bible have supplied, namely, *heemeran*, day, which renders the sense complete, and being a feminine noun, answers to the feminine adjective, *mian*, and makes the construction harmonious and perfect. We accordingly find in the margin of the Greek Testament, a reference from the word *mian*, saying, "*heemeran* understood." And we are forced to the conclusion that Greenfield, Robinson, and Liddell and Scott, in their lexicons, and the forty-seven learned men of England who made our version of the New Testament, are correct in their translation."

"So we have, as plainly as language can say it," that Paul did hold his meeting at "Troas," on "the first day of the week"—"Both Sides" itself being one of our witnesses.

The Day Changed according to the Law and the Testimony.

Has the first day of the week been set apart, by divine sanction, to be observed in place of the seventh day, as the Sabbath? Has God authorized this change? Great stress is laid here upon the production of some *express precept*; declaring in so many words that Christ made, or directed this change. It is said—"Give us your text"—"*give us your text*"—"To the law and to the testimony;" is the supposed unanswerable demand. Yet, notwithstanding this, "to the law and to the testimony" we will go. In doing so, we will adduce three forms of the argument.

1. If we find an express precept for such a change, then we have "the law." If we find in the history of Christ and his early disciples, distinct traces of a corresponding position, then we have "the testimony;" and in the two united we have the evidence of "the law and testimony."

2. If we find the express precepts affirming the *right* of such a change, we have "the law." If we find, then, actual traces of such a change in the practice, of those who had this *right*, we again have "the testimony;" and in these two united, we again have the evidence of "the law and testimony."

3. If we cannot find any express precept of either kind, yet if we can trace the fact of the actual change, through witness after witness, from the apostles and early christians to the present time, then, again, we have "the testimony;" and in the practice of the apostles and primitive disciples of Christ, we have the indisputable proof, that such a change was never made by them, *without the authority, or sanction*, of their divine Master. Hence, in this way, we again, in the end, obtain the evidence of "law and testimony" both. Our appeal, then, is "to the law and to the testimony."

* The patriarchs, for the first 2500 years of the world, had no express precept for keeping a Sabbath; and we do not pretend that we have any *express precept*, or passage, saying in so many words that the change in question was made by Christ, or the apostles; and hence, we pass the first form of the argument. But (2). That Christ had a *right*, to change the Sabbath, appears in the fact that "*the Son of man is Lord of the Sabbath day*," and we therefore introduce him as our *first witness*. If he claimed the right to regulate the Sabbath generally, and thus free it from the traditions of men, and also a *right* to change the days on which the Sabbath should be held; we here then have "the law." Christ's example, or actual conduct, will give us his "testimony." What then was his example? Before his death and resurrection, he *carefully observed the seventh-day Sabbath*, according to the true spirit of that institution. After this period, we *never find him observing the seventh day*; but he especially honored and observed "the first day of the week" (*sabbaton*), as a day for meeting with his disciples.

Luke informs us (Acts 1: 3) that after His resurrection he appeareth to his disciples at different times for the space of "*forty days*, and speaking of the things pertaining to the kingdom of God." At some of their interviews during this forty days, among other things "pertaining to the kingdom of God," Christ either authorized a change of the Sabbath from the seventh to the first day of the week, or he did not. If he did *not*, the reason is found in these words—"I have many things to say, but you cannot bear them now" (John 16: 12, 13). If therefore Christ himself did not make the change during this period of forty days, it must be because it was reserved to be done by the apostles, when the "*Spirit of truth*" should come; for Christ had said, "*He will guide you into all truth*." The apostles knew what "*seemed good to the Holy Spirit*," (Acts 15: 28) and also to them, and hence said to the disciples, we shall "lay upon you no greater burden than these necessary things," etc. We therefore are to look for the first decisive indications of this change to the apostles and their history, rather than to the conduct and history of Christ himself. But suppose Christ *did* authorize this change of days, in those interviews during the forty days; still it must be made known to the world through the apostles, for Christ never appeared publicly to the world after his resurrection. And what he said to his *apostles* during this forty days we know but little about. In Luke 24: 27, it is said: "And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." And in Acts 1: 3, we find he was "speaking of the things pertaining to the kingdom of God." After Christ's resurrection, the old "dispensation of death," was virtually at an end, and the "dispensation of the Spirit" was fully introduced; and therefore we never find Christ in the synagogues or meeting with his disciples on the seventh day after this. But for religious purposes, for *worship*, he did meet them on "the first day of the week." See Matt. 28: 9; Luke 24: 18–49; John 20: 13–23. At the close of this last interview Christ said, "As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

The Holy Spirit was to be to the apostles more than Christ himself, and was the one to lead them "into all truth," and qualify them for the work to which Christ had commissioned them. The Spirit was to direct them in the exercise of their authority to instruct, and to regulate the order, the institutions, and the worship of the church. In all these respects the "Spirit" was to be the same to them as a present Christ. Yea, more; for Christ had said, "I tell you the truth; It is expedient for you that I go away," etc., (John 16: 7, 13); so that under the Spirit's guidance, the instruction to the disciples would be more correct, and the order, institutions and worship they should prescribe for the church, would be attended with greater authority than if they were under the immediate, personal guidance of Christ himself. And so "when the day of Pentecost was fully come," the Holy *Spirit* taught them "to speak with other tongues;" this being their public anointing to the work which Christ had begun, and which now devolved on them to carry out and complete. And be it remembered that this wonderful and important work transpired upon "*the first day of the week*"—"the Lord's day." The immediate result of this anointing was, that the apostles, and especially Peter, preached with such power, that "three thousand souls" were added to them on that day. And thus was "the first day of the week," again honored and blessed of Him who was the Head of the church and "*Lord of the sabbath day*."

Thus on "the first day of the week," we have seen that in the first instance we have an account of Christ's resurrection—the exposition of the Scriptures concerning himself—the evidence of the identity of his resurrected body—the commission to the disciples and their investment with apostolic authority; and in the second instance, that of Pentecost—the mission of the Holy Spirit, with all of the official recognition and endowment which it involved. All these occurrences, on the *first day of the week*, are just what we should expect them to be, on the supposition that Christ intended to honor the first day of the week, above all other days—in the "dispensation of the Spirit"—as the day for religious worship. Why should all these events transpire on the *first day*, except Christ, the great Head of the church, intended—as "Lord of the Sabbath"—to institute a *new day* as the Sabbath for his people, thenceforth to be distinguished from other days as "the Lord's day?" T. M. Preble.

East Weare, N. H.

☞ Quarreling and disputing should never be engaged in by any one. If one hate another, or wishes to retaliate, let him go and do some kind act, that he feels will be appreciated by his opponent. If you do not first succeed, try again; but be sure and cultivate the kindest feelings, and let your life be a living example of peace and good will toward all animated beings.

☞ When the object is pure and the motive good, no one should allow himself to be discouraged by failures, but always use them or the experiences as stepping-stones to higher attainments.

For the World's Crisis.

DESTRUCTION OF GOOD.

"One sinner destroyeth much good."

The world abounds in sinners, and there is a great variety of them; high and low, rich and poor, the honored and the lowly, alike have their share. But, alas! that there should be any in the church of God. Strange that any professing godliness should destroy much good; and yet there are those who from selfish motives hinder the work of the Lord. Brother, sister, it is not necessary for you to commit any great sin to become a sinner in this sense; but a few words from you in exhortation, or even in prayer, may throw a chill over a meeting, hinder the free course of the Spirit, and thus destroy much good. Every one feels that you are not in unison with the rest of God's people, that your influence is in an opposite direction, though you may profess much love to God and his cause.

We are responsible for the influence we exert. We may by our discouraging words hold the work of God in check for months together; and what account shall we have to render? Perhaps souls are *lost* by our willfulness or obstinacy.

The Judge is coming. Are we seeking the unity of the Spirit? Are we seeking the salvation of those around us, or to build up self? Or have we a theory to sustain, though all around us perish? What is our calling, brethren and sisters? Does the Lord require nothing at our hand? Arouse ye, one and all.

"Let all the soul within you
For the truth's sake go abroad."

E. A. Bartlett.

For the World's Crisis.

CHRISTIAN UNION.

"Sectarianism a Waste of Moral Power."

NUMBER EIGHT.

"He who has the truth and keeps it,
Keeps what not to him belongs;
But performs a selfish action,
That his fellow-mortal wrongs."

A writer in the Methodist Quarterly of 1845, reviewing a book on the evils of sectarianism, says:

"The divisions, bickerings and sectarian prejudices of the Protestant churches, with respect to each other, can never be viewed, by the sincere friend of a spiritual christianity, with any other feelings than those of unmingled sorrow and painful regret. What a pity that the body of Christ should be thus divided. That his seamless garment should be so needlessly rent asunder, and that he should be thus cruelly wounded in the house of his friends! Nothing, perhaps, has done so much to strengthen the hands of the skeptic, to render religion inefficient, and to array prejudice against it, as that want of christian union, which one author so pointedly and eloquently condemns. It has been the Bohon Upas of the American churches, blasting, by its dreadful, malign effluvia, the fruits of righteousness, and spreading mildew and death, over the heritage of the Lord."

It is true, this warfare, like that in the world's military battle-fields, is modified and tamed by the advancing civilization of the age. Men are ashamed of some of its more barbarous exhibitions, just as the Russians or the Allies would be ashamed to disregard a flag of truce, or massacre their prisoners. But the war still goes on, and forts are built, ditches dug, mines laid and stratagems resorted to, in the theological as well as in the civil field. Courtesies are often exchanged by opposing cohorts in the ecclesiastical as well as in the military field, previous to, or during an engagement; but the bulwarks of opposing churches, like the spires of belligerent castles, rising in each village and hamlet, are as significant of a smouldering warfare, as was a Feudal landscape in the palmiest days of the Norman Barons.

How terrible is the thought, that all Christendom is plunged into this sin! that religious leaders have made the unthinking people believe it to be a virtue! These leaders are urging on their dupes to spend all their strength in committing this sin. Do not let us be misunderstood. We do not say that all who commit this sin are guilty. The great mass do it ignorantly. But this does not destroy the fact, that the practice itself is sinful.

How fearful is the responsibility of those leaders, who ought to know better, and who continue this practice! They have brought the curse and blight of party hate upon all Christendom. They have so distorted God's religion, as to fill the world with infidelity. They have cast the spirit of Christ out of his church, in the persons of the weak but honest members. Faction, under priestly guides, like the beast of the Apocalypse, has trod all christian graces under her demoniac feet. Shame marks the brow of church history, because divisions and bickerings, and the rise and fall of rival partizans guide her pen. While civil history is but a spirit of national robbery, blood and death, ecclesiastical history is her consort in wickedness over the whole field of time. All the bloody wars of earth, have grown out of the indulgence of the same spirit which builds the sects of modern Christendom. That spirit is tamed and restricted by the civilization of the age, but is not exorcised. How demoralizing is such a crime! When civil government is broken into factions, headed by civil chieftains, how speedily is the state ruined! When the family breaks out into open divisions, how soon all domestic peace and virtue take their flight! But how much more ruinous is this spirit and are these practices in the church of God! It is, professedly, the great, harmonizing power of the earth. It was designed to bring order out of chaos, and moral music out of discord. But, now, under sectarian leaders, it begins its work in every place by religious disorder, and breathes into the heart of every community a new occasion of discord, by introducing sectarian points of controversy. In this wicked work, its ministers lead off. Their first mission to every place, where two of a different faction meet, is to divide the good men and women into opposing parties. Could the devil devise a more fatal scheme for ruining religion? Ah! the day will come, when this chapter of human history will appear to all the world as it does to us,—the darkest picture in the book of time.

As God is true to the redemption of the race, these sectarian scales will yet fall from the eyes of good men. The intelligence of the age has lifted the minds of the people to an elevation, where their disgust at some of the worst forms of sectarianism cannot be suppressed. The feeling against this low, religious vice, rises from year to year. The sects are obedient to public opinion, and so they begin to soften down their ancient quarrels, out of regard to appearances. But the subject is not to be thus disposed of. The minds of the masses if once thoroughly aroused to its enormities, will not be satisfied with a modification of the evil, but will demand its extirpation. D. F. Newton.

A SINGULAR CONVERSION.

A passage from "The Life of Hiram Munger."

Coming home from a long tour all worn down, I took my wife, and started to visit her friends, and rest awhile. On our way we heard of a protracted meeting on that road, and thought we would stop a short time. Sister H. was lecturing. After the lecture, liberty was given to pray and exhort as the Spirit moved. Some prayed; but it seemed to be a dead set. When the man of the house, being a preacher, requested me to take hold, I told him that I was worn out, and was going further that night, and must be off. But he was very urgent, and I told him that the meeting was prayed to death, and that such prayers as were then being offered would kill any meeting. The sister prayed for everything that she could think of, and then repeated them over again. I told Bro. P. that I would stop a little while, and make a few remarks on long praying, etc. I got tired of waiting for her to finish, and cried out, "Lord, bless that sister *now*, so that she can stop praying!" She stopped, and I talked short and plain. I told them what killed the meeting, and then we started a class-meeting. I spoke to some whom I knew did not enjoy religion, and was pointed in my remarks; I felt that something might be done. The Spirit of God began to move, and the wicked and triflers began to scatter, and, in a short time, we had a good meeting.

As I was going, for I had stayed much longer than I had expected, we got into the entry, and we saw a young woman making sport of some of the expressions I made use of in the meeting. I felt like speaking to her, but it was late, and we had two miles further to go, so we started; but I wanted to speak to her, and I knew it would take but a moment, so I left my wife standing at the door, and that was the last I saw of her till the next day, for here began a work that took nearly all night to finish. I spoke to the woman, and will give the language as nearly as possible between us.

"Young woman, do you enjoy religion?"
"No, sir."
"Did you ever?"
"No, sir."
"Do you ever expect to?"
"No, sir."
"Do you believe in the christian religion?"
"Yes, sir."
"Do you believe you will go to hell without it?"
"Yes, sir."

She was so prompt, that I hardly knew what question to put next; but I could not give it up. I saw that all were still; they knew what I had to contend with, but I did not. Next question: "Do you expect to sin against such light, and then go to hell after all?"

Answer was very prompt—"Yes, sir."

"Do you believe that God will answer the prayers of his people?"

"Yes, sir, I do."

"Well, inasmuch as you *expect* to go to hell, would it not be appropriate to pray to God to take you away this night, rather than let you go on in sin any longer, as your torment would be worse?"

"Yes, sir, was the horrid and unexpected reply.

I paused and trembled. "Will you go and kneel down for me to pray?"

"Yes, sir." And she did.

This was a trying time to all present, saint and sinner.

I commenced praying, and telling the Lord what he had heard said by us both, and prayed that, if it were *possible* to *save* this sinner, he would do it now. But, if *not*, to answer prayer. At this moment, she cried out for mercy. Others knelt down, and God took the work into his hands, and she soon came out happy, and praised the Lord. She went to work for others, and God blessed a number of them. After we closed, she embraced her father and mother, rejoicing in what God had done for her. This was the first time that I learnt that she was Elder P.'s daughter. It always astonishes me when I think of this scene. I have talked this over with Azuba since, and she says that God plucked her as a brand from the fire, for her breath had stopped, and she would have *died* if she had not cried out before I had spoken the next work. This was the work of God, and it was marvelous in *our eyes*. I saw her father and sister recently, and they told me that Azuba was trying to live religion. This circumstance took place at Three Rivers, in Palmer, Mass.

For sale at this office.—Price, 30 cents.

For the World's Crisis.

ENEMIES OF THE CHURCH.

"Marvel not, my brethren, if the world hate you."

We can believe that when the world is spoken of in the sense of the above text, it only includes that class of individuals previously named, extending no further than unto all who make no pretensions to the christian religion; for there are many who claim to be true "worshipers of God," who are bitter "enemies of the cross"; who cherish the most deadly hatred towards God's people; by whom every lover of Jesus has been reviled, slandered, and many with cruel and inhuman treatment. This may seem strange, but it is no less true; past history as well as the Book of books affirm it, as also the spirit of this our own day.

Look, for example, at the treatment of Cain, the first worshiper, toward his brother Abel, in whom was embodied the holy and righteous principle of the church. Here we see the spirit of the true and false church in their infancy, the first and early types of the same. See the disposition which was made of the beloved patriarch Joseph by his pious brethren. Mark the conduct of Saul, the anointed, toward the holy David. Thus the holy prophets were ever persecuted in all their arduous labors, and from the hands of a hypocritical multitude.

What class formed the most inveterate enemies of our beloved Redeemer? Who met him on every turn, constantly bringing false charges against him, impugning his motives, and endeavoring to "catch him in his words"? And who was it that had him at last formally condemned and really put to death? Was it not those who claimed to be God's favorites, and wholly devoted to his service, the high priest himself being the most prominent actor in the scene? And from whence did the apostles meet with the most deadly opposition; and by whom were they persecuted in various ways? Was it by the really barbarous and uncivilized nations? No, verily; but from those who pretended to be very pious and to possess a most vehement zeal for God. And Paul confirms the same thus: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."—Gal. 4: 29. And need we expect any amendment in these last days of "false accusers, incontinent, fierce, despisers of those that are good"? We think not. And awful as it is to see the sinner a willing captive to his lusts, openly rebelling against an infinitely good Creator, it is still more awful to see those "having a form of godliness . . . denying the power thereof." 2 Tim. 3: 5. The world, in the general acceptation of the term, has never been so great an enemy to the church as those false professors who profess to be alive, while dead. Then "marvel not" at this hatred of the world, understood in the sense we have endeavored to portray it, but be encouraged in the violence of the storm and the seeming darkness of night.

Be thou my strength, O God of power;
Then, tho' winds blow and thunders roar,
I'll still thy faithful witness be,
'Tis fixed I all can do for thee.

Persecution will come upon us unsought. We have no occasion to court it; all we have to do is, to avoid that which is not of God, go not with the multitude, but stand out in bold relief with the glorious Bible in hand, the love of God shed abroad in our hearts, through the Holy Ghost given unto all that obey him. We must be found in "the *Way*, the *Truth*, and the *Life*," advocating that truth to the best of our ability, and then, be assured, tribulation will come; then we shall realize the truth of what Paul declared to them at Antioch, that "we must through much tribulation enter into the kingdom of God."—Acts 14: 22. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1: 29. "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3: 12. Only occupy this position, live godly, work righteousness, show to the world that you are really on God's side and his truth, then you may with just as much hope of success expect to escape persecution as you would be likely to evade drowning if you were to leap into the midst of the sea.

Tribulation to the church is inseparable with duty; they are associates, and go hand in hand, and are designed by our heavenly Father as one of those instrumentalities of purification which shall work "for us a far more exceeding and eternal weight of glory." We have the promise that, "if we suffer with him" (Christ), then we shall reign with him—"be glorified together"; and that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—2 Cor. 4, 17; Rom. 8: 17, 18. And all this is "that ye may be counted worthy of the kingdom of God, for which ye also suffer."—2 Thess. 1: 5.

Then "marvel not," ye afflicted and persecuted ones, but be ye strengthened, cheered and comforted on your way by the many promises of God, and of our Savior in his Sermon on the Mount,—"Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake."—Matt. 5: 10–12.

How delightful to dwell upon this language of our great Deliverer and coming King! Let us treasure it in our hearts as a rich legacy, and may we be enabled, like the "apostle to the Gentiles," to "glory in tribulation," that the power of Christ may rest upon us, "knowing that tribulation worketh patience, and patience experience, and experience hope." Therefore, endure hardness, as a good soldier of Jesus Christ."—Rom. 5: 3–5; 2 Tim. 2: 3. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you."

Beloved, persevere in your righteous course, knowing that the great day of reckoning hasteth greatly when there will be a "time of trouble, such as never was since there was a nation, even to that same time"; at which time, blessed be God, his "people shall be delivered, every one that shall be found written in the book"; when "the wise shall shine as the brightness of the firmament, and they that turn many (not to the false fables of men, but) to righteousness, as the stars forever and ever." Glorious promise!

M. H. Morrison.

For the World's Crisis.

"DESIGNS."

Have you not sometimes been pained by the manner in which some preachers and writers try to appear "wise above what is written" on the subject of the "designs of God"? Such preaching seems to me a near approach to blasphemy,—though we would hope in charity that the preacher is unconscious of it. It may be a *habit* into which he has fallen, but it is a bad habit and should be abandoned. Let us render the point plain by illustration.

A certain writer says his "original plan failing . . . he devises another scheme," etc. This might be said of the plans of man, but who can prove that the original plan of God ever failed? Did not He see the "end from the beginning?"

When men standing in the place of teachers, become inflated with their own importance, and speak great swelling words of vanity, they tell us how very differently things result from the original design of the Deity. But the Scriptures teach that the ways of Him who rules above are past finding out, and we can safely trust that none of his plans will ever fail. F. H. Chamberlain.

BUTTER-MAKING.

Four years ago I was placed in charge of the Oneida Community Dairy, then numbering only between fifty and sixty cows. It was to me an entirely new department of industry, and I endeavored to make amends for my ignorance by investigation and experiment. I diligently read all the articles on butter-making which I could find in the old and new files of the *Country Gentleman*, *Genessee Farmer*, *American Agriculturist*, and other agricultural papers, and made many experiments, in the course of a twelve-month, with varied success. With the aid of these investigations and experiments, I finally developed a plan of butter-making which produced very satisfactory results, and which I am satisfied is adapted to the production of excellent butter at all seasons of the year.

NECESSARY CONDITIONS.

Nearly all authorities on butter-making agree, that every thing used in and about the dairy should be kept clean, free from taint of every description; that the milk should be set in a light and airy place, and be kept at a temperature ranging from fifty-five to sixty degrees; that the milk should be frequently examined, in order that the cream may be removed in the proper time (if the cream remains on the milk too long it loses its best flavor;) that the time which milk should stand before skimming depends upon many causes, suce as the season, state of the atmosphere, feed of the cows, etc.; that after the cream is removed from the milk, it may be kept before churning a short time in nearly the same temperature as the milk of the dairy; that if occasionally stirred the churning-process will be facilitated.

CHURNING AND PACKING.

Have the cream about sixty degrees when churned—better in summer at fifty-six deg.—as soon as the butter comes wash it in several waters (in ice-water in summer,) i. e. until the buttermilk is all out, and the water in which the butter is placed is perfectly clear. Then salt it (1 oz. to the lb.,) and work the salt in evenly with a ladle or butter-worker. Great pains must be taken to work the salt into the butter evenly, otherwise it will look streaked and its taste will vary. Then pack down immediately, and cover with brine. This method of packing butter more effectually excludes the atmosphere from the butter than any other plan I have seen; and this appears to me an essential point in the art of butter-preserving. I think it will be found much easier to make good butter than to keep it good.

WORKING BUTTER.

I judge that more butter is injured in the process of "working," as it is termed, than by any other means. It is rightly assumed that the buttermilk must be entirely separated from the butter; but this may be effected in various ways. If performed with the ladle or roller the grains or globules of the butter are very likely to be seriously injured, rendering the butter as a whole salvy or oily, and greatly damaging the flavor. Besides this method of freeing the butter from the buttermilk often takes away the brine as well as milk, leaving the butter too fresh. Then more salt is added, which will remain in the butter, partly held in solution, and partly not, unless the already over-worked butter is put through the rolling and ladleing process again. Hence my conclusion that the better way is to have the butter come hard, and with little buttermilk (which can always be done if one has the right sort of churn, and a supply of ice,) and wash out the buttermilk with cold water (the colder the better,) and afterwards work the butter only sufficiently to have the salt evenly distributed through it.

MISCELLANEOUS REMARKS.

There may be methods of butter-making and preserving, superior to that indicated above; and therefore I rejoice in the present discussion of the subject. I have, for instance, heard it objected, that the washing of butter takes away some of its sweetness and virtue. I am not prepared to deny this assertion. But I am certain that very good butter may be made and preserved for a long period by the plan described above.

Butter, I am satisfied, is also often injured by remaining too long a time after it is churned before it is packed in tub or jar. It should be packed as soon as may be after the buttermilk is separated from it, and it is properly salted. Never wait to put it through a second and third working.

The butter sent to market from small dairies is not generally so good as from large ones—partly owing perhaps to the fact that the former cannot fill a tub at one packing, and the butter in the partly-filled tub is not properly excluded from the air by a covering of salt or brine. This remark is of course more particularly applicable to butter-making during the summer months. I think the butter of small dairies would in many cases be improved by the use of smaller sized tubs or firkins.

It must not be forgotten in our philosophising on this subject, that the quality of feed has much influence upon the quality of butter produced. The grass or other products of the soil are more nourishing, and better adapted to the production of rich, sweet milk, in some portions of the country than in others.

I anticipate that the best system of butter-making which can be devised, will manufacture butter directly from the milk of the dairy, thus avoiding much of the labor and trouble incidental to the methods now generally practiced, producing a superior article, and obtaining a greater quantity from the same amount of milk.—*The Circular.*

Hygiene.

"This is for your health."—Paul.

RESTLESS NIGHTS.

Some persons "toss and tumble" half the night, and get up in the morning weary, unrefreshed and dispirited, wholly unfit, either in body or mind, for the duties of the day; they are not only incapacitated for business, but are often rendered so ungracious in their manners, so irritable and fretful, as to spread a gloom and a cloud over the whole household. To be be able to go to bed and be in a sound sleep, an unconscious deliciousness, in five minutes, but enjoyed in its remembrance, is a great happiness, an incalculable blessing, and one for which the most sincere and affectionate thanks should habitually go up to that beneficent Providence which vouchsafes the same through the instrumentalities of a wise and self-denying attention to the laws of our being.

Restless nights as to persons apparently in good health, arise from, first, an overloaded stomach; second, from worldly care; third, from want of muscular activities proportioned to the needs of the system. Few will have restless nights who take dinner at mid-day, and nothing after that except a piece of cold bread and a sip of soft pure water; anything beyond that, as cake, pie, chipped beef, preserves, dough-nuts, and the like, only tempt nature to eat when there is a really no call for it, thus engendering dyspepsia and all its train of evils.

Worldly care. For those who cannot sleep from the unsatisfactory condition of their affairs; who feel as if they were going behind-hand; or that they are about to encounter great losses, whether from their own remissness, the perfidy of friends, or unavoidable circumstances, we have a deep and sincere sympathy. To such we say: Live hopefully for better days ahead, and meanwhile strive diligently, persistently, and with a brave heart to that end.

But the more common cause of restless nights is, that exercise has not been taken to make the body tired enough to demand sound sleep. Many spoil all their sleep by attempting to force more on nature than she requires. Few persons will fail to sleep soundly, while they do sleep, if they avoid sleeping in the daytime, and will go to bed at a regular hour, and heroically resolve to get up the moment they wake, whether it is at two, four, or six o'clock in the morning. In less than a week each one will find how much sleep his system requires; thereafter give it that, and no more.—*Hall's Journal of Health.*

CHECKING PERSPIRATION.

If while perspiring, or while something warmer than usual, from exercise or a heated room, there is a sudden exposure, in stillness to a still, cold air, or to a raw, damp atmosphere, or to a draft, whether at an open window or door or street-corner, an inevitable result is a violent and instantaneous closing of the pores of the skin, by which waste and impure matters, which were making their way out of the system, are compelled to seek an exit through some other channel, and break through some weaker part, not the natural one, and harm to that part is the result. The idea is presented by saying that the cold has settled in that part. To illustrate:

A lady was about getting into a small boat to cross the Delaware; but wishing first to get an orange at a fruit-stand, she ran up the bank of the river, and on her return to the boat found herself much heated, for it was summer, but there was a little wind on the water, and the clothing soon felt cold to her; the next morning she had a severe cold, which settled on her lungs, and within the year she died of consumption.

A stout, strong man was working in a garden in May; feeling a little tired about noon, he sat down in the shade of the house and fell asleep; he waked up chilly; inflamation of the lungs followed, ending, after two years of great suffering, in consumption. On opening his chest, there was such an extensive decay, that the yellow matter was scooped out by the cupful.

A Boston ship-owner, while on the deck of one of his vessels, thought he would "lend a hand" in some emergency; and pulling off his coat, worked with a will, until he perspired freely, when he sat down to rest a while, enjoying the delicious breeze from the sea. On attempting to rise, he found himself unable, and was so stiff in his joints, that he had to be carried home and put to bed, which he did not leave until the end of two years, when he was barely able to hobble down to the wharf on crutches.

A lady, after being unusually busy all day, found herself heated and tired toward sundown of a summer's day. She concluded she would rest herself by taking a drive to town in an open vehicle. The ride made her uncomfortably cool, but she warmed herself up by an hour's shopping, when she turned homeward; it being late in the evening, she found herself more decidedly chilly than before. At midnight she had *pneumonia*, (inflamation of the lungs,) and in three months had the ordinary symptoms of confirmed consumption.

A lady of great energy of character lost her cook, and had to take her place for four days; the kitchen was warm, and there was a draft of air through it. When the work was done, warm and weary, she went to her chamber and laid down on the bed to rest herself. This operation was repeated several times a day. On the fifth day she had an attack of lung fever; at the end of six months she was barely able to leave her chamber, only to find herself suffering with all the more prominent symptoms of confirmed consumption; such as quick pulse, night and morning cough, night-sweats, debility, short breath, and falling away.

Multitudes of women lose health and life every year, in one of two ways; by busying themselves in a warm kitchen until weary, and then throwing themselves on a bed or sofa, without covering, and perhaps in a room without fire; or by removing the outer clothing, and perhaps changing the dress for a more common one, as soon as they enter the house after a walk or a shopping. The rule should be invariable to go at once to a warm room and keep on all the clothing, at least for five or ten minutes, until the forehead is perfectly dry. In all weathers, if you have to walk and ride on any occasion, do the riding first.—*Hall's Journal of Health.*

PRESERVATION OF THE TEETH

Horace Walpole says (Letters, vol. iii., p. 286:)—"Use a little bit of alum twice or thrice in a week, no bigger than half your nail, till it has all dissolved in your mouth, and then spit it out. This has fortified my teeth, so that they are as strong as the pen of Junius. I learned it of Mrs. Grosvenor, who had not a speck in her teeth till her death." Do not let your brushes be too hard, as they are likely to irritate the the gums and injure the enamel. Avoid too frequent use of tooth powder, and be very cautious what kind you buy, as many are prepared with destructive acids. Those who brush their teeth carefully and thoroughly with tepid water and a soft brush (cold water should never be used, for it chills and injures the nerves) have no occasion to use powder. Should any little incrustation (tartar) appear on the sides or on the back of the teeth, which illness and very often the constant eating of sweatmeats, fruit and made dishes containing acids will cause, put a little magnesia on your brush, and after two or thee applications it will remove it.

While treating on the care of teeth, which is a subject of the highest importance to those who have young families, and in fact every one who wishes to preserve them, I beg to remind my readers that as the period generally occupied by sleep is calculated to be about (at least) six hours out of the twenty-four, it would greatly promote the healthy maintenance of the priceless pearls whose loss or decay so greatly influences our appearance and our comfort, if we were to establish the habit of carefully cleaning them with a soft brush before going to bed. The small particles of food clogging the gums impede circulation, generate tartar and caries, and affect the breath. Think of an amalgamation of cheese, flesh, sweetmeats, fruit, etc., in a state of decomposition, remaining wedged between our teeth for six or seven hours, yet how few ever take the trouble to attend to this certain cause of toothache, discoloration, and decay, entailing the miseries of scaling, plugging, extraction, and the crowning horror—false teeth?—*Godey's Ladies' Book.*

Salt necessary to Health.—Dr. Trall says, "All kinds of food contain portions of salt, and in these minute quantities it is salutary. In disordered states of the alimentary canal, from improper food, worms, etc., salt is an invaluable medicine, to which all animals will resort by instinct." J. S. White.

For catarrh in the head, use a snuff compounded of one part camphor gum, two parts salt.

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3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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TREASURER AND BUSINESS AGENT.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

LONGING.

Longing for rest;
  Yes, longing to be
From sin, and temptation,
  And sorrow set free.

Longing for rest;
  Yes, longing to share
The glory of Jesus,
  And a crown to wear.

Longing for rest;
  This world is so drear,
That time moves but slowly
  While traveling here.

Longing for rest;
  When trials are o'er,
And redemption we'll sing
  On Canaan's fair shore.

Longing for rest;
  O! when shall I see
The King in his beauty,
  Who died on the tree?

Longing for rest;
  When saints shall all sing
Hallelujah to God!
  And hail him as King.

Longing for rest;
  When the city shall come
Down from heaven to earth,
  For the saints a sweet home.

Fort Edward. C. PIKE.

SABBATH ARGUMENTS EXAMINED.

"THE COMMANDMENTS."

To prove that the seventh day Sabbath is enjoined on christians, various texts are quoted containing the phrase, "the commandments," with the claim that the *ten* commandments are meant, and consequently that the Sabbath commandment is included. But this claim that the phrase, "*the commandments*," refers to the original *ten*, no more nor less, is a *false claim*, as will be seen by the use made of it by the Savior. "And behold one came and said unto him, Good master, what good thing shall I do, that I may have eternal life? And he said unto him, . . . if thou wilt enter into life keep THE COMMANDMENTS. And he saith unto him, *Which?* [*Which commandments?*] Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." (Matt. 19: 16–19.) Here Christ quotes one commandment that was never on the tables of stone among the ten, and he pronounces it a "commandment," among "THE *commandments*,"—thus *annihilating* the claim that the phrase "the commandments" has reference to the ten, no more nor less, and that consequently the fourth commandment is in this way enjoined. Five of these commandments were from the tables of stone, and the other was from Lev. 19: 18.

The fact that Christ himself, in telling what he himself meant by "*the commandments*," includes those that were never among the *ten*, is utterly subversive of the claim that just ten commandments are meant by the phrase. Either *Christ* was wrong in his use of the phrase, "*the commandments*," or it is wrong to insist that this phrase has exclusive reference to the ten commandments, and thus insist that the Sabbath commandment is made binding on christians. If Christ used the phrase correctly, it is folly to claim that it has reference only to the ten commandments, in the absence of a particle of proof, and in opposition to Christ, simply to make it appear that the seventh day Sabbath is enjoined upon us. "The commandments," both from the "*tables*" of the law, and from the "book" of the law, so far as congenial to the gospel plan, are quoted and sanctioned as being in *harmony* with the principles of the gospel; but never has the seventh day been thus represented as coinciding with the gospel arrangement. Those commandments enjoining the observance of days are never referred to as being in harmony with the "law of Christ."

"The commandments" that now receive divine sanction, omitting those of a ceremonial cast in the former age, include the following: "And this is his *commandment*, That we should believe on the name of his Son Jesus Christ" (1 John 2: 23), and God "now *commandeth* all men every where to repent" (Acts 17: 31), together with the Savior's "*new commandment*"; none of which were ever written on the tables of stone, and all of which belong to "*the commandments*" of this dispensation, in which catalogue the seventh-day Sabbath is never found. So this argument is unavailing. It is one thing to *assert* that the phrase "*the commandments*" refers only to the *ten* on the tables of stone (and the assertion, as we have seen, is *contradicted by Christ*), and quite another thing to *prove* the assertion. The commandments of the *law* include the ten, with the others; but the commandments of the gospel include all that are in harmony with the New Covenant principles, by enjoining them; but the seventh day is not thus included.

"THE LAW OF GOD."

Texts of Scripture containing the expression, "*The law of God*," are quoted, with the claim that reference is made to the writing on the tables of stone, in contradistinction to the "*Law of Moses*,"—that the ten commandments are the "*Law of God*," which can never be abrogated, while the balance of the law was the "law of Moses," and ended at the cross. The claim that this decalogue is an endless law, and adapted to the future world, as well as this, we have examined, and exposed its fallacy. If only the *ten* commandments were recognized as the "law of God," and if it were true that this law could never be abolished, then it would follow that the seventh day Sabbath, as an ingredient of this law, would still be obligatory; but upon the other hand, if something beside the ten commandments is included in the "law of God," and that law can never be abrogated, those ceremonial ingredients would also still be obligatory. There is no escape from this conclusion. Then it is a matter of interest to learn what is included in the "*law of God*," seeing the claim is made that it signifies the decalogue, in which the seventh day Sabbath is enjoined, and that the "law of God" can not be abolished. If the "law of God" can not be abolished, all of its component parts must still be observed, whether Sabbaths, sacrifices, or ceremonies. As we proceed we shall not only learn what is included in the "law of God," but also learn that the same thing which is styled the "law of Moses," is also styled the "*law of God*." "They spake unto Ezra the scribe to bring the BOOK of the 'law of Moses.' . . . So they read in the BOOK of the '*law of God*.'" (Neh. 8: 1–8.)

Here a certain "*book*" is mentioned, which is not only called the 'law of Moses,' but is plainly called "THE LAW OF GOD"; and now, if "the law of God" can never be abolished, the entire catalogue of requirements contained in this "*book*" are still in force; for there is no evading the fact that it is called "*the law of God*"; and among other things, "they found written in the law . . . that the children of Israel should dwell in *booths* in the *feast* of the seventh month." This law, which is called "the law of God," speaks of building "*booths*," and keeping "*feasts*," none of which things are written on the tables of stone—yet they are to be found in "*the law of God*," thus proving that something beside the tables, or ten commandments, is recognized as belonging to the "law of God"; and furthermore, if the "law of God" can never be abolished, these "*feast*" days and the building of "*booths*," with the other ceremonies, are still to be continued, and nothing is left to be nailed to the cross, for the entire "law of Moses" is called "*the law of God*," as we have proved, just as really as the ten commandments.

In 2 Chron. 31: 3, we read concerning "the morning and evening *burnt offerings*, and *burnt offerings* for the Sabbaths, and for the *new moons*, and for set *feasts*, as it is *written in the law of the Lord*." Nothing can be found on the tables of stone concerning the "burnt offerings," or "new moons," or "set feasts"; yet it is all "*written in the law of the Lord*," which proves that something is included in "the law of God" aside from the ten commandments; and moreover, if the "law of God" could not have ended at the cross, and been succeeded by a new law, these "burnt offerings," and "new moons," and "set feasts" are still to be adhered to.

Not only is the book of the law indiscriminately called the "law of Moses," and "the law of God," but the tables of the law are just as really called the "law of Moses" as the "law of God": "Remember ye the *law of Moses* my servant, which I commanded him in HOREB for all Israel, with the *statutes* and *judgments*." (Mal. 4: 4.) Here the law which God made in "Horeb" is plainly called the "*law of Moses*." What law did God give in "Horeb"? The day thou stoodest before the Lord thy God in HOREB . . . he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you *statutes* and *judgments*. (Deut. 4: 10, 12, 13.)

Here we have the law brought to view which was given in "HOREB," and also the "statutes and judgments." Here are two things mentioned,—*first*, the law given in "Horeb"; *secondly*, the "statutes and judgments," which include all the ceremonial features of the law. This law given in Horeb, and written on the "tables of stone," is called "*the law of Moses*." No *other* law was ever given in Horeb aside from the decalogue, and the "statutes and judgments," which are also often styled the "law of Moses," but are not here referred to under that name, as they are distinctly mentioned in contradistinction to that which is here called the "law of Moses"—"with the statutes and judgments." So there is no evading the fact that the decalogue is styled the "law of Moses." This destroys the claim of two distinct laws, one styled the "law of Moses," and ending at the cross; the other styled the "law of God," and continuing in force,—for we have seen that the book of the law, and the tables of the law, are indiscriminately styled the law of God, and the law of Moses—being simply different departments of one law, which has been succeeded by a new law.

"THE LAW."

This phrase is played with amusingly by the advocates of the two-law system. Quote to them the statement that we are "not under *the law*, and this is disposed of by saying that reference is made to the ceremonial law; quote another statement concerning the phrase "*the law*," and it is applied to the moral law. Thus "*the law*" is sometimes made to mean one thing, and sometimes to mean another, just according to the necessities of an unscriptural theory. But the Scriptures apply the phrase "the law" to both departments—the moral and ceremonial—one law; and inspired men, in quoting from "the law," quote from the book and the tables in the same breath. Paul refers to "the law" in this manner: "He that loveth another hath fulfilled THE LAW. For this; Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself; . . . therefore love is the fulfilling of THE LAW." Rom. 13: 8–10.) Here Paul, in quoting from THE LAW, quotes from both the tables and the book,—thus establishing the fact that they both belong to "*the law*," and destroying the idea of two distinct laws. "*The law*" says, "Thou shalt not kill. . . . Thou shalt love thy neighbor as thyself." "THE LAW," as far as founded on a prohibition of moral evil, although it had served its time out at the cross, is sanctioned as being in harmony with the gospel, and thus enjoined in this dispensation, being so far pronounced "holy," "just," "good," and "spiritual"; but those appendages pertaining to the observance of days, are not enjoined in the new arrangement. This is true both of the tables of the law, and the book of the law. The advocates of the seventh day theory deride the idea of having a law end, and after that incorporating a part of it into a new arrangement. This is true both of the tables of the law, and the book of the law. The advocates of the seventh day theory deride the idea of having a law end, and after that incorporating a part of it into a new arrangement, and think it absurd. But they find themselves involved in precisely the same dilemma, if indeed it is a dilemma. Let me fairly state their position:

1. They claim *two* laws in the Mosaic age.
2. They claim that the law of God was written on the tables of stone.
3. They claim that the law of Moses was written in a book.
4. They claim that the law of Moses ended at the cross.

Now Christ affirms that "*the great commandment in the law*" is this: "Thou shalt love the Lord thy God with all thy heart. . . . And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22: 36–39.) Now here are two "commandments of the law," and all admit they are *now* ingredients of the "law of Christ"; but they never belonged to the decalogue, and consequently, if there are but two laws, they belonged to the law that ended at the cross. When we are inquired of, Why do away with nine good commandments, to get rid of one bad one, and then enjoin the nine again? We inquire, Why do away with the whole Mosaic law, which contained "the great commandments," and then enforce these great commandments again? Thus they are caught in their own trap. According to their own claim, the Mosaic law ended at the cross; yet these "*commandments*" were in it. To dodge this point it is said, The *spirit* of these commandments was on the table of stone. This dodge cannot be allowed, for when the lawyer inquired, "What shall I do to inherit eternal life?" Jesus replied, "What is WRITTEN *in the law?* How READEST thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." And he said unto him, Thou hast answered *right*." (Luke 10: 25–28. Mark! these commandments were "*written in the law*," and could be *read*. They were never on the tables, but were recorded in Deut. 6: 5, and Lev. 19: 18. Beside all this, I deny that even the spirit of these commandments was ever on the tables of stone. A man may not love God with all the heart, and still omit to make idol gods, omit serving them, omit swearing, omit Sabbath breaking, omit to dishonor father or mother, omit stealing, omit committing adultery, omit coveting either his neighbor's wife or property; still not have a particle of love to God in his heart, being simply a moralist. Many moral Universalists may lay claim to all this. A man may neither make or worship images, nor swear, lie, steal, murder, nor covet his neighbor's wife or property, and still not love his neighbor as he does himself. A man might keep the decalogue strictly without the spirit of these "great commandments," which are "*written in the law*," that ended at the cross, and are *now* ingredients of the gospel scheme, though the law to which they once belonged is now extinct. So with a part of the decalogue. The gospel contains principles that once belonged to both departments of the law. The entire old law arrangement has been succeeded by the "law of Christ," which embodies some of the principles of the former law, but never embodied the seventh day Sabbath commandment. W. SHELDON.

For the World's Crisis.

LET YOUR LIGHT SHINE.

The Savior represents his followers as the light of the world. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." What an impressive lesson we should learn from this beautiful comparison of the Lord, "who spake as never man spake." From this we not only see the importance of walking in the light, but of reflecting it all around us. Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

Let us watch unto prayer, that we may show forth the praises of Him who has called us out of darkness into his marvelous light. As we grow in knowledge of the truth, may this light shine brighter and brighter unto perfect day; and "follow on to know the Lord, who is as the morning light." Let us live in the Spirit, and "through the Spirit . . . mortify the deeds of the body." Let us strive to be humble, out of self, suffering patiently, making Christ our example, following his steps: "Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself (Mar. or committed his cause) to him that judgeth righteously:" Let us, "be clothed with humility: for God resisteth the proud, and giveth grace to the humble." If thus clothed, we may be the means of winning souls to Christ; and thereby, "hide a multitude of (our) sins." "Restore unto me the joy of thy salvation; and uphold me by thy free spirit; then will I teach transgressors thy ways," etc.

This is the great object, in letting our light so shine that we may be a means of winning others to Christ; that the spirit of our blessed Master should govern all our actions and words, and at the revelation of God's glory we may be able to enter that city with its golden streets; into which, no unholy thing shall enter.

M. H. MORRISON.

New Glasgow, C. E.

For the World's Crisis.

PROPHETIC.

We are standing on an isthmus between death and heavenly rest,
And only one step further is the kingdom of the blest;
Nations are in trouble and peril of the sword,—
Blessed is He that cometh in the name of the Lord.

Perplexity of nations, anxiety of mind,
Looking for those things that are coming from behind;
The curtain of the future revealed in his own word,—
Blessed is He that cometh in the name of the Lord.

The stars have been falling like fruit from off the trees;
There is trouble on the land, and trouble on the seas:
The sun has hid her face, and loud the sea has roared,—
Blessed is He that cometh in the name of the Lord.

With songs and everlasting joy to Zion we will go,
Sickness and pain and sorrow, we never there shall know;
The saints shall have th' inheritance promised by the Word,
Blessed is He that cometh in the name of the Lord.

Bath, Me. J. A. S.

For the World's Crisis.

"MINISTRATION OF DEATH." "Ministration of the Spirit."—No. 5.

SECOND. We now introduce the apostles as witnesses. What is "the law and the testimony" in this case, and that of the primitive church?

WHAT WAS "THE LAW"? *Answer.* TO THE APOSTLES CHRIST GAVE EXPRESS AUTHORITY TO REGULATE THE FAITH, THE INSTITUTIONS, THE ORDER, AND THE WORSHIP OF THE CHURCH, declaring to them that, WHATEVER THEY SHOULD TEACH, OR ORDER, SHOULD BE BINDING. *Proof*: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."—Matt. 16: 18, 19. And again:—"Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven."—Matt. 18: 18.

This was previous to Christ's death. But afterwards (John 20: 21, 22), on the evening of the day of his resurrection, Christ gave to the apostles their commission to the apostolic work in these emphatic and ever memorable words:—"AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU." And when thus investing them with apostolic authority, "he breathed on them, and saith unto them, receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

Here, then, we have "the law." Hence, under the Spirit's guidance, the apostles could go forth to the work to which Christ had assigned them; and thus order all the affairs of the church, prescribe her institutions, direct her order and her worship. In proof that they did exercise this power, the following will show. 1. Paul says:—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1: 8, 9. The reason he assigned for this was,—"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." ver. 12. 2. With equal authority they pronounced the judgments of God as bold and presumptuous transgressors. Ananias and Sapphira (Acts 5: 1–10) were smitten dead for lying against the Holy Spirit. See also the pointed rebuke of Simon Magus (Acts 8: 18–24) for thinking the Holy Spirit could be purchased with money. Elymas the sorcerer was struck blind (Acts 13: 8–11) for his wickedness, by the apostle Paul, being "filled with the Holy Spirit." The incestuous person delivered to satan (1 Cor. 5: 3–9) for the destruction of the flesh, etc. Hymeneus and Alexander, for their heresy (2 Tim. 2: 18) for saying that the resurrection was past already, etc., were "delivered unto satan," 1 Tim. 1: 20), "that they might learn not to blaspheme." 3. The apostles, in the same manner, ordered all the affairs of the church. They directed in the choice of its deacons (Acts 6: 3), and appointed them to their office. They "ordained them elders in every church" Acts 14: 23.) It "pleased the apostles and the elders with the whole church" (Acts 15: 22–29) to condemn "certain" men which "went out" from them, and "troubled" the brethren "with words, subverting" their souls, "saying, ye must be circumcised and keep the law." But to those "troubled" brethren, the apostles said:—"It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." They "set in order the things that" were "wanting,"—or left undone, margin—(Tit. 1: 5), and attended to their various duties "with all authority" (2: 15.) They corrected abuses, and prescribed the proper mode for observing the "Lord's Supper" (1 Cor. 11: 18–29.) They gave directions for the proper manner of conducting the worship of God (1 Cor. 14: 23–40) so as to avoid confusion," and said,—"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the. Lord." And let all Judaizers remember this language of the apostle:—"*If any man*" think himself to be "spiritual," let him "ACKNOWLEDGE that the things that I write unto you ARE THE COMMANDMENTS OF THE LORD." And then the apostle adds, "If any man be ignorant"—(that is, determined to be ignorant)—"let him be ignorant." Hence the apostle said,—"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." And "*We command* you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—2 Thess. 2: 15, and 3: 6. And Peter also adds (2 Pet. 3: 2),—"Be mindful of the words which were spoken by the holy prophets, and of the COMMANDMENT OF US the apostles of the Lord and Savior."

Beyond all dispute, then, it is settled that the power to "*bind*" and "*loose*," conferred by Christ upon the apostles, was the power to teach, and to order all the affairs of the church "*with all authority*." And thus we repeat:—Here, then, is "THE LAW."

CHANGE OF DAYS FOR THE SABBATH.

Now to the question, What is "*the testimony*"? In the exercise of the power conferred upon the apostles, did they authorize a change of the Sabbath from the seventh to the first day of the week? If they did, then the change is as binding as if made by Christ himself. The "testimony" is of two kinds, that of the Scripture record, and that of authentic ecclesiastical history. 1. What, then is the Scripture record? The apostles and early disciples were in the habit of meeting together, at *stated times* for public worship. None will deny this,—"Not forsaking the assembling of ourselves together, as the manner of some is." Sometimes "the whole church" (1 Cor. 14: 20) would meet at "*one place*." The exercises of their meetings were prayer, and various kinds of religious instruction (See 1 Cor. 11: 1–20; 14: 23–40); exhortation (Rom. 12: 8; 1 Thess. 5: 11; Titus 2: 15: Heb. 3: 13); singing (Eph. 5: 13; Col. 3: 16); and for the observance of the Lord's Supper (1 Cor. 11: 20–34). Such meetings were not always held in private houses; but in places of public worship; for it is said, "What? (1 Cor. 11: 22, 34) have ye not (private) houses to eat and drink (your ordinary meals) in?" "If any man hunger, let him eat at home," in his private house, and not come to your places of public worship, to turn the Lord's Supper into a common meal, or a place of riot! At the meeting at TROAS (Acts 20: 7), "when the disciples came together to break bread, Paul preached," etc. From such considerations, it is evident that the meetings for the observance of the Lord's Supper were public meetings, in public places, held regularly for the benefit of the church. The question now arises,—*What day of the week did they observe for their* PUBLIC STATED MEETINGS? Was it on the seventh, or was it on the *first day of the week?* What is "*the testimony?*" 1. The old seventh-day Sabbath is not named in the New Testament, as a day for the assembling of *christians, after the resurrection of Christ*, only as a day when Paul met with them. And why he met with *Jews* on that day, is explained in 1 Cor. 9: 20, to be for the express purpose of *gaining the* "Jews." In Col. 3: 16, the Sabbath is named, but sabbatarians will not admit that this refers to the seventh day; although many able critics so understand it.

2. The phrase "The first day of the week," *never occurs in the Bible until* AFTER the resurrection of Christ. Now why did the old familiar seventh-day Sabbath cease to be named, except in connection with Paul's *accommodation* meetings; and the *new* term, "*first day* of the week" (*sabbaton*), came into use, unless there was a CHANGE OF DAYS? There was a change made from the seventh day of *sabbaton* ("week"), to the *first* day of *sabbaton* ("week"); so far as *language* is concerned, surely. And why *this change of language*, unless the *day was changed* for holding their religious meetings? And be it ever remembered, that it was the "*Sabbath*," as an INSTITUTION, that was sanctified, as mentioned in the decalogue; and *not* the *seventh day*. And this seventh day was the seventh after six working days. And the *only* other seventh day that was ever sanctified, was the *seventh*, after the *six* working days of creation; and so we read (Gen. 3: 3),—"And God blessed the seventh day and sanctified it." "*Remember*," God did not bless ALL of the *seventh days* and sanctify them; but he blessed "*the seventh* DAY and sanctified IT. But when the Sabbath was given to man, as found in the decalogue, then it was the Sabbath (Ex. 20: 4) that was sanctified; and that was not the seventh day from the beginning of the creation, for there could be but one seventh from that point; but it was the seventh, after six days of labor. And again let us "*remember*" that the word *Sabbath* does not occur in Gen 2: 2, 3. This is the Hebrew *Shahvath*, meaning, "*he rested*." The word "Sabbath," Hebrew *Shab-bahth*, is not found in the Bible until Ex. 16: 23; showing that no *written* precept, or command, was ever given to man for the observance of the Sabbath, for more than two thousand five hundred (2500) years from creation. During this long period, the old patriarchs most likely had a law in their *hearts* (Rom. 2: 12–15; 13: 20), which led them to observe a Sabbath. They did not need a law written with "ink;" for Adam alone could be a teacher of the people for almost a thousand years, for he lived "nine hundred and thirty years," and he receievd the words directly from the mouth of God. So christians, although they have had no law written with "ink," yet they have observed the first-day Sabbath, for about eighteen hundred (1800) years, according to the teaching and practice of the apostles and early christians.

But another fact. While Moses was with the Israelites in the "wilderness forty years," the Sabbath as an institution is named. Then we pass another period of about five hundred (500) years (2 Kings 4: 23), before the Sabbath is again named. And again from David to Elisha, a period of about one hundred and fifty (150) years more the Sabbath is not named. Then from Ezekiel to Malachi, about one hundred and seventy-seven (177) years more, the Sabbath is not mentioned. Then from Malachi to Christ, three hundred and ninety-seven (397) years more; making in all a period of three thousand seven hundred and twenty-four (3724) years, that the Sabbath is not named in the Old Testament times, if we follow the chronology as affixed to our common version of the Bible. This leaves us only about two hundred and eighty years (280) in which mention is made of the observance of the Sabbath, for the first four thousand (4000) of our world's history. In view of these facts, why should "seventh-day" Sabbath-keepers be so *very particular* in regard to a "law" written with "ink," in the New Testament for the observance of the first-day Sabbath? "*Consistency is a jewel.*"

The Sabbath which was "made for man," was the seventh-day following six days of labor. Hence, the "LAW," which is written in the heart, can, and does, direct to the *first* day of *Sabbaton* ("week") as the Sabbath now "for man," and not the seventh day of *Sabbaton*. Therefore, it is clearly proved that the seventh-day Sabbath of the old "*dispensation of death*" is "done away"; and the seventh-day (*first day*) Sabbath of the "*dispensation of the Spirit*" has been virtually in force since the resurrection of Christ.

But says the objector, "It is not the *law* that is written in the heart; but it is the new covenant." Hold a moment, while we turn to the "testimony":—"*I will put my* LAWS *into their hearts*, and in their *minds will I* WRITE THEM." (Heb. 10: 16.) Will the objector please notice that *these* "LAWS" are *not* written with "INK," or on "TABLES OF STONE"; consequently, the christian can observe *a Sabbath law*, which was *not* written on "tables of stone," or with "ink"; but with the "*Spirit of the living God*"—"*in the heart*." 2 Cor. 3: 3. T. M. PREBLE.

East Weare, N. H.

"THOUSAND YEAR REIGN OF CHRIST."

When Christ descends with men to dwell,
  And all creation makes anew;
What tongue can half the glories tell,
  Or eye the matchless wonders view?

Zion, the desolate, shall sing,
  The wilderness with roses bloom;
Carmel and Sharon both shall bring
  Their spices and their rich perfume.

The weak are strong, the fearful bold,
  The dumb shall sing in anthems sweet;
The lame shall walk, the blind behold
  Their God, and worship at his feet.

Celestial streams shall gently flow,
  The wilderness shall joyful be;
Lilies on parched ground shall grow,
  And gladness spring from every tree.

The wolves with lambs in meadows go,
  The tiger's harmless as the kid;
The lion shall no anger show,
  But with the calf shall tamely feed.

Thus kings and slaves shall meet in love,
  Old pride shall die, and meekness reign;
When Christ descends from worlds above,
  To dwell with men on earth again.

Selected by J. W. Taylor.

For the World's Crisis.

PARADISE.

In the conversation between Christ and the thief (Luke 23: 42, 43), we find that the kingdom of Christ and Paradise are the same. The thief calls it "Thy kingdom"; Christ calls it "Paradise," as meaning the same. Thus we find that, according to the Scriptures, the "kingdom of Christ," "the third heavens," and "Paradise," are the same. Now if we can find the locality of either, and *when*, in the order of events, *either* is to be revealed, we have found them *all*.

In 2 Pet. 3: 5–7, we read, "By the word of the Lord the heavens *were* of old, and the earth standing out of the water and in the water, whereby the *world that then was*, being overflowed with water, *perished*; but the *heavens* and the *earth*, which are *now* (evidently not the one that was *then*), by the same word are kept in store, reserved unto fire against the day of judgment." 10th verse;—"The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 13th verse;—"Nevertheless we, according to his *promise*, look for *new heavens* and a *new earth*, wherein dwelleth *righteousness*."

We think we have found the third heavens, and that they are yet in the future. The first heavens and earth were destroyed by a flood of water; the second is to be destroyed by a flood of fire; the promised "new heavens and earth" are the third, which are to endure for ever. Isa. 65: 18, 19. Thus we find that the third heavens, paradise, and the kingdom of Christ, will all appear when the "new heavens and new earth" appear. Then will Christ come into his kingdom. 2 Tim. 4: 1. Then will the penitent thief be with him in paradise; and not only the thief has the promise, but "all them that love his appearing." 2 Tim. 4: 8.

It rejoices my heart to *know* that the coming of the Lord is near, even at the door: praise the Lord! "Our life is hid with Christ in God; and when He who is our life shall appear, then shall we also appear with him in glory." He will "change our vile bodies, and fashion them like unto his most glorious body"; fit us for the kingdom, and fit the kingdom for us.

"Oh! glorious hope, oh! blest abode,
We shall be near and like our God."

Children of the heavenly King,

"Come, let us anew our journey pursue,
And never stand still till the Master appear."

Baraboo, Wis. OTIS RYDER.

For the World's Crisis.

WHO AND WHAT IS A JEW?

The next thing that presents itself to my mind for consideration, is the declaration contained in the title, "King of the Jews." This naturally leads to the inquiry, who and what is a Jew? for some man might incline to expatriate himself, be naturalized and become a lawful subject of this "King Jesus," provided he can learn what constitutes a Jew. The word is a contraction from Judas or Judah, either of which signify, "the praise of the Lord," and it would seem to have been an appellative rather than patronymic; for the name Judah, or Jehudah, was conferred on the fourth son of Jacob, as indicative of character, as may be learned from Jacob's blessing. Gen. 49: 8. "Judah, thou art he whom thy brethren shall praise." When the children of Israel went out of Egypt, there were of Judah's tribe 74,600 arms' bearing men. When Palestine was divided among them, the southern portion, next to the desert of Kadesh and Edom, fell to Judah's tribe; but in the proposed resubdivision of the land in Ezek 48: 7–23, it will be seen that Judah is to have his portion to the north of the city and next to it; while God is to have Judah's former location enlarged. "Blessed be he that enlargeth Gad." After the return from "the captivity," the entire Hebrew nation was by some means indicated by the appellative *Judæi*, Jews, or descendants of Judah, and here the term, for the first time, so far as I can trace it, is used patronymically.

But we shall find it necessary to go farther back, to get at the root of the subject; for not every one is a Jew, who is distinguished by the appellative. For instance, we have here in America, as elsewhere, a class styled Jews who are not, even by descent. They are physically distinguishable by the olive-tinted complexion, kinkey hair, elongated eye, nose slightly flattened, and lips rather thick and protuding. These are literal descendants of the Idumeans or Edomites, who were conquered by John Hercaynus under the reign of the Macabees, and had the alternative of *circumcision* or expatriation proffered to them; they chose the former, and identified themselves with the Jewish nation; but are no more Jews than Anglo-Saxons are American Indians, because they live on this continent, "wear a blanket" and "smoke the weed."

Herod the Great was one of that Edomitish race, and made friends with Pilate to crucify "the King of the Jews;" nevertheless we find in the above, what is necessary to constitute one a Jew nominally, and that is circumcision in the flesh; and in this law of circumcision, who and what constitutes a Jew; and consequently what an alien must do to become a legalized subject of King Jesus of Nazareth, and be entitled to all the rights and immunities of a home, natural or freeborn citizen. In Gen. 17: 8–14, when God made a covenant with Abraham, he said, "every man-child among you chall be circumcised, . . . he that is born in the house, or bought with money of any stranger, which is not of thy seed, . . . must . . . be circumcised; and my covenant shall be in your flesh for an everlasting covenant, and the uncircumcised man-child whose flesh . . . is not circumcised, *that soul shall be* CUT OFF *from among his people*; he hath broken my covenant."

Again, in Ex. 12: 43–49, after the Lord's passover had been instituted (3–11), the ordinance or law of the passover was given thus; "There shall no *stranger eat thereof*; but every man's servant that is bought for money, *when thou hast circumcised him*, THEN SHALL HE EAT THEREOF. A foreigner and a hired servant shall not eat thereof. . . . And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof, ONE LAW shall be to him that is home born, and unto the stranger that sojourneth among you. Thus did the children of Israel, as the Lord commanded. . . . So did they," and as the Lord commanded, so may we go and do likewise.

Is he a Jew, then, who is circumcised in the flesh only? Nay, verily. See Rom. 2: 28—"He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one "inwardly; and circumcision is that of the heart, in [or by] the spirit, and not in [or by] the letter; whose praise is not of men, but of God." "Circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments of God."—1 Cor. 7: 19. "Blessed is the man to whom the Lord will not impute sin."—Rom. 4: 8. "We say that FAITH was reckoned to Abraham for *righteousness*. How? . . . When he was in . . . uncircumcision, and he received the SIGN of circumcision, a SEAL of the righteousness of the *faith* which he had, yet being uncircumcised." Now let us see if "water baptism" takes the place of circumcision, and whether God "counts the *believer* righteous" *before* he is immersed or not. Eph. 1: 13, 14. "In whom [Christ] ye also trusted, after that ye heard the word of truth, (i. e.) the gospel of your salvation; in whom also, (i. e.) *after that ye believed, ye were* SEALED [what by, water? nay, nay; what then? circumcision? nay, but] with that HOLY SPIRIT *of promise*, which is the earnest [pledge, guaranty] of our inheritance, until the redemption of the purchased possession." —1 Cor. 12: 13. "For by one Spirit are we all baptized into one body." "Now if any man have not the Spirit of Christ, *he is none of* HIS."—Rom. 8: 9.

Olena, O. G. W. STETSON.

SELF CONCEIT.—Seek wisdom and knowledge without ever thinking you have found them. A man is wise while he continues in the pursuit of wisdom; but when he once fancies he has found the object of his inquiry, he then becomes a fool.—*Goldsmith.*

The World's Crisis

AND SECOND ADVENT MESSENGER

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

LONGING.

Longing for rest;
Yes, longing to be
From sin, and temptation,
And sorrow set free.

Longing for rest;
Yes, longing to share
The glory of Jesus,
And a crown to wear.

Longing for rest;
This world is so drear,
That time moves but slowly
While traveling here.

Longing for rest;
When trials are o'er,
And redemption we'll sing
On Canaan's fair shore.

Longing for rest;
O! when shall I see
The King in his beauty,
Who died on the tree?

Longing for rest;
When saints shall all sing
Hallelujah to God!
And hail him as King.

Longing for rest;
When the city shall come
Down from heaven to earth,
For the saints a sweet home.

Fort Edward. C. PIKE.

SABBATH ARGUMENTS EXAMINED.

"THE COMMANDMENTS."

To prove that the seventh day Sabbath is enjoined on christians, various texts are quoted containing the phrase, "the commandments," with the claim that the *ten* commandments are meant, and consequently that the Sabbath commandment is included. But this claim that the phrase, "*the commandments*," refers to the original *ten*, no more nor less, is a *false claim*, as will be seen by the use made of it by the Savior. "And behold one came and said unto him, Good master, what good thing shall I do, that I may have eternal life? And he said unto him, . . . if thou wilt enter into life keep THE COMMANDMENTS. And he saith unto him, *Which?* [*Which commandments?*] Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." (Matt. 19: 16–19.) Here Christ quotes one commandment that was never on the tables of stone among the ten, and he pronounces it a "commandment," among "THE *commandments*,"—thus *annihilating* the claim that the phrase "the commandments" has reference to the ten, no more nor less, and that consequently the fourth commandment is in this way enjoined. Five of these commandments were from the tables of stone, and the other was from Lev. 19: 18.

The fact that Christ himself, in telling what he himself meant by "*the commandments*," includes those that were never among the *ten*, is utterly subversive of the claim that just ten commandments are meant by the phrase. Either *Christ* was wrong in his use of the phrase, "*the commandments*," or it is wrong to insist that this phrase has exclusive reference to the ten commandments, and thus insist that the Sabbath commandment is made binding on christians. If Christ used the phrase correctly, it is folly to claim that it has reference only to the ten commandments, in the absence of a particle of proof, and in opposition to Christ, simply to make it appear that the seventh day Sabbath is enjoined upon us. "The commandments," both from the "*tables*" of the law, and from the "book" of the law, so far as congenial to the gospel plan, are quoted and sanctioned as being in *harmony* with the principles of the gospel; but never has the seventh day been thus represented as coinciding with the gospel arrangement. Those commandments enjoining the observance of days are never referred to as being in harmony with the "law of Christ."

"The commandments" that now receive divine sanction, omitting those of a ceremonial cast in the former age, include the following: "And this is his *commandment*, That we should believe on the name of his Son Jesus Christ" (1 John 2: 23), and God "now *commandeth* all men every where to repent" (Acts 17: 31), together with the Savior's "*new commandment*"; none of which were ever written on the tables of stone, and all of which belong to "*the commandments*" of this dispensation, in which catalogue the seventh-day Sabbath is never found. So this argument is unavailing. It is one thing to *assert* that the phrase "*the commandments*" refers only to the *ten* on the tables of stone (and the assertion, as we have seen, is *contradicted by Christ*), and quite another thing to *prove* the assertion. The commandments of the *law* include the ten, with the others; but the commandments of the gospel include all that are in harmony with the New Covenant principles, by enjoining them; but the seventh day is not thus included.

"THE LAW OF GOD."

Texts of Scripture containing the expression, "*The law of God*," are quoted, with the claim that reference is made to the writing on the tables of stone, in contradistinction to the "*Law of Moses*,"—that the ten commandments are the "*Law of God*," which can never be abrogated, while the balance of the law was the "law of Moses," and ended at the cross. The claim that this decalogue is an endless law, and adapted to the future world, as well as this, we have examined, and exposed its fallacy. If only the *ten* commandments were recognized as the "law of God," and if it were true that this law could never be abolished, then it would follow that the seventh day Sabbath, as an ingredient of this law, would still be obligatory; but upon the other hand, if something beside the ten commandments is included in the "law of God," and that law can never be abrogated, those ceremonial ingredients would also still be obligatory. There is no escape from this conclusion. Then it is a matter of interest to learn what is included in the "*law of God*," seeing the claim is made that it signifies the decalogue, in which the seventh day Sabbath is enjoined, and that the "law of God" can not be abolished. If the "law of God" can not be abolished, all of its component parts must still be observed, whether Sabbaths, sacrifices, or ceremonies. As we proceed we shall not only learn what is included in the "law of God," but also learn that the same thing which is styled the "law of Moses," is also styled the "*law of God*." "They spake unto Ezra the scribe to bring the BOOK of the 'law of Moses.' . . . So they read in the BOOK of the '*law of God*.'" (Neh. 8: 1–8.)

Here a certain "*book*" is mentioned, which is not only called the 'law of Moses,' but is plainly called "THE LAW OF GOD"; and now, if "the law of God" can never be abolished, the entire catalogue of requirements contained in this "*book*" are still in force; for there is no evading the fact that it is called "*the law of God*"; and among other things, "they found written in the law . . that the children of Israel should dwell in *booths* in the *feast* of the seventh month." This law, which is called "the law of God," speaks of building "*booths*," and keeping "*feasts*," none of which things are written on the tables of stone—yet they are to be found in "*the law of God*," thus proving that something beside the tables, or ten commandments, is recognized as belonging to the "law of God"; and furthermore, if the "law of God" can never be abolished, these "*feast*" days and the building of "*booths*," with the other ceremonies, are still to be continued, and nothing is left to be nailed to the cross, for the entire "law of Moses" is called "*the law of God*," as we have proved, just as really as the ten commandments.

In 2 Chron. 31: 3, we read concerning "the morning and evening *burnt offerings*, and *burnt offerings* for the Sabbaths, and for the *new moons*, and for set *feasts*, as it is *written in the law of the Lord*." Nothing can be found on the tables of stone concerning the "burnt offerings," or "new moons," or "set feasts"; yet it is all "*written in the law of the Lord*," which proves that something is included in "the law of God" aside from the ten commandments; and moreover, if the "law of God" could not have ended at the cross, and been succeeded by a new law, these "burnt offerings," and "new moons," and "set feasts" are still to be adhered to.

Not only is the book of the law indiscriminately called the "law of Moses," and "the law of God," but the tables of the law are just as really called the "law of Moses" as the "law of God": "Remember ye the *law of Moses* my servant, which I commanded him in HOREB for all Israel, with the *statutes* and *judgments*." (Mal. 4: 4.) Here the law which God made in "Horeb" is plainly called the "*law of Moses*." What law did God give in "Horeb"? The day thou stoodest before the Lord thy God in HOREB . . . he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you *statutes* and *judgments*. (Deut. 4: 10, 12, 13.)

Here we have the law brought to view which was given in "HOREB," and also the "statutes and judgments." Here are two things mentioned,—*first*, the law given in "Horeb"; *secondly*, the "statutes and judgments," which include all the ceremonial features of the law. This law given in Horeb, and written on the "tables of stone," is called "*the law of Moses*." No *other* law was ever given in Horeb aside from the decalogue, and the "statutes and judgments," which are also often styled the "law of Moses," but are not here referred to under that name, as they are distinctly mentioned in contradistinction to that which is here called the "law of Moses"—"with the statutes and judgments." So there is no evading the fact that the decalogue is styled the "law of Moses." This destroys the claim of two distinct laws, one styled the "law of Moses," and ending at the cross; the other styled the "law of God," and continuing in force,—for we have seen that the book of the law, and the tables of the law, are indiscriminately styled the law of God, and the law of Moses—being simply different departments of one law, which has been succeeded by a new law.

"THE LAW."

This phrase is played with amusingly by the advocates of the two-law system. Quote to them the statement that we are "not under *the law*, and this is disposed of by saying that reference is made to the ceremonial law; quote another statement concerning the phrase "*the law*," and it is applied to the moral law. Thus "*the law*" is sometimes made to mean one thing, and sometimes to mean another, just according to the necessities of an unscriptural theory. But the Scriptures apply the phrase "the law" to both departments—the moral and ceremonial—one law; and inspired men, in quoting from "the law," quote from the book and the tables in the same breath. Paul refers to "the law" in this manner: "He that loveth another hath fulfilled THE LAW. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself; . . . therefore love is the fulfilling of THE LAW." Rom. 13: 8–10.) Here Paul, in quoting from THE LAW, quotes from both the tables and the book,—thus establishing the fact that they both belong to "*the law*," and destroying the idea of two distinct laws. "*The law*" says, "Thou shalt not kill. . . . Thou shalt love thy neighbor as thyself." "THE LAW," as far as founded on a prohibition of moral evil, although it had served its time out at the cross, is sanctioned as being in harmony with the gospel, and thus enjoined in this dispensation, being so far pronounced "holy," "just," "good," and "spiritual"; but those appendages pertaining to the observance of days, are not enjoined in the new arrangement. This is true both of the tables of the law, and the book of the law. The advocates of the seventh day theory deride the idea of having a law end, and after that incorporating a part of it into a new arrangement. This is true both of the tables of the law, and the book of the law. The advocates of the seventh day theory deride the idea of having a law end, and after that incorporating a part of it into a new arrangement, and think it absurd. But they find themselves involved in precisely the same dilemma, if indeed it is a dilemma. Let me fairly state their position:

1. They claim *two* laws in the Mosaic age.
2. They claim that the law of God was written on the tables of stone.
3. They claim that the law of Moses was written in a book.
4. They claim that the law of Moses ended at the cross.

Now Christ affirms that "*the great commandment in the law*" is this: "Thou shalt love the Lord thy God with all thy heart. . . . And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22: 36–39.) Now here are two "commandments of the law," and all admit they are *now* ingredients of the "law of Christ"; but they never belonged to the decalogue, and consequently, if there are but two laws, they belonged to the law that ended at the cross. When we are inquired of, Why do away with nine good commandments, to get rid of one bad one, and then enjoin the nine again? We inquire, Why do away with the whole Mosaic law, which contained "the great commandments," and then enforce these great commandments again? Thus they are caught in their own trap. According to their own claim, the Mosaic law ended at the cross; yet these "*commandments*" were in it. To dodge this point it is said, The *spirit* of these commandments was on the table of stone. This dodge cannot be allowed, for when the lawyer inquired, "What shall I do to inherit eternal life?" Jesus replied, "What is WRITTEN *in the law?* How READEST thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." And he said unto him, Thou hast answered *right*." (Luke 10: 25–28. Mark! these commandments were "*written in the law*," and could be *read*. They were never on the tables, but were recorded in Deut. 6: 5, and Lev. 19: 18. Beside all this, I deny that even the spirit of these commandments was ever on the tables of stone. A man may not love God with all the heart, and still omit to make idol gods, omit serving them, omit swearing, omit Sabbath breaking, omit to dishonor father or mother, omit stealing, omit committing adultery, omit coveting either his neighbor's wife or property; still not have a particle of love to God in his heart, being simply a moralist. Many moral Universalists may lay claim to all this. A man may neither make or worship images, nor swear, lie, steal, murder, nor covet his neighbor's wife or property, and still not love his neighbor as he does himself. A man might keep the decalogue strictly without the spirit of these "great commandments," which are "*written in the law*," that ended at the cross, and are *now* ingredients of the gospel scheme, though the law to which they once belonged is now extinct. So with a part of the decalogue. The gospel contains principles that once belonged to both departments of the law. The entire old law arrangement has been succeeded by the "law of Christ," which embodies some of the principles of the former law, but never embodied the seventh day Sabbath commandment. W. SHELDON.

For the World's Crisis.

LET YOUR LIGHT SHINE.

The Savior represents his followers as the light of the world. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." What an impressive lesson we should learn from this beautiful comparison of the Lord, "who spake as never man spake." From this we not only see the importance of walking in the light, but of reflecting it all around us. Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

Let us watch unto prayer, that we may show forth the praises of Him who has called us out of darkness into his marvelous light. As we grow in knowledge of the truth, may this light shine brighter and brighter unto perfect day; and "follow on to know the Lord, who is as the morning light." Let us live in the Spirit, and "through the Spirit . . . mortify the deeds of the body." Let us strive to be humble, out of self, suffering patiently, making Christ our example, following his steps: "Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself (Mar. or committed his cause) to him that judgeth righteously:" Let us, "be clothed with humility: for God resisteth the proud, and giveth grace to the humble." If thus clothed, we may be the means of winning souls to Christ; and thereby, "hide a multitude of (our) sins." "Restore unto me the joy of thy salvation; and uphold me by thy free spirit; then will I teach transgressors thy ways," etc.

This is the great object, in letting our light so shine that we may be a means of winning others to Christ; that the spirit of our blessed Master should govern all our actions and words, and at the revelation of God's glory we may be able to enter that city with its golden streets; into which, no unholy thing shall enter.

M. H. MORRISON.

New Glasgow, C. E.

For the World's Crisis.

PROPHETIC.

We are standing on an isthmus between death and heavenly rest,
And only one step further is the kingdom of the blest;
Nations are in trouble and peril of the sword,—
Blessed is He that cometh in the name of the Lord.

Perplexity of nations, anxiety of mind,
Looking for those things that are coming from behind;
The curtain of the future revealed in his own word,—
Blessed is He that cometh in the name of the Lord.

The stars have been falling like fruit from off the trees;
There is trouble on the land, and trouble on the seas;
The sun has hid her face, and loud the sea has roared,—
Blessed is He that cometh in the name of the Lord.

With songs and everlasting joy to Zion we will go,
Sickness and pain and sorrow, we never there shall know;
The saints shall have th' inheritance promised by the Word,
Blessed is He that cometh in the name of the Lord.

Bath, Me. J. A. S.

For the World's Crisis.

"MINISTRATION OF DEATH."

"Ministration of the Spirit."—No. 5.

SECOND. We now introduce the apostles as witnesses. What is "the law and the testimony" in this case, and that of the primitive church?

WHAT WAS "THE LAW"? *Answer.* TO THE APOSTLES CHRIST GAVE EXPRESS AUTHORITY TO REGULATE THE FAITH, THE INSTITUTIONS, THE ORDER, AND THE WORSHIP OF THE CHURCH, declaring to them that, WHATEVER THEY SHOULD TEACH, OR ORDER, SHOULD BE BINDING. *Proof:* "And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."—Matt. 16: 18, 19. And again:—"Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven."—Matt. 18: 18.

This was previous to Christ's death. But afterwards (John 20: 21, 22), on the evening of the day of his resurrection, Christ gave to the apostles their commission to the apostolic work in these emphatic and ever memorable words:—"AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU." And when thus investing them with apostolic authority, "he breathed on them, and saith unto them, receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

Here, then, we have "the law." Hence, under the Spirit's guidance, the apostles could go forth to the work to which Christ had assigned them; and thus order all the affairs of the church, prescribe her institutions, direct her order and her worship. In proof that they did exercise this power, the following will show. 1. Paul says:—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1: 8, 9. The reason he assigned for this was,—"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." ver. 12. 2. With equal authority they pronounced the judgments of God as bold and presumptuous transgressors. Ananias and Sapphira (Acts 5: 1–10) were smitten dead for lying against the Holy Spirit. See also the pointed rebuke of Simon Magus (Acts 8: 18–24) for thinking the Holy Spirit could be purchased with money. Elymas the sorcerer was struck blind (Acts 13: 8–11) for his wickedness, by the apostle Paul, being "filled with the Holy Spirit." The incestuous person delivered to satan (1 Cor. 5: 3–9) for the destruction of the flesh, etc. Hymeneus and Alexander, for their heresy (2 Tim. 2: 18) for saying that the resurrection was past already, etc., were "delivered unto satan," 1 Tim. 1: 20), "that they might learn not to blaspheme." 3. The apostles, in the same manner, ordered all the affairs of the church. They directed in the choice of its deacons (Acts 6: 3), and appointed them to their office. They "ordained them elders in every church" Acts 14: 23.) It "pleased the apostles and the elders with the whole church" (Acts 15: 22–29) to condemn "certain" men which "went out" from them, and "troubled" the brethren "with words, subverting" their souls, "saying, ye must be circumcised and keep the law." But to those "troubled" brethren, the apostles said:—"It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." They "set in order the things that" were "wanting,"—or left undone, margin—(Tit. 1: 5), and attended to their various duties "with all authority" (2: 15.) They corrected abuses, and prescribed the proper mode for observing the "Lord's Supper" (1 Cor. 11: 18–29.) They gave directions for the proper manner of conducting the worship of God (1 Cor. 14: 23–40) so as to avoid confusion," and said,—"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the. Lord." And let all Judaizers remember this language of the apostle:—"*If any man*" think himself to be "spiritual," let him "ACKNOWLEDGE that the things that I write unto you ARE THE COMMANDMENTS OF THE LORD." And then the apostle adds, "If any man be ignorant"—(that is, determined to be ignorant)—"let him be ignorant." Hence the apostle said,—"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." And "*We command* you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—2 Thess. 2: 15, and 3: 6. And Peter also adds (2 Pet. 3: 2),—"Be mindful of the words which were spoken by the holy prophets, and of the COMMANDMENT OF US the apostles of the Lord and Savior."

Beyond all dispute, then, it is settled that the power to "*bind*" and "*loose*," conferred by Christ upon the apostles, was the power to teach, and to order all the affairs of the church "*with all authority*." And thus we repeat:—Here, then, is "THE LAW."

CHANGE OF DAYS FOR THE SABBATH.

Now to the question, What is "*the testimony*"? In the exercise of the power conferred upon the apostles, did they authorize a change of the Sabbath from the seventh to the first day of the week? If they did, then the change is as binding as if made by Christ himself. The "testimony" is of two kinds, that of the Scripture record, and that of authentic ecclesiastical history. 1. What, then is the Scripture record? The apostles and early disciples were in the habit of meeting together, at *stated times* for public worship. None will deny this,—"Not forsaking the assembling of ourselves together, as the manner of some is." Sometimes "the whole church" (1 Cor. 14: 20) would meet at "*one place*." The exercises of their meetings were prayer, and various kinds of religious instruction (See 1 Cor. 11: 1–20; 14: 23–40); exhortation (Rom. 12: 8; 1 Thess. 5: 11; Titus 2: 15: Heb. 3: 13); singing (Eph. 5: 13; Col. 3: 16); and for the observance of the Lord's Supper (1 Cor. 11: 20–34). Such meetings were not always held in private houses; but in places of public worship; for it is said, "What? (1 Cor. 11: 22, 34) have ye not (private) houses to eat and drink (your ordinary meals) in?" "If any man hunger, let him eat at home," in his private house, and not come to your places of public worship, to turn the Lord's Supper into a common meal, or a place of riot! At the meeting at TROAS (Acts 20: 7), "when the disciples came together to break bread, Paul preached," etc. From such considerations, it is evident that the meetings for the observance of the Lord's Supper were public meetings, in public places, held regularly for the benefit of the church. The question now arises,—*What day of the week did they observe for their* PUBLIC STATED MEETINGS? Was it on the seventh, or was it on the *first day of the week?* What is "*the testimony?*" 1. The old seventh-day Sabbath is not named in the New Testament, as a day for the assembling of *christians, after the resurrection of Christ*, only as a day when Paul met with them. And why he met with *Jews* on that day, is explained in 1 Cor. 9: 20, to be for the express purpose of *gaining the* "Jews." In Col. 3: 16, the Sabbath is named, but sabbatarians will not admit that this refers to the seventh day; although many able critics so understand it.

2. The phrase "The first day of the week," *never occurs in the Bible until* AFTER the resurrection of Christ. Now why did the old familiar seventh-day Sabbath cease to be named, except in connection with Paul's *accommodation* meetings; and the *new* term, "*first day* of the week" (*sabbaton*), came into use, unless there was a CHANGE OF DAYS? There was a change made from the seventh day of *sabbaton* ("week"), to the *first* day of *sabbaton* ("week"); so far as *language* is concerned, surely. And why *this change of language*, unless the *day was changed* for holding their religious meetings? And be it ever remembered, that it was the "*Sabbath*," as an INSTITUTION, that was sanctified, as mentioned in the decalogue; and *not* the *seventh day*. And this seventh day was the seventh after six working days. And the *only* other seventh day that was ever sanctified, was the *seventh*, after the *six* working days of creation; and so we read (Gen. 3: 3),—"And God blessed the seventh day and sanctified it." "*Remember*," God did not bless ALL of the *seventh days* and sanctify them; but he blessed "*the seventh* DAY and sanctified IT. But when the Sabbath was given to man, as found in the decalogue, then it was the Sabbath (Ex. 20: 4) that was sanctified; and that was not the seventh day from the beginning of the creation, for there could be but *one* seventh from that point; but it was the seventh, after six days of labor. And again let us "*remember*" that the word *Sabbath* does not occur in Gen 2: 2, 3. This is the Hebrew *Shahvath*, meaning, "*he rested*." The word "Sabbath," Hebrew *Shab-bahth*, is not found in the Bible until Ex. 16: 23; showing that no *written* precept, or command, was ever given to man for the observance of the Sabbath, for more than two thousand five hundred (2500) years from creation. During this long period, the old patriarchs most likely had a law in their *hearts* (Rom. 2: 12–15; 13: 20), which led them to observe a Sabbath. They did not need a law written with "ink;" for Adam alone could be a teacher of the people for almost a thousand years, for he lived "nine hundred and thirty years," and he recieevd the words directly from the mouth of God. So christians, although they have had no law written with "ink," yet they have observed the first-day Sabbath, for about eighteen hundred (1800) years, according to the teaching and practice of the apostles and early christians.

But another fact. While Moses was with the Israelites in the "wilderness forty years," the Sabbath as an institution is named. Then we pass another period of about five hundred (500) years (2 Kings 4: 23), before the Sabbath is again named. And again from David to Elisha, a period of about one hundred and fifty (150) years more the Sabbath is not named. Then from Ezekiel to Malachi, about one hundred and seventy-seven (177) years more, the Sabbath is not mentioned. Then from Malachi to Christ, three hundred and ninety-seven (397) years more; making in all a period of three thousand seven hundred and twenty-four (3724) years, that the Sabbath is not named in the Old Testament times, if we follow the chronology as affixed to our common version of the Bible. This leaves us only about two hundred and eighty years (280) in which mention is made of the observance of the Sabbath, for the first four thousand (4000) of our world's history. In view of these facts, why should "seventh-day" Sabbath-keepers be so *very particular* in regard to a "law" written with "ink," in the New Testament for the observance of the first-day Sabbath? "*Consistency is a jewel.*"

The Sabbath which was "made for man," was the seventh-day following six days of labor. Hence, the "LAW," which is written in the heart, can, and does, direct to the *first* day of *Sabbaton* ("week") as the Sabbath now "for man," and not the seventh day of *Sabbaton*. Therefore, it is clearly proved that the seventh-day Sabbath of the old "*dispensation of death*" is "done away"; and the seventh-day (*first day*) Sabbath of the "*dispensation of the Spirit*" has been virtually in force since the resurrection of Christ.

But says the objector, "It is not the *law* that is written in the heart; but it is the new covenant." Hold a moment, while we turn to the "testimony":—"*I will put my* LAWS *into their hearts*, and in their *minds will I* WRITE THEM." (Heb. 10: 16.) Will the objector please notice that *these* "LAWS" are *not* written with "INK," or on "TABLES OF STONE"; consequently, the christian can observe *a Sabbath law*, which was *not* written on "tables of stone," or with "ink"; but with the "*Spirit of the living God*"—"*in the heart*." 2 Cor. 3: 3. T. M. PREBLE.

East Weare, N. H.

"THOUSAND YEAR REIGN OF CHRIST."

When Christ descends with men to dwell,
And all creation makes anew;
What tongue can half the glories tell,
Or eye the matchless wonders view?

Zion, the desolate, shall sing,
The wilderness with roses bloom;
Carmel and Sharon both shall bring
Their spices and their rich perfume.

The weak are strong, the fearful bold,
The dumb shall sing in anthems sweet;
The lame shall walk, the blind behold
Their God, and worship at his feet.

Celestial streams shall gently flow,
The wilderness shall joyful be;
Lilies on parched ground shall grow,
And gladness spring from every tree.

The wolves with lambs in meadows go,
The tiger's harmless as the kid;
The lion shall no anger show,
But with the calf shall tamely feed.

Thus kings and slaves shall meet in love,
Old pride shall die, and meekness reign;
When Christ descends from worlds above,
To dwell with men on earth again.

Selected by J. W. Taylor.

For the World's Crisis.

PARADISE.

In the conversation between Christ and the thief (Luke 23: 42, 43), we find that the kingdom of Christ and Paradise are the same. The thief calls it "Thy kingdom"; Christ calls it "Paradise," as meaning the same. Thus we find that, according to the Scriptures, the "kingdom of Christ," "the third heavens," and "Paradise," are the same. Now if we can find the locality of either, and *when*, in the order of events, *either* is to be revealed, we have found them *all*.

In 2 Pet. 3: 5–7, we read, "By the word of the Lord the heavens *were* of old, and the earth standing out of the water and in the water, whereby the *world that then was*, being overflowed with water, *perished*; but the *heavens* and the *earth*, which are *now* (evidently not the one that was *then*), by the same word are kept in store, reserved unto fire against the day of judgment." 10th verse;—"The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 13th verse;—"Nevertheless we, according to his *promise*, look for *new heavens* and a *new earth*, wherein dwelleth *righteousness*."

We think we have found the third heavens, and that they are yet in the future. The first heavens and earth were destroyed by a flood of water; the second is to be destroyed by a flood of fire; the promised "new heavens and earth" are the third, which are to endure for ever. Isa. 65: 18, 19. Thus we find that the third heavens, paradise, and the kingdom of Christ, will all appear when the "new heavens and new earth" appear. Then will Christ come into his kingdom. 2 Tim. 4: 1. Then will the penitent thief be with him in paradise; and not only the thief has the promise, but "all them that love his appearing." 2 Tim. 4: 8.

It rejoices my heart to *know* that the coming of the Lord is near, even at the door: praise the Lord! "Our life is hid with Christ in God; and when He who is our life shall appear, then shall we also appear with him in glory." He will "change our vile bodies, and fashion them like unto his most glorious body"; fit us for the kingdom, and fit the kingdom for us.

"Oh! glorious hope, oh! blest abode,
We shall be near and like our God."

Children of the heavenly King,

"Come, let us anew our journey pursue,
And never stand still till the Master appear."

Baraboo, Wis. OTIS RYDER.

For the World's Crisis.

WHO AND WHAT IS A JEW?

The next thing that presents itself to my mind for consideration, is the declaration contained in the title, "King of the Jews." This naturally leads to the inquiry, who and what is a Jew? for some man might incline to expatriate himself, be naturalized and become a lawful subject of this "King Jesus," provided he can learn what constitutes a Jew. The word is a contraction from Judas or Judah, either of which signify, "the praise of the Lord," and it would seem to have been an appellative rather than patronymic; for the name Judah, or Jehudah, was conferred on the fourth son of Jacob, as indicative of character, as may be learned from Jacob's blessing. Gen. 49: 8. "Judah, thou art he whom thy brethren shall praise." When the children of Israel went out of Egypt, there were of Judah's tribe 74,600 arms' bearing men. When Palestine was divided among them, the southern portion, next to the desert of Kadesh and Edom, fell to Judah's tribe; but in the proposed resubdivision of the land in Ezek 48: 7–23, it will be seen that Judah is to have his portion to the north of the city and next to it; while God is to have Judah's former location enlarged. "Blessed be he that enlargeth Gad." After the return from "the captivity," the entire Hebrew nation was by some means indicated by the appellative *Judæi*, Jews, or descendants of Judah, and here the term, for the first time, so far as I can trace it, is used patronymically.

But we shall find it necessary to go farther back, to get at the root of the subject; for not every one is a Jew, who is distinguished by the appellative. For instance, we have here in America, as elsewhere, a class styled Jews who are not, even by descent. They are physically distinguishable by the olive-tinted complexion, kinkey hair, elongated eye, nose slightly flattened, and lips rather thick and protuding. These are literal descendants of the Idumeans or Edomites, who were conquered by John Hercaynus under the reign of the Macabees, and had the alternative of *circumcision* or expatriation proffered to them; they chose the former, and identified themselves with the Jewish nation; but are no more Jews than Anglo-Saxons are American Indians, because they live on this continent, "wear a blanket" and "smoke the weed."

Herod the Great was one of that Edomitish race, and made friends with Pilate to crucify "the King of the Jews;" nevertheless we find in the above, what is necessary to constitute one a Jew nominally, and that is circumcision in the flesh; and in this law of circumcision, who and what constitutes a Jew; and consequently what an alien must do to become a legalized subject of King Jesus of Nazareth, and be entitled to all the rights and immunities of a home, natural or freeborn citizen. In Gen. 17: 8–14, when God made a covenant with Abraham, he said, "every man-child among you shall be circumcised, . . . he that is born in the house, or bought with money of any stranger, which is not of thy seed, . . . must . . . be circumcised; and my covenant shall be in your flesh for an everlasting covenant, and the uncircumcised man-child whose flesh . . . is not circumcised, *that soul shall be* CUT OFF *from among his people*; he hath broken my covenant."

Again, in Ex. 12: 43–49, after the Lord's passover had been instituted (3–11), the ordinance or law of the passover was given thus; "There shall no *stranger eat thereof*; but every man's servant that is bought for money, *when thou hast circumcised him*, THEN SHALL HE EAT THEREOF. A foreigner and a hired servant shall not eat thereof. . . . And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof, ONE LAW shall be to him that is home born, and unto the stranger that sojourneth among you. Thus did the children of Israel, as the Lord commanded. . . . So did they," and as the Lord commanded, so may we go and do likewise.

Is he a Jew, then, who is circumcised in the flesh only? Nay, verily. See Rom. 2: 28—"He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one "inwardly; and circumcision is that of the heart, in [or by] the spirit, and not in [or by] the letter; whose praise is not of men, but of God." "Circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments of God."—1 Cor. 7: 19. "Blessed is the man to whom the Lord will not impute sin."—Rom. 4: 8. "We say that FAITH was reckoned to Abraham for *righteousness*. How? . . . When he was in . . . uncircumcision, and he received the SIGN of circumcision, a SEAL of the righteousness of the *faith* which he had, yet being uncircumcised." Now let us see if "water baptism" takes the place of circumcision, and whether God "counts the *believer* righteous" *before* he is immersed or not. Eph. 1: 13, 14. "In whom [Christ] ye also trusted, after that ye heard the word of truth, (i. e.) the gospel of your salvation; in whom also, (i. e.) *after that ye believed, ye were* SEALED [what by, water? nay, nay; what then? circumcision? nay, but] with that HOLY SPIRIT *of promise*, which is the earnest [pledge, guaranty] of our inheritance, until the redemption of the purchased possession."—1 Cor. 12: 13. "For by one Spirit are we all baptized into one body." "Now if any man have not the Spirit of Christ, *he is none of* HIS."—Rom. 8: 9.

Olena, O. G. W. STETSON.

SELF CONCEIT.—Seek wisdom and knowledge without ever thinking you have found them. A man is wise while he continues in the pursuit of wisdom; but when he once fancies he has found the object of his inquiry, he then becomes a fool.—*Goldsmith.*

For the World's Crisis.

GERRITT SMITH ON FUTURE PUNISHMENT.

The lettered and liberal Gerritt Smith has a world wide fame for his Abolition principles and labors, but his religious views I conclude are not so generally known. He is a Congregationalist, and has built a meeting house of his own, in Peterboro, N. Y., where he resides. Though not an ordained minister, he sometimes preaches, or lectures, being independent in his own house, while differing from his brethren in some important points of doctrine. He has published some of his lectures in the New York *Tribune*, from one of which, published in 1859, I take the following extracts, to show how great and sympathetic minds feel as to the doctrine of eternal misery.

"An eternal hell! Then must sin be an eternal disturbing force in the universe. For manifestly when sin shall have ceased, punishment will cease also. Eternal hell! Yes, it is to be suffered by men of the loveliest character, provided they were not able to subscribe in this life, to certain ecclesiastical interpretations of a book.

Putting people into an eternal hell! Why the worst of men would not thus serve their worst enemies. How much less would God! Orthodoxy makes God infinitely more malignant and cruel than the most malignant and cruel men.

Eternal hell! No man does and no man can believe it. It is untrue if only because human nature is incapable of believing it. Moreover, were such a belief possible it would be fatal. Let the American people wake up with it to-morrow, and none of them would go to their fields, and none to their shops, and none would care for their homes. All interest in the things of the earth would be dead. The whole nation would be struck with a paralysis, and frozen with horror. Even the beginnings of such a belief are too much for the safety of the brain; and every step in that direction, is a step toward the mad house. The orthodox preacher of an eternal hell would himself go crazy did he believe his own preaching. Did he see his wife, or children, or friends, or neighbors, in danger of falling into it, he would be overwhelmed by the sight. He saves his sanity only through his insincerity. To be sincere in preaching he must first be insane.

The little influence of their religion on its professors is often wondered at. But why should it be? They do not believe their religion; and they cannot, so long as an eternal hell is a part of it. Since their belief of this part is at the most but a dreamy and forced one, there can hardly be a real, earnest, and deeply influential belief of any part. Their conscious, or unconscious distrust of the truth of this part, necessarily begets a similar distrust of the truth of every part. The enormous draught at this point upon their staggering faith, cannot fail to cast in their view an air of unreliability over the whole of their religion. But it is held that these things, which are so at war with nature and Providence, are affirmed by the Bible. I do not admit that they are. Certainly they are not by the Bible as a whole."

In this last statement, Mr. Smith doubtless had in view those parts of the Bible which tell us that "God is love,"—that "he will not hold his anger forever"—that "His mercy endureth forever"—"Restitution of all things"—"the last enemy shall be destroyed,' etc., etc. He briefly refers to such parts of the Bible in a paragraph preceding the ones I have quoted, and which I will extract to show he plainly holds to *restoration*.

"When we are told that God has prepared an eternal hell—a place of endless and inconceivably exquisite tortures—for a large share of his children, we are sure that this shocking picture finds no counterpart in creation and Providence. These tell us of a Father, and not of a fiend; of love, and not of hatred; of forgiveness, and not of revenge. These tell us that in all ages God has made "his sun to rise on the evil and on the good," and has "sent his rain on the just and on the unjust;" and these bid us hope that in other worlds, as well as in this, he will still be the Father and Friend of men. We are bound to believe that he is as ready to afford his children opportunities in one stage of being as well as in another, for the improvement of their character; and that he is ever intent, as much in one world as in another, to do them good and not evil. And why should we doubt that God is as forgiving in another life as in this? Would Jesus have told us to set no limits to the time of forgiving our brother, had he believed that the exercise of God's forgiving Spirit is confined to this first brief stage of human existence? Would he have told us to be so much better than he believed God to be?"

From these extracts, we see Mr. Smith takes for granted the common, but unfounded doctrine, that all men are *immortal*. He also gives a prominent example of the tendency of our age to *restorationism*, and the *cause* of it—both in the church, and among the thoughtless men of the world. Being taught by all sects but two,—Universalists and Adventists, that the *Bible* teaches endless torture, multitudes lay it aside and taking reason for a guide—become heedless about religion. As Mr. Smith wisely remarks, even professors are not deeply influenced by the truths of the Scriptures, because one doctrine is doubted, and shocks their sense of justice, and goodness in God.

Plainly seeing, by long observation, this state of things, should brethren wonder, or complain as some do, that I should make the *life and death* question the *best end* of our points of reform? While nineteen out of twenty, or forty-nine out of fifty, among us, dwell chiefly on the prophecies, when new views are preached or written upon, I trust they will be satisfied to "give the fiftieth the right hand of fellowship, to go unto the Gentiles," and sound the alarm—that men are *mortal*—under the sentence of *eternal death*, and must "repent and be converted," or lose *life and glory*, at the soon coming of Christ,—to "cry aloud, and show the house of Israel, the church, their sins, in teaching endless misery,—to proclaim a jubilee—a day of release to millions of God's dear people, who are in sad bondage to *gloom and fear*, caused by a false doctrine.

Fifteen years ago, when God in mercy delivered me out of a forty years' bondage, I dedicated my time, energies and means to this work, while God gave me life and powers to act—I "vowed unto the Lord, and must perform my vows." Thanks be to my Master, that so far he has encouraged, comforted and given means, by raising up friends, to pursue my work. And though passing through persecutions and toils, it has been the happiest part of my life.

"What shall I render to my God,
For all his kindness shown;
My feet shall visit his abode,
My songs address his throne.
Yes, in His church I leave my vows,
And his rich grace record;
Witness ye saints who hear me now,
If I forsake the Lord."

Buffalo, Dec. 22, 1864. J. Blain.

☞ Broken resolutions are worse than none at all; it only proves to us that we do not carry out the dictates of our conscience, and exposes our weakness.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, June 6, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

A GOOD WORK.

We are glad to see our Brn. and Srs. awaking to the wants of the Freedmen at the South. This is a movement in the right direction,—the great field for missionary labor. There has none opened since missionary societies were formed, where so much could be accomplished in so short a time with so little means. They seem to be as greedy for truth, light and knowledge as they are destitute. Let us all do what we can to relieve their physical, intellectual, and spiritual wants. That field is all white for the harvest. Who will help gather in the sheaves? *Now* is the time. If we do not occupy the field, some one else will. If christians do not take hold of the work, Satan will devise means to sow tares. The children of the Lord now have a rich opportunity for doing much good with small means, and doing it too, where it will be appreciated and improved. We can never expect another so favorable. Who will help? We think we hear a thousand voices echo.—"*I will.*"

HOAG'S VISION.

In compliance with a request, we republish this week Hoag's vision, seen in 1803. Those of our readers who have not seen it, will be interested to read it; and those who have read it once, will find in it enough of interest to pay for a second reading.

When in Philadelphia, we learned from Sr. Jolliffe an interesting fact relative to the last part of this vision, which has not been published to the world. Sr. J. tried to obtain the manuscript, or a copy of it, but the Quakers were not willing. They claimed that what they had omitted to publish was only Mr. Hoag's *opinion*; whereas it was as much a part of the prophecy as that which is published. The substance of that which they kept back, and did not publish, was as follows:—The monarchical power will not continue long, for Christ will come and set up his kingdom.

The reason why the Quakers withheld this last part of the prophecy was because they did not believe in the *literal* coming of Christ to set up a kingdom; hence they claimed that this must have been Mr. Hoag's opinion, instead of coming from the same source as the rest of the vision. The fulfillment of the vision thus far is certainly remarkable, and we are looking for the next event very soon.

WAR DECLARED.

A new war has begun,—another Fort Sumter has been saluted by the batteries of the enemy, and an earnest conflict may be expected, that may not result in the temporal death of any, but the eternal death of millions. We refer to the new movement among Spiritualists as developed at their late convention, held at the Meionaon, (Tremont Temple Building,) Boston, May 30th, 31st, and June 1st, and 2nd.

In their published call for the meeting, we find one prominent object of the convention expressed in the following language:—

"Can any plan be devised to secure the co-operative action of Spiritualists for educational purposes, especially to bring our children under the influence of spiritual teachings, and thus to guard them against the demoralizing tendencies of POPULAR THEOLOGY?"

We were in to several of their meetings, and found the speakers very bold in denouncing the schools and especially the Sunday schools, now established in our country. No Roman Catholics would have been more in earnest about establishing a new system of schools for their children. And they have fully decided, with one voice, to carry it into effect. Hence they have openly declared war against the *moral* bearing of "POPULAR THEOLOGY," claiming in the most bold, out-spoken manner, that it is "DEMORALIZING," and so much so, that the Spiritualists are unwilling to send their children to their schools any longer.

We are hoping that this movement may open the eyes of some of our orthodox friends to see that the Spiritualist viper they have been cherishing in their bosoms begins to show signs of life; and that they have more to fear from its poisonous bite than from every other source of danger. They may be assured that a storm is rising of no ordinary magnitude, that is well calculated to scatter *moral desolation* in all directions, as effectually as the rebellion has spread political and financial evil.

When this new movement of the Spiritualists is seen in its true light, it will be found to be a combined effort of demons, operating through their mediums, against christianity, God and the Bible. It is anti-Christ at war with Christ and his truth. Said one of the prominent speakers in the convention:—"Nothing is true because Jesus said it; nor true because it is in the Bible. I receive nothing as true from any being in the universe outside of my own soul. I acknowledge no judge or God but my own soul."

Men who talk thus, rise up against the Bible and its defenders, and say they are "*demoralising*" the world so much, that the time has come for what they call the "new dispensation" of Spiritualism, which must be "put into new bottles." They say "the old and the new cannot go together."

It was advocated by their most able speakers that "*organization* is absolutely essential to carry out their purposes;" and that Spiritualism is to be "the power of the world—a power to be *feared*."

We proposed some questions for consideration; and it was frankly admitted by an eloquent speaker, that those holding our faith were the only class worth noticing; all others were exploded; and that we "sustained ourselves, if the plenary inspiration of the Scriptures be admitted."

It was advocated that a system of religion that teaches rewards and punishments is "*demoralizing*;" hence, of course it follows, according to their premises, that the christian religion, as taught by Jesus and his apostles, was "*demoralizing!*" Yet this "new dispensation" claims to be "ancient christianity revived." It seems as though every one might see through the "Deceiver's" gauze, and behold his horrid deformity. Spiritualism is as far removed from christianity as Belial is from Christ, as sin from righteousness.

CYRUS.

It has been thought by some that the Cyrus who issued "the commandment to restore and to build Jerusalem" was not the one mentioned in the first chapter of Ezra. This point, we think, is forever settled by "the great inscription of Darius at Behistun."

"Behistun is situated on the western frontier of the ancient Media, upon the road from Babylon to the southern Ecbatana, the great thoroughfare between the eastern and the western provinces of the ancient Persia. The precipitous rock, 1700 feet high, on which the writing is inscribed, forms a portion of the great chain of Zagros, which separates the high plateau of Iran from the vast plain watered by the two streams of the Tigris and Euphrates. The inscription is engraved at the height of 300 feet from the base of the rock, and can only be reached with much exertion and difficulty. It is trilingual: one transcript is in the ancient Persian, one in Babylonian, the other in a Scythic or Tatar dialect. Col. Rawlinson gathers from the monument itself that it was executed in the fifth year of the reign of Darius."

The following are some of those old inscriptions, as translated by Mr. Rawlinson:—

(1) I (am) Darius, (2) the great king, (3) the king of kings, (4) the king of Persia, (5) the king of the (dependent) provinces, (6) the son of Hystaspes, (7) the grandson of Arsames, (8) the Achæmenian.

(1) Says Darius the king—(2) This (is) what (was) done by me after that I became king. (3) (A man) named Cambyses, son of Cyrus, of our race, he was here king before me. (4) Of that Cambyses (there was) a brother, Bardes was his name; (5) of the same mother, (and) of the same father with Cambyses. (6) Afterwards Cambyses slew that Bardes. (7) When Cambyses had slain Bardes, it was not known to the people that Bardes had been slain. (8) Afterwards Cambyses proceeded to Egypt. (9) When Cambyses had proceeded to Egypt, then the state became wicked. (10) Then the lie became abounding in the land, both in Persia, and in Media, and in the other provinces.

(1) Says Darius the king—(2) Afterwards there was a certain man, a Magian, named Gomates. (3) He arose from Pissiachada, the mountain named Aracadres, from thence. (4) On the 14th day of the month Vayakhna, then it was that he arose. He thus lied to the state:—(5) "I am Bardes, the son of Cyrus, the brother of Cambyses." (6.) Then the whole state became rebellious. (7) From Cambyses it went over to him, both Persia, and Media, and the other provinces. (8) He seized the empire. (9) On the 9th day of the month Garmapada, then it was he so seized the empire. (10) Afterwards Cambyses, unable to endure, (?) died.

(1) Says Darius the king—(2) The empire of which Gomates, the Magian, dispossessed Cambyses, that empire from the olden time had been in our family. (3) After Gomates the Magian had dispossessed Cambyses both of Persia and Media and the dependent provinces, he did according to his desire: (4) he became king.

(1) Says Darius the king—(2) There was not a man, neither Persian, nor Median, nor any one of our family, who would dispossess that Gomates the Magian of the crown. (3) The state feared him exceedingly. (4) He slew many people, who had known the old Bardes; for that reason he slew them. (5) "lest they should recognise me that I am not Bardes, the son of Cyrus." (6) No one dared to say anything concerning Gomates the Magian, until I arrived. (7) Then I prayed to Ormazd; (8) Ormazd brought help to me. (9) On the 10th day of the month Bagayadish, then it was, with my faithful men, I slew that Gomates the Magian, and those who were his chief followers. (10) The fort named Sictachotes in the district of Media called Nisæ, there I slew him. (11) I dispossessed him of the empire. (12) By the grace of Ormazd I became king: (13) Ormazd granted me the sceptre.—*Rawlinson's Herodotus*, vol. ii. pp. 490–494.

TEMPERANCE TRACTS.

We wish to commend to our readers the "temperance tracts," published by Bro. Geo. Trask, Fitchburg, Mass. We think them most pithy, pointed, soul-stirring,—the *best* temperance tracts published. And do not fail to get a lot of his "anti-tobacco tracts." They are just the things to scatter every where, among all classes. Send him all the money you can spare for the purpose, and be assured you get its value in the tracts returned.

Read the following from his stirring pen:—

"Deadly drinks and drugs are fast gaining upon us'—vitiating morals, arming assassins, and ruining young men by thousands. We need something besides pulpits, prohibitory laws, and temperance societies for this crisis. We need the press which carries on all other causes, the popular newspaper and short scathing tracts by millions, which will be read in gin-palaces and find their way into the very purlieus of sin and depths of iniquity.

We publish such tracts. We sell them at common prices. We send them gratuitously to those who are unable to buy them. We call no man master. We constitute our own society. We are free to tell wine-bibbers, 'temperate drinkers,' rumsellers and lordly distillers just what we think in fearless style.

Gentle reader, if blessed with money, send for a generous quantity of these tracts; give them to your schools, and those dear youth will spread them as snow-flakes over your place. If you are poor, but long to snatch 'brands from the burning'—send for them,—you can have them 'without money and without price.' GEO. TRASK.

Temperance Depository, Fitchburg, Mass."

Come, Brn. and Srs., let us help Bro. Trask in his good and earnest work against a great evil.

CORRECTION.—In a few numbers of the last Crisis the article headed "Parian Chronicle" is credited to "*Josephus' Wars*," b. 6, c. 1, s. 5, which is a mistake. The "Parian Chronicle" is from Dr. Hales' Chronology; and the extract from *Josephus* is headed "FIGHTING SOULS."

PANTHEISM.

What is Pantheism? "The doctrine that the universe, taken or conceived of as a whole, is God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe."—*Webster.*

Pantheism is derived from the two Greek words *pas*, all, and *theos*, God. A Pantheist does not believe that God exists as a *being*, but only as a *principle* in every thing. The ancient heathen held this doctrine, and the same is now taught by the spirits. The Pantheist would not say that every thing is God; nor that God is every thing, but like attraction, exists as a hidden *principle* in all things. Pantheistic views are spreading rapidly; indeed, a large number of church members are drifting into it, and all the Spiritualists, so far as we know, hold the doctrine.

The following article was clipped from *Zion's Herald*, published in Boston:—

"Pantheism is the form in which infidelity prevails on the continent of Europe in the present day; and by its illusions it satisfies many of those appetencies of the mind which would shrink from gaunt and grim Atheism. It pictures a fantasy with which the imagination may hold communion, and not of such a holy brightness as to drive back the spirit with oppressive sense of demerit. Indeed, sin can be regarded as no barrier in the way of intercourse with the divinity of this system, for the evil is just one of his own developments. Ample and accommodating, it professes to embrace within it all religions, and actually embraces all dead religions; and like the ancient Roman superstition of the days of the emperors, it is tolerant of all religions, always excepting a living and uncompromising scriptural religion which refuses to enter into alliance with it; just as the emperors erected temples to the grim divinities of Egypt and of the other nations that they conquered, and yet virulently persecuted the christians. Its fantasies may delude for a time the minds of the rich, the idle and the refined; but meanwhile there will be a feeling of emptiness and want in the depths of their bosoms; and the great mass of practical men will scorn the delusion which would be practised upon them, and rush to a real infidelity or a real superstition, recollecting only one lesson learned in the school of Pantheism, and that is a fatal habit of excusing moral evil as a step towards good, or as a necessary part of a beneficent development.

Looking to the present state of the continent of Europe, it might seem as if infidelity, under its various forms, were for a time to be predominant. France is not now the only nation in which it has taken possession of the thinking minds, which are always the most influential minds; it prevails to a greater or less extent in the majority of the continental countries. If less sanguine and boyant, if less confident and bold, than immediately before the first French revolution, it is more cautious and calculating, for it has learned some prudence and policy from its reverses. Working silently, and under cover of a respect for all religions as alike true, that is, alike false, it is working all the more surely; and its scattered forces will at length come to a head, and it will openly proclaim itself, and enter upon the death-struggle for which it is preparing."—*McCosh.*

OUR ENGLISH BIBLES.

"Please explain the terms by which your Bibles are distinguished, that the difference between them may be better understood by the uninformed."

The terms Diamond, Pearl, Nonpareil and Minion, indicate the size of the type; and the difference between them may be seen in the following specimens:—

DIAMOND.

"And I heard a great voice out of heaven saying, Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

PEARL.

"And I heard a great voice out of heaven saying, Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

NONPAREIL.

"And I heard a great voice out of heaven saying, Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

MINION.

"And I heard a great voice out of heaven saying, Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The sizes of the different books are as follows:—Diamond, length, breadth and thickness, in inches, $5\frac{1}{2}$, 4, 1; Pearl, $6\frac{1}{2}$, $4\frac{1}{4}$, $1\frac{1}{4}$; Nonpareil, $6\frac{7}{8}$, 5, $1\frac{1}{2}$; Minion, 7, 5, $1\frac{3}{8}$. Those without references are a trifle smaller.

For carrying in the pocket, those with flaps are the best, as the flaps protect the edges. The prices are low. See list on next page.

Address all orders, with the money, to MILES GRANT, Boston, Mass.

MUNGER'S LIFE.

"Hiram Munger's Life and Religious Experience" will probably be all sold in a few weeks. We have but about one hundred copies left. Those who order soon will secure a copy before they are all gone. Price 30 cents. For sale at this office.

"KNOW THYSELF."—Those who have ordered this little work on physiology and health, and enclosed only 5 cents for it, will bear in mind that the price is 15 cents, and please remit the balance.

For the World's Crisis.

A CORRECTION.

BRO. GRANT:—In the article on "The Resurrection of the Dead," copied from the *Harbinger* into the *Crisis* of the present week, there are inaccuracies of statement which, for the truth's sake, should not pass uncorrected. The writer, in allusion to Acts 24: 14, 15, says: "The original word rendered hope occurs just thirty times, and is rendered *confidence* eighteen times, and hope twelve. In every instance where it is rendered hope it may be rendered expectation, and express the complete sense of the inspired penman. The sense is true of the Greek word *Elpis*." The last of these three sentences seems to imply that "*Elpis*" is not the word which is rendered "hope" in Acts 24: 15. But "elpis" is "the original word" for "hope" in that passage. More than this, the word occurs not "just thirty times," but fifty-four times in the N. T.; and, if I mistake not, it is in every instance but one translated "hope" in the common version. It is *never* rendered "confidence." An examination of the places of its occurrence should satisfy any intelligent person that it generally (I believe always) in the N. T. means *hope*. "Expectation" is therefore a word that would *not* give "the complete sense of the inspired penman."

Salem, May 18, 1865. E. W.

☞ Unmerited honors never wear well.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1169.41
Mrs. S. Robbins	2.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$1065.31
A friend (for the Sr. in Wis.)	1.00
Mrs. F. C. Northrup	.65

For the World's Crisis.

THE ITALIAN MISSION.

BRO. GRANT:—We were much comforted on Friday evening in the reception of a letter from Italy, from the mission there. It was from the hand of our dear and faithful Bro. M. B. Czechowski, and in it was a letter from a dear sister there, who has received the truth since he went there. It was written in French, but translated by interlining, by our brother, it may be. I am impressed to give you an extract as a "first fruits" of *our* mission, to encourage all our hearts.

Sister Catherine Revel says: "Very dear sister in Jesus Christ, I have learned with much pleasure that we have a sister in America who loves us and prays for us. My dear sister, how sweet it is to love each other as brethren. I have not the pleasure of a personal acquaintance with you, and we shall never see each other in this world; but if we persevere in the faith, we shall rejoice together through the ages of eternity. Dear sister, believe me, that I love you tenderly, and all the brethren and sisters of America; and I thank you that you have been so good to us, as to send us one of your faithful pastors, our dear M. B. Czechowski. Praise be to God for this blessing. My dear sister, God has inclined my heart to receive the truth. But I have much opposition. . . . Pray for me that I may bear all without murmuring.

My heart is pained to see that there are so few of our friends here who have the truth; our number is small. Pray for us, and we shall have the victory."

In Bro. Czechowski's letter, he says: "I recommend this dear sister to your special prayers, also her unconverted husband. She has done us all the good she could since her first acquaintance with us."

He further says, "We are more and more convinced that our call to come here was of God. Still we must have much faith, prudence, patience and perseverance, as emigrants to a new country, who must break up land, drain swamps, etc. . . and wait long for the reward of their labor; so here in wicked Europe, where true faith in God and obedience to the requirements of his word are almost unknown, we cannot expect a large harvest at once; but must labor and wait, trusting in God. Could we have a little printing press, type, paper and ink, so that we could commence at once the publication of tracts, etc. . . . as I wrote to the Crisis, not long since, much good, I believe, might be accomplished in this part of the Lord's vineyard."

Beloved brethren and sisters, if any of you failed to read that article in the Crisis, of April 25th, headed "*Italian Mission*," I beg of you to give yourselves the pleasure, and then comply with his earnest entreaty in these words: "Dear brethren and sisters, please join with me in prayer that I may be free to preach to them the everlasting gospel, and labor to bring some of them to a knowledge of the truth that they may be saved. There is no hope of them in the present state but, . . my heart's desire is that they may be saved."

AN APPEAL.

My beloved brethren and sisters, do we realize that this Italian Mission is emphatically OUR MISSION, as believers in the soon coming of our Lord? I confess with shame, that I am just waking up to the fact. I am glad to know that many noble souls are alive to this work, and I pray that with ourselves many more may be awakened to a sense of our responsibilities as a people to sustain this mission. God has raised up this brother in whom an excellent spirit, knowledge and understanding are found; and the interpreting of many different languages which is so indispensable in that country; and who himself was once in the same "gross darkness" of this same people, with whom he is now laboring, which fact must give him a key to their dungeon which none others can have. Shall his "large family" be sustained and he left free to work for God? I am daily praying to God to give me some money to help get that printing press. How much better I shall sleep when I know it is on its way, and doing its work. O that those dear souls may have the precious truth that so cheer our own hearts. Yours in the "blessed hope,"

E. S. WILLARD.

Hammonton, N. J., May 18, 1865.

For the World's Crisis.

ASTRONOMICAL CONSIDERATIONS.

When two authors clash concerning an important point, it becomes those who are required to "prove all things, and hold fast to that which is good," to inquire as to the truth of the matter. Hence, on learning that Daniel, the prophet of God, and Ptolemy, the famous Egyptian astronomer, were at variance, differing forty-eight or fifty years, as to the time of the reign of Cyrus, king of Persia, I resolved to know the truth; and finding that Ptolemy's advocates claimed that his canon was supported by astronomy, I saw that astronomy must be the means by which the truth is to be ascertained; and after spending many years in examining the subject, I concluded that our fathers were mistaken, in supposing that astronomy supported Ptolemy, for it appeared to me that, instead of favoring him, it proved that he was incorrect, and established fully the truth of the word of God; and that all, without being dependent on my say so, might be furnished with the means of knowing for themselves that my calculations were correct, I proposed to furnish gratuitously tables arranged on a plan so simple that common people could soon know as much about the correctness of my chronology as the most learned astronomers; but finding that our brethren manifest but little desire to go into the investigations for themselves, I shall now resort to another means of satisfying all as to the incorrectness of the chronology which contradicts the word of God. In order to which, call to mind in the first place, that all tables make those eclipses which occur at the present day too near the truth for any serious error to be detected. Now stick one pin here, for our object is to make the subject so simple and plain, that all may see that Ptolemy's Canon is proven incorrect, and that the true Bible chronology is forever established.

In the second place, bear in mind that no tables, however exact they may be in making eclipses at the present day, can be relied on in computing those which occurred eighteen hundred years ago. Hence, all astronomers, as Prof. Hudson well observed, say, "we must not prove the eclipses by the tables, but the tables by the eclipses." Stick another pin there. Remember, this is not the mere opinion of Prof. Hudson, or the say so of William Thurman; but all astronomers, as with one voice, declare the same thing; that is, that we must first prove our tables by the eclipses, before they can be relied on to make those ancient eclipses. To use the words of Prof. Hudson, who has given us so much valuable information on the subject; or, to use the words of those learned astronomers whose language he quotes, "This is the received doctrine of the relation of the tables to old eclipses, given us in history generally reliable." He adds, "If an eclipse is recorded as accurately as reliable historical events generally are, then it becomes a standard; and the tables will come nearer and nearer to it, as they are made more and more accurate"

Now, dear reader, since we want the truth of the matter, do not hastily run over, or forget this. Remember, that though the tables be large enough to contain volumes, or the equations ten thousand, it is still just as necessary and indispensable to *prove* the correctness of the tables by the *eclipses*. We only allude to complicated tables, arranged on a large plan, because Prof. Hudson seems to suppose that the larger the tables, and the greater the number of the equations, the better. But all astronomers are aware that the simpler the plan on which correct tables can be arranged, the better, for making those ancient eclipses. For example, the tables as used by Prof. Hudson's so called "Oracle," are no doubt correct in making eclipses for the present day; but in running back eighteen hundred years, they are considerably in error. In proof of which, Ptolemy, the Egyptian astronomer, informs us that the moon was eclipsed *six* digits in A. D. 137; and that the middle of the eclipse was *four* hours after midnight; but the tables used by Prof. Hudson's "Oracle" eclipsed but *four* digits and five-tenths, and makes the middle only *three* hours and one minute after midnight.

Now as it is too absurd to suppose that an astronomer could have made a mistake of one *hour* as to time, and *two digits* as to quantity, in an eclipse, both seen with his own eyes, and calculated by himself, this is positive proof of the incorrectness of the tables by which Prof. Hudson tries to establish a chronology conflicting with the word of God. But since he admits that we are to correct our tables by the eclipses, he must get his "Oracle" to correct his, before he can have any further confidence in calculations made by them. And when his tables are thus corrected, they will make all of those eclipses which we have offered in proof of our Bible chronology, but will not make those which contradict the word of God. WM. C. THURMAN.

For the World's Crisis.

REMARKABLE LATTER DAY PROPHECY.

The following very remarkable prophecy has accidentally come into my hands; and, thinking it would be interesting to the readers of the Crisis, I herewith enclose the prophecy and what particulars I am able to get. The Philadelphia *Press* published this vision, or prophecy, of Joseph Hoag some years ago, and states that it is so remarkable in the accuracy of its details, that were its authenticity not attested by living witnesses, they should hardly credit it.

Joseph Hoag was an eminent minister of the gospel in the society of Friends. At the date of his subjoined vision, in 1803, this society was a unit, the division not having occurred until 1827. After the separation, Hoag affiliated with the Orthodox branch, in which connection he continued until his death in 1846, at the age of eighty-five. His ancestors were among the early settlers of New England, and lived for several generations in the State of New Hampshire, although he was born in Duchess Co., N. Y., but was early in life removed to the home of his ancestors. In his services as a minister, he traveled extensively throughout the United States, and is well remembered by a large number of the elder members of the society of Friends as a very gifted and spiritual-minded minister of the gospel. Those who knew him best say that he was a man of great piety, and very correct in life and conversation from his youth; also, that his spiritual perceptions were very clear, so much so, that he was often favored with a sense of the condition of other people without outward knowledge, and in many instances, known to persons still living, foretold circumstances which occurred long afterwards, and of which he could have had no knowledge when he predicted them. A journal of his life exists, in which the author says, "Hoag was a man of good understanding, retentive memory, and a mind seasoned with grace. His conversation was truly instructive. He appeared most conspicuous in the gift of the ministry, and the spirit of prophecy." The following is

JOSEPH HOAG'S VISION,

transcribed by his daughter,—who is still living,—in the year 1805, since which time many duplicate MS. copies have been made, and preserved by members of the society, as a curious, interesting, and, as the sequel has shown, an amazingly premonitory document.

"In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence. I said to myself, What can all this mean? I do not recollect ever before to have been sensible of such feelings.

"And I heard a noise from heaven, saying, 'This which thou seest is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I planted them here among the people of the forest; I sustained them, and, while they were humble, I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten me, who nourished them and protected them in the wilderness, and are running into every ambition and evil practice of which the old countries were guilty, and have taken quietude from the land, and suffered a *dividing spirit* to come among them. Lift up thine eyes and behold!' And I saw them dividing in great heat. The division began in the churches on points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations, and in its progress and close its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the society of Friends, it raged in as high degree as in any I had noticed or before discovered; and, as before, those who separated went off with lofty looks and taunting, censuring language. Those who kept their ancient principles retired by themselves. It next appeared in the Lodges of Free Masons; it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a time.

"*Then it entered politics throughout the United States, and did not stop until it produced a civil war.* An abundance of blood was shed in the course of the combat; the Southern States lost their power, and Slavery was annihilated from their borders. Then a *monarchical power* sprang up, took the government of the States, established a *national religion*, and made all societies tributaries to support its expenses. I saw them take property from Friends. I was amazed at beholding all this, and I heard a voice proclaiming: 'This power shall not always stand, but with it I will chastise my church until they return to the faithfulness of their forefathers; thou seest what is coming upon thy native land, for their iniquities, and the blood of Africa, the remembrance of which has come up before me.'

"This vision is yet for many days. I had no idea of writing it for many years, until it became such a burden that for my own relief I have written it."

This was truly a wonderful vision, and it is a solemn warning for this people to humble themselves before God. We have but to look to past events to see how accurately it has been fulfilled thus far. The "monarchical power" is yet in the future, with which God is to punish his people for their unfaithfulness, until they return to the faithfulness of their forefathers." Let us as a people bow in humble submission to God's will.

Dundee, N. Y. WM. H. SILVERNAIL.

For the World's Crisis.

WHO IS A CHRISTIAN?

That person who obeys God. It is the province of the Creator to command. Ours is to yield implicit obedience to his requirements. Some are half persuaded to be christians, and seem to act as if they were intent on making an experiment how little they can do and be recognized as such. But in reality we begin the christian life by obedience, we continue it by obedience, and we must go on in obedience to its close. Repentance, faith, baptism, prayer, and any requirement of the gospel, are but successive steps in the great work of christian obedience. Some believe and repent sincerely of all their sins, and *there* they come to a halt. They scruple, they question the propriety of this and that command. They would pray if they thought it would enlarge their enjoyment; they would be baptized if they thought they could feel like it; and they would join the church if they thought every one of its members was just what he professed, upright in life, and devoted and diligent in duty.

As a christian, I have no right to entertain a doubt concerning the commands of Christ, stop to debate which of his directions are not essential or proper for me to perform, nor stand back from organization, though there might be a half dozen Judases in full connection. With the Bible in my hand, and the spirit of personal, unqualified obedience in my heart, a desire to yield a ready and willing service will prompt me to decided action. Christ came to save sinners; but they must open the door of their hearts and let him come into them and sup with them, and they with him, before they can be benefited and blessed. The means prepared are abundant, but they must be made use of. The philosophy of the better life must be wrought out by earnest entreaty, noble endeavor, and actual submission to the claims of the gospel. It is *what we do for ourselves*, after all, that makes us happy and useful, and makes our calling and election sure.

There are a few plain conditions of salvation enjoined upon all. As rational creatures we should study the principles of the word of God with a prayerful disposition to know what they are, that we may perform them. Salvation by Christ is always presented with conditions, stated or implied. In order that man can be saved, he must lay hold of salvation, use the means that God hath given, practise the precepts he has laid down. Christ has promised to save, and he is ready and willing to save all that come unto God by him. But where in the gospel is held out a single hope to those who will not come. False hopes there are; but they are built on the sand. Such is the hypocrite's hope, but it shall be destroyed. The true hope is set in God, based on implicit obedience to his word; this makes us steadfast in Christ, so that we cannot be moved away from the faith. Who so weak in intellect that he does not know that he ought to obey God?

To become a christian is to let this knowledge make way for personal action. By disobeying the commands of God, we became guilty, sinful rebels; brought disgrace upon ourselves, and misery and death into the world. By complying with the principles of his great moral government, we redeem our character, enter into happiness, and insure eternal life. And thus you see it is as reasonable as it is honorable to become a christian. The only cause why you are not christians is because you will not be. The will is not in your way, as some suppose and preach, and as you will find by consulting the seventh chapter of Romans. But it is this little *not* that needs eliminating; this removed, and you will be christians. Now as you read these lines, you will know whether you are christians or not. For religion is a matter of knowledge as well as of faith and obedience. If you are, God grant you the courage to go on to perfection. If not, I pray that you in Christ may be reconciled to God. Obedience is better than sacrifice or sin. Obey God, become a christian, and be forever blest. A. A. LASON.

For the World's Crisis.

AN APPEAL.

From the Advent Christian church of Waterbury, to their brethren throughout the United States and Canada, greeting:—

Brethren, in view of a new field of labor opening in the southern portion of our country, and the pressing need and desire of the people for Bible truth, we suggest that an effort be made by the brethren generally for the salvation of this people, by sending laborers, to be supported by our united contributions, until the mission becomes self-sustaining. Can we not therefore cordially unite in a common effort for their preparation for the coming and kingdom of Christ?

REUEL F. SANFORD, *Secretary.*

Correspondence.

From Bro. E. Cordray.

Bro. Grant:—I feel it duty to inform you and the readers of your excellent paper, (the Crisis), how I came by this new faith, as it is called by many. And truly it was new to me; for I never heard of it until I came to the State of Indiana, six years ago; though when a boy I had heard of a sect of people called "Millerites," that taught that the world was to come to an end on a certain day; and can remember well that it was said of these people, that they were crazy, etc., and often helped to laugh at the idea, particularly after the time passed, without any change in the world's history. When I came to Indiana, I was in faith and practice with the United Brethren, so called; and would have been a full member of that church, had it not been, that after a free and full investigation of the Scriptures of truth, in regard to the immortality of the soul, the final destiny of the wicked, the literal, personal coming of Christ to judge the world, etc., I was obliged to let go of error, and embrace the plain, immutable declarations of the word of God.

These subjects were first introduced to me by Bro. J. Rupel, of Sumption's Prairie, while at work putting up his barn. One day while we were talking in regard to the different churches, he stated that there were some things taught in the Methodist, and other churches, generally, that he could not indorse. I inquired what they were? He stated among other things that the immortal-soul theory and eternal misery were not taught in the Bible. I was startled, shocked, to think there were any but heathen and infidels who would talk so. He then asked me whether I would candidly and honestly investigate these subjects, and take the word of God as the man of my counsel? I consented, and went to work. I read and studied night and day, and tried my best to find one positive text in proof of what I considered truth, and taught upon every page in the Bible; but to my astonishment, I could find none. I could find positive assertions among the teachings of men; but not where I expected to find them, in the Bible. The question then came up, what shall I do? the answer was, "Whether it be right in the sight of God to hearken unto men more than unto God, judge ye." I yielded to the teachings of the Bible, viz., that "life and death" is set before us, that "the soul that sinneth it shall die," that "the dead know not anything," that "there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest," that "in the day thou eatest thereof" (Heb.—dying) thou shalt surely die," that "if Christ be not raised . . . then they also which are fallen asleep in Christ are perished;" and a host of other passages that might be given, but I forbear. It is enough. But Oh! the persecutions I had to endure. No sooner had I come out on the side of truth, than the cry was heard, "*You have lost your religion.*" False reports were sent back to Ohio, my native State. Some thought me crazy; others that I was an infidel, and would not believe anything in the Bible. I could no longer associate and worship with those I formerly did. My name was cast out as evil. Believe me, it was a trial for so young a convert; but thank God, my feet were upon the *rock*. My faith was unshaken in God's eternal truth. I was made to triumph over all opposition. Bless his name. And now I am determined, by the grace of God, to find a home in the kingdom, which I believe is soon to come. May the Lord help us all to be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord." In love, yours,

Lakeville, Ind. E. Cordray.

From Bro. N. H. Reed.

Bro. Grant:—Thinking that you and others might wish to hear from one who has made a liberal purchase in books and tracts (over $100 worth), and the distribution of them, I shall endeavor to give you a short sketch of my travels and success. On the 27th of April I left my native Hillsburgh and those I loved in the cause, and as the Lord would direct I took an eastwardly course towards the Annapolis valley on my way to Bridgetown. I made but few calls, as there were some scattered brethren and sisters who were endeavoring to let the light of truth shine around them.

At Bridgetown I made some sales of Bro. Thurman's Chronology, with other books and tracts. From thence I crossed over the mountain near Chute's Cove. There I found Bro. Ingham laboring earnestly for the salvation of souls. The Lord's day previous he baptized three. I found that a number here though poor in this world were rich in faith, and I trust heirs of the kingdom soon to come. I had many prayers offered on my behalf and the success of truth. Here the people having access to the Crisis and books and tracts from the office, I made but few sales or distributions.

From Chute's Cove I drove back over the Mt. to Annapolis valley, traveling eastward, sometimes north and sometimes south of the Annapolis river. Here I might say that from Chute's Cove to Winson I have been some twenty days, traveling from five to eight miles per day, not passing a district or village without leaving some fruits of my labor, and was blessed with meeting with some good brethren and sisters waiting for the return of the Master from heaven, and endeavoring to let their light shine before men. Upon the whole I found much opposition. Many hard struggles I had in contending for the truth. Some would deny the inspiration of some parts of the Bible, rather than yield to the truth. Some would confound Spiritualism with Bible. Others would conclude by saying that they did not know what to believe, since there are so many different teachers gone out into the world. I found it of but little worth to tell some people of the Lord's coming, who believed that death brought the Lord, and they would get their reward then.

Some of the clergy, to whom I presented Bro. Thurman's Chronology, said they had no fellowship for such works, and would make many heinous remarks upon those that have written upon prophecy. O that the truth may prosper and some poor souls saved out of their errors and wait for the Son of man from heaven the second time. I found that the cause of Christ languished fearfully especially among the richer parts of this country. It seemed that the majority of the clergy and people are seeking after pleasure and worldly gain.

I feel strong in the Lord, and mean to continue my love and labor, with the Lord's assistance, toward my fellow men; and as I have made distribution and sales of nearly all of the books and tracts I received at the Crisis office, I would here enclose $14.00, which you will please send me the value of in books and tracts to Halifax, Nova Scotia. Your Bro., waiting for Christ from heaven,

Nelson H. Reed.

Winson, Hants Co., N. S., May 31st.

From Bro. B. Spaulding.

Bro. Grant:—Permit a few words from your aged Bro., who both sees and feels the worth and the needs of the cause of Bible truth. In my labors I come in contact with all kinds of men and of minds, of views, and tenets, and need much heavenly wisdom to know how to meet all these varieties so as to benefit them. There is a growing interest in all this region of country to hear and investigate the subjects connected with the Advent. Doors are open every where, and men are wanted to preach the peculiar doctrines held by the Adventists. And there are many whom I know personally, who are capable of expounding Bible truths, and need encouragement to go forward in this duty. Let me say to them, it is not so expensive a work as many imagine. If my experience is worth any thing, it will teach that a man with small means may sustain himself in this cause.

It appears to me that there is not all that economy used which should be by Advent preachers. Now do not be tried, brethren, while I point out what I think is wrong management. Your labors are too scattering. I often know instances of preachers going a hundred miles for one day's labor, probably at the expense of twelve dollars going and returning. Well, perhaps they would get five dollars, and come home complaining that the church did not sustain the preachers, and speak of them as covetous and worldly-minded. Now let a feeble brother recommend a course which I have always followed. Suppose you are to go a hundred miles to a certain place. Go on foot, be twenty days in going, that would be only five miles a day; most any man can do that, have a meeting every evening on the route, and visit as many families as possible. There would be twenty discourses, and many visits, and no expense of money. Then return the same way, preaching every evening, visiting many families, reproving, rebuking, exhorting, comforting and instructing; that would give forty meetings in forty days, and no expense of money; and I venture you would come home satisfied with the liberality of the brethren, and with many scrips and widows' mites. In this way the gospel of the kingdom might be preached to all the world in a very few years.

Brethren, you who feel the fire burning in your bones, and long to speak that you may be refreshed, go forward, trust in the Lord, lean upon his arm, do duty, and God will bless you, and you will be a blessing, and have many as stars in the crown of your rejoicing in the great day. Try it, and if my experience is good for any thing, you will not lack any good thing; you will find hospitable homes and friends, fathers, mothers, brethren and sisters every where. Your Bro.,

Cornville, Me. B. Spaulding.

From Bro. L. C. McKinstry.

Brn. and Srs.:—It has been so long since you have heard from Bro. McKinstry, that it may be some of you are wondering whether he is still striving for the kingdom. I can say to-day that the truth is still precious to me, and I love the appearing of Jesus. O! I want to be ready. It does seem as though Jesus would scarcely find faith on the earth when he comes. How cold and dead people are! but few are heeding the cry. O! do not get to sleep; but be intensely awake, and let the truth permeate and thrill your whole being. How glad I am that I have learned a better way than the nominal churches have found. I see them conforming to the world more and more, playing checkers on prayer-meeting night at the place of meeting, and deferring the meeting till another time; holding political offices, and calling these earthly governments *their governments*. I am a fifth monarchy man. I want a citizenship in the Mountain kingdom,—that everlasting one. How good it will be to be there. God help us to be faithful, and bring us there safely. Amen. Your Bro. looking for Jesus,

Stanstead, C. E. L. C. McKinstry.

From Bro. J. Clark.

Dearly Beloved:—Through the goodness of our heavenly Father I stand and rejoice in the hope of the soon coming of the King of Israel, who shall reward all according as their works shall be. There is a glorious prospect just ahead,—life for the weary pilgrim. A little from this we shall see the Lord of life and glory. The desert will then blossom as the rose, and all the waste places will be as the garden of the Lord. Cheer up, pilgrim, fear God and keep his commandments, for this is the whole duty of man.

Plainville, Mass. John Clark.

From Bro. J. K. Bellows.

Bro. Grant:—Feeling a deep interest in Sr. Smith's meeting at Poultney, Vt., and hoping many will go, the best way to get there from Worcester, Boston, Portsmouth, Portland, Concord, and vicinity, is to go by Fitchburg, Mass., from there take the Cheshire Railroad to Keene and Bellows Falls, Vt., thence on the Rutland and Burlington Railroad to Rutland, thence eighteen miles to Poultney, on the Rutland and Washington Railroad. J. K. Bellows.

Bro. Addison Wheeler writes from Washington, D. C.:

"I am here teaching contraband children, and I hope to be able (by the blessing of the good Lord) to do some good besides teaching the children. I desire the prayers of all my brethren and sisters in Christ that I may be a blessing to these poor colored people. I desire to have some communication with those of my acquaintance, and as many others as will please to write me, directing as below.

Addison Wheeler, 3d Brigade Hospital, Hardin's Division, *Washington, D. C.*, care of Dr. Z. P. Dennler.

A free subscriber in Maine writes:

"I am very thankful to you for sending me the Crisis free so long. I am poor, but I hope soon to be a paying subscriber. I am doing what I can for the Crisis, and have obtained one new subscriber, whose name I now send you with $2.50 for one year." s. c.

☞ South Carolina slaveholders are reported to have become extremely savage during the last three months, and many a negro has been killed for simply speaking of his freedom.

Obituaries.

Kenney. Died in Blackstone, April 16th, of consumption, Mrs. Catharine Kennedy, aged sixty-two years.

This inestimable woman, after great and severe suffering, is led a captive in the chains of mortality and the habiliments of slavery to the king of terrors. She successfully solved the problem of life, by attaining unto that higher christian life, which became replete with priceless virtues; tractable and yielding in their relations to the world, in which she agonized, and brightened her pathway to the grave, till it shown with lustre borrowed from the face of God. She leaves behind children who have walked with her the pilgrimage of life, and have kept watch and ward together in its vicissitudes and trials. They still remember her in scenes to which the world was not witness, and where the better feelings of humanity were exhibited without disguise. The memory of her virtues still linger in their remembrance, and will reflect their lustre beyond the portals of the tomb. This earthern vase, though broken, hath lost none of its precious fragrance. In this lesson of life, may her children learn wisdom, that, in the triumph over death, they may realize a happy reunion on the banks of the river of life, invested with all the virtues of a divine individuality. C. G. Carre.

Gilman. Died in West Farnham, C. E., May 8, 1865, my brother, Charles A. Gilman, youngest son of Wm. Gilman, of Melbourne, C. E., aged thirty years.

Death for the first time has entered our family and snatched away an affectionate son and brother. He was confined to his house the greater part of the winter, and to his bed for about two months before he died. His last sickness was painful, but while prostrated with disease he sought for the forgiveness of his sins, and found peace with God, and is now sweetly sleeping in Jesus, we trust.

The funeral was in Waterloo, where a large congregation assembled to pay respect to his memory, and listened to an excellent discourse by Eld. J. M. Orrock, from Rev. 21:4. S. R. Gilman.

Dinsmore. Died in East Bowdoinham, Me., May 13, 1865, very suddenly, of heart disease, Bro. William Dinsmore, aged sixty-eight years.

At the time of his death, he was reclining on a lounge, conversing with a neighbor on the state of the dead; when raising himself a little, he gasped two or three times and died. Truly there is but a step between us and death. Bro. D. was aware that he had a disease that might terminate his life at any moment, and was trying to live every day as though it was the last he had to live. May God bless the mourning friends. H. D. Reed.

Burnham. Died in Boston, May 22, 1865, Ellen, daughter of Mr. James and Nellie Burnham, aged six months and twenty days.

We endeavored to comfort the mourning circle with the promise that Ellen would be brought again from the land of the enemy. May this dispensation be sanctified to the good of the bereaved, so that they may be brought finally to share everlasting blessedness in the kingdom of God.

A. W. Sibley.

Hamlin. Died in Clinton, Me., Sr. Etta, daughter of Jesse M. and Mehitable Hamlin, aged twenty-three years.

She was beloved by her friends and all christians, and accepted of God. She sleeps in Jesus. Sermon by L. L. Howard. Charles Stratton.

Summary of News.

FOREIGN.

Liverpool May 20th, Londonderry 21st.

The Paris correspondence of the *Morning Herald* asserts that the news of the opening of recruiting offices for Mexico in New York and Washington, created an immense sensation. The Paris *Moniteur* refrains from any allusion to it. The general impression is that Napoleon will not stand it, and will direct the French squadron to intercept any reinforcements for Juarez.

The Paris correspondent of the *Times* also says this matter makes the Empress regent and ministers long for the return of the Emperor from Algeria.

Strange rumors were current on the Stock Exchange in London on the 19th inst., but though unconfirmed had a depressing effect. The most prominent was that Napoleon had been urgently recalled to Paris in consequence of the prospect of American aggression on Mexico; also Maximilian had been shot. The Paris Bourse was comparatively steady, and it was believed that the stories were concocted by speculators. Mexican securities were decidedly lower.

Liverpool May 24th, Queenstown 25th.

The news of the Mexican emigration schemes in the United States attracts attention.

The London *Daily News* remarks that if Mr. Johnson intended to give France cause to declare war he would not now be disbanding armies and selling ships. It is probable, however, that the throne of Maximilian may be endangered by the help which Juarez may get from the American people in ways which Napoleon will have no right to remonstrate against.

The *Morning Post* says reliable information leads to the inference that, so far as Mr. Johnson is concerned, he has no intention of interfering either in Mexico, or, what is more important, in Canadian affairs.

London, May 25. The London *Owl* says that the question of the Alabama depredations has reached an unpleasant point, Great Britain having refused indemnity, and the American rejoinder alludes to compulsion.

The Paris *Moniteur* confirms the revocation of the order limiting the stay of Federal vessels in French ports, and says that France has also announced that she will hasten the removal of all other restrictions as soon as the Washington Cabinet ceases to exercise the exceptional rights, which, as belligerents, it is enabled to claim toward neutral vessels.

The *Moniteur* states the belief that Johnson will continue the wise and friendly policy of Mr. Lincoln.

DOMESTIC.

New York, June 3. The *Times'* Washington dispatch says the trial of Davis will take place on or about the 19th. The trial cannot occupy more than three or four days in the impanneling of the jury and presentation of evidence.

New York, June 5. The *Tribune's* Washington dispatch says it is reported on good authority that Secretary Stanton has resigned, though it is not positively confirmed. It is known that he leaves the Cabinet very soon. It is said that when he was in consultation with the President the latter was obliged to remind the Secretary that he was himself President of the United States.

The differences of opinion between Secretary Harlan and Mr. Usher, his predecessor, is assuming a serious form. The former insists upon changing the huge contracts made by the latter just before leaving the Interior Department. As a result of the complication Judge Otto, Assistant Secretary, leaves the Department, and will be succeeded by John Wilson, Third Auditor.

Washington, June 5. The President has within the past few days received a violently threatening letter, which has been placed in the hands of the proper authorities for investigation. The letter was mailed in this city, and bears the signature "Grape Vine."

A Glance over the World.

The "*Israelite Indeed*" thus speaks of the condition of the world, and the ending up of this dispensation:

The condition of the Jews strongly indicates that the coming of the King, and the winding up of the history of the gospel dispensation, are near at hand; and many of us may still be in the flesh to witness the ushering in of the great day of the Lord. But there are other strong signs of the times, from which the faithful believer in the Kingdom of God may derive the same conclusions. The whole habitable world is in motion. There is a general agitation among all nations; a roaring, like that of an approaching thunderstorm. The great empire of the middle kingdom is in a state of rebellion; Japan is nearly in the same condition; feud and murder are constant among the princes, nobles, and common people. In India are strong symptoms of another out-break, of a great rising against their English rulers. In New Zealand the war between the natives and the colonists is still raging. Russia is unsettled; the serf affairs are still agitating the whole community; and the ground under the feet of the noble-minded Czar is trembling. The Turk has long since become a man of snow, who gradually melts away; and soon the place where he stood will not be found. And, while the European portions of his empire, where he had long since but a shadow of authority, are, some in open, and some in masked rebellion, the Asiatic portions, the fanatical Syrian Mohammedans, curse him as a heretic, and give vent to their indignation by murdering the christians, and even each other. Austria is obliged to keep not only a watchful eye, but also a well prepared army to hold down the Italians of Venice on one side and the dissatisfied Hungarians on the other. The Italian pot is boiling over on all sides; Rome is the golden apple for which they have so strong a desire; but it is unfortunately watched by the French Cerberus. France, as everybody knows, stands upon volcanic ground. England; why England seems to be at peace with all her neighbors; but, of course, an armed peace, as she knows well that these good neighbors hate her, and look with the eyes of jealousy upon her prosperous state. And America, the free and great America, is now entirely out of joint. In this great republic brothers are arrayed against brothers, and thousands upon thousands fall victims to the unnatural strife. In Mexico, in South America, as well as in the centre of this continent, wherever we look, we behold but strife and trouble among the inhabitants.

Thus a glance around the world shows us a singularly extended state of war, rebellion, disorganization, distress, and uneasiness. Shall we therefore not lift up our heads, and take courage, believing that all these events are forerunners of our glorious King and Messiah, who will soon come to restore order and peace among belligerents? Hasten, O Lord. Come quickly! Yea, come and deliver the world from all the evils which are the source of all tribulation.

Jewish Intelligence.

Jerusalem. The cultivation of cotton has given a new impulse to industry and commerce in these capes. You will be pleased to learn, I doubt not, that manufactures and internal improvements are quite the order of the day in this long desolated land, not only amongst the Frank sojourners, whose influence, by-the-by, is most decidedly in the ascendant, but amongst the stolid Turks themselves. A very fine steam cotton establishment has just been set in successful operation in this city, and several steam silk factories in the mountains, as well as within the suburbs. A steam press has also been lately put in operation by the A. B. C. F. M., in addition to the large hand-printing establishment it has long kept busily employed in this city. A large breakwater is about to be erected by a French company; steam carriages about to be placed upon the new Damascus road; and water brought from the River Lycus, some six or eight miles distant. And it is believed that at last, after so many fruitless efforts to procure a concession from the Sublime Porte, a railway is about to be laid down from Jaffa to the Holy City. But whether the Firman has been granted to Dr. Zimpel or to our English company applicant, I am not informed. Perhaps you are not aware that this very learned, excellent and benevolent brother, albeit somewhat eccentric, whom I had the happiness of baptizing in the Jordan about twelve years ago, has been spending many months, and much money, too, I fear, at Constantinople, endeavoring to procure a concession from the Sultan for this purpose. The Euphratean railway, it is now positively asserted, is actually commenced, despite all obstacles—its entering point being, as of right it ought to be, "at the entering in of Hamath," just under the shadow of Mt. Casius, that ancient landmark of Moses—Mt. Horhor. The telegraphic wire now stretches in three directions from old Berytus, the Beeroth of Solomon, one of its branches running to Egypt via Jaffa and the City of the Great King! Shade of Solomon! Is not this at least "something new under the sun"?—(*Extract from a letter of Dr. Barclay.*)

Loss of life in the War.—Official returns in the War office show that the deaths in the army since the war broke out, so far as heard from, with the estimate made for those returns not handed in, including starved prisoners, etc., will aggregate about three hundred and twenty-five thousand! These are the deaths alone. When we estimate the wounded in the ratio of three for every one killed—which is less than the usual average—we see at what a fearful sacrifice of life and limb the nation has preserved its existence.

The Crops. From all parts of the States and from Canada, we learn that the growing crops never gave greater promise. The wheat and hay crops in particular are represented to be unusually forward, and the yield is expected to be immensely over a common average.

Notices.

Advent Christian Conference.

The Minnesota Second Advent Christian Conference will hold its annual session at Elliota, Fillmore Co., (near the Iowa Station), commencing on Friday, June 30, 1865, and continuing over the first day. A general attendance of christians is desirable. Come, dear brethren, let there be a general gathering. Come laden with grace to work for the salvation of souls. Inquire for James Bersell, etc. Philip Ramer, Secretary.

Notice.

Bro. Grant:—We wish, through the Crisis, to give notice to the brethren generally, that we have published a work entitled,

"The Truth made Plain: or an Exposition of the Times and Seasons,"

showing that the second personal appearing of our Lord and Savior Jesus Christ will take place no later than 1867, and probably in the spring of that year. It contains an exposition of all the periods relating to the time of that event, both in the prophecies of Daniel and Revelation. It contains seven different expositions of Revelation alone, which we think are clear and easily to be understood. The 2300 and 1335 days are shown to terminate at the same time, or together.

We propose to send the work to all who may desire it, on receiving four cents to pay the postage, leaving it to them to pay for it or not, as they shall feel disposed, after reading it. It contains 270 12mo pages, in pamphlet form. The price of the book to those who are able, and may feel disposed to pay for it, after having read it, is sixty cents. To those who are unable to pay, "without money and without price."

All orders must be addressed to Dr. A. Decker, *Newark, N. J.*

S. W. Bishop,
A. Decker.

Tremont Campmeeting.

The fifth annual campmeeting will commence at Tremont, Tuesday, July 25th, and hold over the following Sabbath. The Committee will make arrangements for boarding. Bro. Hiram Munger will preside, arrange for the preaching, and give due notice of the same. By order of the Committee.

Notice.

The Maine Eastern Conference will be held at Brewer, Me., at the Town House, to commence on Friday, June 9th, at 2 P. M., and continue over the Lord's day. All who love our Lord are invited to come.

Thomas Smith, Israel Damman, } Committee.

Will the ministry be punctual to their duty in the name of the Lord?

Notice.

The next annual meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, commencing June 15th, 1865, and continuing over the first day. Strangers may call on Bro. Cooley near the depot. Dear brethren, let this be the largest gathering of the kind we have ever had. Come laden with grace, to work for the salvation of sinners.—*Voice copy.*

H. H. Janes, Pres.
P. S. W. Deyo, Conf. Clerk.

I have made arrangements with the Railroad Company on the Dubuque and Sioux City Road, so that brethren can attend the conference at Manchester at half fare by getting of me at the meeting a full pass to return home. Let not this rare opportunity pass by.

Peter S. W. Deyo, Clerk.

Conference.

The Maine Western Central Quarterly Conference will be holden with the brethren and friends in Vienna, at Sr. Carr's barn, commencing June 8th, at 4 o'clock P. M., and continue over the following Lord's day. Brethren from a distance will call on Eld. H. B. Seavey, Bro. Clifford, or Sr. Carr.

Ample provision will be made, and a general invitation is given. Come, brethren and sisters, while it is evident that those who love the Lord will soon see the King in his beauty, let us see to it that we are found faithfully discharging our duty at his appearing. D. W. Griffin, Clerk.

Tent Meeting at Bellville, Wis.

The Western Tabernacle will be pitched in Bellville, Dane Co., Wis., June 16th, as Eld. Hitchcock and the brethren shall arrange. Let us have a full gathering. Come to work for God, both ministers and members. The meeting may hold over two Sundays. W. Sheldon.

Notice.

Preachers, before sending appointments to the Crisis for the church in Rutland, Vt., are requested to consult with our pastor, Eld. H. F. Carpenter.

Thomas George, Clerk.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

H. L. Hastings........Sunday, June 11th
Miles Grant........Sunday, June 18th
Hiram Munger........Sunday, June 25th

Lowell, Mass........Sunday, June 11th
Stanbridge, (Stone-Settlement), C. E., Friday, 2 P. M., June 23d, and continue over the Lord's day. We purpose to leave Boston 7.30 A. M., Thursday, June 22nd, and go by the way of St. Albans, Vt., thence on the "Montreal and Vermont Junction R. R." to Des Eiveres Station. Others in Canada East who wish meetings will please inform us at once, that we may know what arrangements to make. Miles Grant.

Groton Junction........Lord's day, June 11th
Wm. C. Thurman.

East Boston........Sunday, June 11th
Westfield Farms, Mass........Sunday, June 18th
T. Cole.

Compton, C. E., (Harvey school-house), Sunday, June 11th.
Hatley, (McConnell school-house), Tues. and Wed. evenings, June 13th and 14th.
Stanstead, (Smith's Hollow), Thursday eve., June 15th, through the week, and over Sunday, June 18th.
Wheelock, Vt., (where Bro. John Smith may appoint), Tuesday evening, June 20th.
North Haverhill, N. H., Wednesday evening, June 21st
Piermont, (Clay meeting-house), Thurs. eve., June 22d
East Canaan........Friday evening, June 23d
North Sutton........Saturday eve., June 24th and over Sunday.
Bradford, (Pond meeting-house), or where the brethren may appoint)........Tuesday eve., June 27th
New Boston........Wednesday evening, June 28th
Goffstown........Thursday evening, June 29th
Pittsfield........Friday evening, June 30th
Rochester, (Brick school-house, Lewis McDuffee's District)........Sunday, July 2d
J. Pinkham.
J. H. F. Varney.

Exeter, N. H........June 11th
Dover, N. H........June 18th
Kennebunk........Sundays, June 25th and July 2d
Biddeford........Sundays, July 9th and 16th
J. K. Bellows.

Lower Gilmanton, N. H., Saturday evening, and Sunday, June 10th and 11th. Love feast at 9 o'clock Sunday morning.
Manchester, N. H., June 18th. Love feast at 9 o'clock A. M. Hope all will meet together who are looking for Jesus.
Warner, N. H., Waterloo, (school-house, or grove, as brethren may arrange), Saturday evening, and Sunday, June 24th and 25th. Love feast Sunday morning, at 9 o'clock. John G. Hook.

Plymouth Hollow, Ct., (Bro. Potter's) Sunday, June 11th
O. D. Woodruff.

Walling, North Farms........Sabbath, June 11th
H. L. Bradley.

South Windsor, Ct........June 11th
S. P. Babcock.

Springfield, Mass., (Barnes' Block), Sunday, June 11th
Holliston........Sunday, June 18th
E. McCulloch.

Exeter, N. H........Sunday, June 11th
Dover, N. H........Sunday, June 25th
Thomas M. Latham.

Barrington, N. H., (Shurburne school-house), Sunday, June 18th. S. Hawkins.
T. M. Latham.

Northwood Narrows, N. H........Sunday, July 2d
H. S. Pinkham.
S. Hawkins.

Densmore Hill, Vt........Sunday, June 11th
J. B. Libby.

Epsom Mountain, (school-house)........June 11th
John Parsons.

East Killingly, Ct........June 11th
Danielsonville, Ct........June 18th
Agawam........June 25th
Bro. Burgess' in the evening. H. Pratt.

Manchester, N. H........Sabbath, June 25th
T. M. Preble.

West Brattleboro, Vt., (Bro. Kendell's), Tuesday evening, June 13th.
At Bro. Gage's, Wednesday evening, June 14th.
Grafton, Vt., (at Bro. S. Spaldings, if desired), Thursday evening, June 15th.
Plymouth, Vt., Friday evening........June 16th and over Sunday.
Whitkerville, Vt........Sunday, June 25th
Northfield, Mass........Sunday, July 2d
Geo. A. Streeter.

Greenbush, Me., (as Bro. James Manning may arrange), June 16th.
Burlington, Long Ridge........Sunday, June 18th
Burlington, Falsom's Ridge........Sunday, June 25th
S. Hammons.

North Adams, Mass........June 11th
West Hoosick, N. Y., (Advent Chapel)........June 24th and over the following Sabbath.
North Bennington, Vt........July 1st and over the following Sabbath.
Wm. J. Blanchard.

Brookfield, N. H., conference........Sunday, June 11th
A. W. Sibley.

Chichester, (new chapel)........Sunday, June 11th
S. S. Mooney.

Portsmouth, N. H.

Burleigh Emery........Sunday, June 11th
L. Boutell........June 18th and 25th

North Strafford........Sunday, June 11th
Tuftonborough........Sunday, June 18th
Great Falls........June 25th
J. G. Smith.

Plymouth, Mass........Sundays, June 11th, and 18th
Philadelphia, Pa........Sunday, July 1st
F. H. Burbank.

North Adams, Mass........Sunday, June 11th
Springfield, Mass., (Barne's Block), Sundays, June 18th and 25th. A. Simpson.

Sutico, Ct........June 11th
R. Starks.

Warner (Waterloo school-house), Lord's day, June 11th
Love feast at 9 o'clock A. M. B. P. Manning.

East Stoneham, Me........Saturday evening, June 10th and over the Lord's day. J. T. Jordan.

Manchester, N. H........June 11th
C. S. Emerson.

Biddeford, (Plain school-house, or as Bro. E. Towne may appoint........June 11th
Hollis, with Bro. Emery........June 18th
W. H. Mitchell.

Holden, Mass........June 18th and till after the 25th. E. S. Jennings.

Portland........Sunday, June 11th
Richmond........Sunday, June 18th
Funeral service of Bro. David Robinson's son.
Cumberland, (Merrill school-house), Sunday, June 25th
R. R. York.

New Bedford........June 11th and 18th
Lawrence........Sunday, June 25th
A. Ross.

Concord, N. H........Sunday, June 11th
C. Goodrich.

North Canton........Sunday, June 11th
B. Hitchcock.

Bridgewater, Vt., (where Bro. Hubbard may appoint), Sunday, June 11th. Nelson Hartshorn.

Having had a number of calls from New Hampshire and Maine, I have, at the suggestion of Bro. Hiram Munger, arranged to preach at the following places:—
Lee, N. H........Sunday, June 11th
Biddeford, Me., Tues. and Wed. eves., June 13th & 14th
Hollis, Me., Thurs. and Friday eves., June 15th & 16th
Portland, Me........Sunday, June 18th
Yarmouth, Me., Tues. and Wed. eves, June 20th & 21st
So. Poland, Me., Thurs. and Friday, June 22d and 23d
Poland Hill, Me........Sunday, June 25th
Should any of these appointments in any way interfere with previous arrangements, please inform me at Exeter, N. H., before June 1st. H. K. Flagg.
My appointment at Concord, N. H., is withdrawn.

Avon, Lovely Street........June 11th
Winchester, (at the Stone school-house, or as Bro. Henry Drake may arrange), June 25th.
H. Rockwell.

Worcester, Mass........every Sunday in June
St. John, N. B........July 1st
Address, care of S. F. Mathews.
Edwin Burnham.

New Haven, Ct........June 11th
New York, 24th Street, Bro. Curry's place........June 14th
New Britain, Ct........June 18th
Hartford, Ct........June 25th
J. S. White.

Plainfield, (Pond school-house)........June 11th
H. Hadlock.

Wrightville, Conn........Sunday, June 11th
Geo. L. Teeple.

North Parsonsfield, Me........June 11th
T. W. Piper.

Business.

Our Volunteer Agents.

Report for the week, ending June 2.

Whole number of subscribers obtained during the week, 20. By individual effort, 20, as follows:—

One each—By C Chester, S Collins, J A Cleaveland, J L Chute, I Dumman, M Grant, L M Goodyear, Mrs. T B Northrup, I B Potter, I Stevens, C B Turner, A S Webster.

Eight—By Jane A. Bickford.

TO CORRESPONDENTS.

F. Hale—The 62 cts. in Oct. was credited to you.
S. Bliss—The $2.50 in March was credited.
C. A. Ransom—The first copy was No. 426.
D. G. M.—It will be forwarded soon.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 505. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each—M Clisby 520, M J Howard 525, T Potter 551, J Hanson 522, G Pease 518, W W Miller 507.

$1.25 each—H Leach 511, N Merrow 520, N Ferbur 529, A Stivers 510, M Woodruff 531, J Hayes 529, W Collier 520, D L Herrick 529, D Miner 520, W F Spear 529, L D Sperry 529, C Brooks 494, C B Tenney 531, A H Bonnell 531, S Whiting 533, J B Eastman 525.

$2.00 each—E Glidden 478, M Martin 519, F M Cloyd 503, J B Miller 503, H D Goodenough 498, L Robbins 526, C Ford 550, G Tipler 528, F Andrus 531, H Stevens 495, T Shepard 490, J Goutermont 487, J Wemple 485, G Storer 544, G Whipple 544, H Lowery 503, J Slager 543, H N Bliss 524.

$2.50 each—E Treat 551, M A Barnes 509, N Proctor 516, J B Manning 555, N J Thomas 557, R Hawks 559, W. A. Howe 486, S. M. Hasty 541, C. Young 557, D. J. Smith 549, L Stevens 555, Mrs. B. Woodford 495, E. Woodruff 557.

$3.00 each—C Severance 506, F Hale 522, W H Worthing 507.

Various Sums—W F Seward $3.85, 532; M. Bucklin $1.50, 467; A S Webster $6.75, 532; D White 85c, 521; G. Farmer 60c, 511; C. Chester 75c, 506; W. Ramsey $1.68, 497; B Bassett 3.25, 556; E Granger 63c, 516; J Drew 30c, 450; H Howell 50c, 538.

For books and tracts.

W F Seward $1.15, N H Reed $18.20, A Lewis $1.40 A Doxtater 85c, J. Hayes 25c, H. S Shears 35c, S. D. Church $1.75, E. Jameson 75c, S. L. Searle 55c, H L Johnson $1.75, G Storer $1.75, M. Russell 63c, A. McClure $1.30.

30 cts. each—E P Cummings, A Bickford, C Wheeler, E Flanders, H Miles, J O Gardner.

BOOKS AND TRACTS SENT.

By Mail—E. Jameson, H. Miles, A. Doxtater, J. O. Gardner, L M Goodyear, M B Dumay, A McClure, M Rawson, E A Nye, P T Light, S Sherman, L M Hard, P B Hoyt, C G Drew, N Miles, G Storer, C Wheeler, S L Manley, S Leach, J Hayes, D Sexton, J B Cleaveland, W Burnham, W Welch, N J Winchell, E Flanders, Jr., A Bickford, H L Johnson, M Russell, S D Church, E P Cummings, W L Shears, E B Stearns, E W Ager, W Rowe, S D Nichols, J Reed.

By Express.—A A Hoyt, N H Reed.

LETTERS RECEIVED.

C H Buck, C Case, M H Morrison, O P Allen, M A Weaver, B F A., N M Wells, Louisa Barber, J Clark, J Elkins, W C Thurman, A Friese, M. D. W., S Nutt, W. H. L.

For the Female Convention—M. Sunderland, $2.00.

POST OFFICE ADDRESS.

Wm. Ongley and M. S. Ongley—Prince Albert, Canada West.
B. St. John—Wilton, Cannon's Sta., Ct.
I. Damman—Corinna, Me.
Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.

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Fables of Infidelity in Tract Form.

Sent, postpaid, as follows:

1. I don't believe in Religion........12 pp., 3c.
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4. Have we any need of the Bible?........24 pp., 4c.
5. Who wrote the New Testament?........16 pp., 4c.
6. Is the Gospel Fact or Fable?........16 pp., 4c.
7. Can we believe Christ and his Apostles?..16 pp., 4c.
8. Prophecy........32 pp., 5c.
9. Moses and the Prophets........28 pp., 5c.
10. Infidelity among the Stars........28 pp., 5c.
11. Daylight before Sunrise........36 pp., 5c.
12. Telescopic Views of Scripture........32 pp., 5c.
13. Science, or Faith?........32 pp., 5c.

For the Sett, (making 314 pp.)......30c. postpaid.

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By mail, 1000 pp........$1.00.
By express, 1,200 pp........$1.00.

Address all orders to Miles Grant, Boston, Mass.

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Glad Voices; words by D. T. Taylor, music by L. Reimer. Price $2.00 per one hundred. 3 cts. single; postage 2 cts. on every package of twenty-five or less.

ENGLISH BIBLES.

We have just received a fresh supply of English Bibles, which, owing to the recent decline in gold, we shall be able to send, by mail, postpaid, at the following low prices:—

Diamond,	morocco, gilt, marginal references,	$1.75
"	roan, "	1.10
"	roan, " brass rims and clasps,	1.70
"	calf. colored edges, marg. ref.,	1.35
Pearl,	morocco, gilt, *reference between verses,*	2.40
"	morocco " circuit bind., marg. ref.,	3.20
"	roan, " *reference between verses,*	1.75
"	roan, " rims and clasps, marg. ref.,	2.00
"	calf, marbled edges, ref. between verses,	2.00
Nonpareil,	morocco, gilt, circuit bind., marg. ref.,	3.80
"	roan, " *ref. between verses,*	2.00
"	roan, " rims and clasps, *ref. betw.,*	2.60
"	calf, colored edges, "	2.15
Minion,	morocco, gilt, without references,	2.40
"	morocco, " *ref. between verses,*	3.10
"	roan, " without references,	1.90
"	roan, " *ref. between verses,*	2.50
"	calf, marbled edges, without ref.,	2.15
"	calf, " *ref. between verses,*	2.75

Address all orders, with the money, to MILES GRANT, Boston, Mass.

BOOKS FOR SALE AT THIS OFFICE.

The Emphatic Diaglott: containing the Original Greek Text of the New Testament, according to the Recension of Dr. J. J. Griesbach, with an Interlinear Word-for-Word English Translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209) in the Vatican Library; with Notes, References, and an Appendix. 880pp. 12mo. Price, plain leather, $4.00; extra, gilt, $4.50; Turkey morocco, $5.00. Postage, 16 cents.

The New Testament of our Lord and Savior Jesus Christ; with brief Notes and Instructions; containing the references and marginal readings of the Polyglott Bible; also the Psalms, Maps, and Harmony of the Gospels. Published by the American Tract Society. For family use. $1.75; by mail, $2.15.

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Why the Shoe Pinches. A useful little work, with cuts, showing the conditions of a healthy foot, the causes of deformities, and how to avoid those troublesome diseases and malformations, such as chilblains, corns, bunions, flat-foot, bent-up toes, grown-in nails, etc. Price, 30 cents.

Hiram Munger's Life and Religious Experience, including many singular circumstances connected with Campmeetings and Revivals. Written by himself. 224 pages. Price 30 cents, postpaid.

The Syriac New Testament. A literal translation from the Syriac Peshito Version. By James Murdock, D. D. Price $2.50. Postage 36 cts.

Non-Resistance; or, the Spirit of Christianity restored. By W. C. Thurman. Price 20 cts.; postage 4 cts.

Chloe Lankton; or, Light beyond the Clouds. A Story of Real Life. 75 cents. By mail, 87 cts.

Muller's Life of Trust. A Narration of the Lord's dealings with George Muller, written by himself. $1.75; by mail, $2.00.

Diphtheria: its Causes, Treatment, and Cure. By James C. Jackson, M. D. Price, 10 cts.; by mail, 12 cts.

The Mission of Suffering. An excellent tract, addressed "to a pastor in trying circumstances," by A. P. Jolliffe, Philadelphia. Price, 5c, postage 2c.

The taking of Human Life incompatible with Christianity; with remarks on the present crisis. By T. F. Tukesbury. Price, 8 cts.; postage 2 cts. A tract for the times.

ENGLISH BIBLES

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LET IT PASS.

Be not swift to tell of care,
Anger is a foe to snare,
Let it pass.
Brood not lightly o'er a wrong,
Which will all depart ere long,
Rather sing this cheering song,—
Let it pass, let it pass.

Strife corrodes the purest mind,
As the unregarded wind,
Let it pass;
Any vulgar souls that live,
May condemn without reprieve,
'Tis the noble who forgive.
Let it pass, let it pass.

Echo not an angry word,
Think how often you have erred.
Let it pass,
Since our joys must pass away,
Like the dewdrops on the spray,
Wherefore should our sorrows stay?
Let it pass, let it pass.

If for good you're taken ill,
Oh be kind and gentle still.
Let it pass.
Time at last makes all things straight,
Let us not resent, but wait,
And our triumph shall be great.
Let it pass, let it pass.

Bid your anger to depart,
Lay these heavenly words to heart.
Let it pass.
Follow not the giddy throng,
Better to be wronged than wrong,
Therefore sing the cheery song,—
Let it pass, let it pass.
—*Selected.*

For the World's Crisis.

A LETTER.

Dear Brethren and Sisters:—The present seems an opportune moment for stirring up your pure minds to look in a *new* direction for the exercise of that noble generosity, characterizing those who have given all for Christ, and are waiting for the kingdom of God. Yes, it is a *new* hand that now raps at the door of our charity for admittance; and shall we fear to open immediately? No, the object is too palpable to admit of any misgivings. For years we have ardently prayed, "Let thy kingdom come," but thank God that old mother earth has continued her daily rounds until the direful stain of slavery has been wiped from her bosom. Inspiration exhorts the brethren of the apostle James to "be patient unto the coming of the Lord," and what could make us wait *more patiently* for our blessed Savior than witnessing the chains of oppression broken off from four millions of human beings, even if their skin was tinged a little darker than our own? Thank Heaven, that I have lived to see so bright a spot on a planet darkened with sin.

Brethren and sisters, it seems to me that *now* is the time to let our light shine, by performing *good works* to Afric's sons and daughters; and do you not think it will glorify our Father who is in heaven, for us to send our mite to aid in enlightening four millions of minds just emerged from the dark yoke of slavery, where generation after generation the law of the land has strictly forbidden them books and letters? Must they not, like the inhabitants of Zabulun and Nephthalim, sit in great darkness? Christ came here to this planet to enlighten such (Matt. 4: 16), and shall not you and I go and do likewise? Christ leaves his children here until his second coming, as his agents, to carry out his plans; and don't we *love* to practice self-denial to carry out the plans of one who died to save us? Inspiration informs us that we are "laborers *together with God*;" yes, the God of heaven condescends to work with such poor worms as you and I. Not that he is incompetent to do the work alone; but through a merciful desire to make something of poor insolvent human nature, it is his great plan to take us into company with himself. Now if we work with *God*, shall we not straightway do something for the Freedmen of the South? Can we not plainly see God's hand engaged in their behalf? As the law of our land was five years since, we could do nothing comparatively; but now we are free to send our ministers and teachers to preach and teach a coming kingdom, without imperiling their lives. Is it not wonderful what incessant victories have followed the Union armies since the late Emancipation act? But does it not exemplify still more striking interposition of Providence, to see these poor men and women, so long kept in impenetrable darkness, evince such a thirst for knowledge? Ah! it is quite apparent that *God* is in this move, and if we work *with* him in this matter, we shall receive his commendation and praise. Hasn't God worked for the slave? Yes, he has done what you and I could *not;* now, you and I can do our part of the work by sending our mite to help them. But says one, *How* can *I* help them? Help them by your prayers, help them by your money, help them by your clothing. Can you not give them as much as the widow's mite? One farthing may procure an eulogy from the King of kings; and this is one reason why I would urge all to do their little; that God's blessing may rest upon them.

What I fear is, that some will be deterred from doing because, alas, they can do so *little.* Now, as you fear God, and believe his word, I beseech you let not this deter you from doing what you *can.* Look here. If you can give five cents, ask some other brother or sister if they can give five, and let them inquire of some other friend, whether he thinks as you do or not, upon matters of theology (get everybody to do good you can); it may be you can get twenty-five or fifty cents together. "But then I am unaccustomed to writing and sending such a trifle to the "National Freedmen's Relief Association." Well, put it in an envelope with your name, or without, just as you prefer, and direct to Mrs. B. Mathewson, Castleton, Vt., and I will send it to the poor Freedmen forthwith, as I am now engaged in getting up a box of clothing and also collecting what money I can to send them. My brother, Addison Wheeler, has a large school in Washington, D. C., in which he is engaged during the week; and then a Sunday school on Lord's day. I intend to forward to my brother the clothing and money as soon as practicable, perhaps in three or four weeks; and I take this opportunity to solicit donations from the friends in Sandy Hill, Poultney and Rutland, to join us here in Castleton in making out a box of clothing for the poor Freedmen. Any article from an infant's shirt to full sized men and women's garments is solicited. Pins, needles, thimbles scissors, etc., also tracts, if any have them. Perhaps in some of the places mentioned the friends are getting up a box; if so, may prosperity attend them. But if circumstances forbid your making out a whole one, please join us in Castleton in this Godlike work.

But, says one, is this religion to send money and clothes to the Freedmen? I think so. Let us see if Christ does not acknowledge it to be his religion, when he sits on his regal throne, and says, "Come, ye blessed," etc. The reason,—"I was an hungered, and ye gave me meat;" "naked, and ye clothed me;" whereupon, these blessed ones, in astonishment inquire, WHEN did we feed and clothe you? Says Christ, "Inasmuch as ye have done it to one of the LEAST of these, . . . ye have done it unto me." I think it will not be denied by those acquainted with the facts, that God has *many* devoted children among the Freedmen of the South.

Perhaps it may be thought that I have left their mental, to plead for their physical wants. No. I am engaged for both. The place where I send, they have a teacher, but circumstances necessarily render them *very poorly clad.* Now my friends, whatever you have to spare of money, or clothing, to these poor Freedmen, from one penny to a thousand, or from the smallest garment for children to the size of manhood or womanhood, please forward it without delay. The day may not be distant, when you and I may be confined upon a bed of languishing, for the most healthy and hardy are not impervious against the power of disease; and then we shall desire an efficient hand to make our bed; and if we rightly consider the poor, we have the promise that none less than the God of heaven will make *our* bed, when worn with disease. What physician can make us so comfortable? Please turn to the 91st Psalm, and read three verses where this promise stands out in bold relief.

Little children should be encouraged to give their pennies to this cause, instead of spending them for candies, etc. A week or two since the subject was brought before the children of our Sunday school, here in Castleton, and they were invited to bring their pennies, and the children have already contributed about two dollars and a half. Will not other Sunday scholars do likewise? Now let me urge it again upon all, not to say, *I can't do anything,* because incapacitated to do great things. B. Mathewson.

Castleton, Vt., May 18th.

P. S. Since writing this, I have learned that the Sandy Hill church have contributed about eighteen dollars in money. God bless them. B. M.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER ELEVEN.

To Bro. C.:—*Dear Brother,*—I think I can not profit you more, than by giving you some brief extracts of experience touching the subject of our last epistle—"In the mouth of two or three witnesses, shall every word be established." The witnesses that I shall call upon to testify are from the high walks of life, and the low; the private individual, and the pastor and bishop; the educated, and the illiterate; male, and female,—members of various churches.

The first whom I shall introduce was a class leader, so ignorant that he could not read much until quite advanced in life, and unable to write until past sixty years of age, if I remember right. Yet, notwithstanding these disadvantages, he was eminently successful in winning souls to Christ, thus evincing himself "wise" in the highest sense. He had been seeking with all his heart for the *endowment of power* from on high, and when he came to the point where his faith laid hold on the promise of God, and he exclaimed from the heart, "*I shall have the blessing now!*" "that moment," he says, "I felt the refining fire go through my heart, illuminating my soul, scattering its life through every part, and sanctifying the whole. I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, 'This is what I wanted. I have now got a new heart.' I was emptied of self and sin, and filled with God."—*Carvasso.*

Benjamin Abbott, a minister in the lowly walks of life, thus testifies: "That moment the Spirit of God came upon me in such a manner that I fell flat to the floor, and lay as one strangling in blood, while my wife and children stood weeping over me. But I had not power to lift hand or foot, nor yet to speak one word; I believe I lay half an hour, and felt the power of God running through every part of my soul and body, like fire consuming the inward corruptions of fallen, depraved nature. In three days God gave me a full assurance that he had *sanctified me, soul and body.*" He was very successful in the ministry.

Bishop Hamlin testifies: "All at once he felt as though a hand, not feeble but omnipotent, not of wrath but of love, were laid on his brow. He felt it not only outwardly, but inwardly. It seemed to press upon his whole body, and *to diffuse all through and through it a holy, sin-consuming energy.* As it passed downward, his heart as well as his head was conscious of the presence of this soul-cleansing energy, under the influence of which he fell to the floor, and in the joyful surprise of the moment cried out with a loud voice. . . . For a few moments the depth of God's love swallowed him all up; all its billows and waves rolled over him."

Mrs. Hester A. Rogers says: "I was deeply penetrated with his presence, and stood as if unable to move, and was insensible to all around me. While thus lost in communion with my Savior, he spake these words to my heart: 'All that I have is thine. I am Jesus in whom dwells all the fulness of the God-head bodily. I am thine. My Spirit is thine. My Father is thine. They love thee as I love thee. The whole Deity is thine. He even now overshadows thee. He now covers thee with a cloud of his presence.' All this was so realized to my soul, in a manner I can not explain, that I sank down motionless, being unable to sustain the *weight* of his glorious presence and *fulness of love.*"

Dr. Upham, Professor of Bowdoin College, a Congregationalist, thus testifies respecting his reception of the baptism of the Spirit:—"I was distinctly conscious when I received it. I was then redeemed by a mighty power, and *filled with the blessing of perfect love.* . . . There was calm sunshine upon my soul. The praise of God was continually upon my lips. . . . There was no intellectual excitement, no marked joys, when I reached this great work of practical salvation. But I was distinctly conscious when I reached it.

Mrs. Upham says of her reception of the blessing:—"But I had come to the Bible to *receive* and *believe* it all, and my eyes fastened on the promise of our Savior, 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled.' Blessed, sweet promise! my heart swells with emotion while I repeat it. While pleading this promise, kneeling before God with the words upon my lips, I felt a sweet *assurance* that my prayer was heard; *a sensible peace* entered into my soul. I arose and returned to my Bible with new emotion. Now I saw and believed. . . . But after this peace or love entered into my soul, nothing moved me."

Mrs. Phœbe Palmer thus expresses her exercises at the time of receiving the gift of power:—"While thus exulting, the voice of the Spirit again appealingly applied to my understanding, 'Is not this sanctification?' I could no longer hesitate; reason as well as grace forbade; and I rejoiced in the assurance that *I was wholly sanctified* throughout, *body, soul,* and *spirit.* O with what triumph did my soul expatiate on the infinitude of the atonement! I saw its unbounded efficacy as sufficient to cleanse a world of sinners, and present them faultless before the throne. I felt that I was enabled to *plunge* and *lose myself in this ocean* of purity! yes,

'Plunged in the godhead's deepest sea,
And lost in love's immensity.'"

We have further testimony on this subject, which we will defer to our next.

Yours truly, M. D. W.

For the World's Crisis.

FOOLISH TALKING AND JESTING.

"Some men's sins are open beforehand, going before to judgment: and some men they follow after. Likewise, also, the good works of some are manifest beforehand: and they that are otherwise cannot be hid."—1 Tim. 5: 24, 25.

Foolish talking and jesting is a sin. Look at it.

1. Paul in writing to the Ephesians says,—"Be ye followers of God as dear children, and walk in love, as Christ also hath loved us; "but fornication, and all uncleanness or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking nor jesting, which are not convenient; but rather let there be "giving of thanks." You perceive, reader, that "foolish talking and jesting" stand in the same cluster with "filthiness," "fornication and all uncleanness," as if they belonged to the same family. Paul had seen them in close company. Heathenism shows them associated in fact, as the out-workings of a mind low, sensual, and alien to the life of God in the soul, they are but too much in sympathy with each other, and are altogether uncongenial to whatsoever things are pure and holy. The Scriptures hint to us more than once that our "speech be always with grace, seasoned with salt"—(i. e. wisdom;) that it be sound speech that cannot be condemned," and that we "be without offence," "unblamable," "unreprovable." This use of the tongue is strictly forbidden (Eph. 5; 4;) and in addition to this positive prohibition, the apostle says, "*Let it not be once* NAMED *among you as becometh saints.*"

2. It grieves the Holy Spirit, as all sin does." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

3. It grieves God's people. How many, who look upon levity as a sin, are grieved in the house of God and out of it when ministers resort to punning and witty remarks, evidently to show off and excite laughter.

"He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity should inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart!
So did not Paul."

4. The example is pernicious. Many precious souls have been led into this folly of saying witty things in imitation of their pastor, or some influential church member. The influence of levity or foolish talking and jesting on the minds and hearts of young converts and inquirers after truth is a leprosy or gangrene to the soul!

5. Levity, or foolish talking and jesting, greatly retards usefulness—destroys our influence for good. How exceedingly incongruous to warn sinners to flee the wrath to come, while in their presence we indulge in levity, or trifling conversation? We lose our hold on the sinner's conscience by this wicked indulgence. Sinners know that levity is inconsistent with the christian character. Who would be likely, on a sick or dying bed, to send for a punning minister to talk or pray with him? A joking minister will seldom have persons coming to him with tears to ask what they must do to be saved. To be successful in winning souls to Christ, our "speech must be always with gravity, seasoned with salt." "Be sober, be vigilant;" "Let your conversation be such as becometh the gospel of Christ."

6. This habit of levity, foolish talking and jesting, evidently manifests a want of a deep, heart-felt, and consistent piety. Who ever knew a decidedly pious, sanctified christian indulge in lightmindedness; aim at witty sayings; say things in a trifling, funny, jesting way, to excite merriment or laughter? How was it with Stephen, Paul, and Barnabas? With such men as Baxter, Wesley, Fletcher, Payson, James B. Taylor? "By thy words shalt thou be justified, and by thy words thou shalt be condemned." If ever the arch deceiver is transformed into an angel of light, it is when persuading christians to talk nonsense.

Says the learned, refined, and pure minded, godly Fletcher:—

"Nothing is so contrary to godliness as levity. Seriousness consists in the matter of what is spoken, in the manner of speaking, in dignity of behavior, and in weighty, not trifling actions.

Jesting and raillery, lightness of behavior, useless occupations, joy, without trembling and awe of God, an affectation of vivacity and sprightliness, are all contrary to the Spirit of God.

Levity is contrary to contrition and self-knowledge, to watching and prayer, frequently to charity and common sense. In short, it is destructive of all devotion in our hearts, and in those of others, by unfitting the company for receiving any good.

Seriousness is useful to prevent the foregoing evils, to keep grace, to recommend piety and a sense of God's presence, to leave room for the Spirit of God to work, and to check levity and sin in others.

And have we not motives sufficient to seriousness? Are we not walking over enchanted ground, in sight of the grave, and pursued every moment by the enemy of all righteousness?

All who walk with God are serious, taking their Lord for their example, and walking by scripture precepts and warnings.

But are we to renounce all mirth, and be dull and melancholy? Answer. Seriousness and solid happiness are inseparable.

Is there not time for all things? Answer. There is no time for sin and folly. 'Every idle word that men shall speak, they shall give account thereof in the day of judgment.' 'If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.'—James 1: 26."

"'Tis not for man to trifle; life is brief;
And sin is here;
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours."

D. F. Newton, *Author of Home Thrusts.*

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWENTY-ONE.

VICTORY OF DEBORAH AND BARAK.

Israel had forgotten the promise made at the solemn review of Shechem; had forgotten the commandments of the Lord, and mingling with the bordering nations of heathen, had gone astray into the treacherous path of idolatry. For this they were given into the hand of Jabin, king of Canaan, whose captain—Sisera—oppressed them sorely. The galling power of the heathen master was felt bitterly by the warriors so lately triumphant, and the people groaned with vexation where they so lately drove the foe before them. The song of gladness had ceased from the tent of the shepherd, and the voice of mirth from the grove and vineyard. Twenty long years of slavery came and went, and there dawned no hope of relief. The power of the oppressor grew stronger, and weaker grew the purpose of resistance. Darker and darker lowered the clouds around the hills of the once radiant land, till life seemed intolerable. All this was for the disobedience of the people, who had broken their covenant with God, to serve the senseless gods of Canaan. But as turns repentant to the home of his childhood the prodigal who has wandered many years; so turned Israel at last to the God of the patriarchs. Then deliverance was near, for the favor of Heaven returned, and hope dawned again.

In the quiet of Mount Ephraim, under the shadow of a stately palm tree, dwelt Deborah the prophetess, whom God had inspired to deliver her enslaved country. The quiet of her mountain home was soon invaded, for the people came to her for counsel and judgment. They hung upon her lips with ecstasy, for her prophetic thoughts inspired them with new-born hope that there was salvation still for Israel. She summoned Barak, the captain of the remaining warriors of Israel, and made him acquainted with the will of the Lord to deliver them from the heathen foe. The trumpet was sounded for the assembling of the people, and ten thousand warriors obeyed the summons, and followed the footsteps of Barak and Deborah. From the mountains of Naphtali and the hills of Zebulon the people pressed to the standard that had floated over the victorious fields of former days, when Joshua destroyed the banded hosts of Canaan. On the heights of Tabor Barak gathered his forces. Fired with the poetic words of Deborah, the warriors buckled on their armor with new-found courage, and were expectant of victory when they saw the hosts of Sisera marshalling on the plains below. From the waters of Merom, to the river Kishon, rushed the hosts of king Jabin to destroy the band of Barak.

It was a strange scene, on that eventful morning, when the tribes asserted anew their independence, after two decades of bondage. From the heights of Tabor, the leader and the prophetess of Israel looked through the dewy mists of morning, where Kishon meandered through the plain of Megiddo to the Mediterranean, whose blue waves shimmered like a hazy mist in the far distance, and there, by the "ancient river," reposed the yet sleeping hosts of the oppressor. It was a scene of beauty and grandeur. A plain was spread out here, the hills rose there, and between them, like threads of silver, twined the streams of the valleys; while in the far, dim distance, to the north, faded in dreamy mystery the mountains of Lebanon. As the morning sun arose and bathed the mountain tops with golden sheen, and while the shadows rested upon the vales below, calmly Deborah gazed upon the scene of coming conflict, and shouted to Barak, "Up, for this is the day in which the Lord hath delivered Sisera into thine hand; is not the Lord gone out before thee?"

Down from the heights of Tabor rushed the valiant band of Barak upon the foe encamped in the battle plain of Esdraelon. The proud Sisera beheld with contempt the approaching Hebrews, whom he thought to crush in one terrible hour. His myriads of men blackened all the plain; the air was thick with banners and spears, and terrible was the array of horse and chariot, ready to thunder with death on the foe. But ere this deadly array had time to move, Barak had fallen like a thunderbolt upon them, and the conflict was terrible, for the Lord fought for Israel. The scythe-armed chariots of iron availed not; neither could the mighty host of Jabin withstand the fierce onset; but all fled in confusion, or sought the protecting battlements of the far-off Harosheth; but long ere they reached its shelter, the sword had cut them off; the swollen flood of Kishon had received them in its tumultuous tide, or Thora had lured them into its marshy embrace forever. Thus perished chariot, horse and rider there, "for the earth trembled, and the heavens dropped, the clouds also dropped water."

Sisera only escaped for the time, to meet his death singly at the hands of a woman. In his flight from the field of carnage, he chanced to pass the tent of Jael, the Kenite. The fallen captain gladly accepted the invitation to repose in the tent, to escape pursuit; and, overcome with fatigue, soon fell asleep, when Jael, to avenge the wrongs of her house and of Israel, despatched him by driving a nail through his temples, and he fell dead at her feet. Thus perished the foes of Israel on that day of conflict, when "the stars in their courses fought against Sisera."

They waited long in the gates of Harosheth for the return of Sisera and his spoils of victory. "The mother of Sisera looked out of a window, and cried through a lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?" Then the proud woman reasoned within herself, that he was cumbered with spoil, with prey of divers colors to deck the homes of the princes of Canaan; and a multitude of fair Hebrew maidens, the reward of victory. But they watched in vain for the dancing of the banners on the breeze of victory; they gazed long, but never more beheld Sisera, nor the myriads he led so led so proudly forth; while Deborah and Barak sang the pean of victory, and woke the echoes of Tabor with the chant of their sublime ode.

The conflict over, the oppressor destroyed, Deborah returned to the quiet of her home, beneath the spreading palm tree, in Mount Ephraim; and Barak drew back his forces to Kadesh, to engage once more in the scenes of peace and plenty. Orrin P. Allen.

☞ Condemn no man for not thinking as you think. Let every man use his own judgment, since every man must give an account of himself to God. If you can reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God.

For the World's Crisis.

THE TRUE CHRISTIAN.

How happy is the true child of God, who feels all his sins forgiven. Place him in any position, or under whatever circumstances you please, and he feels perfectly safe and secure. No matter how adverse those circumstances may be, he can find some promise of God which is applicable to his case, and upon which he can lean for support. Those promises he knows to be true, for he has many times proved them to his own satisfaction. If he be poor in this world's goods, he finds consolation in the fact that God has "chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him."—Jas. 2: 5. And he also has the promise that in this life he shall not want, for his heavenly Father has declared if he seek first the kingdom of heaven "all these things shall be added unto" him. See Matt. 6: 33. If he has to pass through fiery trials, and be sorely tempted, he is not overcome, or the least inclined to give up. And even though the clouds of sorrow and affliction bedim his pathway, he does not murmur; but turns to his heavenly Father for comfort and consolation; and He sounds in his ears the cheering promise—this "light affliction, which is but for a moment, worketh for" thee "a far more exceeding and eternal weight of glory." See 2 Cor. 4: 17. And although the dread hand of disease be laid upon him, still he is not disheartened, for he knoweth that "all things work together for good to them that love the Lord." And even though the grim monster death stare him in the face, yet he flinches not, but can exclaim with the Psalmist, "Though I walk through the dark valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." He also knoweth that though he lay by this mortal existence, he has a life hid with Christ ready to be revealed at the last time.

How blessed then it is to be a true christian; for he not only has the cheering promises above noticed, but many more of a similar import. Not only has he a promise of something in the future, but he has a present happiness; he has that peace within that passeth all understanding—that which the world can neither give or take away. God grant that you, dear reader, may ever be found a true christian; not a half-hearted one, for they are just no christians at all; but one that is engaged heart and soul in the service of the Lord. In order to become such, you must lay your all upon the altar, consecrate yourself entirely to his service, and follow out his every precept. Chas. H. Sweet.

Manton, R. I.

For the World's Crisis.

THE FRUITS OF VIOLENCE.

BY R. THAYER.

"And God said unto Noah, The end of all flesh is come before me; for the earth IS FILLED WITH VIOLENCE through them; and, behold, I will destroy them with the earth."—Gen. 6: 13.

"As the days of Noe were, so shall also the coming of the Son of man be."—Matt. 24: 37.

A SONNET.

When *violence* had filled the land,
And the whole race forgotten God,
The Lord in wrath stretched forth his hand,
And brought upon the earth a flood;
So *now* on man his brother *preys,*
Provoking him to *deadly* strife,
Till he his hand in *anger* lays
On him—AND TAKES AWAY HIS LIFE!
The world is filled with VIOLENCE,
And human blood like water flows:
Great God, be Thou my strong defence,
Amidst a host of bitter foes;
Nor may I fear the consequence,
Though all the world shall me oppose.

Boston.

TEN THINGS TO BE CONSIDERED.

1. If Jesus Christ has loved us and given himself for us, we ought to love him and give ourselves to him.

2. If Jesus Christ would have "the gospel preached to every creature," it is the duty of every creature to believe the gospel, love it and obey it.

3. If Jesus Christ has called ministers to preach his gospel, he has also called the people to hear it, and one call is as loud as the other.

4. If Jesus Christ has pronounced a woe upon the minister who preaches not the gospel, then he has pronounced a woe upon the person who hears not the gospel; and one woe is as much to be feared as the other.

5. If Jesus "has ordained that those who preach his gospel shall live of the gospel," he has also ordained that those to whom the gospel is preached shall give the preacher a living.

6. If "it costs a great deal to support the gospel," we should not complain, for it cost the Savior infinitely more to give us the gospel, and he did not complain.

7. Much as it costs to support the gospel, it would cost us infinitely more to do without the gospel, both in this world and in the world to come.

8. As you would not, at any price, give up the gospel, or have it wholly taken away from the vicinity, and as you do not wish others to pay for your comforts, you, of course feel it a privilege to do your full share in sacrifices and services to support the gospel.

9. As prayers and alms go up together before God—and a man can as soon walk with one foot, or a bird fly with one wing, as either go alone—to please God you must both pray and give.

10. If you
Pray and give, or give and pray,
Your soul will prosper every day;
And if you give, but do not pray,
You bless mankind another way;
But if you pray, and do not give,
Then man were blest did you not live.
—*Home Evangelist.*

BRINGING A MAN TO PRAYER MEETING.

A member of the Cincinnati conference writes to the *Western Christian Advocate,* in this way: "I had missed brother Brown and some others from the prayer meeting for several weeks, and my temper was getting lost. I opened two or three batteries Sunday morning from the pulpit, and thought the work done; but lo! after the exhortation, the meetings continued as thin as ever. Mortified as well as surprised, I meditated a new turn. I went privately to see brother Brown. He was wood-chopping, a few rods from home.

"Good afternoon, brother B."

"Good afternoon, brother M."

"All well at home?"

"Quite well, thank you; how are yourself and family?"

"Moderately well, thank you. Somehow I have missed you at the prayer-meetings lately."

"Well, yes, I have not been there. I have got so tired by the time the sundown came, Wednesday night, I could scarcely carry my feet after me."

So we kept up the colloquy for ten minutes or more, when I took Brown's axe and tried it on the beech log before me. He seemed pleased at the size of my chips, and invited me in to see the family. The interview was pleasant and profitable, and brother Brown and wife and the oldest girl were at prayer-meeting the next Wednesday evening. My call had more power than my eleven o'clock pulpit battery.

Those who know how to extract the moral from the foregoing, are respectfully recommended to occupy the floor.

Remedy against Moths.—The following remedy against moths may be useful and timely. An ounce of gum camphor and one of powdered shell of red pepper are macerated in eight ounces of strong alcohol for seven days, and then strained. With this tincture the furs or cloths are sprinkled over, and rolled up in sheets. This remedy is used in Russia under the name of "Chinese tincture for moths," and is found very effective.

Cure for Bleeding and Cracked Teats in Cows.—A gentleman of this city tells me how he completely cured bleeding and cracked teats in his cow. They were so badly cracked and sore that it was with difficulty she could be milked, and she was completely cured in three days by washing the whole udder and teats thoroughly in suds from Castile soap, and then anointing the cracked and bleeding parts with glycerine twice a day.—*Maine Farmer.*

Horse Wisdom.—Any thing a horse can touch with his nose without being harmed, he does not fear. Therefore the hand, the halter, saddle, harness, umbrella, buffalo robe, or whatever is brought in proximity to him, should be introduced to and touched by that delicate origan. A knowledge of such important facts is the main secret of Rarey's success of horse-taming.

To prevent Mould in Books.—A few drops of oil of lavender will save a library from mould.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

SIGN THE PLEDGE.

We hope all our young readers will carefully consider the following ten reasons for signing the pledge. Also, look over the "objections," and see if they are not fully met with sound arguments. Come, dear youth, let us see your names signed to the temperance pledge in the Crisis. Have your parents write for you, if you are not old enough to do it yourselves. You will never be sorry, if you sign and keep the PLEDGE.—*Editor.*

TEN REASONS WHY CHILDREN AND YOUTH SHOULD SIGN THE PLEDGE.

1. It will lead them to inquire what ardent spirit, wine and beer drinking does.
2. It will lead them to resolve that theirs shall not be the drunkard's end.
3. It will teach them their moral and free agency, and that they are to be actors for themselves in future life.
4. It will cause them to feel, as they never have felt before, their own responsibility.
5. It will give them a new and permanent interest in the temperance cause.
6. It will preserve them most effectually from the enticements of the wine cup.
7. It will prevent their being urged to drink by others.
8. It will make them good examples for others.
9. It will bring them out and embody them as a temperance army—a Band of Hope.
10. It will make them active and bold to gather in others and extend the cause.

FIVE OBJECTIONS TO CHILDREN'S SIGNING THE PLEDGE ANSWERED.

1. They are too young. *Ans.* But they are not too young to learn to drink. Many a child has become a drunkard. They are not too young then to be fortified against the tempter.

2. They do not understand the nature of a pledge. *Ans.* This is the way to teach them. They here form an experimental acquaintance with it.

3. It is destroying their freedom, making them slaves to the pledge, so that they cannot afterwards do as they would. *Ans.* The same may be said of all contracts and agreements; of all promises of obedience to parents; of love one to another; and of love to their Father in heaven.

4. It will do no good; they can be temperate without it. *Ans.* It can do no harm and may save them from a drunkard's grave.

4. It is binding them to do what, when they come to the years of maturity, they may not wish to do, and will make them hypocrites. *Ans.* Rather say it is learning them to do right, so that they will always wish to do right, and never be hypocrites. The Bible says, "Train up a child in the way he should go, and when he is old, he will not depart from it." Thousands of children have signed the pledge, and not one in a hundred has, probably, ever regretted it, or been the worse for it; while thousands have been kept by it from the way of the destroyer. Let there then be a pledge book in every place, in every school. O, if there were, how few of the dear children and youth would ever be led into the path of the drunkard!

A NOBLE BOY.

Mrs. Syms was a widow and poor. But poverty could not crush her, for she felt that the owner of all things was her Father, and he would withhold no real good.

It took more than a needle, and twist, and wax to degrade her in her own esteem; for for she knew that she was fulfilling, as far as in her lay, her calling, as under the eye of her master, and that a queen could do no more. It was the one desire of her heart to rear up her son to be a good and useful man and to this end she toiled—"stitch, stitch, stitch," often far into the night, to buy his books and keep him at school. In return, Ned did most of the simple domestic work; and for this act of filial love, more than for anything else, he was made a sport and a by-word.

His mother, however, encouraged him to bear nobly all this, saying:

"We must either bend or break under our trials, my boy; this may be the very thing to make a man of you—teaching you to control your spirit, and to love those who hate and despise you. You have God's promise to the fatherless, my son, and that is worth more than all their father's riches. Bow yourself before the storm and it will not harm you."

One day as Ned was walking to school, three of these boys approached, when one called out:

"Hallo, Ned Syms! run up to our stable and tell Patrick to saddle Flash, and be sure to bring him to the school-house by four o'clock."

"I would oblige you, Sam, if I could without being late; but you see there are only seven minutes before the bell rings," he replied.

"You miserable, disobliging fellow; what if you are late? This master don't whip," cried Sam Bent.

"But he expects us to be faithful, replied Ned.

"Faithful," shouted Sam in an angry tone. "Come, go; I want to race round the pond with Bill Hunt here. He says his Clipper will outrun my Flash, and bets his gold pencil on it. Go and I'll give you a sixpence, for I don't want to climb the hill."

"I cannot," said Ned, resolutely: and passing on, he heard Sam cry,

"Why, not go for a sixpence? That would save your mammy an hour's stitching."

Ned felt his ears and cheeks grow very warm at these words; but he set his teeth closely together to keep the unruly member still, lest he might sin against God, and entered the yard, the boys following close at his heels.

"Good afternoon, Betsy! I caught you last night taking clothes off the lines, didn't I?" cried Bill Hunt.

"No!" shouted Ned; "you didn't *catch* me, for I didn't run. I looked straight in your face as you rode past the house, to let you know that I was not ashamed to help my mother."

"My lord is brave indeed! Are you going to iron the clothes too? cried Sam Bent.

"Yes," cried Ned, turning and facing them, "if mother wishes me to. I have ironed clothes and washed dishes too, and I expect to do both again."

"He gets dismissed sometimes to hang the tea-kettle on," said Bill Hunt, winking at his comrades; but the bell now rang and Sam Bent had only time to say,

"I'll pay you for your impudence to me, you beggar-boy."

This last was almost too much for the brave boy; but he bore it meekly and like a christian.

Years rolled on. These young boys became young men, Ned was blessed and prospered. He was honored and wealthy, and able to provide a comfortable home for his dear mother in her old age. The time came when Sam Bent and Bill Hunt, who had squandered the the property their fathers left them, were glad to receive favors from the man whom in boyhood they had so badly treated. God has honored Ned because he returned good for evil; and he has proved in his experience the truth of the proverb of Solomon, "he that ruleth his own spirit is greater than he that taketh a city," and he has received the blessing promised to those who honor father and mother.

HISTORY OF A LIE.

Bessie was a little girl, not very old. One morning, as she stood before the glass pinning a large rose upon her bosom, her mother called her to take care of the baby a few minutes. Now Bessie wanted just then to go out in the garden to play, so she went very unwillingly.

Her mother bade her sit down in her little chair, placed the baby carefully in her lap, and left the room. The rose instantly attracted the little one's attention, and quick as thought the chubby little fingers grasped it; and before Bessie could say, "What are you about?" the rose was crushed and scattered. Bessie was so angry that she struck the baby a hard blow. The baby, like all other babies, screamed right lustily. The mother, hearing the uproar, ran to see what was the matter. Bessie, to save herself from suffering, told her mother that her little brother Ben, who was playing in the room, had struck the baby as hard as he could.

Ben, although he declared his innocence, received the punishment which Bessie so richly deserved.

Bessie went to school soon after, but she did not feel happy.

That night, as she lay in her little bed, she could not go to sleep for thinking of the dreadful wrong she had committed against her brother and against God; and she resolved that night to tell her mother all, the next morning. When morning came, however, she felt as if there was something in her throat; she could not make up her mind to confess the sin; it did not seem so great as the night before. It was not much after all, her silly heart said. As day after day passed, Bessie felt the burden less and less; and she might have fallen into the same sin again, had a temptation presented itself, but for a sad event. One evening, when she came home from school, she found Ben sick, with a frightful throat distemper. He had been sick all the forenoon. He continued to grow worse, and the next evening he died.

Poor Bessie; it seemed as if her heart would break. Kind friends tried to comfort her. "O!" said the child, "I am crying because I told that lie about him; because he got that punishment which belonged to me."

For a long time she refused to be comforted.

Several years have passed. Bessie is now of woman's size; but the remembrance of that lie yet stings her soul to the quick. It took less than one minute to utter it, but many years have not effaced the sorrow and shame which followed it.—*Christian Miscellany.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"BEHOLD HE COMETH."

Time's sun is fast setting,
Its twilight is nigh,
Its evening is falling
In cloud o'er the sky;
Its shadows are stretching
In ominous gloom;
Its midnight approaches—
The midnight of doom:
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

Rides forth the fierce tempest
On the wing of the cloud;
The moan of the night-blast
Is fitful and loud;
The mountains are heaving,
The forests are bow'd,
The ocean is surging,
Earth gathers its shroud;
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

The vision is nearing—
The Judge and the throne!—
The voice of the angel
Proclaims "it is done."
On the whirl of the tempest
Its Ruler shall come,
And the blaze of his glory
Flashes out from its gloom;
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

With clouds he is coming!
His people shall sing;
With gladness they hail him,
Redeemer and King.
The iron rod wielding,
The rod of his ire,
He cometh to kindle
Earth's last fatal fire!
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

For the World's Crisis.

THE ATONEMENT.

BRO. GRANT:—I would like to offer through the Crisis a few thoughts on the subject of the atonement,—a subject upon which much has been said and written, and yet one which, as I think, is very imperfectly understood. All who have been reared in a land where the Bible is read, and where a general assent is given to its teachings, believe that the atonement is in some way connected with the pardon of sin; but the theories respecting it are so various, that those who do not study and investigate for themselves, are at a loss to know how, when and where it is effected. Now it is the duty of all such to disregard utterly the theories and traditions of men, as we shall do at this time, and go directly to the Bible, praying the Lord to give them an understanding of his word upon this important subject.

We are all naturally alienated from God by reason of sin. Now unless we are relieved from this condition, we shall assuredly perish. We must therefore be reconciled to God. But how is such reconciliation to be effected? First, by exercising repentance towards God and faith in the Lord Jesus Christ. All who will may see that God desires to do them good, from the fact that he withheld not his only begotten Son, but freely gave him up to die for our sins according to the Scriptures. 1 Cor. 15: 4.

But it may be asked, how are we benefited by the death of Christ? Now in order to make the subject as plain as we can, we remark in the first place, that sin entered the world, and death by sin; so that death hath passed upon all men, for that all have sinned, and are consequently liable to suffer the penalty of the law which was pronounced by God, because of disobedience, viz.," Dust thou art, and unto dust shalt thou return." Now this penalty can never be set aside or abrogated in consequence of anything that we can do. But if the law of God, which requires perfect obedience, is obeyed and made honorable by one connected with the race, God would be justified in giving him eternal life, because the first man had eternal life placed before him as the reward of obedience. Jesus Christ, the Son of God, took upon himself our nature and was made under the law; we being partakers of flesh and blood, he took part of the same. Heb. 2: 14, 15. "And he did no sin, neither was there guile found in his mouth." 1 Pet. 2: 22. Now as the first man, Adam, had animal life in himself, but failed to attain unto spiritual or eternal life, because of disobedience, would it not be just in God to give to Jesus to have eternal life in himself, with power to communicate that life to all who comply with revealed conditions? John 5: 25.

We are now prepared, in the second place, to inquire more particularly into the nature of the atonement; when and where it is consummated. In order to do this, turn with me to Ex. 25: 10 and onward. Here we have a description of the holy place into which the high priest entered once a year with the blood of sacrifice. Compare this with Heb. 9th chapter and Ex. 30: 18. Here we have a type of the true tabernacle, which the Lord pitched, and not man. Now let us endeavor to trace the type to its antitype. The high priest properly attired kills the animal without the camp, and takes the blood into the holy place, where God the Father was represented by the cloud of glory, and Jesus by the mercy seat. We can therefore see that the atonement was not made by the shedding of blood without the camp, but in taking it into the holy place and there presenting it in the presence of God; thus teaching the people that without the shedding of blood there is no remission of sins. God accepted their sacrifice through their high priest, and the latter, confessing their sins on the head of the scapegoat, sent him away by a fit man into the wilderness—literally into *oblivion*. All past sins were blotted out. And now we are prepared to look at the antitype. Let us go forth unto Jesus without the camp, bearing his reproach; for there he was crucified and slain. Examine Heb. 9: 11, 12 and onward, and you will observe the same order in the antitype that was found in the type. There in the holy place, heaven itself, he presents his own blood, which speaketh better things than the blood of Abel. There, as our high priest accepted of God, he procures pardon for the penitent sinner. There he reconciles us to God by his own precious blood. There the atonement is completed. Now we have access to God by and through him. Our prayers are presented by him to the Father, and there he procures for us pardon, reconciliation and peace. And when we have truly repented of our sins by forsaking them, endeavoring to sanctify ourselves to his service, purifying as he is pure, and consecrating all that we have and are to his work, he sends the Holy Spirit into our hearts, by which we are enabled to cry, Abba, Father, thus giving us an earnest of our eternal inheritance in his kingdom.

And now, my fellow-sinner, come with me to the Garden of Gethsemane, and behold there His agony in the bloody sweat; to Pilate's judgment hall, and see him mocked, scourged and crowned with thorns; to Calvary, and see his hands and his feet, and his side, out of which gushed the precious blood that cleanseth us from all sins. Hear his prayer, "Father, forgive them; they know not what they do." Then ground the weapons of your rebellion, come to Jesus Christ and live; for very soon our great High Priest will come out of the holy place to blot out all the sins of his people (Acts 3: 19), raise the dead and give them immortality in his kingdom. But the incorrigible sinner will be raised to shame and everlasting contempt. For saith Jesus, for every idle word that men shall speak, they shall give an account thereof in the day of judgment.

That which is called natural death is a consequence of our origin, and is a law of our common mortality, over which we can have no control; and although all men will be raised to the justification of life (Rom. 5: 18), only those who by a patient continuance in well-doing have received an abundance of grace and the gift of righteousness by Jesus Christ (Rom. 5: 17), shall receive eternal life. Yours in the hope of life in Christ,

Philadelphia. WILLIAM STUART.

QUESTIONS CONCERNING CHRIST'S KINGDOM.

WHEN SHALL THIS KINGDOM BE SET UP?

Daniel says: the kingdom shall be set up at some time during the existence of the four universal monarchies or kingdoms; that is, at some time during the whole period of their existence, beginning with the first or Babylonian kingdom, and ending with the fourth or Roman kingdom.

Further, he says it will be at the time of the destruction of the fourth kingdom, represented by the legs and feet of the great image. Thus, he says, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2: 44.)

It is therefore a kingdom to be set up on the earth, and at the period when Christ shall come to punish the wicked nations, and to reign with his saints; for the stone cut out without hands (which represents Christ's kingdom) became a great mountain, and filled *the whole earth*." (Dan. 2: 35.)

In the seventh chapter of Daniel we find this more explicitly stated. There we are told that "the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High." (Dan. 7: 27.) "The saints of the Most High shall take the kingdom, and possess the kingdom *for ever and ever*." (Dan. 7: 18. And the period when this shall take place is when "the Ancient of days shall sit, when thousand thousands shall minister unto him, and ten thousand times ten thousand stand before him; when the judgment shall be set, and the books opened." Then it is that Christ, called the Son of man, shall have the dominion, glory, and kingdom, and all people, nations and languages, shall serve him; and it is declared that his dominion is an "everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 9, 10, 13.) It is therefore at the judgment and at the period of Christ's second advent, that this kingdom shall be set up.

The Lord Jesus Christ himself, in his description of the judgment (Matt. 25), shows when his kingdom is to be established. He there says: "The King will say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The kingdom of Christ is therefore to be set up at the time of his second advent, and his people are then to inherit it, and not before. In strict agreement with this declaration of Christ, is Paul's address to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick (i. e., the living) and the dead, *at his appearing and his kingdom*; preach the word," etc. (2 Tim. 4: 1.) Thus Paul confirms the truth that Christ's kingdom will be established at his appearing, i. e., his second coming, at the period when he shall judge the living and the dead, and then he will receive all his faithful ones to himself, to be partakers of the glory and blessedness of the kingdom, and to whom he will give a crown of righteousness. Thus Paul says, "Henceforth there is laid up for me a crown of righteousness." It was laid up or reserved for him, to be given him—when? "Which the Lord, the righteous Judge, will give me at that day." What day? Surely the day of the second coming of Christ. Then Paul will receive his crown, as well as all others who love the appearing of the Savior. They do not receive their crowns at death, but when the Lord comes in his glory and kingdom; then they shall be made kings and priests, and reign with Christ on the earth.

In the eleventh chapter of Revelation we read: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." It is then at the sounding of the seventh angel that the kingdoms of this world are to become Christ's kingdom, and not before; and the sounding of the seventh angel is at the period when God's wrath shall come, when the dead shall be judged, and when God will give a reward unto his servants the prophets, and to the saints, and to them that fear his name, both small and great, and when he will destroy them who destroy (or corrupt) the earth. (See Rev 11: 18.)

We have the same period foretold in the twentieth chapter of Revelation. There John says, "I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the *souls* of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they *lived* and *reigned* with Christ a thousand years." (Rev. 20: 4.) That this will immediately follow the second coming of Christ, may be seen by referring to the chapter previous, where his coming is predicted. (See Rev. 19: 11–31.)

The passage quoted above (Rev. 20: 4) represents the resurrection of the righteous dead, at the coming of Christ, and the commencement of the millennium, for it is expressly stated, "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and *shall reign with him* a thousand years." (Rev. 20: 5, 6.) But it is evident that the period when the saints shall reign with Christ is that when Christ himself shall personally reign in Mount Zion, when his kingdom shall be established upon and over all the earth.

The ancient prophets predicted this reign of Christ. Isaiah declares that "the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and before his ancients gloriously." (Isa. 24: 23.) Micah predicts that "the Lord shall reign in Mount Zion for ever." (Micah 4: 7.) Zechariah says, "The Lord shall be king over all the earth." Zech. 14: 4–9.) These predictions will be fulfilled when the Lord Jesus shall come again for the salvation of his people, and the destruction of his enemies, when the kingdoms of the world shall become his kingdom.

The second advent of our Lord is shown to be glorious and terrible in Rev. 19: 11–16, where he is declared to be the Word of God, the King of kings, and the Lord of lords. He will come in his glory. He will come in majesty and power. He will come to punish the guilty nations. He will come to raise the sleeping saints, and change the righteous living. He will then "receive all his people to himself, that where he is, there they may be also."

How earnestly and fervently should we pray for this blessed period to arrive. "Thy kingdom come, thy will be done in earth, as it is in heaven," should be our daily petition. The everlasting kingdom of Christ set up on the earth, Jesus reigning personally and gloriously, and the saints of God possessing that kingdom, is a consummation devoutly to be desired. The curse will then be removed from the earth, and the whole domain shall bud and blossom as the rose.

It was for this glorious period that the primitive christians longed and waited. They, like John, could say, "Come, Lord Jesus, come quickly." They loved the appearing of Christ. They looked for him to come from heaven to change their vile bodies, and fashion them like unto his glorious body, and thus they continued in the patient waiting for the Savior's coming. Should we not imitate them? Have we not the same interest in the coming of our Lord?

His coming will put an end to Satan's power to injure his people. It will be the day of their triumph over sin, and death, and hell. Then they will receive their crowns, the reward of their faith and labors in the service of their Master. "To him that overcometh," saith Christ, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3: 21.) Then the bride, the Lamb's wife—the church of Christ—shall with him celebrate the marriage supper of the Lamb. Then the tabernacle of God will be with men, and he will dwell with them. All tears shall then be wiped away. "There shall be no more death." And in the "place where they shall dwell, there shall be no more sorrow, nor crying, nor pain, for the former things are passed away. And there shall be no more curse, but the throne of God shall be in it, and his servants shall serve him. And they shall see his face, and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever." (Rev. 21: 4, and 22: 3–5.) And Jesus shall reign King of kings and Lord of lords." —*Prophetic Times.*

For the World's Crisis.

"CHRIST IN ME."

BY E. THAYER.

I.

Let others toil from day to day,
In hope that they shall richer be;
For this I earnestly would pray—
That, daily—"CHRIST MAY BE IN ME."

II.

Let others strive for earthly fame,
And boast an honored pedigree;
May holy love my heart inflame,
That, daily—"CHRIST MAY BE IN ME."

III.

Let others boast of *hoarded* wealth,
And look with scorn on poverty;
May I prize more than all things else—
To feel that—"I HAVE CHRIST IN ME."

IV.

Let others seek for *place* and *power*,
That men may bow to them the knee;
Be this my wish from hour to hour—
To feel that—"I HAVE CHRIST IN ME."

V.

Let others spend in *idleness*
Their precious time—I'll busy be,
SEEKING HOW OTHERS I MAY BLESS—
Thus proving best—"I'VE CHRIST IN ME."

VI.

How pleasant, then, when death shall come,
To meet the Savior it will be;
To feel that Heaven is our home,
As *each* shall feel—"I'VE CHRIST IN ME."

Boston, 1865.

ONE OF THE PHARAOHS.

"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."—ROM. 9: 17.

This Scripture affirms that Pharaoh was raised up for this same purpose. What was that purpose? The answer is definite. That God might show his power and have his name declared throughout all the earth. For the same purpose he raises up every human intelligence. Secondly, notice that this purpose could have been accomplished in two ways. 1. If Pharaoh had obeyed God,—which he could have done if he chose to,—then God would have shown the power of his grace in converting and saving the soul, and the children of Israel could have been taken to the land of promise, and all of God's purposes accomplished, without Pharaoh's sins, just as well as with them. 2. Pharaoh rebelled, and God had to carry on his plans in defiance of the transgression, but without making sin any part of his purposes. Therefore, God overruled that rebellion, and raised Pharaoh up in his rebellion, as he rebelled by choice, and not by compulsion, for his own glory. If God be obeyed, he will show forth the power of his grace; if disobeyed, he will overrule that disobedience for his glory in an endless overthrow.

Did not God harden Pharaoh's heart? The Scriptures say that Pharaoh hardened his own heart, and they also say that God hardened it. How, then, is this to be understood? God sent judgments and mercies upon Pharaoh and his subjects. They abused those mercies and those judgments, not of necessity, but of choice. It is an acknowledged fact, that when mercies and judgments are abused, the tendency is to harden the heart. Thus God, who giveth his mercies and sendeth his judgments, hardens the heart of those persons who abuse them. In this way God hardened Pharaoh's heart, and in no other. He never foreordained or predestinated it, because God never promotes a spirit of wickedness in the heart,—he is not the author of sin. "Let no man say when he is tempted I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man."—James 1: 13.

It may be said of Christ that he by the gospel hardens the hearts of those who reject it, for the gospel says, "For we are unto God a sweet savor of Christ, in them that are saved and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life." Thus it is frequently said, that sinners are gospel-hardened. When it is thus spoken, it is only meant that they have hardened themselves by rebelling against it. When it is said that the Lord hardened Pharaoh's heart, it means that Pharaoh hardened his own heart by rebelling against God. "And Pharaoh hardened his heart at this time also, neither would he let the people go."—Ex. 7: 32. "And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, he *sinned yet more*, and hardened his heart, he and his servants." —Ex. 9: 34.

This is a correct exposition, or God was fighting against himself. Why does not Pharaoh let the people go? Is it because God has hardened his heart? Is God to be charged with the cause of Pharaoh's refusal? The Bible tells us that this refusal brought out God's mighty power until he caused Pharaoh to let the people go. Did God *externally* put forth his power, but *internally* harden Pharaoh's heart? Then it is as clear as the noonday, if this doctrine be true, God was *internally* holding, and *externally* driving; that is, God was fighting against himself.

Is it possible that any can be blinded to the deformity of a doctrine that ascribes to God the fearful folly of striving with himself? Can God be really regarded as holding with the one hand, and pushing with the other, and that too in a matter where thousands of lives are sacrificed in the struggle? Can it be believed that internally God directly hardened the hearts of the Egyptians, and turned them against his people, and increased their desperate cruelty; yet at the same time externally appeared to do the utmost to lead them to relent?

If God directly hardened Pharaoh's heart, then it was cruel in an infinite degree. God, then, deceived both Pharaoh and his subjects. How absurd this view of the doctrine, taught by those who would have this absurdity charged upon Bible teaching, that they may reject Bible authority, and thus entirely overthrow the christian system. But such a theory is a failure.—*Herald of Gospel Liberty.*

A SHORT EXEGESIS OF THE PROPHETIC NUMBERS.

And they shall be given into His hand until a time, times and dividing of time. (Dan. 7: 25). *Time*, in this verse is from *gid-dhan*, which occurs eight times, all of which are in Daniel. It is the word rendered *time* Dan. 4: 16–25, and probably means years.

And he said unto me, unto two thousand and three hundred days. (Dan. 8: 14). *Days* is from two words, *giv-gev* and *boh-ker*. These words occur in Gen. 1, and are rendered evening and morning. *Gih-rev* has nine usages; *boh-ker* five. I believe these words are never rendered day except in this text; and in this case we think the rendering is not intelligible. These words are not found elsewhere in connection with the prophetic numbers.

And sware by Him that liveth forever and ever, it shall be for a time, times and a half. (Dan. 12: 7). The Hebrew sentence is, *moh-gehd moh-gehddan geh-tzee*. This last word occurs over 120 times and has six usages; but only three times is rendered part. It occurs in Ps. 102: 24, rendered *in the midst of*. Zech. 14: 4—*in the midst of* and *half of it* shall remove, etc. Dan. 9: 27—and in the midst of the week. I think we may not conclude that the division is just in the middle. Observe, this is not the word rendered "dividing of time" in Dan. 7: 25, *p-lag* is the word in that verse, and has that single occurrence.

You will observe that the spirit of God has not given us a single measuring line in these texts. The time therefore cannot be the same *Moh-ghed* occurs Dan. 8: 19; 11: 27; 29: 35, and is rendered, *at the time appointed*. The LXX. render this word and also *gid-dahn kailos* (?) The New Testament meaning is a limited period of time; a short season; the right point of time: and we must resort to other data than the terms themselves to ascertain the length of time expressed by them. In fact I regard it as being an impossibility for any man 2000 years ago to have ascertained the length of time spanned by these periods. But now they can be understood. "Whoso readeth let him understand." (Matt. 24: 15). "The wise shall understand." (Dan. 12: 10.)

"From the time the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and thirty-five days." (Dan. 12: 11, 12). *Days* is from *yohm*, which has fifty-eight usages, as age, day, period, season, year, etc., etc. This is the word rendered day in all the prophetic numbers except Dan. 8: 14. The LXX. render *yohm* by *heemera*, its nearest synonym in the Greek; and day is its nearest synonym in the English. These words having such a wide range of meaning, their signification in particular texts cannot be understood without study, judgment and discrimination. But did God intend that the instruction of angels should be understood by men? If not, why give them to his beloved prophet? And if some have deduced wrong conclusions, is it a reason why others should not seek for, and obtain a knowledge of those numbers?

It is clear to my mind, from the twelfth verse of Dan. 12, that the pages of history must be examined in order to understand the time. I have said, The time can now be understood. Why so positive? Jesus, for our instruction and consolation, has given unmistakable signs by which we may know when to expect his coming, and consequently the end of the numbers. Those signs are unmistakably in the past, and we must study history to be profited by the instruction. In fact we are obliged to look there in order to know that there ever was such a being as Jesus Christ. John the Revelator saw the same signs in the same order under the sixth seal, which Jesus said should precede his coming: of which the Rabbi said: When ye [my people] shall see these things, know that the kingdom of God is nigh. The next thing under the sixth seal is the heavens passing away. Now we can look upon the prophetic numbers with all this light in our pathway. We know that *Yohm* (Dan. 12: 12, 13) cannot mean a literal day, neither can it mean a day of a thousand years, as in 2 Pet. 3. 8. Why? One would have run out the prophetic periods long centuries in the past; the other would be inconceivably distant in the future. The figure in Dan. 12: 12, must mean *year*, and the 1335 years run out just where the signs compel us to believe that the end is near.

The original in Rev. 12: 14, is slightly different from Dan. 12: 7, *kailos* being found three times. In this case the time is fixed by the sixth verse to be 1260 years. Now if Jesus is to come in a jubilee, and 1868 brings a jubilee, then Jesus will come in 1868.—G. W. RATHBUN.—*Voice of the West.*

Cordova, Ill.

For the World's Crisis.

PRAYER.

"What profit should we have, if we pray unto him?" —Job 21: 15.

How often do we in heart adopt the same language Job says the prosperous wicked use, while living in wealth and pleasure, enjoying everything heart can wish? "Therefore they say unto God, depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" Jesus tells us to enter into our closet, and after having shut the door, to pray to our Father which is in secret; and our Father which seeth in secret shall reward us openly. Saying he is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. Oftentimes do we ask in accordance with God's will, when our petition is not immediately granted; and how prone to murmuringly ask, What profit have we praying unto him? forgetting the lesson Jesus intended we should learn from the importunate widow and unjust judge, who refused to avenge her of her adversary for awhile, but afterward said, "Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." And the Lord said, "Hear what the unjust judge saith. And shall not God avenge his own elect who cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily."

We may ask in behalf of others, when the Lord seemingly turns a deaf ear to our petition; we may have marked out the exact way we wish the Lord to answer, and if things are not brought about in just our way, though our kind Heavenly Father may be causing a chain of events to transpire, which alone can produce the desired result, yet because it is not just as we marked, we begin to complain, and cry, All these things are against me. I wonder the Lord bears with us in our folly. It is well for us God is not like man; we should immediately be cut down as cumberers of the ground for our lack of trust in him. May God help us to repent, that even the thoughts of our hearts may be forgiven us.

CHARLOTTE CASE.

For the World's Crisis.

THE PASSOVER FEAST.

"For even Christ our passover is sacrificed for us; therefore let us keep the feast."—1 Cor. 5: 7, 8.

That our Lord did not set aside and annul the "passover feast," on that night when he was betrayed, is so self-evident that we shall spend no time in proving it. That it was fulfilled *in him* so far as the *typical* representation goes, is equally clear; but that He *reinstituted a passover feast* in the "Lord's Supper," as a remembrancer of that fulfillment, is undeniable. The only question that should be considered here is, Who may eat of that supper, and when? We have already shown in Ex. 12: 49, that only "one law" was to govern the citizen and the stranger in reference to their admissibility to the table of the "passover," and that law was the law of circumcision. In the next place we proved by Rom. 4: 11, that circumcision was only a sign of the seal, or confirmation, of the righteousness of *faith* imputed to us *before* we receive the sealing. Then we proved from Eph. 1: 13, that this sealing under the gospel is not obtained by water baptism, but by "trusting in Christ after hearing the good news of our salvation, and believing the same; THEN we are SEALED in (or by) Christ with the HOLY SPIRIT, and if sealed, then are we circumcised in heart, and if circumcised, "*then* may we come near and keep it," keep the feast, for "Christ our passover is sacrificed for us." Hence, "let a man EXAMINE HIMSELF, and so (in this manner) let him eat of that bread and drink of that cup (1 Cor. 11: 28), for no uncircumcised person shall eat thereof." Ex. 12: 48.

But once more. There is "one law" (Ex. 12: 49), and "there is one lawgiver" (James 4: 12), and this lawgiver is the author of the one law, and "King of the Jews," who are his citizens, subjects, friends, and household, and may of right sit down with him to eat and drink at his table, in accordance with the law which himself has established, expounded, filled full and administered in person. Peter saith unto him, "Thou shalt never wash my feet. Jesus answered him, If I *wash thee not*, thou hast no part with me. . . . He that is *washed needeth not* (to be washed) save to wash his feet, but *is clean every whit*."—John 13: 8–10. "The foundation of God standeth sure, having this SEAL."—2 Tim. 2: 19. Having what seal? *The seal of the resurrection, unto immortality and eternal life.* "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by *his Spirit* (*the seal*) that dwelleth in you."—Rom. 8: 11. "The Lord knoweth them that are his."—2 Tim. 2: 19. "For as many as are *led by the Spirit of God*, THEY *are the sons of God*."—Rom. 8: 14. Having "received the Spirit of adoption (which is to adopt) whereby we cry, Abba, Father. . . . and if children, then heirs; heirs of God, and joint heirs with Christ, . . . *waiting for the adoption; the redemption of the* BODY."—8: 15, 17, 23. Now who can lawfully eat at their Father's table, if the children may not? "Come, ye blessed."

Admitting the foregoing to be true, what does Paul mean when he says in Gal. 3: 27, "As many of you as have been baptized into Christ have put on Christ"? Undoubtedly he means just what he says; but if any doubt exists as to what baptism he refers, 1 Cor. 12: 13 should dissipate it, for he there expressly declares that "by ONE SPIRIT *are we all baptized* INTO one body." Should a question arise on the term body, as not being "into Christ," the preceding verse will dispose of it: "For as the body is one, having many members, and all the members of that one body, being many, are one body; *so also is Christ*"; *consequently no person can be baptized by that "one Spirit" into that "one body" without being "baptized into Christ," as a part and parcel, or individual member, of Christ's body, and become subject to the "one law" of the "one lawgiver," and "eat and live for ever."* And that is as long as any reasonable man should ever desire to live. There is, says Paul (Eph. 4: 4), "one body, one Spirit, one hope, one Lord, one faith, one baptism"; and by this "one Spirit" are we all baptized into the "one body." Then it follows that we are not baptized into the "one body" by water baptism. Then why are we to be baptized, rather immersed, in water at all? Because the "one lawgiver" has enjoined it upon us. *Special baptism is a gift conferred, while water immersion is a duty to be performed.*

The ordinance of baptism, like that of the "Supper," clearly, distinctly and definitely sets forth the faith and the hope of christian believers. By eating of that "one bread" and drinking of that one cup, we declare to all the world our "living faith," that "Christ died for our sins" according to the Scriptures, and our hope in his "coming again" for our salvation. These two events are inseparably linked together by our Lord, in Matt. 26: 26, when he says of the broken bread, "This is my body." Paul adds, "which is broken for you: this do in remembrance of me."—1 Cor. 11: 24. There is his crucifixion; then taking the cup, he said, "This is my (life) blood of the new testament"; there is his death and life—resurrection. "I will not drink henceforth of this fruit of the vine, until *that day* when I drink it new with you in my Father's kingdom."—28, 29. There his second coming is promised, linking the cross to the crown. That this is the true signification of the words in verse 29, is evident from 1 Cor. 11: 26, where Paul says, "As often as ye eat this bread, and drink this cup, ye do show (make manifest) the Lord's *death till he come*."

Some undertake to apply those words of the Savior to the "cup of his suffering and pouring out his blood unto death," alluded to in Matt. 20: 22; while others claim that it was fulfilled when the apostles "ate and drank with him after he rose from the dead," mentioned by Peter in Acts 10: 41. But Matt. 19: 28, 25: 34; Luke 17: 22, 19: 11–15, 22: 28–30; Heb. 9: 28; 10: 37; 12: 27, 28; Rev. 22: 12; and 1 Cor. 11: 26, all prove the reverse, and with trumpet tongue proclaim the event still future, and unquestionably it will have its accomplishment at "the marriage supper of the Lamb." Rev. 19: 9.

Olena, O. G. W. STETSON.

For the World's Crisis.

"OUR FATHERS, WHERE ARE THEY?"

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers."—PAUL.

How many times within the last few months have we been reminded of the foregoing Scripture, as we have looked out over the church in its present state with its conflicting opinions of Bible truth, and subjected as it is to such a variety of influences from without.

Many there are, who, professing to bear a message from the Lord of Hosts, are ready to "run" with every new idea that enters their minds, regardless of the effect produced on the flock thereby, and who with assumed authority presume to dictate articles of faith to the church of God. Too many, alas, there are, who by their influence, divide, distract and weaken the hands of the little ones, instead of gathering and building them up. There are enough who can show up the differences of opinion that exist, can enlarge and multiply them to the terror of the weak and ignorant, and to the sorrow of the faithful, while but few endeavor to remove difficulties, harmonize conflicting elements, promote union, provoke to love and good works, thus following "after the things that make for peace and things wherewith one may edify another." Apparently, some are trying to build up a name for themselves, unmindful of the sacrifice or expense by which it is to be accomplished. All this under a profession of zeal for God and the honor of his cause, and while preaching "the Lord at hand."

Fathers we have had in the church, and, blessed be God, some remain to us yet, whose heads have whitened in the service of their Master, whose lives have been devoted to the upbuilding of the church, who have toiled, and sacrificed, and suffered cheerfully and patiently, with many prayers and tears for the good and interest of the flock, who in all the afflictions of the church have borne a part, and who have faithfully observed the exhortation of the Apostle to "warn the unruly, comfort the feeble minded, support the weak, and be patient toward all men." Their ranks are fast being thinned, while other men have entered into their labors and are reaping the fields they have sown,—in too many instances, forgetful of the instructions and example of those who have preceded them.

God forbid that we should say aught against new laborers entering the field while the call is so great, and the ripening harvest invites the reaper's hand. No, the more the better, if they are fitted for the work and competent to perform it,—if they only *be* indeed "laborers together with God," co-workers with he faithful, gathering precious souls into the fold of Christ. Nevertheless it is a truth too serious to be trifled with,—too important to receive nothing more than a a passing notice, that in many places the cause of Christ today suffers more from its professed friends than from its open enemies. In making this assertion, we know whereof we affirm and do testify of what we have seen and heard, and many there are who can bear witness to its truthfulness.

How sad has our heart been made as we have heard old and tried brethren condemned as being "behind the times," "backslidden," or in danger of being "run off the track" by some who have far more zeal than knowledge, and who in their rash excitement would ride over everything that comes in their way. We tremble when we hear the young and inexperienced advised to break away from the older, unless they will conform to their ideas of right in the management of church affairs, or at least to go ahead regardless of the opinion of others, while the injunction is, "ye younger submit yourselves to the elder," "be clothed with humility," "in honor preferring one another," "submitting yourselves one to another in the fear of God." "And above all things put on charity, which is the bond of perfectness."

To the laxity that prevails among us in regard to order and system, no doubt much of this evil may be attributed, but we believe much might also be prevented, were the church fully aware of the injury the cause of truth sustains from the class of persons referred to. By no means would we intimate that in every instance, or even in a majority of cases, there is no honesty of purpose, or christian character, but simply this, that there is, judging

from from results, a total unfitness for the great work among many who take upon themselves the office of shepherd or teacher, and on the part of the church a lack of caution in encouraging those who do not possess the requisite characteristics according to the word of the Lord, which is explicit on the subject.

We would not be understood to encourage a spirit of proscription as to matters of faith or an expression of the same, either among the ministry or membership, and if truth honestly believed and preached in the spirit of Christ, causes division (and to the truth of this our own experience and past history attest), those holding truth are not responsible for the result, but we are commanded to "mark them that cause divisions contrary to the word and avoid them." If "he that backbiteth with his tongue, and doeth evil to his neighbor, or "taketh up a reproach against his neighbor," is not considered worthy to "abide in the tabernacle of the Lord" or "dwell in his holy hill," how can he be a fit person to "feed the flock of God" or be an "ensample" to them? We are taught to pray that we "may be delivered from wicked and unreasonable men," and we have need to do so, for the perils of the last days are upon us. Doth it not become us to "be sober" and "vigilant," that we be not deceived by any, or misunderstand our calling or duty in the church.

The old adage is a true one, "An ounce of love is worth more than a pound of light," and while we seek for an increase of light on the word of God, and keep our minds open to conviction, let us also labor for the unity of the Spirit, for "without the Spirit of God" whatever be our profession, we are none of his. The Lord bless his people and save his heritage from reproach.

LOUISA J. BEACH.

For the World's Crisis.

THE DISCUSSION OF THE SABBATH QUESTION.

In the *Advent Review* of May 9th, Eld. M. E. Cornell says:

"We have publicly accepted Eld. P.'s challenge for discussion of the question of the Sabbath, and shall be ready when time and place are agreed upon."

The acceptance of the challenge above referred to, was first declared in Manchester, N. H., in a public meeting on the evening of April 17, 1865. But Eld. C. did not see fit to state in the *Advent Review*, the *conditions* on which he proposed to discuss the Sabbath question with me, as he had stated in his meeting of April 17th. If I have been correctly informed,—which I have no reason to doubt,—the Elder proposes preliminaries which are quite novel, and we think betray some fear in regard to the result of such a discussion. We will not attempt to use his precise language, but the substance was this: "I will not discuss the question with Eld. Preble in this city, or in any other place where he and I, and our views of the Sabbath questions, are so well known as they are here. But if Elder Preble will consent to go into some place which I will select, and let me give several lectures beforehand, so as to have my views fairly understood *before* we commenced the *discussion*, I will meet him on these conditions."

Now, I will just say to Eld. Cornell, that if he claims for his side of the question, such advantage as he thinks his proposition will give him, I will agree to it, *provided*, he will grant me the following favors:

1. He must act the part of a christian gentleman, in selecting a suitable *place* for the discussion, so as to give me a fair opportunity with him in regard to traveling, and other expenses,—other things being equal,—and the place of meeting must be within the limits of New England.

2. He must notify me of the time of his *preliminary discourses*, so that I can attend *as one of his hearers*,—if I shall desire to do so, —and the discussion shall commence immediately on the close of his extra lectures.

3. He must allow me to have a voice in regard to the arrangements for the *time* when this meeting shall take place.

I will now add, that if Eld. M. E. Cornell shall finally *back down* from having a discussion with me, he may have the privilege of choosing a *substitute*; and I will, by the blessing of the Lord, "be ready when time and place are agreed upon." T. M. PREBLE.

East Weare, N. H., June 2, 1865.

[*Advent Review* please copy.

THE SPIRITUALIST'S PLATFORM.

The recent convention of Spiritualist's held in Boston adopted the following resolutions:

"*Whereas*, The present systems of civil polity, ecclesiasticism, trade, commerce, education, social life, science and philosophy are radically defective in ignoring the elements and principles now being unfolded in the light of the congregated intelligence of the eternal world; therefore,

"*Resolved*, That the time has come, amid the revolutions now agitating our country, when Spiritualists, and all who can co-operate with them, should come into council to discuss the best methods of action or organization whereby these elements and principles may be effectually applied and carried to the reconstruction of church, state and society in every department, and to the adoption of new systems, to take the place of 'old earth and old heavens,' destined to pass away.

"*Resolved*, That Spiritualism adopts and re-publishes all that is true to the religion of the Indian, the Egyptian, the Hebrew, the Mohammedan and the Christian, and demonstrates again and anew the brotherhood of the race, the immortality of the soul, and the actuality of spirit intercourse.

"*Resolved*, That science, not 'theology,' interprets the nature and constitution of the mind, the health and beauty of the body, and fittingly translates the wealth and nature, the poverty of the ages, and the best methods for making reform sure, charity practical, and civilization humane.

"*Resolved*, That we recognize in works like those of Colenso, Renan, and other theological agitators, both in Europe and America, and in the improving tone of literature in every department, signs of encouragement in the great cause of ecclesiastical freedom.

"*Resolved*, That individual conscience, under the quickening and illuminating influences of angel intelligence, is the only reliable guide of faith and life; and Spiritualists, therefore, ignore the authority of sects and institutions, in seeking to erect arbitrary standards of creed and discipline."

However else Spiritualists may be divided, on one point they are unit: the Bible must be put down. The attacks of some are open and avowed, those of others covert and insidious, and made under the guise of friendship. But the assaults of both classes will fail, and by the Book which they have labored so industriously to destroy they will be judged in the last day.—*Ex.*

☞ If a man has a great idea of himself, it is certain to be the only great idea he ever will have.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, June 13, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

PRIVATE LETTERS.

If any wish to write on *private* matters to the editor of the Crisis they should write the word PRIVATE on the *outside* of the *envelope*. Please remember this. See standing notice in the last column of the fourth page of the paper.

ANONYMOUS COMMUNICATIONS.—If the one who dropped an article in Bro. Churchill's door yard will send in their name, we will publish their article. If writers wish their articles inserted in the paper, be sure and give us your *name*.

WILBRAHAM CAMPMEETING.

We are frequently asked when the great campmeeting at Wilbraham will commence. We would say it is now purposed to have it begin Monday, Aug. 21st, to continue one week. As in former years, we also expect to have a goodly number of tents up the Saturday before, and have a meeting on the ground Aug. 20th. We shall expect a large gathering this year, and hope it may be the best we have ever held. Let there be much prayer offered that it surpass all others in the amount of good that shall be accomplished.

VISIT TO THE INDIANS.

In the summer of 1855, we made our first visit to the Shinnecock Indians, at Southampton, Long Island, N. Y. Our visit this year was the ninth that we have made, having been absent but two years from their annual meetings since 1855. Our journey there this year was very pleasant over the Shore Line Railroad from Boston to New London, thence by the fine steamer "Sunshine," Capt. Bates, to Sag Harbor, a distance of thirty miles on Long Island Sound. At the Harbor, we were met by Bro. James Bunn, one of the Indians, with whom we had a pleasant ride of fourteen miles to their settlement on Shinnecock Bay. We found them all well, and as full as ever of genuine hospitality, flowing out of honest hearts.

We were glad to find them bestowing increased attention to agricultural pursuits. Most of them have very comfortable dwellings, occupied by good housekeepers, who make one feel at home in their company. The whole tribe numbers about two hundred, half of whom are probably away from home. Many of the young men go on whaling voyages, and the young women obtain the best situations as domestics in the families of the rich. Many of them are of beautiful forms, modest and amiable in their manners, and if they had the advantages they deserve, would grace any parlor occupied by the refined and intelligent.

At these annual gatherings, which always take place the first Lord's day in June, the absent ones return to visit their parental homes, where they find a feast prepared as in New England at the Thanksgiving supper, in autumn. It is quite a holiday for the gay, the proud and the fair; and a religious festival for those who meet to worship the God of their fathers. There are two churches among them, one is Congregational, and the other of our faith, which began about 1842, and they are still holding fast to the "blessed hope." Eld. James Lee, one of the tribe, preaches to them, which is about all they have, excepting at their yearly meetings.

They have a neat, pleasant and convenient chapel, which was crowded during the day with attentive listeners composed of the natives and their surrounding neighbors, among whom the truth is spreading. We could say with others, it was good to be there. We visited one old Indian sister, ninety-seven years of age, who loves the appearing of Jesus. She said she had been in the service of the Lord some fifty-five years, and she did not believe he would leave her now. It was a privilege to be with such an one, and hear her talk of the Lord's kind dealings with her, and witness her faith in his promises. She is nearly blind, but quite healthy, and may yet live to see the event signified by the darkening of the sun in 1780.

In the evening, we gathered around the communion table, and enjoyed a very heavenly season in commemorating the death and sufferings of our Savior. We were cheered by the comforting influence of the Holy Spirit, and strengthened in faith, hope and love. While seated around the table, all spoke of Jesus and his coming, expecting to be at the marriage of the Lamb in a little while. That last interview with those humble followers of the Lord will be long remembered with pleasure and gratitude. It was characterized by a calm, heavenly influence rarely enjoyed in this life. It seemed like the antechamber of heaven, where we might soon expect the appearance of him whose sufferings we were commemorating. We could truly sing,

"Come and reign, come and reign,
Jesus, on thy throne."

DESCRIPTION OF ANGELS.

In "Genesis Elucidated," by J. Jervis, on pp. 113, 114, we find the following:—"With respect to the nature of angels, the doctrine of the ancient Jewish writers is, that they were corporeal and material," They were said to resemble "men;" were liable to carnal sin, by which some have been defiled." They were "thought to eat and drink," and were "identified with the fallen angels alluded to by the apostles Peter and Jude."

2300 DAYS.

Where do the 2300 days and seventy weeks begin? We think there is very little room to doubt that they commenced together, at the beginning of the vision mentioned in the eighth chapter of Daniel; and that they begin with the first *event* in the vision, which was the "pushing" of the ram, when no living soul could stand before him. As the vision covers the whole history of the civil governments of this world, in its present state, it is very evident that we have not yet reached its end; and, consequently, the 2300 days (years) are not yet run out. If they began earlier than B. C. 435, they would have ended before the present time. It is said by some that they began in the 20th year of Artaxerxes, which, according to Ptolemy's Canon, was B. C. 445. Had they begun there, they would have ended in 1855, a period now ten years in the past. This either proves Ptolemy's Canon wrong, or that a wrong event has been chosen for a starting point, and perhaps both. Whoever adheres to Ptolemy's Canon must give up the twentieth year of Artaxerxes as the starting point for the 2300 days; and whoever adheres to the twentieth of Artaxerxes as the year to commence the 2300 days, must give up Ptolemy's Canon. This point is too clear to need further remarks; hence, any system of chronology based on Ptolemy's Canon, so far as the 2300 days are concerned, must of necessity be erroneous. But all modern systems of human chronology have been founded upon Ptolemy's Canon, excepting the one by Bro. Thurman, who has called the Canon of Ptolemy in question, because it conflicted with the Bible; and has most clearly demonstrated that it is in error some forty-eight years in relation to the reign of Cyrus. We are fully satisfied that all efforts to sustain the entire correctness of the Canon will be as useless as an attempt to stop the waters of the Niagara.

We think it impossible to arrive at a correct understanding of the 2300 days and seventy weeks, if we adhere to the Canon of Ptolemy; and consequently the sixty-nine and sixty-two weeks cannot be correctly applied, so long as his Canon is the standard. Hence it follows that the prophetic periods in Daniel must be sealed up till some other data are obtained for understanding them, aside from what Ptolemy affords, and the chronology which is based on his system of dates. We are glad to know that these things are receiving a thorough examination, from which we may expect additional light on the subject. The signs of the times clearly indicate that we are near the great day of the Lord; but before it comes, we think the *time* of the Lord's coming will be understood by the church. Let us all watch and be sober, keeping ready for the glad day.

FABLES OF INFIDELITY.

We would call the attention of all to our advertisement of NEW TRACTS. We consider them to be the best ever written on the subject of Infidelity. Dealing principally with the more *modern* phases of error, they are just what *every* Christian should have and use, as a sort of "small arms," at "short range," against the tide of scepticism which is rapidly rising. The arguments are sound, the appeals are made to *facts*;—they are eminently *common sense* tracts.

Send in your orders, scatter them like the leaves of autumn, give us the means to buy more, and so keep the ball rolling in the name of the God of truth.

"A TRACT FOR THE TIMES."

The above is the title of a new tract by Bro. Wm. Shepherd, of Newark, N. J. It contains forty pages, and is designed to awaken the unconverted and backslidden to the importance of a speedy preparation for the great day of the Lord. It is a good tract to put into the hands of those who do not love Jesus. Price, single copy 10 cts., 3 copies 25 cts., 6 copies 45 cts, 12 copies 85cts., $7.00 per hundred.

Address Wm. Shepherd, Newark, N. J., or Miles Grant, Boston, Mass.

BE KIND.

Those who wish to have success in convincing the erring in doctrine, or practice, must approach them with *kindness*, whether by conversation, or writing. As soon as we mingle bitterness with our words, they become powerless for good. No reformer can expect to succeed, any further than he conforms to the law of kindness. For want of this, many waste all their efforts for good. Instead of helping on the cause of truth, they are really a great hindrance to its progress. Let us all remember that we must be *meek* and *kind* to those who oppose us, if we would correct them successfully.

RATHER THREATENING.

The following late news looks as though a new storm might soon arise. Although the cloud may be no larger than "a man's hand," yet it looks quite ominous of a coming political tempest. We shall watch its progress with interest:

NEW YORK, June 8. The *Herald's* Washington special dispatch has the following items:

"A formal demand has been made on the Spanish Government for the surrender of the rebel ram Stonewall.

It is not the intention of our Government to abandon or abate its demand upon England for damages upon our commerce by pirates. Enough of our armies will be retained to enforce any demands upon foreign governments.

It is understood that preliminary measures have already been taken to enforce the Monroe doctrine, and a notification has been sent to Napoleon that he must not only send no more troops to Mexico, but that he must withdraw those he has there, and leave the people of Mexico to decide for themselves whether they will have a Republic or an Empire."

It will be observed that Spain, England and France, three important governments, are involved in the *demands* made by the United States, and they are of such a character as to awaken a spirit of opposition in the governments upon whom the "demands" are made. Neither individuals nor governments are willing to be *driven* to do any thing in these days of boasted "independence," and will fight against a righteous measure, which their own conscience approves, because some one attempted to *force* them to adopt it.

WHAT NEXT?

As the war of the rebellion is now apparently at an end, the inquiry comes forth, what is the next event of interest to transpire? As this is an age of rapid progress, shall we now look for better or worse times? The prophet has spoken on this point, and we may be sure that his word is truth. He says, "This know also, that in the last days . . . evil men and seducers shall wax *worse and worse*." Hence whoever looks for a better state of things before the coming of Jesus will be disappointed in his expectations. But "what next?" In what way will evil manifest itself? We think the enemy of all righteousness has chosen SPIRITUALISM as the great antichristian system with which to deceive the church and the world, and lead them to utter ruin, if they follow its teachings. This is Satan's grand attack upon christianity. By means of this he intends to revolutionize the whole world, socially, morally, and politically. Let us keep entirely clear from the whole thing, as an abomination in the sight of the Lord, if we expect to be saved.

WHAT A CHANGE!

The following extract from a Richmond, (Va.) correspondent gives the reader a little idea of the state of things at the South. It must be a very bitter cup indeed. The correspondent says:—

"We can devise no greater punishment for secession than what it is now enduring. Think of whole communities, great and proud States, disorganized and broken down in their social system, dashed in all their expectations of political supremacy, ruined in property, so that the richest are now poorest, and the master sinks below his slave in the means of comfort and advancement. Think of a city like this, where every house is one of mourning, and every hand is grasping for something to subsist upon or an occupation to live by, and can we devise anything more painful or mortifying? I heard a man in gray, a rebel officer I suppose, say in the streets to-day: 'I am willing to do anything but curry horses; that is a business I always abhorred.' Their labor and their capital have both been swept away by a single blow. The great means of recuperation, is the cultivation of the soil with their own hands, and if that is confiscated the Government must provide for a third of its people the same as for beggars, or they must starve."

INQUIRY.—J. Douglass wishes to know of some good, common-sense work on Medicine, and to have it noticed in the Crisis.

In answer to the above we would say,—Dr. Trall's "Hydropathic Encyclopedia."—ED.

THE YOUNG PILGRIM.

THE NEW TERMS, ETC.

In compliance with the earnest wishes of the friends of the Young Pilgrim, as expressed in the responses received (a few of which are given below), the Business Agent has determined to continue its publication *semi-monthly* the ensuing year, at the following rates:—

For a single copy,—*Fifty Cents*; and at the same rate for any number of copies under ten.

Ten copies, or any number of copies under fifty, when sent to one address,—*Forty Cents* for each copy.

Fifty copies, and any number of copies over fifty, when sent to one address,—*Thirty-five Cents* for each copy.

To Canada subscribers,—at the same rates, with no extra charge for American postage.

All subscriptions for the coming year must be made at the above rates.

The friends will understand that these advanced terms are necessary to make the paper self-sustaining. Should the expenses of publication another year be less, and the circulation advanced so as to warrant a lower price, the terms will doubtless be decreased accordingly. It is hoped, therefore, that all, in the mean time, will bear this slight advance in their expenditures cheerfully, and help the Young Pilgrim on his way with a free and liberal hand.

The call for donations to the Sunday School Fund, to make up the past year's deficiency, is withdrawn.

We shall send the *July* numbers of the new volume to all of our present subscribers, and hope to hear from every one before the 1st of August. After that, no more will be sent, except to those who have renewed their subscription.

Responses.

FROM THE SANDY HILL, (N. Y.) S. SCHOOL:

All whom I have talked with want the Young Pilgrim to continue semi-monthly, and will pay 50 cts. a year.
E. D. FISK.

FROM THE RUTLAND (VT.) S. SCHOOL:

The Rutland S. School has voted to pay a higher price, and have the paper sent, as now, twice a month.
H. F. CARPENTER.

FROM THE ATHOL (MASS.) S. SCHOOL:

Our Sabbath School by vote prefer to have the Young Pilgrim the same as now—once in two weeks.
GEORGE STOCKWELL.

FROM BRO. GEO. A. STREETER, NO. DANA, MASS:

In my travels I find the general desire is to have the Young Pilgrim come *twice a month*, certain. Let us have it twice a month, if at all. We *must* have it. The children need it; the cause demands it. "Feed my lambs," was the command of the Master. Let us not fail to do it.

FROM BRO. L. ANDREWS, W. WINSTED, CT.

I enclose 56 cents for the Young Pilgrim the next year. If each of its 5000 subscribers will send in 50 cents for the coming year (which is little enough), it would enable the office to meet expenses and perhaps pay a portion of the deficiency. A few cents each from its friends will place it on a permanent basis.

FROM BRO. H. J. BALDWIN, NEW PRESTON, CT.

We profess to believe that the Lord is soon to come. If we do believe it, let our acts *correspond* with our belief. Let the paper be sent out *at least* twice a month. Let the price be fixed high enough to cover the expense; and, if it brings in more than that, all the better. Let every brother and sister who has a child, send for, and *pay for*, the paper. There are but few who are unable to pay for it. But in order to have the thing sure, let every one who can, send from ten cents upwards, to help those that cannot pay for it themselves. In this way the children will be getting information, and we shall show that our faith and works agree. I am not willing to believe that this people who profess to believe in a clean Gospel, and in the soon coming of our blessed Lord and King, will fail to sustain a paper for their little ones.

SOUTH BUTLER CONFERENCE, N. Y.—*Bro. Grant*:—This meeting was large, and successful in its objects in the promotion of unity and peace, which must also tend to the prosperity of the cause. J. V. HIMES.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1169.41
Mrs. S. Robbins	2.00
Mrs. B. C. Simonds	.50
A friend	.70
J. W. Trumbull	.30

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.
Whole number sent free 800. Amount $2000.00.

Previous donations	$10[illegible].96
C. C. West	1.30
Wm. Nichols	2.00
J. B.	5.00
A friend	1.00

A FREEDMEN'S MISSION.

There are special reasons why, as a people, we should establish among the Freedmen South, *missions of our own*, rather than expend our beneficence, as many now do, through the agency of other societies. The special reasons are these:

1. Our Lord's commission: "Go ye into all the world, and preach the gospel to every creature." This is his general commission to all, and *to us* no less than to others. To do our part, then, in carrying the *gospel of salvation* to the millions to whom it has never yet been *preached* in its purity and fullness, and who have been forbidden to learn to *read* it for themselves, is our christian duty; and this work we can do better by sending forth our own laborers, and supporting them from our own funds. But we have a *special* commission. The Great Head of the church has specially committed to us the "*gospel of the* KINGDOM;" and this is to be "preached in all the world" before the end come. To us, then, there is a special work, and a special call to send forth, from ourselves, teachers and missionaries who shall preach to the Freedmen *that* gospel, so that, while they christianize, they shall christianize them into *the truth*, and thus prepare a benighted people for the coming and kingdom of Christ, and make *them* missionaries of the same gospel to their own race.

2. Their readiness to receive the glad tidings of a coming Redeemer. The bitter trials of their earthly lot have prepared them to look beyond this suffering state, and long for a happier life in a better world to come. Hence they have always been peculiarly fitted to receive with gladness the good news of the World's Great Jubilee at hand, when the rod of the oppressor shall be broken, and slavery and scorn and wrong shall be suffered and felt no more.

3. Their views on baptism. The great mass of unsophisticated blacks at the South, who have any knowledge of christianity, are, it is said, such decided Baptists in practice, that those who sympathize with them in their religious convictions on this point, have a great advantage over all others in their influence upon them. If, for this reason, the Baptists of New England have felt it their duty to establish missions of their own among them, the same reason appeals with equal force to us.

4. It is often said of us,—"You are not evangelical; you take no interest in missions; your doctrines have a tendency to *paralyze* missionary effort, and create an *indifference* to the great work of evangelization." How much reason or unreason there may have seemed to be in this opinion of us *heretofore*, it is not worth while here to say; but this is certain,—God has *now* opened, at our very doors, an inviting opportunity to prove it a slander. And our action or inaction, now, will very soon show to the world whether it is true or false.

What, then, shall we do; and how shall we do it?

Organize a *Freedmen's Mission Society* in every church. Appoint your officers,—President, Secretary, Treasurer, and Soliciting Committee, to oversee and direct the work. As far as practicable, fill these offices, or a portion of them, with Christian *women*—they will work more successfully than men, especially on the soliciting committees. Form sewing circles for the Freedmen. Collect clothing, books, papers, and little articles of domestic comfort and use, for their benefit, and monies for the support of teachers and missionaries. *Do this at once.* And then, when you all come together at the next annual meeting of the Advent Christian Association, on Mount Wilbraham, in August next, organize a *Second Advent Missionary Society*, for general missionary operations,—but having for its *special* work, the physical, mental, moral and religious improvement of the Freedmen South. Let this Society embrace the Middle and Eastern States and the Canadas, with its headquarters at Boston; and, let another Society, for the same purpose, be formed in the West, centering at Buchanan.

No great work of this kind can be accomplished well, without *associated action* and *organized effort*. Its magnitude, and the shortness of time to do it in, demand of us to adopt the wisest and most effectual means,—that no labor may be expended for naught.

God give us wisdom, and zeal, and promptness of action, that "this gospel of the KINGDOM" may *soon* be preached where it has been little heard of before, until every hill and valley of the sunny South shall echo to the cry, —"*Behold! He cometh!*" W. B. H.

Responses.

"I see (in the Crisis of May 30th) the appeal of W. B. H.,—"*What shall we do for the Freedmen?*" I will do $5.00." (Enclosed.) J. D.

"I pledge five dollars to the *Freedmen's Mission Fund*, proposed by W. B. H., in his praise-worthy article in behalf of that poor oppressed race." A. M. L.

FREEDMEN'S MISSION FUND.

W. B. H., Boston, Mass	$5.00
James Douglass, West Troy, N. Y	5.00
A. M. L., North Weare, N. H.	5.00
N. D. B., Hallowell, Me.	2.00
Mrs. L. S. Dinsmore, Hallowell, Me.	1.00

For the World's Crisis.

A REQUEST.

I am requested to inquire, if any of our brethren at the east will soon come west? In the event of their coming, I would invite a call to this place. Our town is almost on the direct line of railroad from the east to the far west. A competent man, who understands his business, would get a fair hearing. None other would be welcome. There is already enough of error and sectarianism in this sect-ridden place. I think a few lectures would show how much impression the truth would make. I would do all I can to sustain. Though poor, and without influence, still I have a home to rest the weary limbs of those who love Jesus. If Bro. Grant, Hastings, or any other preacher of notoriety, would make his way through, probably much good might be accomplished in this new field, where little effort has been made. J. N. SNYDER.

Mansfield, O.

THE PRICE OF THE PILGRIM.

It has been decided to advance the price of the Young Pilgrim. The terms hereafter will be as follows: Single copies 50 cents. In packages of 10 or more, to one address, 40 cents each. Packages of 50 or more, 35 cents per copy. Canada subscribers will receive them post paid at the same rates.

Our reasons for this decision are:—

We want the paper to live, and pay its way, and not be a beggar.

We know that *many* of its readers are able, as we trust all are willing, to pay the *cost* of the paper, and many would be *unwilling* to receive it at less than it actually costs.

We want to *give* the Pilgrim to those who are really *poor*, and if we send it to the rich cheaper than we can afford to, of course we cannot *give* it to the poor. But if those who are able send full pay, then we can give it to others who are too poor to pay for it.

We do not want any poor little girl or boy to do without the paper because they cannot pay for it, and we want such children to write us word how matters stand, and send us what money they can spare, if they can spare any, and then we will try in some way to supply them with papers, money or no money.

Those who have had papers below cost the last year, may wish to give something to pay for papers for the poor next year; and if so, let them send it right on with the pay for their own papers.

Some have lately sent us on 30 or 40 cents for their papers; they will please send us the balance to make up the amount of their subscriptions at the new rates. And if there are children or schools, in new places at the West, or among the Freedmen at the South, who want Pilgrims, and are not able to pay for them, let them write us word about it, and we will try to help them. Let such letters be directed to "The Editor of the Young Pilgrim, Boston, Mass." All other letters containing *subscriptions* or orders for the paper, should be, as usual, addressed to "The Young Pilgrim, Boston, Mass." Let us all be workers together in this good work, to benefit those around us.

If any are not satisfied with this arrangement, I will tell them how to get the Young Pilgrim *cheaper*. Take 50 copies or *more*, and so get them at 35 cents per copy. This is nearly as cheap as ever they were singly.

Some of our friends do not wish the price raised at all. They can avoid it in this way. Let individuals or schools make a contribution of *five dollars*, and then get subscribers at 30 cents a year, as before, and the five dollars will pay the extra cost.

We wish to hear from *all* interested at *once*, as we only send the Pilgrim till the subscriptions expire, and then wait till we hear from subscribers. This is the reason why some fail to get their papers. They have not paid up in advance. Let us all be prompt. The time to subscribe is now, as the half volume begins with July 1st. H. L. H.

For the World's Crisis.

MORE ASTRONOMICAL CONSIDERATIONS.

All astronomical tables make the eclipses correctly at the present day; and why? Because they have been properly arranged for doing so; and if properly arranged for making the ancient eclipses, they must make them as correctly. The great error of the "Oracle's" tables is not as to the moon's mean lunation, but the moon's anomaly, which we prove by comparing his calculations of the eclipse of A. D. 136, with the one of A. D. 134, and this accounts for the error as to time; that is, for his errors being so much greater in some eclipses than in others. As Pingre's tables have been approved by the astronomical society at Paris, and as he has calculated all of the ancient eclipses, we may suppose they are not far from the truth; but taking nothing on trust, we had better first test the correctness of his tables, which we can easily do by noticing the *time* which he gives for the eclipse of A. D. 136; and we find that he falls only nine minutes short of the time given by Ptolemy; hence his tables must be not far from the truth, as to *time*.

We will now compare his tables with those of Prof. Hudson's "Oracle." The first eclipse we will notice in his catalogue, as published by Prof. Hudson, in the Crisis of May 2nd, was the eclipse of the moon, Sept. 1st, B. C. 720, which he makes at 6 hours and 51 minutes in the evening; but Pingre has it at 10 hours and 17 minutes. Now, if Pingre, the French astronomer, is to be regarded as of sufficient authority, we have discovered an error of *three hours* and twenty-six minutes in the tables used by Prof. Hudson's "Oracle"; therefore, if my tables be correct, they ought to make the eclipse B. C. 457 about three hours later than his.

In the Crisis of May 2nd, he says Mr. Thurman has "made the time of the new moon almost three hours later than himself." Thus it will be discovered that the argument that Prof. Hudson uses to prove the incorrectness of my tables, falling in the opposite scale, are really proof of their correctness. If Prof. Hudson, rather than admit the correctness of my tables, would try to make it appear that the celebrated astronomers of Paris are not reliable, we will call in another witness. By reference to the list of eclipses in Ferguson's astronomy, it will be seen that Struyk gives us 10 hours and 18 minutes for the middle of this eclipse; which is only one minute later than Pingre, and THREE *hours and* TWENTY-SEVEN *minutes* later than Prof. Hudson's "Oracle."

Let us now inquire as to how Pingre's tables and mine correspond. By reference to page 234 of the "Book of Daniel Opened," it will be seen that I have the eclipse of B. C. 457 put down at 9 hours 15 minutes, for longitude 28 degrees 10 minutes. Pingre, for the longitude of Paris, has it at 7 hours 30 minutes, to which add 1 hour 43 minutes, the difference in longitude, and we have 9 hours 13 minutes. Thus it will be seen that my tables make this eclipse but two minutes later than Pingre's. So I am found in good company, while the "Oracle" wanders alone about twenty-seven hundred miles, or three hours out of time. This accounts for his being unable to discover that total eclipse, which all correct tables make at Celænæ, the 16th of December, B. C. 457.

Now for three reasons Pingre's tables ought to be regarded as good authority.

1st. Because they make Prof. Hudson's test eclipse of A. D. 136 within nine minutes of the truth, as to time.

2nd. Because they make all of the ancient eclipses.

3rd. Because they have been approved by the astronomical board of France; and by the same three reasons we discover that the tables used by Prof. Hudson's "Oracle" are not reliable; and if not, how can he by them prove that Daniel is wrong, and Ptolemy right? or weaken the hands of God's people by telling us that he "was desired to take particular pains with the eclipse of 457 B. C.," and that he "could not make any eclipse at all at Sardis, or at least a very small one, if any, while Mr. Thurman makes a total one."

The reason why he was unable to make a total eclipse there is, that his tables were in error as to the time of the new moon. We have noticed that Pingre's tables made the time of the new moon within two minutes of the same time with mine; and his tables make the eclipse B. C. 457 within a few seconds of *total*; thus proving, as we before observed, that correct tables will make all of those eclipses by which we prove the correctness of our Bible chronology.

The error of "Oracle's" tables is clearly proven again by the eclipse of B. C. 431; for he makes the size of that eclipse seven digits and seven-tenths, thus covering but a little more than one half of the sun's disk, which could scarcely be seen with the naked eye. This is positive proof of the incorrectness of his tables, for Thucydides declares that this eclipse was so dark as to cause the stars to shine out. The smallest eclipse that I have ever known made on the 3rd of Aug. B. C. 431, by any tables claimed to be correct enough to make those ancient eclipses, was 9 digits; which, says Mr. Smith, "could by no means exhibit the remarkable darkness recited by Thucydides." We ask, if an eclipse of 9 digits "could by no means exhibit the remakable darkness," how can one of only about seven digits cause such a darkness?

WM. C. THURMAN.

For the World's Crisis.

ASTRONOMY AGAIN.

ELD. THURMAN'S ERRORS.

My criticism of Eld. Thurman's book began full six months ago,—not with its astronomy, but its history. I reserved any remarks I might have to make upon its astronomy, partly because this was *not* its least important feature, and partly because my own astronomy was a little rusty. Though I might brag of one or two inventions in mathematics, and of illustrations from them, which got me some credit in my college days. So something may be left after the rust is rubbed away.

But I suppose not a few readers of the *Crisis* are wearying, as well they may be, of a six months' controversy. And I am willing to see the end of it. Whatever more, therefore, I might be able to say, and whatever may seem to me open to reply, I hope to be done with the astronomy in the present paper, which may help to account for my doubts whether Eld. T.'s astronomy is "truth testing." Let us briefly point out some of his errors.

1. In page 33 of his book, he says of the eclipse of July 16, B. C. 523, "This is the first eclipse of the moon which has the appearance of being one of those recorded at Babylon." Yet he had said on p. 32, "We learn by calculation that a total eclipse of the moon occurred on Mar. 19, B. C. 721;" which is as Ptolemy records it, and Eld. T. mentions no objection against this item in the record. So the wholesale remark in p. 32 looks as if the assertion outran the argument.

2. In p. 34 he says, "This gives for the moon's latitude in eclipses 55m. and 57s." *In eclipses*. But why is the plural number used? The moon's latitude in eclipses varies all the way from zero to 63 minutes and 45 seconds. Beyond this latitude it can not be eclipsed. And unless there is an absolutely exact cycle, in which each eclipse is accurately repeated from the previous cycle, probably no two eclipses occur at precisely the same latitude. The number of points in 45 minutes and 57 seconds is mathematically infinite, and the chances of two eclipses occurring at the same point are as few as the chances of lightning striking twice at the same place within the thousandth part of an inch.

To speak of *one* "latitude in eclipses," then, is inaccurate and unscientific. I have seen no such expression in any other work on or about eclipses.

3. In the same sentence, p. 34, Eld. T. finds a small eclipse at the distance from the node of 19 degrees and 19 minutes named in the previous sentence. But 12 degrees and 24 minutes from the node is the limit, beyond which an eclipse of the moon is impossible. Here, then, is a manifest error. It is one of two that were pointed out by me during the week of the discussion. It is also one of those had in mind in a previous article, when I spoke of Mr. T.'s errors, "whether of the pen or of the press.' To this remark the editor replied that they had been shown to be errors of the press. I wondered, when I saw this, when, where, how, by whom, and to whom they had been "shown" to be errors of the press. Eld. T. acknowledged this error when I pointed it out. Two or three days after I requested him to furnish the correct statement at his convenience. About six weeks after he said he had looked at the passage, and found the 19 degrees, etc., correct, and this would bring the moon within the limit. I, of course, could not see how 19 degrees would be only 12 degrees or less, and despairing on this point, asked about another matter.

Some time after this the "oracle" I have referred to, whom we will call Mr. X., called on me. He said he had also inquired about the 19 degrees, after the time, he thinks, that Eld. T. tried to explain the point to me. Eld. T. then tried to explain by saying he meant 19 degrees, etc., *from the opposite node*. This, of course, would not help the matter. But Mr. X. guessed what Eld. T. was driving at, and saw what the case required; and he suggested the phrase "5 *signs*, 19 degrees," etc., which would bring the moon within 11 degrees of the opposite node, and within eclipsing distance. (A sign, the reader will understand, is 30 degrees; and 180 degrees is a half circle, or the distance from node to node.) The explanation thus furnished to Eld. T. is given by him in the *Crisis* soon after. It appears that he himself did not explain the point for full six weeks, and he did not explain it then until an astronomer told him how to do it. Algebra consists largely in finding the value of a term called *x*, at first unknown. I think Mr. X. should be

little valued just here. When, I ask again, was the error shown to be one of the press?

4. Another error which I pointed out during the week of the discussion was one which must be either on p. 34 or p. 37. I need not point out the precise nature of it, further than to say that it concerned one of the phrases, "north, ascending," or "north, descending." Eld. T. saw that there must be an error. But when I asked for the corrected phrase, six weeks after, he *changed both terms*, leaving the difficulty precisely the same; on the same principle that changing the signs of *two* factors in Algebra leaves the result unchanged; or as two negatives are equal to an affirmative. Rusty as my own astronomy was, I saw at once that Eld. T. overdid the work of correction. Mr. X. informed me that the phrase "north, ascending," on page 37, should read "north, *descending*,"—only one term being changed.

5. On pp. 39, 40, Eld. T. "revises" the Canon of Ptolemy on the ground that it is "absurd" to suppose that the Jews began to build the temple in a sabbatical year. I do not see the absurdity. I find an express law against sowing or reaping in a sabbatical year, but not one word against building synagogues or temples. Mr. Stevenson would reason in just the opposite way from Mr. Thurman. Such a sacred enterprise, he thinks, looks as if the sacred year had come round. Be that as it may, we ask what a Hebrew might do during that twelvemonth? Could he only eat, drink, talk, go to synagogue, and to sleep? Whatever the facts may be, it seems to me an error in Eld. T. to "revise" the canon so readily.

6. Leaving many things unsaid about the Xerxes eclipse, which Eld. T. assigns to B. C. 457, Mr. X. informed me that when Eld. T. showed him his "projection" or diagram of this eclipse, he saw at once that Eld. T.'s results did not correspond with his diagram. If the diagram was correct, the eclipse was not total at Celænæ. And if the eclipse was total there, there were two errors in Eld. T.'s computation of it, one error correcting the other. But two such errors of course contain no demonstration.

In support of this eclipse, the *Crisis* has adduced the list of eclipses computed by Mons. Pingre, about one hundred years ago, approved by Le Monnier and D'Alembert, and published in the "Art of verifying dates." I have only to say that if this list of 10,000 or 12,000 eclipses is to be relied on as accurately computed, it annuls the assertion of Eld. T., repeated by the *Crisis*, that no tables can make certain eclipses of the Canon which Eld. T. regards as incompatible. M. Pingre finds all Ptolemy's eclipses; and he finds them by one set of tables too, those of Halley, using also the cycles of 18 years and of 521 years. This authority, then, confirms the Canon quite as much as it supports Eld. T.'s eclipse of B. C. 457.

But M. Pingre does not pretend to be very exact. He expressly says that he thinks the actual time of any eclipse will vary *not more than half an hour* from his computation. And his endorsers also notice this statement. Half an hour allowed for time. Allow a corresponding margin for errors in the *place* of an eclipse, and how much is M. Pingre's immense list worth to prove that Eld. T.'s eclipse was total at Celænæ, and did not go 100 miles north of that place?

But Mr. X. also informs me that Professor Airy says, in one of his papers, that all computations of eclipses previous to the year 1810 are "worthless," for the imperfection of the older tables. Now Ferguson's tables, on which Eld. T. defends, are among the oldest of the older tables. And Professor Airy, the Astronomer Royal of England, has been cited as good authority by the *Crisis*.

I may also add, here, that seven of Ptolemy's eclipses, including some of those which Eld. T. pronounces incompatible, have been carefully computed by Mr. Ideler, in a paper published in the Berlin Transactions, 1814-15. By the best tables then known, Ideler finds the eclipses not far from Ptolemy's record of them. Using older tables, which were already criticised by astronomers, he failed to find one or two of them. But he did not think of rejecting them by reason of poor tools or defective tables.

Ptolemy's eclipses have also been all computed by Dr. Zech, and with very great care, in a prize essay which I have not seen, and therefore can not give his precise results. But it is alluded to in his later work in such a way that there seems no reason to doubt that he found the eclipses.

In conclusion, I will propose two questions, which I have already asked of Eld. T. in conversation. In answer to the questions I might give another lesson in Astronomy. But I will resign the lecturer's chair in favor of Eld. T., simply desiring him to tell what replies he made to the questions when I proposed them to him. They are as follows:

1. Suppose two eclipses of the same body, sun or moon, occurring at the same distance from the node. Must they be of the same dimensions?

2. Suppose two eclipses of the same dimensions. Must they be of the same duration?

With one more paper, on the practical bearings of some matters in controversy, I hope to close my part in this discussion.

C. F. H.

For the World's Crisis.

THE MAN WHO FELL AMONG THIEVES.

The restraints imposed upon men by the war are loosed. Worldly men will now open their arms wide, and embrace this world to their utmost capacities. The many avenues to wealth, honor, and position, in this present world, will be thronged with eager votaries. But, to the children of light, this bright prospect is the last great shining bait which, if swallowed, will seal destruction. They, too, see a shining future, but it is not the glitter of gold and silver. It is the shining grain already ripe for the harvest that invites them on. They long to be reapers there. They know they will receive wages, and gather fruit unto life eternal. John 4 : 36.

The Lord our God has the honor of ripening this field; and now, at his bidding, his children lift up their eyes and see; and enter into it with all readiness of mind. Their hearts bound with joy at the very prospect. Every move in that direction fills them with inexpressible gratitude. Their language is, truly there is something yet to live for. The lingering, weeping Marys can here find employ. Their ascended Rabboni speaks in his own sweet tones, "Go to my brethren,"—go to these Freedmen, and tell them *I am coming back*. Tell them to prepare to meet me. Tell them that I have broken their heavy yoke from off them, and now I want them to "take my yoke" upon them, "and learn of me; for I am meek and lowly of heart;" and they "shall find rest" unto their souls. "For my yoke is easy and my burden is light." O what a sweet employment at the bidding of our Lord. Our last great work for him. A native to educate and christianize.

This call in "convention" too, of women professeng godliness, is timely. It is the well-known voice of Jesus,—"Mary," "Go." It is to endue her with power from on high to obey this call of her Lord, and go. They long to be at the work. "Here am I, send me," is their cheerful response. Now what wait we for but thy blessing? "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God until that he have mercy upon us" in this great work, and open our way to its accomplishment.

Here lies the man that went down from Jerusalem to Jericho and fell among thieves, who stripped him of him of his raiment, and wounded him, and departed leaving him half dead. We hasten to the work of the good Samaritan, cheered on by the words of our Lord: "*Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.*" Your sister, E. S. Willard.

For the World's Crisis.

FEAR THE LORD.

"Lord, if thou thy grace impart,
Poor in spirit, meek in heart,
We shall, as our Master, be
Rooted in humility."

"The fear of the Lord is the beginning of wisdom." "The fear of the Lord is instruction and before honor is humility." If the fear of God is the first step in the path of the just, and the beginning of wisdom, how much more should we who have professed for a long time to follow in the steps of the meek and lowly Jesus, partake of this spirit of humility and fear of disobeying the commandments of God. How great the responsibility resting upon us.

There are many precious promises to those that walk in the fear of God; not slavish fear, for that hath torment, but that shuns to disobey the law of the high and holy Being that inhabits eternity. Tremble, thou earth, at the presence of the Lord; for he cometh to judge the world with righteousness and the people with his truth." Surely his salvation is nigh them that fear him. Blessed is every one that feareth the Lord; that walketh in his ways. May we keep humble, low at the foot of the cross. We must be as little children before we can enter the kingdom.

Plymouth, O. N. M. Wells.

Correspondence.

From Chloe Lankton's Pastor.

To whom it may concern:—By your favor, I this day (June 4th) have the pleasure to receive a valuable package of publications, relating to the coming of Christ, the state of the departed, etc., etc. A glance at their captions and their pages has led me to conclude that they are as ably written, as the subjects treated are important. Desirous of learning the truth, and grateful to all who seek by study to learn it, I thank you for placing in my hands the package which has come to hand. Respectfully yours,

New Hartford, Ct. J. B. Cleaveland

From Bro. Israel Rice.

Bro. Grant:—As I have to mail a letter to the office with an order for the Crisis, believing there are brethren scattered abroad that would like to know how the cause prospers in Nova Scotia, I will improve this opportunity. I can say there is an increasing interest to hear about the coming of the Lord, and Bible doctrine in general, and *a Bible preparation* to meet the Bridegroom when he will return.

The rumor of war begins to trouble us in N. S. There have been letters from our government to our militia officers to renew their drill exercise, and "become accomplished in duty, for real service," for it was "*no longer children's play.*" Well, if "a whirlwind" is to go up from the coast of the earth, and the slain of the Lord are to be from one end of the earth to the other, Nova Scotia will have to drink her portion of the cup. What can be the duty of those who have possessions, and want to be saved, with the words of Jesus before them, and the signs of a speedy change in financial matters of this life? There seems a very slight chance for christians of wealth to possess it long, if they try.

Hillsburgh, N. S. Israel Rice.

From Bro. A. N. Seymour.

Bro. Grant:—Our conference in Ohio has closed, and the good results of the meeting time alone will determine. It being a hurrying time of the year, but few were out, aside from brethren and sisters, in the daytime, till Sunday. Evenings we had a good hearing, for a country place. On Lord's day, we occupied a barn forty by eighty feet. The congregation was large and very attentive. A deep feeling seemed to pervade the minds of most. Our brethren and sisters enjoyed the meeting very much indeed. They were ready to work for Jesus, and I trust their testimonies will yet speak for the glory of God and the good of souls. We were disappointed in not seeing Eld. S. A. Chaplin at our meeting. Sickness in his family was the probable reason why he was not present. But while we were disappointed in this direction, we were agreeably disappointed in another. A choir of good singers, numbering six, headed by Bro. Jonas Wendell, made their advent among us on Friday, direct from Norwalk, Ohio. Their coming was like the coming of Titus,—joyous, refreshing, rendering us material aid during the meeting. Bro. Guffin, a minister of the word from Indiana, was also present to cheer us by his counsel, prayers, and exhortations. Bro. G. remained over Monday to preach, and attend to the ordinance of baptism. There are many in this new field who are almost persuaded to be christians; but, as yet, stand still for fear of reproach, or some other cause, best known to themselves. May the Lord help them to come out from the world, and put on Christ, and identify themselves with the body of Christ, and thus become members of the royal priesthood, and heirs of the world to come. How much better it would be for themselves, their children, their neighbors, and the world at large. What peace of mind; what unwavering consolation, would flow into their souls as the result of such obedience to God.

Come, then, dear sinner, in the name of Jesus, come. We urge it upon you, knowing it will be for the glory of God, and the salvation of your souls. God and Christ says come; the Spirit says come. Yes, all heaven is interested in your everlasting salvation, and we ask again, why will you not come and receive the Spirit of adoption and start for glory?

Reading, Mich. A. N. Seymour.

Obituaries.

Saunders. Fell asleep in Compton, C. E., April 25th, 1865, of congestion of the lungs, Susan S., daughter of John and Laura J. Saunders, aged twenty-two years and eight months.

The subject of this notice was a very amiable young woman, always obedient to her parents, kind to her brothers and sisters, and tender-hearted to all. She sought the Lord and obtained a hope in Christ awhile before she died. During her sickness, which was brief, she was patient, encouraging her parents to hold on to God, and warning her brothers and sisters to meet her in the kingdom. A discourse was preached at her funeral by Eld. S. W. Thurber, from Col. 3 : 4.

Norman Stevens.

Dole. Died in Albany, N. Y., May 27, 1865, Bro. Albinus S. Dole, aged forty-six years.

Another of our number has left us. Bro. Dole embraced the faith of the speedy coming of the Savior, and was baptized by Bro. Grant, at Bristol, Conn., May, 1855. He has resided at this place the past six years, and adorned his profession by a well ordered life, until he fell asleep in Jesus. He suffered much during the past four years, which he bore with christian resignation. Bro. M. Bachelor, of Rutland, gave a discourse on the occasion, from the words, "How are the dead raised up, and with what body do they come?"

William Nichols.

Alexander. Died May 21, 1865, Louisa C., wife of Isaac Alexander, and eldest daughter of H. D. and C. R. Danks, aged sixteen years, six months and three days.

We hope and believe that she was ready to inherit the kingdom, and will have a part in the first resurrection. Words of comfort were spoken by Bro. Alerton. W. H. Danks.

Fon Du Lac, Wis.

White. Died at Sycamore, Ill., of consumption, April 21, 1865, Horace T. White, aged sixty-five years.

Grace triumphed, and he died happy in the Lord. He has been a servant of the Most High for more than forty years, and was beloved by all who knew him. A. Winteringham.

Summary of News.

FOREIGN.

Liverpool May 27th, Queenstown 28th.

The Paris *Patrie* states that letters from the Sultan had been handed to the Emperor, accepting the decision of Napoleon, in his quality as arbitrator upon the Suez Canal question.

The French Emperor was still absent in Algiers.

Prince Napoleon has resigned. The London *Post* says the Prince resigned in consequence of the letter of the Emperor. The *Globe* says the Prince was censured for his democratic views generally, but more particularly for uttering hostile sentiments on the Emperor's American policy.

Napoleon will not return to Europe until about the 10th of June. He had declined an invitation of the Queen of Spain to return via Spain.

DOMESTIC.

New York, June 7. The *Tribune* announces that the President will soon issue a proclamation restoring the privilege of the habeas corpus, and ordering a general clearance of military prisons.

It is not now probable the trial of Jeff. Davis will take place until September. The Supreme Court will adjourn to-morrow (Thursday), and it is not likely a special term will be held during the summer.

Nashville, June 9th. At about 2 P. M. to-day the extensive building, used for quartermasters and commissary stores, on the corner of Summer and Broad streets, known as Taylor's depot, took fire from sparks, which fell into the cellar from a locomotive which was on the track running lengthwise with the building, and about one half of it destroyed. The other part was saved by the exertions of the fire department. Several dwellings near the scene of the fire were also destroyed. Two or three of the employees of the quartermaster's department are supposed to have perished in the flames.

LATER.

The destruction of Government property at the great fire to-day is now believed will reach from $8,000,000 to $10,000,000. Within the walls of the quartermaster's buildings were stores sufficient to supply an army of 80,000 men two years. The quantity of rope alone consumed was valued at upwards of $1,000,000. The building was the largest in the country—800 feet front and 200 feet deep.

New York, June 10. The *Herald's* Texas correspondence says Forts Manhasset and Griffin, defending Sabine Pass, were surrendered on the 26th. The rebel troops had all evacuated the works before the arrival of the national forces.

The *Times* Washington dispatch says: "We can say authoritatively that the Government has positively determined that Jeff Davis shall be tried by a civil tribunal. The question was decided in a Cabinet meeting, held within the past week. Where the trial will take place has not been decided.

Washington, June 11. Official news from Acapulco, dated the 9th of May, embraces the following intelligence, which was suppressed in the despatches sent through French sources from Havana:

Gen. Regules, with a part of the 1st division of the Central National army of Mexico, attacked the city of Tacambaro, in the State of Michoacan, on the 11th of April and took it by storm, capturing all the garrison, including 200 Belgians, together with ammunition, artillery, etc. A few days before the National forces captured a train with supplies and ammunition sent from Morelia to Pascuxco, and defeated the French forces at Bernandio, Cristo and Zinapearo, all in the State of Michoacan. Gen. Ortega, Commander-in-Chief of the Center, has taken the field, having recovered from his wounds.

The National debt.—Washington, June 3. The Secretary of the Treasury has published a correct statement of the public debt as it appears from the book of the Treasurer's returns and requisitions on the Department on the 31st of May, 1865.

A recapitulation shows the amount outstanding, bearing interest in coin, to be $1,108,113,842, the interest being $64,480,489 50; the amount bearing interest in lawful money is $1,053,476,371, the interest being $60,158,384, 52; the debt on which interest has ceased is $786,270; the debt bearing no interest is $472,829, 270 57. The total indebtedness is $2,635,205, 753 50. The interest in gold and paper being $124,638,874. The amount of legal tender notes in circulation is $659,163,569; these include $432,687,966 of the new issue and $160,143,620 of the compound interest notes under act of June 30, 1864. The uncalled for requisitions are $40,000,000, and the amount in treasury notes is over $25,000,000. The amount of fractional currency is $24,667,000.

Important Postal Changes. The new postal law, which has gone into effect, makes several changes of special importance to business men. Letters but partially pre-paid are now to be forwarded, the balance to be collected upon delivery, at single, instead of double rates as heretofore; but letters wholly unpaid are sent directly to the dead letter office, so that care should be exercised not to omit the stamp, or vexatious delay will follow. The fee for advertised letters is increased to two cents, while at offices where there is not a free delivery by carriers, drop letters require only one cent stamp to each half ounce.

☞ Mrs. Lydia H. Sigourney, the poetess, sometimes called the "Hemans of America," died at her residence in Hartford, Conn., on Saturday, in the 74th year of her age. Her published works in all, number nearly fifty volumes.

☞ The number of letters now being received at the dead-letter office, sent there under the new law, which makes prepayment compulsory, amounts to more than 15,000 per week.

☞ The great Mount Cenis Tunnel beneath the Alps, which is to be 13,500 yards, or seven and a half miles in length, is being pushed forward with energy from either end. About one-third of the whole distance is now accomplished.

☞ A reliable burglar has informed one of the Hartford police officers that a great increase of burglary in cities and towns may hereafter be expected. His story is that the thieves and burglars have completed an extended organization over the country.

☞ While a corps of West Point cadets were drilling the other day their muskets were knocked from their hands by a flash of lightning, and some of the men were so stunned that they went reeling round for several minutes. One was knocked senseless, but was resuscitated.

☞ Since the war began 61,000 men have enlisted from Maine; 153,486 from Illinois; 80,000 from Michigan; 165,314 from Indiana; 211,500 from Ohio. These figures include the re-enlistments.

☞ The depopulation of Canada goes on to an extent which greatly alarms our neighbors across the line. Some villages are nearly deserted by emigration of families going to the Western States, and most of the young men are leaving.

☞ The coal miners in Schuylkill and Carbon counties, Penn., are on a strike because their wages have been reduced from seven to six dollars per day, and it has been necessary to send troops to the locality to preserve the peace. There is also a strike among the coal miners near Massillon, Ohio.

☞ The receipts of the first week of the Northwestern Sanitary Fair at Chicago were over $100,000. Every department is doing well.

☞ The anti-rent troubles are reviving in Western New York, and soldiers have been sent to enforce the legal rights of Van Rensselaer.

Married.

In Chelsea, Me., May 21st, by Eld. J. A. Kennedy, John Swanback, late of Co. C., 14th Maine Regt. Volunteers, to Miss Ruth Kennedy, both of Chelsea, Me.

Notices.

Grove Meeting.

There will be a grove meeting held in the town of Alganse, Branch Co., Mich., in the neighborhood of Bro. Eli Wakeman, eight miles south of Quincy Station, to commence Sunday, July 2d, at 10½ A. M., and continue over the 4th. A cordial invitation is extended to all, both professors and non-professors, to attend this meeting, and celebrate the anniversary of our American independence in a manner becoming christians who are looking forward to a day when the saints of God shall be made free. Brethren, one all, lay by the cares of life and come up to this feast, that our hearts may all be made glad. Bro. A. N. Seymour is expected to be there to assist in preaching the word. Will Bro. J. V. Himes arrange to be at this meeting, to gladden the hearts of old friends, and assist in proclaiming the glad tidings of salvation to men? A. E. Babcock, for the friends.

N. B. If any friends should come from abroad by railroad, if they would write to Bro. Eli Wakeman, at Quincy, arrangements will be made to take them to the meeting. A. E. B.

Meeting in Fulton County, Illinois.

There will be a grove meeting held in Fulton County, Illinois, commencing June 16th, continuing over the following Sunday. The grove is seven miles from Havanna, and the same distance from Lewiston. The cars run to both the above named places. Any who intend to come from a distance will please let us know by dropping a line to Bro. Moses Freeman, Otto, Fulton County, Illinois, and we will provide teams to convey them from the railroad depots to the grove.

Will not some of the preaching brethren come over and help us in this meeting? Come one, come all to our feast of fat things. We expect to have a good time, through the blessing of our Lord Jesus Christ. Charles Bunnell.

Grove Meeting at Kingston, N. H.

The usual grove meeting will be held in a grove near Bro. Gale's, in Kingston, N. H., on the Fourth of July next, commencing at 10 o'clock, A. M. Eld. Osler, of Providence, R. I., will be with us, and others are expected to be present. We hope there will be a general effort made to attend this meeting.

Franklin Gale,
Edmund Powell,
Henry Lunt, Jun.,
T. C. Pearson,
} Committee of Arrangements.

Notice.

The next session of the R. I. and E. C. Conference of Reformers will be holden at Natick, R. I., Wednesday, July 5, 1865, at 2 o'clock P. M., and continue over the following Sabbath. Come, brethren and sisters, let us have a victory in the name of the Lord. Come, praying for God's blessing and the salvation of souls.

M. R. Phetteplace, Chairman.

Advent Christian Conference.

The Minnesota Second Advent Christian Conference will hold its annual session at Elliota, Fillmore Co., (near the Iowa Station), commencing on Friday, June 30, 1865, and continuing over the first day. A general attendance of christians is desirable. Come, dear brethren, let there be a general gathering. Come laden with grace to work for the salvation of souls. Inquire for James Bersell, etc. Philip Ramer, Secretary.

Notice.

Bro. Grant:—We wish, through the Crisis, to give notice to the brethren generally, that we have published a work entitled,

"The Truth made Plain: or an Exposition of the Times and Seasons,"

showing that the second personal appearing of our Lord and Savior Jesus Christ will take place no later than 1867, and probably in the spring of that year. It contains an exposition of all the periods relating to the time of that event, both in the prophecies of Daniel and Revelation. It contains seven different expositions of Revelation alone, which we think are clear and easily to be understood. The 2300 and 1335 days are shown to terminate at the same time, or together.

We propose to send the work to all who may desire it, on receiving four cents to pay the postage, leaving it to them to pay for it or not, as they shall feel disposed, after reading it. It contains 270 12mo pages, in pamphlet form. The price of the book to those who are able, and may feel disposed to pay for it, after having read it, is sixty cents. To those who are unable to pay, "without money and without price."

All orders must be addressed to Dr. A. Decker,
Newark, N. J. S. W. Bishop,
A. Decker.

Tremont Campmeeting.

The fifth annual campmeeting will commence at Tremont, Tuesday, July 25th, and hold over the following Sabbath. The Committee will make arrangements for boarding. Bro. Hiram Munger will preside, arrange for the preaching, and give due notice of the same. By order of the Committee.

Tent Meeting at Bellville, Wis.

The Western Tabernacle will be pitched in Bellville, Dane Co., Wis., June 16th, as Eld. Hitchcock and the brethren shall arrange. Let us have a full gathering. Come to work for God, both ministers and members. The meeting may hold over two Sundays. W. Sheldon.

Maine Second Advent Tract Society.

S. K. Partridge, R. R. York, I. C. Wellcome,
Board of Managers.
I. C. Wellcome, Secretary and Business Agent.
Isaac Wight, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. Wellcome, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. Wellcome, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

New Sheet Music.

Glad Voices; words by D. T. Taylor, music by L. Reimer. Price $2.00 per one hundred. 3 cts. single; postage 2 cts. on every package of twenty-five or less.

Likeness of Wm. Miller, suitable for Photographic Albums. Price 25 cts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

Miles Grant........Sunday, June 18th
Hiram Munger........Sunday, June 25th

Stanbridge, (Stone-Settlement), C. E., Friday, 2 P. M., June 23d, and continue over the Lord's day.
Montreal, C. E., Friday evening, June 30th, and over the following Lord's day, and the first four evenings of the following week, if thought best. Miles Grant.

Lawrence, Mass., (Lyceum Hall)....Sunday, June 18th
H. L. Hastings.

Champlain, N. Y., the two Sundays, June 25th and July 2nd. Brethren of the town and vicinity, will you come out and worship with us? D. T. Taylor.

Plymouth, Mass........Sunday June 18th
Westboro, Mass........June 22d
New York, N. Y., 24th Street........June 25th
Philadelphia, Pa., Gaskill Street........June 30th
" " Cor. Merrick and Broad Sts., July 1st
" " Cor. 9th and Spring Garden, July 1st
F. H. Burbank.

East Springwater, Livingston Co., N. Y., (in the grove, if the brethren so appoint), Sunday, June 25th.
Jackson, Tioga Co., Pa., June 27th, and remain until July 2nd. A two day's meeting to be held there on July 1st and 2d, and a Bro. to be ordained, if the Lord will. All are invited to attend.
Chatham Valley, Pa., July 4th, and continue over Sunday.
Benedict school-house, Erie Co., N. Y., July 16th, at 10½ A. M.
Benedict school-house, Erie Co., N. Y., July 18th, at 10½ A. M.; and at Swift's Mills at 4 P. M.
C. F. Sweet.

Bondsville........Sunday, June 18th
R. Williams.

River Point, R. I........Sunday, June 18th
M. R. Phetteplace.

Bristol........June 18th
S. B. Munn.

Savoy, New State........Sunday, June 18th
Plainfield, (Pond school-house)........Sunday, June 25th
Elizabeth Warren.

Portland, Me........Sunday, June 18th
My appointments for Yarmouth, Poland, and Poland Hill, are withdrawn. Circumstances make it very inconvenient for me to go there at present.
H. K. Flagg.

Westboro, Mass........Thursday evening, June 15th
Southville, (Winchester Hall), Tuesday and Wednesday evenings, June 20th and 21st.
St. John, N. B........July 1st
Edwin Burnham.

West Arlington, Mass........June 18th
C. C. Ramsay.

Kennebunkport, Me........Sunday, June 18th
Biddeford, Me........Sunday, June 25th
Portsmouth, N. H........Sundays, July 2d and 9th
Joseph W. White.

Canton Street, Ct........Sunday, June 18th
Yalesville, Ct........Sunday, June 25th
O. D. Woodruff.

Loudon Ridge, N. H........June 18th
Deerfield Parade, N. H........June 25th
J. Couch.

Bradford, N. H., (Pond meeting-house), Sunday, June 25th. Wm. W. Sutherland.

Dover, Mass., (at Bro. Benjamin Ricker's, near the Centre), June 18th. J. N. Sherman.

Meredith Village........Lord's day, June 18th
Holderness, (Brick school-house), Lord's day, June 25th
N. Hartshorn.

Addison, Vt., June 18th, and once in two weeks until spring, if nothing unforeseen transpires.
M. Batchelor.

New Britain, Ct........June 18th
Hartford, Ct........June 25th
Warehouse Point, Ct........June 27th
Springfield, Mass........June 28th
Lowell........July 2d
J. S. White.

Bradford, N. H., (Pond meeting-house), Sunday, June 18th.
Manchester, N. H........Sabbath, June 25th
T. M. Preble.

Hartford, Ct........Sunday, June 18th
Lynn........Monday evening, June 26th
Portsmouth, N. H........Tuesday evening, June 27th
Biddeford, Me........Wednesday evening, June 28th
Carthage, Me........Thursday, June 29th
and over Sunday, July 2d.
Will the brethren meet me at North Jay depot the first train from Boston, which will be 3 or 4 P. M.?
West Poland, Me........Sunday, July 7th
At liberty from Tuesday to Saturday, to visit churches on the way to Poland.
Boston, (Lowell Street Chapel)........July 21st
The two weeks between July 7th and 21st at liberty, also Sunday, July 14th.
All letters to me must be directed *Chicopee Falls*, instead of Chicopee. Hiram Munger.

Westfield Farms, Mass........Sunday, June 18th
T. Cole.

Stanstead, (Smith's Hollow), Thursday eve., June 15th, through the week, and over Sunday, June 18th.
Wheelock, Vt., (where Bro. John Smith may appoint), Tuesday evening, June 20th.
North Haverhill, N. H., Wednesday evening, June 21st
Piermont, (Clay meeting-house), Thurs. eve., June 22d
East Canaan........Friday evening, June 23d
North Sutton........Saturday eve., June 24th
and over Sunday.
Bradford, (Pond meeting-house), or where the brethren may appoint)........Tuesday eve., June 27th
New Boston........Wednesday evening, June 28th
Goffstown........Thursday evening, June 29th
Pittsfield........Friday evening, June 30th
Rochester, (Brick school-house, Lewis McDuffee's District)........Sunday, July 2d
J. Pinkham.
J. H. F. Varney.

Dover, N. H........June 18th
Kennebunk........Sundays, June 25th and July 2d
Biddeford........Sundays, July 9th and 16th
J. K. Bellows.

Manchester, N. H., June 18th. Love feast at 9 o'clock A. M. Hope all will meet together who are looking for Jesus.
Warner, N. H., Waterloo, (school-house, or grove, as brethren may arrange), Saturday evening, and Sunday, June 24th and 25th. Love feast Sunday morning, at 9 o'clock. John G. Hook.

Dover, N. H........Sunday, June 25th
Thomas M. Latham.

Holliston........Sunday, June 18th
E. McCulloch.

Barrington, N. H., (Shurburne school-house), Sunday, June 18th. S. Hawkins.
T. M. Latham.

Northwood Narrows, N. H........Sunday, July 2d
H. S. Pinkham.
S. Hawkins.

Danielsonville, Ct........June 18th
Agawam........June 25th
Bro. Burgess' in the evening. H. Pratt.

Plymouth, Vt., Friday evening........June 16th
and over Sunday.
Whitkerville, Vt........Sunday, June 25th
Northfield, Mass........Sunday, July 2d
Geo. A. Streeter.

Burlington, Long Ridge........Sunday, June 18th
Burlington, Falsom's Ridge........Sunday, June 25th
S. Hammons.

West Hoosick, N. Y., (Advent Chapel)........June 24th
and over the following Sabbath.
North Bennington, Vt........July 1st
and over the following Sabbath.
Wm. J. Blanchard.

Tuftonborough........Sunday, June 18th
Great Falls........June 25th
J. G. Smith.

Springfield, Mass., (Barne's Block), Sundays, June 18th and 25th. A. Simpson.

Hollis, with Bro. Emery........June 18th
W. H. Mitchell.

Holden, Mass........June 18th
and till after the 25th. E. S. Jennings.

Richmond........Sunday, June 18th
Funeral service of Bro. David Robinson's son.
Cumberland, (Merrill school-house), Sunday, June 25th
R. R. York.

New Bedford........June 18th
Lawrence........Sunday, June 25th
A. Ross.

Winchester, (at the Stone school-house, or as Bro. Henry Drake may arrange), June 25th.
H. Rockwell.

ENGLISH BIBLES

FOR SALE BY H. L. HASTINGS, BOSTON.

1. MINION, references between the verses. Sheep $2.40; roan gilt, $3.00; Turkey morocco, gilt, $3.60.
2. NONPAREIL. Sheep, $2.00; Roan gilt, rims and clasps, $3.25.
3. PEARL BIBLES. Roan gilt, $2.00; Roan gilt, rims and clasps, $2.60; Morocco, $3; Circuit (Turkey), with flaps to protect the edges, $4.00.
4. DIAMOND. Flexible roan, $1.25; Rims and clasps, $2.00.

TESTAMENTS, flexible enamelled, cloth, 18 cts.

· Sent by mail, postpaid, on receipt of the price. Ten per cent discount to those who buy to sell again.

Address all orders to H. L. Hastings, Boston.

Business.

TO CORRESPONDENTS.

J. T. Ongley—All right. It was only a transposition of the figures in the acknowledgment. Wood, $2.73 and Moses $2.23. J. Root is paid to No. 527, which is beyond the end of the volume.

J. H. Latenton—Map of the Holy Land, elegantly engraved, 20 by 28 inches, lined with fine muslin, mounted on rollers, and colored and varnished, $1.25. One on paper, 14 by 22 inches, 20 cents. The price of "Know Thyself" is 15 cts. Received, 5 cts.

C. J. Brown—Received.
E. Cordry—Received.
J. A. Libby—It was not received.

To H. L. Hastings' Correspondents.

To B. P.—I can furnish Sunday School books, new and old. Have bought over 500 volumes the past week. Can furnish, in addition to my own publications, all the books of the American S. S. Union, the two American Tract Societies, the Mass. S. S. Union, and a large number of miscellaneous books. I can send S. S. Union Libraries of 100 vols. new books for $16, smaller libraries for $5.00 or $10.00, and all the books, cards, pictures, gifts, class books, etc., of Societies, publishers, and others, at publisher's rates, or less, if cash comes with the order. Send word how many scholars you have, and what ages, and what books you have on hand, and I will do the best I can for you. Prices are higher than formerly, but still books may be had at fair rates. Tell by what express to send them.

D. N. C.—*Social Hymns* are in the printer's hands, and will be out as soon as practicable. Children's Hymns will accompany them, and so the book will serve for Sunday Schools as well as for meetings. Have patience with me. I am not idle, but am working on these and other things as rapidly as is consistent with other duties.

G.—I don't doubt your place is sectarian enough, but if you get irritated it will be more so. Hard words, says the proverb, break no bones—but Solomon says, "A *soft* tongue breaketh the bone." Try that, and be patient towards all men. That is the best way.

To A. G. L.—I enter your name as a subscriber for "The Englishman's Hebrew Concordance." The cheapest and safest way to send the money will be by a post-office money order, or a draft on Boston or New York. Price of the Hebrew Concordance, $18.00 in gold, or its equivalent in currency.

The price of the Englishman's Greek Concordance is $5.00—postage 50 cts. If spared another year, I hope to issue a critical Greek and English Concordance, pocket size, cheaper and *better* than the Englishman's Greek. Prof. Hudson has been at work on it for a year and a half past. H. L. Hastings.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 506. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give *a trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each—J C Finn 524, S. S. Westcott 526, H. D. Law 530, M S Berean 493, E Merrick 521, D Nisby 514, P T Light 526, P C Rodman 443, J C Dunn 498, L M Ward 533.

$1.25 each—W Thorp 401, C J Case 526, M Edgerton 523, N Mather 473, M Kent 529, S Heckler 531, H M Ferrin 523, E Smith 526, S Follansbee 517, M Marden 507, J A Frost 518, T M Latham 531, B Ransom 524.

$2.00 each—J Watkins 540, W Nichols 537.

2.50 each—J A Green 554, M Edgerton 538, N G Nelson 546, A Humiston 556, D Bunn 557, C C West 548, Fenton & Lambert 557, B Clark 514, J Rew 541, P B Jones 551, S Marsh 494, W H Bearce 568, A Gookins 557, H Babcock 563, C R Rogers 489, E B Stearns 555, P Dow 552, J C Potter 555.

$3.00 each—F G Neal 519, J Taylor 520, Dane Co. Poor House 552, S Sherman 517, C H Buck 497.

Various sums.—J McGowan, $4.00, 520; W Allen $1.50, 556; D P Davis $2.99, 506; M T Muchemore 75c, 518; J A Bickford $10.00, 531; M J Dane $2.25, 538; W O Williams $5.00, 418; L L Clark $1 38, 495; W Taylor $1.50, 499; D A Dickenson $28.05, 525; J Buckingham 75c, 524; G W Smith 63c, 524; S Walker $5.00, 512; J Bunn $5.00, 212; D S Randall 66c 509; S Harrold $1.50, 562; H Leach $43c, 496; G French $8.00, 521;

FOR BOOKS AND TRACTS.

P B Hoyt $5.00, H Beach $1.00, J G Hook $7.20, W Burnham 65c, J Rew 55c, W Welch 50c, S D Nichols 25c, T Smith $8.75, J M Gernerd $2.51, B Quint 20c, B Mathewson 50c, J H Downing 62c, J Taylor 25c, A Wheeler $3.00, A L Ball $1.25, D A Dickenson 50c, G Carpenter $1.68, E D Fowler 38c, H Leach 57c, I Grinnell 50c, H A Arnold $9.56, F H Burbank $1.00, C M Currier $1.00, J Douglass $10.00, D E Ford 58c, 30c. each—E A Nye, E W Ager, E B Stearns, W O Williams, C C West, N O Nelson, C H Shepherd, O O Rogers, M Edgerton, P T Light, S Sherman, L M Ward, I C Perkins, H Green, A D Tagert, L A Hart, I T Gray, S E French.

BOOKS AND TRACTS SENT.

By Mail—M Cawkins, M E Cawkins, P B Hoyt, J N Snyder, W Shepherd, J Rand, M B Nutter, M Perry, C C West, B Buckley, C H Shepherd, J Washburn, B Mathewson, L A Hart, M. Edgerton, A D Tagert, J. Taylor, J H Downing, A Wheeler, J M M Generd, C. W. Alban, G. Carpenter, D A Dickenson, I C Perkins, H Green, N G Nelson, E D Fowler, C Emerson, C M Currier, F. H. Burbank, M J Glidden, D E Ford, H Leach, S E French.

By Express—T Smith, H A Arnold, J Douglass, A H Parsons.

LETTERS RECEIVED.

J Elkins, A M Beach, J Agan, B Reed, T M Preble, J Taylor, A. N. Seymour, L. Reimer, E. S. Willard, M. Cawkins, O. F. H., C. H., C K Danks, J E Lloyd, H H Hall.

POST OFFICE ADDRESS.

Wm. Ongley and Mary S. Ongley have moved from Prince Albert, C. W., to live with their son, J. T. Ongley, Little Cooley, Crawford Co., Pa.

Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.

H. Munger—Chicopee *Falls*, Mass.
W. Sheldon—Baraboo, Sauk Co., Wis.
A. W. Sibley—East Boston, Mass.
H. F. Carpenter—Rutland, Vt.
J. Couch—Concord, N. H.
D. M. Hanscom—Strickland's Ferry, Me.
A. Ross—Exeter, N. H.
Wm. A. Fenn—South Butler, Wayne Co., N. Y.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
Nelson Hartshorn—Meredith Village, N. H.

ENGLISH BIBLES.

We have just received a fresh supply of English Bibles, which, owing to the recent decline in gold, we shall be able to send, by mail, postpaid, at the following low prices:—

Diamond,	morocco, gilt, marginal references,	$1.75
"	roan, " "	1.10
"	roan, " brass rims and clasps,	1.70
"	calf colored edges, marg. ref.,	1.35
Pearl,	morocco, gilt, *reference between verses*,	2.40
"	morocco " circuit bind., marg. ref.,	3.20
"	roan, " "*reference between verses*,	1.75
"	roan, " rims and clasps, marg. ref.,	2.00
"	calf, marbled edges, ref. between verses,	2.00
Nonpareil,	morocco, gilt, circuit bind, marg. ref.,	3.80
"	roan, " *ref. between verses*,	2.00
"	roan, " rims and clasps, *ref. betw.*,	2.60
"	calf, colored edges, "	2.15
Minion,	morocco, gilt, without references,	2.40
"	morocco, " *ref. between verses*,	3.10
"	roan, " without references,	1.90
"	roan, " *ref. between verses*,	2.50
"	calf, marbled edges, without ref.,	2.15
"	calf, " *ref. between verses*,	2.75

Address all orders, with the money, to
MILES GRANT, Boston, Mass.

The terms Diamond, Pearl, Nonpareil and Minion, indicate the size of the type; and the difference between them may be seen in the following specimens:—

DIAMOND.

"And I heard a great voice out of heaven saying, Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

PEARL.

"And I heard a great voice out of heaven saying, Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

NONPAREIL.

"And I heard a great voice out of heaven saying, Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

MINION.

"And I heard a great voice out of heaven saying, Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

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HOW TO BE HAPPY.

Happy the man, and only he,
Who from repining ever free,
Enjoys the little he has got,
Unenvious of his neighbor's lot;
Who never sighs for empty state,
Nor impiously repines at fate
Because it has not made him great.

What tho' compelled to work and toil,
To turn a wheel, or turn the soil?
O'er books to kill his tedious hours,
Or range amid sweet fruits and flowers?
Or on the small or greater stage
Act the feigned king or real page?
'Tis from the heart that peace must flow,
Content is ever free from woe.

And he who in a cottage lies,
Find sleep as prone to kiss his eyes,
Enjoys a slumber as profound,
(And sweeter far 'tis often found)
Than he who, lull'd in pomp and state,
Sleeps in the chambers of the great:
'Tis not the pompous room or bed
Kills care or cures the aching head,
When virtue from the heart is fled.

Nor when the conscience is at rest,
Can poverty disturb the breast,
Unless, indeed, with frown severe,
Pale sickness and real want appear:
For if the plain and frugal board
A simple, wholesome meal afford,
Hunger will better sauce provide
Than for luxurious, pamper'd pride.

A cup of water can impart
More pleasure to the tranquil heart,
Than to the care-fill'd wealthy man
Or Burgundy or claret can.
Then to my prayer, O Heav'n, be kind—
Grant me a contented mind,
A grateful and an honest heart,
And riches where thou wilt impart;
The only boon I here implore,
Is just to live, I ask no more.

For the World's Crisis.

"MINISTRATION OF DEATH."

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THE SABBATH AS AN INSTITUTION.

As an institution, the Sabbath consists of two parts; *the Sabbath, or holy rest;* and *the day* on which it is holden. The Lord "*rested*" on ONE seventh day; but he "*blessed*" the *Sabbath* as an institution. Hence the Sabbath as an institution is different from the day on which it is kept. Thus the Sabbath can be *a perpetual institution*, though the *day* be changed as often as it may be God's order to do so; and still the Sabbath, as an *institution*, remain the same. The seventh-day Sabbath was designed to commemorate the work of creation. But the work of redemption is greater than that of creation. And the *first day* can commemorate *both*—the work of *creation* and also of redemption. Why is the redemption greater? 1. The *end* of a work is greater than the work itself. 2. The display of God's wisdom in redemption by Jesus Christ was the end which he had in view in creating all things. Without the work of *redemption*, the work of creation would have been comparatively in vain. 3. The old creation, by its unceasing changes, continually decays and degenerates; while redemption, or the new creation, by its glorious change, becomes unceasingly brighter and better. 4. The old creation was a transitory work, made to be changed by fire; whereas the new will be of eternal duration. (See Isa. 65: 17, 18.) Thus we see that the work of redemption, or the new creation, is far greater in the eye of God than the first creation. Will the Lord have his church commemorate his greater work—redemption? If so, the *seventh day cannot do it*, as this can only commemorate the work of creation alone. But the FIRST DAY can commemorate *both*—creation and redemption.

Hence it is that the Sabbath as an *institution* is *not* abrogated, but changed in such a manner as to enlarge its usefulness and importance to mankind; and thus became a solemn memorial of *two* wonderful works instead of *one*. And hence the Sabbath itself, as an institution, is unchanged. And so the christian Sabbath returns every "seventh day," after six working days, and is a memorial of creation as well as of redemption. And be it remembered, that "*the first day of the week*" (Sabbaton), and NO OTHER, *could possibly combine all these advantages.*

In the 118th Psalm is a prediction that the day of Christ's resurrection was to be the day on which the Sabbath should be holden in the dispensation of the Spirit. In the 14th verse the Psalmist says,—"*The Lord is my strength and song, and is become my salvation.*" When Christ arose from the dead this was accomplished. Because of this glorious event, it is said in verse 15th,—"*The voice of rejoicing and salvation is in the tabernacles of the righteous*"; or in the house of God. In verse 19th to the 24th, the Psalmist continues:—"*Open to me the gates of righteousness, I will go into them.*" ... "*I will praise thee; for thou hast heard me, and become my salvation.*" And then he adds:—"THE STONE WHICH THE BUILDERS REFUSED IS BECOME THE HEAD STONE OF THE CORNER." (When? On the day when Christ was raised from the dead.) Hence David said,—"*This is the Lord's doing: it is marvellous in our eyes.* THIS IS THE DAY *which the Lord hath made;* WE WILL REJOICE AND BE GLAD IN IT." Here the Psalmist declares not only the joy and gladness of the christian church in the resurrection of Christ, but also *in the day* on which he arose from the dead, saying, "THIS IS THE DAY"—(the Lord's day, the christian Sabbath), "WHICH THE LORD HATH MADE." And well would it be for the cause of Christ if all would say,—"WE WILL REJOICE AND BE GLAD IN IT." That David here meant a day of public worship is plain, for it is a day on which the *gates of righteousness* were to be opened; and the righteous, or the church as a body, were to enter them, and on which the ministers of the gospel were to "*bless them out of the house of the Lord,*" (verse 26); or in language adapted to the christian manner of worship,—*in* the house of the Lord. Dr. Watts has given a beautiful comment on this passage, in the following verses:—

"The work, O Lord, is thine,
And wondrous in our eyes;
This day declares it all divine,
This day did Jesus rise.

This is the glorious day
That our Redeemer made;
Let us rejoice, and sing, and pray,
LET ALL THE CHURCH BE GLAD."

CHRIST PLAINLY INDICATED THAT THE SEVENTH DAY SHOULD CEASE TO BE THE SABBATH AFTER HIS RESURRECTION. The disciples of John (Matt. 9: 14), came to him and inquired why his disciples did not fast, etc. Christ replied:—"Can the children of the bride-chamber mourn as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast." He was taken from the children of the bride-chamber, that is, from his disciples. Throughout *Saturday*, or seventh-day, he lay in the tomb. On *the first day of the week—the christian Sabbath*—he was again restored to them. Hence this became a proper season of *fasting* to them while Christ was in the grave, just as he had said to them. The Sabbath was *a festival* from the beginning. (See "Nevin's Biblical Antiquities," vol. 2, pp. 162-3.) Such it will continue to be to the end. That it was to be such to the christian church, is proved by the passage from Isa. 56: 6, 7, which reads:—"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." The same is also proved by the express declaration just above quoted from the 118th Psalm. Fasting, therefore, on the *first day*, can never accord with the Sabbath's original and universal design. But on the seventh day, the day during which Christ lay in the grave, it was proper, as he informs us, that they should "*fast*," and this for the *first time* on *that* day. Hence, we see that the seventh day would soon cease to be a season suited to the observance of the Sabbath; as it must be obvious to the least reflective that this season of Christ's extreme humiliation is the *most improper* period for commemorating *with joy and gladness* the wonderful work of redemption. Rather than exultation in this period while Christ was in the *grave*, every thing must appear to the *christian* to demand *mourning* and *humiliation*. The enemies of Christ had prevailed against him, and the "serpent," according to the *first prophecy ever given to this world* concerning him, "*bruised his heel*"! On this memorable "seventh day" the disciples of Christ "*mourned*" in the most distressing manner; and they never appear to have regarded the seventh day afterwards as a joyful, holy, rest-day of God. But on the contrary, they transferred *this festival* to "THE FIRST DAY OF THE WEEK" (*Sabbaton.*) And this was not done without the Lord's sanction; for if it was, the apostles would have been guilty of disobedience to God in establishing an institution of their own—abolishing that of God, and instituting their own in its place!

A change from the law *as* written on tables of stone, to that *as* written on fleshly tables of the heart, is indicated by the fact that the *first* tables, made by the Lord himself (Ex. 32: 16), were *broken* and *destroyed* by Moses. But the *second* tables, containing the decalogue *for the literal descendants of Abraham* to keep, were *made by Moses* (Ex. 34: 1); according to the following express direction of the Lord:—"And the Lord said unto Moses, hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables which thou brakest."

A CHANGE OF SABBATH POINTED OUT BY THE TYPES IN THE CEREMONIAL LAW.

The fourth commandment is the only one of the decalogue which designates *time*. But the Sabbath was contained in the law, and observed by God's people *previous* to the giving of the ten commandments from Mount Sinai; and this, as also the other nine commandments, were incorporated into the ceremonial and civil codes, and stood out there for the people's daily or weekly observance, the same as those which were found on the tables of stone, written by the finger of God. The Sabbaths of the ceremonial code, including the weekly Sabbath, pertained to the *earthly* inheritance—the land of Canaan. When that inheritance came to be trodden down of the Gentiles, as it was ever after their dispersion, so that the other Sabbaths could not be kept; the weekly Sabbath remained unaffected. This belonged to a higher order of institutions. The weekly Sabbath always pointed forward to the "*eternal inheritance.*"

In a remarkably clear and impressive manner the apostle, in his letter to the Hebrews, points this out to us as found in his arguments in the fourth chapter. But before examining Paul's argument in this letter to the Hebrews, I will notice the fact that, in the Old Testament, the Hebrew word for "rest," or "rested," is not *Shab–bahth* (Sabbath); but it is *Shah–vath* (rest), which is the verb which signifies "*rest*," and is found first in Gen. 2: 2, 3, where the Lord says, "*he rested*," and "*he had rested.*" The word *Shab–bahth* (Sabbath) is not found in the book of Genesis; but is found for the *first* time in the Bible in Ex. 16: 23, and is translated "*the holy Sabbath.*" The word *Shah–bah–thohri*, is the Hebrew word for the noun *rest*, and refers to the people, or to their land; when *they* or *that* were commanded to "*rest*," the same as it does where it refers to God's "rest." Now by turning to the New Testament, we shall find that the word translated "rest" (*katapausis*), in Hebrews 4th chapter, is a peculiar word, and is not often found in the New Testament. The first time it occurs is in Acts 7: 49, where it reads,—"What is the place of my rest?" In Heb. 3: 18, it reads,—"They shall not enter into my *rest*." In the fourth chapter, first, third, fifth, tenth and eleventh verses, this same word occurs, and is translated "*rest*"; and is called "his *rest*," "into *rest*," "my *rest*," "that *rest*." In this same chapter, and in the fourth, eighth and tenth verses, the verb *katapaus* occurs and is rendered "*did rest*," "*had given rest*," and "*hath ceased.*"

Thus we see that Paul's reference to this "*rest*," as is spoken of in Hebrews 4: 1–11, is of important significance as regards the Sabbath. If the children of Israel had obeyed all the commandments of the Lord, then they would have become "*a kingdom of priests*" unto the Lord, and they would have found "rest" in the land of ancient Canaan; Joshua would have given them "rest." And thus, as God says, "If Joshua had (yes, *if he had*) given them rest, then would he not have spoken of another day. There remaineth therefore a *rest* (or keeping of a Sabbath, margin,) to the people of God." Now we are prepared for the tenth verse:—"For he (Christ) that is entered into his *rest* (*katapausis*), he also *hath ceased* (*katapausis*) *from his own work*, as God did from his"; when his (God's) "works were finished from the foundation of the world" (*kosmos*); as declared in the fourth commandment. What works did God then finish? Answer: All that belonged to the first world (or *kosmos*), which were for the benefit of the first Adam. *How*, and *when* did Christ "*rest*" from *his works as* God did from his? *Ans.* When he rose from the dead on the *first day of the week;* when every thing was finished on his part for the redemption of the world (*kosmos*). God *made* the *kosmos;* Christ *redeemed* it. Hence, Christ "*rested*" from all his work on the *first day;* as it could not be said that he rested when in the tomb, in the sense of this word; for this word "*rest*" applies to beings which have *life* and *animation;* and not to beings in a state of *death.*

CHRIST THUS SANCTIFIED THE FIRST DAY OF THE WEEK.

Some deny that "the first-day of the week" was ever "sanctified." But in Heb. 4: 10, we have the proof that it was sanctified. For it is there said:—"He (Christ) ALSO hath ceased from his own work, AS God did from his." How did God rest from his work? Answer: He sanctified the day on which he rested "BECAUSE that in it he HAD RESTED." Hence it follows that Christ must have *sanctified* the *first* day, "BECAUSE *that in it he* HAD RESTED"; or he could not have rested AS God rested, on a sanctified day, unless he had sanctified the *first* day, AS God had sanctified the seventh.

The word used to denote rest in *sleep*, or rest in *death*, is from *anapano*, as found in Matt. 26: 45,—"Sleep on now and take your *rest*"; and in Rev. 14: 13,—"That they may *rest* from their labors," etc. God "rested" from his work in the *creation* of the *kosmos;* Christ "rested" from his work in the *redemption* of the *kosmos.* And although the redemption of all things is not accomplished, yet the work on the part of Christ is "finished"; and "the *purchased possession*" (Eph. 1: 14), purchased by the "work" of Christ, we will wait for, "until *the redemption*" of it takes place, at "*the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*"—Acts 3: 21.

"Day ever bless'd,
Thy light, thy rest,
I hail with glad emotion;
Ordained for man,
When time began,
For solace and devotion.

Day more endeared
Since Christ appeared,
The Life and Resurrection.
That morning's rays
Shed o'er these days
His glory's bright reflection.

Day ever bless'd!
Type of the rest
That for the saints remaineth;
Happy is he
Who joys in thee,
And ne'er thy joys profaneth."

East Weare, N. H. T. M. PREBLE.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER TWELVE.

To BRO. C.:—*Dear Brother*,—We will now introduce several more witnesses whose testimony will agree with those previously given as to the definiteness and instantaneousness of this work of grace, denominated by a variety of terms, viz: "perfect love," "full assurance of faith," "baptism of the Spirit," "gift of power," "sanctification," etc.

Rev. J. Benson says:—"I could do nothing but pray that I might be *holy*, even as he is holy. Every thing else appeared to be so insignificant as not to deserve a thought. O, how I long to speak of nothing else! . . . My soul was as it were *let into God*, and satiated with his goodness. H[e] so strengthened my faith as to perfectly banish all my *doubts* and *fears*, and did devote my *soul* and *body* and *health* and *strength* to his glory and service. . . O, *what a change hath God wrought in me!* Glory be to God! I am indeed put in possession of a *new nature*. . . . Over and over again, with infinite sweetness, did I dedicate myself to God."

Rev. Asa Trent says:—"I have reason to believe that fifty-six years ago this month God took full possession of my heart, and *filled* me with *pure love*." He tells us that he lost the blessing by not professing it. After seven years of doubt and trial he obtained the blessing again, and forty-nine years after this restoration he writes: "I think I may say that for the last forty-nine years I have enjoyed this grace in a greater or less degree."

Mrs. Edwards, wife of President Edwards, in the year 1742, sought and obtained what she called the "full assurance of faith," and thus gives her experience:—"I cannot find language to express how *certain* the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety and happiness and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could no forbear weeping aloud. The presence of God was so near, and so real, that I seemed scarcely conscious of anything else. At night my soul seemed to be *filled* with an *inexpressibly sweet* and *pure love* to God, and to the children of God, which made me willing to lie on the earth at the feet of the servants of God, to declare his gracious dealings with me, and breathe forth before them my love and gratitude and praise. All night I continued in a constant, clear, and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, of his nearness to me, and of my dearness to him, with an inexpressibly sweet calmness of soul in an entire rest in him. My soul remained in a heavenly elysium. I think what I felt each minute during the whole continuance was worth more than all the outward comfort and pleasure which I had enjoyed in my whole life put together. It was a pure delight which fed and satisfied my soul. It was a sweetness which my soul was lost in. In the house of God, so conscious was I of the joyful presence of the Holy Spirit, that I could scarcely refrain from leaping with transports of joy. My soul was *filled*, and overwhelmed with light and love, and joy in the Holy Ghost, and seemed just ready to go away from the body. . . . This exaltation of soul subsided into a *heavenly calm*, and a *rest of soul in God*, which was even sweeter than what preceded it. My mind remained so much in a similar frame for more than a week that I could never think of it without an inexpressible sweetness in my soul."

Such is the clear and glowing testimony of a Presbyterian lady more than a century ago. Would that we all had such.

Rev. E. Owen says:—"It is now six weeks since I consecrated my all to God. He accepted the offering. Glory to his name! From that time all has been peaceful and happy within. God has guided me in all matters in a way to astonish me. His hand appears in all that concerns me. His whole guidance can only be understood by those who enjoy *like precious faith*. My heart, my life, and my preaching have undergone a material change since the Lord brought me into this *large place*. I have a plenty of texts and sermons at hand; indeed every text to me seems like a *sermon* of itself. No language can describe my enjoyment for the six weeks past. My faith is *unwavering*. I can now endure as seeing Him who is invisible. It is no longer a theory with me that 'all things work together for good to them that love God.' With the apostle I can say, I 'know' this to be so. *This is living in earnest.* GLORY TO GOD IN THE HIGHEST! Amen!"

Lady M[illegible] well enjoyed the blessing for nearly thirty years. She says:—"My God is to me a place of broad rivers, wide and deep. I *rest* in God. I *dwell* in him. Sinking into him I lose myself, and prove a life of fellowship with Deity so divinely sweet I would not relinquish it for a thousand worlds."

These extracts we have derived from a most excellent work entitled "Perfect Love, by J. A. Wood." Do they not inspire your heart with ardent desire for the attainment of the same grace? If such were the experience of all christians, how powerful would be their influence for good.

Eager for this I thirst, I pant;
So strong the principle divine
Carries me out with sweet constraint,
Till all I am is lost in Thine.

M. D. W.

For the World's Crisis.

LOVE AND CHARITY ILLUSTRATED.

The Scriptures inform us that love is charity, and in a scriptural sense it is strictly so. But in a temporal sense, we may say that charity is the fruit of love. If the tree is good its fruit will be also; and the tree of grace, planted by God's omniscient hand, must stand as long as time shall last for the healing of the nations, until peace shall take place and harmony be restored throughout Christ's glorious kingdom. And if we would but now see this heaven-born love actuating every heart, how changed would be our condition from discord and anger to a state of gratitude and happiness.

The apostle John speaks of love thus: "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, for God is love." And again saith Christ, "Herein may ye know ye are my disciples, if ye love one another." Dear reader, let us take heed to these passages of Scripture, and examine ourselves well by them, and see if we have this love dwelling in us, towards God, whose loving kindness and tender mercies are over all his works. O, may this love create in us an ardent desire and corresponding exertion to live soberly, godly and righteously in this present world, and lead peaceable and quiet lives in all godliness and honesty. And may we possess more enlarged conceptions of the character and love of our Savior. May his pure and spotless life be ever before us, as our pattern and guide, and assist us in cherishing that faith and love which shall be to us "the substance of things hoped for," and the hope towards God of a glorious resurrection to a blessed immortality of ransomed and redeemed souls, who will finally be heard saying, "Blessing, and honor, and glory, and power, be unto Him who sitteth upon the throne, and unto the Lamb forever and ever."

Could such feelings of exquisite love pervade every heart, how pleasant and peaceful would be the state of society. Then how joyful will be the interchange of social feelings in households. How holy the morning sacrifice, as it rises from the consecrated altar of the family in united and heartfelt thanksgiving to God for his manifold blessings which he so richly bestows upon his dependent offspring; for "He openeth his hand liberally and satisfieth the wants of every living thing." And how eloquent and yet how humble will be the evening oblation in the acknowledgment of the never-ending goodness and love of our Creator, who is kind to the evil and unthankful, "who sendeth rain upon the evil and the good, and causeth the sun to shine upon the just and unjust;" and whose goodness knows no bounds. Hence we can see God is the fountain of love from whence all our blessings flow.

Now who can be so unthankful and wicked as not to strive for that essential love which flows from such a benevolent and holy Being? Dear reader, these lines I have set before you for your deep consideration, hoping they may make a suitable impression upon your mind to seek for that love which may secure to you your soul's salvation. Is it not worth seeking for? It is of heavenly origin; it flows from the fountain of God, and it will secure to all those who embrace it, a present salvation, and finally an eternal weight of glory in the kingdom of God, where peace and happiness shall reign throughout eternal ages. Then shall we not pray and seek for this heavenly gift while time shall last? "For behold the day cometh wherein no man can work." Let us look upon life as it is, and prepare to grapple with its stern realities.

We are placed here not to sleep and dream, but to act,—to do the great and holy work of humanity in trying to bring all ungodly wanderers into the fold of Christ. Then in a world beyond this our hope shall be more than realized. In this world the bitter is mingled with the sweet, and truth with falsehood; but in the world to come there will be nothing but transparent delight in praising our great and holy Redeemer, who is the author of that intrinsic love and charity which purifies the soul for his glorious and everlasting kingdom of peace and joy. J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

IS IT SO?

Is it so, that the Psalmist in Ps. 105: 8, speaking of the word that He commanded to a thousand generations, had any reference to the ten commandment covenant? I think not, although it is often referred to, to prove that the ten commandments remain in full force now as ever, and will through all time. Let us look at its connection, and find out the truth. From the sixth to the eleventh verse: "O ye seed of Abraham, his servant, ye children of Jacob his chosen. He is the Lord our God; his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance."

This language plainly shows that the Psalmist had no reference to the ten-commandment covenant at all, but to a covenant that God made with Abraham when as yet he had no child. See Gen. 15: 18. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." We find this same covenant spoken of in 1 Chron. 16: 13–18.

Again, in Ps. 89: 34, is that the ten commandment covenant referred to? I think not. It reads: "My covenant will I not break, nor alter the thing that has gone out of my lips. I am told by some, and teachers of God's word, that these passages of Scripture have a direct reference to the moral law of God, or the ten commandments as given by God on Mount Sinai. But is it so? I think not. Let us read the third and fourth verses, and all will be plain. "I have made a covenant with my chosen. I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." The 20th and 21st verses read,—"I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established; mine arm also shall strengthen him." Thirty-fourth to thirty-seventh,—"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."

This language is too plain to be misunderstood and mixed up with the covenant that God made with Israel on Mount Sinai; yet it is brought to me as a positive proof of the perpetuity of that law. But is it so? I think not. If we rightly divide the word, we will keep them separate, and not confound them; for they are three distinct covenants, and should be understood as such.

Exeter, R. I. EDWIN R. WOOD.

THE DIVINE RESPONSE.

In the darkness will I prove thee,
Hide the love wherewith I love thee,
Lead thee with an unseen hand
Through this dreary, desert land.

Canst thou trust the Lord that bought thee,
And with loving kindness sought thee?
I, who called thee by thy name,
I, the Lord, am still the same.

I have seen thy prayers and weeping;
Faithful record I am keeping;
Only to the end endure,
Thou shalt find the promise sure.

I am He who lives forever;
Who from thee my love shall sever?
Not in wrath, my pilgrim child,
I permit this tempest wild.

Thou shalt know, when thus I've proved thee,
All the love wherewith I loved thee;
In the fields of Eden see
Light and joy were sown for thee.

ABSORBING DEVOTION TO DRESS.

"Timothy Titcomb," in his letter to "Mrs. Royal Purple Jones," thus handsomely takes off the prevailing devotion to fashion on the part of the feminine portion of the community:—

You will see, therefore, that whenever fashion carries dress to extremes, or beyond the point of giving the body a graceful and becoming covering, it always resorts to barbarism to help it out—to partial nakedness, or to jewels and precious stones, and trinkets, and ribbons, and laces, and all possible sorts of ornaments. The fashionable belle of Newport and Saratoga enters the assembly room or the dining hall only to show that she is a sister of the South Sea Islander, and that the same idea controls them both. The sense of personal modesty and dignity which flies to dress for refuge has really no place in you.

You, madam, and all your associates, have, in your devotion to dressing and bedizening of your persons, degraded yourselves pitifully. The whole number of fashionable female souls are but slaves to the fading bodies in which they live. When I look in upon a fashionable watering-place, and see how dress and personal adornment absolutely monopolize the time and the thought of the fashionable women assembled there, when I witness the rivalry among them, the attempts to outshine each other in diamonds and all the tributaries to costly dress, when I see their jealousies, and hear their ill-natured criticisms of each other, and then realize that these women are mothers, and those of whom mothers will be made, I have opened to me a gulf of barbarous selfishness—a scene of gilded meanness and misery from which I shrink back heart-sick and disgusted. Good heaven, madam! what and who are you? Are you all body and no soul. . . . Do you realize how low you have fallen? Do you realize that you are come to the small and indecent business of getting up your person to be looked at, admired, praised; that the most grateful satisfactions of your life are found in this business, and that the business itself is but a single moral remove from prostitution?

Will you look among your fashionable female acquaintances, and find one who is making any intellectual progress? The thing is impossible. The mind that engages in no higher business, or that finds its highest delight in no higher pursuit than that of grooming and displaying a beautiful body, can make no process into a nobler life.

It cannot be otherwise, and I cannot conceive of a type of selfishness more nearly perfect than that which the character of almost any fashionable woman illustrates.

Madam, I look anywhere in God's world for genuine refinement and lady-like instincts and manners rather than to fashionable society. True refinement and gentle manners can never find their home in any society in which selfishness reigns. True refinement has brains. True refinement has a heart. True refinement always makes room in the world for others. True refinement has a consideration for others. True refinement does not find its satisfactions in the display and adornment of body. True refinement refuses to be governed by fashion, having within itself a higher and a purer law. . . . Yet mark the impudent hypocrisy of the thing. You and your set assume to be leaders of society—the ton—the pattern women of the nation—so far refined that other women are counted vulgar. How can you help becoming low when you have thought of nothing for years but your own person? You are vulgar. Your rivals and associates are vulgar, as those of the horse-jockey. You degrade yourself to the position of a showy creature, good for nothing but to spend money. You teach men contempt for your sex, and it is only the modest and intelligent women whom you despise that redeem it to admiration and love.—*The Sybil.*

A HAPPY MARRIED LIFE.

When Robert Newton, the Wesleyan pulpit orator, married, he and his bride began the married life by retiring twice each day to pray with and for each other. This practice they kept up, when opportunity served, to the end of life. Mark the result! When an old man, Mr. Newton remarked: "In the course of a short time, my wife and I shall celebrate the jubilee of our marriage; and I know not that, during the fifty years of our union, an unkind look or an unkind word has ever passed between us."

That was certainly a happy married life. What made it so? No doubt strong mutual affection, congeniality of tastes, habits, and pursuits had much to do with it; but did not religion have more? Did not that hour of daily prayer make the bond of peace so strong that none of the manifold trials of a long public life could even strain it? Had religion been stricken from their lives, would not pride, vanity or passion have grown into a power of discord in their hearts? Did such absolute peace ever reign over the married life of any irreligious pair for half a century since the fall? Does it reign over the reader's married life? Is not the religious element needed in his married life to render it even tolerable? Consider the claims of religion, my reader, and from this stand-point, and you will conclude that religion is needful, not only for your present and eternal happiness, but also for your domestic enjoyment.—*Ladies' Repository.*

☞ A wise man seeks to shine in himself, a fool to outshine others.

Hygiene.

"This is for your health."—Paul.

UNLEAVENED BREAD.

The following is extracted from a lecture of Dr. J. C. Jackson, before his patients at "Our Home," in Dansville, N. Y.

"In the first place a great error is committed, and by it a great evil is set at work, in the separation of the bran from the flour. Chemistry in its later researches has demonstrated this beyond all question. It is said that one constituent element which the grain contains in its natural state, and which is very necessary to the sustenance and healthy condition of the brain and nervous system at large, is contained altogether in the bran, or in that part of it which modern cookery refuses to use. That constituent is *Phosphorus.*

Now if it be true that the brain and nerves, in proportion to their whole bulk, contain more of phosphorus than any other structures of the body; and if it be admitted that the natural and legimate method of furnishing this to them is through the food, and not through any process of introduction of it into the circulation by giving it as a medicine pure and simple, (which is the way many doctors have of administering preparations of iron, potash and soda and common salt) then the folly of so preparing wheat for food as to take away from it that portion of its substance which alone contains phosphorus can be readily understood. I am disposed to believe that one reason why persons who work much with the brain think it necessary to stimulants and excitants to the nervous system in order to keep up their nervous energy is, that their staple articles of food, amongst which are bread and flesh meats, do not, as they have them cooked and eat them, contain a sufficient amount of phosphorus to keep them sufficiently energized. Lacking this, they feel compelled, under a sense of nervous debility, to resort to unnatural vital excitants. My justification for such surmise is found within the limits of my own observation as exhibited in my professional practice. I have noticed that old meat eaters, tea and coffee drinkers, pork eaters, tobacco chewers, spirituous liquor drinkers, or opium eaters, who, under the use of one or more of these excitants to the nervous system, have come at last to find little or no service from them in rousing up the nervous energy necessary to enable them to think or to execute thought, or to work with their bodies vigorously and successfully, and who, upon coming into our hands for treatment, show great debility of brain and of body, generally rally better upon a diet consisting of unleavened bread and Graham pudding, eaten with a moderate quantity of good cows' milk and some subacid fruit, than upon any other kind or kinds of food that we can furnish. In many instances, where such depravation of the system exists as to show great debility of the assimilative or blood making organs, the person having become very thin and skeleton-looking, with corresponding loss of mental energy, a change of diet, such as I have described, together with other hygienic agencies in combination, has worked most marvelous effects.

The majority of our patients since we came upon this hillside have been persons who, amongst other morbid conditions which they showed, have manifested loss of flesh and diminution in weight. This particular symptom has uniformly been one to which their own attention has been specially directed, and which they have tried, by every expedient, to change for the better. In no way have they tried it more than in and through the use of stimulating and exciting foods, drinks, and medicines, of which the chief has been flesh meats, alcoholic liquors, and various preparations of iron. While, under the persistent use of these, they have failed to gain flesh and strength, but, in most instances, have continued to lose it, upon being put under our regimen, their food consisting largely of unleavened bread, and Graham pudding with a little milk, and only the moderate use of fruit and vegetables, they have, sooner or later, overcome the tendency to loss of flesh, and have gained in weight, bodily strength and mental vigor, and have gone home more than satisfied with their progress.

We are laughed at as 'bran-bread eaters.' But I say 'let those laugh who win.' So long as such results follow the use of bread made out of unbolted flour of wheat, I may be excused for advocating its use, and deprecating the habit common with our people of separating the bran from the flour and giving it to the pigs. . . .

A French physician, whose name at this moment has gone from me, has stated, within a year, I think, that the most inveterate case of dyspepsia connected with piles which he had ever known, had been cured by putting the patient upon a food of which bran of wheat was a large constituent.

I have somewhere read of a German physician who says that one of the best remedies he ever tried for arthritic rheumatism was an infusion made by pouring boiling water upon wheat bran, then stirring it, letting it stand until cool, and then have the patient drink largely of it. I know, from my own experience, that one of the very best re-agents to that condition of the bowels termed chronic diarrhea is a gruel made of wheat bran and soft water, strained through a fine cloth and drank largely.

I do not wish to make out of wheat bran more than it is entitled to. But when I remember the thousands and thousands of persons who have applied to me, either by letter or in person, to assist them in overcoming unconquerable constipation of the bowels, and morbid conditions immediately consequent thereupon, declaring they had tried everything almost for their relief, and it had amounted to nothing, and who, by accepting it at my hands, such a course of treatment as I have prescribed, including as it always does the use of unbolted wheat meal bread, and of Graham pudding or Graham gruel, and have thereby been cured, some in two or three days, some in weeks, and almost all of them in the course of a few months, I do not think I over press the matter of injury to our people from the use of bread made of bolted wheat flour, or the benefits that would result to them from the use of bread made of unbolted wheat flour."

TOTAL ABSTINENCE THE ONLY SAFE DOCTRINE.

A friend was speaking to me on moderation; he said there were various grades in the use of drink, as in other things,—as in the use of money there is prodigality, economy, and avarice,—and said they answered to drunkenness, moderation, and total abstinence; and that, as the moderate use of money was preferable either to prodigality or avarice, therefore moderation was preferable to drunkenness or total abstinence; but I contend that the things compared are quite different. Avarice is a sin; total abstinence is not, but is free to every man; there is evil produced by avarice, and none by total abstinence. The man who can rule this creature alcohol, and keep it in subservience to his will, is Blondin-like. Blondin on his gidddy rope is far higher than the crowd below; but there have been such things as broken limbs resulting from the imitation of his marvels. If the world were made moderate, total abstinence societies would be glad to close tonight; but temperate worlds are in Utopia now. Experience has proved that, so long as alcohol is used, it must be followed by all the evils of drunkenness. Total abstinence is a practical and useful remedy; and a world of total abstainers would be a thousand-fold happier and better than a world of moderate drinkers and drunkards.

It is estimated that there are at least 500,000 confirmed drunkards in England, and in a few years five hundred thousand graves will close over their dishonored dust; and a startling question arises, "Who are to fill their places?" The answer is more startling still: "500,000 moderate drinkers will be drafted into their position!"

The inebriate's appetite never dies. True, total abstinence may cause it to slumber, and as the duration of abstinence increases, the slumber deepens; but while the reclaimed one is in the body it never dies. It is the man's weak point; Satan cherishes it there, in the fond hope that at some distant day the man, yielding to the invitations of mistaken friends, will take a little; then Satan laughs; stirs up the awakened appetite, and lashes it into a fury a hundred-fold more furious than before; and ere there is time to think, the man is swept into the world of spirits. We have the testimony of the reclaimed. "A thimbleful of spirits would convert me into a demon," says one. Another says, "I shall, if pressed to take a single drop, produce the page whereon my resolution is recorded, and if still enticed, I shall look upon that person in the light of an infernal fiend." John B. Gough says he dare not with safety touch one glass of wine.

QUANTITY AND WASTE OF FOOD.

Before you take the first mouthful, place upon your plate all you are to eat, and eat but twice a day. This rule accomplishes all that the practice of weighing our food does, for soon the eye can determine, with all needed accuracy, the quantity, and without the display of a pair of scales. It is better than the rule of Dr. Johnson and others, which I have given, namely: watching while you are eating, for the first indications of having enough; for, as I have shown, it is almost impossible for a dyspeptic, with his morbid appetite, to watch, or halt when he does discover that the food fails to give the intense gratification of the first moment—this is the great difficulty—to use calm judgment and moral firmness in the midst of the absorbing pleasures of a delicious meal. I am free to confess I have rarely done it, and I think I may, without harsh judgment, say I do not know half a dozen persons who can.

Few spectacles are more painful than the struggles often seen among the poor to keep their table supplied with the "best in the market." Foregoing books, periodicals, a good house, good clothes, the healthful luxury of a summer trip, etc., they devote everything to supplying their table. They are ashamed to be seen eating plain, cheap food; not ashamed to live in a poor house, to wear insufficient clothing, to have no library, to have no pew in church, to have nothing and be nothing, if only their table is well supplied. I declare it is a low, vulgar ambition—pride on the lowest plane of life.—*Dio Lewis.*

For the World's Crisis.

RECIPE.

For extra good brown bread, for one loaf, one pint of sour milk, one pint of unbolted rye or wheat meal, one pint of Indian meal, one teacup full of molasses, one tea spoonful of saleratus, one of salt; put the batter in a two quart tin pail with the lid on, put into a kettle or pot, and steam five hours. This will be double extra bread, worth more per pound than sponge cake, and better for health. Try it, and give the credit to an old miller.

P. S. Do not have the water only half way up the pail, to prevent its boiling over the top of the bread. HIRAM MUNGER.

WEARING SPECTACLES.—Persons living in cities begin to wear glasses earlier than country people, from the want of opportunities of looking at a distance. Those who wish to put off the evil day of spectacles, should accustom themselves to long views. The eye is always relieved and sees better, if, after reading awhile, we direct the sight to some far distant object, even for a minute. Great travelers and hunters are seldom near-sighted. Humboldt at eighty-seven could read unaided. Sailors discern objects at a considerable distance with distinctness, when a common eye sees nothing at all.

KEEP THE FEET AND HANDS WARM.—Dr. Dio Lewis advises that the feet and hands be kept warm and comfortable, whatever amount of clothing be required for it. This done, the headache, sore throat, indigestion, congestion of liver, and palpitation of the heart, will be soon abated or altogether avoided.

BURNS.—Dip the affected part in cold water, then into common wheat flour, and so on alternately, until a thick coating is formed so as to exclude the air, then bind tight with a cloth and wet with cold water.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"IT IS I, BE NOT AFRAID."

How sweet and sublime is the lesson
That's taught us by Christ in the word;
It teaches us faith and submission,
And patience and trust in the Lord.

Tho' dark seems the pathway before us,
And clouds of adversity lower,
If we but have faith, he will shield us
By his omnipotent power.

When sorest the hand of affliction
On the heads of his people is laid,
The sweet words of Jesus sustain them,—
It is I, be thou not afraid.

Their heart's dearest treasures are taken,
And tearfully laid 'neath the sod;
But faith that is pure and unshaken,
Will secure them the blessings of God.

The Lord does not willingly wound them,
But thus is his power displayed;
His arm is thrown lovingly round them,
And his voice whispers, "Be not afraid."

The dark waves of trouble and sorrow
Will break and pass harmlessly o'er,
If we'll but trust in the Savior,
And keep the eye fixed on the shore.

When life's fitful scenes are closing,
While eagerly longing for rest,
True faith in Jesus reposing,
Will secure us a home with the blest.

Bridgewater, Vt. W. A. ABBOTT.

For the World's Crisis.

"THE SPIRIT SHALL RETURN TO GOD."—Eccl. 12: 7.

The claim may be set up that thus far our argument applies only to the thief in a resurrected state, and it was his *spirit* that was with Christ in paradise on the day he died. We are not done with that "thief" yet; for if we "let him *thus* alone," some man will have him "in paradise" before the day is ended, before he is dead even, before he is freed from sin, for "he that *is dead* is freed from sin."—Rom. 6: 7. We hope to make such a "finish of him" before we leave him, that none of "his friends" will ever think of becoming "thieves and robbers" by "climbing up some other way" than that of "entering in by the door."—Jno. 10: 1, 2, 7, 9, 10.

Now there is but *one* way into paradise, and that is the way the Master traveled; and there is but one door by which we can enter; and but one *key* to that door; and it can not be opened except by an order from the Master; and when opened, no *man* can shut it. The way is the path of *life*; the door is the resurrection; the key is the key of David. Now Christ is the way, the door, the life, and the resurrection; and he is so because HE *has the key of* DAVID—the key of the grave and of death; and that "key of David" is the "Spirit" or "mighty power" of the living God the Father, which he gave unto his Son Jesus Christ our Lord.—Rev. 3: 7, 8, and 1: 18; Eph. 1: 19; Jno. 5: 26. Let us "*strive* to enter in at the strait gate, for many . . . will seek . . . and shall not be able."—Luke 13: 24. We cannot well refrain from observing here that, if "Death be the GATE to endless joys," and Christ has the *key*, our "coming out" at that gate will depend altogether upon his unlocking it; and if he should think proper to not open it until he "comes again" and we have a resurrection, then LIFE, and not *death*, may prove to be the "door" to "eternal salvation," if not to "endless joys."

Now if the thief *was* with Christ in paradise on the day of crucifixion, it must have been in some other locality than that of *heaven*; for *three days after* he told Mary that he had not yet been to the Father; consequently, had not been in heaven; for "going into heaven," and "ascending or going to the Father," are used as synonymous terms all through the gospels and epistles. Therefore heaven and paradise are not one and the same place, if so be that the thief was with Christ that day in paradise, because Christ was not that day in heaven. If, then, he *was* with Christ in paradise that day after he died, then paradise must be in the heart of the earth; "for as Jonas was three days and three nights in the whale's belly; so" was "the Son of man"—Christ—to "be three days and three nights in the heart of the earth" (Matt. 12: 40); and if they were there together, one thing is certain; neither of them was very miserable, or very happy, for each of them had to die before being placed there, and "the dead know—*not anything*." And we are certain that their spirit, soul or life, was not there; for when Christ was expiring on the cross, he said, "Father, into thy hands I commend my spirit."—Luke 23: 46. And when "the dust" shall "return to the earth," or the body dies, *then* "the spirit shall return unto God who gave it."—Eccl. 12: 7. Thus, by the word of God, that liveth and abideth for ever, we KNOW that the spirit of Christ did go to the Father when Christ died, and yet he truly told Mary that he himself did not go there. These facts—and none can successfully deny that they are FACTS who admit the Bible for inspired testimony—cut off, cut out, and cut away any chance, any place for, and every vestige of an "*intermediate state*" to all who make spirit and soul synonymous; for we have proved, if Bible can prove anything, that for three days and nights from and after Christ's death, his "dead body" was in the "heart of the earth," tomb or grave; that when he returned to earth, or died, his spirit went to God, to the Father; and we have shown that heaven could not have been paradise, for Christ said he had not been in heaven, and to the above class, the only remaining place for paradise would be the grave, where, if both were there, they would be *unconsciously* blissful.

But there is another class who make man a compound "trinity" of body, spirit and soul; and such may admit the foregoing, but claim that his *soul* was with that of the thief, and cite Acts 2: 27 in proof:—"Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." To them we might reply by saying that if hell be paradise, then should we very much doubt its being a "state of blissful enjoyment" any more than slavery, even though it should be proved to be a "divine institution." But we will not thus reply, knowing that the term "hell" is not used for "a place of misery or of happiness," but simply signifies here "the grave"; and the word soul is here used in place of the pronoun *me*, or a synonym of "person," or "my body." The verse might properly read thus:—"Thou wilt not leave *me* in the *grave*; neither wilt thou permit thine Holy One to *putrify*"; and the 31st verse thus:—"David, understanding this previously, in speaking of the resurrection of Christ," said, that "he was not left in the tomb, nor did his flesh become putrid." The Jews held that putrefaction did not begin until the fourth day after decease, but on that day decomposition did begin. See the case of Lazarus. Jno. 11: 39. These opinions might possibly have had their origin in these prophecies concerning Christ; for as Paul says, Rom. 8: 34, "It is CHRIST that *died*, yea, rather, that is risen again"; thus whatever died was *Christ*; whatever rose again was whatever *died*; and that which died was that which was not "left in hell"; and that which rose again was that which did not "see corruption." Now if any one can believe that *that* was "in paradise," as a blissful state of enjoyment, why, let him believe it. For in the preceding we discover that the words "my soul," in the first member of the sentence, and "thine Holy One," of the second member, are both ONE, and refer to that which was born of the virgin Mary, agonized in the garden, was condemned under Pilate and Herod, crucified, "was dead" and interred, but was restored to life by the "mighty power of God" the Father, (Eph. 1: 19; 1 Cor. 8: 6), rose again from the dead, is now alive, and liveth forevermore; and that was and is and ever will be CHRIST." Unto him that loved us, and washed us from our sins in his own blood, . . to *him* be glory and dominion for ever and ever. Amen." Rev. 1: 5. G. W. STETSON.

Olena, O.

For the World's Crisis.

TARES AND WHEAT.

Perhaps no one thing in the Bible has caused more speculation than this. Some claim it applies to the church; that bad and good members in the church must and will be there until the end of the world; and the bad are not of the kind, many times, that the church can allege sufficient against to discipline; still most of the members are well satisfied they ought to be expelled from their communion; but, for fear, if they undertake the job of trying them, they might in the end disturb and root out some of the wheat, they conclude to run the risk of letting both grow together till the end of the world; when, in fact, Christ has given us the most plain rules how to treat offending members, so as to rid the body of Christ of every dead branch at once, and not let the tares be in the way of the wheat, or worthy members of the church.

Now it can be seen that the church is not the place in which Christ meant us to understand the wheat and tares were to grow. He tells us, "the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." The plain, simple meaning, to my mind is this: the righteous and the wicked are to dwell together in this field, or world, till the harvest; and never let the righteous undertake to exterminate the wicked out of the field; that is not our work. If we take the sword, we shall perish with it, or by it. Our duty, as christians, is to let both classes dwell on the earth, let what will come, until the great harvest day, which is the end of the world.

These instructions were for God's children only. Our duty in this parable is plain. We are to let alone entirely, this work of killing out the tares, or children of the wicked one. If wicked men are disposed to destroy one another, let them work at it; if we undertake the work, we shall be likely to strike a blow in our rage and ambition, that will kill some of the wheat, as both kinds are mixed together in their growth in this field. We are to let alone entirely the work of death. Christ, in the end of the world, will send forth his angels to gather out of his kingdom, or field, or floor, all the tares, and cast them into a lake of fire. Let it be remembered, the angels do not this work when Christ comes; then he sends the angels only to gather the *elect*; but at the end of the world he sends forth the angels to gather the tares to burn them. John puts the end of the world at the end of the thousand years. At the end of this age, he will send forth his angels to gather the wicked. The number is as the sand of the sea, all the tares that are growing, all that are in the sea, all that are in the grave, will stand in life to be judged, and hear their doom. All that have not their names written in the book of life are to be cast "into the lake of fire," "which is the second death." John says, "I saw a new heaven and a new earth; for the first . . . were past away." All can see the angels do not gather the wicked till the time comes to burn them, at the end of this old world, at the end of the thousand years, after Christ comes. All that believe that the thousand years are in the future, believe that the wicked will not rise till the end of the thousand years.

God has got an order, and if we follow it, it will look right. This world is to go on a thousand years after Christ comes. To put the thousand years in the past would suppose the final judgment in the past, and the new earth would have been due a long time ago; but no, it is before us; and its bounds fixed by the two resurrections,—righteous and wicked.

Paul had his eye fixed on this time, when he said Christ will reign till the last enemy is destroyed, which is death. Paul does not give us the number of years of this reign, but John does. Paul and John terminate the reign at the same time, by the casting of death into the lake of fire, at the end of the thousand years. Then all the tares will be burned to ashes.

O what a day is before us! I feel it, and that I must help tell the story of the end of the Gentile age, staring us full in the face. A short time more, and our work will be done. The throbbing hearts throughout all Christendom say Christ will come. It must be so. O it must. My inmost struggle is increasing for a perfect readiness. Brethren and sisters, all wake up. I beg of you, wake up. Who is on the Lord's side? who? Sinners can be saved just as well as ever. O, *arouse*!

HENRY L. BRADLEY.

Bristol, Conn., 1865.

THE TWO WITNESSES.

In Rev. 11, we have an account of two witnesses, of which much has been written and many conflicting opinions advanced. Some suppose them to be the Old Testament and the New; some, two manner of religious sects or people, etc. Dr. Cumming takes the position that they are "two lines of witnesses protesting against the Papacy; the Paulicians in the east, and another line, terminating in the Waldenses in the west." But it is difficult to see how they are two, as, according to his own account of them, they were one in their united protestation of the Papacy. Moreover, he says of the two candlesticks, that a candlestick, in the Apocalypse, always means a church. If so, in the Apocalypse it must mean the church of Christ, and that is but one, having but one head and one body.

Again, he says: "The word *witness* is the translation of a Greek word *martos*, which Greek word is the parent of our common word "martyr." And again, "The word *martos* occurs in the Bible exactly thirty-four times. In thirty-three of these it means a *person*. Why change its meaning in the thirty-fourth?"

In every case he affirms it means a person. We will take him at his word, and the two witnesses are two persons. They are also called "two prophets"; and as prophets are also persons, they are two persons that preach or foretell events. Now it is very possible that God may yet raise up two men to fulfill this wonderful prophecy; and if the time is sufficiently future, two such men may yet be born, or two that are now living among us may be inspired of God to do the work. But whoever they may be, they are to die martyrs at Jesusalem. This, we say, is very possible; but it is much more probable that they will be two of the *old* prophets. And since "it is appointed unto man once to die," it must be two that have not died. And of all the prophets of olden times, there are but just two who have not died. They are Enoch and Elijah.

But some will say, It cannot be these, for they have been translated and are immortal. But translation does not imply immortality; and much as has been said of their immortality, not a shadow of proof of it is found in the Scriptures; it is all in the vain imaginations of men. But it is distinctly stated in the Scriptures that there is no other name known in heaven or among men, whereby we can be saved [or have life—*Syriac*]; and that name is Christ, the Messiah. If Enoch and Elijah obtained immortality when translated, they did not obtain it of this name: for even Christ himself cannot give that which he does not possess, and he did not possess immortality until he died and rose again, and he is the first of earthly beings that ever did possess it. But if we say that God the Father gave these prophets immortality when he translated them, then indeed we have found another name in heaven, if not among men, whereby we can be saved. But since there is no other name, Enoch and Elijah are as much dependent on that name for immortality as a Paul and Silas. To say that God *can do*, is no argument in any case, for no christian can dispute the omnipotent power of God; but all christians ought to know that he will not do the work he has given to his Son to do, especially as his Son does all things to please him, and he has said, "This is my beloved Son in whom I am well pleased; hear ye him."—Matt. 17: 5. Therefore, to say that God *can do*, is a kind of *resort*, used only in the absence of all proof.

In a former article, we have shown that death is the end of life, and that two lives cannot be enjoyed or possessed at the same time. The first life is mortal, and must end before immortal life begins; but the time between the end of one and the beginning of the other, in some cases, is thousands of years, in others, at the coming of Christ, the time is reduced to "the twinkling of an eye," yet it is still the end of one life and the beginning of another, and the end of life is death. Enoch and Elijah were the sons of Adam, and born mortals; if they are now immortal, they have lost their mortal lives, and must have died, for the end of mortal life is death. But if they are not dead, they must die prior to obtaining immortality, else why should they be more highly favored than the Son of man himself, who died and rose again to immortality? They were two sanctified ones, set apart for a specific work, the whole of which could not have been done in the usual lifetime of man; they were, therefore, translated that they might not then see death, but should live until the time came to finish it up. . . .

That Elijah will come again before the great and dreadful day of the Lord, we have positive proof. Mal. 4: 5. And Christ tells us he will "restore all things." Matt. 17: 11.—*Millennial Harbinger.*

For the World's Crisis.

THE IFF MAN, OR THE MAN OF IFFS.

"*If I have done wrong.*" "If I"—stop, friend, *stop*; take back that "if." Ifs wont do in your case; its too glaring, too prominent, too barefaced, open to the mid-day sun. Your offences are public, read and known of all men, have gone forth to the world. Satan rejoices, wicked men and devils rejoice at your inconsistent, unchristian course. You have openly marred the peace of Jerusalem, done despite to the word of grace, said and done things grievously offensive. You have deeply grieved the hearts of God's little ones, the Holy Spirit also, dishonored God and his cause in taking sides with wicked, conservative men, in opposition to freedom, justice, mercy and truth—and now, forsooth, with all these known facts staring you full in the face, written upon your frontlets in dark capitals, you have the impudent assurance to stand up in a public audience and say, "*If* I have offended any one; *if* I have said or done so and so, I wish to be told of it. *Perhaps* I may have inadvertently erred a little, but—but"—Stop, *stop*; these "buts," these "ifs," and this "perhaps" of yours, are an insult, open, bare-faced, adding sin to sin, bringing you lower and lower in the estimation of every wise and impartial witness. Why not be honest, confess your sins at once, on the bended knees of penitent humility; go to the very bottom of your heart, search the secret recesses of your inmost soul, state facts, one by one, till the whole catalogue of confession is gone over, with eyes bedewed, with tears penitential, making, meanwhile, all the restitution possible. In this way, and only in this way, is there hope of restoring confidence, regaining your lost reputation for christian probity and integrity.

These "ifs" and 'perhaps," while guilt rests upon your head, are a *stench*, a hissing, a gangrene, a by-word; they fall gratingly upon the ears of every one who knows the desperation of your case. Something more than mere ifs, may bes, and perhapses, are required of a church-member that has pursued the unrighteous course you have, yielded to the tempter, fallen into grievous errors, taken sides with the enemy of all righteousness, denied the Lord that bought him, in the persons of his oppressed and persecuted ones, scattered widely the seeds of discord, caused seeds of bitterness to spring up, by which very many are defiled. Yet there is hope, even in your case, if honest in your confession and restitution. God is very merciful, even blood-guilty sins can be washed away in that fountain open for sin and uncleanness. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Beloved editor, the "*if*" men, or men of "*ifs*," is not a supposed or imaginary being. The guilty one stands before us: "He that covereth his sins shall not prosper."

D. F. NEWTON.

THE DEATH PENALTY.

"The wages of sin is death."—Rom. 6: 23.

What death? Not *temporal* death, for the sinless infant and the holy saint just as really die that death as the impenitent. Not *spiritual* death,—a death in "trespasses and sin, for that is the very thing that renders man deserving of punishment, instead of being the punishment itself. The *penalty* death is not visited upon the sinner *in* this life, nor *at* the close of this life. The execution of the penalty cannot precede the judgment. Said Christ, "The word that I have spoken, the same *shall judge him* [not in this life, nor at death, but] *in the last day*." (John 12: 48). Paul presents the fact that "it is appointed unto men once to die, but after this the judgment." (Heb. 9: 27). First: the penalty death *cannot precede the judgment*, and secondly, the judgment is "after" death, and "in the last day;" thus agreeing with Peter's opinion, that God will "reserve the unjust unto the day of judgment *to be punished*" (2 Pet. 2: 9); consequently, the penalty death is not inflicted upon the sinner either in this life, nor in temporal death, but beyond it, when "they that have done evil [shall come forth] to the resurrection of damnation." (John 5: 29). The penalty death,—the death to be inflicted "in the last day,"—is denominated the "*second* death," in contradistinction to a preceding death. The "second death' must be the second infliction of a death of the same order of itself, otherwise it would be the first death of this kind, and the first death of that kind,—no second about it. The Bible mentions two kinds of death,—literal death and spiritual death, a death in "trespasses and sins,"—and theologians mention a third kind of death, namely, a "death that never dies" by which they mean eternal torment. Hence the "*second death*" must be the *second infliction* of one of these kinds of death. Let us examine the three kinds, beginning with the last one mentioned:

1. If the penalty death signifies *eternal misery*, then, inasmuch as the penalty death is styled the "*second death*," it follows that it is the *second* eternal misery! Then *when* and *where* was the first eternal misery inflicted? For a "*second*" *presupposes a first*. This would prove *two editions of eternal misery*; and furthermore, as the second edition must *succeed* the first, if the first is *endless in duration*, it leaves no room for the second; if the first is *not endless*, then the second will not be. Here the endless misery system can neither back out or go forward. Two editions of endless misery, the second not beginning till the first is over, and yet nobody can find the first, and if it could be found, it would last so long that it would never allow the second to begin!!!

2. If the penalty death signifies a spiritual death, a death in "trespasses and sins," then inasmuch as the penalty death is styled the *second* death, there must be an *end* of the *first* death of this kind before there can be a *second* infliction of it; and when the first death in "trespasses and sins" is *ended*, the man is free from sin, is no longer a sinner; hence, will not be punished. God will not punish a man that is free from "trespasses and sins." He will not make them dead in "trespasses and sins" a *second time*, or *make them sinners again*, after they are liberated from a death in trespasses and sins.

3. If the penalty death is *literal death*, then inasmuch as the penalty death is styled the "*second* death," it must be the *second infliction* of literal death upon the sinner. Saint and sinner alike die the first death, and are alike liberated from it; but over the saint "the second death hath no power" while the sinner must die the "second death." All are made to live again at the judgment day, to be judged; but saints will die no more, while sinners, then judged obnoxious to the wrath of God, will die the second death; and thenceforward "shall never see life," but abide beneath the irrevocable stroke of the penalty death.—W. SHELDON.—*Voice of the West.*

LABOR IS WORSHIP.

Labor is worship; toil is devotion;
Order is heaven's perpetual law;
Work is our lot, on the land or the ocean;
Man independent, the world never saw.

Such is the genius of social relation,
Sloth is rebellion, and idleness crime;
God is demanding, through all his creation,
Diligence, industry, right use of time.

—*Arcana.*

WHO HAVE MERCY, AND WHO ARE HARDENED.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion upon whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom. 9: 15, 16, 18.

The Scriptures plainly show the character of the persons on whom the Lord will have mercy and compassion. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."—Isa. 54: 7. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."—Prov. 28: 13. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11: 28. "God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted with him." Acts 10: 34, 35. If language can express anything, it leaves no possible doubt respecting the persons on whom the Lord will have mercy and compassion.

The sixteenth verse in the passages shows that "willing" and "running" are not the causes of salvation, but the conditions on which it is received. A brief comparison will explain the subject. Suppose a man of wealth should prepare a table with plenty of wholesome food, and then give the information to a number of starving persons, who have not, and are not able to procure food, that if they will *eat* they may have as much as they need, for nothing. It is, therefore, certain that neither their willingness to eat, nor their eating, procures or pays for the *provisions*; yet both the *willingness* and the *eating* are necessary conditions, but the food is of the wealthy man who shows mercy. It is also evident that, if those persons starve, it is their own fault. So all the provisions of the gospel were made for the race before they came into the world, on conditions of faith and obedience, or of *willing* and *running*; and although both of these together cannot merit salvation, yet the want of either of them is sufficient to ruin the soul.

In reference to the 18th verse, I have only to show whom God will harden; having before shown upon whom he will have mercy. According to the gospel by Paul, God will indirectly harden those who continue to rebel against him.

The following passage illustrates the point: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever."—Rom. 1: 21–25. From this passage it appears that God gave them up to *uncleanness* and *vile affections*, not because he had predestinated them to be wicked, but because of their own wilful rebellion against him. Again the apostle asserts, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie."—2 Thess. 2: 9–11.

From this passage it is also evident that God sends men "strong delusion," not because God hath predestinated them to wickedness, but because they receive not the truth in the love of it. Therefore, although these errors and delusions of infidelity have ruined many, to them must be ascribed their destruction, as they brought these delusions entirely upon themselves, without any decree to that effect by their heavenly Father.—*Herald of Gospel Liberty.*

For the World's Crisis.

"MINISTRATION OF DEATH." "Ministration of the Spirit."—No. 7.

THE LAW OF THE WAVE-SHEAF.

We will now look at the types, which indicate a change of the day.

1. *The law of the wave-sheaf.* As we have already stated, the fourth commandment is the only one of *time*. And as has been said, as this commandment, with others, become a part of the law of ordinances, is there, in this new position, any intimation from God that there would be a change of the day from the seventh to the first day of the week? The law of the wave-sheaf was to "bring a sheaf of the first fruits" of their harvest unto the priest, and he was to wave the sheaf before the Lord; and this was *always* to be done "*on the morrow after the Sabbath*" (Lev. 23: 11); and of course this must *always* take place on "*the first day of the week*;" for if the Sabbath then was on the *seventh* day, surely the morrow after, or day following, must be the *first* day. How did this wave-sheaf of the first fruits typify the resurrection of Christ, of whom it is said, he was "*the first fruits of them that slept*"? (1 Cor. 5: 20). Answer. The wave-sheaf was a striking type of the resurrection of Christ, which really did take place "*on the morrow after the Sabbath*," as no one can deny. Christ often told his disciples that he should rise the *third day, according to the Scriptures*. Where do we find the Scripture that speaks of Christ's resurrection as being on the third day? It must be found in *this type* of the wave-sheaf, "on the morrow after the Sabbath." Christ was crucified on the fourteenth day of the first month, the day the paschal lamb was killed. He laid in the tomb on Saturday, which was the seventh day (see Lev. 23: 4–7; John 19: 31; and Luke 24: 56); and on the third day after his crucifixion, on the first day of the week, he was raised from the dead, "*on the morrow after the Sabbath*." Thus we see the apt and most striking character of the type of the wave-sheaf, fulfilled in the resurrection of Christ, in the most signal manner.

2. *The law of the wave-loaves.* The feast of weeks was a festival observed when the people had gathered in their harvest, or first fruits. The law required: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete, even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two *wave-loaves* of two tenth deals; they shall be of fine flour, they shall be baken with leaven, they are the *first fruits* unto the Lord." These, with the accompanying sacrifices, were to be waved by the priest. (Lev. 23: 15–20). Moreover, this fifteenth day, or "morrow after the Sabbath," was to be kept holy—"ye shall do no servile work therein," and a holy convocation was proclaimed. (v. 21). How significant—how striking this arrangement. The seven weeks *began* with a *two days, or double Sabbath*; and *ended* in the same manner. Christ rose from the dead on the second of the first series, and the Holy Spirit made his advent on the second of the last series—"the morrow after the Sabbath," —and appeared in cloven tongues like as of fire. Manifestly it was a great week, or week of weeks. It witnessed the resurrection and the ascension of Christ, and the descent of the Holy Spirit. We see, therefore, that the *wave-sheaf* and the two *wave-loaves* were offered at an interval of seven weeks, annually; *always* on the morrow after the Sabbath." Surely the hand of the "*Lord of the Sabbath*" is here. God changed the order of the months of the year so that what had been the sixth or seventh month came to be called the *first month, or beginning of months*. This was at the vernal equinox. In all temperate latitudes there is in the vegetable world a resurrected, or new life, begun at this period. It was in this *first month* of the new order of months as well as on the *first day of the week* that Christ rose from the dead. Are we not, therefore, constrained to believe that when the fabric of the ceremonial code, which had united with it the weekly Sabbath, was about falling to pieces, that God dissevered the Sabbath therefrom, and *restamped the day of rest on the "first day of the week*," by a series of the most amazing and stupendous miracles which man has ever witnessed." "God laid his hand upon the *seventh portion* of man's time, and claimed it as his own. It was provided that in one day out of seven, the sun should go forth to shine upon a world at rest—*memorial* of what it was *intended to be*—*relic* of what it once *had been*—*type* of what it is yet *to be* hereafter, when all things are made new."

To conclude, let us all strive to be like the apostle Paul, as set forth in Rom. 7: 22–25. It is there stated that, "*The law of God*," which *Paul* took "*delight in*," was "*after the inner man*." But there was "*another law*"—(mark it) "*warring against the law of*" (his) *mind*;" which brought him "*into captivity to the law of sin*"! And hence he cries out: "*O wretched man that I am*"! But how could Paul and others be delivered from such a "wretched condition? "Thank God, through *Jesus Christ our Lord*;" when, "with the MIND," they "serve the law of God," and not "WITH THE FLESH THE LAW OF SIN"!

Here, then, in the foregoing argument, we have "THE LAW and THE TESTIMONY," as found in the Scriptures. And for "*the testimony*" of authentic ecclesiastical history, we will refer the reader to the series of articles recently published in the World's Crisis, under the heading,—"The Voice of Historians," etc.

There are, no doubt, sincere christians who keep the seventh day. I never was more conscientious and sincere than during the three years I observed it. But there was a "veil upon the heart," and, in this thing, I was blindly trying to follow the "*letter*" instead of the "*Spirit*," and yet I was ignorant of the fact. My advice, then, to all, is this: be careful and never rest until you *know* that God's "LAWS," which are to be the christian's guide during the "dispensation of the Spirit," are *written in your heart*. For if you try to follow the "letter" of the "law" as once written on "tables of stone," as with "*ink*"; take heed, lest you dishonor him who is "Lord even of the Sabbath day," and thus be found doing "despite to the Spirit of grace." "Grieve not the Holy Spirit" by contending for the "letter" (2 Cor. 3: 3–16), as written with "*ink*," exclusively, or by the finger of God upon "*tables of stone*"; "*for the* LETTER KILLETH! *but the* SPIRIT *giveth* LIFE." O may "the SPIRIT *of the living God*" write the "*laws*" (Heb. 10: 16) of the dispensation of the Spirit upon the hearts of those who are always contending for the "*letter*."

TRY THE SPIRITS.

As we are living in the "dispensation of the Spirit," let us "try the spirits whether they are of God." What is the fruit of the Spirit? (See Gal. 22–26.) There is evidently a great deal too much of "*our religion*" (Acts 26: 5), even in this nineteenth century. The "Jews' *religion*" (Gal. 1: 13), ever since the dispensation of the Spirit commenced, has led men, and women also, to "persecute the church of God, and waste it." Persons may now, as well as in the apostles' days, think they are doing "God service," when they are only "exceedingly mad" (Acts 26: 11), and thus try to compel others "to do many things contrary to the name of Jesus." We think the man must have had a great share of "*our religion*" who could scold, threaten, and ill treat his wife,—(and, must we believe, took her by the hair of her head! thus to *lead* (?) her in the way.) Or was he "mad," and trying to compel her to observe with him the "seventh day." O the terrible fruits of this effort to bring in the old dispensation of *death* into the dispensation of the *Spirit*! O the distraction, the division and the wrangling, there has been in some families and neighborhoods, and among brethren, where a part has held to the old "seventh-day," and a part has not. Just think of it. What clashing in their labors and in their habits! Those who have had *experience* in these things, can call to mind much more than I am disposed to write. But as my late wife fully embraced the seventh-day Sabbath when I did, we were not subject to such difficulties in domestic labors, etc., as I have known in some other families. And as an honest man, who expects soon to stand at the judgment seat of Christ, I must say that the fruits of "seventh-day" keeping are, in many instances, unlike the "fruit of the Spirit." And again I say, the Lord forgive me for the error of my *head*, and for the evil I have done in once advocating the observance of the seventh-day. The Lord helping me, I am now resolved to do what I can to undo the evil which I ignorantly committed while laboring under the delusion of the seventh-day Sabbath."

As a clear and comprehensive view of the Sabbath, we give the following from the pen of the late Sylvester Bliss:—

THE SABBATH.

"In the first two issues of the *Herald* for last July, we gave an article on the Sabbath, which was commenced in the former and completed in the latter,—showing that it is of perpetual obligation, and is properly observed on the 'Lord's day.' Since then, a brother has requested a synopsis of that argument.

I. We argued that the Sabbath has a two-fold significance.

1. It was *commemorative* of the creation. Because God created all things in six days, and rested on the *seventh*, therefore God requires that his children, after six days of labor in the accomplishment of their work, shall rest on the seventh. By so doing we keep in remembrance the fact of the creation, and the duty we owe to God as our Creator and the Creator of all things.

2. It is *typical* of the rest which remaineth for the people of God. This commemorative and typical significance being universal, its observance was not limited in command to the people of a single nation.

II. In addition to its universal significance, it had to the Jews a national significance—commemorative of their deliverance from the house of bondage in Egypt. Said Moses to Israel (Deut. 5: 15;) 'Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: *therefore* the Lord thy God commanded thee to keep the Sabbath day.' To make the Sabbath also commemorative of their deliverance from bondage, the day which God selected for its observance was that one of the seven on which they rested on the shores of the Red Sea and rejoiced over the destruction of their enemies. The day was designated by the withholding of manna; and it does not appear that that day of the week had been before observed, for on the eighth day previous to that on which the manna was withholden, they took a long journey, at the command of the Lord, unto the wilderness of Sin.

This national observance required that it should be celebrated on the seventh day of the week—the day of their deliverance from Pharaoh. When its *national* significance should cease, its universal significance would be appropriately celebrated on *any* day of the week, of the six days' labor, that God by his word or providence might designate. Its national significance ceased when God took the kingdom from the Jews, and gave it to those who should bring forth the fruits thereof. Its universal import being as significant as ever, it was necessary that some day should be set apart for its observance. As the Lord arose from the dead on the first day of the week,—an assurance of the resurrection of his saints, it became proper to keep in remembrance that event, which is done by observing the Sabbath in connection with it. Apostolic example in the observance of the

Lord's day is of equal authority with apostolic precept. The abandonment of the Jewish day, and the universal observance of the christian day, not only by the apostolic church, but by all their successors in all lands for many centuries, may be regarded as the work of God's providence; and that the change in the day meets his approbation, is evidenced by his blessing churches which observe it, which he would not do if they were all violaters of his holy Sabbath. By observing the Lord's day as the christian Sabbath, we still commemorate God's work in creation, by working six days and resting the seventh; we thereby recognize God's sovereignty, we keep in view the rest which remaineth for the people of God; and we also commemorate Christ's resurrection from the dead, on which our own is dependent.

By referring to the articles in the *Herald* of July 3d and 10th, 1852, the points alluded to in the above may be read in full."

The following is from the London "Quarterly Journal of Prophecy," as quoted by the *Advent Herald*, April 1st, 1854, with a slight variation of a few words and phrases, in order to meet our present needs:—

"*Reasons for the observance of a Sabbath.* These reasons are, 1. *Man's need of rest.* Is this reason gone? Does man need rest no longer? Is the world now so calm a scene, and earth so serene a region, that no seventh day's rest is needed? If not—if the reason still exist—must not the day still remain? Can the institution be erased when the reason for it still remains, not only as strong as ever, but stronger than ever, in these days of earnest worldliness, and excitement, and hurrying to and fro?

2. *Time for unhindered fellowship with God.* Is there no longer need for this? Is there not more than ever, in this age of business and enterprise? Adam in paradise, Israel in the wilderness, when there was no bustle, no tempting world around, needed a Sabbath for fellowship and worship. And do we not in these busy days? And if the reason remains, the ordinance must.

3. *A memorial of creation.* For four thousand years God kept up this memorial of creation as a thing that was needed; and where is his declaration that creation needs no memorial now? Ah! do we not feel how needful it is to uphold the Sabbath in these days when men are undertaking to prove from science that the world created itself? Ought we not to prize the Sabbath as God's standing testimony against atheism,—God's own loving voice proclaiming, "I created all this out of nothing,"—God's appointed witness to a universe created by himself, against the atheistic theory of a self-creating universe?

4. *A memorial of the resurrection.* The Sabbath has now become a *double memorial*, viz., of creation and resurrection. If, then, it was sacred before, *it is doubly sacred now.* And to say that the Sabbath has ceased because christianity has risen, is just saying this: that so long as we had but *one* reason for this memorial, we kept it up; but now that we have *two*, we must level and efface it.

5. *A type of the rest or Sabbath which remaineth for the people of God.* That antitype, that rest, has not yet come. And till it arrive, the Sabbath must be maintained. So that, whether you look backward to the old creation, or forward to the new,—backward to the resurrection, or forward to the restitution of all things, you see how entirely untouched, nay, how thoroughly immovable, are the reasons for its sacredness and perpetuity. Till these reasons be swept away, the Sabbath must stand. Unless you can say that man has no need for rest, no need for communion with God,—unless you can sweep away creation, resurrection, and the hope of the coming rest, you cannot cancel the Sabbath, nor dispose of its obligation and authority.

The character of a cause is generally known by the character of its friends and its enemies. No one will deny that the great mass of the religious-minded men is in favor of the Sabbath, and the great mass of the ungodly against it. Popery is an enemy to the Sabbath; and wherever Popery flourishes, there the Sabbath goes down. Infidelity is an enemy to the Sabbath; and wherever infidelity flourishes, there the Sabbath goes down. Popish Spain has no Sabbaths; infidel France has no Sabbaths; Protestant England, Protestant America, and Protestant Scotland, have their Sabbaths still. And may we not conclude favorably of that cause against which Popery and infidelity are confederated as one man? May we not conclude well of that ordinance which takes root deepest, and spreads its branches widest, in the most religious and God-fearing nations of the earth?"

"Blest day of God! most calm, most bright,
The first and best of days;
The laborer's rest, the saint's delight,
The day of prayer and praise.

My Savior's face made thee to shine;
His rising thee did raise;
And made thee heavenly and divine
Beyond all other days.

The first-fruits oft a blessing prove
To all the sheaves behind;
And they who do the Sabbath love,
A happy week will find.

This day I must to God appear;
For, Lord, the day is thine;
Help me to spend it in thy fear,
And thus to make it mine."

East Weare, N. H. T. M. PREBLE.

For the World's Crisis.

REPORT OF THE MAINE WESTERN QUAR. CONFERENCE.

The last session of this conference was held in Bath, commencing Thursday evening, June 1st. The preaching brethren present during the conference were I. C. Wellcome, R. R. York, H. D. Read, I. Wight, G. Varney, and C. H. Leverton.

Thursday evening was well employed in prayer and exhortation.

Friday, met for business at 8 o'clock A. M. Bro. I. C. Wellcome was chosen Chairman, and C. H. Leverton Secretary. After a short session, adjourned till Saturday 3½ oclock P. M. At 9 o'clock met for prayer and conference. The Lord was present by his Spirit. At 11 o'clock we listened to a discourse from Bro. Varney, from Eph. 5: 25–27. At 2 o'clock P. M., preaching by H. D. Read from 1 Pet. 1: 13. We repaired to the water at 6 o'clock, when the ordinance of baptism was administered. In the evening, Bro. Wight presented for our consideration Eph. 1: 13, 14.

Saturday A. M. at 9 o'clock met for prayer and exhortation. After the prayer meeting, Bro. Varney addressed us from 1 Cor. 15: 3, 4. P. M., Bro. Wight preached to us from John 16: 33. At 3½ o'clock met for business. *Moved*, That the following request be presented to the State Conference at the next session, viz: That the territory west of the Kennebec river, south of a direct line from Augusta to Windham, thence to Hollis, and then due west to N. H., be formed into a Quarterly Conference, and receive its appropriate name. Carried. Adjourned at 4 o'clock. In the evening Bro. Wellcome delivered a discourse upon 2 Pet. 3: 3, 4.

Sunday A. M. Met at 9 o'clock for prayer. At 10½, preaching by Bro. York from Dan. 12: 1, 2. P. M. Preaching by C. H. Leverton. Text, John 21: 15–17. After the sermon, the Lord's Supper was administered. Sunday evening, preaching by Bro. Wellcome. Text, Heb. 11: 24–26.

We forgot to state that at 8 o'clock A. M. [illegible] of Poland. Much of the preaching was edifying and instructive. Many warm exhortations were given, and fervent prayers offered. The Lord blessed the meetings to the good of his people present. The church in Bath was strengthened and encouraged, and we trust that more good results will yet be seen. May the Lord keep his people in these perilous times by the power of God, through faith, unto the salvation ready to be revealed in the last time. C. H. LEVERTON.

Bath, Me.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, June 20, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

THE VANDALS.

At the present time the history of the Vandals is of some importance in connection with the time of the setting up of "the abomination of desolation," spoken of by Daniel the prophet, and referred to by our Savior, in the 24th chapter of Matthew.

The Vandals were one of the savage tribes that came down from the north of Europe in the fifth century, and assisted in breaking up the Roman empire into its ten fragments, symbolized by the ten horns on Daniel's fourth beast, mentioned in the seventh chapter of his book of prophecy. All writers, so so far as we know, reckon the Vandals as one of the ten, as also one of the three that was "plucked up by the roots" by the Papal power, symbolyzed by the "little horn," "whose look was more stout than his fellows," and which "made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. 7: 21–22.

It is very evident that the "Little Horn" must have an existence, as such, before it could begin the work of plucking "up by the roots" "three of the first horns" of Daniel's fourth beast, which symbolizes the Roman empire. Daniel is informed that "the ten horns" on "the fourth beast . . . are ten kings [or kingdoms, as old versions read] that shall arise; and another shall arise after them; and he shall be diverse from the first, and *he* shall *subdue* three kings."

The point we would impress upon the reader's mind is that the "Little Horn" must be up *before* it plucks up either horn. A man cannot pull up a tree before he has an existence. As before stated, we believe all expositiors consider the Vandals one of the ten horns of Daniel's fourth beast. On this point, we think there is no room for doubt. After committing various depredations in Europe, the historian says,—

"The Vandals or Wandals, originally a Gothic nation, and so-called from the Gothic word Wandelen, which signifies to wander, abandoned Spain, which they had entered, with the Suevians and Alans, in the year 409, and, crossing the straits of Gibraltar, as they are now called, landed in Africa in the month of May, 429, and in one year made themselves masters of all the cities of Africa, except Carthage, and Cirthia, and Hippo. In the year 439, they took Carthage by surprise, and soon after reduced all Africa, which they kept till the time of Justinian, in spite of all the efforts used by the emperors of the east as well as the west, to rescue that wealthy country out of their hands. But Justinian recovered it, after two years' war, by the conduct and bravery of Belisarius, whom he employed in that expedition. The first year, 533, Belesarius defeated Gelimer, the last king of the African Vandals, in a pitched battle; and made himself master of several cities, among the rest of Carthage itself, after it had been held by the barbarians ninety-five years. The following year, 534, he reduced the other cities of Africa, with the islands of Corsica, Sardinia, Majorica, Minorica, and whatever else belonged to the Vandals, either on the continent, or in the islands. The Vandals not only professed, like the other Gothic nations, the doctrine of Arius, but bore an irreconcilable hatred to the Catholics."—*Bower's History of the Popes, Vol.* 1, *p.* 338.

This historic account is very definite, and gives clear light on the subject. Let us consider a few points. 1. Previous to the time that the savage tribes came down from Scandinavia, in the north of Europe, in the fifth century, the Roman empire occupied all south of the Danube river, including England and Ireland, and all the northern portion of Africa.

2. In the fifth century, the barbarians from the north came down into the Roman empire and broke it up into ten fragments, leaving the eastern portion, with Constantinople for its capitol, still in possession of the Romans. This remnant of the empire, was the *eleventh* portion, and was occupied by the church power. 3. After stating that the fourth beast "had ten horns," which "were ten kings that" should "arise" from the fourth kingdom, when broken up, he says, "and another shall arise after them, and he shall be diverse from the first, and *he* shall subdue three kings." Dan. 7: 24. It will be noticed that the "Little Horn," "whose look was more stout than his fellows," is the one to "subdue" the "three kings," or kingdoms belonging to the Roman empire; hence he must receive power to work, or be in existence before he plucked up the *first* horn; consequently, when we find the *time* that the first horn was destroyed, we know that the "Little Horn" was then in existence. That division of the Roman empire that plucked "up by the roots" three of the other kingdoms, into which it was divided, must be the one that was to "wear out the saints of the Most High, and think to change times and laws." It is very evident that this "Little Horn" had both political and ecclesiastical authority; hence it is said his look was more stout than his fellows." The prophet says, "Behold, in *this* horn were eyes like the eyes of a *man*, and a mouth speaking great things."

We find no other division of the Roman empire answering the description given, but the eastern portion—the Greek kingdom; in which we find every feature corresponding to the prophecy.

The Greek kingdom, under the reign of Justinian, did pluck "up by the roots" three of the ten horns of Daniel's fourth beast, and thus reinstated the Roman church upon the "seven hills," where she has remained over one thousand three hundred years.

The Vandal kingdom in Africa was the first horn that was destroyed by the "Little Horn," which was done in A. D. 534. It is stated in the "New American Encyclopedia," Vol. 10, p. 90, that Justinian, the Emperor over this kingdom, sent his general Belisarius to Africa to conquer the Vandals. Gelimer, the king of the Vandals, was "an Arian ruler" and "oppressed the Catholic subjects." "The fleet," under Gen. Belisarius, sent to Africa by Justinian, "sailed from Constantinople in June, 533, and after a voyage of three months the army disembarked in the vicinity of Carthage, and a series of victories soon brought that capitol and the person of Gelimer himself into the power of the Byzantines. Gelimer was sent a captive to Constantinople, the kingdom of the Vandals destroyed, and the Arian worship suppressed."

Bower says, when speaking of the work of Belisarius, "The following year, 534, he reduced the other cities of Africa, with the islands of Corsica, Sardinia, Majorica, Minorica, and whatever else belonged to the Vandals either on the continent, or in the islands," —*Bower Vol.* 1, *p.* 338.

Koch says:—"The kingdom of the Vandals was destroyed by the Emperor Justinian, who reunited Africa to the empire of the east. Gelimer, the last king of the Vandals, was conquered by Belisarius, A. D. 534, and conducted by him in triumph to Constantinople."—*Koch*, p. 48.

From the foregoing we conclude that the "Little Horn" power arose as early as A. D. 533. If we take this date as the one for the setting up of the abomination, commencing the 1335 days of Daniel 12: 12 at the same time, then they would end in 1868. If we commence them earlier than 533, then they must run out before 1868. These points will soon be tested. Let us be *ready* for the coming of the Son of man at any time.

A GOOD MOVE.

We have just received the following communication from New York, with which we are much pleased. We ardently desire that success may attend the well begun effort. Would that such a movement might become general. We are sure the blessing of the Lord would follow; sinners would be awakened and converted; backsliders reclaimed, and saints greatly strengthened and comforted.

BRO. GRANT:—A delegation from each of several bodies of "Second Advent" believers worshiping in this city, met recently to devise means to get their several societies to act together, in order to promote the important issues in which they are mutually interested. The meeting was a pleasant one, paternal in spirit, and all the members expressed a desire to see more cordiality and christian brotherly love existing among Advent believers in this city.

As a means to open a way for this, a prayer and conference meeting of "all Advent believers" was appointed to be held on the 25th inst., at Dodsworth Hall, commencing at 2 o'clock P. M. J. T. H.

IS IT RIGHT?

After reading the following, let the reader answer the question at the head of this article.

"A man invested $200 in one of the benevolent institutions which distribute gold articles and such things at $1 each. He got watches and jewelry which purported to be worth $599, but on sending his prizes to the United States assay office to be melted, he found that there was just $9.62 worth of gold and silver in the lot."

This is the way the fairs are conducted, and it is easy to see why they are so profitable (?) to the various churches, and other so-called "benevolent institutions." It seems as though the people do not believe the old saying,—"Honesty is the best policy," but that the best policy now is to get the money any way you can; and the more is received for a worthless object, the better.

Truly, men have become "covetous" to an alarming extent; just as the prophet said they would "in the last days;" and yet the corrupt passion is rapidly advancing. Almost every device that can be employed is used in the church fairs of these days to get money from those who attend these gambling institutions, that are corrupting the morals of the people, and leading their votaries to perdition. We can see very little difference between the spirit of these fairs, and that in the gambler's hall; only that the former is more *hypocritical*, —pretending to be holy, when the heart is corrupt and full of evil imaginations. Says Paul,—"from such turn away."

WAKING UP SLOWLY.

We get some strange statements from the spirits. Some declare the opposite of others, and if we put them all together they would cause a Babylonian confusion equal to any thing found among men in this life.

The following question and answer appeared in the "Banner of Light" of June 3d, 1865:

"Q.—It is said that some spirits require a thousand years to awake to consciousness. Is this true?

A.—Yes, this is true."

If spirits may lie a thousand years in unconsciousness, why not believe in the doctrine of the sleep of the dead, as taught in the Bible? We see no ground to deny it, if the foregoing statement of the spirit be admitted.

Here is another question and its answer, found in the same paper:—

"Q.—Spirits have power to deceive, or to bring back the same characteristics as they had here, have they not?

A.—Certainly they have."

That they "have power to deceive" is a notorious fact. The Lord saw the work they would accomplish in the last part of the present dispensation, and spake through the prophet as follows:—"In the *latter times* some shall depart from the faith, giving heed to *seducing spirits*, and doctrines of devils."—1 Tim. 4: 1. Thousands upon thousands have already departed from "the faith once delivered to the saints," and are giving heed to the "seducing spirits," and their anti-scriptural doctrines. They are laying plans to bring the whole world under their control, politically, socially, and morally. New developments are about to be manifested, that will lead many more into this infernal system of demonism. But few have any idea of the magnitude of Spiritualism, and of what is doing to undermine christianity and the Bible. Nothing short of pure religion, and the true doctrine of Christ, can expect to stand before its onward march. It is the most cunningly devised system of fables ever concocted by demons and their followers,—the most seducing, and the most dangerous. It adapts itself to all classes of individuals. It is the great drag net of Satan by which he is making a tremendous effort to bring all men into his fold, and make them believe they are real christians, of the old apostolic stamp.

A NEW BOOK.

Bro. F. G. Brown has just handed us a new work against infidelity, entitled, THE IRRATIONALISM OF INFIDELITY, being a reply to "Phases of Faith." It is an English work, of 384 octavo pp., in paper covers. It aims some sharp arrows at infidelity. It is a good work for thinking men. For sale at the Crisis office. Price $1.25.

LIFE SKETCHES AND EXPERIENCE, by Mrs. Abigail Mussey, is now ready. 227pp., neatly bound in cloth, gilt back, $1.00, postpaid. For sale at this office, or by the author.

☞ *Subscribers supplied soon.*

☞ The Alton Bay campmeeting will commence August 28th.

TERMS OF THE YOUNG PILGRIM.

The Young Pilgrim will be continued semi-monthly the ensuing year, at the following rates:

For a single copy,—*Fifty Cents* a year; and at the same rate for any number of copies under ten.

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All subscriptions for the coming year must be made at the above rates.

The friends will understand that these advanced terms are necessary to make the paper self-sustaining. Should the expenses of publication another year be less, and the circulation advanced so as to warrant a lower price, the terms will doubtless be decreased accordingly. It is hoped, therefore, that all, in the mean time, will bear this slight advance in their expenditures cheerfully, and help the Young Pilgrim on his way with a free and liberal hand.

The call for donations to the Sunday School Fund, to make up the past year's deficiency, is withdrawn.

We shall send the *July* numbers of the new volume to all of our present subscribers, and *hope to hear from every one before the* 1*st of August. After that, no more will be sent, except to those who have renewed their subscription.*

CLUBS.

Sunday Schools and neighborhoods, by taking the paper in clubs, at the above rates, and having them *all sent to one address, with no other name on them*, will save, in clubs of fifty and over, 37 cents a year on each copy; in clubs of ten to fifty, 32 cents a year on each copy; and, in smaller clubs (of less that ten), from 12 to 21 cents a year on each copy.

Subscriptions may commence with January, April, or July, and at no other times. Back numbers will be sent from either of these dates.

All communications, orders, and remittances, should be addressed to the YOUNG PILGRIM, BOSTON, MASS.

For the World's Crisis.

THE VIENNA CONFERENCE.

BRO. GRANT:—The Maine Central conference, at Vienna, has just closed, and it was one of the most blessed meetings I have ever attended. It was held in Sr. Carr's barn. Probably more than four hundred people attend on Sunday, and two hundred believers in the faith of the gospel; and they came in the Spirit, and remained in the Spirit; yes, and went away refreshed by the good Spirit of the meeting.

I saw no strife, heard no discord, nor contentions, and saw no hardness manifested. There was elevation, engagedness, activity, patience, godliness, brotherly love, and kindness; yes, and hospitality, too. There were but three families to entertain the multitude, and yet, so far as I could see, all were satisfied with their entertainment. I admired the kindness and hospitality and patience of our kind hosts and hostesses. Every part of their houses were open to their guests, and also their barns and pastures for horses. Yes, blessed be God, and their large hearts. The good Lord bless and reward them an hundred-fold is my prayer.

The preaching was clear, simple, instructive, doctrinal, practical, and experimental. It was listened to with attention and interest. The congregations were orderly, quiet as the circumstances would admit. Some of the days, the meetings begun at seven, and held until near dark, with the exception of an hour for dinner, and an hour for supper; and the time all well filled up, and yet the congregation were patient. I think most of them went away sorry to leave, feeling it was good to be there. If it is so good, so pleasant, to meet and worship with our brethren here, what must it be to meet to worship and adore, and be in the presence of our Savior and King, in the blessed new earth, free from all care? the kingdom of Jesus, O I long to be there.

I think a new impulse was given to the cause by this Vienna meeting. Brethren, wake up, gird up the loins of your mind, and hope to the end. "Be ye steadfast, immovable, always abounding in the work of the Lord," knowing "that your labor is not in vain in the Lord." There is much to be done. The harvest is great, and faithful laborers are few.

Yours, B. SPAULDING.

Wayne, Me.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1172.81
N. H.	.25
Mary S. Shurtleff	.60
Mrs. J. G. Clark	1.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

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W. B. H., Boston, Mass.	$5.00
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Betsy C. Bancroft, Ashburnham, Mass.	.50
A sister	5.00

For the World's Crisis.

FURTHER ASTRONOMICAL CONSIDERATIONS.

BY WM. C. THURMAN.

(Continued from the Crisis of June 13th.)

We will now give Thucydides' words: "The sun was eclipsed after midday, and became full again after it had assumed a crescent form, and after some of the stars had shone out."—(b. 2, c. 28.) Those who have often seen eclipses of the sun can judge for themselves whether one of seven digits could answer to the description of Thucydides. I once saw one of nine digits, and so far from any stars shining out, I was unable to look at the sun without using something to obscure its rays.

Let us now compare the tables of Prof. Hudson's "Oracle" with those of learned astronomers. We have observed that his tables make the eclipses of B. C. 431 only seven digits and seven-tenths; but Dr. Hales makes it total. Ptavius makes it ten digits and twenty-five minutes. Kepler makes it total. Ferguson makes it nearly total. Pingre makes ten or eleven digits; Struyk makes eleven digits; and my tables make the same.

So here are six distinguished astronomers, all against Prof. Hudson's "Oracle," and all testifying to the correctness of my tables. But that which proves the correctness of my tables is the word of Thucydides himself, who did not calculate with uncertain tables, but with his own eyes saw this eclipse; hence his testimony outweighs all the astronomers on earth as regards this eclipse. According to my tables, this eclipse was not total; but after the moon had covered enough of the sun's disk for the stars to appear, and having caused the sun to appear in a crescent form, it passed off; and Thucydides says the sun "became full again after it had assumed a crescent form, and after some of the stars had shone out." Thus it will be seen that my tables make this eclipse according to the express language of the historian; hence until Prof. Hudson's "Oracle" makes this eclipse correctly, which was seen by the celebrated historian Thucydides, and the one seen by Ptolemy, the noted Egyptian astronomer, in A. D. 136, he never will be able to prove either the incorrectness of my tables or the prophecies of Daniel. Then, of what avail is the "Oracle's" differences of about four hours with me, as to the time of the eclipse of Jan. B. C. 681? If he had differed ten hours it would have been so much the worse for his tables, for until he is enabled to make at least one eclipse correctly, surely they ought not to be considered more reliable than those tables that make them all, even to the express language of those who saw them.

Now, if my tables are to be proved incorrect, it should be shown that there is one eclipse that they do not correctly make. This would weigh more with a seeker of truth than all that can be said in derision. If we are to place confidence in the "Oracle's" tables, it should be shown that they make at least one of those ancient eclipses correctly. This would outweigh all of the high recommendations that he can bring; and since Prof. Hudson promised to use the "argumentative method," we have a right to expect something substantial.

Since my tables make all of those ancient eclipses, answering to the express language of those historians who saw and recorded those eclipses, I am unable to see how any one can ever detect an error in them, until he can produce some eclipse, unknown to me, which they will not make.

I suppose no catalogue of eclipses that has ever been given to the world has passed a criticism half so close as those we have given; and yet the error of a single minute, either as to time or quantity, no one has yet detected. But in Prof. Hudson's "Oracle," whom he brings recommended as "an accomplished astronomer, worthy to be an 'Oracle' in this dispute, and to be relied on as far as any authority may be appealed to in the case," we discover errors open to the view of those who know nothing about astronomy, some of which we will mention.

First, concerning the eclipse of A. D. 136, he says: "I herewith send the result of my computations, done with all the precision of which my tables would admit." Results:— "Full moon A. D. 136, March 6th, at three hours, one minute, forty seconds. In the measuring of apparent time, the equation of time being 14 min. 6 sec. Digits eclipsed, 4.8 on the moon's north side. But Ptolemy says, "We have computed the middle time to have been four equinoctial hours after midnight, and it was eclipsed half of its diameter on the north." Now as it is too absurd to suppose that the celebrated Egyptian astronomer could have made a mistake of one hour as to time, and two digits as to quantity, in an eclipse seen with his own eyes, and "carefully observed" by him, we discover that the tables as used by Prof. Hudson's "Oracle" "are proved to be incorrect, both as to time and the quantity eclipsed."

Secondly, the day of the eclipse was the 6th of March, which being reduced to new style, is the 5th of March, on which day he makes the difference between mean and true time 14 min. 6 sec. In order to detect this error we are not dependent on Ptolemy, for it is open to the criticism of every school boy that can read an almanac. For all can see that the difference between clock and sun time on the 5th of March, in leap year, is only 11 min. 35 sec. These two minutes and thirty-one seconds may appear to be but a small mistake, but it is really one of 14 days, for that is the difference in time on the 20th of February; yet, I should have considered it unworthy of notice, had not Prof. Hudson employed him to expose my mistakes.

Since Prof. Hudson seems to have supposed that the wide difference between the computations of his "Oracle" and those of mine was a proof of the incorrectness of my tables, we will here compare the result of his tables with those of Pingre's. The first column contains the "Oracles" list of eclipses. The second is Pingre's calculation of the same, and the third line is the difference between Pingre and the "Oracle."

The "ORACLE's" list.		PINGRE's.	DIFFERENCE.
	h.m.	h.m.	h.m.
B. C. 721	8.18	10.47	2.29
720	10.39	12.47	2. 8
720	6.51	10.17	3.26
682	6.25	8.47	2.22
681	11.52	14.32	2.41
681	6.49	9. 2	2.13
549	6.47	9.31	2.44
478	11.04	11.52	0.48
457	7.53	9.22	1.29
431	4.55	5.26	0.31
413	9.51	11.41	1.50
201	6.17	7.21	1.04
A. D. 14	4.46	5.41	0.55

From this table, all can at one view discover that the "Oracle" employed by Prof. Hudson to expose the errors of Thurman, is at variance from 31 minutes to 3 hours and 26 minutes with Pingre, the celebrated astronomer of France.

For the World's Crisis.

WE MISS HER.

"One sweet flower has drooped and faded." There are feelings of sadness and gloom spread over community when one of real sterling worth falls a victim to death. Such were our feelings as we laid Sr. Etta Hamlin in the grave. There have been eulogies pronounced on the dead that were undeserved, and obituaries written that went far beyond the truth; but if ever mortal deserved eulogizing, this, our dear sister did. I have seen many persons, both great and good, but an intimate acquaintance would discover *some* faults and foibles. But I could heartily concur with the brother who preached her funeral sermon, when he said he never *knew* one so near perfection as the one that lay before us. Her christian course was ever calm and even. *Never* light and trifling, *never* sad and gloomy. There was something in her influence that always made me feel I must be a better christian. She was below medium size, and although twenty-three years of age, there was a strangely sweet, childlike expression in her face.

We visited her a few days before her death, and could say from our very hearts,

"The place where a christian meets her fate,
Is preferable to the common walks of life,
Quite on the verge of heaven."

I have visited many sick rooms, with my husband, but *never* one like this. While she could only *whisper* sweet words to us, it seemed that angels were whispering too.

Etta was quite a traveler in Maine. Indeed our meetings hardly seemed complete unless she was present. And when she sang, ah! such singing;—every heart was moved. No one attempted to sing with her. It was enough to listen. Very many of our dear brethren and sisters can witness to the truthfulness of this. We have laid her away in deep sadness, but with the sweet hope of meeting her again, with her harp all attuned to angelic strains. O that we might be more like her in all things; so that when we come down to the Jordan of death, we can fearlessly dip our feet in its turbid waters, and in the morning of the resurrection place them safely "on the evergreen shore," is my prayer.

MARY STRATTON.

For the World's Crisis.

CONFERENCE IN SO. BUTLER, N. Y.

The following brethren convened according to appointment, June 1st, in the Advent Chapel, South Butler:—Elds. C. B. Turner, Syracuse, N. Y.; C. W. Low, Fredonia, N. Y.; C. F. Sweet, Albion, N. Y.; J. D. Brown, Edinborough, Penn.; Wm. A. Fenn, South Butler, N. Y.; Elisha Cowles, Groton, N. Y.; Stephen Hitchcock, Groton, N. Y.

UNORDAINED PREACHERS:—B. P. Stevens, South Butler, N. Y.; Milton Miles, South Butler, N. Y.; Wm. Morrel, New London, N. Y.; L. Webster, Conesus Centre, N. Y.; together with twenty-five or more brethren from adjoining counties.

The following Brn. were appointed as a committee of arrangements:—J. D. Brown, Frank Burr, B. P. Stevens, John Wescott, H. B. Chapin. A business committee was also appointed, consisting of F. Burr, J. V. Himes, C. F. Sweet, C. B. Turner. Adjourned to Friday, 9 o'clock A. M.

Conference met according to adjournment, Eld. Low in the chair.

On motion, Eld. Himes was received as a messenger from the Illinois Conference, and invited to take part in our deliberations. In view of the above fraternal letter* from our brethren in Illinois, Bro. Fenn offered the following:—*Resolved*, That we appreciate the fraternal feeling of our brethren of the Advent Conference in Illinois, as expressed in their letter, and more fully expressed in the address of Eld. Himes, their messenger to us; and in return we pledge them our prayers and co-operation in the great work of preparing a people for the coming of the Lord.

The business committee reported in part a plan of organization, and asked leave to sit again, which was granted. Adjourned to the close of afternoon service, when the conference was called to order; and the business committee made a full report on organization. The report was received and taken up in two parts, as follows:—

PREAMBLE.

Brethren, after a careful survey of the field open to us in Western New York and vicinity, your committee very respectfully make the following Report:—

1st. The signs of the times clearly indicate that the coming of the Lord draweth nigh; new light is being shed on the times and seasons, in harmony with the signs, by which we now have a stronger position than we have had at any former time.

2nd. The fresh light now reflecting upon our position calls for new and more united action in proclaiming the gospel of the kingdom, in order to the preparation of a people to meet the Lord in peace.

3rd. The times demand bold and decided action. The enemies of God are bold and active in their work; and it is fitting that the servants of God should act well their part in this awful hour, while we are standing upon the threshold of the judgment, where eternal life is involved in the issues of the hour.

4th. In the view of the present aspect of the world, and the increasing light that is being shed on the nearness of the kingdom, God has been pleased to stir up his waiting people in all this region to a new interest in the cause, and has called us together at this time to unite on a scriptural basis for union and co-operation in the work of the building up of the churches of Christ among us, and calling out of the world a people that shall with us hail the coming of the Lord with joy.

In view of the above facts, your committee unanimously recommend that the present scattered elements all through this great field should organize into one body, and hereafter be known as the Advent Christian Conference of Western New York and vicinity. And we commend to you the following form of a constitution for the regulation of the body:—

The Preamble was taken up first. It was moved to leave out the word *Advent*, and have it read simply *Christian Conference*. After some discussion, it was found that a majority were in favor of retaining the Advent name. Adjourned to Saturday morning, 8 A. M.

Met according to adjournment, "Advent" name taken up and discussed further, and out of deference to some who had scruples on the subject, it was moved to drop the name. A majority of four was in favor of it; forty-two in all voting, among whom were some who never were identified with us as a people.

The following resolution was offered by Bro. Fenn: *Resolved*, That this conference recognize Brn. Miles, Stevens, Webster and Morrel, as worthy the sympathy and confidence of the church of Christ as preachers of the gospel, and proper subjects for ordination. Carried.

The following constitution was then taken up and unanimously adopted:—

ART. I. This conference shall be called the Christian Conference of Western N. Y. and vicinity.

ART. II. The object of this conference shall be to promote scriptural piety, christian union and co-operation in the spread of light and truth, and especially of the prophetic Scriptures which relate to the soon coming kingdom of Christ.

ART. III. This conference shall be composed of preachers and delegates who are connected with the body. Each church shall have the right to send one delegate; and a church of twenty members or more may send two. Visiting brethren may be invited to take part in our deliberations, but not to vote.

ART. IV. The officers of this conference shall consist of President, Vice President, Secretary, and Treasurer, and a committee of three, who together shall constitute a board of managers, who shall be chosen annually by ballot, and shall hold office until a new election.

ART. V. The duty of the board shall be to look after the general interests of the cause, and oversee camp, tent, or general meetings, held under the supervision of this conference; also to attend to any business between the sessions of the conference that may involve the interests of the cause.

ART. VI. The conference shall meet annually, and also hold three quarterly meetings in the conference year, time and place to be arranged by the conference or board.

ART. VII. The annual meetings shall be opened by an appropriate address by some member appointed for that purpose. 2nd, receive the names of members and delegates. 3rd, organize by the choice of officers. 4th, choose a business committee. 5th, hear reports from the delegates; also report from the board. 7th, hear report from ministers and evangelists.

ART. VIII. This constitution may be altered or amended at any regular meeting, by a vote of two-thirds of the members present.

The conference now proceeded to the election of the following officers:—Elder C. W. Low, President; B. C. Simonds, Vice President; Elder Wm. A. Fenn, Secretary and Treasurer. A committee of three were appointed to act together with the President, Vice President and Secretary as a board of managers for the ensuing year. C. F. Sweet, C. B. Turner, R. W. Wilson, committee.

On motion of Eld. Burr, Eld. C. B. Turner was appointed a messenger from this body to meet with the General Advent Christian Conference in Amboy, at their next session, September next. Adjourned to meet at Darien, Sept. 1st, 1865.

The devotional services of this conference were lively and profitable. Bro. Webster, of Conesus, was ordained Sunday noon. Five were baptized at the close of the afternoon service, and about one hundred and fifty partook of the Lord's Supper. We parted as we met, feeling a spirit of union, though conflicting elements were present. May the Lord lead us to see eye to eye.

WM. A. FENN, *Secretary.*

* We have not received the letter.

Correspondence.

From Bro. P. Tandy.

DEAR BRN. AND SRS. IN THE LORD:—Seeing it has been a long time since you have heard from Bro. P. Tandy, it may be some of you are inquiring whether he is still striving for the glorious kingdom. I can say truly to-day, that God's truth is as precious to me as ever, and even more so. I love the appearing of the blessed Jesus. I mean to be ready. "I long to be there." Pray for me. May God bless you, dear children.

I had the satisfaction of attending the Second Advent conference held in Sunapee, N. H., last week, part of the time. Brn. Couch, Piper, Libby, Southerland, Cotton, with others, and Sr. Mussy, were there. Saturday A. M., after the social meeting in the morning, Bro. Couch entertained and deeply interested us with a discourse founded on Zech. 7: 13,—"Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts." In the afternoon, we listened to a discourse from Sr. Mussy, founded on 1 Thess. 4: 18,—"Wherefore, comfort one another with these words;" and it was truly a comforting discourse to the dear saints. I was full of interest.

Sunday morning, they had a prayer and conference meeting, which was very interesting and solemn. At half past ten o'clock, the public exercises commenced again. Bro. Couch preached from a text found in Dan. 12: 1, 2, 3,—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the

dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." And now let me say, that we had that day from our brother, two very interesting, and we hope, profitable discourses.

He preached on the prophecies, and their fulfillment, showing that we were in the last days.

Then we had the unspeakable satisfaction of coming around the table of the Lord, and commemorating his death and sufferings for all mankind. The scene was deeply solemn. We then sang a hymn, and went on our way rejoicing. It is our solemn conviction that if the people of Sunapee are not blessed, it will not be the fault of the brethren and sisters from abroad, who met there and carried on the meeting. May some precious souls turn to righteousness, as the fruit of this gathering. May God bless the dear saints who are faithfully laboring to bring sinners to Christ; and while they are watering others, may they be watered themselves. Yours in the gospel hope. P. TANDY.

Mill Village, N. H.

From Sr. E. M. King.

BRO. GRANT:—It is with much pleasure that I peruse the columns of the Crisis from week to week. We have taken it a year and a half, I believe. We subscribed for it six months, and we like it so well, I think we shall always take it. As a paper, I love it above all others. When I do not go to meeting, I can have that and the Bible to read, and am happy in Christ, and feel that I am owned and blessed of him. What a dear Savior he is. How many precious invitations he has given out for us, if we will but come and accept of offered mercy through him that loved and died for us. My heart yearns for those who do not come to him; who do not take Jesus for their pattern and guide. Oh, I want to be more like him, have my "loins girt about with truth, and having on the breastplate of righteousness;" and for a shield, "the helmet of salvation." I think the time is not far distant, when Jesus will come and set up his kingdom; then we shall have peace. Then I want to be numbered among his jewels.

I have friends sleeping beneath the sod,—a dear father, an affectionate mother, and two lovely sisters; but I sorrow not as those without hope. They have been lying in the grave many years, but they will come again from the land of the enemy. They will rise to die no more. I must meet them in that happy Eden home, clasp their hands, and see their smiling faces once more. How great would be my grief, if the Master should say to me, Depart from me, for I know you not. I will be more faithful. I need to watch and pray more, lest I enter into temptation. He says the prayer of a righteous man availeth much.

We have had evening meetings once a week, in our neighborhood, all winter, and I do enjoy them much; but while we are having them, the world's people have their balls, festivals, and parties; but my mind is not there. I do not want to join them. I rather go in the house of prayer, than in the house of mirth and feasting. I wish sometimes they would step into our good meetings, and see if they would not enjoy themselves better. They might perhaps, a few of them, be led to seek the Savior before it is too late. Time is swiftly passing away, but how many are they that realize it? I want to be found at my post, ready, and waiting, when Jesus shall come to gather his children home. I ask an interest in your prayers. Your sister in Christ,

MRS. ELLEN MARIA KING.

Plainfield, Mass.

From Bro. J. T. Dixon.

BRO. GRANT:—I have lately been visiting, for the first time in some two years, some of the little churches in Rhode Island, and have never found the cause so low before. Worldly-mindedness, no doubt, has much to do with it; but in many instances hobby riding is the cause; and little churches which might do much good if united, are divided and dying out, to the joy of the dividers of our hope. Sinners are not converted; truth, and pure and undefiled religion are not spread abroad, and all of this because these hobby riders are determined that their abstractions, their doctrines of doubtful meaning shall be swallowed by these churches, even if it breaks up their meetings, and closes their houses of worship for all time.

It would not look so bad, if those hobbyists went into the *world* and gathered their believers from the sinners, who are numerous on every side; then none could complain; but no, they must haunt continually our little feeble churches, as though they were of far more consequence than sinners at large, or members of the large, popular churches.

I preached here at Coventry Centre, three times last Sunday, and last evening. I am to preach again this evening. The effort has been somewhat blessed by our Head. They have not been having meetings for a long time, only as they had preaching. Sunday evening we had the Lord's Supper for the first time in over a year. They have now decided to have regular meetings Sundays, and the Lord's Supper regularly, whether they have preachers or not.

Pray for that church, brethren. There are some good faithful souls. They have a beautiful, commodious hall,—furnished free by Bro. Pardon Peckham,—manufacturer of woolen yarn,—who resides there, and preaches; who has the real good of the cause at heart, and feels for perishing men. There are warm christian hearts, and real pilgrim homes at Bro. Peckham's, Slocum's, Howard's Reynold's and Knowles'. I am your brother in hope, J. T. DIXON.

Coventry, R. I.

From Sr. Betsey Loomis.

BRO. GRANT:—I write you a little of my experience, hoping it may be the means of cheering some weary pilgrim on his journey through this wilderness world.

When young, I read in the Scriptures that Christ would appear again; that he would come in the clouds of heaven; and that a judgment day would come, but thought it to be at a great distance in the future; perhaps a thousand years. But when about sixteen, I became associated with a people who wrested the Scriptures, and spiritualized them so as to make them subservient to their own purpose. They taught that where the Bible says Christ would appear "in the clouds of heaven," it means the clouds of his saints; and that Christ had already made his second appearing, and they were living in the millennium. Being young, and taking their exposition of the Scriptures, I finally imbibed their doctrine. But as I grew to riper age, I cried earnestly to the Lord to lead me in the right path, and teach me by his Holy Spirit, and the Lord heard my cry. Suddenly the light broke upon my mind. I then and there believed Christ would make his second appearance as the Bible teaches, and that the time was not distant. It appeared so nigh, I thought perhaps I might live to see that day; yet I kept it in my own mind, and pondered it in my heart, not telling my views to but one friend for some years.

When Bro. Miller's book fell into my hands, I saw it stated that, according to chronology, Christ would appear in 1843 or 4. This was the first time I ever knew that there was a person on the earth who believed Christ's second coming to be as near as I believed it to be. This greatly strengthened me, and, blessed be God's holy name, my faith grows stronger and stronger. I believe we are almost home, and shall soon see the King in his glory. BETSEY LOOMIS.

Canton, Bradford Co., Penn.

From Sr. L. Annis.

BRO. GRANT:—I have often thought of the command given to Timothy, "Preach the word," and am glad that there are some in these last days that are willing to preach the word, and stand up for the same. I have thought of late that the time has come when men will not bear sound doctrine. On the 24th of April our minister, Dr. J. C. Bywater, gave an exposition of the 24th chapter of Matthew, and the nearness of time. This created a great excitement in the churches. They often ask me, "What do you think of such preaching? and where is the sign of his coming? It may be a thousand years off for what we know." To such, I can only say, according to Matthew 24: 29, 34, that it is nigh, even at the door. Then let us not put it off, but let us have our lamps trimmed and burning, and have oil in our vessels; then, we will not be overtaken as a thief in the night, for we will be the children of the day, and be prepared to enter in to the marriage supper of the Lamb. Then let us

Bear our cross from day to day,
And learn to do as well as say.

Brothers and sisters, stir up your pure minds by way of remembrance, for the Lord is not slack concerning his promises. Then let us be looking for and hasting unto the coming of the day of God. Let us renew our covenant, and "love one another, for love is of God; and every one that loveth, is born of God, and knoweth God . . . for God is love"; "and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." "Having therefore these promises, . . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Christians, pray for me, for I need much strength, that I fall not into temptation. From your Sister in Christ, LEAH ANNIS.

Victoria, Ill.

BRO. W. B. REED, Yarmouth, N. S., writes: "The tracts that I sent for last winter came safely to hand, and I feel grateful to you for the selection you sent me. They are all gone out doing their work, and I have calls very often for more, but my means are limited at present. The Lord is the same; he can open the way. The ministers are very much stirred up here. They are preaching from every pulpit against the doctrine. Some of them are very bitter in their denunciations against me. One of them, in his discourse a week last Lord's day, said the mildest term he could put upon the doctrine that I taught, was 'hellish cruelty'; and that I was promulgating infidel doctrine, and distributing infidel books. How little they know about the joys of our glorious faith; and how little do they think that they are indirectly causing the inquiry, 'What is this doctrine that they preach so much against?'

Mr. Hill said to me, after he had read 'What is man'? and then heard Mr. —— lecture on the immortality of the soul, 'I am fully convinced that man does not inherit immortality from Adam.'"

Obituaries.

HOPKINS. Died in Seneca Falls, N. Y., June 1, 1865, Bro. Warren Hopkins, aged sixty-two years.

Bro. H. was an old soldier in the cause of truth. For over twenty years he has been looking for, and loving the coming of our blessed Lord to reign on David's throne, to execute justice and judgment in the earth. He was a bold advocate of the truths of the Bible; and with meekness and sobriety worthy of imitation, he always talked of those truths to others. They were deeply rooted in his heart, and though trials and affliction filled up the few last years of his life, his faith never wavered in the sure and faithful promises of God. His last illness was but a few days. He sleeps in Jesus. "Blessed sleep."

May the surviving friends follow his example, that with him they may share the same glorious reward soon to be given. Eld. C. F. Sweet preached the funeral discourse from 1 Thess. 4: 13–18, and then we followed him to where he will rest among the dead, until the trump of God shall wake his saints to enjoy eternal life. G. DILLABAUGH.

SINCLAIR. Fell asleep in Jesus, June 3, 1865, in Holderness, N. H., Tabitha Sinclair, wife of John T. Sinclair, aged thirty years, three months and thirteen days.

The subject of this notice embraced religion some ten years ago. Our dear sister has been a great sufferer for some two years, but she bore it all with christian patience. The doctrine of the soon coming of Jesus and of the resurrection was a great comfort to her. She said to her dear husband while at her bedside, that her sleep in the grave would be short. She leaves a husband, two children, mother, brothers and sisters to mourn. Funeral sermon by Eld. Hiram Stevens.

NELSON HARTSHORN.

BARNEY. Died in Lakeville, Ct., Lucy A., wife of Watson Barney, aged twenty-seven years.

She leaves a husband and three children; but her words were, "I am ready to go." Her funeral was attended at the church, and the many tears showed how she was beloved.

Dearest Lucy, thou hast left us,
Here thy loss we deeply feel;
But an enemy bereaved us,
God can all our sorrows heal.

A. BALDWIN.

PINKHAM. Died in Pittston, June 6th, Thomas F. Pinkham, a member of the Twelfth Maine Regiment, Company C, of disease contracted in the army, aged twenty-two years. G. W. W.

MAXIMILIAN DESIROUS OF ABDICATING.—The New York *Times* says private commercial letters received in that city say that in the best informed political circles of Europe the belief is general that Maximilian has expressed to his father-in-law, King Leopold, and also to his brother of Austria, the strongest possible desire to abdicate the rickety throne of Mexico. The intimation of this wish at the Tuileries, through these intermediary parties, is at the bottom of much of the excitement in Paris in regard to Mexican affairs generally.—*Boston Journal.*

Summary of News.

FOREIGN.

Liverpool June 3d, Queenstown 4th.

Napoleon was expected to return about the 6th inst.

The *Presse* says that Prince Napoleon has no intention of leaving France.

Rio Janeiro advices of May 10th state that an alliance has been signed between Brazil, Uruguay and the Argentine Republic, and their forces were marching against Paraguay. It was reported that Buenos Ayres had declared war. The *Times* thinks there need be no apprehension that the war will be either serious or prolonged.

Liverpool June 8th, Londonderry 9th.

The London *Daily News* announces that, as the war may now be considered at an end, the Queen's Government is about to refuse any longer to recognize Confederate men-of-war in British ports. Vessels, therefore, claiming that character will be obliged either to depart or assume some other recognized nationality.

The *Times* makes a similar announcement.

It is stated that the anxiety about Mexican affairs continued undiminished in Paris, and speeches on the subject were anxiously awaited in the Corps Legislatif.

FRANCE.

Napoleon arrived at Beena June 6th, and is expected to reach Paris about the 10th.

The Paris correspondent of the *Times* says France has given the Washington Government to understand that Mexico is under French protection, and France will not allow any power to attack it, and will deal with fillibusters without mercy.

ITALY.

The Pope, it is stated, will appoint Bishops to the vacant sees, but they will be presented by Victor Emanuel and will acknowledge him as their Sovereign and recognize the Kingdom of Italy. The Pope consents to the suppression of some of the Bishoprics, and the Italian government will have a right to prevent the return of the Prelates whose presence it may consider prejudicial to the public safety.

ITALY. The Florence correspondent of the New York *World* represents Italy as about to become the scene of great movements, growing out of the Pope's reconciliation with Victor Emanuel. The writer says that the reception everywhere given to the Pope's Encyclical has opened its author's eyes to the impossibility of forcing reactionary dogmas on the mind of Europe. Another enlightening measure was King Victor's banishing certain Bishops nominated by the Pope, and the people's acquiescing in it. The writer says:

"King Victor's envoy, Vegezzi, was sent to Rome, on an intimation that the Pope would be willing to confer with him. He was most kindly received, and treated with the greatest distinction. All sorts of courtesies were showered upon the representative of the sovereign who, but a short year ago, was denounced by all the papal court as worse than an infidel. One of the Pope's crimson state carriages was sent every day to take him to the Vatican.

He returned a week ago—but is to go back shortly to Rome; and it is understood that Cardinal De Andrea, who only six months ago was summoned to answer to the Pope for his recognition of the authority of Victor in Naples, but who is now in the highest favor at Rome, will come to Florence to settle the details of the proposed *concordat*.

The Pope is himself the active agent in all this extraordinary and most interesting movement. In a moment of enthusiasm he exclaimed the other day to one of the most eminent foreign ministers in Rome:

'By Ascension Day of next year you will see celebrated in Rome such a festival as has not been seen on earth since the days of Charlemagne."

To his intimate counselors and friends Pope Pius IX. constantly observes: 'I mean to win a mighty name in history. I mean to achieve a great result. It is God who inspires me. That done I can die contented."

The coronation of Victor Emanuel in the capital by the Pope himself is the great deed here spoken of."

THE NAPOLEONIC QUARREL. The foreign papers are filled with the story of the estrangement between the Emperor of France and his cousin, Prince Napoleon, growing out of the latter's speech at Ajaccio, in which, among other things, the former's Mexican policy was plainly condemned. It is said that the Empress Eugenie has long cherished a covert ill-will against the Prince Napoleon because she not only dislikes his republican principles, but she fears that in the case of the Emperor's death he would endeavor to supplant her as regent, even if he did not try to set aside her son. Hence she seized upon the Ajaccio speech as a convenient weapon for undoing its author. A long telegram was immediately dispatched from the Tuileries to the Emperor in Algeria, and in due time came back the following interesting letter.

"*Monsieur and very Dear Cousin:* I cannot help apprising you of the painful impression I have experienced on reading your speech delivered at Ajaccio.

In leaving you, during my absence, near the Empress and my son, as Vice-President of the Privy Council, I meant to give you a proof of my friendship and my confidence, and I hoped that your presence, your conduct and your language would testify to the union which reigns in our family.

The political programme which you place under the ægis of the Emperor can only serve the enemies of my government. To judgments which I cannot admit, you add sentiments of hatred which are no longer of our day.

In order to know how to apply the ideas of the Emperor to the present time, it is necessary to have passed through the stern trials of responsibility and power. And, besides, are we capable, pigmies as we are, of appreciating at its just value the grand historical figure of Napoleon? As if standing before a colossal statue, we are unable to view the whole at once. We only see the side which strikes our sight; hence the incompleteness of the reproduction and divergencies of opinions.

But what is clear to the eyes of every one is, that to prevent anarchy in men's minds—that redoubtable enemy to true liberty—the Emperor had established, first in his family, and afterward in his government, that severe discipline which admitted but one will and one action; I cannot henceforth deviate from the same rule of conduct.

Whereon, Monsieur and dear cousin, I pray God to have you in his holy keeping. NAPOLEON."

To this appeared the following brief reply:

Sire: In consequence of the letter of your Majesty, dated May 23d, and of its publication in the *Moniteur* of this morning, I hereby resign the Vice Presidentship of the Privy Council, and the Presidentship of the Universal Exhibition of 1867.

Pray receive, Sire, the tribute of profound and respectful attachment with which I am your Majesty's most devoted cousin.

Palais Royal, May 27. NAPOLEON JEROME.

And so the quarrel stands. The Paris papers do not dare to take sides either way. The people are uneasy, and it is reported that the garrison of Paris has been doubled within a short time. But it is supposed that the excitement of the affair will yet work itself off in new political movements and schemes.—*Boston Journal.*

New York, June 13. The *Times'* Washington dispatch says there is a strong feeling in favor of having a Military Governor for South Carolina, Georgia, Florida, Alabama and Mississippi, and of keeping these States under strict military control.

The *Herald's* dispatch says the President has finally determined to appoint Judge Parsons Provisional Governor of Alabama.

Newbern, N. C., June 16. Intelligence from northern Georgia, and on the lines of Sherman's late march, states that many people are dying for the want of food, and general starvation is apprehended.

New York, June 19. The U. S. steamship James Adger, from Cape Haytien 13th inst., arrived to-night.

Cape Haytien had been in a state of siege for seven days, being almost surrounded by National troops. This is the last place held by the rebels, and peace and order prevail elsewhere. Meanwhile there was no government in the city, the counter-revolution having obliged the provisional government established by the rebels to fly. The rebel general has declared the provisional government dissolved, and himself the executive. Order was pretty well maintained however. All dwellings and stores had been closed for ten days. A good deal of firing of cannon goes on every day, but without loss on either side. The rebel general threatens that, if obliged to leave, he will first destroy the city; but it was thought he would not be permitted to do so in the presence of two American and one English vessels of war now in port.

☞ At Charleston there is said to be a negro who was a slave before the evacuation who is now worth considerable property, has his carriage and horses, and his late master earns a living by grooming the horses of his former slave.

☞ Over a hundred and twenty thousand soldiers have been disbanded within three weeks, and eighty thousand have, since the 1st of June, passed over the railroads from Washington.

JEFF. DAVIS IN PRISON.—The great criminal appears to be already suffering the penalty of his crimes. His appetite has failed him, "tired nature's sweet restorer" refuses to bless him, and his days and nights pass on in wretched wakefulness. Those who saw him on Monday report him sitting in his bed, his brow furrowed, his cheeks sunken, his eyes listless, gazing on the blank walls of his cell as if he saw a great horror before him, and a pallid terror behind him. His nerves are gone; he starts at the slightest noise like a fevered child; his physical organism is prostrated almost beyond recuperation. His physicians, after consultation, imposed absolute charnel-house quiet in his casemate, and now the guards of the prisoner pace his cell in slippers, that their foot-falls may not give a sound. The prisoner never reads, never talks except to utter querulous complaint, and this last he indulges in much less frequently than he did.—*Richmond letter.*

THE HOOSAC TUNNEL.—The work at the Hoosac tunnel is at present progressing at the rate of sixty feet a month, but new machinery and water power is expected to multiply this rate three or four times. The central shaft is about two and a half miles from the eastern entrance, in a straight line, and five by the mountain road. The shaft has now been sunk to the depth of 110 feet, and when completed it will be 1020. The west shaft has been sunk to the grade, a depth of over 300 feet, and on both faces nearly 400 feet have been tunneled. The derricks at both shafts are driven by steam, and the stone is raised in elevators, suspended by wire ropes, and run off to the dumping places on rails. The workmen are divided into three gangs, and the labor is continued night and day.

"NOW MESSIAH IS COMING!"—So exclaims the Jews at Jerusalem, as they see the work progressing preparatory to their again inhabiting the Land of Canaan.

An exchange has the following item, which is of interest to every child of God: Jerusalem is undergoing resuscitation. Many public improvements have lately been made, and the population has been increased by a great influx of Jews who have fled from northern Africa. It is said that the Jews are much concerned about this gathering up the stones and making broad the ways of Jerusalem; they say, "Now we are certain Messiah's coming is very near."

CHURCH FAIRS.—The *Presbyterian* says: "We are glad to see it announced that the Grand Jury of New York have published a card, notifying the managers of fairs and festivals held by church societies, that the practice of disposing of their goods by lottery is contrary to the statute, and must not be persisted in. As this reprehensible practice is still pursued by some churches, it is well that they should be reminded that lotteries in the sanctuary are quite as unlawful as lotteries out of it."

BAPTISM.—A writer in a recent number of the *Western Recorder*, in speaking on baptism says: "Such men as Dr. Carson, Hinton, Campbell, of Scotland, Chalmers, Luther, Calvin, and the hundred great and learned men who edit the Edinburgh Encyclopedia, and a host of others, equally great and learned, too tedious to mention here, all agree in the fact that the word baptize should be rendered immerse, and that baptism by immersion was the ancient practice."

☞ The amount of gold now in existence is estimated at four thousand eight hundred and sixty-two millions; of silver, five thousand seven hundred millions—making the total of precious metals now existing, ten thousand five hundred and sixty-two millions of dollars, with an average annual product of gold throughout the world of over two hundred and seventy-one millions.

☞ An attempt was made in Chicago, on Saturday night, to murder Dr. J. Winslow Ayre, whose testimony in the Chicago conspiracy case at Cincinnati exposed the Sons of Liberty. Three shots were fired at him while returning to his house; neither took effect.

☞ A band of guerrillas, five hundred strong, have lately collected in Patrick county, Va., and are threatening the inhabitants with vengeance. Four have been arrested and two were at once tried, convicted and sentenced to be shot. The others were sent to the penitentiary.

☞ The wheat harvest commenced in Georgia ten days ago. It is thought the crop will be large enough for State consumption.

☞ It is said that Garibaldi is about to take a tour of observation through Italy, to learn for himself the feeling of the Italians in relation to the expected reconciliation between the Pope and Victor Emmanuel.

☞ The grasshoppers are doing an immense amount of damage up the Minnesota valley. The ground is actually covered with them.

☞ It has been judiciously declared that passengers alighting from horse or rail cars have the right of way, and those who wish to get into the cars must first give the outcomers reasonable time to leave the cars.

☞ According to Mr. Gladstone, Englishmen spend two hundred millions a year for ale, making a daily allowance for each adult male of two quarts.

☞ In Central Illinois corn is from 22 to 28 cents a bushel, and butter from 12 to 14 cents per pound. Old prices for farm productions have returned.

Notices.

Grove Meeting.

There will be a grove meeting held in the town of Alganse, Branch Co., Mich., in the neighborhood of Bro. Eli Wakeman, eight miles south of Quincy Station, to commence Sunday, July 2d, at 10½ A. M., and continue over the 4th. A cordial invitation is extended to all, both professors and non-professors, to attend this meeting, and celebrate the anniversary of our American independence in a manner becoming christians who are looking forward to a day when the saints of God shall be made free. Brethren, one all, lay by the cares of life and come up to this feast, that our hearts may all be made glad. Bro. A. N. Seymour is expected to be there to assist in preaching the word. Will Bro. J. V. Himes arrange to be at this meeting, to gladden the hearts of old friends, and assist in proclaiming the glad tidings of salvation to men? A. E. BABCOCK, for the friends.

N. B. If any friends should come from abroad by railroad, if they would write to Bro. Eli Wakeman, at Quincy, arrangements will be made to take them to the meeting. A. E. B.

Basket Meeting in New Sharon.

There will be a Basket Meeting at the Town Hall in New Sharon, Me., commencing Saturday, July 1st, at 10½ o'clock A. M., and continue over the following Sunday. Brn. Seavy, Hanscomb, and others, are expected to be present and preach the word. Inquire for Bro. Taylor or Bro. Cockran. Come, brethren and sisters, take your provision with you, and come prepared to labor for the Lord. This is a new place, and we need the prayers and assistance of all. D. W. GRIFFIN.

Grove Meeting at Kingston, N. H.

The usual grove meeting will be held in a grove near Bro. Gale's, in Kingston, N. H., on the Fourth of July next, commencing at 10 o'clock, A. M. Eld. Osler, of Providence, R. I., will be with us, and others are expected to be present. We hope there will be a general effort made to attend this meeting.

FRANKLIN GALE,
EDMUND POWELL,
HENRY LUNT, JUN.,
T. C. PEARSON,
} Committee of Arrangements.

Notice.

The next session of the R. I. and E. C. Conference of Reformers will be holden at Natick, R. I., Wednesday, July 5, 1865, at 2 o'clock P. M., and continue over the following Sabbath. Come, brethren and sisters, let us have a victory in the name of the Lord. Come, praying for God's blessing and the salvation of souls.

M. R. PHETTEPLACE, Chairman.

Advent Christian Conference.

The Minnesota Second Advent Christian Conference will hold its annual session at Elliota, Fillmore Co., (near the Iowa Station), commencing on Friday, June 30, 1865, and continuing over the first day. A general attendance of christians is desirable. Come, dear brethren, let there be a general gathering. Come laden with grace to work for the salvation of souls. Inquire for James Bersell, etc. PHILIP RAMER, Secretary.

Tremont Campmeeting.

The fifth annual campmeeting will commence at Tremont, Tuesday, July 25th, and hold over the following Sabbath. The Committee will make arrangements for boarding. Bro. Hiram Munger will preside, arrange for the preaching, and give due notice of the same. By order of the Committee.

Minnesota Meeting.

By request I am to pitch the Western Tabernacle, for the Minnesota Annual Conference, June 30th, at Elliota, Fillmore Co., Minn.

W. SHELDON.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger.........................Sunday, June 25th

Stanbridge, (Stone-Settlement), C. E., Friday, 2 P. M., June 23d, and continue over the Lord's day.

Montreal, C. E., Friday evening, June 30th, and over the following Lord's day, and the first four evenings of the following week, if thought best.

Danville, C. E., Thursday, Friday and Saturday evenings, July 6th to 8th, commencing at 7 o'clock P. M., and on the following Lord's day, and longer if thought best. We hope to see a general gathering of Jesus' friends in that vicinity. Let us meet once more to praise the God of our fathers, and to prepare to meet his Son at his coming. MILES GRANT.

Three Rivers.........................July 2d, 5 P. M.
R. WILLIAMS.

Warner, N. H., Waterloo, (school-house, or grove, as brethren may arrange), Saturday evening, and Sunday, June 24th and 25th. Love feast Sunday morning, at 9 o'clock.

Lower Gilmantown, N. H., (Baptist meeting-house), Sunday, July 2d. JOHN G. HOOK.

Baldwin's store, in Rockville, South Danvers, Mass., Saturday evening, June 24th.

Lynn, Mass.........................June 25th
H. K. FLAGG.

Lee, N. H.........................July 2d
C. S. EMERSON.

Westford.........................Sunday, July 2d
Groton, (at the Community Hall).........Sunday, July 9th
Carlisle.........................Sunday, July 16th
B. SPAULDING.

North Canton, Ct.....................Sunday, June 25th
S. WOODRUFF.

Harvard, Mass., (as Bro. Withington may appoint), Sunday, July 2d. Let there be a general gathering of the saints. L. BOUTELL.

Rochester, N. H., (Brick school-house, Lewis McDuffee's district), June 25th. S. HAWKINS, H. S. PINKHAM.

Nottingham. N. H., (Union Hall).............June 25th
JOHN PARSONS.

Dover, N. H.........................Lord's day, June 25th
C. C. STEVENS.

Wrightville, Conn.........................June 25th
Wallingford, North Farms, Conn.........Sunday, July 2d
North Canton, Conn.........................July 9th
B. HITCHCOCK.

Three Rivers, Mass., (Congregational meeting-house), Sunday, June 25th.
Elliot, Me.........................Sunday, July 2d
TIMOTHY COLE.

BRO. MUNGER'S APPOINTMENTS CORRECTED.

Lynn.........................Monday evening, June 26th
Portsmouth, N. H.............Tuesday evening, June 27th
Biddeford, Me...............Wednesday evening, June 28th
Carthage, Me.................Thursday, June 29th
and over Sunday, July 2d.

Will the brethren meet me at North Jay depot the first train from Boston, which will be 3 or 4 P. M.?

Poland, Me.........................Sunday, July 9th
At liberty from July 11th to 21st.
Boston, (Lowell Street Chapel)..........Sunday, July 23d
Tremont camp-ground....................Monday, July 24th

All letters to me must be directed *Chicopee Falls*, instead of Chicopee. HIRAM MUNGER.

☞ The brethren will see in my previous notices that in the last part of my appointments the days of the month did not correspond with the days of the week. The mistake was made by getting an old almanac instead of the new one. This is like adhering to the old law that is dead, instead of the new one that is alive. H. M.

Ashburnham, Mass.........................Sunday, July 9th
S. S. BREWER.

Mason Centre, Mass.................Lord's day, June 25th
NO NAME.

Great Falls.........................June 25th
North Strafford, N. H.................Sunday, July 2d
New Durham Ridge.....................Sunday, July 9th
Portsmouth.........................Sunday, July 16th
J. G. SMITH.

East Boston, Mass.....................Sunday, June 25th
C. GOODRICH.

Lincolnville Corner, Me., (Bro. Joseph Young's funeral, who died in a rebel prison), Sunday July 2d.
N. F. NASON.

South Atkinson, Me.....................Sunday, June 25th
Medford, Me., (school-house near the ferry), Sunday, July 2d.
Swansville, Me., (meeting-house)..............July 9th
THOMAS SMITH.

New Boston, N. H., (at Bro. Andrews' or Dodge's), June 25th.
Loudon Ridge, N. H.........................July 2d
Bradford, (Pond meeting-house)..................July 9th
Northwood Narrows.....................Sunday, July 16th
Lee.........................Sunday, July 23d
Dover.........................Sunday, July 30th
Kennebunkport, Me.....................Sunday, Aug. 8th
BENJ. P. MANNING.

Dover, N. H.........................Sunday, July 2d
Kennebunkport, Me., Wednesday and Thursday evenings, July 5th and 6th.
Biddeford, Me.....................Friday evening, July 7th
Portland, Me.........................Sunday, July 9th
South Poland, Me.................Monday evening, July 10th

Will Bro. Waterhouse meet me at the first depot this side of Mechanic Falls, when the P. M. train arrives from Portland?

West Poland, Me.........................Sunday, July 16th

And the five evenings previous as Bro. Libby may arrange. These appointments are given by the suggestion of Bro. Munger. A. SIMPSON.

Champlain, N. Y., the two Sundays, June 25th and July 2nd. Brethren of the town and vicinity, will you come out and worship with us? D. T. TAYLOR.

New York, N. Y., 24th Street.....................June 25th
Philadelphia, Pa., Gaskill Street..................June 30th
" " Cor. Merrick and Broad Sts., July 1st
" " Cor. 9th and Spring Garden, July 1st
F. H. BURBANK.

East Springwater, Livingston Co., N. Y., (in the grove, if the brethren so appoint), Sunday, June 25th.

Jackson, Tioga Co., Pa., June 27th, and remain until July 2nd. A two day's meeting to be held there on July 1st and 2d, and a Bro. to be ordained, if the Lord will. All are invited to attend.

Chatham Valley, Pa., July 4th, and continue over Sunday.

Benedict school-house, Erie Co., N. Y., July 16th, at 10½ A. M.

Benedict school-house, Erie Co., N. Y., July 18th, at 10½ A. M., and at Swift's Mills at 4 P. M.
C. F. SWEET.

Plainfield, (Pond school-house).............Sunday, June 25th
ELIZABETH WARREN.

St. John, N. B.........................July 1st
EDWIN BURNHAM.

Biddeford, Me.........................Sunday, June 25th
Portsmouth, N. H.................Sundays, July 2d and 9th
JOSEPH W. WHITE.

Yalesville, Ct.........................Sunday, June 25th
O. D. WOODRUFF.

Deerfield Parade, N. H.........................June 25th
J. COUCH.

Bradford, N. H., (Pond meeting-house), Sunday, June 25th. WM. W. SUTHERLAND.

Holderness, (Brick school-house), Lord's day, June 25th
N. HARTSHORN.

Hartford, Ct.........................June 25th
Warehouse Point, Ct.........................June 27th
Springfield, Mass.........................June 28th
Lowell.........................July 2d
J. S. WHITE.

Manchester, N. H.....................Sabbath, June 25th
T. M. PREBLE.

North Sutton.....................Saturday eve., June 24th
and over Sunday.
Bradford, (Pond meeting-house), or where the brethren may appoint).....................Tuesday eve., June 27th
New Boston.....................Wednesday evening, June 28th
Goffstown.....................Thursday evening, June 29th
Pittsfield.....................Friday evening, June 30th
Rochester, (Brick school-house, Lewis McDuffee's District).........................Sunday, July 2d
J. PINKHAM.
J. H. F. VARNEY.

Kennebunk.....................Sundays, June 25th and July 2d
Biddeford.....................Sundays, July 9th and 16th
J. K. BELLOWS.

Dover, N. H.........................Sunday, June 25th
THOMAS M. LATHAM.

Northwood Narrows, N. H.................Sunday, July 2d
H. S. PINKHAM.
S. HAWKINS.

Agawam.........................June 25th
Bro. Burgess' in the evening. H. PRATT.

Whitkerville, Vt.....................Sunday, June 25th
Northfield, Mass.....................Sunday, July 2d
GEO. A. STREETER.

Burlington, Falsom's Ridge.............Sunday, June 25th
S. HAMMONS.

West Hoosick, N. Y., (Advent Chapel).........June 24th
and over the following Sabbath.
North Bennington, Vt.........................July 1st
and over the following Sabbath.
WM. J. BLANCHARD.

Cumberland, (Merrill school-house), Sunday, June 25th
R. R. YORK.

Brookfield, N. H.....................Sunday, June 25th
A. ROSS.

Winchester, (at the Stone school-house, or as Bro. Henry Drake may arrange), June 25th.
H. ROCKWELL.

Business.

CASH RECEIPTS FOR THE CRISIS.

To find how your Account stands.

The present No. of the Crisis is 507. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle* more than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each—J. W. Stokes 526, B. C. Bancroft 532, I. Clewly 528.

$1.25 each—J Clark 534, H Moses 520, G Dillabaugh 492, A Dolloff 533, O Wentworth 535, M Stetson 531, H Cowles 531, E Luce 531, S A Patterson 531, S B Gowell 520, B Blackler 530, G W Whitehouse 526, J Herrick 525, A. Estes 525, J. Byron 531, T. H. Harvey 531, W. Benton 531, A Hambleton 531, M Dawley 531, G Champlin, Jr., 531, A B Morse 531, N Phillips 531, A E Curtis 530, H E Dewey 531, J E Lloyd 524, B Eastman 502, I Hartwell 531, J C Newhouse 535, B D Neal 527, S. C. Gould 535, S. K. Fenton 520, J. Olmstead 531, H. E. Spencer 532.

$2.00 each—R. McFadden 526, A. Williams 486, B. Loud 526, J C Bennett 491, S O Westcott 501.

$2.50 each—N Jencks 494, D R Miller 556, M Cawkins 407, J Moody 557, W. H. Pierce 554, J. Malcolm 559, H H Ranney 555, W Chamberlain 533, G E Foster 546, T Pendleton 570, M B Nutter 544, A Grover 574, M B Brinkerhof 554, J Walker 515, S K Gibson 426.

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SPEAK NO ILL.

Nay, speak no ill; a kindly word
Can never leave a sting behind;
And oh! to breathe each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown,
By choosing thus the kinder plan;
For if but little good be known,
Still let us speak the best we can.

Give me the heart that fain would hide—
Would fain another's faults efface;
How can it pleasure human pride
To prove humanity but base?
No; let us reach a higher mood—
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can.

Then speak no ill, but lenient be
To other's failings as your own.
If you're the first a fault to see,
Be not the first to make it known;
For life is but a passing day,
No lip may tell how brief its span;
Then, oh! the little time we stay,
Let's speak of all the best we can.

SAMUEL HAZELWOOD.

For the World's Crisis.

CHRISTIAN UNION.

Or, Sectarianism opposed to Reform.

NUMBER NINE.

"Behold how good and pleasant it is for brethren to dwell together in unity."

How beautiful is christian love!
How sweet the fellowship we prove
Of kindred hearts—in Jesus one—
O, this is heaven on earth begun!

To purify and reform the world is the grand aim of the church. Her organization is adapted to secure this end. Within her pale there is room for every virtue, and for the cultivation of every grace of individual and social character. The Savior said to his disciples, "Ye are the light of the world"; "Ye are the salt of the earth.' This light must shine upon the world, through all the arrangements and acts of the church. All her ends should be accomplished, in being faithful to such a work. She must not come under any influences which cripple her in such a work. Interest and duty should always point in the same direction, for God's army. Whenever she has ends to answer that can be answered only by unholy alliances, she has fallen into a false position, and is far on the road to apostasy. When party aggrandizement becomes with her a dearer object than purity and efficiency in the work of a world's redemption, the "light of the world" is hid under a sectarian bushel. A union between the church and the world, especially when the church enters into such a union by compromising with some great wrong, always destroys the power of the church.

In this country, we have had some disastrous illustrations of this fact. The institution of slavery has long overshadowed the politics and religion of the nation. The denominational organizations of the land have come under its power, by attempting to rival each other in popular favor. These organizations extend over both the north and the south. A sect which repudiates slavery can not live in the south, and so the spirit of party extension tempts each sect, which would travel southward, to bend to the power of slavery. Sectarian aggrandizement and the spirit of christianity says—"Break every yoke, and let the oppressed go free." The spirit of party says—"If you do, your denomination can not travel further southward." The Spirit of God says—"Preach deliverance to the captive." The spirit of party says—"If you do, all these rich slaveholders will join the opposite sect." Dr. Cox once said, on the floor of the New School General Assembly, when speaking against an anti-slavery resolution,—"Our denominational ship is now loaded down with unpopular reforms, and if we take this anti-slavery cause on board, we shall sink." The cause he acknowledged to be the cause of humanity and justice, but the denomination must be preserved, and so justice and humanity must be ignored! Here was a development of the antagonism between the sect and the cause of a world's progress.

The unsuccessful efforts to get northern churches to declare against slavery have been protracted by the party organizations. Every church, which is confined to the north in its denominational organization, has long since taken ground against slavery; while all those denominations which have party interests to subserve, south of Mason and Dixon's line, are still bowing to slavery, or hesitating to denounce it.* If all the christians in the northern states had been united in local independent churches in each place, they would have borne a united testimony against slavery long before this. Such testimony would have revolutionized northern public opinion, and brought the masses of the people up to the ballot box to vote against the murderous system. To the thoughtful reader, this statement does not need a long argument in its support. Such persons have witnessed the struggles of the leaders of each sect to hold the people back from earnest action against slavery, and they have readily understood the motive of such leaders. It is the denominational system which has enabled these leaders to do so much against the cause of freedom.

Another of the worst evils of sectarianism is the suppression of freedom of religious thought and inquiry. Each sect has staked out the limits of thought, for its adherents, on certain subjects. However honest or earnest may be the conviction of the wisest and purest men that it has taken a mistaken view on this subject, they must be silent. The Baptist, who has come to regard restricted communion as an error, proclaims his convictions on pain of extremest ecclesiastical penalties. The Methodist, who dares to differ from Wesley and Watson, on certain subjects, is cast out as a heretic. Such men as C. G. Finney are required to restrain their freedom of inquiry, and the utterance of what they regard as holiest truth, or be cast out of the Presbyterian church. A bann is thus laid upon freedom of religious thought, which, in its persecuting power, is second only to that of the papal church herself. She, in modern times, launches her thunder against the spirit only, and has ceased to burn the body. Each sect in christendom will follow with its denunciations and prejudices, into the very sanctuary of private character, every adherent who deserts his creed, as remorselessly as will Rome herself. Every man who grasps a new thought on certain subjects, which proves to be out of harmony with the creed he has professed, is pointed out as unsound, and persecuted to the loss of reputation, if it be in the power of his old associates to compass the destruction of his religious character. This practice of the sects chains the religious mind of the world to the past ages. It supposes that the Fathers had attained to the summit of truth and wisdom; and he who even proposes to look beyond them, on certain subjects, is to be denounced as a dangerous man. This feature of sectarianism is beginning to drive the most independent and vigorous minds out of the sects. Such men feel that religion is not, in her mental efforts, to grope forevermore among the tombs of the past; but that christianity breathes into the soul an impulse of progress which no creeds or Fathers have a right to restrain. If men can not give up their souls to that deep longing after right and advancement, which true religion ever inspires within the sects, those of largest growth and deepest faith in truth will allow themselves to be cast out of their narrow enclosure. Such minds are the living elements of the church of every age. Whenever religion has been carried captive by the world's corruptors, they alone have come forward as her deliverers. The church needs their presence and their work to restrain her constant tendency to stagnate into mere formalism. And when the narrow rules of factions cast them forth, they have cast out precisely the propelling forces without which they, like dead matter, ever seek a state of rest. The church can never remain stationary in its convictions or applications of truth, without becoming corrupt. The changing condition of society from age to age demands new developments and applications of truth; and, unless the church will conform to these developments, and make these applications of truth, she becomes an obstacle, instead of a help, to the world's progress. This, a sectarian church can never do; because "finalities" in theology, government, and practice, are the general law of all sects.

The builders in the sect map out in the creed not only their own belief on various subjects, but the conditions of membership in the sect for coming ages. The moment one steps a hair's breadth beyond their established line of orthodoxy, he is either driven back, or driven out. Any one who fails to come precisely up to the demands of this line of orthodoxy, is not to be admitted into the sect; so that, in the main, the same round of thought is to be traveled by all the minds in the sect for ages after it has been formed. This element of sectarianism thoroughly cripples the freedom of the ministry. A minister in any one of the sects, who dares to express thoughts which conflict with certain points in the creed, or certain practices of the sect, is sure to lose his place, and to be hunted from his standing in the denomination. His ministerial character is thus ruined. He is silenced unless he dare to preach upon his own responsibility.* His living is lost, because of his faithfulness to the highest convictions of his soul, and he is thrown upon the world a disgraced and ruined man. But few have the courage and energy to recover from such a blow, and, of course, but few ministers will brave such a fate; and so the sects continue to travel round and round in the old ruts of thought dug by the grandfathers of the past. Who can wonder that the church fails to conquer the world, under a system so subversive of all vigorous freedom of thought as this? Who can wonder that a ministry so inefficient, which is compelled to forever rehash the thoughts of their dead fathers as the food for their own and their hearers' souls?

* This article was penned previously to the emancipation edict, and when the anti-slavery sentiment was unpopular.

* As an illustration of this truth, instance the expulsion of the Rev. B. T. Roberts, one of the most faithful of the faithful.

A LETTER FROM CHLOE LANKTON.

A lady of this city, who has herself been a great sufferer for about thirty years, lately sent a contribution to *Chloe Lankton*, and received the following touching reply. The letter, though not long, was begun May 3d, and ended May 23d, no less than twenty days having been necessary to commit it to paper, so difficult and painful is it for this lone sufferer even to use her fingers. The letter tells its own story. We publish it as the best reply we can give to numerous inquiries concerning the writer. We shall be most happy to be the medium, as heretofore, of communicating to her the gifts of God's people, and hope she will not be forgotten even in these times. We fear that she has been rather lost sight of the last two or three months:—*Philadelphia, Sunday School Times.*

"May 3d, 1864.

MY DEAR SISTER SUFFERER:—I received your kind letter in due time—with five dollars enclosed. I do thank you for it—even more than I can tell; for I am entirely dependent upon charity for my whole support, and my expenses are heavy.

I am a poor, lone, helpless sufferer, stripped of earthly relatives, and left alone, all alone, on this bed of extreme suffering. I have very heavy trials to pass through, and my poor, lone heart is indeed heavy with sorrow. O how I miss those dear loved parents that stood by me, and comforted me in my deep sorrow and distress for so many long years! But they are gone, and I feel my loneliness more and more. I have had no relative with me since my dear parents died—six years ago. I have a woman to live with me. The trouble and anxiety that I have about getting kind, suitable help in my helpless condition, is one of my heaviest trials—I dread so to change and have a stranger. But God will support me. His grace is sufficient. I feel that I enjoy the sweet consolations of religion, and am resigned to the will of my heavenly Father.

I have been an invalid thirty-three years and a half, (was eighteen years old when I was taken down,) and it will be thirty years the first of July coming, since I have been wholly confined to this bed of pain and weariness. I have not been able to walk a step during these thirty years, or even to sit in a chair to have my bed made. My disease is incurable, and very distressing; my suffering is constant, and dreadful, far beyond description. None but my Savior knows how much I suffer. I want to tell you about this dreadful disease, but can't now, but will try to write you some of the particulars, if I can, at some future time, if you wish to have them. I was very much interested in your account of yourself. You can hardly imagine how much you have been in my mind since I received that precious letter, or how deeply I sympathize with you in your long and severe afflictions. Words are powerless to express the sympathy I feel for you, my dear suffering friend. Well do I know how to pity the life-long invalid. I am so glad you have kind relatives and friends to be with you and take care of you, and that you have property of your own to get what you need for your comfort—for it is indeed a heavy trial to be sick and poor too, and to lack the many little comforts that the weary invalid so much needs. I do not suffer from want now as I once did. Since that little sketch of my history was written,* I have become more widely known, and God has raised up many kind friends, so that I have had more things for my comfort than I used to have. I manage by strict economy to pay all my expenses with what is given to me by visitors that call on me, and what is sent to me from strangers at a distance. How much I thank you, my dear friend, for the kind present you sent me. It added much to my comfort. May God reward you for it. It is a long time since I commenced this letter, but I get so tired every day, and have been so feeble and distressed, that I could not write. It is very painful for me to write, as as it increases my sufferings greatly. I am still a great sufferer, and must be while I live. O, such constant, burning, stinging pains in those terrible tumors! My spine disease is distressing, but it is nothing compared to what I suffer with my other complaints. I am always worse in winter than in summer. I am now as usual—about as I have been for a few weeks. Sometimes I am much worse than at others. I have suffered much by writing this, but I wanted to answer yours. I would love to hear from you again, and many thanks. God be with you, my suffering friend.

CHLOE LANKTON."

* "Life of Chloe Lankton," for sale at the office of the World's Crisis.

For the World's Crisis.

"NOTHING BUT LEAVES."

"Nothing but leaves,—no gathered sheaves
Of life's fair ripening grain;
We sow our seeds, lo! tares and weeds,
Words, idle words for earnest deeds,
We reap with toil and pain,—
Nothing but leaves."

How sad the thought, that when the Lord of the vineyard shall come to receive the fruits thereof, any of his professed disciples will be found bearing "nothing but leaves"! How plainly has he taught us that unless we bear *fruit*, we may never expect to share the joys of his kingdom. Though we may speak, as it were, with the tongue of an angel, and our professions may be as high as heaven, yet except we abide in Christ, and he in us, we shall hear him say at last, "I never knew you."

In that great day, how vain to all will appear an empty name! Then will the multitudes of those who have professed to love the Lord, but lived in self-indulgence, bewail their folly, and mourn over a life wasted. But it is too late! They have sown to the flesh; they shall of the flesh reap corruption. God forbid that this should be our lot! but let us adorn our profession with a well-ordered life and godly conversation; let us be filled with the fruits of righteousness, which are of Christ; so shall we be his disciples, and when he appears we shall not be confounded before him.

"Ah! who shall thus the Master meet,
Bearing but withered leaves?
Ah! who shall at the Savior's feet
Before the awful judgment seat
Lay down for golden sheaves—
Nothing but leaves."

River Point, R. I. LOUISA BARBER.

For the World's Crisis.

OVERWORKED.

Man was made to labor. Every element of his being, his natural adaptedness to labor, his undeveloped powers, his very love of labor, and his own happiness here and hereafter proclaim this necessity of his being. He who idles away his hours, and lives a dronish, lazy life, is a curse to community, his friends, his God and to himself! With so much to do, every one can find something good and useful to engage his heart and his head. But the great difficulty with most men is overwork. Taken as a whole, the American people plead guilty of the charge. During the last four years, we have all been overtasked. The North and the South, the black and the white, the male and the female, all alike have borne heavy burdens. The war has driven us into desperation, sacrificed our health and left us in a general prostration. In peace as well as in war we are prone to excessive exertion. In every department of human labor we sacrifice our health, and consequently our happiness, to the god of gain! This sin lies at all our doors. The tendency of the present age takes this direction! Our American life is all go ahead. We are hurried through every thing. We can hardly find time to eat and sleep, study and think. The business of life is all hurly-burly, haste and hope. We are clearly overdone by the allotted tasks of life. We overstudy, oversleep and overeat. This overdoing everything hardly affords an opportunity to complete any thing. Man was not made to be dragged into duty at this rate. And our feeble constitution, ill health, and premature death, are the natural results of our living. Before we really learn to graduate our labor and our rest, our profits and pleasures, we dip our feet in the turbid waters of death. We almost bridge over the social and devotional elements of our nature.

It is with difficulty that you can coax a man to church. If they do come, in too many cases, they are dragged there merely by a sober sense of duty, all drilled out by the pressure of manual pursuit during the week. Their eye is dull, ear heavy, and there is no sentiment for song in the soul. Socially, morally, religiously they are dead, and there is no genuine life in them. Now what's all this for? What's the matter? Religion and business are all out of joint. This overworking policy does not pay. If followed, it will rule out religion, sap the very life, overcome health, and ruin the whole man. Sooner or later we all come to see the folly of overtaxing the mind and body. The quicker the better. As sure as the needle to the pole, is well directed, useful labor to the health and happiness of man. Shall we then abuse and destroy, or rightly employ that, we may enjoy the ability God has given us? Sometimes we overpray and preach. We pray too much and too long, when, instead of arousing the thought and elevating the feelings to communion with heaven, we go off to the Jews, reading essays to the Almighty, and our congregations turn away into the dreamy land of Nod.

Again, when we lack for systematic thought, we turn to preaching over what has already been spoken. Short sermons and short prayers do the most execution. Sometimes we overwrite. Generally, those long spun-out articles are passed by, while those that come right to the point are read. Let us labor diligently, pray to the purpose, and blend pleasure, business and religion together, so that we may be useful while we are happy.

A. A. LASON.

For the World's Crisis

DON'T REPEAT IT.

How often has my heart been pained within me, when hearing a scandalous report about a brother or sister. Let us pray God to help us keep the doors of our mouths, that we may not repeat any evil report. How many innocent persons have suffered in consquence of false reports, when, if we did not repeat what was told us no harm would be done. What if others do wrong? does it make it any better to tell A B C of it, and get a whole town to help you keep it? Now let us as brethren and sisters, who are looking for the Lord, try to be peacemakers, and be in the way of doing our duty, and when he comes be found obeying his commands.

AMARET M. BEACH.

Pleasant Valley, Conn.

For the World's Crisis.

JEWELS.

Said a young man, who has recently entered the service of Christ, "How beautiful christians are. I love to look at their shining countenances. The people of the world sometimes meet me with a smile and sometimes with a frown, but those who love God, smile, and smile on, forever."

The graces of the Spirit are indeed lovely adornings, and sometimes we see believers who are following so closely after Him who is altogether lovely, we cannot doubt their relationship to him. They are truly lights shining in dark places; truth and joy make them radiant. Is it not well to look often at such, with fervent thanksgivings that God's grace is thus manifested in a world of sin? Yonder is a man who has loved his God for many years,—each day better and better, as he has followed on to know him. How firm he has stood amid opposing influences, ungodly neighbors, and severe trials. What treasures of knowledge he has found in his Bible, and how unflinchingly he advocates those blessed truths. Do you think him stern and unyielding? Listen while he speaks of Jesus and the pardon he has bought for sinners, and you will believe there is love and tender sympathy in his heart. What makes his voice choke with sobs as he talks of the resurrection morning? Sorrowing, yet rejoicing in hope, he has gathered clusters of promises for comfort in these days of his bereavement. With holy trust he stands on sure foundations. And there is one who delights in seeking out the poor, and eagerly, perseveringly caring for their welfare. When a convicted one says, tremblingly, "Pray for me," the answer is, "Your case has long been borne before the Lord, and shall be still." And for the impenitent, the sweet invitation "Come," is ever uttered winningly and persuasively, as if the salvation of the perishing was precious. Love in the heart makes the head skillful in devising methods of reaching even the indifferent.

I think of one away among the mountains, who has in life's young morning learned by sweet experience that there is a Savior for sinners. Gladly leaving frivolity and worldliness, she has entered the Lord's vineyard, and meekly, but earnestly and faithfully, she tells those she meets of Jesus. Among adverse influences, with the tide against her, she yet yearns to have others know what forgiving love is, and, looking to Jesus, she goes courageously and joyfully forward.

The voice of prayer is heard in yonder cottage. A man who a short time ago was wild and reckless now holds communion with the Great Father, into whose family he has been adopted. He has found joy in the cross-bearing way; for though his workmen are around him, and once he would have shrunk from kneeling in their midst to pray, it is now his delight; and refreshed from the wells of salvation, he goes forth to his labors, singing of the home which faith shows him.

When the truth of God is deeply implanted in the heart, what energy and vigor is given to the life.

Sceptic, tell me not again that the world would be as well if the religion of Jesus were not in it. Look at that bereaved one, who, having laid away in the grave, one after another of those dearer than her own life, represses the wish to die with them; drives away the temptation to hide from the world, and indulge in bitter grief, and rouses to works of usefulness, heartily thanking God that she may do loving work for others. See the timid made brave, the desponding glad, the once wretched and sinful now walking in the highway of holiness, joyfully looking upward through tears of penitence, and saying, Abba, Father. See the determination to triumph over sin; the climbing from ascent to ascent; and tell me if there is not cause for joy on earth and in heaven. O ye happy, but struggling ones, who are being tried and purified like gold, I try to think of your entrance into the presence of your Savior. Imagination fails; but I know the "Well done" will sound sweeter than any words that ever before fell on your ears. I know your adoring gratitude will be great when

"God shall bid you welcome there,
And Christ shall smile your tears away,"

in the day when he makes up his jewels.

Westfield, Mass. JULIA E. LLOYD.

For the World's Crisis.

EXTRACT FROM STILLING.

(Sixty Years Ago.)

(Continued.)

Another important thing, which I have already hinted at, that must yet be added, before the reign of peace can be established, is, the entering in of the fullness of the Gentiles, and the conversion of Israel, connected with their return into their father's country. Commonly, the fullness of the Gentiles is understood to mean a certain number of men, who out of the different Gentile nations have been converted to Christ, and will also be partakers of his kingdom; therefore many believed that this kingdom could not commence, until the gospel had been preached to all Gentile nations; but this is not the true idea of the apostle Paul, when he (Rom. 11: 25, 26) says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved." By this he will not be understood that the blindness of Israel should continue until the gospel would be preached to all nations of the world, and from among them, all souls that would be converted to Christ should be gathered. No, if the Jews would not be converted before this, and return into their own land, then the glorious reign of peace could not begin any sooner, because both are closely connected together. In order to comprehend the right idea of the apostle Paul, we must explain him by the words of Jesus Christ, in Luke 21: 24." "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The fullness of the Gentiles is therefore the fullness of the time during which the christians from among the Gentile nations, namely, the christian monarchies, that are all of Gentile origin, rule upon the earth, and the Jews be their subjects; so long also as Jerusalem is trodden down; but then it will be rebuilt again, and become the residence of the great King of the whole earth.

The fullness of time, therefore, is that period which begins with the first conversion of the emperor Constantine, and ends with the casting into the lake of fire of the man of sin. If we now cast a look upon the political and religious condition of the present time, we find that the prince of darkness has made his first attempt to form, or develop, the man of sin, that is, the beast out of the bottomless pit; but the man whom he has selected as such, lacks prudence (Napoleon I.); he aimed too quick, and in too destructive a manner, as the universal monarchy, to have succeeded. Had he been more of a shrewd politician than he was of a warrior, he might have probably gained his object. In view of the political affairs, there are now great events just before us, which to the clear eye of him, who being led by the Spirit of prophecy, pays attention to the signs of the times,—promise much light.

As regards the condition of christendom, though we find everything everywhere in a state of fomenting, everything presses and labors onward to the time of the great separation between true christians and antichristians; yet the thing works too slow. The Laodicean mind is too lukewarm; there must come more warmth into the mass, if anything is to be accomplished. And in regard to this, our Lord will prepare the way. He says, "I am come to send a fire on the earth," and we answer, Amen! So come, Lord Jesus! We wish that the fire was burning already!

L. REIMER.

For the World's Crisis.

CEASE REPINING.

Cease, oh cease, vain heart repining,
For what earth can never give;
Rest unbroken when rejoicing,
Makes our life so sweet to live.

Oh how sweet the thought consoling,
When each weary day is gone,
That the night is fast approaching
Which precedes a cloudless morn.

When with songs of rapture mingling,
We shall stand around the throne;
With no fear, no care, not doubting
That eternal life's our own.

We have loved ones softly sleeping
In the narrow house of clay;
O'er them bend we, often weeping,
Sighing for the dawn of day;

When in death no more they'll slumber,
As they do while here we sigh,
But shall rise to swell the number
Which are never more to die.

Richmond, Me. HENRY A. AMES.

For the World's Crisis.

PRAY FOR THE GIFT OF THE SPIRIT.

The one thing needful for us all is the presence and influence of the Holy Spirit. How few can say they have never grieved the Spirit; and what a vast number now feel that they do not enjoy religion as they once did; that they are not now "as in months past," when the "candle" of the Lord "shined upon" their "head." We find that we can do nothing without the Spirit. We can neither walk in the way of wisdom, nor have the influence upon others to lead them out of darkness into light, without this divine presence. We go "mourning without the sun" while we feel the absence of the Spirit. Then let us pray in earnest,

"Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast."

Help us to hear and obey thy word. Then come, according to the promise, and make thine ABODE with us. Not merely visit us for an hour or a day, but abide with us FOREVER.

We want to be filled with all the fulness of God. Then we can love him with all the heart, and our neighbor as ourself.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis

"WE WILL PRAY FOR YOU."

These words being often expressed by christians in their associations with each other, many times the effect which should follow their utterance is perhaps never realized. That there is a power in them, when they are uttered with sincerity from a full heart, and that they do give great comfort and strength to the child of God, in passing through the ordeal of trial and temptation, is certainly true.

Never was I more deeply impressed with this fact than when I was about to leave home, a few days since, on business, as our little Minnie of four years was questioned by her mother as to what we should do for papa, when he was almost sick and had to go away? For a moment the question bothered her, as was evident, as thought was depicted playing on her countenance; and then with streaming eyes and choked utterance she exclaimed, "We will pray for you." How expressive, thought I, the *manner* in which the words were addressed, welling up from the *fountain* of the heart, and mingled with *tears*. And as the little incident recurred to my mind in the duties of the day, I could but pray that God would incline his people not only to pray more, but *sincerely* for each other, and that oftener their language be enforced with *tears*; having the divine example of him "who, in the day of his flesh, when he had offered up prayers and supplications, with strong crying and *tears*, unto him that was able to save him from death, and was heard in that he feared."

Pittstown. JOHN AGAN.

AN EGYPTIAN RAILROAD.

A railroad from Cairo to Suez takes you in six hours near to the place at which the best authorities have concluded that the children of Israel crossed over. So I have been there and come back in one day; and my stay in the desert was quite long enough. Its utter desolation stands before me as an indelible picture. There is no possibility of forgetting it. Ninety miles' ride out of sight of any green thing or any object of beauty is an experience that need not be repeated; yet it was, for the same miles must be traveled in coming back. Through this desert a railroad runs to connect with the steamships on the Red Sea.

The desert is as level as a western prairie, but what a contrast in every other respect! There a rich soil is watered by timely rains—here no rain, and no soil to be watered. And yet if the same soil was transfered to America, by the action of frosts and rains it would be covered with greenness in a single year, and with a soil in a single generation that would repay cultivation. Little do we appreciate the rich blessing which our winter frosts bring to us in aiding the work of profitable and prolific culture. No rains, no frost, no overflowing of the Nile, and hence there is nothing but pulverized mineral substance in all this wide waste.

The desert is largely covered with fragments of flints—some angular, some rounded, some sharp—from the weight of half an ounce to that of half a pound. This must have made the journeying of the children of Israel—barefooted as they were—not a little uncomfortable; and somewhere in Deuteronomy the Divine goodness in preserving them is referred to as an occasion of gratitude: "Neither did thy foot swell these forty years." The forty years were spent between the Red Sea and the Jordan; but the surface there is similar to this, and as the stopping of the train at different points gave me an opportunity to gather a handful or two of flints as a memento of the desert, I could easily realize how great a mercy it was that Moses called to their memory in these words.

There are a few mud villages along this route, peopled principally by those who are employed in keeping the track clear of sand, and doing other sorts of work on the road. A railroad, even through the desert, carries with it population. But shall I tell you how these rude people live? That would be impossible. I may perhaps approximate to it. Their huts are about ten or twelve feet square—I give the average size—seven feet high, flat roof or no roof at all. Some straw on the ground constitutes the bed. And in a country where fleas abound, and where the common people seem never to have recovered from the plague spoken of in Exodus 8: 17, where water is so scarce that it seems to be used on neither person nor clothing; and where the sun, and the sand, and lack of washing give half the men, women, and children blind eyes and sore ones; you can fill out the picture without further aid, as well as if I painted it for you.—*Israelite Indeed.*

MINISTERIAL DIGNITIES.

It would seem that at a very early period of the Christian era, ministers favored the idea that to honor them was an evidence of piety; hence the appellations of Reverend, Father, Lord, etc., were introduced to mark different grades of elevation among them. These have been abridged by Protestants against Catholic abuses; especially by dissenters from the Episcopal church. Since the Reformation, a conviction has prevailed that such appellations and distinctions were unscriptural and anti-christian. But notwithstanding this general conviction, pride and ambition are still at work to renew the customs of the Romish hierarcy. The terms Reverend and Doctor are becoming potent. Reverend is the common appellation for all preachers of the gospel, and D. D. to designate such as are most learned. If the term Reverend means anything, it means that the man is to be revered; a bold contradiction of God's word to "cease from man, and call no man Rabbi, or master." God is holy and reverend, and he will not give his glory to angel or human being. Paul claimed no honor. He placed himself on equality with other disciples, requiring them to follow him no further than he followed Christ. I wonder that men are not ashamed to be styled reverend, especially if they feel their liability to be overtaken in a fault as other men. Elihu was afraid to speak flatteringly to or of men, lest he should offend God.

If D. D. means simply a teacher of divinity, it may be properly applied to every minister of Christ; but if we make it a mark of distinction to indicate a higher order of ministers, it is an aristocratic usurpation.—R. M. *in Am. Baptist.*

RESISTING TEMPTATION.—Frequent and fierce is the devil in his attacks, on all sides besieging our salvation. We therefore must watch and be sober, and every where fortify ourselves against his assault; for if he but gain some slight vantage ground, he goes on to make for himself a broad passage, and by degrees introduces all his forces.—*Chrysostom.*

☞ Always suspect a man who affects great softness of manner, an unruffled evenness of temper, and an enunciation studied, slow and deliberate. These are all unnatural. The most successful knaves are usually of this description—as smooth as razors dipped in oil. They affect the innocence of the dove, which they have not, in order to hide the cunning of the serpent, which they have.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

CHARLIE WEST.

FROM CHARLIE WEST.

BRO. GRANT:—My little boy Charlie is not quite seven years old, and was a great lover of tea and coffee until a little over a year ago, when he commenced taking the "Young Pilgrim." He wants I should write to the young pilgrims and tell them that he does not drink any tea or coffee, and wants to join the TRY COMPANY. CHARLIE WEST.

South Butler, Wayne Co., N. Y.

That's right, Charlie. You have done well in leaving off tea and coffee. We are glad to hear it. May the Lord bless you, and help you to keep the *pledge*. We have put your name under it. Be good, obey your parents, and you will be saved when Jesus comes.—ED.

THE BAD GIRL.

She does just as she pleases, has her own way in every thing. Her parents seem to have lost all control over her—if they ever had any. Her will is her own. Self rules the day. She goes out when she pleases; chooses what books, papers, or company she pleases; runs about in stores, shops, houses, and the street school when she pleases; dresses as she pleases; gratifies her passions and appetites when she pleases; plays, gads, and gabbles about on the Sabbath, when she pleases; she comes to the table and family prayers when she pleases, and stays away when she pleases; obeys and disobeys when she pleases. Her will is her own, self the governing principle, the controlling power!

Parent, is this the way you train up your little daughter? Have you no misgivings? no fears?

"The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." Prov. 29: 15.

If spring puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvement, riper years will be contemptible, and old age miserable.

"Now is the time each child should try,
In life's bright sunny morn,
To lay rich stores of knowledge by,
Ere wintry age comes on.
—*Home Thrusts.*

HOW TO PICK HUCKLEBERRIES.

When I first knew Mr. John Horsely, he was an old white-haired man, and very rich. As he seemed never to have been in any great business, such as merchants and speculators now engage in, and as he was never accused of being a dishonest man, it was always a mystery to me how he came to be so rich. I knew that his father was a poor country clergyman, and that John could have received no property from him. Meeting my friend one day, when our conversation happened to turn on the subject of gathering property, I ventured to ask him how it was that he had been so successful in life.

"When I was a boy," said he, "my father was a poor minister. We lived very plain, and dressed very plain, but that never troubled us. We always had enough of something to eat, and my mother was one who would contrive to have her children dressed neatly if not richly. One day when I was a little fellow, several boys and girls came along, on their way to pick huckleberries. They invited me to go with them. And when I saw their bright faces and their little baskets, and the bright afternoon, I wanted to go with them. So I went into the house and asked my mother. I saw she sympathized with me, but said I must go and ask father."

"And where is father?"

"Up in the study, of course."

Up I bounded, hat in hand, and gently knocked at the door. He bade me come in.

"Well, Johnny, what is your wish?"

"I want, sir, to go with the children and pick huckleberries."

"Where are you going?"

"Only to Johnson's hill, sir."

"How many children are there?"

"Seven besides myself. Please let me go."

"Well, be a good boy, and use no bad words."

Away I scampered, and had just got to the bottom of the stairs, when my father called me back. O dear, it's all over now; he's going to take it all back, I said to myself. Trembling, I again stood in the doorway, expecting to have permission withdrawn.

"Johnny," said my father, with a peculiar smile, "I have a word of advice to give you. You will find the berries growing on bushes standing in clumps, all over the lot. The children will pick a few minutes at one place, and then go off to another, in hopes of finding better picking, and thus they will spend half of the afternoon in roaming from one place to another. Now, my advice to you is, that when you find pretty fair picking, stick to that spot, and keep picking there. Your basket at night will show whether my advice is good or not."

Well, sir, I followed my father's advice, and though the children would wander about and cry out, 'O, Johnny, here's a world of them,' and 'here is splendid picking,' and 'here you can fill your basket in less than no time,' yet I stuck to my 'fair picking' place. When we got through at night, to the astonishment of every one, and my own no less, it was found that I had nearly twice as many berries as any other one. They all wondered how it was; but I knew. And that was the lesson that made me a rich man. Whenever I have found fair picking,' I have stuck to it. Others have changed occupation and business, and have moved from one place to another. I have never done so, and I attribute all my success to the lesson by which I learned to pick huckleberries.—*Rev. John Todd, D. D.*

A WORD TO BOYS.

Come, boys, and listen a few moments to your uncle. You have now arrived at an age when you must begin to think about doing something for yourselves. The first piece of advice I have for you is, to do everything well which you undertake. There is but little danger of your being too particular in this respect. A boy who is careful to draw a straight line on his slate will be very likely to make a straight line through life. There is no position in life in which you will not be called upon to be as exact as possible. Step into a jeweler's shop, and see how careful the workman must be in finishing up the article he holds in his hands. Visit a shipyard, and the man with the broad axe must learn to hew on the line, or be dismissed. You think of being a clerk. Well, remember that a mistake there is little less than a crime. I never saw a man who was very particular about his affairs that was not successful. How exact is a military officer in the command of a body of men. A clumsy sailor will never rise to the command of a ship.

Your older friends tell you that boys are very fast at the present day, but I can remember fast boys long before you were born; but they never made solid and useful men. Very few of them lived to be forty years old. Nobody ever trusted them. They never filled any important office or station. They usually became small men, because they had no capital in their heads with which to work out a living. Out of fifty of that class I do not know of one who ever accomplished much.—*Mother's Journal.*

FROM UNCLE TOBY.

A LESSON FOR THE JUVENILES.

"In the mouths of two or three witnesses every word shall be established."

(Letter from Hon. Orin Fowler to his Nephew.)

In this letter I will mention one very bad custom which many boys begin early to indulge, because others indulge in it, and because they think it will make men of them. It is the custom of using tobacco, that foulest, dirtiest weed ever put into the mouth of mortals. Now, my dear John, I advise you never to use or touch this vile weed. I will give you six reasons for this advice.

First: The use of tobacco will injure your health. Second, it will injure your mind. Third, it may lead you to drunkenness and the ruin of your character. Fourth, it will waste your property. Some persons spend for tobacco, in thirty years, money enough to buy a farm. Fifth, it will undermine your constitution and may bring you to an early grave. Sixth, it may ruin your soul forever.

For these good reasons, I hope you will remember now, never to meddle with tobacco.

Your affectionate uncle TOBY.

GOOD FOR EVIL.

A little boy came to his mamma one rainy afternoon, as he returned from school, and said, "Mamma, may I go just down the street with a little girl that goes to our school?"

She replied, "No, my son, it rains."

He said, "Why ma, I must go."

"Well, then," said his mother, "Go, if you must."

On his return, she asked if the little girl was a favorite of his.

He said, "O, no; she treats me very ill, worse than any other scholar in school."

"Then why do you wish to go with her?"

He said, "You have taught me that you must do good to them that despitefully use us, and she had a chair to take home, and I did not know of any other way to do her a kindness, so I thought I would carry it for her, and that would be returning good for evil."—*S. S. Advocate.*

☞ No worse sign of a child's character can appear than a readiness to speak lightly of a parent's authority.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WHAT OF THE DAY?

BY JOHN G. WHITTIER.

A sound of tumult troubles all the air,
Like the low thunders of a sultry sky,
Far-rolling ere the downright lightnings glare:
The hills blaze red with warnings; foes draw nigh,
Treading the dark with challenge and reply.
Behold the burden of the prophet's vision—
The gathering hosts—the Valley of Decision,
Dusk with the wings of eagles wheeling o'er.
Day of the Lord, of darkness and not light!
It breaks in thunder and the whirlwind's roar!
Even so, Father! Let thy will be done—
Turn and o'erturn, end what thou hast begun
In judgment or in mercy; as for me,
If but the least and frailest, let me be
Evermore numbered with the truly free
Who find thy service perfect liberty!
I fain would thank thee that my mortal life
Has reached the hour (albeit through care and pain)
When Good and Evil, as for final strife,
Close dim and vast on Armageddon's plain;
And Michael and his angels once again
Drive howling back the spirits of the night.
O! for the faith to read the signs aright,
And, from the angle of thy perfect sight
See Truth's white banner floating on before;
And the good cause, despite of venal friends
And base expedients, move to noble ends;
See Peace with Freedom make to Time amends,
And, through its cloud of dust, the threshing-floor,
Flailed by thy thunder, heaped with chaffless grain.

For the World's Crisis.

THE LAST PHASE OF THINGS MARKED IN THE METALLIC IMAGE.

As we approximate the end, the second chapter of Daniel does not lose its interest in the minds of those who are making prophecy their study, which bears upon the end of this dispensation. Neither does it leave us in its order of events destitute of a definite point at which we may constantly look for the coming of the Lord.

Such is the familiarity of the minds of the readers of the Crisis with this portion of sacred truth, that to enter upon a minute exposition of every part of it would be a waste of time and of space in our paper. But there are some jots and tittles we have carelessly overlooked, which it would be well for us to consider, inasmuch as their development marks the very point of time at which we have arrived; and at which time we may look for the setting up of the everlasting kingdom of God.

To prepare our minds to duly consider the events now transpiring in the political world, let us bestow a passing thought upon the interpretation Daniel gave to Nebuchadnezzar's dream. "Thou art this head of gold." "After thee shall arise another kingdom, [corresponding with the Medo-Persian government], and another third kingdom of brass, which shall bear rule over all the earth"; which answers to the kingdom of Grecia. "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these shall it break in pieces and bruise." None can doubt that Rome in its imperial and consolidated strength is here represented. Iron is here used to represent Rome as a great military power. And in this form it existed until the fourth century, when by the barbarians from the north it was dismembered, which brings us to a new era in Roman history, represented by the feet of the metallic image,—part iron, and part clay. Thus: "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay."

Now the important ideas we wish to bring out here are these: The iron legs representing the military power, which was the governing element in the Roman kingdom, the iron feet must represent the same thing. And if so, the clay must represent a different element; viz., the great masses ruled. And again the mixing of iron and clay must represent the loyalty of the people towards the ruling power.

But in tracing this prophecy, we discover the division of the fourth kingdom is not the last change brought to view before the stone smites the image. For in the 43d verse we read, "And whereas thou sawest iron mixed with miry clay, they shall not cleave one to another, *even as iron is not mixed with clay.*" First it is stated when the fourth kingdom is divided the iron and clay do mix, and lastly they do not mix. Now, if in the divided state of Rome the iron represents the ruling faculty, and the clay represents the great masses ruled over, and the mixing of the iron and clay the loyalty of the people to their sovereigns; then the language, "iron is not mixed with clay," must represent the people finally as occupying a different attitude than that of loyalty. And it is this state of things thus described in the scripture, when iron and clay no longer mix, which marks the point of time when the stone shall smite the image and grind it to powder. In order to see how strikingly this has been fulfilled, all we are under the necessity of doing is to cast a few reflections upon past history, and study the present signs of the times.

In considering the past, we see a general loyalty of the people of the old countries to their sovereigns, from the breaking up of the Roman empire until the French Revolution. And that Revolution was induced by certain events on this continent. Let us take a retrospect of civil matters just before the American Revolution.

At this time, every court in Europe was in a state of profligacy. Sovereigns talked loudly of the divine rights of kings; overlooking the fact that the design of civil government was not royal avarice, but to secure and maintain for the people the divine bequest of inalienable rights, common to all men. The church had grown old, says the historian, and did not possess the means of renovating her doctrines, or improving her constitution, so as to keep pace with the enlargement of the human understanding. It was at this time that England became oppressive in her policy towards the American colonies. And it was this that awakened the general feeling of discontent which eventually broke out in popular revolution.

The people of this country, perhaps more enlightened at that time than any upon the face of the earth, arose, and not only stated their rights, but pledged life, fortune, and honor, for their maintenance, trusting in a just God for their success. The struggle between despotic usurpation and enlightened sentiment was long and bloody, and while it raged upon this continent with unabated fury for seven years, all Europe watched with the deepest solicitude the course of events as the tide of war rolled on.

At length liberty triumphed, and the sentiment that all men are born free and equal became enthroned in the heart of the new-born nation.

The effect of this in Europe was striking. The common people, who had been so long ground down under the iron heel of despotism, arose and clamored for liberty. The nucleus of this popular outbreak was France. But unfortunately for their cause, they made infidelity their ally, and failed. We can but think that the Catholic church is responsible for French infidelity, because they claimed to be the true representatives of Christ and his government; and as the philosophers of the nation who led off in the revolutionary movement ignored all tyranny, they denounced alike the church and him whom papists declared to be its founder.

But though liberty in Europe was crushed, the above is enough to show that the iron and clay at that time began to separate; and the gulf has been growing greater and greater ever since. It is since that terrible political earthquake that the governments of Europe have been under the necessity of augmenting their military power for the purpose of keeping down home insurrection, as they never were before. But it seems to me the culminating point of this grand drama is not yet reached, though from every appearance it is just upon us.

When the United States government was established, the system of slavery was allowed by its founders, with the expectation it would die out of its own accord, and thus obviate the necessity of any legislative action on the part of the general government. But in the room of that, the slave power grew to a giant, and in the end claimed the sole right of giving direction to affairs in this nation; and when it found that it could not, it arose in organized rebellion, and threatened the life of the government, and the overthrow of every free institution; and once more we have seen in our own country, despotism, the representative of the southern oligarchy, and the principles of free government meet in deadly conflict.

During the last four years of bloody strife between these two principles, all Europe has been gazing upon the belligerents in wild amazement. Held back by an unseen power from any interference, the sovereigns of the old world have gloried in pronouncing our system of free government an exploded experiment; while the great masses, growing more and more enlightened upon the subject of popular suffrage and constitutional liberty, have always sympathized with this government in its struggle for existence and life.

Once more liberty has triumphed. The rebellion no longer exists; and, as in the case of the old revolution, so now Europe must realize an effect. There will be greater clamoring for free government than ever before. The iron and clay no longer mix. In all probability within the territory of the beast and false prophet, in a little from this, all will be civil commotion. All Europe to-day is like a magazine ready for the match. One single spark is enough to ignite the political combustion of the whole continent. Now is the time for the cry of "peace and safety" to be raised; but destruction cometh suddenly.

May we be found watching and praying always, that we may be able to escape all these things that are coming to pass, and to stand before the Son of man. A. ROSS.

For the World's Crisis.

FROM THE EAST.

(Extract from the "German Temple.")

"The Emperor Napoleon III. says in his work of Julius Cæsar, which has just made its appearance, that it was high time that the beautiful countries of Palestine (or the East), after nearly two thousand years' desolation, should be given back again to civilization. How much greater is the mind of this man than that of the Germans, who altogether, governments, churches, professors, and editors of newspapers (shut up in their narrow sphere of thinking), cannot think further than Vienna, Berlin, Munich, Dresden, Stuttgardt, etc. What Napoleon understands by civilization we all know; it is nothing else but what they do in Germany, namely: industry, trade, a little of science and art, all things which cover the misery of man; a glory that rests upon the basis of a tax-paying and laboring mass, and by which the many perish in want, the few in luxury and extravagance.

But Napoleon is free from German narrow-mindedness, that takes the present state for eternity, and their own narrow sphere of moving for the universe, and therefore the eyes of the East as well as of the West are directed upon him. We have always, not based upon Napoleon, but upon the prophets, believed in the future of the holy land; but as the so-called christians are lazy and stupid, but Napoleon active and mindful, therefore we conclude from his work that he is destined also to prepare for the kingdom of God the way in the East.' LOUIS REIMER.

For the World's Crisis

I HAVE YET MANY THINGS TO SAY UNTO YOU."—JNO. 16: 12.

And by this time you ought to be able to bear them. Keeping continually in view that great Bible truth, that when *man dies, his spirit returns to God;* and knowing that the spirit of Christ did so return; then should that declaration of his to Mary completely, effectually, entirely and forever overthrow, annul and destroy the validity of the argument predicted on that doctrine which affirms that the *spirit* is the essential, thinking, reasoning, intelligent *man,* existing as a conscious entity, independent of the body, and while the body is subject to corruption in death. "For there is one God, and one mediator between God and man, *the man* Christ Jesus"; and if "the *spirit*" is "the *man*," and the body is not," then was not Christ crucified; then was not *he* dead; then did not *he* rise again; then was *he* not born of the virgin; for it was the *visible* BODY which was born, crucified, dead, buried, rose again, and which ascended into heaven, and is mediator between God and men; and it was this body which the apostles looked upon, saw with their eyes, handled with their hands, with whom they ate and drank, both before and after his resurrection; and this *body* was the "word of life," manifested, made visible, made flesh, had or *was* "flesh and bones," to which God the Father giveth the Spirit not by measure, "seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"; *the* MAN Christ Jesus. But if, as some affirm, there are two men in one; the *body,*—the dust, flesh, outer, perishable, corruptible, or natural-man; and the *spirit,*—the inner, spiritual, hidden, invisible, immaterial, imperishable, incorruptible, indestructible, immortal, indivisible, intangible, or incorporeal man; then are there TWO *mediators,* the corporeal and the incorporeal; and if the incorporeal be the *essential man,* the corporeal must be the *unessential,* and the work of creating the first Adam of the dust of the ground altogether an unessential piece of business. Not only so, but if the spirit be the man-essential, then it is properly "*the* MAN," and we have a mediator that never *has* DIED in our behalf; and the doctrine of the atonement, as taught in the "good news" of our salvation, on the ground of compassion, loses all its beauty, all its force, all its harmony, and all its saving excellency and power. But that—though more than enough—is not *all,* for if the spirit be the man proper, and goes to God when the man *improper* dies, as Christ's spirit did; then he could not have said truthfully, as he did say to Mary, "I am not yet ascended to my Father"; for if the spirit of Christ be Christ, then was Christ with the Father during the the very time that he told Mary he was not; and the spirit of Christ being undeniably with the Father, then most clearly, most distinctly, most assuredly, it was not with the thief's spirit in some *intermediate state,* or any other place called *paradise.* Now the game of "fast and loose," "open or shut," in "that's the body," "that's the soul," "that's the spirit," and "that's the human nature," may be played *ad libitum;* it will avail nothing. One—the *body,* was in the TOMB; the other—the *spirit,* was WITH GOD.

The case of Stephen (Acts 7: 59) is not unfrequently cited as presumptive evidence of the thief's consciousness in death, because he said, "Lord Jesus, receive my spirit"; but this fails to prove any thing of the kind, for some renderings read "Lord Jesus, *take away* my—*pneuma*—spirit"; and if he was stoned to *death,* unquestionably *his life was taken away;* his spirit, like our Lord's, did return to God, as does the spirit of every living being, when it dies,—the wicked as well as the good, for there is no distinction made. But that does not prove it to be either a conscious entity, or in a conscious state; and it is also added in verse 60, "when he had said this, *he* fell *asleep.*"

"Though our outward man perish, yet the inward man is renewed day by day."—2 Cor. 4: 16. If the inward man, here mentioned, referred to the "*spirit* of man," and that, as is claimed, be immaterial, incorruptible, imperishable, and immortal, it would not need to be "*renewed*" *at all;* but there is a more truthful solution of this. In 1 Cor. 15: 46, we learn that the spiritual man was not first, but the natural man; and afterwards the spiritual man, the "Lord from heaven." In Eph. 3: 6, and Col. 1: 27, we are taught that this is "Christ within us," dwelling in our hearts "by *faith.*" In 1 Pet. 3: 4, he is called "the hidden man of the heart," and is "renewed day by day," thus: "Give us this day our daily bread"; for "*man* shall not live by [earthly] bread alone, but by every word that proceedeth out of the mouth of God"; but an immortal, *never-dying* soul-man, a *deathless* spirit-man, surely, could live alone, without bread, natural or spiritual.

"But ye are come . . . *to the spirits* of just men *made* perfect."—Heb. 12: 23. Dr. A. Clarke applies the whole of this, from verse 22 to 24, to believers living in the church here on the earth *now.* See N. T. Com., pp. 744, 746. But grant that it refers to the "heavenly state," as some claim; then examine the context, and we discover that we are come to the perfected spirits, or *lives* "of just men" "*by faith*"; and these, "just men" are not "in heaven"; they are only enrolled, found written in the Lamb's book of life. But these were "made *perfect,*" and the "CAPTAIN of their salvation" was made "perfect through sufferings" (Heb. 2: 10), and his sufferings terminated in *death;* but he was not pefected so long as he remained under and was subject to death; not perfected until he "rose again," "for in that he died, he died unto sin once; but in that he liveth, he liveth unto God"; "being raised from the dead," he "dieth no more; death hath no more dominion over him."—Rom. 6: 10, 9. Now these "spirits of just men" must be "made perfect," brought to glory, in the same way that their Captain was; and that is, by a resurrection from the dead, when mortality will be swallowed up of life, when we shall no longer be imperfect "earthern vessels," but "vessels of honor," fitted for the Master's use, perfected, and that which is perfect *is come,*" we shall no longer see and walk by faith, uncertainly, but see face to face; walk and not faint, run and not be weary, and know also as we are known. Now this resurrected, perfected state in glory is the very sum and "substance of things hoped for," and our faith comprehending them is the evidence. G. W. STETSON.

Olena, O.

PSALM TWENTY-ONE.

There's a whisper of comfort, O weak one, for thee,
When thy sins rage within like the waves of the sea;
The voice of the Master shall calm them at length;
Look up mid the breakers! the Lord is thy strength.

The night of thy sorrow is starless and cold;
It is dark on the mountain and dark on the wold;
Press onward! lone traveler, fear not the night,
Thy God is thy glory, the Lord is thy light.

Thou art old, weary pilgrim, and hastening on
To the dark silent land where thy fathers have gone;
But the Spirit hath written in letters of flame,
"Throughout all generations thy God is the same."

What ill can betide if the Lord is our own?
There's a fullness in him which can more than atone
For the losses we feel, for the crosses we bear,
If the Lord is our portion we need not despair.

Still closer and closer I'll cling to thy side,
Then boldly press onward whate'er may betide;
And if forms of affection lie crumbled in dust,
May I sing mid the ruins, "The Lord is my trust."

When death, the grim phantom, shall bid me depart,
And exultantly wreathe his cold arm round my heart,
I shall conquer though conquered, in this my last strife;
I shall smile on the tyrant—the Lord is my life!

—*Selected.*

IS WATER BAPTISM A CHRISTIAN INSTITUTION?

In the *Voice* of May 2d I noticed an inquiry concerning baptism: whether our Savior intended that his disciples should baptize "*with water,*" when he gave them the great commission; or did he refer only to the baptism of the Holy Spirit, with which John the Baptist said Jesus should baptize (Matt. 3: 11): and did *baptism by water* cease with the "baptism that John taught."

I regard this subject as of vital importance to the christian faith; for if baptism by water is required of the believer in order to "put on Christ," (Gal. 3: 27), then before we are truly and fully "*in Christ*" we must be "buried with him by baptism;" and to refuse to obey the Lord in this ordinance manifests a spirit that will lead to the rejection of every requirement of the gospel.

It is hardly necessary for me to enter into argument to show that the religion of our Lord Jesus Christ is a *religion of obedience.* We all know that he came not to do his own will but the will of him that sent him, and he says, "The words that I speak unto you, I speak not of myself." (John 14: 10). And in John 12: 49, he gives as a reason why we ought to believe on him and keep his word, that his word "shall judge us in the last day." "For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." And again, "If a man love me, he will keep my words." Just what Jesus requires is just what we want to do. This does not stop alone with the outward manifestation of our faith to the world, but "we must obey *from the heart* that form of doctrine delivered unto us." (Rom. 6: 17). Now what was "*the form*" to which the apostle refers, and which the ROMAN CHRISTIANS had obeyed? Notice: "Know ye not, that all we who were immersed into Jesus Christ were immersed into his death? We were buried, therefore, with him [*How, or with what form?*] by the immersion into his death, that as Christ was raised from the dead by the glory of the Father, so we, also, should walk in newness of life. For if we have become united with the likeness of his death, we shall be also with that of his resurrection." (Rom. 6: 3–5.*)

This *form* was that that was practiced by the christians at Rome, they receiving it from the apostle.

The practice of the apostles, then, becomes the criterion from which we shall judge, and their acts the interpretation of the manner in which they understood the "great commission." John came preaching in the wilderness "*the baptism of repentance*" (Acts 13: 24), "Saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." (Acts 19: 4). What he says do, that we must do, in order to gain eternal life. "The "great commission" reads, "Go, therefore, and disciple all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you. And behold, I am with you alway, unto the end of the world." (Matt. 28: 19, 20.*) This was addressed to the disciples long after the baptism which John taught had ceased or come to its end: or, if you please, after it had fulfilled its work; since which time the "*good news*" had been preached, first by the Lord himself, and afterward by them that heard him, God bearing them witness, both by signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will (Heb. 2: 3, 4). Jesus, about to be taken up from them to the right hand of God, gives them their work. Now it was their business to do *all* and *no more* than he commanded them. First they were to "disciple," or preach the "good news" (Mark 16: 15), to every creature, all nations. Now what was the object to be obtained by preaching? plainly, it was in order to obtain faith; "He that believeth and is baptized shall be saved." The command was, "teach all nations," baptizing them," etc., not "*teach baptizing.*" Whom did Jesus tell, "Teach all nations"? Plainly, it was the disciples. Now whom did he tell to baptize? Why, his disciples. And whom shall the disciples baptize? Clearly, those that believe. But John the Baptist said that it was JESUS *that should baptize with the Holy Spirit.* Now Jesus tells *his disciples* to teach all nations, and to baptize those that believe. It was the Master's work to baptize with the Holy Spirit. Says Jesus, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth." (John 14: 16, 17.) And on the day of Pentecost the Holy Spirit did come, in accordance with the promise of the Father. "This is that which was spoken by the prophet Joel."

Having "received power," or "the promise of the Father," as he made it by John (Acts 1: 5), they were ready to preach the good news. What did Peter preach? Commencing with the manifestation of the Spirit as they then saw it, he goes on to show that Jesus was the Christ; that they ignorantly put him to death; and calls on them to believe on his name. They were convinced that what he had said was the truth; and, finding themselves in a lost condition, they cry out in the anguish of their souls, "Men and brethren, what shall we do? Then Peter said unto them, Repent, *and be baptized* every one of you in the name of Jesus Christ, for the remission of sins, [something else is to be done, *not by the disciples,* but by the Lord, in accordance with the promise] *and ye shall receive the gift of the Holy Spirit.*" (Acts 2: 37, 38). Now so far as the disciples were concerned, their work was accomplished when they had done as Jesus had told them to do, viz., baptize those that believe. Mark 16: 16). Then came the work God did not entrust even to an apostle: "It shall come to pass in the last days, SAITH GOD, *I will pour out my spirit upon all flesh,*" etc. (Acts 2: 17).

It now remains for us, in the second place, to show what was the practice of the apostles. Did they immerse in water? The first instance of baptism we call attention to, is the case of Philip and the eunuch. He was found by Philip reading Isaiah. Beginning with what he was reading, the apostle preached Christ to him. He was convinced of the truth, and was ready to confess it; and understanding the requirements of the gospel, when the fountain of water presented itself, his first inquiry was, "See, here is WATER. What doth hinder ME to be immersed?" Now did Philip tell him that water baptism was not one of the requirements of the christian faith? Did he tell him the baptism of the Holy Spirit was the only christian baptism? Not a word of it. But, "If thou believest with all thine heart thou mayest." Mayest what? Why, be immersed. "And they went down both into the WATER, both Philip and the eunuch; and he immersed him. (Acts 8: 36–38.*) Here, then, is an instance, where baptism by water was practiced by an apostle.

Some were immersed in the name of the Lord Jesus, and did not for some time after receive the Holy Spirit; for when Philip came down to Samaria and preached Christ, many believed on him. "And as soon as the apostles at Jerusalem heard that Samaria had received the word of God, they sent Peter and John; who, when they were come down, prayed for them that they might receive the Holy Spirit. *For as yet he was fallen upon none of them; only they were immersed in the name of the Lord Jesus.*" (Acts 8: 12–17).

Another instance of an apostle immersing in water is found in the case of Peter at the house of Cornelius. And there is a peculiarity in this case worthy of notice. The Holy Spirit fell on them even before they were immersed. God had taught Peter by vision an important lesson; and so when he was sent for to preach Christ to Gentiles, he did not stop to confer with flesh and blood, but went immediately, and at once declares that the word of the gospel began to be preached *after the baptism which John preached;* and instructed them that Jesus was to be the judge of the living and the dead, as attested by the prophets. "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word." Now what conclusion did Peter draw from all this? His question at once answers this inquiry, "*Can any man forbid* WATER *that these should not be immersed,* which have received the Holy Spirit as well as we?" Would Peter have asked such a question, had he not have understood that "*water baptism*" was a christian institution? Surely not. For "he commanded them to be baptized in the name of the Lord." (Acts 10: 34–48). . . .

I will now simply refer to the practice of the Lord himself. John's immersion ceased with his death, and it seems from the narrative that Jesus immdiately began to preach the good news, saying, "*The time is fulfilled*" (Mark 1: 14, 15), and calling on them to reform, *baptizing* those that believed. Jesus had manifestly qualified his disciples for this work, so that, though he himself did not do it, he directed it; the work being done by the disciples. (John 4: 1, 2; 3: 22).

This most plainly sets forth both the practice of Jesus, during his ministry, and the practice of the apostles after Jesus had ascended; and the word of the gospel still sounds to every one, "He that *believeth* and is *immersed* shall be saved," while, on the other hand, "He that believeth not shall be condenmed." How important, then, that we obey the requisitions of the gospel: first to *believe,* then to *repent,* and then be *baptized.* May we, "as children of obedience, not conforming yourselves to the former lusts in your ignorance; but as he who called you is holy, be ye yourselves holy in all your departments: because it is written, Ye shall be holy, for I am holy."*

Are you looking for the soon coming of the Lord? see to it, that all your acts comport with your profession. "The willing and the *obedient* shall eat the good of the land."—*Voice of the West.*

* American Bible Union Version.

MISSHAPEN CHRISTIANS.

BY REV. G. B. WILCOX.

Mr. Theodore Parker declared of a great revival in Boston, that a score of such excitements would never close a dram shop or liberate a slave. Mr. Parker saw through jaundiced eyes; and yet he caught the shadow of a truth. What was it? Not that christians have no religion, but that their religion needs to be better distributed over the character. It does not fit them. There is cloth enough, perhaps, in the garment; but here it draws and pinches, and there it bulges out too far to even touch the wearer.

We have in mind, for example, a good brother, who, in some things, is a model. He is orthodox as the Catechism. He is generous in giving. He loves prayer and prayer-meetings. But he has a temper like a bomb-shell! We have heard it explode in the parlor, and at the dinner-table, to our utter consternation. We remember also a christian woman, whose good works were carried on night and day at high pressure. There was hardly a ragged boy in the neighborhood who had not been clothed by her busy fingers. No box went out to any home-missionary personage without its generous contribution from her needle. But her self-will was simply a nuisance to her husband and her friends. Conceited, sour, censorious, squeamish—she seemed to feel that anybody so efficient could afford to be unlovely. What if a machine shop is a perfect Babel of harsh noises, and a den of ugly Vulcans, all begrimed with oil and dust—provided the establishment turns out good work? She considered herself a sort of spiritual machine shop.

Now, why do christians make this sorry figure of mingled beauty and deformity, like statues finished half by a sculptor and half by a stone mason; or trees, loaded with foliage and fruit on the one side, and gnarled and blasted on the other? If we only were creatures of a normal growth and development, doubtless either good or evil would wholly pervade us. There would be no mixture. When angels ceased to be angels, they became devils. A healthy, vigorous body digests a poison, and sends it with quick pulsations through the arteries, to envenom every limb. A diseased, enfeebled circulation leaves it in the stomach, to gangrene and inflame. So too with the mind. Some men have a logical straight-forwardness that darts right on from the premises to its conclusion. Their chain of reasoning flashes, like chain-lightning, in an instant through its length. They can hardly imbibe an error without becoming all error. But many a good soul, short-sighted, logically and self-contradictory, will hold a truth and a deadly heresy, lying snugly side by side—the peacefulest bed-fellows in the world. "If it were not for the blessed inconsistencies in the logic of our Arminian brethren," Dr. Taylor, of New Haven, used to say, "we should have to give them up as sheer infidels."

But what is the remedy for all the distortion in christian lives? "More religion"—many reply. But more religion, merely, will never answer. The fact is that genuine piety, true love to God, may go on increasing, and yet hardly touch these strange self-contradictions. The Baptist *Watchman and Reflector* declared, just after the great revivals of 1857, that there were, at that time, more dissensions and bickerings in their churches than almost ever before. And, worse than that, this mischief was brewing in the very churches which had largely shared in the great awakening. And, worse than *that,* the ferment began, often, in the very midst of the revival itself! Probably churches of every sect might make the same confession.

Look South for another example. Say what you will, and however truly, of the spuriousness of pro-slavery religion, no candid man will deny that they have genuine churches in the rebel states, and that some of those churches have enjoyed genuine seasons of special grace. But with what effect on the hideous iniquities of slavery? Take that whole southern horizon, in imagination, into one view; and you have a grand vision, grotesque and horrible—hymn-books and whips, hallelujahs and screams, prayer-meetings and auctions for "niggers;" young converts going into the church and long coffles going into the slave-pen.

The difficulty in all the instances we have cited is not chiefly the want of religion. It is the want of a special application and enforcement of religion on the special sin of the church or individual. We have gone on the false assumption that religion, once received, would apply itself. We have expected that, in its liquid flow, it would diffuse itself through all the channels of the soul; as it *would* in any warm, generous nature uncursed by depravity. We have forgotten that the coldness of a sinner's nature chills the stream to a sluggish current, that stops while half the channels yet are dry.

The good brother we mentioned, with the explosive temper, apparently never thought of bringing his religion to bear on that infirmity. The redoubtable sister, with her bustling charities and her ugly will, asked God for everything but the ornament of a meek and quiet spirit. The churches, in the great revival, were more anxious to save souls than to temper their zeal with love. Southern christians trained the guns of their rebuke upon every unpopular sin, shooting clear of the hydra-heads of slavery. Here, too belonged the shallow sophism of the New York American Tract Society, that christianity, carried to the South, would somehow apply itself to slavery, without any unpleasant necessity of running the risk of tar and feathers or a "hempen necklace" by any more special allusion to that disagreeable subject.

Now there are disciples who, it may be with no more sincerity or self denial than the one-sided christians we have alluded to, have a rounded and admirable beauty of character. Take them in any state of fortune or misfortune, turn them upside down and over and over with agitations and calamities; and somehow, like a kaleidoscope, they will come up as orderly and beautiful as ever! The reason is plain. They carry their religion around the whole scope of their character, bringing the whole equally under its power. They "grow up into Him *in all things* which is the Head, even Christ."....

A few years since a good deacon in a town of Massachusetts offered a tract to a mechanic whom he found strolling about on the Sabbath. The man turned it over, noticed the imprint of the same society to which we have already alluded, and flung it behind him, crying, "Confound the cowardly craft! I won't sail under that flag!" Now the officers of that society were better men than this Sabbath breaker. But, nevertheless, at the point of contact with him, they were weaker than he. He held to a bold rebuke of a giant evil, in spite of its popularity. He stood, as to that, on higher ground than they, and he knew it. Thank God, they have come to a better wisdom! "Let the dead past bury its dead."

We need more religion in every church and every heart. But if we can learn to make the best use of what religion we already have, the gain will be immeasurable! We want a balanced character, every grace holding every other in counterpoise. We want the circle of virtues complete. A break in it is like a break in the magic circle of the old astrologers, letting in some demon unawares. We want to remember that doing good is a small matter compared with being good.

N. Y. Independent.

For the World's Crisis.

CHRISTIAN UNION.
Or, Sectarianism opposed to Reform.

NUMBER TEN.

"Brethren of Jesus, sons of love,
How love-like, godlike, these should be;
In earth beneath and heaven above,
One undivided family."

The limits of our work require us to close this branch of our subject with the present chapter; and we shall be compelled to turn from our hasty and imperfect view of the evils of sectarianism, to search out and apply the remedy. We trust that we shall convince the reader that we have not drawn the dark picture, presented in these articles, unnecessarily. We have no pleasure in the contemplation of such a picture. We love christianity and the church of God, and do not delight in exposing the faults of christians, or the weaknesses of the church. Surely, if the picture we have drawn is true to the reality, it is time that the church was aroused to the importance of action on this subject. To mourn over divisions as unfortunate, but continue to build our various sects, will not reach the case. Immediate and unconditional repentance is the great law of the gospel. No repentance for any sin is genuine unless the sin is put away. This law applies to the church as well as to the people of the world. Christians, above all others, should hasten to put away what is wrong. The sins of the church, above all others, must be exposed and denounced, that the church may be saved. And among the sins of the church of modern times, sectarianism stands up pre-eminent in ruinous consequences. Under it a score of lesser abuses and wrongs hide, as under the wing of a protecting demon. There is no conscience on this subject among the mass of christians.

The sin of *schism* is committed with as much complacent coolness as if it were a cardinal virtue. He who can build up the sect most rapidly, is the most popular clergyman. Appeals to the spirit of the party, instead of being looked upon as a shame and a scandal, are regarded as the climax of eloquence in a home-missionary sermon, or a speech before some high ecclesiastical assembly. Hymns, expressive of attachment to "old-fashioned Methodism," or the expression of a hope to "live and die a Baptist," are to be found among the cherished literature of these sects. Those who applaud such sentiments, do not understand that they are thus applauding the spirit of one of the most destructive sins of a long line of ages. So dreadfully perverted by popular teaching is the public conscience on this subject, that to arouse it to the sin of sectarianism, will require the most earnest and pointed repesentation of its enormity. That there are difficulties in the way of the removal of this evil is not to be denied for a moment. An evil so wide-spread as sectarianism, so deeply imbedded in the world's religious history, and strongly entrenched behind the religious education of ages, can never be removed without a struggle. But when among any considerable number of earnest christians there is an honest desire to put away a sin of the church, that desire will find ways and means to work out its results. To awaken such a desire is our first work,—a work that would seem easy of accomplishment, in the light of the facts and reasonings of these few articles. A sin which has marked its track through the ages in blood and ruin, and which still lingers in the bosom of our christianity, like a poisonous monster in the temple of God, ought to arouse every christian heart for its instant destruction. D. F. NEWTON.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WHAT OF THE DAY?

BY JOHN G. WHITTIER.

A sound of tumult troubles all the air,
Like the low thunders of a sultry sky,
Far-rolling ere the downright lightnings glare:
The hills blaze red with warnings; foes draw nigh,
Treading the dark with challenge and reply.
Behold the burden of the prophet's vision—
The gathering hosts—the Valley of Decision,
Dusk with the wings of eagles wheeling o'er.
Day of the Lord, of darkness and not light!
It breaks in thunder and the whirlwind's roar!
Even so, Father! Let thy will be done—
Turn and o'erturn, end what thou hast begun
In judgment or in mercy; as for me,
If but the least and frailest, let me be
Evermore numbered with the truly free
Who find thy service perfect liberty!
I fain would thank thee that my mortal life
Has reached the hour (albeit through care and pain)
When Good and Evil, as for final strife,
Close dim and vast on Armageddon's plain;
And Michael and his angels once again
Drive howling back the spirits of the night.
O! for the faith to read the signs aright,
And, from the angle of thy perfect sight
See Truth's white banner floating on before;
And the good cause, despite of venal friends
And base expedients, move to noble ends:
See Peace with Freedom make to Time amends,
And, through its cloud of dust, the threshing-floor,
Flailed by thy thunder, heaped with chaffless grain.

For the World's Crisis.

THE LAST PHASE OF THINGS MARKED IN THE METALLIC IMAGE.

As we approximate the end, the second chapter of Daniel does not lose its interest in the minds of those who are making prophecy their study, which bears upon the end of this dispensation. Neither does it leave us in its order of events destitute of a definite point at which we may constantly look for the coming of the Lord.

Such is the familiarity of the minds of the readers of the Crisis with this portion of sacred truth, that to enter upon a minute exposition of every part of it would be a waste of time and of space in our paper. But there are some jots and tittles we have carelessly overlooked, which it would be well for us to consider, inasmuch as their development marks the very point of time at which we have arrived; and at which time we may look for the setting up of the everlasting kingdom of God.

To prepare our minds to duly consider the events now transpiring in the political world, let us bestow a passing thought upon the interpretation Daniel gave to Nebuchadnezzar's dream. "Thou art this head of gold." "After thee shall arise another kingdom, [corresponding with the Medo-Persian government], and another third kingdom of brass, which shall bear rule over all the earth"; which answers to the kingdom of Grecia. "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these shall it break in pieces and bruise." None can doubt that Rome in its imperial and consolidated strength is here represented. Iron is here used to represent Rome as a great military power. And in this form it existed until the fourth century, when by the barbarians from the north it was dismembered, which brings us to a new era in Roman history, represented by the feet of the metallic image,—part iron, and part clay. Thus: "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay."

Now the important ideas we wish to bring out here are these: The iron legs representing the military power, which was the governing element in the Roman kingdom, the iron feet must represent the same thing. And if so, the clay must represent a different element; viz., the great masses ruled. And again the mixing of iron and clay must represent the loyalty of the people towards the ruling power.

But in tracing this prophecy, we discover the division of the fourth kingdom is not the last change brought to view before the stone smites the image. For in the 43d verse we read, "And whereas thou sawest iron mixed with miry clay, they shall not cleave one to another, *even as iron is not mixed with clay*." First it is stated when the fourth kingdom is divided the iron and clay do mix, and lastly they do not mix. Now, if in the divided state of Rome the iron represents the ruling faculty, and the clay represents the great masses ruled over, and the mixing of the iron and clay the loyalty of the people to their sovereigns; then the language, "iron is not mixed with clay," must represent the people finally as occupying a different attitude than that of loyalty. And it is this state of things thus described in the scripture, when iron and clay no longer mix, which marks the point of time when the stone shall smite the image and grind it to powder. In order to see how strikingly this has been fulfilled, all we are under the necessity of doing is to cast a few reflections upon past history, and study the present signs of the times.

In considering the past, we see a general loyalty of the people of the old countries to their sovereigns, from the breaking up of the Roman empire until the French Revolution. And that Revolution was induced by certain events on this continent. Let us take a retrospect of civil matters just before the American Revolution.

At this time, every court in Europe was in a state of profligacy. Sovereigns talked loudly of the divine rights of kings; overlooking the fact that the design of civil government was not royal avarice, but to secure and maintain for the people the divine bequest of inalienable rights, common to all men. The church had grown old, says the historian, and did not possess the means of renovating her doctrines, or improving her constitution, so as to keep pace with the enlargement of the human understanding. It was at this time that England became oppressive in her policy towards the American colonies. And it was this that awakened the general feeling of discontent which eventually broke out in popular revolution.

The people of this country, perhaps more enlightened at that time than any upon the face of the earth, arose, and not only stated their rights, but pledged life, fortune, and honor, for their maintenance, trusting in a just God for their success. The struggle between despotic usurpation and enlightened sentiment was long and bloody, and while it raged upon this continent with unabated fury for seven years, all Europe watched with the deepest solicitude the course of events as the tide of war rolled on.

At length liberty triumphed, and the sentiment that all men are born free and equal became enthroned in the heart of the new-born nation.

The effect of this in Europe was striking. The common people, who had been so long ground down under the iron heel of despotism, arose and clamored for liberty. The nucleus of this popular outbreak was France. But unfortunately for their cause, they made infidelity their ally, and failed. We can but think that the Catholic church is responsible for French infidelity, because they claimed to be the true representatives of Christ and his government; and as the philosophers of the nation who led off in the revolutionary movement ignored all tyranny, they denounced alike the church and him whom papists declared to be its founder.

But though liberty in Europe was crushed, the above is enough to show that the iron and clay at that time began to separate; and the gulf has been growing greater and greater ever since. It is since that terrible political earthquake that the governments of Europe have been under the necessity of augmenting their military power for the purpose of keeping down home insurrection, as they never were before. But it seems to me the culminating point of this grand drama is not yet reached, though from every appearance it is just upon us.

When the United States government was established, the system of slavery was allowed by its founders, with the expectation it would die out of its own accord, and thus obviate the necessity of any legislative action on the part of the general government. But in the room of that, the slave power grew to a giant, and in the end claimed the sole right of giving direction to affairs in this nation; and when it found that it could not, it arose in organized rebellion, and threatened the life of the government, and the overthrow of every free institution; and once more we have seen in our own country, despotism, the representative of the southern oligarchy, and the principles of free government meet in deadly conflict.

During the last four years of bloody strife between these two principles, all Europe has been gazing upon the belligerents in wild amazement. Held back by an unseen power from any interference, the sovereigns of the old world have gloried in pronouncing our system of free government an exploded experiment; while the great masses, growing more and more enlightened upon the subject of popular suffrage and constitutional liberty, have always sympathized with this government in its struggle for existence and life.

Once more liberty has triumphed. The rebellion no longer exists; and, as in the case of the old revolution, so now Europe must realize an effect. There will be greater clamoring for free government than ever before. The iron and clay no longer mix. In all probability within the territory of the beast and false prophet, in a little from this, all will be civil commotion. All Europe to-day is like a magazine ready for the match. One single spark is enough to ignite the political combustion of the whole continent. Now is the time for the cry of "peace and safety" to be raised; but destruction cometh suddenly.

May we be found watching and praying always, that we may be able to escape all these things that are coming to pass, and to stand before the Son of man. A. ROSS.

For the World's Crisis.

FROM THE EAST.

(Extract from the "German Temple.")

"The Emperor Napoleon III. says in his work of Julius Cæsar, which has just made its appearance, that it was high time that the beautiful countries of Palestine (or the East), after nearly two thousand years' desolation, should be given back again to civilization. How much greater is the mind of this man than that of the Germans, who altogether, governments, churches, professors, and editors of newspapers (shut up in their narrow sphere of thinking), cannot think further than Vienna, Berlin, Munich, Dresden, Stuttgardt, etc. What Napoleon understands by civilization we all know; it is nothing else but what they do in Germany, namely: industry, trade, a little of science and art, all things which cover the misery of man; a glory that rests upon the basis of a tax-paying and laboring mass, and by which the many perish in want, the few in luxury and extravagance.

But Napoleon is free from German narrow-mindedness, that takes the present state for eternity, and their own narrow sphere of moving for the universe, and therefore the eyes of the East as well as of the West are directed upon him. We have always, not based upon Napoleon, but upon the prophets, believed in the future of the holy land; but as the so-called christians are lazy and stupid, but Napoleon active and mindful, therefore we conclude from his work that he is destined also to prepare for the kingdom of God the way in the East.' LOUIS REIMER.

For the World's Crisis.

I HAVE YET MANY THINGS TO SAY UNTO YOU."—Jno. 16: 12.

And by this time you ought to be able to bear them. Keeping continually in view that great Bible truth, that when *man dies*, *his spirit returns to God;* and knowing that the spirit of Christ did so return; then should that declaration of his to Mary completely, effectually, entirely and forever overthrow, annul and destroy the validity of the argument predicted on that doctrine which affirms that the *spirit* is the essential, thinking, reasoning, intelligent *man*, existing as a conscious entity, independent of the body, and while the body is subject to corruption in death. "For there is one God, and one mediator between God and man, *the man* Christ Jesus"; and if "the *spirit*" is "the *man*," and the body is not," then was not Christ crucified; then was not *he* dead; then did not *he* rise again; then was *he* not born of the virgin; for it was the *visible* BODY which was born, crucified, dead, buried, rose again, and which ascended into heaven, and is mediator between God and men; and it was this body which the apostles looked upon, saw with their eyes, handled with their hands, with whom they ate and drank, both before and after his resurrection; and this *body* was the "word of life," manifested, made visible, made flesh, had or *was* "flesh and bones," to which God the Father giveth the Spirit not by measure, "seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"; *the* MAN Christ Jesus. But if, as some affirm, there are two men in one; the *body*,—the dust, flesh, outer, perishable, corruptible, or natural-man; and the *spirit*,—the inner, spiritual, hidden, invisible, immaterial, imperishable, incorruptible, indestructible, immortal, indivisible, intangible, or incorporeal man; then are there TWO *mediators*, the corporeal and the incorporeal; and if the incorporeal be the *essential man*, the corporeal must be the *unessential*, and the work of creating the first Adam of the dust of the ground altogether an unessential piece of business. Not only so, but if the spirit be the man-essential, then it is properly "*the* MAN," and we have a mediator that never *has* DIED in our behalf; and the doctrine of the atonement, as taught in the "good news" of our salvation, on the ground of compassion, loses all its beauty, all its force, all its harmony, and all its saving excellency and power. But that—though more than enough—is not *all;* for if the spirit be the man proper, and goes to God when the man *improper* dies, as Christ's spirit did; then he could not have said truthfully, as he did say to Mary, "I am not yet ascended to my Father"; for if the spirit of Christ be Christ, then was Christ with the Father during the the very time that he told Mary he was not; and the spirit of Christ being undeniably with the Father, then most clearly, most distinctly, most assuredly, it was not with the thief's spirit in some *intermediate state*, or any other place called *paradise*. Now the game of "fast and loose," "open or shut," in "that's the body," "that's the soul," "that's the spirit," and "that's the human nature," may be played *ad libitum;* it will avail nothing. One—the *body*, was in the TOMB; the other—the *spirit*, was WITH GOD.

The case of Stephen (Acts 7: 59) is not unfrequently cited as presumptive evidence of the thief's consciousness in death, because he said, "Lord Jesus, receive my spirit"; but this fails to prove any thing of the kind, for some renderings read "Lord Jesus, *take away* my—*pneuma*—spirit"; and if he was stoned to *death*, unquestionably *his life was taken away;* his spirit, like our Lord's, did return to God, as does the spirit of every living being, when it dies,—the wicked as well as the good, for there is no distinction made. But that does not prove it to be either a conscious entity, or in a conscious state; and it is also added in verse 60, "when he had said this, *he* fell *asleep*."

"Though our outward man perish, yet the inward man is renewed day by day."—2 Cor. 4: 16. If the inward man, here mentioned, referred to the "*spirit* of man," and that, as is claimed, be immaterial, incorruptible, imperishable, and immortal, it would not need to be "*renewed*" *at all;* but there is a more truthful solution of this. In 1 Cor. 15: 46, we learn that the spiritual man was not first, but the natural man; and afterwards the spiritual man, the "Lord from heaven." In Eph. 3: 6, and Col. 1: 27, we are taught that this is "Christ within us," dwelling in our hearts "by *faith*." In 1 Pet. 3: 4, he is called "the hidden man of the heart," and is "renewed day by day," thus: "Give us this day our daily bread"; for "*man* shall not live by [earthly] bread alone, but by every word that proceedeth out of the mouth of God"; but an immortal, *never-dying* soul-man, a *deathless* spirit-man, surely, could live alone, without bread, natural or spiritual.

"But ye are come . . . *to the spirits* of just men *made perfect*."—Heb. 12: 23. Dr. A. Clarke applies the whole of this, from verse 22 to 24, to believers living in the church here on the earth *now*. See N. T. Com., pp. 744, 746. But grant that it refers to the "heavenly state," as some claim; then examine the context, and we discover that we are come to the perfected spirits, or *lives* "of just men" "*by faith*"; and these "just men" are not "in heaven"; they are only enrolled, found written in the Lamb's book of life. But these were "made *perfect*," and the "CAPTAIN of their salvation" was made "perfect through sufferings" (Heb. 2: 10), and his sufferings terminated in *death;* but he was not pefected so long as he remained under and was subject to death; not perfected until he "rose again," "for in that he died, he died unto sin once; but in that he liveth, he liveth unto God"; "being raised from the dead," he "dieth no more; death hath no more dominion over him."—Rom. 6: 10, 9. Now these "spirits of just men" must be "made perfect," brought to glory, in the same way that their Captain was; and that is, by a resurrection from the dead, when mortality will be swallowed up of life, when we shall no longer be imperfect "earthern vessels," but "vessels of honor," fitted for the Master's use, perfected, and that which is perfect *is come*," we shall no longer see and walk by faith, uncertainly, but see face to face; walk and not faint, run and not be weary, and know also as we are known. Now this resurrected, perfected state in glory is the very sum and "substance of things hoped for," and our faith comprehending them is the evidence. G. W. STETSON.

Olena, O.

PSALM TWENTY-ONE.

There's a whisper of comfort, O weak one, for thee,
When thy sins rage within like the waves of the sea;
The voice of the Master shall calm them at length;
Look up mid the breakers! the Lord is thy strength.

The night of thy sorrow is starless and cold;
It is dark on the mountain and dark on the wold;
Press onward! lone traveler, fear not the night,
Thy God is thy glory, the Lord is thy light.

Thou art old, weary pilgrim, and hastening on
To the dark silent land where thy fathers have gone;
But the Spirit hath written in letters of flame,
"Throughout all generations thy God is the same."

What ill can betide if the Lord is our own?
There's a fullness in him which can more than atone
For the losses we feel, for the crosses we bear,
If the Lord is our portion we need not despair.

Still closer and closer I'll cling to thy side,
Then boldly press onward whate'er may betide;
And if forms of affection lie crumbled in dust,
May I sing mid the ruins, "The Lord is my trust."

When death, the grim phantom, shall bid me depart,
And exultantly wreathe his cold arm round my heart,
I shall conquer though conquered, in this my last strife;
I shall smile on the tyrant—the Lord is my life!

—*Selected.*

IS WATER BAPTISM A CHRISTIAN INSTITUTION?

In the *Voice* of May 2d I noticed an inquiry concerning baptism: whether our Savior intended that his disciples should baptize "*with water*," when he gave them the great commission; or did he refer only to the baptism of the Holy Spirit, with which John the Baptist said Jesus should baptize (Matt. 3: 11): and did *baptism by water* cease with the "baptism that John taught."

I regard this subject as of vital importance to the christian faith; for if baptism by water is required of the believer in order to "put on Christ," (Gal. 3: 27), then before we are truly and fully "*in Christ*" we must be "buried with him by baptism;" and to refuse to obey the Lord in this ordinance manifests a spirit that will lead to the rejection of every requirement of the gospel.

It is hardly necessary for me to enter into argument to show that the religion of our Lord Jesus Christ is a *religion of obedience*. We all know that he came not to do his own will but the will of him that sent him, and he says, "The words that I speak unto you, I speak not of myself." (John 14: 10). And in John 12: 49, he gives as a reason why we ought to believe on him and keep his word, that his word "shall judge us in the last day." "For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." And again, "If a man love me, he will keep my words." Just what Jesus requires is just what we want to do. This does not stop alone with the outward manifestation of our faith to the world, but "we must obey *from the heart* that form of doctrine delivered unto us." (Rom. 6: 17). Now what was "*the form*" to which the apostle refers, and which the ROMAN CHRISTIANS had obeyed? Notice: "Know ye not, that all we who were immersed into Jesus Christ were immersed into his death? We were buried, therefore, with him [*How, or with what form?*] by the immersion into his death, that AS Christ was raised from the dead by the glory of the Father, so we, also, should walk in newness of life. For if we have become united with the likeness of his death, we shall be also with that of his resurrection." (Rom. 6: 3–5.*)

This *form* was that that was practiced by the christians at Rome, they receiving it from the apostle.

The practice of the apostles, then, becomes the criterion from which we shall judge, and their acts the interpretation of the manner in which they understood the "great commission." John came preaching in the wilderness "*the baptism of repentance*" (Acts 13: 24). "Saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." (Acts 19: 4). What he says do, that we must do, in order to gain eternal life. "The "great commission" reads, "Go, therefore, and disciple all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you. And behold, I am with you alway, unto the end of the world." (Matt. 28: 19, 20.*) This was addressed to the disciples long after the baptism which John taught had ceased or come to its end: or, if you please, after it had fulfilled its work; since which time the "*good news*" had been preached, first by the Lord himself, and afterward by them that heard him, God bearing them witness, both by signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will (Heb. 2: 3, 4). Jesus, about to be taken up from them to the right hand of God, gives them their work. Now it was their business to do *all* and *no more* than he commanded them. First they were to "disciple," or preach the "good news" (Mark 16: 15), to every creature, all nations. Now what was the object to be obtained by preaching? plainly, it was in order to obtain faith; "He that believeth and is baptized shall be saved." The command was, "teach all nations," baptizing them," etc., not "*teach baptizing*." Whom did Jesus tell, "Teach all nations"? Plainly, it was the disciples. Now whom did he tell to baptize? Why, his disciples. And whom shall the disciples baptize? Clearly, those that believe. But John the Baptist said that it was JESUS *that should baptize with the Holy Spirit*. Now Jesus tells *his disciples* to teach all nations, and to baptize those that believe. It was the Master's work to baptize with the Holy Spirit. Says Jesus, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth." (John 14: 16, 17.) And on the day of Pentecost the Holy Spirit did come, in accordance with the promise of the Father. "This is that which was spoken by the prophet Joel."

Having "received power," or "the promise of the Father," as he made it by John (Acts 1: 5), they were ready to preach the good news. What did Peter preach? Commencing with the manifestation of the Spirit as they then saw it, he goes on to show that Jesus was the Christ; that they ignorantly put him to death; and calls on them to believe on his name. They were convinced that what he had said was the truth; and, finding themselves in a lost condition, they cry out in the anguish of their souls, "Men and brethren, what shall we do? Then Peter said unto them, Repent, *and be baptized* every one of you in the name of Jesus Christ, for the remission of sins, [something else is to be done, *not by the disciples*, but by the Lord, in accordance with the promise] *and ye shall receive the gift of the Holy Spirit*." (Acts 2: 37, 38). Now so far as the disciples were concerned, their work was accomplished when they had done as Jesus had told them to do, viz., baptize those that believe. Mark 16: 16). Then came the work God did not entrust even to an apostle: "It shall come to pass in the last days, SAITH GOD, *I will pour out my spirit upon all flesh*," etc. (Acts 2: 17).

It now remains for us, in the second place, to show what was the practice of the apostles. Did they immerse in water? The first instance of baptism we call attention to, is the case of Philip and the eunuch. He was found by Philip reading Isaiah. Beginning with what he was reading, the apostle preached Christ to him. He was convinced of the truth, and was ready to confess it; and understanding the requirements of the gospel, when the fountain of water presented itself, his first inquiry was, "See, here is WATER. What doth hinder ME to be immersed?" Now did Philip tell him that water baptism was not one of the requirements of the christian faith? Did he tell him the baptism of the Holy Spirit was the only christian baptism? Not a word of it. But, "If thou believest with all thine heart thou mayest." Mayest what? Why, be immersed. "And they went down both into the WATER, both Philip and the eunuch; and he immersed him. (Acts 8: 36–38.*) Here, then, is an instance, where baptism by water was practiced by an apostle.

Some were immersed in the name of the Lord Jesus, and did not for some time after receive the Holy Spirit; for when Philip came down to Samaria and preached Christ, many believed on him. "And as soon as the apostles at Jerusalem heard that Samaria had received the word of God, they sent Peter and John; who, when they were come down, prayed for them that they might receive the Holy Spirit. *For as yet he was fallen upon none of them; only they were immersed in the name of the Lord Jesus*." (Acts 8: 12–17).

Another instance of an apostle immersing in water is found in the case of Peter at the house of Cornelius. And there is a peculiarity in this case worthy of notice. The Holy Spirit fell on them even before they were immersed. God had taught Peter by vision an important lesson; and so when he was sent for to preach Christ to Gentiles, he did not stop to confer with flesh and blood, but went immediately, and at once declares that the word of the gospel began to be preached *after the baptism which John preached;* and instructed them that Jesus was to be the judge of the living and the dead, as attested by the prophets. "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word." Now what conclusion did Peter draw from all this? His question at once answers this inquiry, "*Can any man forbid* WATER *that these should not be immersed*, which have received the Holy Spirit as well as we?" Would Peter have asked such a question, had he not have understood that "*water baptism*" was a christian institution? Surely not. For "he commanded them to be baptized in the name of the Lord." (Acts 10: 34–48). . . .

I will now simply refer to the practice of the Lord himself. John's immersion ceased with his death, and it seems from the narrative that Jesus immdiately began to preach the good news, saying, "*The time is fulfilled*" (Mark 1: 14, 15), and calling on them to reform, *baptizing* those that believed. Jesus had manifestly qualified his disciples for this work, so that, though he himself did not do it, he directed it; the work being done by the disciples. (John 4: 1, 2; 3: 22).

This most plainly sets forth both the practice of Jesus, during his ministry, and the practice of the apostles after Jesus had ascended; and the word of the gospel still sounds to every one, "He that *believeth* and is *immersed* shall be saved," while, on the other hand, "He that believeth not shall be condemned." How important, then, that we obey the requisitions of the gospel: first to *believe*, then to *repent*, and then be *baptized*. May we, "as children of obedience, not conforming yourselves to the former lusts in your ignorance; but as he who called you is holy, be ye yourselves holy in all your departments: because it is written, Ye shall be holy, for I am holy."*

Are you looking for the soon coming of the Lord? see to it, that all your acts comport with your profession. "The willing and the *obedient* shall eat the good of the land."—*Voice of the West.*

* American Bible Union Version.

MISSHAPEN CHRISTIANS.

BY REV. G. B. WILCOX.

Mr. Theodore Parker declared of a great revival in Boston, that a score of such excitements would never close a dram shop or liberate a slave. Mr. Parker saw through jaundiced eyes; and yet he caught the shadow of a truth. What was it? Not that christians have no religion, but that their religion needs to be better distributed over the character. It does not fit them. There is cloth enough, perhaps, in the garment; but here it draws and pinches, and there it bulges out too far to even touch the wearer.

We have in mind, for example, a good brother, who, in some things, is a model. He is orthodox as the Catechism. He is generous in giving. He loves prayer and prayer-meetings. But he has a temper like a bomb-shell! We have heard it explode in the parlor, and at the dinner-table, to our utter consternation. We remember also a christian woman, whose good works were carried on night and day at high pressure. There was hardly a ragged boy in the neighborhood who had not been clothed by her busy fingers. No box went out to any home-missionary personage without its generous contribution from her needle. But her self-will was simply a nuisance to her husband and her friends. Conceited, sour, censorious, squeamish—she seemed to feel that anybody so efficient could afford to be unlovely. What if a machine shop is a perfect Babel of harsh noises, and a den of ugly Vulcans, all begrimed with oil and dust—provided the establishment turns out good work? She considered herself a sort of spiritual machine shop.

Now, why do christians make this sorry figure of mingled beauty and deformity, like statues finished half by a sculptor and half by a stone mason; or trees, loaded with foliage and fruit on the one side, and gnarled and blasted on the other? If we only were creatures of a normal growth and development, doubtless either good or evil would wholly pervade us. There would be no mixture. When angels ceased to be angels, they became devils. A healthy, vigorous body digests a poison, and sends it with quick pulsations through the arteries, to envenom every limb. A diseased, enfeebled circulation leaves it in the stomach, to gangrene and inflame. So too with the mind. Some men have a logical straight-forwardness that darts right on from the premises to its conclusion. Their chain of reasoning flashes, like chain-lightning, in an instant through its length. They can hardly imbibe an error without becoming all error. But many a good soul, short-sighted, logically and self-contradictory, will hold a truth and a deadly heresy, lying snugly side by side—the peacefulest bed-fellows in the world. "If it were not for the blessed inconsistencies in the logic of our Arminian brethren," Dr. Taylor, of New Haven, used to say, "we should have to give them up as sheer infidels."

But what is the remedy for all the distortion in christian lives? "More religion"—many reply. But more religion, merely, will never answer. The fact is that genuine piety, true love to God, may go on increasing, and yet hardly touch these strange self-contradictions. The Baptist *Watchman and Reflector* declared, just after the great revivals of 1857, that there were, at that time, more dissensions and bickerings in their churches than almost ever before. And, worse than that, this mischief was brewing in the very churches which had largely shared in the great awakening. And, worse than *that*, the ferment began, often, in the very midst of the revival itself! Probably churches of every sect might make the same confession.

Look South for another example. Say what you will, and however truly, of the spuriousness of pro-slavery religion, no candid man will deny that they have genuine churches in the rebel states, and that some of those churches have enjoyed genuine seasons of special grace. But with what effect on the hideous iniquities of slavery? Take that whole southern horizon, in imagination, into one view; and you have a grand vision, grotesque and horrible—hymn-books and whips, hallelujahs and screams, prayer-meetings and auctions for "niggers;" young converts going into the church and long coffles going into the slave-pen.

The difficulty in all the instances we have cited is not chiefly the want of religion. It is the want of a special application and enforcement of religion on the special sin of the church or individual. We have gone on the false assumption that religion, once received, would apply itself. We have expected that, in its liquid flow, it would diffuse itself through all the channels of the soul; as it would in any warm, generous nature uncursed by depravity. We have forgotten that the coldness of a sinner's nature chills the stream to a sluggish current, that stops while half the channels yet are dry.

The good brother we mentioned, with the explosive temper, apparently never thought of bringing his religion to bear on that infirmity. The redoubtable sister, with her bustling charities and her ugly will, asked God for everything but the ornament of a meek and quiet spirit. The churches, in the great revival, were more anxious to save souls than to temper their zeal with love. Southern christians trained the guns of their rebuke upon every unpopular sin, shooting clear of the hydra-heads of slavery. Here, too belonged the shallow sophism of the New York American Tract Society, that christianity, carried to the South, would somehow apply itself to slavery, without any unpleasant necessity of running the risk of tar and feathers or a "hempen necklace" by any more special allusion to that disagreeable subject.

Now there are disciples who, it may be with no more sincerity or self denial than the one-sided christians we have alluded to, have a rounded and admirable beauty of character. Take them in any state of fortune or misfortune, turn them upside down and over and over with agitations and calamities; and somehow, like a kaleidoscope, they will come up as orderly and beautiful as ever! The reason is plain. They carry their religion around the whole scope of their character, bringing the whole equally under its power. They "grow up into Him *in all things* which is the Head, even Christ."....

A few years since a good deacon in a town of Massachusetts offered a tract to a mechanic whom he found strolling about on the Sabbath. The man turned it over, noticed the imprint of the same society to which we have already alluded, and flung it behind him, crying, "Confound the cowardly craft! I won't sail under that flag!" Now the officers of that society were better men than this Sabbath breaker. But, nevertheless, at the point of contact with him, they were weaker than he. He held to a bold rebuke of a giant evil, in spite of its popularity. He stood, as to that, on higher ground than they, and he knew it. Thank God, they have come to a better wisdom! "Let the dead past bury its dead."

We need more religion in every church and every heart. But if we can learn to make the best use of what religion we already have, the gain will be immeasurable! We want a balanced character, every grace holding every other in counterpoise. We want the circle of virtues complete. A break in it is like a break in the magic circle of the old astrologers, letting in some demon unawares. We want to remember that doing good is a small matter compared with being good.

N. Y. Independent.

For the World's Crisis.

CHRISTIAN UNION.
Or, Sectarianism opposed to Reform.

NUMBER TEN.

"Brethren of Jesus, sons of love,
How love-like, godlike, these should be;
In earth beneath and heaven above,
One undivided family."

The limits of our work require us to close this branch of our subject with the present chapter; and we shall be compelled to turn from our hasty and imperfect view of the evils of sectarianism, to search out and apply the remedy. We trust that we shall convince the reader that we have not drawn the dark picture, presented in these articles, unnecessarily. We have no pleasure in the contemplation of such a picture. We love christianity and the church of God, and do not delight in exposing the faults of christians, or the weaknesses of the church. Surely, if the picture we have drawn is true to the reality, it is time that the church was aroused to the importance of action on this subject. To mourn over divisions as unfortunate, but continue to build our various sects, will not reach the case. Immediate and unconditional repentance is the great law of the gospel. No repentance for any sin is genuine unless the sin is put away. This law applies to the church as well as to the people of the world. Christians, above all others, should hasten to put away what is wrong. The sins of the church, above all others, must be exposed and denounced, that the church may be saved. And among the sins of the church of modern times, sectarianism stands up pre-eminent in ruinous consequences. Under it a score of lesser abuses and wrongs hide, as under the wing of a protecting demon. There is no conscience on this subject among the mass of christians.

The sin of *schism* is committed with as much complacent coolness as if it were a cardinal virtue. He who can build up the sect most rapidly, is the most popular clergyman. Appeals to the spirit of the party, instead of being looked upon as a shame and a scandal, are regarded as the climax of eloquence in a home-missionary sermon, or a speech before some high ecclesiastical assembly. Hymns, expressive of attachment to "old-fashioned Methodism," or the expression of a hope to "live and die a Baptist," are to be found among the cherished literature of these sects. Those who applaud such sentiments, do not understand that they are thus applauding the spirit of one of the most destructive sins of a long line of ages. So dreadfully perverted by popular teaching is the public conscience on this subject, that to arouse it to the sin of sectarianism, will require the most earnest and pointed repesentation of its enormity. That there are difficulties in the way of the removal of this evil is not to be denied for a moment. An evil so wide-spread as sectarianism, so deeply imbedded in the world's religious history, and strongly entrenched behind the religious education of ages, can never be removed without a struggle. But when among any considerable number of earnest christians there is an honest desire to put away a sin of the church, that desire will find ways and means to work out its results. To awaken such a desire is our first work,—a work that would seem easy of accomplishment, in the light of the facts and reasonings of these few articles. A sin which has marked its track through the ages in blood and ruin, and which still lingers in the bosom of our christianity, like a poisonous monster in the temple of God, ought to arouse every christian heart for its instant destruction. D. F. NEWTON.

For the World's Crisis.

THE FEMALE CONVENTION.

Our meeting commenced Wednesday, according to appointment. On my arrival in the afternoon train from Rutland, I made my way to the Stone Church, and found sisters there from New York, Sr. Smith, and others from other places; and as we commenced our work, the Lord was with us. As for the business of the convention, we have nothing to say in this article; that will be given by the President of the Association there organized. After consultation, it was thought best after the first day to have preaching three times daily, instead of spending so much time in business and conference meetings. As soon as it was announced there would be preaching, there were ears to hear, and the people gathered in to listen to the women. Some prejudice existed among the good citizens of Poultney against females taking so bold a stand, but an increase of hearers showed that prejudice was fast giving way; and the falling tear among the crowd told louder than words that God was able to soften the heart through the preaching of females, and ere we were aware of the fact, the fatted calf was killed.

Our meeting commenced in the Spirit, and continued in the Spirit (with few exceptions), and wound up to the glory of God. We had one little kid to make merry with, praise the Lord. We asked for one, and we got it; we are asking for more, and we shall have them, for they are already coming. But two of our brethren attended the meeting from a distance, and continued with us through the meeting. They were willing to help those women that labor in the gospel by advice and counsel, which help we kindly solicited. We hope we shall never think of running alone, without the aid of our brethren, and the strong arm of the Lord to lean upon; and truly, if we think we are something, we shall find we are nothing.

The friends in Poultney have been very kind in receiving us into their houses,—have given us homes, for which we feel very grateful; and a promise is left on record—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Such will have their reward at the resurrection of the just.

Sunday evening a collection was taken for us, which amounted to thirty-five dollars, and together with some that had been sent in by friends abroad, we received five dollars each, which was kindly appreciated. Our female attendance from abroad was not large, but enough came to gladden our hearts and to show us we were not alone in the gospel field, and that God is able to choose his own instruments in these last days to help give the last note of warning to a perishing world.

The church in Poultney were in a low, discouraged state when our meeting commenced; but seeing the zeal which we manifested for God, the spirit we brought here with us, and the love for our dying fellow men, an interest has been awakened in their hearts to break from their slumbers, and to take hold of the work of the Lord afresh. By invitation, I tarry and labor with them awhile, while others have taken their departure this morning to their homes. May God help me to labor in the Lord for the good of souls. We think our dear friends in Poultney will not say this Female Convention has been any injury to them.

Dear sisters, be encouraged to labor in the vineyard of the Lord. Preach the word. Warn the sinner. Comfort the feeble-minded. Support the weak. Say to them that are of a fearful heart, "Be strong; fear not; behold your God will come with a recompense and save you." And may we all feel our entire dependence upon the Lord, knowing without him we can do nothing. And may the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ. Thy sister in strong bonds of christian love and union with all who love our Lord Jesus Christ in sincerity,

Poultney, Vt. A. Mussey.

For the World's Crisis.

A NEW CHART.

I have just arranged the principles of an easy and simple chart that all can understand, and have found the man who can paint copies for $5.00 each, with the Great Image, and the beasts, with seven lines of prophecy, with dates running down to these times. Every lecturer ought to have one. There is no profit made on them. The painting would cost more than $5.00 by a city painter. The chart is rolled up on a good cane, three feet long, with a good case about one inch in diameter, light and convenient. I have made arrangements with Bro. Hiram Johnson to furnish them to those who wish. Those who may want them can address me at *Chicopee Falls, Mass.*

Hiram Munger.

Bro. Munger:—I am very much pleased with the style of your new chart, it is so convenient. It can be used as a cane, when walking; and, when preaching, without the trouble of hanging it up in the usual manner, it can be held in the left hand as you would hold out a cane horizontally, while the right hand points to the chart. For convenience it is ahead of anything yet. H. K. Flagg.

For the World's Crisis.

CAMPMEETING.

The yearly meeting at Alton Bay, N. H., will soon be upon us. It is to commence Monday, the 28th of Aug., and there will be meetings on the ground the Sunday previous.

It is high time to begin preparations for this feast. And as there are wooden buildings more or less to be put up, I would say they must be put in readiness the week previous, so as not to interfere with the meetings. The building of tents was a great annoyance last year while the meeting was in progress. Let the wooden buildings be all ready to receive their company by Saturday, the 26th, and as many tents pitched as is convenient. This would help perfect our arrangements at an early time in the week, which is quite desirable. The meeting is designed for the good of all; not to discuss those controverted points of doctrine among us, but to bring out and present before the public those sublime, saving truths on which is suspended the great plan of redemption, through Jesus Christ our Lifegiver. Let preparation be made right early, and let there be a grand rally to Alton Bay this year, in the name of the Lord of Hosts.

The call for the meeting may soon be expected. L. Boutell, for Committee.

Portsmouth, June 22nd.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, June 27, 1865.

TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

Appointments.—Those who wish to put their appointments in the next paper, should have them at the office as *early as Monday morning, July 3d*, as we are obliged to issue our paper one day earlier, on account of the stoppage of the printing business July 4th.

The Image.—We would call attention to the article by Bro. A. Ross, on the metallic image of Daniel second chapter. There are some points in the latter part of his article that are worthy of the special attention of the student of prophecy.

"A Hope."—Do not fail to read the article in another column, headed, "I have a hope." It is from "The Witness," an excellent monthly published in New York, edited by James Inglis.

ECLIPSES.

It may be a question with some, why say so much about eclipses? What have they to do with the time of the Lord's coming? Others say, if we are dependent on the correctness of the calculation of eclipses for our understanding of the evidences of Christ's coming, we must believe just because some astronomer says it is so, which we do not like to do, where so much interest is at stake; and besides, say they, we believe that when the *true* time is proclaimed, it will be simple, and the arguments and evidences will be so plain that the *common people* can comprehend them without difficulty. We would say to all such, that is just what we have believed for the past nine years.

Now a word about eclipses. The reason why so much is said about them is, because it is believed by many that an erroneous chronology, conflicting with the Bible and correct history, has been based upon unreliable astronomical data. The object of Bro. Thurman and his friends has been to show where the error is, and bring people to rely more upon the *Bible*, and less on men's opinions that conflict with the sacred record. That a part of Ptolemy's Canon is in conflict with the Bible chronology, we think has been most fully demonstrated, and much more strong evidence may be given to prove this point. Now, if it can be shown by eclipses where Ptolemy is wrong, and that the ancient eclipses, when correctly located, are in full harmony with the Bible events, then the skeptic is disarmed, the christian strengthened and comforted.

The time argument does not rest on astronomical calculations. When one is about to erect a building, he must first remove the obstacles that are on the spot where the edifice is to stand. They are no part of his building, yet some of them may be turned to good account, for scaffolding and other purposes. So in this case; before we could have a solid foundation for a chronological argument on the age of the world, and the fulfillment of the prophetic period; there were certain obstacles in the way, put there by Ptolemy over seventeen hundred years since, and dating back over two thousand five hundred years ago, that must either be removed, or the periods must remain sealed up. No other alternative was left. Hence the importance of a thorough investigation of this matter, which we think has been done by Bro. Thurman.

Some of Ptolemy's dates are found to be correct, and may come in to strengthen arguments from other sources. As all chronologies, so far as we know, have been based on Ptolemy's Canon, it follows that if the basis is wrong, the results arising from it cannot be correct; and so long as we adhere to him we must be against the Bible. Therefore the object of saying so much on this point, is to help the people to see the cause of our past difficulties and mistakes, and thus prepare the way for the simple Bible argument, which we think is so plain, that it may be comprehended by all the saints of the Lord. "The end of all things is at hand."

THE JUSTINIAN CODE.

It is thought the issuing of the Justinian Code, by the title of *Pandects* or *Digest*, was the time that "the abomination that maketh desolate" was "set up" spoken of by Daniel the prophet, and that the 1260, 1290 and 1335 days begin at the same point.

Justinian began his sole reign as Emperor of the eastern division of the Roman empire, on the death of Justin, Aug. 1st, A. D. 527, and "reigned thirty-eight years and seven months."—*Universal History*, Vol. 16, p. 627. He was a very able and earnest supporter of the Roman Catholic church, and also a bitter persecutor of those who would not submit to her authority. About this time, it is thought the woman became associated with the scarlet-colored beast, described in Revelation, seventeenth chapter; and at the same time took place the union of church and state, or the woman began to commit "fornication" with "the kings of the earth"; for whenever a union of church and state takes place, the Scriptures show that it is an act of adultery on the part of the church.

It appears important in the examination of the subject under consideration, to fix the date where the "Justinian Code" of "Pandects," or "Digest," was published. Gibbon says, Justinian "was preparing to publish the Pandects of the Roman laws," "at the time" "he received the messengers of victory," announcing that Belisarius had defeated the Vandals at Carthage, in Africa. *Gibbon*, Vol. 4, pp. 133–4. Belisarius, the general of Justinian, who had command of the expedition against the Vandals, "sailed from Constantinople in June, 533, and after a voyage of three months the army disembarked in the vicinity of Carthage, and a series of victories soon brought that capitol and the person of Gelimer himself [the Vandal king] into the power of the Byzantines."—*New Amer. Encyclopedia*, Vol. 10, p. 90.

Townsend says in his "Manual of Dates," p. 228, "The Institutes [of Justinian] were completed Nov. 21st, 533, and the Pandects, or Digest, Dec. 16, 533."—In J. Aspin's "Universal Chronology" it is stated on p. 175, "The Digest of Justinian" was "published on the 30th of December," "A. D. 533."

There appears to be a complete harmony among historians and chronologists as to the date of this "famous code;" all placing it in the latter part of A. D. 533. If there is any year in the reign of Justinian, and any event in his life to mark the commencement of the temporal power of the Pope, or the setting up of the abomination, it appears to be in A. D. 533.

"IT DOES ME MORE GOOD."

There is much truth in the above heading, as applied in the following extract from Bro. Reuel Willis' business note. We hope all will prove the truth of the saying by experience. It will also be a source of much comfort to those who have the care of the Crisis. Please consider this matter, in a practical manner. Bro. W. writes from East Auburn, Me., as follows:—

"I send you a dollar and a quarter to pay for the Crisis six months longer. I choose to pay for it six months at a time in advance. It does me more good to read it when it is paid for. It is so good that I feel as if I could not well do without it. I believe the sentiments it advocates. I love the doctrine of the Savior's coming; the anticipation of it affords me comfort, though I may not live to see it. And the thought that he is coming soon must be a source of joy and consolation to all that love him. I do not see how it can be otherwise. I have watched the course of events in the world for a number of years with deep interest; and when anything occurs which seems to me to be a fulfillment of prophecy, it strengthens my faith, and gives me hope and encouragement. But a preparation for that day should be the chief concern of every believer. "Seeing" we "look for such things, what manner of persons ought we to be, in all holy conversation and godliness." May the blessing of God attend you, in all your labors to spread light on this blessed doctrine."

Yours respectfully, Reuel Willis.

"THE SOLDIER'S TRACT."

The following extract is from "The Soldier's Tract," published July 4th, 1861. It has been circulated among the soldiers, and is said to be received by them with much interest and preserved in preference to all others:

"A spiritual prophecy, foreshowing the termination and final result as purposed by the Divine Spirit, to be effected by this *strange* American war." "Delivered in trance, by Mr. L. J. Pardee, at Allston Hall, Boston, on Sunday afternoon, May 26th, 1861." "We hold that this adminstration has a mission to perform, though it is perhaps the last adminstration elected under the present constitution. . . . Any man who believes that this grand [Spiritual] philosophy comes to do a little work and then die away, to stir the church up a little, and not to walk into the government to cleanse the Augean stables there with its fire-blood of divine light, . . . does not apprehend that this truly is the day of judgment. . . . You must be prepared for such times as you never yet dreamed of. What is the mission of this nation? Abraham Lincoln, in the hands of God, has a mission to dislocate the neck of Southern arrogance and influence, and to break the backbone of its slavery; but the government will get its own backbone broken too. The higher life will control the secret springs which guide the nation. . . . This is not merely a political revolution; it is a spiritual revolution, reaching the heart of hearts of things in state, church, and society. First, indeed, the power of Spiritualism was felt in the church, somewhat, ; then, in the sphere of politics; now it has got to go back again into the church, and stir up a deeper religious sense of the wants and defects of the people . . .

The next government which shall arise over this people, and which is even now drawing nigh from out the angel world, will be a Theocratic Democracy—God ruling through mediumistic man. . . . And then, as Spiritualism and celestialism march over the land, the master souls, once denizens of time, will influence men's acts; the spiritual congress above will guide in all wisdom and truth the councils assembled here below. . . . The true men and women of the crisis are not out yet, . . . but in . . . due season they will come forth. . . . The ancient heroes and law-givers, the teachers and guides of the race, come back to guide mediumistic men and women."

Correction.—In Bro. Dixon's letter of last week, third page, last paragraph, instead of "and preaches," etc., read, "*Preachers*, who have the real good of the cause at heart, and feel for perishing men, will find there are," etc.

Correction.—In Bro. Preble's article, of June 13th, for "*shab-bah-thohri*," read *shah-bah-thohn*." And for "*katapaus*," read *katapauo*. Also, for "*anapano*," read *anapauo*.

For the World's Crisis.

SOUTH BUTLER CONFERENCE.

This was one of the best and largest meetings we have attended for a number of years. Many of the lovers of truth and peace came over one hundred miles. They came, expecting to enjoy a good meeting; and from what was manifested in their expressions, we think none were disappointed. If the same spirit was always carried out by all who profess the same "blessed hope," then love and union would prevail, instead of strife and division.

Minds differently educated from the great fountain of truth, were there, and different views of the glorious future reign of Christ were presented in the spirit of the gospel. And as we have not yet come to the more perfect age, when they will see eye to eye, but here we yet see through a glass darkly, or imperfectly; hence we must not expect that *all* will see all things alike. But the great foundation truth, the coming of our Lord, the resurrection, life and immortality through Christ, the fulfillment of prophecy, the signs of the times, of which all can see enough to unite all their efforts with greater zeal than in days past; for now of a truth we can say our salvation is nearer than when we first believed; and the few brief days, or years, at most, that yet are before us, should not be spent in idleness, or slumbering and sleeping, or being wearied of the journey of the past, or discouraged by the many hindrances that we may see in our onward march; for victory and the unfading crown are sure to be given to all who endure unto the end.

Seneca Falls, N. Y. G. Dillabaugh.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1174.56
E. J. Wood	.50
Mrs. H. White	.20
H. C. Freeman	.22
R. Abnett	.48
F. B. Jones	2.50

CALLS FOR TRACTS.

We receive many calls for tracts to distribute, from those who have no money to pay for them,—like the following from a brother in Fort Wayne, Indiana:—

"I am in a city of over 17,000 inhabitants, and I find no Advent people here, and sectarianism dominates. If I had a few thousand tracts to distribute in the State of New York, I think much good would result from it. I wish I was able to purchase the same, but I am not. I am in my 60th year, and have a family to support by daily labor. If the Society or brethren, who *have* the money, wish me to *act for them*, I will do all I can for them in the work of distribution; but I have no money to invest in any enterprise whatever. If I had, some of my good brethren would find it out before many hours."

We have sent you $5.00 worth, with the money which the good brethren have sent in for such purposes. May they shed much light in that region of darkness, and bring many to the knowledge of the truth.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.
Whole number sent free 800. Amount $2000.00.

Previous donations	$1083.76
E. J. Wood	.50
Mrs. D. (a gold breast pin, ear rings, and finger ring; sold for	3.50
F. B. Jones	2.50

ITALIAN MISSION.

Previous donations	$175.82
E. J. Wood	.50
Emily L. Marsh	1.00
A friend of truth, through I. C. Wellcome	2.00

FREEDMEN'S MISSION FUND.

W. B. H., Boston, Mass.	$5.00
James Douglass, West Troy, N. Y.	5.00
A. M. L., North Weare, N. H.	5.00
N. D. B., Hallowell, Me.	2.00
Mrs. L. S. Dinsmore, Hallowell, Me.	1.00
Betsy C. Bancroft, Ashburnham, Mass.	.50
A sister	5.00
M. L. Colton, Shabbona Grove, Ill.	.70
"Tariffville," Ct.	2.00
E. D. Hitchcock, Somersville, Ct.	1.00
Geo. E. Hooper, No. Hydepark, Vt.	1.00

FREEDMEN'S AID SOCIETIES.

The immense field which Providence has opened to the labors of the church among the freedmen South, and the immense work which is to be done in their behalf, demand immense agencies and a more than ordinary exercise of liberal and large-hearted benevolence. Accordingly we find, within the past three years, missionary and philanthropic organizations springing up in large numbers all over the land, and even beyond the ocean, among all who have a heart to feel and a hand to do for the cause of God and the lifting up of the down-trodden and oppressed.

We give below the names of some of these Societies, that our readers may see what other Christian people are doing, and be stirred up with a noble emulation to go and do likewise.

The New England Freedmen's Aid Society, organized Feb. 7, 1862.

The New England Freedmen's Aid Commission (Baptist), organized Oct. 26, 1863.

The National Freedmen's Relief Association, of New York, organized Feb. 22, 1862.

The Penn. Freedmen's Relief Association, organized Mar. 5th, 1862.

The Western Freedmen's Aid Commission (Ohio).

The North Western Freedmen's Aid Commission (Illinois).

The National Freedmen's Relief Association of the District of Columbia.

The New Hampshire Freedmen's Relief Association.

The Freedmen's Relief Association, at Worcester, Mass.

The Freedmen's Aid Society, of London, England.

The Union and Emancipation Society, of Manchester, England.

These two last mentioned Societies have sent liberal contributions to America.

The Boston and New York societies have numerous branches in the Northeastern States, and many of these branches support their own missionary and teachers.

To the above should be added the American Missionary Association, which is doing more for the mental and religious instruction of the blacks than perhaps any other.

There are many other Associations which are not named in the above list.

The aggregate amount of monies, etc., contributed to, and expended by, these societies, for the benefit of the freedmen, we have not the statistics at hand to show. We judge, however, from such reports as we have, that it must be very large.

The Treasurer of the *Pennsylvania Freedmen's Relief Association* reports that the cash receipts for the fiscal year 1864 were over $61,000, which has been mostly expended for clothing, medical stores, fitting up school houses, etc., etc., and the maintenance of teachers. But this is but a small part of what has been done for the freedmen by that State. The Friends have contributed some $130,000, which, with other contributions, swells the doings of the Keystone State to over $200,000.

The subscriptions to the *New England Freedmen's Aid Society*, the last year, were over $35,000, to which, from the sales of clothing, books, etc., and a balance on hand, is to be added about $10,000 more. In the list of donations to this society we find some eighty names giving from $50 to $100 each; over one hundred who have given from $100 to $500 each; ten, from $500 to $1000 each; two, $1000 each; and one $2000.

The *American Missionary Association* reported at their last annual meeting a total disbursement for the freedmen during the year of $100,000. The cash receipts for the first eight months of this fiscal year are $76,500, of which $59,000 have been expended, and whole amount of clothing sent is about two thousand barrels.

While others are contributing so largely, and doing so much, *how much shall we do?*

W. B. H.

IT MUST BE DONE QUICKLY!

A missionary in Virginia, in the employment of the Christian Commission, writes from City Point:—"I am under the growing conviction that what is done for the freedmen *must* be done *quickly*. This is their *transition state*; now they regard us as friends. It is not the 'bread that perisheth' they ask for, but food for their minds, instruction that will enable them to read God's Word. With such a motive governing them (and it seems to be a general thing with them), *who can say nay?*"

Another writes from Mobile:—"There never was presented to any people so vast a field for the exercise of benevolence as is presented here in the South to-day to the good Christian people of this world";—in connection with which, the New York *Independent* remarks:—"The crisis is urgent; the necessity great; and what *can* be done, in sending clothing or money for these poor, *should be done quickly*."

A great work is before us, and the time is short. A million of colored youth are crying for moral and religious instruction; and two or three million of freed men and women are waiting to be taught in evening and Sabbath schools, and to have the gospel preached to them. To instruct so vast a multitude in letters and in the principles of Christianity, so that they can read and understand God's Word for themselves, will require twenty or thirty thousand teachers and missionaries. In this great work, every denomination of Christian people is called upon to do their part. *Shall we do ours?*

Before another six months have passed, we ought to have twenty or thirty missions established among them (each having its duly appointed missionary, teacher and assistants), with a Fund of $15.000 or $20,000 for their support, until they shall become *self-sustaining*.

We have already, among us, a goodly number who are ready and anxious to go. There is money enough, and liberality enough, to provide the means to send them. *Shall it not be forthcoming—now?*

Our christian brethren of other denominations are awake to the importance and urgency of the work, and are sending in their thousands, and hundreds, and fifties. The question, kind reader, for you and me is,—"*How much is it* MY *duty to give?* Let that question be considered in the light of approaching judgment, and when we have decided how much God has given us to do, let us *do it quickly!* W. B. H.

TERMS OF THE YOUNG PILGRIM.

The Young Pilgrim will be continued semi-monthly the ensuing year, at the following rates:

For a single copy,—*Fifty Cents* a year; and at the same rate for any number of copies under ten.

Ten copies, or any number of copies under fifty, when sent to one address,—*Forty Cents* a year for each copy.

Fifty copies, and any number of copies over fifty, when sent to one address,—*Thirty-five Cents* a year for each copy.

To Canada subscribers,—at the same rates, with no extra charge for American postage.

All subscriptions for the coming year must be made at the above rates.

The friends will understand that these advanced terms are necessary to make the paper self-sustaining. Should the expenses of publication another year be less, and the circulation advanced so as to warrant a lower price, the terms will doubtless be decreased accordingly. It is hoped, therefore, that all, in the mean time, will bear this slight advance in their expenditures cheerfully, and help the Young Pilgrim on his way with a free and liberal hand.

The call for donations to the Sunday School Fund, to make up the past year's deficiency, is withdrawn.

We shall send the *July* numbers of the new volume to all of our present subscribers, and *hope to hear from every one before the 1st of August. After that, no more will be sent, except to those who have renewed their subscription.*

Clubs.

Sunday Schools and neighborhoods, by taking the paper in clubs, at the above rates, and having them *all sent to one address, with no other name on them*, will save, in clubs of fifty and over, 37 cents a year on each copy; in clubs of ten to fifty, 32 cents a year on each copy; and, in smaller clubs (of less that ten), from 12 to 21 cents a year on each copy.

Subscriptions may commence with January, April, or July, and at no other times. Back numbers will be sent from either of these dates.

All communications, orders, and remittances, should be addressed to the YOUNG PILGRIM, Boston, Mass.

FABLES OF INFIDELITY, AND FACTS OF FAITH

Are going off rapidly, and as the next lot *may* come a little higher, now is your chance to secure them cheap. A better investment of 30 cts. or $1.00 cannot be made. The Crisis readers, above all Christians, are interested in the integrity of the Bible, whether assailed in matters of *fact*, or by specious and false modes of interpretation. And so they, above all others, should be "light-bearers." Many of you know what it is to be sceptical, and you know how strange and mighty the spell that bound you. Nothing but God's Truth is able to break it.

Many of you know the value of these tracts. Shall we not hear from some of these? And if any one sees fruit springing from the circulation of these tracts, let us hear from you too. X.

CHRISTIAN BAPTISM.

The above work, long needed and looked for, is just published, and we feel at liberty to recommend it to all, as well worth the money. Perhaps nothing of the size and price has ever been written which will compare with it in value. It is filled with extracts from writers of all denominations,—just such remarks as will effectually silence those who call immersion a *modern* thing. It may be obtained of the author, or at this office. X.

LEAFLETS FOR LETTERS.

We have just printed more than ONE MILLION pages of small tracts, envelope size, on colored paper, written on practical subjects, and well worthy of a wide circulation. They are eminently adapted for the unconverted, and in a measure will supply the want that has long been felt in this direction. We hope to issue others soon. Meanwhile, let these be scattered freely. Set the "little preachers" to working, and so furnish funds for a new delegation. Come, brother! Come, sister! Send in your odd dime, your spare dollar, and so secure a share in the Lord's Safety Fund. Keep them on hand, and let every letter sent to your friends bear a message from the Lord to some sin-sick, weary soul.

In another column you will find a full notice of the tracts and their price. Those who have already sent us money for these tracts, will receive the amount ordered in a few days. X.

For the World's Crisis.

THE ITALIAN MISSION.

La Tour, Pellice, via Turin, Italy, June 1st, 1865.

Dear Bro. Grant:—I am very sorry I have nothing of particular interest to write you of the beautiful month of May which has passed since I wrote my last report for the United States. The weather has been most delightful—pleasant, and quite warm, and air very fresh, so that one does not feel the languor that usually accompanies warm weather in most climates. The first haying season commenced the middle of May, grass being cut here three times during the warm season, so that the farmers have plenty of occupation. They work early and late, and have but little time for repose during the week, except in the intense heat of mid-day. For this reason I have preached but twelve times the past month. Nevertheless my time has been fully occupied, as much so as at any time since our arrival here, in trying, in the name of our Master, to lay a good foundation for the future of this Mission, that it may be prosecuted with more efficiency in the future than in the past year.

My heart is often very sad that so many millions of money are wasted in the service of Satan, while the work of God is so straitened for lack of means. I often find it impossible to sleep during the night watches, my heart is so moved in view of this great field, in which I feel called of God to labor, and which is so destitute of workmen; while those who would most gladly wear out their lives in this holy work, are so crippled for lack of some of the means that is wasted. How will this subject be viewed in the great day of accounts? May God grant that those who read these lines, may be impressed with the great responsibility that rests upon them of laboring to convert sinners to Christ, that they may be prepared for his glorious coming, which is not a dream of the imagination, but a great and solemn reality. But notwithstanding many discouragements arising from straitened circumstances which have bound us, and the power of our great enemy, yet we are not discouraged; our trust being in God, who we have firm trust will not leave us, but will open our way to broader efforts than we have as yet been able to make, that with our dear young brethren, Jean Gemete and Francois Besson, we may give ourselves entirely to this important work of the Lord.

The very sad news of the assassination of our dear chief magistrate, Hon. Abraham Lincoln, and the attempt upon the life of Hon. Secretary Seward, struck us as with a thunderbolt, nearly paralyzing us—not because we did not believe that great republic of America was able to elevate immediatly to the office of President another good and capable man, as her people have well done, but because the Devil, through his agents intended, by destroying liberty and freedom of conscience, to overthrow the church of God; and by establishing slavery and despotism to trample under foot all knowledge, all true christian civilization, all missionary operations, leaving in their place the barbarian aristocracy of the South. But we are very happy that the enemy of all good made another great mistake! We hope that some of the ministers of the National Vaudois church will now see their mistake and no longer speak of Jeff. Davis as "a very pious, good man," and of the slaveholders of the South as "benevolent christian people" who have done much for their churches and school establishments.

We gratefully acknowledge the receipt of twenty-one francs from German friends of Wirtemburg, through Bro. Hardegg. With much love to christian friends, I am your brother, waiting for the kingdom.

M. B. Czechowski.

For the World's Crisis.

CONVENTION AT POULTNEY, VT.

Bro. Grant:—I had the privilege of attending this meeting. And although there were circumstances which rendered the beginning rather discouraging, yet the meeting was a success. There were three things which made the commencement of it rather disheartening to the delegates who attended the convention.

1. The Advent church in P. have been without stated preaching for something like a year past, if I remember correctly; and the church were in a low and somewhat discouraged state in consequence. Of the three ruling elders, or officers of the church, one had left the place, one was sick, and the other lived some three miles distant from the place of meeting; hence there could not be that attention paid to the general interest of the meeting, and to strangers, at the commencement which would have been desirable.

2. There was strong opposition to the meeting on the part of some, as they were fearful that "*women*" could not conduct a meeting of the kind without bringing a "*disgrace*" upon the cause of Christ.

3. In the call for the convention, there was an oversight in stating that there would be preaching only in the evening of each day, and business meetings in the day-time. This no doubt had a tendency to keep some from the meeting.

But notwithstanding all these embarrassments, on the second day and evening there was a good attendance of the people of Poultney, and the preaching and other exercises of the meeting were so interesting that the people began to feel a deep interest, which continued to increase until the close of the convention, with full meetings. Opposition which was very strong at the beginning was compelled to give way; and public confession was made to that effect.

The preaching by our sisters during the entire meeting would not suffer in comparison with some of our best male preachers in its results. We have seldom witnessed a deeper interest, on the part of saints and sinners, than was manifested during this meeting. But as it is not my intention to give a report of this convention, as this will be done by others, I will just say to those who oppose female preaching, I am of the opinion that, if they had been present during this meeting, their opposition would have somewhat abated.

East Weare, N. H. T. M. Preble.

For the World's Crisis.

PRAYERS FOR SIGHT REQUESTED.

Sister Huldah Rollins, who has suffered much for several years from partial loss of sight, and who has suffered several surgical operations on the eyes with some beneficial effects, but restoring the sight only partially, and fails to hope for recovery unless the Lord in mercy to her imparts his healing power,—requests the special prayers of the Lord's children that her sight may be restored. She is a faithful, widowed sister, and worthy the sympathies of the household of faith.

I. C. Wellcome.

For the World's Crisis.

BOOK NOTICE.

I would say to the friends who have subscribed for my book,—"Life Sketches and Experience,"—the book is now ready for distribution, at the Crisis office; and all who have not yet received it, and do not wish to wait till campmeetings, will please send in their orders to E. P. Woodward, Boston, Crisis Box, and he will supply you.

Abigail Mussey.

A TRACT FOR THE TIMES.

Rahab the Harlot. The Scarlet Line the token of Safety, or, the fall of Jericho a type of the fall of "the cities of the nation," with Babylon the Great. Words of solemn warning. By Wm. Shepherd. 40 pp. 10 cents single, 85 cents a dozen.

For the World's Crisis.

ASTRONOMY CONTINUED.

In Prof. Hudson's article in the last Crisis, in paragraph sixth, is a point which deserves some attention. He says that his friend "Mr. X. informed" him that, "if the eclipse of B. C. 457 was total at Celænæ, there were two errors in Eld. Thurman's computation of it."

As truth fears nothing from investigation, I would keep nothing behind the curtain. I have offered my astronomical tables to the world; and if any astronomer, who has confidence enough in his calculations to suffer his name to be used, and will say that my tables do not make the eclipse of Dec. 16th, B. C. 457 total at Celænæ, I will publish it to the world as something reliable; for my desire is not to deceive the people, but to give the light of truth.

I have before mentioned that the correctness of my tables is here sustained by Pingre, who makes the eclipse within two minutes of the same with mine; and it is evident from Herodotus that a total eclipse of the sun did pass over the army of Xerxes at the time he invaded Greece, and those who are willing to examine the subject are compelled to admit that this total eclipse occurred either on the 16th of Dec. B. C. 457, or nowhere. Hence we think those tables that fail to make a total eclipse at Celænæ at that time, are incorrect. And if the "Oracle" was unable to make any eclipse at all, where Herodotus had a total one; he is not only at variance with all learned astronomers, but in this eclipse he is at variance one hour and thirty-eight minutes with himself as to *time*, and more than seven digits as to the *quantity* eclipsed; for he says that "Mr. T. made the time of new moon almost three hours later than himself"; and yet sets down the middle of the eclipse at seven hours fifty-three minutes, which is only one hour and twenty-two minutes earlier than we have it; and if in this he has made no mistake, his tables must have made an eclipse there of more than seven digits; and yet he says he "could not make any eclipse at all at Sardis; or, at least, a very small one, if any."

Thus it will be seen that when the "Oracle" had an error of about three hours in his calculations, he was unable to make any eclipse at all at Sardis; but after correcting his error by adding one hour and thirty-eight minutes to his former calculations, his tables make one more than seven digits; and now he must add one hour more to make Prof. Hudson's standard eclipse of A. D. 136, and enough to the node to make it as full as Ptolemy informs us that it really was, and then his tables will make the eclipse of B. C. 457 *total*.

In defense of our Bible, I have more than once declared that no astronomical tables can make those eclipses in harmony with Ptolemy's Canon, which occurred before the year 431. Prof. Hudson, when claiming to be able to prove that I am incorrect in this assertion, said: "If you would like authority, good friends, please trust that of my word, when I say that the "Oracles" I have consulted may satisfy some of you, when they come to speak." We have with much patience been waiting for him to comply with his promise. Despairing of any proof on his part, we will now examine the testimony of the "Oracle." He declares that the "Oracle" is worthy "to be relied on as far as any authority may be appealed to in the case." We will therefore call him in as our first witness in the case.

Mr. X., will you inform us how much your tables eclipsed on the 8th of Mar., B. C. 720?

Ans. "Two digits and five-tenths."

Tell us now how much your tables eclipsed on the 25th of April, B. C. 491?

Ans. "There was no eclipse at all at that time."

Thus Prof. Hudson's "Oracle" proves the correctness of the statement that I made on page 34 of the "Book of Daniel Opened," about which there has been so much said to show that I was incorrect.

Says Prof. Hudson, "The eclipses of Ptolemy's Canon were actually observed, recorded and dated, and were no mere result of Ptolemy's calculations"; and if so, the eclipse of March 8th, B. C. 720, must be according to the record; that is, "three digits." Therefore, the "Oracle" must subtract enough from the moon's distance from the node to make this eclipse as full as called for; but this will throw the moon that much farther from the node on the 25th of April, B. C. 491, which, according to the authority of him of whom Prof. Hudson says he is "worthy to be an 'oracle' in this dispute," is already too far from the node for any eclipse at all. Hence, on page 34 of the "Book of Daniel Opened," we have

remarked that no astronomical tables properly arranged can make all of those eclipses of the moon.

When Prof. Hudson thought his "Oracle" was rather against our position, he tried to console us by saying that "facts are not our enemies, if they may help us to the truth"; and now with the same words we would console him by saying, "Facts are not our enemies," even if, to the ruin of Ptolemy's Canon, they should establish the correctness of the true Bible chronology.

The reader will observe that Prof. Hudson is now under the necessity either of admitting that it is impossible for any astronomical tables to make those eclipses, according to the record; or that the "Oracle," whom he has introduced to the public as "an accomplished astronomer, worthy to be an 'oracle' in this dispute," is really unworthy of credit.

WM. C. THURMAN.

Correspondence.

From Sr. C. Hill.

To my Brn. and Srs. in Christ:—Once more am I permitted to write of the great mercy of my Heavenly Father, for which mercy I feel myself unable to return suitable thanks and praise. Since I experienced so much of his healing favor in my poor, dying body, (an account of which I sent to the Crisis one year ago) I have been made to feel that it was indeed for a purpose, that I might be enabled to endure the keenness of the furnace fire, increased, it would almost seem at times, to a seven-fold heat. But we feel in all a joyful confidence in Him whose ways are far above our limited comprehension, and wait for the "eternal weight of glory" that is to be brought to us at the revelation of our Lord and Savior Jesus Christ. And I feel continually called upon to lay upon the altar of sacrifice all the mercy of health and strength given, to receive again by faith day by day according to my needs, and God's favor to us in Christ. And I have also to record one of those seasons of refreshing, best appreciated by wanderers in a desert land, surrounded almost entirely by strangers to the blessed hope.

When I saw the call in the Crisis of Bro. Turner, for a general meeting of the scattered flock of Western New York and vicinity, I felt that it was of God and would result in good; and when through his mercy I was permitted to meet with them there, my heart was melted within me in grateful praise, at witnessing the Spirit of love—love to God, love for his work, and love for each other, in these times of division and unholy strife. I could but feel that these were the children of God, and that we should go away better prepared to wield the weapons of our heavenly warfare, for encouragement and strength received at this meeting. Praise be to God, he still lives, more than a match for all his foes, therefore my heart doth rejoice in him, and under the shadow of his wing will I trust.

Brethren and sisters, beloved in the Lord, I feel like stirring up my energies anew, to watch, labor, and pray for my own salvation and that of my fellows in a land of evil and death. Ah! who that has tried strength with his foe but feels deepest sympathy for his fellows in the conflict, sorrow and regret for the beloved ones slumbering in enchanted vales, unaware that the pleasant gales that seem wafting them onward so prosperously are but lulling them to the sleep of eternal oblivion. O how shall notes of effectual warning be raised for such? How shall the blind eyes be opened, the deaf ears unstopped? How shall the perverted imagination be corrected? Thanks be to God there is One appointed to do his work, and while the ambassadors of Christ in his stead beseech men to come to life's healing waters, we, the least, may remember the effectual, fervent prayer of the righteous availeth much. What an inducement, aside from our own salvation to put on Christ's righteousness. Ah! beloved, we are called with a holy calling. Let nothing rob us of our privilege. Aye, truly we are responsible. Heaven help us in God's name to meet that responsibility

But before closing I wish to call the attention of the praying ones to the sick. Those who have long lain upon beds of affliction, or are in close confinement by sufferings, that neither pen nor tongue can describe. Is it God's will? Then we say, "Even so, Father," but while not thus assured, what a subject for earnest, *agonizing* prayer. O ye who have never known such sorrow, stop and contemplate this matter, and pray for the afflicted. Read their heart-melting tales in the columns of our paper. Think of them as you move around, in at least comparative health, and remember them when you go to God with your own sorrows, and may he be pleased to answer prayer in their behalf. And pray for us also, who have come up in a measure from such affliction, into a new world. Pray that we may be made efficient laborers for God; that we may have courage to face all opposition, wisdom for every necessity, and conquer, in Jesus' name. In christian love, yours,

CAROLINE HILL.

From Bro. S. Hale.

Dear Brn. and Srs. scattered abroad, greeting:—Having a desire to speak a few words for the good of the scattered flock, to encourage them to watchfulness, patience, and endurance in all things, that the God of all peace, and comfort, and consolation may rest upon them, and be found at all times in patient waiting for the Son of God from heaven. I would say I am willing to suffer reproach for the cause of my blessed Savior; yea, I will rejoice, and pray God that I may have that experience which Paul had, having obtained the evidence that the promises of God were sure to Abraham through faith and obedience, and that what God had promised to Abraham and to his seed after him through faith, that as Abraham should become heir of the world, and all who, like faithful Abraham, should become heirs also, and believing God was able to perform that which he promised, Paul declares he was justified by the exercise of this faith, and he found peace through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. "And not only so, but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Now, brethren, our experience may be to us as profitable as it was to Paul, by keeping in lively exercise the faith that works by love, that purifies the heart and overcomes the world. Says Paul, "The life I now live I live by the faith of the Son of God." "Who by Him believe in God, Who raised him from the dead, that your faith and hope might be in God." So says Peter. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin, for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. Let us see to it as a people, that we examine ourselves daily, take a higher standard of living, seek more earnestly the blessing and favor of our Heavenly Father, live more self-denying and cross-bearing, see to it that our thoughts, words and actions tell in our individual experience. As did Paul, so do we desire you that ye do all show the same diligence to the full assurance of hope unto the end, that ye be not slothful, but followers of them who through faith and patience inherited the promises.

It was my privilege on last Sabbath, June 18th, to spend the day in Castleton, at Bro. and Sr. Mathewson's. It was a precious privilege to hear him once more, who has so faithfully declared and defended the great and glorious truths of the gospel. "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2: 6), were the words of his discourse in the morning, a subject full of interest and profit. May the Lord bless our good brother's labors with abundant success. They have an interesting little Sabbath school here. Altogether, my visit has been both pleasant and profitable among them.

Castleton, Vt. S. HALE.

From Bro. R. Batley.

BRO. GRANT:—I have been a free subscriber to the Crisis almost since the paper was first started. I love the paper and I look for its weekly visits with pleasure. I do not know how I could do without it, for I love the truths it inculcates. I am poor—have but one hand—and have a large family. We have not much Advent preaching here, consequently the Crisis fills a void that could not be filled in any other manner, for I love to hear of the Master's speedy return to earth, to deliver his saints from all their troubles, to raise the sleeping dead, and to give immortality to his children. O, hail happy day! Inclosed please find two dollars (a small sum) for the Crisis. I wish I could send more, but times are hard, and it is almost impossible to get money, especially the poor.

Dear brother, I hope the good Lord will bless you in your arduous labor, and cause the paper to be a means of bringing many to embrace the truth as it is in Jesus. From your brother, looking and hoping for redemption, when Jesus comes. R. B.

Bury, C. E.

BRO. GEO. NEEDHAM, Artesia, Ill., writes: "We now have a little church, organized a few weeks ago, of fourteen members. We now stand on the Bible alone. Last Lord's day was one of the most blessed of my life. I had the inexpressible satisfaction of planting my two oldest sons, in the likeness of Christ's death, and raising them again, in "the likeness of his resurrection," hoping that at the last day they may walk in the new life, —the resurrection life. Glory to God for his unspeakable grace.

We shall be happy to see any of our brethren who are servants of the word, who do not ride a hobby, should they be passing this way. They can inquire for me at Bulkley, on the I. C. R. R. My home is in sight of the station."

Married.

In Somerville, June 21st, 1865, by Eld. A. W. Sibley, Mr. LEWIS W. THOMPSON and Mrs. MARY J. HILL, both of Somerville, Mass.

In Groton, Mass., June 10th, by Eld. Wm. C. Thurman, Bro. HENRY LOWE, of Clinton, Mass., and Mrs. LOUISA RICHARDS, of Groton, Mass.

Obituaries.

BROWN. In Troy, Vt., April 22d, Zelinda, wife of Anson Brown, and daughter of Israel and Mehitable Peck, aged thirty-seven years.

She experienced religion when she was ten years of age. At twelve united with the Methodist church in Irasburg; at fourteen united with the Baptists, and was so imbued with a missionary spirit as to be willing to devote her life and talents to that work, had a door been opened by Providence. At twenty-two years of age, during the Advent movement, she changed her church relation, and felt it her duty to improve in public, and after months of trial in mind, being satisfied that it was the will of God, she took up the cross, and although she had a numerous family to care for and poor health, being under the care of a physician for months, and at one time three or four years, yet when she felt able she was faithful to her high calling, and was faithful till death. Although a great sufferer, she was patient and resigned to the last. She chose for her funeral text—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," etc.

In her death her family sustain a great loss. She was a most kind and affectionate wife and mother. The church has lost a most faithful and earnest member. She being dead yet speaketh.

KEZIA WHITTEMORE.

Zion's Herald please copy.

SMITH. Died at Bangor, Me., May 23, 1865, after an illness of only a few days, Bro. Lemuel Smith, aged sixty-two years.

Bro. Smith was a lover of God and good men. For many years religion with him was no mystery, but a living, active principle. He heard the sayings of Christ and *obeyed* them, as many can testify who have been blest with acts of love and kindness which were continually dropping from his hand. The little church in Bangor, whom he loved, and with whom he labored, deeply feel their loss, and are tearfully asking, *who* can fill his place? Not only the church, but the citizens, and men of business, are saying, a good and trustworthy man is gone. He was of good report from them without,—a living epistle. Thank God, the memory of such is blessed. They rest from their labor, and their works follow them. The hope of soon seeing Jesus, which his sincere heart so faithfully cherished, grew firmer as he neared the end.

Bless'd hope has made for him a pillow,
And faith a garment rare,
To wrap him in his slumbers,
Till Christ his home prepare.

But when the dawn of morning
Breaks in his little room,
He'll rise and cry, "Hosanna,
Deliverance has come."

Sr. Smith has much comfort. She confidently believes the good Shepherd is near, and will *soon* gather his loved ones to his fold. Amen.

L. DAMMAN.

WHITTIER. Died in Athens, Me., June 15th, 1865, Lizzie S., daughter of Charles and Harriet Whittier, aged eighteen years.

In this death the parents are bereft of a dear daughter, brothers and sister of a kind and affectionate sister.

They have laid her away in deep sadness,
Yet not without hope in their breast;
For we hope they will join her in gladness,
And enter the heavenly rest.

Sermon from Pr. 17: 15. CHAS. STRATTON.

WARREN. Died in West Stafford, Ct., May 21, 1865, of dropsy, Charles A., only son of Bro. Austin and Sr. Margette Warren, aged eighteen years.

Charles was loved and respected by both relatives and acquaintance. He died in the triumphs of faith.

He sleeps in Jesus, sweet his rest,
Far from a world of pain;
No mortal cares disturb his breast,
Nor sickness racks his frame.

L. B. POTTER.

CRAIG. Died in Haverhill, June 13th, John Wesley, son of Bro. John Craig, of Westford, Mass., aged twenty-four years.

My thanks to the brethren and sisters of Haverhill for their kind aid and sympathy to me in my deep affliction. JOHN CRAIG.

Herald of Life please copy.

BURRIDGE. Fell asleep in Jesus, at Lunenburg, Mass., 27, 1865, Jonathan Burridge, aged seventy-nine years and ten months.

He was a good man. He died in the belief that he should not awake, nor be raised out of his sleep till the heavens be no more. A sermon was preached on Sunday, June 4th, by S. S. Brewer.

Summary of News.

FOREIGN.

Liverpool June 10th, Londonderry 11th.

The Emperor Napoleon has returned to Paris.

A Paris letter in the *Nord* says: "The Emperor Napoleon astonishes everybody by his unalterable health. Bodily weariness, enormous heat, fatigue from work—nothing overcomes him. He is always bright and well, the first to be ready, while some of his suite appear singularly fatigued."

The resignation by Prince Napoleon of the Vice Presidency of the Council and Presidency of the Exhibition Commission is accepted.

FRANCE.

The Paris correspondent of the London *Times*, under date June 8, writes as follows: "It is certain that the Mexican agent who arrived in Paris was sent by Maximilian for the express purpose of explaining the critical state of affairs in Mexico, the menacing attitude of the Americans, and the fear of his Majesty that war would be declared by the United States now that the war with the South is over. The French Cabinet has, therefore, given the Washington Cabinet to understand very plainly that Mexico is under the protection of France; that France will not allow any power to attack it; that fillibusters and adventurers entering Mexican territory with hostile designs will, taken in arms, be hanged or shot without loss of time or mercy; and that the United States Government, whose good faith France of course does not doubt, will act wisely at well as humanely by doing all in its power to keep her subjects from injuring Mexico. The Washington Cabinet probably has no desire at this moment to be on bad terms with this country, and will, no doubt, act with prudence in this affair. The language and tone of France is what may be called decidedly energetic, and may not be literelly correct as I mention, but it is substantially so."

From Queenstown the 15th.

The English armor plated fleet, by invitation of Napoleon, is to make a tour around the French coast. The French armor plated fleet is to do the same around England. The combined fleets will be at Plymouth by the middle of July.

Parliament will be dissolved about the 10th of July.

The Morning Post says the negotiations between England and Canada are about to be satisfactorily concluded. Canada is expected to undertake the whole Western defence; the canals will be deepened and an efficient militia will be maintained. The Imperial Government will furnish the entire necessary armament and guarantee a loan to construct an inter-colonial railroad.

The *Moniteur* of the 13th, publishes a circular of the Minister of Marine, dated June 5th, closing French ports to confederate vessels.

Mrs. Lincoln had sent a reply to the Empress Eugenie's letter of condolence.

It is stated that the Emperor of Austria has agreed to reinstate Maximillian in all his rights in Austria in the event of his returning from Mexico.

Spain has ceased to extend belligerent rights to the confederates by a decree dated June 4th.

A conspiracy against the Government was discovered at Valencia and thwarted.

An agent of Juarez had arrived at Turin to attempt to procure Garibaldian officers and men for Juarez.

DOMESTIC.

Louisville, Ky., June 23. The New Albany *Ledger* reports a terrible accident on the Ohio and Mississippi railroad, near Loogootee, Indiana, yesterday. A freight train bound east and a soldier's train going west collided. The engineers and firemen of both trains were killed. While the conductors of both trains were engaged in angry dispute as to which was to blame, another freight train from the east ran into the soldier's train at the station, killing fifteen men, and wounding 150, many fatally. The soldiers belonged to Illinois and Mississippi regiments and were homeward bound.

Fortress Monroe, June 24. Jeff. Davis' health is much better than when he landed here off the steamer Clyde. He was seen this morning, smoking, and apparently in a calm state of mind. He is not in irons and his quarters are very comfortable.

New York, June 24. The *Herald's* Texas correspondence of the 10th says Gen. Steele was at Brazos Santiago, and Gen. Brown was still in command at Brownsville. There remained some rebel soldiers in the vicinity of the latter place awaiting parole. It was said that a rebel battery was run over into Mexico after Kirby Smith's surrender, which would be delivered up to the United States authorities.

Gen. Weitzel had not yet arrived in Texas, but was daily looked for.

The Mexican imperialists at Metamoras are much exercised in mind regarding the appearance of so many United States troops.

CONDITION OF AFFAIRS IN ARKANSAS.—Arkansas appears to be undergoing severe trials in consequence of the rebellion. Gov. Murphy says in a letter to Gen. Curtis:

"Our State and its loyal inhabitants have suffered terribly by this war. The people are now suffering from destitution more severely and more extensively than at any time since the commencement of the war.

After the defeat of Banks and the retreat of Steele, the rebel bands spread over the State, occupying the whole State, except fortified points. They stripped the country of stock, consumed the crop of the preceding year, and checked and disabled the labor of the State, so that little was raised or saved. This year the effort to raise corn has in a large portion of the State been defeated by the want of teams and fear of guerrillas. With the aid of Gen. Reynolds, I have since last fall formed fifty armed agricultural companies in upwards of thirty counties. They have had complete success in defending their neighborhoods and in cultivating large crops. Companies are being rapidly formed since the surrender of the rebel armies, principally of refugees from southern and south-western counties.

A great blunder at least—strongly suspected to be by wicked design—has been committed by the rebel leaders. They have permitted their troops to disband themselves before surrender, and they have scattered in every direction, taking arms and ammunition with them, living on the country, robbing and plundering without discrimination. Several murders have already been committed. This state of things we trust will not last long. However it will strip the inhabitants of the little food saved, and increase the desolation of the country; and unless speedy relief can be furnished, hundreds will die of starvation. Gen. Reynolds is a most energetic and excellent man, and will do all that he can; but yet I fear that his means are entirely insufficient to meet the demand for relief."

RECONSTRUCTION.—President Johnson is pushing his plan of reconstruction along rapidly. All the States which seceded have been supplied with loyal Governors except Alabama, South Carolina and Georgia, and it is expected that these States will be provided for before the Fourth of July, when all the States will be back again in the Union. Seven of the States have Governers of their own choice and four have provisional Governors appointed by the President.

☞ The latest information from Mexico says the Empire is waning fast. The Emperor Maximilian is a mere puppet in the hands of Marshal Bazaine. The Empress displays more firmness and decision of character than her husband, and exerts great control over him. She is really Empress of Mexico. The foreign and Mexican troops are bordering on disorganization. The French are only reliable, and look to Bazaine for orders. The Mexicans will rebel on the first opportunity.

☞ Admiral Du Pont died at Philadelphia this morning, June 23d, after only an hour's illness.

LOCUSTS IN SYRIA.—A letter from Syria, May 3d, says: "The second crop of locusts are now hatching out, and a new swarm of the flying kind has also come on from the South. In some parts of the country they are devouring every green thing. Millions have fallen into the sea, and the waves have cast them upon the shores in winrows. Yesterday they almost darkened the sky, and the noise of their flying was like the noise of a flock of quails."

☞ Secretary Seward's family are still further afflicted by the death this morning, June 21st, of Mrs. Wm. H. Seward, in the sixtieth year of her age. The anxiety and exertion incident to the late misfortunes of her family probably produced the fever which ended her life. After embalming, the remains will be conveyed to Auburn, N. Y., by a special train to-morrow morning. The State Department is closed until further orders. Mr. Fred. Seward's recovery is seriously delayed by this bereavement.

☞ The Presidential proclamation removing the blockade from the last of the Southern ports is regarded here as being equivalent to a formal declaration of peace. All laws made by Congress which expire by limitation, on the suppression of rebellion, will be no longer enforced.

☞ Mr. Abraham Day died at Cornish, Me. on the 14th inst., at the extraordinary age of one hundred and nine years and eight months! He is reported as having been the proprietor of the first iron foundry ever established in America.

☞ Persecution still prevails in Turkey. Two Mohammedans at Sidon who lately professed christianity have suddenly and mysteriously disappeared.

☞ At the British Museum about 4150 volumes are used in the reading room daily; the number of readers has been about 106,000, or 360 per diem.

☞ The Paymaster's Department is disbursing over one million dollars per day to officers and soldiers discharged here.

☞ Francis Joseph of Austria has submitted to his popular assembly a law giving the women of his empire a right to vote.

☞ The season is said to be about a fortnight earlier than usual in England, and the harvest promises to be very abundant.

☞ Great destitution prevails in the interior of the Southern States, where there are no communications by water or rail.

☞ The New York Board of Aldermen have appropriated $20,000 for celebrating the Fourth of July.

☞ An English missionary was recently devoured by some discontented members of his parish in New Zealand.

Notices.

Tremont Grove and Campmeeting.

This meeting will be held upon the same ground as last year, one-half mile from the Tremont Depot, West Wareham, Mass., on the Old Colony and Cape Cod Railroad, thirty-five miles from Boston, and eighteen from New Bedford. It will commence July 25th, and continue over the Sabbath. We hope to greet the many we have met there before, and many more beside. Shall we not see many from Portsmouth, Concord, Lawrence, and from towns round about Boston? Encouraged by the blessings of God upon this meeting in the past, we expect a larger and a better one this year.

Preachers who may come in the name of the Lord will find a cordial welcome. We, however, assume no responsibilities save with such as are engaged. None are desired who come in their own name, or in the name of some strange doctrine. The objects of this meeting are to comfort and strengthen the saints, and save men "from the wrath to come."

H. MUNGER, for the Committee.

Grove Meeting.

There will be a grove meeting held in the town of Alganse, Branch Co., Mich., in the neighborhood of Bro. Eli Wakeman, eight miles south of Quincy Station, to commence Sunday, July 2d, at 10½ A. M., and continue over the 4th. A cordial invitation is extended to all, both professors and non-professors, to attend this meeting, and celebrate the anniversary of our American independence in a manner becoming christians who are looking forward to a day when the saints of God shall be made free. Brethren, one all, lay by the cares of life and come up to this feast, that our hearts may all be made glad. Bro. A. N. Seymour is expected to be there to assist in preaching the word. Will Bro. J. V. Himes arrange to be at this meeting, to gladden the hearts of old friends, and assist in proclaiming the glad tidings of salvation to men? A. E. BABCOCK, for the friends.

N. B. If any friends should come from abroad by railroad, if they would write to Bro. Eli Wakeman, at Quincy, arrangements will be made to take them to the meeting. A. E. B.

Basket Meeting in New Sharon.

There will be a Basket Meeting at the Town Hall in New Sharon, Me., commencing Saturday, July 1st, at 10½ o'clock A. M., and continue over the following Sunday. Brn. Seavy, Hanscomb, and others, are expected to be present and preach the word. Inquire for Bro. J. Taylor or Bro. L. Cookson. Come, brethren and sisters, take your provision with you, and come prepared to labor for the Lord. This is a new place, and we need the prayers and assistance of all. D. W. GRIFFIN.

Grove Meeting at Kingston, N. H.

The usual grove meeting will be held in a grove near Bro. Gale's, in Kingston, N. H., on the Fourth of July next, commencing at 10 o'clock, A. M. Eld. Osler, of Providence, R. I., will be with us, and others are expected to be present. We hope there will be a general effort made to attend this meeting.

FRANKLIN GALE, EDMUND POWELL, HENRY LUNT, JUN., T. C. PEARSON, } Committee of Arrangements.

Notice.

The next session of the R. I. and E. C. Conference of Reformers will be holden at Natick, R. I., Wednesday, July 5, 1865, at 2 o'clock P. M., and continue over the following Sabbath. Come, brethren and sisters, let us have a victory in the name of the Lord. Come, praying for God's blessing and the salvation of souls.

M. R. PHETTEPLACE, Chairman.

Advent Christian Conference.

The Minnesota Second Advent Christian Conference will hold its annual session at Elliota, Fillmore Co., (near the Iowa Station), commencing on Friday, June 30, 1865, and continuing over the first day. A general attendance of christians is desirable. Come, dear brethren, let there be a general gathering. Come laden with grace to work for the salvation of souls. Inquire for James Bersell, etc. PHILIP RAMER, Secretary.

Grove Meeting.

There will be a grove meeting holden in the grove adjoining Natick, near the Mill Pond Bridge, July 4th, 1865, commencing at 10½ o'clock A. M. Ministers, and all who love the "blessed hope," are invited to attend. M. R. PHETTEPLACE.

Tremont Campmeeting.

The fifth annual campmeeting will commence at Tremont, Tuesday, July 25th, and hold over the following Sabbath. The Committee will make arrangements for boarding. Bro. Hiram Munger will preside, arrange for the preaching, and give due notice of the same. By order of the Committee.

Minnesota Meeting.

By request I am to pitch the Western Tabernacle, for the Minnesota Annual Conference, June 30th, at Elliota, Fillmore Co., Minn.

W. SHELDON.

Notice.

S. S. Mooney will preach in the new chapel at the Pine Ground, Chichester, N. H., one half of the time, commencing July 2d, and continue every other Sabbath until further notice.

Maine Second Advent Tract Society.

S. K. PARTRIDGE, R. R. YORK, I. C. WELLCOME, Board of Managers.

I. C. WELLCOME, Secretary and Business Agent.

ISAAC WIGHT, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. WELLCOME, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
J. T. Dixon.....Sunday, July 2d

East Boston.....Sunday, July 2d
C. GOODRICH.

Montreal, C. E., Friday evening, June 30th, and over the following Lord's day, and the first four evenings of the following week, if thought best.
Danville, C. E., Thursday, Friday and Saturday evenings, July 6th to 8th, commencing at 7 o'clock P. M., and on the following Lord's day, and longer if thought best. We hope to see a general gathering of Jesus' friends in that vicinity. Let us meet once more to praise the God of our fathers, and to prepare to meet his Son at his coming. MILES GRANT.

Springfield, (Barnes' Block), Friday evening, June 30th
Hartford.....Sunday, July 2d
H. L. HASTINGS.

Lynn, Mass.....Sunday, July 2d
Worcester, Mass.....Sunday, July 9th
Concord, N. H.....Sunday, July 16th
North Chichester, N. H.....July 23d
Brookfield, N. H., instead of Bro. Ross.....July 30th
A. W. SIBLEY.

Britton's Mills, Livermore, Me.....Sunday, July 2d
I. C. WELLCOME.

Darien, N. Y., (as Bro. Simonds may arrange), Sunday, July 2d.
East Carlton, N. Y.....Sunday, July 9th
Brn., please meet me at Eld. Sweet's, at Albion, on Saturday, the 8th. J. BLAIN.

Saratoga, N. Y., (Metropolitan Hall), Sunday, July 2d, at 10½ A. M. O. R. FASSETT.

Walbridge.....Sunday, July 2d
Agawam.....Sunday, July 9th
Athol.....Sunday, July 16th
A. M. HIGGINS.

Square Pond.....Sunday, July 2d
S. J. HIGGINS.

Densmore Hill, Vt.....Sunday, July 2d
J. B. LIBBY.

Medford, Me., (school-house near the ferry), Sunday, July 2d.
Swansville, Me.....Sunday, July 9th
Lincolnville Centre, Me.....Sunday, July 16th
Newburgh, (school-house near Joseph Smith's), Sunday, July 23d. THOMAS SMITH.

Champlain, N. Y.....Sunday, July 2d
D. T. TAYLOR.

Waterloo (Warner), N. H.....Sabbath, July 2d
Schoodoc school-house, (Warner).....Sabbath, July 9th
Bradford, N. Y., (Pond meeting-house).....Sabbath, July 16th. T. M. PREBLE.

South Windham, Me., (where Bro. J. Stephens may appoint).....Sunday, July 9th
J. A. LIBBY.

New Britain, Ct.....Sunday, July 9th
Bristol, Ct.....Sunday, July 16th
IRA MORGAN.

Poultney, Vt.....Sunday, July 2d
Rutland.....Tuesday evening, July 4th
North Springfield.....Sunday, July 9th
A. MUSSEY.

Carthage, Me.....Thursday, June 29th and over Sunday, July 2d.
Will the brethren meet me at North Jay depot the first train from Boston, which will be 3 or 4 P. M.?
Canton Mills, Me.....Tuesday, July 4th and 5th
Wednesday and Friday at liberty on my way to Poland. If others wish me to stop one evening, please inform me at Carthage, Me.
Poland, Me.....Sunday, July 9th
From West Poland, July 9th to the 16th, at liberty. I will look for letters at West Poland, July 7th to the 10th.
Boston, (Lowell Street Chapel).....Sunday, July 23d
Tremont camp-ground.....Monday, July 24th
All letters to me must be directed *Chicopee Falls*, instead of Chicopee. HIRAM MUNGER.

Worcester, Mass.....Sunday, July 2d
New Preston, Ct.....July 4th, 5th, 6th, 7th, 8th, 9th
West Winsted.....Monday eve., July 10th
Pleasant Valley.....Tuesday eve., July 11th
Collinsville.....Wed. eve., July 12th
Plainville.....Thurs. eve., July 13th
Bristol.....Friday eve., July 14th
Cheshire Street.....Sunday, July 16th
Yalesville.....Monday eve., July 17th
Wallingford Farms.....Tuesday eve., July 18th
New Britain.....Wed. eve., July 19th
Hartford.....Thurs. eve., July 20th
Warehouse Point.....Friday eve., July 21st
Springfield, Mass.....Sunday, July 23d
Palmer.....Monday eve., July 24th
Clinton.....Wed. eve., July 26th
Holden.....Friday P. M., July 28th
Worcester.....Sunday, July 30th
A. ROSS.

Chichester (new chapel).....Sunday, July 2d
Lower Gilmanton.....Sunday, July 9th
S. S. MOONEY.

West Hill, Ct.....July 2d and 30th
Winchester (Stone school-house).....July 16th
Lovely Street.....August 6th
H. ROCKWELL.

East Canaan, N. H.....Sunday, July 9th
J COUCH.

Plainfield, (Pond school-house).....Sunday, July 16th
WM. J. BLANCHARD.

Savoy, (at Bro. H. Hadlock's).....Sat. eve., July 8th
Savoy, (at the house of Bro. Worthington), Sunday, July 9th. J. WILBUR.

Savoy, Mass.....Sunday, July 2d
H. K. FLAGG.

Plymouth, Mass.....Sunday, July 2d
W. F.

North Norway.....July 2d
Starks, (Sawyer's Mills).....July 9th
D. M. HANSCOM.

Springfield, Mass.....July 9th
HENRY L. BRADLEY.

West Abington.....Sunday, July 2d
C. C. RAMSAY.

Lower Gilmantown, N. H., (Baptist meeting-house), Sunday, July 2d. Love feast at 9 o'clock.
Warner, N. H., (Schoodoc school-house), Sunday, July 9th. Love feast at 9 o'clock.
Warner, (Waterloo school-house), Sat. eve., and Sunday, July 15th and 16th.
Love feast Sunday morning, at 9 o'clock; baptism in the afternoon. JOHN G. HOOK.

Three Rivers.....July 2d, 5 P. M.
R. WILLIAMS.

Lee, N. H.....July 2d
C. S. EMERSON.

Elliot, Me., (Congregational meeting-house), Sunday, July 2d. TIMOTHY COLE.

Westford.....Sunday, July 2d
Groton, (at the Community Hall).....Sunday, July 9th
Carlisle.....Sunday, July 16th
B. SPAULDING.

Harvard, Mass., (as Bro. Withington may appoint), Sunday, July 2d. Let there be a general gathering of the saints. L. BOUTELL.

Wallingford, North Farms, Conn.....Sunday, July 2d
North Canton, Conn.....July 9th
B. HITCHCOCK.

Lunenberg, Mass., (at widow Burridge's) Sunday, July 2d.
Ashburnham, Mass.....Sunday, July 9th
S. S. BREWER.

North Strafford, N. H.....Sunday, July 2d
Meredith Neck, N. H.....Sunday, July 9th
Portsmouth.....Sunday, July 16th
J. G. SMITH.

Lincolnville Corner, Me., (Bro. Joseph Young's funeral, who died in a rebel prison), Sunday, July 2d.
N. F. NASON.

Loudon Ridge, N. H.....July 2d
Bradford, (Pond meeting-house).....July 9th
Northwood Narrows.....Sunday, July 16th
Lee.....Sunday, July 23d
Dover.....Sunday, July 30th
Kennebunkport, Me.....Sunday, Aug. 8th
BENJ. P. MANNING.

Dover, N. H.....Sunday, July 2d
Kennebunkport, Me., Wednesday and Thursday evenings, July 5th and 6th.
Biddeford, Me.....Friday evening, July 7th
Portland, Me.....Sunday, July 9th
South Poland, Me.....Monday evening, July 10th
Will Bro. Waterhouse meet me at the first depot this side of Mechanic Falls, when the P. M. train arrives from Portland?
West Poland, Me.....Sunday, July 16th
And the five evenings previous as Bro. Libby may arrange. These appointments are given by the suggestion of Bro. Munger. A. SIMPSON.

Chatham Valley, Pa., July 4th, and continue over Sunday.
Benedict school-house, Erie Co., N. Y., July 16th, at 10½ A. M.
Benedict school-house, Erie Co., N. Y., July 18th, at 10½ A. M.; and at Swift's Mills at 4 P. M.
C. F. SWEET.

St. John, N. B.....July 1st
EDWIN BURNHAM.

Portsmouth, N. H.....Sundays, July 2d and 9th
JOSEPH W. WHITE.

Lowell.....July 2d
J. S. WHITE.

Rochester, (Brick school-house, Lewis McDuffee's District).....Sunday, July 2d
J. PINKHAM.
J. H. F. VARNEY.

North Bennington, Vt.....July 1st and over the following Sabbath.
WM. J. BLANCHARD.

Biddeford.....Sundays, July 9th and 16th
J. K. BELLOWS.

Northwood Narrows, N. H.....Sunday, July 2d
H. S. PINKHAM.
S. HAWKINS.

Northfield, Mass.....Sunday, July 2d
GEO. A. STREETER.

Business.

TO CORRESPONDENTS.

I. B. Chamberlin—For F. M. C. and Mrs. Geo. T. received.
J. C. Hathorn—Have given you credit to No. 526.
Mrs. R. Taylor—All right. Have credited you to No. 518.
Ira Morgan—The $5.00 were received and acknowledged April 25th.
D. A. Grant—Will send soon.—ED.
J. C. Newhouse—Received. See No. 507.

To H. L. HASTINGS' CORRESPONDENTS.

J. G.—I presume I may be able to attend the campmeeting at Alton Bay with my big tent,—at least I see nothing now to prevent my being there if the Lord will. May he guide in all things, and bless the meeting abundantly. Amen.

M.—I sent you about 160 vols. of Sunday School books, with cards, pictures, etc., for the children, by Eastern express. I hope they will please you and the children.

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 To bid my heart rejoice.

For I, my God, thou knowest well,
 Have sinned in thy pure sight,
But wilt thou not my fears dispel,
 And help me love what's right?

Then send thy Spirit, mighty One,
 And make me now consent
To fly to him, thy well loved Son,
 And of my sins repent.

Wilt thou my trembling soul appease,
 And help me seek thy truth?
Thus may I find eternal peace
 In these my days of youth.

Yes, cause me, Lord, to shun that road
 Which leads to endless death;
Teach me to love thy holy word
 As long as I have breath.

And having learned to sin no more
 In this sad life of pain,
I'll hope, as thousands have before,
 Eternal life to gain.

Thrice happy then I'll surely feel,
 With all past sins forgiven;
With peace of mind I then can kneel
 To thee my God in heaven.

Then when in death these eyes shall close,
 Midst worldly grief and fear,
I'll sweetly in my Lord repose,
 Until he does appear.

Mt. Vernon. B. J. BURNETT, JR.

DEMONISM ALIAS SPIRITUALISM.

One characteristic of the demon-teaching of the last days remains to be considered, viz.: *The seducing spirits command to abstain from meats, that is, from food.* In the Popish foreshadowing, this is seen in the feigned holiness of asceticism, and the prohibition of meat on Fridays. But how does it apply to Spiritualism? We have no doubt that this characteristic will be found not a whit less marked than the others. It must be remembered, however, that the system is not yet fully developed; and this mark is, as yet, less prominent than the rest. It is likely that the prohibition to abstain from meats, or food, will arise, like other parts of the system, from a pretended sympathy for "suffering creation," and a pretended superior refinement, inasmuch as the eating of meat, in its restricted sense, involves the taking of life. But we suspect that the chief object is to make the human frame more susceptible to supernatural impressions, by reducing the system through a course of training, and correspondingly exalting the psychological element. It is a well-known fact that many persons who had been weakened by lingering and emaciating disorders have become the subjects of trances and clairvoyant phenomena. We also find in Col. 2:23 a warning concerning this sort of "neglecting of the body." Perhaps, too, the spirits, when they shall have obtained full control, will prescribe abstinence from certain articles, as a sort of test of spiritual membership.

We should be glad if any of our readers could throw a little more light on this part of the subject, derived from their personal knowledge of the practice of spiritual circles.

Frequent indications are, however, already, not wanting, of the prohibition in question. The following has been reported to us, from a trustworthy source.

"The fifth mark, commanding to abstain from eating meats, is still more unmistakably manifested. And it is remarkable that the spirits command these things, not the Spiritualists. Even the mediums do not pretend to teach it themselves, except as they receive it by direct communication from the spirits. These Spiritualists abstain from everything that is derived from an animal. They take no milk in their tea, nor butter, nor eggs, because these articles of food are of animal origin. One Spiritualist bookseller went to his bookbinder, and told him to take all the leather bindings off his books, and bind them in cloth. The binder told him he must use glue, and that came from an animal. He said he would have them without binding, if he couldn't get a mucilage without animal substance. He succeeded in getting a mucilage of that character from a chemist, but the binder refused to bind for him out of the regular way. Whether he succeeded in getting a more accommodating binder, I never heard."

The modern demonism, commonly called "Spiritualism," bears, as we have shown, all the marks of the latter-day invention of Satan, predicted in the opening verses of 1 Tim. 4. If it is true that there is nothing new under the sun, yet it can hardly be denied that this is a new *phase* of sorcery, adapted, in Satan's usual manner, to the aspect of the times, and brought out on a far more extensive scale than ever heretofore. Formerly, witchcraft was in bad repute, and was exceptional in its character; but now, ways and means have been devised to make it attractive, fashionable, and universal, by allying it with progress, liberty, refinement, enjoyment, and the prevalent ideas of the ungodly age. Men are being insensibly accustomed to intercourse with supernatural beings; and if, in a little while, the character of the spiritual agents should be discovered to have an origin heretofore associated with the regions of darkness, it will make but little difference, provided that compensation shall be found in the advantages bestowed. They will be first "endured," then "pitied," then "embraced." It will be discovered that many of the repulsive features were only imaginary, or were greatly distorted by "superstitious tradition," "prejudice," etc., etc. And thus the field will be left clear for the open manifestation of the great enemy, when he shall marshal his forces for his supreme effort, and for the *open* alliance between himself and the race of man, in the shape of the predicted antichristian confederacy. Already multitudes have been seduced from the christian faith. And no one who is acquainted with the blasphemous denial and perversion of all the cardinal doctrines of grace which "Spiritualism" makes, can fail to see the prophetic mark of "doctrines of devils." It speaks lies in hypocrisy, without compunction, as only those can whose conscience is seared as with a hot iron. It forbids to marry, and commands to abstain from meats.

And, besides all this, it bears other marks pointed out in the Holy Scriptures, which the Holy Spirit hath spoken expressly concerning it. All its pompous and lying pretensions about angelic intercourse were, long since, pointed out by him. It has, indeed, a "show of wisdom, in will-worship, and humility, and neglecting of the body." (Col. 2:23). It makes a great pretence to "philosophy," which, however, is only "empty deceit, according to the precepts of men, and according to the elementary arrangements of the world." (Col. 2:8). We find in it a "voluntary humility and *worshiping of* (so-called) *angels*." We find men that are misled by it, "*intruding into those things which they have not seen*, vainly puffed up by their fleshly minds." (Col. 2:18). We find them speaking "*great swelling words of vanity*," and "catching souls by a bait," through "the lusts of the flesh, and through much wantonness;" yea, even those "that were (for a little while) clean escaped from those who live in error." And there are multitudes ever ready to be enticed by such loud trumpetings of pompous transcendental nothings, the chaff in which the deadly poison is concealed. These have "LIBERTY" promised them; whereas, in fact, the spirits and their duped and duping mediums are themselves the slaves of corruption; "for of whom a man is overcome, of the same is he brought into bondage." (2 Pet. 2:18, 19).

These experts in the new "Harmonial Philosophy" profess that they *know God*; but in their conduct they deny him, being "*abominable* and *disobedient*, and unto every good work *reprobate*." (Titus 1:16). Their doctrines are the commandments of men that turn from the truth (v. 14); for even their mind and conscience are defiled (v. 15). These are the false teachers who *privily* have brought in damnable heresies, *even denying the Lord who bought them*; who shall bring upon themselves *swift* destruction. We find many following their pernicious ways; and by reason of them the way of truth in Jesus is evil spoken of. And it is also true that through *covetousness*, they, with feigned words, and pretended love of virtue, make merchandise of souls. (2 Pet. 2:1). These are they that walk after the flesh in *the lust of uncleanness*, and *despise government*, full of revolutionary and socialistic teachings. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities. As natural brute beasts, made to be taken and destroyed, they speak evil of the things that they understand not; ridiculing the holy and divine religion of Jesus Christ, through which, alone, we can be saved. These are they that even *sport* themselves with their own deceivings. They have *eyes of adultery*, that cannot cease from sin, beguiling unstable souls; a heart have they exercised with covetous practices—cursed children. (2 Pet. 2:10–14). These are they that *creep into houses*, and lead captive silly women, laden with sins, led away with divers lusts; women who are always learning, and never able to come to the knowledge of what is really truth. (2 Tim. 3:6, 7). It is in them, also, that we find the characteristics mentioned in verses 2–5.

And as for their other features, as traced in the sacred word, our readers will now hardly be at a loss to discover them. No wonder, then, that the time has now come, when so many in christendom, and even in the Evangelical churches, will not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears. No marvel, then, that there are so many who turn away their ears from the truth, and are turned unto fables; who love orthodox evangelical teaching, in the abstract, but are dead set against any practical application of it, from the pulpit, to the times, and to their fashionable wickednesses. (2 Tim. 4:3, 4). No wonder there are scoffers at the second advent as ever to occur, much less in our generation! How "unscientific," "visionary," and "low!" (2 Pet. 3:3). And what have we to expect but that these evil men and seducers will wax *worse and worse*, DECEIVING AND BEING DECEIVED? (2 Tim. 3:13).

Should these remarks fall under the eye of any one that has been entangled in the snare of "Spiritualism," or that is disposed, from what he has seen or heard, to look favorably upon it, we would say to him, in the most earnest manner, Escape for thy life; look not behind! Stop not to parley, lest you should be lost; for these paths take hold on death, and lead to the place where the loving Savior and his blood-bought redemption cease to call the guilty to return, and be blest.—*Prophetic Times.*

For the World's Crisis.

PINGRE'S ECLIPSE OF B. C. 457.

The almanac makers are now exceedingly civil and kind. They used to give, for an eclipse of the sun, only a table, showing the times and places when and where the eclipse would begin, culminate, and end. Now they give also a diagram, a picture or map of the region eclipsed. This diagram sometimes looks funny enough. When the eclipse is total, a narrow black line shows the path in which it is seen total, or the sun totally unseen. And on each side of this path is a broad district of penumbra, or partial eclipse. The funny thing is that the outlines of this penumbra sometimes cross the path of total eclipse, and the eclipsed region appears somewhat like an hour-glass, or figure 8.

The path of the total eclipse is always more or less curved. Aware of this, but not knowing how to determine the curvature, I could not say whether Pingre's data for the eclipse of B. C. 457 would make it total at Celænæ or not. I had run a few lines in surveying mother earth; but I was not master of that higher and celestial art of surveying which would enable me to run this curved line. Mons. Pingre, indeed, gives a method for doing it, but I did not master it. I was content to know and to say what I did say about this gentleman's wholesale computation of eclipses by the thousand, with modest remark that the errors, he hoped, would not exceed half an hour in time.

I observed the reckoning upon Pingre's data, made by the editor of the *Crisis*. But I saw at once that there was no estimate of the *course* of the total eclipse. It was simply computed that the eclipse would be total on the *meridian* of Celænæ at such an hour. But no attempt was made to show that the total phase would not appear either north or south of Celænæ.

The path of this eclipse, according to Pingre's numbers, was queried when Mr. X. first called on me. He called on me again last week, and told me he had made the desired estimate, and had found the path running *north* of Celænæ. So, if he can be trusted in this matter, the eclipse was *not* total at Celænæ according to Mons. Pingre, as has been claimed.

By the way, in the last *Crisis* Eld. T. two or three times over calls Mr. X. *my* "Oracle." I have given the full history of his being consulted, and the reader will say whose "Oracle" he should be called.

Again, Eld. T. calls the eclipse of A. D. 136 *my* "test eclipse." But I have never named any eclipse as a test. I have read some interesting remarks by Prof. Airy on certain kinds of eclipses, naming one or two, as specially valuable for tests. And I might lecture upon them, but I have resigned my lecturer's chair. As to the eclipse of A. D. 136, I think I recollect that Eld. T., setting out from a statement of mine, claimed this eclipse as verifying his tables. His tables make it, he says, very near the record of it. Very well. This may be good luck, or something better than luck. Only the test eclipse seems to me to be properly his, not mine.

Suppose I had selected an eclipse, e. g., that of the moon, B. C. 413, which was *total* according to Ferguson, Petavius, Heis, Zech, and X., but which Eld. T. makes only *partial*, viz. 10½ digits; and suppose I had taken occasion, from some remark of Eld. T., to call this *his* test eclipse, after having thus selected it myself; would he think this proper? *Suum cuique*; "each one his own," is a good rule always.

Eld. T. speaks of "that total eclipse, which all correct tables make at Celænæ, the 16th of December, B. C. 457." Will Eld. T. furnish a list of the correct tables, and also one of the incorrect tables? C. F. H.

P. S. After I wrote one of the above paragraphs, it occurred to me that Eld. T. might simply mean that I had *called* Mr. X. an oracle. Still I regarded his language as inaccurate, and concluded to send in the article as it was.

In the last *Crisis* Eld. T. calls Mr. X. my oracle half a dozen times over, and twice speaks of him as "employed" by me to expose Eld. T.'s errors.

Mr. X. was originally employed by Bro. Grant to compute certain eclipses in question. Mr. X., I have reason to think, was well recommended for such consultation.

I have never asked Mr. X. to spend more than ten minutes upon any computation for me. I did not ask him to run the line for Pingre's eclipse of 457 B. C. I have neither offered nor made any compensation, unless a little exchange of literary favors may be called a bargain. C. F. H.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWENTY-TWO.

JEPHTHAH'S DAUGHTER.

A shadow rested on Gilead. The people had forgotten God and joined themselves unto idols. Then they were sold to the heathen around them, and their fruitful fields were occupied by the oppressor. The Ammonites had surrounded them, and were preparing to retake the possessions they had lost in former times. In their extremity the people cried to heaven for succor, and when they had cast away their idols of wood and stone, the Lord raised up for them a deliverer. Jephthah was recalled from his exile in the land of Tob, and placed in command of the warriors of Gilead. But the danger seemed so great, and the foes so numerous, that Jephthah vowed if successful to devote to the Lord whatever should come forth to meet him on his return from victory. This was a rash vow, and in the sequel proved a source of unhappiness to the valiant leader.

Jephthah skillfully marshalled his forces, and fell like a thunderbolt upon the proud hosts of Ammon, and covered the fields with the slaughtered foes of his people. He pursued their retreating forces from Minnith beyond the Abarim mountains to Aroer, overthrowing the power of twenty cities in his victorious career. Then flushed with success, he led his conquerors back to Mizpeh to celebrate his victory.

In the door of her tent at Mizpeh sat the maiden daughter of Jephthah, impatiently waiting the return of her father from the strife of war. Fairest of the maidens of Israel was the chieftain's daughter. Her father loved her, not alone for her peerless beauty, but for her gentleness and goodness of heart, and because she was his only child and hope. Alone she sat under the white folds of the tent, gazing out upon the far off plain, watching intently for the first glimmer of the spears, or the waving of the returning standard of Gilead. She heeded not the joyous song of the birds; saw not the bright, sweet flowers that bloomed around her; enjoyed not the loving whisper of the zephyr, as it fanned her brow, or toyed with her raven tresses; but her heart was rapt in prayer for her father's success, and she confidently expected his return to announce the overthrow of the enemy.

Slowly the hours moved on; higher rose the sun, till the zenith was reached and passed; then at last, as the luminary of heaven stooped towards the mountains of Gilead, the eye of the maiden caught glimpses of a fluttering banner in the far distance; then the forest of spears and the forms of warriors were seen. Her quick ear soon drank in the sound of victorious song, and the radiance of joy lighted up her pale, beautiful face, as she prepared to meet her father whom she loved with all a daughter's sweet affection. Onward swept the warriors of Gilead, led by the triumphant Jephthah.

Thoughtfully the returning chief ascended the slope where reposed his tent amid the embowered scenes of Mizpeh, thinking sadly, yet hopefully, of the result of his vow to the Lord. Still the smile of triumph was on his brow as he passed quickly on, gazing intently on the circle of tents that circled his own. A few moments and he would be there. Another moment and a form radiant with beauty rushed to meet him, with song of joy and dance of youth. His confiding child came to embrace him, twined her arms around him, and lovingly called him "father!" The agony of a lifetime was on him; the thoughts of lately-gained victory left him; the remembrance of his vow like a dark vision pressed upon him, and he could not return the embrace of his daughter.

The seeming coldness of her father troubled the maiden, and tremblingly she inquired the cause of his gloomy silence. A sigh of anguish answered her appeal; then in the sorrow of his heart he told her all; how in the dark hour of Israel's oppression, when the foe was gathering fast around his feeble band, he vowed if victorious that whatsoever should come forth from his house to meet him should surely be the Lord's,* or should be offered as a burnt offering. A momentary flush of despair passed over the angelic face of the listener, then in the heroic meekness of her womanly nature, she answered: "As thou hast said, so let it be unto me." She only pleaded for two months in which to lament her sad fate with her mates upon the mountains.

Sadly among the by-ways of Gilead wandered the chieftain's daughter and her maidens. No joyous laughter rang out upon the breeze where erst they chanted the sweet hymns of girlhood; but the requiem of lamentation was heard wherever they went. The groves caught up the strain, and the rocks echoed it; till the passer by covered his face and wept. Swiftly passed the destined days, and the resigned maiden returned to her father. There was a look of meekness on her face more angelic than earthly, with traces of the struggles she had endured; for it was no slight thing in Israel to be separated from the domestic joys of earth forever, and live through the years in seclusion. She had returned to be consecrated to the service of Heaven, and severed from the enjoyments of earth. Jephthah met his loved daughter, still struggling with destiny, and fondly embraced her for the last time. He essayed to say farewell, but his lips moved not; he was silent in his sorrow, and his daughter moved away to her sacred duties and seclusion.

As the years rolled away, the daughters of Israel never failed to devote four days yearly to lament with the daughter of Jephthah, the Gileadite, and mourn over her destiny.

ORRIN P. ALLEN.

* The writer is aware th[illegible] there exists a difference of opinion in regard to the fate of Jephthah's daughter; but after a close examination of the subject, has arrived at the conclusion that she was not offered as a burnt offering, but devoted to the service of the Lord in the state of perpetual virginity.

For the World's Crisis.

RESTING AT WATERING PLACES.

Christian friend, are you seeking rest in places of public resort, at springs medicinal? Be sure to take Jesus with you. The sure way to rest body, mind and soul, is to go forward in duty, in public and in private, "fight the good fight," "cry aloud, spare not." No matter where you are; at watering places, springs medicinal—the healing Bethesdas; *plant the Cross*; "stand for Jesus"; burnish your armor; "quit you like men; be strong." Nothing so surely and effectually invigorates, produces healthful activity, physical and spiritual, as persevering in God's service. This closing our lips, taking the easy chair, or sleeping at our post, at Saratoga or elsewhere, while the serpent iniquity darts his forked, fiery tongue on every side, is not gospel. Would Paul do this so long as he could raise a finger? How did he at Mars' hill? Was the idolatry of Athens equal to that of Saratoga? "Paul's spirit was stirred within him when he saw the city wholly given to idolatry."

Christian invalids resorting to these healing streams for physical restoration, may "kill two birds with one stone." *First of all*, seek God and his righteousness; lay the axe at the root of all evil; strike a death-blow at every sin; "reprove, rebuke, exhort with all long-suffering and doctrine." Then, rest assured, the healing properties of these medicinal waters will be doubly beneficial, invigorating, and salutary. Never, beloved, allow the triumphing of Satan under the very droppings of the sanctuary.

"Never be ashamed of Jesus—
 Glory ever in his cross;
Count it most exalted honor
 To advance his blessed cause."

"While men slept, the enemy came and sowed tares among the wheat." Go forward; keep your faith and hope in lively exercise everywhere; and rest assured, God will bless the simplest means for your physical restoration.

Pray on; preach on; labor on.

These summer resorts for physical health and strength should never be abandoned to the devil. The salt of divine grace should be cast in so powerfully and continually as to purify the whole fountain, that the streams henceforth "make glad the city of our Lord." Brother, sister, are you at these public resorts where Satan has his seat? What are you doing to save souls, to elevate, purify and sanctify? Are your feet swift to do good, swift as lightning? Do you speed hither and thither on errands of mercy and salvation; fly on wings of love, up stairs, down stairs? While others are swift to do evil, are you swift in God's service, flashingly?

"Whatsoever thy hand findeth to do, do it with thy might." "In the morning sow thy seed, and in the evening withhold not thy hand." Go forward where duty calls.

"No matter where, if duty calls thee, go
 Amid contagion, poverty, and death:
Do, suffer, die, at duty's call divine,
 Nor rest from battle till the victory's won;
Then, Soldier of the Cross, a crown is thine—
 Thou faithful servant, hear thy glad well done."

D. F. NEWTON, *Author of Home Thrusts.*

"I HAVE A HOPE, BUT HOW CAN I KNOW THAT I AM SAVED?"

A correspondent writes: "It is seven years since I first *hoped* in Christ, but never during all these years have I *known* surely that I was a child of God. I have tried to serve him because I believed it right to do so; because I believed his right to the love and obedience of all his creatures; because I believed him worthy of it, but I have never known that he was reconciled to me." Nothing can be more exquisitely sad than the despondency and restless anxiety which the letter reveals; and yet such a condition seems to be the rule, rather than the exception, among the more earnest of professing christians in our day. How strongly is the language we have quoted contrasted with all that is recorded of the faith of those who first trusted in Christ! The matter at issue is of far too great moment to allow of mere criticism of language. But the language here employed cannot possibly be the expression of evangelical ideas.

First, there is the expression "*hoped* in Christ," which is a very common one among professing christians; and what does it mean? Those who use it are either believers or unbelievers. If they are believers, then they have God's word for it that they *are* justified from all things, that they *are* children of God, and *have* everlasting life; and what they *are* and *have* cannot be spoken of as objects of hope. If they are unbelievers, they are condemned already, and the wrath of God abideth on them; and what have they to hope for in that condition? The believer, indeed, has a hope in Christ; but what is it? It is not a hope that he will some day be justified, but "being justified by faith we have peace with God through our Lord Jesus Christ; by whom, also, we have access into this grace wherein we stand, and rejoice *in the hope of the glory of God*." It is not a hope that he will some day become a child of God; but: "*Now are we the sons of God*; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath *this hope in him* (Christ) purifieth himself as he is pure."

This is the hope—"hope of the glory of God;" but how can any one rejoice in it who is not justified? Can one who is condemned rejoice in hope of the glory of God? This is the hope—no mere human probability, but "we *know* that when he shall appear we shall be like him;" and how can any one have "this hope in Christ" who is not already a son of God? Can the children of the devil cherish the hope, and "know that when Christ shall appear they shall be like him?"

But is it a possible thing for those who assume the christian name, and who lay claim to the privileges of the christian, and who profess to serve God, to go on from year to year without knowing whether they are the children of God or children of the devil? The distinction is not so slight as to make it a matter of nice and difficult discernment, and the consequences are not so trivial as to leave it a matter of indifference. We do not wonder at their uneasiness. How can they leave it undetermined for a day, whether they are children of God or children of the devil? Dear reader, to which of these two families do you belong? for it is most certain that you belong to the one or to the other. Do not rest the answer upon any thing short of the word of God. If you believe in the Lord Jesus Christ, then you have the word of God for it that you are born of God, (John 5:1;) that you are a child of God, (Gal. 3:26.) Is that not enough? Can you not believe the word of God?

"Oh! I wish I *could* believe," said a poor troubled soul. "I *try hard to believe*, but it seems as though I cannot." How would that sound if it were said with reference to the testimony or the promise of a fellow-man? 'I wish I could believe it. I try hard to believe it.' Would it be possible to express our complete distrust of a person's veracity in stronger terms? But men inconsiderately speak thus of the word of the living God! Inconsiderately indeed, but it is none the less true that "he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."

"Yes" says one, "but how may I know that I believe? What is faith?" Would not the proper question rather be, Is Christ worthy of confidence? is the testimony of God true? An incident which we find related in an English paper may illustrate this: A large fire broke out in a city. The fire-engines and ladders were speedily at work, and it was supposed that all had been rescued from the flames. The father of the now houseless family discovered that one of his children, a boy of twelve, was still missing; and in breathless suspense he hurried to and fro, endeavoring vainly to find him. All at once his eye rested on an object in the uppermost story, apparently enveloped in flames. To get at the child was impossible. Every moment increased his danger. The roaring and crackling of the flames, the falling bricks, almost made the father despair. If he shouted, could the child understand? In the agony of soul, the father, with stentorian voice, shouts to the boy to jump and he will catch him in his arms; not to fear, he will save him. The little fellow recognizes his father's voice, though the denseness of the crowd collected in the street prevented him seeing his father's face. Full well he knows that his loving father had never broken his promise, and surely now, in this time of imminent peril, he will not—he cannot. Such were the boy's thoughts as he takes one tremendous leap into his father's arms. A leap in the dark it was, but simple trust in his father's word saved him; had he hesitated, he would inevitably have been swallowed up in the raging flames. There was no question about kinds of faith—nor doubt about whether he believed or no—or seeking for the fruits of faith, such as gratitude and love, as his warrant for believing. His father was able and willing to save—his father's promise was sure, it could never deceive him; he believed, and was safe in his father's arms.

What a confusion of thought there is here, when one speaks of believing in Christ, hoping in Christ, and then trying to serve God because it is right and he is entitled to the love and service of all his creatures, and all the while never knowing whether he is reconciled; endeavoring, therefore, to reconcile God, or to get an assurance of his reconciliation, by the performance of all that God is entitled to from his creatures! Who is Christ? and how is he the sinner's hope and trust? He is the Son of God, whom the Father in love sent into the world, that whosoever believeth on him should not perish but have everlasting life. He hath put away sin by the sacrifice of himself, and is now at the right hand of God to make good the acceptance and salvation of every believer. Now, what is the meaning of hoping in Christ and yet seeking peace in one's own love and obedience? What is the meaning of hoping in Christ and yet not knowing that God is reconciled?

Suppose that an official in a place of high trust in the Treasury of the United States should become a defaulter in a large sum, say a hundred thousand dollars. Then suppose that his security, actuated by simple love to him, should go to the President, and not only pay the amount of his defalcation, but present such arguments and persuasions for the pardon of the offender, and give such securities for his future fidelity, that the President was persuaded to continue him in the office. Suppose, now, that the defaulter, in ignorance of all this, should go to the President and confess all, and plead for forgiveness with apparent contrition and the promise of restitution.

"Your promise of restitution is vain," says the President, "the sum is too large; you could never make it up. But I am happy to tell you that your promise is needless, also; for your security has already paid the whole amount. He has also secured your forgiveness. I have told him that I will not only pardon you, but restore you to your office, to which you may now return, and you will never be reproached for the past."

Overwhelmed with the unexpected favor, the man goes out and immediately begins to say; "I *hope* my security has paid the debt. I wish I could believe the assurance of the President. I would give all the world if I could believe it." Then, as though not a word had been said about the friendly interposition of his security, or of the great favor of the President, the man writes an earnest petition for pardon, and renews his promise to pay the debt; and, as an instalment of it, accompanies his petition with some trifling sum in fractional currency—say three cents—and renews his plea: "Have patience with me and I will pay thee all." The President might reply "The trifle you send as an instalment on the amount of a hundred thousand dollars is insulting; but it is still more insulting that you should speak of paying the debt when I have told you that it is already paid. Have I not already told you that your pardon is secured, and that you have only to return to your post?"

"Oh! yes," says the wretched man, "I have hope in my security, and must not question the President's veracity and generosity; but how can I know that I believe? how can I know that my debt is paid? or that I am pardoned? Have patience with me, and I will pay thee all."

And thus he goes on from day to day, sending a new petition for pardon, and accompanying it with the instalment of three cents, acknowledging the debt of a hundred thousand dollars, and renewing the promise: "Have patience with me and I will pay thee all." But insulting as this conduct would be; worse than insulting as the denial of the President's veracity would be; and absurd as well as insulting as it would be to continue to send daily a three-cent fractional currency note, even this would be far too favorable a representation of the state of the case between God and the professing christians of whom we speak. We must further suppose that even that insignificant note which he sends is a counterfeit; and, therefore, the very act of sending it is the commission of a new and more heinous crime. This is your case, professing christian. Your endeavors, which practically deny the record which God has given us concerning his Son; your services, which, in themselves imperfect, are offered as a substitute for the righteousness of God which is by faith in Christ, and which are offered in distrust of the love which has made Christ unto us wisdom, and righteousness, and sanctification, and redemption, are base counterfeits. And how can you seek among them for the fruits of faith, or expect either pardon or the assurance of pardon from that which nothing but the grace of God through the blood of Christ can pardon?

"I have never known that God was reconciled to me;" and yet you profess to believe the gospel which testifies that God beseeches you to be reconciled to him, for "he hath made him to be sin for us who knew no sin, that we may be made the righteousness of God in him." Dear friends, how have Satan and human systems so obscured the truth and bewildered you? Pause, I pray you. Cease from your vain striving. Believe and live. Is Christ a sufficient Savior? Is his sacrifice a sufficient propitiation? Is God satisfied? Is Christ at the right hand of God? Is God's word true? There, and there only, can a poor sinner ever find assurance of salvation. But then this ground is so secure that nothing can be added to it. Least of all can any thing be added to it by a sinner who can be saved only by grace, and *that* the grace of God; by blood, and *that* the blood of Christ. —*The Witness.*

TO PRESERVE MILK.—Milk can be preserved for several weeks in the following simple manner: Pour fresh milk into glass bottles, then set the bottles into a kettle of cold water—placing a board for the bottles to stand on—and gradually bring the water to boiling point, and then cork and seal tight.

ASPARAGUS BEDS.—While dressing asparagus beds, give them a good dose of salt, or drench of brine. The asparagus is a marine plant, and rejoices in salt. The salt has the further use of destroying worms in the soil, and is particularly useful to sandy soils.

Cure for Bleeding and Cracked Teats in Cows.—Another cure, and one which I have successfully tried, is this: Wash the teats in cold water, wipe dry, and anoint them freely with Goodriche's salve. A sure cure.

L. G. HUMPHREVILLE.

Hygiene.

"This is for your health."—*Paul.*

For the World's Crisis

THE EDUCATION OF LABOR.

The following recently appeared in the *Home Journal* of N. P. Willis. It is from the pen of Dr. J. B. F. Walker, of the New York City Hygienic Institute.

Industry and good health lie at the foundation of all national greatness. It may almost be said that good health springs from industry, since it is true that the idle are proverbially weak and unhealthy. A man, to become mentally superior to his fellow-man, must have a solid foundation upon which to build, in the shape of a good, strong, healthy, organic system. We know this has been the fact with those great luminaries of intellectual strength who have shed a halo of true glory around their day and generation; with those generals and statesmen who have won the applause and admiration of the world on the battle-field and in the senate chamber. Men must use their muscles as well as their brains, for the baneful effects of muscular inactivity not only show themselves in the weakened arm and the impaired organs of locomotion; but upon the brain, the lungs, and all the instruments which aid in the support of life. In crowded cities, counting-houses, colleges, and the departments at Washington, where men are confined to narrow streets, small rooms, easy chairs, benches and desks, the effects of muscular inactivity are observable in the great vital functions of nutrition, circulation, and absorption, all of which languish, producing a tendency to disease in the form of inflammation or congestion.

When the flat-boatman of the Mississippi, or the rail-splitter of Illinois, was hard at work in the backwoods of the great West, using his muscular system as only the laboring man can use it, he was laying the foundations, sure and solid, of that sublime greatness which, to-day, calls forth the admiration of the world; which, at its departure from us, shrouds the heavens in black, and makes even kings and queens to mourn! When the great American GENERAL who was *never* defeated, and who has conducted to a successful close the most gigantic war the world ever saw, was quietly at work in his tannery, or standing by the side of his load of wood in the St. Louis market, he was educating his brain as well as his body for the position he now occupies. Chief Justice CHASE, as a pioneer boy in the wilds of Ohio; Garfield, driving horses for a canal boat; Wilson, the shoemaker of Natick, with the lap-stone upon his knees; Douglass, the cabinet-maker of Vermont; Webster a farmer, and WASHINGTON the surveyor, all had splendid health, good, well developed bodies, strong muscles, and, *therefore*, sound minds. For remember, the latter result is always dependent upon the former conditions.

A curious and interesting chapter might be written on the physiology, or more properly speaking, the pathology of the late rebellion, for it had its causes and symptoms like any other disease of the "body politic," since disease it was. During the continuance of the war much was said about the loyalty of the mountainous regions of certain States, eastern Tennessee for one. Liberty has always dwelt among the mountains—slavery lives upon the plains. The importance of pure air united to vigorous exercise on the nervous and muscular systems, has also its influence upon the brains of men, their methods and habits of thinking, their ideas of right and wrong, the question of loyalty or disloyalty. Where do we find a more intensely loyal people than the Green Mountain boys, or those who dwell among the hills of New England? West Virginia remained loyal, and any one who has sailed up the beautiful Ohio cannot but have noticed the rugged mountains and lofty hills which fill up that new State. A medical writer of New York, who speaks from the knowledge gained by a residence of some years among those Virginia mountains, says:

"The inhabitants of those sections of our country can scarcely form an idea of nervous affections. No diseases dependent on specific affections of the nervous system are known among them. Accustomed rapidly to ascend and descend their lofty mountains, their muscular systems are well developed. Narrow, contracted chests cannot be seen among them; the shoulders are wide apart from each other, and every motion of the system indicates pure blood, strong nerves and muscles, the result of an invigorating atmosphere, and constant muscular exertion."

How the world has learned to admire Switzerland, the home of liberty in Europe, and how vain have been all attempts to overthrow her. She sits among the Alps of God's own creating. She is as free as the mountain air that fills the lungs of all her people. And she has been the hearty friend of the Union during all its trials and struggles. If the leaders of the rebellion had been good physiologists, they never would have attempted the war which has brought ruin upon them, since all the laws which govern human action and thought proclaim that it was impossible for them to succeed. Have Europeans ever been able to enslave the North American Indians? And where do we find better health, simpler methods of living, greater muscular activity, or such unerring dexterity as among them? Labor taught the black man of the South to be loyal. The white man should have thought of this before he attempted to bind their fetters closer by going to war with the industrious, working population of the North. Said Mr. Phillips in a recent speech:

"Is education the exclusive prerogative of colleges? O, No! The masses of all men have their faculties educated by work, not by reading. When God declared as a condition of our being, that we should earn our living in the sweat of our brows, he gave the guarantee of the development of brain. Whoever works develops his intellectual faculties; and taking men in the main, taking them in classes, the masses who work and don't read are half a century ahead of the masses who read and don't work. And this is the reason why the negro is half a century ahead of the poor white man of the South. The negro inherited a brain which work had cultivated for four generations, and he added to it the skill of a practical hand. The consequence is, that whether the soldier goes to him for advice, or the merchant for counsel among the masses of the South, the negro is the only man who can give him either. The white man inherited a brain sodden by the idleness of four generations. Infinitely better, if you can have but one, is the education of work."

Physics, as well as morals, require strict discipline; and the muscular system of man without constant and proper training will not fulfill the important function assigned to it, any more than a brain which is left uncultivated. Mental activity and muscular exertion should always balance each other; then will there be nerve and vigor imparted to the present life; healthy and bright anticipations given to us for the future; then as works the poet, the sculptor, and the artist, we shall forget and labor as the half formed thoughts, the rude block of marble, and the plain, dull canvass assume a form and beauty, giving us an "Enoch Arden," a "Zenobia," the "Heart of the Andes!"

There is a physical wealth superior to that produced in the mines of California, the proper heritage of nations; pure air, industry and temperance are its handmaids, health, intelligence, and prosperity its offspring; it stifles the voice of avarice, stays the uplifted rod of oppression, knows no treason, and lives in brotherly love with all mankind.

OUR HAIR.

God covered the skull with hair. Some people shave it off. Mischievous practice. It exposes the brain. God covered a part of man's face with hair. Some people shave it off. Mischievous practice. It exposes the throat and lungs—the eyes, likewise, say wise physiologists.

Men become bald. Why? Because they wear close hats and caps! Women are never bald except by disease. They do not wear close hats and caps. Men never lose a hair below where the hat touches the head, not if they have been bald twenty years. The close hat holds the heat and perspiration. Thereby the hair glands become weak; the hair falls out. What will restore it? Nothing, after the scalp becomes shiny. But if in process of falling out, or recently lost, the following is best: Wash the head freely with cold water once or twice a day. Wear a thoroughly ventilated hat. This is the best means to arrest the loss and restore what is susceptible of restoration.

What will beautify a woman's hair? What ever will invigorate the hair glands! Oils and most other applications debilitate the hair glands. Cold water is best. At first the head looks like a witch, but after a few weeks it makes the hair luxuriant. By the persistent use of cold water I have seen thin, poor hair become rich and curly. Only the part of the hair next the scalp should be wet. It must be thoroughly dried.—*Dio Lewis M. D.*

CARE OF THE EYES.

Looking into a fire is very injurious to the eyes, particularly a coal fire. The stimulus of light and heat united soon destroys the eyes. Looking at molten iron will soon destroy the sight. Reading in the twilight is injurious to the eyes, as then they are obliged to make great exertions. Reading or sewing with a side light injures the eyes, as both eyes should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that if the pupil of one is dilated by being kept partially in the shade, the one that is most exposed, cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight should preserve their general health by correct habits, and give their eyes just work enough, with a due degree of light.

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For the World's Crisis.

THE YOUNG PENITENT.

Almighty God, supreme, divine,
To thee I lift my voice,
And ask of thee, ere I repine,
To bid my heart rejoice.

For I, my God, thou knowest well,
Have sinned in thy pure sight,
But wilt thou not my fears dispel,
And help me love what's right?

Then send thy Spirit, mighty One,
And make me now consent
To fly to him, thy well loved Son,
And of my sins repent.

Wilt thou my trembling soul appease,
And help me seek thy truth?
Thus may I find eternal peace
In these my days of youth.

Yes, cause me, Lord, to shun that road
Which leads to endless death;
Teach me to love thy holy word
As long as I have breath.

And having learned to sin no more
In this sad life of pain,
I'll hope, as thousands have before,
Eternal life to gain.

Thrice happy then I'll surely feel,
With all past sins forgiven;
With peace of mind I then can kneel
To thee my God in heaven.

Then when in death these eyes shall close,
Midst worldly grief and fear,
I'll sweetly in my Lord repose,
Until he does appear.

Mt. Vernon. B. J. BURNETT, JR.

DEMONISM ALIAS SPIRITUALISM.

One characteristic of the demon-teaching of the last days remains to be considered, viz.: *The seducing spirits command to abstain from meats, that is, from food.* In the Popish foreshadowing, this is seen in the feigned holiness of asceticism, and the prohibition of meat on Fridays. But how does it apply to Spiritualism? We have no doubt that this characteristic will be found not a whit less marked than the others. It must be remembered, however, that the system is not yet fully developed; and this mark is, as yet, less prominent than the rest. It is likely that the prohibition to abstain from meats, or food, will arise, like other parts of the system, from a pretended sympathy for "suffering creation," and a pretended superior refinement, inasmuch as the eating of meat, in its restricted sense, involves the taking of life. But we suspect that the chief object is to make the human frame more susceptible to supernatural impressions, by reducing the system through a course of training, and correspondingly exalting the psychological element. It is a well-known fact that many persons who had been weakened by lingering and emaciating disorders have become the subjects of trances and clairvoyant phenomena. We also find in Col. 2: 23 a warning concerning this sort of "neglecting of the body." Perhaps, too, the spirits, when they shall have obtained full control, will prescribe abstinence from certain articles, as a sort of test of spiritual membership.

We should be glad if any of our readers could throw a little more light on this part of the subject, derived from their personal knowledge of the practice of spiritual circles.

Frequent indications are, however, already, not wanting, of the prohibition in question. The following has been reported to us, from a trustworthy source.

"The fifth mark, commanding to abstain from eating meats, is still more unmistakably manifested. And it is remarkable that the spirits command these things, not the Spiritualists. Even the mediums do not pretend to teach it themselves, except as they receive it by direct communication from the spirits. These Spiritualists abstain from everything that is derived from an animal. They take no milk in their tea, nor butter, nor eggs, because these articles of food are of animal origin. One Spiritualist bookseller went to his bookbinder, and told him to take all the leather bindings off his books, and bind them in cloth. The binder told him he must use glue, and that came from an animal. He said he would have them without binding, if he couldn't get a mucilage without animal substance. He succeeded in getting a mucilage of that character from a chemist, but the binder refused to bind for him out of the regular way. Whether he succeeded in getting a more accommodating binder, I never heard."

The modern demonism, commonly called "Spiritualism," bears, as we have shown, all the marks of the latter-day invention of Satan, predicted in the opening verses of 1 Tim. 4. If it is true that there is nothing new under the sun, yet it can hardly be denied that this is a new *phase* of sorcery, adapted, in Satan's usual manner, to the aspect of the times, and brought out on a far more extensive scale than ever heretofore. Formerly, witchcraft was in bad repute, and was exceptional in its character; but now, ways and means have been devised to make it attractive, fashionable, and universal, by allying it with progress, liberty, refinement, enjoyment, and the prevalent ideas of the ungodly age. Men are being insensibly accustomed to intercourse with supernatural beings; and if, in a little while, the character of the spiritual agents should be discovered to have an origin heretofore associated with the regions of darkness, it will make but little difference, provided that compensation shall be found in the advantages bestowed. They will be first "endured," then "pitied," then "embraced." It will be discovered that many of the repulsive features were only imaginary, or were greatly distorted by "superstitious tradition," "prejudice," etc., etc. And thus the field will be left clear for the open manifestation of the great enemy, when he shall marshal his forces for his supreme effort, and for the *open* alliance between himself and the race of man, in the shape of the predicted antichristian confederacy. Already multitudes have been seduced from the christian faith. And no one who is acquainted with the blasphemous denial and perversion of all the cardinal doctrines of grace which "Spiritualism" makes, can fail to see the prophetic mark of "doctrines of devils." It speaks lies in hypocrisy, without compunction, as only those can whose conscience is seared as with a hot iron. It forbids to marry, and commands to abstain from meats.

And, besides all this, it bears other marks pointed out in the Holy Scriptures, which the Holy Spirit hath spoken expressly concerning it. All its pompous and lying pretensions about angelic intercourse were, long since, pointed out by him. It has, indeed, a "show of wisdom, in will-worship, and humility, and neglecting of the body." (Col. 2: 23). It makes a great pretence to "philosophy," which, however, is only "empty deceit, according to the precepts of men, and according to the elementary arrangements of the world." (Col. 2: 8). We find in it a "voluntary humility and *worshiping of* (so-called) *angels.*" We find men that are misled by it, "*intruding into those things which they have not seen*, vainly puffed up by their fleshly minds." (Col. 2: 18). We find them speaking "*great swelling words of vanity*," and "catching souls by a bait," through "the lusts of the flesh, and through much wantonness;" yea, even those "that were (for a little while) clean escaped from those who live in error." And there are multitudes ever ready to be enticed by such loud trumpetings of pompous transcendental nothings, the chaff in which the deadly poison is concealed. These have "LIBERTY" promised them; whereas, in fact, the spirits and their duped and duping mediums are themselves the slaves of corruption; "for of whom a man is overcome, of the same is he brought into bondage." (2 Pet. 2: 18, 19).

These experts in the new "Harmonial Philosophy" profess that they *know God;* but in their conduct they deny him, being "*abominable* and *disobedient*, and unto every good work *reprobate*." (Titus 1: 16). Their doctrines are the commandments of men that turn from the truth (v. 14); for even their mind and conscience are defiled (v. 15). These are the false teachers who *privily* have brought in damnable heresies, *even denying the Lord who bought them;* who shall bring upon themselves *swift* destruction. We find many following their pernicious ways; and by reason of them the way of truth in Jesus is evil spoken of. And it is also true that through *covetousness*, they, with feigned words, and pretended love of virtue, make merchandise of souls. (2 Pet. 2: 1). These are they that walk after the flesh in *the lust of uncleanness*, and *despise government*, full of revolutionary and socialistic teachings. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities. As natural brute beasts, made to be taken and destroyed, they speak evil of the things that they understand not; ridiculing the holy and divine religion of Jesus Christ, through which, alone, we can be saved. These are they that even *sport* themselves with their own deceivings. They have *eyes of adultery*, that cannot cease from sin, beguiling ustable souls; a heart have they exercised with covetous practices—cursed children. (2 Pet. 2: 10–14). These are they that *creep into houses*, and lead captive silly women, laden with sins, led away with divers lusts; women who are always learning, and never able to come to the knowledge of what is really truth. (2 Tim. 3: 6, 7). It is in them, also, that we find the characteristics mentioned in verses 2–5.

And as for their other features, as traced in the sacred word, our readers will now hardly be at a loss to discover them. No wonder, then, that the time has now come, when so many in christendom, and even in the Evangelical churches, will not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears. No marvel, then, that there are so many who turn away their ears from the truth, and are turned unto fables; who love orthodox evangelical teaching, in the abstract, but are dead set against any practical application of it, from the pulpit, to the times, and to their fashionable wickednesses. (2 Tim. 4: 3, 4). No wonder there are scoffers at the second advent as ever to occur, much less in our generation! How "unscientific," "visionary," and "low!" (2 Pet. 3: 3). And what have we to expect but that these evil men and seducers will wax *worse and worse*, DECEIVING AND BEING DECEIVED? (2 Tim. 3: 13).

Should these remarks fall under the eye of any one that has been entangled in the snare of "Spiritualism," or that is disposed, from what he has seen or heard, to look favorably upon it, we would say to him, in the most earnest manner, Escape for thy life; look not behind! Stop not to parley, lest you should be lost; for these paths take hold on death, and lead to the place where the loving Savior and his blood-bought redemption cease to call the guilty to return, and be blest.—*Prophetic Times.*

For the World's Crisis.

PINGRE'S ECLIPSE OF B. C. 457.

The almanac makers are now exceedingly civil and kind. They used to give, for an eclipse of the sun, only a table, showing the times and places when and where the eclipse would begin, culminate, and end. Now they give also a diagram, a picture or map of the region eclipsed. This diagram sometimes looks funny enough. When the eclipse is total, a narrow black line shows the path in which it is seen total, or the sun totally unseen. And on each side of this path is a broad district of penumbra, or partial eclipse. The funny thing is that the outlines of this penumbra sometimes cross the path of total eclipse, and the eclipsed region appears somewhat like an hour-glass, or figure 8.

The path of the total eclipse is always more or less curved. Aware of this, but not knowing how to determine the curvature, I could not say whether Pingre's data for the eclipse of B. C. 457 would make it total at Celænæ or not. I had run a few lines in surveying mother earth; but I was not master of that higher and celestial art of surveying which would enable me to run this curved line. Mons. Pingre, indeed, gives a method for doing it, but I did not master it. I was content to know and to say what I did say about this gentleman's wholesale computation of eclipses by the thousand, with modest remark that the errors, he hoped, would not exceed half an hour in time.

I observed the reckoning upon Pingre's data, made by the editor of the *Crisis.* But I saw at once that there was no estimate of the *course* of the total eclipse. It was simply computed that the eclipse would be total on the *meridian* of Celænæ at such an hour. But no attempt was made to show that the total phase would not appear either north or south of Celænæ.

The path of this eclipse, according to Pingre's numbers, was queried when Mr. X. first called on me. He called on me again last week, and told me he had made the desired estimate, and had found the path running *north* of Celænæ. So, if he can be trusted in this matter, the eclipse was *not* total at Celænæ according to Mons. Pingre, as has been claimed.

By the way, in the last *Crisis* Eld. T. two or three times over calls Mr. X. *my* "Oracle." I have given the full history of his being consulted, and the reader will say whose "Oracle" he should be called.

Again, Eld. T. calls the eclipse of A. D. 136 *my* "test eclipse." But I have never named any eclipse as a test. I have read some interesting remarks by Prof. Airy on certain kinds of eclipses, naming one or two, as specially valuable for tests. And I might lecture upon them, but I have resigned my lecturer's chair. As to the eclipse of A. D. 136, I think I recollect that Eld. T., setting out from a statement of mine, claimed this eclipse as verifying his tables. His tables make it, he says, very near the record of it. Very well. This may be good luck, or something better than luck. Only the test eclipse seems to me to be properly his, not mine.

Suppose I had selected an eclipse, e. g., that of the moon, B. C. 413, which was *total* according to Ferguson, Petavius, Heis, Zech, and X., but which Eld. T. makes only *partial*, viz. 10½ digits; and suppose I had taken occasion, from some remark of Eld. T., to call this *his* test eclipse, after having thus selected it myself; would he think this proper? *Suum cuique;* "each one his own," is a good rule always.

Eld. T. speaks of "that total eclipse, which all correct tables make at Celænæ, the 16th of December, B. C. 457." Will Eld. T. furnish a list of the correct tables, and also one of the incorrect tables? C. F. H.

P. S. After I wrote one of the above paragraphs, it occurred to me that Eld. T. might simply mean that I had *called* Mr. X. an oracle. Still I regarded his language as inaccurate, and concluded to send in the article as it was.

In the last *Crisis* Eld. T. calls Mr. X. my oracle half a dozen times over, and twice speaks of him as "employed" by me to expose Eld. T.'s errors.

Mr. X. was originally employed by Bro. Grant to compute certain eclipses in question. Mr. X., I have reason to think, was well recommended for such consultation.

I have never asked Mr. X. to spend more than ten minutes upon any computation for me. I did not ask him to run the line for Pingre's eclipse of 457 B. C. I have neither offered nor made any compensation, unless a little exchange of literary favors may be called a bargain. C. F. H.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWENTY-TWO.

JEPHTHAH'S DAUGHTER.

A shadow rested on Gilead. The people had forgotten God and joined themselves unto idols. Then they were sold to the heathen around them, and their fruitful fields were occupied by the oppressor. The Ammonites had surrounded them, and were preparing to retake the possessions they had lost in former times. In their extremity the people cried to heaven for succor, and when they had cast away their idols of wood and stone, the Lord raised up for them a deliverer. Jephthah was recalled from his exile in the land of Tob, and placed in command of the warriors of Gilead. But the danger seemed so great, and the foes so numerous, that Jephthah vowed if successful to devote to the Lord whatever should come forth to meet him on his return from victory. This was a rash vow, and in the sequel proved a source of unhappiness to the valiant leader.

Jephthah skillfully marshalled his forces, and fell like a thunderbolt upon the proud hosts of Ammon, and covered the fields with the slaughtered foes of his people. He pursued their retreating forces from Minnith beyond the Abarim mountains to Aroer, overthrowing the power of twenty cities in his victorious career. Then flushed with success, he led his conquerors back to Mizpeh to celebrate his victory.

In the door of her tent at Mizpeh sat the maiden daughter of Jephthah, impatiently waiting the return of her father from the strife of war. Fairest of the maidens of Israel was the chieftain's daughter. Her father loved her, not alone for her peerless beauty, but for her gentleness and goodness of heart, and because she was his only child and hope. Alone she sat under the white folds of the tent, gazing out upon the far off plain, watching intently for the first glimmer of the spears, or the waving of the returning standard of Gilead. She heeded not the joyous song of the birds; saw not the bright, sweet flowers that bloomed around her; enjoyed not the loving whisper of the zephyr, as it fanned her brow, or toyed with her raven tresses; but her heart was rapt in prayer for her father's success, and she confidently expected his return to announce the overthrow of the enemy.

Slowly the hours moved on; higher rose the sun, till the zenith was reached and passed; then at last, as the luminary of heaven stooped towards the mountains of Gilead, the eye of the maiden caught glimpses of a fluttering banner in the far distance; then the forest of spears and the forms of warriors were seen. Her quick ear soon drank in the sound of victorious song, and the radiance of joy lighted up her pale, beautiful face, as she prepared to meet her father whom she loved with all a daughter's sweet affection. Onward swept the warriors of Gilead, led by the triumphant Jephthah.

Thoughtfully the returning chief ascended the slope where reposed his tent amid the embowered scenes of Mizpeh, thinking sadly, yet hopefully, of the result of his vow to the Lord. Still the smile of triumph was on his brow as he passed quickly on, gazing intently on the circle of tents that circled his own. A few moments and he would be there. Another moment and a form radiant with beauty rushed to meet him, with song of joy and dance of youth. His confiding child came to embrace him, twined her arms around him, and lovingly called him "father!" The agony of a lifetime was on him; the thoughts of lately-gained victory left him; the remembrance of his vow like a dark vision pressed upon him, and he could not return the embrace of his daughter.

The seeming coldness of her father troubled the maiden, and tremblingly she inquired the cause of his gloomy silence. A sigh of anguish answered her appeal; then in the sorrow of his heart he told her all; how in the dark hour of Israel's oppression, when the foe was gathering fast around his feeble band, he vowed if victorious that whatsoever should come forth from his house to meet him should surely be the Lord's,* or should be offered as a burnt offering. A momentary flush of despair passed over the angelic face of the listener, then in the heroic meekness of her womanly nature, she answered: "As thou hast said, so let it be unto me." She only pleaded for two months in which to lament her sad fate with her mates upon the mountains.

Sadly among the by-ways of Gilead wandered the chieftain's daughter and her maidens. No joyous laughter rang out upon the breeze where erst they chanted the sweet hymns of girlhood; but the requiem of lamentation was heard wherever they went. The groves caught up the strain, and the rocks echoed it, till the passer by covered his face and wept. Swiftly passed the destined days, and the resigned maiden returned to her father. There was a look of meekness on her face more angelic than earthly, with traces of the struggles she had endured; for it was no slight thing in Israel to be separated from the domestic joys of earth forever, and live through the years in seclusion. She had returned to be consecrated to the service of Heaven, and severed from the enjoyments of earth. Jephthah met his loved daughter, still struggling with destiny, and fondly embraced her for the last time. He essayed to say farewell, but his lips moved not; he was silent in his sorrow, and his daughter moved away to her sacred duties and seclusion.

As the years rolled away, the daughters of Israel never failed to devote four days yearly to lament with the daughter of Jephthah, the Gileadite, and mourn over her destiny.

ORRIN P. ALLEN.

* The writer is aware there exists a difference of opinion in regard to the fate of Jephthah's daughter; but after a close examination of the subject, has arrived at the conclusion that she was not offered as a burnt offering, but devoted to the service of the Lord in the state of perpetual virginity.

For the World's Crisis.

RESTING AT WATERING PLACES.

Christian friend, are you seeking rest in places of public resort, at springs medicinal? Be sure to take Jesus with you. The sure way to rest body, mind and soul, is to go forward in duty, in public and in private, "fight the good fight," "cry aloud, spare not." No matter where you are; at watering places, springs medicinal—the healing Bethesdas; *plant the Cross;* "stand for Jesus"; burnish your armor; "quit you like men; be strong." Nothing so surely and effectually invigorates, produces healthful activity, physical and spiritual, as persevering in God's service. This closing our lips, taking the easy chair, or sleeping at our post, at Saratoga or elsewhere, while the serpent iniquity darts his forked, fiery tongue on every side, is not gospel. Would Paul do this so long as he could raise a finger? How did he at Mars' hill? Was the idolatry of Athens equal to that of Saratoga? "Paul's spirit was stirred within him when he saw the city wholly given to idolatry."

Christian invalids resorting to these healing streams for physical restoration, may "kill two birds with one stone." *First of all*, seek God and his righteousness; lay the axe at the root of all evil; strike a death-blow at every sin; "reprove, rebuke, exhort with all long-suffering and doctrine." Then, rest assured, the healing properties of these medicinal waters will be doubly beneficial, invigorating, and salutary. Never, beloved, allow the triumphing of Satan under the very droppings of the sanctuary.

"Never be ashamed of Jesus—
Glory ever in his cross;
Count it most exalted honor
To advance his blessed cause."

"While men slept, the enemy came and sowed tares among the wheat." Go forward; keep your faith and hope in lively exercise everywhere; and rest assured, God will bless the simplest means for your physical restoration.

Pray on; preach on; labor on.

These summer resorts for physical health and strength should never be abandoned to the devil. The salt of divine grace should be cast in so powerfully and continually as to purify the whole fountain, that the streams henceforth "make glad the city of our Lord." Brother, sister, are you at these public resorts where Satan has his seat? What are you doing to save souls, to elevate, purify and sanctify? Are your feet swift to do good, swift as lightning? Do you speed hither and thither on errands of mercy and salvation; fly on wings of love, up stairs, down stairs? While others are swift to do evil, are you swift in God's service, flashingly?

"Whatsoever thy hand findeth to do, do it with thy might." "In the morning sow thy seed, and in the evening withhold not thy hand." Go forward where duty calls.

"No matter where, if duty calls thee, go
Amid contagion, poverty, and death:
Do, suffer, die, at duty's call divine,
Nor rest from battle till the victory's won;
Then, Soldier of the Cross, a crown is thine—
Thou faithful servant, hear thy glad well done."

D. F. NEWTON, *Author of Home Thrusts.*

"I HAVE A HOPE, BUT HOW CAN I KNOW THAT I AM SAVED?"

A correspondent writes: "It is seven years since I first *hoped* in Christ, but never during all these years have I *known* surely that I was a child of God. I have tried to serve him because I believed it right to do so; because I believed his right to the love and obedience of all his creatures; because I believed him worthy of it, but I have never known that he was reconciled to me." Nothing can be more exquisitely sad than the despondency and restless anxiety which the letter reveals; and yet such a condition seems to be the rule, rather than the exception, among the more earnest of professing christians in our day. How strongly is the language we have quoted contrasted with all that is recorded of the faith of those who first trusted in Christ! The matter at issue is of far too great moment to allow of mere criticism of language. But the language here employed cannot possibly be the expression of evangelical ideas.

First, there is the expression "*hoped* in Christ," which is a very common one among professing christians; and what does it mean? Those who use it are either believers or unbelievers. If they are believers, then they have God's word for it that they *are* justified from all things, that they *are* children of God, and *have* everlasting life; and what they *are* and *have* cannot be spoken of as objects of hope. If they are unbelievers, they are condemned already, and the wrath of God abideth on them; and what have they to hope for in that condition? The believer, indeed, has a hope in Christ; but what is it? It is not a hope that he will some day be justified, but "being justified by faith we have peace with God through our Lord Jesus Christ; by whom, also, we have access into this grace wherein we stand, and rejoice *in the hope of the glory of God.*" It is not a hope that he will some day become a child of God; but: "*Now are we the sons of God;* and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath *this hope in him* (Christ) purifieth himself as he is pure."

This is the hope—"hope of the glory of God;" but how can any one rejoice in it who is not justified? Can one who is condemned rejoice in hope of the glory of God? This is the hope—no mere human probability, but "we *know* that when he shall appear we shall be like him;" and how can any one have "this hope in Christ" who is not already a son of God? Can the children of the devil cherish the hope, and "know that when Christ shall appear they shall be like him?"

But is it a possible thing for those who assume the christian name, and who lay claim to the privileges of the christian, and who profess to serve God, to go on from year to year without knowing whether they are the children of God or children of the devil? The distinction is not so slight as to make it a matter of nice and difficult discernment, and the consequences are not so trivial as to leave it a matter of indifference. We do not wonder at their uneasiness. How can they leave it undetermined for a day, whether they are children of God or children of the devil? Dear reader, to which of these two families do you belong? for it is most certain that you belong to the one or to the other. Do not rest the answer upon any thing short of the word of God. If you believe in the Lord Jesus Christ, then you have the word of God for it that you are born of God, (John 5: 1;) that you are a child of God, (Gal. 3: 26.) Is that not enough? Can you not believe the word of God?

"Oh! I wish I *could* believe," said a poor troubled soul. "I *try hard to believe*, but it seems as though I cannot." How would that sound if it were said with reference to the testimony or the promise of a fellow-man? 'I wish I could believe it. I try hard to believe it.' Would it be possible to express our complete distrust of a person's veracity in stronger terms? But men inconsiderately speak thus of the word of the living God! Inconsiderately indeed, but it is none the less true that "he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."

"Yes" says one, "but how may I know that I believe? What is faith?" Would not the proper question rather be, Is Christ worthy of confidence? is the testimony of God true? An incident which we find related in an English paper may illustrate this: A large fire broke out in a city. The fire-engines and ladders were speedily at work, and it was supposed that all had been rescued from the flames. The father of the now houseless family discovered that one of his children, a boy of twelve, was still missing; and in breathless suspense he hurried to and fro, endeavoring vainly to find him. All at once his eye rested on an object in the uppermost story, apparently enveloped in flames. To get at the child was impossible. Every moment increased his danger. The roaring and crackling of the flames, the falling bricks, almost made the father despair. If he shouted, could the child understand? In the agony of soul, the father, with stentorian voice, shouts to the boy to jump and he will catch him in his arms; not to fear, he will save him. The little fellow recognizes his father's voice, though the denseness of the crowd collected in the street prevented him seeing his father's face. Full well he knows that his loving father had never broken his promise, and surely now, in this time of imminent peril, he will not—he cannot. Such were the boy's thoughts as he takes one tremendous leap into his father's arms. A leap in the dark it was, but simple trust in his father's word saved him; had he hesitated, he would inevitably have been swallowed up in the raging flames. There was no question about kinds of faith—nor doubt about whether he believed or no—or seeking for the fruits of faith, such as gratitude and love, as his warrant for believing. His father was able and willing to save—his father's promise was sure, it could never deceive him; he believed, and was safe in his father's arms.

What a confusion of thought there is here, when one speaks of believing in Christ, hoping in Christ, and then trying to serve God because it is right and he is entitled to the love and service of all his creatures, and all the while never knowing whether he is reconciled; endeavoring, therefore, to reconcile God, or to get an assurance of his reconciliation, by the performance of all that God is entitled to from his creatures! Who is Christ? and how is he the sinner's hope and trust? He is the Son of God, whom the Father in love sent into the world, that whosoever believeth on him should not perish but have everlasting life. He hath put away sin by the sacrifice of himself, and is now at the right hand of God to make good the acceptance and salvation of every believer. Now, what is the meaning of hoping in Christ and yet seeking peace in one's own love and obedience? What is the meaning of hoping in Christ and yet not knowing that God is reconciled?

Suppose that an official in a place of high trust in the Treasury of the United States should become a defaulter in a large sum, say a hundred thousand dollars. Then suppose that his security, actuated by simple love to him, should go to the President, and not only pay the amount of his defalcation, but present such arguments and persuasions for the pardon of the offender, and give such securities for his future fidelity, that the President was persuaded to continue him in the office. Suppose, now, that the defaulter, in ignorance of all this, should go to the President and confess all, and plead for forgiveness with apparent contrition and the promise of restitution.

"Your promise of restitution is vain," says the President, "the sum is too large; you could never make it up. But I am happy to tell you that your promise is needless, also; for your security has already paid the whole amount. He has also secured your forgiveness. I have told him that I will not only pardon you, but restore you to your office, to which you may now return, and you will never be reproached for the past."

Overwhelmed with the unexpected favor, the man goes out and immediately begins to say; "I *hope* my security has paid the debt. I wish I could believe the assurance of the President. I would give all the world if I could believe it." Then, as though not a word had been said about the friendly interposition of his security, or of the great favor of the President, the man writes an earnest petition for pardon, and renews his promise to pay the debt; and, as an instalment of it, accompanies his petition with some trifling sum in fractional currency—say three cents—and renews his plea: "Have patience with me and I will pay thee all." The President might reply "The trifle you send as an instalment on the amount of a hundred thousand dollars is insulting; but it is still more insulting that you should speak of paying the debt when I have told you that it is already paid. Have I not already told you that your pardon is secured, and that you have only to return to your post?"

"Oh! yes," says the wretched man, "I have hope in my security, and must not question the President's veracity and generosity; but how can I know that I believe? how can I know that my debt is paid? or that I am pardoned? Have patience with me, and I will pay thee all."

And thus he goes on from day to day, sending a new petition for pardon, and accompanying it with the instalment of three cents, acknowledging the debt of a hundred thousand dollars, and renewing the promise: "Have patience with me and I will pay thee all." But insulting as this conduct would be; worse than insulting as the denial of the President's veracity would be; and absurd as well as insulting as it would be to continue to send daily a three-cent fractional currency note, even this would be far too favorable a representation of the state of the case between God and the professing christians of whom we speak. We must further suppose that even that insignificant note which he sends is a counterfeit; and, therefore, the very act of sending it is the commission of a new and more heinous crime. This is your case, professing christian. Your endeavors, which practically deny the record which God has given us concerning his Son; your services, which, in themselves imperfect, are offered as a substitute for the righteousness of God which is by faith in Christ, and which are offered in distrust of the love which has made Christ unto us wisdom, and righteousness, and sanctification, and redemption, are base counterfeits. And how can you seek among them for the fruits of faith, or expect either pardon or the assurance of pardon from that which nothing but the grace of God through the blood of Christ can pardon?

"I have never known that God was reconciled to me;" and yet you profess to believe the gospel which testifies that God beseeches you to be reconciled to him, for "he hath made him to be sin for us who knew no sin, that we may be made the righteousness of God in him." Dear friends, how have Satan and human systems so obscured the truth and bewildered you? Pause, I pray you. Cease from your vain striving. Believe and live. Is Christ a sufficient Savior? Is his sacrifice a sufficient propitiation? Is God satisfied? Is Christ at the right hand of God? Is God's word true? There, and there only, can a poor sinner ever find assurance of salvation. But then this ground is so secure that nothing can be added to it. Least of all can any thing be added to it by a sinner who can be saved only by grace, and *that* the grace of God; by blood, and *that* the blood of Christ. —*The Witness.*

TO PRESERVE MILK.—Milk can be preserved for several weeks in the following simple manner: Pour fresh milk into glass bottles, then set the bottles into a kettle of cold water—placing a board for the bottles to stand on—and gradually bring the water to boiling point, and then cork and seal tight.

ASPARAGUS BEDS.—While dressing asparagus beds, give them a good dose of salt, or drench of brine. The asparagus is a marine plant, and rejoices in salt. The salt has the further use of destroying worms in the soil, and is particularly useful to sandy soils.

Cure for Bleeding and Cracked Teats in Cows.—Another cure, and one which I have successfully tried, is this: Wash the teats in cold water, wipe dry, and anoint them freely with Goodriche's salve. A sure cure.

L. G. HUMPHREVILLE.

Hygiene.

"This is for your health."—*Paul.*

For the World's Crisis

THE EDUCATION OF LABOR.

The following recently appeared in the *Home Journal* of N. P. Willis. It is from the pen of Dr. J. B. F. Walker, of the New York City Hygienic Institute.

Industry and good health lie at the foundation of all national greatness. It may almost be said that good health springs from industry, since it is true that the idle are proverbially weak and unhealthy. A man, to become mentally superior to his fellow-man, must have a solid foundation upon which to build, in the shape of a good, strong, healthy, organic system. We know this has been the fact with those great luminaries of intellectual strength who have shed a halo of true glory around their day and generation; with those generals and statesmen who have won the applause and admiration of the world on the battle-field and in the senate chamber. Men must use their muscles as well as their brains, for the baneful effects of muscular inactivity not only show themselves in the weakened arm and the impaired organs of locomotion; but upon the brain, the lungs, and all the instruments which aid in the support of life. In crowded cities, counting-houses, colleges, and the departments at Washington, where men are confined to narrow streets, small rooms, easy chairs, benches and desks, the effects of muscular inactivity are observable in the great vital functions of nutrition, circulation, and absorption, all of which languish, producing a tendency to disease in the form of inflammation or congestion.

When the flat-boatman of the Mississippi, or the rail-splitter of Illinois, was hard at work in the backwoods of the great West, using his muscular system as only the laboring man can use it, he was laying the foundations, sure and solid, of that sublime greatness which, to-day, calls forth the admiration of the world; which, at its departure from us, shrouds the heavens in black, and makes even kings and queens to mourn! When the great American GENERAL who was *never* defeated, and who has conducted to a successful close the most gigantic war the world ever saw, was quietly at work in his tannery, or standing by the side of his load of wood in the St. Louis market, he was educating his brain as well as his body for the position he now occupies. Chief Justice CHASE, as a pioneer boy in the wilds of Ohio; Garfield, driving horses for a canal boat; Wilson, the shoemaker of Natick, with the lap-stone upon his knees; Douglass, the cabinet-maker of Vermont; Webster a farmer, and WASHINGTON the surveyor, all had splendid health, good, well developed bodies, strong muscles, and, *therefore*, sound minds. For remember, the latter result is always dependent upon the former conditions.

A curious and interesting chapter might be written on the physiology, or more properly speaking, the pathology of the late rebellion, for it had its causes and symptoms like any other disease of the "body politic," since disease it was. During the continuance of the war much was said about the loyalty of the mountainous regions of certain States, eastern Tennessee for one. Liberty has always dwelt among the mountains—slavery lives upon the plains. The importance of pure air united to vigorous exercise on the nervous and muscular systems, has also its influence upon the brains of men, their methods and habits of thinking, their ideas of right and wrong, the question of loyalty or disloyalty. Where do we find a more intensely loyal people than the Green Mountain boys, or those who dwell among the hills of New England? West Virginia remained loyal, and any one who has sailed up the beautiful Ohio cannot but have noticed the rugged mountains and lofty hills which fill up that new State. A medical writer of New York, who speaks from the knowledge gained by a residence of some years among those Virginia mountains, says:

"The inhabitants of those sections of our country can scarcely form an idea of nervous affections. No diseases dependent on specific affections of the nervous system are known among them Accustomed rapidly to ascend and descend their lofty mountains, their muscular systems are well developed. Narrow, contracted chests cannot be seen among them; the shoulders are wide apart from each other, and every motion of the system indicates pure blood, strong nerves and muscles, the result of an invigorating atmosphere, and constant muscular exertion."

How the world has learned to admire Switzerland, the home of liberty in Europe, and how vain have been all attempts to overthrow her. She sits among the Alps of God's own creating. She is as free as the mountain air that fills the lungs of all her people. And she has been the hearty friend of the Union during all its trials and struggles. If the leaders of the rebellion had been good physiologists, they never would have attempted the war which has brought ruin upon them, since all the laws which govern human action and thought proclaim that it was impossible for them to succeed. Have Europeans ever been able to enslave the North American Indians? And where do we find better health, simpler methods of living, greater muscular activity, or such unerring dexterity as among them?

Labor taught the black man of the South to be loyal. The white man should have thought of this before he attempted to bind their fetters closer by going to war with the industrious, working population of the North. Said Mr. Phillips in a recent speech:

"Is education the exclusive prerogative of colleges? O, No! The masses of all men have their faculties educated by work, not by reading. When God declared as a condition of our being, that we should earn our living in the sweat of our brows, he gave the guarantee of the development of brain. Whoever works develops his intellectual faculties; and taking men in the main, taking them in classes, the masses who work and don't read are half a century ahead of the masses who read and don't work. And this is the reason why the negro is half a century ahead of the poor white man of the South. The negro inherited a brain which work had cultivated for four generations, and he added to it the skill of a practical hand. The consequence is, that whether the soldier goes to him for advice, or the merchant for counsel among the masses of the South, the negro is the only man who can give him either. The white man inherited a brain sodden by the idleness of four generations. Infinitely better, if you can have but one, is the education of work."

Physics, as well as morals, require strict discipline; and the muscular system of man without constant and proper training will not fulfill the important function assigned to it, any more than a brain which is left uncultivated. Mental activity and muscular exertion should always balance each other; then will there be nerve and vigor imparted to the present life; healthy and bright anticipations given to us for the future; then as works the poet, the sculptor, and the artist, we shall forget and labor as the half formed thoughts, the rude block of marble, and the plain, dull canvass assume a form and beauty, giving us an "Enoch Arden," a "Zenobia," the "Heart of the Andes!"

There is a physical wealth superior to that produced in the mines of California, the proper heritage of nations; pure air, industry and temperance are its handmaids, health, intelligence, and prosperity its offspring; it stifles the voice of avarice, stays the uplifted rod of oppression, knows no treason, and lives in brotherly love with all mankind.

OUR HAIR.

God covered the skull with hair. Some people shave it off. Mischievous practice. It exposes the brain. God covered a part of man's face with hair. Some people shave it off. Mischievous practice. It exposes the throat and lungs—the eyes, likewise, say wise physiologists.

Men become bald. Why? Because they wear close hats and caps! Women are never bald except by disease. They do not wear close hats and caps. Men never lose a hair below where the hat touches the head, not if they have been bald twenty years. The close hat holds the heat and perspiration. Thereby the hair glands become weak; the hair falls out. What will restore it? Nothing, after the scalp becomes shiny. But if in process of falling out, or recently lost, the following is best: Wash the head freely with cold water once or twice a day. Wear a thoroughly ventilated hat This is the best means to arrest the loss and restore what is susceptible of restoration.

What will beautify a woman's hair? What ever will invigorate the hair glands! Oils and most other applications debilitate the hair glands. Cold water is best. At first the head looks like a witch, but after a few weeks it makes the hair luxuriant. By the persistent use of cold water I have seen thin, poor hair become rich and curly. Only the part of the hair next the scalp should be wet. It must be thoroughly dried.—*Dio Lewis M. D.*

CARE OF THE EYES.

Looking into a fire is very injurious to the eyes, particularly a coal fire. The stimulus of light and heat united soon destroys the eyes. Looking at molten iron will soon destroy the sight. Reading in the twilight is injurious to the eyes, as then they are obliged to make great exertions. Reading or sewing with a side light injures the eyes, as both eyes should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that if the pupil of one is dilated by being kept partially in the shade, the one that is most exposed, cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight should preserve their general health by correct habits, and give their eyes just work enough, with a due degree of light.

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

IN MEMORY.

Affectionately Inscribed to the Widow of Bro. Walter Pratt.

Shall we see him no more? Will the dark, lonely tomb
Imprison him always in silence and gloom?
Will they who with breaking hearts bade him farewell,
No more by his side in sweet reunion dwell?

Doth hope shed no ray o'er the portals that close
On the lone charnel-house where our dear ones repose?
Must we see the form waste, and the pale eyelids droop,
And consign them to dust without comfort or hope?

O no! for the Savior hath entered the grave,
And risen triumphant with power to save;
He hath strugged with death, and hath brought forth the key
That can open the tomb and the captives set free.

We shall meet him again—the same loved one that now
Lies silent and cold with death's seal on his brow;
The "strong man" may boast of his victims in vain,
For a stronger than he can restore them again.

We shall meet him again—but O, not as of old,
Pale and worn with disease shall his face we behold;
But with vigor and health from the dust he will spring,
And unite in the anthem the ransomed ones sing.

We shall greet him again—the same voice we shall hear
That so oft to the sad has brought comfort and cheer;
With the same noble heart that could feel for the wronged,
He will wake in the glory for which he has longed.

We shall meet him again, where disease comes no more,
Where the long nights of watching and weeping are o'er;
Where no weary mourner bends sad o'er the tomb—
We shall meet him again in our fair Eden home.

East Boston, Mass. S. M. H.

ABOUNDING IN THE WORK OF THE LORD.

A CHARITY SERMON.

Delivered in St. Luke's Church, Chelsea, by Rev. P. B. Morgan, and reported for the Crisis.

"Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 COR. 15: 58.

You will observe these words are found in the last part of the 15th chapter of the first epistle of St. Paul to the Corinthians; and I am sure no christian man will say they are unworthy the place they occupy: they constitute the summing up—the grand, practical conclusion, to which the apostle comes after his masterly and elaborate teaching concerning the doctrine of the resurrection of the dead. He has given this doctrine a thorough review; showing that Christ is risen from the dead, and that as Christ is risen from the dead, we shall also rise; that "this corruptible must put on incorruption, and this mortal must put on immortality"; and therefore that our faith in Christ is not misplaced; they that have fallen asleep in Christ have not perished; and our hope of a life in the world to come has a sufficient and substantial foundation.

Christ is the resurrection and the life. And you will observe how the apostle here makes the whole matter of practical Christianity hinge upon this doctrine of the resurrection; much as he does in the tenth chapter of his epistle to the Romans:—"If thou shalt confess with thy mouth the Lord Jesus, *and shalt believe in thine heart that God hath raised him from the dead,* thou shalt be saved."

The apostle might have given as an incentive to practical godliness the moral obligation growing out of our relation to God. This he does when he urges our unreserved consecration to God, affirming that, to make such a consecration is our "reasonable service"; but he does not stop here; what he says here is truth—a great truth—sufficient in itself to control the moral universe; but it is not all the truth; and ignoring the metaphysics of the casuist, he reaches out and gathers in other truths—truths which commend themselves none the less to our judgment, but which he links with the moral sentiments of our hearts. This is the spirit of our text; and this you will find to be generally the manner in which christian duty is enjoined in all the epistles; duty growing not only out of the moral obligation that binds us to obedience with the rigor of law; but, too, with the joyful, elevating, sanctifying and ennobling influence of love and hope. "We love Him because he hath first loved us," says St. John. And again, "He that hath this hope in him (viz: of being made like Christ at his coming) purifieth himself, even as he is pure."

I wish you to notice particularly, brethren, the spirit of this text: how little of dogmatism; how by the pure reason, by a strictly logical process, he lays, not upon our heads, but upon our hearts, the mighty obligation of practical obedience to Christ. And observe how tenderly he does this, as to "beloved brethren."

But that we may personally drink in the spirit of the text, let us observe to whom these words are addressed. They are not addressed to the apostolic college, or to any particular order of the ministry; but to the church of God which was at Corinth, and "to them that are sanctified in Christ Jesus, called to be saints, with *all that in every place call upon the name of Jesus Christ our Lord.*" And therefore the text applies to us, if we are Christ's. It is a broad and catholic grasp, so characteristic of the gospel, although so unlike the narrow sectarianism of our own times; and it certainly applies to every man and woman who corresponds to the description given. And not only so, but we may say also that it applies to every man and woman incorporated into Christ, because Christ is one; because of the essential unity of the church. "Now ye are the body of Christ, and members in particular." There "are many members, yet but one body."

But why was this injunction made? Was it that, being grounded in the faith, we might be dogmatists? or that, abounding in good works, we might by good works be saved? No. St. Paul never taught us that "by the works of the law shall no man be justified"; that by grace we are saved "through faith"; that "not by works of righteousness which we have done, but according to his mercy he saved us"; and then in another place enjoined abounding works of righteousness as the great means of salvation.

It is eminently important that we understand this matter. For if salvation be by works, then I would preach to you penance rather than repentance. But if there be no propitiatory character whatever in our good works,—and there certainly is not, although it seems as if christians can never learn this;—if Christ "by his one oblation of himself once offered" made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world," as is declared in the Communion office; if salvation is by grace; if eternal life is "the *gift* of God"; then why should we pause to consider the subject of charitable works? And our answer is this: We do not trouble ourselves to take into consideration works of charity,—to feed the hungry, to clothe the naked, or to visit the widow and the fatherless in their affliction,—that we may thereby be saved; but because, by faith in Christ, we are already saved. "He that believeth on the Son, hath life"; we believe, and therefore have life; and it is because we feel the inspiration and promptings of this new life that we immediately ask, "Lord, what wilt thou have me to do?" True to the affinities of this new life, we seek orders from Christ. And this explains why it is that there is after all such exact uniformity in some things in christian experience the world over.

A man truly converted, whether from among those in the highest ranks of civilized life, or from among the most savage barbarians, instantly feels the melting and subduing power of divine love; the asperities of life, the rough, hard character of our nature is softened; instantly we are possessed of a humble, disinterested spirit, to which we were previously strangers; and instantly we desire to do something for Christ, something which is frequently conceived to be missionary work, and which really is the true spirit of missionarying. It is what is well expressed in that grand old missionary hymn by Bishop Heber—

"Salvation! O salvation! the joyful sound proclaim,
Till earth's remotest nation has heard Messiah's name."

And all this is something so totally different from what we are accustomed to experience, that with St. Paul we can say, "The things I once loved, I now hate; and the things I once hated, I now love." And this is God working in us "both to will and to do of his good pleasure."

It is true that "it hath pleased God through the foolishness of preaching to save them that believe"; that the great commission says, Go, and preach. And "how can they preach except they be sent?" But it is likewise equally true that the New Testament contemplates every soul brought to Christ as a "worker together with God." Every person has one talent or more which they are as much in duty bound to improve, as is the man who has been formally set apart to minister in a holy office. Every person has duties to perform which no body on earth can perform for them. Hence the church is called "the light of the world," "a royal priesthood."

Now this is not mere fustian. The apostles never wrote for effect, but as they were moved by the Holy Ghost; and the meaning of this and many other similar expressions which I might quote you is, that every person giving him or herself to God is consecrated to a holy work, "to show forth the praises of Him who hath called them out of darkness into his marvelous light"; and it strikes me that this is among the things signified in "Confirmation"—that apostolic rite of "laying on of hands," which St. Paul places (Heb. 6) among the "principles of the doctrine of Christ." You have seen men ordained to the ministry, and you remarked how exceedingly solemn the services were; how very like the ancient anointing by prophets. And really this is the idea embodied in this service; it is consecration, and the anointing of the Holy Ghost. And it is this that makes us delight in the work of Christ; because we are baptized into one Spirit with him. And in just the measure we possess or enjoy this Spirit, will be the measure of our love and zeal in his work. "If any man have not the spirit of Christ, he is none of his." It is when we have the joy of his salvation, and are upheld by his free Spirit, that with David we can say, "Then will I teach transgressors thy way, and sinners shall be converted unto thee." A cold, lukewarm, worldly people may be galvanized into a momentary sympathy with Christ's work, by earnest and patient appeals; but not so with living christians; with them labor is a delight; and even, if need be, to "fill up the measure of the sufferings of Christ"—to suffer with him, is a joy. Real, earnest, sturdy work is only the indication of a normal life.

And you will also observe, by studying the spirit of this text, by taking it in its connections, that we have it enjoined upon us to not only be stedfast in the faith and *always abounding in the work of the Lord,* but you will also easily observe the nature and character of that work. It is "the work of the Lord"; the Lord is the Redeemer, the Savior, who seeks to save men. And mark that we do not say men's spirits, but men—"soul, body and spirit." This is the work Christ has taken in hand; and this is that work which, thanks be to God! he will carry on to perfection. The body is as much God's work as is the spirit; it is as sacred before God, and is not to be defiled or destroyed. Therefore the work of Christ is to care for men's souls and bodies. This is the work our Lord did in person when on the earth; and this is "the work of the Lord" in which he would have his church "abound" during his absence.

(Concluded next week.)

For the World's Crisis.

THE JUBILEES.

BRO. GRANT:—May I be permitted, through the Crisis, to inquire what is the truth concerning the time and order of the jubilees spoken of in Lev. chap. 25? I know that much has already been said and written on this subject; but, hoping that the question may be settled, and the truth obtained and understood, I venture, in meekness, to propose a few questions. May they be answered correctly through the aid of the divine Spirit.

1st. Was the forty-ninth year a sabbatical year? (Lev. 25: 8), or,

2nd. Was the fiftieth year both a sabbatical and a jubilee year? Lev. 25: 10, 11.

3d. Were the cycles of the jubilees, cycles of forty-nine, or of fifty years?

For the sake of stating and starting these three questions fairly and understandingly, I will propose another fourth question; viz., Did the Spirit of the Lord intend that we should begin to number the sabbatical years with the first one kept; or at least, with some one of them? or did he intend to have us begin to number with some other year than a sabbatical year? If he did mean to have us begin to number with the *first* sabbatical year, or with *any* sabbatical year, then the second sabbatical year would be the *eighth year,* including the first one numbered. And if we number forty-nine years, including the first sabbatical year numbered, we necessarily make the next or following year, which is the fiftieth, both a sabbatical and a jubilee year. It may be more clearly seen by the following table of weeks; and I hope no one will fail to study it until they fully understand it.

EXPLANATION OF THE TABLE.

The first, or upper line, is composed of figures showing the number of years in each week of years.

The second, or middle line, contains the letters to designate the years of each week, with the names attached to the days of our common week; the sabbatical year being represented by a capital S at the beginning of the line of each week.

The third, or lower line of each week gives the continuous number of years up to the fiftieth; showing the number of each year on which the sabbatical years fall, from the first one to the fiftieth, showing that the first and fiftieth are sabbatical years.

1	2	3	4	5	6	7
S.	Mo.	Tu.	W.	Th.	F.	Sa.
1	2	3	4	5	6	7
1	2	3	4	5	6	7
S.	Mo.	Tu.	W.	Th.	F.	Sa.
8	9	10	11	12	13	14
1	2	3	4	5	6	7
S.	Mo.	Tu.	W.	Th.	F.	Sa.
15	16	17	18	19	20	21
1	2	3	4	5	6	7
S.	Mo.	Tu.	W.	Th.	F.	Sa.
22	23	24	25	26	27	28
1	2	3	4	5	6	7
S.	Mo.	Tu.	W.	Th.	F.	Sa.
29	30	31	32	33	34	35
1	2	3	4	5	6	
S.	Mo.	Tu.	W.	Th.	F.	Sa.
36	37	38	39	40	41	42
1	2	3	4	5	6	7
S.	Mo.	Tu.	W.	Th.	F.	Sa.
43	44	45	46	47	48	49
1	2	3	4	5	6	7
S.						
50	This fiftieth year is here shown to be a sabbatical year, making it both a sabbatical and a jubilee year.					

By this table we are shown that the first, *eighth,* fifteenth, twenty-second, twenty-ninth, thirty-sixth, forty-third, and FIFTIETH years, are sabbatical years; therefore the fiftieth year is both a *sabbatical* and a *jubilee year.* And yet the cycles of forty-nine years remain unbroken; consequently the jubilees are not cycles of fifty years each, any more than our common weeks are cycles of eight days each.

The second sabbatical year, including the first one numbered, is the *eighth year,* and the third is the fifteenth year, and so on to the fiftieth, which is the eighth sabbatical year after the first one numbered, and is also a jubilee year. In Lev. 25: 8, we read as follows:—"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years."

Another translation gives this verse as follows:—"Thou shalt also number to thee seven WEEKS of years, that is to say, seven times seven, which together make forty-nine years."

I would ask, in much meekness, if there is any other proper way to number seven sabbaths of years, than to begin with a sabbatical year? If we number sabbaths, should we not begin to number with a sabbath? If we were about to number seven weeks of Mondays, should we not commence numbering with a Monday? Would any one in this case begin with Tuesday, or with any day of the week except Monday? Surely not.

Then, if we are to begin with a sabbatical year to number seven sabbaths of years, there is no getting away from the fact that the jubilee year comes on a sabbatical year, as the foregoing table plainly proves. "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land; and ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession."—Lev. 25: 9–13.

By the above quoted scripture, it seems to me that we are plainly taught that after numbering seven sabbaths of years, which make "forty and nine years"; "THEN," that is to say, in the next coming year, which is the fiftieth year, on the tenth day of the seventh month of that fiftieth year, the jubilee trumpet was to be sounded; and the whole of that fiftieth year, which, being a sabbatical year, was to be occupied and improved as a jubilee year. Dear reader, is not this the true meaning of the above scriptures? and if so, does it not settle the question in dispute?

I have endeavored, in this communication, to show by the table, and otherwise, that the forty and ninth year was not a sabbatical year but that the fiftieth year was really and truly a sabbatical year, as well as a jubilee year. I have also endeavored to show, by the table mostly, that the cycles of the jubilees were cycles of forty-nine years only, and that they were not cycles of fifty years each. If by the blessing of the Lord I have been enabled to do this, and if it is his truth, all praise be to his holy name for ever.

The foregoing table is not mine; that is, I am not the originator of it. It is the Lord's. If by his grace I have been enabled to write it correctly, then it answers the foregoing questions correctly and brings out the following important and interesting truths:

1st. That the forty-ninth year was not a sabbatical year.

2nd. That the fiftieth year was both a sabbatical and a jubilee year.

3rd. That the cycles of seven times seven sabbaths, or weeks, are cycles of forty-nine years only, and not of fifty years each.

The right way to number seems to be this; viz., to number seven times seven weeks or sabbaths, always beginning with a sabbatical year to number; and then the eighth year after the first one numbered will be a sabbatical year, and the fiftieth will be both a sabbatical and a jubilee year. And if we should number a hundred cycles of jubilees, we should only have a hundred times forty-nine years, and the next year following each forty-ninth would be a jubilee year, and also a sabbatical year.

If I have not written the table right, the fault is mine—not the Lord's; and if so, I hope to be forgiven, and also to be corrected through the instrumentality of some beloved brother in the Lord, so that the truth may shine forth clearly and cheeringly on this glorious subject of our near coming jubilee,—the great antitype of the foregoing typical jubilee.

But I presume some dear brother will say that we should begin to number with the year *after* the sabbatical year. Well, dear brother, if you think so, please give us a table that will harmonize the jubilees with the sabbatical years, so that there will always be six successive years of sowing, reaping, and gathering, in the harvest, and also one whole year of rest for the land in each seven. See Lev. 25: 3, 4. If you will do this, I shall be glad to have the light; for I can see no way that it can be done other than as the above table gives it. Now please remember, and harmonize these three things in your tables, viz.,

1st. That there were to be six successive and full years in which they were to sow and reap and gather in their harvest [See Lev. 25: 3], and

2nd. That in one year, and only one in each seven, they should neither sow nor reap, nor gather in their harvest, but the land should rest one whole and entire year, and only one, no more, no less. Lev. 25: 4–7, 20–22.

3rd. That all these seven years were to begin and end according to the commandment of the Lord; viz., "This month shall be unto you the beginning of months; it shall be the first month of the year to you."—Ex. 12: 2. I know of no other year recognized by the Lord, for his former people, the Jews, but the year here named, which begins with the month Abib. Ex. 12: 2, and 13: 4.

Our motive is to obtain light and truth, and we seek for it as for hidden treasure. O Lord, give us the true light on this subject, is our humble and hearty prayer.

Laconia. STEPHEN K. BALDWIN.

THE "TWO WITNESSES."

There are several objections to the application of this prophecy to the Old and New Testament.

1. The time of their prophecy (1260 days), if interpreted 1260 years, does not cover the period of the prophecy of either the Old or New Testaments.

2. These "two witnesses" are cotemporary as to their period of prophecy, which cannot be said of the two Testaments.

3. If any one *design* to hurt them, fire issues from their mouth and *eateth up* their enemies, etc., which does not harmonize present or past records with such theory.

4. These witnesses have power to shut heaven, so that "*no rain shall come down in the days of their teaching.*" (Wakefield's trans.) And they have power over waters to turn them into blood, and to smite the earth with any punishments as often as they choose.

5. When they are slain, "their dead bodies will lie in the streets of that great city, which is called *spiritually* Sodom and Egypt, *where indeed our Lord was crucified,*" which was at JERUSALEM, and not in Paris.

6. It is to be peoples, and tribes, and tongues, and NATIONS, which are to look on their "dead bodies."

7. "And the inhabitants of the EARTH will rejoice over them," etc., "because these two teachers were a vexation to the inhabitants of the EARTH."

8. At the moment of their ascension there was "a great earthquake (not a political commotion), and the tenth of the city fell down, and seven thousand men were killed by the earthquake." What city? The city where our Lord was crucified. The city where the "two witnesses" shall be slain. The city JERUSALEM! The "seven thousand" are so definite, that destruction by "earthquakes in divers places," and in fives or tens of thousands, cannot be applicable to this prophecy; the scene of which is so definitely laid in JERUSALEM, and is to affect "peoples, tribes, and nations."

9. It is a judgment of the second woe, and its application is universal as the prophetic annunciation is general, and so also of "the rest" who "were affrighted, and gave glory to the God of heaven."

10. Immediately following is the sounding of the seventh trumpet, and the kingdoms of this world become the kingdom of our Lord—the time of wrath, of judgment, of the resurrection of the dead, and destruction of the enemies of God who "destroy the earth"; and the time of this destruction is defined by Ezekiel and the Revelator (Rev. 20) to be at the end of the thousand years of judgment and restitution; and hence the "plagues that are in the future."—*Millennial Harbinger.*

For the World's Crisis.

HYMN.

All of my ways are known to thee,
Before whom I shall stand
Condemned, or justified, to be,
Dear Lord, as thou'lt command.

Even until my latest breath
For my defense appear,
Govern and lead me until death,
Hide me when storms are near.

I then shall fear no evil thing,
Joyful in thee I'll wait,
Knowing thou canst not fail to bring
Life with a blest estate.

Make this my portion and delight,
Number me one of thine
On earth, where all is pure and bright,
Perfect, and all divine.

Youth then immortal will endure,
Zion's bright King doth say,
And every thing that is impure
Will finally decay.

Providence, R. I. W. H. WESTERVELT.

For the World's Crisis.

THE BURIAL AND THE PLANTING.

Having thus (in the Supper) proclaimed his death, the next event, in the natural order of things, is his burial, or interment; and when these obsequies shall have been performed, the next all-prevailing idea in the minds of all truly orthodox and evangelical christians is, "the hope," that the dead will have a resurrection, to live again; knowing full well by the word of the living God, that abideth forever, that if there be NO *resurrection* of that which is dead, then they that have fallen asleep—not fallen awake, but asleep in Christ, are perished. Our hope, then, being *in the resurrection,* by the power or spirit (Eph. 1: 19, 20; Rom. 8: 11) of God through Christ *at his coming,* in consequence of our faith in his death, *we should, by some means show forth* that hope as visibly, distinctly and specifically, as we did our faith in his death and second coming, when we ate of his broken body and drank of his shed blood, and the symbolized burial and resurrection of hope, should be as strong, forcible and illustrative, in this case, as was the symbol in the other. Now this symbolization can be found no where else than in our Lord's ordinance of water immersion of the believer, who is sealed with the Holy Spirit, as dead to sin, and dead to the world, but alive to God and righteousness.

But as Christ was buried because he was dead, so ought we to be dead indeed to sin, before we are "buried by baptism into his death," and none are fit subjects to be "buried with him by baptism into death," who have not previously been "baptized into Jesus Christ" by the one Spirit." Rom. 6: 3, 4; 1 Cor. 12: 13. "For he that is dead is freed from sin." Rom. 6: 7. "Now if we be dead with Christ, we believe that we shall also live with him. 8. That like as Christ was raised up from the dead by the glory—power or spirit of the Father, even so we also should walk in newness of life," or in a new life. 4. "In (or by) whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:" then "buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." Col. 2: 11, 12.

Now it is apparent that in all these Scriptures the idea of a burial and a resurrection are clearly set forth, and the idea of an obligation resting upon the believer to enter into that symbolized grave, by burial in water (the emblem of spirit), that he or she may participate in that emblematical resurrection, is quite as clearly and definitely inculcated.

But circumcision is nothing, and baptism is nothing; "but the keeping of the commandments of God" is *something—is everything.* "Repent ye, therefore, and be baptized, every one of you in the name of the Lord Jesus." Tell me now that you have repented, but will not be baptized, and you will tell me one thing with your lips, and deny the same thing in actions, by your failing "to render obedience;" you will prove to me that you have not been circumcised in heart, that you have not received the spirit of Christ, for whosoever has his spirit will obey him in all things.

"For if we have been *planted together,* in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 5. "Else what shall they do who are baptized for the (as though they were) dead, if the dead rise not at all? why are they then baptized for the dead?" 1 Cor. 15: 29. Dr. Adam Clarke's remarks on this passage are so pertinent that I shall insert them verbatim.

"1. The doctrine of the resurrection of our Lord, was a grand doctrine among the apostles: they considered and preached this as the *demonstration* of the *truth* of the *gospel.* 2. The multitudes who embraced christianity, became converts on the *evidence* of this resurrection. 3. This resurrection was considered the *pledge* and *proof* of the resurrection of all believers in Christ, to the possession of the same glory into which he entered. 4. The baptism which they received, they considered as an EMBLEM of their *natural death* and RESURRECTION. THIS DOCTRINE ST. PAUL MOST POINTEDLY PREACHES. Rom. 6: 3, 4, 5. . . .—quotation—5. It is evident from this, that all who died in the faith of Christ, died in the faith of the *resurrection:* . . . they receive baptism as an emblem of *death,* in voluntary going UNDER the water; so they receive it as an emblem of the *resurrection* unto eternal *life,* in coming up out of the water; thus are they *baptized for the dead,* in perfect faith of the resurrection." See Clarke in loc. The small caps are mine; the italics are his. See also *On Col. 2: 12, N. T. Com., vol. 2, p. 497.*

"Planted together—in the likeness." Like begets like, but different kinds planted together, intermix and produce hybrids; but here the apostle has them grown together, like the scion grafted into a root, then planted in the earth, from whence nourishment is drawn, and grown *together into one,* forming one plant, vine, or tree. But man is one kind,—the *psuchikon,* natural, earthy, soulual, —while Christ is of another kind,—the *pneumaticon,* the spiritual. Now, how can we change the natural or soulual seed into a spiritual seed, so that it shall produce a spiritual body when "planted," and spiritual fruit when grown; and how can we illustrate it? First, then, the illustration. Take black corn, plant it, and when it comes to the tasseling and silking, cut off all the tassels before they blossom, and leave it thus: you will get no corn at all, or pull out all the styles (silks) and the result will be the same; but leave the silk perfect, go to a field of white corn in bloom, cut off some of those blossoms, bring them to the hill of black corn, and shake the pollen (fecundating dust) on to the silk of the black corn, and the ovulum, or kernel, will be impregnated with the fructifying principle of the white corn, and in "the time of harvest," every ear of corn on that hill and every kernel on each ear will be white corn. Now "plant" that corn by itself, or with its like, and the product will be like that planted, white corn. The nature of the first seed planted, has been changed from black to white.

Application. The black corn represents the natural man,—the tassel, the human will or fleshly mind; the style or silk, faith; the ovulum or kernel, the soul or life; the field of white corn, the word of God; the pollen, the spirit of Christ; the white corn produced, the spiritual seed; the crop from that seed, the spiritual body, and the fruit of that body, everlasting life. The human soul, composing the church of Christ, is every where represented as of the feminine gender, while Christ is represented as of the masculine, the one to receive truth and nourish it, the other to "shed forth" the spirit of truth, to quicken us into life by his appointed means.

The natural man, then (a sinner), in order to become a spiritual man (seed), must take the "sword of the Spirit" and "cut off" his own will; then through faith receive the mind or will of God, contained in his word, in place of his own, and the effect of receiving this spirit or mind of Christ, will be to quicken him into the life of the Spirit. He is in Christ, and has become a new creature; old things will have passed away, and all things will have become new. The very moment that any man believes the word of God unto right-doing, as a fruit of that faith, he is a converted man, he has "experienced religion," and he may then make confession with the mouth unto salvation; he has become a spiritual seed in Christ, ready to be planted together in the likeness of his death, that he may grow together with him in the likeness of his resurrection, sowing to the Spirit, that of the Spirit he may reap life everlasting.

Olena, O. G. W. STETSON.

EVIL SPEAKING.

The Scriptures give numerous and explicit commands in regard to the sin of evil speaking. Mr. Wesley in his sermon says, "the command, speak evil of no man, is as plain as thou shalt do no murder; but how few there are that understand it. What is evil speaking? it is not the same, as some suppose, as lying or slandering; all a man says may be as true as the Bible, yet the saying of it is evil speaking; for evil speaking is nothing more nor less than speaking evil of an absent person. If the tale be delivered in a soft and quiet manner, perhaps with expressions of good will, then we call it whispering, but however it is done, still the thing is the same, still it is evil speaking if we reveal to another the fault of a third person when he is not present to answer for himself."

David in two places described a citizen of Zion; he says, "who shall ascend into the hill of the Lord, who shall stand in his holy place? He that hath clean hands and a pure heart." And again, "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." One command is as plain and authoritative as the other, and yet how often is it the case that some good sisters who have cleansed their hands as they say, by stripping them of gold, (which is in accordance with Scripture, for we are commanded not to adorn ourselves with gold, or pearls, or costly array) will, after speaking of this in meeting, have no scruple whatever, about going home and telling about their neighbors, or brethren or sisters; coolly dissecting them as it were, speaking of their faults and failings, discussing their temporal and spiritual affairs, their exercises in meeting, etc. This kind of evil speaking is carried on sometimes in a laughing spirit, something as a child does when it believes that others are listening, and its pride and vanity are encouraged, if it can force a smile from them by its remarks. It is sometimes done with the secret, scarcely acknowledged thought in the heart that by this judging of others, the hearers will give credit for superior discernment and a knowledge of the way of the Spirit; and sometimes with the idea that it is on account of the work of the Lord; thus doing evil that good may come, but the results are not good after all. Sometimes people are discussed and taken to pieces merely from the result of an impression upon the mind.

"Some judge of the spiritual condition of others by the attention they show to them, or endorsement they give to their own views and labors." So it is often the case that if a person will not endorse another's views and uphold them, he is judged to be wrong and reported of accordingly. These forms of evil speaking strike out in a thousand different directions and spread desolation and division, and the best plan is to check the evil within ourselves. We may be *impressed* that others are wrong, but if we are in any way speaking evil of them we may be *sure* that we are, and need to get that cured first; we are otherwise greatly in danger of being governed by impressions instead of by the word of God, which says, "a tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter." Mr. Wesley says, "Do not think to excuse yourself by saying I was so burdened that I could not refrain, you are under the guilt and sin of disobeying a plain command of God."

A sister who is now on a sick bed says that during the early part of her sickness she was visited by church members, who regularly entertained her, and themselves, with accounts of their neighbors' faults. At that time she was also a *professor,* but soon after *experienced religion,* and one of her first duties was to tell these sisters that she could not have them come to her house and talk as heretofore, she had seen what a sin it was. If they chose to come and read the Bible, and pray, and talk of Jesus, she would be glad to see them. They all discontinued their visits but two. Other evils which are possibly not as baneful in their results are enlarged upon, while this one is comparatively unheeded, even by those who make a high profession. May the Spirit of the Lord enable us to look within, and correct our impressions in regard to the duty of exposing others' faults, and compare ourselves with the written word:

"Thou shalt not go up or down as a talebearer among thy people." Lev. 15: 16. "Thou sittest and speaketh against thy brother." Ps. 50: 20. "Speak not evil one of another, brethren." James 4: 11. "To speak evil of no man." Titus, 3: 3. "Wherefore laying aside all malice, and guile, and hypocrisies, and *all evil speaking.*" 1 Pet. 2: 1. "In the multitude of words there wanteth not sin, but he that refraineth his lips is wise." Prov. 10: 19. "My brethren, be not many masters, knowing that we shall receive the greater condemnation, for in many things we offend all. If any man offend not in word the same is a perfect man, and able also to bridle the whole body.' James 3: 1, 2.

The safest way is that laid down in the Scriptures, which say, "If thy brother trespass against thee, go and tell him his fault between thee and him."—*Earnest Christian.*

For the World's Crisis.

THE "GATHERING."

"For wheresoever the carcass is, there will the eagles be gathered together."—Matt. 24: 28

The carcass here, no doubt, has reference to "the Lord Jesus Christ" at his appearing in "mid heaven"; and the eagles probably represent the saints which are caught up to meet him. But, as our planet is round, and as Christ is a tangible being, the idea that all the inhabitants of earth are to see him in an instant, is, in my mind, a hasty conclusion. It would be an utter impossibility.

But, how then, it may be asked, will "every eye see him"? We will presume. And if we should assume, as he ascended from the Mount of Olives, and promised to "return in like manner," that he will first make his appearance in mid heaven directly over that consecrated spot, who would object? Then he is to "send forth his angels," and they are to "gather his elect from the four corners of the earth; from one end of heaven (the heavens) to the other." That is, "he will make his appearance in mid heaven," and then the angels will commence gathering the elect from the north pole, and from the south pole, and the earth moving on its axis would, in just twenty-four hours, bring him again directly over the Mount of Olives, with "all his saints." Then he can fulfill the prophecy of Zechariah (Zech. 14: 4, 5)—"And his feet shall stand in that day *upon the Mount of Olives,*" etc. "The Lord my God shall come, and *all the saints with thee.*"

But, says one, "According to your theory, then, *only the saints* will see him. What of the nations which are afar off?" Read Isa. 66: 18, and you will see. "It shall come, that I will gather *all nations and tongues;* and they shall come and see my glory."

Brookfield, Pa. J. W. TAYLOR.

☞ If the soul is the conscious and responsible part, how is it that, by repentance, it escapes to paradise at death, and leaves the innocent body to suffer the penalty?—*Ex.*

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWENTY-THREE.

RUTH GLEANING IN THE FIELDS OF BOAZ.

The story of Ruth is beautiful as a poem, illustrating the most delicate as well as the purest and noblest qualities of our nature. It is sweeter than any romance, purer than any fiction ever invented. It breathes the rarest fragrance of human affection, and leaves no impression that would mar an angel's dream.

Famine had driven the family of Elimelech from the no longer fruitful fields and vineyards of Judah, to sojourn for a time in the distant and more favored land of Moab. There in the home of the stranger the sons of Elimelech found wives among the daughters of Moab. For a time prosperity smiled upon them, but at last the unseen messenger entered the happy household, and Elimelech was laid low; then, that the cup of Naomi's affliction might be full, the two sons Mahlon and Chilion were taken, and the widowed mother was left to mourn with her daughters-in-law over the sad affliction of Providence.

In this dark hour of adversity, Naomi longed to revisit the land of her nativity, where all her fondest thoughts clustered. She announced her resolution to her daughters-in-law, and arose to give them her farewell blessing, and desired them to remain among their people and kindred. Orpah received her mother's blessing with tears, and returned to her kindred. But Ruth would not forsake her mother in the hour of sorrow, and when entreated to return, she answered, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

Naomi could want no further proof of Ruth's affection, and she accepted it as a benediction of Heaven, a remaining sunbeam of her former prosperity, still left to strengthen and to cheer in life's after vicissitudes. Stronger than the love of native land and kindred, stronger than all the sweet recollections of girlhood, was Ruth's affection for her mother-in-law. Faithfully, tenderly, with all a true daughter's affection, she followed the footsteps of her lost husband's mother to the land unknown and the scenes untried of the far-off Judah.

Long and toilsome was the journey, yet, ever mindful of each other's wants, the two journeyed on. The one was leaving behind all the dear associations of a lifetime; the other approaching the scenes where the days of her prosperity had smiled. The plains of Moab were soon lost in the haze of the harvest sun, and the hills where Ruth had wandered in childhood's opening hours had all faded out in the dim distance. The land of Reuben had been passed, the Jordan crossed, and at last the walls of Bethlehem arose in full view above the vale of Gihon.

Brightly shone the harvest sun upon the hills of Judah, where plenty smiled once more. Golden harvests waved on every side, and the groves echoed to the songs of the happy vintners. But this was naught to Naomi; the prosperity that smiled on others made her lot the more bitter. Deep were her emotions as she entered her native city. Her former friends came forth to greet her and welcome her back after her sojourn in foreign lands. But in the anguish of her heart she said unto those who welcomed her, "Call me not Naomi, but call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." She deeply felt her bereavement, the more when she beheld the desolate home that, in the years gone by, was smiling with the light of joy; she had buried her hopes on the hillsides of Moab, and had returned empty indeed.

It was harvest time in Palestine. Busy hands were reaping the golden grain, and the poor were gleaning after the reapers according to the custom of the Hebrews. Naomi was poor, and the fair Ruth went forth into the fields with the other poor maidens to glean the scattered blades, to sustain life. Modest as good and beautiful, the devoted Ruth gleaned daily in the fields which by chance belonged to Boaz, the kinsman of her deceased husband.

When Boaz came to his fields and greeted the reapers with "The Lord be with you," and renewed the response, "The Lord bless thee," in the kindly phrase of the far-off olden times, he observed the modest Ruth. Her propriety of manner and gentle demeanor chained his attention. He commanded that she should be kindly treated by all; he spoke to her kindly, and desired she should glean in his fields till the end of the harvest. "Then she fell on her face and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, It hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

These kind words were balm to the gentle Ruth, and she treasured them up as a precious remembrance. Ruth repeated to her mother-in-law all these things, and the kind treatment she had received. Then Ruth was advised by Naomi to adopt a Jewish custom and make claim to Boaz to redeem the lands of his kinsman; in doing this he would of necessity espouse Ruth, to perpetuate the house of Elimelech. However distasteful to the modest Ruth this might have been, she was prevailed upon to adopt the advice of Naomi, and she performed her part in so proper a manner that she won the heart of Boaz. And according to the custom of those days, Boaz made known in the gate of the city that he had purchased all that once belonged to Elimelech, as well as the lands of Mahlon and Chilion, and further, that he had espoused Ruth, the Moabitess, to be his wife.

Thus the modest gleaner came to be the spouse of the first man in Bethlehem, and in time she was one of the mothers in Israel who bore sons to the long illustrious line of kings and princes who have left their names emblazoned on the tablets of the glorious past. This noble line was not extinct till the Shiloh came, till a Deliverer arose in this same Bethlehem; then it ended in a blaze of glory, and became extinct in the Lion of the tribe of Judah.

ORRIN P. ALLEN.

☞ It is always safe to learn, even from our enemies—seldom safe to venture to instruct even our friends.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, July 4, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

☞ THE JUBILEES.—In another column will be found a very interesting article on the Jubilees, from Bro. S. K. Baldwin, which we hope will receive the candid consideration of all who are interested in the subject. It deserves a second reading. Do not dismiss the subject till it is fully understood.

MISSIONARY WORK.

A new and important field for missionary labor has been opened among the Freedmen at the South. They are more eager to receive the light and truth than we are to get it to them. This is very rarely the case. It is usually far otherwise in all foreign heathen lands. But now the missionary field is opened at our doors, let us hasten to go into the vineyard at once, and help in reaping the abundant harvest. There is no time to be lost. Soon it will be too late to work. If christians do not occupy the field immediately, we may expect that Satan will send his mediums there to lead them into the great delusion of these last days. Let us do our duty, and thank the Lord for such a privilege as is now open before us. Who will go and teach those hungry souls the way of life? Who will help furnish the means? Let us be liberal for the Lord. He loves "a *cheerful* giver."

"PARLIAMENTARY LOGIC."

The above is the title of a work published by one Mr. Hamilton, a member of the British Parliament, in 1762. He was called "Single Speech Hamilton." He derived this name from the fact of his being a member of Parliament forty years, and yet made but one speech. The object of his book is to teach how to defeat truth. We think some have learned the art of doing it, who have never seen Mr. Hamilton's work. The following are a few points which he specifies as rules for those who would sustain error:—"If you cannot convince, a heap of comparisons will dazzle." "It is an art to make use of what is doubtful, as an unquestionable maxim, and so argue on a single case as if it were a maxim." Again he says:—"You may evade an answer to objections by raising other objections."

Whoever is disposed to oppose the truth, if he has intellectual ingenuity, can usually make out an apparently good case before the unsuspecting, honest soul. But we much prefer one who cheats us financially, than intellectually. We had rather be robbed of money than of the truth.

NEW ORDER OF SOCIETY.

This is truly an "age of progress." But wherefore? To what result will this progressive age arrive, when it accomplishes its object? According to the Scriptures, it will arrive at a state of things like that in the days of Noah and Lot,—wickedness and infidelity. And yet there is much talk about "PRINCIPLES," "eternal principles," among the advocates for the "new order of society." Among their principles, of which we hear much, and see as little, are "LOVE, JUSTICE and BROTHERHOOD." These terms sound well, and are among the great principles of christianity. Satan has now inscribed these on his banner, as a rebel pirate would raise the Union flag of the stars and stripes to deceive his victim. The arch demon and his familiars well know how to transform themselves into angels of light, and thus lead the careless astray from the path that leadeth unto life.

The following is from the June number (1865) of a Spiritualist paper, published in Ind., called "The Kingdom of Heaven":—

PLATFORM OF PRINCIPLES FOR THE ORGANIZATION OF A NEW ORDER OF SOCIETY ON EARTH.

Done, and adopted at Huntsville, Madison Co., Indiana, May 8th, 1865.

OBJECT.—To secure happiness for ourselves, the universal world of humanity, and more especially to a posterity yet unborn.

MOTTO.—In unity is our strength. We unite to succeed.

In conjunction with all the so called great and good minds, who once dwelt upon this rudimental, mundane sphere, but who are now ministering angels of love, peace and good will to the children of earth, and in whose aid, comfort and guidance we trustingly confide, we adopt the following platform of principles, upon which to organize or consociate together; for the purpose of inaugurating the era or age of universal LOVE, JUSTICE and BROTHERHOOD. Accepting the world as OUR country, and every human being as our countryman.

1st: It is resolved that it is conceded by all good and wise mortals and angels, that all men and women are born free and equal, so far as natural rights are concerned; that those natural rights are inalienable, in the broadest, widest and fullest acceptation of that term; that amongst these is the right to self, in any and every sense, under all circumstances, at all times and in all places; that as this right is unalienable it can not be given up nor justly restrained, with or without the consent of the individual; but that all men and women are endowed with the natural right, (and hence inalienable) to pursue happiness in the way and manner they may choose, amenable and accountable to no power but the God who conferred it.

2nd: It is furthermore seen and resolved that all institutions, governments, edicts, proclamations, laws, customs or enactments which conflict with the foregoing "self evident truths," are inimical to human rights and human happiness, and therefore unnatural, inoperative and void. That in as much as it is a "self evident truth" that all men and women are born alike free and equal, it follows as a natural consequence that none can justly or rightfully claim the right, individually or collectively, to dictate, govern, restrain the liberty or take the life of a fellow being; for as President Johnson has most truthfully said, "man was not made for government." That an individual, or any number of individuals, in order to lay claim to the right to govern and dictate to others, restrain them of their liberties or take their lives, should first prove that THEY are without sin, unequal and superior to those whom they would dispossess of life, liberty and the right to pursue happiness.

3d: It is furthermore seen and resolved, that there is no natural right to the exclusive ownership of earth, air or water, animals or the natural productions; further than are necessary for the actual comfort, and really demanded to supply individual wants. That therefore the privilege extended and guaranteed by human society and human governments to the crafty and cunning ones of society, to monopolize more of this world's goods than their actual wants demand, is playing the dog in the manger, is ungodly and unnatural, therefore unjust, inexpedient and unwise.

4th: Therefore, it is also seen and resolved that all men and women should have, as they naturally and rightfully do have, an equal chance to cultivate, produce and manufacture, without let or hindrance, from the earth and its productions.

5th: Resolved, that to restore an equilibrium in society, by discarding the principle that "might makes right," and that other equally erroneous sentiment, that "the majority should govern the minority," and by adopting and *living* the principles of equal and exact justice to all men and women, with exclusive privileges to none, is and should be, the first and last great object, end and aim of all the so called great and good men, women and angels. That in laboring for this most desirable consummation, men and women should neither quarrel or fight, but make it an universal rule to endeavor to overcome so called evil with so called good. That when mortals can not agree, they should peaceably separate on principles of equal and exact justice, as did Abraham and Lot of old. (See Genesis 13th chapter, 7th, 8th and 9th verses.) That men and women should endeavor to understand and be guided by the divine law of attraction and repulsion, that like attracts like, and unlike repels unlike; and KNOW who are, and who are not, adapted by nature to dwell together. That it is these natural laws or principles, a science, and not a religion that will restore the rights of man, and effect an equilibrium in human society, as it has in the society of angels, our fathers, mothers, brothers, sisters and friends in the world of spirits.

6th: Resolved, that for the support and sustenance of these principles, we pledge, and are ever ready to sacrifice, all that life can give or death take away.

7th: Resolved, that as religion, (which is but a new name for the mythology of the heathen,) has for nearly twenty centuries proved a failure, in being inefficient to produce an equilibrium in human society, in bringing that peace and good will, which reigns in Heaven, or the abode of spirits or angels, that we discard it, as the creature of weak, ignorant minds; and put our trust in the principles of science, confide our faith in that principle or spirit of love, wisdom and power, which is doing "all things well," whom Jesus of Nazareth served, and Paul declared unto the ignorant Romans. That trusting to the purity of our intentions and justice of our cause, we take an invincible stand for THE RIGHT; aloof from human institutions, governments and rulers; and appeal to all the so called great and good men, women and angels, to aid and support us in restoring an equilibrium in human society, and thus rendering all alike happy.

Approving spirits or disembodied minds present:

Jesus Christ, Emanuel Swedenborg, George Washington, Thomas Jefferson, Benjamin Franklin, Henry Clay and legions of others."

NOTE.—We would have our readers understand that we have no more reverence for Jesus Christ, Geo. Washington or Abraham Lincoln, than we have for Judas Iscariot, Benedict Arnold or J. Wilkes Booth. We neither worship or praise the former, or condemn the latter. All were but instruments of Omnipotent power. Neither of whom were any better than you or I.

It is PRINCIPLES we reverence; Love, Wisdom and Power, which we see above, beneath and around us, every where in every thing."

It will be noticed there is much talk about "PRINCIPLES" in the foregoing platform, which are deified, or made to take the place of our Savior. Some of these principles are very popular ones, and constitute the rallying points. These are the mask that cover demons, and give them the appearance of angels of light; but we inspect them a little more closely, and their horrid character is very apparent. The seventh resolution calls on those who adopt the platform to "discard" religion "as the creature of weak, ignorant minds" and to put their *trust* in the "*principles of* SCIENCE," not in Jesus, our Savior; and yet it is claimed that one of the "*approving* spirits" was "Jesus Christ."

The following from the same paper, will give the reader some idea of their "*Divine principles*" of government:—"To . . . acknowledge no power, government, ruler or governor, be he known by the specious name of President, King, Caliph, or Priest."

The following gives their views of prayer: "I sometimes go out in the woods and pray to a pine tree, for I find more gods in the trees than I do in the churches or ministers."

Here is their *marriage principle*, as expressed by the editor of the "Kingdom of Heaven:"—

"Yet we are neither a Shaker or a Mormon; nor are we to be bound by the popular marriage laws and customs of society as now organized; but we would that man and woman should mate only by nature's law of attraction, with as little outward law and ceremony as do the little birds in the groves."

Persons holding *such principles* are the ones who claim that a religion based on the *Bible* is "DEMORALIZING." This is very much like a drunkard and rum seller, who should speak of the demoralizing effects of temperance societies, because he had less company and patronage; or a seducer, who should call virtue demoralizing because it deprived him of his victims.

"THE WORLD'S SPIRITUAL CONVENTION."

It will be recollected that we mentioned a "World's Spiritual Convention," to commence in New York city Feb. 22d. Several have desired to know the results of that convention. We were not able to be present, and have had no reliable source of information relative to the meeting until within a few days, when we met the President of the convention, from whom we learn that the following subjects were introduced for consideration:—

"The future of America, Europe, and the world; Franklin's prophesy, the Coming Man, and the Apostolic and great central circles; organization, and who can present a perfect constitution? where would be the best place for a practical settlement of a community? California to be the central court of the world, where the elect are to be gathered; Christ's coming like a thief in the night, and his three methods of appearing; the earth's shrinkage, ærial navigation, Louis Napoleon the destined monarch to scourge the nations; foreign war soon to follow between France, England and Spain with the United States; the origin of all things, and eternity a substance; the existence, attributes, and power of Deity, human rights as applied to both sexes and all races; a criticism on the spiritual literature and the last three conventions of spirits; free love, or the sovereignty of the individual, and how it is to be supplanted; how to raise troops without drafting, electrical telegraphing to be superseded by spiritual telegraphing, freedom in justice triumphant, six distinct forms of governments only can be introduced into practice on any planet, the last form always producing so much justice, peace and harmony, that the people never wish to change it; for by this form are God and celestial beings governed, united to pure spirits for one great end, viz., universal progression, development and happiness; who are the best mediums, and which is the superior process of communion, entrancement or inspirational? When justice reigns over the earth under the sixth form of organization, with the accompanying inventions and improvements in productive industry, there will be required no more labor than will be necessary for health and development; and it will be more than one half less than is now performed. Then will the transmission of desired qualities from parents to children, and an integral education and development, be guaranteed to every child of society,—the true methods of reform without bloodshed contrasted with the false ones."

The convention was adjourned until the 22d of next Feb., when, we understand, the same subjects are to be considered, and such others as the times may demand. Most of our readers have but a faint idea, we think, of what the spirits of demons are doing, and what they propose to do in a short time. It is high time for every *christian* to be on his watch tower, having "on the whole armor of God, that" he "may be able to stand against the wiles of the devil."

INQUIRIES CONCERNING REV. 10TH AND 11TH CHAPTERS.

BRO. GRANT:—Will you answer the following questions, and relieve the mind of a seeker after truth?

1st. Has the Advent movement fulfilled any part of the 10th chapter of Revelations?

2d. Is it the same angel continuing the conversation with John in the 11th chapter? (Please notice the first verse.)

3d. Can the 10th chapter have its fulfillment down here, and the 11th nearly a century ago?

4th. If the third wo follows the second wo quickly, can seventy years intervene?

5th. Will not the third wo be poured out on the wicked after the saints are taken away?

E. A. ABBEY.

Portsmouth, N. H.

Questions are very often sent us which we are not able to answer, because our own mind is not yet settled on the points. That is the case with some of the foregoing. Again, other questions are sent which we have not *time* to answer. This statement may account for the fact that all questions sent are not answered. We purpose to do the best we can, and answer as far as practicable. Be patient.

In answer to the foregoing inquiries, we would say that we are not prepared to speak definitely at present in relation to them all.

1st. We are not satisfied on this point.

2d. We think it is. We see no chance to come to any other conclusion.

3d. It does not appear plausible that the fulfillment of the 10th chapter should take place "nearly a century" before the eleventh.

4th. We should think not.

5th. We think so.

"BREATH OF LIFE."

BRO. GRANT:—Is the original for "breath of life," in Gen. 7: 22, the same as in the 2: 7? Can either be translated "Breath of the spirit of life"? And also can "living soul," in Gen. 2: 7, be translated animal soul and rational spirit?

Gen. 7: 22 may be rendered "the breath of the spirit of life," but not Gen. 2: 7.

The Hebrew words *nephesh chaiyah*, rendered "living soul" in Gen. 2: 7, cannot be properly rendered "animal soul," or "rational spirit."

TERMS OF THE YOUNG PILGRIM.

The Young Pilgrim will be continued semi-monthly the ensuing year at the following rates:

For a single copy,—*Fifty Cents* a year; and at the same rate for any number of copies under ten.

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All subscriptions for the coming year must be made at the above rates.

The friends will understand that these advanced terms are necessary to make the paper self-sustaining. Should the expenses of publication another year be less, and the circulation advanced so as to warrant a lower price, the terms will doubtless be decreased accordingly. It is hoped, therefore, that all, in the mean time, will bear this slight advance in their expenditures cheerfully, and help the Young Pilgrim on his way with a free and liberal hand.

The call for donations to the Sunday School Fund, to make up the past year's deficiency, is withdrawn.

We shall send the *July* numbers of the new volume to all of our present subscribers, and *hope to hear from every one before the 1st of August. After that, no more will be sent, except to those who have renewed their subscription.*

CLUBS.

Sunday Schools and neighborhoods, by taking the paper in clubs, at the above rates, and having them *all sent to one address, with no other name on them*, will save, in clubs of fifty and over, 37 cents a year on each copy; in clubs of ten to fifty, 32 cents a year on each copy; and, in smaller clubs (of less that ten), from 12 to 21 cents a year on each copy.

Subscriptions may commence with January, April, or July, and at no other times. Back numbers will be sent from either of these dates.

All communications, orders, and remittances, should be addressed to the YOUNG PILGRIM, BOSTON, MASS.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1174.56
E. J. Wood	.50
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H. C. Freeman	.22
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F. B. Jones	2.50
A young brother	5.00
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A SABBATH AMONG THE FREEDMEN.

A missionary in Beaufort, S. C., gives the following account of his first Sabbath among the freedmen:—

"I can never forget it. It is a memorable day in my pilgrimage, so far as my own *feelings* are concerned, at least. Let me briefly review it. Sabbath School at eight A. M. As we entered the church we saw that some hundred and fifty of all ages were present, and were engaged in the work. They were singing, with full, clear voices, '*Oh! I'm glad I'm in this army*'—a song most dear to my heart for its associations with the past. My own dear boy used to tune his bird-like voice with it, while he tarried with us. Then came the lessons. Each one had a book of some sort—a primer, a spelling or question-book—and was trying to spell out the words. A few classes could read the Testament. The teachers were all blacks, but a short time since set free from the prison-house of slavery. A great many bows and smiles were given us as we entered. I sat down and surveyed the scene; called up the past—how the light of life had been withheld from these dark minds; the history of their wrongs; and then the wonderful events by which deliverance has come at last. I thought of the twenty-five years past of prayer and labor that the shackles might fall. Here I saw the answer. My heart was full. I could but bow my head, and give vent to my joy and gratitude in a flood of tears.

At eleven A. M. came my first effort to preach to them. They were earnest listeners. They understood, and the momentous truths of the glorious gospel seemed to penetrate the hearts of many. In the afternoon we had a funeral sermon, by an ex-slave. I have heard many at the North not one whit better than that. It contained gospel truth, uttered with vehement earnestness and deep feeling. It was, however, fragmentary, disjointed and jumbling, and uttered in the negro dialect. The house was full, and the feelings of the five hundred hearers ebbed and flowed with the speaker's. Toward the close he paid a touching tribute to President Lincoln for having made so many free. Then he referred to those of us who had come to care for their souls, and to teach their children. 'For dis very ting I now see and hear have I prayed and prayed a thousand times in the woods alone. It makes me tink of ole hymn:

"How blessed are our eyes,
Which see this heavenly light," etc., etc.

He made an earnest appeal to the people to hold up our hands by prayer and earnest co-operation.

In the evening the house was again crowded to overflowing. Some thirty soldiers present. After a short address to them and to the blacks, liberty to speak or pray was given. All were ready and in earnest. By invitation, six came forward, desiring the prayers of the church. I cannot read the heart, but I believe God was showing them their sins, and leading them to feel after him, if haply they may find him. Truly God was in the midst of us. At the close my hand and arm took such a shaking and squeezing as they never got before. Blessings, for coming to preach Jesus to them, were showered upon us, as if we had descended from some better world, and were ourselves something else than the frail flesh and blood that we are.

Thus ended my first Sabbath in Beaufort I retired to rest, thankful for the past and the present, and hopeful for the future. Will not our praying friends remember us and this people?"

BAPTISM:—WHAT IS IT?

Let us hear from John Calvin, the man who endorsed—if he did not write—the book published at Geneva, advocating sprinkling for baptism, and who exerted his influence to persuade the church to adopt sprinkling for the rite. Notice his confession,—"The very word *baptize*, however, signifies to *immerse*; and it is certain that IMMERSION WAS THE PRACTICE OF THE ANCIENT CHURCH."—*Calvin's Insti., vol.* 3, *p.* 343.

Dr. Whitby,—"It being so expressly declared here (Rom. 6: 4, and Col. 2: 12) that we are *buried with Christ in baptism* by being buried under water, and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence, and this immersion being religiously observed *by all christians* for thirteen centuries," etc.—*Whitby, Note on Rom.* 6: 4.

Martin Luther,—"*Baptism* is a Greek word, and may be translated *immerse*, as when we immerse something in water, that it may be *wholly covered*. And although it is almost wholly abolished, they ought, nevertheless, to be WHOLLY IMMERSED, and immediately drawn out,—for that the etymology of the word seems to demand.

"The Germans call baptism *tauff*, from depth, which in their language they call *teeff*, because it is proper that those who are baptized be *deeply immersed*.

"Baptism is nothing else with the word of God than IMMERSION IN WATER."—*Luther, Op. vol.* 1, *p.* 336.

So argued the great reformer on this point, although the error of sprinkling was so prevalent, and superstition so blind, he felt obliged to indulge the people in this matter, and allow them to sprinkle.

Melancthon,—"Baptism is an entire action, to wit, a *dipping*, and pronouncing these words, 'I baptize thee,'" etc.—*Remington on Bap., p.* 8.

Dr. Neander, an eminent church historian, —"There can be no doubt whatever that in primitive times it was performed by IMMERSION, to signify a complete immersion into the new principles of the divine life which was to be imparted by the Messiah."—*Neander's Letter to Judd.*

Dr. J. M'Knight, an eminent Scotch divine and critic,—"In baptism the baptized person is *buried* under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils.

"Moreover, in the same rite, the baptized person being raised up out of the water, after being washed, he is thereby taught that he shall be raised.

"Christ submitted to be baptized, that is, to be *buried under the water* by John, and to be raised out of it again, as an emblem of his future death and resurrection."—*Discourse on Col.* 2: 12.

Prof. Lange,—"Baptism in the apostolic age was a proper baptism,—*the immersion of the body in water*. As Christ died, so we die (to sin) with him in baptism. The body is, as it were, buried under water, dead with Christ. The plunging under water represents death, and rising out of it the resurrection to a new life. A more striking symbol could not be chosen."—*Lange, Infant Bapt.*, p. 81.

From "Christian Baptism," by I. C. Wellcome. For sale at this office. Price, post-paid, 20 cents.

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For the World's Crisis.

GOOD THINGS.

Here they come! What? Why, offerings for the Freedmen, and with them many kind and cheering words; another proof that other hearts are beating high with benevolent emotions towards those long held under the iron yoke of oppression,—a good stimulus when one is weary to help one labor on. One dollar from a dear sister in Bristol, Ct., whose acquaintance we formed in '43, when we joyfully received the sound—"Behold, He cometh!" Well, blessed be God, "*The King* IS COMING SOON;" then that dear friend, who so generously remembered the poor Freedmen in his last bequest, will live again. Methinks heaven was a happy witness of that will.

Another day, and another letter from an old and tried friend of like precious faith, in Pleasant Valley, Ct., containing one dollar for herself and twenty-five cents for a little boy bearing a name I have occasion to use every day. God bless the children, and enable them to deny themselves of candies to help those poor colored children learn to read; for, let me tell you, these children *can learn*; they are not those stupid dolts some would try to make us believe. My brother has a school numbering seventy-two pupils. Last January they commenced in the alphabet, and now can read and spell well. How many of our little folks can beat this? And then I notice in my brother's report in "The National Freedmen" for April, among other things, "*Not one case* of insubordination, but *all* are *willing* to mind!" I think the cases are scarce here at the North, where an equal number of pupils could be thus reported.

Again, dear children, many of these colored children live some miles from the school, and are very poor, but they desire to learn. Remember, they or their parents have never been allowed to own anything, not even their own bodies, until quite recently; thus you see the reason of their poverty and ignorance. Now help them by your prayers and pennies, and God will bless you.

Two or three days have passed, and a letter postmarked Hockanum, Ct., is handed me. I open it, and out falls a greenback, with a figure five. I thus read—"My Dear Sr. Mathewson: God bless you for pleading the cause of the poor Freedmen. I have often wondered that the Crisis did not take more interest in the poor slaves. But, thank God, our Advent people are waking up," etc. Perhaps, sister, the right time has *just come* for us to bestir ourselves in this direction. I am sure that we as a people have a heart to sympathize with the oppressed everywhere. God knows that from a child I have sighed and prayed for Afric's sable children; and now that the set time to favor them is come, my heart overflows with joy. But if the Crisis had been filled up with sympathy in months and years in the past, what would it have amounted to? An impervious fort shut us entirely away from them. But now we will rejoice that God's great battering ram has leveled this fort, and we can go to them with our teachers, preachers and books, with impunity. Yes, sister, *now*, just NOW is the time to work for them, and I am so glad you have a heart for this work.

Again, when engaged in the culinary preparations of Saturday, another letter arrives from Delphi, Ind. What is this? I have no knowledge of any person in that region. Hands must be disengaged from dough, the letter is opened, when another greenback with the figure five greets our vision. It is from a father of seventy-two winters, who loves apostolic religion, when no man said aught of the thing he possessed were his own, but entirely repudiates this selfish religion which makes great demonstrations of love to God in word, but hates the brethren if their skins should be tinged a little darker than their own. Amen. I believe Jesus discards such a religion. I sometimes try to imagine what will be the feeling of these fastidious religionists when God shall marshal his hosts and send them forth to gather not exclusively the intellectual whites, but HIS ELECT, out of *every nation, kindred, tongue* and *people*; some of the little Bushmen of South Africa, whose average height is from three to four feet; some of the Hottentots, who are of a little higher grade, and some of the common negroes, a little higher still. Also, the dwarfish Greenlander and the tall European will join together in swelling that grand chorus of praise, where the sound is like many waters and like mighty thunderings. God has a great variety of stature, as well as of color, in the four great, grand divisions of the globe, with all the islands of the sea, out of which will be gathered his redeemed family; and there is no reason to doubt that all are alike equally dear to "Our Father." Yes, a South Sea Islander, redeemed by the blood of Christ, is just as dear to him as one of the Newtons with all their scientific lore. Then what encouragement we have to labor for the ignorant, that we may be instrumental in bringing them to Christ.

I thank you all, my dear friends, for putting the means in my hands with which to relieve the poor Freedmen. But then there remains a kind of anxious solicitude relative to the *small* donations. I *know* those who could give ten or twenty cents, who could not afford five dollars, or one dollar. Well, a day or two, and my heart is made glad by receiving twenty-five cents from "B" in Michigan, and some books. This looks right. Let all remember their *mite* will be acceptable to the Lord. I desire all the readers of the Crisis to enjoy the blessing this sacrifice will bring to them. I think I never was more conscious of working with God than while engaged in this late enterprise for the Freedmen. Others here seem to feel the same.

Will not the sisters in each church make an effort to get up a barrel of clothing for the poor Freedmen? In some places it may look almost like an impossibility to accomplish this; as cloth has been so high, people have worn their clothes closer than ever. I must confess, when I started on such an enterprise a few weeks since, I did it with some misgiving, yet it seemed so like the work of God, I determined to *commence* and do as fast as I could, knowing that God required no impossibilities, and in *time* I trusted it might be done. To my happy astonishment I received bundle after bundle,—one garment from here, and another from there, until instead of one, *two* barrels were closely packed with garments made and mended,—buttons on, all ready for wear. For some of the good sisters here plied the needle with me in earnest until the work was completed. And now about this time I hope they have reached the place of destination, to gladden the hearts of the poor. I think my brother's heart must be gladdened while distributing to those he knows to be so worthy.

Dear brethren and sisters, you will find it easier working for the Freedmen than you thought for. There seems to be an unseen hand that moves the car right along. In my humble opinion we must work a little for the Freedmen, and then we shall hear it said, "Thou hast been faithful over a FEW things," not over an empire, a nation, but just what we *could* be faithful in, and the Master will say we have done well. Your sister,

B. MATHEWSON.

For the World's Crisis.

THE POULTNEY CONVENTION.

REPORT.

As we, the undersigned, whose names are attached to this Covenant, do believe time is short, and it behooves us to be up and doing; and as we have found many females who feel God has called them to labor in the vineyard of the Lord, but because of the prejudice of the church in its present backslidden state, they are kept back from laboring efficiently; and believing we are living in the day when God will pour out his Spirit upon his handmaids, we therefore have assembled in Convention, in answer to the call of Sister Anna E. Smith, to all women of America, independent of denomination or color, who feel they have been called of God to preach, exhort, pray, or to write, on the subject of his speedy coming and a preparation for that coming,—we have met to advise, to encourage, to sympathize with and to strengthen each other in this great and blessed work of the salvation of souls; and having learned by past experience how little good has been accomplished for want of oneness of motive, union of action, and sympathy of feeling, we have met to arrange plans and adopt measures whereby we can assist each other temporally and spiritually, to labor more advantageously together in the vineyard of the Lord.

COVENANT.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to him, to walk in him with christian love, and to his glory as our common Lord, Therefore, as followers of the Lord Jesus Christ, looking for his personal and speedy advent to earth; believing the Scriptures of the Old and New Testaments to be a revelation from God, and a perfect rule of faith and practice; we do hereby covenant with God and each other to be governed by that rule, and to convene together as often as possible. We do also engage in His strength to exercise a mutual care, as members one of another, to promote the growth of the whole body in christian holiness and comfort, to the end that we may stand perfect and complete in all the will of God. That to promote and secure this object, we will assist each other by our love and friendship, by our advice in perplexity, our sympathy in sorrow, our encouragement in disappointments, by our prayers, publicly and privately, that God may help us in this great work. We will through his assisting grace uphold the public worship of God and the ordinances of his house, and maintain communion with each other by letter, or otherwise; therein promising faithfulness to each other in submitting to gospel order.

The foregoing was unanimously adopted.

Prodeeded to organization, by choice of the following officers: President, Mrs. Anna E. Smith. Secretary and Treasurer, Jane Boide.

Resolved, That we be known as the "Female Union Missionary Association."

Members of this Association shall be amenable to all the rules of this Association; and if taken sick in their fields of labor, shall be assisted to their homes and friends.

This Association shall have the power to send Missionaries to every part of the United States of America, wherever their services are needed; the said Association requesting recommendation as to the character and qualifications of said persons. Churches desiring missionaries to labor among them will defray expenses to and from their field of labor.

No one shall be accepted by this Association who does not sustain an irreproachable character.

All members of this Association are expected to deport themselves as becometh christians, not to make show of self, and to dress neatly and plainly, as becometh their profession and calling.

Any member of this Association who shall walk disorderly, and by so doing bring a reproach upon the cause, shall be brought before the Association, and if charges are sustained, either by letter or otherwise, she shall be expelled.

Any sister desiring to become a member of this Association, who cannot meet with us because of distance, by sending her name, with recommendation, and a dollar for the support of Association, may become an annual member. The sum of five dollars constitutes a life membership. Any one can become a member of this Association who feels interested in the great work of the salvation of souls and will assist us, either by laboring or with money; but only those who are laboring in the field, and bring their reports to this meeting, will be considered as delegates.

It shall be the duty of every sister laboring under the direction of this Association, to

keep a full account of her labors, and report the same at every meeting of this Association, either by letter or otherwise. It shall be the duty of the President to see that all reports are brought before this Association at its sittings, and all letters read that will cheer the hearts and strengthen the faith of its members.

It shall be the duty of every sister laboring under the direction of this Association to use all lawful means to the building up of the cause of Christ, either by preaching, exhortation, prayer, reading the Scriptures, or visiting from house to house.

Every sister of this Association shall have the privilege, where she has labored in a place and souls have been added to her ministry, and it is requested by those converts, and she feels it her duty, to organize and establish a mission; she shall do so after the order of the "Providence Mission" of New York City. In every case said sister shall be considered superintendent of said mission; said sister having the right to invite any minister in Christ to administer for her the ordinance of baptism and the Lord's Supper. The members of said mission may be male and female.

No sister will be authorized by this Association to organize a mission in any place where it will injure or weaken the body of Christ already established, for our aim is to build up, and not to tear down. No sister shall organize more missions than she can attend to. Every mission shall have services every Sabbath, and one or two evenings through the week. Any member of this Association who shall be sent for by any brother minister to come and help him labor for souls, shall do so, and report such labors to this Association.

* * * * * * * * *

Saturday morning, June 10th. Met according to adjournment. Opened by singing and prayer. President in the chair. Proceeded to take the names of the members as follows: A. E. Smith, pd. $1.00; J. Boide, pd. $1.00; E. C. Wilber, pd. $1.00; F. L. Shimplie, pd. $1.00; A Friend, pd. $1.00; A. Mussey, pd. $1.00; Sr. Beals; E. Brown; C. Brumell, pd. $1.00; E. S. Jennings, pd. $1.00; A. P. Whitney, pd. $1.00; A. P. Merrill, pd. $1.00; A Friend, pd. $1.00; J. A. Benson. An interesting letter was read from Sr. Willard. Adjourned.

Monday morning, June 12th. The President called the meeting to order, by singing and prayer by Bro. Whitney. Minutes of the last meeting read and adopted. Letters read from delegates not present,—Srs. Wellcome, Lamprey, Willard, Coburn, and others.

Resolved, That we hold our Association meeting the first Tuesday in May and November.

Resolved, That we endeavor to sustain a Periodical, something after the form of Sister Lamprey's ——— (?)

Resolved, That we return a vote of thanks to the Editors of the World's Crisis, *Voice of the West*, and *Advent Herald*, for their gentlemanly and christian kindness in noticing our call for this Convention. Also a vote of thanks to Poultney church for the use of their house, and their christian kindness in caring for the delegates.

Resolved, That we request the proceedings of this Association to be published in the World's Crisis and *Voice of the West*. Also, that we hold a temporary Association meeting on the Wilbraham camp ground this present summer.

Adjourned to meet the first Tuesday in November, where Providence may permit.

J. Boide, *Secretary*.

For the World's Crisis.

EVANGELIST FOR NORTHERN OHIO.

At our general conference, held at Norwalk, O., in February last, among other things, our brother in the Lord, G. W. Stetson, of Olena, was chosen as an Evangelist, to travel and labor in the churches in Northern Ohio for the ensuing year; which office he generously accepted, without pecuniary aid or charge to the conference, trusting himself and family in the hands of that God in whose service he has long been engaged. We therefore feel to commend him to the consideration of the brethren, as worthy of their attention and support, believing that his services will do them good, and advance the interest of the great cause of truth pertaining to the soon coming of Christ and kindred doctrines. Remember, dear brethren in the Lord, that the laborer is worthy of his hire, and that we are all co-workers in the common cause of salvation.

J. D. Knapp, President; P. Alling, Vice President; J. Wendell, minister of church in Norwalk;—members of said Conference.

Correspondence.

From Bro. S. Tenney.

Bro. Grant:—For a few months past I have had the reading of the Crisis. Have been interested and profited by it. What I desire is the truth as it is in Jesus. To ascertain this we must study the Bible, take God's word as it reads; not fix it over to suit any man's theory; in short, take the word of God for the man of our counsel and govern ourselves by its precepts. I love the truth as revealed in the gospel of Christ, and mean to try and live in accordance with its teachings, hoping for a blest immortality in the coming kingdom of our Lord.

I was educated in the faith of eternal life in torment; gave my heart to Christ at an early age, and for some years tried to live the life of a christian, and found Jesus to be a present help in time of need, a friend that was ever ready to assist and support amid trial and temptation, for which I still praise him. But I had my misgivings as to the truthfulness of the doctrine of eternal torment in hell-fire, as taught by the orthodoxy of the present day. The Adventists were regarded as a set of fanatics, with whom it was almost infidelity to associate in a religious capacity. After a time I grew careless and indifferent in religion, and went so far as to denounce religion as a delusion, and the Bible as the work of man. For years I travelled in the dark, not knowing whither I went, enjoying nothing, but having at times a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Heb. 10: 27. But God in his infinite mercy sent me a message (a little tract) that awakened me to a sense of my situation, and after debating the matter in my own mind for months, I at last resolved to obey God and leave the result with him. I began to study the Bible with an increased interest, and found it rich in truth and promises to the faithful. The theory of "eternal torment in hell-fire" vanished, for I do not find it taught in the word of God; and give me the "Thus saith the Lord," before the theories of men. I am now trying to learn the truth as it is in Jesus; live the life that now is, by faith in Jesus, having the blest assurance of eternal life beyond the grave in the kingdom of Jesus Christ our Savior.

How important we so live that we may have the witness of the Spirit daily that we are born of God (1 John 5: 1, 12) and have a title to that blest inheritance prepared for all his faithful children. Matt. 24: 13. That inheritance is life, eternal life in the kingdom of God, promised to us at the resurrection, and not until then. 1 Cor. 15: 53, 54; 2 Cor. 5: 1, 4; Rom. 8: 23; Luke 20: 36; 21: 28; Eph. 4: 30, 31. Be of good cheer, fellow-pilgrim, for the day of our redemption draweth near, and soon we shall welcome our Lord as universal King, come to redeem this sin-cursed earth from its burden, and to take his waiting children home.

S. Tenney.

Machiasport, Me.

From M. H. Morrison.

Bro. Grant:—We surely do occupy a glorious time.

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling
To be living is sublime."

How much every sentence of these lines has been realized by me. It is a great privilege to live in these "last days," seeing the death struggles of old earth. I would desire to live to the end. Yes, Death now gets the victory, until He who is stronger than him "that had the power of death" comes and breaks his strong, icy chain. Then the captives will go free. Then comes the song of victory over death and the grave. To us the thought of dying has always been unwelcome, but the prospect of living until Jesus comes is glorious.

"The end of all things is at hand"—a great and solemn truth; and how few there are that really believe it. When we endeavor to impress this great fact upon the minds of people, our heart is pained at the indifference they seem to manifest. It is truly a solemn thought to one who feels concerned for the eternal welfare of perishing mortals, and who realizes that "the time is short," when presenting the great truth of the coming of Christ and the nearness of that event, to see it received with such manifest coldness. But has not the Master told us that this indifference would be one of the characteristics of "the last days"? "As it was in the days of Noah, so shall the coming of the Son of man be." Doubtless the good old patriarch was very earnest in preaching and warning that doomed people, as much so as many in these last days, who are exhorting men "to flee from the wrath to come." Faithfulness is required of all who have the truth, in this great work; and if they will not hear, their blood shall be upon their own head. These are "the last days," and there is no use for idlers in "the vineyard." Then "every joint" unto their "working," or station, with the sword of God in hand.

Yours in the Lord, hoping soon to meet the blood-washed band,

M. H. Morrison.

New Glasgow, C. E.

From Bro. S. Nutt.

Eld. Miles Grant, Beloved in the Lord:—I would say to you through the goodness of a beloved brother in Christ, Dea. Nathan S. Morrison, I have been highly favored and wonderfully blest by the reading of three volumes of the Students' Library by H. L. Hastings, viz.: The Voice of the Church, Thessalonica, or the Model Church, The Great Controversy between God and Man, together with numerous tracts; and I can say from the heart that never have I read three volumes with more profit and satisfaction, and I never received so rich a blessing by the reading of any man's work through all my pilgrimage of nearly eighty-one years. For several years I have been principally confined at home. I seldom hear a sermon, or a prayer, except my own tremulous voice. You may well believe that spiritual food is very delicious and comforting to one who has stood so long on the walls of Zion and preached Christ's gospel as long as I have, but for several years deprived of the privilege of that blessed employment I once so dearly loved. My last sermon was nearly two years ago, on a funeral occasion, and then I had to be seated in a chair, not able to stand up to pray or to preach. I feel my work is about all done, and God help me to finish my course with joy, and receive my crown at the resurrection of the just.

I have learned by these volumes that the Society had tracts to distribute to the poor, without price. Now if that is the case, if the Society will send to me in Franklin, N. H., any number of tracts (such as the Great Controversy between God and Man), I will distribute them all around and let them preach to the careless sinner and backsliding church-members.

Samuel Nutt.

Franklin, N. H.

From Bro. C. F. Buck.

Bro. Grant:—I thank the Lord with all my heart that he has raised up men in these perilous times who are fully qualified to point out the great truths of the Bible. How precious to the child of God is that promise of our Savior given to his sad and weeping disciples just before he left them to go to his Father,—"I will come again." Glorious promise! On it rest the hopes of all the righteous, from Abel down to the last one that shall fall asleep in Jesus.

Yes, He must come, or the great plan of redemption can never be accomplished. If he comes not there can be no resurrection; and if no resurrection then are the dead perished. But he will come; not as a root out of dry ground, in whom there is no form nor comeliness; not to be led as a lamb to the slaughter, or as a sheep before its shearers; not as a man of sorrow, despised, and rejected of men; not to be crowned with thorns, and led away to die; not to cry in the agony of death, "My God, my God, why hast thou forsaken me?" No, no! he will come robed in dreadful majesty, to take to himself his great power and reign. Before him earth's proud monarchs quail; for he is the only potentate, the King of kings, and Lord of lords. Empires, kingdoms, and all forms of governments, must give place to his. He comes to sit on David's throne, and to reign over the house of Jacob forever. He comes to destroy death and him that had the power of death. At his voice the earth shall cast out her dead, and the sea also; and death and hell shall give up the dead which are in them, and they shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation.

I tremble when I contemplate the events of that great day. Shall I be found of Him in peace without spot and blameless? shall I hear his welcome voice saying unto me, "Well done, good and faithful servant, enter into the joy of thy Lord"? Will he save me in the great day of his wrath; when the kings of the earth and the great men, and the rich men, and chief captains, and the mighty men, and every free man, and every bond man, shall hide themselves in the dens and rocks of the mountains? I have hope, which hope has been like an anchor to me in storm and tempest, in perils by sea and land, in sickness and health, in joy and sorrow, in prosperity and adversity; and I have the assurance of my Saviour that it will hold till the last great storm is over.

My heart overflows with gratitude to God when I contemplate the glory of that better land, when earth is restored to its Eden beauty. Jesus will be there, angels will be there, Abraham will be there, Isaac and Jacob will be there, Moses and the prophets will be there; the poor fishermen, who left their nets by the sea of Galilee to follow Jesus, will be there; Paul and Peter will be there; John, the beloved of Jesus, will be there, and the martyrs, whose blood lies mingled with the dust, will be there. Ye weeping mothers, your little ones shall come from the land of the enemy, and be there. Brethren and sisters will you be there?

Charles H. Buck.

From Bro. H. McClary.

Bro. Grant:—I have a good supply of the *Young Pilgrim* yet. Shall send some subscribers for the Crisis, and *Voice of the West*, and *Young Pilgrim* soon. I intend to act as free agent for these messengers of truth all the way to the Celestial City. I scattered some of them in the car, when the boy that sold the yellow-covered literature told me to stop giving away my tracts, for he had the privilege of selling his to make a living. But my books and papers got the preference. When I give a reason of my hope with meekness and fear, when I tell them I believe a dead man is a dead man, and that God never made one man to punish another for sin, I am looked upon as having no charity at all. I do not want to embrace any doctrine that will make me so uncharitable. Brethren, cry aloud, sound the alarm. The tares and the wheat are ripening for the harvest. I see the field is all white, all ready for the harvest. My prayer is, Lord, send forth more laborers into the field. The gathering time is about to take place. The sifting time is coming.

O brethren in the East, there are more laborers wanted in this Western part of the vineyard. I attended one of Bro. Sheldon's tent meetings. The brethren here are few and far between. I am about to leave Richland Co., Wisconsin, to go to Fillmore Co., Minnesota, to hunt up some of the lost sheep of the house of Israel. I do not think much of going on pilgrimage as Rev. Mr. Smooth-it-away and Rev. Mr. Reformist recommends. I had rather go the old-fashioned way, slow and sure. I find many homes better than my Master had, and I have no reason to complain. It is enough for the servant to be as his Master. Yours in love,

H. McClary.

Ithica, Wis.

Mrs. C. Strauss, Jonesborough, Ill., writes: "My husband is absent from home on a preaching tour among the Germans in Indiana and Ohio. There are very many among the Germans who are looking for the speedy coming of our Lord Jesus, and yet there are but few preachers who speak of it to their congregations."

Obituaries.

Kenney. Died in Tuftonborough, N. H., May 22d, Woodbury Kenney, aged thirty-one years.

The subject of this notice early embraced the doctrine of Christ's second advent to earth, and strove to order his daily conduct for that great event. He now sleeps in Jesus.

May those aged parents and brothers be prepared to meet him in the morning of the resurrection. A comforting discourse for that sorrowing group of friends was given by Eld. T. W. Piper, demonstrating conclusively that between death and the resurrection man is unconscious.

J. L. H.

Short. In Boston, June 23d, Etta L., daughter of Cornelius and Lucinda Short, aged three years and nine months.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

Notice.

T. M. Latham will preach in the old Court House Hall, Dover, N. H., every Sabbath, commencing July 2d, until further notice.

E. Blaisdell, Corresponding Secretary.

Summary of News.

DOMESTIC.

The New Constitution of Missouri.—The following is a synopsis of the leading features of the new constitution of Missouri, which has just been adopted:

It declares Missouri a free State forever.

It establishes the equality of all men before the law.

It prohibits legislation interfering with the personal rights of men on account of their color.

It declares that Missouri shall ever remain a member of the American Union.

It excludes from the ballot-box and from office traitors, rebels, rebel sympathizers, guerrilla marauders, bushwhackers, and their aiders and abettors.

It in like manner excludes Knights of the Golden Circle, Sons of Liberty and O. A. K's.

It in like manner excludes those who enrolled themselves as disloyal, or as Southern sympathizers, to avoid militia duty.

It provides for an efficient registration of voters, thereby securing the exclusion of illegal votes.

It removes the rule requiring treason to be proved by at least two witnesses, and leaves it to be proved as any other crime.

It invites immigration from Europe, by extending the elective franchise to those persons of foreign birth who have, more than one year before an election, declared their intention, according to law, to become citizens of the United States.

It forbids private, local and special legislation, which for thirty years has cursed the State, and brings the State under a uniform system of general laws.

It prohibits lotteries.

It forbids the Legislature making compensation for emancipated slaves.

It stops the creation of corporations by special acts, with enormous and dangerous powers, and requires all corporations to be formed under general laws.

It prohibits the creation, renewal or extension of the charter of any bank of issue.

It protects the interests of the people by imposing upon stockholders individual liability for the debts of corporations.

It secures an efficient system of common schools for the free education of the children of the State.

It gives increased facilities for its own amendment, and allows the people a direct vote upon every amendment proposed.

☞ The crop of hay in Maine is enormous, and the crop of potatoes, it is estimated, will reach eight millions of bushels.

A Vera Cruz letter of the 1st inst. states that the Confederates still continue to flock to Mexico.

There is no doubt that Gwinn will get his project through. It only awaits the signature of Maximilian to become a law. He goes out as the Director General of emigration for the States of Sonora, Chihuahua, Durango and Tamaulipas, with extraordinary powers and 8000 French troops to back him. The region is to be strictly Southern. Ten thousand Confederates are to be armed and paid by the Empire, but kept in the above mentioned States as a protection to emigrants.

Grierson's cavalry have arrived at Vicksburg, ending at that point their month's campaign through the States of Florida, Alabama and Mississippi. The expedition passed through portions of Alabama and Mississippi never before visited by hostile troops. They report the interior of those States in a most prosperous condition, with thousands of bales of cotton which the owners were anxious to get to market, and also that there would be large crops of cotton this year. Thousands of acres which had been planted with corn, were plowed up and cotton substituted. The crops generally were looking very fine.

Advices from Metamoras of the 15th confirm the report of a defeat of the Juarez General Negrete, after his unsuccessful attempt on Matamoras. He is reported to have lost 700 men killed and 2000 taken prisoners.

London Paved with Gold.—The city of London is exactly the size of a farm of 631 acres and ten poles. Into this small space are crowded daily more than 800,000 persons, and at night about 130,000 repose there. To these must be added uncountable vehicles and animals of every description. Land everywhere in the city is dear, but especially in the neighborhood of the Bank of England, the Royal exchange, and other commercial points. The last cheap thing in Lombard street was sold at two millions and a quarter per acre! say £70 per superficial foot, or £630 per superficial yard! Imagine paying an annual rental of £25 odd for a space not much larger than a full-sized tea-tray! The old idea that London is paved with gold becomes literally realized, when one must place 79 golden sovereigns on each superficial foot. Well may citizens choose to live out of town, and only do business in the city, when one first floor in Lombard street lets for £4,500 annually, and another for £2,800. Vast indeed must be the transactions whose concoction and completion take place on these costly floors. Mighty steam, by rail and by sea, and the wonderful telegraph, have made London the accessible focus of the business world.

Destitution about Atlanta.—From a recent report made by order of the military authorities, it has been ascertained that there are thirty-five thousand men, women and children in the counties of Georgia, immediately surrounding Atlanta, who are dependent upon the United States Government for support and preservation from death by hunger. In the counties of North Georgia there must be at least as many more.

☞ One of the lions at Washington just now is a cow which has marched with Sheridan's army since November 19th, 1864, and has traveled in all 1220 miles. She has constantly given from a gallon to a gallon and a quarter of milk daily. This veteran bovine bummer has been presented to the Soldier's Home.

☞ The crops in Northern Mississippi are said to be excellent. A great deal of cotton is being raised. Corn and fruits are abundant. The wheat harvest, nearly over, is fully one-third more than has been raised for years.

☞ In the course of the next six weeks nearly all the general hospitals will have been broken up. Convalescent patients are being discharged or transferred as fast as possible. There are about 10,000 sick in hospital at present.

☞ A train of sixty wagons, containing Mormon saints, who, on the ground of political and social differences, are fleeing from Utah and Brigham Young is expected to reach Council Bluffs in a few days.

☞ During the past thirty days the Quartermaster has discharged from the government employ one thousand vessels of all descriptions.

☞ The Philadelphia authorities have ordered an invoice of English sparrows to be put into the public squares to destroy the worms and insects.

☞ The lake tunnel at Chicago has now reached a length of two thousand nine hundred feet, and is progressing at the rate of twelve feet per twenty-four hours.

☞ The infant son of the Prince of Wales is to be christened Albert Christian Emmanuel. He will be known under the name of Prince Christian.

Notices.

Tremont Grove and Campmeeting.

This meeting will be held upon the same ground as last year, one-half mile from the Tremont Depot, West Wareham, Mass., on the Old Colony and Cape Cod Railroad, thirty-five miles from Boston, and eighteen from New Bedford. It will commence July 25th, and continue over the Sabbath. We hope to greet the many we have met there before, and many more beside. Shall we not see many from Portsmouth, Concord, Lawrence, and from towns round about Boston? Encouraged by the blessings of God upon this meeting in the past, we expect a larger and a better one this year.

Preachers who may come in the name of the Lord will find a cordial welcome. We, however, assume no responsibilities save with such as are engaged. None are desired who come in their own name, or in the name of some strange doctrine. The objects of this meeting are to comfort and strengthen the saints, and save men "from the wrath to come."

H. Munger, for the Committee.

Notice.

The members of the African Female Mission Church of Peekskill, intend holding a Session or Convention of women at Peekskill, New York, commencing Friday, July 14th, to continue one week or more. Preaching through the day in the grove, and in the church evenings. All brethren and sisters are invited who are in favor of women laboring in the gospel, and will come and work for Jesus. We hope there will be a large gathering of laborers here, independent of party, sect or color. Come brethren and sisters, let us make one rally for the Lord.

The President of the Female Union Missionary Association will deliver the opening address. Subject, Mission Work. We expect female preachers from Philadelphia and elsewhere.

Mrs. Elizabeth Duffuls, M. D.,
New York, June 28. Superintendent.

Notice.

The Lord willing, we will hold a meeting at Findley's Lake, Chaut Co., N. Y., August 11th, in the evening. Also on Ripley Hill, near Bro. James Thorp's, Saturday and Sunday, 12th and 13th, as Bro. Thorp may appoint, and at the Sherwood schoolhouse, near Union Mills, the 14th, in the evening. Father and Mother Ongley will be with me, and assist in preaching the word.

John T. Ongley.

Dedication.

The Free Advent meeting-house at Lake Village will be dedicated July 22d, at ten o'clock A. M. Elds. M. Grant, T. W. Piper, and others, will be present. Meeting to continue over the Sabbath.

J. Knowles, for the brethren.

Tremont Campmeeting.

The fifth annual campmeeting will commence at Tremont, Tuesday, July 25th, and hold over the following Sabbath. The Committee will make arrangements for boarding. Bro. Hiram Munger will preside, arrange for the preaching, and give due notice of the same. By order of the Committee.

Maine Second Advent Tract Society.

S. K. Partridge, R. R. York, I. C. Wellcome,
Board of Managers.
I. C. Wellcome, Secretary and Business Agent.
Isaac Wight, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. Wellcome, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. Wellcome, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
Wm. C. Thurman....Sunday, July 9th

East Boston....Sunday, July 9th
C. Goodrich.

Worcester, Mass....Sunday, July 9th
Concord, N. H....Sunday, July 16th
North Chichester, N. H....July 23d
Brookfield, N. H., instead of Bro. Ross....July 30th
A. W. Sibley.

New Bedford....July 9th and 16th
S. S. White.

South Reading, Mass....July 9th
A. Decker.

Berlin Falls, N. H....July 9th
Livermore, Me....July 16th
Rome, Me....July 23d
L. L. Howard.

Massena, N. Y....Sunday, July 9th
Baptism and meeting at the village.
D. T. Taylor.

Wallingford, (North Farms)....Sunday, July 8th
O. D. Woodruff.

East Carlton, N. Y....Sunday, July 9th
Brn., please meet me at Eld. Sweet's, at Albion, on Saturday, the 8th.
J. Blain.

Agawam....Sunday, July 9th
Athol....Sunday, July 16th
A. M. Higgins.

Swansville, Me....Sunday, July 9th
Lincolnville Centre, Me....Sunday, July 16th
Newburgh, (school-house near Joseph Smith's), Sunday, July 23d.
Thomas Smith.

Schoodoc school-house, (Warner)....Sabbath, July 9th
Bradford, N. Y., (Pond meeting-house)....Sabbath, July 16th.
T. M. Preble.

South Windham, Me., (where Bro. J. Stephens may appoint)....Sunday, July 9th
J. A. Libby.

New Britain, Ct....Sunday, July 9th
Bristol, Ct....Sunday, July 16th
Ira Morgan.

North Springfield....Sunday, July 9th
A. Mussey.

Poland, Me....Sunday, July 9th
Boston, (Lowell Street Chapel)....Sunday, July 23d
Tremont camp-ground....Monday, July 24th
All letters to me must be directed *Chicopee Falls*, instead of Chicopee.
Hiram Munger.

West Winsted....Monday eve., July 10th
Pleasant Valley....Tuesday eve., July 11th
Collinsville....Wed. eve., July 12th
Plainville....Thurs. eve., July 13th
Bristol....Friday eve., July 14th
Cheshire Street....Sunday, July 16th
Yalesville....Monday eve., July 17th
Wallingford Farms....Tuesday eve., July 18th
New Britain....Wed. eve., July 19th
Hartford....Thurs. eve., July 20th
Warehouse Point....Friday eve., July 21st
Springfield, Mass....Sunday, July 23d
Palmer....Monday eve., July 24th
Clinton....Wed. eve., July 26th
Holden....Friday P. M., July 28th
Worcester....Sunday, July 30th
A. Ross.

Lower Gilmanton....Sunday, July 9th
S. S. Mooney.

Winchester (Stone school-house)....July 16th
West Hill, Ct....July 30th
Lovely Street....August 6th
H. Rockwell.

East Canaan, N. H....Sunday, July 9th
J. Couch.

Plainfield, (Pond school-house)....Sunday, July 16th
Wm. J. Blanchard.

Savoy, (at Bro. H. Hadlock's)....Sat. eve., July 8th
Savoy, (at the house of Bro. Worthington), Sunday, July 9th.
J. Wilbur.

Starks, (Sawyer's Mills)....July 9th
D. M. Hanscom.

Springfield, Mass....July 9th
Henry L. Bradley.

North Sutton, (as S. Z. Buswell may arrange), Sunday, July 9th. Love feast at 9 o'clock, A. M. Baptism in P. M.
Warner, (Waterloo school-house), Sat. eve., and Sunday, July 15th and 16th.
Love feast Sunday morning, at 9 o'clock; baptism in the afternoon.
John G. Hook.

Biddeford....Sundays, July 9th and 16th
J. K. Bellows.

Groton, (at the Community Hall)....Sunday, July 9th
Carlisle....Sunday, July 16th
B. Spaulding.

North Canton, Conn....July 9th
B. Hitchcock.

Ashburnham, Mass....Sunday, July 9th
S. S. Brewer.

Meredith Neck, N. H....Sunday, July 9th
Portsmouth....Sunday, July 16th
J. G. Smith.

Bradford, (Pond meeting-house)....July 9th
Northwood Narrows....Sunday, July 16th
Lee....Sunday, July 23d
Dover....Sunday, July 30th
Kennebunkport, Me....Sunday, Aug. 8th
Benj. P. Manning.

Portland, Me....Sunday, July 9th
South Poland, Me....Monday evening, July 10th
West Poland, Me....Sunday, July 16th
And the five evenings previous as Bro. Libby may arrange. These appointments are given by the suggestion of Bro. Munger.
A. Simpson.

Benedict school-house, Erie Co., N. Y., July 16th, at 10½ A. M.
Benedict school-house, Erie Co., N. Y., July 18th, at 10½ A. M.; and at Swift's Mills at 4 P. M.
C. F. Sweet.

Business.

TO CORRESPONDENTS.

J. B. Mooney—She will find it in No. 501.
H. Hadlock—Yes.
G. Dillabaugh—It is all right on book—No. 527.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 509. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows how many weeks you *owe*. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each—L. Barber 522, W. Bradbury 471, S. W. Ranger 517, P Curtis 464.

$1.25 each—S. Silkworth 534, C. H. Fryer 534, J. W. (Warren?) Hyde 536, A McLean 535, A R Thompson 517, Mrs. F Alcott 513, S Dodge 520, R O White 520, H Burleigh 518, S H Morrison 534, J F Bell 541, L Briggs 534, O Toothacher 520, M V Newcomb 532, J McCammon (6 mos.) 532.

$1.50 each—T Harley 536, Mrs. C H Merrill 537, E Darrow 537.

$2.00 each.—W M Howland 572, J Brackett 528, S E Hoyt 513, J Smith 3d 541, O T Clisby 508, A Chambers 538, E Kelley 550, D Spalding 522, O Shafer 480, G Sawyer 477.

$2.50 each—A Ricker 536, J T Libby 518, H Stevens 557, J. McCammon (1 year) 558, N. A. Dailey 524, C. Martindale 530, H N Glines 560, S A Cramer 544, A J Young 560, M Young 507, C Holderness 528, N Davis 546, A H Armstrong 556.

$3.00 each—H. Rand 556, G. Knowlton 538, P. W. Matts 546, H Hadlock 569, S Mitson 560, T Ness 565, A Tennant 583, A Spear 580.

Various sums.—B. P. Buswell $1.97, 535; R. Starr $2.25, 490; M J Sanford 25c, 505; L. D. Carman $1.85, 501; A. Wells 75c, 509; M. A. Taylor 43c, 508; J. D. Fletcher $1.20, 533; P. Ames $2 15, 303; L. Hibbard 10c, 508; G W Barnes 75c, 512; J Sawyer $2.80 543; A Cleaves $3.20, 506; Mrs. M Goodale 50c, 515.

FOR BOOKS AND TRACTS.

30 each—D L Hazen, J D Fletcher, J Pine, P Swasey, A E Fox, E Barton, J Thompson, B Bullen, A Edgerton, B R Fellows.

J T Ongley $11.00, J McCammon 25c, P M Bonney $1.15, E Jameson $1.70, H Rockwell $1.00, H C Palmer 85c, C Pike $2.00, J H Luttenton $2.22, A Darling $2.25, M Sheldon 50c, J Chapman 50c, H Adams $3.50, A C Janes 65c, J W Burroughs 50c, L A Dewey $1.20, I Kulp $2.05, W. O. Smith 35c, S Gardner $1.00, J S Bristol $1.34, J Wilbur 25c.

BOOKS AND TRACTS SENT.

By Mail—Mrs. E Jameson, C Pike, H C Palmer, A Darling, R R Bullen, P Swasey, A E Fox, E S Rice, J Chapman, W K Dewey, H Adams, P M Bonney, I D Fletcher, I Thompson, H Rockwell, J Pine, M Sheldon, J S Bristol, W O Smith, S. Gardner, J. W. Burroughs, I. Kulp, C M Janes, B Tripp, M B Cyphers, T J Holdridge, J. L. Hersey, E. B. Coon, R. Brinkerhof, M. Crabtree, I M Aldrich, D. B. Watchhouse, H. McClary, A Wyeth, F H Stevens, Mrs. E. W. Hall, F. Tripp.

By Express—I C Wellcome, B Bray, W. H. Chapman, J H Luttenton, J Pinkham, J T Ongley.

LETTERS RECEIVED.

W. H. Carncross, Geo. Thomson, L. A. Dewey, A. B. Smith.

NEW TRACTS.

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Sent, postpaid, as follows:

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7. Can we believe Christ and his Apostles?	16 pp.	4c.
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9. Moses and the Prophets	28 pp.	5c.
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For the Sett, (making 314 pp.)	30c. postpaid.	

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7. Peace in Christ	4 pp.
8. Now	4 pp.

The above *practical* tracts, envelope size, will be sent. *postpaid*—
One sett (64 pp.)....6 c.
1300 pp....$1.00
1800 pp., (by express, *not* prepaid)....$1.00
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"	roan, " brass rims and clasps,	1.70
"	calf colored edges, marg. ref.,	1.35
Pearl,	morocco, gilt, *reference between verses*,	2.40
"	morocco " circuit bind., marg. ref.,	3.20
"	roan, " *reference between verses*,	1.75
"	roan, " rims and clasps, marg. ref.,	2.00
"	calf, marbled edges, ref. between verses,	2.00
Nonpareil,	morocco, gilt, circuit bind, marg. ref.,	3.80
"	roan, " *ref. between verses*,	2.00
"	calf, colored edges, "	2.15
Minion,	morocco, gilt, without references,	2.40
"	roan, " without references,	1.90
"	roan, " *ref. between verses*,	2.50
"	calf, marbled edges, without ref.,	2.15

Address all orders, with the money, to MILES GRANT, Boston, Mass.

New Publications.

Christian Baptism: its Duty and Object Scripturally considered and enforced. To which are added copious extracts from important histories on immersion, pouring, sprinkling, lustration, exorcism, etc. etc., showing some curious doctrines and workings of Pagan traditions, and Christian superstitions. By I. C. Wellcome. Yarmouth, Me. Price, 20 cents postpaid; $2.00 per dozen, postpaid.

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Glad Voices; words by D. T. Taylor, music by L. Reimer. Price $2.00 per one hundred. 3 cts. single; postage 2 cts. on every package of twenty-five or less.

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The Emphatic Diaglott: containing the Original Greek Text of the New Testament, according to the Recension of Dr. J. J. Griesbach, with an Interlinear Word-for-Word English Translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209) in the Vatican Library; with Notes, References, and an Appendix. 880pp. 12mo. Price, plain leather, $4.00; extra, gilt, $4.50; Turkey morocco, $5.00. Postage, 16 cents.

The New Testament of our Lord and Savior Jesus Christ; with brief Notes and Instructions; containing the references and marginal readings of the Polyglott Bible; also the Psalms, Maps, and Harmony of the Gospels. Published by the American Tract Society. For family use. $1.75; by mail, $2.15.

Dictionary of the Holy Bible, for general use in the study of the Scriptures, with Engravings, Maps, and Tables. Published by the Amer. Tract Society. This is one of the best. Cloth, $1.50; by mail, $1.75. Sheep, $2.00; by mail, $2.25.

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The Scriptural Question Book. "Sanctify them through thy truth: thy word is truth." A valuable help to Sunday School and family instruction. 127 pp. Price, 15 cts.; postage 4 cts. $1.50 per dozen; postage 8 cts. on every three copies.

Canon of the Holy Scriptures examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. Translated from the French, and abridged by Edward N. Kirk, D. D. $1.75. By mail, $2.00.

The Great Symbolic Chart of the Times of Daniel and John, in which the most important features of chronological prophecy are "made plain upon tables, that he may run that readeth" Sent by express for $5.00.

Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils after the day of judgment. Being the last three chapters of "Death not Life. Price, 8 cts.; postage, 2 cts.

The taking of Human Life incompatible with Christianity; with remarks on the present crisis. By T. F. Tukesbury. Price, 8 cts.; postage 2 cts. A tract for the times.

Death not Life; or, the Destruction of the Wicked Scripturally established. By Jacob Blain. Price, 25 cts; postage 2 cts. Cloth, 40 cts.; postage 8 cts.

The Mission of Suffering. An excellent tract, addressed "to a pastor in trying circumstances," by A. P. Jolliffe, Philadelphia. Price, 5c, postage 2c.

Thurman's Bible Chronology, or, The Sealed Book of Daniel Opened. A work for every Bible Student. $1.50; by mail, $1.75.

Muller's Life of Trust. A Narration of the Lord's dealings with George Muller, written by himself. $1.75; by mail, $2.00.

Diphtheria: its Causes, Treatment, and Cure. By James C. Jackson, M. D. Price, 10 cts.; by mail, 12 cts.

The Syriac New Testament. A literal translation from the Syriac Peshito Version. By James Murdock, D. D. Price $2.50. Postage 36 cts.

Non-Resistance; or, the Spirit of Christianity restored. By W. C. Thurman. Price 20 cts.; postage 4 cts.

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For the World's Crisis.

THOUGHTS UPON THE SABBATH.

'Tis Sabbath morn, and O! how sweet
To think that many youthful feet
Are on their way to the house of prayer,—
For the good of earth do gather there.

How sweet to sit and hear God's word,
And hear of Jesus Christ our Lord,
And think that he was once a child,
That he was gentle, meek and mild.

It's sweet to hear how soon he'll come
And gather all his dear ones home,
And all that love him with the heart,—
Will live with him, no more to part.

How good to think in that bright world
No fears from Satan can be hurled,
For he will be at last destroyed,
And we by him no more annoyed.

Then let us strive to overcome,
And live with Christ no more to roam,
In one eternal Sabbath day,
Where tears and sighs are passed away.

North Dana, Mass. LUTHERA B. WEAVER.

MISTAKES OF INFIDELS.

A favorite field for the display of their knowledge of science, and ignorance of the art of reading, by our modern infidels, is the Bible account of creation, in the first chapter of Genesis, which is alleged to be utterly irreconcilable with the known facts of Astronomy and Geology. Leaving the latter out of view, for the present, the astronomical objections may all be arranged under four heads. First, that the Bible account of the creation of man, only some six or seven thousand years ago, must be false—because the records of astronomical observations, taken more than seventeen thousand years ago, by the Hindoos and the Egyptians, are still in existence, and have been verified. Second, that the light of some of the stars, now shining upon us, and especially of some of the distant nebulæ, must have left them millions of years ago, to have traveled over the vast space which separates them from us, and be visible on our globe now; whereas, the Bible teaches that the universe was created only some six or seven thousand years ago. Third, that the Bible represents God as creating the sky a solid crystal, or metallic sphere, or hemisphere (they are not agreed which,) to which the stars are fastened, and with which they revolve round the earth; which every school-boy knows to be absurd. Fourth, that the Bible represents God as creating the Sun and Moon only two days before Adam, and as creating light before the Sun; which is also held to be absurd.

1. The first of these objections—that the Hindoos and Egyptians made astronomical observations thousands of years before Adam, and that the accuracy of these observations has been verified by modern calculations—*is simply untrue.* No such observations were ever made. The pretended records of such have been proved, in the case of the Hindoo astronomy, to be forgeries, and in the case of the Egyptian records, blunders of the discoverers. There is not an authentic uninspired astronomical observation extant for three thousand years after Adam.

The objection, however, is worth remembering, as a specimen of the way in which ignorant men swallow impudent falsehoods, if they only seem to contradict the Word of Truth. When the labors of Oriental Scholars had made the Vedas and Shasters—the sacred books of the Hindoos—accessible to European philosophers, a wonderful shout was raised among infidels. "Here," it was said, "is the true chronology. We always knew that man was not a degenerate creature, fallen from a higher estate, some few thousand years ago, but that he has existed from eternity, in a constant progress toward his present lofty position; and now we have the authentic records of the most ancient and civilized people of the world—the people of India—reaching back for millions of years before the Mosaic cosmogony, and allowing ample time for the development of the noble savage into the cultivated philosopher. These records have every mark of truth, giving minute details of events, and histories of successive lines of princes; and, moreover, record the principal astronomical facts of the successive periods—eclipses, comets, positions of stars, etc., which attest their veracity. Henceforth, the Hebrew records must hide their heads. Neither as poetry nor history can they pretend to compare with the Vedas."

The Hindoo Shasters were accordingly, for a time, in high repute, among people who knew very little about them. Even Dr. Adam Clarke was so far led away with the spirit of the age, as to pollute his valuable commentary by the insertion of the *Gitagovinda*, after the Chaldee Targum on the Song of Solomon; where the curious reader can satisfy himself as to the scientific value of such Pantheistic dotings. By the infidels of Britain and America they were appealed to as standard works, of undoubted authority, and hundreds who declared that it was irrational credulity to believe in the Bible, risked their souls on the faith of the Vedas, *of which they never had read a single sentence!*

Now, when we remember that these veracious chronicles reach back through *maha yugs* of 4,320,000, years of mortals, a thousand of which, or 4,320,000,000, make a *kalpa*, or one day of the life of Brahma, while his night is of the same duration, and his life consists of a hundred years of such days and nights, about the middle of which period the little span of our existence is placed;—that among the facts of the history, are the records of the seven great continents of the world, separated by seven rivers, and seven chains of mountains, four hundred thousand miles high (reaching only to the moon;) of the families of their kings, one of whom had a hundred sons, another only ten thousand, another sixty thousand, who were born in a pumpkin, nourished in pans of milk, reduced to ashes by the curse of a sage, and restored to life by the waters of the Ganges;—and that among the astronomical observations by which the accuracy of these extraordinary facts is confirmed, are accounts of deluges, in which the waters not only arose above the tops of earth's mountains, but above the seven inferior and three superior worlds, *reaching even to the Pole Star**—we may well wonder at the faith which could receive all this as so true, that on the strength of it they rejected the miracles of the Bible as false. Even Voltaire ridiculed these stories.

But a visionary man, named Baillie, calculated the alleged observations backwards, and found them sufficiently correct to satisfy him that all the rest of the story was equally true. It never seems to have occurred to him, that if he could calculate eclipses *backwards*, so could the Hindoos. It is just as easy to calculate an eclipse, or the position of a planet, backwards, as forwards. If I watch the motion of the hands of a clock accurately, and find that the little hand moves over the twelfth of a circle every hour, and the large hand around the circle in the same time, and that the large hand, now at noon, covers the little one, I can calculate that at sixteen minutes and a quarter past three it will nearly cover it again; but then, it is just as easy to count that the two hands were covered at sixteen minutes and a quarter before nine that morning, or that they were exactly in line at 6 A. M. If my clock would keep going at the same rate for a thousand years, I could predict the position of the hands at any hour of the 29th of March, of the year 2857; but it is evident that the very same calculation applied the other way would show the position that the hands would have had a thousand years ago, or five thousand years ago, just as well. And if I were to allege that my clock was made by Tubal Cain, before the flood, and for proof of the fact declare, that on the first of January, 3857, B. C., at 6 o'clock, P. M., I had seen the two hands directly in line, and some wiseacre were to calculate the time, and find that at that hour the hands ought to have been just in that position, and conclude thence that I was undoubtedly one of the antediluvians, and the clock no less certainly a specimen of the craft of the first artificer in brass and iron, the argument would be precisely parallel to the infidel's argument from the Tirvalore Tables, and the astronomy of the Vedas.

But suppose my clock ran a little slow; say half a minute in the month, or so; or that it was made to keep siderial time, which differs by a little from solar time, and that I did not know exactly what the difference was; it is evident that on a long stretch of some hundreds or thousands of years, I would get out of my reckoning, and the hands would not have been in the positions I had calculated. Now, this was just what happened with the Brahmins and their calculations. The clock of the heavens keeps a uniform rate of going, but they made a slight mistake in the counting of it; and so did their infidel friends. But our modern astronomers have got the true time, set their clocks, and made their tables by it; and on applying these tables to the pretended Hindoo observations, find that they are all wrong, and that no such eclipses as they allege ever did, or possibly could have happened in our solar system.* So the Hindoo astronomy is now consigned to the same tomb with the Hindoo chronology and cosmogony, except when a missionary, on the banks of the Ganges exhibits it to the pupils of his English school, as a specimen of the falsehoods which have ever formed the swaddling bands of Pantheism; or when some Louisiana planter astonishes a Yankee schoolmaster in search of employment, with an exhibition of the profound philosophy sheltered among the cane-brakes.

From "*Fables of Infidelity*," for sale at this office. Price, postpaid, 30 cts.; bound, $1.00.

* Duff's India, 127.

* Connection of the Physical Sciences, p. 83.

For the World's Crisis.

CHRISTIAN UNION.

NUMBER ELEVEN.

PRACTICALLY CONSIDERED.

"What *has* been done, *can* be done."

"Union, union,
Of kindred hearts—in Jesus one—
O, this is heaven on earth begun!"

The author of the following communication is well known to the benevolent public; his labors of love and self-sacrifices have been indefatigable in spreading a pure gospel.

In addition to the facts stated in the article below, this faithful and beloved missionary of the cross has been instrumental in organizing some six or eight churches in his own native slaveholding State, Kentucky, on anti-slavery, christian union principles, in the midst of great opposition and persecution.

These churches, adopting the Bible exclusively for their creed, covenant, and discipline, are still flourishing,—lights shining brightly in a dark place. But to the communication. Let Bro. Fee speak for himself:—

DEAR BRO. NEWTON:—Since the beginning of the present belligerent struggle, we have this proverb—"War is a great eye-opener." Among the many things to which it is opening our eyes, is that of the folly of sects among true christians.

Last summer, whilst laboring in this camp, several christian laborers with myself, felt the necessity of a christian association—a church—a place where christians might have mutual edification and discipline, and where sinners might come and commit themselves for Christ. The question arose, "What shall be the basis of the association?"—the church, "What creed and what name"? Every one admitted that we could not for a moment bring in the confession of faith of the Presbyterian church, for there were things in it to which Methodists would object. For a like reason, we could not bring in the Methodist discipline,—Baptists would object. Some of us said, "Let us agree to take the Bible—Scriptures of the Old and New Testament—as our rule of faith and practice." Some were afraid that was too latitudinarian. The majority decided that we would get nothing better,—the early christians had nothing better. It was adopted.

The next question was as to name. The reasons which existed against a Presbyterian creed, or a Methodist creed, existed with equal force against a Presbyterian, Methodist, or Baptist name. So we might not be called Wesleyans, or Lutherans; such names would not only be an occasion of division, but also dishonoring to Christ.

One brother, then a chaplain to the hospital, said, "Whilst in camp I am willing to fellowship all who manifest the Spirit of Christ; but when I go home, must be a Presbyterian still." The overwhelming majority said we must take the Bible as our rule of faith and practice, and stand as the church of Christ at Camp Nelson.

We have in camp the one church, male and female, white and colored. To this accessions now are frequent,—most accessions from the colored.

Would there not be a great saving of time, money and labor, if christians everywhere were thus united? Would there not be much more of harmony and efficiency?

I believe this war is a striking event, showing the necessity of union in order to efficiency. As there is necessity for union in government, so there should be in church.

In our camp there is a lieutenant who is a deacon in the Methodist church. He has license to preach and to baptize. He had written to his Bishop concerning the organization of a Methodist church within this camp. The Bishop replied, it is a question "whether to attempt a regular church organisation in camp without a regular pastor, or only a mission board to invite all denominations of pious men during their term of service in the army." The sentence is not very perfect, but the sense is clear: whilst in camp—in the war—he thought pious men ought to be united; I would not unite them as "denominations," but as "pious men"—let the "denominations" die with "whigs and democrats." What do you say to this?

Camp Nelson, Ky. JOHN G. FEE.

For the World's Crisis.

"SHOULD CHRISTIANS FIGHT?"

BRO. WELLCOME:—Personally unknown to me, yet known through your writings, I address you as a brother in Christ. I have just been reading, with much pleasure and interest, your seasonable tract—"Should Christians Fight?" Without flattery, I can say it is the best thing I have ever read on the subject, and corresponds more perfectly with the views I have entertained for some years, than anything I have ever seen in print (always excepting *the Book*). The argument showing the distinction between *powers* and *laws*, or *enactments*, I believe to be unanswerable.

Rom. 13: 1,—"There is no power but of God." Some Greek copies read *upo*, instead of *apo*, which conveys a very different idea; *upo* being *under* God; *apo* being of, from, or by God. Also in the last clause of the verse the idea now generally conveyed by the term *ordained* is much stronger, as implying approbation, than the original will admit of. And there is also quite a difference between obedience to laws, and submission to power.

There is one point in which you have failed to bring out the full force of the argument; and it is a very material point also, and mainly relied upon by the *war* party. Luke 22: 36, etc.,—"And he that hath no sword, let him sell his garment and buy one, *because* I say unto you, that this that is written, must yet be accomplished in me. And he was reckoned among the transgressors (*anomon*, outlaws): for the things [prophesied] concerning me have an end [object]. And they said, Lord, behold, here are two swords. And he said unto them, It is enough." Enough for what? certainly *not* enough among twelve or more men, for either successful offense or defense, against the armed ministers of the "ordained powers," but enough to fulfill the prophecy; i. e., he was found in company with a band of "outlaws," or rebels,—men with arms in their hands, resisting his arrest, by the *constituted authorities*.

I think the terms "*outlaws*" and "*mob*" should not be applied to the Roman soldiers and the servants of the High Priest, for in them both civil and ecclesiastical government were represented. It was well said by the Master, that the things prophesied concerning him had an object, which rendered their fulfillment absolutely necessary. Did you ever think, Brother, that had those two swords been absent, the whole plan of atonement, by the pouring out of the blood of the Lamb, our passover, must have failed? Those two swords furnished absolutely all the evidence (of which we have any knowledge) upon which Pilate could sentence him to the Roman capital punishment of crucifixion. This evidence failing, the only other shadow of an accusation against him was for blasphemy, the punishment for which (even if it could have been sustained) was by stoning to death, in the infliction of which his blood would not have been poured out upon the altar (the earth) as the price of its and our redemption, and also some of his bones must have been broken, contrary to another prophecy. Oh! how wonderful are God's ways and purposes.

Again, "Flesh and blood shall not inherit the kingdom of God," but flesh and *bones* will. What of Christ, who was buried, raised from the tomb; for "he saw not corruption"? "Handle me and see, for a spirit hath not flesh and bones, as ye see me have," (his blood was not buried with him). Now, no mode of capital punishment ever practised, is so well adapted, as that by which our Savior suffered, to drain the last drop of blood from the human body. The slow and lingering death caused by driving the cruel nails through the palmer arch, and a similar congeries of arteries in the soles of the feet, and the final thrust of the soldier's spear, were effectual to accomplish the end, and the law, and the types, and the prophecies are fulfilled.

But to return to the practical question, "Should Christians Fight?" In addition to the instruction of the Master in connection with Scripture above considered, a corrected translation of 2 Tim. 2: 24 is conclusive as to the teaching of Paul on this subject. "But the servant of the Lord, *must not fight*, but be *mild* with all,—skilful in teaching, enduring (or patient) of evil." This injunction was given especially with reference to *religious controversies* which were such a fruitful source of wars in the early days of church apostasy. How much less should they participate in merely political or territorial wars.

There are no less than five different words in the Greek New Testament, which are indifferently rendered *strive* in our common version; and, of course, in *most*, or *all* cases, fail to convey to the ordinary reader the different shades of meaning manifest in the original.

1. *Erisei*, Matt. 12: 19,—"He shall not *strive*." The same word in Rom. 1: 29 is rendered "*debate*," and is the true meaning, and signifies a *verbal controversy*.

2. *Agonizo*, Luke 13: 24,—"Strive to enter in," etc.; true meaning, *agonize*, and signifying a mental controversy or struggle.

3. *Athlee* and *athleesee*, 2 Tim. 2: 5,—"And if a man also *strive*," etc.; and "except he *strive* lawfully." Here is signified a *muscular* effort, or struggle of the *naked* and *unarmed athletæ* in the races of the Olympian games.

4. *Philotimoumenon*, Rom. 15: 30,—"Yea, so have I *strived* to preach," etc., literal interpretation, *have desired the honor*." All these "strivings (except the first) have a good signification, and are commended, but do not contemplate the use of any other than the sword of the Spirit.

5. *Machas*, *machesthai* and *logomachein*, 2 Tim. 2: 14, 23, 24. In all these verses the rendering is *strive*, *strfies*. The root of the word is *machaira*, a sword, a *sabre*; and from it is undoubtedly derived the Spanish-Mexican, *machete*, a short sword or *cleaver*, used both for fighting and cutting wood. The primary and literal signification of the *verb* is, to fight; and of the noun *machee*, is battle, war. It describes an *evil* to be deprecated and avoided by christians, or servants of the Lord Christ. It is used *solely* to convey the idea of warfare with carnal weapons. But Paul teaches that "the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds."—2 Cor. 10: 4. May God help his people consistently to confine themselves to such.

Sodus, N. Y. W. D. C.

☞ A young lady recently entered a railway carriage where there were four gentlemen, one of whom was lighting a cigar. Observing her, the Frenchman asked if smoking would incommode her? She replied, "I do not know, sir; no gentleman has ever smoked in my presence."

THE WITNESS OF THE SPIRIT.

This great blessing is the privilege of all true believers.

Mr. Wesley says: "By a sense of pardon, I mean a distinct, explicit assurance that my sins are forgiven. I allow, first, that there is such an explicit assurance; second, that it is the *common* privilege of *real* christians; third, that it is the proper *christian faith* which purifieth the heart and overcometh the world."

The appositeness of the following quotation from Dr. Clarke, will fully justify its length. Preaching once in Plymouth, Eng., on the Witness of the Spirit in the souls of believers, after having produced and commented on those Scriptures which are supposed most pointedly to contain the doctrine, he said:

"It might have been doubted that we have misunderstood these Scriptures, and made them the basis of an article which they do not support, if the general testimony of all the sincere converts of the gospel of Christ had not illustrated the facts; and had not the experience of those converts been uniform in this particular, while in many cases their habits of life, education, and natural temperament were entirely different. And this not only among persons bred up with the same *general view of christianity*, in the *same christian communion*, but among persons bred up in *different* communions, with *creeds* in many respects *diametrically* opposed to each other! And, further, this has been the same in persons in different climates and countries. All who have been convinced of sin, righteousness and judgment—have truly repented of their sins, and taken refuge in the blood of the cross, have had their burden of guilt taken away, and the peace of God communicated, and with the Spirit of God witnessing with their spirit that they *were the sons and daughters of God Almighty*, so that they had no more doubt of their acceptance with God than they had of their existence.

"I should have never looked for the witness of the Spirit, had I not found numerous scriptures which positively asserted, or held it out by necessary induction; and had I not found that all the truly godly, of every sect and party, possessed the blessing—a blessing which is the common birthright of the sons and daughters of God. Wherever I went among deeply religious people, I found the blessing. All who had turned from unrighteousness to the living God, and sought redemption by faith in the blood of the cross, exulted in this grace. It was never looked upon by them as a privilege which some peculiarly favored souls were blessed with; it was known from Scriptures and experience to be the common lot of the people of God. It was not persons of a peculiar temperament who possessed it; all the truly righteous had it, whether in their natural dispositions sanguine, melancholy or mixed. I met with it everywhere, met with it among the most simple and illiterate, as well as among those who had every advantage which high cultivation and deep learning could bestow. Perhaps I might with the strictest truth say that, during the last forty years I have been in the ministry, I have met with at least forty thousand who had a full and clear evidence that God, for Christ's sake, had forgiven their sins, the Spirit itself bearing witness with their spirit that they are the sons and daughters of God. The number need not surprise you when you learn that every Methodist preacher converses closely, and examines thoroughly, every member of his society, concerning the work of God upon their souls, once every three months."

Martin Luther says: "Let us assure ourselves that God sendeth his Spirit into our hearts. This I say to confute that pernicious doctrine of the Papists, which taught that no man certainly knows whether he is in favor with God or no, whereby they utterly defaced the doctrine of faith, tormented men's consciences, banished Christ out of the church, and darkened and denied all the benefis of the Holy Ghost."

John Calvin speaks on this question in the following language: "St. Paul means that the Spirit of God gives such a testimony to us, that, he being our guide and teacher, our spirit perceives our adoption to be certain. For our mind, of itself, independent of the preceding testimony of the Spirit, could not produce this persuasion in us. For while the Spirit witnesses that we are the sons of God, he at the same time inspires this confidence into our minds, that we are bold to call God our Father."

We select the following testimonies from the English Martyrs:

Bp. Hooper (1554). "Blessed is the man in whom God's Spirit beareth record that he is the Son of God. I believe that the Holy Ghost is the pledge and earnest of our inheritance, by which we are *assured*, *ascertained*, *and certainly persuaded* in our conscience that we be the children of God, and brethren adoptives to Jesus Christ, and consequently coheirs to eternal life."

Archbishop Usher (1650). "From adoption flows all the christian's joy; for the Spirit of adoption is, first, a witness (Romans 3: 1); second, a seal; third, the pledge and earnest of our inheritance, setting a holy security upon the soul, whereby it rejoiceth even in affliction, in hope of glory."

Bp. Pearson (1672). "It is the office of the Holy Ghost to assure us of the adoption of sons, to create in us a sense of the paternal love of God towards us, to give us an earnest of our everlasting inheritance."

Cranmer (1540). "The same Holy Ghost doth also assure us that our sins are forgiven, and that our pardon is signed with God's seal."—*Earnest Christian.*

For the World's Crisis.

DO NOT DESPAIR.

BRO. GRANT:—With your permission, I would address a few words to that large class of persons who at times doubt the possession of the spirit of Christ by themselves or others—for this reason: they know that Jesus would have done differently from what they did, in the same case. For instance, one is very irritable, and at a slight provocation speaks abruptly, perhaps harshly, and conscience condemns him at once; and he says, "I know that Christ would not have spoken thus, and I cannot belong to him, for if I have not the Spirit of Christ I am none of his."

I would not persuade any to think they are christians when they are not; neither would I advise any to continue to indulge in evil passions. No; rather strive always to do as you think Jesus would do under the same circumstances. But do not at once and forever condemn and cast off yourself or others, and say there is no hope, because we fall short of doing at all times as we think HE would have done. We cannot doubt that Peter belonged to Christ—we are sure he was a true christian—yet he did not always act as his Master would have done in the same situation.

And it is so without doubt with all christians of all ages. Not but that they may *attain* to a state where they may be "free indeed;" but many can say they have not yet attained, neither are "already perfect."

But let us continue to strive to be like CHRIST, and not give up because we fail in some points. Does not the apostle say, "in many points we offend all?" Let us humble ourselves in the dust on account of our faults, and as we deeply feel our weakness let us cry earnestly for help from above. And if we may be made entirely free from all sin and its evil consequences, let us seize that freedom, and "stand fast in the liberty" of the sons of GOD.

We want to be indeed living temples of the Holy Ghost. "And this also we wish, even your perfection." F. H. CHAMBERLAIN.

Sutton, Mass.

For the World's Crisis.

DEMONISM.

I find the following in Leslie's Illustrated newspaper of May 20th, 1865, on "Devils abroad," which I think may be interesting to the readers of our paper. JOHN TAYLOR.

"DEVILS ABROAD."

It seems to be no longer the fashion for devils to distinguish themselves by the cloven foot. Fashions change everywhere, and there is no reason why devils should be behind the rest of the world. . . . Since the time Robert Montgomery depicted Satan on Lord Macaulay's authority, he has attempted to come out in his old character. The theory that he raps on tables and tells a variety of contemptible lies, is indeed little creditable to him.. . . Lately, it seems, he has been doing something in his earlier and more malignant style.

The people of Morzine, in Savoy, a remote valley to the south of the Lake of Geneva, have for the last eight years been the victims of a series of trials. The first patient was a girl of ten years old, who was being prepared for her first communion, and who exhibited certain symptoms which were immediately attributed to diabolic agents. From her the infection seems to have spread until there were one hundred and twenty cases of possession in a village of two thousand inhabitants. The antics performed under this strange influence were alarming to the last degree. The afflicted persons went through extraordinary physical contortions. They turned over and over in one bound. They leaped like a steel spring suddenly released, bending backwards so that head and feet touched the ground together. A boy of twelve ran up a pine tree eighty feet high; then he bent down the top shoot, and stood on it head downwards, singing and gesticulating. Suddenly he came to his senses and called for help. His elder brother cried out, "*Devil, enter again into this child*, that he may be able to come down again." The devil obeyed with singular good nature, and the boy immediately ran down head foremost like a squirrel. The victims seized, who were of all ages and positions, invariably spoke of themselves in the third person, and personated evil spirits. The voice of one woman exclaimed, during a religious service by a bishop, "Ah! damned carrion of a bishop, thou makest me depart." . . . As a rule the devils professed to be the spirits of human beings, who were suffering for their sins on earth. . . . .

Every attempt has been made to put a stop to the plague. Physicians were sent for and could do nothing. Exorcisms were tried, and, as might naturally be expected, the excitement only made matters worse. The prefect came and spoke to some of the women; they fell upon him and his gensdarmes; they lifted strong men in their arms, and pinned them against the walls; then, with a bound, they sprang through the windows, one after the other, and disappeared. The bishop came and tried the effects of a high mass; it produced a fearful scene of cries, oaths, blasphemies, and fearful convulsions, and the bishop was glad to escape without actual violence against himself. . . .

Many curious symptoms, such as insensibility to pain, preternatural acuteness of the senses, and a power of predicting the phases of their disease, are mentioned as characterizing *this display of diabolic energy.* One cannot but feel the deepest sympathy for three thousand people shut up in the recesses of an Alpine valley, to be tortured by such an appalling complaint. To them it is of course witchcraft and demoniacal power made visible. . . . The strange phenomenons which we have noticed have a curious bearing upon another topic. The *prevailing scepticism of the period*, though it has not affected the people of Morzine, has of course affected their observers.

Scientific men have given a variety of names to the demons. They set them down not as Abaddon and Lucifer, but as hysteria-mania, etc. It is a mere round-about-way of concealing profound and utter ignorance perhaps, until a better theory has been discovered. It would be as well to leave the name of *demons* to the occult cause. It does not mean very much, and it serves as well as any other to denote a mysterious agency, of which we know nothing at all. They make arm-chairs prance; they usurp the place of conjurors, and they are evidently not above contributing to the smallest and most childish kind of amusement.

QUESTIONS TO THOSE WHO NEGLECT PRAYER MEETINGS.

1. Are you not always better employed? If not, can it be right in you to absent yourself?

2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?

3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?

4. Will a death-bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, think you?

5. Does not your pastor suffer by your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness?

6. Are not your fellow-members in the church discouraged by you, and may you not thus offend Christ's little ones?

7. Is not your own family injured by your neglect? What will your children think of prayer-meetings, seeing you habitually neglect them? Is it surprising if they despise them?

8. Is there no reason to fear that unconverted sinners may be both hindered and led to think lightly of prayer by your conduct?

9. Can you have a proper concern for the prosperity of the church the spread of Christ's cause, and the conversion of sinners, if you never meet to pray for them?

10. Are you sure that you fulfill your duty as a church-member, while you neglect prayer-meetings? Is neglect of duty no sin, and is there no probability of your being called to account for it?

11. Did any one ever really gain anything, either in temporal or spiritual things, by neglecting prayer-meetings? If you think so, can you prove it?

12. Is there no selfishness, or pride, or worldly-mindedness, at the root of your neglect? If so, ought such things to be encouraged?

13. Would it be right to give up the prayer meetings? Do you think this would please God, or improve the cause? But if all the members did as you do, must they not be given up? Could not the rest find excuses for staying away, think you, as well as you? Do you not think they would, if their hearts were as worldly, or as cold, or as indifferent about the prosperity of the cause as you appear to be?—*United Methodist Magazine.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

TWO PICTURES.

Two bright little blue eyes hidden,
Two hands on the still breast laid,
Two feet by the Guest unbidden
In the third year's journey stayed.
Fresh buds in the hair so flaxen,
Soft robes of the sunset hues
On the waist and the limbs so waxen,
And two little velvet shoes.
A coffin with silken lining,
Of wood of the richest tint,
With trimmings of silver shining,
And "Eddie" in gilded print.
Deep grief in the stately dwelling—
Sad faces beside the dead,
Where sorrow that knows no telling
Denies to be comforted.
A mother's fair, jewelled fingers
Soft touching the chilly brow,
While father long gazing lingers—
O, what are his riches now?
Fair hands on the still cheek pressing,
Hot tears on the icy face,
Lips pressed for the caressing
From Charlie and sister Grace.
A mound by the fairest willow
That graces the place of graves,
That weeps by his lowly pillow,
And softly above him waves.
Fresh flowers in Parian vases,
A statue with curly head
And sweetest of childish faces
To watch by the precious dead.

PICTURE SECOND.

Two *more* little blue eyes hidden—
Other hands on the quiet breast—
Other feet by the Guest unbidden
Stayed fast for their long, long rest.
No buds in the hair so flaxen,
No robe but a tattered skirt;
Bare shoulders and arms so waxen,
And naked the thin, white feet.
A clumsy old box unshaven,
Of cedar-wood roughly built,
With "Eddie" in charcoal graven,—
No silver, nor silk, nor gilt.
Tho' hardened the mother's fingers,
Yet softly she smooths his hair;
Lone Annie beside them lingers,
But "father" has "gone before."
Sure *these* in a home so lowly,
If *any* who mourn their dead,
By sympathies kind and holy
Have need to be comforted.
No marble, nor flowers adorning
That grave in the Potters' field,
Where multitudes wait that morning
When secrets shall be revealed,
When Death with its train of sorrows,
Impartial to rich and poor,
The If of all wished-for morrows
Shall conquer its hosts no more;
But its armies of captives, rather,
From the enemy's land shall come,
And the Father-all-God shall gather
Each child of the kingdom home.

So. Wilbraham, Mass. LUCY M. CHAFFEE.

For the World's Crisis.

THE BUSY BEE.

Young friends, boys and girls, month after month, year after year, we have lifted imploring hands, warned, entreated, with all long suffering and doctrine. We have cried aloud, "stop! stop! Keep away from the idlers and loafers. Shun them as the plague, the viper. Keep away." Has our voice been heard? Are you diligent in business, fervent in spirit, serving the Lord? Have you formed habits of virtuous industry, regular, systematic employment? Is every moment occupied in something useful and profitable?—something that will count for salvation in time and in eternity? The following beautiful lines illustrate our meaning more fully.

EMPLOYMENT.

Employment! Employment!
Oh, that is enjoyment!
There's nothing like "something to do";
Good heart-occupation
Is health and salvation;
A secret that's known to but few.

Ye listless and lazy!
Ye heavy and hazy!
Give hearts, hands and feet full employment;
Your spirits 'twill cheer up,
Your foggy brains clear up,
And teach you the real enjoyment.

The lilies, they toil not;
They drudge not and moil not,
And yet they are cared for, 'tis true;
But the lily, in beauty,
Fulfills its whole duty;
E'en lilies have "something to do."

They sew not, they spin not,
'Tis true, but they sin not;
They work, uncomplaining, God's will;
Their work never hasting,
Their time never wasting,
The laws of their nature fulfill.

Your hands white as lilies,
Remember God's will is,
"Whoso doth not work shall not eat."
'Tis heart occupation
Prevents heart-starvation;
Wouldst thou the great Lawgiver cheat?

Then up, man and woman!
Be godlike, be human!
To self and to nature be true!
Employment! Employment!
Oh, that is enjoyment!
There's nothing like "something to do."

D. F. NEWTON.

LESSON FROM THE ANTS.

Ellen had become discouraged about her Sabbath-School class. "It is of no use," said she to herself, "it is of no earthly use! I go Sabbath after Sabbath to this school, and what is the result? I see no fruit of all my labors."

She left her room and took a walk into the garden. Turning a corner of the path, she suddenly espied her young brother lying in the grass, and seemingly intent on something that interested him greatly.

"What are you doing, Charlie?" said she in a gentle tone to him.

"Hush, dear Ellen," said the child; "do not speak out loud, but come and sit by me, and I will tell you what wonders I have seen. There is an ant's nest under the lime tree, and their track is all across the path as far as the old acacia. Well, somebody has thrown a handful of gravel across their track, and I thought, when I first saw it, that they would be sure to alter the path, and go round it; but no, they mean to remove every grain away; and if you look, you will see fresh ants coming from all quarters to help. And they will do it, too," said the delighted child; "I am sure they will."

Ellen sat down by her brother, and was soon quite as much engrossed as himself. Each ant removed one grain from the heap and returned again and again with untiring energy to the work. They did not pause to look at the congregated mass, but each one addressing himself to his single grain, removed it out of the way with apparent ease. And it was not until the whole obstruction was cleared away that these indefatigable little creatures returned to the usual business of the day.

Ellen sat and gazed, for to her this simple scene was replete with interest. It contained a deep and important lesson, and she almost thought her steps had been guided thither on purpose that she might learn it.

"How foolish I have been," thought she, as, holding her brother by the hand, they returned together to the house. "How falsely have I reasoned! What have I to do with the amount of evil that is permitted in this world of ours? Enough for me if I am allowed to remove but one grain, and to know that my gracious Master will accept this trifling service. And I am not working alone, as my foolish heart almost persuaded me this morning to believe Am I not one of a band of teachers, who, from all corners of our land, are going forth this Sabbath morning with this one sacred object in view?—some plying their hallowed task in the crowded lanes of the dark city; some, like me, in the happier retreats of rural life,—perhaps none quite so blessed as I am!" And she looked around with loving eye upon the scenes among which her childhood had been nurtured, and which were blending imperceptibly with all thoughts and feelings of her ripening age, forming a storehouse of high thoughts and memories, of holy and happy recollections, to which she might revert in after life, when its active duties, and perhaps sad realities, should come upon her in all their overwhelming power.—*Quiet Thoughts.*

For the World's Crisis.

EXPOSE YOUR FAULTS?

Certainly, little folks, certainly, *by all means*, your faults should be exposed—and you ought to be very thankful to any one who faithfully does this. The person who exposes your wrong doing is your best friend—and instead of taking offence, you should express your hearty thankfulness, your devout gratitude. Suppose you are left to yourself, your own deceitful heart—that no one exposes your folly and wickedness, your disobedience and recklessness, pulls you out of the fire—what then? Where your reputation, your welfare for time and eternity?

Some little boys and girls, and some big ones too, take offence, are quite huffy and puffy; even *wrathy*, when their faults are exposed, their sins brought to light! Does not this indicate a proud, haughty, rebellious spirit? a case almost fit for burning?

"Correction is grievous to him that forsaketh the way—and he that hateth reproof shall die."—*Solomon.* D. F. NEWTON.

INFANT PLEADERS.

God loves to hear children pray. He loves to see children amongst those who come to him.

All little boys and girls should pray, asking God to bless them, and their parents, their friends, and all people.

If they have any sick neighbors, they should pray for them, and also for poor persons who have not food enough or sufficient clothing. When children go to church, they see many people who need God's blessing, and it is well to ask him to be kind to them.

The Turks, even, think that God specially hears the petitions of little ones; and when the plague raged, and thousands of corpses were carried out every week from Stamboul, through the Adrianople gate, to the great groves of cypress which rise over the burial grounds, the Sheikh Ul Islam assembled all the little children on a beautiful green hill, called the *Oc Maiden*, or the "Place of Arrows;" and the little darlings bowed down to the ground before the Father of mercy, and they lifted their innocent voices to beseech him to have compassion, and spare the afflicted city.

Dear children, pray every day. God is sure to hear you, and he will not think you too young to bless and save; for our blessed Savior said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."—*Early Days.*

CONSCIENCE.

I am afraid children sometimes think they are too small to keep a conscience. They do wrong things, and excuse themselves by saying or thinking, "Oh! it's only little I. When I grow up, I mean to do better." They deceive their parents, and say, "Oh! they won't suspect me"; or they say they cannot learn their lessons, when, in fact, they have not faithfully tried; and so they lose their conscience.

Children, hold fast to your conscience. Keep it. God has given it to keep you. You do not want to be lost; and lest you should be, God gave you this little voice to direct you always in the beautiful and blessed path of well doing.—*Ex.*

GODLINESS GREAT GAIN.

An aged christian was once asked by some thoughtless people, why he deprived himself of so many worldly pleasures. "It is all very well," said they, "to serve God, but you ought to serve yourself too."

"That is the very thing," replied he, "that I am trying after; for I have long since found out that I get ten times more in obeying God than I do in obeying my own evil heart."

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

FAITH'S VISIONS.

There's a time just along in the future, we're told,
When the children of faith shall be free
From mortality's ills, which in bondage now hold
And them compass like waves of the sea;
And the land whence they go is all wondrous, they say,
In glory and beauty sublime.
There no night ever comes to obscure one glad ray,
For the glory of God is the light of that day,
Through th' unnumbered hours of all time.

O! the rivers majestic bear life in their wave,
And the trees droop in beauty and grace,
With their all-healing burdens, the nations to save,
A joy and delight to the place.
There visions of beauty the eye ever sees,
And melody dwells in the air;
There sweet notes of praise by zephyr and breeze
Are heard as they swing through the tall forest trees,
And bowers of loveliness rare.

And there with its mansions prepared for the blest,
Coming down out of heaven from God,
Is a city of transcendent glory, of rest,
The saints' own regal abode.
From afar will the nations behold its glad rays,
And thither with joy then repair;
For its walls are Salvation, its gates are named Praise,
Its temple the Lamb and the Ancient of Days,
Its high name, "Jehovah is there."

And forms that now languish in sorrow untold,
Or sleep in the cold silent tomb,
Shall tread with glad measure its pathway of gold,
All radiant with life's 'during bloom.
O! the rapturous joy in the shouts that they raise,
As they greet when their warfare is o'er!
O, the crowns and the palms! O, the heavenly lays!
O, the harps that they bear, and the high notes of praise,
To God and the Lamb evermore!

And to welcome them, lo! the heavenly hosts there,
Winging down from the regions of light,
A dazzling throng again filling the air,
As they came on redemption's birth-night.
Ah! the heavens bend lovingly over, I ween,
And wonder at visions so fair;
And new lustre take from the transcendent scene,
With which to adorn their own flowing sheen,
That the glory of God doth declare.

O! the hour is at hand; now the Orient beams
With tokens of fast coming day,
When earth's pestilent vapors, its mists and vain dreams,
And darkness, shall all flee away:
And Thou, whom our souls wait in deep agony,
O! haste thou thy coming again;
Roll away time and space, and bring us to see
Thy glorious face, and join us to thee
In union eternal, Amen.

So. Sodus, N. Y. C. HILL.

ABOUNDING IN THE WORK OF THE LORD.

A CHARITY SERMON.

Delivered in St. Luke's Church, Chelsea, by Rev. P. B. Morgan, and reported for the Crisis.

"Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. 15: 58.

(*Concluded.*)

And this caring for and ministering to men's souls and bodies, is the work the apostle enjoins upon us in contemplation and anticipation of the resurrection of the dead. You will observe how he connects these two things—practical work, with the hope of the resurrection. After discoursing largely upon the doctrine of the resurrection, he adds: "Therefore"—by which word he means, for this reason; in consideration of the fact that you believe in and look for the resurrection, the time when you will realize a "perfect consummation and bliss both in body and soul" in eternal and everlasting glory,—be steadfast, and abound in the work of the Lord.

But there remains one more question for me to notice in this place, namely: How can we carry on this work of the Lord? And the answer to this question is manifold. There are certain prescribed duties which have come to be acknowledged by the religious community as necessary to a favorable and healthy growth in grace; such as secret prayer, attendance upon public worship, the ministration of the word, and the Holy Sacraments. But beside all this there may be a thousand things practically helpful to the work and cause of Christ, which know no law but the law of the Spirit. There is such a thing as being "led by the Spirit" (providing we have the Spirit). And to bring these things under the arbitrary regulations of written law, is as impossible and as inconsistent as it would be for a philosopher to prescribe the manner in which showers should fall in April, or the manner in which trees should grow or men should breathe. And upon this, I beg you, do not misunderstand me. I reverence the written law of God; and in nothing would I be disloyal to the church which combines in its rubrical and Canon law the wisdom of ages, defining and guaranteeing to us severally our rights and privileges. I am no advocate of lawless individualism.

But what we say is this: There are, beside what is prescribed by written law, a thousand things known only to the law of the Spirit. Every thing is perhaps the better for conformity to defined law where such a thing is possible. And so perhaps every phase of religious life would appear more pleasing to the eye, perhaps would be better on every account, if brought under a rigid discipline; but because a fruit tree in a garden grows in a very awkward shape, and has on it several excrescences, it does not follow that the tree is without law, or that the fruit is not good. It is subject to the law of growth, and although the fungus growth is certainly a deformity, yet it is caused chiefly by the luxuriance of its growth. So that, save to a fastidious mind, there is no essential wrong in the tree. So it is in the religious life: subject to all the laws of God, growing as God causes us to grow; yet no written law does or can arbitrarily prescribe every exhibition of religious life, or every form of charity. There was no law directing the woman to break the alabaster box of ointment, very precious and very costly; yet Christ approved of it. When St. Paul and the brethren at Ephesus knelt down and prayed, the brethren weeping sore and falling upon Paul's neck and kissing him, no one will pretend there was any written law prescribing any such phase of religious life as was witnessed there, and yet no one will affirm any thing wrong in it.

The narrow, selfish soul, that seeks only to know in exact measurement how much he must do in order to be saved, cares nothing for this law of the Spirit, and probably little more for the law of faith. But to the soul that seeks to *abound* in the work of the Lord, it is a question of the greatest moment to know by what law we should be guided, and by what limits we should bound our religious efforts. And what we have said indicates the only law we know touching this matter.

And so, considering the diversity of character found in the church, and the contingencies of life, it ought to be: with so much prescribed by law as is necessary to with one heart and one voice glorify God,—maintaining the one catholic faith,—and yet with an endless variety of phases and expression. This is God's way: Divinity in unity; one God, a common brotherhood, all bound by the fixed laws of our being, and yet perhaps no two persons to be found in all the world exactly alike; and so also we have one church,—the mystical body of Christ,—but taking in men with all the idiosyncrasies of their individual character.

And such is what we claim for this branch of the church catholic. Whoever regards this church simply as a people bound in the stately but frigid laws of a ritualism, does not know the Protestant Episcopal Church. True we are too frigid. There are too few that can say with David, "The zeal of thy house hath eaten me up." But at the same time we sincerely believe that the forms of devotion prescribed in our Liturgy are the best for a congregation simply desiring to worship God that have ever been devised; and a purer form of evangelical faith we do not believe exists. But at the same time we believe, whatever may be said to the contrary, that this church is organically as broad and comprehensive as are the wants of man. And this I do not say to make a plea for the church; but to show you, my brethren, that instead of our being bound upon a procrustean bedstead, we have the largest and freest scope possible for the exercise of our religious and charitable sympathies; that this is sanctioned and approved by the church. And without referring to the great missionary or charitable enterprises with which you are familiar, let me, in illustration of what I have here said, to show you the comprehensive character of this church, refer you to the following facts:

If a man has some peculiar fancies about "altar cloths," and his mind so leads him, he is gratified. If a company of men wish for a prayer and conference meeting, they have it. The Bishop of the Church of England at Jerusalem, and our own Bishop of Massachusetts, have each of them a weekly prayer meeting over which they personally preside. Of course what is true of these Bishops is true of many Presbyters. The Bishop of London has been down many times for years past and preached to the masses from the steps of the Exchange. Not a few of the clergy of the Church of England have habitually gone into the streets and parks of London, and stood up with laymen preaching alternately, first the clergyman and then the layman. See also how much is being done amongst the workingmen of Pennsylvania. And how much is constantly being said in our journals about Lay co-operation.

But perhaps in nothing have we a more striking illustration of this matter than is found in the efforts of the Church to bring into public recognition and exercise the ministry of godly women,—those who of all earthly beings are oftentimes the most potent for good or for evil. Much has been said of the order of deaconesses; and in many places I believe they have been successfully employed for a number of years past. And why not? Are there not many things which they can do for the church better than any body else? And who that will consider the exalted position appointed to christian women in the New Testament; or who that has read the lives of Madame Guion, Bourignon, the wife of the Rev. John De La Fletcher, Hannah More, or Lady Huntington; or who that knows the sweet, hallowed power of a christian mother, sister, or wife, will for a moment doubt the ability of woman to do much in the service of Christ and his church? And further, let me give you the following, which I find in one of our Church papers of the week past, "The Christian Times":

A REVIVED FEMALE MINISTRY.

The *Missing Link Magazine* received the following from a clerical friend in Ireland:

The revived ministry of women seems to be one of the clearest and most remarkable signs of the present time, indicating, among many others, the near approach of the latter-day kingdom and glory.

We say *revived*, because in Apostolic and primitive times it is certain that women were earnestly and actively employed in the ministry of the church. We read of "Phœbe, a deaconess of the church at Cenchræa," and of Priscilla, who assisted Aquila in the instruction of Apollos, a man "mighty in the Scriptures"; and Paul salutes "those women who labored with him in the gospel."

The revival of this ministry in our own day restores "the missing link" in all the various and multiplying departments of female usefulness in the service of the Lord; and this restoration appears to be clearly foretold in the prophetic Scriptures, in connection with the extraordinary evangelistic labors of the latter times.

The first passage to which our attention has been directed on this subject, occurs in the prophet Isaiah 40: 9, where he foretells the restoration and glory of Jerusalem: "O Zion, that bringest good tidings," more literally translated by Bishop Lowth and others, "O thou that bringest good tidings to Zion." This is evidently a prophecy of the second coming of Christ, and the announcement is that "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." But what is remarkable in this prophecy with respect to "the missing link" is, that the literal translation of the Hebrew is, "O thou female publisher of good tidings," the word "*mebassereth*," a publisher or announcer of tidings, being feminine. Neither can it be said that the word being feminine by nature is necessarily used even to express a male subject, since we find the correspondent masculine "mebassair" in other places; *e. g.*, Isaiah 52: 7, "How beautiful are the feet of *him* that bringeth (mebassair) good tidings, and publisheth peace." Bishop Lowth remarks upon the former passage, "I have added the word *daughter* to express the feminine gender of the Hebrew particle, which I know not how to do otherwise in our language; and this is absolutely necessary in order to ascertain the image. For the office of announcing and celebrating such glad tidings as are here spoken of, belonged peculiarly to the women.

But the matter becomes still clearer when we refer to the 68th Psalm, where the feminine noun "mebassereth" is found in the plural "mebasseroth," and the passage is thus translated by Bishop Lowth: "Jehovah gave the word (that is, joyful news): the women who published (ha-mebasseroth) the glad tidings were a great company." And surely in these latter days the Lord hath given the word, and sent it forth with power in the conversion of souls to Christ in a way exceeding any thing we have ever seen or heard of since the day of Pentecost, both as to the world-wide announcement and the number of the saved.

In this blessed and glorious work the "Missing Links," the *mebasseroth*, have had their ample share as Bible women, Sunday School teachers, district visitors, hospital nurses, missionary collectors, conductors of mothers' meetings, writers of gospel tracts, essays, articles in religious serials, and books abounding in gospel truth. They are now indeed "laboring in the gospel," and their labors have been abundantly owned and blessed of the Lord; and we have reason to believe that every succeeding year will open up fresh channels of usefulness before them until the Lord come and find them actively employed in his service, waiting and watching for his appearing, and ready to "enter into the joy of their Lord."

In the same paper we have an account of an accomplished lady, a Mrs. Thislethwaite, standing up before a congregation which she had gathered in a Scientific Institution in London, to expound to them the Scriptures, of which the *Daily News* remarks:

"Thus, too, she dwelt at length upon the fitness of woman as an instrument of salvation and a messenger of mercy. The fact of the disciples leaving the sepulchre, while a woman remained behind to weep—that a woman should have first seen Jesus after the resurrection—and that a woman was the chosen recipient of the first assuring message sent to the apostle, were all brought forward, as we understood, to prove woman's special fitness for the work of conversion. These points were urged with a rapid fluency, a constant transition of voice, and an energetic elocution of which it is difficult to convey an adequate idea, without, at the same time, seeming guilty of exaggeration. . . . The elegant black silk dress, with its plain white collar and cuffs, formed no unseemly contrast to the gown and bands one is accustomed to behold on the orthodox figures of clergymen of the Established Church; and granting it be expedient for a lady of Mrs. Thislethwaite's position to preach at all, there was nothing in her demeanor or arguments to provoke hostile criticism."

And who that has read the interesting narrative of the work of the "Bible Readers," published in the last two numbers of the *Church Monthly*, will question the practicability of employing devoted, godly women, as a powerful agency in helping on the work of the Lord? This plan was adopted in New York about four years since, after the example of the "Bible women" in England, whose business it is to "go from house to house, carrying with them the Bible, *reading* it when they can gain permission to the inmates, and by interesting themselves in the personal, temporal wants of the poor, show that they were putting into practice the precepts of the Book." Of a woman engaged in this the narrative says she is "a most indefatigable Bible reader"; much success has attended her labors. "She visits the people at their houses, makes herself their friend, reads to them, talks with them, knows them by name," and "exercises great watchfulness over them." "There is no cellar too deep and dark, no garret too high for them to enter; no degradation too great for her to deem hopeless. Although she has been engaged less than a year, scores have learned to bless her name." And as you read the reports, did you not feel a fascination unequalled by romance? Were not the visits of many of these women like angels' visits? so heavenly their messages, and so delightful the results! Twenty-six of these christian women are now laboring in New York. God grant their number may be multiplied!

These things are not mentioned as perfectly faultless exhibitions of what we desire in this congregation, but withal as indications of what Divine Providence is opening up before us,—of the wide-spread field to which the laborers of Christ are now welcomed. Doubtless all this is preparatory to the approaching harvest. And now will we, my friends, be provoked to good works? I have shown you how you can work; how vast and wide the field is that is spread before you. I have shown you that it is the pleasure of Christ that you do work; that you *abound* in that work; and that downright, earnest, persistent *work*, for every one of you, is, instead of an indication of an unsound mind, a constitutional and normal state for every living member of the church of Christ. O that the Holy Spirit may be breathed upon us! that every man, woman and child may hasten to ask, Lord, what wilt thou have me to *do*? For soon the night cometh when no man can work. And oh! to have the day of judgment come, and the Master say to us, "Depart from me," because in the person of my humblest poor, "*I* was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." How sad! how sad! But do you ask, How can I do this; I who have my own family to provide for; who am confined to my business; who know no suffering ones, or where to go to find them? We answer, "The poor ye have always with you." Go, and you can find them. But if it be so that duty forbids your going in person, then we ask you to join and help us with your counsel, your prayers, and your means, that we may in Christ's name, and for Christ's sake, send out our helpers, our Bible readers, our true sisters of charity and humanity. Let us work and pray and give as the Lord has prospered us, and so be found at the last "abounding in the work of the Lord."

THY WAY, NOT MINE.

Thy way, not mine, O Lord, however dark it be;
Lead me by thine own hand, choose out the path for me;
Smooth let it be or rough, it will still be the best,
Winding or straight, it matters not, it leads me to thy rest.
I dare not choose my lot, I would not if I might;
Choose thou for me, my God, so shall I walk aright;
The kingdom that I seek is thine, so let the way
That leads to it be thine, else I must surely stray;
Take thou my cup, and it with joy or sorrow fill,
As best to thee may seem, choose thou my good or ill.
Choose thou for me my friends, my sickness or my health;
Choose thou my cares for me, my poverty or wealth;
Not mine, not mine the choice in things so great or small;
Be thou my guide, my strength, my wisdom, and my all.

For the World's Crisis.

ASTRONOMY CONTINUED.

In our last, we proved, by one whom Prof. Hudson recommends as "an accomplished astronomer," that those eclipses which have been offered in support of Ptolemy's Canon can not be made according to the record; and if not, they are against rather than in support of the correctness of the canon. According to Ptolemy, the moon "was eclipsed three digits" on the 8th of March, B. C. 720. In proof of the strict correctness of this, Prof. Hudsop says that it was "actually observed, recorded, and dated, hence no mere result of Ptolemy's calculation." If it is true that the people of Babylon really saw the moon eclipsed "three digits," on the 8th of March, B. C. 720, then it is certain that there was no eclipse at all on the 25th of April, B. C. 491; neither at Babylon, or at any other place on earth; and if there was no eclipse of the moon at Babylon B. C. 491, no man can prove by astronomy that the word of God is incorrect.

As this is an important point, we will call in other witnesses, that in the mouth of "two or three . . . every word may be established." According to Pingre's tables, the eclipse of March 8th, B. C. 720, was only three-fourths of a digit. To make this answer to what claims to have been observed at Babylon, we must reduce the distance from the node enough to make the size of this eclipse $2\frac{1}{4}$ digits larger; but this will throw the moon too far from the node, by more than one fourth of her whole diameter, to make the size of the eclipse which, according to Ptolemy, occurred in the 31st of Darius; hence no man can prove by astronomy that the word of God, as to the interval between the first of Cyrus and the birth of Christ, is incorrect.

We will now call in Struyk, as another witness. According to his tables, the size of the eclipse on the 8th of March, B. C. 720, was one digit and five minutes; hence we must reduce the distance from the node enough to make one digit and fifty-five minutes more, to make it answer to what Prof. Hudson says was at that time seen at Babylon. But this throws it too far from the node for any eclipse at all on the 25th of April, B. C. 491. Thus we have proven, by three witnesses, the correctness of the statement which we made on page 34 of the "Book of Daniel Opened." It should be borne in mind that, until astronomical tables can be found that will make those eclipses, they cannot prove the correctness of Ptolemy's Canon. If Prof. Hudson is not yet satisfied, let him produce the tables that will make them according to the record, and I pledge myself to yield the point as soon as he does so. But as eclipses of the moon occur so often, they are not so reliable in establishing a correct chronology as those of the sun.

I wish now, in an especial manner, to call the attention of the reader to that which learned men seemed to have forgotten, which is this: Of all the eclipses of the sun recorded in history, there is not one to be found in harmony with Ptolemy's Canon before the beginning of the Peloponnesian war; hence Struyk, in his catalogue of eclipses recorded in history, has not one of the sun before the year B. C. 431. Many learned astronomers, following Ptolemy's Canon, have tried, but tried in vain, to find those eclipses. For example: I. K. Lombard, quoting from the Penny Encyclopedia, mentioned in the Crisis, not long since, that the eclipse of Thales is not to be found between B. C. 650 and 580, which proves the incorrectness of Ptolemy's Canon. Prof. Hudson, when noticing this, thought it was against us, and proved that the eclipse of Thales could not be found; but if the reader will turn to page 234 of the "Book of Daniel Opened," he will discover that the eclipse we have given as the one of Thales occurred B. C. 549; that is, 31 years later than the time in which we are told that it could not have occurred. In an article written on the Parian Chronicle, we have clearly proven that the eclipse of June 19th, B. C. 549, is the only one that can be found in harmony with Herodotus, Demetrius, and the Chronicle, which proves the correctness of our Bible Chronology.

In harmony with Ptolemy's Canon, men have tried, but tried in vain, to find the eclipse which occurred when Xerxes invaded Greece; but rather than admit the incorrectness of Ptolemy's Canon, it has been said that Herodotus did not say that this was an eclipse. It is true that he did not use the word "eclipse," but he used language far more expressive. The meaning of the word eclipse is simply to obscure; hence, if he had only used the word eclipse, this might be evaded by saying that the sun might have been obscured by a cloud. For example, Nicodemus, in allusion to the darkness at the time of the crucifixion, says: "While the sun was eclipsed, behold the veil of the temple was rent." Now all know that this was not caused by the moon's passing over the sun's disk, for the moon was at that time on the opposite side of the earth. If Herodotus had only said that the sun was eclipsed, we could not tell whether the eclipse was caused by the moon or a cloud; but when he uses language like this:—"The sun, quitting his seat in the heavens, disappeared, though there were no clouds, and the air was perfectly serene, and night ensued in the place of day"; we discover that it is impossible to evade his language, for we are compelled to acknowledge that nothing short of a *total* eclipse of the sun can answer to his description. Dr. Strukely, in allusion to a total eclipse of the sun which he saw, says: "We lost sight of the sun, whose trace we could now no more discover than if it had never existed." Compare this with the description of Herodotus,—"The sun, quitting his seat in the heavens, disappeared, though there were no clouds." Then ask yourself, What language could a heathen people employ to convey a better idea of a total eclipse?

Those who can receive the word of Herodotus as authority, must admit that, at the time Xerxes invaded Greece, there was a total eclipse of the sun; and having examined the fourth year of each Olympiad, from B. C. 754 down to 431, we discover that the eclipse of Dec. 16th, B. C. 457, is the only one that can be found; which, to my mind at least, clearly proves two things: first, that the chronology which places the time that Xerxes invaded Greece either earlier or later than B. C. 456 is incorrect; second, that those astronomical tables that do not make that eclipse *total* are incorrect; for all astronomers, who are willing to examine the subject, must admit that the total eclipse alluded to by Herodotus was either there, or nowhere.

The next eclipse mentioned by Herodotus occurred in the second year of the war with Greece. Learned men, in harmony with Ptolemy's Canon, have searched in vain for this also; and being unable to find it, they refer us to one which occurred in the fall of the first year of the Olympic games; but since the one recorded by Herodotus occurred in the spring of the second year of those games, the one they refer to amounts to nothing. See "Book of Daniel Opened," page 45. Now, if Prof. Hudson, by searching the world over, can find astronomical tables that can make these three eclipses in harmony with Ptolemy's Canon, as we have found them in harmony with the "Bible Chronology," I will yield the point. And since he admits that "facts are not our enemies if they may help us to the truth," we are anxious to see all the facts on this point.

In conclusion, let the reader call to mind that the point here is not as to whether Thurman can be relied on as a practical astronomer; but we invite Prof. Hudson to find one, among all of the learned astronomers of earth, who claims to find by astronomical tables a single eclipse of the sun, among all that are recorded in histories, in harmony with Ptolemy's Canon, before B. C. 431; and if this can not be done, we ask in the name of all that is reasonable, how can man prove anything clearer than we have the incorrectness of Ptolemy's Canon? Read again what we have said on the subject in the "Book of Daniel Opened."

Now, dear reader, when we part, you will soon forget the most that we have said; but may I not insist on it that you remember this: Ptolemy's Canon claims for its support astronomical authority. This is the great foundation on which it is said to rest; and yet, he that prefers the Canon to the word of God is compelled to reject at least all of the eclipses of the sun found on record before the year B. C. 431. It is a mystery how any one can reject such overwhelming evidence.

Wm. C. Thurman.

THE FEAR OF MAN.

Next to covetousness, we think the fear of man is the secret of a vast amount of the inefficiency we see in the church. "The fear of man bringeth a snare," is so amply illustrated in the history of individuals and the church, as to have become an almost universal guide to the cause of declension and backsliding. The apprehension of evil from man, his opinion, influence, and example against us, though really very small in themselves, become overwhelming by the magnifying power of fear. Mole hills swell to mountains; pigmies tower to giants, and we shrink to grasshoppers in the presence of danger; we quake and tremble much like the ancient orator flying from the enemy, who cried to a bramble whose thorn had caught his robe, Spare me!

This fear of man accounts for much of the half-way dealing we see so frequent in the church. Many a minister blinks the truth of the Bible to some extent, lest some one being offended should lay an embargo on his support, and poverty grin at his window.

The good opinion of some men in the church has pilloried many a good-hearted minister, who is afraid to face that opinion with the stern, unbending truth of God faithfully preached; and thus the poor man, chameleon-like, with one eye on heaven and the other on earth, blunders on unsuccessful and humbled; generally the very thing he dreads comes upon him; if he has smoothed the rough edges and knocked the corners from the truth for the sake of any earthly gain, he is almost sure to lose the thing he seeks.

But as this fear of man is, there is a most glorious remedy for it. "Perfect love casteth out fear"; and we know perfect boldness is one of the chief characteristics of the cured soul. Weak men turn to giants. Ignorant men are wise, and despised ones come forth clothed with authority. O that the whole church were soundly cured of this dreadful disorder. Let us ask for this perfect love; then shall the old days of christianity be more than lived over again; days of power, when the thunder of prayer shook heaven, and the onset of testimony stormed hell, and Christ was gloriously exalted; "For when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they took knowledge of them that they had been with Jesus."—*Selected.*

For the World's Crisis.

"WHAT I HAVE WRITTEN, I HAVE WRITTEN."—John 19: 22.

We pass now to follow Jesus of Nazareth, the King of the Jews, until we shall hail him King of kings and Lord of lords, or Lord of all. We saw him on the cross, crucified, dead, taken down and buried, but risen again, and we have testified of him in all these things openly; let us still "stand up for Jesus," and he will lead us into all truth. "The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go . . . and killed the Prince of life, whom God hath raised from the dead" (Acts 3: 13); "Who being in the form of God, thought it not robbery to be equal with (like) God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, wherefore God also hath highly exalted him, and given him a name, that at the name of Jesus every knee should bow, of things in earth and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 6); "*for unto the angels hath he not put in subjection* THE WORLD TO COME *whereof we speak*" (Heb. 2: 5); "but unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (1: 8, 9). Whom also He hath appointed heir of all things, . . . being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they . . . and again he saith, let all the angels of God worship him (1: 2, 4, 6). "Thou hast put all things in subjection under his feet, for in that he put all in subjection under him, he left *nothing* that is not *put under him*" (2: 8).

"All power *is given* unto me in heaven and in earth" (Matt. 28: 18). "But *now*, WE SEE NOT YET *all things put under him*" (Heb. 2: 8; Luke 19: 10–15) "For the Son of man is come to seek and to save that which is lost, and as they (the Jews) heard these things, He added and spake a parable, *because* he was nigh to Jerusalem and because *they thought* THE KINGDOM OF GOD *should immediately appear.* He said therefore, A certain nobleman (Jesus) went into a far country (heaven) to receive for himself a kingdom (the sovereignty) *and to* RETURN. And he called his ten servants, and delivered to them ten pounds (ten commandments) and said unto them, OCCUPY TILL I COME. But his citizens hated him, and sent a message after him, saying, We will not have this man to REIGN *over us.* And it came to pass, that when *he was returned, having received* THE KINGDOM," etc. And the "THIEF ON THE CROSS" said, "LORD, *remember me when thou* COMEST INTO THY KINGDOM." And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Luke 23: 42, 43.

To every impartial mind it must be apparent, that the answer of our Lord, as *punctuated* above, does not correspond with either the malefactor's petition, the Savior's parable of the kingdom, or any of the previously quoted Scriptures. But punctuation points, and the place they stand in, are not of inspiration, being a human device of about the eighth to the tenth century, and every reader of "church history" KNOWS, perfectly well, that from A. D. 500 to A. D. 1000 was the age of "pious fraud and forgeries." Prior to this invention the original Greek manuscripts were written without any distinction of members, periods, or words; consequently when these "points" were introduced, they would naturally be so placed in the sentence, as to give to it such meaning as should correspond with the faith, views, or sentiments of the punctuator, so far as it was practicable.

From Leo I. A. D. 500 to Leo X. A. D. 1500 was the age of corruption as well as superstition, and it was this last-named polished and learned, but corrupt and impious prelate, who is claimed to have jocosely remarked, "What a source of gain has this FABLE of the Virgin and her Son been *to us*." Truly, they had turned the truth into a fable. Their religion, faith, practice and doctrine, was that of the "Roman apostasy," of "false teachers," who privately brought in "damnable heresies, even denying the Lord that bought them, . . . through covetousness, with *feigned* words making merchandise of men."

Let us have a sample of them, from D'Aubigne's *History of the Reform.* vol. 1, pp. 66, 67. "A bishop of Dunfeld congratulated himself on having never learnt either Greek or Hebrew. The monks asserted that all heresies arose from these two languages, and particularly from the Greek. 'The New Testament,' said one of them, 'is a book full of serpents and thorns. Greek,' continued he, 'is a new and *recently invented* language, and we must be upon our guard against it. As for Hebrew, my dear brethren, it is certain that all who learn it, immediately become Jews.' . . . Thomas Linacer, a learned and celebrated ecclesiastic, had never read the New Testament. In his latter days (in 1524), he called for a copy, but quickly threw it away from him with an oath, because on opening it his eyes had glanced upon these words: 'But I say unto you, Swear not at all.' Now he was a great swearer. 'Either this is not the gospel,' said he, 'or else we are not christians.' "

A very rational conclusion we must admit. Now is it any marvel, that these men who had taken the Greek Fables and converted the "regions of Pluto" into Purgatory, the "Elysian Fields," into Paradise," the river Styx, into the "great gulf," and old Charon,—who was there with his boat to ferry the ghosts of the dead over the river,—into a Priest, is it any marvel, I say, that these men who were entirely ignorant of "God's plan of salvation" to a lost and ruined world, should so punctuate Luke 23: 43 as to make it sustain their system of merchandise in getting souls out of Purgatory?

Olena, O. G. W. Stetson.

SELF-EXAMINATION.

I am alone with Jesus, and I feel that his blood cleanses me from all unrighteousness. Bless his name forever! While meditating this evening before God in his word, oh, how the poor formalists loom up in my mind! Lord, pity them. I have been asking the question why is it that people live thus, and these words came to me, "If thy right eye offend thee, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. 5: 29. Let us examine our hearts. Why do I chew tobacco? I love to. "Let us cleanse ourselves from *all* filthiness of the flesh and of the spirit," etc. 2 Cor. 7: 1. Do any chew it that loathe it? Why not? Have none such a watery stomach? Why do I attend the Masonic lodge? I love to. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." 2 Cor. 6: 17. Will God receive us if we do not obey him? Why do I read political papers on the holy Sabbath day! I love to. "Study to show thyself approved of God." 2 Tim. 2: 15. Why do I rejoice in the things of the world more than in Jesus? "Should we not rather rejoice that our names are written in heaven?" Luke 10: 20. Why do I purchase and wear costly clothing, when cheaper would do me as well? 1 Pet. 2: 9. Why do I wear these artificials and these rings? I love to. "Let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of apparel." 1 Pet. 3: 3. Why do I spend *hours* in talking about the things of earth, and so little about Jesus and heaven? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2. Pet. 3: 11. Are there any right eyes here? "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John, 2: 15. (The 16th and 17th verses tell why this is so). Now shall we lop off some of these branches? No! The (gospel) axe is laid at the root of the tree. "Therefore, let us present our bodies a living sacrifice, holy, acceptable," etc. Rom. 12: 1. Then as we see a right eye that offends, or stands between our souls and God, "pluck it out," give it up, die to it. "Little children, keep yourselves from idols." 1 John 5: 21. If we will not do this, are we prepared to be judged by the word (Bible). "The word that I have spoken, the same shall judge him in the last day." John 12: 48. Oh, let us lay up treasure in heaven; and we may know when we are thus doing, for "where our treasure is, there will our heart (mind) be also." —*Earnest Christian.*

For the World's Crisis.

TREMBLING.

"When Ephraim spake trembling, he exalted himself in Israel."—Hosea 13: 1.

It is not abject terror that causes the trembling here spoken of; it is rather that humility which leads us to feel deeply our own unworthiness and weakness; that distrust of self which leads us to "work out our own salvation with fear and trembling."

One who has had large experience in the higher walks of christian life, writes, that none walk so tremblingly before the Lord as those who have received the baptism of fire. "None feel so sensibly their utter unworthiness and weakness, none so deeply realize the constant need of the atoning blood." Even Ahab, when he humbled himself, and walked tremblingly, found that there was mercy for the vilest. Said one to a minister of much experience, "I have not had a doubt or a fear these many years." The reply was, "Then allow me to fear for you."

This spirit of trembling is the safe middle ground between the extremes of despair and presumption. F. H. Chamberlain.

☞ Genuine neighborly love knows no distinction of persons. It is like the sun, which does not ask on what it shall shine, or what it shall warm; but shines and warms by the very laws of its own being. So there is nothing hidden from its light and heat.

For the World's Crisis.

DIALOGUE BETWEEN ELD. FAITHFUL AND BRO. HOPEFUL.

Hopeful. I have called to see you in order to have a conversation on the subject that is most essential to my welfare, and I hope you will excuse me; I do not wish to intrude.

Elder F. I am truly glad to see you, my brother. I am entirely at your service for an hour, if you wish, and I assure you it is no intrusion. How is it with you at present?

H. I have a moderate degree of enjoyment; I feel that my sins are forgiven; yet I do not have that *full assurance* of which many speak. I have some of the comforts of *hope*, but I have not yet attained that entire freedom, that perfect liberty, which I think it the privilege of the believer to enjoy.

Elder F. What are your habits? do you have family worship constantly?

H. I do. When I first began housekeeping I was in a backslidden state,—did not have any evidence of acceptance; yet as soon as my companion and myself were seated at the table for the first time in our new home, I proposed to give thanks and ask a blessing. This seemed quite right to her, as that had been the custom in the family where she had been living. I began thus, and have kept up the practice; and we have family worship every morning and evening. Yet sometimes I have felt that there was not much life and power in our worship. I do not mean to be a mere formalist; yet it comes pretty near that at times.

Eld. F. Do you feel the nearness of God in your devotions?

H. Not always. It seems like sending a message a great distance. The distance seems almost infinite, yet I feel as though my prayers do reach His ear, and at times I trust I have answers of peace. But oh, I do desire to feel Him near!

Eld. F. Does it seem to you as if God was very distant now?

H. My heart burns within me, and I feel the workings of the Holy Spirit. O that I could always have such a sense of the divine presence!

Eld. F. You find usually, when you earnestly desire to feel that presence, that your desires are granted. You must strive to avoid a mere formal worship. Fervent prayers are almost always effectual. Permit me to ask if you attend to the duties of the closet—secret prayes?

H. Not very constantly. When I am alone through the day, and feel the spirit of prayer, I often kneel in secret to present my petitions; but when in company, I seldom seek out a place for secret prayer.

Eld. F. Do you think this accounts for your coming short of full assurance?

H. I have often felt that I ought to be more regular in my devotions. I have no doubt that I should find the healing that my spirit needs, if I sought it constantly and earnestly in the closet.

Eld. F. Will you resolve now to make conscience of this duty, and endeavor to enter your closet often and "pray to your Father who seeth in secret"? If you do this, I have no doubt He will reward you openly.

Sutton, Mass. F. H. Chamberlain.

GAY AND COSTLY APPAREL.

The following observations and conclusions upon the subject of personal attire and behavior were made by Mary Fletcher, in the nineteenth year of her age, and are the more valuable from the circumstance of her having been "brought up amid the gaieties of fashionable life, and surrounded by the seductions of wealth and pleasure." They may be taken as evidences of her sincere conversion through attention to the secret operations of the Holy Spirit upon her mind. She was the wife of John Fletcher, vicar of Medley, Shropshire, England.

She says, "I prayed for direction, and saw clearly that plainness of dress and behavior best became a christian; and that for the following reasons, among others:

"The apostle expressly forbids women professing godliness to let their adorning be in apparel; allowing them no other ornament than that of a meek and quiet spirit.

When I appeared like the world, in Babylonish garments, I had its esteem and knew not how to part with it. But when I showed by my appearance that I considered myself as a stranger and foreigner, none can know, but by trying, what an influence it has on our whole conduct, and what a fence it is to keep us from sinking into the spirit of the world. For there is no medium: they who are conformed to the fashions, customs and maxims of the world, must embrace the spirit also, and they shall find the esteem they seek; for the world will love its own. But let them also remember that '*The friendship of the world is emnity with God.*'

"I saw myself as a steward, who must render an account for every talent. I saw clearly that the helping of my fellow-creatures in their need was both more rational and more pleasant than spending my substance on superfluities; and, as I am commanded to love my neighbor as myself, and to consider all done to the household of faith as done to Christ, surely I ought not only to suffer my superfluity to give way to their necessity, but also (as occasion may require) my necessities to their extremities.

"The end usually proposed by young persons in their dress is such as a devout soul would abominate. A heathen may say, 'It will promote my being comfortably settled in life;' but I believe the Lord appoints the bounds of our habitation, and that 'no good thing will he withhold from those who walk uprightly.' I have therefore nothing to do but to commend myself to God, in holy obedience, and to leave every step of my life to be guided by his will. I will therefore make it my rule to be clean and neat, but in the plainest things, according to my station; and whenever I think on the subject, these words will pass through my mind with power: '*For so the holy women of old adorned themselves.*'"

For the World's Crisis.

PROCRASTINATION.

"Procrastination is the thief of time," yet how few act as though they believed it. Many think they will be more consecrated to the Lord at some future time. And many there are who think at some future time they will repent and give their hearts to the Lord and get ready for the judgment. Dear reader, let me warn you against delay. Let not the present moments pass unemployed. They may be your last. You have no assurance of to-morrow. "Behold, now is the accepted time."

A. M. Barnes.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, July 11, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

THE 2300 DAYS.

Dr. Hales says, "There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of *Kennicott* and *De Rossi's* Collections, and in all the *ancient versions*, except the *Vatican* copy of the Septuagint, which reads 2400, followed by *Symmachus;* and some copies noticed by *Jerome*, 2200; both evidently *literal* errors in excess and defect, which compensate each other, and confirm the mean 2300." *New Anal. Chro. Vol.* 2, p. 557.

When speaking of the 2400 days found in the Septuagint, Mr. Cunningham says: "Although all our *common* editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal standard editions of the Septuagint, that alone from which ours are taken has this error."

Dr. Hales says: "This simple and ingenious adjustment of the chronology of the 70 weeks, considered as forming a branch of the 2300 days, was originally due to the sagacity of Hans Wood, Esq., of Rossmead, in the county of Westmeath, Ireland, and published by him in an *anonymous* commentary on the Revelation of St. John, London. 1787. Payne. 8vo. Whence I republished it in the Inspector, 8vo. 1799. And afterwards, in the *Orthodox Churchman's Magazine*, 1803; and now more correctly, 1809." *Dr. Hales' New Analogy of Chronology*, vol. ii. p. 564.

It is thought that "Mr. Wood ended the seventy weeks at the destruction of Jerusalem." It is very evident, we think, that they do not end as the crucifixion, nor within seven years of that point, as has been believed by many. We think the true light is now shining on the prophetical weeks of Daniel, and that soon all the prophetical periods will be well understood by the church of Christ, if they are not already. We may expect new manifestations and developments that will show clearly where we are in the history of this world. All things indicate that within a very brief period we shall see Jesus coming in all his glory.

THE COST OF WAR.

Perhaps there is no way by which ruin can be brought upon a nation so successfully as by war. It not only ruins financially, but more especially in a moral sense. The whole system of war is anti-christian, and leads only to ruin. It seems strange that any one, who is at all acquainted with the teachings of our Savior and the apostles, should attempt to prove that it is right for christians to fight.

But a word about the *cost* of war. One may well be astonished at the amount of money spent in the last four years' war. Had our nation, and the individuals, who have made such liberal donations, been called on to give one-tenth part as much to save people from eternal death, and lead them in the way to everlasting life, we think they would have let them gone to perdition before they would have made such sacrifices. It is estimated that "*half a million lives and four thousand millions' worth of property have been destroyed by our civil war.*"

BREAD MAKING.

As many who read our paper, cannot obtain the cast iron baking pans of which we spoke a few weeks since, we give this week in the health department, on the fourth page, instruction so simple that all, who have the Graham meal, can make good bread without yeast. We have scarcely tasted of any but unleavened bread for the past six years. One can do much more work, either physical or mental, on such bread, than that made of fine flour. Try it.

NAPOLEON AHEAD.

But few are aware of the great advantage that Napoleon is getting over the nations of the earth. It may well be said, "Who is able to make war with him?" In all his movements he is sure to come out ahead, and stand in advance of all his neighbors, friends or foes. He matures his plans with great skill, and executes them with remarkable firmness. When he has once taken possession of a country he is sure to keep it. He is evidently a special favorite of the demons, and Satan's prime minister among men. He occupies the same relation to Satan that the Pope of Rome *claims* to hold to Christ,—his vicegerent on earth,—the one through whom he rules the nations. Napoleon is the man of wonder upon our planet, and is still rising in power and influence. A late invention makes him more fully master of the seas than ever before. It is described as follows:—

"The *Messager du Midi* publishes a letter from Toulon, dated the 10th instant, which states that on that morning a decisive experiment was made with an electrical instrument of destruction invented by the Vice-Admiral Prefet Maritime of that port. The result exceeded the hopes of the inventor, and the writer says that henceforth, thanks to the new machine, all defences, such as ramparts, batteries and other old-fashioned expedients employed for the protection and security of the ports of France, can be dispensed with. The writer adds, that if ever an enemy's squadron dare present itself before a French port it could easily be pulverized before it could have time to fire a shot. All present at the experiment were convinced of the fact when they saw an old ship-of-war, thirty feet wide, lifted out of the water, split and sunk in less than a minute at a signal from the inventor. The destructive effects of the machine were so startling that it became evident no iron-plated ship-of-war could resist such a shock. What is very remarkable in this new instrument of destruction is that it is not necessary to wait until the enemy's ship strikes the machine, as in the case of the torpedoes invented by the Russians and the Americans. The French system is said to be more certain and more expeditious. The electric spark reaches the enemy's ship, and destroys it with the rapidity of lightning. There were twenty thousand persons present at Toulon the same day to witness the launch of the Taureau. The enormous mass glided smoothly into the water amid the applause of the assembled multitude."

NAPOLEON AND MEXICO.

It appears evident that Napoleon must soon do something decisive in relation to Maximilian and Mexico, or else his power there will be cut off. He has claimed that he had no desire to press himself upon the Mexicans, beyond their wishes; but the world should have learned by this time, that there is wide difference between *saying* and *doing;* especially in relation to Napoleon III. The following is from the Montreal *Telegraph*, July 4th, 1861:—

"More French troops are coming to Mexico. The official organ of Napoleon, the *Moniteur*, has been compelled to acknowledge the fact. It undertakes to explain, however, by saying that the terms of most of the soldiers now in service will expire next December, and those who follow are designed to take their places. This is a diplomatic bait, intended to catch American gudgeons, and to dodge the necessity for an explanation which is almost certain to be demanded."

CATHOLICISM.

Facts show that the Catholics are laying plans to control the political power of the United States. The organization of the Fenian Brotherhood societies has a significant meaning at the present time. Some plan is on foot for gaining power. The pretence is to liberate Ireland, but we think other objects are in view, more intimately connected with the American government. At the beginning of the war with the South, they appeared to be in sympathy with the Union; but now there is an evident change. They know if the slaves become voters, they will be on the side of Protesantism, hence they are now acting more in harmony with the South, as they do not wish success to any thing opposed to Romanism. The government of the States has been so tolerant of all religions, that they have found but few obstacles to their progress. Signs now indicate a decided movement on their part for the purpose of gaining the first position in the States.

We think the following from the New York *Observer* expresses the truth in the case:—

"I will not stop to point out the fact that the Papal Church has been persistently aiming at political power. The man that does not recognize the danger with which it menaces our institutions is either ignorant or indifferent. Nor will I take space to show that the imported Romish vote is the element which gives it power. Romanism is kept strong by immigration. This immigration promises to be larger in the future than even in the past. Already in our great cities it holds the balance of power; it may, whenever there comes a nearly equal division of great parties, hold it all over the country. No observant man can be in doubt of all this when he studies the attitude of the Papacy in this land, or listens to its occasional demands, or notices its claims and expectations as they find utterance at times on the other side of the ocean."

JESUS NOT RISEN.

All the spirits, so far as we can learn, deny the literal resurrection of Christ, thus proving they are antichrist in their character. In 2 John 7, we read, "many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." *Erkomenon*, rendered "is come" in the foregoing passage, is more properly translated "is coming;" hence the passage teaches that those who deny that Jesus "is coming in the flesh," are antichristian. If Christ was not raised from the dead, of course he cannot come again in the *flesh;* and if he is "not risen" "then" as Paul says, "is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God; because we have testified of God that he raiseth up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are *perished.*" —1Cor. 15: 14–18.

The foregoing language is very positive and plain. Let us compare it with what the spirits say. The following questions and answers appeared in the *Banner of Light*, June 10th, 1865:—

"Q. If departed spirits can and do take forms like the hand and body, where would the old resurrectionists stand?

A. The old idea of the resurrection of the physical body has been exploded long ago in all honest and reasonable minds. That the disembodied can return, we know. That thousands and tens of thousands do return, we also know. That it is a fact that has been many times demonstrated, we know. That it has become not only a belief, but a positive knowledge with many, we also know. You are constantly being resurrected; constantly leaving the old and entering the new.

Q. How is it with those who, having died, are said to have been seen after that, bodily?

A. If they were seen at all, they were seen in spirit; surely they could not have been seen in the body. That would have been an absolute impossibility. Nature is very exact in all her movements; never breaks one of her laws. It is said by a class of false reasoners, that Jesus the Christ, arose from the dead in physical life. This is not so, nor is it so that any individual, either of his time, or any other time, ever arose from the dead. . . .

Q. Is that the reason Mary didn't know Jesus, when she met him in the garden and took him to be the gardener?

A. We are not sure that he met even Mary according to the record. . . .

Q. How could he have ate with his disciples, if he was not present with them in the body?

A. Are you sure that he did? We are not; the revelation says so, and a very poor, fallible revelation it is. Pardon us for our declaration.

Q. May not the record be true, and Christ have been there spiritually?

A. Doubtless he was there spiritually.

Q. The record then may be true, may it not?

A. There is very little life in the record, consequently very little truth.

Qr. The record says that he ate fish with his disciples.

A. The record says a great many other foolish things.

Q. If we throw the Bible aside, what shall we have to guide us?

A. Your own common sense, which is far better.

The foregoing is a sample of what spirits and Spiritualists teach. All can see that it is very far removed from christianity; and yet its supporters claim it is the same as that which the apostles preached. It would be as consistent with facts to say that Jesus was a horse thief, a drunkard, or a licentious person, as to say that Spiritualism has any thing in common with ancient christianity. No system of infidelity has ever been advocated that was more directly opposed to the principles that Jesus taught, than the one held by Spiritualists. It completely uproots christianity wherever it is received; and it is all idle talk on the part of its defenders, when they endeavor to show that it bears the least resemblance to the pure Christian religion taught by our blessed Savior.

MEANING OF THE WORD "SOUL."

In the "Union Bible Dictionary" we find the following definition of the word soul:

"The Scriptures evidently distinguish between the spirit and soul. (1 Thess. 5: 23, Heb. 4: 12.) The word which we call soul is used to denote mere animal life, the seat of sensations, appetites, and passions. Gen. 1: 20. Here the word translated *life* is the same with that which is elsewhere translated *soul.*" —*Union Bible Dictionary*, p. 588. He goes on to say that "we have our bodies and animal life in common with brutes." This is in harmony with the Bible thus far. After admitting the foregoing facts in relation to the *soul*, the author assumes that the difference between man and the beast is the *spirit* which the man possesses in distinction from the beast; but the *Bible* declares that "they have *one* breath," or spirit; and that "as the one dieth so dieth the other."

THE ATLANTIC TELEGRAPH.

It will be seen by the following that we may expect to have in a little while telegraphic news flashing across the ocean between Europe and America. We have been expecting to see this great work accomplished before the coming of Christ. There are certain expressions connected with the account of the fall of the Babylon of the Apocalypse, that indicate to our mind some rapid means of conveying news between distant parts of the world, at the time the "great city" is burnt.

The following shows that the telegraphic cable will soon be laid:—

"The whole 2300 miles of the Atlantic telegraph cable was on board the Great Eastern, and as soon as the balance of the paying out machinery was put up, the telegraph fleet would sail for Valentia, and it was hoped before their departure from Valentia that a United States Government steamer would join them. The vessels will probably leave Valentia on the 10th of July, and arrive at Heart's Content, Trinity Bay, about the 24th of July. The directors of the Company have decided on the following uniform tariff between all points of the United States and British North America:—To Great Britain, 20*l* sterling for twenty words or less, and 1*l* for each additional word; to the Continent of Europe, 21*l* for twenty words, and 1*l* 1s for each additional word; to Asia and Africa, 25*l* for twenty words, and 1*l* 5s for each additional word. The address, date and signature, are all to be counted and charged for in the message. Messages for places in Asia and Africa to which the telegraph does not extend, will be forwarded by the first mail, postage paid. Messages in cipher will be charged double these rates. The directors are convinced that unless they charge high prices at first, there will be such an accumulation of business that great delay will arise in the transmission of the messages; but they intend to put down new cables as fast as possible, and then reduce the prices. The cable will be opened for business as soon after it is laid as possible, and all messages will be forwarded in the order in which they are received at Heart's Content and Trinity Bay. . . . No more visitors were to be admitted on board of the Great Eastern before she sailed. The present condition of the cable was all that could be desired, and those most interested in it seemed to be perfectly confident of its complete success."

Mr. Adams, the American Minister, said that during the recent troubles he was selfish enough to wish the cable might not be laid, as he would have been overwhelmed with telegrams; but now he wished it every success, as he believed it would do more than any other agency to strengthen the bonds of union between the two countries. We think there is much more probability that it may become a cause of war than of peace. We shall see whether it is used for war or peace purposes. It was said when the world's fairs were introduced some few years since, that they would serve to unite in peace all the civilized nations of the world; but we have seen no such results yet, but directly the opposite. So we think it will be.

THEOLOGY OF THE SPIRITS.

The following gives some of the points in the theology taught by the Spirits and believed by Spiritualists:

"No God but nature; no depravity but physical malformation, immaturity of powers, or some incident of outward condition; no Providence but the working of material causes and of statistical laws; no revelation but that of consciousness; no redemption but the elimination of evil by a natural sequence of suffering; no regeneration but the natural evolution of a higher type of existence; no retribution but the necessary consequences of physical and psychological laws."

Many thousands, and even millions, are adopting this theology of demons, believing it to be the teaching of human spirits that once lived in bodies here on earth. If such would only believe the *Bible*, the teachings of common sense and sound philosophy, they would be shielded from such dangerous fables. We can find no antidote for the poison of Spiritualism but a firm belief in "the sleep of the dead."

THE CHILD'S SOUL.

Bro. Grant:—Will you please answer the following question and oblige a lover of truth? In 1 Kings 17: 17, we find that the sickness of the child "was so sore, that there was no breath left in him." In the 21st verse, the prophet prays, "Let this child's soul come into him again." Because the word "again" is here used, some of our preachers have taught that the prophet desired the child's breath to return, affirming that it *must be "the same that went out of him"* that was to return, because the prophet says, "Come *again.*" What are the facts? Is the original word rendered "*breath*" in the 17th verse the same as is readered *soul* in the 21st verse?

J. R. Preston.

Floyd, Iowa, June 17th, 1865.

The word rendered *breath* in verse 17 is *n'shahmah*, and the word rendered *soul* in ver. 21 is *nephesh. Nephesh* occurs 752 times in the Hebrew Scriptures, and is rendered *breath* once, in Job 41: 21. When describing the leviathan, he says, "his *breath* (*nephesh*) kindleth coals, and a flame goeth out of his mouth." *N'shahmah* occurs twenty-four times, and is rendered *souls* once, in Isa. 57: 16,— "I will not contend for ever, neither will I be always wroth; for the spirit (*ruah*) should fail before me, and the *souls* which I have made."

The word *n'shahmah* occurs first in Gen. 2: 7,—"The Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath* (*n'shahmah*) of life, and man became a living soul." When speaking of the flood, Moses says, in Gen. 7: 22, "All in whose nostrils was the *breath* (*n'shahmah*) of life, of all that was in the dry land, died." In Isa. 2: 22, we read,—"Cease ye from man whose *breath* (*n'shahmah*) is in his nostrils." *N'shahmah* and *ruah* are used interchangeably to represent the spirit or breath of life, and applied to both men and beasts. *N'shahmah* is rendered *breath, breatheth,* and *breathed*, seventeen times out of the twenty-four that it occurs in the original.

In the case of the widow's child "the *breath* (*n'shahmah*) of life" "in his nostrils" was taken away, and he died. Then in order to live again, it was necessary that he should receive again "the breath of life." When that breath was received, his *life*, or soul, came again; hence we have the true idea expressed in the Septuagint, as follows:—"And when he had *breathed* on the child three times and called on the Lord, he said, O Lord, my God, I beseech thee let this child's LIFE (*nephesh*) be restored to him. And so it came to pass, and the child cried." The word *nephesh* is rendered *life* 120 times in the Old Testament, and would be properly rendered *life* in this passage, as it is in the Septuagint.

Instead of saying, "let this child's" "*breath* of life" "come into him again," the prophet uses an equivalent expression, when he says, "let this child's *soul*" or *life* "come into him again"; because, when the *breath* came again, *life* came again.

This is the *only* passage in the Bible that says any thing about the soul's coming back; and in this case it is certain, we think, that it simply means *life*, which was restored by the return of "the *breath* of life." The *breath* that left the child and came again was not the *child*, but that which caused him to live; hence "Elijah said," after the breath came again, "see, thy son liveth." With these facts before the reader, we trust all is plain.

"LET US MAKE MAN."

Bro. Grant:—Will you tell to whom God was talking in Gen. 1: 26,—"And God said, Let us make man in our image, after our likeness"; and oblige one seeking after truth?

N. H.

The best critics show that "*us*" is not used in Gen. 1: 26 to represent a plurality of *persons. Elohim*, the word rendered *God*, in Gen. 1: 2, is usually in the plural number, and yet it has a verb in the singular. The use of the plural form of the noun is understood to represent a "greater *fulness, emphasis*, and *intensity* of meaning." *See Bush's Notes on Genesis*, p. 26.

The pronoun "*us*," in Gen. 1: 26, is evidently used in the same sense as *Elohim*, and stands for the person of the Creator. This plural form of a noun in the singular "is a Hebrew idiom," quite common. "It is applied to God, and also to man, where only *one* is intended."

GATHERED UNTO HIS PEOPLE.

"Bro. Grant:—I would like to have you explain, through the Crisis, Deut. 32: 50. Who were Moses' people that he was gathered unto at his death?" R. C. Russell.

We think the plain meaning of the passage is, that Moses should die and be laid away in the grave, as the rest of the children of Israel had been who had died before him. *Sheol*, or the grave, is represented as "the common receptacle" of all who die; and when they go into the grave, they are said to be gathered to their fathers; or as Paul expresses it, when speaking of the death of David, he "fell on sleep, and was laid unto his fathers, and saw corruption."—Acts 13: 36.

The Life of Hiram Munger are all sold. Send no more orders.

For the World's Crisis.

"LAST DAY TOKENS."

Bro. Grant:—With your permission I would like to ask the many readers of the Crisis if they have read Bro. Brewer's works on Prophecy? It seems to me that brethren and sisters do not know what a vast amount of precious, soul-stirring truth is contained in these little books. They ought to have a place in every family library. They are cheap, I might say, at any price; just what we all ought to read, and read again and again; just what all our children should study (mine do with delight); and they are just the books to lend our neighbors and friends.

I would say to all who wish to do good in the world, and to all who desire to aid this faithful old soldier of our Lord, to send their orders on immediately. Do not procrastinate. Only one dollar and twenty-five cents for a sett. Address S. S. Brewer, Ashburnham Depot, Mass. Your brother,

Lincklaen, N. Y. Frederic Cobker.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1186.46
J. C. Newhouse	1.00
"D"	1.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.
Whole number sent free 800. Amount $2000.00.

Previous donations	$1090.26
"D."	1.00
Mrs. Sarah Manning	5.00

ITALIAN MISSION.

Previous donations	$479.32
J. E. Baldwin (through J. V. Himes)	1.00
Maria Drury	1.00
H. S. P.	2.00

FREEDMEN'S MISSION FUND.

W. B. H., Boston, Mass	$5.00
James Douglass, West Troy, N. Y.	5.00
A. M. L., North Weare, N. H.	5.00
N. D. B., Hallowell, Me.	2.00
Mrs. L. S. Dinsmore, Hallowell, Me.	1.00
Betsy C. Bancroft, Ashburnham, Mass.	.50
A sister	5.00
M. L. Colton, Shabbona Grove, Ill.	.70
"Tariffville," Ct.	2.00
E. D. Hitchcock, Somersville, Ct.	1.00
Geo E. Hooper, No. Hydepark, Vt.	1.00
"Brunswick," Me.	5.00
Maria Drury, Roxbury, Mass.	1.00
D., Farmington, N. H.	1.00
Geo. S. Harwood, No. Swansea, Mass.	10.00
J. B. Walker, Athol Depot	1.78
Wm. Christian, Norwalk, O.	.50
——, East Weare, N. H.	5.00
A sister in New Hampshire	2.00
Amos Scripture, Mason Village, N. H.	1.00

LARGE LIBERALITY.

The house of Brown Brothers gives $10,000 to endow the Hebrew Professorship in the Union Theological Seminary of New York.

Prof. S. F. B. Morse donates $10,000 to found an annual course of lectures in the same on "The Relations of the Sciences and Religion."

Mr. L. S. Ely of New York gives the same institution $10,000 to found a course of lectures on the "Evidences of Christianity."

Mr. Daniel Fish of Lansingburg, N. Y., pledges the sum of $10,000 towards establishing the "Methodist Biblical Institute," to be located in or near Boston.

The national debt is now about three thousand millions. A plan has been proposed by which it can be paid at once, or within the year: that is,—by individual subscriptions from $10,000 to $20,000 each. Several subscriptions on this plan have already been made. Commodore Vanderbilt pledges to give $500,000, and James Gordon Bennett $40,000.

The New England Freedmen's Aid Commission (Baptist) acknowledges a donation of $1000 from Mrs. M. M. Carter of Wilmington, Mass.; the American Missionary Association for the freedmen, $500 from Hon. Gerritt Smith, of Peterboro, N. Y., and $1000 from "a friend of the freedmen" in Hampshire Co., Mass.

TERMS OF THE YOUNG PILGRIM.

The Young Pilgrim will be continued semi-monthly the ensuing year at the following rates:

For a single copy,—*Fifty Cents* a year; and at the same rate for any number of copies under ten.

Ten copies, or any number of copies under fifty, when sent to one address,—*Forty Cents* a year for each copy.

Fifty copies, and any number of copies over fifty, when sent to one address,—*Thirty-five Cents* a year for each copy.

To Canada subscribers,—at the same rates, with no extra charge for American postage.

All subscriptions for the coming year must be made at the above rates.

We shall send the *July* numbers of the new volume to all of our present subscribers, and *hope to hear from every one before the* 1st *of August. After that, no more will be sent, except to those who have renewed their subscription.*

Clubs.

Sunday Schools and neighborhoods, by taking the paper in clubs, at the above rates, and having them *all sent to one address, with no other name on them*, will save, in clubs of fifty and over, 37 cents a year on each copy; in clubs of ten to fifty, 32 cents a year on each copy; and, in smaller clubs (of less that ten), from 12 to 21 cents a year on each copy.

Subscriptions may commence with January, April, or July, and at no other times. Back numbers will be sent from either of these dates.

All communications, orders, and remittances, should be addressed to the YOUNG PILGRIM, Boston, Mass.

FABLES OF INFIDELITY.

The supply of these tracts is exhausted, and some who have ordered them will have to wait till more are obtained. They are expected every day.

N. B. Persons ordering will please notice the CHANGE IN PRICE. And those who have ordered at the *old rates*, and not yet received the tracts, will please send the difference, as the old price will not pay *cost* on the new lot.

For the World's Crisis.

ONLY A WORD.

"The night is far spent, the day is at hand; let us therefore put off the works of darkness, and put on the armor of light."

Paul gives us a description of the armor of the christian, and the order of our warfare. Besides this, putting on, holy and beloved, bowels of mercy, speaking kindly, walking prudently, and soberly, not in rioting, nor chambering, not in perverseness of mind; but with filial fear and loving gratitude; looking unto Him who will come, and will not delay past the appointed time, although it seems to tarry long.

I only write a word, to let you know I remember the brethren scattered up and down the land, who are of like precious faith, looking for the Lord, who, when he comes, will make the place of his feet glorious. May the Lord remember us, and refresh us by his Holy Spirit. Give all for Christ; he is over all. Yours in the Lord,

Colebrook, N. H. D. N. Chadsy.

For the World's Crisis.

CONFERENCE REPORT.

The East Maine Conference, appointed to be held at Brewer, commenced Friday, June 10th, at two P. M., by prayer and conference. Good interest. Saturday forenoon, preaching by Bro. Damman. Afternoon, preaching by Bro. I. K. Lombard. Evening, preaching by Bro. F. A. Baker. Sunday morning, conference. Preaching at ten, by Bro. I. K. Lombard. Afternoon, preaching by Bro. F. A. Baker, and in the evening by Bro. Damman.

At our business meeting, chose Brn. I. Smith and F. A. Baker a committee to designate the time and place for the next conference. We think our meeting proved a success.

M. Young, *Clerk.*

For the World's Crisis.

ARE THESE THINGS SO?

Is it indeed true that we are within a few years of the great and solemn event of the coming of the Lord? This question with all its solemnity is before us, and by a close study of the word of God and the signs of the times, and the events which are to precede the coming of Christ and the end of the world, I can but conclude that it is indeed true; that but a short time will intervene before the wheat and tares are separated; eternal life, God's precious gift, given to the saints of the Most High, who will possess the kingdom for ever and ever. Many who profess to be Adventists are opposed to the time of his coming as lately brought to view in the calculations of Bro. Thurman. To me all things seem to say that we shall soon see the Savior. Let us wait and see, if haply we be found not fighting against God, and in the mean time we should be diligently preparing for this solemn event; so that when He comes we may be found perfect and pure, ready to enter on life's endless joys. We have but a short time to prepare to dwell on the new earth, and to become citizens of the heavenly kingdom. I desire to help spread the glorious tidings of our soon coming King, by scattering tracts, and doing good as opportunity shall present; that when the Master comes I may have treasures laid up in heaven, and dwell with the saints in glory. Yours, believing in the soon coming of Jesus,

Lewis H. Little.

Mechanicsville, Iowa.

Correspondence.

From Sr. E. L. Marsh.

Bro. Grant:—I am yet a pilgrim, sad and weary, journeying on through this vale of tears to the "rest" that is promised to all true believers, to those who love the Savior and his glorious appearing, who love to watch and pray. It seems strange that some professors should be so indifferent in regard to the coming of the blessed Savior. While he remains away we are surrounded by sin, sorrow, pain and death; no permanent peace; no promise of friends we so dearly love, one day or even an hour; we can place no dependence on anything earthly; everything is fading and transitory. Therefore I rejoice to hear the proclamation go forth, "Behold, the Bridegroom cometh." In him are centered all my hopes and joy. Can there be any who sincerely love him, who do not love his appearing? I would say in earnest to those who say they are Jews and are not, Prepare to meet thy God. I believe his coming very near. The Savior is coming to remove the curse from this sin-burdened earth, and restore it to its primitive beauty, and give us peace and rest. Let us strive so to live, that at his appearing and kingdom we may be found clad in the spotless robes of his righteousness, and go forth to meet him with joy.

"O! that each in the day of his coming may say,
I have fought my way through,
I have finished the work thou didst give me to do."

God grant that it may be so with thy waiting few,—and they are few.

O! to see the worldliness manifested in professors of religion, even among ministers of the gospel. They preached the coming of the Savior near, but in words deny him. Do they not know that they are narrowly watched by the world, and bring a reproach on the cause of our blessed Master?

"Blow, watchmen, blow a certain sound,
For dark and dangerous is the night,
And daring scoffers thicken round,
The evil servants smite."

From your sister, waiting,

New Richmond, Pa. Emily L. Marsh.

From Bro. J. R. Preston.

Bro. Grant:—With pleasure I embrace the opportunity of saying to the dear brethren and sisters that I am still on the way to the kingdom. Though I have been somewhat hindered from the work I love most—preaching Jesus and the resurrection—by the necessity of preparing a home for my family, yet I have done what I could. During the winter I visited Chickasaw, and tried to preach the word to those who were willing to hear. Met Bro. H. H. James at Bro. Stearns', who assisted in preaching the glad tidings of the kingdom. Bro. Stearns' people are active workers in the vineyard. May the Lord bless them.

Next to Spring Lake, in company with Bro. James, where we had good meetings. Then to Boylan's Grove. Found the church in working order, and had some good meetings. Quite an interest prevails here. May the Lord bless them. On my way home I called at Marble Rock, where I was kindly received by Bro. L. G. Hiscox and family. Bro. H. has not been able to preach much for some time past, but hopes soon to enter more fully into the work. Tried to preach to an interesting audience in the evening, and on the next day returned to Floyd. I have preached once in two weeks in the Dudley settlement in Mitchell Co., and also at Floyd.

I believe most firmly that the kingdom of God is at hand, and hope to be one in that ransomed host who, robed in immortality, shall praise God forever. Yours in hope of eternal life,

J. R. Preston.

Floyd, Iowa, April 20, 1865.

From Sr. S. P. Green.

Bro. Grant:—Amidst all my afflictions, care and pain, I am blest and comforted with the weekly visits of the heavenly messenger which kind Father is pleased to send to me. Comparatively few in this vicinity are privileged with the perusal of this best of all religious papers published in our land, the World's Crisis. Since about a year and a half five copies of the Crisis have been sent to this vicinity; when up to that time for several years only one copy, and that came to my address. I have been blest and comforted, enlightened and strengthened by these silent preachers, books, tracts and papers.

It is about thirteen years since I first saw the light emanating from God's book. Glory be to God, my mind has never been turned from the great and glorious truths contained therein. Have ever since been firm in the belief of the sleep of the dead until the resurrection, the destruction of the wicked, etc. etc., and the immediate coming of Christ. Sometimes I have had great reason to fear lest I should come short of a home in "Eden restored." I have been almost discouraged, and weary because of the roughness of the way. Plymouth has not been entirely forgotten, for He has sent his servants into this place occasionally, to proclaim speedy redemption to the captives, and destruction to those who are found on the left hand at last. I know that some good has been the result.

All thanks be to the great Giver of every good and perfect gift.

Brethren and friends, one and all, if some seeds have fallen on stony places, and the fowls of the air have devoured them, there have also some fallen into good ground, and will spring up and bear fruit, some a hundred, some sixty, and some thirty fold. I hope soon to share with you, dear pilgrims, the golden reward of the righteous. O, all ye who pray and find access at the throne of grace, remember me and my family.

Your sister, S. P. Green.
Plymouth, Vt.

From Sr. L. B. Weaver.

Bro. Grant:—I'm a weary, way-worn pilgrim and stranger in this vale of tears, and often sigh to be at rest in the everlasting kingdom of God, never more to suffer pain or disease again. Often does the day seem long and the nights dark and dreary, and I would gladly rest in the silent grave, there to slumber until the blessed Master shall appear to gather all his chosen ones home. O how sweet the sound of home falls on my weary ear, when pain and distress weigh so heavily upon my nearly worn-out body.

"How sweet to reflect on those joys that await me."

When trying to get a little sleep in the silent watches of the night, then the reward looks bright and blessed to me, and I earnestly pray "Thy kingdom come!" To one whose body is constantly racked with pain and distress, how sweet the prospect of rest; and when the tedious nights seem long and dreary, 'tis then I can look forth and cry,

"Watchman, tell me, does the morning
Of fair Zion seem to dawn?"

and it does seem as if it were soon to break forth in splendor upon our ravished eyes. O how it fills my aching heart with joy to know that the bright day is soon to burst forth. I earnestly long for that day to come when all our tears and sighs shall be gone, and all the dear afflicted ones that now are suffering from disease will have a body like Christ's, and never more have to pass wearisome days and sleepless nights, until life itself is a burden. O my dear sister sufferers, be patient a little while longer; yonder no pain can ever rack our bodies. Dear Sister "Chloe," God bless you, and bring us at last to the city of our God. There we'll meet to chant the heavenly anthems of redeeming love, and never fear the cruel hand of death and disease. Would that I could see you here in this world. You shall have my prayers, and will you not remember me at the throne of grace? Dear Savior, gather us home.

Luthera B. Weaver.

From Sr. J. M. Tuck.

Bro. Grant:—I have been a reader of the Crisis for a little more than two years, and I can say of a truth that I have received more benefit from it than from all the religious reading I ever had since I professed faith in Christ, which has been twenty-three years. I love the doctrines it advocates; they are truly meat in due season, and it is about all the truth we do get, living where we do not have the privilege of hearing the true gospel preached but occasionally; although we are surrounded by those who profess to teach the doctrines of Christ, and they tell us that when we die the soul or spirit goes to inhabit a house not made with hands, eternal, in the heavens; consequently there is no necessity for this old body being raised. But my hope is predicated on a future resurrection of the dead, when, if we are Christ's, these vile bodies will be made like his glorious body. What a glorious hope! It often cheers my heart while passing through this world of trial and sorrow. Destroy it, and my hope of a future life is gone.

We have been called to lay many of our loved ones away in the silent grave, but we hope to meet them again when Jesus comes to awake the sleeping millions who have long been slumbering in the dust. May the Lord help us to love his word, open our hearts to receive the truths therein contained, have our lamps trimmed and burning, and finally be saved in his everlasting kingdom. Your unworthy sister, J. M. Tuck.
Albion, Me.

From Sr. E. P. Beach.

Bro. Grant:—One year ago myself and husband were all in this place who believed in the blessed truths of the sleep of the dead and the destruction of the wicked; but now there are three Methodist brothers who openly advocate these precious truths; and others are searching to see if these things are so My prayer by day and night is, that God in his infinite mercy would bring many more out of sectarian darkness into his glorious truth, and out of nature's darkness into the light and liberty of the gospel of peace. Pray for us, you who have access to the throne of grace, that God may pour out his Spirit in this place, and raise up a little band that shall have clean hands and pure hearts, watching, and, like Paul, loving the appearing of Jesus.

When I hear of the Lord's working, my heart is made glad. As we look about us, we see the harvest is plenteous, but the laborers are few. Let us pray the Father that he would raise up and send forth laborers into the field; and let us who have had but little of this world's goods, and but one talent, not think we can do nothing; we can lend our paper, and we can go to Jesus and ask him to bless its truths to their souls; and we can by the grace of God so live that those around us shall be constrained to acknowledge there is a reality in religion. And if our names should be cast out as evil, let us rejoice, being assured if we suffer with Him we shall reign with Him in his kingdom. Your sister in hope, Eliza P. Beach.

From Bro. C. F. Churchill.

Bro. Grant:—By the grace of God I hope to stem and outride the gathering storm, to gain the port of eternal joy and bliss beyond the mountain waves of life's tempestuous sea, where the wicked cease from troubling, and the toil-worn soul shall rest.

"The hope of living, reigning there,
Is all my hope against despair."

In a little while I hope to meet the dear ones where tears will never fall or heart be sad; where God's own soft hand shall wipe the tear from sorrow's streaming eye. Cheer up, ye waiting ones, our redemption draweth near. The Master will be here in a little while, and bring his reward with him,—glory, honor, immortality, eternal life; with an incorruptible inheritance in the everlasting kingdom for his faithful followers. May God grant me a share with all his faithful ones in his coming glory. C. F. Churchill.
Presque Isle, Me.

From Sr. L. E. Saulpaugh.

Bro. Grant:—My heart says, O Lord, keep the children in this time of peril, when wicked men and seducers are waxing worse and worse. May the dear saints of God ever keep so near their Redeemer, who bought them with his precious blood, that they may be saved from falling in with the last-day fables so cunningly devised by wicked men. May the Lord help us to trust in him, that like Mount Zion we may never be moved, but abide for ever.

Signs speak in thunder tones that the Captain of our salvation is near, and if we have kept the faith and laid hold on eternal life, he will bring us off victorious, to reign with him in the kingdom of God. And to us who are laying away our loved ones, how cheering the thought that they will come again from the land of the enemy to their own border, and we shall see them and know them,—a meeting that will never be saddened by the thought of parting. May this be the happy lot of us all. Your sister in Christ, L. E. Saulpaugh.
Goffstown Village, N. H.

From Bro. Wm. Crewdson.

Dear Brother:—I have much reason to be grateful to the unknown friend who sent me your most valuable paper, the Crisis; also for your exposition of the prophecies, as well as others of the brethren on the same subjects. I was of the opinion we were in the last days. In that opinion I stood alone, not knowing that such was the mind of any man. I thank God he ever turned my mind to the prophecies. May God send forth light and truth with speed and power to the ends of the earth. I have loaned the papers on all occasions when I thought good could be done. Many are beginning to be convinced there is some great event at hand. May the Lord enlighten the hearts of all who are searching for truth. I should have spent many a dull and lonely hour if it had not been for your Crisis, being old, and a cripple for twenty-five years. When I feel unable to purchase your paper and read your excellent books and tracts, my feelings are inexpressible; but, thank God, if I am not privileged to read them, others are, and that is some comfort to me. May they do great good wherever they are sent. Hoping we shall meet in the better kingdom, your Bro.,
Payson, Ill. Wm. Crewdson.

From Sr. A. A. Hill.

Bro. Grant:—I am not ashamed to give in my testimony on the side of the Lord. I love him, and he owns and blesses me every day. I have cast myself and all I have in his hands, believing that if I cast all my care upon him who careth for me, he will direct all things for my good. He has greatly increased not only my spiritual but also my bodily strength, in answer to prayer. What love our heavenly Father has for us! He is ever ready to lend a listening ear to our petitions, though they may be ever so humble, if they are offered in the right spirit. It is five months to-day since death entered our dwelling and took from me my dear husband. He sleeps sweetly in Jesus, which is my great consolation. "Whom the Lord loveth he chasteneth." Thank the Lord for the balm he ever has ready whenever he inflicts a wound. The grace of God assisting me, I hope to meet my husband, with the rest of the redeemed, in the kingdom of God, where trials, sickness and death will be felt no more.

"O Lord, forgive my errors past,
And help me live henceforth to thee;
Nor me from thy dear presence cast,
While tossed upon life's troubled sea.

"Mould every thought, desire and deed,
Conform me to thy holy will,
Impart to me the grace I need,
And with thy love my spirit fill."

Abby A. Hill.

From Sr. H. M. Dubey.

Bro. Grant:—I wish to say a few words to those who write for the Crisis. Would not Bro. Grant's task be a good deal easier, his burden lighter, if you would all pray more over the articles you send him for insertion? Do you always have the glory of God in view? Is it always your greatest desire to feed the flock of God, not only the strong, but also the lambs? Do you always aim to write in such a spirit as will lead sinners to Christ, and that all will feel when reading them like drawing nearer to God? Oh that we all might have more of that charity without which we are as "sounding brass, or a tinkling cymbal."

Brethren and sisters, let us pray more for those who write for the Crisis, that they may always be led by the spirit of Christ; not forgetting to pray also for those who labor in the gospel. They have many trials and discouragements. Give them your prayers and sympathies, and may God sustain them.

I praise God for the light we have. I believe we are almost home. I want to see Jesus, my best friend, with all the saints, and greet them in the new earth. Let us be faithful. Your sister, Hannah M. Dubey.
Castle Rock, Minn.

Obituaries.

Foster. In Charlestown, April 24th, Dea. Gideon Foster, eighty-five years and eleven months.

Dea. Foster was a native of Andover, Mass. In the year 1800 he was baptized in Reading Pond. In 1820 he connected himself with the First Baptist church, Charlestown. In 1830 he was chosen deacon, which office he filled till his death. For many years he was keeper of the Charlestown almshouse. He was three times married; first, to Miss Tabitha Robbins, with whom for many years he attended upon Dr. Baldwin's meeting, in Boston. His second wife was Parmela Winn., of Burlington, Mass., a woman of rare qualities of mind and heart. In 1844 he was married to Mrs. Ruth Rose, who survives him, in deep affliction. He had ten children, several of whom live to mourn his loss and bless his memory. Dea. Foster was a genuine christian gentleman of the old school. He had a sensitive, sympathetic nature; he was cheerful, kind-hearted, charitable. He made many friends, and kept them. As an officer in the church he approached very nearly the God-given standard —"Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience." His personal piety was of that sincere, consistent, earnest type that wins universal commendation. He was a man of much prayer, and of strong faith in God. He walked with God in the flesh nearly sixty-four years, and now he is not, for God has taken him. "So he giveth his beloved sleep."—*Com.*

Jacobs. Fell asleep in South Windsor, Conn., May 1, 1865, after a short but severe illness, Jane Jacobs, aged eighteen years and two months.

This young sister for about a year past has had a presentiment that she would not live long, and the world seemed to lose its charms for her. She desired a better country, even an heavenly country. She had full possession of her reason till within a very short time of her death. She spoke much about Jesus and the world to come; bade her parents an affectionate farewell, and warned her sister to prepare to meet her in the kingdom. Bro. and Sr. Jacobs feel their loss much, but they mourn not as those who have no hope.

Bro. H. H. Dickinson spoke words of comfort and consolation from Job 14.

"Fond parents, forbear to complain
That the loved one has gone from your sight,
You soon shall behold her again,
With new and redoubled delight."
O. Loomis.

Ross. Died at Addison, Vt., June 28th, of consumption, Ella F., daughter of David T. and Mary Ross, aged seventeen years and eleven months.

Five years ago this summer she followed Christ in baptism, at the hands of the writer. She was comforted by the christian's hope amid all her trials, and Christ was so present with her that she was enabled to shout when dying, "Mother, I see Jesus! All glory, for me and you! I'm happy," leaving her parents and one sister to mourn, but not as those that have no hope. Sermon from Lam. 3:33, by Rev. Mr. Walker. D. T. Ross.

Morey. Died in Atkinson, Me., May 4th, Christopher Morey, aged nearly eighty-eight years.

"He was born in Ashford, Ct., in 1777; became interested in the subject of religion in early life; was a consistent, devoted and persevering member of the Methodist Episcopal church for over sixty years. He fell asleep in hope of a part in the "first resurrection." Thomas Smith.

Fletcher. Died in Hopeville, Conn., May 4, 1865, Mary L., wife of Orrin L. Fletcher, aged twenty-five years, eleven months and fourteen days.

She sleeps in Jesus.

Words of consolation were spoken by Bro. A. M. Higgins, from St. John 12:24.
O. L. Fletcher.

Married.

In South Stukeley, C. E., May 13th, 1865, by Elder C. P. Dow, Mr. Leonard J. Kneeland and Miss Emily J. Anderson, both of Stukeley.

In Bolton, C. E., June 11th, 1865, by Elder C. P. Dow, Elder Levi Carter McKinstry and Miss Miriam Alexander, both of Barnston, C. E.

In Stanbridge, C. E., June 20th, 1865, by Elder C. P. Dow, Mr. Frederick Chambers, of Stanbridge, and Miss Paulina Rider, of Granby, C. E.

In Templeton, Mass., June 3d, by Rev. L. Salim, Mr. George Wheeler, of Templeton, and Miss Lydia A. Cook, of Athol, Mass.

At Groton, July 5th, by Daniel Needham, Esq., John Sawyer and Mrs. Frances B. Warner.

Summary of News.

FOREIGN.

From Northampton June 21st.

The *Times* says all the preparations connected with the final departure of the Atlantic cable are completed. The Great Eastern is expected to sail from Valentia on the 10th of July, and that telegraphic communication with America would be completed by the 20th.

Commercial treaties between the Zollverein and England and Belgium were agreed to in both Houses.

A Polish deputation had presented an address of condolence to the Emperor of Russia, who thanked them, but added that he and his successors would never tolerate a separation of Poland from Russia.

The negotiations between the Pope and the Italian Government had been obstructed by serious difficulties, and it was expected they would terminate without result.

A meeting had been held at Palermo for the purpose of protesting against the negotiations between the Italian and Roman Governments.

The treaty of commerce between France and Spain had been signed.

Advices of the 29th.

Marshal Canrobert has been appointed commander of the Army of Paris.

The Italian Government has rejected the terms proposed by the Pope for the settlement of the question of the Bishops, and negotiations have been broken off.

There is a ministerial crisis at Vienna. The Cabinet has resigned.

From Brazil.—A private letter to the Providence *Journal*, dated Rio de Janeiro, May 25th, gives us the following interesting information from Brazil:

Within a week after the Parliament met, the Chamber of Deputies unanimously passed the bill for establishing a steamship line with this country. The bill corresponds to that passed by our Congress. It was expected at the date of our letter that it would pass the Senate within three weeks. We may therefore hope that at last we shall have a regular line of good vessels plying between Brazil and New York, and securing for us a large part of the trade which now goes to Europe, and which we ought long ago to have obtained.

A large and intelligent party are agitating the question of Emancipation. Senator Silveira da Motta has with general approval brought in a bill prohibiting foreigners from buying slaves, and requiring those who now own them to liberate them within two years. A similar bill was rejected last year, but it is hoped that this may now pass.

Another Senator, the Viscount de Jequitinhonha, has introduced a bill providing for the emancipation in ten years of all slaves over twenty-five years of age, and for the complete abolition of slavery in fifteen years. It is not expected that it will at present pass. But the anti-slavery party is rapidly gaining ground. The books on emancipation which the Rev. James C. Fletcher took out with him, were eagerly sought and read. It is hardly possible that the abolition of slavery in the United States should not have a very marked influence in Brazil, especially if our commercial and social relations become more intimate.

Brazil, uniting with the Argentines and the Uruagayans, had commenced a cruel war against Paraguay. There are immense forces in the field on both sides, and hostilities are being carried on without mercy.

A third revolution has broken out in Bolivia, driving out the recently self-elected President. The revolutionists were marching on the city of Lapaz, and it was thought they would sack the city.

The revolution in Peru seems to be gaining ground. Gen. Cauzeo, the actual Vice President of Peru, has joined the rebels.

A revolution, headed by the ex-President Urbina, had broken out in Ecuador. The war steamer Guayas was captured by a number of armed men on board the steamer Washington, the latter vessel floating down alongside under pretense that the current carried her there. The commander of the Guayes was killed.

New York, June 28. Advices from Venezuela state that Gen. Falcon has entered upon the duties of his office as President. Gen. Filipe Mozano died at Caraccas on the 25th ult. It was said that Gen. Venanico Pulgar, a personal enemy of the President, had invaded a town on the Maracaibo coast, but was obliged to return to one of the States of Columbia.

The State of New Barcelona was still in disorder.

Troops continued to arrive at Havana from San Domingo.

Advices from Nassau state that the place was entirely deserted by the floating population acquired during the war in the United States.

Gen. Breckinridge was still in Havana, and counsels all his friends to throw themselves on the clemency of the President and ask for pardon, and probably intends to do so himself. He keeps very quiet.

Trade will commence with the Southern ports immediately after the 1st of July. Vessels are already advertised.

The Locust Plague.—The following letter gives an account of the plague of locusts in Syria:

"*Maalka, May* 18. I think you will be interested to hear about the swarms of locusts which have visited the whole of Palestine and the Lebanon, and which, I fear, will leave little food for man or beast. Early in last month the locusts first appeared, and in such myriads, that on looking through the telescope they seemed like a dense fall of snow, in huge yellow flakes, as far as the eye could reach, and continued for weeks to cover the whole land, with the exception of a small portion. We are very thankful that in our two little villages, and for a few miles round, no locusts alighted. Every evening the town crier used to go round and cry out: 'Men, women and children of Maalaka, you are to leave your work and go to drive away the locusts, and he who disobeys shall eat one hundred rods, sit twenty-four hours in prison and pay a fine.' By shouting and drumming, the people frighten away some of the swarm to hinder them from depositing eggs. Then, a fortnight later, a proclamation was issued that every individual must bring a measure of locusts' eggs to the Seraglio to be burnt, and those who could not gather must buy their share. So locusts eggs were sold at a high price, and finally burnt. The last thing ordered was the formation of little canals, into which the young larvæ (now hatched and eating voraciously,) might be chased and destroyed *en masse*. With all their efforts and orders from the Sultan, very few, comparatively, can be killed, and I fear the land will suffer grievously. The locusts have not come here for twenty years back, and their visit now is supposed to be owing to the very mild winter."

DOMESTIC.

Washington, July 6. Maj. Gen. Hancock repaired to the Arsenal at noon to-day and delivered the death warrants of Payne, Harrold, Atzerott and Mrs. Surratt to Maj. Gen. Hartsuff, who is in charge of the prisoners, when they together visited the condemned to inform them of the sentences pronounced and the time fixed for their execution. Payne was the first to whom the intelligence was communicated. It did not seem to take him by surprise, as doubtless he anticipated no other sentence and nerved himself accordingly. The other prisoners were more or less affected. Mrs. Surratt, particularly, sank under the dread announcement and pleaded for four days additional time to prepare herself for death.

All the prisoners will be attended by clergymen of their own designation. The scaffold has been erected in the south yard of the old penitentiary building, which is enclosed by a high brick wall. Coffins and burial clothes have already been prepared. Only a limited number of persons will be admitted to the scene.

The sentences of the conspirators who are to be imprisoned will be carried into immediate effect.

Washington, July 7. The execution of the four condemned conspirators, Payne, Atzerott, Harrold and Mrs. Surratt, took place at precisely twenty-two minutes past one o'clock in the presence of about one thousand spectators, all of whom (with the exception of about two hundred and fifty or three hundred) were officers and soldiers.

New York, July 7. The *Tribune's* Galveston correspondent, writing under date of the 20th ult., says that place was occupied by colored troops as provost guard. Gen. Gordon left on the 20th for Houston with a sufficient force to occupy that city.

Galveston is dreary and desolate. Loyalty does not manifest itself among the inhabitants. The impoverished people still cling to the idea of State rights and want to fly to the "Lone Star" once more.

There are more slaves in Texas than before the war, but the institution is waning and little effort is made to capture runaway negroes. There is a reign of terror in the interior, where the rebel soldiers are taking vengeance on rebel quartermasters and contractors.

☞ Among the papers of Jeff. Davis, recently captured, the Government discovered several documents of vital importance, determining the guilt and complicity of Jeff. Davis in the conspiracy plot. These documents are of such import as probably to determine the authorities in favor of the trial of Davis before a military commission upon the charge of assassination.

☞ Prince Napoleon appears by all accounts to be preparing for a long absence from France. His Pompeiian house in the Avenue Montaigne has been sold, and for some days past his yacht has been waiting at Havre in readiness for his departure. It may possibly, however, be delayed for a few days in consequence of the accident he has met with.

☞ A Catholic gentleman in England died recently. His son was in Rome and with the Pope when he received the news, so His Holiness telegraphed his benediction to the family of the deceased. This is the first instance in which blessings have been sent by telegraph.

☞ It is rumored that there will shortly be an interview between Victor Emmanuel and the Pope, and that Francis II. will then rid Rome of his presence and retire to Bohemia. This will be a severe blow to brigandage.

☞ The Italian papers are full of *I meetings* (they have adopted our word, and prefixed it with an Italian article), which are being held in all parts of the kingdom to protest against any compromise with Rome.

Notices.

To All Concerned.—Removal.

I have removed my business to a large and commodious office, 19 Lindall St., directly in the rear of the Boston Post Office, where I have a good assortment of tracts, new and old, Bible Students' Libraries, pamphlets, Sunday school books, etc., etc. Several new tracts are ready for the press, and it is hoped that other publications will follow in quick succession. All letters, orders and remittances designed for *me*, whether for Social Hymns, "Children's Hymns, Lyres, Bibles, Libraries, Concordances, Hebrew, Greek, or English, or any other books published by the Tract Societies or S. S. Unions, or others, in this country or England, which are of use to Bible students, should be directed to H. L. Hastings, Scriptural Tract Repository, No. 19 Lindall St., Boston, Mass.
July 10, 1865.

Wilbraham via. Rutland.

Who desires to go to Wilbraham campmeeting through Rutland? Let churches in Vermont ascertain about how many will go, that it may aid us in getting fare reduced clear through. Write to H. F. Carpenter, Rutland, Vt.

Campmeeting in Wallingford.

There will be a campmeeting on Wallingford Farms, Ct., commencing August 14th, and continuing over the following Sunday. Particulars hereafter. B. Hitchcock.

Notice.

I would say to the preaching brethren who are traveling this way, or feel it a duty to come here and preach the word, that there are a few yet left in Dover, N. H., who love Jesus and his coming, and we respectfully invite them to come this way, whether it be a week day evening, or on the Lord's day, and I will see that you have a place to preach. In behalf of the friends of Jesus,
Joseph Pinkham.

Tremont Grove and Campmeeting.

This meeting will be held upon the same ground as last year, one-half mile from the Tremont Depot, West Wareham, Mass., on the Old Colony and Cape Cod Railroad, thirty-five miles from Boston, and eighteen from New Bedford. It will commence July 25th, and continue over the Sabbath. We hope to greet the many we have met there before, and many more beside. Shall we not see many from Portsmouth, Concord, Lawrence, and from towns round about Boston? Encouraged by the blessings of God upon this meeting in the past, we expect a larger and a better one this year.

Preachers who may come in the name of the Lord will find a cordial welcome. We, however, assume no responsibilities save with such as are engaged. None are desired who come in their own name, or in the name of some strange doctrine. The objects of this meeting are to comfort and strengthen the saints, and save men "from the wrath to come."
H. Munger, for the Committee.

Notice.

The members of the African Female Mission Church of Peekskill, intend holding a Session or Convention of women at Peekskill, New York, commencing Friday, July 14th, to continue one week or more. Preaching through the day in the grove, and in the church evenings. All brethren and sisters are invited who are in favor of women laboring in the gospel, and will come and work for Jesus. We hope there will be a large gathering of laborers here, independent of party, sect or color. Come brethren and sisters, let us make one rally for the Lord.

The President of the Female Union Missionary Association will deliver the opening address. Subject, Mission Work. We expect female preachers from Philadelphia and elsewhere.
Mrs. Elizabeth Duffuls, M. D.,
New York, June 28. Superintendent.

Notice.

The Lord willing, we will hold a meeting at Findley's Lake, Chaut Co., N. Y., August 11th, in the evening. Also on Ripley Hill, near Bro. James Thorp's, Saturday and Sunday, 12th and 13th, as Bro. Thorp may appoint, and at the Sherwood schoolhouse, near Union Mills, the 14th, in the evening. Father and Mother Ongley will be with me, and assist in preaching the word.
John T. Ongley.

Dedication.

The Free Advent meeting-house at Lake Village will be dedicated July 22d, at ten o'clock A. M. Elds. M. Grant, T. W. Piper, and others, will be present. Meeting to continue over the Sabbath.
J. Knowles, for the brethren.

Tremont Campmeeting.

The fifth annual campmeeting will commence at Tremont, Tuesday, July 25th, and hold over the following Sabbath. The Committee will make arrangements for boarding. Bro. Hiram Munger will preside, arrange for the preaching, and give due notice of the same. By order of the Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
A. Decker....Sunday, July 16th
Hiram Munger....Sunday, July 23d

East Boston, at the Chapel, corner of London and Decatur Streets, Sunday, July 16th. Let there be a general gathering of the friends. H. L. Hastings.

Pittsfield, N. H., Saturday evening, July 29th, at 6½ o'clock, and over the following Lord's day.
Miles Grant.

Groton Junction, Mass., (Community Hall) Lord's day, July 16th. (Rom. 6: 5.) Wm. C. Thurman.

Springfield, Mass., (Barnes' Hall) Friday eve., July 14th
H. K. Flagg.

Portland, Me....July 23d and 30th
J. K. Bellows.

Windham Centre....Friday evening, July 14th if there is a conveyance from Poland.
Portland....Sunday, July 16th
Biddeford....Monday evening, July 17th
Saybrook, N. H., (where Bro. Edmunds appoints), Tuesday evening, July 18th.
Lynn, Mass....Thursday evening, July 20th
South Reading....Friday evening, July 21st
Tremont camp-ground....Monday, July 24th
All letters to me must be directed *Chicopee Falls*, instead of Chicopee. Hiram Munger.

Bradford, N. H., (Pond meeting-house), Sabbath, July 16th.
Manchester, N. H....Sabbath, July 23d
T. M. Preble.

Lowell, Mass....Sunday, July 16th
J. T. Dixon.

Camps Mills, Ct....July 23d
Wallingford Farms, Ct....July 30th
B. Hitchcock.

Pittsfield....July 16th
Warner, (Waterloo school-house)....July 23d
Z. Ford.

Holderness, (Brick school-house)....Sunday, July 30th
Manchester....Sunday, August 6th
Nelson Hartshorn.

Conference in Dover school-house, Saturday, Aug. 5th at 3 P. M.
South Atkinson....Sunday, Aug. 6th
Sebec, Me., (school-house near Bro. Joshua Livermore's) Sunday, Aug. 13th. Thomas Smith.

Chichester, N. H., (at the Pine Ground), July 16th and 30th, and every two weeks after until further notice.
S. S. Mooney.

Dover, N. H., (in the old Court House), every Sabbath until further notice. T. M. Latham.

Hartland, Vt., (Dinsmore Hill)....July 16th
Danbury, N. H., (Town Hall)....July 23d
Concord, N. H....July 30th
Portsmouth, N. H....Aug. 6th
Worcester, Mass....Aug. 13th and 20th
J. Couch.

Vernon, Vt....Sunday, July 16th
Northfield Farms, Mass....Sunday, July 23d
North Adams....Sunday, July 30th
A. Mussey.

Rome, Me....Aug. 5th and 16th
H. B. Sevey.

Lawrence, Mass....Sunday, July 16th
Cheshire Street, Ct....Sunday, Aug. 6th
Wallingford Farms....Tuesday evening, Aug. 8th
Yalesville, Ct....Thursday evening, Aug. 10th
Plymouth Hollow....Friday evening, Aug. 11th
Northfield, (where Bro. Humphreville may appoint), Sunday, Aug. 13th. L. Boutell.

Warner, (Waterloo school-house), Sat. eve., and Sunday, July 15th and 16th. Love feast Sunday morning, at 9 o'clock; baptism in the afternoon.
Bradford, N. H., (at Israel Andrews), Saturday evening, July 22d; and Sunday, 23d, at Pond meeting-house. Love feast 9 A. M. Baptism P. M.
North Sutton, Saturday evening, July 29th, and at Israel Andrews' meeting-house Sunday, July 30th. Love feast 9 A. M.
Top of Kearsarge Mountain....Aug. 6th
John G. Hook.

Philadelphia, Pa....July 16th, 23d, and 30th
Rufus Wendell.

There will be preaching at the West Brick School-House, near Brimfield, Mass., Sunday, July 23d. Let there be a general attendance. Come, rally in the name of the Lord. S. S. Brewer.

Concord, N. H....Sunday, July 16th
North Chichester, N. H....July 23d
Brookfield, N. H., instead of Bro. Ross....July 30th
A. W. Sibley.

New Bedford....July 16th
J. S. White.

Livermore, Me....July 16th
Rome, Me....July 23d
L. L. Howard.

Athol....Sunday, July 16th
A. M. Higgins.

Lincolnville Centre, Me....Sunday, July 16th
Newburgh, (school-house near Joseph Smith's), Sunday, July 23d. Thomas Smith.

Bristol, Ct....Sunday, July 16th
Ira Morgan.

Bristol....Friday eve., July 14th
Cheshire Street....Sunday, July 16th
Yalesville....Monday eve., July 17th
Wallingford Farms....Tuesday eve., July 18th
New Britain....Wed. eve., July 19th
Hartford....Thurs. eve., July 20th
Warehouse Point....Friday eve., July 21st
Springfield, Mass....Sunday, July 23d
Palmer....Monday eve., July 24th
Clinton....Wed. eve., July 26th
Holden....Friday P. M., July 28th
Worcester....Sunday, July 30th
A. Ross.

Winchester (Stone school-house)....July 16th
West Hill, Ct....July 30th
Lovely Street....August 6th
H. Rockwell.

Plainfield, (Pond school-house)....Sunday, July 16th
Wm. J. Blanchard.

Biddeford....Sunday, July 16th
J. K. Bellows.

Carlisle....Sunday, July 16th
B. Spaulding.

Portsmouth....Sunday, July 16th
J. G. Smith.

Northwood Narrows....Sunday, July 16th
Lee....Sunday, July 23d
Dover....Sunday, July 30th
Kennebunkport, Me....Sunday, Aug. 8th
Benj. P. Manning.

West Poland, Me....Sunday, July 16th
And the five evenings previous as Bro. Libby may arrange. These appointments are given by the suggestion of Bro. Munger. A. Simpson.

Benedict school-house, Erie Co., N. Y., July 16th, at 10½ A. M.
Benedict school-house, Erie Co., N. Y., July 18th, at 10½ A. M.; and at Swift's Mills at 4 P. M.
C. F. Sweet.

Business.

TO CORRESPONDENTS.

H. S. P.—Will send your letter when we next remit to him,—probably this month.
J. Wilcox—He is.
C. C. Johnson—Life of H. Munger all sold. Sent you Tracts on Infidelity instead.
Edwin A. Cole—Out of "Munger." Have sent you all in Tracts.
J. F. Boyd—Have sent you others instead of "Munger's Life," as they are all sold.

☞ Cash receipts are omitted this week. Will appear in our next.

BOOKS AND TRACTS SENT.

By Mail—E Elliot, J Heady, D M Kinter, Mrs. C Samuel, C C Johnson, Mrs. J. D. Ellis, J F Boyd, A Mallory, G W Smith, A P Hyde, B C Snyder, F Butt, Mrs. F G Haskell, Mrs. L C Wheeler.
By Express—F H Burbank, T Smith.

LETTERS RECEIVED.

F S Bradford, F H Chamberlain, M D Wellcome, G Dillabaugh, B Spaulding, J C Perkins, J. A. S., J Lyle, I C Wellcome, Asa Rogers, H M Bryant, J J Austin, L Southwick, J T Kimball, T M Preble, G Hull, G W Burnham, D W Griffin, H M Fisher, H S Paine, H C Ames, C B Turner, E S Willard.

POST OFFICE ADDRESS.

H. L. Hastings—Scriptural Tract Repository, 19 Lindall Street, Boston, Mass. Rear of the Boston P. O.
B. Spaulding—Chelmsford, Mass.
F. H. Burbank—S. W. Cor. 7th and Spring Garden Streets, Philadelphia, Penn.
R. J. Whitehead—Warren, Ct.
C. Goodrich—No. 2 Central Square, East Boston, Mass.
Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.
H. Munger—Chicopee *Falls*, Mass.
W. Sheldon—Baraboo, Sauk Co., Wis.
H. F. Carpenter—Rutland, Vt.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
J. Couch—Concord, N. H.

Maine Second Advent Tract Society.

S. K. Partridge, R. R. York, I. C. Wellcome,
Board of Managers.
I. C. Wellcome, Secretary and Business Agent.
Isaac Wight, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.
I. C. Wellcome, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. Wellcome, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

BOOKS FOR SALE AT THIS OFFICE.

The Emphatic Diaglott: containing the Original Greek Text of the New Testament, according to the Recension of Dr. J. J. Griesbach, with an Interlinear Word-for-Word English Translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209) in the Vatican Library; with Notes, References, and an Appendix. 880pp. 12mo. Price, plain leather, $4.00; extra, gilt, $4.50; Turkey morocco, $5.00. Postage, 16 cents.

Christian Baptism: its Duty and Object Scripturally considered and enforced. To which are added copious extracts from important histories on immersion, pouring, sprinkling, lustration, exorcism, etc. etc., showing some curious doctrines and workings of Pagan traditions, and Christian superstitions. By I. C. Wellcome, Yarmouth, Me. Price, 20 cents postpaid; $2.00 per dozen, postpaid.

Rahab the Harlot. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of "the cities of the nation," with Babylon the Great. Words of solemn warning. By Wm. Shepherd. 40 pp. 10 cts. single, 85 cts. a dozen.

The New Testament of our Lord and Savior Jesus Christ; with brief Notes and Instructions; containing the references and marginal readings of the Polyglott Bible; also the Psalms, Maps, and Harmony of the Gospels. Published by the American Tract Society. For family use. $1.75; by mail, $2.15.

Dictionary of the Holy Bible, for general use in the study of the Scriptures, with Engravings, Maps, and Tables. Published by the Amer. Tract Society. This is one of the best. Cloth, $1.50; by mail, $1.75. Sheep, $2.00; by mail, $2.25.

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The Scriptural Question Book. "Sanctify them through thy truth: thy word is truth." A valuable help to Sunday School and family instruction. 127 pp. Price, 15 cts.; postage 4 cts. $1.50 per dozen; postage 8 cts. on every three copies.

Canon of the Holy Scriptures examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. Translated from the French, and abridged by Edward N. Kirk, D. D. $1.75. By mail, $2.00.

The Great Symbolic Chart of the Times of Daniel and John, in which the most important features of chronological prophecy are "made plain upon tables, that he may run that readeth" Sent by express for $5.00.

Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils after the day of judgment. Being the last three chapters of "Death not Life." Price, 8 cts.; postage, 2 cts.

The taking of Human Life incompatible with Christianity; with remarks on the present crisis. By T. F. Tukesbury. Price, 8 cts.; postage 2 cts. A tract for the times.

Death not Life; or, the Destruction of the Wicked Scripturally established. By Jacob Blain. Price, 25 cts; postage 2 cts. Cloth, 40 cts.; postage 8 cts.

The Mission of Suffering. An excellent tract, addressed "to a pastor in trying circumstances," by A. P. Jolliffe, Philadelphia. Price, 5c, postage 2c.

Thurman's Bible Chronology, or, The Sealed Book of Daniel Opened. A work for every Bible Student. $1.50; by mail, $1.75.

Muller's Life of Trust. A Narration of the Lord's dealings with George Muller, written by himself. $1.75; by mail, $2.00.

Diphtheria: its Causes, Treatment, and Cure. By James C. Jackson, M. D. Price, 10 cts.; by mail, 12 cts.

The Syriac New Testament. A literal translation from the Syriac Peshito Version. By James Murdock, D. D. Price $2.50. Postage 36 cts.

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Glad Voices; words by D. T. Taylor, music by L. Reimer. Price $2.00 per one hundred. 3 cts. single; postage 2 cts. on every package of twenty-five or less.

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IV. The Great Controversy between God and MAN; its Origin, Progress, and End. With the following TRACTS:—The Church not in Darkness; The Three Worlds; The Last Days; [illegible] H. L. Hastings.

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For the World's Crisis.

I WOULD LIKE TO LIVE WHEN JESUS COMES.

"But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should arise, and the Lord appear before the period of my age, it would be the joyfullest tidings in the world."—*Richard Baxter*, 1670.

I would like to live when Jesus comes
To gather home his chosen ones,
To see the city of my God
Descending from his blest abode:
O! I would live when Jesus comes
To gather up his ransomed ones.

To see Her with his glory crowned,
By angels borne and circled round;
To hear the shout—The Bridegroom's come!
And rise to greet him on his throne.
Yes, I would live when Jesus comes
To gather up his ransomed ones.

To see the righteous dead come forth,
From east and west, from south and north,
And hear their shout from shore to shore,
O grave, thy victory now is o'er!
O! I would live when Jesus comes
To gather up his ransomed ones;

And hear the living pilgrim ones
Cry out, "Behold, behold He comes;
Lord Jesus, come, O, quickly come,
And take thy waiting watchers home!"
O! could I live when Jesus comes
To gather up his ransomed ones.

And then the change, as "twinkling eye,"
The gift of life, no more to die;
The catching up, the friends restored,
And "so forever with the Lord."
O! I would live when Jesus comes
To gather up his ransomed ones.

To see the haughty scorner quail,
The persecutor's proud heart fail;
The fear, the trembling, the dismay,
The rending rocks, the fiery spray;
Yes, I would live when Jesus comes
To gather up his ransomed ones.

The heavens as a parchment scroll,
The earth in flaming billows roll;
The pride of man, his darling world,
In winding-sheet of flame is furled.
O! let me live when Jesus comes
To gather up his ransomed ones.

And then to hail the glorious dawn
Of heavens new—a world re-born;
A fragrant earth, new Eden bowers,
The tree of life, unfading flowers;
Yes, I would live when Jesus comes,
To gather up his ransomed ones.

In crucible of flame refined,
The air with perfumed zephyrs twined,
The sealess* earth, the sunless† sky,
The host of saints with tearless eye;
O! I would live when Jesus comes
To gather up his ransomed ones.

Milwaukee, Wis. GEO. THOMSON.

* Rev. 21: 1. † Rev. 21: 23.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER THIRTEEN.

My Dear Sister:—There are very many who take the same view of this subject as does friend B. They cannot believe that justification and sanctification are two separate and distinct works. "Are we sanctified wholly when we are justified?" is a question that has been much discussed. But what christian can not readily reply, from the knowledge derived from their own experience, in the negative? Who, after the experience of regenerating grace, resulting in a state of justification before God, has not afterward found to their sorrow that there was still the workings within of the carnal mind, of evil tendencies? Who has not been convicted, after obtaining pardon, of a deeper work, a more perfect cleansing of the heart?

Justification relates particularly to past transgressions. The cry of the awakened sinner is not for *purity*, but for *pardon*. "Pardon my iniquities, O Lord, for I have sinned against thee." The justified soul longs for holiness; to be made pure. The language of such is, "Create within me a *clean heart*, O God, and renew a right spirit within me." And not only can they adopt this language of the pious David, but also that which follows: "Then shall I teach transgressors thy ways, and sinners shall be converted unto thee."

This is usually the motive that urges the believer on to the attainment of this grace,—that they may thereby be fitted for the work of God, prepared to teach transgressors the way of life so effectively as to result in their conversion to God. It was this more than anything else that induced your friend to seek with all her heart for the attainment of "perfect love."

The first week of my conversion, I was convicted for holiness. It was just as distinctly presented before me as a definite object, as was justification. Not by the minister, not by the membership, for all were silent to me in regard to it; not to my knowledge did one profess it; but the Spirit of God convicted me, and I sent a note to a young friend just converted, stating my feelings, and inviting her to unite with me in seeking for the blessing.

A few words of instruction at that time from one who understood the way, would no doubt have resulted in my immediate experience of this grace. Had the church felt as did Paul in regard to the converts at Ephesus when he inquired of them, "Have ye received the Holy Ghost since ye believed?" I should immediately upon my conversion have been directed to seek for the *baptism of the Spirit*, as that which was essential to "establish me unblame able in holiness before God," and impart power to labor in the vineyard with success.

Receiving no aid in this direction, I failed to attain until two years subsequent. The light had increased; my obligations to be holy were more deeply realized, and at the commencement of a series of meetings, I decided not to rest until I had that which I felt I so much needed to enable me to engage with so much earnestness and success in efforts for others. As soon as all of my interest was concentrated to that one point, and all the breathings of my soul were for *purity*, I began to feel worse and worse. I asked for the Spirit's deep heart-searchings, and was answered. My convictions when a condemned sinner were not so great for pardon, as was now my convictions for entire sanctification. That was the distinct object before me, and for its attainment my soul was almost in an agony.

More and more clearly shone the light, revealing inward depravity to an extent unthought of. I felt as though the more I sought for purity, the more vile I became. When tempted to discouragement on account of it, I was strengthened by the consideration that it was in answer to my petition for the searchings and illuminations of the Spirit that I was enabled to see my before hidden, but now manifest depravity, and the remedy was provided in the *all-cleansing blood of Christ*.

Again and again I presented myself a living sacrifice on the altar, and tried, oh so hard, to believe the offering acceptable, and the blood efficacious for me. With every effort, every agonizing supplication for the accomplishment of the work, I seemed to be further removed from the object sought.

My distress deepened. Thoughts like these intruded: "It is unjust in God to withhold from me that which I desire above every thing else. I have sought with all my heart; I have consecrated all; I have believed just as well as I know how; I have done all that I can do on my part, and still the blessing is withheld. It is of no use to seek more; it is not for me." I did not however yield to these suggestions, but resolved to pray *once more*, and then the case would be decided. I remained at home from the meeting, in order to have a season of uninterrupted devotion.

I resolved to pray long and earnestly, if need be, and then, if victory did not crown the effort, I would yield the contest. I knelt for prayer, but remained in silence before God. I was dumb; I opened not my mouth. Then the tempter said, Your case is hopeless; God will not even permit you to pray. I arose in sadness, and sat down. Then a cry was inspired in my heart, "O God, why cannot I receive the blessing now? Show me the hindrance." A reply came distinct in its utterances to the mental ear, "*You have been trusting too much in your own efforts.*" With the voice came light. I saw very perceptibly my error. Yes, I had been doing much—struggling hard, laboring earnestly, and making great efforts to lay hold upon the blessing. All had failed.

Again the voice gently whispered to my heart. It was a promise now from Jesus, "*I will pray the Father for you.*" Now faith sprang up. "I have tried to pray, but failed. Jesus says, *I will pray for you*; Jesus can not pray in vain. *I will trust in Jesus.*" There was no effort in this, but a calm, quiet resting on the words of promise.

In a moment the blessing came. It was *instantaneous* in its effect, and the testimony of the Spirit was clearly distinct in its reception. It did not testify of *pardon*, but of *purity*. It was not a renewal of previous grace received and lost, but the grace of "perfect love." Such an inflowing of peace, and love, and joy, I never before received. Not with loud expressions, but calmly and sweetly my heart went forth in words of praise to Him who had redeemed me from all iniquity, and purified me unto himself, to be from henceforth one of his peculiar people, zealous of good works.

Such was my experience twenty-three years ago, and it is in harmony with that of others who, after being made partakers of justifying and regenerating grace, have been convicted for a higher state, and sought for a distinct blessing, and obtained a definite experience of the same. They are widely different from the exercises preceding and attendant upon conversion, and the being reclaimed from a backslidden state; and to this fact there are thousands who can testify.

I have more I wish to say on this point, but must defer to a future letter.

Yours truly, M. D. W.

For the World's Crisis.

THOUGHTS ON THE DAY OF JUDGMENT.

Let us endeavor to realize the majesty and terror of the universal alarm on the final Judgment Day, when the dead are sleeping in the silent grave; when the living are thoughtless and unapprehensive of the great event, or intent on other pursuits; some of them asleep in the dead of night; some of them dissolved in sensual pleasures, eating and drinking, marrying and giving in marriage; some of them planning or executing schemes for riches or honors; some in the very act of sin; the generality stupid and careless about the concerns of eternity, and the dreadful day just at hand; and a few here and there conversing with their God, and looking for the glorious appearance of their Lord and Savior; when the course of nature runs on uniform and regular as usual, and infidel scoffers are taking umbrage from thence to ask, "Where is the promise of his coming?" in short, when there are no more visible appearances of this approaching day than of the destruction of Sodom, on that clear morning in which Lot fled away; or of the deluge, when Noah entered into the ark.

Then, in that hour of unapprehensive security, suddenly shall the heavens open over the astonished world; then shall the alarming clangor break over their heads like a clap of thunder in a clear sky Immediately the living turn their gazing eyes upon the amazing scene; some hear the long-expected sound with rapture, and lift up their heads with joy, assured that the day of their redemption is come; while the thoughtless are struck with the wildest horror and consternation. In the same instant the sound reaches all the mansions of the dead; and in a moment, in the twinkling of an eye, they are raised, and the living are changed. This call will be as animating to all the sons of men, as that call to a single person, "Lazarus, come forth."

O! what a surprise will this be to the thoughtless world. Should this alarm burst over our heads this moment, into what a terror would it strike many, even some that are saying by their actions, Stand by; I am holier than thou. Such will be the terror, such the consternation, when it actually comes to pass. Sinners will be the same timorous, self-condemned creatures then as they are now. Then they will not be able to stop their ears, who are deaf to all the gentler calls of the gospel now. Then the trump of God will constrain them to hear and fear, to whom the ministers of Christ now preach in vain. Then they must all hear; for "all that are in the graves," all, without exception, "shall hear his voice." Now the voice of mercy calls, reason pleads, conscience warns; but multitudes will not hear. This is a voice which must reach every one of the millions of mankind, and not one of them will be able to stop his ears. Infants and giants, kings and subjects, all ranks, all ages of mankind shall hear the call.

The living shall start and be changed, and the dead rise at the sound. The dust that was once alive and formed a human body, whether it flies in the air, floats in the ocean, or vegetates on earth, shall hear the now-creating fiat; wherever the fragments of the human frame are scattered, this all-penetrating call shall reach and speak them into life. This summons shall speak through every corner of the universe; heaven, earth, and all their inhabitants, shall hear and obey.

Now, methinks I see, I hear the earth heaving, charnel houses rattling, tombs bursting, graves opening. Now the nations under ground begin to stir. There is a noise and a shaking among the dry bones. The dust is all alive, and in motion, and the globe breaks and trembles, as with an earthquake, while this vast army is working its way through, and bursting into life, the ruins of human bodies are scattered far and wide, and have passed through many and surprising transformations. A limb in one country, and another in another; here the head, and there the trunk; and the ocean rolling between. And now, at the sound of the trumpet, they shall all be collected, wherever they were scattered; all properly sorted and united, however they were confused; atom to its fellow atom, bone to its fellow bone; now methinks you may see the air darkened with fragments of bodies, flying from place to place, to meet and join their proper parts.

"Scattered limbs and all
The various bones obsequious to the call,
Self-moved, advance; the neck perhaps to meet
The distant heel, the distant legs, the feet.
Dreadful to view, see through the dusky sky
Fragments of bodies in confusion fly,
To distant regions journeying, there to claim
Deserted members, and complete the frame.
The severed heel and trunk shall join once more,
Though realms now rise between, and oceans roar.
The trumpet's sound each vagrant mote shall hear,
Or fixed in earth, or if afloat in air,
Obey the signal, wafted in the wind,
And not one sleeping atom lay behind."

SARAH H. DUNN.

THE FREEDMEN.

The following extract, which we take from the statement of one of the Secretaries of the *American Missionary Association*, at its late annual meeting in this city, will give the reader some idea of the work which has been done for the freedmen by that Association the past year, the work which yet remains to be done, and the agencies which are to do it, if done at all. W. B. H.

THE WORK AMONG THE FREEDMEN.

Our great work among the freedmen has increased in magnitude and importance with every movement of our armies, and every new development of Providence. The march of our soldiers into the rebel country has liberated multitudes and brought them within our reach. Their first want is always food and clothing; the former is generally given them by government, the latter by this, and other benevolent associations and persons, in the North. The fall of Savannah, Charleston, Wilmington, Richmond and other places opened the way to reach increasing thousands with instruction in letters and religion, and schools were early opened in all those places.

The association has had within the year more than two hundred and fifty teachers and missionaries in this field in Washington, D. C., Maryland, Virginia, North and South Carolina, Georgia and Florida in the East, and Missouri, Kansas, (Cairo,) Illinois, Kentucky, Tennessee, Arkansas, Mississippi and Louisiana, in the West, and among the soldiers in the different districts. They have ministered to the necessities of the people in the supply of their temporal wants, instructed them in letters and religion, counselled them in the discharge of the duties of their new relations as freemen, husbands, fathers, brothers, sons and citizens; aided in the reconstruction of their churches on the basis of freedom, in securing the rights and privileges assured to them by presidential proclamation, or congressional action, and in protecting them from the hostility of despoiled masters; and with all sought to guide them in the way of salvation, faith in Christ, and holy obedience to his commandments.

The work has been successful; all classes, children and youth, the aged and the soldier, have been found apt to learn, and eager for instruction; laborers are willing to work industriously on lands purchased by them, or set apart for them, or under the stimulus of wages. The marriage relation is regarded with increased sanctity, and growth in christian life promoted. In all their labors the missionary character of our work has been kept prominent by the public ministry of the word, and the personal efforts of teachers to impart Bible truth, and lead the people to Christ.

In this we have been greatly aided by the American Bible Society, which has with a noble generosity seconded all our efforts by making to us large grants of Bibles, according to the fullest wants of the people.

The cash disbursements reported at our annual meeting in October last were about one hundred and forty thousand dollars, of which one hundred thousand dollars was for freedmen. The cash receipts for the first eight months of this fiscal year are seventy-six thousand five hundred dollars, ($77,500,) against seventy-four thousand dollars for the corresponding time last year. The cash expenditures for the freedmen for the same time are about fifty-two thousand dollars, and the aggregate amount of clothing sent about two thousand barrels.

WHAT REMAINS TO BE DONE.

In the work for the freedmen, what has been done is of less importance than what remains to be done, minute details of past operations may therefore give place to a brief outline of present and immediate demands. The crisis period of the freedmen has just been reached. Of the liberty assured to them by the President or Congress, the majority are yet to be put in possession; hundreds of thousands still remain on the lands of rebel masters, compelled to work without wages, or be driven out utterly destitute. In some States and districts their freedom is not yet even promised. Returning, but not repentant, rebel masters, exasperated by defeat, regarding the slave as in some measure the cause of their disasters, and finding the best of them in the armies of their conquerors, are ready, in many instances, to wreak upon defenceless women and children, the rage which they find impotent towards the government.

In some districts these people find no redress: they are between the upper and nether millstones, in danger of being ground to powder, and for a season must inevitably suffer. Their voices may not be heard in courts of justice, they have no part in reconstructing State governments, and even loyal Southern States are framing enactments to bind heavy burdens on them, which will make their pretended liberty a solemn, hideous farce. These things occur at the time of their greatest destitution. Tens of thousands of them are dismissed in single States, from single departments of government labor, and they know not where to look for employment.

THE BUREAU FOR FREEDMEN.

But, just at this point, the freedmen have cause for thanksgiving. Government has come to their aid; a Bureau has been established under the immediate care of a Christian General, their true friend, who is gathering men of like spirit to his aid, and they will do all in their power to right the wrongs of the freedmen, and secure for them the blessings of personal and civil liberty. The work of this Bureau is an immense one, and will demand the co-operation of the benevolent. Physical wants are to be supplied, the helpless and orphans are to be provided for, labor is to be organized, farming and other implements and stock are to be secured, means of education to be furnished, and, to say nothing of the millions of poor white refugees to be cared for, the political, intellectual and moral regeneration of nearly four millions of colored men is to be sought through their agency and agencies co-operating with them. This is to be done amid hostile influences, on lands snatched from rebel masters, by means to be created from confiscated rebel property, and in direct antagonism to all the former laws and usages of the States.

The Bureau should have the countenance and support of all Christians and philanthropists. Government should immediately place in their hands all the abandoned and confiscated lands needful for the accomplishment of their purposes. All property belonging to the department of freedmen, all reserved funds, and all the undistributed product of the freedmen's labor. This being done, charitable supplies of bodily wants may soon cease. The freedmen will become self-supporting.

The control of all freedmen should pass immediately from post and department military commanders to the Bureau. They should be encouraged to ask from government in behalf of the colored men under their care, equal rights on the witness stand, in the jury room, and at the ballot box; and that no *reconstructed* State goverment should be suffered to exercise authority over them or adjudicate concerning their interests, until these rights are secured.

They should be encouraged to provide for all the colored people of the South free schools, under competent teachers, and should receive the cordial co-operation of the benevolent of the North in this work. There are at least a million of colored youth to be taught in common schools; nearly as many adults eager to be taught in night and Sabbath schools, and more than one hundred thousand of colored soldiers for whom instruction should be provided.

Government, through the Bureau, by the use of abandoned or confiscated rebel property, should provide buildings and apparatus for schools, and houses, transportation and rations for the teachers; but most of the teachers must be from the North, and for a time the most of their salaries be paid by the North. Twenty thousand such teachers will be needed; at moderate rates their salaries would amount to from three to five millions of dollars per year. A great sum, and impossible, if added to the other burdens of the Bureau, though but a fraction compared with the voluntary contributions of the benevolent for the army and navy, a tax from which they are soon to be relieved.

CHRISTIANS MUST HELP.

The moral and religious regeneration of the South must be sought largely through the colored people. The removal of the direst evils engendered and entailed upon them by slavery, comes into the category of religious and missionary work, and must not be left on the hands of government alone, however favorably disposed. It belongs to the Christianity of the country, and must be done through its benevolent and missionary organizations, or it will not be done at all.

Let Christians and philanthropists estimate the cost and value of this work, its necessity to the freedom, prosperity and unity of our country. Let them through their own chosen organizations co-operate in it to the extent of their ability and their duty, and secure for their holy and benevolent purposes the services of men and women of high intellectual, moral and religious culture, and its prosperity will be sure.

For the World's Crisis.

LINES.

'Twas night, and darkness veiled the skies,
Nor moon nor stars their light displayed;
Those peerless orbs had closed their eyes
In misty clouds of darkest shade.

All nature wrapped in darkened gloom,
No voice was heard, nor pleasing sound;
The earth seemed like a spacious tomb,
And solemn silence reigned profound.

I strayed among the sleeping dead,
(A solemn and impressive place);
I viewed the dark and silent bed
Of those enshrined in death's embrace.

I thought of death's long, dreary night,
Which slumbering mortals pass alone;
They hear no sound, they see no light,
"Alike unknowing and unknown."

But, lo! a voice within my breast
Said, Mourn not for thy kindred dear,
For in the grave their souls must rest
Till Christ in triumph shall appear.

The trump of God shall shortly sound,
And these shall spring to life again,
With immortality be crowned,
No more to suffer death or pain.

With joy I'll hail the glorious day
When the redeemed shall wake to sing
In loudest praise, in sweetest lay,
Hosanna to our glorious King.

No more to part, we there shall rove
O'er Eden's plains restored in bloom,
And sing and shout redeeming love,
No more to sigh o'er Nature's gloom.

Carthage, Me. C. BROWN.

THY KINGDOM COME.

Some time ago, I met at the house of a christian friend, a Mrs. B., when the substance of our conversation was much as follows:

"Do you know," said I, "whether your sins are forgiven?"

"I cannot say anything about that, sir," she replied; "but I follow my church regularly, and we have an excellent minister."

"But what a mercy it is," I said, "that God does not answer your prayers!"

"Why, sir, I cannot see that. Pray, what do you mean?"

I replied, "Do you not, every time you go to church, frequently say, 'Thy kingdom come?' Have you ever considered that when his kingdom comes, Christ will punish the unconverted with everlasting destruction? Are you not, therefore, in saying 'Thy kingdom come,' asking the Lord to visit you with everlasting destruction? Let us look at the first chapter of the second epistle to the Thessalonians. It is there written, 'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.' Now if you knew God the Savior of sinners, as revealed in the death of his beloved Son, and obeyed the gospel of remission of sins through faith in his blood, you might then, with propriety say, 'Thy kingdom come,' and anticipate the answer to your petition with joy; but for any who have not obeyed the gospel to offer such a prayer, what is it but asking the Lord Jesus to come in flaming fire, to take vengeance upon them?"

"It is, indeed, very solemn," said Mrs. B. "I confess I never thought so much of the meaning of these words before."

After this I did not see Mrs. B. for several days, perhaps a fortnight. When I met her again, I recognized a countenance that bespoke much exercise of mind. "Oh, sir," said she, "I have not been able to say those words since I saw you last. I always stop when I come to 'Thy kingdom come.' I feel, sir, I am such a sinner. I am very unhappy. What can I do? Do you think there is any hope of such a sinner being saved?"

"It is well," I replied, "that you have discovered your mistake before it became too late; and I thank God for making you in any measure sensible of your real condition before him. Be assured that you will find rest and peace, only in *believing* the record which God has given of his Son. As to *doing* anything to save your soul, you can do nothing. Eph. 2: 8, 9; Luke 7: 42. It is because of our entirely depraved and helpless condition, that God has provided an all-sufficient and everlasting salvation, through the blood of his beloved Son. The work of salvation is God's work; and he has accomplished it in the death and resurrection of Jesus; and the blessing of it will be yours, not by *doing* but by *believing*. Rom. 5: 4–10. Hence it is written, 'God so loved the world, that he gave his only begotten Son, that *whosoever believeth* in him should not perish, but have everlasting life.' John 3: 16. Take God at his word, and you will be happy; Rom. 15: 13; 5: 1; for he justifies from all things all *that believe* in Jesus." Acts 13: 39. "If," I continued, "a person pays you a Bank of England note, you never doubt that the *promise* written on it will be fulfilled; and therefore you consider it as valuable as gold. And will you give less credit to God's *promise*, who says, '*Whosoever* believeth in Jesus shall not perish, but have everlasting life'"? It pleased God, soon after, to enable Mrs. B. to lay hold of his own sure promises, and to find peace *in believing*. To him be all the praise!

Dear Reader! Christ is quickly coming. Are you reconciled to God by the death of Jesus? or does the Searcher of hearts behold you still an unpardoned sinner in his sight? Christ crucified for sinners is the only way of salvation. His blood can wash you from all your sins. He can clothe you in the righteousness of God. He can intercede for you in heaven. He can present you without spot to God. Then will you not now *believe* and be saved?

"Was ever equal pity found!
The Prince of life resigns his breath,
And pours his blood upon the ground,
To ransom guilty worms from death."

—*Tract.*

IMPROVEMENTS IN PALESTINE.

Much is going the rounds of the press on this subject. The expressions used, we fear, have also conveyed to many minds much more exalted ideas than the facts will warrant. We have recently read, and have had sent us for republication, accounts of the rebuilding of Jerusalem, the widening and beautifying of its streets, of a railroad to be built from Jaffa to Damascus, *via* Jerusalem, with branches to Bethlehem, Hebron, Nazareth, etc., of carriages driven by steam to be put upon the new French road (the only proper *road* in all Syria) from Beirout to Damascus, of great waterworks to be put up at Dog River to supply Beirout, of a harbor to be constructed at Jaffa at a cost of $1,500,000, and of the establishment of great cotton factories, universities of learning, and printing-presses at various points, of the knitting together of all sections of Syria by lines of telegraph, etc., etc. All this looks large upon paper, and is well fitted to entertain those whose eyes are towards that country, as well for its accomplished past as its predicted future; but there is not one item in all this parade but must be taken with great allowance, if people have any wish to get at the truth. We left Palestine but a few months ago, having made a complete tour of the land, and spent days and weeks in its principal cities; we, therefore, profess to have a little acquaintance with the facts.

There are, indeed, some new buildings being erected in Jerusalem; among others, one by Louis Napoleon, on the site of the old church of St. Ann, near St. Stephen's Gate. And it may be, that some rickety incumbrances of the cramped, narrow and filthy streets have recently been torn away by the Pasha's order. Outside the walls, westward, the Russians have also erected some fine substantial buildings, for the accommodation of their monks, schools and pilgrims. But, as to any general renovation of the holy city, there are no signs. Permits and promises from the Pasha are easily enough obtained; but neither Mahometan, Jewish, or Christian enterprise and energy are vigorous enough there as yet to warrant any such assertions or hopes as those of a general renewal of that nest of discomfort, poverty and dilapidation.

As to the proposed railroad, there were two applications for a Firman from Constantinople for it; the one by an English company, the other by a certain Dr. Zimpel. We are not sure, whether either, neither or both of these applications have been granted; or, if granted, that there is any reliable prospect of having either of the proposed plans soon carried into effect. As to Dr. Zimpel, Dr. Barclay says, "This very learned, excellent and benevolent brother, albeit somewhat eccentric, whom I had the happiness of baptizing in the Jordan about twelve years ago, has been spending many months and much money, too, endeavoring to procure a concession from the Sultan for this purpose." Some say he has succeeded in securing the Firman. But a much more vital element of the scheme needs yet to be secured; to wit, some five or six millions of dollars, according to his own estimate. And as Jaffa is without a harbor, and Jerusalem almost destitute of trade, we anticipate some delay in the execution of these proposals.

A telegraph has, indeed, been established from Beirout to Nablus and Jaffa, and also between Beirout and Damascus. In some sections, also, cotton has been planted and grown, but the product has been small, and the means of manufacturing it into forms for use are of a very limited and primitive sort. Waterworks and steam-carriages are mere fancies as yet in that country. Damascus has been watered from time immemorial by the natural flow of the "Abana" through it, but it will be after this when the waters of Lycus flow in the streets of Beirout, or when newspapers are distributed in the villages of Palestine. The Sultan, who refuses to allow wharves and landings to be built in Constantinople, though at no expense to him, is hardly the man to encourage the building of costly harbors and breakwaters for the benefit of his refractory Arabs.

But a still greater hindrance to improvements in Palestine, is the jealousy between the great European powers. Whoever holds Syria, including Palestine and Egypt, must inevitably control the East. Hence, one power looks upon the movements of the other, in that region, with suspicion, and plies itself to defeat every scheme of which it has not the control. The Church of the Holy Sepulchre, for example, is now almost roofless, but it cannot be repaired, because one party will not allow the other to do it, lest a claim should be set up of having more right to it than the rest. A country which requires a Congress of nations to repair a church-roof, is not in a condition very rapidly to improve. There must come revolutions first. Let France, however, have the control or dictatorship, and more than what are now but dreams, will be speedily made realities; but only then. Meanwhile, the city of David, and Solomon, and the Temple, even the City of the Great King, continues to mourn under the foot of the alien. —*Dr. Seiss.*

☞ A fine coat may cover a fool, but never conceals one.

Hygiene.

"This is for your health."—Paul.

BREAD AND BREAD-MAKING.

As by common consent bread is the "staff of life," the question naturally arises, "what are the best methods of making it?" The common white flour fermented bread, which is so universally used, is very far from being the best as an article of diet. The use of fine or bolted flour, has opened upon community a perfect "Pandora's Box" of evils in the shape of constipation and the ten thousand ailments to which it gives rise. By the separation of the bran from the flour, not only a portion of the grain necessary to the proper distension of the stomach and bowels is removed, but it has been repeatedly proved by chemical analysis that the bran is as rich, or richer, in nutritious substances than the flour.

These are not merely the "notions" of "hair-brained," "bran-bread "crazy fanatics!" but FACTS which commend themselves to the common sense of all who will investigate, which have been proved by the experience of thousands, and which have been demonstrated by the highest scientific authorities, a few of which we quote:

Dr. Johnson, M. A., F. R. S., F. G. S., etc., in his "Chemistry of Common Life," says: "The bran or husk of wheat, which is separated from the fine flour in the mill, and is often condemned to humbler uses, is somewhat more nutritious than either the grain as a whole, or the whiter part of the flour. The nutritive quality of any variety of grain depends very much upon the proportion of gluten it contains; and the proportions of this in the whole grain, the bran and the fine flour respectively, of the same sample of wheat, are very nearly as follows—whole grain, 12 pr. ct.; whole bran, (outer and inner skins,) 18 pr. ct.; fine flour, 10 pr. ct.

If the grain, as a whole, contain more than twelve per cent. of gluten, the bran and the flour will also contain more than is above represented, and in a like proportion. The whole meal obtained by simply grinding the grain is equally nutritious with the grain itself. By sifting out the bran, we render the meal less nutritious, weight for weight; and when we consider that the bran is rarely less and is sometimes considerably more than one-fourth of the whole weight of the grain, we must see that the total separation of the covering of the grain causes much waste of wholesome human food. Bread made from the whole meal is, therefore, more nutritious; and as many persons find it a more salutary food than white bread, it ought to be more generally preferred and used."

Prof. Youmans, author of the standard works on "Chemistry," "Household Science," "Chemical Chart," etc., says: "The grain of which bread is made consists mostly of starch, gluten, and sugar. The ligneous husk of grain produces the bran, while the flour is formed by the interior white portions. The gluten is tougher and more difficult to grind than the starch, hence the finest and whitest flour, obtained by repeated siftings, contains a larger proportion of starch, the darker colored flour being richer in gluten; and as the nutritive properties of flour are in proportion to the nitrogenized element (gluten,) the latter will make the most nutritious bread."

The "Eclectic Review," in an article entitled "Frauds in Foods," says: "Many of the most important elements of our blood, brain and bone are found in the greatest abundance in the colored, outer part of the wheat, which we deem fittest for pigs; so we fatten them and suffer ourselves. The difference in nourishing properties between whole meal and flour and very finely dressed flour amounts, in many cases, to fully one-third."

Dr. Bennett says: "Now, if there is a well established fact emanating from chemical analysis, it is this: That superfine or very finely bolted wheat flour will not alone sustain animal life. This fact has been repeatedly demonstrated by Magendi, the greatest physiologist that ever lived. Having ascertained that the muscular and nervous tissues, including the whole brain or cerebral mass, was composed of nitrogenous matter, he readily concluded that starch, or the fecula of wheat, would not alone sustain animal life, for the reason that it contains not a particle of nitrogenous matter. Consequently, he found by experiment, that animals fed exclusively on very finely dressed flour, died in a few weeks, whereas those fed on the unbolted thrived."

Dr. John Ellis, Professor of the Principles and Practice of Medicine, says: "The worst case of scurvy I ever had to treat, occurred in a little girl five or six years old, who had lived entirely upon toast made of superfine flour."

We might quote many more, but these must suffice.

The second objection to the common method of bread-making is the fermenting process to which it is subjected. Fermentation, as all persons at all conversant with chemistry know, is, as described by Professor Johnson,

"The consequence of a peculiar action which yeast exercises upon moist flour. It first changes a portion of the starch of the flour into sugar, and then converts this sugar into alcohol and carbonic acid, in the same way as it does when it is added to the worts of the brewer or the distiller. As the gas cannot escape from the glutinous dough, it collects within in large bubbles, and makes it swell, till the heat of the oven kills the yeast plant, and causes the fermentation to case."

Prof. Youmans says: "If the fermentation proceeds too far, the dough becomes sour; that is, the vinous passes into the acetous fermentation, the alcohol changes to vinegar."

Who would think of taking a half-decayed apple or potato, and subjecting it to the action of heat to stay the process of putrefaction, and then placing it before human beings as food? And yet this is precisely what is done by fermentation. Take a common bread "sponge," as it is called. Let it remain thirty-six hours longer than usual, and what is the result?—a sour, almost putrid mass. This process of putrefaction commences the moment the yeast is added to moist flour, and is only checked by the action of heat.

Baker's bread is often still more objectionable, from the fact that an inferior aaticle of flour is used which is disguised by the introduction of alum and other chemicals.

Soda and saleratus, in all their forms, are decidedly injurious, and when introduced into bread, biscuit, and other articles of food, are a prolific source of disease.

Having demonstrated the effects of bad management of it, we will consider what are the best materials and the best methods of preparing and cooking them.

Bread, to be the most wholesome and palatable, should contain but two ingredients—unbolted flour from the best quality of wheat or other grain, and pure water. The following, so far as we know, are the preferable methods of making it, arranged in the order of their respective merits:

UNLEAVENED BREAD.

No. 1. *Gems.*—Into cold water stir Graham flour sufficient to make a batter a trifle thicker than that used for ordinary griddle cakes. Bake in a hot oven in small tin patty pans two inches square, and three fourths o an inch deep.

NOTE.—This makes delicious bread. No definite rule as to the proportions of flour and water can be given, owing to the difference in the absorbing properties of various brands of flour. Of some kinds, the batter will require to be made considerably stiffer than the consistency above mentioned. A little experience will enable any person to approximate the right proportions with sufficient exactness. The flour should be stirred into the water very slowly in the same manner as in making mush. No more stirring is necessary after the flour is all added. If hard water is used in making them, they are apt to be slightly tough. A small quantity of milk will remedy this defect.

No. 3. GRAHAM BISCUIT.—Make Graham mush as for table. When cool mix with it Graham flour sufficient to roll well. Knead for a few minutes, roll three-fourths of an inch thick, cut with a common biscuit cutter, and bake in a hot oven from thirty to forty-five minutes.

No. 4. GRAHAM BISCUIT.—(Another Form.) Stir into cold water Graham flour enough for a rather soft dough; knead it for five or ten minutes, and bake the same as No. 3.

No. 5. WHEAT MEAL CRISPS.—Make a very stiff dough of Graham flour and cold water; knead thoroughly, roll as thin as possible and bake for twenty minutes in a hot oven.—*Hygienic Cook Book.*

HINTS TO BATHERS.

At this warm season, when bathing is so popular, it will be well to observe the following practical hints, which we take from the London *Sixpenny Magazine:*

"On first plunging into cold water there comes a shock which drives the blood to the central parts of the system. But immediately a reaction takes place, which is assisted by the exercise of swimming, producing, even in water of a low temperature, an agreeable warmth. The stay in the water should never be prolonged beyond the period of this excitement. If the water be left while this warmth continues, and the body immediately dried, the healthy glow over the whole surface will be delightful.

To remain in the water after the first reaction is over, produces a prolonged chilliness, a shrinking of the flesh, and a contraction of the skin, by no means favorable to health or enjoyment; for it is only in water thoroughly warmed by summer heats where we may bathe for many hours with impunity.

Certain precautions are necessary. Moderate exercise, by summoning into action the powers of the system, and quickening the circulation, is better than inactivity. We should never go into water immediately after a meal, nor while the process of digestion is going forward. Nor should we plunge into the water when violently heated, or in a state of profuse perspiration. Such imprudences are often fatal, especially if the water be unusually cold. If too warm, the temperature of the body may be reduced by bathing the wrists and wetting the head.

Before meals rather than after, and especially before breakfast and before supper, are proper seasons for bathing. The heats of the day are to be avoided, but in very hot weather, a bath is useful to cool the blood and secure refreshing sleep. If in the middle of the day, a shaded place should be chosen, or the head protected from the sun by being kept wet, or b wearing a straw hat, as is practised by the fashionable French ladies at their watering places.

The sea is the best place for swimming. Owing to the greater specific gravity of salt water than fresh, the body is more buoyant in it, as are other substances. A ship coming out of salt water into fresh, sinks perceptibly in the water. The difference is nearly equal to the weight of the salt held in solution.

The bottom should be of hard sand, gravel or smooth stones. Sharp stones and shells cut the feet—weeds may entangle them. The swimmer must avoid floating grass and quicksand. The new beginner must be careful that the current cannot carry him into a deeper place, also that there be no holes in the bottom. As persons are ever liable to accidents, cramps, etc., it is always best that boys or girls should be accompanied by those who are older than themselves, and who will be able to save them in any emergency."

WHY SO MUCH BEAUTY IN POLAND?—"Because," says Bayard Taylor, "there, girls do not jump from infancy to young ladyhood. They are not sent from the cradle to the parlor, to dress, to sit still and look pretty. No, they are treated as children should be. During childhood, which extends through a period of several years, they are plainly and loosely dressed, and allowed to run, romp and play in the open air. They are not loaded down, girded about, and oppressed every way with countless frills and superabundant flounces, so as to be admired for their clothing. Nor are they rendered delicate or dyspeptic by continual stuffing with candies and sweet-cakes, as are the majority of American children. Plain, simple food, free and various exercise, and an abundance of sunshine during the whole period of childhood, are the secrets of beauty in after life."

☞ Few will have restless nights who take dinner at midday, and nothing after that except a piece of cold bread and pure water.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

RESIGNATION.

To thee resigned, O God, thou loving one!
To thee my stricken soul looks up once more.
Oft in the briery way my feet have gone,
Weary and bleeding,—oft with wail and moan
It turns to thee, its refuge evermore.

O, often, Father, hath thy pitying eye
Seen the wild sweep of anguish bow me down,—
Hath seen me turn my 'wildered gaze on high,
As if thou couldst be lost from yon deep sky,
Blacker then seeming than thy awful frown.

Could God be lost from out his universe?
O hush! my soul, the tempest is between;
When the fierce whirlwind has reeled on its course,
Thy chastened eyes shall clearly see the source
Of trials stern, as of thy joys serene.

Thou art my Father! Through these blinding tears
My eyes behold thy loving hand, O God,
Outstretched to me through all these burdened years,
So laden with earth's sinful doubts and fears,—
Thy ruling hand that gently holds the rod.

I had some idols in my temple-heart,
That place of worship sacred to but thee;
Not all in anger hast thou torn apart
The gorgeous drapery of sweet hopes, whose art
Concealed the danger of their witchery.

Thou hast with tender hand that seemed too hard,
Broke the clay images set up in vain;
Thrown down, but oft restored, without regard
To thy best will; and ever the reward
Has been to see them broken o'er again.

At length, dear Father-God, I thought the last
Loved hope and purpose of my life had been
In resignation on thy altar cast,
And life's severest struggle overpast,
That on thee only I should henceforth lean.

But O, not so! one precious wish survived,
Strong as my life, and exquisitely dear;
It held the holy place next unto thine;
Next the Most Holy was its flame-lit shrine,—
Methought thou would'st allow it e'en so near.

And thou requirest *it!* Thy will be done!
Upon thy altar let the offering lie.
Like Isaac to his father, only son,
So to my soul this was my only one.
I yield it up at thy behest to die.

No angel may be near to call to me
Forbiddingly, as to thy friend of old;
But O, my gracious God, how much to thee
I shall be owing through eternity,
By human tongue on earth may ne'er be told.

O guardian God, still lead me by the hand!
My trusting soul does love thee but the more.
How sweet and lasting in the heavenly land
Shall be my rest with that triumphant band
Who, conquerors all, shall gain th' eternal shore.

Marysville, Ohio. LOUISA SOUTHWICK.

For the World's Crisis.

"THOU SHALT BE WITH ME IN PARADISE."

But a purgatory the Romish prelate could not have without a paradise, and a paradise, as an intermediate state, the Protestant divine cannot have, without admitting the Romish argument in favor of purgatory, or stultifying himself. The only alternatives left them are, either to send souls straight to heaven or hell, without a judgment, contrary to the express declaration of God's word (Acts 17: 31; 2 Cor. 5: 10; Col. 3: 4; 2 Tim. 4: 8; 1 Pet. 5: 4; 2 Pet. 2: 9, and Rev. 22: 12) or abandon the "Roman fable" of an intermediate state, and the consciousness of dead men in hades, come on to BIBLE ground, believe that "the dead know not *anything*" (Eccl. 9: 5), but, as Paul says, (1 Cor. 15: 18) that "they are fallen asleep," that "until the heavens be no more they shall *not* awake, nor be raised out of their sleep" (Job 14: 12); that in due time Christ will come to awake them (like Lazarus) out of sleep (John 11: 11; 1 Thess. 4: 15, 16); that "their love, and their hatred, and their envy, is *perished*" (Eccl. 9: 6); that "there is no work, nor device, nor *knowledge*, nor *wisdom*, in the grave, whither thou goest" (9: 10), and where *they* have gone, and where ALL "shall hear the voice of the Son of God, and *shall come forth*" (John 5: 25–29), "they that have done good, unto the resurrection of life (or to live again) and they that have done evil, unto the resurrection of damnation," or "second death." Rev. 20: 14.

BELIEVE *this.* Let Paradise remain where God has located it,—the kingdom where God purposed it should be. Place the comma where it belongs, "after "to-day," and bless God for truth.

But do not think we are done with the "thief" yet, no, no; he is altogether too notorious to let slip so easily; we are not done with *him* or you, or the *comma* either. There are other passages in which, it seems, men are not agreed concerning "the comma." Take for a sample, Matt. 19: 28. "That ye which have followed me in the regeneration when the Son of man shall sit in the [illegible] of his glory." In some (most) old Bib[illegible] tamente, the comma is placed aft[illegible] ation;" while in those publishe[illegible] "American Bible Society," in New [illegible] is placed after "me;" changing the m[illegible] of the sentence precisely as the sense would be changed by placing the comma after "today," in Luke 23: 43; making the "regeneration" to coincide with the "times of restitution" (Acts 3: 21), which coincide with the time that the "kingdoms of this world become the kingdoms of our Lord and of his Christ (Rev. 11: 15); which coincides with the time" when the Son of man shall come in his glory, and all the holy angels with him; THEN he sits "upon the throne of his glory, and before him will be gathered all nations, . . . and then shall the King say . . . Come, ye blessed of my Father, inherit the kingdom." And this coincides with the prayer of the thief, and will be PARADISE, as we shall show.

One or two more samples and we will have done with the comma. 1 Cor. 15: 32. "If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." Dr. Adam Clarke says, "I believe the common mode of pointing this verse is erroneous. I propose to read it thus: "If after the manner of men, I have fought with beasts at Ephesus, what doth it advantage me? If the dead rise not, let us eat and drink; for to-morrow we die." Then follows his comment. "What the apostle says here, is a regular and legitimate conclusion from the doctrine, that *there is no resurrection*, for, if there be no *resurrection*, then there can be no *judgment*; no *future state* of *rewards* and *punishments*; why, therefore, should we bear crosses, and keep ourselves under continual discipline! Let us eat and drink, take all the pleasure we can, for to-morrow we die: and there is an *end* of us forever." The italics are his own.

But that is not an "end of us forever," if so be that the "thief was with Christ in paradise" the same day he died; not an end of us, if so be that the soul or spirit is in a conscious state," flies away," and wings its course right straight to glory," and is "happy with Christ and the angels in heaven."

No, not an "end of us forever," if so be that the body is only the "casket," "clay-tenement," "form," "prison, or house," in which "the "inner-man," the "real man," the "man proper" "lived for the time being,"—like a bird in a cage,—but is now "set free," "let loose," "moved away," "thrown off its form," "burst its prison shell," and is "not dead," but "*alive*" and "happier" forever, "better off than ever" "before death;" not an *end*, if this be true, resurrection or no resurrection. And what need of one, pray tell?

But it would "be an end of us *forever*," if "the resurrection" depended upon the "inherent nature of the soul's properties," if "the resurrection" depended upon the spirit, soul, or life, being "awake;" in a "living, conscious state," unsusceptible of and superior to the power of death. For if thus dependent, man could by these means "redeem himself from death," independent of Jesus Christ, and there would be no necessity that "a ransom should be given to God for him;" but now "the redemption of their soul is precious," and without this redemption it (the soul) would "cease forever." Ps. 48: 7, 9.

Man cannot wake his own soul or life out of the sleep of death and "give it a body as it pleaseth him" (1 Cor. 15: 38), but God can "by his *Spirit*" through Jesus Christ our Lord. Hence "the resurrection" is *not* dependent upon "the breath or spirit of life" given to the first Adam, when he "became a living soul," but upon "the power," "the mighty power," "spirit," or "glory" of God the Father. Matt. 22: 29; Eph. 1: 19; Rom. 8: 11; and 6: 4. Otherwise, that dormant state of the spirit, soul, or life, in death, would be an "*eternal sleep*," and an "end of us forever." "But now is Christ risen from the dead" (blessed be God), and become the "first fruits" of them that sleep; therefore we shall have a resurrection, shall have part (the second first fruits, or harvest) in the FIRST RESURRECTION," and though we "sleep," death will not be "an *end of us forever*."

This is "our hope," the "one hope;" therefore, "come, Lord Jesus;" come to awake thy "sleeping saints" to glory, and "come quickly." Even so, come, amen.

Zech. 9: 12 is a parallel passage that needs no comment. "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee."

Griesbach, who stands, perhaps, at the head of all the critics on the "Greek text," at all events is cited by all Protestant writers as "valid authority," says of the passages in Luke 23: 43; "Unquestionably, the comma should be after "to-day," and he so places it in the margin. The verse would then read thus, "Verily I say unto thee to-day, thou shalt be with me in paradise." Now let us see if we can find a *Bible* paradise into which the "malefactor" may enter when Christ "comes into his kingdom," harmonizing with his petition, and the Savior's promise, as indicated in the above punctuation.

Turn to Rev. 2: 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Well, we have not yet found paradise, but we have found that the "tree of life" is in the "midst" of it, and if we can only find the *tree*, we shall be "in paradise." Now turn to Rev. 21, and read the description of the new heavens and the new earth, and there in the fifth verse you will find the throne "of his "glory," upon which Christ is to sit "in his kingdom," (Matt. 19: 28; 25: 31–34. Luke 22: 28–30); upon which he is seen sitting (Rev. 21: 5); and then in 22: 42, a "river of water of life clear as crystal," is seen "proceeding out of that throne, and in the midst of the street of it (of the city, 21: 10–27), and on either side of the river, was there the TREE OF LIFE." "*In the midst of* the PARADISE of GOD." We have found it! And Christ will be there? yes; and the kingdom? yes; and paradise? the word of God says so. And the thief will be there? in paradise! Christ said he should. Amen. Our comma has found a period. G. W. STETSON.

Olena, O.

☞ To say I will not come to Christ because I have sins, is as if one should say, I will never have any thing to do with happiness if offered, because I have great misery; I will go to no surgeon, because my wound is so great; I will eat no bread, because I am so exceedingly hungry.

For the World's Crisis.

SOMETHING WORTH REMEMBERING.

1. The highest authority to which we can appeal is the word of God.

2. The next highest in settling chronology is Astronomy.

3. Next to Astronomy, the records found on ancient monuments are regarded as of the highest authority.

4. Next to those records, History is considered the best authority.

5. The Parian Chronicle may occupy the fifth place as authority in establishing the correct chronology.

And that which should be remembered is, that we have clearly proven that all of these authorities must give place, before Ptolemy's Canon can be received by those who prefer reason to the prejudices and prepossessions of men. For example:

1st. If it be true that the Lord hath said "of Cyrus, He is my shepherd, and shall perform all of my pleasure, even saying to Jerusalem, It shall be built." It is certain that in all the Bible there is nothing harder to evade than the epoch from which Daniel's sixty-nine weeks are to be reckoned; hence he who would defend the Canon is reduced to the necessity of either renouncing the Bible, or with some apparent plausibility explain this away.

All agree that the tenth year of Zedekiah was a sabbatical year. Jeremiah settles this point. Hence this sabbatical year alone proves the incorrectness of Ptolemy's Canon.

2nd. As eclipses of the sun so seldom occur at a given place. Next to the Bible, eclipses of the sun are the highest authority to which we can appeal in settling chronology, and of all of the eclipses of the sun recorded in history, there is not one that a man can even claim to have occurred in harmony with Ptolemy's Canon before B. C. 431. Hence Struyk in his catalogue of eclipses gives none of the sun previous to that date. It is true that seven eclipses of the moon are claimed to have been found in harmony with the Canon, but out of the seven only one can be made according to the record.

As the eclipse of A. D. 136 was seen and "*carefully observed*" by the most celebrated astronomers of that age, it certainly becomes the highest authority to which we can appeal, and it ought to be borne in mind that all tables that are correct enough to make this according to the record, make all ancient eclipses of the sun even to the express language of those who saw them. And if Ptolemy has told the truth as to the quantity eclipsed, A. D. 136, no eclipse can be made on the 8th of March, B. C. 720. He who says that the eclipse of B. C. 491 occurred in the reign of Darius the Second, contradicts the express word of Ptolemy, who declares that it occurred "in the 31st year of Darius the First," who was a Median. Dan. 9: 1. But Darius the Second was a Persian. Ezra 4: 24.

According to Ptolemy, the eclipse of B. C. 502 was "in the twentieth year of Darius, the successor of Cambyses," and Darius the First may have been "the successor of Cambyses," the father of Cyrus; but Darius the Second was "the successor of" the Magus; and if, as Ptolemy declares, the eclipse of B. C. 523 occurred in the one hundred and twenty-fifth year of Nabonassar, it must have been in the reign of Cambyses, the father of Cyrus; and if so, the astronomical controversy may now be at an end; for Ptolemy no longer clashes with the word of God.

3rd. According to the record of the Egyptian monument, the fourteenth of Hezekiah could not have been earlier than B. C. 690; but those who follow Ptolemy make it B. C. 714.

4th. Of all whose writings have come down to us, I know of none who had as good an opportunity of learning the truth as to the time of the beginning of the Captivity, as Demetrius, the Jew; and he gives B. C. 558 for the beginning of the Captivity; hence B. C. 488 for the first of Cyrus, king of Persia.

5th. We have further noticed that the Parian Chronicle cannot be reconciled with Ptolemy's Canon, but may be with the true Bible Chronology. And since Bible Astronomy, Ancient momuments, History, and the Parian Chronicle are all against the Canon, it finds foundation alone in the traditions of men.

WM. C. THURMAN.

For the World's Crisis.

HEIRS OF GOD.—Rom. 8: 17.

What! Heirs of the great King of heaven? Certainly we are, if we are the children of Abraham by faith. For if we believe God as truly and sincerely as did faithful Abraham, then we are adopted into the family of God, by that Almighty Spirit which God has sent forth into our hearts, whereby we can cry, "Abba, Father." But can it be possible that such aliens as we have been can ever be adopted into the family of God, and become joint heirs with this only begotten Son, to an eternal inheritance, incorruptible, undefiled, and that fadeth not away? Yes, it is possible; and we may well cry out, with the apostle, "Great is the mystery of godliness."

But let all the strength of your imagination be brought into exercise, and you cannot describe the glory and grandeur of the inheritance that awaits the true-hearted and humble saint of God; and soon to be revealed from heaven, our eternal King will give us that inheritance. St. John tried to tell us something of the reward that awaits us, but could only say, "It doth not yet appear what we shall be;" but "we shall be like Him, and shall see him as he is."

Dear reader, would you not consider yourself in the possession of great honor, if you were an earthly prince, which would make you an heir, by birth, to your father's throne, and to all your father's riches and possessions, and be considered as one of the royal family? Would you not consider it the height of earthly glory to be permitted to walk by the side and in company with an earthly king? Surely you would if you were reaching after earthly fame. But if your eye is single, and centres on that inheritance which is eternal, and will be the abode of the saints when all earthly fame and glory has forever faded and gone; then all things earthly will look very small to you.

Then be sure to keep your title good to that glorious inheritance, by a faithful obedience to our heavenly King; for although the promises of God all centre in Christ, the lawful heir to the eternal inheritance, and are as sure as the pillars of God's throne, if you walk not in Christ you will fail of entering into that rest which remains for the people of God.

Vernon, Vt. B. PERHAM.

PRAYER.

Come, let us pray; 'tis sweet to feel
That God himself is near;
That while we at his footstool kneel,
His mercy deigns to hear.
Though sorrows crowd life's dreary way,
This is our solace—let us pray.

Come, let us pray: the burning brow,
The heart oppressed with care,
And all the woes that throng us now,
Will be relieved by prayer.
Our God will smile our griefs away;
O glorious thought—come, let us pray!

Come, let us pray! the sin-sick soul
Her weight of guilt must feel:
But hark! the glorious tidings roll,
While here we humbly kneel.
Jesus will wash that guilt away,
And pardon grant—then let us pray!

Come, let us pray! the mercy seat
Invites the fervent prayer,
Our heavenly Father waits to greet
The contrite spirit there:
Then loiter not, nor longer stay
From him who loves us—let us pray!

—*Selected.*

AN ILLUSTRATION.

I was talking with a disciple of Jesus about that perfect love, of which we read so often in the Bible, when she said (giving expression to an idea that she had, that if any one were perfect, there could be no higher attainments for them), "It says in the Bible that we are to *grow* in grace and in the knowledge of our Lord and Savior, Jesus Christ." Yes, I told her; so we are. Flowers will grow and blossom in a garden where there are some weeds, but they will grow faster, and blossom with more fragrance and beauty, after the weeds are all removed. So with the fruits of righteousness, and the graces of the Spirit: though they will grow in a heart where there may be weeds of inbred sin, they will grow much faster and blossom with greater beauty after these weeds are removed. She replied, "You would have the weeds all removed, and every root of bitterness taken out of the heart, and the soil completely sifted from the seeds of sin; then how do they spring up and grow again?"

Let me here give glory to that Spirit who is always ready to help a sincere soul to give a reason, and who prompted me to say, "They will not, as long as the Lord Jesus keeps the garden; but if the enemy gets in, he will sow seeds which will spring up and ripen quickly." God grant that our actual sins may be forgiven, and our hearts cleansed from all unrighteousness, that with surprising beauty and fragrance the flowers of grace may grow and flourish, till transplanted to the banks of the river of life in the garden of the Lord.—*Earnest Christian.*

CHARLOTTE ELIZABETH.

HER EXPERIENCE IN STUDYING PROPHECY.

I have noticed in previous letters that I did not go with Mr. Howels on the subject of the Second Advent; I could not. In fact, I was a millenarian against my will. The three particulars on which I did not believe myself to be convinced were the vengeful disposition against the Lord's enemies preparatory to the thousand years of blessedness; the literal nature of the first, pre-millennial resurrection, and the personal reign. With regard to the first, I wished to believe that the gospel would be universally victorious, subduing every heart, and bringing the whole world in peaceable submission to acknowledge the Lord as King. I had once, as before stated, been startled by a reference to the sixty-third of Isaiah, and lulled to sleep again by the far-fetched comments of good Matthew Henry; and I confess I had taken up the missionary cause on the gratuitous assumption that we were to convert everybody, and could not agree to a less extensive triumph. Well, I did not choose to bring this to the test of Scripture, because I did not wish to be undeceived; but just after the Irish meeting, one was held in reference to the Jews, at which I was present; and forth stepped my valued friend, McNeil, whom I had not seen for a year, and with his Bible in his hand, preached the doctrine, to my infinite annoyance and conviction! He took up my precise objection wtihout knowing it; he spoke of those who could not see that a part of God's *mercy* was his *judgment;* and with that glowing ardor, tempered with deep solemnity, that always gives him so much of the prophetic characteristic, if I may so speak, he read from the 136th Psalm: "To him that smote Egypt in their first-born; *for his* MERCY endureth forever: and slew famous kings, *for his* MERCY *endureth forever*." This was a key-note of a strain that I deeply felt resounded through the whole Scripture, though I had refused to heed it; and then he turned to the 61st of Isaiah, and read the first and part of the second verse, as quoted by our blessed Lord in the 4th of St. John, to where he shut the book, saying, "This day is *this* Scripture fulfilled in your ears." But did the Scripture end here? No: the first advent fulfilled so much of it; and He who then proclaimed "the acceptable year of the Lord," should at his second coming proceed with that unfinished Scripture, "The day of vengeance of our God." And go on thence "To comfort all that mourn: to appoint unto them that mourn in Zion," and so the whole beautiful picture of Millennial gladness and glory on which Isaiah expatiates rose before me, as consequent upon that "day of vengeance," which Christ has not yet proclaimed. How angry I felt with that dauntless champion of God's whole truth, for trampling upon my darling prejudices! nevertheless he had done it; and thenceforth I opened my mind to drink in the pure, simple meaning of the literal promise.

The first resurrection I considered to be a resurrection of the souls of the martyrs, whose spirits were to animate the happy race of believers during a thousand years. I confess some things puzzled me sorely in this interpretation; for instance, how could a soul be buried; and if not buried, how did it rise? Again, those souls were under an altar in heaven, waiting for the completion of their company by means of a new persecution on earth, and it seemed rather a heathenish doctrine to transmigrate them into other bodies; more especially as their own bodies would need them again. Besides, they were with Christ personally in heaven; and to be without Christ personally on earth, was by no means an additional privilege. I found the thing untenable, and resolved to consider it as wholly figurative; but if so, then the final judgment, described also in that chapter, might be figurative too. I would not look my own inferences in the face, so I wished to let the subject alone; but then a blessing was distinctly pronounced on such as should read or hear the words of that prophecy; and I did not like to lose a blessing.

Thus the matter stood; I had rigidly forborne to read any book, pro or con, or to be talked to about it. One day when the subject forced itself upon me, I resolved to strengthen myself against the modern view (as I wisely supposed it,) by prayerfully reading again what I already so well knew—the 15th chapter of 1st Corinthians. I did so: and was suddenly struck by a recollection of the passage where the "saying" is written, "Death is swallowed up in victory." I turned to Isa. 26, read it, and found it unequivocally a description of the church's blessedness on earth—the millennium—at the onset of which the saying is written which "shall come to pass," when Christ's people shall arise from the dead. But will not all rise then? I went over the apostle's description once more, and found no word of the resurrection unto condemnation. The corruptible then raised would put on incorruption; the weakness power; the mortal immortality; having borne the image of the earthly, they were to bear the image of the heavenly. I was quite overpowered: could I reply against God? The passage that I thought so formidable on my side failed me—"Afterwards they that are Christ's at his coming. *Then* cometh the end." . . . From this starting point I explored the Scriptures in reference to a literal resurrection of Christ's people, at a literal coming previous to the thousand years of Satan's binding and the peace of the church. I saw it clearly; I received it fully; and I hold it firmly at this day.

It has often struck me what efforts the enemy has made to stifle this doctrine. . . . But shall the abuse of a sublime truth by the great enemy lead us to reject it? As well may we blot out the ninety-first Psalm, because the devil quoted it, and for a truly devilish purpose. No: he knows that the shedding forth of greater light on this important branch of christian knowledge is one of the signs of Christs actual coming; a token that his own time is short; therefore he endeavors to stifle it; and ere long he will bring us false Christ's, to deceive, if it were possible, the very elect. We have need to be found watching.—*Selected.*

For the World's Crisis.

HEAVEN AND EARTH.

"What is heaven but a happy home, and what is earth but a dreary waste?"—*Homer.*

Dear reader, it would take an innumerable series of years to point out the dignified beauty, splendor and joys of heaven, for they will go on and increase throughout eternal ages. But the elemental woes and scenes which we have to contend with here on the earth are many, but they will be of short duration to those who love God and keep his commandments. Now I will endeavor to set before you, as far as my abilities will admit, the contrast of those different elements.

Heaven is an eternal spring of joy and happiness to those who love God; and youth blooms there with unspeakable brightness and glory. For no error, no misery nor sin can enter heaven to blight its joys or mar its beauty. Our minds there will be lighted up, and their march will be on and on in a never-ending progress. No blighted hope is there. No ignorance of God, for we shall see God there in all his glory and perfection—feel his power and goodness.

Truth reigneth in heaven; she is sometimes crushed here on earth, but is never crushed in heaven. Error is often honored and esteemed here on the earth, but she never can enter heaven. O, there is misery on earth! Many a heart has been wrung and ruined here by false-hearted friends. Many an honest spirit has been made to bleed by the heartless ingratitude of an unstable and ungodly usurper. But there are no usurpers in heaven—nothing to annoy our peace nor to annul our happiness.

Here on earth is falsehood and deceit, which keep neighborhoods and ofttimes societies in constant jar and broil. False hearts are encountered almost everywhere. Ingratitude, deep and dark ingratitude is a common crime. But none of those false ingredients that spoil our joys can be found in heaven. Falsehood is not there, nor slander, nor deceit, nor iniquity of any kind. "Holiness to the Lord" is heard there from every tongue. Holiness and goodness of heart is seen to light up every countenance. Virtue is there found in all her dignity, rising, and still rising high in the scale of an unending succession.

And further, heaven hath still other charms than those which I have mentioned. Jesus is there, our greatest Friend, our Redeemer, he who rose from the tomb and led captivity captive. Saints will be there, and all those godly ones who shall have been released from their earthly bondage. But, not to multiply words, heaven has innumerable attractions of a blissful nature which ought to wean us from earth and cause us to feel we are pilgrims journeying to a better land.

Let us consider "we have no continuing city here." Heaven is our home. O, then, let us look to it. Let us feel that heaven has the most inviting attractions that can be named. Let it be our highest meditation through the day and night. Let us think of it as a glorious and better land, and seek ardently to obtain it, that we may be justified in the sight of God, and admitted to partake of those heavenly joys. Thrice happy is that soul which chooses such a theme for meditation! surely it must be illuminated with Heaven's own light, directed by Heaven's own wisdom, and led by Heaven's own Spirit.

Dear reader, think of these things, and meditate upon them if you ever wish to secure your soul's salvation. I have lain before you a similitude both of life and death—happiness and misery. Therefore choose ye this day whom ye will serve—God, or mammon. For the day is fast hastening when we shall be laid in our graves. Therefore, "whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." O, prepare in time to meet thy God!

"Remember, Lord, our mortal state,
How frail our life, how short the date!
Where is the man who draws his breath
Safe from disease, secure from death?
Lord, while we see whole nations die,
Our flesh and sense repine, and cry,
Must death forever rage and reign?
Or hast thou made mankind in vain?
Where is thy promise to the just?
Are not thy servants turned to dust?
But faith forbids these mournful sighs,
And sees the sleeping dust arise.
That glorious hour, that dreadful day
Wipes the reproach of saints away,
And clears the honor of thy word!
Awake our souls, and bless the Lord."

Fisherville, N. H. J. ELKINS.

For the World's Crisis.

THE JUDGMENT.

"We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." None will be absent, but all, without an exception, shall stand before God, that they may be judged according to the deeds done in the body. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad."—2 Cor. 5: 10.

This will be a glorious day to the children of God. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Let each one ask the question, Am I a child of God? Do I look forward with sweet anticipation to the time when I shall meet my Savior face to face? Let us be up and doing while the day of life shall last, before the night of death comes, when no man work.

Our Savior invites the weary and heavy laden to come unto him for rest, to cast all their cares on him, for he careth for them. We have an advocate with the Father. He looks upon his children with an eye of pity. Christ will plead for them, for he was tempted in all points like as we are, yet without sin. "Behold, happy is the man whom God correcteth, therefore despise not thou the chastening of the Almighty: for he scourgeth every son whom he receiveth." O, may we become more and more established in the love and faith of God. "He maketh sore and bindeth up: he woundeth, and his hands make whole." "He shall deliver thee in six troubles: yea, in seven shall no evil touch thee." Can we trust in God? In famine he shall redeem thee from death, and in war from the power of the sword."

O, how much we have to praise God for! The mercies and blessings we are constantly receiving come from him; his mercy endureth forever. He is mighty, and despiseth not any; he is mighty in strength and wisdom. Although we may be despised and set at nought by the world, if we prove faithful until the end, we shall come up out of great tribulation, having our robes washed, and made white in the blood of the Lamb; and the new earth glowing in the beauty of Eden shall be our everlasting home.

God loves us; can we doubt it, since he gave his only Son to die for us? So let us fight the good fight of faith, and lay hold on eternal life, for we know not what hour our Lord doth come. Jesus says, "When ye see all these things (i. e. signs of my coming), know that it (or my coming) is near, even at the door." Therefore, let us watch, lest it come upon us like a snare, and find us unprepared.

Our hope should be like an anchor to the soul, sure and steadfast. Let us not be weary in well doing: for the wages of sin is death; but the gift of God is eternal life, through Jesus Christ. Then let us seek for honor, immortality, and eternal life. We have no promise of these things unless we seek for them; but we have the promise, if we ask, we shall receive; if we seek, we shall find. May we all search the Scriptures as for hid treasures.

We hope to come in possession of eternal life in the morn of the resurrection. God hath promised "that being justified by his grace, we should be made heirs according to the hope of eternal life." But if in this life only we have hope in Christ, we are of all men most miserable. "As the waters fail from the sea, and the flood decayeth, and drieth up, so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." "But when Christ who is our life shall appear, then shall we also appear with him in glory." He shall "change our vile body, that it may be fashioned like unto his glorious body." Then we shall "see him as he is."

BETSEY L. HAGGETT.

For the World's Crisis.

WHAT IS A HOBBY?

Many good people who read the Crisis would like to know what is meant by the word "hobby," and also what crime those are guilty of who are called "hobbyists," or "hobby riders."

Most people have one trade or employment that they understand and can work at to better advantage than at any other. Public speakers are like other people in this respect. Most of them have what is sometimes called their "*forte*"—a subject which they prefer, and feel a particular attachment to; and they often call this subject their "hobby." The subject of temperance is the hobby of the temperance lecturer, while another may take the "woman's rights" question for his hobby, another the subject of slavery, another the crime of using tobacco,—and so on through the whole catalogue of subjects which can engage the tongue or pen. So almost every body has a hobby.

As I view the subject, it is no crime to have a hobby; but the trouble is here: some get an unworthy subject, or a point of dispute for their hobby, and they hold it up before their own eyes till it looks larger and more important to *them* than all other things; and they are continually harping upon this point, and trying to make everybody else see it as they do.

This constitutes the *crime* of the hobbyist. He seems determined to know nothing else but "one idea," his favorite topic, or, in short, his "hobby."

There is an all-powerful remedy for this evil. Who is willing to apply the remedy?

Let all foolish and unprofitable questions be laid aside; all "strivings about the law," and subjects that can not profit; and join with Paul and all the holy ones who take "Christ crucified" for their theme; and follow the teachings of the word and the Spirit, and strive to keep the "unity of the Spirit in the bond of peace." F. H. CHAMBERLAIN.

Sutton, Mass.

For the World's Crisis.

SCATTERED TRUTHS.

GATHERED BY E. A. A.

Worldly riches are like executioners; they hide men's faces with a covering, that they may not see their end, and then hang them.

A *little* of worldly possessions will serve a man who is strong in grace; *much* will not serve a man who is weak in grace; and *nothing* will serve a man who is void of grace.

Pride thrives on the decay of other sins; a man will grow proud that he is not proud.

Sinful omissions lead to sinful commissions.

Full vessels will bear many a knock, and yet make no noise; and christians, full of the Spirit of the Lord, will bear many a stroke without murmuring.

"*Sin lieth at the door.*" Like some beast that croucheth at the mouth of its cave, seeming to be asleep, but in reality awake and watching, sin waiteth for us. Sinner, beware! if sin sleep a dog's sleep, it may fly furiously in your face when you expect it not.

It is better to have a sore than a seared conscience.

God is on high: yet the higher a man lifts himself, the further he is from God; while the lower a man humbles himself, the nearer he will be to God.

Grace is given to trade with; it is given to lay out, not to lay up.

A lazy christian has his mouth full of complaints, but an active christian has his heart full of comforts.

Christ is bashful, and will not appear in company: if thou wouldst be familiar with him, retire to the closet, or in the fields, and there thou shalt freely enjoy his companionship, and discover the worth of his friendship.

For the World's Crisis.

THE THREE GRAINS OF RYE.

Do not be too careful where you sow your seed. Let it fall any where, and every where. You know not where it may take root. Only be careful that you have the "*good seed*," then let it drop.

As I strolled in the early morning, I chanced to stop to enjoy the rising sun more fully, and, looking at my feet, I saw a single stalk of rye. It was so low, and the head so small, I was curious to know whether it had really borne grains. To my surprise I found two perfect grains. I then examined the only remaining stock which had been stepped upon and lay on the ground. In it I found a very large kernel.

Now I had three grains of rye gathered in the road. Just as good rye as that in the fields. It could go into the garner and no one would imagine that it grew in the road, without culture, exposed to every enemy.

I was encouraged to hope against hope, as did our Father Abraham, and to go on sowing the seed and hoping for a crop "in the time of harvest."

Let all the sowers be encouraged.

Hammonton, N. J. E. S. WILLARD.

THE EFFECTS OF SMOKING.

The remarkable research made by M. Bouisson upon the danger of smoking has attracted the notice of the Académie, and has been rewarded with high praise. The horrors hitherto unknown, or unacknowledged, with which smokers are threatened, nay more, convicted by M. Bouisson, are sufficient upon bare anticipation, to ruin the revenue, and pipe-makers also. Cancer in the mouth, he declares to have grown so frequent by the use of tobacco that it now forms one of the most dreaded diseases in the hospitals, and at Montpellier, where M. Bouisson resides, the operation of its extraction forms the principal practice of the surgeons there. In a short period of time, from 1845 to 1859, M. Bouisson himself performed sixty-eight operations for cancer in the lips at the Hospital Saint Eloi.

The writers on cancer previous to our day mention the rare occurrence of the disease in the lips, and it has become evident that it must have increased of late years in proportion with the smoking of tobacco. M. Bouisson proves this fact by the relative increase in the French duties on tobacco, which, in 1812, brought an annual amount of twenty-five millions, and now gives a revenue of one hundred and thirty millions, almost that attained by the duties on wines and spirits, and far beyond that rendered by those on sugar. M. Bouisson remarks, justly or not, that "this figure, extravagant as it may appear, fades into insignificance before that attained by the British tax, which, according to Dr. Seymour, amounts to a fabulous sum, in a country where boys smoke from five o'clock in the afternoon till three o'clock in the morning, and where children ten years old are known to consume as many as forty cigars in one day."

M. Bouisson, whose earnestness in the cause does him the utmost credit, advises a general crusade to be preached by the doctors of every country against the immoderate use of tobacco, as being the means of exterminating the habit; because, although the most powerful sovereigns have been powerless to prevent it—although Sultan Amurath threatened in vain to cut off the noses of those who smoked, and Peter the Great vowed direct vengeance against all smokers, and even the thunders of the Vatican had been hurled against them in vain, there is one thing which mankind holds in more horror than a noseless face, or even an excommunicated soul—and that is an untimely death. Let young men be impressed with this truth, and the "Art of Smoking" which one of our best authors has lately extolled as the finest of all the fine arts, will soon be set aside and forgotten.—*London Paper.*

CHOLERA IN THE EAST.

Much interest and no little apprehension are expressed in England respecting the ravages of what is supposed to be a form of the Asiatic cholera in some parts of the East. During the great Mussulman festivals at Mecca and Mount Ararat, in the first twenty days of May, when half a million of pilgrims are wont to assemble, it is reported that the cholera this year carried off twenty thousand people. This is the official estimate—the popular account puts the loss at two or three times that number. But the most attention has been directed to Alexandria, where one hundred and eighty-four persons died on one day, and two hundred and fourteen cases were reported on another. Seventy cases also were reported in the very healthy city of Cairo. The whole number of fatal cases in Alexandria up to the last advices was between one thousand and fifteen hundred.

Considerable doubt has been expressed as to the cholera, particularly in Alexandria, being of the old Asiatic, migratory type, inasmuch as there may be sufficient local causes to account for it. The city of Alaxandria is noted for the humidity of its atmosphere and the horrible sanitary condition of its whole area. It is said, for instance, that more than seven hundred carcasses of cattle are lying in the Nile Canal alone, from which source the inhabitants are supplied with water. No wonder disease in some shape is abundantly generated.

With regard to its appearance in Mecca, also, sufficient causes might be found in the irregularities, squalor and crowded condition of the pilgrims. But whether it will adhere to its original localities, or will travel westward, remains to be seen. The French and Italian harbors have been shut against vessels coming from Alexandria. Marseilles keeps all the mail boats from that quarter in quarantine; and the English mails transmitted through Egypt are henceforth to be enclosed in boxes, instead of bags, as a precaution against infection. Thus far, there is no evidence of the westward passage of this terrible disease, but its mere possibility may well add another to the already sufficient arguments in favor of complete sanitary precautions during the hot weather.—*Journal 14th.*

For the World's Crisis.

MY TOUR WEST.

Dear Bro. and Srs.:—As I have been appointed messenger to the Illinois State Conference, I trust you all feel as much interested in this mission as myself; which is to consolidate east and west, north and south, in the great work of proclaiming *the gospel of the kingdom.* Our last Conference has given us a new impetus in this work. We were much strengthened by the presence and labors of our beloved Bro. Himes, as messenger from the Western conference. There has been too much discord. *Let us strike for union.*

This is our object in going west. It will cost about fifty dollars besides the expense of my family while gone. Now dear brethren and sisters of this State, I know you are not willing that I should bear this burden alone. Then you who are able, and are interested in this mission, can help bear the burden by sending whatever you feel disposed to give to my address, Syracuse, N. Y., before the middle of August.

I shall take the Lake Shore Railroad going, and the Michigan Central Railroad, returning. Those on these routes desiring my labors will please notify by letter in time to advertise through the Crisis. Looking for Jesus,

Syracuse, N. Y. C. B. Turner.

Voice please copy.

☞ Knowledge and good parts, managed by grace, are, like the rod in Moses' hand, wonder-workers; but turn to serpents when they are cast upon the ground, and employed in promoting earthly designs. Learning in religious hearts, like that gold in the Israelites' earrings, is a most precious ornament; but if men pervert it to base and wicked ends, or begin to make an idol of it, as they did a golden calf of their earrings, it then becomes an abomination.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, July 18, 1865.

TO OUR DEBTORS.

As the present volume of the World's Crisis will close in September next, we shall, in a few weeks, in accordance with our usual custom, send bills to all who at that time shall be owing $2.00 or more for the same,—and also to those who are indebted for books.

If all such will *save* us that trouble and expense, by remitting *at once* the amount of their indebtedness, they will receive our especial thanks, and will no doubt be better pleased themselves. Will you not, brethren and friends, make both yourself and us glad by your prompt and immediate response to this call,—*by return mail?*

TREMONT CAMPMEETING.

Fare from Boston reduced One Half.

Tickets to the Tremont Campmeeting good July 24th to 31st inclusive, to be had of GEO. T. ADAMS, 167 Hanover Street.

THE FALSE PROPHET.

It appears quite evident from the Scriptures that the power represented by the "false prophet," mentioned in Rev. 19 : 20, will be exerting its influence at the time of Christ's second advent, because it is taken, in connection with the "beast," and "cast *alive* into a lake burning with brimstone." The fact that the "false prophet" is "alive" when the time of the end comes shows that it is then doing its work, and is one of the last of Christ's opposers.

We are aware that the "false prophet" has been applied to Mohammedanism, but we think that historic events connected with that do not fill the prophetic picture. It is true that Mahomet said there was one God and Mahomet was his prophet; but we have yet to learn that Mohammedans are distinguished at all for their false prophecies; but there is a powerful party now arising, world-wide in its influence, that is noted for its prophetical character. We refer to Spiritualists.

The "false prophet" is also to be known by the "miracles" which it performed. We have not seen proof that the Mohammedans were noted for working miracles; but this is specially applicable to the Spiritualists. They claim that what Jesus did is to be thrown into the shade by the miracles that the spirits will perform through their mediums.

It will be noticed that the "false prophet" and the two-horned beast appear to be associated together, if they are not one and the same; for the two-horned beast of Rev. 13 : 11–18, is noted for the "*miracles* which he had power to do." It is said of him,—"He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." We find nothing in the past history of Mohammedanism or Papacy that fulfills this prophecy; hence we believe it to be future, and near at hand to be accomplished.

When the President of the proposed World's Convention of Spiritualists was in our office a short time since, he gave us a brief outline of coming events, as foretold by the spirits. Of course, the demons know the Bible is true, and that its prophecies will all be fulfilled, because the word of the Lord "cannot be broken"; and they also know that "the end of all things is at hand," because prophetic history is nearly run out; and for this reason they know what events are about to transpire; but further than this, they cannot foretell what is coming. But in order to secure the confidence of those whom they are deceiving, they mix in some of the prophetic events of the Bible with their own false prophecies, making a counterfeit chain of events as near like the true one as possible; so that when that is accomplished which is foretold in the Scriptures, which is mixed in with their own prophecy, comes to pass, they say to their familiars, This is just what we told you was coming. By such means they continue to seduce the people away from the Bible, to believe the spirits, and in doing this they are led to believe the lies and false prophecies which form the basis of Spiritualism.

The following prophecies we received from the President of the World's Convention of Spiritualists, which is to be held next spring in Philadelphia. He claims to be a medium for Jesus of Nazareth. He stated that some of these prophecies were received in 1859, others at a later date.

He stated that "a new system of government" is to arise, under a "Christ band." Napoleon is to be the monarch of earth. Christ is about to come, but is coming spiritually in the establishment of the principles taught by the spirits. Napoleon will make a league with the Southern States. A dispute between England and France will result in the overthrow of England in 1866. Aerial navigation will be successful, and men will travel through the air in safety. The Pope will lose his power in 1866, and Napoleon will take it, and unite it to his own. France, England and Spain will unite in opposition to the United States. There will be civil and foreign wars in 1865–6. The prices of provisions will be high in 1866. There will be drouth in 1869 and 1870. The majority will embrace the principles of Spiritualism. No fees will be asked by the officers. A divine order is coming that resembles the Mormon system. Christ will take his people to California. The spot was selected in 1862, and the gathering will begin in 1866–7. The reason why Christ takes his people there is because he can defend them better in that country.

Ten kings, including the Pope, will unite with Napoleon. The Pope will yield next year—1866. There will be three invasions of America: 1. By England, France, and Spain. 2. By Napoleon alone, in 1867. 3. By Russia, which is the willful king of Dan. 11: 36, in 1871. Russia is the last political power of this world. America is to be the hill of Zion. Here the kingdom of heaven is to be set up. Some will yet be martyred; but there will be one universal government established, which will be under the direction of the spirits. Then God will govern through them, and liberty, equality and justice will prevail. Then there will be no contention. Labor will be pleasant; there will be no drones, and people will need to work but a few hours in a day. Then they will beat their implements of warfare into instruments of husbandry, and nations shall not learn war any more, and Christ will reign a thousand years.

The sign of the Son of man will appear in 1871, and first in California. A young man will appear who will restore order. The Spirit of the Lord will rest upon. He will be a type of a perfect man, and the works of Jesus will be eclipsed by his greater works. He will have twelve male and thirteen female mediums. These will constitute the apostolical circle. They will control events.

Russia will subdue Turkey in 1871: also Napoleon; Napoleon the terrible king and antichrist. Pestilence and famine follow the events of 1871. Great hail stones and molten lava will be brought upon the earth by the young man, who is the highest medium. This is to take place after Russia invades America. The 11th chapter of Isaiah applies to this young medium.

At another interview with this gentleman, we received the following particulars:—In 1867, Napoleon will make a seven years' covenant with the Jews, and effect a combination with ten kings and the Pope of Rome. From 1867 to 1868, Napoleon will march against the United States, Mexico and Canada, and slaughter three-fourths of the men between eighteen and sixty years of age that will not acknowledge him as Pope and master of the world. Between Aug. 1866, and Aug. 1867, Christ will remove the 144,000 to California. Some will be carried through the air. Between Aug. in 1871 and Aug. 1872, another gathering will take place of about fifty million to the United States. Napoleon will then be ready to fight the "willful king," which is Russia.

The foregoing are a few of the prophecies we received from the President of the World's Convention of Spiritualists. He claims to have received them from the highest order of spirits, including Jesus. We think the terms "false prophet" is appropriately applied to all these spirits. It is time to "ask for the old paths," and to proceed very cautiously, lest we get into some of Satan's by-paths which lead to death.

ATLANTIC CABLE.

In a few weeks we may expect to have telegraphic communications from Europe. It was purposed to commence laying the wire July 10th, with an expectation of reaching the Bay of Heart's Content, in Newfoundland, in some twelve or fourteen days. The cable is 2,300 nautical miles in length, and is on board the Great Eastern. The entire weight of her cargo is about 18,000 tons, or thirty-six million pounds. The Great Eastern is particularly adapted for this important enterprise. The cable contains some 25,000 miles of copper wire, 35,000 miles of iron wire, and more than 400,000 miles of hemp strands. The strengh of the cable is sufficient to hold a weight of 7¾ tons.

The expectations of success are very strong on the part of those who are prepared to judge. We shall wait with interest for the result in laying this immense cable.

"PHYSICAL SINS."

The following remarks on "physical sins" are very truthful, and should receive a candid consideration from every disciple of Christ, It is very evident that there is great need of reform in diet, if people would enjoy good health. This is an age of *feasting*, as in the days of Sodom. All means are employed to gratify the appetite with rich and unhealthy food, until there is scarcely a well person to be found. We are confident that we speak within bounds when we say that nine-tenths of the sickness in the land is caused by improper eating, and other violations of the laws of health, for which men are responsible. A little self-denial would produce the most happy results. It costs much less to live on healthy food than unhealthy. We think it is high time for those who know the right way to speak boldly on the subject, regardless of the reproach that may follow from the uninformed. We are glad to see many taking a stand in favor of reform.

PHYSICAL SINS.

"We hear a great deal now-a-days about national and individual sins, sins of omission and sins of commission, original sin and acquired sin, sins against the gospel, sins against the State, sins against the community, and so on, through interminable varieties and gradations; but, strange to say, we scarcely ever hear the parent of most of these sins adverted to, much less combatted. Unfortunately theologians have not given that prominence in their systems to the laws written by the Almighty in the human constitution which they should have done, but have regarded health and disease rather as dispensations of a mysterious Providence than as the result of obedience to or sin against unyielding laws. The connection between mind and matter in this life, and the consequent dependence of the former upon the latter, have been too much ignored. It is an indisputable fact that a pure mind cannot occupy a polluted body, nor moral excellence exist along with physical depravity. Until christians pay that respect to the physical and organic laws which they do to the revealed, and get rid of the most pernicious idea, that disease is the arbitrary visitation of an inscrutable Providence, christianity cannot perform half its work, nor the flood-gates of crime and misery be closed. Until then even those who profess to be our moral exemplars will not cease to build up with the one hand what they would demolish with the other. We shall pursue this subject further."

People of the world are taking ground in advance of the church, on this subject. They see the necessity for such action, if they would retain health and mental vigor. The demons are also advocating a reform in this direction, and on this account secure the confidence of those they are deceiving. They teach them well on the laws of health, while they poison them morally with false doctrines As those who follow the advice of the spirits relative to a reform diet receive great benefit physically, they conclude they must be good spirits, and believe their lies on points of doctrine, and are thus led away from the path of life as taught by Jesus. Satan still knows how to transform himself into an "angel of light," and thus seduce the unsuspecting; but let us not be silent because he is trying to steal the march on us.

"GREAT SWELLING WORDS."

It is really painful to listen to much of the popular preaching in these last days. In all the teachings of Jesus we do not find one attempt to use any high-sounding phrases. His instructions are noted for their *simplicity*. Paul says:—"I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the *simplicity* that is in Christ."—2 Cor. 11: 3. We think such an expression is especially applicable at the present time. The following will illustrate the point. One is from Jesus, the other from a D. D:—

"He that hath ears to hear, let him hear." "He that is accessible to auricular vibration," said the doctor, "let him not close the gates of his tympani."

SATAN TURNED PREACHER.

On account of the low state of christianity, Satan is taking advantage of circumstances, and is making an effort to get up a better system than the popular theology, that he may obtain the confidence of those who have lost it in the theology of the day, hoping thereby to lead men away from all pure religion. He prompts his followers to say some good things, but is sure to introduce a greater error, that he may neutralize all the effects of truth. His followers talk loudly of "Charity" and moral reforms, while they themselves are living in adultery and practising other vile things. They are like the man who has stolen, and raises the cry,—"stop thief," in order that no one shall suspect him.

We clip the following from the *Banner of Light*:—

"The popular theology directly tends to blunt conscience, darken reason, and pervert and bewilder the entire moral and spiritual nature of children and adults, and to prepare them for any crime against humanity. The statistics of crimes perpetrated by those born and bred under the influence of that theology, are appalling.

The Spiritualists, Friends of Progress, should guard the souls of their children against their corrupting and deadly power, as they would their bodies against the pestilence that walks in darkness, or the virus of the rattlesnake."

GARIBALDI.

The noted Italian leader, Garibaldi, is again aroused, and is arousing all Italy to the work of ridding Rome of the Pope, and the entire priesthood, so far as their control is concerned. There is a prospect of a gigantic movement in Italy soon, in relation to the Papal power. Its death warrant appears to be sealed, and its execution cannot be long delayed. The scenes just preceding the coming of the Son of man are evidently about to open. What a solemn hour is this in which we are living. Are we ready to welcome the Prince of princes? We have no time to lose, if not prepared. Let us consecrate ourselves wholly to him, then all will be well.

The following is a copy of a letter which Garibaldi has addressed to the Ladies' Association at Genoa, relative to the Catholic priesthood:—

"Ladies,—To liberate woman from superstition, and to release her from the clutches of the priest, is now the question of life or death in Italy, and in this manner only can be worked out the true deliverance of our country. Priest! But do you not see him embedded in the heart of this miserable earth, and, in the same manner as the gnawing cancer in the human form, feeding upon its miseries, and everything which is most injurious and disgusting and calculated to ruin his brother man? Many will tell you that there are good priests. But a priest to become good must change the adverse livery that he wears. That livery, is not the livery of the promoters of brigandage in more than the half of Italy? Has it not marched as a vanguard before every stranger that invaded our country? Those who endeavor to retard our progress make a distinction between the temporal power, which should be combated, and the spiritual power which they tell us should be respected. The spiritual power! And from whom does that come? From Antonelli, Schiavone, or Crocco? Spiritual indeed! And are these the leaders by whom you would wish to be conducted into the presence of the Eternal? Will you consent to present yourselves before God under protectors such as these? Ladies, may the divine inspiration of your sex guide you and your companions in the way of truth. Yours, &c.

G. Garibaldi."

PRE-EXISTENCE OF SOULS.

Plato's doctrine of the pre-existence of souls is fully revived by Spiritualism, and it is evident that the heathen received the doctrine from the same source from which it comes at the present day; that is, from the demons. The following question was recently put to one of the spirits and the answer was given in the *Banner of Light*, June 3d, 1865.

"Q. The question was asked him if the human soul ever had an individualized existence before entering the human body; and I believe the answer was in the affirmative. Now, if this be true, why does not the human soul remember that existence?

A. The soul, as a soul—as an infinite, unlimited intelligence, does remember this; but that memory is not able and cannot project itself into human life. Sometimes, in rare instances, persons receive divine glimmering of the life that has been with God. Swedenborg, and a few others, have had these glimmerings; but in the main, the door in your external lives to this secret place is closed."

"WHO ARE SPIRITUALISTS?"

We find the above question asked in the *Banner of Light*, May 21, 1865, and the following is part of the answer:—

I. "Those who believe man is an immortal spirit, that human spirits exist after the death of the body, and can and do come back—to speak—manifesting themselves, and communicating to mortals, in the use of various methods, demonstrating immortality, the reality of the spirit-world, and tangible intercourse with the inhabitants of the earth. All who recognize the fact of spirit-intercourse may be regarded as Spiritualists in theory, without reference to life, character or profession; while practical Spiritualists, the true, the genuine, the reliable, are those who seek to make their lives, characters and professions in harmony with the teachings and inspirations of the purest spiritual intelligences communicating with mortals, and the divinest standards of the unfolded soul."

We are expecting that Spiritualism will absorb all but the true christians. The mass of professors of religion are unconsciously drifting into it; while millions have already plunged into the awful cesspool of infidelity, with no prospect of escape. Satan has most successfully transformed himself into an angel of light, through the teachings of modern Spiritualism. He often uses Scripture in a most cunning and ingenious manner, well adapted to deceive those who are not thoroughly posted in the teachings of the Bible. We think none are prepared to stand against this infernal system, until they are settled in the plain Bible doctrine of the sleep of the dead. This truth stands opposed to Spiritualism as a Gibraltar rock, against which all the efforts of demons and their dupes are as unfruitful as the attempt of the Babylonians at the tower of Babel. Thank the Lord for his word with which to meet this modern anti-christ.

II. "*What is Spiritualism?*" This is the second inquiry in the article from which we took the one in the first part of the article. The following is the answer:—

"It is a system founded on the cardinal fact of spirit-intercourse with mortals, embracing all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny; all that is now known or can be known relative to other spiritual beings, and the occult laws and forces of the universe. It is thus catholic and comprehensive: and Spiritualism, in short, may be regarded as the culmination, the essence of all truths, inspirations and revelations brought down to the present age, and demonstrated by unmistakable manifestations of spiritual power and intelligence. These demonstrations are in direct conflict with the evangelical doctrines denominated "The Fall of man," "Total depravity," "Vicarious Atonement," "The Trinity," "Future Judgment," and "Endless Punishment;" the majority of Spiritualists repudiating these doctrines as they are stated by the sects; and in accordance with their own intuitions, and the teachings they receive from spirits, advocating the law of human progress; the natural tendency to good in humanity; the need of retributive justice mingling with mercy, instead of a scheme of vicarious salvation; the certainty of present judgment, rewards and punishments, administered according to natural law of cause and effect." . . . The grand aim of Spiritualism is the quickening and unfolding of the divine nature in man, to the end that the animal or selfish nature shall be overcome, and all evil or disorderly affections rooted out: in other words, that the *works of the flesh* may be supplanted in each individual by the *fruits of the Spirit*, and thus mankind become a brotherhood, and God's will be done on earth as it is in heaven."

III. Spiritualism is in harmony with all sound revelation, reason, philosophy and religion; and, without seeking any direct antagonism with seemingly opposite systems, seeks rather to recognize the good and the true in everything, and to harmonize all things according to the laws of eternal progress."

We do not hesitate to affirm that Spiritualism is *opposed* to "all sound revelation, reason, philosophy and religion," and is the greatest enemy with which christianity has ever had to contend.

A HORRID DEED.

It is very common for the spirits to direct a man to leave his wife and take another, or to advise a wife to forsake her husband and take another selected by the spirits; but the following horrid affair is still worse:

Horrible Murder in Minnesota.—The St. Paul *Press* gives an account of a shocking murder recently perpetrated in Sibley county, Minn. A Swede named Johnson deliberately chopped off the head of his son, a boy nine years old, with an ax. The murderer says that the spirits told him to do the deed; and he seemed also to have been impressed with the idea that he could restore him to life again. He is said to be not more than half witted. The murder was committed in a field, the boy obediently laying down upon the ground as his father bid him for the execution of the terrible deed.

Change of Time.—The time for the meeting at the West Brick School-house, near Brimfield, Mass., is changed from the 23d to the 30th of July.

TERMS OF THE YOUNG PILGRIM.

The Young Pilgrim will be continued semi-monthly the ensuing year at the following rates:

For a single copy,—*Fifty Cents* a year; and at the same rate for any number of copies under ten.

Ten copies, or any number of copies under fifty, when sent to one address,—*Forty Cents* a year for each copy.

Fifty copies, and any number of copies over fifty, when sent to one address,—*Thirty-five Cents* a year for each copy.

To Canada subscribers,—at the same rates, with no extra charge for American postage.

All subscriptions for the coming year must be made at the above rates.

We shall send the *July* numbers of the new volume to all of our present subscribers, and *hope to hear from every one before the 1st of August. After that, no more will be sent, except to those who have renewed their subscription.*

Clubs.

Sunday Schools and neighborhoods, by taking the paper in clubs, at the above rates, and having them *all sent to one address, with no other name on them*, will save, in clubs of fifty and over, 37 cents a year on each copy; in clubs of ten to fifty, 32 cents a year on each copy; and, in smaller clubs (of less that ten), from 12 to 21 cents a year on each copy.

Subscriptions may commence with January, April, or July, and at no other times. Back numbers will be sent from either of these dates.

All communications, orders, and remittances, should be addressed to the YOUNG PILGRIM, Boston, Mass.

FREEDMEN'S MISSION FUND.

W. B. H., Boston, Mass.	$5.00
James Douglas, West Troy, N. Y.	5.00
A. M. L., North Weare, N. H.	5.00
N. D. B., Hallowell, Me.	2.00
Mrs. L. S. Dinsmore, Hallowell, Me.	1.00
Betsy C. Bancroft, Ashburnham, Mass.	.50
A sister	5.00
M. L. Colton, Shabbona Grove, Ill.	.70
"Tariffville," Ct.	2.00
E. D. Hitchcock, Somersville, Ct.	1.00
Geo E. Hooper, No. Hydepark, Vt.	1.00
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Maria Drury, Roxbury, Mass.	1.00
D., Farmington, N. H.	1.00
Geo. S. Harwood, No. Swansea, Mass.	10.00
J. B. Walker, Athol Depot	1.78
Wm. Christian, Norwalk, O.	.50
——, East Weare, N. H.	5.00
A sister in New Hampshire	2.00
Amos Scripture, Mason Village, N. H.	1.00
"Friends"	10.00
Mrs. N. J. Humphrey, Yarmouth, Me.	1.13

RESPONSES.

We are pleased to see the growing interest for the freedmen. It encourages the hope that something will be done. God grant it be done well, and quickly. We are not yet half awake to the importance and urgency of the work, and meanwhile are losing opportunities by delay. We ought to have been in the field long ago, working for Jesus and humanity, like the noble Howards, of the Freedmen's and Christian Commissions, following in the track of every army, planting on the very heels of victory schools and missions, enlightening the ignorant, Christianizing the unregenerate, raising the low, feeding the hungry, clothing the naked, relieving the distressed, and pouring the balm of Christian hope and consolation into the hearts of the sick and the dying. It may not be too late yet. Much remains to be done, and we may have a hand in doing it, if we will. Let us atone for past neglect by greater zeal and earnestness in the work already begun. The brethren in convention at Wilbraham, in August next, will doubtless organize missions for the freedmen, and a score of missionaries and teachers ought *then* to be sent out *at once*. But the funds to do it with will be needed. Shall they be on hand? or, shall nothing be done, for want of means? Stewards of the Lord's money, it is for you to answer.

Many now stand waiting, all ready and anxious to go. Will you send them? We have just received the following from a brother in Maine:—

"Respecting the Freedmen's Mission, what is to be done? I feel very much interested in this matter, and, if I can be of any service to the Lord out there, and it is his will, I will go; or, I will furnish money to help others go, as the Lord may direct. I feel that I am not my own, but am bought with a price, even the precious blood of Christ, and I think that we should act *at once* in the matter, as, in all probability, more good can be done now than at any time to come." M. B. C.

Another writes from Illinois:—

"I feel that I must go South, to teach some of the poor freedmen to read the Bible, and would be glad to go under the direction of the *Second Advent Missionary Society*, which I am confident will be formed in accordance with the recommendation of W. B. H., in the *Crisis* and *Voice of the West*." J. H. C.

And another in Massachusetts writes:—

"Dear Bro. H.:—I received your welcome letter in due time. . . . I have given myself up to the Lord and to his cause. I have solemnly promised him I will go into the field as soon as he shall open the way, and feel happy in contemplating the work, notwithstanding the privations to be endured and the crosses to be borne. The hardest thing I shall have to contend with is the separation from those who are near and dear to me. They are bringing every influence they can to bear against me, to get me away from 'the notion' of going 'missionarying.' O, pray for me, that I may have grace given me to obey God. Sister W. (who has been there), loves the work, and her heart is in it. She says she is ready to go again whenever the door opens, and so am I. There is another here also, of a lovely Christian character, and capable of doing much good, who would like to engage in the work, if needed." W. H. F.

We have responses, also, of a like character, from others. Some of our most devoted evangelists are ready to go,—one with his daughter as a teacher,—if the way opens. Shall they go? In view of the great work to be done, and the shortness of time to do it in, who *can* withhold the means? Are there not hundreds, and hundreds more, who shall, with golden voices from their purses and their hearts, say—"*Go*"? Yes! and these voices are beginning to come in from all quarters. Here is one, with a $5.00 pledge, from the Granite State:—

"I do not expect to be called to go myself, but it gives me pleasure to cast in my mite to encourage and sustain those whom God *shall* call to go, to bear the glad tidings of good things to a people who have been so long kept in darkness and ignorance in this enlightened land."

Here comes another from the same State, with another $5.00:—

"I wish to loan $5.00 to the Lord, so I enclose it for the *Freedmen's Mission*. . . . O, how I wish the brethren and sisters would take more interest in it, and swell the Fund at once to thousands of dollars. It ought to be done."

So it had, and if ever it was needed to do *a quick work*, it is now. Here comes one from "Rehoboth," who says the Mission lies near his heart, and gives proof of it by sending $10.00; and here another, postmarked "Lawrence":—

"Enclosed is $10.00 for the Freedmen's Mission Fund. Please acknowledge it simply from '*Friends*,' that we may know it has been received."

A hundred more such *friends* will do much towards putting the Mission in successful operation. Who will be one of the hundred?

Here is another, with $2.00, from a sister in New Hampshire, "poor and sick"; but she loves the poor freedmen, and wants to do what little she can to help them. Another in Connecticut sends $1.00, and her prayers with it, to aid in sending to the poor freedmen news of a soon coming King. Another from the same State with $2.00, and a "God speed the work."

Yes, *God speed the work!* and let all God's people, in heart and word and *deed*, say—"*Amen!*" W. B. H.

For the World's Crisis.

NOTICE.

Dear Friends:—I return you thanks for the interest you have taken in my humble efforts to circulate light on the coming of "the Just One." I have just published new editions of all my works, incurring thereby a heavy printer's bill.

I now solicit the patronage of all who desire to circulate information among their neighbors and friends on The Signs of the Times. "Men of Israel, help!" I am absent sometimes from home for a few days. All orders will be attended to on my return. See book notice in another column. S. S. Brewer.

Ashburnham Depot, Mass.

For the World's Crisis.

REMARKS ON ASTRONOMY, CONCLUDED.

We now close that which has been one of the most thrilling, or deeply interesting subjects ever discussed by man, as it involves the all-important question, Is Jesus the Christ? is the Bible the book of God? In order that our efforts to attain to the truth may be profitable, even to those who have not followed us up closely in this investigation, I will now in a very brief manner present to view the position that we occupy.

Prof. Hudson claims "that the eclipses of Ptolemy's Canon were actually observed, recorded, and dated, and were no mere result of Ptolemy's calculation," and promised, saying, "I expect to show in due course that accomplished modern astronomers, employing the best modern applications, do find those ancient eclipses as nearly according to the record of them, as any other ancient eclipses are found." He adds, "Such authorities are among my papers biding their time." He then addresses his friends, saying, "If you want like authority, good friends, please trust that of my word, when I say that the Oracles I have consulted may satisfy some of you, when they come to speak"; so all that remains on his part is to produce those authorities. When he does this, he will have complied with his promise, and established the correctness of Ptolemy's Canon so far that it would betray ignorance on our part to doubt its correctness. But if, among all the Oracles that he has consulted, he cannot find one that even claims to have found one single eclipse of the sun according to the record before B. C. 431, has he not failed to comply with his promise, at least as far as the eclipses of the sun are concerned? and so far from finding one that makes all of the eclipses of the moon, according to the record, his "accomplished astronomer," whom he says "is worthy to be relied on as far as any authority may be appealed to in the case," declares that they can not be made, may we not conclude that he has also failed in this department?

Do not understand me to say that the six months' lab[illegible]on the part of the learned Prof. is all lost, for he admits that "facts are not our enemies if they may help us to the truth"; and if the truth which those facts establish favor the Bible more than Ptolemy, the Prof. should not object to that, for we all give him the honor of having done more to confirm our faith than all who have written on the subject; for he has not only failed to find the first astronomer that claims to make those eclipses, according to the record, but by giving us those eclipses, which "were carefully observed by Ptolemy," he has given us a means by which we can know for ourselves that they cannot be made. For example, the eclipse of A. D. 136, being the last one of those not only seen but "carefully observed by Ptolemy at Alexandria," is undoubtedly the most reliable authority to which man can appeal; and since all astronomical tables that make this in strict accordance with what Ptolemy claims to have seen with his own eyes, and was "carefully observed by him," will make all of those eclipses, both of the sun and moon, which we offer in proof of our Bible Chronology, Prof. Hudson has the honor of giving us this new light, or clear proof of the correctness of all of our astronomical demonstrations. He further has the credit of enabling us to say for certain that none of the eclipses recorded at Babylon occurred on the 8th of March, B. C. 720; for to suppose that there was an eclipse there is to contradict the express word of Ptolemy, as to that which he claims not only to have seen, but "carefully observed."

Pingre and others made a small eclipse on the 8th of March, B. C. 720; but says Prof. Hudson, "Mr. X. also informed" him "that Prof. Airy says in one of his papers that all computations of eclipses previous to the year 1810 are worthless, for the imperfection of the old tables"; and from the light given us by Prof. Hudson, we learn that this is not far from the truth, for not one of them make the eclipse of A. D. 136 as full as Ptolemy declares that it really was. Their reason for not doing so was, no doubt, the desire on their part to make an eclipse on the 8th of March, B. C. 720; for tables that make the eclipse of A. D. 136 as full as Ptolemy declares that it really was, can make no eclipse on the 8th of March, B. C. 720. For example: according to Pingre, the size of the eclipse of A. D. 136 was five digits, and the size of the one on the 8th of March, B. C. 720, was three-fourths of a digit, and this being at the opposite node, if you make the one of A. D. 136 as full as Ptolemy declares that it really was, we have no eclipse at all on the 8th of March, B. C. 720. Therefore, to say there was one there is to say that Ptolemy is unworthy of credit, even as to what he with his own eyes "carefully observed"; and Prof. Hudson says that "facts are not our enemies if they may help us to the truth." He adds, "If an eclipse is recorded as accurately and credibly as are reliable historical events generally, then it becomes a standard, and the tables will come nearer and nearer to it as they are made more and more accurate."

As the eclipse of A. D. 136 is the last one in the catalogue of those "carefully observed" by Ptolemy, it is undoubtedly the highest authority to which any man can appeal; and according to this standard, the tables that make the eclipse of A. D. 136 one minute less than "four equinoctial hours after midnight," are so far incorrect as to *time;* and those that make the size of this eclipse of the moon one minute less than "half its diameter" are so far incorrect as to *quantity;* therefore, to say that the tables used by the "Oracle" are correct, is to contradict the express word of Ptolemy, both as to the time and quantity of this eclipse. And since my tables do not only make this eclipse in strict accordance with what Ptolemy saw with his own eyes, but make all others found on record, nothing but prejudice can condemn them.

Wm. C. Thurman.

[illegible]TTED POSTSCRIPT.

[illegible]ng postscript to Sr. Mathewson's ar[illegible]od Words," in the Crisis for July 4[illegible]signed to be appended thereto; b[illegible]g sent separately in a private letter, which failed to reach us till this week, we give it a place here:—

P. S. It just strikes me that some may inquire, do not your church in Castleton contribute money for the freedmen? O yes, about *eighteen dollars* in money from the church and Sunday School here; but it being my object to acknowledge the receipt of money from afar, I entirely forgot any acknowledgement to my own dear church. B. M.

☞ One bad example spoils many good precepts.

For the World's Crisis.

HERE WE GO.

Where? Why, down the stream of fashion, as fast as the current can carry us. No matter what is got up, if it is only fashion; however ridiculous it may appear, on it goes and away to meeting. What think you John the Baptist, whose raiment was of camel's hair, would say was he introduced to one of our fashionable brothers or sisters. Methinks he would use the language like this, "I am afraid of you. Has fashion bewitched you, that you should not obey the truth?" Read what Peter says: "Whose adorning, let it not be that outward adorning, of plaiting the hair, and wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 3, 4.

Think how you would look, brethren and sisters, if the Lord were to come and you dressed up in the latest fashion! Hear what Isaiah says: "In that day a man shall cast his idols of silver, and idols of gold, which they made each one for himself to worship, to the moles and to the bats." Isa. 2: 20.

Much more might be said, but "a word to the wise is sufficient." WM. R. BOYKER.

Casco, Me.

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—Once more at home after having been gone three months, and continually visiting families and giving lectures. Visited about twenty townships. Experienced great hospitality and kindness from friends of the cause of Jesus.

My health has been good, and I have enjoyed my labors. I have seen the cause prospering, an interest increasing almost every where. I have seen less contention than formerly, more of a disposition to think and let think, to speak and let speak. I am glad to see the liberty of speech and thought gaining ground. I never expect to see even christians think alike in this state of imperfection, and especially on subjects where tradition has affected our minds. We have been taught a good many things which are contrary to God's word; and some favored individual gets light before his brethren, and perhaps he will feel anxious that his brethren should have the light, and perhaps he will press the subject too hard, so as to hurt their minds; then they on their part feel that he has embraced an error, and are tried with him. Thus contention is produced.

But there is a remedy, thank the Lord. A disposition to think and let think, will cure the evil; and I have cultivated that disposition wherever I have been; and, the Lord helping me, I mean to continue doing so. I think we ought not to set it down that we have got to the end of the book, and have nothing more to learn.

Some boast they continue on the original platform of the Advent faith; they believe just what Father Miller taught and nothing more. Now I think we ought to have learned something since Father Miller's day. Yes, we ought to be daily progressing in the knowledge of Bible truth.

I have been a Bible student from my youth up, and have learned a few things, and find there is much still to learn. Whoever reads the prophecies carefully will see there are many predictions yet to be fulfilled, and it must take time to accomplish all the unfulfilled prophecies. Question. Will they be fulfilled before or after Jesus comes? I would like to see the question answered; yet I do not hesitate to say that from the best light I can get, Jesus will soon come, and these prophecies be filled up after he comes.

I find a great inquiry on this subject generally, among our Advent friends, and something written relative to it might shed light upon the people. We want every Bible subject to be carefully investigated.

I shall be at home some six weeks or more. My post-office address is Chelmsford, Mass.

Yours, B. SPAULDING.

From Sr. M. A. Starr.

BRO. GRANT:—The Lord has carried me safely through many dangers since you have heard from me. I am still an invalid, yet have a faint hope of recovery. I feel that my life has been spared in answer to prayer, and I am very thankful to all who have remembered me at the throne of grace. I enjoy few privileges of hearing the word of God, and it is seldom I see a child of God with whom to converse. Can read but little. I deeply feel the need of more grace and spiritual strength. Have great faith in the fervent prayers of christians. Still continue to pray for me, kind friends, that I may be restored to health, and become a true follower of Jesus. MARY A. STARR.

Brookfield.

From Bro. F. C. Torrey.

BRO. GRANT:—I should like to have some preaching brother come this way and preach. I think there is a chance that the truth might spread, if some one would come. We have no preaching here of any kind. But I could not promise any one much pay. I have not heard an Advent sermon for five years. Would some brother come who could labor for small pay? F. C. TORREY.

So. West Harbor, Me.

From H. M. Fisher.

BRO. GRANT:—With your permission I wish to say through the Crisis that if there are any living in or about Washington, D. C., who are expecting Christ, that, in view of this event, let us establish meetings, that others may hear and be getting in readiness for his return. I have been living here over a year, and during that time have never met with one whose faith was in Christ's personal coming, and that so soon. In view of the times in which we live, the va[illegible]nt of work to be done, and the short [illegible]ich to do it, I would call upon all[illegible]n Washington, to meet for prayer, if[illegible]ot have preaching.

Come, friends, if there is one, two, or three, let us make the effort, and I believe it will not be in vain. You know if there are only two or three met in His name, He has promised to be in the midst.

Do not say that it will be of no use, that you have no talents, and that you can do nothing. I feel that I am one of the weakest of the weak, and that if we began in our own strength we should utterly fail; but I feel also that if we are willing to be made the Lord's instruments and do his will, he will take care of his own work. In our weakness is his strength made perfect.

If there are any willing to work for Christ, let me hear from you. Thy sister,

MRS. H. M. FISHER.

Washington, D. C.

Obituaries.

OTIS. Died in East Windsor, July 2d, 1865, Eld. George A. Otis, aged twenty-nine years, three months.

The subject of this notice did not enjoy good health the last year of his life, and was unusually feeble the last few months. The last three or four weeks he was confined to his bed with rheumatic fever, from which he did not recover. He preached his last sermon in Savoy, four weeks previous to the day of his death; at which time he addressed the people with peculiar earnestness and energy. Those who were intimately acquainted with the deceased need not be told of the faithfulness, earnestness, and fervent zeal with which he sought to prepare his fellow men for a coming judgment.

The funeral was attended by Eld. Healy, assisted by Elds. Stark, McCullock and Morgan. A discourse was preached from Dan. 12: 3,—"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

The watchman sleeps; his labor is finished,
His mission of love is ended now;
But he'll come again with his sheaves, rejoicing,
With glory immortal upon his fair brow.

The husband sleeps; his companion, now lonely,
Bows down 'neath her burden of anguish and woe,
But she hopes in a healthier clime to rejoin him,
Where none ever sickness or sorrow can know.

The father sleeps; Georgie long waits for "Papa,"
He's gone where the travelers cannot return;
But our heavenly Father will watch o'er his offspring,
And give him again in a happier home.

He sleeps: a widowed and grief-stricken mother
Gazed on the cold brow, wept o'er the loved form;
But we heard from her lips no low uttered murmur,
Submissively she bowed, "Thy will, Lord, be done."

Our brother sleeps: our circle is broken,
The eldest has fallen in death and decay;
No parting hand given, no farewell word spoken,
Ere the messenger bore him hastily away.

The tomb ever faithful unveiled its cold bosom;
We gave to its dust a new treasure and trust,
And left the blest form in its sacred reposing,
To sleep with the dead, mouldering back into dust;

Where no pain, anxious care, or fear can disturb him;
His suffering is ended, and no mortal woes
Can reach the loved slumberer in his quiet dwelling,
But angels will guard him and watch his repose.

Rest on, wearied one, in thy undisturbed slumber,
Till the trumpet of God, re-echoing far,
Shall pierce the dark tomb, burst thy bands asunder,
And raise thee in glory, a bright shining star.

LUCY R. OTIS.

HOUGH. Died in Bristol, Ct., June 8th, of quick consumption, Bro. William O. HOUGH, aged fifty-seven years.

After five weeks of severe suffering he fell asleep in Jesus. He leaves a wife and three daughters to mourn the loss of a kind husband and affectionate father. The church in Bristol, that remain like Moses' burning bush, feel their loss, and deeply sympathize with the afflicted family. Our preachers will miss Bro. Hough, as his house has been so long a pilgrim's home, where the weary traveler met a warm welcome; but he rests from his labors, and his works follow him.

His funeral being on the Sabbath was largely attended, and the writer tried to comfort the mourning friends from Rev. 14: 13,—"And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord."

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep."

IRA MORGAN.

CHISAM. Died at China, Me., June 27th, of consumption, Elbridge Chisam, aged fifty-one years.

Bro. Chisam was a lover of God and his truth. For many years religion with him was a living, active principle. He heard the sayings of Christ and did them. He leaves a wife and daughter to mourn his loss. He died in hope of Christ's soon coming to raise the sleeping saints and to give them eternal life. His funeral was attended by the writer, and was followed to the grave by a large concourse of brethren and friends. We laid him in his grave after singing—

"Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust;
And give these sacred relics room
To slumber in the silent dust."

S. K. PARTRIDGE.

BARRETT. Died in Boston, Mass., July 1, 1865, Bro. Geo. Barrett, aged sixty-two years.

Our brother formerly was a member of the Congregational church in this city; but on hearing the doctrine of the pre-millennial and personal coming of Christ, he readily embraced it, and died in hope of a future life through Christ.

Funeral service by the writer.

A. W. SIBLEY.

GILMAN. Died in South Sangerville, Me., June 17th, Etta L., infant daughter of David and Mary E. Gilman, aged five weeks. S. W. AMES.

Summary of News.

FOREIGN.

From Liverpool the 22d.

The final arrangments on the Great Eastern were being pushed forward at the Nore to the utmost. She would be ready for sea in a few days, but was not expected to leave the Nore until July 9th or 10th. The shore end of the cable would be laid at Valentia on the 10th, ready for the Great Eastern. Absolutely none but those connected with the laying of the cable will be permitted to sail in the Great Eastern. Signals were daily sent through the entire cable. The insulation and conductivity is pronounced almost absolutely perfect. A message of four words occupied a minute and quarter; but double this speed is expected from new instruments.

The new great African lake, said to be discovered by the explorers up the Nile, lies in North latitude 2 deg. 17 min., and is claimed to be "the second and main source of the Nile."

ITALY.

Negotiations are absolutely broken off. The Austrian minister at Rome is charged with being active in preventing an understanding.

It is reported that negotiations between Rome and Mexico are still progressing.

The spread of the cholera in Alexandria is represented as rather less alarming.

Prince Napoleon will soon proceed on a voyage of circumnavigation or discovery, which is likely to keep him away for a considerable period. He will be escorted by a body of *savans*.

The (Liverpool) *European Times* speaking of the modest bearing of our two greatest generals, says:

"Grant, in the pride of his reserve, bears a striking resemblance to our own Duke of Wellington. Will the Americans reward and honor the most successful soldier their continent has produced since the time of Washington with any approach to the distinctions and the substantial wealth which we showered upon the Hero of Waterloo, and, if they are so disposed, will he accept them? A pure republican simplicity, worthy of the best days of ancient Rome, appears to be a characteristic of this great man, and it may be doubted whether he would not, like another Cincinnatus, prefer to follow his plow or his tanning again."

The Russian Government papers are said to continue favorable to the cause of the United States.

Fenianism in Liverpool.

It has been rumored for some time past that Fenian agents had been busily at work among the Irish population in Liverpool, and that numbers of persons were being enrolled amongst the "brotherhood." On Wednesday night police officer No. 7 was called upon to apprehend a man named James Byrne, and other men, employed at Mr. Leech's sugar works, in that town, on a charge of having robbed a fellow-workman named Patrick Burns of £7 7s 6d. The officer took the men to the detective office. On Byrne being searched a piece of ruled paper was found in his pocket. On the officer attempting to look at this paper Byrne snatched it from his hand, tore it, and endeavored to swallow it. He was prevented, however, from doing this. The paper was picked up and the fragments being carefully pasted together it was found to be what there is every reason to believe is the Fenian oath. The writing on the paper is as follows:—I, in the presence of Almighty God, solemnly swear allegiance to the Irish Republic, now virtually established, to take up arms in its defence at a moment's notice; that I will to the best of my power, defend its territory and independence, and implicitly obey the commands of my superior officers; so help me God." Byrne is a pensioner, and a certificate of discharge was also found upon him, which showed that he had served in the 86th regiment of foot, and that he had been discharged from that regiment. It is consequently presumed, from his having served in the army that the Fenians were desirous of taking advantage of his military knowledge, for such persons would no doubt be invaluable for the purpose of initiating in the "goose step" those patriots who are to form the armies for the liberation of Ireland."—*Liverpool Mercury, June 8th.*

DOMESTIC.

New York, July 11. The *Herald's* Southern Virginia correspondence represents society and industrial affairs in that section still in a very crude condition, owing to the planters and freedmen not yet fully understanding their altered relations. Planters in many cases insist upon their authority to punish the negroes for disobedience. Many of the negroes desert the plantations. The loyalty of the whites, as a general thing, to the government is not of a genuine type. They still cling to semi-civilized ideas of chivalry, regarding labor as dishonorable.

It is said the late rebel portion of the Cherokee Indians in North Western Texas are in great distress and near starvation. Their Chief, Standwater, who held a commission of Brigadier General in the rebel army, has issued an appeal to the people of Texas for assistance.

Up to July 1, 11,476 bales of cotton were received at Mobile. The first mail train from Montgomery since the beginning of the war left on the 1st inst.

Advices from Shreveport say the crops are looking well. Cotton is arriving there slowly, planters being afraid it will be gobbled up by speculators. Seventeen steamboats arrived within a week with full cargoes.

Washington, July 12. President Johnson granted about seventy-five pardons to-day, principally to North Carolinians, on the recommendation of Gov. Holden.

New York, July 13. A fire broke out at noon in Barnum's Museum, extending rapidly to the adjacent buildings on Broadway, Ann and Fulton streets. The Museum was totally destroyed.

Loss said to be a million, on which there is half a million insurance. The fire originated over the boiler in the Museum.

The flames were stopped at 18 Ann street and 147 Fulton street. The property intervening on Broadway, Ann and Fulton streets was destroyed. Six buildings were destroyed on Broadway, eight on Ann street and five on Fulton street.

The heat was so intense that the front of St. Paul's church, opposite the Museum, took fire, but the firemen saved it from the flames.

Nothing but the glass steam engine was saved in the Museum.

New York, July 14. A correspondent of the *Herald*, who has lately been through Northern Alabama, says that region is almost a continuous field of cotton. The planters have given as much attention to that culture as before the rebellion, and the crops look finely. The negroes are working for their former master for wages, and the new labor system appears to progress well.

A RIVER ON FIRE.—At Jamestown, Illinois, on the 10th inst., the bonded warehouse was struck by lightning, and the building and 2500 barrels of whiskey, belonging to P. L. Howlett, was consumed. The whiskey ran down the hill-side into the river, one sheet of flame more than a mile in length and the full width of the river, making one of the grandest spectacles ever seen. The bridge of the Great Western Railroad, near the distillery, narrowly escaped destruction, the burning current passing under it, the flames not quite reaching the timbers.

TREACHEROUS INDIANS.—Advices from Fort Laramie, dated July 3, affirm that, beyond all dispute, the Arrapahoe Indians, who for some time have been fed by Government at Fort Halleck, as friendly Indians, have been the perpetrators of most of the outrages committed on the overland mail route west of Denver. They have ascertained that they were suspected, and have now taken the war path openly and defiantly. Troops are in pursuit. The Indians have not, so far, succeeded in inflicting damage upon anything but mail steamers and the telegraph lines.

☞ The statistics of the United States census show that the number of deaths among the colored population of Boston is nearly twice as large as the number of births; and that if it were not for the accessions from the South, the negro population would soon be extinct.

Fruits of the Rebellion.

EXTERMINATION AND RUIN IN GEORGIA.

Gov. Brown of Georgia, a few days before his release from the Capitol Prison, in reply to a question as to the condition of the State of Georgia, bursting into tears, is reported to have said:

"We are utterly broken down and crushed. We are completely at the mercy of our conquerors. Our punishment is terrible; our sufferings are almost greater than we can bear. Nearly all the young men—the educated young men—the sons of the wealthy citizens—have fallen in battle or died of diseases incident to the camp. Most of the middle-aged men have met with a similar fate. Three-fourths of all the old men have either died broken-hearted, or been driven from their homes. The few that remain are virtually reduced to beggary. The power of the wealthy classes is destroyed. Men who a few years ago, were millionaires, are now forced to accept charity at the hands of our military commanders. The poor white masses are reduced to starvation; the blacks are suffering all the worst consequences of the violent sundering of the old social relations. In short," concluded Gov. Brown, "society is in a condition of anarchy. Could the people of the North know how utter is our ruin, they would pity us in spite of their abhorrence of what they consider our treason against the government."

DESTITUTION IN NORTH CAROLINA.

At all points where Northern merchants have opened trade this fact appears. Those who were formerly classed among the richest have most difficulty in raising money. They are really the paupers to-day. This is especially true of the merchants and manufacturers. Trade of all kinds has been dead for two years, except as a few firms were benefited by the blockade runners. The manufacturers have received their pay in Confederate money, and have invested largely in bonds. Men of capital and stock companies have also put their means in these bonds, and the close of the war finds them penniless. On the other hand, the middle classes have avoided the government bonds in a great degree, have hoarded some gold and specie, and now these, and not the reputed wealthy, are the purchasers in the market.

A single case in point will cover a large class in this region. A family who before the war was rich, lived in splendid style in an elegant house, kept many servants, gave grand entertainments, and had everything that money could buy, a few days since lost a colored man by death. The family desired to bury him in the cemetery, but found that it would cost three dollars, and because they could not raise it were obliged to bury the man on their own grounds. Where there are ten men among those once in this community that can raise fifty dollars, there are hundreds that cannot. A man whose taxable property in 1860 was over a million dollars, and who holds the property to-day, cannot raise a hundred dollars in the city where he resides.

The blacks, old and young, gladly avail themselves of the advantages afforded by the schools established for their benefit, and are learning rapidly.

Large numbers, principally old men and females, apply daily for rations. Many are provided with work, and all show a desire to obtain it. Of the five thousand rations issued daily at Raleigh, fully three thousand go to the whites. On this subject we are told:

"Every day great crowds of both whites and blacks flock into the city for rations, and the number of the whites is constantly increasing. So soon as the harvest is gathered there will doubtless be a temporary decrease, but the winter will not pass without much suffering. The only articles issued are bread and salt meat, yet to secure these many walk fifty miles—a trip that cannot be made in less than a week or ten days. Such things serve as exponents of a very terrible condition of affairs."

DESOLATION OF VIRGINIA.

A correspondent who made a trip on horseback through the counties of Orange, Culpepper and Fauquier, writes of the desolation made in that section by the war:

"With the exception of small enclosures of one or two acres, here and there, there is scarcely a fence worthy of the name from the Rapidan to Bull Run; and the fields, once the pride of the farmers' hearts, and shut in by 'ten rails and a rider,' are now broad commons, with old landmarks obliterated, ditches filled up, quarters, corn-houses and barns in ruins, while the lone and blackened chimneys of the once happy homestead stand like some grim old sentries until the last.

The once majestic forests of oak, hickory, chestnut and pine along the line of the Orange and Alexandria Railroad have disappeared and given place to the rude huts and cabins improvised by the armies of Lee and Meade, and instead of whortleberries, chinquepins and chestnuts, one kicks up canteens, worn-out knapsacks, old shoes, bread boxes, suggestive of the inevitable 'hard tack,' bayonet scabbards, with here and there a stand of grape, a ten-pounder Parrott shell, and everywhere almost the hollow-base 'little Minies,' whose whistling tones are so familiar to us all.

The village of Raccoonford is a village no longer. Stevensburg is Stevensburg only on the military maps. Brandy Station is a brandy smash, and all to pieces at that, and all along the route, crossing and recrossing the railroad, one sees nothing where man's agency is concerned but utter desolation."

DISORGANIZATION IN MISSISSIPPI.

The *Herald's* Columbus (Miss.) correspondent says he finds the majority of the people in that section exceedingly ignorant, and devoid of enterprise or energy, the poor whites standing on a par with the negroes. What little there was of society before the war was composed of wealthy slaveholders, and now that slavery has ceased to exist, the social establishment is completely disorganized.

SOCIAL CONDITION OF ALABAMA.

A surgeon in the army gives a picture of the state of society in Alabama, since the return of the paroled armies of Lee and Johnson, from which we extract the following:

"They came back breathing vengeance against the 'bomb-proofs'—I was up in the hills, seventy miles from here, alone and without escort or guard, and naturally saw and heard much from both sides. Old citizens were fleeing from their homes, and piteously appealed to me to know if we could not send troops to their rescue. The soldiers were openly defiant to what they themselves called the 'd—d old secesh,' robbing them of mules, cattle and provisions, and with quivering lips telling me of all the long catalogue of wrong and outrage of the last four years. Several murders had already occurred, and many more have since happened. They that took the sword have fallen by the sword. Last Saturday two wealthy and prominent citizens were hung, and the gang have announced a 'proscribed list' of six others. Understand this is not guerilla warfare—it is Corsican vendetta. I can and do go freely through all the country without danger. But the rich cannot.

The slaves, on the other hand, behave well. Through all the debasement and ignorance of the blacks there is a Christ-like element in their character, a gentle and forgiving spirit, which is wonderful. They know and insist upon their freedom, but they have already learned that liberty implies labor, and are mostly at work again for wages. And their terror-stricken masters, hunted down by the returned soldiery, turn timidly to 'the niggers' for protection. The great problem of liberation is by no means solved—it involves infinite difficulties—but we know at least that the blacks are docile, and will be as wax in our hands, if they are only properly and wisely governed."

ITEMS.

☞ The ex-Queen of the Sandwich Islands, who arrived at Panama the other day en route for Europe, came on an English man-of-war and left on the English mail steamer. She is said to be a very intelligent and well educated person. The Queen had some time ago expressed a desire to visit England and the continent, and as soon as the desire became known to the British Government, a first class frigate was placed at her disposal.

☞ The grape crop in the western part of Illinois is very heavy this season, especially in Hancock County, where the estimated yield of wine will be nearly 1,000,000 gallons against about 250,000 gallons last year, when the grape crop was almost an entire failure.

☞ The health of the Emperor Maximilian, now at Puebla, is said to be very poor, and he has transacted but little business during his more than two months absence from the capital.

☞ There were more than one hundred persons prostrated by sunstroke in Cincinnati and vicinity on the 4th July. Several cases proved fatal. The mercury marked one hundred degrees in the shade.

☞ In the terrible tornado at Viroqua, Wis., the house of J. A. Somerby was blown away, and his printing office pied, and the contents of his bookstore distributed for miles.

☞ Pulmonic consumption is said to be more prevalent in Vienna than in any other city of Europe.

☞ The heat in Paris, during the past month, has been intense. Not a drop of rain. The city is literally a fiery furnace, so terrible, that at certain hours of the day the asphalte of the Boulevards is, in some places, in a half-molten state.

☞ A grove of mammoth trees has been discovered in Santa Cruz county, Cal. The largest tree is fifty-four feet in circumference, and two hundred and fifty feet high—the first hundred feet from the ground without a limb.

☞ It is reported that the negotiations between the Mexican Embassy and the Papal Court have been interrupted, and that the Embassy will leave Rome and M. Neglia return from Mexico. Florence papers confirm this rupture.

☞ A Turin journal has published an address of the Italian press to President Johnson, begging him to accord a general amnesty to all the Confederates without distinction.

☞ New York city and county furnished 116,382 men for the war, and expended $17,500,000 for war purposes.

☞ According to the Internal Revenue returns, the sales at A. T. Stewart's wholesale store in New York last year, were over $39,000,000.

☞ The Richmond *Republic* estimates the Southern loss by the war as $5,800,000,000.

☞ The anti-slavery party in Brazil is increasing rapidly in numbers and influence.

☞ The health of Mr. Frederick W. Seward continues to improve.

Married.

In Whitefield, July 4th, by S. K. Partridge, LEONARD A. HILTON and MELISSA S. HATCH, both of Jefferson.

Notices.

The Wilbraham Campmeeting.

This great annual gathering of God's waiting people will commence on Monday, August 21st, and hold through the week and over the following Sunday. Let preparations be made for a general attendance from all parts of the land. The interests of God's cause call upon you to be there. In the mean time let fervent prayer go up from every closet and from every pulpit and family altar for God's blessing on it. Particulars hereafter.

Wilbraham via. Rutland.

Who desires to go to Wilbraham campmeeting through Rutland? Let churches in Vermont ascertain about how many will go, that it may aid us in getting fare reduced clear through. Write to H. F. CARPENTER, Rutland, Vt.

Tremont Grove and Campmeeting.

This meeting will be held upon the same ground as last year, one-half mile from the Tremont Depot, West Wareham, Mass., on the Old Colony and Cape Cod Railroad, thirty-five miles from Boston, and eighteen from New Bedford. It will commence July 25th, and continue over the Sabbath. We hope to greet the many we have met there before, and many more beside. Shall we not see many from Portsmouth, Concord, Lawrence, and from towns round about Boston? Encouraged by the blessings of God upon this meeting in the past, we expect a larger and a better one this year.

Preachers who may come in the name of the Lord will find a cordial welcome. We, however, assume no responsibilities save with such as are engaged. None are desired who come in their own name, or in the name of some strange doctrine. The objects of this meeting are to comfort and strengthen the saints, and save men "from the wrath to come."

H. MUNGER, for the Committee.

Conference.

Our Eastern Maine Conference will be held in the town of Hermon, to commence Friday, August 18th, at 10 o'clock A. M., and continue over the Sabbath. Friends wishing to attend the meeting will call on Bros. Richard Dore and John Brackett for directions relative to entertainment. By order of the committee, M. YOUNG, Clerk.

Campmeeting Notice.

There will be a campmeeting in New Preston, Ct., commencing Monday, Sept. 4th, and hold over the Sabbath. Particulars hereafter. In behalf of the committee of arrangements. A. ROSS.

Tremont Campmeeting.

The fifth annual campmeeting will commence at Tremont, Tuesday, July 25th, and hold over the following Sabbath. The Committee will make arrangements for boarding. Bro. Hiram Munger will preside, arrange for the preaching, and give due notice of the same. By order of the Committee.

To All Concerned.—Removal.

I have removed my business to a large and commodious office, 19 Lindall St., directly in the rear of the Boston Post Office, where I have a good assortment of tracts, new and old, Bible Students' Libraries, pamphlets, Sunday school books, etc., etc. Several new tracts are ready for the press, and it is hoped that other publications will follow in quick succession. All letters, orders and remittances designed for me, whether for Social Hymns, "Children's Hymns, Lyres, Bibles, Libraries, Concordances, Hebrew, Greek, or English, or any other books published by the Tract Societies or S. S. Unions, or others, in this country or England, which are of use to Bible students, should be directed to H. L. HASTINGS, Scriptural Tract Repository, No. 19 Lindall St., Boston, Mass.

July 10, 1865.

H. L. HASTINGS,
Scriptural Tract Repository, 19 Lindall Street,
Boston, Mass.
OPPOSITE THE POST OFFICE.

Notice.

The Lord willing, we will hold a meeting at Findley's Lake, Chaut Co., N. Y., August 11th, in the evening. Also on Ripley Hill, near Bro. James Thorp's, Saturday and Sunday, 12th and 13th, as Bro. Thorp may appoint, and at the Sherwood schoolhouse, near Union Mills, the 14th, in the evening. Father and Mother Ongley will be with me, and assist in preaching the word.

JOHN T. ONGLEY.

Dedication.

The Free Advent meeting-house at Lake Village will be dedicated July 22d, at ten o'clock A. M. Elds. M. Grant, T. W. Piper, and others, will be present. Meeting to continue over the Sabbath.

J. KNOWLES, for the brethren.

Campmeeting in Wallingford.

There will be a campmeeting on Wallingford Farms, Ct., commencing August 14th, and continuing over the following Sunday. Particulars hereafter. B. HITCHCOCK.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger............Sunday, July 23d

East Boston............Sunday, July 23d
C. GOODRICH.

☞ A social meeting of the friends of the Tract work is invited at The Rooms of the "SCRIPTURAL TRACT REPOSITORY," 19 Lindall St., in the rear of the Boston Post Office, at 7½ o'clock P. M., on Monday evening July 23d, 1865. By H. L. HASTINGS.

Pittsfield, N. H., Saturday evening, July 29th, at 6½ o'clock, and over the following Lord's day.
MILES GRANT.

Lowell, Mass............Sunday, July 23d
DR. A. DECKER.

North Adams............Sunday, July 23d
E. MCCULLOCK.

East Stoneham, Me............Sunday, July 23d
Livermore, (Britton's Mills)............Sunday, July 30th
I. C. WELLCOME.

Plymouth, Mass............Sunday, July 23d
W. F.

Augusta, Me............July 30th
H. D. REED.

South Woodstock, Me., (Meeting-house)......July 23d
C. M. CURRIER.
A. O. BURRILL.

Agawam, Mass............Sunday, July 23d
H. PRATT.

West Abington............Sunday, July 23d
S. H. MORRISON.

Rochester, N. H., (Hacket school-house), Sunday, July 23d.
Z. BOODY.
J. W. HORNE.

North Stafford, N. H............Sunday, July 30th
Pearsonfield, (where Bro. Moulton may appoint), Sunday, Aug. 6th.
West Deerfield............Sunday, Aug. 13th
New Durham Ridge............Sunday, Aug. 20th
J. G. SMITH.

Rochester, N. H., (Brick school-house, Lewis McDuffee's district), Sunday, July 23d. J. G. SMITH.
J. PINKHAM.

Camps Mills, Ct............Sunday, July 30th
Yalesville, Ct............Sunday, Aug. 6th
O. D. WOODRUFF.

Portsmouth, N. H............Lord's day, July 23d
Exeter............Lord's day, July 30th
GEO. W. BROWN.

BIDDEFORD, ME.

J. F. Varney............July 23d
A. Stimson............July 30th
R. R. York............Aug. 6th

Portland, Me............July 23d and 30th
J. K. BELLOWS.

South Reading............Friday evening, July 21st
Tremont camp-ground............Monday, July 24th
All letters to me must be directed *Chicopee Falls*, instead of Chicopee. HIRAM MUNGER.

Manchester, N. H............Sabbath, July 23d
T. M. PREBLE.

Camps Mills, Ct............July 23d
Wallingford Farms, Ct............July 30th
B. HITCHCOCK.

Warner, (Waterloo school-house)............July 23d
Z. FORD.

Holderness, (Brick school-house)....Sunday, July 30th
Manchester............Sunday, August 6th
NELSON HARTSHORN.

Conference in Dover school-house, Saturday, Aug. 5th at 3 P. M.
South Atkinson............Sunday, Aug. 6th
Sebec, Me., (school-house near Bro. Joshua Livermore's) Sunday, Aug. 13th. THOMAS SMITH.

Dover, N. H., (in the old Court House), every Sabbath until further notice. T. M. LATHAM.

Chichester, N. H., (at the Pine Ground), every two weeks until further notice. S. S. MOONEY.

Danbury, N. H., (Town Hall)............July 23d
Concord, N. H............July 30th
Portsmouth, N. H............Aug. 6th
Worcester, Mass............Aug. 13th and 20th
J. COUCH.

Northfield Farms, Mass............Sunday, July 23d
North Adams............Sunday, July 30th
A. MUSSEY.

Rome, Me............Aug. 5th and 16th
H. B. SEVEY.

Cheshire Street, Ct............Sunday, Aug. 6th
Wallingford Farms............Tuesday evening, Aug. 8th
Yalesville, Ct............Thursday evening, Aug. 10th
Plymouth Hollow............Friday evening, Aug. 11th
Northfield, (where Bro. Humphreville may appoint), Sunday, Aug. 13th. L. BOUTELL.

Philadelphia, Pa............July 23d and 30th
RUFUS WENDELL.

Bradford, N. H., (at Israel Andrews), Saturday evening, July 22d; and Sunday, 23d, at Pond meeting-house. Love feast 9 A. M. Baptism P. M.
North Sutton, Saturday evening, July 29th, and at Israel Andrews' meeting-house Sunday, July 30th. Love feast 9 A. M.
Top of Kearsarge Mountain............Aug. 6th
JOHN G. HOOK.

There will be preaching at the West Brick School-House, near Brimfield, Mass., Sunday, July 30th. Let there be a general attendance. Come, rally in the name of the Lord. S. S. BREWER.

Brookfield, N. H., instead of Bro. Ross............July 30th
Westboro, Mass............Aug. 6th and 13th
A. W. SIBLEY.

Rome, Me............July 23d
E. L. HOWARD.

Newburgh, (school-house near Joseph Smith's), Sunday, July 23d. THOMAS SMITH.

Springfield, Mass............Sunday, July 23d
Palmer............Monday eve., July 24th
Clinton............Wed. eve., July 26th
Holden............Friday P. M., July 28th
Worcester............Sunday, July 30th
A. ROSS.

West Hill, Ct............July 30th
Lovely Street............August 6th
H. ROCKWELL.

Lee............Sunday, July 23d
Dover............Sunday, July 30th
Kennebunkport, Me............Sunday, Aug. 6th
BENJ. P. MANNING.

Business.

TO CORRESPONDENTS.

S. Hale—Have sent the package to Troy, N. Y. Call at P. O. for it.
I. Kulp—Keep them.
J. Pinkham—J. L. G., 15 cents.
L. H. Little—Out of Munger. Sent you others.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 511. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, (if any), charge *four* cents; for every week *since* No. 468, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From this sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—E W Hall 523, H G Thompson 534, E J Hodges 532, E Elliott 532, C W Richards 593, S Tibbetts what P. O.? G Wheeler 532, Z Snow 540, W M Webster 519, E Barnes 485, E Russell 483, E M Ruggles 530, A Studson 521, J Puriston 506, L Parmelee 505, Mrs. E Welch 501, E T Harding 532, W H S Silvernail 523.

$1.25 each—J H Bagaley 536, F Dodge 534, E A Davis 530, B Wheelock 537, N B Weston 535, A Scoville 641, C Richardson 515, G Sheldon 538, W J Cabot 538, J S Clark 538, C H Bradford 535, J G Benton 539, W Straight 529, S D Ackerman 530, S Morse 536, J Kimball 520, J Lord 549, J W Houghton 520, A C Page 535, F H Lee 536, B Cheney 533, I Bickford 526, M F Grant 532, J M Hackett 527, W Farris 545, G O Gasper 484, D C Tourtellot 520, R Boardman 555, C S Wood 541, L A Hyde 520, H Everton 531, S. W. Hersey 535, A. C. Greene 532, J B Cranshaw 520, J A Neal 530, W Justice 473, E Pease 536, J C Smith 536.

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$3.00 each—M J Quick 534, A Perry 528, L Whitney 553, C W Stevens 552.

$5.00 each—D Winter 564, S Manning 601, S Hitchcock 614, N Goodell 510, J Oldershaw 520.

Various sums.—J. Staples 25c, 509; S. Rose $4.42, 510; J H Cotton 63c, 519; W F Knowlton $1.97, 535; J. Davis 15c, 510; S. Crispin $1.50, 540; J. A. Bapper $4.43, 494; P. Ames 37c, 509; D. T. Miller $4.50, 541; W A Emery 50c. 510; E Murrow 63c, 521; I Tuttle 50c, 521; E B Scott $2.50, 534; T. M. Crawford 50c, 519; C L Crafts $4.00, 530; A. Wheeler 10c, 508; K. Holt 80c, 520; H G Dearborn $1.90, 511; A Cutting 70c, 532.

FOR BOOKS AND TRACTS.

30 cts. each—W. H. S. Silvernail, O. Kendall, D. H. Hart, E T Harding, E C Hersey, E A Benton, H W Dann, D B Waterbury, T J Holdridge.

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LETTERS RECEIVED.

L B Weaver, Ira Tuttle, M E Blodgett, L Reimer, D T Taylor, W H Silvernail, C Churchill, W H McDaniels, E Dodgson, C C Ramsey, A Flagg, S P Shepherd, H Munger, M B Czechowski, J Elkins.

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[illegible]

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For the World's Crisis.

WE SEEK THE GREAT CITY.

"*For here have we no continuing city, but we seek one to come.*"—HEB. 13: 14.

We seek the great City where life's river is flowing,
Transcendent as crystal from Deity's throne,
And on either side rare fruitage is growing,
And the surrounding lands with sweet flowers are strown.
Its portals are pearl, and the walls are of jasper,
And its mansions are built of the finest of gold;
There the people are safe from all harm and disaster,
And there peace, love, and friendship their pinions unfold.

'Tis richer by far than the cities of nations,
And the meek and the lowly have great treasures there,
And the poor of this world hold exalted stations
In that bright metropolis of Eden made fair.
'Tis the beautiful home of happy redeemed ones,
Who through Jesus shall triumph over death and the grave,
And earth's mourning pilgrims will meet with their loved ones,
As they joyfully walk o'er the bright golden pave.

Bright seraphs and angels now inhabit that city,
Who lovingly wait the redemption of man,
And with faces that beam with love mingled with pity,
They chant their rich praises to God and the Lamb.
Through earth's weeping vale glad tidings are sounding,
That break like sweet music on the lone traveler's ear;
Zion's watchmen now tell that home we are nearing,
And the King in his beauty will quickly appear.

Praise to Jehovah! who the sure word hath spoken;
Hallelujah to Jesus! O let the bride sing,
For the death-bound captives from their graves he will ransom,
And long o'er the new earth shall the victor's song ring.
For lo! the King cometh with power and great glory,
To restore the lost Eden and gather the blest.
By the heart searching Judge may we all be found worthy
To pass through the pearl gates to his mansions of rest.

JANE J. AUSTIN.

Bristol, Ct.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER FOURTEEN.

To BRO. D. D. C.—*My Dear Brother*:—Your favor is received, and I will now notice its several points. You remark that the state of sanctification, as held by myself and others, puzzles you; and say also that, "if a state in which all moral conflict ceases is attainable in this life, it is one to which I have not attained, though I very much desire it."

I will not now attempt to elucidate the state of sanctification, but first reply to your remark touching "moral conflict." I am not aware of having intimated the idea in any of my letters that the christian can attain to "a state in which all moral conflict ceases," and I certainly do not for one moment believe it. Indeed I am of the opinion that none feel the power of temptation so strongly as the wholly sanctified; i. e., the darts of Satan are *more fiery* in their nature. Temptations that would seem severe to the less advanced christian would have no power over one who was perfected in the love of God, and endued with power from on high. The more strongly fortified is the city, the more powerful are the means employed to take it.

It is not necessary for the christian to be possessed of a sinful natnre in order to be tempted; for, if this were so, our Savior who was without spot, who had no sinful propensities, could not have been tempted. But he endured sore temptations, being for forty days tempted by Satan, yea, for a longer period, for we read that he fasted forty days, during which time he was tempted of the devil; and when that period was ended he became hungry, and then Satan took advantage of his physical need, and tempted him to exercise his divine power by converting the stones into bread for the satisfying of his hunger.

But Jesus defeats the tempter with the sword of the Spirit. He then changes his tactics and conveys Christ to the holy city, and places him on the battlement of the temple. This was probably the highest part of the temple—the royal portico, the pilllars of which, says Josephus, were a hundred cubits high, and the valley beneath four hundred deep. Here he tempted him to a presumptuous act, an unauthorized faith in the promise of angelic care and protection. This temptation is frustrated by an answer from the word of God.

Then the devil takes him to the top of a very high mountain, and shows to him all the kingdoms of the world, and then promises to give them all to him if he will fall down and worship him. O, what an awful temptation was that! The Son of God tempted to worship Satan! Who has had a temptation more fearful, more blasphemous than this? Jesus came to redeem the world from its fall; to ransom the sceptre from the hand of the vile usurper; to gain for himself the crowns of apostate kingdoms. But it was only by a life of toil, of suffering, of shame, and an ignominious death on the cross, that he was to achieve this mighty work, and attain the title of "King of kings, and Lord of lords."

But now Satan will concede all, just for one act of homage. Afar from human ken, alone on the mountain top, he may by this brief worship escape all future sorrows, and the dreadful death, and at once gain to himself the revolted empire with all its glories. Yet once again the sword of the Spirit is wielded, and the devil, finding all of his temptations unsuccessful, leaves him *for a season*; then the angels come and minister to his wants, and after being thus refreshed, he returns in the power of the Spirit to Galilee, and enters anew upon his ministry.

We have dwelt somewhat largely on this point to show how long and fearfully tempted was the holy Son of God on this occasion, yet *without sin*. You see that Satan had great power over his physical nature; he had power to take him on to the pinnacle of the temple, and to the top of "an exceeding high mountain"; but he did not have power over the spiritual nature; he could not compel him to obey his wicked suggestion.

Some writers have come to the conclusion that these were all the temptations presented to our Lord, and attempt to reconcile the apostolic declaration that he was tempted *in all points like unto us*, with the idea that those specified temptations embrace *every form of temptation* to which the christian is subjected. This cannot be so. For forty days Jesus was tempted; in what way we are not told; it is only of the closing acts we are informed, and of the future conflicts we are ignorant; but the expression that the devil left him *for a season* shows clearly that he was at other times called to experience the buffetings of his great foe.

The most holy christians have been the subjects of fearful temptations; and against those who are the most active in the cause of Christ, those who hate sin the most, and are devoted to the work of extermination, he wages his most malign arts, he thrusts his most fiery darts; worrying where he can't destroy, With an anecdote illustrative of this point, I will close this epistle.

A christian brother had a dream. He saw three churches; on the roof of one there were many devils, and they were wide awake and very busy chatting together. On the roof of another there were but two or three, and they seemed sleepy and inactive. On the third church there sat one poor devil, fast asleep. He was puzzled at the sight, and desired greatly to understand its meaning.

While thus perplexed, one approached him and gave him this interpretation:

"At that church where you see so many devils, wide awake and active, God is pouring out of his Spirit; a great revival is in progress; the church is in the work, and sinners are converted. Hence many devils are busy to hinder all they can the advancement of the cause of Christ. Where you see but few devils, the church is greatly backslidden, only here and there one who is serving God: therefore Satan deems it unnecessary to appoint many sentinels over that church, and those you see are half asleep at their post. That church where you see one lone devil fast asleep, is where the doctrine of universal salvation is preached; hence Satan's cause is here so flourishing, the sinner is so effectually led on in the broad way, deeming himself sure of final happiness, that his agent finds nothing to do, therefore has fallen asleep."

This is a striking and truthful illustration, not only in its application to churches, but to individuals. We see this exemplified in the life of Luther, and of Bunyan. What sore conflicts they endured with Satan! On one occasion, you know, Luther threw his inkstand at the devil, who appeared to him, and the wall was indelibly marked with its black stain. Bunyan describes such keen anguish from the accusations and blasphemous suggestions of the devil, as but few can comprehend. Against these two reformers he had special spite, for they were doing a mighty work against his kingdom.

The more devoted the christian to his God, the more constant his efforts for high attainments in the divine life, the greater will be the efforts of the enemy of righteousness to defeat his purpose, to discourage his endeavors, to weaken his faith, and separate him from Christ. Every inch of ground gained on the race course is disputed by Satan. Let those therefore who would escape his assaults be content where they are, be satisfied with past experience, and seek for no further progress, and their sentinel will fall asleep at his post. More anon.

M. D. W.

For the World's Crisis.

MINNESOTA CONFERENCE.

The third session of the Minnesota Annual Conference of the Advent Christian Church was held at Elliott, July 1, 1865. Eld. Wm. Sweet presided.

The conference chose its officers for the ensuing year, which resulted in the election of Bro. W. Sweet, President, and Bro. T. K. Allen, Secretary. The conference formed itself into two districts or portions, and appointed Bro. W. James Bursell to the northern district and Eld. T. K Allen to the southern district. These brethren were appointed, not as evangelists, but for the purpose of exercising a pastoral care over the churches and the scattered saints within their respective bounds, and to supply the demand for preaching as often as practicable.

The conference deeply lamented the loss of the labors of Eld. Charles L. Page, a faithful and zealous minister, who, during the past year, was so suddenly stricken down by death, feeling assured that he sleeps in Jesus and will rise to immortality when the Life-giver shall come.

The conference was well represented by ministers and delegates, having a larger number of ministers in attendance than any other previous year.

The ministers' reports of their labors in building up the churches, accessions, promulgation of the truth, and the increase of interest on the subject on the part of the people, were encouraging. The report of the churches within the bounds of the conference show that they are in a healthful and prosperous condition.

Bro. W. J. Bursell, pastor of the church at Canton, and a member of the conference, was solemnly set apart by prayer and imposition of hands to the work of an elder in the church of Christ. Bro. W. Sheldon was present with the Western Tabernacle, who will preach every day and evening for a week or more to come.

I do not remember of ever seeing such large and interesting audiences before in Minnesota (except at campmeeting), as attended on the preaching of the word last Sunday. Sister R. M. Rowell, a member of the Conference, preached in the morning from the words—"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Preaching in the afternoon and evening by Eld. Sheldon. During the afternoon five happy believers were led down to the water and baptized. At the close of the evening service we commemorated the dying love of our blessed Redeemer.

The next Annual Conference was appointed to be held at New Boston, Winona Co., on the last Saturday in June, 1866.

THOS. K. ALLEN, *Secretary*.

For the World's Crisis.

FROM THE CHURCH AT POULTNEY, VT.

BRO. GRANT:—I sincerely feel that a few words from us, as a church, relative to the late Convention of female laborers among us, is due not only to them, but to the churches at large. Though somewhat late, having waited for others to speak, I will briefly state that viewing the result, we are confirmed in the belief that God was with our Sr. Smith in the call for a convention, and that he favored us in the invitation we extended, and approved of their acceptance of the same. In short, it was to us a "God-send."

It is but just that we acknowledge our low state as a body, many of us laboring under discouragements and disheartening circumstances, while others were coldly indifferent, to say nothing of the opposition felt by some to female laborers. I, with others who hoped for the best, had some secret fears as to the object and [illegible] of such a gathering, which were soon removed, and we were made to feel that God was truly with them, requiring but little argument to give power, and but feeble testimony to scatter conviction; thus convincing of the genuineness of their calling and mission; and notwithstanding the numbers from abroad were few, and the winds were adverse at first, Sr. Smith manifested the same zeal which has hitherto characterized her writings, and being placed at the head of the Association, bore the burden and heat of the day with untiring effort, and with an ambition well worthy our imitation; while others brought up in the rear, each cutting their way, till with their variety of gift, by the same Spirit, it would seem that all classes of minds were met.

As proof of their ministry I will say that the church was built up and greatly encouraged, the wandering sheep came bleating to the fold, for the voice of their Shepherd was discernible. We are still rising, and the blessing remains with us. The indifferent are confessing, sinners are trembling, and omens of increasing good hang over us, as a result, through the blessing and approval of God, of the visit of our sisters. I trust we shall be found in harmony with God and his workmen, and help those women who labor in the Gospel, in whatsoever way they have need; and christian sympathy costs but little. We shall ever remember their visit to our church, and feel no reluctance in extending a second invitation in the future.

In conclusion, I would say that Sr. Mussey by invitation tarried with us over three weeks and administered to us in spiritual things. Also, by request, Sr. E. S. Jenning, who was at the Convention, has returned, and is now with us; and I feel that their labors are not only acceptable to God, but are desired and appreciated by us as a church. Your brother in the bonds of peace,

ASA J. ROGERS.

Poultney, Vt.

For the World's Crisis.

ABOUT THAT BOOK ON WAR.

To Bro. W. D. C., who addressed me through the columns of the Crisis of last week, in relation to my pamphlet, "Should Christians Fight?"

I am always gratified to learn of others, who agree with me in the great cardinal doctrines of Christ, especially those points which I have studied much, and become thoroughly established in as being the mind and will of God.

The doctrine advocated in my book arrested my attention in 1841, on a parade ground, where I was exercising as a soldier, at a "general muster," a year and a half after I found Christ as my Savior. I had taken great delight in military exercises, and had much of what is called "patriotism" for the United States Government,—had once enlisted in its army to defend its New England boundary.

While on the muster field I was much troubled about my feelings being so much changed from former days. I was gloomy, thoughtful, prayerful, distressed. When the chaplain rode on to the ground and made a prayer, I was awakened to consider what prayer and christianity had to do with training and fighting with carnal weapons. I was disgusted. It was the last day I ever wore a soldier's uniform. I entered upon a careful scriptural study of that matter. God enlightened my mind. My military career ended. I declared it, and received considerable persecution from the Methodist church of which I was a member.

I have studied and observed on this matter, ever since, and from all I have seen or read on Church and State union, only confirms the view I have published. If my views on this are radically wrong, I can say I was never converted to Christ, nor do I know what Christianity is.

Bro. W. D. C. "believes my argument unanswerable." I also think so; not because it is from me, but because it is based on the truth of God, revealed through Christ, and must stand.

Here I will remark that while the book has had a wide circulation among editors, ministers, and others of the various classes of fighting men called Christians, I have not yet known of an instance of an attempt to disprove its positions; while many have confessed it the gospel position, although it was not theirs. One minister, indeed, ventured to slander it by telling his church that "Elder Welcome had written a book against this war," wishing them to believe me in sympathy with the rebellion. But some of his hearers knew it was a libel.

I thank Bro. C. for his kind notice of the work, his criticisms on several texts, his notice of my error in calling those who took Christ "outlaws" and "mob," as also his views on Luke 22: 36, where he thinks I "failed to bring out the full force of the argument." I had noticed my error in using the terms "outlaws" and "mob" after my work was stereotyped. It is true that those who took Christ were men under civil authority, and not outlaws.

Bro. C.'s views of Luke 22: 36, the expression, "And he was reckoned among the transgressors, for the things concerning me have an end," is not new to me. I have often looked at it, and sometimes conversed with those who held that view. But not being satisfied that it was correct I did not advance it, for I endeavored to refrain from teaching anything not susceptible of full proof.

Bro. C. understood the reason why Christ "was reckoned among the transgressors" was because his followers had weapons of defense, and against law, opposed the agents of civil law, and thus became "outlaws." This looks plausible, and may be correct. There is some force in the construction of the text in in that direction. I have, however, supposed he intended to teach his disciples that the authorities were about to arrest him as a transgressor of the laws, and reckon him and treat him as such. His execution "between two thieves" seems to show that he was thus "reckoned," and thus executed.

Bro. C. asks, "Did you ever think, brother, that had those two swords been absent, the whole plan of atonement, by the pouring out of the blood of the Lamb, our passover, must have failed?"

I confess I never did. I have, however, read and thought much if the predictions and fulfillments relating to the atonement. Also much of what men have said about the necessity of Judas, and the priests, and Pilate's course, to fulfill prophecy. But I fail to see any such necessity. I regard prophecy to be a record of what *God sees being done*, not of what will and must be done. All is present time with him. It is not a record of what will be, and then a fulfillment that must follow to vindicate the record. With the Lord it is *first* an act accomplished by an actor, or actors, in his all-seeing eye; *then* he has it recorded for our benefit, and we who are finite and progressive in knowledge are addressed accordingly, and the record stated before the act is accomplished among us who measure time.

I regard th[illegible] the Father could have caused the shedding of Christ's blood as an effectual atonement for sin, had the high priest and his associates been destitute of thirty pieces of silver, Judas died in childhood, and Pilate never been governor of Judea. But in such case the prophecies relating to them would never have been written, for their conduct in these matters would not have been seen by the Lord.

I am preparing a work on "The Plan of Redemption," in which I hope to bring these points out more fully and clearly than I have ever seen them, except in the Scriptures. May the Lord aid me in seeing and stating the truth plainly, and lead us each and all, his flock, safely into the kingdom of our soon coming Lord and Savior. Yours truly in the blessed hope,

I. C. WELLCOME.

Yarmouth, Me., July 7, 1865.

For the World's Crisis.

A SHORT SERMON.

"Let all things be done decently and in order."—1 COR. 14: 40.

How important it is that all things in the church of God should be governed by the unerring word and wisdom of our heavenly Father. But how few that profess to be the followers of the lowly Jesus are willing to become so humble as to be wholly willing to be led by the meek Spirit of Christ. Dear brother, or sister, if you do not cherish the "Spirit of Christ, you are none of his."

If a band of brethren come together for the purpose of worshiping God "in spirit and in truth," and every one of them pray at home before they start to go to meeting, and all try to get the wisdom "that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without hypocrisy, or partiality," they would all be peacemakers; and this would be the "fruit of righteousness, sown in peace" by them.

How hard St. Paul labored in this chapter to show the great importance of doing all things right, so that every one should try to do what they do in such a manner as to edify the church. Now it seems to me that St. Paul must have seen or heard of something wrong among the Corinthian brethren, or he would not have written such clear and pointed instructions to them; and it is evident from what we can learn from other chapters of St. Paul's epistles to the Corinthian church, that there had been many things wrong among them, and there was great need of a reformation. St. Paul tells the brethren to "let all things be done to edifying." Now, my dear brethren, is it always the case, when you meet together for worship, that you pray in the Spirit, and with the understanding? I have been in meetings before now, where I saw the need (in myself and others) of the Spirit of the Lord to come and take the lead of the praying and singing; and whenever I have been in meeting where that lovely agent was present, I have discovered that love was manifested among the brethren, and then the praying, singing and exhorting went off well; and there was harmony in the praying, harmony in the singing, and harmony in the exhortations; and nothing said or done to hurt each other's feelings. Then all things were done decently and in order.

But I have been in meetings where there was not so much of the Spirit of the Lord as there was at other times, and rather too much of the spirit of envy and hatred; and then there was not so much decency and order as was needed to make a good meeting. At such times there is too much of a disposition to say something to hurt or wound some one's feelings.

Brethren and sisters, these things ought not so to be. But this is Satan's hour, and his time to work; and just as sure as we are not on our guard every moment, we shall be deceived and led astray by him; and, if he can, he will create a little jealousy in the minds of some brother or sister, and make them think that some one is getting ahead of them. Then Satan will sometimes succeed in breaking friendship between brethren, and in that way stir up strife in the church.

How many there are who have been praying all their days, and are led astray at last and lost forever. Let us not try to crush each other, brethren, but let us try to lift each other up, and strengthen and encourage each other on our pilgrimage journey; and if we must strive at all, let us strive lawfully; that is, let us strive to be the most humble before God, the most kind towards our brethren and sisters, loving without dissimulation; for the Lord is near at hand.

B. PERHAM.

Vernon, Vt.

For the World's Crisis

REPORT.

The Maine Western Central Quarterly Conference met, agreeably to previous notice, at Sister Carr's barn, in Vienna, on Thursday, June 8th, at four o'clock P. M. Prayer and social meeting. The congregation was not large, but the brethren and sisters seemed prepared to labor in the spirit of the Lord. Friday, June 9th, at eight o'clock A. M., prayer and social meeting. A deep solemnity rested upon the minds of the people. At half past ten o'clock A. M., sermon by Eld. L. Rhodes. Subject from Heb. 11: 1, which was clearly presented, and the congregation interested. At one o'clock P. M., Eld. Benj. Spaulding preached a very interesting discourse founded upon Acts 3: 19–23. Subject, The Restitution of all things. The congregation much interested. At four o'clock P. M., social meeting, with good interest.

Saturday, seven o'clock A. M., meeting for business. Bro. H. B. Sevey, of Vienna, was chosen President of this Quarterly Conference for the ensuing year, and D. W. Griffin, of Stark, was requested to serve as Clerk. Watchmen present:—Brn. I. Wight, I. C. Wellcome, H. B. Sevey, L. L. Howard, D. M. Hanscomb, Chas. Stratton, E. M. Haggett, L. Rhodes, B. Spaulding, and J. Goodrich. Eight A. M., social and prayer meeting, at the close of which Bro. Cornell of Michigan arrived. Half past ten o'clock A. M., sermon by I. C. Wellcome. Subject, the Christian's Hope, as presented in 1 Pet. 1: 13. The congregation was large and much interested during this discourse. One o'clock P. M., sermon by Eld. Cornell from Heb. 1: 13–14. The ministrations of good angels. This discourse was very instructive. Five o'clock P. M., prayer and social meeting, which continued quite late, with increasing interest to its close.

Half past seven A. M., Sunday, social meeting, with good interest; time fully occupied. Half past ten, sermon by Eld. Howard, from Matt. 16: 3. The Signs of the Times, which were ably presented. The congregation was estimated to number four hundred and fifty; although the barn was seventy-two feet long, they could not all be comfortably seated. One o'clock P. M., sermon by Eld. Cornell. The One Hope, found in Eph. 4: 4. Five o'clock P. M., prayer and social meeting. A good number present; the time fully occupied in the spirit of love and union. Closed to meet again at the call of the Clerk.

I would here say that Bro. Spaulding labored under a slight mistake in his statement published in the Crisis, that there were but three families who shared in the labors of entertaining the brethren and sisters; as Bro. Prescott, who is a Methodist, administered to the wants of some, taking them to and from the meeting with his own team. Sister Berry also did something, and would gladly have done more if it had been agreeable to the family with whom she is connected. Another family, I think, also entertained some of the brethren. But Bro. Spaulding did not in the least overstate the labor, kindness and generosity of the three families he mentioned; and I would add that their kindness was all tendered with marked cheerfulness, not desiring or expecting the praise of men; but it is natural and proper that we should express our gratitude for such kindness; and let us so live in this age that we may have life everlasting in the world to come.

While it cannot be denied that the agitation of the question of keeping the seventh day, which is now going on in this State, has a tendency to divide rather than unite the brethren, let us endeavor to meet it in the love of truth and the spirit of Christianity, ever looking to the Lord, who is our Lawgiver, our Judge, our Savior, for guidance and direction here, and life and immortality in his soon coming kingdom.

D. W. GRIFFIN, *Clerk*.

Stark, Me., July 7th, 1865.

THE POWER OF A LOVING WORD.

"A word spoken in due season, how good it is!"

Some two or three months since, I was traveling from New York to Boston. Soon after leaving that great city eight or ten soldiers came into the car where I had my seat. They were very noisy, indeed so much so, that I could see very plainly that they had been drinking ardent spirits. "Ah!" I said to myself, "how unseemly is this conduct! Here is this nation, once so prosperous and happy, now torn by cruel war; and here are men, who have sworn to fight for their country, setting aside all laws of God and man!" The most horrible oaths, the most vulgar talk, came from these men, unmindful of the fact that they were in the presence of ladies and pure little children, who could not help hearing such vile words. By and by two of three of them grew more and more noisy, and from words proceeded to blows. The uproar was awful. Children cried, ladies screamed, gentlemen attempted to interfere, but to no effect.

At last the conductor made his appearance. "Now we shall have peace," I thought. But no: on his asking them for their tickets, they fell upon him and abused him shamefully. What could he do among so many? Some gentlemen came to his rescue; and at length peace was in a measure restored, and he went about his duties. No sooner had he left the car than the tumult commenced more frightfully than ever. One soldier, in particular, was more violent than any other. He rose from his seat, and stamped his feet, and strode up and down as though he was possessed by a demon. And so he was, a demon that in time would destroy both soul and body.

Directly before me sat an old lady, who seemed more grieved than terrified. There was nothing about her but her simple and rather old-fashionud appearance likely to attract the attention of any one; and yet when you looked at her closely, you could not help seeing there was something particularly interesting in the soft look in her eyes and the sadness of her smile.

As the drunken man rushed past her in his fury, she put out her aged hand, and caught him by the arm. He stopped at once, looking confused, as though he did not know what to make of it. She looked him fully in the eye. He swore a horrible oath at her; but her eye never quailed, while the mournful expression around her mouth grew deeper and deeper. "My friend," she said quietly, "listen to me a moment. Have you a mother? and can't you think how it would grieve her loving heart to hear such words from the lips of her son, who once, an innocent babe, hung upon her breast?"

He stood a moment irresolute: then the tears came to his eyes, and fell down his cheeks. She drew him down to the seat beside her, then I heard her talking to him for a long time. I could only hear a sentence now and then; but I heard her say, "I gave up one of my dear sons to his country, and he fell upon a bloody battle-field. My poor boy, my poor boy! And yet why do I call him poor? for he died in a glorious cause. How sore my heart is, none can tell; but oh! much sorer it would be if I thought he ever forgot himself or his mother as you have done this morning. But he was a good and pious boy, and I have reason to believe he lived and died as a christian soldier should."

The man listened very attentively, and seemed completely subdued. At length I heard him say, "No one has ever spoken to me as you have done: if they had perhaps I should have been a better man than I am now." "Well," she said, "let this be the beginning of better things in you. If you have no regard for anything higher, think of your mother when you are tempted to drink and swear. Think how her heart would be grieved if she saw you thus treading in the path of sin, and let that be a restraint on your evil passion."

I looked on in amazement, and saw what effect loving, tender words could have in thus taming a lion into a lamb; and I said to myself, "A word spoken in due season, how good it is!"—*Ex.*

"FORBIDDING TO MARRY."

This is so clearly a mark of modern Spiritualists, that the marriage institution is the subject of every vituperative epithet on their part. And there is even talk among them of getting up petitions to the legislatures for its establishment by law. The shameless manner in which they break their marriage bonds, and take spiritual wives, is said by them to be at the express command of the spirits. Some, who have been remarkable for their moral and correct lives previous to their commerce with Spiritualism, have, by thinking that they must obey the spirits, been induced to leave wives and children that they loved much better than the spiritual wife that they were commanded to take; and were affected to tears when they spoke of those they had left, and of the sacrifice they had to make in doing so; but thought it the greater virtue that they did so in obedience to the spirits.

☞ The golden age never was the present.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

STORY FOR THE GIRLS.

A mother sits watching, with tear-dimmed eye, her only daughter, as she is sadly and silently preparing herself for a long journey to the 'far west.' The minister who united her to the husband of her choice has just left. The guests, one by one, passed out, and left me alone, to witness a scene over which angels might rejoice. The last glove was on—the carriage at the door, when this young and beautiful bride kneels before that mother who has been until now her dearest earthly friend, and craves a parting blessing. Never did words fall so freely—never was a blessing received so thankfully. The sad farewells are exchanged, and the daughter leaves the room to hide the tears as they gush in torrents from her eyes. The husband now comes forward to say the 'good-by' to his new mother. 'God bless you long, my son. May you long live to protect and cherish her who has been my greatest earthly blessing, for,' said she, as a smile lighted up her pale face, 'she never caused me an anxious thought.'

Now, dear girls, think you! Did you ever stop and think, when you were about making up your mind upon anything, however trivial, will this cause my mother to sigh? Will this trouble her with anxious thoughts? O how many thoughtless girls there are who persist in doing as they please, until death comes, in consequencee of their disobedience, and snatches them from the circle of loved ones on earth, to await their just deserts in another state of existence.

Now-a-days, it is quite 'fashionable' to speak lightly of your parents, and to act regardless of their known wishes. If you would be loved and respected in society, shun such such 'fashions' as you would a deadly poison.

Many allow themselves to use low by-words—sing comic songs—repeat vulgar anecdotes—keep late hours abroad,—or perhaps at home, with ——, but no matter who, your conscience tells you it is wrong; then stop and think; seek forgiveness, and diligently strive to live so that when called to leave father and mother, they can say, 'She never caused me an anxious thought.'

D. F. NEWTON.

For the World's Crisis.

THE LITTLE SPIDER.

There he hung, so small in himself as scarce to be perceptible, suspended by his little thread, quite unseen by the naked eye.

I sat and gazed, and prayed that I might learn a lesson even from that, and I did. It was this: *Let me be thus attached to God, and thus detached from every thing else.*

Hammonton, N. J. E. S. WILLARD.

HOW TO KILL AN ENEMY.

"Children," said a father to his little family, as he took a seat by the fireside, and gathered them around him for a pleasant talk, "which is the best way to kill an enemy?"

"Why shoot him, to be sure," said one.

"No, stab him," said a second.

"No, starve him," said a third.

"But I think," said the father, "I can show you a better way than this. An enemy may be killed without taking his life, or shedding a single drop of his blood. Let me tell you a story, to show how it may be done."

"There was a farmer once, who was a very cross, surly, disagreeable man. Everybody in the neighborhood knew him, and everybody disliked him. He was sure to make the most of whatever went wrong about him, and the poor offender always met with severe punishment. There was not a boy in all the neighborhood who didn't feel uncomfortable as he passed his gate; and the poor dog that barked at his geese, or the neighbor's rooster that crowed on his wall, was speedily visited either with the lash of his whip or the shot from his gun. The very cat knew his footsteps, and slunk away from him in terror. He was a complete pest, as much so to himself as to those about him. Every day brought him some fresh trouble, and found him in continual 'hot water;' indeed, his very life was made up of broils.

After a time good farmer Green came to live near him, and, as you may suppose, he was soon told the character of his not over pleasant neighbor.

'Well,' says he, 'if he shows off on me *I'll very soon kill him!*'

This remark of farmer Green's soon got afloat, and all sorts of things were said about it. He seemed the very last man to '*kill*' any one, for his looks, and words, and actions, all told of a loving heart which throbbed in his bosom, and directed his life. Nobody could think for a moment of his becoming a murderer. Mr. Green's intentions at length came to the ears of the ill-natured farmer, and you may be sure he was not at all pleased about it. Every thing he could do to tease, annoy, and even injure Mr. Green, was done; but, somehow or other the man who was to 'kill' this ugly tempered farmer, took it all in good part, and spoke as calmly, and looked as kindly as ever.

One day Mrs. Green sent to the wife of our surly friend a basket of nice plums; but her husband would not let her have them. He told the person who brought them, very gruffly, that 'it was only done to get some of his pears in return, and he wasn't going to give any of them away.'

At another time Mr. Green's team of oxen stuck fast in a bog, and when he asked his neighbor for a little help, he told him, in a very rough way, that 'he had enough to do to mind his own business,' and refused to help him.

'Never mind,' said Green, to some one standing by, '*I'll kill him very soon, see if I don't.*'

Soon after this the team of the ill-natured man was in the same plight that his neighbor's had been. Mr. Green saw it. He ran for his oxen and chains, and set off to the bog. He spoke kindly, offered his help, and began rendering it; but what did he receive in reply? Why, a fierce look, an angry word—'I don't want your help! take your oxen away.'

'No,' said the other, 'I *must* help you, for the night is coming on, and what is bad enough by day is ten times worse in the dark.' Away pulled the oxen and the men, and soon all was set right again.

A strange feeling did that rough, cross man, carry home with him that evening,—something which he had never felt before. And a strange look did his wife give him as he said, 'Peg, farmer Green has *killed me!* He said he would, and he has done it.'

Yes, the '*enemy*' was '*killed*,' without the loss of a single life, or one drop of blood. He went in the morning to confess his ingratitude to his kind neighbor, and to ask his forgiveness, and the very man who had been noted for nothing but his wickedness, became the friend of all."

There is the greatest difference in the world between conquering by power and conquering by kindness. The former is like building a dam across a stream of water. It may stop its flow for a little while; but presently the dam may give away, and then the stream will rush on with more force and fury than ever. Conquering by kindness is like drying up the spring which feeds the stream. Conquering by power is like keeping a lion from doing harm, by chaining him; conquering by kindness keeps the lion from doing harm, by changing his nature, and turning him into a lamb.—*Best Things.*

MAKING FACES.

"What did Willie do?" asked Mary.

"He didn't only make faces to Laura," replied Harry.

As I was standing at my door the other day, I heard the above conversation between two children who were passing by.

Why Willie made faces to Laura, I cannot tell; but I thought it was very impolite, and he could not be a very good boy. It seemed from Harry's answer that he did not think there was much harm in it, but that it was a very nice little thing.

Now let us look at it a little, and see if it was such a trifling thing. Christ said in his beautiful Sermon on the Mount, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." What little boy or girl would like to have another make faces to them? Would they not feel hurt to be treated so? Would they not think the one who should do so did not love or respect them? It would not be doing as you would like to be done by; so it would be disobeying the command of Christ; and all disobedience is sin, and sin is not a trifling thing. God hates sin, and has threatened to punish every sinner who does not repent and seek forgiveness through Christ.

The Bible tells us to "be courteous;" and it is very uncourteous to make faces. It also says, "Whatsoever things are lovely, think on these things." Think of them, and exhibit them in all your conduct. Making faces is very unlovely, unamiable and unfriendly. It shows a bad spirit,—a spirit, which, if indulged, will lead to unkind words and a great many wicked actions.

So you see it was no trifling thing to "only make faces to Laura."—*Well Spring.*

FUN AND BAD TEMPER.

"Suppose you should find out that in one corner of the room in which you sleep, there was a nest of young rattlesnakes, and that at any time they might spring out of their nests and bite you; what would you do? Search the room, find out the nest, and have the young ones killed. That would be the only wise and safe course. But let me tell you that in the corner of your heart there may be something worse than a nest of rattlesnakes. Is anger or hatred allowed to dwell there? If so, that is worse than a rattlesnake. If you do not overcome it, it may spring up suddenly, some time or other, and make you a murderer in a moment.

"One of the scholars in a large school, whose name was James, had a terrible temper. The least thing that displeased him would throw him into a rage, and then he would act in a most violent manner. He never seemed to feel how dreadfully wicked it was, or to be afraid of the consequences that might follow from it.

"One day, during the play hour, he stretched himself on a bench to take a nap. One of the boys thought he would have a little fun with James. He took a feather and leaned over the bench and began to tickle him in the ear. James shook his head and cried,—

"'Don't do that.' Presently he felt the feather again.

"'Don't do that, I say!' he exclaimed angrily.

"The boy thoughtlessly went on with his mischief. Then James sprang from the bench, seized a pair of compasses lying on the desk, and threw them at the boy with all his might. They struck him on the side of the head. They entered his brain. He fell down and never spoke again, and was carried home a corpse.

"How dreadful this was! Here was the young serpent, that had been allowed to nestle in this boy's heart, springing up suddenly to its full growth, and making a murderer of him. Oh, watch against these young serpents! and if you find them in your heart, take that heart to Jesus, and ask him to give you his grace to resist and overcome them.—*Well Spring.*

"WHY, SIR, I BEGGED."—A little boy, one of the Sunday School children in Jamaica, called upon the missionary, and stated that he had lately been very ill, and in his sickness often wished his minister had been present to pray with him. "But, Thomas," said the missionary, "I hope you prayed." "Oh yes, sir" "Did you repeat the collect I taught you?" "I prayed." "Well, but how did you pray?" "Why, sir, I begged."

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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TREASURER AND BUSINESS AGENT.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

BE OF GOOD CHEER.

Brother, art thou sad and weary?
Is thy pathway full of care?
Does thy lot seem lone and dreary?
Is it sometimes hard to bear?

Do the storm-clouds now surround thee,
Shutting out the light of day?
Has the windy tempest found thee
Home and shelter far away?

Brother, filled with care and sadness,
By temptations sore beset,
There will come a time of gladness,
And thy grief thou shalt forget.

For beyond the vale so lonely,
Rise the glorious hills of light;
Trust the Savior—trust him only,
Through the long and darksome night.

'Mid the danger, 'mid the sorrow,
Let thine eye be upward cast;
From the Savior's fullness, borrow
Strength to bring thee home at last.

There, through all the long forever,
Shall thy longing heart be blest;
Nothing from his love can sever
Humble souls that on him rest.

J. L. GOODHUE.

For the World's Crisis

TRUSTING IN GOD.

"Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed"—Ps. 37: 4.

What is it to trust in the Lord? this question has been revolving in my mind of late, especially since I began to preach the gospel of my blessed Master. And when I go forth to proclaim the truth, I sometimes hear the experience of others. Some speak of their trials, and God's dealings with them, and how they have been brought safely through the fiery furnace of affliction, by trusting in the Lord. Others seem to think such experiences are all talk and no trust, and tell what they believe trusting the Lord is.

Some hold to the above text and believe that they must do something, (i. e. do good). While still another class, preach trust in the Lord and do nothing. At least they say that we show a lack of faith when we try to help ourselves out of difficulty.

To make this point plain, I will state a case that came under my observation during the rebellion. A friend of mine was drafted, and to him it was a severe trial; for he felt that he could not take the life of his brother. He could not find anything in the words of Jesus that taught him to fight. So he went to the Lord and talked with him, and then to the Provost Marshal, and was accepted, but he had no money, so it was "Stand up for Jesus," and wait for deliverance. But he had not long to wait. The Lord set a good brother to work and he raised the money without the knowledge of the accepted man, and thus deliverance came.

Not long afterwards, while relating God's dealings with him, he remarked that it was good to trust the Lord; when one of the all-trust brethren said that was not what he called trusting in the Lord; that if a man trusted in the Lord he would not pay commutation, but would let the Lord deliver him in some other way. Now I wish to know if the Lord wanted to deliver him in that way, what right any man has to propose another way? God always did work by means, unless he chose to work a miracle. He can make the wrath of man to praise him.

Now it appears to me that these people who like to be delivered by a miracle, would like to be fed and clothed in the same way. They can talk trust, but they are obliged to eat like other people. They trust the Lord, and the grocer trusts them.

But, says one, is it not just as bad to commute as to send a substitute, or go yourself? No, I think not. Let us examine this point one moment. We all believe that man has certain inalienable rights, such as life, liberty and the pursuit of happiness; and that the follower of Christ has these rights, no one will deny. For he has a right to eternal life, liberty of conscience, and the pursuit of everlasting happiness; and the *right to do right*; and when the commands of men conflict with these rights, he can appeal to a "higher law," for he has a right to worship God according to the dictation of his conscience; and if his conscience will not allow him to do so; and if a body of men seize him against his will, and command him to do that which he believes to be sinful, or demand of him a sum of money to hire some one to do the same act, I believe he will be justified by his sovereign in rendering unto Cæsar the things that belong to Cæsar, and to God the things that belong to Him.

Suppose Austria should wish to recruit her army by conscription, and commence to enforce the act in Hungary. Would not the Hungarians say that they were not the willing subjects of Austria? And would they refuse to pay three hundred dollars if that was the price of their liberty?

So with the christian. He is not a subject of the governments of earth. His King has gone to receive for himself a kingdom, and his subjects are pilgrims and strangers on the earth, looking for a city that hath foundations; and when the King was here he taught his followers to do these things. Being asked by Peter if it was lawful to pay tribute, he said that the children should be free, but rather than offend them, pay. So we have the example set by the Great Teacher, and it is safe to follow him, and preserve our conscience alive.

But does it not help to carry on the war? Most certainly it does, and so does every mouthful of bread you buy; for the government has levied a tax on all we consume. So that those even who disapprove of commutation contribute to the support of the cause. Hence, I think the man who commutes trusts in the Lord as much as the man who pays his taxes and internal revenue.

Then let us trust in the Lord and do good. Doing good is as much a duty as trusting the Lord. That is the condition by which you have a right to dwell in the land and be fed. God does not want his people to be idlers. "Not slothful in business, fervent in spirit, serving the Lord." And "provide things honest in the sight of all men." If we trust him, we shall believe and obey him. To trust, implies to have confidence. Confidence begets trust, for where there is a lack of confidence there can be no trusting reliance in the veracity, integrity, or stability of another.

Mutual confidence is the basis of social happiness. Destroy this foundation and the governments of this world would crumble and fall; anarchy and confusion would reign supreme. The prince confides in his ministers and believes they are worthy of being trusted. The ministers confide in the strength and resources of the nation. Thus the common interests of the people of the United States are committed to the Congress of the same.

But we learn in the word of the Lord that it is better to trust in the Lord than to put confidence in man. Let us look at some instances of trust. Abraham trusted God when he offered up Isaac. Elijah trusted him for something to eat. Daniel trusted him for deliverance. Sampson trusted him for strength. Gideon for victory. Joseph trusted him, for he believed his word, and when he made mention of the departing of the children of Israel, he gave command concerning his bones. Noah also believed the Lord, and trusted him for salvation, and proved his faith by building an ark for the saving of his household. Moses trusted in the Lord when he chose to suffer affliction with the people of God; not fearing the wrath of the King, he forsook Egypt, kept the passover and sprinkling of blood, passed through the Red Sea, and did many wonderful things by trusting in the Lord.

But faith without works is dead. All these worthies that believed God proved their faith by doing what God commanded. Had Elijah remained in Samaria he would have suffered in the famine; but he obeyed God, and went to the brook Chereth, and was fed by the ravens. Had Noah depended on his faith alone, doubtless he would have been destroyed with the others. Had Moses only trusted, he never would have crossed the Red sea. Had Peter refused to have gone out of the prison, after the angel opened the doors and knocked off his chains, he doubtless would have been delivered up to the people the next morning and suffered like James, the brother of John; but he did as he was bidden; binding on his sandals, casting about him his garment, he followed the angel, and was safe. Paul also did not refuse to be let down in a basket that he might make his escape. He trusted the Lord, but he used his legs to get away. So I believe every child of God will embrace every opportunity that is presented to them to escape peril and the violation of their consciences, and thank the good Lord for deliverance.

Blessed be His holy name, he will be with his own in six troubles and not forsake them in the seventh; he will open a way of escape and deliver all those who put their trust in him. And he will bring us off conquerors and more than conquerors through Him that loved us.

Therefore let us not be weary in well doing, for we shall reap in due season if we faint not. Let us remember the comforting words, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily shalt thou be fed."

C. C. RAMSAY.

For the World's Crisis.

CHRISTIAN RELIGION.

Now in the second series of this subject, I will endeavor to point out the three most essential and leading traits that constitute our present happiness and our final felicity; namely, justification, sanctification and glorification.

If we are not justified and sanctified in our dealings and obligations towards God and in our benevolence towards our fellow-men, when death shall overtake us, or rather when Christ shall come to judge the earth, we shall be weighed in the balance and be found wanting, and cast off with the unjust and unbelieving, and miss of that glory and happiness which is laid up in store for every aspiring christian.

Now in consideration of these things, how essential it is for us to walk humbly, uprightly and godly, and perform every duty that is incumbent upon us, that we may be found worthy, when Christ shall come to set up his kingdom, to partake of those joys that never die, but grow brighter and brighter throughout the rounds of eternity.

True and undefiled religion enlivens the soul. It leads to every good word and work. True religion carries the mind beyond the dark Jordan of death, and like an angel of gladness she speaks forth words of heavenly consolation to a dying world. How important, then, that we seek it as our guide while we are here, that at last, when our mission on earth shall be finished we may share a home among the vast ransomed throng who sing anthems of joy and praise to Him who hath redeemed them.

How strange it is in this enlightened day, when the gospel of Christ is sounded almost throughout the world, to see so many shutting their eyes from those things that pertain to their best good, slighting the precepts of that religion which might secure to them their souls' salvation. Now who can lie still and at ease, who are endued with a christian faith, and see so many going the downward road to perdition without giving them a warning voice to retrace their steps,—deny themselves of sin and unbelief, and prepare to meet those events that are soon to take place here on the earth?

The signs of the times proclaim the closing of this dispensation to be near at hand, and the fiery and flaming signals throughout the world utter a solemn warning that the Savior is soon to come. How soon who can tell? "For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be." "For, behold (saith Christ) I come quickly, and my reward is with me, to give to every man according as his works shall be."

Are we prepared to meet Him? This is a solemn question. Are we prepared for eternity? Let us delay not in making our calling and election sure. Let us watch and pray without ceasing. Our Savior by his word is constantly calling upon us to make ourselves ready to meet him. Shall we not heed his call? Let us awake, and wash our robes in the blood of the Lamb, and be found watching for Christ to come and make up his jewels.

How earnestly and fervently should we pray for this blessed period to arise. "Thy kingdom come, thy will be done on earth, as it is in heaven," should be our daily petition; for when Christ shall come the curse will be removed from the earth, and the whole domain of his kingdom will bud and blossom as the rose. Then the righteous will receive their crowns, the reward of their faith in the service of their Maker. In that great and momentous day, "the wolf shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them."

J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

ABSENT FROM THE BODY, PRESENT WITH THE LORD.

"Whilst we are at home in the body, we are absent from the Lord, . . . and (are) willing rather to be absent from the body, and to be present with the Lord."—2 Cor. 5: 6, 8. That the term "body," in the preceding passage, refers to the physical organism, is by no means certain. From chapter three, we learn that Paul was contrasting the law of Moses with the gospel of Christ, the ministration of the letter with that of the spirit, of which the one brought death, and the other procured life and a resurrection from the dead.

The church, or "assembly," under the law was styled "the body of Moses," as is the church under the gospel now styled "the body of Christ." See 1 Cor. 12: 27; Eph. 3: 6, and 4: 12; Col. 1: 18. "He is the head of the body, the church." Heb. 13: 3,—"As being yourselves also *in the body;* i. e., of Christ, the church.

The law, too, is sometimes designated as "the face of Moses," as is also the gospel, in 2 Cor. 4: 4, 6, "the face of Jesus Christ." "For God, who commanded the light to shine out of darkness, hath shined in our hearts to the light of the knowledge of the glory of God." There is no "give" in the original, and it has no business there, destroying the entire meaning of the instructive sentence, which is simply to give the *extent of the shining* in our hearts, or minds; and that is, *to the knowledge of the glory of God; to the resurrection*, for in summing up his argument, he thus comes to its conclusion, in verse 14,—"Knowing (how knowing? by the light of the gospel shining in our hearts;) that he which *raised up* the Lord Jesus, shall *raise up us also* by Jesus, and shall *present us with you.*" "Present it (the body) to himself *a glorious church.*"—Eph. 5: 27. "Present you faultless before the presence of his glory."—Jude 24.

But this light is surely thus shining "in the hearts of the "entire body of believers," because they have a "single eye"—*the* eye of God, and bear about "*in the body*" (full of light) "the dying of the Lord Jesus"; who "is the head of the body," "filling up in our flesh the afflictions of Christ which are left behind, for *his body's sake*, which is the church"; "for no man ever yet hated his own flesh," and we (believers) are "*members* of his body, of his flesh, and of his bones," "baptized into one body," consequently "*in the body.*" "This is a great mystery: but I speak concerning Christ and the church."

Now there is a time coming when the church will no longer be called "the body" of Christ, "the espoused bride of the Lamb"; when "a nation shall be born in a day"; when the church "shall be delivered from the bondage of corruption"; when "the body of Christ," like the living head, shall be "born of the Spirit," "born from the dead"; when the BRIDE "will awake and put on her beautiful garments," "shake herself from the dust"; then shall "she look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners"; then will she be arrayed "in fine linen, clean and white"; then will she be no longer "the body of Christ," "*absent* from her Lord"; for the *marriage* of the Lamb is come," and "his WIFE hath made herself ready." Her "Lord has returned." She is "accepted of him," and, like the "elder brother," *is ever "present with"* HIM.

But until that time comes, we as individual members of and "in the body" (the church), must continue walking "by faith, and not by sight," while we look, not at the seen, temporary (by faith), but at the unseen, eternal things, constituting the incorruptible and undefiled inheritance, "that fadeth not away, reserved in heaven for us, who are kept by the power of God, through faith, unto salvation ready to be revealed in the last time." These will also constitute the "good things to come," by a "greater and more perfect tabernacle," as also the grace (or favor) that is to be brought unto us at the revelation of Jesus Christ.

Till then, we (individually, "in the body") must be as "men who wait for their Lord, that when he shall *return* TO *the wedding* (he has been here to make the espousal, has gone away, and is to return to solemnize the marriage), we may be ready to open unto Him," that we may be "accepted of him," and "*go in with him to the marriage*," lest the "door be shut," while we be gone "to buy oil"; and we be found standing without, saying, "Lord, Lord, open unto us." Till then we must remain subject to death, "burdened" with mortality, groaning ("for we that are in this tabernacle," in the world, or earthly sanctuary, Heb. 9: 1, "do groan," and not only do we "who have the first fruits of the Spirit," i. e., Christ, groan, for "the whole creation groaneth and travaileth in pain together" with us.) "to be delivered from the bondage of corruption, into the glorious liberty of the children of God"; who, having "received the spirit of adoption," are WAITING *for* the adoption, i. e., *the redemption of our body*"; "that *mortality might be swallowed up of life.*"

Olena, O. G. W. STETSON.

THE GATHERING PLACE OF THE SAINTS,—ARMAGEDDON.

In a recent article (see *Prophetic Times*, vol. ii., No. 3) we endeavored to show that the popular phrase, "The Battle of Armageddon," is not to be found in Scripture, and is not warranted by it. Armageddon is not the plain of Megiddo, in Central Palestine, nor will the battle of the great day of God Almighty be fought at Armageddon, but in the land of Edom, extending thence north towards Jerusalem.

That Armageddon is a locality, cannot, however, be doubted; and that there is a gathering of some sort there is equally plain. Then the question arises, is it possible to ascertain anything farther respecting it? Can we by collating the Scriptures arrive at any farther conclusions, or is there, at least, room for probable conjecture? Such may readily be the case, for, the more we learn from the Bible, the more comprehensive do we find it to be. It is complete in itself; for "the Lord God will do nothing but he revealeth his secret unto his servants the prophets;" and if we are not able to arrange the chain in its proper symmetry, it is not because any of the links are missing, but only because we have hitherto failed to recognize the marks on them which would enable us to put them into their respective proper places. And hence the need of the prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law."

It has already been indicated that as the gathering at Armageddon (Rev. 16: 16) *follows* the coming of the Lord as a thief, under the sixth vial (v. 15), it probably has reference to the *saints*, and not to the kings of the earth, mentioned in verse 14. It is true no particulars of the gathering are mentioned here, but the lack is supplied by other scriptures. Verse 16, then, seems to contain the proposition *that when the Lord comes as a thief, he will gather his saints at Armageddon.*

Let us look first at the general proposition that the saints shall be gathered to the Lord before the final judgment.

This point is clearly stated in the word of God, and is generally overlooked by the christian community. Popular hymns and the spiritual millennium of Dr. Whitby (invented by him in the beginning of the eighteenth century, and since then almost universally adopted by Protestant Christendom, although confessedly a mere "speculation" on his part), have trained up the churches, who, unlike the Bereans, are too apt to receive such things on trust, in the belief that the judgment of the wicked are simultaneous, and occur after the visible coming of Jesus, and the supposed annihilation of the earth by fire. But this popular belief cannot, for a moment, bear careful examination. It is very easy to show that the saints are gathered to the Lord *before* he comes to judgment; and that when he comes he *brings them with him.* "When the Son of man cometh shall he find faith on the earth?"

In 2 Thess. 2: 1, our "gathering together to the Lord"—a subject then perfectly well understood and familiar—is presented as a ground of entreaty. In 1 Thess. 4: 14, we are informed that them which sleep in Jesus will God *bring with* Jesus; and in verse 17, that after the dead in Christ shall have first arisen, the living saints (whose bodies shall instantaneously have been changed into spiritual bodies like Christ's, 1 Cor. 15: 52, Phil. 3: 21) shall be caught up, at the same time, in company with them, in the clouds, *to meet the Lord in the air; and this expectation* is pronounced to be christian comfort. When Christ, who is our life, shall appear, then *shall we also appear with him*, in glory. (Col. 3: 4). *All* kindreds of the earth shall wail, because of His coming (Rev. 1: 7); hence his people cannot be among them still. When the Lord cometh, it will be *with* myriads of his saints. (Jude 14). When the Lord our God shall come, *he will bring all the saints with him.* (Zech 14: 5). God's saints, before the time when he shall shine out of Zion, the perfection of beauty, shall have been gathered together unto him. (Ps. 50).

Next, we may inquire what light, if any, may be derived from the etymology of the word Armageddon. Its meaning must be looked for in the Hebrew tongue, for it is expressly said to be a Hebraistic phrase. (Rev. 16: 16). It is evidently composed of two parts, Ar and Mageddon. That the Greek Ar stands for the Hebrew Har, which signifies "a mountain," is so plain that it may be taken for granted. We have, then, the Mountain of Mageddon. But what is Mageddon? It is evidently a participial form, although it is no regular derivative, and nowhere occurs in the Hebrew Bible as such. It may be derived either from the verb *magad*, which means "to be precious, costly, glorious," or else, which is more likely, from the verb *gadad* (not *adad*, as misprinted in No. 3), which, in the Hithpael, signifies "to assemble." We may therefore translate Armageddon either, "the Mount of Assembling," or "the Mount of Glorious Gifts." Perhaps both meanings are included.—*Prophetic Times.*

For the World's Crisis.

THE OPPRESSOR.

How often has this petition been presented at the court of heaven—"Break the arm of the oppressor, and let the oppressed go free." And the petition has not been rejected. Sooner than many dared to hope the arm and power of the proud tyrant has been broken, and the slave has been set free.

Where on earth was ever seen such pride and cruelty as among the slaveholders of the South? The pride of the Spanish grandee was quite modest compared with this. The cruelty of the Algerines was surpassed by the supporters of the peculiar institution—truly called the "vilest that ever saw the sun."

The cries of the poor slave were heard, and the God of vengeance has poured out his wrath upon the crown of pride, and wrested the rod from the hand of the oppressor.

Now that the tyrant is overthrown, and the prison doors thrown open, the question comes up, what can we do for these people that are coming out of bondage? Can we point them to the promised land where they may find the liberty, of which the best they can have here is only a shadow?

Here is a field ready to receive the good seed. If God has chosen the poor of this world, then indeed these freedmen are his chosen ones. They are poor in the things of this world, yet many of them are even now rich in faith and heirs of the precious inheritance of the saints. Again we ask, "What can we do for them?"

Let those who can reach them by word or deed be forward to do so; while those who can do nothing else can PRAY FOR THEM. Let us all do what we can, and trust that our labor shall not be in vain.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

THE ORACLE; THE ALMANAC; AND OTHER ORACLES.

When I expressed the hope that this controversy about eclipses might have an end, and resigned the lecturer's chair, I did not abandon my right to correct any errors that might yet be made by Eld. Thurman. And this right is specially good if the authority of another party, who has not wished to appear in this controversy, is unjustly impeached.

I have also just received from Germany a Prize Essay on the eclipses of Ptolemy, for which I sent after failing to get the facts it contains from a copy in the Astor Library, New York. These facts have been promised in a general way, and I am happy in being now able to furnish them.

I shall make no further quarrel on the question whose oracle Mr. X. is, though I have my opinion. I shall not refuse to accept him if Eld. T. wishes to disclaim him. And for the following reasons:

1. I have said that Mr. X. helped Eld. T. to the correction of a palpable error in his book, some weeks after that error was pointed out and acknowledged. Eld. T. published the correction without stating his obligation; and he has not denied the obligation now that I have stated it.

2. I have said that Mr. X. discovered an error in Eld. T.'s deductions from his diagram of the eclipse of B. C. 457. Eld. T. replies to this with the following challenge: "If any astronomer, who has *confidence enough* in his calculations *to suffer his name to be used*, [and] will say that my tables do not make the eclipse of Dec. 16th, B. C. 457, total at Celænæ, I will publish it to the world as something reliable." The italics and brackets are mine. And here is the only attempt made to refute the allegation of error in Eld. T.'s deduction from his diagram.

I have plenty to say in reply. (1.) Respectable men have respectable reasons for not wishing their names paraded in some controversies. And Eld. T. knows that Mr. X. at the outset declined to allow his name to appear in the present controversy, which can end respectably only by the fairest statement of facts, and the fairest reasonings. Again, along with the use of his name, Mr. X. declined the expression of any *opinion* about Eld. T.'s tables or astronomy. This will not prove, indeed, that his opinion was unfavorable. Neither will it prove the contrary. But *if* Mr. X. had his misgivings, and wished to forbear a censure which might not be merited, it is both ungracious and ungrateful to intimate that he was concerned for his *own* reputation. I do not think that will suffer at the Nautical Almanac Office, where he is very well known, by any thing said in this controversy. And in this question of "confidence enough," let it be remembered that the results obtained by Mr. X., when first employed to compute some of Eld. T.'s eclipses, were twice called for to be published in the *Crisis*, and as often were they delayed; the article in which I myself afterwards offered them was refused, until superior authority *required* its insertion; and these results were not given to the readers of the *Crisis* until full four months after they were obtained from Mr. X.

(2.) When I showed Eld. T. a copy of Ptolemy's work, full of astronomical diagrams, he seemed to wonder what those figures were for. This may be of little account, or such diagrams may be a labyrinth in which Eld. T. is easily bewildered.

(3.) He is also ignorant of the use of *logarithms*, which every land surveyor is expected to know, and which are constantly employed by astronomers.

Let Eld. T. submit his diagram, with Mr. X.'s criticism, to any one or more persons who understand trigonometry, and we shall reach a verdict between them much sooner than by the route he proposes, and quite as safely.

3. Eld. T., in turn, alleges certain errors in Mr. X.'s computations or tables. One is in the eclipse of B. C. 431, which Mr. X. finds smaller than other computers, and smaller, he maintains, than the language of Thucydides allows. (*Crisis*, June 20.) Very likely. Only notice, that Eld. T. cites "six distinguished astronomers, all against Prof. Hudson's 'Oracle,' and all testifying to the correctness of my tables." Whereas *two* of these six computers make the eclipse *total*; and how can *they* prove the correctness of tables which make it *partial?* Eld. T. has *lumped* the authorities, which was certainly convenient. One of them, Mons. Pingre, he has elsewhere called "celebrated." Such adjectives are convenient also; but the *authority* for them would be still better, if we could only prevail on Eld. T. to give it.

To the fact that Eld. T. makes this eclipse much smaller than others do, I reply that such differences in computations often occur without proving the astronomer unskilled nor his tables worthless. Nor does a good hit in one or two eclipses prove the computer or his tables to be correct. A *general* near agreement of computations with observations or records, is the test of computer and tables too. If Eld. T. makes this eclipse, or that of A. D. 136, as accurately as he claims, calling the latter *my* "test" and *my* "standard," though I never named it, why not compute the *two other* eclipses observed and recorded by Ptolemy himself, just as good tests as that of A. D. 136, and give us his results? Why does Eld. T. parade one or two eclipses claimed to be well made by his tables, while the taking feature and leading merit of his "Book of Daniel Unsealed" consists in his *not* finding certain of Ptolemy's small eclipses which he admits came very near happening, and in claiming to prove that certain others were too small to have been seen, though the ancient record positively declares that they were seen?

4. In the same article (June 20) Eld. T. endeavors to disparage Mr. X.'s computations by comparing them with Pingre's computations, taking no notice of the *recorded* times or dimensions of the eclipses. I have not looked to see whether his figures gain or lose by this method, nor do I care. This method is grossly unscientific. It simply proves, in this case, that Mr. X. differs so much from a gentleman who computed 10,000 or 12,000 eclipses very roughly, a hundred years ago; a work which, if he had done it accurately and thoroughly, would have required that he should be living and toiling still at this day. And remember that Pingre *found* all Ptolemy's eclipses; so that, in constituting him a tribunal for the censure of Mr. X., he also warrants his condemnation of Eld. T. But this method of trying Mr. X. is also a palpable departure from the rule I had laid down, viz., that eclipses credibly recorded should prove the tables, and not the tables the eclipses; on the strength of which rule Eld. T. parades a certain eclipse as *my* test and standard. If the rule is good, why not consistently follow it? If it is not good, why parade the eclipse as proving his tables? Can Eld. T. tell us on what ground he intends to stand, and then stand there?

5. But another attempt in the same article to impeach Mr. X.'s accuracy calls for more than criticism. It is reprehensible. Mr. X. has computed the eclipse of A. D. 136, probably at Eld. T.'s special request. I care not for the difference of one hour in time between Mr. X. and Ptolemy's record, for reasons that will appear before I end. And Eld. T. can perhaps explain how a change from old style to new style should make a difference of only one day, so far back. But when he calls the difference between 4 3-10 digits and half a diameter or 6 digits, "two digits" for Mr. X.'s error; when he alleges an error of two minutes and thirty-one seconds in changing apparent time to true time, and that as an error "open to the criticism of every school boy that can read an almanac;" and when, to make the most of his fancied advantage, he finds Mr. X.'s variation in a modern almanac two weeks earlier in the year, and so construes the alleged error as being "really one of 14 days,"—I wish to say a word or two.

(1.) "Half a diameter" is round measurement. And Ptolemy never gives the fraction of a digit. The "half diameter" *may* have been no more than 5½ digits. And aside from this, the exaggeration outright of 1 7-10 digits into 2 digits is worthy only of one who has a purpose to serve; it is *unworthy* of an astronomer, not to say of a gentleman.

(2.) I have looked into the Almanac, and beyond it. One of the best series of family almanacs, for a period of 8 years, or two leap-year periods (1857 to 1865), gives on the *ninth* of March a gain of about half a minute in the difference between sun and clock time; and on the 25th of February a gain of *seven minutes*. A sensible school boy will be bewildered here, and Mr. X. will smile at these errors of the almanac that is so threatened against him. I then looked into the British Nautical Almanac, for which astronomers have some respect. I could not find the data for just 100 years without referring also to the Paris Ephemeris. This I did, taking care that I gained nothing for my argument by a slight difference in the numbers of the two documents. This gave me a gain, in going back, of 3.24 seconds, which carried back to A. D. 136 would be a gain of about 56 seconds, in the difference between apparent and true time, on the 5th of March.

Now I believed that Eld. T. knew nothing of all this. And I knew that Mr. X. did know such facts and much more too. So I was not alarmed for his reputation. Besides, I had a still further conjecture. It lingered in my rusty astronomy that the earth's *perihelion*, or place nearest the sun, is not always the same, but itself has a motion round the sun. That is, the ellipse in which the earth moves, and which is the cause of the difference between sun time and clock time, is veering round. I have in fact already alluded to this in this discussion. Looking among the books, I found in Olmsted's Astronomy, p. 107, that the period of this revolution is computed to be about 111,149 years.

I know also of another slow motion which I *suppose* affects the difference of sun and clock time still more rapidly. It is the *precession of the equinoxes*, by reason of which the north star is not always the north star, but the pole of the earth describes a large circle in a period of about 26,000 years.

I do not know enough to compute, from these data, the difference of sun and clock time on the 5th of March A. D. 136. But Mr. X. does. If any reader thinks that even the Nautical Almanac is against Mr. X., giving him only 56 seconds where he needs 2 minutes and 31 seconds, I reply that Mr. X. has told me that all modern astronomers are agreed that the moon's anomaly should be *increased* beyond the older estimates. Eld. T.'s tables, he understands, *diminish* this anomaly. Mr. X., I dare say, can easily account for the 2 min. and 31 sec. in question.

I will readily excuse Eld. T.'s ignorance of all these things I have named. But when he not only alleges Mr. X. to be in error, but exaggerates the alleged errors, both directly and constructively, and calls on a school boy with his almanac to correct an astronomer of forty years' experience, who had found Eld. T. boggling to correct his own palpable error and had kindly told him how to do it,—then I freely submit that while the ignorance is pardonable, the temerity and effrontery are reprehensible.

I do not think that the editor of the *Crisis*, who so deprecates personalities, duly weighed Eld. T.'s article of June 20. He has once requested me, if I could, to avoid the use of Eld. T.'s name altogether. And I was the more surprised when, shortly after, I offered my own version of a certain affair in which my name was used in a statement I thought inaccurate, and objection was made to my correcting the statement. "Mr. X." is not so pure a fiction, nor does the gentleman reside so far from Boston, that he will feel no emotion on reading Eld. T.'s allegations of error.

When I resigned the lecturer's chair, it was in Eld. T.'s favor. I also named two questions which would be a suitable theme for astronomical information. Eld. T. does not offer the information yet, and I have not time to do so now. But I will say that when I asked those questions of Eld. T., his replies seemed to indicate his entire ignorance or forgetfulness of several elementary facts in astronomy, which make an eclipse of the sun total instead of annular, or *vice versa*; which seriously affect the size and duration of every eclipse; and which are all regarded and reckoned in all computations of eclipses by astronomers.

It will also be recollected that certain questions have been asked in the *Crisis* respecting Eld. T.'s knowledge of astronomy. And he has replied, as yet, very little more than to say that he had read such books as can make one wise unto salvation. Whether this reply was a piece of humor, or a way of saying that we need not concern ourselves about his knowledge of astronomy, we have yet to guess, and some of us *do* guess. Would it not have been well for Eld. T. to answer questions that we thought both pertinent and civil, instead of straining every nerve to get rid of the response of the oracle consulted in his behalf six months ago, concerning whom a certain man said to me in words substantially as follows: "You may not be aware that Eld. Thurman's astronomy has been submitted to men who know more of astronomy than you and I both, and Eld. T. is sustained"? Whose oracle is he? or, is he only a football to be caught and struck as suits the game?

So much respecting the oracle, and the almanac which has been proposed for his tribunal. And now respecting other oracles.

I have promised authority for those who wished it, which would satisfy not a few readers that Ptolemy's eclipses were astronomical facts. In the *Crisis* of June 27, Eld. T. reminds me of this promise, which I had not forgotten, repeating his assertion so often made, that certain of Ptolemy's eclipses are incompatible. "In defense of our Bible," he says, "I have more than once declared that no astronomical tables can make those eclipses in harmony with Ptolemy's canon, which occurred before the year [B. C.] 431." And he attempts to support this assertion from the fact that Mr. X. fails to make the eclipse of B. C. 491. This fact is now reported for the first time, and we are not told at whose request Mr. X. computed this eclipse, though he is still called *my* oracle. Nor is any word reported from Mr. X. saying why the eclipse is not made, or whether there is any possible explanation. For once, Mr. X. is made to speak very oracularly: "There was no eclipse at all at that time." Did Mr. X. say just that, and nothing more?

I said my promise was not forgotten. Eld. T. says, "We have with much patience been waiting for him to comply with his promise. Despairing of any proof on his part," etc. Does Eld. T. read the *Crisis?* Does he recollect that I have told its readers that his "celebrated" astronomer, Pingre, made all Ptolemy's eclipses, and by one set of tables too? Why is it that his celebrity seems very good when it is supposed to help Eld. T., but when it is adverse, Eld. T. appeals not to

recollect the gentleman? Again, did Eld. T. see in the *Crisis* of June 13 my statement respecting the computation of Ptolemy's eclipses by Mr. Ideler and Dr. Zech? If so, why does he take no notice of it whatever, and then "despair of any proof" on my part? Were these gentlemen nobody, because Eld. T. knew nothing about them? Did he need that I should call them "distinguished," or "celebrated," so they might be worthy of his regard? When he has seen, in astronomical books, one quarter as many allusions to their names as I have met, I shall know that he reads astronomical books,—and not till then.

I will here add that the older tables, which Ideler found inadequate for some of the eclipses, are those of Burg. They are, say, twenty times as large as Ferguson's or Thurman's. When Eld. T. has read Prof. Airy's paper censuring the use even of Burg's tables, he can tell us if he understands it. Well, Mr. Ideler tried this very eclipse of B. C. 491 by Burg's tables, as well as by Zach's and Mayer's, which are later and regarded as better. Burg's tables give no eclipse. Zech's and Mayer's give a small eclipse, and the small eclipse is recorded so small that Eld. T. would say it was not seen at all, even if his tables made it.

There is no harm in saying here that I have had some correspondence with another astronomer, not Mr. X., about Eld. T.'s book. The Editor of the *Crisis* has seen his letters, and found in them a compliment to Eld. T.'s industry, which he thought worth publishing. Among other compliments was a comparison of Eld. T. to Goldsmith's Schoolmaster:

"For e'en though vanquished, he could argue still."

If I believed that the readers of the *Crisis* paid as little regard to the authorities I have given, "celebrated" by Eld. T. or more relied on by myself, as Eld. T. does, I might in reply to his present call, quote a homely text of Scripture and say no more. But I am more hopeful. So I proceed to say that the Prize Essay I have just received from Germany is the work of Dr. Zech to which I referred June 13, being his computations of Ptolemy's nineteen eclipses. Dr. Z. is Professor of Astronomy in Leipsic, and the Prize was awarded by an Astronomical Society of that city. I must defer a fuller account of Dr. Zech's results to another article. But I must here say what will be worth saying a second time. Dr. Z. gives a larger history of former computations than I had found elsewhere, from those of Petavius down to our own day. He says nothing of Struyk or Ferguson, who were doubtless clever astronomers, but their computations not famous. He mentions Ideler, and with respect. I hope to find some of the computations he refers to for my next article.

I said, June 13, that this Essay was referred to in Dr. Z.'s later Essay (also a Prize awarded by the same Society), in such a way as to leave no doubt that the eclipses were found. *And they are all found* by Dr. Zech. He gives a full account of the methods he used, and of course tells us whose tables he employs. Methods and tables are alike unknown to Eld. T., I dare say. But I can ask the "oracle" to explain them to me.

I happen to be aware, however, that Eld. T. and Dr. Z. differ about the Xerxes eclipse, and this may disparage the astronomical authority of Dr. Z., though it ought not. Supposing, for the sake of argument, that Dr. Z. were wrong in a question of history or of chronology, he is no less reliable in astronomy. Whether he proves that the eclipse of 457 B. C. was that seen by Xerxes army, or not, his *computation* of that eclipse remains undisputed. And so his computations of Ptolemy's eclipses must be regarded as valid, unless a better *astronomical authority* shall point out a defect in the tables or methods employed by Dr. Zech.

But Dr. Z., in this Essay, does not speak for himself alone. Besides using the best tables, Hansen's of the sun and Damoiseau's of the moon, and after applying corrections of the "secular motions," by a method well understood among astronomers, he found results closely agreeing with PROFESSOR AIRY'S corrections, deduced from *eighty years of the Greenwich observations*. He accordingly *employs Prof. Airy's corrections*, and this astronomer thus becomes a party to his computations; insomuch that his results, in his concluding tables, *are given under the name of "Airy."* This name has been honored by the *Crisis*, whose readers now know that Prof. A. holds the highest position known to English astronomy. And this is not all. Astronomers have methods of reducing or balancing the errors of the numerous elements that enter into such computations. This is not a mere guess work, or a shift to press the result nearer to the desired end. I notice one instance in the tables in which the difference of the computation from the observation is made half as large again by this method. It is honest work. Eld. T. need not be at all jealous of it.

Well, *two systems* of such *additional* computation are employed, and the results are given. So we have here virtually a *threefold* computation of these eclipses, by one of the most accomplished astronomers of our day, with the best apparatus, and corrections derived from the most extended observations, by the foremost astronomer in England.

The eclipses are all found. The results agree in the main with the details of Ptolemy's record. The greatest difference is two digits, the next greatest one digit, for dimensions; but generally very much less, in one case only one twentieth of a digit. And for time, the difference varies from three quarters of an hour to only about half a minute.

So that has been done which Eld. T., "in defence of our Bible," has roundly asserted could not be done. I can not guess how he can "argue still," unless by trying to show that the eclipses thus actually found for Ptolemy's, one by one, and so nearly according to the terms of his record, were not Ptolemy's eclipses. But some readers will inquire if the Bible needs any such desperate defence. I trust the *astronomical* question Eld. T. has raised is now well nigh settled. If any one has feared at all for the Bible in all this controvesy about eclipses, I am very sorry, and will say why in another article. C. F. H.

PLEASE INFORM.

Will the sister in Oswego, who wrote me, wishing me to call and see her, write me again, for I have lost her address. I spent half a day in trying to find her, but could not. My daughter was taken very sick with lung fever, so I could not visit her when I talked of it, and my letter was disposed of some way, I do not know how. LYDIA M. COLLINS.

Scriba, Oswego Co., N. Y.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, July 25, 1865.

TO OUR DEBTORS.

As the present volume of the World's Crisis will close in September next, we shall, in a few weeks, in accordance with our usual custom, send bills to all who at that time shall be owing $2.00 or more for the same,—and also to those who are indebted for books.

If all such will *save* us that trouble and expense, by remitting *at once* the amount of their indebtedness, they will receive our especial thanks, and will no doubt be better pleased themselves. Will you not, brethren and friends, make both yourself and us glad by your prompt and immediate response to this call,—*by return mail?* *

TRACTS.

Now is the time to scatter tracts. People are anxious to read them. Send in your orders. We have them all ready to fly on their errands of love and mercy. We hope every minister will become a tract distributor, and help arouse others to the good work. Let all who wish to aid in spreading light and truth send us their address, stating how many they can distribute to advantage, and we will do the best we can to supply the wants of the people with *free* tracts. While we thus send out the little messengers, let all who can send us the means to keep the stream constantly flowing. Do not let the fountain dry up, but let it come out gushing with *abundance* of good things.

WILBRAHAM.

Do not forget to pray for our great campmeeting at Wilbraham. We expect it will be one of special interest and importance. We hope to see the largest gathering of Zion's pilgrims we have ever seen together on that consecrated spot. Let it be our prayer that it may be the *best*.

VISIT TO CANADA.

Our late visit to the Queen's dominions has been both pleasant and profitable. We left home June 22nd, and had a delightful ride through the most romantic section of country we have ever seen. We refer to the route over the Vt. Central R. R. from Concord, N. H., to the Canada line. There is an ever varying change of scenery of the most interesting variety of hills and vales, nice farms on the hill-side, with good meadow lands in the river valley winding among the Green Mountain range; and interspersed are pleasant cottage homes in which reside the thrifty farmers, where they can enjoy the luxury of pure air, good soft water, and tables well spread with fruits and vegetables which their own hands have planted and gathered. We think there is no class of people whose situation is so pleasant as that enjoyed by the farmers in these romantic spots. We felt a longing desire to roam over their hills, through their vallies, into the glens beside the purling brooks, where the deep shade would afford a fit retirement for reflection and devotion, undisturbed by the busy world around; but we had no time nor opportunity for such a privilege. Our rapid speed as we dashed past the beautiful scenery only served to remind us of the spirit of the age—all in a hurry for a *change* that shall unfold some startling event. The cry is, "Put on the steam, take off the brakes, clear the track, and put us through without delay!"

We left Boston at 8 o'clock A. M., and at the close of the day we were in Canada, pleasantly situated in the quiet home of Bro. Joel Spear, where every want was kindly supplied. How pleasing the change, after riding all day with strangers, to sit down at night among those who love Jesus and his appearing. We never feel so lonely any where as when among those who do not love the Savior and his appearing.

On the following day, we commenced our meetings at North Stanbridge, and held two meetings a day for one week. Bro. C. P. Dow was with us. He is a true and faithful servant of Christ, whose labors are blessed of the Lord. Our meetings in S. continued to improve from the beginning to their close. People took much pains to be present. On the Lord's day, they took out a window, took the door off from its hinges, and fixed the speaker's stand by the open window, so that he could speak to a crowded house and about as many more outside. The people gave the best attention. The Spirit of the Lord was with us. Many were much blessed during the meetings, and several heads of families decided to become the followers of Jesus, and requested prayers. We shall expect to hear that the work is onward in that place. We found the hearts of the people open to receive the truth, and dispositions to put it into practice.

Friday, June 30th, we left Stanbridge for Montreal, C. E., where we commenced meetings that evening, and continued them till the following Wednesday evening. We found the church in need of special efforts, for the enemy had been making an earnest attack upon it, in one of his most artful modes of warfare against the faithful; but the Lord sent all needed aid, as soon as we trusted all in his hands. Prejudice has been much removed, and there are large numbers who sympathize with the truth as it has been presented. People now see that one may believe what we preach, and still love the Lord. The cry of "infidel" is not heard as frequently as it was a year since, from those opposed. Quite a number of intelligent persons are becoming interested in the truth, and are anxious to hear more. We trust much good was accomplished during these meetings. Eight were baptized, and others intend to improve the next opportunity. We have heard glad tidings from M. since we left. We learn that their prayer and conference meetings are excellent, and well attended.

There is an open door for the truth in Montreal, which no man can shut. An earnest battle has been fought with "orthodoxy," so called, but the victory has not turned in its favor. It has the advantage of popular influence, social, political, and ecclesiastical power; but the simple truth accompanied by the Spirit of the Lord is more than a match for all these. Pray for this church, that it may endure to the end. We enjoyed our visit with these friends of Jesus, and left them rejoicing in the hope of speedy deliverance.

Thursday evening, July 6th, we commenced meetings in Danville, C. E., about midway from Montreal to Quebec. We met a very hearty greeting from Bro. J. Porter and family, where we enjoyed, as usual, a real pilgrim's home. We found this church faint, but pursuing. We remained till July 17th, and saw rich fruits of our labors. Some very intelligent persons are becoming deeply interested in our "blessed hope." Prominent members of other churches begin to see the light on the great truths we love so well, which are of more value to us than all the world beside. We have not seen a brighter prospect for Danville for years than at the present time. Several requested prayers during the meetings, and we conversed with several others who were under conviction. We hope to hear they have given their hearts to the Lord. We formed a very pleasant acquaintance with Dr. Hurd, an intelligent physician in the place, who is a lover of light and truth, and is endeavoring to serve the Lord.

Notwithstanding it was a busy season of the year, our audiences were quite large every day. The people take great pains to get out to meeting in Canada. We find them more easily moved from the broad road that leads to destruction, than they are in the States. They do not appear to be so far advanced in wickedness and infidelity, but are more bigoted; especially those who belong to the popular churches in the cities, where we find the real spirit of Phariseeism, that is unapproachable from any stand-point but through their own medium. They will not advance themselves, nor let others who would be glad of the privilege. It is a sad sight to behold, but it is no new thing. It was so when our Savior was upon earth; and human nature has not improved since the time he left the world.

At the close of our last meeting in Danville, we had a pleasant communion season, while seated around the table of the Lord. We parted in bright hopes that we should not have to wait long before we shall see our dear Savior coming in all his glory.

THE NEXT CONGRESS.

The Montreal *Telegraph* of July 14th says: "The next Congress of the United States will probably be the last in which Republican rule will ever display itself." We do not know the basis of such a conclusion on the part of the *Telegraph* but we may expect some radical changes in the government of the States before long. There is a great fermentation of opinions, which must soon be dedeveloped by earnest action, confusion and bitter strife, that will of necessity result in a revolution in political matters. It is quite evident that the work of reconstruction is to be a very difficult thing to manage, because each party is determined to have its own way, or separate from the opposing parties. This is a very sad state of society; but is one of the signs of the times, indicating the end of the present dispensation. Confusion, strife, and perplexity, may be expected with a rapidly increasing ratio, from now to the end.

INCREASE OF ROWDYISM.

Wickedness and infidelity are making bold and rapid progress at the present day; while the light of pure christianity is more and more rarely seen shining forth in the lives of those who profess to be the followers of Jesus. How true it is that but little else than cold formality remains.

The following from the Montreal *Telegraph* presents a gloomy picture of the morals of New York:—

"The New York papers lament the fearful spread of 'rowdyism' in and around the city. Sunday, which is devoted to pleasure-seeking by a majority of New Yorkers, seems to have become a perfect saturnalia of all kinds of iniquities and vices. We read of ladies being set upon, beaten, and horribly maltreated; the street cars seized by ruffians and the passengers insulted, old men beaten and left for dead upon the street, and other atrocities too numerous and too dreadful to be mentioned. All this in open daylight in and adjacent to the city of New York."

Yet there are peace-and-safety criers, who say the world is growing better. Thus it must be in "the time of the end."

VARIOUS READINGS.

The different renderings of obscure passages of Scripture often throw much light on the subject. We consider the various translations as the best commentaries we can have. These very often make a passage which is exceedingly dark in King James' version, quite plain and easy of comprehension. Perhaps the following translations, as given by Wakefield, an able translator, will serve to throw light upon some minds:—

John 1: 1–4, 14, 14—"In the beginning was Wisdom, and Wisdom was with God, and Wisdom was God. The same was in the beginning with God. All things were made by it, and without it was nothing made. . . . And this Wisdom became flesh, and dwelt among us, full of favor and truth." Compare the foregoing with Prov. 8: 22–32, where wisdom is the subject, as follows:—

"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above: when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth; then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways."

THE HERALD OF HEALTH.

We have just received the July number of the *Herald of Health*, edited by Dr. R. T. Trall, and published by Miller, Wood & Co., 15 Laight Street, New York. Price $1.50 per year. The volume begins with the July number. Those who wish an *excellent* health journal will get their money's worth if they take the *Herald of Health*. It should be in every family.

FABLES OF INFIDELITY, *in tract form*.—Remember the change of price—40 cents for the set. We had to pay more for them than the former lot.

PTOLEMY'S CANON.

One point we consider most fully established as the result of the examination of Ptolemy's Canon, which is that it is *incorrect*, and cannot be harmonized with the Bible; and that the reliance on his Canon was the chief cause of all our past mistakes in chronology. Perhaps we cannot better express our feelings than in the following article from the *Voice of the West*, of June 20th, 1865:—

We this week give the last of Bro. Thurman's articles, for the present on the incorrectness of Ptolemy's Canon. In *ninety-four* distinct ways* he has sustained his position, and sustained it triumphantly. Never again can it be said by any candid person who has examined the evidence here presented, that Ptolemy's canon "is not to be set aside for the authority of any writing whatsoever." It is still valuable to a certain extent, as a work of reference and historical record: but as a chronological authority it is fallen from the high position it has occupied, and with it fall all those chronological systems based upon it.

Whether Thurman's system be correct or not, he has clearly proven that all systems founded on the Ptolemaic record must be set aside as unreliable.

Truly knowledge has increased. With our present light on the true Bible chronology, we could never have fallen into the error of supposing the prophetic periods would end in 1843. And so strong was the argument for that year, based on the supposed infallible Ptolemaic chronology, that many have supposed that the prophetic periods, or at least a part of them, *were* then fulfilled; and many fanciful and forced interpretations of Scripture have been resorted to, to sustain this position. Now, all is plain. We (though not intentionally) rejected God's word for the record of a man. The Bible (as we believed) *must* be interpreted to accord with the chronological sytsem which, being based on astronomy, was as infallible as the Bible itself.

The Bible said, "From the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks and three-score and two weeks," or 483 years. Both Bible and history showed that the Jews returned to Jerusalem, and commenced work upon their city and temple, by commandment, in the first year of Cyrus; a work God, by Isaiah, had said should be done by Cyrus. But the astronomical record said "Cyrus could not have given this commandment; for sixty-nine prophetic weeks from his reign can in no way be made to reach to the Messiah." So prophesy and history were *explained away*, and, instead of making Ptolemy (*astronomy and all*) harmonize with the Bible, the Bible was made to harmonize with Ptolemy. What but error could possibly be the result of such a course? But now, thank God! Ptolemy has been brought to the test. His word has been weighed against God's word, and has been found wanting. Whether Eld. Thurman's views on many points are correct or not; he has clearly demonstrated and established his position, that *Ptolemy's Canon is incorrect*, and has thus afforded a new proof of the authenticity and inspiration of the Holy Scriptures: for if the Canon had been proved correct, then the word of God must have fallen.

The publication of Eld. Thurman's work is leading to a more thorough investigation of the whole subject of chronology and chronological prophecy than the church and world have, perhaps, ever before seen. We look for light and truth to be elicited for the comfort of God's children: and let us have *all* the light of truth even, should the lustre be such as to render our *private lanterns* of no account whatever. "Let God be true, if it makes every man a liar."

* We may give a portion of these to the readers of the Crisis in due time.

GOOD TIDINGS.

We hear more good tidings from our brethern in New York city in the direction of union meetings. Bro. Macdonald writes:—

"Another meeting of all believers in the Second Advent will be held here on the last Lord's day of July. This time it will be at the Cooper Institute, at 2 P. M.

The meeting that took place on the 2d inst. was eminently successful. The numbers were large, the spirit animated and full of love, and so interesting generally that it was with reluctance, after three hours uninterrupted speaking, it was brought to a close. Expression of hearty satisfaction was given by all, without a shade of dissent from any one."

When speaking of the Union meeting, June 26th, Bro. Himes says in his "Journal":—

"In the afternoon, at two o'clock, attended the *Union* meeting. All the Adventists in the city and vicinity had been invited to meet in a Union Conference meeting. The invitation was accepted in good faith, and the largest number of Adventists came together in the unity of the Spirit that I have seen in this city for the last fifteen years. About forty spoke from one to ten minutes each, with singing interspersed between the remarks. The service continued over two and a half hours, without interruption; and with oneness of soul and object. It was "good to be there;" and though each one spoke the honest sentiments of his heart, there was no clashing. All was brotherly and kind. What is to grow out of this I cannot say. Another meeting was provided for, and I can but hope, as I also sincerely pray, for good. If, as we believe, the Lord is soon to come, we should cherish the gathering and uniting spirit among his people. Why should not those who look for the "blessed hope" live in unity and cooperate in the great work of warning the world of the approaching judgment, and preparing a people for the blessed advent and kingdom of Christ? Why?"

POSTAL MONEY-ORDERS.

"How can I send money to the office without any risk of its being lost in the mail?"

All sums under $5.00 may be sent in the usual way, by letter, *at our risk*. When properly mailed and addressed, they seldom fail to reach us. Larger sums may be sent, in perfect safety, by the new *postal money-order system*.

"How is it done?"

Hand your money to your postmaster, get his *Order* for the same, and forward the Order to us. Upon receipt of which the post master here pays us the amount.

"But suppose the Order gets lost in the mail, or purloined?"

If purloined, no one can collect it but those who are authorized so to do; if lost, the Post-Office Department is responsible, and your postmaster will give you a duplicate.

"Can these Orders be obtained at any office?"

They cannot yet. There are at present but 412 Money-Order Offices. Some additions have recently been made to the list, and the system, which has been in operation only a few months, is thus far working so well, that arrangements will doubtless be made as soon as possible to issue them from every office in the United States. Your postmaster will inform you whether your post-office is a Money Order Office or not; if so, you will do well, in sending large amounts, to do it through a Postal-Order. *

TERMS OF THE YOUNG PILGRIM.

The Young Pilgrim will be continued semimonthly the ensuing year at the following rates:

For a single copy,—*Fifty Cents* a year; and at the same rate for any number of copies under ten.

Ten copies, or any number of copies under fifty, when sent to one address,—*Forty Cents* a year for each copy.

Fifty copies, and any number of copies over fifty, when sent to one address,—*Thirty-five Cents* a year for each copy.

To Canada subscribers,—at the same rates, with no extra charge for American postage.

All subscriptions for the coming year must be made at the above rates.

We shall send the *July* numbers of the new volume to all of our present subscribers, and *hope to hear from every one before the 1st of August. After that, no more will be sent, except to those who have renewed their subscription.*

CLUBS.

Sunday Schools and neighborhoods, by taking the paper in clubs, at the above rates, and having them *all sent to one address, with no other name on them*, will save, in clubs of fifty and over, 37 cents a year on each copy; in clubs of ten to fifty, 32 cents a year on each copy; and, in smaller clubs (of less that ten), from 12 to 21 cents a year on each copy.

Subscriptions may commence with January, April, or July, and at no other times. Back numbers will be sent from either of these dates.

All communications, orders, and remittances, should be addressed to the YOUNG PILGRIM, BOSTON, MASS. *

For the World's Crisis.

ATTENTION, WESTERN NEW YORK AND PENN.!!

At the earnest request of my true yokefellow, Joseph D. Brown, and the brethren in his section of country, I have concluded to leave my book work at the Tract Repository in the hands of my assistants for a few days after the Tremont campmeeting, and take a brief tour, probably carrying my big tent, and holding meetings for a few days in New York and Pennsylvania.

The time, crowded between the Tremont meeting and the Wilbraham meeting, both of which I hope to attend, will be lamentably short. Still, with God's blessing, we hope to do something. Will the brethren pray that God will be with us? And will friends in these regions report themselves for duty, armed and equipped as the law directs, for service in the army of the Lord?

N. B. Each soldier is required to have—

One "GIRDLE" of Truth, well buckled about the loins.

One "BREASTPLATE"—Righteousness.

Two "SHOES"—the preparation of the gospel of Peace. Many of the soldiers are limping around barefooted. I am glad to announce that there are plenty of shoes in the Lord's armory for all his soldiers. Deserters do not draw them.

One "SHIELD" of Faith, which will quench the fiery darts of the adversaries.

One "HELMET"—Salvation, and "the hope of salvation." Be sure you have both parts; some omit one and have no present salvation, and others omit the other and have no hope of salvation; both complete the shelter for a brain reeling under Satan's heavy blows.

One "SWORD of the Spirit"—the word of God—the only weapon of offence which is allowed. Bows, sharp arrows, even bitter words, words softer than oil and yet drawn swords, squibs, sky rockets, muskets, blunderbusses, pop-guns to make a noise, squirtguns to dirty every one who doesn't swallow every new notion, all excluded. No chance for bush fighting. Soldiers must walk up within arms' length, and meet the enemy.

One "All-prayer," with supplication for all saints, and for us also, that we may open our mouths boldly to make known the mystery of the gospel, and speak as we ought to speak.

Bro. Brown's programme, which will be followed so far as seems to be the will of God, is as follows:—

1. Meeting at Carlton, N. Y., west of Rochester, N. Y., beginning on Wednesday or Thursday, August 2d or 3d.

2. Meeting at Edinboro, Erie Co., Pa., commencing Tuesday, Aug. 8th.

3. Meeting at Barre, Aug. 16th. Thence, if the Lord permit, to Wilbraham, Alton Bay, etc.

To save freight, I shall not transport the tent frame, and shall need four strong poles, three inches through, fifteen feet long. Fourteen light poles, seven and a half feet long, two inches through; and iron rods, one-eighth to one-fourth of an inch through, driven into the tops of all of them, sticking out about three inches above the top of the pole. Also about five or six hundred feet of plank, twelve or fifteen feet long, for seats, and fire wood enough to make stakes of. It should be pitched on a straight slope, if convenient, and some lamps should be provided for lighting it. Will the friends see to these needs?

July 22d, 1865. H. L. HASTINGS.

☞ Watchfulness and prayer form the christian's entrenchment. These are the lines our enemy cannot break. Be the person who uses them ever so weak, he will be sure to stand; be the person who neglects them ever so strong in himself, he is liable to fall.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1186.46
J. C. Newhouse	1.00
"D."	1.00
A young brother	3.00
A friend	1.32
J. Morrison	1.32

SCATTER THE TRACTS.

Are brethren and sisters doing all they can in the work of tract distribution? How is it with *you*, reader? are you doing *your* duty in this matter? We have several hundred thousand pages of tracts waiting to be sent out preaching, of truth, righteousness, and a judgment to come; and we have just printed several hundred thousand more. With or without money, we want them scattered, like autumn leaves, in all parts of the land. Ho! for a thousand tract distributors!

Come, ye morning stars of the Sun of Righteousness, arise! Go forth with these little messengers on your mission of light and salvation, and thousands, who now sit in darkness and in the shadow of death, will, when He comes before whose face all Darkness and Night and Error and Sin shall forever flee away, rejoice in the bright radiance of Eternal Day. *

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$1090.26
"D."	1.00
Mrs. Sarah Manning	5.00

FREEDMEN'S MISSION FUND.

W. B. H., Boston, Mass.	$5.00
James Douglass, West Troy, N. Y.	5.00
A. M. L., North Weare, N. H.	5.00
N. D. B., Hallowell, Me.	2.00
Mrs. L. S. Dinsmore, Hallowell, Me.	1.00
Betsy C. Bancroft, Ashburnham, Mass.	.50
A sister	5.00
M. L. Colton, Shabbona Grove, Ill.	.70
"Tariffville," Ct.	2.00
E. D. Hitchcock, Somersville, Ct.	1.00
Geo E. Hooper, No. Hydepark, Vt.	1.00
"Brunswick," Me.	5.00
Maria Drury, Roxbury, Mass.	1.00
D., Farmington, N. H.	1.00
Geo. S. Harwood, No. Swansea, Mass.	10.00
J. B. Walker, Athol Depot	1.78
Wm. Christian, Norwalk, O.	.50
——, East Weare, N. H.	5.00
A sister in New Hampshire	2.00
Amos Scripture, Mason Village, N. H.	1.00
"Friends"	10.00
Mrs. N. J. Humphrey, Yarmouth, Me.	1.13
A young brother	5.00
Friends, Kennebunk, Me.	1.10
N. Shumway, Danielsonville, Ct.	.50
Mrs. C. Barnes, Brookfield, Ct.	.50
Mrs. M. Sunderland	5.00

FREEDMEN'S SCHOOLS IN SAVANNAH.

The following interesting account of the establishment of schools for the colored people in Savannah soon after its capture, is from the *Freedman's Journal* of some months since. It will be new to most of the Crisis readers; and while it shows the wonderful change which Providence has wrought in the condition of the colored race South, it also exhibits the fact that schools and missions there may, in a short time, be made *self-sustaining*, and independent of foreign aid. We may find in it also a silent reproof for our tardiness in the good work, as we read of the promptitude with which others improve the opportunities which God has opened to the labors of us all by the hand of war. W. B. H.

"When Gen. Sherman arrived in Savannah with his army after their wonderful march from Atlanta, Rev. Mr. Alvord, one of the officers of the Tract Society at Boston, went down to meet them, and carried with him a large number of religious books and papers for the soldiers to read. This is one of the ways of keeping them from growing vicious, and of leading them to care for religious things. The Tract Society has given away to the soldiers almost a hundred thousand dollars worth of such reading since the war began.

Mr. Alvord found a good many colored people in Savannah who had some learning, and could teach reading and writing. So he proposed that the freedmen should establish schools there to be taught by these people. To pay the expense of the schools, a society was formed, called the 'Educational Association;' and all who would were invited to join it, each member paying three dollars. So many joined it the first evening, that the money paid in amounted to over seven hundred dollars; and much more is expected. All this was done by the colored people alone.

Then the children—five hundred in number—came together to be formed in schools. They made ten schools, each having fifty scholars; and persons were chosen to be their teachers. Having done this, they concluded to have a procession. So they formed in a line, going two by two, each school with its teacher at its head, and marched through the streets of the city. How the white people looked and wondered! Such a sight was never seen there before. Black children going to school!

The procession marched on till they came to the old slave-market,—a large building, three stories high. Gen. Geary, who now commands the city, said they might have this for a school-house. So they took possession of it, placing the children along the very platforms where the old slave-traders used to set men and women to be examined for sale. The fathers and mothers of the children looked on in wonder to think what a change had taken place; while many wept joyful tears, and shouted praises to God who had done such great things for them.

The great beauty of all this is, that the whole has been undertaken and carried on by the colored people themselves. Mr. Alvord and others have advised and helped them to plan their schools; but the support and management of them will be theirs alone. We are heartily glad of this. If they succeed, as we trust they will, it will show how much the freedmen can do for themselves. It will tend to make them have confidence in themselves, and gain the respect of the Government and of all the loyal people. We hope that, so far as it is possible, they will imitate this good example everywhere."

For the World's Crisis.

NEW WORKS.

JERUSALEM IN GLOOM AND GLORY: with a Review of Rev. G. B. Bucher's "Objections to Error." By John M. Orrock. 46 pp. 12mo.

Excellent, excellent. The Review of B. is the main work. He opens with iron links of logic and argumentation, and proceeds with irrefutable Scriptures, rising often into real eloquence. Elder O., we think, fairly overmatches his opponent. The work advances truths we all hold in common, and should be circulated by all. For sale at 46½ Kneeland Street, Boston, at the office of the Advent Herald.

A TRACT FOR THE TIMES.

RAHAB THE HARLOT. The Scarlet Line the Token of Safety; or the Fall of Jericho a Type, etc. 40 pp., 8vo. By Wm. Shepherd, Newark, N. J.

A fine tract, full of earnest words of warning, in an affectionate spirit. This is a revised and enlarged edition, and worthy of circulation as a last day admonition to an unbelieving and perishing world. D. T. T.

For the World's Crisis.

GOOD THINGS.—NO. 2.

They still come. What? More donations for the Freedmen. Two dollars from a couple of God's daughters in Hawley, Mass. Though not so abundant in mammon as many, they desire to hear it said, "She hath done *what she could.*" If all contribute accordingly, there will be no lack.

Next comes a letter from our friends the Indians, of Southampton, L. I., with six dollors enclosed for the relief of their African brethren. This looks well, and must, methinks, be a sweet savor unto the Lord. God bless them, is my prayer, and bring them into their own land, where their rights will no more be disputed, but with all their Father's family enjoy the present of the kingdom under the whole heavens.

"Hail, happy day!"

Next a letter from P. W. Hough of Cascade, Iowa, is received, with seven dollars enclosed, being the avails of a contribution taken at the Conference at Manchester, June 15. Thank you, dear friends.

I do feel thankful that there is so much interest elicited on this important matter. I hope those who have wisdom on the subject will come to Wilbraham to plan wisely, so that the most can be done with our limited means possible. May we have the most faithful and efficient persons sent.

In my last I mentioned two barrels of clothing sent to my brother in Washington, D. C., for the freedmen. When I received his letter informing me of their heartfelt gratitude, I could not refrain from tears, and immediately felt more than rewarded for all the days of labor I had spent for them, and I presume my sister helpers here enjoy the same emotion. Thank God for the good news we hear from these poor dependent people, from Louisiana to Virginia, of their voluntary industry, both mental and physical, and their patience under the most horrid abuse. In their late abuse in Richmond, Va., see their speedy resort to Him who hath said, "Vengeance is mine, I will repay, saith the Lord."

B. MATHEWSON.

Castleton, Vt., July, 1865.

For the World's Crisis.

WILBRAHAM CAMPMEETING.

Dear Brethren of New York and vicinity: As there is a larger number than usual going from New York and Philadelphia to this meeting, can we not have the fare reduced on this route as well as other routes? What brother will attend to this matter?

Is there any one who has a tent to lend or let to me for the use of the colored people? There are many who have received these truths partially the past year, who are not settled in their minds, and desire to hear preaching on this subject. They would like to attend this meeting, if we can get them a tent to sleep in. If any brother or sister knows of one, will he or she write to me in time? Your sister, waiting for redemption.

ANNA E. SMITH.

No. 128, East 27th St., N. Y.

For the World's Crisis.

THE ITALIAN MISSION.

La Tour Pellice, via Turin, Italy, July 1st, 1865.

DEAR BRO. GRANT:—With the commencement of this month we finish one year of our missionary labor in Italy. We desire to express our grateful thanks to our Heavenly Father for all the blessings of this first year in Italy; for the restoration of our health, and the privilege of laboring in our dear Master's vineyard, and among the Vaudois, his ancient church once so faithful to the grace given them, but now, alas, nearly destitute of the pure gospel in its life and power. And we do not forget, dear brethren and sisters of our dear adopted country, to thank you, as God's instruments, for your charity in giving of your means for our support while laboring with all the ability he has given us to spread the light we have received from the Sacred Oracles, in Europe, where there is such darkness in regard to many of the important truths taught in his word.

We deeply appreciate the sacrifices you have made for this object the past year, under the most trying circumstances, resulting from the war just closed; the great loss upon your contributions by exchange, heavy taxation, and so many pressing objects of charity at home, especially the care and instruction of the late bondmen, whom God through the instrumentality of the war has just freed from their galling chains, (and we pray earnestly that God may put it into the hearts of some in Europe, Asia and Africa, who have means, to contribute also to this noble purpose.) With such urgent and important calls upon your means and sympathies at home, you have remembered also there is a foreign land, who are in need of the light of divine truth. We pray that God may abundantly bless you and all your sacrifices for his cause, that they may accomplish the desired good.

In regard to the result of our labors the past year, we have much cause for encouragement and gratitude to our Heavenly Father, and we trust that a good foundation is laid here, and with the divine blessing, the work of this building must go forward. We have labored under many discouraging circumstances, and the habits and character of the people of these valleys are averse to religious change, and those who first break away from their established religious forms must needs have much faith and moral courage. There are a few who have already taken up this heavy cross, and these are among the best and most substantial of the people here. Glory be to God!

Many more are convinced of the truths we preach, who do not as yet feel its force sufficiently to break the strong cords that bind them and stand forth as the LORD'S FREEMEN. Many of these, we trust, when this Mission is well established and their way becomes more clear, will have strength given them to walk also in the light.

We have had this evening the most solemn and impressive meeting we have ever enjoyed in Italy. Our beloved brother, Joseph Jones, was buried in baptism, "for the remission of sins" (Acts 2: 38), the commemoration of the death and the resurrection of Christ (Rom. 6: 4, 5, etc.); and the general first resurrection of saints (1 Cor. 20: 29); and after the Lord's Supper, was licensed as a missionary, and, God willing, he expects by-and-by to be set apart as a minister of the "everlasting gospel" of Jesus Christ.

I think you, my dear brethren and sisters, will be interested in a short sketch of the experience of this dear brother whom I have not mentioned in my former reports. Bro. Jones

is of middle age and unmarried. He is of Welsh descent, but his family are from Ireland. They belong to the Moravian denomination. We formed an acquaintance with them soon after our arrival in La Tour, they spending the summer here, and this brother attended some of our lectures and became so much interested in the present truths we preach, that for several weeks he visited me nearly every day and studied very carefully all the doctrines of our faith. Somewhat slow to see, but very humble and faithful to the light received, though he left La Tour in September for Florence, where the family spent the winter, he continued his investigations, discussing the subjects of our special faith with the doctors of divinity there, from whom he received no comfort to his troubled mind, as they could not give him Scripture in support of their different theological opinions. He returned here last month well established in the great truths pertaining to the kingdom of God. He had for some years desired to be a gospel missionary, and now feels to give himself fully to the work of the Lord, to spread the present truths so near his heart among the surrounding nations.

He has suffered much opposition from his family on account of his present faith, and finally left his father's house a week ago with forty francs in his pocket, and has since stayed with us. His father now is God, his brethren and sisters are the true church of God, and his field of labor his home. Mark 10: 29, 30.

I have recently received a kind invitation from brethren in the Kingdom of Wurtemburg, Germany, to visit them, with money to meet the expenses of my voyage, and I purpose to leave home, Lord willing, Monday the 3d inst. in company with Bro. Jones, for Turin, where he expects to commence his missionary labors, and from there he will proceed to Tuscany, and I shall go on to Germany. He has resided much on the Continent, and speaks French nearly as well as English.

May kind Heaven bless and prosper us all in laboring for the good of our fellow-men. Dear brethren and sisters, pray for us. Your brother in the faith of the gospel,

M. B. Czechowski.

Voice of the West, please copy.

For the World's Crisis.

LENGTH OF CHRIST'S MINISTRY.

Some of our brethren are still trying to prove that the going forth of the commandment to restore and to build Jerusalem is to be dated from one of the years of Artaxerxes' reign; that this is the point for the beginning of Daniel's seventy prophetic weeks—490 years. Looking to some year of Tiberius Ceasar's reign,—when Pontius Pilate was governor and Caiaphas was high priest in Judea—for the crucifixion, they count back and see 483 years ended. From the cross they reckon seven future years, during which the apostles preached exclusively to the Jews, thus "confirming the covenant" and ending the seventy weeks. From this point the remaining years of the vision are reckoned.

This arrangement has been tried several times during the past twenty-two years, and always failed. A. D. 33, 37, and 42, have each in turn been held up as the date at which Messiah was "cut off." Time has proved such a theory to be wrong.

Bros. Decker and Bishop have recently published a book which contains an excellent argument on the setting up of the "Abomination of Desolation" in A. D. 532. They also present a theory of the 2300 days, somewhat after the old plan, attempting to show that Jesus died, not before A. D. 37, after a ministry of seven years. In proof of this they insert Elder Litch's views on this subject and endorse them. (See Second Advent Library, vol. iv. pp. 38—42. Also, "Truth made Plain," pp. 260—265.)

It is surprising that brethren with the volume of Josephus in their hands, could not see that the testimony on which rests their argument, refers to events which occurred after Pilate had been dismissed from office, and another high priest had been put in Caiaphas' place. Will not such an argument obscure the true beams of light that other pages of the little book may contain? After carefully examining this subject I feel prepared to declare that more than four passovers occurred between the baptism and death of the Savior.

An attempt to make Josephus' testimony (Ant. B. 18, Chap. 5, Sec. 3) prove that our Lord and Tiberius Cæsar died in the same year, shows a very careless reading of that author. The events above referred to took place under Marcellus, who had succeeded Pilate as Procurator of Judea. This fact alone should prevent such an unwarrantable application of history to Bible prophecy.

Newark, N. J. John Lyle.

Correspondence.

From Bro. I. K. Lombard.

Bro. Grant:—I love the weekly visits of the Crisis. Its letters are cheering to the waiting ones, and its articles are instructive to us all. It furnishes food to the hungry, consolation to the sorrowing, comfort to the afflicted, encouragement to the tried and tempted, and medicine to all the spiritually diseased. What a deprivation would it be to have no weekly contribution of food among the household of faith. How needful these words of encouragement in these perilous times. How many lonely ones would thus be deprived of a rich feast. How isolated would the different members of our Father's family become without this medium of communication.

I can say with a full heart, Lord, bless the Crisis! Fill it with spiritual food. Send it to the hungry every where. May the reader be blessed in reading it. May the writer be blessed in writing for it. And may the editor be abundantly blessed in the responsible duties of conducting it. And to this end, may the editor, writers and readers, all, be endued with spiritual wisdom, and know the love of God shed abroad in the heart by the Holy Ghost in this world, and be blessed with eternal life and glory in the world to come.

So. Exeter, Me. I. K. Lombard.

From Sr. L. B. Weaver.

Dear Friends:—How often do I, in the long, tedious night, exclaim, O! when will it be morning? The night of deep distress and mourning has been long, and now the day of sweet rest is about to dawn, and soon the morning of bright glory will be here; and my lone heart is cheered at the thought of soon seeing Him who has done such great things for us. I am so weary, that the hope of soon gaining rest almost enraptures me. I am entirely weaned from the things of this world. I would love to fall asleep in Jesus, and be laid away to rest until the trumpet sounds to wake the slumbering millions, when our reward will be given.

There is nothing of a worldly nature that my heart clings to. I love my dear friends, and the friends of Jesus, and God only knows how much good they have done me by their kind and heart-cheering epistles from time to time, and for the temporal aid they have given me. God bless *every one of you* who have ministered to my wants, and reward you abundantly, is my daily prayer.

Dear ones in Christ, let us unite in the prayer, "Thy kingdom come, thy will be done on earth as it is heaven." I weep for those who are out of Christ and will not come to him while there is time for repentance; but if they will not heed the warning voice, I am not to blame. I mean to be ready, not having spot or wrinkle on my garments. I fear sometimes, yet the Lord is merciful. I try to be good. Luthera B. Weaver.

No. Dana, Mass.

From Bro. W. H. McDaniels.

Bro. Grant:—I now take this opportunity to inform my brethren and friends in the State of Maine what I think my duty is to God and my fellow men. For the past three years I have been laboring the most of the time in the northern part of N. H. Last fall I felt that it was my duty to go to the State of Maine and labor for the salvation of souls; but like Thomas I doubted, and like Jonah went another way. I have now come to the conclusion that, by the help of God, I will go and preach the preaching that he bids me. If the brethren know of a field where the people are in want of the labors of a minister, please inform me, and I will try and attend to the work of God.

Willard H. McDaniels.

Colebrook, N. H.

For the World's Crisis.

"LET US MAKE MAN."

Upon reading a piece under this caption, in "our paper" of July 11th, I felt as if I would like to write a few thoughts and suggestions on the same point. I do not know what the original words in Gen. 1: 26 will give us to understand by the pronoun "us;" but my mind immediately reverted to John 1st chap.,—"In the beginning was the word, and the word was *with God*, and the word was God. The same was in the beginning *with God*. All things were made by him, and *without him* was not anything made that was made." Was not this Christ? If so, then man was not made without him, for it was in the "beginning" that *he* was "made." Then Christ spake truly when he said, Before Abraham was, I (was) am." Also Paul's words, Heb. 1: 2. "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, *by whom* also *he made the worlds*." Also Col. 1: 15,—"Who is the image of the invisible God, the first born *of every creature*, for *by him were all things created*," . . . and he is *before all things*, and by him *all things consist*." In the light of these Scriptures may not the "us" of Gen. 1: 26, mean God and Christ? Your brother in hope,

Houghtonville, Vt. O. D. Gibson.

Married.

In Richmond, Me., June 25th, 1865, by H. D. Reed, Mr. James McLellan, of Litchfield, Me., and Mrs. Sarah A. Booker, of Richmond, Me.

In Richmond, Me., July 4th, 1865, by H. D. Reed, Mr. Richard O. Holbrook, of Harpswell, Me., and Miss Maria E. Lancaster, of East Bowdoinham, Me.

Obituaries.

Bassford. Drowned at Thomaston, July 8th, while bathing, Alice, eldest daughter of Bro. William and Sr. Alice Bassford, aged ten years and six months.

Alice was a child beloved by all who knew her. Ever willing to do an act of kindness; always cheerful; naturally of a kind and forgiving disposition; unassuming in manner, she won the respect of friends, associates, and teacher.

But Alice sleeps. We shall see her no more. The place once filled by her is now vacant. The sorrowing family mourn her loss, but not as those who have not the gospel hope to sustain them, for their trust is in Him who giveth consolation when none other can. They firmly believe that the day is not far distant, when they who sleep in Jesus will again come forth. May the Lord give them grace and strength to bear this their affliction, and keep them faithful till Jesus comes, that they may again meet an unbroken family, and sing his praises forevermore. Words of comfort were addressed to the mourners by Bro. S. B. Munn.

M. S. Butler.

Wallace. In Athol, July 8th, 1865, George Wallace, youngest child of Phebe A. and David L. Peabody.

He was sick a long time, but now rests from all pain, and will live again when Jesus comes. Blessed thought! those that sleep in Jesus will God bring with him.

O! mother, weep not o'er his grave,
For Jesus died such ones to save,
And he has triumphed o'er the tomb,
And Georgie soon will wake to bloom.

Death cannot hold the captive long,
For Christ the Lord is very strong;
He has the keys of death and hell,
And in the morning he will tell

An angel to go down and bring
Your Georgie up, that he may sing
The glories of the better land,
As he on Zion's heights shall stand.

Then, mother, dry your tears away,
And rest in Jesus day by day;
For soon your dear one, now "asleep,"
Will wake and live, no more to weep.

Luthera B. Weaver.

Segar. Died in Rochester, N. Y., Bro. Samuel Segar, aged eighty years.

It was about ten months from the time when he followed his wife to a burial place in Mt. Hope Cemetery, where they both now lie together, waiting for the trump of God to sound, which will awake the sleeping dead to life again. They both died in the one faith, expecting to lie unconscious in the grave until the resurrection morn, when they hoped to be clothed with immortality by the mighty power of God. Robert Haskins.

Dutton. Fell asleep in Jesus, near the Village of Decatur, Mich., May 20, 1865, Wm. Dutton, aged seventy-nine years.

Father Dutton was formerly of Castle, Vt., who was one among the first that embraced the doctrine of the second personal coming of our blessed Lord in that vicinity, and ever since then, down to the close of his last day with us, has been a devoted and an exemplary christian always, and under all circumstances evinced a devotional spirit. He left an aged widow of the same faith, and a large number of relatives and friends to lament his loss.

A. B. Swift.

Herald of Life please copy.

☞ The long talked of International bridge at Buffalo seems about to be realized. Two million five hundred thousand dollars has been pledged for the work, which will consist of a durable and elegant iron bridge to span the Niagara at that point, as well as for the construction of a grand union depot building, and the seven mi'es of railway around the city to connect the eastern lines with the bridge.

Summary of News.

FOREIGN.

Liverpool July 8th, Queenstown 9th.

The *Army and Navy Gazette* says: "Every day adds to the difficulty of speedily adjusting the conflicting interests which the war in America between the North and the South has let loose, and of achieving the task, which, whether it be of restoration or reconstruction, is one of the greatest that ever taxed the genius of a statesman or the resources of a nation."

The steamer Caroline, with the shore end of the Atlantic cable, sailed from London for Valencia on the 5th, and the steamers Terrible and Sphynx had both sailed for Valencia, and the Great Eastern would leave the Nore for the same place on the 15th. It was expected the fleet would leave Valencia on the 10th and arrive at Heart's Content in the beginning of August. Messages are constantly sent through the whole cable in the most perfect manner.

England is for the moment without a Parliament, and in the throes of an election contest. The elections will commence on the 10th.

Dr. Pritchard has been found guilty of poisoning his wife and mother-in-law, at Glasgow, and sentenced to death.

A letter from Alexandria, Egypt, dated June 28, furnishes details regarding the cholera, etc. It says the existence of the cholera was officially declared on the 11th of June, on which day three deaths occurred; by the end of the first week the deaths increased to about 100 per day; by the end of the second week they reached about 200 per day; and on the 27th the number was 250. There was much alarm, and about 50,000 people had left the city. Business was generally suspended, but Mr. Hale, the United States Consul General, remained at his post, and the business of the Consulate was transacted as usual. No cases of cholera had occurred among the American residents, or on American vessels.

An Alexandrian telegram of July 5th, reports considerable diminution in the deaths from cholera. There were 118 deaths from cholera on the 4th. The epidemic is stationary at Cairo. The Nile was sensibly rising.

The *Journal Di Roma* explains that the Papal Representative to Mexico terminated his mission to Mexico by order of the Pope, as he could no longer be permitted to witness the violations of the rights of the Church. Monseignor Meylia was to await fresh instructions from Rome at Gautemala.

There was a fearful hurricane at Cape Good Hope May 17. The English mail steamer Athens, from Mauritius, was totally lost. Seventeen other vessels were wrecked. Seventeen lives were lost in Table Bay.

DOMESTIC.

Cincinnati, July 19. The *Commercial* says there is to be a grand reunion of all the Turner societies in this city next September, the first reunion of the kind in America.

The piers of the Suspension Bridge across the Ohio river here are nearly completed, and the wires will be suspended in a short time. The span of the bridge is 1057 feet—the longest span in this country.

New York, July 19. The *Herald's* Charleston correspondence says the majority of the South Carolina planters already look upon emancipation as a benefit to them, and are inclined to the opinion that compensated labor will in the end be far more profitable to land owners generally. All the principal South Carolina crops except rice are yielding abundantly.

New York, July 22. The *Herald's* New Orleans correspondence says the Teche District of Louisiana is filled with guerrillas, who have thus far defied the national troops and citizens to capture them. They not only plunder rural districts but enter towns and rob the stores.

The order to muster out troops whose terms expire prior to the first of October will send home between 14,000 and 15,000 men from Gen. Sheridan's army.

July 22. Intelligence from Hayti shows that the insurrection is still confined to Cape Haytien. The government is able to take the city, but desires to spare the effusion of blood necessary in a direct attack. President Geffrard has issued a proclamation to his people assuring them that the motto "Liberty and fraternity" of the insurgents is but a sham and deceit. He offers amnesty to the inhabitants of Cape Haytien, and urges them to expel the rebellious leaders. Gen. Morriset had been assassinated by the insurgent leader Solnave. A grand funeral ceremony took place at the Port au Prince cathedral, at which the Archbishop and the President assisted. His widow has been pensioned by the government. The port of Cape Haytien is now in a state of blockade.

Condition of Jeff. Davis—*His Daily Prison Habits*.—A Fortress Monroe correspondent of the New York *Herald* gives the following account of the daily habits of Jeff. Davis in prison, and of the great despondency he demonstrates, particularly (as is supposed) since he heard the news of the execution of the conspirators. The writer says that a great and marked change for the worse has taken place since that time:

"Davis rises early in the morning—generally at five—bathes and reads his Bible till half past eight, when he has breakfast, which is brought him by a soldier. Tea, toast and an egg or two, or broiled steak, usually make up his breakfast. His appetite is very variable. Gen. Miles may call in to see him and pass a few words, or the officer of the guard may have something to say; for only these two, except his physician and Craven, and the chaplain, of course, when he calls, are allowed to speak to him. In conversation he has betrayed an anxiety and even determination to discuss the subject of the impossibility of ever convicting him of treason. He throws himself back upon the question of State rights as his main point of defense. For some time, finding that all the discussion was on his own side, he has kept silent on the subject. Except these interruptions in the way of conversation, which, it will be understood, are not daily by any means, he passes most of his time till half past three P. M., his dinner hour, in looking at the window. He smokes his pipe occasionally, but is no great smoker. He says that much smoking makes him too nervous. After dinner he passes the time as before. He has supper at half past eight o'clock, and then directly goes to bed. His food is always of the best quality. He sleeps pretty soundly, but more so formerly than latterly. At first the light kept burning in the room all night troubled him, but he has become used to it and makes no complaint on the subject now, as perhaps he knows it would do no good if he did.

On Sunday last, 16th inst., Davis sent for the chaplain, for the second time since his imprisonment. Chaplain Kerfoot was sent to his cell. He greeted the chaplain with warmth. 'It is to you and to this book' (holding the Bible in his hand) 'I must look,' he said, 'for consolation now.' The chaplain talked to him of his spiritual condition, read to him passages from the Bible and prayed with him. After the chaplain left Davis appeared to be in much better spirits than he has been for some time past. He reads the Bible morning and evening. He confesses his belief in the Bible, and professes to have made it the ruling guide of his life. It is evident, however, that he does not fancy being confined exclusively to reading the Scriptures, for he sometimes clamors for a different style of literature; but his request in this regard thus far has not been complied with. This refusal to extend his reading privileges, and not permitting him to write to his wife or see letters from her, have formed the burden of his complaints. If permission was given him to have all the books he wished he could not read much himself, and for the comfort derived from them would have to rely mainly on others reading to him. One eye is now almost totally blind, and the other gives indication of rapidly becoming so. He has complained lately of seeing objects double. He still wears his goggles during the daytime.

From all sources of information it is gleaned that Jeff. Davis is slowly but surely declining in health from his protracted imprisonment. He will not even avail himself of the opportunities of exercise afforded him, and he has a space of about twenty by twenty feet he could walk about in if he chose; but all the long hours of each weary day he sits at the barred embrasure of his casemate, sullen, silent, speechless. With his chin alternately resting on one hand and then on both, he looks unintermittingly through this opening. Where rest his eyes and what thoughts stir that brain no one can tell. Before him are the bay and the passing ships, and the Rip Raps, growing each day into a wondrous work of impregnable strength; and beyond, the blue sky and fleeting clouds and wild sea birds enjoying the boundless freedom of the outer air. And mingling with these sights comes that perpetual, mournful refrain, the sound of the waves dashing upon the beach. Here he is a prisoner, and under what terrible charges hanging over him! Not a moment is he left alone—not a moment passes that he is not under the vigilant eye of soldiers. There is no egress through these strong iron bars. There is no escape through this cordon of muskets. There can be no attempt at rescue from without. What wonder is it that that form has grown more emaciated, those cheeks more sunken, those eyes more lustrous, that brow more wrinkled—his hair whiter, his words fewer, his spirits sunk in perpetual gloom? Health has left him, hope is gone; that proud spirit is broken, and the end is not far. I am writing no fancy sketch. I have been told to-day, (Monday 17th,) that Jeff. Davis, if he keeps up his present prison habits and despondency, *will not live six weeks longer*."

Rules for Redemption of Defaced Fractional Currency.—Fractional notes shall be redeemed, if not mutilated, by any Assistant Treasurer or Designated Depository of the United States, in sums not less than three dollars. Defaced notes, if whole, are not considered as mutilated; nor is an evidently accidental injury, not reducing the note by more than one-tenth its original size, regarded as a mutilation.

ITEMS.

☞ Never since New Hampshire became a State was its soil laden with more luxuriant crops. The horn of plenty bids fair to gush out with fatness. The grass crop is heavy almost beyond precedent.

☞ Sixteen years ago Lieut. Gen. Grant was mining for gold in California. He, dressed in a blue flannel shirt and coarse miner's rig, labored for about two years, literally earning his bread by the sweat of his brow. He was not successful, however.

☞ The wheat harvest in Southern Illinois and Indiana has commenced. The yield is enormous and the quality unsurpassed. The weather has been as favorable as could be desired, and the crop has been harvested in the very best condition.

☞ A train of sixty wagons, containing Mormon saints, who, on the ground of political and social differences, are fleeing from Utah, and Brigham Young, is expected to reach Council Bluffs in a few days.

☞ Madame Kossuth, the wife of the famous Hungarian leader, has died at Genoa, after a ten years' illness. Mrs. Livingstone, the aged mother of Dr. Livingstone, the African traveler, died in Scotland on the 18th of June.

☞ A woman was hung on Boston Common about seventy years ago. Her crime consisted of snatching a bonnet and reticule from a lady, on one of the streets leading from Fort Hill. She was indicted for highway robbery, was convicted, and suffered the extreme penalty of the law.

☞ The work on the east end of the Hoosac Tunnel is progressing at the rate of sixteen feet a day into the solid rock of the mountain.

☞ Maine contributed more men during the late war than Great Britain did to the allied army during the Russian war.

Notices.

The Wilbraham Campmeeting.

This great annual gathering of God's waiting people will commence on Monday, August 21st, and hold through the week and over the following Sunday. Let preparations be made for a general attendance from all parts of the land. The interests of God's cause call upon you to be there. In the mean time let fervent prayer go up from every closet and from every pulpit and family altar for God's blessing on it. Particulars hereafter.

Meeting of the Advent Christian Association.

The sixth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 22, 1865.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating, is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e. society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.*

Also remember ☞ That preachers offering their names as members of this Association must bring a certificate of good character from a christian church, and show that they themselves are co-operating with this Society.

S. G. Mathewson, President,
H. F. Carpenter, Clerk.

Wilbraham via. Rutland.

Who desires to go to Wilbraham campmeeting through Rutland? Let churches in Vermont ascertain about how many will go, that it may aid us in getting fare reduced clear through. Write to H. F. Carpenter, Rutland, Vt.

Campmeeting at Wallingford, Conn.

A campmeeting, to commence Aug. 14th, and continue over the following Sunday, will be held at Wallingford North Farms, near the Chapel, in a pleasant, convenient grove, with a good spring of water, about two and a half miles from Wallingford Depot, on the N. H., Hartford and Springfield R. R., where teams will be in readiness to convey people to the ground at (not to exceed) 25 cents each.

Good board and horsekeeping will be provided at reasonable rates, under the supervision of the committee, who will spare no pains to make this meeting all the brethren and sisters can wish, so far as good order, good preaching, and good attention to their wants and convenience is concerned. We hope to see a general gathering of all in this region who can come in the Lord's name, and do his work, seeking his glory and the salvation of sinners.

Committee of Arrangements.

Wm. A. Durand, Cheshire.
Dea. D. Platt, Wallingford.
H. A. Cook, "
Wm. Bartholomew, "
H. H. Mix. "

General Western Campmeeting.

This meeting will commence Monday, Sept. 4th, at Amboy, Ill., and continue over the following Lord's day. Our friends will remember how very interesting our meeting was last year, and what an impulse for good was given to the infant cause in the West. We are yet weak and few, and have need of all the means that can be employed to build us up, and enlarge our sphere of usefulness. The campmeeting is one of the most efficient means of promulgating the truth, and building up the general interests of religion among us. Let all who can arrange to be there. Let every one encourage his neighbor by a good example of *sacrifice* and consecration. Elds. Wm. C. Thurman, C. B Turner, and Hiram Munger from the East, and Eld. D. R. and Mrs. M. S. Mansfield, Eld. Wm. Sheldon, and many others of our most interesting speakers from the West, are expected to be present. In view of the increase of light and knowledge upon the time of the Lord's advent, we should act with great earnestness and zeal to prepare for the coming of the kingdom of God.

D. S. Clark,
E. Royce,
D. W. Knight,
Wm. McCullock,
E. K. Burrington,
J. V. Himes,
Committee.

Notice.

There is to be (D. V.) a protracted meeting in Edinboro, Erie Co., Pa., commencing Aug. 8th, 1865, and continuing over the next Lord's day. Brn. C. B. Turner and J. Wendell will be present to preach, and it is hoped others. Also Bro. H. L. Hastings, with his tent.

Let the saints around come up to the meeting with warm hearts, having hope that maketh not ashamed, because the love of God is shed abroad in them by the Holy Spirit. And let us seek to honor the Lord in our orderly, fervent worship, coupled with earnest love both to saints and sinners. Our Lord cometh soon. Let us be about our work. Jos. D. Brown.

Conference.

Our Eastern Maine Conference will be held in the town of Hermon, to commence Friday, August 18th, at 10 o'clock A. M., and continue over the Sabbath. Friends wishing to attend the meeting will call on Bros. Richard Dore and John Brackett for directions relative to entertainment. By order of the committee, M. Young, Clerk.

Campmeeting Notice.

There will be a campmeeting in New Preston, Ct., commencing Monday, Sept. 4th, and hold over the Sabbath. Particulars hereafter. A. Ross.

H. L. HASTINGS,
Scriptural Tract Repository, 19 Lindall Street,
Boston, Mass.
Opposite the Post Office.

To All Concerned.—Removal.

I have removed my business to a large and commodious office, 19 Lindall St., directly in the rear of the Boston Post Office, where I have a good assortment of tracts, new and old, Bible Students' Libraries, pamphlets, Sunday school books, etc., etc. Several new tracts are ready for the press, and it is hoped that other publications will follow in quick succession. All letters, orders and remittances designed for me, whether for Social Hymns, "Children's Hymns, Lyres, Bibles, Libraries, Concordances, Hebrew, Greek, or English, or any other books published by the Tract Societies or S. S. Unions, or others, in this country or England, which are of use to Bible students, should be directed to H. L. Hastings, Scriptural Tract Repository, No. 19 Lindall St., Boston, Mass.

July 10, 1865.

Notice.

The Lord willing, we will hold a meeting at Findley's Lake, Chaut Co., N. Y., August 11th, in the evening. Also on Ripley Hill, near Bro. James Thorp's, Saturday and Sunday, 12th and 13th, as Bro. Thorp may appoint, and at the Sherwood schoolhouse, near Union Mills, the 14th, in the evening. Father and Mother Ongley will be with me, and assist in preaching the word.

John T. Ongley.

Campmeeting in Wallingford.

There will be a campmeeting on Wallingford Farms, Ct., commencing August 14th, and continuing over the following Sunday. Particulars hereafter. B. Hitchcock.

Notice.

Ministering brethren who may wish to come to Biddeford, Me., to preach, will correspond with J. C. Libby or A. P. Hyde, that appointments may not conflict.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

C. Goodrich .... Sunday, July 30th
Miles Grant .... Sunday, Aug. 6th

Pittsfield, N. H., Saturday evening, July 29th, at 6½ o'clock, and over the following Lord's day.
Miles Grant.

Biddeford, Me .... Sunday, July 30th
Meredith, N. H., (Pottle meeting-house), Sunday, Aug. 6th.
Concord, N. H .... Sunday, Aug. 13th
Holden, Mass .... Sunday, Aug. 20th
A. Simpson.

Goshen, Mass .... Sunday, July 30th
Charlemont, (A. Cudworth's) .... Aug. 6th
A. McCulloch.

South Natick, (school-house hall), Sunday, July 30th
J. M. Muhlig.

Hollis, Me .... Sunday, July 30th
At Edwin's Towne's school-house .... Aug. 1st and 2nd
Kennebunkport, Me .... Aug. 3d
Exeter, N. H .... Sunday, Aug. 6th
Portsmouth, N. H .... Aug. 13th
J. K. Bellows.

Bristol, Ct.

S. B. Munn .... Sunday, July 30th
Ira Morgan .... Sunday, Aug. 13th

Benedict school-house, Erie Co., N. Y., at 10½ A. M., and at the Kinny school-house 4 P. M., Sundays, Aug. 13th and Sept. 3d. Kinny school-house is three miles west of Benedict, in Royalton, Niagara Co., N. Y. Darien, (as brethren may arrange). Sunday, Aug. 6th
C. F. Sweet.

Brewer, Me .... Sunday, Aug. 9th
in company with Bro. I. K. Lombard.
Portland, Me .... Aug. 11th
Biddeford, Me .... Aug. 13th
Dover, N. H .... Aug. 16th
Exeter, N. H .... Aug. 17th
Lawrence .... Aug. 18th
and over the following Lord's day.
From there to Wilbraham campmeeting.
If these appointments should conflict with any, please give me notice at my place in Corinna, or at Biddeford.
Israel Damman.

West Deerfield, N. H .... Aug. 6th
J. Knowles.

Lee, N. H .... July 30th and Aug. 6th
B. S. Emery.

Branch Mills, China, Me .... Aug. 6th
L. L. Howard.

Bond's Village, Mass., (Dunsville Hall), Sunday, July 30th. Ralph Williams.

Haverhill, Mass .... Sunday, July 30th
Great Falls, N. H .... Sunday, Aug. 6th
Rochester, (Brick school-house, McDuffee's district), Sunday, Aug. 13th. J. Pinkham.

Square Pond, Ct .... Sunday, July 30th
Springfield, (Gunn's Hall, State Street), Sunday, Aug. 13th
P. S. Butler.

Northwood Narrows, N. H .... Lord's day, Aug. 13th
Loudon Ridge, N. H .... Lord's day, Aug. 20th
B. P. Manning.

Woodstock, N. H .... Saturday evening, Aug. 5th at 6 P. M., and Sunday, Aug. 6th.
J. A. Cleaveland.

Danielsonville, Ct .... Sunday, July 30th
New York (Cooper Institute) .... Sunday, Aug. 6th
Westboro, Mass .... Sunday, Sept. 3d
Dr. A. Decker.

Livermore, (Britton's Mills) .... Sunday, July 30th
I. C. Wellcome.

Augusta, Me .... July 30th
H. D. Reed.

North Stafford, N. H .... Sunday, July 30th
Pearsonfield, (where Bro. Moulton may appoint), Sunday, Aug. 6th
West Deerfield .... Sunday, Aug. 13th
New Durham Ridge .... Sunday, Aug. 20th
J. G. Smith.

Camps Mills, Ct .... Sunday, July 30th
Yalesville, Ct .... Sunday, Aug. 6th
O. D. Woodruff.

Exeter .... Sunday, July 30th
Geo. W. Brown.

Biddeford, Me.

A. Stimson .... July 30th
R. R. York .... Aug. 6th

Wallingford Farms, Ct .... July 30th
B. Hitchcock.

Holderness, (Brick school-house) .... Sunday, July 30th
Manchester .... Sunday, August 6th
Nelson Hartshorn.

Conference in Dover school-house, Saturday, Aug. 5th at 3 P. M.
South Atkinson .... Sunday, Aug. 6th
Sebec, Me., (school-house near Bro. Joshua Livermore's) Sunday, Aug. 13th. Thomas Smith.

Dover, N. H., (in the old Court House), every Sabbath until further notice. T. M. Latham.

Chichester, N. H., (at the Pine Ground), every two weeks until further notice. S. S. Mooney.

Concord, N. H .... July 30th
Portsmouth, N. H .... Aug. 6th
Worcester, Mass .... Aug. 13th and 20th
J. Couch.

North Adams .... July 30th
A. Mussey.

Rome, Me .... Aug. 5th and 16th
H. B. Sevey.

Cheshire Street, Ct .... Sunday, Aug. 6th
Wallingford Farms .... Tuesday evening, Aug. 8th
Yalesville, Ct .... Thursday evening, Aug. 10th
Plymouth Hollow .... Friday evening, Aug. 11th
Northfield, (where Bro. Humphreville may appoint), Sunday, Aug. 13th. L. Boutell.

Philadelphia, Pa .... July 30th
Rufus Wendell.

North Sutton, Saturday evening, July 29th, and at Israel Andrews' meeting-house Sunday, July 30th. Love feast 9 A. M.
Top of Kearsarge Mountain .... Aug. 6th
John G. Hook.

There will be preaching at the West Brick School-House, near Brimfield, Mass., Sunday, July 30th. Let there be a general attendance. Come, rally in the name of the Lord. S. S. Brewer.

Brookfield, N. H., instead of Bro. Ross .... July 30th
Westboro, Mass .... Aug. 6th and 13th
A. W. Sibley.

Worcester .... Sunday, July 30th
A. Ross.

West Hill, Ct .... Sunday, July 30th
Lovely Street .... Sunday, August 6th
H. Rockwell.

Dover .... Sunday, July 30th
Kennebunkport, Me .... Sunday, Aug. 6th
Benj. F. Manning.

Business.

TO CORRESPONDENTS.

J. S. Moulton—We cannot answer your question. Perhaps the Postmaster at Portland might. They are mailed here Wednesday afternoon, and should think they ought to reach you by Friday sure.

C. B. Keach—The best S. S. class-books are 15 cents each; the cheapest 6 cents.

J. T. Howland—You have paid to No. 546. Balance due on W. H. W.'s, 54 cents.

Louisa Barber—Chloe Lankton's address is New Hartford, Ct.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 512. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, (if any), charge *four* cents; for every week *since* No. 468, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From this sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—M C Catlin 531, D Kinsman 534, E Heath 531, J Burgess 510, S A Leete 531, F Parsons 532, Mary (Frances?) L. T. Waters 527, C. E. Conklin 511, A R White 503, S A Macomber 523, S King 528, R Burtenshaw 532, A Johnson 557, Derbyshire 498, N Sagendoph 533, J Davis 520.

$1.25 each.—E Myers 542, O Ormsbee 520, E Green 520, H A Way 520, R Woodward 520, S Copeland 516, S A McFadden 534, Mrs. G A Otis 286, A Homer 586, C Staples 542, L Mead 526, E Tompkins 521, J M Aldrich 537, J E Wood 525, J Moore 534, M A Elliott 534, M Boyd 517, M Wilkins 529, A Williams 533, E Francher 533, C H Nowell 520, S A Bray 537, J M Howard 538, J. Long 537, J. F. Tandy 537, A Arnold 536, A J Brown 529, A C Hurd 516, L B. Newcomb 535, W. F. Cooper 537, S L Miller 537, T Snow 499, C C Jones 531, F B Tyler 529, E Doyle 537.

$2.00 each—P Foster 468, A Freeman Sr. 488, Z. A. Temple 561, E R Perkins 534, S S Daniels 515, E. A. Prescott 490, M Perry 552, J Bates 533, F Lathrop 563, S A Griffin 536, D Kellum 556, M Mahew 503.

$2.50 each—G W Card 541, T. B. Weeks 546, G. A. Rowe 563, N Hubbard 563, S Coppeck 563, P W Southworth 555, J Whitecar 572, L Stevens 537, O D Gibson 511, C L Moseley 549, S I Moseley 559, H Gray 556, W Wait 563, S Snell 563, C. Axe 547, J. Anderson 577, S Walter 493, A Hook 577, E A Jose 563, P Peaco 563, A Harris 537, R E Cole 549, N Mirick 476, H D Sawyer 557, D Murphy 554, S L Julian 553.

Various sums.—G D Durgin $3.08, 520; T A Greene $2.94, 468; J. C. Gardner $3.00, 561; H. I. Hart $3.00, 562; W O Perry $3.12, 520; S A Jenness 60c, 508; W Lugden $1.50, 542; A Bolles $1.20, 535; R Adams $2.75, 562; W. Williams 3.50, $520; L. D. Carman 55c, what P. O.? H Austin $3.00, 587; A R Garnett 3.93, 512; T Cutton $1.75, 390; J. A. York $3.00, $520; H. Knight $2.60, 506; R W Jordan $2.30, 559; G G Gasper $1.50, 510; G Vanderbeck $2.43, 526; W Snow $3.00, 564; S H Arnold $1.50, 491; P. Williams 25c, 515; H. Adams $3.00, 497; N S Preston 63c, 522; H H Hall $5.00, 522; W F Cooper $5.00, 557; J Houghtaling $2.10, 503.

From Canada Subscribers, by M. Grant.

$1.32 each—J Adams 536, R S Harvey 536, J Welber 491, F D Field 488, L Orcutt 533.

$1.65 each—Mrs. Richardson 563, T Dunlap 513, Mrs. McGowan 501.

$2.64 each—Wm. Johnston 480, John Morrison 553, J Nobb 500, J. McCaughey 525, J. S. Morrison 519, H. Perkins 563, L Chamberlain 569, E Thompson 569

$3.30 each—R Corey 545, J Ward 574, Geo. Jameson 522, C A Gilman 508, W H Hills 515.

Various Sums—J Sargent $1.98, 509; R Corey $3.00, 497; H. Smith $5.00, 529; C. Lawson $3.96, 527; J. Price $2.50, 561; R. L. Jones $3.00, 508; R. E. Jones $3.00, 417; W Richardson $7.64, 494; J Wilson $3.96, 547; T S Mitchem $2.15, 508; J Daniels $3.00, 556; J Wilson $2.00, 474; T. Adams $4.00, 506; G. Snutts $3.67, 623; T Smith $3.67, 623.

For Books and Tracts.

H. A. Billings $1.00, J. P. Marquand 50c, C B Keach $2.00, O Ormsbee $1.75, S H Little 30c, A Schellabarger 85c, S. B. Ensign $1.75, I. Kulp 5c, D D Lathrop 25c, C H Williams $1.10, G. H. Coltry 55c, E W Ager 25c, E. P. Munroe 30c, N. J. Humphrey 87c, T Cook $1.70, D Eastman 85c, I M Aldrich $2.60, A B Morse 30c, S S Daniels 42c, I K Lombard 25c, D W Hull $1.75, A Andrews $1.00, G W Card $4.08, J B Paine 30c, G P Metz 70c, G Vanderbeck $1.57, T. W. Smith 25c, J. M. Howard 20c, N. Sagendoph 30c, J Farland 20c, S L Julian 50c, T G Newman 20c.

BOOKS AND TRACTS SENT.

By Mail—Garrett, S B Ensign, D Eastman, J Hal's J H Varney, A B Morse, R Snow, E Welch, E B Scott, N Hartshorn, J Parker, J W Finn, L S Julian, I Kulp, A. R., I K Lombard, A Andrews, S D Daniels, D. W. Hall, C Vanderbeck, T W Smith, G P Metz, H Belden, J Taylor, H M Beach, L Nutt, N Sagendolph.

By Express—W Shepherd, J Morrison, G Elden.

LETTERS RECEIVED.

J Lyle, H Rockwell, M S Butler, F H Chamberlain, B Perham, C Thacher, R B D, W Forrester, S L Julian, H Munger, L A Solter, B Mathewson, D Campbell, H H Hall, L A Wheeler, W C Thurman, G. Dillabaugh, J A S, O D Gibson, I K Lombard.

POST OFFICE ADDRESS.

H. Munger—Chicopee *Falls*, Mass.
W. Sheldon—Baraboo, Sauk Co., Wis.

BOOKS FOR SALE AT THIS OFFICE.

The Emphatic Diaglott: containing the Original Greek Text of the New Testament, according to the Recension of Dr. J. J. Griesbach, with an Interlinear Word-for-Word English Translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209) in the Vatican Library; with Notes, References, and an Appendix. 880pp. 12mo. Price, plain leather, $4.00; extra, gilt, $4.50; Turkey morocco, $5.00. Postage, 16 cents.

Christian Baptism: its Duty and Object Scripturally considered and enforced. To which are added copious extracts from important histories on immersion, pouring, sprinkling, lustration, exorcism, etc. etc., showing some curious doctrines and workings of Pagan traditions, and Christian superstitions. By I. C. Wellcome, Yarmouth, Me. Price, 20 cents postpaid; $2.00 per dozen, postpaid.

Rahab the Harlot. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of "the cities of the nation," with Babylon the Great. Words of solemn warning. By Wm. Shepherd. 40 pp. 10 cts. single, 85 cts. a dozen.

The New Testament of our Lord and Savior Jesus Christ; with brief Notes and Instructions; containing the references and marginal readings of the Polyglott Bible; also the Psalms, Maps, and Harmony of the Gospels. Published by the American Tract Society. For family use. $1.75; by mail, $2.15.

Dictionary of the Holy Bible, for general use in the study of the Scriptures, with Engravings, Maps, and Tables. Published by the Amer. Tract Society. This is one of the best. Cloth, $1.50; by mail, $1.75. Sheep, $2.00; by mail, $2.25.

The Scriptural Question Book. "Sanctify them through thy truth: thy word is truth." A valuable help to Sunday School and family instruction. 127 pp. Price, 15 cts.; postage 4 cts. $1.50 per dozen; postage 8 cts. on every three copies.

Canon of the Holy Scriptures examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. Translated from the French, and abridged by Edward N. Kirk, D. D. $1.75. By mail, $2.00.

The Great Symbolic Chart of the Times of Daniel and John, in which the most important features of chronological prophecy are "made plain upon tables, that he may run that readeth" Sent by express for $5.00.

Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils after the day of judgment. Being the last three chapters of "Death not Life." Price, 8 cts.; postage, 2 cts.

Fables of Infidelity and Facts of Faith. A series of tracts on the absurdity of Atheism, Pantheism, and Rationalism. By Robert Patterson. Bound, in cloth, $1.00, by mail, postpaid. Five copies for $4.00; twelve for $9.00.

The taking of Human Life incompatible with Christianity; with remarks on the present crisis. By T. F. Tukesbury. Price, 8 cts.; postage 2 cts. A tract for the times.

Death not Life; or, the Destruction of the Wicked Scripturally established. By Jacob Blain. Price, 25 cts; postage 2 cts. Cloth, 40 cts.; postage 8 cts.

Glad Voices; words by D. T. Taylor, music by L. Reimer. Price $2.00 per one hundred. 3 cts. single; postage 2 cts. on every package of twenty-five or less.

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For the World's Crisis.

LINES.

To Sr. Luthera B. Weaver.

Dear sister, sick and weary,
My heart goes out for thee,
Whene'er at morn or evening hour
In prayer I bend the knee.
For oh! I know too well, sister,
How long the sad days seem—
How life, O suff'ring sister,
Is as a troubled dream.

While from my full heart's fountain
Wells forth a flood of tears,
As mem'ry backward leads me
Through sad affliction's years;
For oh! God's loving mercy
How plainly there I view!
How 'midst the deep, deep waters,
His hand hath led me through.

I read the earnest lessons
Learned in affliction's school,
While long expectant waiting
The troubling of the "pool,"
Hoping some heaven-sent angel
His shining wing would lave,—
With healing touch the water,
Immerse me 'neath the wave.

O, then my blessed Savior
With me began to talk;
With healing power he touched me,
Bade me arise and walk.
Dost ask me what Physician's
Skill hath made me whole?
'Tis Jesus Christ's, the Blessed,—
With peace he's filled my soul.

Unlike him at "Bethesda,"
I knew him when he spoke—
With joy I took upon me
My Savior's easy yoke.
Oft in prayer's "Holy Temple"
Him I had met before,
I meet—and still he bids me
"Be whole and sin no more."
To God be all the glory!
I'll praise on bended knee
Him who hath healed and blest me,
Hath bled and died for me.

East Roxbury, Vt. ANNA E. MCELLISTER.

For the World's Crisis.

THE LAST STROKE OF THE PRALAT KAFH*

Against the "German Temple."†

BRO. GRANT:—I thank you for the German papers you sent me. In one of them I find some interesting controversy between a member of the "German Temple" it seems on one side, and an eminent minister of the German Lutheran church (who has been known for many years as a very learned and pious man), on the other, the whole controversy however more indirectly than directly, yet bringing to light a good deal of sound truth on one side and fanaticism on the other, which, however, I leave to the unprejudiced reader to decide for himself; the whole of which correspondence I send here, translated for the Crisis, in order that the reader may see and judge how at this time the people in Germany think and talk on the signs of the times, the establishing of the kingdom of God, its location, nature, the coming of Christ, etc. L. REIMER.

The "Christian's Messenger" contains in its twelfth number a copy of two letters, which we give to our readers in the following:—

LETTER OF A SEAMSTRESS TO HER MINISTER.

The undersigned intends to separate herself from the national church of Wurtemberg, and become a member of the "German Temple," for the following reasons:—

1. Because in the national church I do not find any longer the necessary food for my spiritual wants.

2. Because I would like to get into the kingdom of God, and the church confesses its inability to establish it, and has therefore given up her call to establish the same on the earth; therefore I separate myself from her.

3. Because in the church those objects which are to be obtained for men, and which are set apart in prophecy, are not only not taught, but even defeated; as for instance the attainment of the spiritual gifts, the establishing of a pure, perfect church, and the attainment of a perfect life after the manner of Christ, then the rule of the church of Christ over the world, and the establishment of the kingdom of God upon the earth according to the understanding of the prophets. The latter, honored sir, though you have taught me, yet you have not shown me the way to it. It was through the "German Temple" that I became acquainted with the way, which next consists in our seeking after the gifts of the Spirit (1 Cor. 12), and in getting possession of the temple (Rev. 11). Therefore it is my principal effort to walk with all energy in this way which the Lord has shown me, and too in connection with the members of the "German Temple," that are wrongfully persecuted by the church; who also endeavor with all sincerity to obtain the end of the above mentioned way. As my determination is fixed upon, all further demonstration of the church is useless. N. N.

ANSWER OF THE PASTOR.

Beloved Miss N. N.:—With great pain I have read your letter, and send you an answer, though at the close of your letter you say, all demonstration of the church would be useless. Nevertheless, I trust that you have so much common sense and honesty of heart left yet, as to do, what every man of reason will do, namely: to hear the arguments for and against, and to listen not only to the one, but also to the other party. The mentioned closing of your letter, and many other things in it, are found verbally in other written notices of withdrawal from the church, and are without doubt prescribed by the "German Temple." And from this reason, too, I deem it my duty to direct a few words to you.

As one reason of your connecting yourself with the "Temple," you specify: you do not find in the church any longer the necessary food for your spiritual wants. That is a heavy accusation, whose contradiction I leave to others, church-members, many of whom you have loved, and who judge quite differently. But suppose this accusation was just in regard to all pastors of this city? then we are not the church, our congregations also belong to the church, and there you would find much for your heart. But the main thing of the church is that which every one can have in his house: Bible, Catechism, Confirmation book, Confession of Augsburg, sermons, and other books of edification. These are the fountains that flow within the church, and from which you may drink at all times you please.

But it is true, by all the different kinds of food, it depends a great deal upon the taste of him who intends to use it. For many, the simple bread of life (as the above mentioned books and also our churches contain it) is against their taste, because they desire different things.

This leads to your second and third argument: that you would like to get into the kingdom of God, and the church confessed her inability to establish it, and therefore had given up her call to do so; also the church did not teach any more how man could obtain the objects held forth to him in the prophecies, yes, even defeated them; especially the gifts of the Spirit, the establishing of a perfect church, etc. Here you fall in exactly with the unjust and untrue accusations of the "*Sued-deutsche Warte*," which paper accuses the church of all possible bad, denounces her as the cause of all mischief, and even denies any will on her side to make things any better whatever.

The truth is, that all living servants and members of the church (and there are many left yet) mourn with deep affliction the sunken condition of the church, and pray earnestly for a powerful outpouring of the Holy Spirit, and through it for a new and better time, and above all, desire that they themselves might be fruitful branches on the vine Jesus Christ, and that through them others might be gained for the kingdom of God. But that great masses should be brought in, and the kingdom of God come with power, this the church cannot effect; we cannot force the people to conversion; even the Savior himself had to say to the people of Israel that he would gather them, but they would not. Whenever the apostles preached, some would be converted, as is often said, but the most remained unconverted. Even the mighty Paul fared no better. And among the apostolic churches there were many impure, yes, wicked members, party contentions, and offences of many different kinds.

Now if the apostles themselves were not able to convert the masses, and establish a pure, unspotted church, how can we do it, who occupy a position so much below the Spirit-measure of the apostles, and live in a Christendom that has grown old, wherein the great unconverted mass, that has since many centuries become a great crowd, stands in opposition to us. There are innumerable, whom we cannot operate in the least, who run after earthly things, and suffer themselves to be carried away by the great stream of the world. To this stream we can now and then make some feeble opposition, but to stop it from going on is not in our power.

But this the prophecy says very clear. It tells us that unbelief and sin are more and more to increase, and in the last days Anti-Christendom is to make its appearance and set up the most shameful man-worship in the place of the true worship of God, at which time the faithful will suffer great persecution; then comes the Lord, and destroys his antichristian enemies, binds Satan for a thousand years, and sets up his glorious kingdom, in which peace will never end, and wherein first the Israelites, and then all Gentile nations, will be converted. This is the right prophecy, which the most living members of the church believe.

But that which Chr. Hoffmann* understands by prophecy is partly perfectly foggy, so that nobody knows what to make of it; partly are his ideas, that he and his followers want to set up the kingdom of God themselves, entirely wrong. To say this only betrays incredible boldness. Ridiculous, however, is the idea, to establish the kingdom of God by rebuilding the Temple of Jerusalem. Of this we find nothing in the true prophecy, but the Temple none but the Jews themselves, as such, shall build before the Lord comes; and in this Jewish Temple, in which the Old Testament sacrfices will be re-established again, shall, according to 2 Thess. 2 chap., place himself the man of sin, i. e., the Antichrist, whom the Lord will then destroy by his personal appearing.

Our principal endeavor must be, that we ourselves become living temples of God; that the kingdom first be in us—that kingdom of which Jesus says that it comes not with outward ceremonies,—but that it first must be within us, namely in this way, that Jesus is in us. This is accomplished by conversion, i. e., by repentance, faith, and sanctification, under the guidance of the Holy Spirit. Of this deep work of grace in secret, *in parvo*, Chr. Hoffman is regardless, as he also thinks little of the atonement and justification. With him all must at once take the form of outward life; great revolutions must arise; every thing must at once become entirely different. How will he effect this? And how much then has he accomplished until now? His principal doing is not building, but tearing down, slandering, scoffing, using sarcastic and mean language, without any love and mercy. This is not the spirit of Jesus, who possessed, besides all truth, also love, humility, and meekness.

If you blame us because we are opposed to any attainment of spiritual gifts, according to 1 Cor. 12, etc., you speak not the truth; we long for these gifts, but we cannot reject the church because she is not in possession of them. Meanwhile, some have them partly. More than we know are, for instance the sick, healed by laying on of hands. But then read also 1 Cor. 12, 31, and 1 Cor. 13, etc. Here Paul places above those extraordinary gifts, love, which Hoffman seems to set aside.

So, without all reason, you say, the church were persecuting Chr. Hoffmann. But he is left perfect liberty; he is not even brought before any worldly tribunal because of his awful slandering; he is perfectly let alone. All the persecution is, because they said that they could not look upon him any longer as a member of the church. This, however, was very natural, because of such slandering.

If you really design to join the Temple, I pray you, after two years, if we should live that long, to write me whether you have really found the kingdom of God, and all the necessary food for your spiritual enjoyment. Many have returned from Kirschenhardthof† because they did not find what they had hoped for.

Wishing you the blessing of the Lord, I am yours, N. N.

After this follows the answer of the Editor of the "Sued-deutsche Warte," or the German temple, which I propose to send hereafter. Your Bro. in Christ,

LOUIS REIMER.

* The eminent Lutheran minister. L. R.

† A religious society, whose object it is to gather all that believe in Christ and his coming together at Jerusalem, to build the city, and especially the temple, and there establish the kingdom of Christ, and then look for his personal appearing, etc. L. R.

* Editor of the "German Temple." L. R.

† A place of a timely gathering of the members of the Temple, something like that of Celesta, it seems.—L. R.

RESPECT THE AGED.—Many an old person has the pain—not bodily, but sharper still—of feeling himself in the way. Some one wants his place. His very chair in the chimney corner is grudged him. O, little do younger persons know their power of giving pain or pleasure. It is a pain for any man still in this world to be made to feel that he is no longer of it—to be driven in upon his own little world of conscious isolation and buried enjoyment. But this is his condition. They grudge the trouble of that raised voice which alone could make him one of them; and when he speaks, it is only to be put aside as ignorant, or despised as old-fashioned.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER FIFTEEN.

To BRO. D. D. C.—*My Dear Brother*:—I will now endeavor to reply to your statement of difficulty respecting the subject of sanctification, acknowledging however in the outset that it is difficult to explain it clearly to the comprehension of those who have never experienced this grace.

You cannot explain the mysterious change effected by the regenerating grace of God on the heart at conversion, so that the sinner can comprehend it. It must be enjoyed, in order to be in any degree understood. The natural heart understanding not the things of the Spirit of God, they are foolishness to him, being *spiritually* discerned. Just so in respect to the higher christian life. There are experiences connected with the attainment of "perfect love," or the "gift of power," that can be understood only by those who have attained. Of course you are willing to admit this.

In "Letter" seven, I have spoken of the reception of this gift of power by the disciples on the day of Pentecost. It was not given to constitute them christians; this they already were. It was not justifying grace they then received, for they were previously in a state of justification. The language of Christ to his disciples on various occasions proves them to have been in a state of acceptance. When the seventy chosen ones returned on one occasion from their mission, and began to tell their Lord with great joy of their success in casting out devils, he says to them, "Rejoice not in this, but rather rejoice *because your names are written in heaven*." When about to leave them, he promised them a mansion in his Father's house. He tells them that they are branches of the true vine. He says that they are chosen by him out from the world, and are ordained by him to go and bring forth fruit which shall remain.

In his beautiful prayer for them, he tells the Father that they are *his*, and had *kept his word*. When promising them the Comforter, which is the Holy Ghost, he does not once hint at their receiving in connection therewith *justifying grace*, but speaks of the light it would impart to them in that it would take of the things of God and show them unto them. It is not therefore true, as some suppose, that not till the day of Pentecost were the disciples converted. Others teach that the baptism of the Spirit, then given, was to enable them to work *miracles*; but they already possessed this power; it was given them when first sent forth on their mission.

When the disciples returned to Jerusalem, after the ascension of their divine Lord, it was with "*great joy*, and they were continually in the temple *praising and blessing God*." Yet, notwithstanding the devils were subject to them through the name of Jesus, and their names were written in heaven; notwithstanding they belonged to Christ, and had received from him the promise of a throne in his kingdom; notwithstanding they were often filled with "great joy," yet it was deemed essential for them to receive the *endowment of power from on high*, for the removal of those evil tendencies which we see that they sometimes exhibited—the casting out of that fear which sometimes overcame them, and their establishment in grace, and qualification to witness, labor, and preach effectively for Christ.

Do you not see the change so strongly marked in the future life of the apostles? It was for a *specific blessing* they waited in that upper room at Jerusalem; for this they unitedly prayed. And its reception was not *gradual*, but *instantaneous*, and after its experience they no longer lingered in that chamber—no longer continued their protracted prayer-meeting, but entered at once upon their great work, and the result showed the reality of the change effected in their hearts. With *power*, and great *boldness* and *clearness*, they presented the truth, convincing and converting thousands to the faith. They triumphed over all opposition; they trembled not when brought before rulers and kings; they despaired not when cast into prison and their feet fastened in the stocks; they faltered not when death awaited them. They were not always such men as this. What wrought the change?

What made them glory in the cross? What made them exceeding joyful in all their tribulations? It was the *gift of power* that energized their whole being on that eventful day of Pentecost! Nothing else. It is what the church of Christ needs to-day, to call into action all of her latent energies, and set her all aglow with the fire of pure, perfect love, that shall thaw the frozen hearts of the impenitent. There is power in the prayers and testimonies and sermons of those who are baptized with the Holy Ghost! Such labor not in vain, nor spend their strength for naught. They wield an influence for good wherever they go. You never see such idle, with hands folded in lazy lock, while the fields are whitening for the harvest. They are earnest workers; in the morning sowing the seed, and in the evening withholding not their hand, expecting that both will be alike good. You never hear them sadly moaning—

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?

They have the *know so* in their hearts from day to day, and can say with Job, "I *know* that my Redeemer liveth"; with Paul, "We *know* that if this earthly house of our tabernacle were dissolved, we have a building of God," etc.; and with John, "We *know* that we are of God"; "We *know* that we have passed from death unto life, because we love the brethren"; and, "By this we *know* that we love the children of God, when we love God and keep his commandments."

No more *hope so*, or *guess so* in their case, or the Holy Spirit bears witness with their spirit, and they are sealed therewith unto the day of redemption. No complaining of the difficulty in regard to believing God's word to be true; they would find it impossible to doubt. The heart being free from condemnation, they have confidence toward God, and whatsoever they ask they receive of him, because they keep his commandments and do those things which are pleasing in his sight. No complaining of "*My leanness, O, my leanness!*" for the Spirit within is a living fountain, springing up unto everlasting life. They do not complain of *darkness*, for they follow Jesus, and in him is no darkness at all.

They do not complain of *bondage*, for the Son has made them free, and they are *free indeed*. They murmur not at any of God's providences, however mysterious and incomprehensible they may be, for they *know* that all things work together for their good. Are loved ones cut down by death? they say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" They count it not a task to labor for God, but with the poet can sing—

"His easy yoke I bear
With delight, with delight."

Such, my dear brother, is the experience of the wholly sanctified one. Is it yours? I have not space now to devote to other items of your letter, but must reserve them for a future time.

May the Spirit guide our hearts in the way of truth and holiness. Yours in Christ,

M. D. W.

For the World's Crisis.

AS IN CHILDHOOD.

Methinks that on thy bosom, mother,
My head is resting now,
And thy hand so tender ever
Rests softly on my brow;

And thy voice I hear, dear mother,
In accents sweet and low;
That the world around goes brighter,
Less, less of earthly woe.

But I know I'm only dreaming,
For the waking tells me so,
When I find thy form is lying
In the silent ground so low.

Then I turn with tears and sadness
From the bitter thoughts which come,
To that land where all is gladness,
To our new eternal home.

Oh! the thought how blissful ever,
That if good we meet again;
Meet to part no more forever,
Where each heart is free from pain.

Machiasport. H. C. AMES.

For the World's Crisis.

MATT. HENRY ON LUKE 16: 19--31.

Matthew Henry, in his Notes, admits the account of the rich man and Lazarus to be a PARABLE. I will give his language *verbatim et literatim*.

"This PARABLE, by drawing the curtain and letting us see *what will be the end* of both in the other world, goes very far in prosecuting those two great intentions." Again he says, "Here is an account of what passed between the rich man and Abraham in the separate state, a state of separation one from another, and of both from this world; and though it is *probable there will not be, nor are any such dialogues or discourses* between glorified saints and damned sinners, yet it is very proper, and what is usually done in descriptions, especially such as are designed to be pathetical and moving, by such dialogues to represent what will be the mind and sentiments both of the one and the other."

E. BLOOMFIELD, in his Life of Christ, printed in 1809, page 267, on this place remarks as follows:

"He now related the PARABLE of the rich man and the beggar; a PARABLE which every one is in duty bound to read," etc.: and on page 268 he quotes or refers to Dr. Macknight's views thus, "By this PARABLE as Dr. Macknight observes," etc. In his explanation he denies that the *fire* is *literal fire*.

In parables one class of agents are used to represent another and a differing class. Wheat in the parable does not mean wheat, nor tares tares. Mark the occasion of this parable, and the others associated with it in vindication of Christ's course in receiving sinners and eating with them. Luke 15: 1, 2.

Stanbridge, C. E. C. P. DOW.

For the World's Crisis.

CHRISTIAN UNION.---No. 12.

Practically Considered.

TESTIMONY OF THE "GOLDEN RULE."

"A band of faithful men,
Met for God's worship in an upper room,
Or canopied by midnight's starry dome,
On hill-side, or lone glen,
To hear the counsels of his holy word,
Pledged to each other and their common Lord.

These, few as they may be,
Compose a church, such as in pristine age
Defied the tyrant's zeal, the bigot's rage;
For where but two or three,
Whatever place, in faith's communion meet,
There, with Christ's presence, is a church complete.

"That they all may be one."—JOHN 17: 21.

"In 1850 I dwelt in a town of about three thousand souls, where Baptists, Methodists, Congregationalists, Presbyterians, Quakers, and I know not how many other sorts of christians laid aside their shibboleths and united in one place of worship, and in one church, and seemed like one great family. Well, what were the benefits of their living together in christian union? I will state some of the beneficial results, praying that the like blessings may be soon enjoyed in all the communities of our happy land.

1. *They were strong in missions.* They sustained the gospel liberally at home, and sent out many missionaries to the heathen; also teachers, lecturers on temperance, peace, liberty of speech, body, mind and soul, and other reforms, and revival preachers in our own land. This they had strength to do, because they sustained but one church at home, instead of four or more, as other towns of their size did and still do.

2. *They had a constant growth*—a constant revival; souls added to the church almost daily.

3. *None could stay away from meeting.* Such was the desire to go where all could be seen, that even those unmoved by a holier motive were constant attendants.

4. *Better preaching*—because free from sectarian bias. The preachers felt at liberty, in Christ, to declare the whole counsel of God.

5. *They were strong in reforms.* They could "open the mouth for the dumb" against slavery, war, gambling, infidelity, intemperance, corruption in every form, and whatsoever else is contrary to holiness; and that without fear of popular disfavor—while those feeble, divided churches, four, six, and ten in a village, living as it were upon sufferance, were each and all afraid to "face the music," "*speak all the words of this life*."

6. Doubtless their *christian union pleased God*. Evidences might be added here, to a great extent, did time and space permit.

Why, then, shall we not everywhere meet upon some plan of union that will give us the strength, and favor of God, which sectarian churches cannot attain?

Let Bro. A be sent as missionary to some heathen city of ten thousand souls, who never heard of Christ; Bro. B be retained as minister to a congregation now, when united, of one or two thousand; and Brn. C, D, E, etc., employed in equally profitable places in the gaeat field—which is the world.

'That they may all be one!' a blessed pray'r,
Echoed by holy hearts, and felt within,
As answered evermore and every where
Among the souls redeemed from death and sin!

'By this shall all men know that ye are my disciples, if ye love one another. This is my commandment, that ye love one another as I have loved you.' And the multitude of them that believed were of one heart and one soul.' See Acts 4: 32. 'Behold how good and how pleasant it is for brethren to dwell together in unity.'

Testimony of the Rev. C. C. Foote, in Philadelphia, addressed to the "Golden Rule":

"Dear Brother Newton:—Yourself and readers will be interested with a brief record of this four days' prayer-meeting in this great city, for the world's conversion.

Subject of prayer and remark: '*Obstacles to the spread of the gospel*.'

The testimony was greatly in advance of anything I have ever heard in such a meeting. One brother said, rum, tobacco, and slavery, must be put away; and another brother immediately prayed that God would put away these great sins. Then came the question of all others, the greatest:

The union of christians. An old-school Presbyterian said, 'The world will never know that Christ is the sent of God, till christians are one. This, said he, is the testimony of Christ himself.'

'Don't talk of union,' said another, 'till you are prepared to give up something to obtain it.'

'I will give up my book of discipline,' said a Methodist.

'And I will lay down my prayer-book for the bible and union,' said an Episcopalian.

'Amen and amen,' ran responsive through the great congregation.

And then a most earnest and pathetic prayer was poured into the ear of God, for the triumph of these precious truths—the oneness of the church.

'God will take us "old fellows" out of the way soon,' said a venerable saint, 'and then, the generation born in these union meetings, will live together in holy harmony.'

Next Saturday is to be the great union meeting of all the ministers of all denominations.

Amidst many imperfections there is surely progress in the right direction."

Zeal for the sect is not the zeal of Christ. Zeal, like all emotional qualities, sometimes deceives its possessor by playing the hypocrite. It often pretends to be in pursuit of the interests of Christ's kingdom and of humanity, when, in reality, it is merely seeking to build up a sect. Hence, many men who fancy themselves *zealous for God*, are, in reality, only *zealous for their sect*.

Sectarianism die? Perish forever? When? Never till holiness prevail,—bible religion. This is the first, the last, the only remedy for the bite of this serpent of serpents! You may rail against it,—depict its crimson evils—portray its fearful ravages,—the greatness and destructiveness of this sin of sins,—show what a stumbling block it is to the world,—how it retards justice, mercy, and truth, the onward movement of salvation, point out to its devotees its hatefulness, soul ruinousness, show them from the bible how Paul hated it, how God hates it, frowns upon it. What now? The serpent dead? Is there one head of the monster severed? Even one?

Says the Rev. Rowland Hill, "Sectarianism is a cruel iron wedge, of the devil's own forging, to separate christians from each other."

It is a bitter root, and baneful its effects
Upon the human heart, preying upon,
And eating out, though imperceptibly,
The very life of true religion—love.

D. F. NEWTON, *Author of Home Thrusts.*

WATERING TREES IN HOT WEATHER.

There is no practice on which we have given repeated instruction that is so little understood as that of watering newly set trees and shrubs during the hot and dry weather of summer. Many persons dash water on the surface and never examine whether it goes down half an inch or an inch, while the roots may be six inches or a foot below, and as little affected by it as a thirsty horse would be by pouring a pail of water on his tail. It would be well worthy of the experiment for any reader of these remarks to give the surface of a hard piece of dry soil a drenching with a watering-pot, and then, a few hours afterward, dig down and examine the depth to which the moisture has penetrated, and compare it with an adjoining spot that has not been watered. The result would be a valuable lesson. Let the experiment be extended. Allow one portion of ground to become hard and crusted, and keep another loose and mellow. Examine the moisture in the soil six inches down, during drouth—the crusted portion will be dry, the mellow part moist and favorable for the growth of plants. Again, examine a portion of the soil which has been allowed to grow with weeds and grass, as compared with the clear and mellow part, and the difference will be surprising to those who have not before witnessed anything of the kind. Grass and other plants pump water up from the soil and scatter it to the air in the form of insensible vapor through the leaves, many times faster than it can evaporate from bare soil; and beneath the grass the earth will sometimes appear as dry as ashes, while that which has been kept pulverized will be found as moist as a wet sponge. Actual observation of these differences, requiring a few minutes occasional examination, will be more convincing than any amount of reasoning. It will show in a most satisfactory manner the importance of keeping the soil clear and constantly pulverized, both for retaining moisture and for favoring the ready extension of roots.

Some years ago an acquaintance set out thirty young cherry trees. Fifteen of them were occasionally and moderately watered, and the remaining fifteen were left untouched. The owner was much surprised to find that seven out of the fifteen watered ones died by midsummer, and only two out of the unwatered ones. The truth was, the water which had been applied never reached half-way down to the roots, while it hardened the surface into a stiff crust, which is especially unfavorable to young and newly set cherry trees. If he had kept the surface constantly mellowed by repeated stirring, and had mulched the ground with grass or old straw for a few weeks at the hottest time of summer, the whole thirty trees would probably have lived and grown well.

As a general rule mulching with pulverized earth would be the most convenient and best way to perform this operation, if well performed. If the top soil is kept completely pulverized, it has about the same mechanical effect as saw-dust and chaff. But soil becomes more quickly packed solid again than either saw-dust, chaff or short straw, and a very few cultivators can be induced to break it up fine frequently enough. Hence, in ordinary practice, the common mode of mulching with hay, straw, etc., succeeds best. A neighbor once made a banter with his hired man as to which should raise the most corn from a quarter acre. The neighbor hoed his piece once a week all summer; yet, in spite of this frequent hoeing, the hired man's corn was much the best. He was puzzled for a time to account for it, until early one morning he found him at work at it—and then found out that he had hoed it every morning before his employer had arisen. It has been common to ascribe the increased growth of constant stirring to the absorption of ammonia from the air, etc., but the true explanation is undoubtedly the preservation of the moisture of the soil by the more perfect mulching thus afforded.—*Country Gentleman.*

☞ Good nature, like the busy bee, collects sweetness from every herb; while ill nature, like the spider, collects poison from honeyed flowers.

Hygiene.

"This is for your health."—Paul.

DEBILITY.

We take the following paragraphs from an article in a late "*Herald of Health*" on the above subject.

Among the causes of debility, the first and principal ones are referable to

DIETETIC ERRORS.

The alimentary function was instituted for the sole end that the wasted tissues of the living organism might be replenished, and the normal standard of strength and temperature maintained. To subserve such an end it is absolutely indispensable that the aliment be of a proper *quality* and *quantity*. If of an improper kind, its introduction into the organism will be attended with injurious consequences; for what the system cannot appropriate, must be retained in the organism until it can be expelled by the emunctories, through the bowels, skin, and respiration. This extra effort on the part of the living organism to rid itself of improper or foreign substances introduced within its domain, is necessarily attended with a large expenditure of vitality, and induces constipation and congestion of the abdominal and pelvic viscera. A persistent practice of improper and excessive alimentation, it is evident, conduces to a permanent congestion of the liver, by imposing upon this important organ more labor than it can perform, in the resulting disease of which a sure foundation is laid for a very large number of the "ills to which flesh is heir." To mention specialities in diet—flesh-food, salted provisions, condiments, and stimulating or nervine beverages—tea or coffee—which tend constantly to produce an inflammatory condition of the whole system as well as a preternatural excitement of the animal propensities. All constipating food is objectionable, whether in the form of fine flour bread, shortcakes, butter-biscuits, doughnuts, old cheese, or in any other shape. Swine-flesh in every form—pork, ham, sausages, lard or gravy—is especially abominable, and not to be for a moment tolerated, being a prolific source of foul humors, erysipelatous eruptions, scrofulous swellings, and other morbid conditions of the living structures.

That all the bodily functions may be performed normally, it is especially important to preserve the purity of the blood, by introducing into the living system only those articles of food which will not deteriorate it. Hence, when we secure a proper dietary, we supply the necessary materials which go to build up healthy structures, and thus lay a sure foundation for constitutional vigor and long life—the best and surest safeguards against disease. Let human beings subsist on wholesome articles of food instead of the prevailing abominations of popular cookery—highly seasoned foods, sweatmeats, rich pastries and gravies, animal food in every shape, and a multitude of other articles—the present fearful tide of disease would be in a great measure checked, and physicians would find comparatively little to do in the capacity of medicating ailments. More than this, very many of the besetting sins of mankind—those demons in the shape of perverted combativeness, destructiveness, licentiousness, acquisitiveness, anger, hate, jealousy, revenge, etc.,—by which the fairest portions of the earth have been converted into dead and dreary wastes, and the noble gifts of man prostituted at the shrine of ambition, power and oppression—would largely disappear. What untold misery and misfortune has fallen to the race in consequence of foul, inflamed blood, dyspeptic and overburdened stomachs, diseased livers, congestions of the brain, and preternaturally excited propensities, induced by obstructed and foul conditions of the organism generally! A healthier, stronger, better-developed race, with pure blood, clear heads, quiet nerves, and normal functions generally, can only exist upon the earth when these laws of nature and of God are known and obeyed.

HEALTHY SURROUNDINGS.

The word "surrounding" leads the mind first to the door yard. Very important, indeed, is it that the door-yard—the back door-yard—should be sweet and clean. If all the waste of the dwelling in wash water, dish water, and slop, etc., etc., is thrown upon the ground in the back yark, a long spell of warm weather in autumn will daily and nightly—emphatically the last—fill the house with the seeds of deadly disease. The remedy for this is either carrying the slops to a distance from the house and emptying them on a pile of absorbants, or conveying them away by an underground drain. If there is sufficient descent, a drain of six inch tile, I have proved, will answer well, if clear water is occasionally passed through it in quantities, and copperas water used as a deodorizer. A drain of small tile will in a short time fill up with patte, and be useless.

The next want of defect is cleanliness and purity in the cellar. If impure air ascends by every opening from the cellar into the house, how can the inmates expect good health?

The third plea is small, unventilated bedrooms, filled with the emanations from the back door-yard and cellar, and the exhalations from the sleepers' body, and shut tight from night to morning. Typhus fever and malignant dysentery, etc., here find a congenial atmosphere.

There is something, too, in the position and plan of a house. Let the house front the south-east, so that the front apartments may cool in summer afternoons, and the back rooms be in the shade in the fore part of the day. This gives coolness for labor and rest. Two apartments in depth are enough; more than that necessarily excludes from a portion of the house sunlight and fresh ventilation. An apartment thus situated cannot cherish life. How much of our sickness is caused by unhealthy surroundings, which we might remedy or remove, is an interesting subject of inquiry, and might with profit occupy the attention of every farmer.—*Rural.*

IMPORTANCE OF REST.

In his *Herald of Health*, Dr. Trall thus sagely advises *rest*:—

"How much has been written about water, air, food, exercise, dress, and other hygienic materials and influences, and how little about *rest!* As a remedial measure, *rest* is of vastly more importance than has been generally supposed. As a therapeutic means its place is at the very head of the *hygienic materia medica*. Very little skill, comparatively, is required for a practitioner of the Hygeio-Therapeutic school, to know when to do something and what to do. But a vastly greater fund of professional knowledge is required to know when and how to *let the patient alone*. One-half of the world is drugged to death when sick, and one-half of the remainder is fretted to death. We have frequently saved life by standing between the patients and their friends.

The world has got a bad fashion of making a terrible ado, keeping up a consternation, nursing and fussing continually, while anxious relatives, sympathizing friends, mysteriously gibbering doctors, meddlesome nurses, and whispering watchers, add their mite of mighty influence to the wrong side, and all because somebody is sick and needs rest. And the whole mischief is traceable to a false dogma in medical science in relation to the nature of disease. The authors teach that disease is an entity, a thing which travels about, pervades the air, penetrates our dwellings, and finally attacks us; and this absurd phantasm is easily *transmogrified* by the ignorant and unthinking multitude (unthinking on this subject, we mean,) into something analogous to a witch, a ghost, a goblin, spook, fiend, or demon, which nothing but the doctor's poisons, dealt out by the doctor's own hand or pen, can assuage, pacify, eradicate, exorcise, kill, or cure.

The charms, incantations, and amulets of the ancients, were not more silly, and the necromancy and pow-wows of the Indian tribes of the present day are not more ridiculous, (and they are predicated on precisely the same false notion of the nature of disease,) than are the dosing and drugging, and slopping, and stuffing, and watching and fretting of the regular physicians of to-day, and the patrons and nurses of their school. Nine out of ten of all the maladies of all the people of the world would get well in a few hours, or days, *if left to themselves*, with no other appliances than such as instinct would suggest and common sense employ. Yet, in nine cases out of ten the doctor is called, and if he be a drugopathic doctor, one-half his patients are in danger of a protracted illness, and one-half of these are sure of a ruined constitution, not because of the disease, but *be-consequence* of the drugs.

When we visit a patient in the country, our greatest difficulty is to keep the friends quiet, when nothing but let-alone-ativeness is needed. All are willing to do something; every one is anxious to lend a helping hand; and people generally estimate a physician's knowledge and skill by the extent or variety of his prescriptions. Few can understand the quiet working, yet efficient remedial resources of nature when undisturbed.

EFFECTS OF SMOKING TOBACCO.

The following is an extract from an Essay on Smoking Tobacco, submitted by Dr. Richardson to the British Association for the advancement of science. Being an apology for smoking, the frank acknowledgement of its injurious effects should have weight with all.—*Review.*

"The water vapor of smoke is not injurious, but the carbon in it settles on the mucous membrane, and irritates the throat. The narcotic effect of tobacco smoke, if received into the lungs, resides in the carbonic acid, the ammonia causes dryness, a biting of the mucous membrane of the throat, and an increased flow of saliva—experiences familiar to smokers, it renders the fluid too thin, causing an angularity of the blood corpuscles, suppression of the billiary secretion, and yellowness of skin, quickening and then reducing the action of the heart. In young smokers it produces nausea.

The empyreumatic substance seems to have little effect except in giving the peculiar taste to tobacco smoke, and after a while of making the breath of tobacco smokers unbearable. Nicotine is rarely ever imbibed by the cleanly smoker. It affects only those who smoke cigars by holding them in the mouth, or dirty pipes saturated with oily matter. When absorbed, its effects are injurious, such as palpitation of the heart, tremor and unsteadiness of the muscles, and great prostration. It will not of itself, produce vomiting; it is the bitter extract which is the cause of this, imperceptibly swallowed and taken into the stomach."

OVER EATING.

All men agree that a glutton and a drunkard are approbrious and ignominious. All men join in decrying them and inveighing against them; and we are perhaps not in danger of becoming drunkards and gluttons. But there are many men who eat beyond the necessities of nature. They obscure their minds. You must take your choice between your brain and your stomach. The two together cannot be populous. If you fill the one, you must relieve the other. If you will work your head, you must carry temperance into your diet. Full-feeding and full-thinking never go hand in hand. There are hundreds of men, who, being of a vigorous physical frame, and of an active appetite, unconsciously eat to repletion, and then, through fevers, and indigestion, and the disturbed functions of their whole system, they labor through the day to discharge their duties, toiling, fretting and troubled, and do not know that the cause of the mischief is a slight excess in eating.

There are many men who, by this simple act of taking too much food, twice or thrice a day repeated, keep all their feelings upon an edge, so that they are irritable and quick, or make themselves stupid and slow. There are many persons who, by mere over-eating, take from sleep its refreshment, and from their waking hours, their peace, by the gnawing of the worm of appetite.—*Ex.*

EXERCISING THE MUSCLES.—It is a well established fact in physiology that the muscles can only be increased in size and strength by exercising them. In fact, if they are not exercised, they will wither away, and lose what strength they already possess.

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AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

ALL NIGHT IN PRAYER.

"He went out into a mountain to pray, and continued all night in prayer to God."—LUKE 6: 12.

All night in prayer the Holy One,
Far from the unbelieving throng,
In a lone mountain's calm retreat,
Held converse with his God alone.

His head was wet with dews of night,
The chilly winds rushed moaning by,
And the pale stars looked sadly down,
While Jesus raised to heaven his cry.

All night in prayer, the sinless One!
What was the burden of that prayer?
Was it a ruined, blighted world,
Which erst was once so good and fair?

Perchance, with clear prophetic eye,
Through the vista of future years
He saw life's weight of misery,
Of pains and groans, and griefs and fears;

And knowing that to him was given
A glorious mission to fulfill,
He supplicates the throne of heaven
For strength to do his Father's will.

Although his voice in Palestine
Is heard no more in vale and hill,
Exalted to his Father's throne,
In heaven above he prayeth still.

He knoweth all our sorrows here,
He sees how weak and frail we are,
And for the humble, contrite soul,
He intercedes with earnest prayer.

He pleads for me, a sinner vile,
Oh, matchless, condescending One!
Oh, weary heart, rejoice, rejoice,
Thou hast the prayers of God's own Son!

And he is coming back again,
No more to pray on Judah's height,
But on his Father's throne to reign,
And take what is his own by right.

Oh, speed the day! Oh, haste the hour!
Oh, resurrection morning, come!
I long to meet the loved and lost,
And with them reach my Eden home.

Farmington, N. H. M. S. HORNE.

For the World's Crisis.

"THE CROWN OF LIFE."

"That death might be swallowed up in victory," "at the last trump, for the trumpet shall sound, and the dead shall be RAISED *incorruptible;* for this corruptible (body) must put on incorruption, and this mortal (life) must put on immortality;" and that is just what all, that are "in the body," the church, are *groaning* to "be clothed" with: *immortality.* Have you got it? Paul intimated quite clearly that he had it not, for he told Timothy (1st 6: 16) that the King of kings, and Lord of lords, ONLY *had immortality;* and in 2 Tim. 1: 10, he says that "Christ has brought life (*eternal life*) and immortality *to light,* through the gospel" (i. e.) through *the resurrection.* See 1 Cor. 15: 1–4, and 12–18; 2 Tim. 2: 8. In Rom. 2: 7, he says we are "to seek for immortality," by patiently continuing in well doing; and if we thus continue, God will render to us "eternal life." And in 1 Cor. 15: 53, he tells us that we "must *put on* immortality," at the last trump, by a resurrection from the dead, or by being *changed* from mortal to immortal, from corruptible to incorruption.

So the *resurrection* of Jesus Christ becomes the solution of the problem, the demonstration and illustration of *the way* in which and *the time* when we are to be "clothed with our house *from* (not in) heaven." It is "from heaven," because "eternal life is the gift (or favor) of God," and is to be "brought unto us at the revelation of Jesus Christ." In 2 Tim. 4: 8, Paul called it "a crown of righteousness," which the Lord, the righteous judge, will give to *him* at "THAT *day;*" . . . unto ALL *that love his appearing.*" It is the *reward* of "that righteousness which is through the faith of Christ, . . . which is of God by faith," the "POWER *of his resurrection,* by which we "attain unto *the* resurrection," that one in which we stand clear out from among the dead ones.

In 1 Cor. 9: 25, Paul styles it an "incorruptible" crown; and the apostle James (1: 12) says it is "*the crown of* LIFE," which the Lord hath *promised* to *them* that *love* him." In 1 Pet. 5: 4, it is called "a crown of glory," an unfading crown, which "*we are to receive* WHEN *the chief Shepherd shall* APPEAR." In Rev. 2: 10, He that "was dead, and is alive says," Be *thou* faithful UNTO *death,* and I will give THEE *a crown of life;*" "for (3: 11) Behold, I come quickly; hold THAT fast which thou *hast,* that no man take thy CROWN." "Who also hath given unto us the *earnest* of the Spirit," that we may be clothed with immortality.

Have you got it? Have you even got the earnest, the pledge, the guarantee, of the inheritance, until the redemption of the purchased possession? See Ps. 2: 8; 22: 27; 72: 8; Isa. 45: 18; Prov. 10: 30; 11: 31; and 2: 21, 22; Matt. 5: 5. And without this "through ticket," how do you expect ever to reach the everlasting depot of eternal glory? Without "a check," how do you expect ever to obtain your clothing,—immortality, eternal life? When you reach the terminus at "the other end of the road;" when "the conductor" shall cry "ticket!" what can you say, after having been offered a "free pass," and have none? "And he was speechless." When you stand in that vast crowd of travelers, "on the other side," and call on the "Master" for "clothing to hide your nakedness," what will you do when he says "check," and find yourself without it, "wretched, miserable, poor, blind, and naked"? Why will you not *now* come to Jesus Christ and obtain, when it is offered to you without money and without price? "From him that hath not (improved what he hath received) shall be taken, even that which he hath"—received. "For every one must receive the things in the body, according to that he hath done, (in body) whether good or bad." "Behold, I come quickly; and my *reward is with me,* to give to every man according as *his* WORK shall be." "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation,—gold, silver, precious stones, wood, hay, stubble; every *man's* WORK shall be made manifest: . . . and the fire shall try every man's work; . . . if any man's work abide, (stands the test) *he* shall receive *a reward;*" but "if any man's work shall be (wood, hay, stubble) burned, he shall *suffer loss:* but HE *himself* shall be saved; yet so as by fire." See Mal. 4: 1; Matt. 3: 10, 12; Matt. 13: 38–43. "For we are laborers together with God: ye are God's husbandry, God's building." We are his "workmanship." 2 Cor. 5; Rev. 22; 1 Cor. 3, and Eph. 2.

Take good care what you work into his building,—into the body, the church, for he will try it by fire, and He "will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth ("house of this tabernacle," tenting or dwelling); for the LORD hath spoken it." And it *shall* be said in THAT *day,* "Lo, THIS *is our* GOD; we have *waited for* HIM (not *have been with him,*—not have *gone* TO *him;* but "have *waited* FOR *him;*" and, says Job, "If I *wait,* the GRAVE is *my* HOUSE; we have *waited* FOR the *adoption,*" have "waited for HIS SON *from* heaven," not in heaven), and *he* WILL *save us;* THIS *is the* LORD; we *have* WAITED *for* HIM; *we* WILL *be* GLAD and *rejoice* IN *his* SALVATION." Hear the word of the LORD, ye that tremble at his word: Your *brethren* that *hated you,* that cast you out, for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. 66: 5.

On a certain occasion prior to his going away, Jesus said to the Jews (John 7: 34 and 8: 21), "Ye shall die in your sins: Whither I go, ye cannot come," and in chap. 13: 33, he said to his children, "And as I said unto the Jews, Whither I go, ye cannot come." "So now I say unto you." Some seek to evade the force of this, by saying, they could not follow him *then,* and refer to verse 36, where he says to Peter, "But thou shalt follow *afterwards,*" implying by this reference that they would follow him to glory "when they died. *See Barnes' Notes,* p. 344. Whereas the true meaning evidently refers to the *resurrection.* See 1 Cor. 15: 23. "Christ the *first* fruits: "*afterwards* they that are Christ's *at his coming,*" and unquestionably among *them* will be Peter. See also chap. 14: 19, 23. "Because I live, ye shall live also," "and my Father will love him, and we will come unto him and make our abode with him." See chap. 6: 44, 54, 57, and Rev. 20: 11–15, and 21: 3, 4. So only seven verses forward, he is *going to prepare a place for them,* and if he went, . . . he would *come again;* WHEN? when the *place was prepared,* and THEN he would *receive them unto himself,* "that where I AM—when he comes *again*—THERE *ye may be also.*"

Now he has not yet "come again," the second time;" consequently the place is not yet prepared, and he has not yet "*received them to himself.*" But when he does "come again," then he will be *here,* in the *earth,* in the "*tabernacle* of the congregation," the earthly sanctuary, the "building of God," eternal in the heavens;" which he will prepare, and *when* ready, "he that *will* come, shall come and will not tarry." Look at Lev. 16: 16, and you will find the law by which He is to prepare the place; until that is accomplished NO MAN "in the body" or "out of the body," can "be *present* with the Lord;" for HE "is *absent,*" gone away into heaven," "beyond the vail," to appear in the presence of God *for us,*" and has positively affirmed that "whither I go, ye *cannot come;*" because we are loaded with death, and *must* remain subject of it and to it, and under it, until he *returns* to ABOLISH *death,* and because *then* "*present with* the Lord," be accepted of him and receive from him A CROWN OF LIFE. Amen.

Olena, O. G. W. STETSON.

For the World's Crisis.

THE PASSOVER.

As we are not all agreed in regard to the Passover, or Lord's Supper, I propose by the help of the Lord to say a few words. Truth is what we ought to seek after, and should receive it let it come from whatever direction; whether from the high towering synagogue, or the country school-house; whether from the man that can read Hebrew and Greek, or from those who cannot: it is truth we want.

Now to the question. Is the supper that we find mentioned in John 13: 2, the same as that in Matt. 26: 19, 20, and Luke 22: 1, and Mark 14: 12? It is claimed that supper recorded by John 13 is not the same, or was not on the same night; let us see if that is so. For the sake of getting at the truth, suppose that it was not, that it was one, two, or three days, or more, before, as claimed. What took place on that night as recorded by John 13? In the first place, was Jesus betrayed that night? Read the twenty-first verse. "When Jesus had thus said, he was troubled in spirit, and testified, and said, verily, verily, I say unto you, that one of you *shall betray me.*" Who was it? Read the twenty-sixth verse. "Jesus answered, he it is to whom I shall give a sop (or morsel) when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot, son of Simon." Do you think they learned that night who would or who did betray him? If so, let us look for awhile to the passover in Matt. 26, where he partook of the bread and wine, which is claimed was after the supper, as spoken by John 13. "Now when even was come, he sat down with the twelve. And as they did eat he said, verily, I say unto you, that one of you shall betray me." Now does it not look strange that they should ask who it was, if they knew, or if they were informed one, two, or more nights before? Read the twenty-second verse. "And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?"

You will take notice in the twenty-third verse, "And he answered and said, he that dippeth his hand with me in the dish, the same shall betray me;" not did betray before at that supper, as it would have been if there were two suppers; for it is positive that he was betrayed on that night, and they knew who it was. Now to have all this acted over, as it must have been if there were two separate meals, or passovers, or suppers,—whatever you may please to term them, to my mind does not look reasonable.

Again, I will call your attention to one other fact, that is, what he told Peter in John 13: 38. "Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice." Now turn to Matt. 26: 34. "Jesus said unto him, verily, I say unto thee, that this night before the cock crows, thou shalt deny me thrice." To all those seeking for truth, bear in mind that the passover, or supper, was in the night, or evening. You will see that this is the supper mentioned by John, which is claimed took place before the one where they partook of the bread and wine. Now who believes there was no crowing of the cock from the time they partook of the supper as recorded by John 13, until the night in which Peter denied his Lord? Why not believe Jesus? He said, "this night." The cock usually crows every morning, and Peter heard and remembered. I do not think they kept silent for the sake of accommodating me or you, or any one who wants to make two separate suppers, or feasts, or passovers. I choose to let it stand as it is.

Whoever reads this I hope will not think I throw away any who do not believe as I do. I must believe for myself. If I heard to every one who comes along, I should have more than I could do; but it is enough for me to hear the Master. So I will close, praying the Lord to lead and guide us in the ways of truth, hoping we may all land safe on that beautiful shore.

One word more. Read *The Emphatic Diaglott's* translation of John 13, and onward; perhaps it will help to reconcile the matter. May God help us to search the Scriptures, and to practice what we see to be truth. Your brother in Christ,

Concord, N. H. JOHN T. KIMBALL.

For the World's Crisis.

THE YEAR OF THE CRUCIFIXION.

On p. 193 of the "Book of Daniel Opened," we observed that Tiberius died A. D. 37. Josephus says when Herod heard of the death of Tiberius, he "recalled his army," and sent them back into "their winter quarters." Hence the passover, during which Herod, being at Jerusalem, first heard of the death of Tiberius, must have been an early one; and the passover of A. D. 37, being on the 20th of March, was about the earliest one that the Jews could have; but the passover of A. D. 38 was on the 8th of April.

If this proves that Tiberius died A. D. 37, all that remains to enable us to know the year of the crucifixion is to learn whether it occurred on the fifth or sixth day of the week. If on Thursday, it was on the 6th of April A. D. 30; but if on Friday, it occurred on the 3d of April, A. D. 33; for there is no other year within the limits of the disputed point of time, in which the passover occurred on either of those days.

Some suppose that the crucifixion may have occurred as late as A. D. 37; but the passover of 37 fell on Wednesday, the day on which no one says that our Lord was crucified. All admit that Tiberius died before the passover of A. D. 37. And before the death of Tiberius, Pilate, having lost his authority as governor, was sent by "the orders of Vitellius" to Rome (Jose. Ant., b. 18, c. 4, s. 2) which proves that the crucifixion could not have been later than A. D. 36, for Pilate was governor when our Lord was crucified (Matt. 27: 2).

At the time our Lord was crucified, Caiaphas was the "high priest" (Matt. 26: 3), and before the 20th year of Tiberius, Vitellius "deprived this Caiaphas of the high priesthood, and appointed Jonathan to succeed him" (Jose. Ant., b. 18, c. 4, s. 3 and 6), and Herod "deprived this Jonathan of the high priesthood when at Jerusalem, at the time when he heard of "the death of Tiberius" (Jose. Ant., b. 18, c. 5, s. 3). This proves that the time Luke speaks of Herod's being at Jerusalem was at least three years before the death of Tiberius; for Caiaphas, who was at that time high priest, was deprived of his priesthood, and this Jonathan succeeded him before the twentieth of Tiberius. Hence the crucifixion could not have been later than A. D. 33.

As Herod died B. C. 4, our Lord's birth could not have been later than that time, hence he could not have been less than 37 years old in A. D. 34, and I believe all are willing to admit that he was not over 37 when crucified.

The twentieth of Artaxerxes, according to Ptolemy, was B. C. 445. If from this we reckon Daniel's 69 weeks, or 483 years, we have A. D. 39. If we reckon from Artaxerxes' 19th year, that is, B. C. 446, we have A. D. 38. Those who forget that in crossing the christian era, we should always diminish one, make it A. D. 37. But if from April, A. D. 37, we run back 483 years, it will bring us to April B. C. 447; that is, to the 18th of Artaxerxes, according to Ptolemy. Thus, if to 447 we add 37 diminished by one, we have 483.

The 32d year of Artaxerxes, according to Ptolemy, was B. C. 433. And if from April, B. C. 433, we reckon 2300 years, we have April A. D. 1868; but since some say "this would terminate the 2300 days no later than A. D. 1867," it would be well to test the matter by using the Julian period. The Julian period for B. C. 433 is 4281; to which add 2300, and we have 6581, which is the Julian period for A. D. 1868.

WM. C. THURMAN.

For the World's Crisis.

THE LAST TRUMP.

"Behold, I show you a mystery. We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet *shall* sound, and the dead *shall* be raised."—1 COR. 15: 51, 53.

When the last trump shall sound all earth shall hear,
The sea's wide trembling waves be fixed with dread,
The startled mountains turn their iron ear,
The hills shall flee away and hide their heads.
Leviathan shall plunge into his cave,
His deepest cave; the lion to his den;
In the black clouds the birds their wings shall wave,
And screaming loud, respond the cries of men;
And men, poured forth from cot and splendid hall,
Shall mingle with the cattle in the fields,
While, tost and breaking at the trumpet's call,
The rending ground beneath their footstep yields.
When all is changing, all in horror mixed,
"The christian's soul remains, believing, calm and fixed."

LAURIE J. SWETT.

Kennebunk, Me.

For the World's Crisis.

CHRISTIAN UNION.—No. 13.

Catholicity of Eminent Witnesses for Christ. Their Love to all Saints.

Hear John Wesley:—"If we take this word in its strictest sense, a man of a catholic spirit is one who gives his hand to all whose hearts are right with his heart; one who knows how to value and praise God for all the advantages he enjoys—for the knowledge of the things of God, and the true scriptural manner of worshiping him; and loves as friends, as brethren in the Lord, as members of Christ and children of God, as joint partakers now of the present kingdom of God, and fellow heirs of his eternal kingdom; all, of whatever opinion, or worship, or congregation, who believe in the Lord Jesus Christ, who love God and man; who, rejoicing to please and fearing to offend God, are careful to abstain from evil and zealous of good works."

Hear the noble-hearted Hannah More:—"My very soul is sick of religious controversy. How I hate the little narrow names of Arminian and Calvinist. Christianity is a broad basis. *Bible christianity* is what I love. It does not insist on opinions indifferent in themselves—a christianity practical and pure, which teaches holiness, humility, repentance, and faith in Christ, and which, after summing up all the evangelical graces, declares that the greatest of these is charity."

Rev. Geo. Whitfield, on the "Warfare of Sects," says:—"Though we all profess to own one Lord, one faith, one baptism; though Jesus Christ never was, and never will be, divided in himself; yet the followers of Jesus Christ have in all ages been sadly divided among themselves; and what has rendered the case the more to be pitied is, that they have generally been divided about the circumstantials of religion; they have generally received one another to doubtful disputation, and embittered one another's hearts by talking about those things which they might either do or not do, either know or not know, and yet at the same time be the true followers of the meek and lowly Jesus. I am verily persuaded that this is the great artifice and engine of the devil."

The Rev. R. Ryle, whose praise is in all the churches, speaking of the one church above and the one church below, says:—

"The one true church is *composed of all believers in the Lord Jesus.* It is made up of all God's elect, of all converted men and women, of all true christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of the Son, the sanctifying work of the Spirit, in that person we see a member of the one true church.

It is a church *of which all the members have the same marks.* They are all born again of the Spirit. They all possess "repentance toward God, faith towards our Lord Jesus Christ," and holiness of life. They all hate sin and they all love Christ. They are all led by one Spirit. They all build upon one foundation. They all draw their religion from one single book—that is the Bible. They are all joined to one great centre—that is, Jesus Christ. They all, even now, can say with one heart and voice, "Amen and amen."

The following was adopted at the meeting of an association of Congregational ministers in Nothern Ohio:—

"Believing sectarianism, or the division of the christian church into diverse and rival denominations to be not only inconsistent with the spirit of christianity, but exceedingly disastrous to the cause of Christ, therefore,

"*Resolved,* That we esteem it to be the sacred duty of all christians to labor for the total extinction of the spirit of sect, and both by precept and example to show that they regard as totally erroneous those views of the ordinances of church organization which lead to such divisions, and that we regard as invalid and unscriptural every plea that may be urged in justification of the act of severing into parties, the militant church of Christ."

In harmony with the above, we call to mind the proceedings of a religious assemblage still further East on an earlier occasion.

"And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophet; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build up again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

Also a prayer offered on a very similar occasion by one whom the whole christian church are wont to revere.

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

And reader, forget not the great object of God's gracious purpose, through Christ's atoning sacrifice, as stated by the chief of the apostles.

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: In whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledg of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church."

Do not all these witnesses agree as to the unity of the household of faith?

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

EXCELLENT TESTIMONY.

As I was reading Dr. Adam Clarke's Notes on the eighth chapter of Proverbs, which is sometimes quoted to prove the tri-unity of God, I found the following choice testimony, which I reproduce for the benefit of those who are inclined to believe certain *unscriptural* doctrines, now quite popular, mainly because the *Fathers* of the dark, darker, darkest ages of the Christian dispensation, believed and taught them. On the application of the eighth of Proverbs to the Trinity, as proof of that doctrine, although he regards it as simply being a personification of wisdom, he remarks:

"As to the *Fathers* in general, they were not all agreed on this subject, some supposing Christ, others the Holy Spirit, was meant in this chapter. But of these we may safely state, that there is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish church that may not challenge them as its abettors. In *points of doctrine* their *authority* is WITH ME NOTHING. *The word* of *God* ALONE *contains* MY *creed.* On a number of points I can go to the *Greek* and *Latin Fathers* of the church *to know what they believed,* and what the people of their respective communion believed; but after all this, I must return to God's word to know what HE *would have* ME *to believe.*

No part of a Protestant's creed stands on the decision of Fathers and Councils. By appealing to the Bible ALONE as the ONLY *rule* for the FAITH and *practice* of christians, they confounded and defeated their papistical adversaries who *could not* PROVE *their doctrines* but by *Fathers* and *Councils.* Hence their *popular doctrines* stand in their ultimate proof upon *these,* and those of Protestantism on the Bible." How just these remarks. In Dr. John Cumming's discussion with Brown, the Romish barrister of London, Cumming contended against the traditionary teaching of the church as *proof of any doctrine,* standing on the Protestant ground of "*the Bible alone*" as proof; when in reply, Brown, shrewd enough to do it, wounded him between the joints of his armor, by accusing him of contending against the teaching or tradition of the church as *proof* of doctrine, in argument, but at the same time tenaciously holding doctrines as a part of his church creed which rested *on no higher authority,* and could be proved by no other means, viz., the doctrines of *Infant Baptism,* and the observance of the first day of the week as the christian Sabbath, or Sabbath of the Lord, challenging him *to prove them by the Bible,* his only admitted rule of faith, without reference to the Fathers. Cumming parried off the blow, and evaded the point, by saying that the reference was irrelevant. Perhaps it was the best he could do, unless he admitted himself beat in this instance, which would have been humiliating.

While on this point allow me to quote from Adam Clarke's Christian Theology, page 329. He says: "Bodies of Divinity I do most heartily dislike; they *tend to supersede the Bible;* and, besides this, they are *exceedingly dangerous. They often give false notions,* and by their mode of quoting isolated texts of Scripture, *greatly pervert* the true meaning of the word of God. This is my opinion of them."

Let us "cease from man, whose breath is in his nostrils;" and cleave to the word of God, "hold fast the faithful word," "the word of life," that we may rejoice in the day of Christ.

Stanbridge, C. E. CHARLES P. DOW.

For the World's Crisis.

CHRONOLOGY.—No. 1.

I believe that Josephus is the most reliable historian that we can find for facts and dates connected with the history of Jerusalem, during the reigns of Augustus Cæsar and several succeeding emperors of Rome. His manner of recording events, the reflections he makes on the lives of rulers, and his recognition of an overruling providence in the affairs of men, give me confidence in his truthfulness. This feeling is greatly confirmed by reading in Eusebius' Ecclesiastical History. That early christian chronologer quotes largely from Josephus and calls him "the distinguished historian among the Hebrews." Therefore in searching for the date of the birth of our Savior, I come to Josephus to find the year in which Herod the Great died, and consequently the time of Jesus' death. Though I were able to read heathen Roman historians, I would pass them by and prefer the pages of the Jewish historian.

Dr. Jarvis has shown, in his great work on chronology, that computations of the most eminent early christian writers, Eusebius not excepted, cannot be harmonized with themselves, much less with each other. There is no such inconsistency in Josephus, at least not from the one hundred seventy-ninth Olympiad (B. C. 64), down to the destruction of Jerusalem. His record of events, during this space of time, is harmonious in its dates throughout his various "Books." I have not found a single instance of disagreement.

The only question I have heard on referring to Josephus is, whether those Olympiads are correctly adjusted to our Anno Domini. I believe they are. If Sir Isaac Newton, and the most able scholars since his day have confided in the adjustment (the first Olympiad began 776 B. C., and the 195th O. begins with our Vulgar Era, or A. D. 1), why should we doubt this matter any sooner than we doubt the date of any ancient event that is confirmed by history and astronomy? Indeed Dr. Jarvis has proved that this arrangement is thus made, if astronomy and history can decide any question.

Worcester defines the word Olympiad:—"The space of four years, reckoning from one celebration of the Olympic games to another. From the celebration of those games the Greeks computed their time."

I intend to present, in the next article, some extracts from Josephus, in which those Olympiads are named that have a bearing on our subject, which will enable our brethren to form a simple, but I trust satisfactory, table of chronology. JOHN LYLE.

Newark, N. J., July, 1865.

For the World's Crisis.

BORN OF WATER.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—JOHN 3. 5.

As some think the expression "born of water" has reference to water baptism, I would like to present a few thoughts that seem to me to be truth; if they are not, I hope no one will receive them as such.

In the verse following this text Christ briefly explains what he had just been saying to Nicodemus concerning the new birth by saying, "that which is born of flesh is flesh, and that which is born of the Spirit is spirit." As much as to say, you have had one birth, born of the flesh, or, as Paul expresses it, when talking about the resurrection, "The first man Adam was made a living soul, the last man Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth earthy, the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Nicodemus thought Christ a teacher from God, because of those miracles that he did, and Christ was instructing him that *every one* must have that same power begotten in them that would when matured and born enable them to go unseen, like the wind, as Christ did, when after he had his glorified body, on the first day of the week, when the doors were shut, where the disciples were assembled, he came and stood in the midst, and said unto them, "Peace be unto you." That fifth kingdom that the God of heaven is going to set up, which shall never be destroyed, is designed for a race of beings that have been first *generated* and then *regenerated,* and for no other. Christ himself the King of that future kingdom did not take on him the nature of angels, but the seed of Abraham,—went through the same fitting process, and is now waiting in a state of expectation until his enemies shall be made his footstool.

If "born of water" means baptism, how can the thief on the cross, and a great many others that we have good reason to believe will be saved, having repented and received the indwelling of the Spirit of God, while on their death-beds (although it never ought to be put off until then), infants, too, and little children, of whom Christ said of such are the kingdom of heaven, enter there, if it is baptism?

Baptism is all important where it can be administered, like every other command of God; for there are no non-essentials given by inspiration of God.

LAURA ANN WHEELER.

Hawley, Mass.

RELIGIOUS ARISTOCRACY.

Our nation has just closed a most distressing war, brought upon us by a social aristocracy. Had our governments, national and state, been true to their own principles and given to every man his rights, without regard to race or complexion, what an untold amount of suffering would have been avoided! It is never safe to withhold from others their God-given rights. Yet this is done by the churches. It is done systematically, and by almost common consent. Christianity greatly suffers in consequence. Our free institutions—our civil and religious liberties, are endangered thereby. A reformation is loudly demanded. The point to which we specially refer is this. The poor, as a body, are deprived of their right of hearing the gospel. This right belongs to them. It is theirs by virtue of the common brotherhood of man. The gospel belongs to man, as man—not because he can pay for it—but because he needs it,—therefore it belongs to them. But it is theirs by special bestowment. Jesus said, The poor have the gospel preached unto them. This was the crowning proof that he was the Messiah. The gospel then was especially designed for the poor. It is for all—for it is to be preached to every creature—but their claims are paramount. If there is any preference they must have it. So it was in the days when its Author taught upon the earth. So it was in Paul's day. For he says, "Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." A church of which such a description is true could not possibly have founded a religious aristocracy based upon money. The poor must have been the special objects of their attention. The testimony of St. James is to the same effect. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" It is plain, then, that the poor have a right to the gospel. It belongs to them just as much as freedom belongs to humanity.

The system of selling or renting pews in houses of worship deprives the poor as a class of the right to hear the gospel preached. Where can they hear it preached if not in houses specially set apart for this purpose? How can they hear it preached there if they have not the right of admission? What right have they there if others have paid for the exclusive privilege of occupying its seats? They feel that they are intruders. Seats may be reserved for the poor, but who, in this country especially, wishes to advertise his poverty to a church full of people? Those who have sufficient humility for this purpose must be saints already. Men generally do not like thus to accept as a gratuity what others claim as a right. The church has no authority to make any such conditions of hearing the gospel. She has no right to require that a man should be either tolerably rich or exceedingly humble to be allowed to listen to the glad tidings of salvation. The provisions of gospel grace are free—without money and without price; so too, should the proclamation of this gospel be free. Let the ministry be supported by voluntary contributions, as they were in the days of the apostles, and as they have been ever since, until within a few hundred years. But as it is now, the masses are practically excluded, especially in the cities, from Protestant houses of worship. Roman Catholic churches are generally open to all worshipers. Here the rich and the poor meet together—the millionaire and the hod-carrier listen to the same instructions, kneel side by side at the same altar, and are partakers of the same communion. It is this which enables her to retain her hold upon her masses, and to increase in wealth and numbers and influence with a rapidity unequalled by any other denomination.

If we would not see the power of the Pope predominant and Romanism established by law, the Protestant churches must come back to gospel principles. Let the pew doors be taken off, let pride and aristocracy be laid aside in the house of God, and let vital godliness take the place of cold formality, and the regenerated American churches would check the progress of Romanism and infidelity, and send forth a pure christianity to bless the nations of the earth. Some wealthy churches have been partially awakened to the importance of this matter. While they retain their own exclusiveness they build or rent a chapel in a destitute neighborhood and sustain a preacher there. This arrangement answers but little purpose except to quiet the consciences of the benefactors and to give offence to those whom they would especially benefit. "It is because they do not want us in their grand churches that they keep this up," said some common people of a free seat chapel sustained by the contributions of the wealthy churches. They would not enter it. The so-called mission was a failure. To reach the masses we must go among them, as of them, and not as patrons. There should be no caste in the house of God. All ye are brethren. The petty distinctions of society have no right among the followers of the despised Nazarene. "And this I say to every man that is among you, not to think of himself more highly than he ought to think, but soberly, according as God hath dealt to every man the measure of faith."—*Earnest Chris.*

For the World's Crisis.

VISIT TO LOW HAMPTON, FATHER MILLER'S GRAVE, AND THE OLD HOMESTEAD.

Monday morning, July 3d, in company with Srs. Rogers and E. S. Jennings, we left Poultney Village for a pleasant ride of seven miles, to visit the memorable Low Hampton farm, house, and grave of our much esteemed and lamented Bro. Wm. Miller. Our ride was pleasant through the beautiful scenery. We stopped to dine with the family of Bro. Phelps, and after an agreeable chat and rest, in company with Sr. Phelps (a niece of Father Miller), we repaired to the burying ground, and soon made our way to the grave of the man of God, who had done his work so faithfully and died at his post.

I stood by the grave of the man whom of all others in his life I had the greatest desire to see and hear, but which privilege I never enjoyed, while thousands listened to his voice and received with gladness the precious truths that fell from his lips. He has done the work God assigned him, and done it well. Here he sleeps, resting in hope, and will arise in the morning, with Abraham and all the old patriarchs, prophets, apostles, and martyred hosts, when every "jewel" in the dust and on the earth will mingle their voices in one grand chorus, and help swell the triumphant song of victory over death and the grave. God help me, that I may be there with that white-robed company.

His tombstone is a plain white marble, with an open Bible at the head. Then follow his age and death, with a verse of scripture found in the 12th chapter of Daniel. "But go thy way, till the end be; for thou shalt rest, and stand in thy lot at the end of the days." At the top is another verse engraved, found in Dan. 8: 15. "And he said unto me, unto two thousand three hundred days; then shall the sanctuary be cleansed"; with some other scriptures from Daniel's prophecy touching the time. Query. Did God send his angel Gabriel down to earth to instruct his servant Daniel, and to make this man understand? The subject was definite time. And did the angel obey? and did Daniel write it down? and if so, for what? never to be understood? shall we charge our Creator God with folly? Never! it is written as with an iron pen and lead in the rock forever: "The wise shall understand"; and if the sum is not now correctly understood, it will be, for God's word cannot be broken, no more than the bones of Jesus could be broken; and may God forgive our brethren who have cast so much dust upon this great and glorious subject of time, and would have us throw away all the light that has shined upon our pathway in the past, calling it a delusion, false light and glory.

We believed, and therefore have we spoken. And what if the point of time then believed did pass, and the time was not reckoned correctly? shall we call it all a delusion of the brain? No, never. God moved upon his servants to search the prophecies, when the light on the time of our Lord's return was due to the church, and the midnight cry to be sounded; and those that have never eaten of the book know not of its sweetness, and may never taste of its bitter; but those of us who have are willing to eat both the bitter and the sweet, knowing this is in the order of God, and are willing to suffer the consequence; and we mean to walk in the prophetical light that has shone in our pathway for more than twenty years in the past, believing it will shine more and more, and we shall have the true time to lighten us into the perfect day and the everlasting kingdom. Amen.

After standing by the grave and meditating upon the last twenty-three years, we withdrew from the cemetery, and repaired to the Low Hampton farm and homestead. In a few moments we were in full view of a large two-story house, painted white, with green window blinds. A son, who lives on the farm, kindly greeted us at the door, took care of our team, and a lady waited upon us into the house. We took a seat in the dining room, to rest a moment, and then were invited to the front rooms. As I entered the room where the good man had studied the sacred pages for years, searching for the truth as for hid treasures, with the spirit of prophecy in heart, I made for the corner of the room where his desk had stood, with his Bible and Concordance, and as I sat me down in a chair, I remarked—"O that his mantle might fall upon me!" The feelings of my heart at that moment my pen cannot describe, but I wept like a child.

How quickly my mind was carried back twenty-eight years ago, when first I heard the name of William Miller and the sound of Jesus' coming in 1843. O the great burning day! so near, and I unprepared. I rested not till I had made Christ my friend. Then I loved his appearing, and could respond with the church, "Amen, even so, come, Lord Jesus"; and although so many years have intervened, and the Master has not yet appeared, I as firmly believe to-day as I did then that God was in that great move of the church in 1843, and what we do not fully understand now we shall know hereafter. I thanked God for the privilege of sitting in that sacred spot, and I never felt more like holding fast to the light I had, and enduring unto the end that no man take my crown, than at that moment.

We repaired to the other room, and sat down to view the likeness, large as life, of Bro. Miller, and also of his worthy companion. And this is all I shall see of this worthy couple until I meet them in the paradise of God.

I thought of the barrel of jewelry, the stone wall, etc. As for the jewelry, there was none to be found, but we could go out and view the farm, and see the stone wall I had heard so much about in '42 and '3, as being built in those years. I looked for the wall, and behold, a few rods of old brown sunken wall near the house, which looked as if it might have been built fifty years ago. I inquired of the son,

"How long has this wall been built?"

"Oh! when I was a boy."

"And where is the wall that was built in 1843?"

"Over across the way."

"And who built that?"

"O, the man that owned it, a neighbor of ours."

"Very well, I am satisfied now as I ever have been. Father Miller lived out his faith, notwithstanding all the lies told about him, and rests in hope." I ran down to the wall (as I was in the enclosure), found a loose piece, snatched it from its hiding place, and took it along with me as a relic of Father Miller's "stone wall."

I left the place and returned to Poultney, feeling thankful I had been permitted to enjoy the privilege of viewing the old homestead and grave of Father Miller.

ABIGAIL MUSSEY.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Aug. 1, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

☞ FRACTIONAL CURRENCY.—In sending us fractional currency, be careful to send only that which is good. There are many counterfeits in circulation, and much that is sent us is so dim, dirty and defaced, that we cannot pass them. Please send us none such, and save us the trouble and expense of returning them to the sender.

DEDICATION AT LAKE VILLAGE.

The dedication of the North meeting-house, in Lake Village, N. H., July 22d, passed off very pleasantly. The house has a very desirable location, on a hill, overlooking beautiful scenery around. We rarely see a pleasanter place than Lake Village; and we have a very fine view of it from the meeting-house.

Bro. T. W. Piper was with us to assist in the exercises, also Brn. A. Hartshorn, Glidden and J. Knowles. The two Baptist preachers in the place were also present. Our meetings on Saturday were really refreshing. The Spirit of the Lord was in our midst to comfort and strengthen the saints. Several came long distances in order to be present on this interesting occasion. It seemed like "old times," as was frequently remarked. The children of the Lord felt specially free in him, and could truly say it was good to be there.

Lord's day was one of special interest. The weather was very fine, and a large number assembled to unite in the worship of the God of our fathers. Two hundred and forty came up from Concord, a distance of twenty-nine miles. The presence of the Concord church added much interest to the meeting. It was a joyful occasion. At 9½ o'clock, our house was crowded with those who had come in to enjoy the love-feast, which was a heart-cheering scene. Fifty spoke in three-quarters of an hour. Many hearts were made to rejoice in the lively expectation of soon being at the great love-feast in the kingdom, when all the saints will be present.

As the house would not accommodate only about one-half that wished to hear, we went into a pleasant grove near by, where everything passed off very agreeably, while the people listened attentively to the evidences which show that we are very near the end of the present dispensation. We found the brethren and sisters here possessed of large hearts. One family fed about one hundred of those who came from other towns to the meeting, and others took large numbers. The meeting reminded us of some of the blessed seasons enjoyed years ago with those who were anxiously looking for the coming of the Son of man. We found a goodly number who are holding fast the profession of their faith, who are striving to be ready for the coming of the King of kings.

Monday we visited Hill, N. H., and preached in the Union meeting-house to a very attentive audience. We found the people very kind and friendly in their feelings, and willing to hear before they judge. There is evidently an open door in H. for the faithful laborer in the vineyard of the Lord.

While at Hill, we visited Dr. W. T. Vail's excellent Water Cure, where patients receive very kind and faithful attention. We were very much pleased with the appearance of things. Dr. V. has had a long experience, and appears to be well posted in the laws of health, and the best methods of treating disease. We wish him much success in his noble enterprise. Hill is a pleasant and quiet village, about twenty-five miles north of Concord, on the Bristol Branch Railroad, six miles from Franklin, which is on the Northern (N. H.) Railroad. We think those out of health will do well to visit Dr. Vail's Water Cure. We found several there who love the appearing of Jesus. There appeared to be a good religious influence connected with the institution. It is pleasant to find the family altar in such places, and the word of the Lord respected and observed. We felt quite at home, and believe the conductors of this Cure have a lively sympathy with whatever they see to be for the glory of God.

THOUGHT WITHOUT AN ORGANISM.

"You know we have argued that organization of this corporeal body was necessary for the development of thought, or mind if you please. Now if demons without this organism can produce intelligence, why not human beings?" GARDNER HALL.

We do not understand from the Scriptures that demons are beings without organism, any more than men; only that they are not made of *dust* as we are. Demons are "the angels that sinned," consequently are physically like the angels who have not sinned. But good angels resemble *men* in their personal appearance, and have been sometimes mistaken for men. Hence we are instructed to "be not forgetful to entertain strangers; for thereby some have entertained *angels unawares*." Heb. 13: 2. It is not to be supposed that persons have entertained immaterial beings, supposing they were material, or real persons; for the idea of an immaterial person is an absurdity. The angels who visited Lot to warn him of the approaching destruction of the cities of the plain, were material beings,—not mere thoughts. He washed their feet, and "made them a feast, and did bake unleavened bread, and they did eat."—Gen. 19: 3. The angels that assisted at the resurrection of Christ were real persons, and one of them was seen sitting upon the stone, and talked with the women. The angel who was sent by the Savior to instruct John upon the isle of Patmos was a material being, and the good man says:—"I fell down before the *feet* of the angel which showed me these things."—Rev. 22: 8.

Angels are called *spirits*. Jesus says, "A spirit hath not *flesh* and *bones* as ye see me have." But this does not prove they are immaterial beings, if it were possible to have such. A book is "not flesh and bones," but it is a material object. When speaking of Christ, Paul says:—"He took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. 2: 16. As he took our nature, he was "flesh and bones," which is not the case with angels; yet they are personal, material beings, as truly as are men; but are not composed of "flesh and bones."

These scriptures are sufficient to prove that angels are as truly personal organisms as are men. As demons are the wicked angels, they too are of the same physical nature as the good ones, and are consequently material persons; hence influence men by the same laws by which men influence one another.

THE FENIANS.

The Fenian Brotherhood is attracting considerable attention. This society has already become a powerful body, and is growing bold in its language. The Fenians held a great picnic at Jones' Wood, New York, July 25th. The number present was estimated at 30,000. They had a variety of amusements, good order, and the whole affair was said to have been "a great success." Mr. Wm. B. Roberts, of New York, delivered an oration, in which he said:—

"Is Parliamentary agitation, and such despicable juggling, going to give liberty or justice to Ireland, when to do so would be giving up a part of the very foundation upon which the British governmental structure is raised? Is the blood and treasure which England draws from Ireland, and which she requires to supply the drain upon her own resources, so as to keep the English people from discontent and revolution, going to be relinquished through fear of big words and threatening speeches? Are any or all of these methods going to loosen the jaws of the hungry beast whose teeth have been sinking deeper and deeper into the very vitals of the nation, until now there remains but one sound artery through which the blood and hopes of our race flow pure and true—the Fenian Brotherhood? We are tired of shams, we are sick of cant, we stretch forth our arms across the Atlantic, and grasping a brother's hand of every creed, Catholic, Episcopalian, Presbyterian, Jews, Turks, if there are such things in Ireland—aye, even those of repentant Orangemen (for the Son of God forgave his murderers)—and swear, by the blood that has been shed, and the victims that have suffered—by the sacred dust in which the bones of her martyrs lie, dishonored and unavenged—by the millions of nameless dead, who from the first have suffered for her and nourished with their blood the soil they so fondly loved—by every hope that men can cherish and angels give—Ireland shall be free, and we must free her. You have begged long enough, you have prayed, you have fawned until you have made freemen all over the earth despise you; you have flattered until your sycophancy became disgusting to friend and foe alike; you have tried all these and failed, miserably failed, and now there is not a heart-throb left in the nation that you can revive with your drums and quack nostrums.

Now, step aside and let the earnest sons of toil, the bone and sinew of the land, the true representatives of the men who fought at Limerick, Benburb and Fontenoy—let them see what they can do now. You have been tried in the balance and found wanting; we will step into the scales and be weighed; you have tried clods, we will try what virtue there is in rifles instead of Parliamentary protests. We will try powder and ball; the sword shall now be the arbiter of her destinies and her children, and may God defend the right! If we fail once with honor in a noble fight, try again and again; blood must wash out what blood and crime have stained. I would not destroy the life of a fly without a necessity; neither would I sacrifice the life of a human being without an adequate cause; but brave men are not afraid to die, and what holier cause did ever man fight for than freedom? What death more glorious than that of the patriot-soldier who dies for his country and his race?"

MORMONS.

The Mormon settlement at Utah has become quite extensive, and from what we can gather, is gaining power and numbers. Mr. Bowles, of the Springfield *Republican*, (Mass.,) has recently made them a visit, in company with Speaker Colfax, and gives some items of interest in the *Republican*, among which are the following:—

"How do the Mormon women like and bear polygamy? is the question most people ask as to the institution. The universal testimony of all but their husbands is that it is a grievous sorrow and burden; only cheerfully submitted to and embraced under a religious fanaticism and self-abnegation rare to behold and possible only to women. They are taught to believe, and many of them really do believe, that through and by it they secure a higher and more glorious reward in the future world. 'Lord Jesus has laid a heavy trial upon me,' said one poor, sweet woman, 'but I mean to bear it for his sake, and for the glory he will grant me in his kingdom.' This is the common wail, the common solace. Such are the teachings of the church; and I have no doubt both husbands and wives alike often honestly accept this view of the odious practice, and seek and submit to polygamy as really God's holy service, calculated to make saints of themselves and all associated with them in the future world. Still a good deal of human nature is visible, both among the men in embracing polygamy and in their wives in submitting to it. Mr. Young's testimony on this point is significant. Other signs are not wanting in the looks and character of the men most often anointed in the holy bonds of matrimony, and in the well-known disagreement of the wives in many families. In some cases they live harmoniously and lovingly together; oftener, it would seem, they have separate parts of the same house, or even separate houses."

When speaking of their meetings, he says:

"The gatherings and the services, both speaking and singing, reminded me of the Methodist camp meetings fifteen or twenty years ago. The singing, as on the latter occasions, was the best part of the exercises, simple, sweet and fervent. 'Daughters of Zion,' as sung by the choir last Sunday, was prayer, sermon, song and all. The preaching last Sabbath was by Mr. Samuel W. Richards, who was of Massachusetts origin, but has been a Mormon leader and missionary for many years. Beyond setting forth the superiority of the Mormon church system, through its presidents, councils, bishops, elders and seventies, for the work made incumbent upon christians, and claiming that its preachers were inspired like those of old, his discourse was a rambling, unimpressive exhortation. . . . The Bible, both Old and New Testament, is used with the same authority as by all Protestants; the Mormon Scriptures are simply new and added books, confirming and supplementing the teachings of the original Scriptures. The rite of the sacrament is administered every Sunday, water being used instead of wine, and the distribution proceeding among the whole congregation, men, women and children, and numbering from three to five thousand, while the singing and the preaching are in progress. The prayers are few and simple, undistinguishable, except in these characteristics, from those heard in all Protestant churches, and, the congregation all join in the Amen."

In compliance with Mr. Colfax' request, Brigham Young preached a sermon upon Mormon doctrines, which Mr. Bowles describes as

"A curious medley of scriptural exposition, exhortation, bold and bare statement, coarse denunciation and vulgar allusions, cheap rant and poor cant. So far as his statement of Mormon belief went, it amounted to this: That God was a human, material body, with like flesh and blood and passions to ourselves, only perfect in all things; that he begot his Son Jesus in the same way that children are begotten now; that Jesus and the Father looked alike, distinguishable only by the former being older; that our resurrection would be material, and we should live in Heaven with the same bodies and the same passions as on earth; that Mormonism was the most perfect and true religion; that those christians who were not Mormons would not necessarily go to hell and be burned by living fire and tortured by ugly devils, but that they would not occupy so high places in Heaven as the latter Day Saints."

SCRIPTURE READING.

The following readings of Scripture are from Purver's translation:—

"Then I heard a certain holy one speaking, whom another holy one asked by name, how long the vision would be of the continued *offering* and the transgression that would make desolate, causing both the sanctuary and army to be trod down? And he said to me, till there is evening *and* morning two thousand and three hundred *times*, when the sanctuary shall become right." Dan. 8: 13–14.

"Understand, man; for the end of the vision will be at the time."—verse 17.

"Seventy sevens are determined for thy people and holy city, to stop transgression, to finish sins, to make atonement for iniquity, to bring in everlasting righteousness, to seal up the visions and prophets, and to anoint the very holy one. So thou art to know and consider, *that* from the coming out of the commission to restore and build Jerusalem, to the Messiah the Ruler, will be seven sevens, and sixty-two sevens; the street and ditches will be restored and built also in the shortest of the times. After those sixty-two sevens the Messiah will be cut off, though not for himself, (and the Ruler's people that shall come, will destroy the city and sanctuary, whose end will be with a flood, and till the end of the war there will be what is determined of desolations.) However, he will make the covenant strong to many in the one seven, in the half of which he will abolish the sacrifice and offering; making desolate afterwards by reason of the overspreading of abominations, even till consuming and that which is determined is poured out upon the desolate."—Dan. 9: 25–27.

"Those who consider will understand."—Dan. 12: 10.

Purver's translation was printed in London, in 1764.

Mr. Purver says Newton makes four distinct periods of the weeks.

WICKEDNESS ABOUNDS.

The reports of crime from the various sections of the country are truly horrifying; and they appear to be rapidly increasing. Human life is but little respected, men are acting out their beastly passions, as never before, in our day. Restraint is scarcely felt. Magistrates are bribed or intimidated so that they pass the vilest crimes unnoticed. Justice has fallen in the streets and finds none to help her up. The crowd stand rejoicing over her downfall, triumphing in their wickedness.

The following news item gives a glimpse of the state of things in many places beside the one named:—

MARTIAL LAW IN SPRINGFIELD, ILL.—Springfield is so overrun with blacklegs, burglars, garroters and loose characters that the Mayor, unable to stay the flood of crime, has requested Gen. Cook, with the military force under his command, to undertake the government of the city, and to deal with the villains in a summary manner. Gen. Cook consented to do so, and on the 21st instant took possession of the city with a few companies of soldiers, who are acting as patrolmen or military police."—*Boston Journal, July 26th, '65.*

"THE MONROE DOCTRINE."

It is inquired, "what is the Monroe doctrine?" about which so much is said, especially in relation to the occupation of Mexico by Napoleon. We will give it as stated by Mr. Monroe, in his message, Dec. 2nd, 1823, as follows:—

"With the existing colonies or dependencies of any European power we have not interfered, and shall not interfere. But with the governments who have declared their independence, and maintained it, and whose independence we have on great consideration and on just principles acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny, by any European power, in any other light than as a manifestation of an unfriendly disposition toward the United States."

CORRECTION.—In Bro. Lyle's communication of last week, in fourth paragraph, eleventh line, read "no more than four passovers," etc.

For the World's Crisis.

NOTICE.

To the waiting ones at, or near New Preston, we wish to say to you, that there will be an opportunity for all who wish, to meet for prayer at our house, every Lord's day. Come, all who will, in the name of the Lord,—for two reasons: to do good, and to get good.

"Then they that feared the Lord spake often one to another. . . . And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

HIRAM & MARY BALDWIN.

For the World's Crisis.

INFORMATION WANTED.

Parker Swasey, Jr., of Cabot, Vt., who belonged to the 2d Vt. Reg't., Co. I, and was wounded in the battle of the Wilderness, has not been heard from since. Any person knowing of his captivity, or death, would do his bereaved friends a great favor by giving information of the same, directing to PARKER SWASEY, Marshfield, Washington Co., Vt.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the [illegible] of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1188.46
A friend	1.32
J. Morrison	1.32
S. D. Ackerman	1.00
J. L. Chute	1.00
—— Hall	5.00
A young brother	5.00

OUR TRACT GIVERS

Are waking up, with new zeal, and taking hold of the work of tract distribution nobly. In answer to calls, we have sent out over $40.00 worth of Tract Fund tracts, for free *distribution*, the past week, besides those paid for, and orders are still coming in. Let them come. We have scattered two or three millions of pages the past year, and have one or two millions more which ought to be now flying everywhere on the wings of the wind. Send in your orders, and keep the work moving.

A brother in Maine, to whom we sent $3.00 worth in April, writes that they are all gone, and as the result, "Many are coming to the knowledge of the truth,—praise the Lord." He wants to put in his "mite to *help* send light and truth abroad," and encloses $1.00 for the Tract Fund, with a request for *another* grant of Tracts, "Send me more! send all you can: for there is great need for truth this way." We have sent you $5.00 worth. Scatter them widely and well, and pray for showers of God's grace to water the seed sown, and bring forth an abundant harvest.

A brother in New Hampshire, rich only in faith and in the will to work for his Master, thinks that "tract preaching will reach the hearts of some who cannot be reached from the pulpit;" and, "as I have but little of this world's goods," says he, "I propose to send you 50 cents, asking you to send me one or two dollars worth of tracts, that I may sell to those who will buy, and give to those who will not. Every cent received, if any, shall be forwarded to you." We have mailed to your address $2.00 worth, and when those are gone, send for more. The Lord guide your steps into the way of those who shall give a willing ear to these little voiceless preachers, till many shall be brought by their means into a knowledge and love of the truth.

A sister in the Pine-tree State writes that she is in want of tracts, but has nothing to pay. "If you will send me such as are intended to stir up the minds of the impenitent, and will trust me, I think I shall be able to pay for them sometime. I want to scatter them among my impenitent friends. If I cannot pay you, God will."

We have no fear of the pay; so we will send you a package, and charge it to *His* account. "Please send them as quick as you can, for there is no time to be lost." There is, indeed, no time to be lost; but how few, even among ourselves, realize it. May God wake us up to do all that we can in the brief time that remains.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$1090.26
"D."	1.00
Mrs. Sarah Manning	5.00
L. M. Veazey	1.00

Shall we stop it?

An aged sister in Northern New York sends $2.00 to pay up her indebtedness for the Crisis, and says:—"We are sorry to say we cannot take your paper any longer, unless you think you can send them *free*. I do not want to do without them, if I could get them. We are old people, seventy years old, and poor, and take a great deal of comfort in reading them, and are the only ones who take them in the place where we reside. I would have sent the money before, but sickness prevented.

MRS. J. H."

ITALIAN MISSION.

Previous donations	$184.57
A young brother	2.00
C. Barnes	.50
T. E. W	2.00

MUNIFICENT DONATIONS.

Hon. Asa Parker of Pennsylvania gives $500,000, and sixty-seven acres of land, to establish a college near Bethlehem in that State.

George Peabody, the London American banker, has presented 3500 volumes of standard books to the Peabody Institute, at South Danvers, Mass.

The late Mrs. Sylvia Ann Howland of New Bedford made the following noble bequests: $20,000 to the Orphan's Home; $100,000 toward the introduction of pure water into the city, and the encouragement of manufacturers; $50,000 for the relief of aged and infirm females, and like sums to other charities. Of an estate valued at two and a half millions, she gives away, in legacies of various amounts, about one million.

Miss Mary A. N. Swaim, daughter of the late Rev. Dr. Swaim, made the following liberal bequests just before her death: to the Massachusetts Baptist Charitable Society, for the relief of the widows and children of deceased Baptist ministers, $1000; to the American Baptist Home Missionary Society, $10,000; and other bequests, amounting in all to at least $25,000.

To do good and communicate, forget not.

TERMS OF THE YOUNG PILGRIM.

The Young Pilgrim will be continued semi-monthly the ensuing year at the following rates:

For a single copy,—*Fifty Cents* a year; and at the same rate for any number of copies under ten.

Ten copies, or any number of copies under fifty, when sent to one address,—*Forty Cents* a year for each copy.

Fifty copies, and any number of copies over fifty, when sent to one address,—*Thirty-five Cents* a year for each copy.

To Canada subscribers,—at the same rates, with no extra charge for American postage.

All subscriptions for the coming year must be made at the above rates.

CLUBS.

Sunday Schools and neighborhoods, by taking the paper in clubs, at the above rates, and having them *all sent to one address, with no other name on them*, will save, in clubs of fifty and over, 37 cents a year on each copy; in clubs of ten to fifty, 32 cents a year on each copy; and, in smaller clubs (of less that ten), from 12 to 21 cents a year on each copy.

Subscriptions may commence with January, April, or July, and at no other times. Back numbers will be sent from either of these dates.

All communications, orders, and remittances, should be addressed to the YOUNG PILGRIM, BOSTON, MASS.

FREEDMEN'S MISSION FUND.

W. B. H., [illegible]	$5.00
James [illegible], West Troy, N. Y.	5.00
A. M. L., North Weare, N. H.	5.00
N. D. B., Hallowell, Me.	2.00
Mrs. L. S. Dinsmore, Hallowell, Me.	1.00
Betsy C. Bancroft, Ashburnham, Mass.	.50
A sister	5.00
M. L. Colton, Shabbona Grove, Ill.	.70
"Tariffville," Ct.	2.00
E. D. Hitchcock, Somersville, Ct.	1.00
Geo E. Hooper, No. Hydepark, Vt.	1.00
"Brunswick," Me.	5.00
Maria Drury, Roxbury, Mass.	1.00
D., Farmington, N. H.	1.00
Geo. S. Harwood, No. Swansea, Mass.	10.00
J. B. Walker, Athol Depot	1.78
Wm. Christian, Norwalk, O.	.50
——, East Weare, N. H.	5.00
A sister in New Hampshire	2.00
Amos Scripture, Mason Village, N. H.	1.00
"Friends"	10.00
Mrs. N. J. Humphrey, Yarmouth, Me.	1.13
A young brother	5.00
Friends, Kennebunk, Me.	1.10
N. Shumway, Danielsonville, Ct.	.50
Mrs. C. Barnes, Brookfield, Ct.	.50
Mrs. M. Sunderland	5.00
Louisa Barber, River Point, R. I.	1.00
S. Cooper, Windsor, Ct.	2.00
L. M. Veasey	1.00
J. W. Sharick, Thetford, Mich.	1.50
Husband and Wife, Yarmouth, Me.	5.00
A friend, Providence, R. I.	3.00

Pledges.

There are doubtless many who are intending to contribute to the Fund for the Freedmen's Mission, but are not able to do it now. Any such, who may have occasion to write to the office, can send on their *pledges*, if they are pleased to do so, to any amount, from $1.00 to $100.00.

MISSION TO THE FREEDMEN.

This subject is now being agitated with much interest among Adventists. Our sympathies have been aroused for a people long trodden down in this professed christian land. Few have a true idea of their spiritual and moral condition. The slaveholders themselves had the best knowledge and the most correct views of the matter.

Thirty years ago, when the abolition movement had hardly begun, and the slaveholders were not irritated with that movement, as afterwards, they spoke out upon this subject with great freedom and truth.

In 1832 the Rev. C. C. Jones, in a sermon delivered before two associations of planters, in Georgia, said:

"Generally speaking, they [the slaves] appear to us to be without God and without hope in the world, a *nation of heathens* in our very midst. We cannot cry out against the Papists for withholding the Scriptures from the common people, and keeping them in ignorance of the way of life, for we *withhold* the Bible from our servants, and keep them in ignorance of it, while we will not use the means to have it read and explained to them. The cry of our perishing servants comes up to us from the sultry plains as they bend at their toil—it comes up to us from the midst of their ignorance, and superstition, and lewdness. We have manifested no emotions of horror at abandoning the souls of our servants to the adversary, the roaring lion that walketh about seeking whom he may devour."

Again: About this time the Synod of South Carolina and Georgia, in a report on the condition of the colored population in respect to religious instruction, said:

Who would credit it, that in these years of revival and benevolent effort, in this christian republic, there are over *two millions* of human beings in the condition of *heathen*, and, in some respects, in a worse condition. From long-continued and close observation, we believe that their moral and religious condition is such, that they may be justly considered the heathen of this christian country, and will bear comparison with heathen in any country of the world. The negroes are destitute of the gospel, and *ever will be under the present state of things*. In the vast field extending from an entire State beyond the Potomac, to the Sabine river, and from the Atlantic to the Ohio, there are, to the best of our knowledge, not *twelve* men exclusively devoted to the religious instruction of the negroes. In the present state of feeling in the South, a ministry of their own color could neither be obtained *nor tolerated*."

Again: The editor of the Charleston (S. C.) *Observer*, speaking on this subject, said:—

"Let us establish missionaries among our negroes, who, in view of religious knowledge, are as debasingly ignorant as any one on the coast of Africa; for we hazard the assertion that throughout the bounds of our Synod there are at least one hundred thousand slaves, speaking the same language as ourselves, who never *heard* of the plan of salvation by a Redeemer."

The *Western Luminary*, then published in Lexington, Ky., a religious paper, said:—

"We proclaim it abroad to the christian world, that heathenism is as real in the slave States as it is in the South Sea Islands, and that our negroes are as justly objects of attention to the American and other boards of foreign missions, as the Indians of our western wilds. What is it constitutes heathenism? Is it to be destitute of a knowledge of God—of his holy Word—never to have heard scarcely a sentence of it read through life—to know little or nothing of the history, character, instruction, and mission of Jesus Christ—to be almost totally devoid of moral knowledge and feeling, of sentiments of probity, truth, and chastity? If this constitutes heathenism, then are there thousands, millions, of heathen in our beloved land. There is one topic to which we will allude, which will serve to establish the heathenism of this population. We allude to the universal licentiousness which prevails. It may be said emphatically that chastity is no virtue among them—that its violation neither injures female character in their own estimation, or that of their master or mistress. No instruction is ever given—no censure pronounced. We speak not of the world; we speak of christian families generally."

To these we add the testimony of the Rev. James A. Thome, of Kentucky, a converted slaveholder, with whom we had an intimate acquaintance at the time of which we write. He says:—

"Licentiousness. I shall not speak of the far South, whose sons are fast melting away under the *unblushing profligacy* which prevails. I allude to the slaveholding West. It is well known that the slave-lodgings,—I refer now to village slaves,—are exposed to the entrance of strangers every hour of the night, and that *the sleeping apartments of both sexes are common*. It is also a fact, that there is no allowed intercourse between the families and servants after the work of the day is over. The family, assembled for the evening, enjoy a conversation elevating and instructive. But the poor slaves are thrust out. No ties of sacred home thrown around them; no moral instruction to compensate for the toils of the day; no intercourse as of man with man; and should one of the younger members of the family, led by curiosity, steal out into the filthy kitchen, the child is speedily called back, thinking itself happy if it escape an angry rebuke. Why is this? The dread of moral contamination. Most excellent reason; but it reveals a horrid picture. The slaves, cut off from all community of feeling with their master, roam over the village streets, shocking the ear with their vulgar jestings and voluptuous songs, or opening their kitchens to the reception of the neighboring blacks, they pass the evening in gambling, dancing, drinking, and the most obscene conversation, kept up until the night is far spent, then crown the scene with indiscriminate *debauchery*. Where do these things occur? *In the kitchens of church members and elders!*"

This testimony strips away the curtains and opens the naked heart of the South to full view. And let it be observed, that this is not done by Northern men, who are supposed to be both ignorant and prejudiced; but the revelation is made by the slaveholders themselves.

Behold the picture! It was as truly drawn as ever was a photograph by the light of the sun.

But it will be asked, if thirty-four years may not have changed the condition of the South, in these respects, for the better? We wish it were possible to answer in the affirmative; but all the facts in the case go to show that there has been no improvement, but things have, rather, been *growing worse!*

Behold the field! Who can contemplate it without the deepest emotions? Whose heart is not stirred? Who among the people of God is not in heaviness and sorrow for our suffering and degraded countrymen? Will it be any wonder that the attention of Adventists should be called to this field; and that they should put forth some effort to prepare from among them a people for the Lord, at his coming?

Bro. Herron has called our attention to the subject, in some very able and interesting articles, which we have noted; and he has suggested that something be done at Wilbraham in August. . . .

A plan has been proposed by Bro. H. for the formation of two Missionary Associations; one East, and the other West; with auxiliaries to these in all the churches. This will be well; for both can work to good advantage.

But we are all ready for the work. The Western Association was organized with a missionary department. And all we have to do is to raise means and go to work. We have commenced the distribution of tracts, and are ready to send missionaries as soon as we have the means to do so. . . .

Remember! The time is short, and what we do must be done quickly.—*Voice of the West.*

For the World's Crisis.

THE FLOCK OF GOD.

"Feed the flock of God that is among you, taking the oversight thereof not of constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock; and when the Chief Shepherd shall appear, ye shall receive the crown of glory that fadeth not away."

I. The flock of God is precious in his sight. God careth for them. They are the purchase of the blood of his Son. They are all that will be left of all the race of man that have ever lived. All the rest of men are but the chaff, to be burned up at the last day. Then what an exalted office are God's ministers called to fill. Angels may well desire to fill such a station.

THE DUTY OF THE ELDERS.

1. Feed God's flock. This is the especial charge given to Peter after he was reclaimed. John 21: 15–17. They are to be fed with food congenial to their nature, and the word of the Lord will only meet the case, as they are begotten by the word, and by the truth are they to be sanctified. Then, of course, nothing but the living word can place and keep the flock in a healthy, growing condition. Like begets like. Like priest, like people. Brethren, as we sow, so shall we reap.

2. We are to do it willingly, and not of constraint, but of a ready mind; not for gain of a worldly nature; yet the minister must live, and if he gives himself wholly to the work, the church must see to it that he is fed. "But bread or no bread," says the man taught of God, "woe is me if I preach not the gospel." Preaching the gospel is his element.

II. There are many discouragements in the way.

1. The flock may get worldly, and they may feel that we ought to be governed by human policy for the sake of gaining some outsiders, and thus clip the word. "But woe is me if I preach not the gospel," is the feeling still of the God-fearing man. You may be forsaken by friends, and set aside by others whom you thought would have plucked out their eyes and given them unto you. You may say, "If it had been an enemy, I could have borne it." Under this you may be tempted to sink into despondency. Remember Christ said, "Feed my sheep," and endeavor to do it, and leave the consequences with God, and he will feed you; if one refuses to do so, he will let some others have the blessing in doing it.

2. So little success, and so many rebuffs. So it was with God's dear ones of old, and it will grow worse and worse as we approach the end. Satan has almost gotten the upper hand. Sin will increase, and the love of many will wax cold.

III. The encouragement is great.

1. If we overcome and endure to the end, when the Lord, the Chief Shepherd, appeareth, a crown which is due to those that conquer will be given you. Jesus will not forget you, although men may pass you by.

2. It is a crown of glory—such glory as earthly conquerors never enjoyed, or man ever saw. Shame and want may be yours now, but there is bliss enough ahead.

3. This glory is fadeless. The most that we have put our hands to here has ended in grief; but once in glory, tears shall be known no more. Then labor on a little while longer; although the way be rough, it will soon be over; then glory forevermore. Amen.

MATTHEW BATCHELOR.

For the World's Crisis.

CONSECRATION.

O thou who art the true and living God, help me to bring all the tithes into the storehouse, and help me to lay all on the altar that sanctifieth the gift. In me, that is in my flesh, dwelleth no good thing. The gift I offer is all I have, all I am, all I ever may have, all I ever can be. From henceforth I am nothing—CHRIST is *all*. For his dear sake accept the offering, unworthy as it is. I commit myself to thee; do thou direct my steps. I do hunger and thirst after righteousness, and claim the blessed promise that such "shall be filled." O for Jesus' sake let the Holy Spirit take full possession of me, and let me be indeed henceforth and for ever a living temple of God. All results, all consequences now must rest with thee.

I have nothing, I am nothing, and can do nothing. Thou hast all things, and canst do all things. All praise and glory is thine for ever. I am poor in spirit, and of a broken and contrite heart. My desires are all before thee. My prayer is that thou wouldst make me perfect in love, perfect in obedience, and fill me with all the fruits of the Spirit, and all the fulness of God. "For thine is the kingdom, and the power, and the glory, for ever." Amen.

F. H. CHAMBERLAIN.
Sutton, Mass.

Correspondence.

From Sr. A. E. Smith.

BRO. GRANT:—As the Crisis seems to be the paper in which our sisters all look to hear from each other, with your permission I would like to say a few words in regard to the last Convention. Though it was called by a colored woman, yet there were more white than colored there, fifteen to one. There were four sermons a day, three in the grove, one at 10 A. M., one at 2 P. M., one at 5; also one at eight o'clock in the church. The preaching was most excellent,—not one poor one all the week. It was a pretty sight to see the old colored women from Philadelphia with their Quaker caps, plain three-cornered white handkerchiefs, and drab gowns, all sitting in a row on the stand. Some of them were very old. One of them had been a licensed preacher over thirty years. She was licensed by the pastor of her church. So it seems that in those days women had license to preach. As old as she was, she could preach with that power and energy that would leave some of our young folks all in the shade.

The first four days, the congregations were small, especially in the mornings, as it was right in harvest time; but the Spirit got amongst the people, and they left their work and came to the meetings. Several begged of us, with tears in their eyes, not to close the meetings. On Sabbath they came from twenty miles around the country, and paid excellent attention. Every body seemed to like the preaching. One man said he had not heard such preaching for fifteen years. Another said he had not heard the like since '43. There are many things I might say, but I forbear.

The second Sunday we were there, they told me the churches were all empty, as the people were all in the grove. There were a good many white families who brought extra provision, so that the missionary ladies should have plenty to eat. They had not learned the secret that the less we eat, the better we can labor. The invitations came from every direction for us to dinner and to tea. We did not wish any to feel hurt, so we declined, by sending them word that we could not eat so much. We were laboring in spiritual things. It seemed they all wished to make us comfortable.

Praise the Lord, he can raise up friends, even among strangers. I am satisfied that this meeting will never be forgotten. Seed was sown there which will bring forth fruit thirty, sixty, and a hundred fold. The meeting was a success in every way. All opposition was removed, and the door opened to bring in the truth. The morning I left, there were three white churches offered me, as soon as I could make it convenient, to come and preach on the signs of the times in which we are living. One was the M. E. church, one the Wesleyan Methodist, and the Free Methodist church. I would say just here, I believe that it is my calling to take the truth into the church. Now if I had about twenty good preaching women, that have discretion, so as not to tear the churches to pieces where they first go, till the people get the light, and then lead them step by step into the whole truth, I could find places for them all. I find the door is opening in every direction for the truth, and I have more than I can attend to. But the trouble is in our Advent ranks, every one has their own hobby to ride, and church members don't understand them, and the people become disgusted, and will not listen, even to the truth, from such persons.

But a word about the Poultney Convention. I have heard from many of our sisters, who wished to know more about it. I would say to all such, I have had five hundred of the minutes struck off, and all can have a copy at ten cents each.

Another word to the sisters. I have had several invitations to hold our next convention. One from Indiana, one from Ohio, one from Wisconsin, and one from Philadelphia, Pa. Now, sisters, all of you be ready to say where it shall be held, when you come to Wilbraham camp.

Another word. If there is a good representation at this meeting, will it not be wisdom to do all our business then, and then adjourn to the May session, on account of our sisters being so scattered? Sisters, think over these things, and let me know. Now, sisters, the door is open, and I want to see if you are going to take hold. In union is strength. Let us see how strong we are. Let us make one grand rally at Wilbraham, because there we can rest and hear good preaching from our brethren. I heard there were some who did not come to the convention for fear they would have to preach. Now you can have no excuse on that ground, for you can sit still and hear three sermons a day.

Now, sisters, I expect a good time at this meeting. Let us pray at 12 o'clock every day, especially for this meeting. Your sister in the vineyard of the Lord,

ANNA E. SMITH.

From Bro. H. M. Bryant.

BRO. GRANT:—I had the Crisis stopped nearly a year ago because I didn't feel able to take and pay for two papers. I preferred the *Herald of Life*, sincerely believing the views it advanced to be truth. I searched the Scriptures daily to see if these things [i. e., the non-resurrection of the wicked] were so. I thought the word so taught and so I believed, expecting to see the work demonstrated by the Spirit and power which always attend the truth. But my expectations have never been realized, and I have watched in vain for an agreement of the Spirit with what I understood to be the word, and as far as my observation extends I know of no good resulting from the doctrine. I have never known an instance where a sinner has been converted, or a backslider reclaimed, and those that I have been intimately connected with are made no better by believing it. I speak of things I do know, having had a personal experience in the matter. I do not say this, however, in disparagement of the honest children who believe.

I see the importance of walking more closely, praying more earnestly and testing the spirits more carefully. Your late discussion opened my eyes somewhat. The critical examination of Dan. 12: 2, John 5: 29, and Acts 24: 15, is proof that I dare not gainsay, and I sincerely hope others may have the scales taken from their eyes, sleep no longer, trim their lamps, get some oil in their vessels, walk out on the truth due this generation, and help swell the glad cry, "Behold, the Bridegroom cometh!"

As I have held meetings in several places, and advocated the above doctrine, I wish to make my confession as broad as the offence. I shall continue to visit the highways and hedges, as the Lord may open the way; for the house must be filled. H. M. BRYANT.

Northwood Narrows, N. H.

Obituaries.

STANWOOD. Died in Lake Village, N. H., May 27th, 1865, Sr. Belinda, wife of Bro. A. D. Stanwood, aged thirty-four years.

She died in the blessed hope of having a part in the first resurrection. Bro. H. Bundy attended the funeral, and spoke words of comfort from John 11: 25.

Summary of News.

FOREIGN.

Liverpool July 15th, Queenstown 16th.

It was finally settled that the Great Eastern would leave the Nore early on the 15th and Valentia about the 19th.

Ab Del Kader has had an interview with Napoleon and rumor again connects him with the future government of Algeria.

Liverpool July 20th, Queenstown 21st.

The steamship Great Eastern arrived off Valentia Bay on the morning of the 19th, having towed from Falmouth the steamer Caroline with the shore end of the cable.

The cholera in Egypt is rapidly decreasing.

A Valentia telegram of July 19 says: "The Great Eastern and Caroline have arrived off here, all well. The former goes to Banting to-day, while the latter is laying the shore end of the cable, which will be accomplished on the 21st or 22d, if the weather moderates. The war steamers Terrible and Sphinx are also here."

A dispatch relative to the recognition of Italy by Spain left Madrid on the 15th, and is said to contain no conditions or restrictions of an essential character.

A Progressist meeting was soon to be held at Madrid to determine the course to be pursued at the next election.

An earthquake occurred on the 18th in Catania, district of Giarrel, Italy. Several lives were lost and great damage done to property.

Advices from Alexandria, Egypt, to the 14th, show a gratifying daily diminution of cases of cholera. At Cairo there was also a decrease, although the mortality continued high. There were 156 deaths on the 14th.

In Constantinople strict sanitary measures have been adopted against the cholera.

The Persian Gulf cable has been repaired, and telegraph communication is re-established.

The cholera has broken out in the workhouse at Birmingham, and a large number of paupers are said to have been attacked.

DOMESTIC.

New York, July 20. Advices from Hayti represent that the rebels were extremely bitter against President Geffrard, and say they will be buried in the ruins of the town before they will submit to his rule.

The *Herald's* Texas correspondent says the national troops reached their destination along the Rio Grande on the 12th. The line of posts extends from the mouth of the river above Brownsville. The cavalry columns under Merritt and Custar are expected to reach Texas early in August. The rebel merchants at Brownsville have all left after making immense fortunes in cotton speculations.

The battery guns sold to the Imperialists by the rebels were returned to the United States on the 10th by order of Maximilian.

Rebel paroled soldiers keep the people of the interior in constant terror by their depredations.

Twelve hundred French troops had landed at Tampico, and it was expected that 12,000 were coming.

New York, July 25. A note from Mr. Cyrus W. Field, dated London, July 11th, says: "I leave on Thursday, the 13th inst., and the Great Eastern will sail from the Nore on Saturday, the 15th. We expect to leave Valentia about the 19th and to arrive at Heart's Content during the first week in August. Everything is going on to our entire satisfaction."

New York, July 24. The *Herald's* Washington dispatch says the elections in Virginia have gone so strongly in favor of secessionists that even guerilla Mosby is encouraged to become a candidate for Congress.

The *Herald's* correspondence says Mason and the other rebel agents to Europe have recrossed the Atlantic and are now residing in Canada.

San Francisco, July 20. The whaling barque Milo has arrived in twenty-eight days from the Arctic with the crews of several whalers destroyed by the pirate Shenandoah last month. The whalers Edward Casey, Hector, Abigail, Euphrates, William Thompson, Sophia Thornton, Jireh Swift and the Swan were captured and most of them burned.

The Milo was bonded for the purpose of taking off the crews. The Shenandoah was continuing her wholesale destruction of whalers, and would probably soon destroy another fleet, numbering sixty vessels. Her commander was informed of Lee's surrender and of the collapse of the rebellion, but did not believe it. He believed in Mr. Lincoln's assassination, for he expected it. The Shenandoah coaled last at Melbourne. She was manned by English and Irish sailors. Some of the captured whalemen joined her.

New York, July 31. The *Herald's* Toronto correspondence says the feeling of the Canadians in favor of annexation to this country is gradually gaining and strengthening, and it is said that unless the Provincial Parliament does something at the next session to improve business the annexation storm will break out with fury.

The *Herald's* Washington dispatch says since Mr. Chase has returned from the South his friends predict, from his observations of the society there, that the blacks are destined to be the ruling race throughout the late slaveholding States.

Concord, N. H., July 27. There was great excitement here in Concord until a late hour last night, caused by riotous demonstrations on the part of returned soldiers, who came very near clearing out the well-known clothing-house under the Eagle Hotel.

The proprietor accused one of the soldiers of stealing a suit of clothes, which led to a general dispute, and the returned veterans were with difficulty restrained from committing serious depredations. Late in the evening two hundred soldiers went to the jail on Washington Street and demanded the release of two of their number there confined on criminal charges. The rioters, after breaking in some of the windows, scattered to Main Street to collect their guns, and were met by a company of soldiers from Hancock's corps who were marching to the jail with loaded muskets and bayonets.

This strong force intimidated the veterans, who scattered in different directions, but with fierce threats to demolish the jail before morning. Throughout the night one company of Hancock's corps was under arms at the jail and another company rendezvoused at the Provost Marshal's office, while two companies of Veteran Reserves were on duty at the military camp, but happily their services were not required. A strong guard will still be kept in view of further disturbance.

MISSION CHAPEL BURNT.—The Freedmen's Mission Chapel and Schoolhouse, used by the Missionaries of the American Millennial Association, at Edgefield, Tenn., was burnt by incendiaries on the night of the 12th inst. Threats had been previously given to burn it, unless they desisted from their work of teaching the colored people; and upon the departure of the military authorities, the threats were carried into execution. They have applied to the authorities in Nashville for protection from further damage or injury, and will doubtless receive it. This is a serious loss to the Mission, but the zealous and devoted missionaries are not discouraged. Brn. Leslie and Childs have started a subscription among the colored people for the purpose of building another, hoping to raise six or seven hundred dollars from them alone, and they appeal to the friends of the Mission for help to make up the deficiency. W. B. H.

RIOT IN CHICAGO.—The Chicago *Tribune* of Saturday says that a riot took place in the northern division of that city on Friday morning, which threatened the peace and safety of the whole city, and furnished another example of the impropriety of permitting returned soldiers to carry their arms with them after being mustered out of the service, when, of course, their officers lose all control of them.

It appears that a party of the 9th Iowa Infantry were passing through the city on their way to Davenport to be paid off and dismissed, when some of them went into the saloon of Henry Mehring and demanded liquor. This was furnished them, and they then broke his tumblers and glasses, refused to pay, and finally assaulted him. Mehring lifted a piece of wood and knocked one or two down, when the party set upon him and beat him badly. One of them drew a pistol and fired it, but shot a comrade through the head, killing him instantly. Mehring escaped, and the drunken and excited soldiers went in search of him. Foiled in finding him they fired into his apartments, gutted his saloon and committed all the destruction that men insane from the use of liquor could think of. An attempt to fire Mehring's house was frustrated. The police were assaulted and threatened with the bayonet. The soldiers took possession of the jail, in which they sought to find Mehring to lynch him, threatening to hang the Captain of the police, and behaved themselves like very fiends. Meanwhile all law was set at defiance, and the city was likely to be given over to the mercy of these armed drunkards and savages, when one of their officers came up and told them that the train was ready to start, and if they didn't go instantly they would be left behind. The infuriated crew then left. It is believed that many of them can be identified, and if so their punishmunt will be certain. An examination of the case was proceeding on Saturday.

THE LATE FLOOD IN MINNESOTA.—The Ontonagon *Miner* says the saddest incident of the disasters occasioned by the recent flood is the drowning of five children in one family, and the almost superhuman efforts of the mother to save them. The father, Bethuel Draper, living on the west side of the Ontonagon, near the crossing of the Wisconsin road, was out on the L'Anse railroad survey, and his two eldest children were away; the mother, an Indian woman, and her five youngest children being at home, and were asleep when the water came into their shanty. One of the children, it is said, was drowned before the terrified mother could get them out, but she lashed its body and three of the others on her back and to her sides, and took the fifth in her arms, and struck out for a tree near by, to which she managed to tie the corpse, in the vain hope of preserving it for burial, but the tree soon gave way and swept down the resistless torrent, and in her maternal efforts to save the rest by swimming to a second place of safety the frantic mother felt the child in her bosom expire and saw the others swept under by the foaming billows and buried from her sight forever. The mother climbed a small tree, where she remained over two days for the river to subside, and on Saturday reached the Forest Landing, almost exhausted with cold and hunger.

SLAVERY IN MEXICO.—News from Mexico states that Maximilian has made a contract with a foreign speculator for the introduction into Mexico of several thousands of negroes, who are to be kept in slavery; that they will be obliged to work during ten years for the benefit of their masters, and made to renounce the right of complaint before the magistrates in case they may be ill-treated or abused. Their temporary bondage can be renewed, and they can be transferred by sale without consulting them. It is doubtful that Maximilian will dare to outrage the public sentiment of this continent and of the world by such an arrangement. When Spain is talking of emancipating her slaves, it will not do for Mexico to inaugurate a system of bondage.—*Boston Journal.*

THE POPULATION OF UTAH.—The recent visit of Speaker Colfax and party to the Mormon world has made the public familiar with many facts concerning the condition and progress of that people. A writer from Salt Lake City says:

"Now a population of 100,000 is claimed for Utah and 20,000 for this city. Perhaps the last figures are too large, but already this is the most populous, as it is the most beautiful, town between St. Louis and San Francisco. During the year ending June 1st, Ben. Holladay's Overland Express took $1,612,979.67 in gold dust hence to the States—though only a small fraction of the gold goes in by express. Last year a single merchant sold upward of $1,000,000 worth of goods, and paid for freight alone from the Missouri River over $150,000."

To Measure Corn on the Cob.—A correspondent of the Canada *Farmer* says: "To estimate the quantity of shelled corn on the cobs in any given space, level them, and measure the length, breadth and depth; then multiply these dimensions together, and the product by four. Cut off the last figure, and you will have the number of bushels of shelled corn, and the decimal of a bushel. If you desire to know the number of bushels of ears, multiply by eight instead of four."

Oil Cloths.—Oil Cloths may be cleaned with a mixture of magnesia, only milk-warm, followed by warm water in the same manner that carpets are cleaned. They should be rubbed with a dry flannel till nearly dried, then again wet over with a sponge dipped in milk, and immediately dried and rubbed with a flannel till the polish is restored. Very hot water should never be used in cleaning floor-cloths, as it brings off the paint.

Bookbinder's Paste.—Take four ounces of wheat flour and a gill of cold water, beat into a smooth batter, then add another gill of the cold water; stir well, and pour the mixture into a pint of hot water, to which you have previously added quarter of an ounce of alum; stir over a brisk fire until it comes to a boiling point, straining it afterwards if lumpy.

ITEMS.

☞ A fat cattle epidemic has broken out in Woodstock, Canada. A number of cattle and horses died within a week. In hogs it first shows itself by a swelling of the throat, and terminates fatally in about twelve hours. In cows and horses, they are sick only ten or twelve hours, and in every case where they have been attacked the result has been fatal.

☞ There is in Reading, Pa., a sailor, who was struck by lightning on one of the West India Islands, who is lame in one leg, blind in one eye, entirely speechless, and not a hair on his head, arms or any part of his body to be seen—all from the effects of the stroke. He had previously a long and strong beard, which entirely disappeared.

☞ A correspondent of the Chicago *Tribune*, writing July 11, says that in Southern Illinois the wheat is so badly damaged by smut, rust and spot that many of those fields which were the most promising will not be cut at all, and those that will be harvested will not produce near half a crop.

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☞ There are but four revolutionary pensioners living: Lemuel Cook, born in Connecticut, Sept. 10, 1769; Samuel Downing, born in New York, Nov. 21. 1761; James Barham, birthplace unknown, May, 1764; William Hutchins, born in Maine, 1764.

☞ Hens may be cured of eating their eggs by blowing out the contents of an egg, and filling it with mustard made into a paste. Make a hole in each end and then blow the contents out, and when filled, paste paper over the hole. One taste of the mustard effects a cure.

☞ It is said that eighty plantations in Louisiana have recently been confiscated. These embrace many of the finest sugar estates of the Southern country. Mr. Conway, the government agent, is making arrangements to divide up these estates into forty acre lots for freedmen and poor whites.

☞ Crime is rapidly increasing in Savannah. Robberies and assaults on the person occur at all hours of the day and night, and render life and property insecure. It is thought the military will be obliged to adopt extra preventive measures.

☞ Letters from Americans traveling in Germany state that the fields are parched by drouth, and groups of persons are everywhere seen in which clergymen and people are imploring heaven to refresh the suffering earth with copious rains.

☞ When Abd-el-Kader reached Paris, he was accompanied by three wives, five Arabs in Oriental costume, and a pet bear—the whole forming an exhibition which created quite a ferment among the excitable Frenchmen.

☞ Forty-three miles of the Central Pacific Railroad have been completed from Sacramento to Clipper Gap, an elevation of 1800 feet in the Snowy Mountains. The summit to be overcome is 7000 feet high.

☞ The gap in the Pacific Railroad is now but twenty-five miles wide. As soon as it is completed we will have rail communication with the heart of Kansas. The engineers on the road are now on a strike against a reduction of prices.

☞ The crop of apples around Northampton this year is almost an entire failure. Some orchards will yield hardly a bushel, where many barrels are usually picked.

☞ Robert Brown, aged sixty-five, and a leading citizen of Brooke county, Pa., has been sentenced to Fort Delaware for one year, for rejoicing over Mr. Lincoln's death.

☞ Street cleaning in New York, under the old system, cost about $1,200,000 a year. The new contractors agree to do it for $300,000.

☞ Whitewashed walls which are to be papered should previously be well brushed over with strong vinegar, or the paste will not adhere.

☞ Instead of 10,000 it is between 7,000 and 8,000 Missourians and Texans who are on their way to Mexico. They are organised and armed.

☞ No more five cent postage stamp currency is to be issued.

☞ England imported three hundred million eggs last year, and the number is still increasing.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 21st, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 70 cents per day. Single meal,—breakfast or supper,—25 cents; dinner 30 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.45 A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15, and arrives at Wilbraham at 6.23 P. M.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the campground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and BE SURE AND ASK THE CONDUCTOR for a return CHECK from Wilbraham campmeeting. This Check must be endorsed by GEO. T ADAMS, at the Wilbraham campmeeting. As it is most likely that the R. R. Co. from Bellows Falls to South Vernon will do the same as the Conn. R. R., all who come from Bellows Falls will also please ask the Conductor for a return pass.

On the Western R. R. and also the Worcester, the fare has been reduced *one third*. Tickets good Aug. 19th to Sept. 1st, to be obtained at the various R. R. ticket offices, on the Western R. R., and at the Westboro', Framingham and Boston offices, on the Worcester R. R. Fare from Boston *to* Wilbraham *and return* $3.90. Please remember to call for *Campmeeting Tickets* at the offices on the Western and Worcester Roads.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.15 A. M., and 5 P. M.

S. G. MATHEWSON,
MILES GRANT,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
} *Committee of Arrangements.*

Rhode Island to Wilbraham.

Brethren in Rhode Island who are going to the Wilbraham Campmeeting, can obtain through tickets, (good from Aug. 19th to Sept. 1st,) at a reduction of one-third of the usual fare, by applying at the Providence and Worcester depot, Providence, R. I. Call for Campmeeting tickets.

I. C. HUMES, for the Brethren.

Wilbraham via. Rutland, Vt.

I have just seen the Superintendent of the Rutland and Burlington R. R. He gave me authority to advertise that any who wish to attend the campmeeting at Wilbraham, can go over that road from Rutland for ONE FARE there and back.

M. BATCHELOR.

Meeting of the Advent Christian Association.

The sixth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 22, 1865.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating, is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e. society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

Also remember ☞ That preachers offering their names as members of this Association must bring a certificate of good character from a christian church, and show that they themselves are co-operating with this Society.

S. G. MATHEWSON, President,
H. F. CARPENTER, Clerk.

Campmeeting at Wallingford, Conn.

A campmeeting, to commence Aug. 14th, and continue over the following Sunday, will be held at Wallingford North Farms, near the Chapel, in a pleasant, convenient grove, with a good spring of water, about two and a half miles from Wallingford Depot, on the N. H., Hartford and Springfield R. R., where teams will be in readiness to convey people to the ground at (not to exceed) 25 cts. each.

Good board and horsekeeping will be provided at reasonable rates, under the supervision of the committee, who will spare no pains to make this meeting all the brethren and sisters can wish, so far as good order, good preaching, and good attention to their wants and convenience is concerned. We hope to see a general gathering of all in this region who can come in the Lord's name, and do his work, seeking his glory and the salvation of sinners.

	WM. A. DURAND,	Cheshire.
Committee	DEA. D. PLATT,	Wallingford.
of	H. A. COOK,	"
Arrangements,	WM. BARTHOLOMEW,	"
	H. H. MIX.	"

A Call to All.

Dear brethren and sisters, from far and from near,
I ask your attention, and pray you give ear.
To *Wallingford Campmeeting* you all I invite;
Come, strong in the Lord and the power of his might;
With tents and provisions, your friends and your sword,
And hearts full of prayer, come to work for the Lord.
The harvest is ripening, and laborers are few,
The storm-cloud is gathering, 't will soon burst in view.
Come work in this vineyard while yet it is day,
Come over and help us, and plead no delay.
Leave business and pleasures and dogmas behind,
And work to save sinners with one heart and mind.
'Tis a beautiful grove, where the birds love to sing,
'Neath whose shadows there bubbles a pure crystal spring.
God grant that its tabernacles may be so blest,
That, like the disciples, you'll there choose to rest.
Brethren Munger, Boutell, and Albion Ross,
And other good preachers who stand by the cross,
We expect there to comfort and teach us the word,
To encourage and warn in the name of the Lord,
And to rouse unprepared ones for swift coming doom.
Then come to this meeting,—again I say, come!
And to those whose surroundings shall keep them away,
I've this favor to ask,—for it fervently pray,
That God's blessing may rest on that dear little band;
And remember your sister, MRS. M. L. DURAND.
Cheshire, Conn.

General Western Campmeeting.

This meeting will commence Monday, Sept. 4th, at Amboy, Ill., and continue over the following Lord's day. Our friends will remember how very interesting our meeting was last year, and what an impulse for good was given to the infant cause in the West. We are yet weak and few, and have need of all the means that can be employed to build us up, and enlarge our sphere of usefulness. The campmeeting is one of the most efficient means of promulgating the truth, and building up the general interests of religion among us. Let all who can arrange be there. Let every one encourage his neighbor by a good example of *sacrifice* and consecration. Elds. Wm. C. Thurman, C. B Turner, and Hiram Munger from the East, and Eld. D. R. and Mrs. M. S. Mansfield, Eld. Wm. Sheldon, and many others of our most interesting speakers from the West, are expected to be present. In view of the increase of light and knowledge upon the time of the Lord's advent, we should act with great earnestness and zeal to prepare for the coming of the kingdom of God.

D. S. CLARK,
E. ROYCE,
D. W. KNIGHT,
WM. MCCULLOCK,
E. K. BURRINGTON,
J. V. HIMES,
} Committee.

Notice.

There is to be (D. V.) a protracted meeting in Edinboro, Erie Co., Pa., commencing Aug. 8th, 1865, and continuing over the next Lord's day. Brn. C. B. Turner and J. Wendell will be present to preach, and it is hoped others. Also Bro. H. L. Hastings, with his tent.

Let the saints around come up to the meeting with warm hearts, having hope that maketh not ashamed, because the love of God is shed abroad in them by the Holy Spirit. And let us seek to honor the Lord in our orderly, fervent worship, coupled with earnest love both to saints and sinners. Our Lord cometh soon. Let us be about our work. JOS. D. BROWN.

Notice.

The Lord willing, we will hold a meeting at Findley's Lake, Chaut Co., N. Y., August 11th, in the evening. Also on Ripley Hill, near Bro. James Thorp's, Saturday and Sunday, 12th and 13th, as Bro. Thorp may appoint, and at the Sherwood schoolhouse, near Union Mills, the 14th, in the evening. Father and Mother Ongley will be with me, and assist in preaching the word.

JOHN T. ONGLEY.

Conference.

Our Eastern Maine Conference will be held in the town of Hermon, to commence Friday, August 18th, at 10 o'clock A. M., and continue over the Sabbath. Friends wishing to attend the meeting will call on Bros. Richard Dore and John Brackett for directions relative to entertainment. By order of the committee, M. YOUNG, Clerk.

Conference.

There will be a Second Advent Conference at Northwood Narrows, N. H., commencing Wednesday, Aug. 16th, to hold over the following Sunday. All, both saint and sinner, are invited to attend.

S. W. BISHOP.
D. S. HOLT.

Lawrence, Mass.

Preaching brethren who may desire to preach to the church in Lawrence, Mass., will please correspond with the undersigned, before putting their appointment in the Crisis. The pulpit is already engaged till after the Alton Bay Campmeeting.

G. H. CHURCHILL.

Campmeeting Notice.

There will be a campmeeting in New Preston, Ct., commencing Monday, Sept. 4th, and hold over the Sabbath. Particulars hereafter. In behalf of the committee of arrangements. A. ROSS.

Campmeeting in Wallingford.

There will be a campmeeting on Wallingford Farms, Ct., commencing August 14th, and continuing over the following Sunday. Particulars hereafter. B. HITCHCOCK.

Notice.

Ministering brethren who may wish to come to Biddeford, Me., to preach, will correspond with J. C. Libby or A. P. Hyde, that appointments may not conflict.

H. L. HASTINGS,
Scriptural Tract Repository, 19 Lindall Street, Boston, Mass.
OPPOSITE THE POST OFFICE.

To All Concerned.—Removal.

I have removed my business to a large and commodious office, 19 Lindall St., directly in the rear of the Boston Post Office, where I have a good assortment of tracts, new and old, Bible Students' Libraries, pamphlets, Sunday school books, etc., etc. Several new tracts are ready for the press, and it is hoped that other publications will follow in quick succession. All letters, orders and remittances designed for *me*, whether for Social Hymns, "Children's Hymns, Lyres, Bibles, Libraries, Concordances, Hebrew, Greek, or English, or any other books published by the Tract Societies or S. S. Unions, or others, in this country or England, which are of use to Bible students, should be directed to H. L. HASTINGS, Scriptural Tract Repository, No. 19 Lindall St., Boston, Mass.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
Miles Grant........Sunday, Aug. 6th

EAST BOSTON.
C. Goodrich........Sunday, Aug. 6th
B. S. Emery........Sunday, Aug. 20th

Haverhill, Mass.........Saturday evening, Aug. 12th and over the following Lord's day.
MILES GRANT.

Concord, N. H........Sunday, Aug. 6th
Westboro, Mass........Thursday evening, Aug. 10th
H. F. CARPENTER.

Rutland, Vt........Sundays, Aug. 6th and 20th
M. BACHELOR.

Rutland, Vt........Sunday, Aug. 13th
Poultney, Vt........Sunday, Aug. 20th
BENJ. S. BATCHELOR.

New Britain Ct........Sunday, Aug. 6th
R. WILLIAMS.

Warner, N. H., (Schoodoc school-house)......Sabbath, Aug. 6th.
Manchester, N. H........Sabbath, Aug. 20th
T. M. PREBLE.

Worcestar, Mass........Sunday, Aug. 6th
GEO. A. STREETER.

New York, (Bro. Samuel Curry's congregation, 24th Street)........Sunday, Aug. 6th
Rocky Brook, R. I........Sunday, Aug. 13th
J. BLAIN.

South Ashburnham, Mass., Wednesday eve., Aug. 16th
Lunenburg........Sunday, Aug. 20th
Worcester........Thursday evening, Aug. 22d
S. C. HANCOCK.

Bradford, N. H........Sunday, Aug. 6th and 13th
JOSEPH W. WHITE.

North Adams, Mass........Sunday, Aug. 6th
Savoy........Sunday, Aug. 13th
A. MUSSEY.

On the summit of Kearsarge Mountain........Aug. 6th Love feast 9 A. M.
Canaan Street, (where Bro. Jones may appoint), Aug. 13th. Love feast 9 A. M. JOHN G. HOOK.

Springfield, Mass., (Gunn's Block, corner of State and Walnut Street)........Sunday, Aug. 6th
H. PRATT.

Tent meetings, Edinboro, Erie Co., Pa........Aug. 8th
Albion, or Barre, N. Y........Aug. 16th and continue over the next Lord's day.
H. L. HASTINGS.

Danielsonville, Ct........Sunday, Aug. 6th
Am at liberty the next Sabbath to preach as the way opens. Address me at Danielsonville, Ct.
H. K. FLAGG.

Frankfort Mills, Me........Aug. 13th
Hermon Conference the week following.
NO NAME.

Meredith, N. H., (Pottle meeting-house), Sunday, Aug. 6th.
Concord, N. H........Sunday, Aug. 13th
Holden, Mass........Sunday, Aug. 20th
A. SIMPSON.

Charlemont, (A. Cudworth's)........Aug. 6th
A. MCCULLOCH.

Exeter, N. H........Aug. 6th
Portsmouth, N. H........Aug. 13th
J. K. BELLOWS.

BRISTOL, CT.
Ira Morgan........Sunday, Aug. 13th

Benedict school-house, Erie Co., N. Y., at 10½ A. M., and at the Kinny school-house 4 P. M., Sundays, Aug. 13th and Sept. 3d. Kinny school-house is three miles west of Benedict, in Royalton, Niagara Co., N. Y.
Darien, (as brethren may arrange). Sunday, Aug. 6th
C. F. SWEET.

Brewer, Me........Sunday, Aug. 9th in company with Bro. I. K. Lombard.
Portland, Me........Aug. 11th
Biddeford, Me........Sunday, Aug. 13th
Dover, N. H........Aug. 16th
Exeter........Aug. 17th
Lawrence........Aug. 18th
and over the following Lord's day.
From there to Wilbraham campmeeting.
If these appointments should conflict with any, please give me notice at my place in Corinna, or at Biddeford.
ISRAEL DAMMAN.

West Deerfield, N. H........Aug. 6th
J. KNOWLES.

Lee, N. H........July 30th and Aug. 6th
B. S. EMERY.

Branch Mills, China, Me........Aug. 6th
L. L. HOWARD.

Great Falls, N. H........Sunday, Aug. 6th
Rochester, (Brick school-house, McDuffee's district), Sunday, Aug. 13th. J. PINKHAM.

Springfield, (Gunn's Hall, State Street,)......Aug. 13th
P. S. BUTLER.

Northwood Narrows, N. H........Lord's day, Aug. 13th
Loudon Ridge, N. H........Lord's day, Aug. 20th
B. P. MANNING.

Woodstock, N. H........Saturday evening, Aug. 5th at 6 P. M., and Sunday, Aug. 6th.
J. A. CLEAVELAND.

New York (Cooper Institute)........Sunday, Aug. 6th
Springfield, (Barnes' Hall)........Sunday, Aug. 13th
Westboro, Mass........Sunday, Sept. 3d
DR. A. DECKER.

Dover, N. H., (in the old Court House), every Sabbath until further notice. T. M. LATHAM.

Chichester, N. H., (at the Pine Ground), every two weeks until further notice. S. S. MOONEY.

Portsmouth, N. H........Aug. 6th
Worcester, Mass........Aug. 13th and 20th
J. COUCH.

Rome, Me........Aug. 5th and 16th
H. B. SEVEY.

Cheshire Street, Ct........Sunday, Aug. 6th
Wallingford Farms........Tuesday evening, Aug. 8th
Yalesville, Ct........Thursday evening, Aug. 10th
Plymouth Hollow........Friday evening, Aug. 11th
Northfield, (where Bro. Humphreville may appoint), Sunday, Aug. 13th. L. BOUTELL.

Westboro, Mass........Aug. 6th and 13th
A. W. SIBLEY.

Lovely Street........August 6th
H. ROCKWELL.

Kennebunkport, Me........Sunday, Aug. 6th
BENJ. P. MANNING.

BIDDEFORD, ME.
R. R. York........Aug. 6th

Manchester........Sunday, August 6th
NELSON HARTSHORN.

South Atkinson........Sunday, Aug. 6th
Sebec, Me., (school-house near Bro. Joshua Livermore's) Sunday, Aug. 13th. THOMAS SMITH.

Pearsonfield, (where Bro. Moulton may appoint), Sunday, Aug. 6th.
West Deerfield........Sunday, Aug. 13th
New Durham Ridge........Sunday, Aug. 20th
J. O. SMITH.

Yalesville, Ct........Sunday, Aug. 6th
O. D. WOODRUFF.

Business.

TO CORRESPONDENTS.

S. A. Kidder—The postage on your 21 copies of the Pilgrim will be 12 cents per quarter, payable in advance at your office. The subscription price does not include postage.
J. N. Snyder—Have not.
J. Blain—Did not reach us.
C. A. Hastings—67 cents.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 513. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness *before* No. 468, (if any), charge *four* cents; for every week *since* No. 468, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1 00 each—S Cooper 538, L Barber 533, J Small 533, J White 492, D Libby 478, R Valentine 531, M Cumiskey 563, J K Cobb 515, J B Johnson 523, M A Baker 540, J Richards 492.

$1.25 each—C Murray 537, O B Crandall 530, W H Wildey 504, E P Snow 540, M Megquire 520, L Jackman 536, E Blaisdell 533, H M Bryant 539, E I McDole 490, A P Bradley 537, T M Redhead 538, M Breed 541, W. C Clark 532, A. D. Stanwood 553, J. A. Cole 538, S Pike 578, H Sunderland 539, T P Williams 538, M Patterson 538, A J Hanson 536, C P Johnson 532, H Russell 521, L D Cook 538, A Wynans 508, J E Smith 535, F D Andrew 539, M Vaughn 535, J. H. Walters 538, J. H. Vanderberg 538, J De Boer 538, B H Van Spanckeren 538, J H H Van Spanckeren 537.

$2.00 each—J Sarle 525, A Herrick 530, C T Whitney 563, J R Colbath 549, A M Alvord 531, J D C Wheeler 512, M L Blodgett 515, W Payne 530, G. L. Raymond 536, R Shaw 509.

$2.50 each—H Young 547, R Addison 593, C Barnes 570, N. J. Streeter 548, L. Chamberlin what P. O.? H Beach 574, M A Davis 565, S A Peters 565, A H Saltmarsh 559, H H Davis 564, M Young 559, W H Ordway 554, N Sleeper 551, M. Terry 529, J. Keyes 563, A. W. Fisk 521, M C Damman 564, M Allen 529, P Bogardus 551, E Tripp 544, D T Mores 570, J G Bush 604.

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For the World's Crisis.

DISAPPOINTED, YET HOPING.

"O! ever thus, from childhood's hour,
I've seen my fondest hopes decay;
I never loved a tree or flower,
But 'twas the first to fade away."
T. Moore.

O, truly doth my weary heart
Re-echo such sad strain;
For oh! 'twas e'er my fate to part
With all I loved, but loved in vain.
Oh! ne'er a bright plant rare I nursed,
Its fair buds watching day by day,
But, e'er in glorious bloom they burst,
A blight fell on them, and decay.

I never reared a tiny bird,
That cheered my heart with gushing song
Till all its inmost chords were stirred,
But soon 'twas gone—mine, oh! not long.
I never loved a happy form,
The glance of bright, love-answering eye,
A soul with kindred feeling warm,
Whose love was mine, but soon 'twould die.

O, Earth! hast thou no joy in store,
Heartfelt, abiding joy, for me?
To mourn o'er hopes that are no more—
My fate oh! must it ever be?
List! in my sad plaint's echo tone,
An anwering voice seems given:
"Earth no abiding joy may own,
Till in the clouds of heaven

He comes whose right it is to reign
O'er all the earth 'neath heaven,
To burst the tomb, when the icy chain
Of the tyrant Death is riven;
When Christ the curse of death removes,
Then earth restored knows no alloy;
Not death, but resurrection, proves
To us 'the gate of endless joy.'"

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THE CHURCH DYING OF THE REFINEMENTS.

BY REV. R. V. LAWRENCE.

This age, with the church, and especially the Methodist church, is an age of *refinement.* It has passed through one of *converting and sanctifying grace,* but it has now reached the era of *refinement.* And (I would write so plainly as to be understood), the church is NOW DYING OF THE REFINEMENTS. Not however of *genuine* refinement—that does not kill. *Sins* refined and kept in the church are doing the mischief. *You may, if you will look, see this sort of refinement in the ministry.* It would hardly do for ministers to aspire to the pride of position and circumstantial pomp of government officials and persons of high places in worldly honor. This would be too gross a departure from the example of the meek and lowly Jesus and his humble disciples. But this sin is *refined.* Under the name of *refinement of manners,* many, oh, how many of our preachers put on such a pompous and formal address in saluting those they meet, that the common people, who generally hear the gospel gladly, are forced away from them, while the upstart, petroleum asistocrats gather about them as if they were angels just down from the skies. How *very* few of our ministers have that honorable title among the masses—"he is the poor man's preacher." *This kind of refinement* is withering up the influence of the ministry now—it has already transformed large numbers of the ministers of republican America *into parlor fops,* to the very great delight of as many sentimental, boarding-school misses.

This refinement has also secured a place in the *language* of the pulpit. To call the people together on the Sabbath and preach to them in Latin or Greek, all acknowledge would be a sin. But this sin is *refined* and kept in the pulpit. Professedly the preaching is done in the language of the people, but what with uncommon, high-sounding words, long sentences, and involved, interlaced sort of sentences, not more I think than one-fourth of the people get the meaning, and in the case of many whom I have heard, there is no meaning to be caught, for the words, after going round and round, run off into some different idea from that with which they started, and so the whole is spoiled. And yet this is *refinement.* After a man has been talking in this stilted way for an hour, you will see the special advocates and devotees of refinement drawing together and lauding the preacher's "enunciation," "profundity," "refinement of language," etc., when common sense is sick, and the multitudes go away unfed. This is one of the refinements of which the church is now dying. A preacher not long since said, "It would not do for ministers to preach in these days in the style of Wesley, as given to us in his published sermons." It would n't? Indeed! It would n't do the devil's work so well—it would n't put people to sleep so soon. But would it not be refreshing to the churches if our preachers would go forth in his spirit and with his simplicity of style, telling the story of the cross? It would be like a north-west wind after a July drouth. Under its influence the vineyard of the Lord would be green again. A company of young men, none of them christians, were conversing one evening. The subject matter was the excellence of a Baptist minister who had lately died. "Oh," said one, "I did like to hear him preach, he spoke in such plain language; we could always understand him." There is many an empty seat in the churches that would be filled if it were not for the unintelligible refinement of pulpit language.

Look up in the choir in many a church and you see the quartette, screaming opera tunes, *refined* by having hymn-books in their hands, and so sanctified to sing the praise of God, though they may sing in the theatre or opera all the week, and have hearts that have never had the slightest touch of the grace of God. Yet this is refinement. The *pew* is also a refinement in the Methodist church. It would not be agreeable for our wealthy, upper-crust christians to have plainly-dressed, hard-working people to sit by them in churches; nor would it do to make public proclamation that the poor might stay away, especially when it is said in the Bible that in the house of God "the rich and poor meet together"; such proclamation would be *sinful;* but the pew does it. The poor cannot rent, they will not allow their poverty to be advertised every Sunday by taking the *poor* seats; thus the church gets rid of them altogether. The pew is a refined winnowing machine, and it does its work well, as the hundreds of select congregations testify. Are our pewed Methodist churches crowded? Did you ever hear of such a thing? Methodism once had the masses, but the *refining* process has so thinned our congregations that we can hardly make that claim now.

In the matter of dress we also have a sin-*refined* church. The pagan world—the female part of it—had a simple way of dressing. Rings in the nose and ears, on the toes, ankles, wrists, and fingers; feathers, wild, *unrefined* eagle feathers in the hair; a very poor article of paint on the face, and many other crude decorations on the person. Of course this was wrong, vain, unchristian. Our Methodist ladies have refined very much on the aforesaid style. Rings in the noses are not tolerated; but the ears like those of very *refined* workmanship, while the wrists and fingers are loaded with bracelets and rings far superior to any ever worn by the prettiest squaw of the most bloody Indian chief. The common feathers of the Indian head-dress are not tolerated by our Methodist belles; that would be *sinful;* but they have fine plumes and top-knots, and wings on the head (to help them cut the pigeon-wing perhaps), and all *so refined!* As to paint for the face, our women have a very superior article to that used by the heathen. They had naught but clay or ochre, but our modern, christian cosmetic preparations are very *refined.* Then as to dress, we have in the church, and at the communion rails, the costliest silks, satins, laces, embroideries, diamonds, pearls, and gold and silver ornaments, though they may be unpaid for, or though to pay for them the treasury of *the Lord is robbed.* The female portion of the Methodist church now carries in foolish superfluities of dress and ornament enough to feed a large part of the poor of the land, to build homes for widows and orphans, to send the gospel to those who are now perishing for lack of knowledge, and to provide decent clothing for hundreds of poor in our own towns and villages, who fain would go to the house of God but for their rags, and because no one searches them out to encourage them to attend the house of prayer. And yet this I believe goes for refinement. The Scripture given by Paul—"I will that women adorn themselves in modest apparel, with shame-facedness and sobriety, not with braided hair, or gold, or pearls, or costly array"—the most of our Methodist ladies laugh at, and many of our Doctors of Divinity set aside as of no account. Notable Doctors of Divinity, when they can doctor the divinity given by St. Paul! But these are days of refinement. You see many sins in the church now that our modern christians are refining into graces.

In addition to this, there is in the church now a refined stoicism, that shuts off all expression of religious emotion or peace or joy. If the Lord blesses you, or blesses a dear friend in the house of God, or if you hear a truth from the sacred desk that you approbate, you must give no sign thereof—no tear, no hearty "Amen," no expression of praise to God; that would be vulgar—show a want of *refinement.* Mrs. Exquisite, whose father was a rumseller, or rag-picker, but is herself a very fine lady, would become very *nervous*—may be would have to go out, and might give up her pew if you manifest any emotion. The stillness of death must reign, in these refined days, in the house of God, broken only by the refined *tones* of the minister, and the operatic quartette in the gallery. If you should be in Wall street when the news comes of the fall of Richmond, or the surrender of Lee, you might shout and sing "Praise God" with a bounding heart, and the papers would herald it all over the land as a very proper thing; but if in the house of God you should in a suppressed tone say "Amen," or "Praise God," you would be marked by the would-be aristocrats, who are creeping into our church, as "vulgar"—"not refined"—"very common kind of people." And that what little responding may be necessary in a refined church may be done "decently and in order," we are soon to have a ritual for the pews, so that the silver-tongued Methodists may intone the Amens at the right time. All this is false refinement, the refinement of which the church is dying.

But there is a refinement that I hope to see shedding its graces all through the church. There is One who sits upon the human heart as a "refiner of silver," and purifies the same from all unholy passions, throws the grace of perfect love over all the actions of the life, and creates in the soul a relish for things pure and heavenly,—in short, adorning the whole body, spirit and soul, with the "beauty of holiness." The etiquette of this refinement is as graceful as love, as sincere as honesty. It softens the manners of the uneducated, and lends attraction to the educated that they never found in the schools. A heart cleansed by the blood of Jesus, and refined in the fires of the Holy Ghost, is in a state of the very highest order of refinement. This is a genuine refinement. What if one has education, and according to the judgment of the world *polished manners,* but a sinful heart; is this refinement? It is what passes for it. I know such a man, one who prates much of his refinement in the church, and can find but very little *good society in the church*—poor man! and yet a dozen times a day, if he is provoked that many times, he will get angry, every feature of his face being disfigured with his unholy flame. And this is refinement! refinement when the heart is the seat of such a low passion as anger! I have almost blushed with shame to hear a *Methodist lady,* in *bad grammar,* and with a sentimental whine, speak of refinement—refinement in the church; and then in a little while see her fling her head haughtily at some fancied insult. . . . .

Dear reader, let us possess ourselves of genuine refinement, which is christian holiness, then we will be fit for the society of the good on earth, and the angels in glory. And let us pray that the Methodist church, and all other churches, may become refined in this higher sense.—*Earnest Christian.*

For the World's Crisis.

A LESSON FROM NATURE.

How many important lessons the careful observer may derive from nature. So full of instruction, and so fragrant to the memory, I marvel that we do not study her voluminous library with more diligence and care.

Recently, while gazing at some annual volubilates, commonly known as morning glories, (a sweet remembrancer of childhood's happy days), I observed a bud struggling to unfold its bright petals, but its situation rendered it entirely impracticable. Simple as it may appear, the sight deeply impressed me. This bud was situated between the strong, thrifty strands of its mother vine, three under and two over its centre, compressing it closely. Its calyx gave evident consent for the beautiful bud to display its bright colors, while the unexpanded flower struggled to do so, but all in vain. These coils held it with a serpentine grasp; and all that could be perceived was a looseness sufficient to disclose what its beauty might have been had it been free to obey the law of its Creator.

I watched it a few days to see it wither and die; and the strong coils which had so rudely murdered it, had entirely covered it; receiving nourishment from the earth they grew lustily, also their comrades, which had been a little behind now came up, and passed this depot of murder, lending their influence to conceal the matter.

Ah! thought I, how many get entangled and compressed in this way by the world, the flesh, and the Devil, until spiritual life is extinct. The Spirit is faithful to convince men of their need of Christ, bringing to bear upon their mind the promises and threatenings of Jehovah, and they resolve to serve God; but, alas! worldly business presses upon one side; and love of fame, a name and standing in the world, unite in compressing their spiritual life, yet they struggle on for a little, but these worldly cords increase their strength like the vine, and their comrades, pride, and self-conceit hasten on, until the last vestige of spiritual life becomes extinct; and in a little time, so effectually cover this promising bud that no trace of the real cross-bearing religion can be discerned.

Now what is to be done? Is there no way by which this promising bud may be extricated? Only *one* way, and that may seem so expensive to those who know not how to value eternal life as to cause them to hesitate too long. The *one* and *only* way is, to cut the vines right off, just where they begirt the bud of spirituality; whether it be at the shrine of fashion, or at the gate of wealth and fame, or at the cess-pool of fleshly ease and indulgence; sever this cord at once, that if permitted to grow will forever bind you outside of the kingdom. God has provided a sword sharp enough to do it at once, only suffer the application, and according to apostolic injunction, abstain from any thing that hinders or wars against our spiritual life.

But can I give up my name and position, to associate with God's humble flock? Can I perform all my business *only* to the glory of God? Can I receive a religion that has a *daily cross* in it? Ah! this is the question. WILL *you?* You can, but WILL *you?* The flesh will cry out against it, if Paul's comparison of crucifixion is pertinent.

These vines of gain and fame, etc., may look flourishing and beautiful now, but really which is the most profitable, honor and riches in this life, where all is so fleeting, or *eternal life,* where riches and honor never end?

Castleton, Vt. B. MATHEWSON.

For the World's Crisis.

WHERE IS HOME?

Where is home? Where, oh where?
Foxes have holes, and birds of the air
Are sheltered in their well lined nest,
But where will the child of God find rest?

Where is home? O, tell me where,
That I may rest, away from care,
Away from toil, away from grief,
A home where the weary find relief.

O, where is home? that I may go
Where peace and plenty always flow,
Where love and harmony unite,
Where might can never rule the right.

Beyond death's valley, some will say;
No, we look for a better way;
A land that's beautiful and fair,
Where all is love, our home is there.

Bath, Me. J. A. S.

THE SUEZ CANAL.

It is known to most of our readers, that there has been in making, for some years past, an attempt to unite the waters of the Mediterranean and Red Seas, by means of an immense ship canal across the northern part of Egypt. It is now so far completed, that, since 1864, a daily boat has been run from Port Said to Suez; and a large barque, towed by a steamer, and conveying twenty to thirty passengers, has passed from sea to sea by means of it within a space of twenty-four hours. On the fifth of April last, it was to have been formally opened with appropriate ceremonies. An article in the London Times says, that about thirty of the principal Chambers of Commerce in the world, and four of the largest companies were represented on the occasion, which, it says, might have justified even a larger, a more magnificent, more public and universal gathering. The work was commenced in 1859, on a subscribed capital of some $40,000,000; and its final completion and opening to navigation for large vessels is promised for 1866,—that year so long and generally designated for so many wonders in Church and State. It is under the protection of Napoleon, and in the immediate direction of M. Ferdinand de Lesseps. It is undoubtedly one of the most stupendous works of modern times, and destined (if successful) to change things to an extent which can hardly be conceived. There is an English railroad, passing from Alexandria, through Cairo, to Suez, which has been in operation for years; but a French ship canal, severing Africa from Asia, and opening a direct way to India, at once realizes the dream of ages, and throws open the door to commercial, political, and social results as vast as the achievement is surprising. It will rejuvenate some of the oldest of countries, alter materially the relations of the east and west of the Old World, establish the French power in Egypt, put France between England and India, change the balances of power in Europe, and add advantages and eclat to the Napoleonic schemes more potent than the arms of the first Napoleonic Emperor.

The importance of such a connection of these seas was observed from the remotest ages. Nor was this the first attempt to accomplish it. Almost before the days of authentic history, while Greece had lawgivers, and Rome had kings, Necho, the son of Psammeticus, and the conqueror of King Josiah, set about the formation of a navigable canal from the Pelusaic branch of the Nile to the head of the Gulf of Suez. Necho was a man of energy as well as enterprise, and he pushed the work with such zeal that a hundred and twenty thousand men are said to have perished in it before he desisted. And strange to say, he was induced to relinquish it in consequence of *a prophecy* that, when completed, it would yield nothing to him, but render all its profits to a stranger. Darius, perhaps thinking himself to be that stranger, undertook to finish that great work; but whether it ever was of any advantage to him, or any one else, history does not inform us. It has at any rate remained to our days of steam navigation and telegraphs to bring the great canal into shape for practical use; and the stranger to be more especially benefited is none other than the subtle and sagacious Louis Napoleon.

One of the most remarkable things in connection with this great work is its completion in entire independence of England, her government and her capitalists, who, of all others, are the most deeply affected by it. Though invited to place confidence in M. Lesseps, and though the best English engineers reported favorably on the scheme, the moneyed men of Britain declined to invest in it, apparently supposing that nothing would be accomplished without their concurrence. But in spite of all discouragements, and all the opposition from English diplomacy at Constantinople and in Egypt, the astute Democratic Emperor of the French has managed to have the work brought to a state of forwardness which now seems to insure a final success, which will flank Gibraltar, cut the British lines of communication in its rear, and give to Napoleon command of the situation, to control Eastern commerce, and to order peace or war at will. The hand that holds possession of a ship canal between the Mediterranean and Red Seas, must needs direct the destinies of Egypt, draw Palestine under its sway, compel the acquiescence of England, and is already far on the way to sustain a general dictatorship for the nations. And if that hand should be Louis Napoleon's, as it will be, he will thus have a mighty instrument to aid him in his ambition to encircle the globe with his power. And whatever may happen to the canal, whether it is ever completed or not, whether fleets or not a single keel pass through it, the Times admits that it has now already given the French a footing upon the most central and commanding point of the Old World. It has been found with regard to the famous Barrage of the Nile that, though its beneficent operation is not so certain or so well under control as was hoped, it can do a world of mischief on an emergency, and is, in fact, the stronghold, the key, the citadel of the Delta. In like manner, says this writer, he who occupies the position now established in the Isthmus, can at least maintain a force in the face of three opposing continents, and stop the road to India, as well as exert a moral force rendering his friendship a thing to be coveted even at a sacrifice.

A recent editorial in the New York Herald directs attention to the fact that the completion of this canal must insure the supremacy of France in the Mediterranean, having now two great naval arsenals on the coast of that Sea, in higher condition than any other European power, and is likely to have a third at Algiers, she will possess a preponderance of naval strength in that region with the advantage of sudden concentration of large fleets, impossible to be effected by her neighbors across the channel. By stationing her ships off or at Corfu, she would command the Straits of Otranto, and intercept all communication between the Adriatic and the Egyptian coast, while the British at Malta would have as much as they could do to guard the channels westward which extend over a breadth of three hundred and sixty miles from the African shore to the Straits of Messina. And should Italy become the ally of France—as in all probability she will—as soon as Rome is left to herself, a common rendezvous of the squadrons of the two nations in the Adriatic would insure the success of their joint operations.

It is certain that the opening of this canal will do much for several Italian ports, which cannot long remain under the Austrian government; that the French influence in Egypt is rapidly increasing, and is now dominant there; and that Sir Henry Bulwer finds his time and strength fully occupied at Constantinople in endeavoring to combat the hourly augmenting growth of French diplomacy and power over the East in general. It is also worthy of note that Linant Bey, an eminent engineer, a man of great ability, and the principal director of the public works of Egypt, is a Frenchman; and that the fortifications at Alexandria, and at the apex of the Delta, are the work of the French.

Another item of importance, in this connection, referred to by the Herald article is, that the French have also taken possession of a strong point just outside of the Straits of Babel Mandel, which has been, or is to be, strongly fortified, and which will countervail the British station at Aden. A line of French steamers and regular mail-packets also plies between Suez and some of the French possessions in the East Indies. And the French influence thus developed is already predominant throughout Asiatic and European Turkey, as well as in Egypt, as we have ourselves personally witnessed within the last year. There is hardly a point at which the French consuls have not more influence than the Pashas themselves. Large extents of fertile territory have also been purchased by the Suez Company, which are being profitably cultivated; towns and villages are everywhere springing up upon them; and everything is tending to arrange itself under French control and to the augmentation of French supremacy. The ideas of the first Napoleon are thus being realized; and, in the event of a rupture with England, the Pyramids may be again invoked to look on the victories of the soldiers of France; whilst French iron-clads are found equal to the task of maintaining themselves against their foe, though even another Nelson should arise to attempt another Aboukir.

On the supposition, then, that this canal will be completed in 1866, as promised; that the Atlantic cable will be successfully laid during this summer by the Great Eastern; that all nations and people in the world will then be in close telegraphic communication; that the Pope is divested of all temporal dominion, and lodged near the palace of the Tuilleries; that French monitors and iron-clads, now multiplying in secret, are found in all the great harbors of the seas; with England at war with the enemies of her colonies, and troubled with the deep-seated spirit of revolution at home; with the revolutionists of Italy, Germany, Greece, and Turkey putting forth their ideas of Democracy and Unity, and organizing for separate political life under the protection of France; with the Jews, in universal emancipation, accepting the Napoleons as their great deliverers; with Jerusalem, reviving under the combined influence of the superstitions of its ancient owners, the encouragements of a new-born commerce, and the protectorate of a power received as the subject of ancient promise; and with everything constituting the stabilities of society yielding to the revolutionary outburst of a wholly new order of things; what then will be the aspect of the world in relation to its predicted future? What then will people think of the warnings, derived from Scripture, which we have been giving them, and which they now so much despise and revile? Will men then continue to laugh at the idea of Napoleon, peradventure, being the personal Antichrist, and go on preaching the fable of a Millennium of universal liberty and peace, wrought by the ordinary agencies of so-called human progress? Alas, for the blindness that is upon the eyes of a rationalized and secularized church! Alas, for the delusions with which many good people are bewitched! Happy those who are not left unawakened till then! Happy those whose eyes are open to behold the signs of the times, and to make ready for what is at hand! God's plans are ripening fast. The great mysteries of his providence will soon be finally unfolded. His word is fulfilling with wonderful rapidity and literalness. And woe be to the one who does not specially secure a sure footing upon God's immutable promises by a genuine penitence and a true faith in Christ Jesus.

"Acquaint thyself quickly, O sinner, with God,
And He shall be with thee, when fears are abroad;
Thy safeguard in dangers that threaten thy path,
Thy joy in the valley and shadow of death."
—*Prophetic Times.*

For the World's Crisis.

REST.

I long to rest where pain is o'er,
And with the Lord dwell evermore,
Where nothing can disturb our peace,
And live where sorrows ever cease.

I long to rest. O, Savior, come!
And gather all the dear ones home;
And give thy saints eternal life,
And let us live where there's no strife.

L. B. WEAVER.

For the World's Crisis.

DIALOGUE BETWEEN ELD. FAITHFUL AND BRO. HOPEFUL.

Eld. F. Good morning, Bro. Hopeful. How have you been since we last met?

H. I have been, some of the time, in the furnace of affliction. And as the Book says, "No affliction for the present seemeth to be joyous, but rather grievous."

Eld. F. Was you enabled to bear your affliction patiently?

H. Sometimes I groaned in agony, and cried out, "My punishment is greater than I can bear." Yet I constantly hoped that it would soon be over, as these words came to mind, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Eld. T. Precious words, precious words, truly. But sometimes in great bodily agony it seems difficult to compose the mind sufficiently to apply the words of consolation which are written for us.

H. And I have found it still more difficult to find consolation in trials of another kind.

Eld. T. Do you refer to reverses of fortune, when every avenue seems closed, and you can see no prospect of bettering your condition?

H. Not that. I am not apt in such times to dwell on the dark side of the picture. To be sure I have had trials of that kind, when I have sunk so low that *some* of my friends didn't seem to know me. But it is natural for me to expect better days. The time in which I have found it most difficult to draw consolation from any source is when I have been overcome by some besetment, and a sense of guilt oppresses me. It is then that I am covered with "thick darkness that may be felt."

Eld. T. Does any such sense of guilt cling to you now?

H. I feel now that all my sins are forgiven me for His sake who died for me. But there is something like a *shadow* of guilt, or the *scars* that have been made by sin. I have seen some who seem to feel as free as though they had never sinned. There seems to be no burden of guilt resting upon them. The very scars of sin seem to have been removed from them. But I still remember the "wormwood and the gall." I think it is David who says, "My sins are ever before me."

Eld. F. There is a verse in the one hundred and third Psalm which I will repeat to you. "As far as the east is from the west, so far hath he removed our transgressions from us." For whose consolation do you think that was written?

H. It must apply to all the people of God. Let me dwell a moment upon that passage. "As far as the east is from the west, so far hath he removed our transgressions from us." You say that is in the one hundred and third Psalm. I know I have read that many times, but it comes home to me now with more force than ever before.

Eld. F. Now *believe* that Scripture is for you. Take your Bible and read that whole Psalm; and if you can adopt it all—believe it all—and feel that it is all for YOU, I trust you will speedily find the blessing you are seeking. F. H. CHAMBERLAIN.

Sutton, Mass.

THE GREAT JUBILEE.

The year of Jubilee was a definite period of time. So we conclude the anti-type will correspond. The great trumpet will be blown which will usher in the world's great Jubilee, when the people of God will return to their possessions, and "the meek will inherit the earth." "The trumpet shall sound, and the dead shall be raised." In the type, all who paid attention to the method of reckoning time as enjoined by God himself, knew when the year of Jubilee would commence. So in the anti-type. Those who believe God's word, and make it the man of their counsel, must endorse God's most positive assertion, "The wise shall uuderstand." They will know when the year of Jubilee shall be proclaimed. They now see the day approaching. May God help us all to be prepared to enter into the joy of our Lord.—*Voice of the West.*

A HOME-MADE HEARTH RUG.—A lady sub scriber writes: "Procure a coffee sack, tack it tightly on a frame the size you wish your rug. Get a blacksmith to make you a crotchet needle about the size of a husking peg, tapering rather more. With charcoal and rule 'lay out' on the sack the figure you wish for your rug. Gather all the old woolen rags such as are too much worn for carpet, thumbs, bits of wool, etc. Tear these in strips, and with the hook in the right hand, hold the strip beneath in the left, thrust the hook through the meshes of the sack, catch the rag and pull it through the meshes of the sack a half inch, then through again as near to the first as possible. By sorting the different colors and following the patterns, a very beautiful article can be made. After it is all filled up in this way, take a pair of sheep shears or common scissors, large size, and shear it all off to an even surface. Old dresses are the best; heavy cloth will not work in well. I have seen such rugs in handsome parlors, and when tastefully made they are equal to any."

CATCHING HORSES.—The time to learn a horse to be caught easily is when he is young. When you go into the field, go towards him on the near side, act as indifferent as possible, speak to him confidently and kindly, pass your hand along his neck until you can get hold of his head; but do not do it suddenly, as it tends to excite his fear. By practising this method, you will in the end so overcome all his feelings of timidity that he will allow himself to be caught at all times, even when he is full of glee and playfulness.—*Rural American.*

TO CURE HOOVE IN CATTLE.—A writer in the Irish Agricultural Gazette mentions a case of this disease that was cured by pouring a couple of cans of cold water upon the loins of the animal. He also speaks favorably of this treatment in other instances.—*Scientific American.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

KING HABIT.

"I won't write this letter! I can't do it! This hateful old paper!" and Frank Ray took up the sheet and tore it in pieces, and threw it down with a twitch and jerk, which brought to his mother's lips a smile, though a saddened one, at the quick-coming thought of her boy having gained so little self-control.

"Why, Frank, my boy, what troubles you so much?" she said, rising and stroking back the long, wavy hair from his white forehead. "What is it disturbs you so as to draw out this display of wrong temper?"

"This ugly paper, with not a line in it! I can't write a straight word; it's enough to try an earthly saint, like you, mother, let alone an impatient school-boy, who wants to be off to play. I wish there was not a sheet of unruled paper in the world."

"What should I do, then, Frank, and many others who never write upon ruled paper? Why, when I was a little girl,—you need not look so incredulous, for I was a little girl once, and as uneasy and restless as any little girl could be,—but what I was going to say was, then it was not considered very creditable to depend upon lines. If we had them to slip under our paper we were very apt to hide them if our teacher or parents came near."

"Why, what's the harm in lines or ruled paper, mother? I can't see it."

"It is far bettter to accustom the eye to form its own line; it gives a habit of precision and correctness which is invaluable; but the most important thing is that we should never allow ourselves to become dependent upon anything; we should strive to be free of every shackle but those of right and duty. Now in the matter of writing,—if I may judge by your effervescence of temper,—you are a perfect slave to lines. I have often seen you give up a letter which you should have completed, or growl over a composition, because you could not write in a straight line across the paper. Now are you willing to have King Lines to rule over all the writing you expect to do in your day?"

"I don't see but you are just as much of a slave, mother to no lines, for you don't like to write on ruled paper, any more than I do on unruled.

"Yes, my boy, but I *can* write with lines; though, I must confess, I am more apt to write between them, from the force of early teachings; but I am not dependent upon unruled paper, therefore I have no King No lines to control me. But I want you to think how many masters you will have if you allow yourself to feel you can't do this, and that you must have things so-and-so, or you can do nothing. If I was Frank Ray, I would say at once that I would be king over myself; and that no impertinent little habit should rule over me. I would not let the young fox in, which, when it gets old, would gnaw out all the vitality and strength of my will. Depend upon it, Frank, it is these little things, the conquering your own yielding to obstacles, the determination to go straight on to the mastery of every difficulty,—which will form the only true foundation of a manly, self-relying character; one dependent only upon his God, and his own strength baptized into firm principle by religious faith and trust. Now try, my boy, and write your letter. See what you can do."

"O, mother, I don't believe I can do anything with it."

"If you begin with that idea, Frank, you can't do anything; fear and doubt beget inability. 'I can,' 'I will,' are much better words for a motto than 'I can't.'"

"Well, mother, suppose I take it and say, 'I will' play truant, and see the show to-morrow; is it a good motto then?"

"I can't jest on such things, Frank. You have been brought up to know right from wrong. You can tell when the 'I will' should be used, and know that it *never* should be for any self-indulgence which leads to the neglect of any known duty. 'I won't' is the word then. But if you lay your track rightly now, you will find you will not be obliged to put on the brakes of 'I won't' very often; but your car of life will run smoothly along on the track of active duty. It all depends upon your laying the sleepers and the rails, which you are doing now every day—aye, hour."—*Christian Register.*

THE TWO RULES, AND HOW THEY WORKED.

"Here are two rules for you, Fred," said Giles Warner, looking up from the paper he was reading and addressing a younger brother, who was sitting by the fire, playing with a favorite dog.

"Well, what are they?" said Fred, suspending his sport with the dog.

"The first is, "Never get vexed with anything you can help." The second is, "Never get vexed with anything you can't help."

"Cannot these rules be as useful to you as to me?" inquired Fred, archly.

"No doubt of that," replied Giles, good humoredly, "but then it is so much easier to hand over a piece of good advice to another than to keep it for one's own use. It is a kind of generosity that doesn't require any self-denial." Fred laughed.

"But what say you," continued Giles, "to these rules? How would it work if we should adopt them?"

"I think they take a pretty wide and clean sweep," said Fred. "They don't leave one any chance at all to get vexed."

"That might be an objection to them," said Giles, "If any one were wiser, better, or happier for getting vexed. I think they are sensible rules. It is foolish to vex ourselves about what can be helped, and it is useless to vex ourselves about what can't be helped. Let us assist each other to remember and obey these two simple rules. What say you?"

"I'll agree to it," said Fred, who was usually ready to agree to anything his brother proposed, if it was only proposed good humoredly.

"That's too bad!" exclaimed Fred, the next morning, while making the preparation for school.

"What is the matter?" inquired Giles.

"I have broken my shoe-string, and it is vexatious; I am in such a hurry."

"It is vexatious, no doubt," replied Giles, "but you must not get vexed; for this is one of the things that can be helped. You can find a string in the left corner of the upper drawer in mother's room."

"But we shall be late to school," said Fred.

"No, we shan't," said Giles. "We shall only have to walk a little faster. Besides, if you keep cool, you will find the string, and put it in, much sooner than you can if you become vexed and worried."

"That's true," said Fred, as he started for the string, quite restored to good humor.

Several opportunities occurred during the day for putting into practice the newly adopted rules. The last was this:—

"In the evening Giles broke the blade of his knife, while cutting a hard piece of wood.

"It can't be helped," said Fred, "so you must not get vexed about it."

"It might have been helped," said Giles, "but I can do better than to fret about it. I can learn a lesson of care for the future which may some day save a knife more valuable than this. These rules work well. Let's try them to morrow."

"The next morning Fred devoted an hour before school to writing a composition. After he had written half a dozen lines, his mother called him off to do something for her. During his absence, his sister Lucy made use of his pen and ink to write her name in a school book. In doing this she carelessly let fall a drop of ink on the page he was writing. Fred returned while she was busily employed in doing what she could to repair the mischief.

"You have made a great blot on my composition," he exclaimed, looking over her shoulder.

"I am very sorry. I did not mean to do it," said Lucy.

Fred was so much vexed that he would have answered his sister very roughly, if Giles had not interposed.

"Take care Fred; you know the thing is done, and can't be helped."

Fred tried hard to suppress his vexation.

"I know it was an accident," he said pleasantly, after a brief struggle with himself.

Lucy left the room, and Fred sat down again to his composition. After a moment he looked up. "No great harm has been done after all," he said. "Two or three alterations are much needed, and if I write it over again, I can make them."

So much for a cool head, and not getting vexed," said Giles, laughing. "Our rules work well."

At night Fred tore his coat while climbing over a fence.

"That's too bad," said he.

"It can't be helped," said Giles; it can be mended."

"The way to help it is what troubles me," said Fred. I don't like to ask mother, she has so much to do."

Giles proposed that Fred should get over this difficulty by asking Lucy to do it for him, as her mother had taught her to mend very neatly. Fred was not at first disposed to adopt this measure. He knew that Lucy disliked mending very much, and was afraid she would be cross if he asked her to do it; but at last he decided to run the risk of that. They found Lucy busily employed with a piece of embroidery, and quite absorbed with hep work. Fred looked significantly at Giles when he saw how his sister was occupied; but he concluded he had gone too far to retreat, and must make a bold push.

"I wish to ask a great favor of you, Lucy," said Fred; "but I fear I have come at a wrong time."

"What do you want?" said Lucy.

"I am almost afraid to tell you. It's too bad to ask you to leave that bewitching work to do what you dislike."

"You're a great while getting at what is wanted," said Lucy, laughing. "Come, out with it."

Fred, thus encouraged, held up his arm and displayed the rent.

"Well, take it off, and I will do my best," said Lucy, cheerfully.

"You are a dear good sister," said Fred. "When I saw what you were about, I thought that you would not be willing to do it."

"My uncommon amiability quite puzzles you, does it?" said Lucy, laughing. "I shall have to let you into a secret. To tell the truth, I have been thinking all day what I could do for you in return for your not getting vexed with me for blotting your composition. So now you have the cause of my willingness."

"So much for our rules," exclaimed Giles, triumphantly. They work to a charm."

"What rules?" inquired Lucy.

We must tell Lucy all about it," said Giles.

They did tell her about it, and the result was that she agreed to join them in trying the results.—*Child's Paper.*

"BLUE SKY SOMEWHERE."

Children are eloquent teachers. Many a lesson which has done our heart good have we learned from their lisping lips. It was but the other day another took root in our memory. We were going to a picnic, and, of course, the little ones had been in ectasies for several days; but the appointed morning broke with no glad sunshine, no songs of birds, no peals of mirth. There was every prospect of rain. Even Hope hid her face and wept.

'Shan't we go, mother?' exclaimed the youngest boy with passionate emphasis.

'If it clears off.'

'But when will it clear off.'

'Oh, look out for the blue sky!'

And so he did, poor little fellow! but never a of blue sky gladdened his eyes.

'Well, I don't care, mother,' said he, when the tedious days had at length numbered all its hours; 'if I haven't seen it, I know there is a blue sky somewhere.'

The next morning there was blue sky,—a whole heaven full of it,—clear, glorious blue sky, such as only greets us after a weary storm.

'There, mother! didn't I tell you so?' cried a joyous voice; there is blue sky!'

The little head dropped for a moment in silent thought.

'Mother,' exclaimed the child when he again looked up, 'there must have been blue sky all day yesterday, though I never saw a bit of it; for, you see, there isn't any place where it could have gone to. God only covered it up with clouds,—didn't he?'

'And so it is in God's dealings with his children here on earth:—

'Behind a frowning providence
He hides a smiling face.'
—*Exchange.*

☞ Three things to love—courage, gentleness, and affection. Three things to pray for—faith, peace, and purity of heart.

The World's Crisis

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

HYMN.

When shall I wear the crown of life,
Be free from sorrow, sin and strife,
And see the Sun of endless day
In that bright world so far away?

When shall I hear those notes of praise,
And with the saints and angels raise
The heavenly song so pure and sweet,
In melting strains at Jesus' feet?

When shall I walk the streets of gold,
And see their glories all unfold,
And hear the heavenly arches ring,
Where nations do their honors bring?

When shall I see the crystal stream,
And all the trees in sunlight gleam
On either side, with fruit to give,
And leaves to heal that all may live?

When shall I see the King all crowned,
And hear from arch to arch resound,—
"Most glorious art Thou, the King,
Honor and praise to Thee we bring"?

Soon, soon I'll wear the crown so bright,
And strike the harp on glory's height,
And see the Sun of endless day
In that bright world not far away.

Peru, Ind. H. H. HALL.

THE FIRST RESURRECTION.

BY JOS. M. WEAVER.

The doctrine of a two-fold resurrection is denied by many of those who are teachers of the gospel. Many good men believe it to be a falsehood—some are bitter in their opposition to it, as though there was something in it hurtful to man, or dishonoring to God. They look upon those who believe and teach this doctrine, either as weak-minded or knavish, or at least *fanatical*.

Why they should so *hate* this doctrine is a mystery to me It is honorable to God, and it honors the saint of God in thus resurrecting him before and separate from the wicked. But the question to be decided is, *Does the Bible teach it?* If it does, we must receive it—if it does not, we, as Protestants, must reject it. "To the law and to the testimony." *The Scriptures teach that* there shall be a first resurrection—a resurrection of the just—of the saints—separated from the wicked in time a thousand years.

1. There is a first resurrection. "But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.*" "Blessed and holy is he that hath part in *the first resurrection*" (Rev. 20: 5, 6). Here is a plain statement of the doctrine—as plain as could be made. It is a recognized canon of interpretation of Scripture, that we shall take the plain, obvious meaning of a passage, in its statement, unless the context, or some other parts of the word, plainly demands otherwise. Does the context require us here to depart from the plain, obvious meaning of the text? Let those prove it who so assert. Are there other parts of the word requiring us to depart from the plain meaning of the passage? We have not found them. No truth established by God's word runs counter to this revealed truth. Why not then receive this text in its plain import—that there is a *first* resurrection. This first resurrection, of course, implies a second resurrection. The idea of this two-fold resurrection is found in all parts of the Bible; and also the idea of the just rising first. Let us examine a few passages.

Christ himself, in speaking to certain ones concerning a feast, tells them to "call the poor, the maimed, the lame, the blind," and gives as a reason, that they could not recompense them, but they should be blessed, "for thou shalt be recompensed at *the resurrection of the just*" (Luke 14: 14). Why the resurrection of the just, if at the same time *all*—just and unjust—shall be raised? Why not say simply at the resurrection?

Again: Jesus, in answering the Sadducees, who denied the resurrection of any, used this language, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead (from among the dead, the original has it,) neither marry, nor are given in marriage" (Luke 20: 35). Why should Christ speak of a "worthiness" for a resurrection, if *all* were to be raised? Worthy, or unworthy, all shall be resurrected, but only those who are accounted worthy to obtain that world, or age (the millennial period), will be raised at the first resurrection. Paul, in writing to the Philippians, tells them of his *efforts* to reach a certain kind of resurrection. "If by any means I might attain unto the resurrection of the dead" (Phil. 3: 11). (In the original it is much stronger, *ek toon nekroon, from among the dead*). Why did Paul strive after the resurrection if *all* should reach it without effort? He knew that he would be resurrected whether he lived a christian life or not, but he also knew that it was necessary to struggle to reach *the* resurrection—the first resurrection, since it was confined to the righteous or just. So might we quote many other passages of the word to prove this point, but we deem it unnecessary. You may take your Bible and a Concordance, and examine, at your leisure, every passage which treats of the resurrection, and you will find this idea of a first resurrection—prior to the second—confined to the people of God. Wherever the two classes—the wicked and just—are mentioned together, you will *invariably* find the just mentioned *first*. Can you believe that this is by chance, or without design by the Holy Spirit? The Bible is inspired. All of it is truth. It was dictated by the Spirit of Wisdom. Each passage proceeded from infinite wisdom. No part of it—no passage—was simply thrown in to fill up, but each meant what was said—each is pregnant with instruction and important truth. Hence, when we find this truth mentioned in it, *always* and *invariably*, in the same *order*, we can but draw the conclusion that the Spirit intended to convey the idea of a two-fold resurrection—the first confined to the just, the second to the wicked.

2. *The first resurrection is a thousand years prior to that of the wicked.* This is plainly stated in the Bible. It requires no *inference* to obtain it from the word—no argument—no straining of Scripture—it is plainly stated. After the first resurrection, the Bible states there shall be the reign of Christ and his saints for a thousand years, and *then* the "rest of the dead," as distinguished from the saints raised, should be raised. "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20: 5). But we are told this is the *only* place where such a doctrine is taught. Well, is it not sufficient that God should state a truth once? Shall we require Him to state and *re*-state truth before we receive it? If God says it here, and *in plain words*, why not receive it? What is there so terrible in the thought of a first resurrection—a thousand years before the wicked? Does it take any joy from the christian? Does it make men worse? By no means. It is a joy to the weary one of earth, stricken by the hand of death, in the person of his best friend. It leads men to seek unto it as was the case with Paul. It thrills the heart of the christian as he contemplates the hour when with *all* the just he shall "come forth" at the call of his Lord, at his second advent. Let us receive the fact, then, as a revealed one—revealed for our comfort and our information. The dead in Christ shall rise first at the coming of Christ, and be forever with him. Joy and bliss shall be theirs, for "blessed and holy is he that hath part in the first resurrection."—*Western Recorder.*

For the World's Crisis.

OPENING OF THE BOOKS.

"And the books were opened, and another book, which is the book of life; and the dead were judged out of those things written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."—REV. 20: 12, 13.

Dear reader, here is a plain declaration of God that you will one day be brought into his presence, and certain books will be opened which will decide your future destiny. Would you like to know what books these are, and peruse them a little before that solemn event takes place? if so, listen a few moments, and we will endeavor to tell you. They are not like the plates that the Book of Mormon was found written on, *snatched up into heaven*, but are with us, or at least some of them are, enough for us to examine to see how the matter will appear with us at that time. If you will turn to John 12: 48, you will read, "He that rejecteth me and my words hath one that judgeth him; *the word that I have spoken*, the same shall judge him in the last day." At another time we hear Christ saying to his followers, "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth."

By this language we learn that Christ did not tell them *all* that they would be judged by, but only a part; and that he says he did not speak of himself, "but the Father which sent me, he gave me a commandment what I should say and what I should speak." Forty-ninth verse. Hence we find the apostles after the baptism of the Holy Spirit, which came from the same source as Christ's commands, finishing up the instructions from time to time as they could bear it; and lastly, he sent his angel to John on the Isle of Patmos to recapitulate some of the most prominent features of that book, which, dear reader, is no other than the one that will be brought forward at that time when all nations will be gathered into one grand assembly, and you and I shall be judged according as our works have been. The prophet Malachi tells us about the book of remembrance being written before Him, which no doubt will constitute another book at the judgment. How will that book show our daily walk to have been when laid beside Christ's teaching and the apostles'? Look into this matter. Do not put it off, waiting for a more convenient time, until you have put it off once too often; for these things are truth, or else they are not truth.

When Christ said "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," did he mean what he said, or did he speak at random, think you? When he said, "If any man sue thee at the law, and take away thy coat, let him have thy cloak also," and "give to him that asketh thee, and from him that would borrow of thee turn not thou away," was it not direct language, easy to understand? When he said "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," will he hold those guiltless that are in the habit of doing it daily?

The Psalmist says "the words of the Lord are pure words, as silver tried in a furnace of earth seven times." Hide them in thy heart, dear reader, that they may purge out the old leaven. "Abstain from all appearance of evil." Remember that whoremongers and adulterers God will judge; and that we are not under a mere outside law, but the spirit, the inner man, must love purity. Christ said that "whosoever putteth away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever marrieth her that is divorced committeth adultery." Many at the present time are putting away their companions, some in the letter and spirit both, others in the spirit only, but they are as much put away in the eyes of God as though they were a thousand miles apart, and will as really cause their companion to commit adultery in the heart, if nothing more. The human heart, the world over, seeks for a response to its own outgushings, and if it fails to find it in the companion it will go somewhere else. These are matters of fact known to all, and why not look the thing fair in the face, even if it is a delicate subject? We find it written in the book, and by that we shall be judged.

Can one become a member of Christ's body who does not first become a good member in his own family, faithful and true? If we may judge from appearances, we should say some who profess to love God would argue in this way: My natural propensities are so strong to do evil that I think the Lord will let me off a little, for "is it not a little sin?" Now Paul tells us that where the Spirit of the Lord is there is liberty. Not liberty to sin, but a liberating from sin. So we infer that all such need more of the Spirit of God. Are you in any way bound to sins through the lusts of the flesh, or the the lusts of the eyes, or the pride of life? Think of our forefathers, when bound under the government of England, they first declared their independence, then struggled long years until they got it. Think of our own loved country when rebellion was raised, the effort it took to put it down. Think of the tears, the blood, the pains, and the groans, and these for earthly things, which pass away; and shall not we count the cost and make an effort to be *free*, who are striving not for a corruptible crown but for an incorruptible one? Jesus said he gave them a new commandment, "That ye love one another." A precions command; but the enemy has set a trap here to catch souls; beware of it. Do not swallow down the *wild grapes*, thinking you are eating the fruit of the good olive tree; the distinction is easily made; the wild grapes are quite particular about the complexion, the features, the sex, and so on, while the fruit of the good olive tree has no regard for these things at all; but wherever the stamp of Christ is there will the heart of the true child of God go, and they have not got power enough to keep it from going there, neither have they power to bestow this kind of love that is a fruit of the Spirit without seeing a counterpart.

Other books will be opened at the judgment, but they do not so much concern us. That book that contains the law of Moses, or the law given to Moses, will decide for that people; and those that have had no written law, but have heeded the silent whisperings of the Spirit, and have in this way become a law unto themselves, will be rewarded accordingly; and so all will have justice done them. Those that have had the most light will be the most responsible, and surely no people ever had so much light as the present generation, having had the history and experience of the church from its infancy to its manhood.

LAURA ANN WHEELER.

Hawley, Mass.

For the World's Crisis.

CHRONOLOGY.—No. 2.

In searching for the time of our Savior's birth, we first apply to the Scriptures and then to history. In Matthew we read of the birth of Jesus, and the attempt of "Herod the King" to destroy him. Joseph and Mary fled into Egypt with the "young child," and did not return till the king died. Jesus must have been about a year old at this time. As the Scriptures give us no account of Herod's life, we must turn to history for the information. Josephus records Herod's promotion to the throne of Judea by the Romans; minutely describes his acts and the circumstances attending his death. He also mentions the dates of his kingship, its duration, and his age when he died.

As we are trying to produce a harmonious chronology from Josephus, we forbear making any quotations concerning Herod, except where some event in his life is mentioned in connection with an Olympiad. In the extracts, it will be noted that Herod's kingship has two dates; first, the Romans (Mark Antony and Augustus Cæsar) *gave* him the kingdom. From this point, he reigned thirty-seven years. But a rival king named Antigonus reigned in Jerusalem, supported by the Parthians; consequently Herod had to fight for three years, assisted by the Romans, before he took Jerusalem and overthrew Antigonus. From this point, he reigned thirty-four years. Here Herod's reign properly begins.

For the convenience of those who have not Josephus' works, we will make some extracts, beginning twenty-seven years before Herod's conquest, when Pompey the Great captured Jerusalem. This has a bearing on the subject of our inquiry, for it enables us to commence an Olympic table.

"So Pompey sent his lieutenant Piso with an army, and placed garrisons both in the city and in the palace, to secure them, and fortified the houses that joined to the temple. * * * And any one may hence learn how very great piety we exercise toward God, and the observance of his laws, since the priests were not at all hindered from their sacred ministrations by their fear during this siege; but did still, twice a day, in the morning, and about the ninth hour, offer their sacrifices on the altar; nor did they omit those sacrifices, if any melancholy accident happened by the stones that were thrown among them; for although the city was taken in the third month, on the day of the fast, in the *one hundred seventy-ninth Olympiad*, when Caius Antonius and Marcus Tullius Cicero were consuls, and the enemy then fell upon them, and cut the throats of those that were in the temple; yet could not those that offered the sacrifices be compelled to run away," etc. (*Ant.*, b. xiv., c. 4, s. 2, 3.

HEROD RECEIVES HIS KINGDOM.

"But when the senate was dissolved, Antony and Cæsar went out of the senate house, with Herod between them, in order to offer sacrifices, and to lay up their decrees in the capitol. Antony also feasted Herod the first day of his reign. And thus did this man receive the kingdom, having obtained it in the *hundred and eighty-fourth Olympiad*, when Caius Domitius Calvinus was consul the second time, and Caius Asinius Pollio [the first time]. (*Ant.*, b. xiv., c. 14, s. 5.)

HEROD'S REIGN OF THIRTY-FOUR YEARS BEGINS.

"This destruction befel the city of Jerusalem when Marcus Agrippa and Caninius Gallus were consuls at Rome, on the *hundred eighty and fifth Olympiad*, in the third month, on the solemnity of the fast, as if a periodical revolution of calamities had returned, since that which befel the Jews under Pompey, for the Jews were taken by him on the same day, and this was after twenty-seven years' time. So when Sosius [the Roman general] had dedicated a crown of gold to God, he marched away from Jerusalem, and carried Antigonus with him in bonds to Antony. * * * These men lost the government by their dissensions one with another; and it came to Herod the son of Antipater, who was of no more than a vulgar family, and of no eminent extraction, but one that was subject to other kings." *Ant.*, b. xiv., c. 16.)

Although it may be a digression, it seems to be necessary to notice the word "consuls" which Josephus names with Olympic dates. They were two of the highest magistrates in Rome, next to the emperor in dignity. They entered upon their office on the first day of the year, and that year was known by their names. Dr. Jarvis has shown us that from the birth of Augustus to the death of Tiberius Cæsar, there were, including both extremes, one hundred pairs of consuls, or one hundred years. Various ancient lists of the "succession of consuls" are given which which agree with each other and confirm the record of our historian. Before arranging a table, I wish to give a few more extracts.

Newark, N. J. JOHN LYLE.

For the World's Crisis.

"IN THE BODY OR OUT OF THE BODY."—2 Cor. 12: 3.

But there surely must be some place called paradise this side of the new earth, for Paul said he knew a man above fourteen years previously, that "was caught *up into* paradise," and he there "heard unspeakable"—not unpronounceable—"words which it was not lawful for a man to utter." True, and in the first verse, 2 Cor. 12, he says, "I will come to *visions* and *revelations* of the Lord." So it seems that Paul had seen a vision, or had received a revelation from the Lord about that time, relating to scenes of paradise, and if you will follow him back in history, you will find him by Kuinorl's Chronology, A. D. 43, in Jerusalem, after his escape from Damascus, praying in the temple, where he falls into "a trance," and "sees the Lord."—Acts 9: 26, and 22: 17; Gal. 1: 18.

The second epistle to Corinth was written A. D. 57, according to Lardiner, and A. D. 43 taken from A. D. 57 leaves 14. See Robinson's Calmet, pp. 731 and 732, Art. Paul. So it might have been *above* 14 and less than 15, or *about* 14, as Dr. A. Clarke has it in his N. T. Commentary. Now admitting that it was during this "trance" when Paul was "rapt in visions," and he might well say, he could not tell whether he was "in the body" or "out of the body"; for when any one is in a trance and sees a vision, *they* cannot tell whether they are transported coporeally to the scene of action, or translated mentally to behold it; and to a *living* man either of these is probable enough, and have more than once occurred; but not to a *dead* man, for "the dead know not anything," and it is not even intimated that Paul was dead; consequently there was a vast difference between his case and the thief's; for it is claimed that the malefactor *was dead*, and the entire case *may* fail on the invalidity of that claim.

The phrase "caught up" is rendered by Geo. Campbell and Dr. McKnight, who was for forty years "president of the Westminster assemby of Divines," "conveyed away," i. e., transported, or translated, and this harmonizes perfectly with Dr. Adam Clarke's criticisms on a parallel sentence found in 2 Pet. 1: 21. Holy men of God spake "*as they were moved*" by the Holy Ghost. Crit. "So far were they from *inventing* these prophetic declarations concerning Christ, or any future event, that they were *carried away* 'OUT OF THEMSELVES' and out of the whole region as it were of human knowledge and conjecture." N. T. Com. p. 840.

Now there is not the remotest intimation that the "*spirit* of Paul was *separated from his body*," any more than in this case of the "holy men" who, like him, were "conveyed away" out of themselves. Paul's condition would seem to have been analogous to that of Peter, when "in a trance," on the housetop. Acts 10: 9–11. From verse 7, we learn that these revelations had been abundant with Paul, some of which he had uttered. See 1 Cor. 11: 23–27, and 15: 3; Gal. 1: 1, 11, 12, as samples: but this particular one he had kept secret. Some, who pretend to know, claim that Paul was a *Freemason*, and with such, this might satisfactorily account for his having kept it to himself; but there are doubtless other reasons.

It was unlawful for the Son to make known "the times or the seasons, which the Father hath put in his own power" (Acts 1: 7); for Christ to tell Paul what he would have him to do (9: 6), after committing the same to "faithful witnesses," and therefore sent him to Ananias, who was one of them, and he gave him the desired information.

Besides this, the time was not yet come for the scenes of paradise to be revealed, and it was reserved for the "beloved John" to give utterance to those words which it was unlawful for a man to utter in Paul's time; and John could not record *all* that he heard in vision; for when the seven thunders—of the Vatican—"uttered their voices," it was said to him, "Write them not." Paul, like John, and Isaiah (65: 66, and 2 Pet. 3: 6–13), makes the third heaven and paradise one and the same place. The *first* perished by water; the *second* are now "reserved unto fire"; the *third* are still future, and *exist as yet in the purposes and plans of God only; but will be paradise* to which Paul was in vision, "caught up," "conveyed away," "carried forward"; *and whether in himself, or out of himself, was somebody and somewhere; but how are you going to get something* TO *nothing, or somebody to nowhere; and yet this is the very thing that all are trying to do; who will have it that Paul was literally carried off, "in body or spirit," to a place which is not yet in existence.* Undoubtedly, it was either "a vision, or a revelation." May the Lord hasten the reality and bring you and me "*into* PARADISE."

Olena, O. G. W. STETSON.

For the World's Crisis.

UNFULFILLED PROPHECY.

MR. EDITOR:—In your last paper was an article of much interest, over the signature of "B. Spaulding," in which a statement is made that many of the prophecies are yet unfulfilled; and the question is asked, "Will they be fulfilled before or after Jesus comes?" And the writer adds, "I would like to see the question answered." Now with your leave, Mr. Editor, "I would like" to make a few suggestions leading *towards* an answer to this all important question. If we cannot turn to the page of history on which is *plainly* written the fulfillment of *any one* of the "lively oracles of God," then it is safe to consider every one such part of the prophecies unfulfilled. By this test, it will be easy lo learn what prophecies relate to the *past* and the *future*.

Then to the point in question;—how much of the *unfulfilled* portion is to be accomplished before Jesus comes? By a careful comparison of "Scripture with Scripture," we need not be long in the dark. There is much harmony among the students of prophecy on the three principal references I shall give, or rather the harmony of views in relation to the "great tribulation" of Dan. 12th and Matt. 24th chapters. It is for me to point out how completely these compare with Rev. 6th chapter. That "time of trouble such as never was since there was a nation, nor ever shall be afterwards," must be in the future. And it must be after the Lord enters upon the work of "judging the *living* (nations) at his appearing." The *dead* (individually) are to be "judged in (or during) his kingdom." This latter is outside of our question for the present.

I suppose the real question to be,—in what stage of this work of "judgment of the quick," *living*, will the Lord Jesus *come* for his saints? Are there not two aspects of his coming fairly presented in the Bible? One coming is represented as private—as a "thief in the night," and the other a public coming, as "in the clouds of heaven, and every eye shall see him." I have given three passages for comparison, and wish to add a fourth. Ezek. 14: 13, 17, 19, 21, God announces his judgments on the wicked nations by means of four instrumentalities, viz., WAR, FAMINE, PESTILENCE and "NOISOME BEASTS." Now see in the reference to Matthew's account, how exactly our Lord says these judgments should be accomplished at his coming! Now turn to the 6th of Revelation, and we find these identical judgments are to follow each other in the precise order given by Ezekiel and Matthew. At the opening of the first seal the Lord is seen on a white horse, having but one crown on his head; in chapter 19th, on the same white horse, many crowns, but "riding forth from conquering to conquer." Then follow the four forms of judgments in the opening of the three next seals. I will not remark on the opening of the fifth seal, relating to the terrible persecution, referred to by Christ in connection with the time of his coming.

My desire is to relieve, if possible, this question from unnecessary obscurity arising from our preconceived opinions. Does not the Lord give christians of the Philadelphia stamp, the express promise that "*they* shall escape all these things, and stand before the Son of man"? He says "when these things *begin* to come to pass, then look up and rejoice, for your redemption is nigh." However the Laodicean christians must pass through the fire of persecution under the fifth seal, all who have the Philadelphia characteristics are to be "kept from this hour of temptation which is coming upon all the world." They are to "enter into their chambers and hide themselves till the storm is overpast." To all "who look for him," will he "*thus* appear," though to the world it will be as unobserved as the "thief in the night." If two are in the mill one will be taken and the other left; if two in one bed one will be taken, the other left; and so of two in the same field, "the one be taken and the other left." In some parts of the world it will be in the night time, so that the "two will be in one bed," while in other parts of the world, daytime, when men are in the field together, and women at their ordinary avocations. This, I apprehend to be the immediate question for us; so soon as the great signs of "distress of nations" *begin* to come, then we are to look up.

D. CAMPBELL.

REPROOF.—The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home. It should fall like the gentle dew, and not like the rushing hail-storm. Our manner must be tender and winning. The Scriptures recommend gentleness and kindness. When St. Paul has a reproof to administer to delinquent christians, how does he temper it with gentleness and praise!

For the World's Crisis.

WAIFS.

In religion, as well as in other spheres of knowledge, we love novelty, and as far as the *consistency* of our lives is concerned, it is no innovation to try our hands and hearts at the work of saving men in *new fields*, subject only to the tenets of our Great Teacher, who is "over all, God blessed forever."

In this quiet work of christianity men may and *do* honestly differ respecting the ways and means of advancing its merits. The following opinions are *my own*, governed and restrained only by the happy character of the work and its blessed results.

The right of private judgment is indisputable in religion as in secular matters, while the scope, power, and tendency of the gospel is the only limitation of this umpire of reason. That man is confessedly a bold, independent thinker, who in this age of conventional orthodoxy and Bridgewater treatises *dare* think and avow that the world, or a part, may be saved without being pillowed and cradled in a hammock of orthodox-credo-genealogy, and fortunate, too, if in some unguarded hour, he be not unceremoniously arraigned before an orthdox tribunal.

Principles are immortal, and though often wretchedly perverted are still the levers of society, and preserve the balance of power in regenerating a lost and alienated world, and bringing it back to God. In our amiable character of missionaries, *religious economy* is as necessary as patience; therefore charitably bestow on us liberal latitude for ingenuity of thought in working out our earthly mission in the good of the race. Trusting that this "occasional waif" may not all result in tares, I submit in brief style these thoughts as they occur.

Superficial minds may see a resemblance between the religion of Jesus Christ and the superstitious worship of the idol and his priest, but it should be remembered that while mythology cradled in her lap the philosophic history of races, whose political security and ultimate renown rested upon the permanent amalgamation of civil and divine law, we should not forget that the religion of Christ in his character of Savior, is nothing but a simple digest of reasonable influences left in the world and made palpably elevating and saving through a recognition of a divine sovereignty, whose power and glory in the universe changes all the current of history, overrules the machinations of his enemies, brings light out of darkness, order out of confusion, and urges forward the mighty tide of events towards a grand and glorious consummation.

This view of religion will, no doubt, elicit flaming shouts of dissension from the parasites of doctrine and dogma; but the three brief years of missionary toil of this man, who was in that age of idolatry regarded by some as the Son of God because his profound wisdom rendered the philosophy of the heathen indefensible, convincing not a few that such a source of "reason" (see Luke 2: 46) must be the fountain of all law, may prove to the skeptical that his *influence alone* was *the* religion of heaven, when they view it mirrored through history in the growth of public and private morals, in a higher tone of fidelity and duty. See Rom. 13: 1–4. Hence is felt that happy truism—"Virtue brings her own reward," and is seen in the happy effects of social intercourse, resulting in inherent longing after the unseen and the beautiful. This is the internal beauty of his life and power among man.

"The *fool* hath said in his heart, there is no God;" but this false and dangerous liberalism, accompanied by the sacrifice of a quiet independence, a virtuous self-respect, a crucifying self-restraint, and a total repudiation of the spirit of patience. He who hath so eclipsed God from the soul, as to be conversant with the written life of Jesus of Nazareth, and who cannot—*will not* behold anything wonderful in his poverty, wonderful in his zeal, wonderful in his faith, wonderful in his fortitude, and wonderful in his death, hath in his pride and self-sufficiency despised humiliation, only lives to prove his own existence, and that that existence is something besides gross, miserable matter. He may with Plato contemn the foul deeds, the degrading transformation which Homer imputes to the gods of Greece, but to contemn the palpable evidences of divinity in one whose advent among nations and their consequent revolutions, gave credit to his absolute will over the morals which governed the world, is inchoate heathenism.

Let this man, whose moral statue has shrunk into a miserable and hideous decrepitude, witness the sanguinary struggle between the spirit and the brutality of sense which shook the world for three hundred years. Let him then graciously view him whom we call Christ in his miracles of life and death, when Pagan Rome, amid the pomp and pride and the "noise of her viols," caught sight of his fleshly habiliments, and heard the whisper of her destiny from the shore of Galilee, looked at the grains of sand beneath her feet and beheld the archtype of herself.

Let him follow "this man" in his march across the realms and through the ages, the pathway of his chariot be flooded with the philosophic host whose sensual idoology had dictated laws and vassaled kings; tell him to hear this "Bethlehem plebian" speak, and the r boasted theocrary would die in a scene of moral debauchery. Can he perceive any delicious gleam of sunlight here, or is it only a vulgar curiosity, a novel and barbaric superstition?

Alexander used to acknowledge his origin in the abodes of divinity, and Gibbon, who never bent the knee to God in prayer, could sit amid the ruins of the capitol and contemplate its august remains, owning the intervention of a superior destiny. Let the man who *will not* acknowledge God, descend with me into the lists whither historians have invited us, and it is a miracle if he does not deny his own identity.

But the victorious proselyte is no standard for admiration, not to say of emulation. It is said that—"From sedition's waves, the worst of mortals may emerge with honor," and we may add, with a quiet independence, too.

But if we invite reinforcements to defend truth, we *must not* rehearse the particular discouragements, nor exercise the right to frighten by excessive zeal. The standard of Rome floated over her little cantons, waving hither the floating refugee and exile for protection; but no deputation of knighthood heralded the immense obstacles to overcome by passing the lines of her enemies. So in the converson of mankind from idolatry. The intellectual forces of human nature must not only be cultivated but restrained. The slave removed from his shackles and his chains feels himself "nature's nobleman," and accordingly is held in obeyance by a manly and respectful fear of law. Renowned warriors, with proud, impetuous spirits, never in the absence of a vigorous self-restraint form the heroes of brilliant biography, seldom if ever becoming more than beacon lights of the world. Tell the infidel that Hannibal, Cæsar and Alexander, in their scuffles with armed men, acquired their triumph incomparably easier than they could restrain the passion which dictated and urged the struggle, he will tell you "I believe it"; but not less true is that elemental principle of Christianity—"The love of Christ constraineth us"; not in the sense of exceptional exhibitions of his *miraculous* power over men, but the uniform method of its application.

For the infidel to believe there is a God, is a speciality; but for him to believe in his perfections and attributes is quite another, neither of which properly spring from scholastic lore, but rather from an intellectual education acquired through a free and liberal observation of his handiwork. This truth is seen in history as well as in the life of nations. And though this precious "constraint" (see 2 Cor. 5: 14) may not be worth a straw in the estimation of him who feels that he needs no God to welcome and introduce him to a higher life when this earthly greatness shall be lost in the general wreck of nature, yet let that man engrave in letters of living light upon his soul this fact, that all his boasted sagacity and arrogant assumption, that infidelity is no fable, neither the religion of Christ a grand finality, will expire with the life which bartered away its manhood by crushing the better feelings of his humanity without disguise.

Self-restraint, then, is the first step into the vestibule which leads to the life beyond. "He that ruleth his spirit is greater than he who taketh a city," implies a lofty exercise of Christian Influence. God helps those who help themselves, and is ever near with his helping hand when a spark of virtue is struggling for a brighter life. Whether saint or sinner, we just begin to know ourselves, our capacity for wisdom and its acquirement, and *dare* begin upon the introduction of a new moral existence, by learning the voice of God in history, his presence in existence, and his divine appointments in the world to come.

In the case of the Atheist, no better cause for a new-born faith in God's existence, no better sight of his hand in the disposing of earthly events, or the character of his ministry need be felt, than to sit amid the scattered fragments of Romulus, the sculptured marbles of Aurelius, the busts of Cicero and Virgil, the statues of Cæsar and Augustus, Pompey's horses, and the trophies of Trajan, and reflect upon the progress of civilization. But to love God for the unspeakable gift of his Son; to realize in his creative and providential goodness that though aliens we have been made nigh by the "blood of Christ"; to acquire a conscientious faith in the divine theory that though it is not the property of every son to be a father, yet it is for every father to have a son, and that Christ is God's Son; to believe and confess these ethics of christianity, is to become acquainted with God; and through the affinity of a new-born faith and his properties as a father, we approach that bound of life where the veil of moral darkness is rent asunder, and the alphabet of a new and heavenly life is syllabled in golden words that will outlive all sorrow.

The deist, the atheist, and the mere skeptic, may believe it without insulting or shaming his manhood. They have long lived upon the suffrage of a superior Power, which has kept watch and ward over them in all of life's vicissitudes. Thrice happy will they be when the "disgusting thought" that the "coarse and sense-bound tribe" of earth, who adored the fisherman of Galilee as the herald of a world's salvation, shall vanish, and they shall dare, though breathless and blinded with joy, to be found upon their knees in utter helplessness, as they feel themselves but dead leaves swept by the winds of the universe. Thus they will never have occasion to sigh for national liberty as the clergy with uncovered heads ascend the tribune, denying the existence of God, abjuring the religion of the Savior, and calling on all men everywhere to dethrone them. The emblem of men's lives is the character of their sacred office, while the virtue of a nation is its reverence for a superior destiny. Whether it be an individual or nation, let them fail in this representative spirit of worship, and when the morning stars shall again sing together, and all the sons of God shout for joy, that constellation of national honor which shall bring the glory of their principalities within the gates of that celestial city, will show one star blotted from her galaxy for ever.

C. G. CARKE.

☞ Know the true value of time. A wise man counts his minutes. No idleness, no laziness, no procrastination. The present moment is only ours. Seneca observes, "we all complain of the shortness of time, but spend it in such a manner as if we had too much."

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

HYMN.

When shall I wear the crown of life,
Be free from sorrow, sin and strife,
And see the Sun of endless day
In that bright world so far away?

When shall I hear those notes of praise,
And with the saints and angels raise
The heavenly song so pure and sweet,
In melting strains at Jesus' feet?

When shall I walk the streets of gold,
And see their glories all unfold,
And hear the heavenly arches ring,
Where nations do their honors bring?

When shall I see the crystal stream,
And all the trees in sunlight gleam
On either side, with fruit to give,
And leaves to heal that all may live?

When shall I see the King all crowned,
And hear from arch to arch resound,—
"Most glorious art Thou, the King,
Honor and praise to Thee we bring"?

Soon, soon I'll wear the crown so bright,
And strike the harp on glory's height,
And see the Sun of endless day
In that bright world not far away.

Peru, Ind. H. H. HALL.

THE FIRST RESURRECTION.

BY JOS. M. WEAVER.

The doctrine of a two-fold resurrection is denied by many of those who are teachers of the gospel. Many good men believe it to be a falsehood—some are bitter in their opposition to it, as though there was something in it hurtful to man, or dishonoring to God. They look upon those who believe and teach this doctrine, either as weak-minded or knavish, or at least *fanatical.*

Why they should so *hate* this doctrine is a mystery to me It is honorable to God, and it honors the saint of God in thus resurrecting him before and separate from the wicked. But the question to be decided is, *Does the Bible teach it?* If it does, we must receive it—if it does not, we, as Protestants, must reject it. "To the law and to the testimony."

The Scriptures teach that there shall be a first resurrection—a resurrection of the just—of the saints—separated from the wicked in time a thousand years.

1. There is a first resurrection. "But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.*" "Blessed and holy is he that hath part in *the first resurrection*" (Rev. 20: 5, 6). Here is a plain statement of the doctrine—as plain as could be made. It is a recognized canon of interpretation of Scripture, that we shall take the plain, obvious meaning of a passage, in its statement, unless the context, or some other parts of the word, plainly demands otherwise. Does the context require us here to depart from the plain, obvious meaning of the text? Let those prove it who so assert. Are there other parts of the word requiring us to depart from the plain meaning of the passage? We have not found them. No truth established by God's word runs counter to this revealed truth. Why not then receive this text in its plain import—that there is a *first* resurrection. This first resurrection, of course, implies a second resurrection. The idea of this two-fold resurrection is found in all parts of the Bible; and also the idea of the just rising first. Let us examine a few passages.

Christ himself, in speaking to certain ones concerning a feast, tells them to "call the poor, the maimed, the lame, the blind," and gives as a reason, that they could not recompense them, but they should be blessed, "for thou shalt be recompensed at *the resurrection of the just*" (Luke 14: 14). Why the resurrection of the just, if at the same time *all*—just and unjust—shall be raised? Why not say simply at the resurrection?

Again: Jesus, in answering the Sadducees, who denied the resurrection of any, used this language, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead (from among the dead, the original has it,) neither marry, nor are given in marriage" (Luke 20: 35). Why should Christ speak of a "worthiness" for a resurrection, if *all* were to be raised? Worthy, or unworthy, all shall be resurrected, but only those who are accounted worthy to obtain that world, or age (the millennial period), will be raised at the first resurrection. Paul, in writing to the Philippians, tells them of his *efforts* to reach a certain kind of resurrection. "If by any means I might attain unto the resurrection of the dead" (Phil. 3: 11). (In the original it is much stronger, *ek toon nekroon, from among the dead*). Why did Paul strive after the resurrection if *all* should reach it without effort? He knew that he would be resurrected whether he lived a christian life or not, but he also knew that it was necessary to struggle to reach *the* resurrection—the first resurrection, since it was confined to the righteous or just. So might we quote many other passages of the word to prove this point, but we deem it unnecessary. You may take your Bible and a Concordance, and examine, at your leisure, every passage which treats of the resurrection, and you will find this idea of a first resurrection—prior to the second—confined to the people of God. Wherever the two classes—the wicked and just—are mentioned together, you will *invariably* find the just mentioned *first.* Can you believe that this is by chance, or without design by the Holy Spirit? The Bible is inspired. All of it is truth. It was dictated by the Spirit of Wisdom. Each passage proceeded from infinite wisdom. No part of it—no passage—was simply thrown in to fill up, but each meant what was said—each is pregnant with instruction and important truth. Hence, when we find this truth mentioned in it, *always* and *invariably*, in the same *order*, we can but draw the conclusion that the Spirit intended to convey the idea of a two-fold resurrection—the first confined to the just, the second to the wicked.

2. *The first resurrection is a thousand years prior to that of the wicked.* This is plainly stated in the Bible. It requires no *inference* to obtain it from the word—no argument—no straining of Scripture—it is plainly stated. After the first resurrection, the Bible states there shall be the reign of Christ and his saints for a thousand years, and *then* the "rest of the dead," as distinguished from the saints raised, should be raised. "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20: 5). But we are told this is the *only* place where such a doctrine is taught. Well, is it not sufficient that God should state a truth once? Shall we require Him to state and *re*-state truth before we receive it? If God says it here, and *in plain words*, why not receive it? What is there so terrible in the thought of a first resurrection—a thousand years before the wicked? Does it take any joy from the christian? Does it make men worse? By no means. It is a joy to the weary one of earth, stricken by the hand of death, in the person of his best friend. It leads men to seek unto it as was the case with Paul. It thrills the heart of the christian as he contemplates the hour when with *all* the just he shall "come forth" at the call of his Lord, at his second advent. Let us receive the fact, then, as a revealed one—revealed for our comfort and our information. The dead in Christ shall rise first at the coming of Christ, and be forever with him. Joy and bliss shall be theirs, for "blessed and holy is he that hath part in the first resurrection."—*Western Recorder.*

For the World's Crisis.

OPENING OF THE BOOKS.

"And the books were opened, and another book, which is the book of life; and the dead were judged out of those things written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."—REV. 20: 12, 13.

Dear reader, here is a plain declaration of God that you will one day be brought into his presence, and certain books will be opened which will decide your future destiny. Would you like to know what books these are, and peruse them a little before that solemn event takes place? if so, listen a few moments, and we will endeavor to tell you. They are not like the plates that the Book of Mormon was found written on, *snatched up into heaven*, but are with us, or at least some of them are, enough for us to examine to see how the matter will appear with us at that time. If you will turn to John 12: 48, you will read, "He that rejecteth me and my words hath one that judgeth him; *the word that I have spoken*, the same shall judge him in the last day." At another time we hear Christ saying to his followers, "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth."

By this language we learn that Christ did not tell them *all* that they would be judged by, but only a part; and that he says he did not speak of himself, "but the Father which sent me, he gave me a commandment what I should say and what I should speak." Forty-ninth verse. Hence we find the apostles after the baptism of the Holy Spirit, which came from the same source as Christ's commands, finishing up the instructions from time to time as they could bear it; and lastly, he sent his angel to John on the Isle of Patmos to recapitulate some of the most prominent features of that book, which, dear reader, is no other than the one that will be brought forward at that time when all nations will be gathered into one grand assembly, and you and I shall be judged according as our works have been. The prophet Malachi tells us about the book of remembrance being written before Him, which no doubt will constitute another book at the judgment. How will that book show our daily walk to have been when laid beside Christ's teaching and the apostles'? Look into this matter. Do not put it off, waiting for a more convenient time, until you have put it off once too often; for these things are truth, or else they are not truth.

When Christ said "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," did he mean what he said, or did he speak at random, think you? When he said, "If any man sue thee at the law, and take away thy coat, let him have thy cloak also," and "give to him that asketh thee, and from him that would borrow of thee turn not thou away," was it not direct language, easy to understand? When he said "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," will he hold those guiltless that are in the habit of doing it daily?

The Psalmist says "the words of the Lord are pure words, as silver tried in a furnace of earth seven times." Hide them in thy heart, dear reader, that they may purge out the old leaven. "Abstain from all appearance of evil." Remember that whoremongers and adulterers God will judge; and that we are not under a mere outside law, but the spirit, the inner man, must love purity. Christ said that "whosoever putteth away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever marrieth her that is divorced committeth adultery." Many at the present time are putting away their companions, some in the letter and spirit both, others in the spirit only, but they are as much put away in the eyes of God as though they were a thousand miles apart, and will as really cause their companion to commit adultery in the heart, if nothing more. The human heart, the world over, seeks for a response to its own outgushings, and if it fails to find it in the companion it will go somewhere else. These are matters of fact known to all, and why not look the thing fair in the face, even if it is a delicate subject? We find it written in the book, and by that we shall be judged.

Can one become a member of Christ's body who does not first become a good member in his own family, faithful and true? If we may judge from appearances, we should say some who profess to love God would argue in this way: My natural propensities are so strong to do evil that I think the Lord will let me off a little, for "is it not a little sin?" Now Paul tells us that where the Spirit of the Lord is there is liberty. Not liberty to sin, but a liberating from sin. So we infer that all such need more of the Spirit of God. Are you in any way bound to sins through the lusts of the flesh, or the the lusts of the eyes, or the pride of life? Think of our forefathers, when bound under the government of England, they first declared their independence, then struggled long years until they got it. Think of our own loved country when rebellion was raised, the effort it took to put it down. Think of the tears, the blood, the pains, and the groans, and these for earthly things, which pass away; and shall not we count the cost and make an effort to be *free*, who are striving not for a corruptible crown but for an incorruptible one? Jesus said he gave them a new commandment, "That ye love one another." A precions command; but the enemy has set a trap here to catch souls; beware of it. Do not swallow down the *wild grapes*, thinking you are eating the fruit of the good olive tree; the distinction is easily made; the wild grapes are quite particular about the complexion, the features, the sex, and so on, while the fruit of the good olive tree has no regard for these things at all; but wherever the stamp of Christ is there will the heart of the true child of God go, and they have not got power enough to keep it from going there, neither have they power to bestow this kind of love that is a fruit of the Spirit without seeing a counterpart.

Other books will be opened at the judgment, but they do not so much concern us. That book that contains the law of Moses, or the law given to Moses, will decide for that people; and those that have had no written law, but have heeded the silent whisperings of the Spirit, and have in this way become a law unto themselves, will be rewarded accordingly; and so all will have justice done them. Those that have had the most light will be the most responsible, and surely no people ever had so much light as the present generation, having had the history and experience of the church from its infancy to its manhood.

LAURA ANN WHEELER.

Hawley, Mass.

For the World's Crisis.

CHRONOLOGY.—No. 2.

In searching for the time of our Savior's birth, we first apply to the Scriptures and then to history. In Matthew we read of the birth of Jesus, and the attempt of "Herod the King" to destroy him. Joseph and Mary fled into Egypt with the "young child," and did not return till the king died. Jesus must have been about a year old at this time. As the Scriptures give us no account of Herod's life, we must turn to history for the information. Josephus records Herod's promotion to the throne of Judea by the Romans; minutely describes his acts and the circumstances attending his death. He also mentions the dates of his kingship, its duration, and his age when he died.

As we are trying to produce a harmonious chronology from Josephus, we forbear making any quotations concerning Herod, except where some event in his life is mentioned in connection with an Olympiad. In the extracts, it will be noted that Herod's kingship has two dates; first, the Romans (Mark Antony and Augustus Cæsar) *gave* him the kingdom. From this point, he reigned thirty-seven years. But a rival king named Antigonus reigned in Jerusalem, supported by the Parthians; consequently Herod had to fight for three years, assisted by the Romans, before he took Jerusalem and overthrew Antigonus. From this point, he reigned thirty-four years. Here Herod's reign properly begins.

For the convenience of those who have not Josephus' works, we will make some extracts, beginning twenty-seven years before Herod's conquest, when Pompey the Great captured Jerusalem. This has a bearing on the subject of our inquiry, for it enables us to commence an Olympic table.

"So Pompey sent his lieutenant Piso with an army, and placed garrisons both in the city and in the palace, to secure them, and fortified the houses that joined to the temple. * * * And any one may hence learn how very great piety we exercise toward God, and the observance of his laws, since the priests were not at all hindered from their sacred ministrations by their fear during this siege; but did still, twice a day, in the morning, and about the ninth hour, offer their sacrifices on the altar; nor did they omit those sacrifices, if any melancholy accident happened by the stones that were thrown among them; for although the city was taken in the third month, on the day of the fast, in the one *hundred seventy-ninth Olympiad*, when Caius Antonius and Marcus Tullius Cicero were consuls, and the enemy then fell upon them, and cut the throats of those that were in the temple; yet could not those that offered the sacrifices be compelled to run away," etc. (*Ant.*, b. xiv., c. 4, s. 2, 3.

HEROD RECEIVES HIS KINGDOM.

"But when the senate was dissolved, Antony and Cæsar went out of the senate house, with Herod between them, in order to offer sacrifices, and to lay up their decrees in the capitol. Antony also feasted Herod the first day of his reign. And thus did this man receive the kingdom, having obtained it in the *hundred and eighty-fourth Olympiad*, when Caius Domitius Calvinus was consul the second time, and Caius Asinius Pollio [the first time]. (*Ant.*, b. xiv., c. 14, s. 5.)

HEROD'S REIGN OF THIRTY-FOUR YEARS BEGINS.

"This destruction befel the city of Jerusalem when Marcus Agrippa and Caninius Gallus were consuls at Rome, on the *hundred eighty and fifth Olympiad*, in the third month, on the solemnity of the fast, as if a periodical revolution of calamities had returned, since that which befel the Jews under Pompey, for the Jews were taken by him on the same day, and this was after twenty-seven years' time. So when Sosius [the Roman general] had dedicated a crown of gold to God, he marched away from Jerusalem, and carried Antigonus with him in bonds to Antony. * * * These men lost the government by their dissensions one with another; and it came to Herod the son of Antipater, who was of no more than a vulgar family, and of no eminent extraction, but one that was subject to other kings." *Ant.*, b. xiv., c. 16.)

Although it may be a digression, it seems to be necessary to notice the word "consuls" which Josephus names with Olympic dates. They were two of the highest magistrates in Rome, next to the emperor in dignity. They entered upon their office on the first day of the year, and that year was known by their names. Dr. Jarvis has shown us that from the birth of Augustus to the death of Tiberius Cæsar, there were, including both extremes, one hundred pairs of consuls, or one hundred years. Various ancient lists of the "succession of consuls" are given which which agree with each other and confirm the record of our historian. Before arranging a table, I wish to give a few more extracts.

Newark, N. J. JOHN LYLE.

For the World's Crisis.

"IN THE BODY OR OUT OF THE BODY."—2 Cor. 12: 3.

But there surely must be some place called paradise this side of the new earth, for Paul said he knew a man above fourteen years previously, that "was caught *up into* paradise," and he there "heard unspeakable"—not unpronounceable—"words which it was not lawful for a man to utter." True, and in the first verse, 2 Cor. 12, he says, "I will come to *visions* and *revelations* of the Lord." So it seems that Paul had seen a vision, or had received a revelation from the Lord about that time, relating to scenes of paradise, and if you will follow him back in history, you will find him by Kuinorl's Chronology, A. D. 43, in Jerusalem, after his escape from Damascus, praying in the temple, where he falls into "a trance," and "sees the Lord."—Acts 9: 26, and 22: 17; Gal. 1: 18.

The second epistle to Corinth was written A. D. 57, according to Lardiner, and A. D. 43 taken from A. D. 57 leaves 14. See Robinson's Calmet, pp. 731 and 732, Art. Paul. So it might have been *above* 14 and less than 15, or *about* 14, as Dr. A. Clarke has it in his N. T. Commentary. Now admitting that it was during this "trance" when Paul was "rapt in visions," and he might well say, he could not tell whether he was "in the body" or "out of the body"; for when any one is in a trance and sees a vision, *they* cannot tell whether they are transported coporeally to the scene of action, or translated mentally to behold it; and to a *living* man either of these is probable enough, and have more than once occurred; but not to a *dead* man, for "the dead know not anything," and it is not even intimated that Paul was dead; consequently there was a vast difference between his case and the thief's; for it is claimed that the malefactor *was dead*, and the entire case *may* fail on the invalidity of that claim.

The phrase "caught up" is rendered by Geo. Campbell and Dr. McKnight, who was for forty years "president of the Westminster assembly of Divines," "conveyed away," i. e., transported, or translated, and this harmonizes perfectly with Dr. Adam Clarke's criticisms on a parallel sentence found in 2 Pet. 1: 21. Holy men of God spake "*as they were moved*" by the Holy Ghost. Crit. "So far were they from *inventing* these prophetic declarations concerning Christ, or any future event, that they were *carried away* 'OUT OF THEMSELVES' and out of the whole region as it were of human knowledge and conjecture." N. T. Com. p. 840.

Now there is not the remotest intimation that the "*spirit* of Paul was *separated from his body*," any more than in this case of the "holy men" who, like him, were "conveyed away" out of themselves. Paul's condition would seem to have been analogous to that of Peter, when "in a trance," on the housetop. Acts 10: 9–11. From verse 7, we learn that these revelations had been abundant with Paul, some of which he had uttered. See 1 Cor. 11: 23–27, and 15: 3; Gal. 1: 1, 11, 12, as samples: but this particular one he had kept secret. Some, who pretend to know, claim that Paul was a *Freemason*, and with such, this might satisfactorily account for his having kept it to himself; but there are doubtless other reasons.

It was unlawful for the Son to make known "the times or the seasons, which the Father hath put in his own power" (Acts 1: 7); for Christ to tell Paul what he would have him to do (9: 6), after committing the same to "faithful witnesses," and therefore sent him to Ananias, who was one of them, and he gave him the desired information.

Besides this, the time was not yet come for the scenes of paradise to be revealed, and it was reserved for the "beloved John" to give utterance to those words which it was unlawful for a man to utter in Paul's time; and John could not record *all* that he heard in vision; for when the seven thunders—of the Vatican—"uttered their voices," it was said to him, "Write them not." Paul, like John, and Isaiah (65: 66, and 2 Pet. 3: 6–13), makes the third heaven and paradise one and the same place. The *first* perished by water; the *second* are now "reserved unto fire"; the *third* are still future, and *exist as yet in the purposes and plans of God only; but will be paradise* to which Paul was in vision, "caught up," "conveyed away," "carried forward"; *and whether in himself, or out of himself, was somebody and somewhere; but how are you going to get something* TO *nothing, or somebody to nowhere; and yet this is the very thing that all are trying to do; who will have it that Paul was literally carried off,* "*in body or spirit*," *to a place which is not yet in existence.* Undoubtedly, it was either "a vision, or a revelation." May the Lord hasten the reality and bring you and me "*into* PARADISE."

Olena, O. G. W. STETSON.

For the World's Crisis.

UNFULFILLED PROPHECY.

MR. EDITOR:—In your last paper was an article of much interest, over the signature of "B. Spaulding," in which a statement is made that many of the prophecies are yet unfulfilled; and the question is asked, "Will they be fulfilled before or after Jesus comes?" And the writer adds, "I would like to see the question answered." Now with your leave, Mr. Editor, "I would like" to make a few suggestions leading *towards* an answer to this all important question. If we cannot turn to the page of history on which is *plainly* written the fulfillment of *any one* of the "lively oracles of God," then it is safe to consider every one such part of the prophecies unfulfilled. By this test, it will be easy lo learn what prophecies relate to the *past* and the *future.*

Then to the point in question;—how much of the *unfulfilled* portion is to be accomplished before Jesus comes? By a careful comparison of "Scripture with Scripture," we need not be long in the dark. There is much harmony among the students of prophecy on the three principal references I shall give, or rather the harmony of views in relation to the "great tribulation" of Dan. 12th and Matt. 24th chapters. It is for me to point out how completely these compare with Rev. 6th chapter. That "time of trouble such as never was since there was a nation, nor ever shall be afterwards," must be in the future. And it must be after the Lord enters upon the work of "judging the *living* (nations) at his appearing." The *dead* (individually) are to be "judged in (or during) his kingdom." This latter is outside of our question for the present.

I suppose the real question to be,—in what stage of this work of "judgment of the quick," *living*, will the Lord Jesus *come* for his saints? Are there not two aspects of his coming fairly presented in the Bible? One coming is represented as private—as a "thief in the night," and the other a public coming, as "in the clouds of heaven, and every eye shall see him." I have given three passages for comparison, and wish to add a fourth. Ezek. 14: 13, 17, 19, 21, God announces his judgments on the wicked nations by means of four instrumentalities, viz., WAR, FAMINE, PESTILENCE and "NOISOME BEASTS." Now see in the reference to Matthew's account, how exactly our Lord says these judgments should be accomplished at his coming! Now turn to the 6th of Revelation, and we find these identical judgments are to follow each other in the precise order given by Ezekiel and Matthew. At the opening of the first seal the Lord is seen on a white horse, having but one crown on his head; in chapter 19th, on the same white horse, many crowns, but "riding forth from conquering to conquer." Then follow the four forms of judgments in the opening of the three next seals. I will not remark on the opening of the fifth seal, relating to the terrible persecution, referred to by Christ in connection with the time of his coming.

My desire is to relieve, if possible, this question from unnecessary obscurity arising from our preconceived opinions. Does not the Lord give christians of the Philadelphia stamp, the express promise that "*they* shall escape all these things, and stand before the Son of man"? He says "when these things *begin* to come to pass, then look up and rejoice, for your redemption is nigh." However the Laodicean christians must pass through the fire of persecution under the fifth seal, all who have the Philadelphia characteristics are to be "kept from this hour of temptation which is coming upon all the world." They are to "enter into their chambers and hide themselves till the storm is overpast." To all "who look for him," will he "*thus* appear," though to the world it will be as unobserved as the "thief in the night." If two are in the mill one will be taken and the other left; if two in one bed one will be taken, the other left; and so of two in the same field, "the one be taken and the other left." In some parts of the world it will be in the night time, so that the "two will be in one bed," while in other parts of the world, daytime, when men are in the field together, and women at their ordinary avocations. This, I apprehend to be the immediate question for us; so soon as the great signs of "distress of nations" *begin* to come, then we are to look up.

D. CAMPBELL.

REPROOF.—The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home. It should fall like the gentle dew, and not like the rushing hailstorm. Our manner must be tender and winning. The Scriptures recommend gentleness and kindness. When St. Paul has a reproof to administer to delinquent christians, how does he temper it with gentleness and praise!

For the World's Crisis.

WAIFS.

In religion, as well as in other spheres of knowledge, we love novelty, and as far as the *consistency* of our lives is concerned, it is no innovation to try our hands and hearts at the work of saving men in *new fields*, subject only to the tenets of our Great Teacher, who is "over all, God blessed forever."

In this quiet work of christianity men may and *do* honestly differ respecting the ways and means of advancing its merits. The following opinions are *my own*, governed and restrained only by the happy character of the work and its blessed results.

The right of private judgment is indisputable in religion as in secular matters, while the scope, power, and tendency of the gospel is the only limitation of this umpire of reason. That man is confessedly a bold, independent thinker, who in this age of conventional orthodoxy and Bridgewater treatises *dare* think and avow that the world, or a part, may be saved without being pillowed and cradled in a hammock of orthodox-credo-genealogy, and fortunate, too, if in some unguarded hour, he be not unceremoniously arraigned before an orthdox tribunal.

Principles are immortal, and though often wretchedly perverted are still the levers of society, and preserve the balance of power in regenerating a lost and alienated world, and bringing it back to God. In our amiable character of missionaries, *religious economy* is as necessary as patience; therefore charitably bestow on us liberal latitude for ingenuity of thought in working out our earthly mission in the good of the race. Trusting that this "occasional waif" may not all result in tares, I submit in brief style these thoughts as they occur.

Superficial minds may see a resemblance between the religion of Jesus Christ and the superstitious worship of the idol and his priest, but it should be remembered that while mythology cradled in her lap the philosophic history of races, whose political security and ultimate renown rested upon the permanent amalgamation of civil and divine law, we should not forget that the religion of Christ in his character of Savior, is nothing but a simple digest of reasonable influences left in the world and made palpably elevating and saving through a recognition of a divine sovereignty, whose power and glory in the universe changes all the current of history, overrules the machinations of his enemies, brings light out of darkness, order out of confusion, and urges forward the mighty tide of events towards a grand and glorious consummation.

This view of religion will, no doubt, elicit flaming shouts of dissension from the parasites of doctrine and dogma; but the three brief years of missionary toil of this man, who was in that age of idolatry regarded by some as the Son of God because his profound wisdom rendered the philosophy of the heathen indefensible, convincing not a few that such a source of "reason" (see Luke 2: 46) must be the fountain of all law, may prove to the skeptical that his *influence alone* was *the* religion of heaven, when they view it mirrored through history in the growth of public and private morals, in a higher tone of fidelity and duty. See Rom. 13: 1–4. Hence is felt that happy truism—"Virtue brings her own reward," and is seen in the happy effects of social intercourse, resulting in inherent longing after the unseen and the beautiful. This is the internal beauty of his life and power among man.

"The *fool* hath said in his heart, there is no God;" but this false and dangerous liberalism, accompanied by the sacrifice of a quiet independence, a virtuous self-respect, a crucifying self-restraint, and a total repudiation of the spirit of patience. He who hath so eclipsed God from the soul, as to be conversant with the written life of Jesus of Nazareth, and who cannot—*will not* behold anything wonderful in his poverty, wonderful in his zeal, wonderful in his faith, wonderful in his fortitude, and wonderful in his death, hath in his pride and self-sufficiency despised humiliation, only lives to prove his own existence, and that that existence is something besides gross, miserable matter. He may with Plato contemn the foul deeds, the degrading transformation which Homer imputes to the gods of Greece, but to contemn the palpable evidences of divinity in one whose advent among nations and their consequent revolutions, gave credit to his absolute will over the morals which governed the world, is inchoate heathenism.

Let this man, whose moral statue has shrunk into a miserable and hideous decrepitude, witness the sanguinary struggle between the spirit and the brutality of sense which shook the world for three hundred years. Let him then graciously view him whom we call Christ in his miracles of life and death, when Pagan Rome, amid the pomp and pride and the "noise of her viols," caught sight of his fleshly habiliments, and heard the whisper of her destiny from the shore of Galilee, looked at the grains of sand beneath her feet and beheld the archtype of herself.

Let him follow "this man" in his march across the realms and through the ages, the pathway of his chariot be flooded with the philosophic host whose sensual idoology had dictated laws and vassaled kings; tell him to hear this "Bethlehem plebian" speak, and the r boasted theocrary would die in a scene of moral debauchery. Can he perceive any delicious gleam of sunlight here, or is it only a vulgar curiosity, a novel and barbaric superstition?

Alexander used to acknowledge his origin in the abodes of divinity, and Gibbon, who never bent the knee to God in prayer, could sit amid the ruins of the capitol and contemplate its august remains, owning the intervention of a superior destiny. Let the man who *will not* acknowledge God, descend with me into the lists whither historians have invited us, and it is a miracle if he does not deny his own identity.

But the victorious proselyte is no standard for admiration, not to say of emulation. It is said that—"From sedition's waves, the worst of mortals may emerge with honor," and we may add, with a quiet independence, too.

But if we invite reinforcements to defend truth, we *must not* rehearse the particular discouragements, nor exercise the right to frighten by excessive zeal. The standard of Rome floated over her little cantons, waving hither the floating refugee and exile for protection; but no deputation of knighthood heralded the immense obstacles to overcome by passing the lines of her enemies. So in the conversion of mankind from idolatry. The intellectual forces of human nature must not only be cultivated but restrained. The slave removed from his shackles and his chains feels himself "nature's nobleman," and accordingly is held in obeyance by a manly and respectful fear of law. Renowned warriors, with proud, impetuous spirits, never in the absence of a vigorous self-restraint form the heroes of brilliant biography, seldom if ever becoming more than beacon lights of the world. Tell the infidel that Hannibal, Cæsar and Alexander, in their scuffles with armed men, acquired their triumph incomparably easier than they could restrain the passion which dictated and urged the struggle, he will tell you "I believe it"; but not less true is that elemental principle of Christianity—"The love of Christ constraineth us"; not in the sense of exceptional exhibitions of his *miraculous* power over men, but the uniform method of its application.

For the infidel to believe there is a God, is a speciality; but for him to believe in his perfections and attributes is quite another, neither of which properly spring from scholastic lore, but rather from an intellectual education acquired through a free and liberal observation of his handiwork. This truth is seen in history as well as in the life of nations. And though this precious "constraint" (see 2 Cor. 5: 14) may not be worth a straw in the estimation of him who feels that he needs no God to welcome and introduce him to a higher life when this earthly greatness shall be lost in the general wreck of nature, yet let that man engrave in letters of living light upon his soul this fact, that all his boasted sagacity and arrogant assumption, that infidelity is no fable, neither the religion of Christ a grand finality, will expire with the life which bartered away its manhood by crushing the better feelings of his humanity without disguise.

Self-restraint, then, is the first step into the vestibule which leads to the life beyond. "He that ruleth his spirit is greater than he who taketh a city," implies a lofty exercise of Christian Influence. God helps those who help themselves, and is ever near with his helping hand when a spark of virtue is struggling for a brighter life. Whether saint or sinner, we just begin to know ourselves, our capacity for wisdom and its acquirement, and *dare* begin upon the introduction of a new moral existence, by learning the voice of God in history, his presence in existence, and his divine appointments in the world to come.

In the case of the Atheist, no better cause for a new-born faith in God's existence, no better sight of his hand in the disposing of earthly events, or the character of his ministry need be felt, than to sit amid the scattered fragments of Romulus, the sculptured marbles of Aurelius, the busts of Cicero and Virgil, the statues of Cæsar and Augustus, Pompey's horses, and the trophies of Trajan, and reflect upon the progress of civilization. But to love God for the unspeakable gift of his Son; to realize in his creative and providential goodness that though aliens we have been made nigh by the "blood of Christ"; to acquire a conscientious faith in the divine theory that though it is not the property of every son to be a father, yet it is for every father to have a son, and that Christ is God's Son; to believe and confess these ethics of christianity, is to become acquainted with God; and through the affinity of a new-born faith and his properties as a father, we approach that bound of life where the veil of moral darkness is rent asunder, and the alphabet of a new and heavenly life is syllabled in golden words that will outlive all sorrow.

The deist, the atheist, and the mere skeptic, may believe it without insulting or shaming his manhood. They have long lived upon the suffrage of a superior Power, which has kept watch and ward over them in all of life's vicissitudes. Thrice happy will they be when the "disgusting thought" that the "coarse and sense-bound tribe" of earth, who adored the fisherman of Galilee as the herald of a world's salvation, shall vanish, and they shall dare, though breathless and blinded with joy, to be found upon their knees in utter helplessness, as they feel themselves but dead leaves swept by the winds of the universe. Thus they will never have occasion to sigh for national liberty as the clergy with uncovered heads ascend the tribune, denying the existence of God, abjuring the religion of the Savior, and calling on all men everywhere to dethrone them. The emblem of men's lives is the character of their sacred office, while the virtue of a nation is its reverence for a superior destiny. Whether it be an individual or nation, let them fail in this representative spirit of worship, and when the morning stars shall again sing together, and all the sons of God shout for joy, that constellation of national honor which shall bring the glory of their principalities within the gates of that celestial city, will show one star blotted from her galaxy for ever.

C. G. CARRE.

☞ Know the true value of time. A wise man counts his minutes. No idleness, no laziness, no procrastination. The present moment is only ours. Seneca observes, "we all complain of the shortness of time, but spend it in such a manner as if we had too much."

For the World's Crisis.

NOTES BY THE WAY.

It is interesting to our Advent brethren and friends to know how the work is going in other places.

In Boston we found them in a good, solid condition, as usual. In Lynn, a blessed good time. Portsmouth, holding on yet. Biddeford, growing in grace and numbers.

Carthage, Me. This is a new field, lately broken up by Bro. John Wheeler. God blessed the feeble instrument in giving the light and truth to the whole town, many of which, seeing the truth, embraced it, and were converted to it and to God, before the devil and sectarianism got fortified, and truth triumphed; although there was an attack made, but too late to work a flank movement, for God had got some of the most active and best qualified men enlisted in his cause. We found a young, strong team, ready to work. We arrived on Thursday. Found the brethren had come from other places ready to work.

The meeting was held in Bro. Staples' new barn, one hundred and twenty-five feet long and forty-five wide; a large hay rack for a pulpit, and all things in the best order. After the curiosity was satisfied, we had a blessed time in presenting the truth, which took both ears and hearts, so the chippering of the barn swallows, the cock crowing, the ass braying, and children crying, did not distract the attention. On Saturday P. M. we introduced the subject of "church order" in a mild form, of which no one was afraid, and twenty-eight joined at once; others will soon. About forty partook of the sacrament in the evening. Sunday it rained without, and within God helped and blessed the people. Not a jarring string of discord, although different elements were present. I never saw Moses' disciples so quiet so long before, without even introducing their hobby. Many owe their thanks to Bro. Staples' family for the good accommodation and provision so willingly given. All the brethren in town were very generous. Bro. Wheeler has reason to thank God for the great work done in Carthage; but look out, Bro. Wheeler, as the ground is broken up, and the wheat is well growing, look out for tares; the devil knows where to work.

Weld Pond. Although it was Monday, and in the midst of haying, the town hall was well filled. After preaching, a number of good warm testimonials from young converts were given, which did me good. They had the glorious sound. Three of them went down under water at three o'clock, and were resurrected praising God.

At Britton's Mills. Had an intellectual congregation. A good time in presenting our hope. Went home with Bro. Hagget up on Bear mountain, seven hundred feet rise in one mile; but there was one blessing there for me, i. e., I did not have to fight musquitoes as I had the three nights before; either the hill was so steep they could not get up, or so cold they were stiff. We had to build a fire to be comfortable July 5th, but I found a good home with Bro. Hagget and wife.

South Livermore. Preached to a few at five P. M. Next day started for West Poland, calling on a number scattered on the way. Found them friends indeed, holding on and standing out from the popular current of pretended christianity.

West Poland, the old homestead for pilgrims ever since 1840. Bro. Megquier has stood through the tarrying times, with others that are ready to start again. Sunday morning was pleasant, and the teams came from all quarters. It looked like an old fashioned Methodist quarterly meeting to see them come from twenty miles around. The Lord blessed the meeting wonderfully. The signs of the times and prophetic arguments were received with joy by the brethren, and many praised the Lord for the privilege of being present. Three started anew, and a Methodist who was visiting in the place got burnt out in the third meeting, and confessed that the preacher had hit him when he told them he believed there were thieves in the congregation stealing Advent preaching. Said he, "I have stolen three sermons before to-day, and to-day three more, and now I am detected," and confessed for the first time amid the shouts of those that knew him. There were other thieves present that showed guilt, and will have to confess or be kept in the dark dungeon until they will. Poland will not forget this meeting very soon. God owned his word.

Mabrey Hill in Casco. Here the Lord has done a great work since I was there last fall. Thirty have come out and been baptized. Nine in one family, and seven in another. They are in a good state to work for the Lord, and are at it, Bro. Libby taking the oversight.

Mechanic Falls. Visited the few here that have been opposed every step, but yet live. We made an attack on the enemy and wounded a number. The brethren felt encouraged.

Portland, an old, fortified place, with experienced officers, that have stood through the battle of '43, and will not flinch when called into another battle, which will be soon; for the church must prophecy again, or the Scriptures will be broken.

Seabrook, N. H. This is a providential opening. Over three hundred at the first meeting. I never saw better attention. There not being any meeting in either meeting-house, it was a favorable time. I think the seed will take root. Now is the time to hunt up new places. H. MUNGER.

For the World's Crisis.

TAKE NOTICE.

A private letter from a christian brother at the South, informs me that a large and prosperous Freedmen's school and meeting is now, through the malice of Satan, who "has come down in great wrath, knowing that his time is short," and who "worketh in the hearts of the" rebel "children of disobedience," broken up because they have no place to continue their meetings. Meetings are held out of doors, when the weather permits. If their work is continued they must purchase or build a place. Would it not be a pleasant thing to have those poor oppressed and persecuted christians mention your name before the Lord, saying, "He loveth *our* nation, and hath *built us a synagogue*"? Those who wish to take hold of this matter practically, now have an opportunity. "I propose to move immediately on" the Devil's "works" in this or other directions, and will gladly aid in putting the offerings of contributors into the hands of distributors, but without publishing lists of names, or going into great and complicated machinery to do it. Yours, truly,

H. L. HASTINGS.

Scripture Tract Repository, 19 Lindall St., Boston, July 22, 1865.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Aug. 8, 1865.

☞ Bills ! Bills ! !

Our subscribers in the New England States who are owing $2.00 and over, will find bills in their papers this week for the amount due at the close of the volume in September. We trust they will receive a prompt and generous response from all concerned. Bills to those indebted in other States will be sent out next week.

A Fast.

As the time of our great annual campmeeting at Wilbraham is at hand, we would propose to those who are interested in its welfare, that *Friday, August 18th*, be a day of fasting and special prayer to the Lord in behalf of this important meeting, that it may be the most profitable of any one ever held in that consecrated spot.

Camp Wilbraham.

We purpose to have a meeting on the camp-ground at Wilbraham, Lord's day, Aug. 20th, (provided the weather is favorable), at 10½ o'clock A. M., and one o'clock P. M. Those who can, will do well to come on Friday or Saturday, 18th and 19th, and put up their tents, so as to be all ready at the great meeting the following week. If any wish to come before Saturday, Aug. 19th, they will find good company there all the week before the commencement of the campmeeting. But in case they come before Saturday, they will do well to bring their *provision*.

☞ Appointments.

As we purpose to get our paper off one day earlier than usual campmeeting week, those who wish to have appointments inserted, should send them so that they may be received as early as *Monday morning, August 21st.*

"WRITTEN CREDENTIALS."

Those who come as delegates or preachers, to the annual meeting of the Advent Christian Association, at Wilbraham, Aug. 22d, should not forget to comply with the following regulations adopted by the Association. We give them as inserted in the call for the meeting. See notice in another column.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

Also remember ☞ That preachers offering their names as members of this Association must bring a certificate of good character from a christian church, and show that they themselves are co-operating with this Society.

The following might answer as a form for a delegate :—

This is to certify that ——— was duly appointed by the church in ——— to act as a delegate at the annual meeting of the Advent Christian Association, to be held Aug. 22d, at the Wilbraham Campmeeting.

The following for a preacher :—

This is to certify that ——— is a preacher of the gospel, sustaining a christian character.

The foregoing certificates should be signed by the elders, or any others authorized by the church.

NOT SATISFIED.

It appears that some are still disposed to agitate the spirit of strife between the North and South. People in these last hours of peril seem to be very uneasy unless they are in the midst of exciting scenes. It is evidently Satan's policy to have it so, in order that they shall not have time to stop to look at the signs of the times, which are now speaking so plainly that our Savior is about to appear in glory, to set up his everlasting kingdom. The blind are leading the blind, and must fall together.

A meeting of the friends of Jeff. Davis was held in New York, July 31st, for the purpose of devising means to obtain a "fair and full defense" of him and his associates. The reporter of the meeting says, "they regarded the failure of the rebellion as but temporary; the spirit that originated it still lives, and by the assistance of their friends at the North it can be successful in another way."

No doubt many would be glad to hear the cannon roar again upon the field of blood and carnage. The political skies look threatening, dark and gloomy.

THE VOICE OF THE WEST.

We are much pleased with the "Voice of the West," edited by Bro. Himes. There is not a paper among our many exchanges that we are so glad to see as that. It is a live paper, and should have a world-wide circulation, because it is adapted to the times in which we live. Those who take it will get the worth of their money.

IT MUST BE PUBLISHED.

The second personal coming of Christ must be published to the world. It must be warned, and if the popular ministers will not preach it, then some other medium will be chosen to sound the alarm. These thoughts have been suggested by the following from the New York *World* of July 25th, 1865 :—

CHRIST'S SECOND COMING. Is it Pre or Post-Millennial? with a Reply to Prof. Shedd on Eschatology. By the Rev. R. C. Shimeall, of the New York Presbytery. New York: Trow. 1865.

It is probably impossible to over-estimate the importance of the subjects which Mr. Shimeall discusses and exhausts in this volume of some five hundred pages. The first part of the work is devoted to the somewhat unreasonably vexed question of the second coming of Christ. The author addresses an argumentative appeal to ten clergymen of eminence, including the late Bishop Potter, who cannot, certainly, and Mr. Henry Ward Beecher, who probably will not, answer him, to reconsider their habitual "post-millennialism," and ascertain, while there is yet time, whether they may not be wholly in the wrong; and it is very certain that if these clergymen, failing to respond to his appeal, should eventually prove to have been in the wrong, the consequences both to themselves and to their congregations must be such as it is by no means agreeable to contemplate.

We are standing now, according to Mr. Shimeall, within some three years of the most eventful period of human history. Historic chronology will close, as this devoted student of the mystical "second coming" assures us, with the year 1868, a circumstance in the highest degree worth considering by all those political characters who are now "fashing their souls" overmuch with consultations and devices concerning the next presidential election. Who can, with any complacency, anticipate the Millennium coming upon us, "as a thief in the night," while men are advocating the claims of General Butler to the suffrages of the Union, and Secretary Stanton still occupies the War office? If men are to be judged according to the company they keep, how will the people of this country fare, if the dreadful day of final account, when "*solvet sæclum in favilla*," shall find them indorsing either of these worthies?

It should be said that Mr. Shimeall, however, while he asserts the "pre-millennial" coming of Christ, argues earnestly against the pre-millennial" conflagration of all things. He postpones, indeed, the rolling up of the heavens and the earth as a scroll to the year 2868; and although he regards the existing coal beds of the earth and the exuding petroleum in which Pennsylvania now heedlessly rejoices as the destined agents of the awful eventual change which awaits our pleasant globe, his arguments cannot possibly be used by unprincipled speculators to affect the markets in respect either of anthracite wines or of naptha wells.

Perhaps the most interesting part of Mr. Shimeall's work, and that with which "post millennial" divines will find it hardest to deal, is the fourth section of the third chapter of his "Eschatology," in which he recites and considers the "authentic history of Chiliasm" since the Reformation. In this section he confronts Professor Shedd with the illustrious and almost inspired Joseph Mede, and with millennarian authorities of no less weight than John Wesley, Charles Augustus Toplady and Bishop Heber.

Such men as these may have been utterly in the dark, mad, crude and incompetent, but if this was the case why does their spirit rule in the churches, and why are their psalms and hymns and spiritual songs, in all lands where the English tongue is spoken, the delight and consolation of believers?"

POPULAR EXTRAVAGANCE.

The extravagance manifested by American people at the present time is alarming, because it is so unchristian, and so destructive financially as well as morally. And yet it is rapidly advancing. What is worse than all the rest, very many professors of religion are giving their sanction, and adopting the costly apparel, food, and all other luxuries, so called, that can be obtained. The Bible instruction on this point seems to be almost utterly disregarded, as a matter unworthy of their notice.

There is a *general* conformity to the world, and the consequence is, a cold, dead formality in the service of the Lord; which results in keeping the unconverted from seeking the Lord. This great evil is increasing rapidly, and we may expect to see more instead of less, as we approach the day of the Lord.

Says a New York correspondent of the Boston *Journal* :—

"The truth is, extravagance is becoming chronic with us, not by reason of the difference between currency and gold—for we were paying less for most market articles when gold was at 250 than we are to-day—but by reason of the indifference with which our easy going people regard an advance in prices. We desire to assail this *indifference* as a social evil, especially where it is practiced by the rich. *They* can afford it. The vast population, living from hand to mouth on their daily earnings, *cannot afford it.*

When the country has fairly settled into a condition of peace, and the different industries have reverted to their normal state, the mere cost of *living* in New York ought not be over half what it is in London. At present, it is about from fifty to seventy-five per cent. higher. England is one vast *workshop.* The United States comprise one grand *farm.* This will be their true relative condition for the time of the living generation at least. If the Lancashire operative is sometimes pinched for his loaf of bread, you can account for it in the fact that it has to be imported for him. No such reason can be urged for famine prices in New York."

INQUIRY.

BRO. GRANT :—Will you please inform through the Crisis which would be the *best* and *cheapest* way to go to Alton Bay from Augusta and vicinity? Will there be any reduction of fare from Boston or Portland?

Your Bro., HORACE G. SMILEY.

The best route is from Portland, Me., to Dover, N. H., then on the Winnipiseogee R. R. to Alton Bay. There will probably be a reduction of fare from Portland and Boston, which will be announced through the Crisis.

SLAVERY ENDED.

We think the abolition of slavery in the United States is nearly accomplished, but a large number of the slaves are in a sad condition, especially on the large plantations.

The slave-holders admit that slavery is at an end.

The Mobile *Register*, which was the leading paper in the Gulf States before the rebellion, excepting New Orleans, and said to be the most influential, has the following from its editor, Hon. John Forsyth, who is now returned to his post :—

"In respect to the emancipation oath, we give the counsel to our readers upon which we have acted ourselves. Whether the act of emancipation has been legally and constitutionally completed or not, slavery is as dead as Julius Cæsar. No human power can resurrect it, and we candidly admit that if that power rested in our single hand, we would not, under *present circumstances*, exert it. And we can say this much without changing one of our life-long opinions on the benificence of the institution as the very best form of organized labor, for mankind at large, and for the well-being of the slave in particular. But what are opinions worth against the fixed and unalterable sentiments of the civilized and semi-civilized world? What do they avail when the sword has just declared against them? The inexorable fact is, that the institution of slavery is uprooted in the land, and if we had the power to re-establish it, it would be through such a process of conflict and turmoil as to make the game not worth the candle. It is the part of good sense to accept facts, and the death of African slavery at the South is one of those unchangable and unchallengeable facts we accept without a moment's hesitation. The deed is done; let us make the best of it, and shape our course upon it as a stern *fait accompli.* Now, the deed being *virtually* done and beyond recall, let it be constitutionally done, and let every Southern State in convention at once endorse the decree which the will of God, the edge of the sword, and the voice of the nations of the earth seem to have united in promulgating."

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1206.10
A friend	1.00
Collected by A. Ross	3.68
C. and H. Smith	5.00
A young brother (to scatter tracts to the poor.)	10.00
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To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

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Sarah M. Brown & sister, E. Walpole, Ms.	.60
A friend, a	1.50
Mrs. A. Hovey, Quincy, Mass.	5.00
A sister, through E. Owen	1.00
Bennie, a little freedman, N. J.	.12

For the World's Crisis.

WILBRAHAM CAMPMEETING.

For the information of those that have written me about the tent ground, and enlarging the circuit, etc., I would say, the circuit will not be enlarged, and all will have their former places kept for them, in the circuit, until Wednesday morning, as usual. Some of the small ones in the rear, sometimes have to be set back to make room for a larger one, but there is plenty of good tent room in rear of the circuit for family tents, and will be, any time. None need to fear the ground will all be taken up. If there any who are not going to occupy their ground this year, they would do us a favor to inform me as early as possible, so that we can accommodate others with their location earlier than Wednesday, as we want the circuit filled Tuesday.

We expect a great and good meeting. The community are looking forward to the meeting with interest. We are putting backs to the seats, so that you will sit more comfortably. "To hear a long, tedious discourse, without something to rest the back against, is too bad," said a hearer last year. Well, we will put a back to the seat this year, and try to select such preachers as will give the meat without the shucks. Don't make us listen to sermons one and a half hours long. One sister told me she sat and heard one man preach six hours in one day, and it made her sick of hearing him. Don't, for heaven's sake, my brother, intrude upon patience, good manners, and long suffering. We don't expect it at campmeeting. So come and see, for time is short, and we shall have but few, if any more campmeetings. H. MUNGER.

For the World's Crisis.

EXPLANATION.

Having said what was necessary to satisfy the unprejudiced mind, I feel no disposition to add anything more on the subject of astronomy. But if Prof. Hudson thinks that I had any idea of "impeaching" "Mr. X.," a word of explanation is required, for it would much grieve me should one think me capable of resorting to abuse while employed in defense of the cause of Christ.

As I wish to be brief, if the reader will refer to what I have said, he will save me the trouble of copying it here; so I will only add that I did not mean to convey the idea that "Mr. X." was not a good astronomer, but that the tables he used were incorrect. In proof of which, it will be remembered that before seeing the result of his calculations, I asked whether he had proved his tables or not? and being informed that he had not, I at once remarked that his work then amounted to nothing; for, however correct his tables may be in making the eclipses of the present day, they must be tested by ancient eclipses, before they can be relied on in making those of that age. But this is no little trouble. It is more than most astronomers are willing to undertake; which accounts for the incorrectness of most tables in making those eclipses. I spent nearly two years in calculating test eclipses, before I had confidence enough in my tables to know whether they could be relied on in making those ancient eclipses.

I remarked at the time, that the mistake which "Mr. X." made of two minutes and thirty-one seconds, in changing apparent to true time, was unworthy of notice; but when I called to mind that though Prof. Hudson had put me down as too "ignorant" to be worthy of notice, he, in his six months' effort to expose my errors, had not yet discovered a real error of a single minute, it appeared a little remarkable that there should have been such an obvious mistake on the part of this distinguished astronomer. But slight mistakes like this, which "Mr. X." can correct, should not lessen him in our estimation as an astronomer.

I admit that we do not always know ourselves, but I am disposed to believe that I am ready to acknowledge any error into which I may have fallen, as soon as any one may be able to point it out.

I learn that Prof. Hudson has "just received from Germany a Prize Essay on the eclipses of Ptolemy," by which I am told that he "is enabled to prove the correctness of Ptolemy's Canon"; and since it is well known that I am no prophet, in order to enable the reader to judge whether I know any thing about the calculation of eclipses, I will now, before his article comes out, promise the reader that he will neither in that, nor any other book on earth, find any astronomer that claims to make all of the eclipses of Ptolemy, according to the *record.* As this is my last article, I wish the reader to understand me distinctly; I mean that Bro. Hudson will never find any astronomer that claims to make the eclipse of Mar. 6th, A. D. 136, as full as Ptolemy calls for, that is, six digits, or "half its diameter"; and with the same tables make another of "three digits" on the 8th of March, B. C. 720. Now, reader, bear this in mind; for as soon as Prof. Hudson does this, we all, with him, will admit that Thurman knows nothing about eclipses.

Those who carelessly run over Prof. Hudson's articles conclude that we differ widely; but by careful discrimination it will be discovered that, so far as the question at issue is concerned, we have been together throughout the examinations. For that which I affirm is, that no astronomical tables can make Ptolemy's eclipses *according to the record*, which Prof. Hudson does not positively deny. That which he claims is, that astronomers do make Ptolemy's eclipses; which, so far from denying, I had published to the world long before this examination commenced. I only contend that they do not, and cannot make them according to the record. For example: "Mr. X." makes the eclipse of Mar. 8th, B. C. 720, near the record, but can make no eclipse at all on the 25th of April, B. C. 491. My tables make this about correct, but cannot make the one at the opposite node, in B. C. 720; neither can any other tables that make the one in A. D. 136 as full as Ptolemy declares that it really was. We hope we are now fully understood. WM. C. THURMAN.

For the World's Crisis.

AN APPEAL TO THE BENEVOLENT.

Friends of Jesus, who have this world's goods, we appeal to you for help. We want means to pay for the new power press for the Western Publication Association. The Lord's stewards have already given about $800, and we need about $500 more. Will you help? Any sum will be acceptable. One hundred, or fifty, or twenty, or ten dollars, or less, would be good investments in this cause. The press will be of the greatest value to the cause, both in the printing of the *Voice of the West*, and books and tracts, to be spread far and wide in this great western field.

We want help on the *Voice* also. We need five hundred new subscribers to sustain the *Voice*, and carry us through the present year. We, in the West, give a large support to the *Crisis.* We value it much, and give it a liberal support. In turn, we think it right that our friends in the East should help support the *Voice* in its early struggles for life. A little help now will keep us on our feet. We well remember, but a few years ago, the *Crisis* had about the same number of subscribers that we now have, and was in debt over $200. But by your timely liberality it was assisted, and carried over the hard spot in the road, and has gone on ever since, under its present able editor, with wonderful prosperity. Well, we are at the foot of the hill now, and have got to get over a hard spot in the road. We have got our shoulders at the wheel, and our cry is, "Men of Israel, help!" There are more than three hundred towns and cities in the East in which we have no subscribers. If we could get but one subscriber in each of these places, it would help us up the hill.

I shall be at the Wilbraham campmeeting in August, to receive any help that may be sent, or be given there. But do not wait. Send at once. Address ELD. J. V. HIMES, Buchanan, Mich., Agent of the Western Publication Association.

For the World's Crisis.

A TRACT FOR THE TIMES.

RAHAB THE HARLOT. The Scarlet Line the Token of Safety, or The Fall of Jericho a Type of the Fall of "the Cities of the Nations," with Babylon the Great.

The above is the title of a tract, written by Bro. Wm. Shepherd, of Newark, N. J. He kindly sent me one, and I have perused it carefully, and find that it does in truth contain "words of solemn warning; both to the sinner, and to the self-righteous, like the Scribes and Pharisees of olden times, as well as modern times. We think it one of the best of tracts to put in the hands of both classes we have named. Few tracts of its size embrace such a field of thought. Like his tract—"*analogy of the first and second advents*"—he compares the past with the present, and shows their striking similarity.

In a short notice, these tracts cannot be represented as they deserve. It takes time as well as deep searching to put together so much valuable instruction in such a small work. Then it takes money to get them printed, and they should not lie idle, but like the leaves of autumn should be scattered.

Now is the time to sow the *good* seed. The Devil and his agents are losing no time, and sparing no money, in sowing their seed. The harvest time is near; then it will be known who has labored the most successfully for the *best reward.*

No people with such limited means have scattered in books and tracts such a vast amount of light and knowledge before the world in a few years as the Advent people, and yet there is no time for any of us to slacken our efforts. Soon the faithful will hear the welcome voice, "Come, ye blessed of my Father;" "ye have been faithful over a *few things*, I will make you *ruler over many things.*"

All who love good things to read, send in your orders to Bro. Shepherd, or to the Crisis office. Also keep the "*Signs of the Times*" by H. L. Hastings, moving.

Seneca Falls, N. Y. G. DILLABAUGH.

For the World's Crisis.

THE NEW BOOK ON THE SABBATH QUESTION.

BRO. GRANT :—According to present indications, my work on the Sabbath question will be ready for the press about the time of the Wilbraham Campmeeting. I expect to attend this meeting, and then make arrangements for its publication. Will those who are interested in this matter please write to me, directed to Wilbraham Camp-Ground, Care of Eld. H. Munger, and let me know about how many copies of this book they will be likely to take, so we may be able to judge about how large an edition to get printed. The work will probably contain about 450 or 500 pages. We intend to reduce it to less size if possible. The price will probably be about $1.00, or $1.25. T. M. PREBLE.

East Weare, July 31, 1865.

Post Office Addresses.

Private persons sometimes send us a request to give their post office address in the Crisis. This is to inform such that the notices of post office address, given from time to time on the third page, are designed for our preachers, so that those who may wish their services may know where to address them.

For the World's Crisis.

DR. ZECH'S COMPUTATIONS.

Dr. Zech's Prize Essay, of which I spoke in my last article, contains doubtless the most careful computation of Ptolemy's eclipses that has ever been made. The prize was offered in order that these old eclipses might shed their light, if any they could, on questions respecting the moon's motions, especially the motion of its nodes. It was to settle these questions more accurately that Dr. Z. made the two additional estimates that I spoke of. One important conclusion reached is that the "secular" motion of the moon, or its acceleration in long ages, is to be increased half a minute beyond the estimate given in Damoiseau's Tables.

If Dr. Z. wished this suggestion to be respected by astronomers, he was bound to proceed very carefully at every step of his process. And he appears to have done so. He first gives Ptolemy's account of the eclipses. He computes all the "perturbations" except those which are *periodical*, which are of course slight and their effects soon past. If there are any difficulties in reconciling his results with the record, they are fairly canvassed. Thus, according to the first computation, the eclipse of Dec. 22, B. C. 383, was not visible in Babylon, the moon being already set. What then? Eld. Thurman would, if I may judge from his book, either say that there was no eclipse then seen and recorded; or he might find an eclipse in some other year and call *it* the one recorded. In this way he has once, in his "Proofs" of Ptolemy's incorrectness, given Ptolemy a *total* eclipse where he only asks a *partial* eclipse; as if a total eclipse could have been recorded as partial in a record worthy of any notice.

But in the present case a moment's consideration assures us that *if an eclipse is found in the very day and year recorded, and within half an hour of the time*, then the record, if generally reliable, may be as good as any tables. The eclipse is, at least, identified. And there is probably some fair adjustment to be made. Now the original computation of the nineteen eclipses made some a little too large, others a little too small; some a little too early, others a little too late. Dr. Z. applies two methods of what is called the "equation of errors"; by which errors of computation, inevitable to such difficult problems, are balanced against each other. These methods are not invented for a special purpose. They are based on mathematical principles, and have been tried and approved before. And by one of these methods, or "systems," the eclipse of Dec. 22, B. C. 383, appears as visible in Babylon.

I might give, in a table, the times and dimensions of the eclipses as recorded, and as found by Dr. Zech, with his additional computations. But I doubt if the tables will give any more accurate information than that I gave in my last article, viz: that the greatest variation in dimensions is about two digits, and the least about one twentieth of a digit. The first of these is in the eclipse of Mar. 8, B. C. 720, and the second in that of April 5, A. D. 125. These are among Eld. T.'s incompatible eclipses. But Dr. Z. finds both of them by all three of his methods, and very much alike by each method. Eld. T. may say if he will that if the eclipse of Mar. 8, B. C. 720, is found only one digit, instead of three digits, that spoils the eclipse. But will he then please to account for the record?

The greatest difference found in *time* is about three quarters of an hour, and the least about half a minute. The first of these is in the eclipse of Dec. 22, above named, and by the first system of equating the errors. By the second system the difference is about eighteen minutes. That is not bad for any one eclipse so far back. If this eclipse had not happened so near sunrise, no one would have thought of rejecting it for even the difference of three quarters of an hour. But because it did happen so near sunrise, I shall speak of it again.

The least difference in time is for the middle of the eclipse of Sept. 11, B. C. 200.

For those who would like to see the tables, I have sent for a dozen copies of the Essay, which will probably arrive in two or three weeks. Those who can read German astronomy, or get it read for them, can have the privilege for $1.00.

In my last article I stated that Dr. Z. gives more full references to previous computations of Ptolemy's eclipses than I had before seen. He names nine persons, some of them eminent astronomers, who have given these eclipses their attention. And in the Library of Harvard College I have happily found all the documents referred to except the first, which is also of the least account. They are as follows:

1. *Petavius*, in his *Doctrina Temporum.* His purpose was chronological and not astronomical. His work was published in 1627, which was long before astronomy became very accurate.

2. *Cassini*, "Elements of Astronomy," Paris, 1740. He computed the eclipse of Mar. 8, B. C. 720, recorded as of three digits, and found the moon's distance from the node 8 degrees, 24 minutes, 50 seconds. The greatest eclipsing distance is 12½ degrees. Cassini's number is 4 degrees within this distance, which would give an eclipse more than three digits, I think. Eld. T.'s tables give no eclipse. Cassini found the distance from the node in Sept. 1, B. C. 720, 8½ degrees. The eclipse is recorded as of more than six digits.

3. *Halley.* His conjecture of the moon's acceleration, based on a comparison of Ptolemy's eclipses with those of Albategnius, about A. D. 880, is referred to by Lalande. (See below.) That which the *Crisis* has called "Disorder in the Heavens" is now regarded by all astronomers as a very orderly thing.

4. *Dunthorne*, in the "Philosophical Transactions," vol. 46, computes the rate of this acceleration. He speaks of Ptolemy's eclipses as "loosely described," but says, "there are indeed two or three of them attended with such lucky circumstances as not only plainly prove that there has been such an acceleration, but also help us to guess at its quantity." Among the eclipses luckily described is that of Dec. 22, B. C. 383, the very one which Dr. Zech's first estimate found to be a little after the moon was set on Babylon, but which heaves in sight, if I may so speak, by his second system of additional estimates. Dunthorne estimates this eclipse as of 1 hour and 37 minutes duration, and its middle time 4 hours and 4 min. after midnight. He also computed that of Mar. 19, B. C. 721, total, at 10 h. 26 m. Also that of Sept. 22, B. C. 201, at 7 h. 44 m., lasting 3 h. 4 m.

5. *Mayer*, author of astronomical tables much used in their day. In the "Commentaries of the Royal Society of Gottingen," 1752, he computes an increase of the estimate of the moon's motion. His results are not given in shape for our present purpose.

6. *Lalande*, in a paper on the moon's mean motion, in the "Memoirs of the Academy," 1757, treats the same question. He freely criticises Ptolemy's observations in some of their details, but does not think of calling his eclipses fictions or estrays. And he finds the moon accelerated.

7. *Laplace.* Our own Dr. Bowditch was thought almost a prodigy in mathematics because he mastered, translated, and somewhat simplified Laplace's "Mechanique Celeste." Laplace employed a new and careful computation of Ptolemy's nineteen eclipses, to be made by Bouvard, and reports the results in the "Connaisance des Tems," which is the French Nautical Almanac, 1799–1800. He not only finds the acceleration, but deduces the *cause* of it; and what is still more, he finds the cause equal to the effect. I have alluded to his theory heretofore. But I am not a tithe of Dr. Bowditch, and I can not translate his results for the *Crisis* just now. Only I guess, if Laplace had thought Ptolemy's eclipses to be hay, wood, and stubble, he wouldn't have ventured to build any reputation upon them.

8. *Ideler*, in the "Transactions of the Berlin Academy," in a paper on the astronomy of the Chaldeans, computes seven of Ptolemy's eclipses. I have already spoken of them. Dr. Zech speaks of Ideler's criticism on Burg's tables, as giving some of the eclipses too small, or small ones not at all. Ideler finds by Mayer's tables the eclipse of Mar. 8, B. C. 720, to be of three digits. By the by, were the Chaldeans no star-gazers, that eclipses of three digits or less should be quite "invisible in that age"?

9. *Wurm*, in Lindenau and Bohenberger's "Astronomical Times," vol. 3, computes ten of Ptolemy's eclipses with reference to the moon's acceleration and the motion of its nodes. His results are not in such a shape that I can give them. I can only say that he derives his conclusions with a plain confidence that the eclipses were no myth.

I trust that little more need be said about Ptolemy's eclipses. I should allude to a remark of Eld. T. that, by some mistake either of Ptolemy or of my translation, one of the eclipses is put in the wrong sign of the Zodiac. I do not recollect just what the error was, nor do I care enough to hunt it up just now. I see that Ptolemy's editors find errors in his text, and I know I am at least as human as Ptolemy's transcribers.

I still think that all Ptolemy's eclipses are fairly found and identified by astronomers. But while I retain my faith in his eclipses, my faith in God, or in Christ, or in revelation, is not based on those eclipses, never was, and I trust never will be. Even my faith in chronology was never based on them, nor is that of some eminent writers on prophecy. But chronology is not my *forte.* I hope, in a concluding paper, to show the folly of offering any alternative between Ptolemy's Canon and the word of God. C. F. H.

For the World's Crisis.

TO THE SISTERS SCATTERED ABROAD.

As so many of you have written to know who preached, and what were the subjects at the Poultney Convention, I will answer you all through the Crisis, and save time in writing. The meeting was opened on Wednesday afternoon. Preaching by A. E. Smith. Text, Acts 2: 1, 44. Subject,—"One accord;" "and all that believe were together." This was followed by conference and prayer. Truly, we had a pentecostal shower. In the evening, preaching by the same. Text, Luke 14: 23. Subject,—"Highway and hedge call," *the last call this world will ever get.*

Thursday Evening, preaching by Sr. A. Mussey, 2 Tim. 4: 6–8. Subject,—"Crown of righteousness."

Friday Morning, ten o'clock, preaching by Sr. Jane Benson, of New York, from Luke 24: 32—"Did not our hearts burn"? A most excellent discourse. Preaching at one o'clock, by Sr. Jennings. Text, Ps. 17: 15, —"Awake with Thy likeness." Preaching in the evening by A. E. Smith. Text, Isa. 52: 3. Subject,—"A man of sorrows, and acquainted with grief."

Saturday Morning, ten o'clock, Sr. Brown, from New Bedford, preached. Text, Rev. 3: 20,—"Behold I stand at the door and knock." Two o'clock, preaching by Sr. Mussey. Text. 1 Thess: 18. Subject,—"Words of comfort to the church." In the evening, Sr. Benson preached. Text, Ex. 12: 11. Subject,—"The Lord's passover."

Sunday Morning, preaching at 10½ o'clock, by Sr. Mussy. Text, Rev. 6: 17. Subject, —"The great day of His wrath." At two o'clock, Sr. Jennings preached. Text, Rom. 1: 16. Subject,—"Not ashamed of the gospel of Christ." At 3½ o'clock, we had the Lord's Supper. Truly it was the Lord's Supper. O how he did meet with us, and melt our hearts to tenderness.

In the evening, at 7½ o'clock, Sr. Mussey preached. Text, 2 Pet. 3: 13. Subject,—"New heavens and new earth."

Monday Evening, love-feast. Tuesday evening, Srs. Mussey and Jennings preached in the school-house in the south part of the town. Wednesday evening, Bro. Preble preached, which closed our Convention. It was one of the happiest weeks I ever spent in my life. Now, sisters, get your reports ready for our Wilbraham meeting; those of you that wish me to take your reports to that meeting, I must receive them not later than Friday, the 18th; and you that wish to join the Association, and can't attend there, send me your names and money, or send them to the meeting by your friends that are going.

Now, sisters, make an extra effort to get to this meeting. It may be this will be our last meeting before Jesus comes. Glory to God. I hope so with all my heart. If it is, sisters, is your work done? Be careful that He does not come and find you sleeping. God help you to be up and doing. Let us come to this meeting to work for Jesus, to hunt up sinners, and warn them to flee from the wrath to come. I would say to one and all, come to this meeting. I want to see you, and hear what you have to say for Jesus. Your sister, hoping soon to see Jesus. ANNA E. SMITH.

☞ We read of a philosopher who declared that the first year he entered upon the study of philosophy he knew all things; the second year something; the third year nothing. The more he studied, the more he declined in the opinion of his own knowledge, and saw more the shortness of his understanding. Did we but know ourselves, how humble it would make us, and happy would it be for us if we did.

Correspondence.

From Bro. J. Taylor.

Bro. Grant:—Our meeting came off according to notice; on July 2d and 3rd, in Town Hall; but owing to some misunderstanding respecting the engaging of preaching brethren, we had little help from that quarter; the labor principally depended on Elder Seavey. The above disappointment, with the inclemency of the weather, caused but few to attend.

Saturday forenoon was profitably spent in conference and prayer. In the afternoon, sermon by Elder H. B. Seavey, on christian duty and the hope of the church. It was a good discourse. In the evening, sermon by Bro. Meader, on 1 Cor. 15: 22, "For as in Adam all die, even so in Christ shall all be made alive."

Sunday forenoon was spent in prayer and conference. In the afternoon we had a good house, as the Methodist minister, Elder J. Ladd, dispensed with his meeting in order to attend ours. A discourse on Matt. 6: 10. "Thy kingdom come," was given by the writer, giving a review of the four universal empires, treating on the nature of the coming kingdom, closing by reviewing the signs of the times, showing thereby that the next grand event is the kingdoms of this world becoming the kingdom of our Lord and his Christ, or the establishment of the fifth kingdom of Daniel, "The kingdom of God," or, as expressed in our Lord's model prayer, "Thy kingdom come." Elder Seavey followed by timely remarks on the times. Elder Ladd also spoke with much christian liberality. He said that—

"It was too late in the day now to ridicule Second Adventism, as there were too many great minds who were believers in it." "He liked to worship with them, as they appeared to be good christian people." He said that "if he had not always spoken in a scriptural understanding of things, he would always be willing to be taught by the least," etc.

The evening was devoted to a union prayer and conference meeting. Bro. Ladd was much interested, many of his congregation taking part. Thus closed our first Advent meeting here for twenty years past. May much good come out of it.

New Sharon, Me. John Taylor.

From Bro. Geo. Streeter.

Bro. Grant:—Another watchman has fallen; our much esteemed and dearly beloved Bro. Geo. A. Otis, is resting from his labors, in the silent grave. He was a zealous man for the cause of God and truth. Never lived there a more honest soul. He was with me five evenings in May last, and his whole aim was the salvation of man and a soon coming judgment; but he has gone to rest from his labors. Rest, dear brother. Jesus, thy Master, will soon come and call for thee; and then we shall sing and talk together more sweetly than when on earth.

Dear brethren and sisters, many of you have been fed while you heard from his lips the words of Jesus. You can never hear him again. You cannot do any more for him here, but remember he has left a dear wife and a darling boy to mourn his loss. Sr. Otis is of feeble health. She will need help. Brethren and sisters, send your mite to her. Ye who have much of this world's goods, and ye who have little, send your mites; they will be thankfully received. Direct your letters to Mrs. Geo. A. Otis, West Cumington, Mass.

Geo. A. Streeter.

From Sr. A. H. Smith.

Dear Brethren and Sisters:—Through the Crisis, I will talk a little while with you. As the call for teachers to go South and instruct the contrabands has gone forth, I feel for one like saying, if the Lord wants me there, *I will go*. Are there not some of our Advent sisters that are willing to leave home and friends, and go and teach the poor Africans to read, and tell them about our soon coming King? Methinks I hear a response, I will go. O how glorious to meet some of them in the kingdom, and feel that we labored for them. I do believe the Lord would bless us abundantly, if we should go there. It is time we commence this great work, for time is short, and what we do must be done quickly. It will cost something to carry out this work, but other denominations are sending teachers, and are supporting them, and why cannot we send a few? I have not got money, but I have got health and strength, which shall be spent in the service of God. I hope the brethren and sisters will pray over the matter, and act in the fear of God. I remain your unworthy sister, hoping to meet you in the kingdom when Jesus comes.

E. Hawley, Mass. A. H. Smith.

From Sr. S. Brown.

Bro. Grant:—I love to hear from the children who try to serve God, and are looking for that blessed hope. That hope is what cheers my heart to-day, and makes me rejoice in God,—the hope of eternal life through Christ at his appearing and kingdom. It is but a short time ago that I gave myself to the Lord. I felt that I was a sinner in his sight, and that if I did not begin to build upon that Rock (Christ Jesus), I should at last be destroyed with all the wicked. My sister, too, is trying to be a good girl. Pray for us, that when Christ shall come in glory, with all the holy angels, we may all meet in that happy land never to part.

We have no meetings here; we see none of like precious faith. It would do my heart good to meet with the dear children that are looking for the glorious deliverer. One great desire of my heart is to obey the commands of my Master, and be buried with him in baptism, that I may rise in the likeness of his resurrection, and walk in newness of life. I should rejoice, the Lord willing, that myself and father could be able to meet the brethren and sisters at Camp Wilbraham to enjoy a feast of fat things. Brethren and sisters pray for us. Sarah M. Brown.

East Walpole, Mass.

From Bro. Wm. G. Davison.

Bro. Grant:—I have just received a letter from the son of Sr. N. M. Henry, stating that his mother had been long sick, nigh unto death; but when he wrote, they had some hope of her recovery. They live at Bunker Hill, Macoupin Co., Ill. I was requested to send this to be published that the friends might hear of her sickness.

Wm. G. Davison.

Blooming Valley, Pa., July 29, 1865.

Voice of the West, please copy.

From John Brown, Jr.

Bro. Grant:—My heart swells with gratitude to-day, while I realize how good the Lord is to such a poor, unworthy child as I am. He still remembers me, and is still bestowing blessings upon me every day. I have great reasons to rejoice that he has given me two of my children to journey on with me to the land of glory. Praise the Lord for his great goodness to me. I shall be glad when we all get home. Praise God, we are almost there.

I have still two more yet out of Christ. I ask the prayers of God's children that they may be brought into the fold of Christ, and that God, who has promised to hear prayer, may have mercy upon me, unworthy as I am, *that I may not be entirely blind*. Nevertheless, the will of God be done.

East Walpole, Mass. John Brown, Jr.

From Bro. Wm. Forrester.

Bro. Grant:—I have been very much edified, also my family and others much benefitted, in reading your excellent paper, and I may well say one of the best of all religious papers in the land.

I am much interested yet in my Master's return. I want to see him, and I expect to then be made like him by receiving an immortal nature, or this mortal will then put on immortality when Jesus comes again. Glory be to God for such exceeding great and precious promises as his word every where holds out to the christian. May God help us all to rightly appreciate them. Yours in christian love, Wm. Forrester.

Dundee, N. Y.

From Bro. Milton Miles.

Bro. Grant:—It is with pleasure I hail the weekly visits of the Crisis. It is just the paper the children of God need in this time of peril, to keep them from the spirit of war and carnage and covetousness and intemperance of all kinds. I pray that God may imbue its conductors with wisdom from on high, and that it may have a wide circulation.

Mannsville, N. Y. Milton R. Miles.

Bro. Martin Allen writes:—"If any preaching brethren pass through West Salem, Wis., please call. We would be very happy to hear the word once more."

Summary of News.

FOREIGN.

Liverpool July 22d, Queenstown 23d.

The Empress and Prince Imperial left Paris on the 20th for Fontainbleau.

Prince Napoleon had arrived at Bristol in his yacht.

Advices from Smyrna state that half the town of Cassado had been destroyed by fire. Many lives were lost, and the damage is estimated at twenty million piastres.

Liverpool, July 27th.

The shore end of the Atlantic cable having been successfully submerged on the night of the 22d, the splice with the main cable was completed at 4.25 on Sunday afternoon, 23d, and the Great Eastern commenced paying out. The testing through the whole length was perfect and the weather was very fine. On the 24th defects of insulation were discovered and the Great Eastern was hove to in lat. 52, long. 10, about eighty miles from the shore. The latest dispatch is as follows.

"Valentia, July 25, 1865. The Great Eastern telegraphs from lat. 52, long. 12, that a small fault in the cable has been discovered and cut out. She is now paying out again and signalling is perfect. Weather very fine."

A committee of workingmen has been formed in Berlin, Prussia, for the purpose of organizing monster meetings to assert their right of publicly meeting. The authorities suppressed the banquets which they were to give in honor of the Liberal deputies at Cologne, Dantes and in Nassau. The military dispersed the workingmen quietly.

The public order was not disturbed.

The Government of Italy has received an official dispatch from the Spanish Cabinet recognizing the kingdom of Italy and expressing the most friendly feelings toward it.

France and Spain have exchanged treaty ratifications for reducing customs tariffs.

The cholera in Alexandria, Constantinople and Cairo is subsiding.

It is asserted on good authority that Lord Palmerston will retire before Parliament meets, and and that Mr. Gladstone will decline the Premiership in favor of Lord Granville.

It is reported that a civil war is commencing in Japan.

London, July 27. The political news is unimportant. The steamship Great Eastern was 300 miles out this morning. The signals through the Atlantic cable were good.

ONE DAY LATER.

The advices from the steamship Great Eastern are auspicious. At ten o'clock on the morning of the 27th the Great Eastern was about 450 miles out from Valentia and had paid out 500 miles of cable. The signals were good and the weather fine.

DOMESTIC.

Cairo, Ill., August 3. The steamer Niagara, from New Orleans 25th ult., has arrived. The New Orleans *True Delta's* advices from Brownsville say that Cortinas has been defeated in an engagement with Lopez, between Matamoras and Camargo. Cortinas returned to the Texas side of the river, leaving all his forces in the hands of his enemy. Gen. Steele and three of his officers are very sick with backbone fever. There is a great deal of sickness among our troops, scurvy being the prevailing disease.

Yellow fever is developing itself rapidly at Matamoras. Many planters are bringing in their corn crop. Five thousand colored troops occupy the coast from Indianola to Victoria, many of whom are engaged in rebuilding the railroad.

A party of Kickapoo Indians recently made a raid on the Texan frontier, killing and wounding a number of persons and stealing many horses.

New York, Aug. 4. A significant meeting in honor of the Mexican Republic, represented in the United States by Gen. Ortega, was held in this city last evening. The gathering was large and enthusiastic. An extract from a letter from Gen. Sheridan was read in which he said: "There is no use to beat around the bush in this Mexican matter. We should give a permanent government to that Republic. Our work in crushing the rebellion will not be done until this takes place. The advent of Maximilian was a portion of the rebellion and his fall should belong to its history. Most of the Mexican soldiers in Maximilian's army would throw down their arms the moment we crossed the Rio Grande. The French influence has governed by sheer impudence."

These expressions were greeted by all present with pleasure and delight.

Aug. 5. The treaty between the South American States is published. It is binding fifteen years, and provides for a common defense against foreign intervention in the affairs of either and each, binding itself to non-intercourse with any nation attacking either. It is to counteract the aggressions of Napoleon and Maximilian. The States included are Salvador, Bolivia, Columbia, Chili, Equador, Peru and Venezuela.

Baltimore, Aug. 4. The Richmond *Republic* of to-day says a riot took place at Aquia Creek on Tuesday last, between the whites and blacks employed there. The latter tried to drive the former away, and partially succeeded. The military interfered, killing one colored man and wounding many others. Fifteen colored men were taken to Richmond and turned over to the military authorities.

☞ There is an old saying, that when a Pope reigns twenty-five years the end of the world is at hand, and it is singular that, although there have been as many as two hundred and fifty-eight Popes, not one has reigned for that period. If his present Holiness (who has just commenced the twentieth year of his reign) should live till the year 1871, he will complete the twenty-five years. This prophecy is as likely to come to pass as Dr. Cumming's.

☞ The whole expense at Washington of President Lincoln's funeral was a little over twenty-five thousand dollars.

Electrical Experiments on the Great Eastern.—In the hurry of departure there is not time to enter into details, but I may briefly indicate the result of recent experiments which have been tried with the cable since the vessel has occupied her present moorings. These have been chiefly directed to testing the value of different sending instruments, and the speed at which it is possible to transmit signals through the wire. Practically they resolved themselves into a trial of the new "curb key," invented and patented by Professor Thompson and Mr. Varley. By means of this beautiful instrument a very much higher speed is attainable than by the simple contact senders hitherto in use; for although its action appears at first sight to be complicated, the alternate use of positive and negative currents produces a sharper signal, and, by making the deflections of the ray of light on the mirror galvanometer sharper than they would be if obtained by means of a simple contact key, renders the signal much easier of comprehension. Last Tuesday some trial messages were transmitted through the entire cable at a speed of 5.6 words a minute, while the old fashioned sending instrument only gave 1.94 words a minute. So long as the cable lies in a coil the magnetic induction seriously embarasses the transmission of signals, and a rate of five words a minute obtained in the face of this disadvantage promises with certainty a speed of more than eight words a minute when the cable lies in a straight line along the bed of the ocean.—*London Telegraph, July 17.*

The Western Crops.—The tenor of accounts from the West relative to the incoming crops has suddenly changed from gloomy assertions and prognostications to enthusiastic reports of fine weather and splendid harvests. This is bad for the speculators, but fortunate for the people, who are everywhere anxiously longing for a time when they will not be compelled to pay double prices for everything they eat, as they now are. A dispatch dated Dubuque, Iowa, Aug. 1, says: "The weather is favorable, and immense crops are being secured in good condition."

Another from Indianapolis, Indiana, same date, says: "The weather continues magnificent. Corn looks unusually splendid. Apples will be extraordinarily abundant."

A Springfield (Ill.) dispatch of 2d, says: "The weather continues most propitious for harvesting purposes. I think it may be safely concluded that little if any grain or hay is now unharvested in this part of the State; it is now generally conceded that, though the damage to these crops is very material, yet its extent has been greatly over estimated."

The Booth Reward.—None of the reward offered for the capture of Booth and his associates has yet been paid, and it is not likely to be at present. The delay arises from the length of time necessary to hear and decide on the claims of the multitude of persons who claim a share in the reward, there being no less than one hundred and fifty applicants. The Secretary of War, being unable to look into and decide on the applications himself, has appointed Judge Holt, Adjutant General Townsend and Assistant Secretary Eckert to examine and pronounce on the claims; and, though they have been at work at it for two months, there are many applicants yet to be heard, and the board will hardly be able to make their award before September.

A Temple Discovered at Pompeii.—Letters from Naples describe a temple of Juno, just discovered among the recent excavations at Pompeii. Three hundred skeletons were found crowded within the sanctuary, a propitiary service having evidently been held in the hour they were overwhelmed. The statue of the goddess with its attendant peacock, the tripod in front of the altar, the golden censer, the jewels on the person of the priestess, the rich vessels holding the deposit of animal blood, are the main particulars dwelt on. The eyes of Juno were of the most vivid enamel, her arms and her whole person richly decorated with gold trinkets, her gaudy bird resplendent with a cluster of glittering gems. Aromatic ingredients lay calcined within the censer, while gorgeous lamps and bronze ornaments strewed the tesselated pavement.

Silks to be more Costly.—The London *Pall Mall Gazette* says:

"The silk-breeders of France are, we are told, in a position of the greatest distress. A strange disease, which has reappeared among the worms from time to time—notably in 1688 and 1710—has, since 1860, recommenced its ravages, till the price of seed has risen ten fold, and the demand for mulberry leaves has so fallen off that the planters threaten to cut down the trees and use the lands for some more profitable cultivation. The disease shows itself, according to a petition analyzed in the *China Telegraph*, just as the worm is about to begin the cocoon, so that the breeder has the trouble of rearing for nothing, and has to purchase seed, as it were in the dark. Repeated experiments seem to prove that the only seed which can be trusted is that from Japan, and the breeders therefore pray the State to aid them by bringing home their supplies in men-of-war. It seems probable that this request will be granted, and also that the evil which has spread through all silk growing countries, except Japan, is not temporary, but may last as long as the potato-rot and the odium. The real obstacle to silk growing seems to be the slow growth of the mulberry. The worms will live and work in most countries, but they want mulberry leaves, and nobody is willing to plant orchards which will not begin to bear for five-and-twenty years. It would be no matter of surprise if silk in the next generation became as costly as under the Roman empire, and a silk dress as complete a test of wealth as it was two hundred years ago."

ITEMS.

☞ It came out in a case before an English Police Court lately, that a practice exists among beggars to keep their children from growing, by feeding them with gin, so as to ensure always having a baby to attract compassion. In the case before the court, a child four years old was stunted so as not to appear more than twelve months old.

☞ In a trial now in progress in one of the Courts in Sweden, a series of the most appalling crimes has been brought to light. A clergyman named Lindback is charged with murder of several of his parishioners by administering to them poison in their sacramental wine. The proof is so conclusive against him that not the slightest doubt of his guilt is entertained.

☞ In Bath, New York, a dwelling house was burned, on one of the shade trees in front of which a robin had built her nest. While the flames were in progress the mother flew back and forth, calling her little brood, in the greatest distress. But when all proved unavailing, she took her place on the nest, and perished in the flames with her young.

☞ The apple crop in Western New York will be enormous—larger than ever before. And this implies a great deal when it is remembered that from some stations on the New York Central Railroad 200,000 barrels were shipped last year.

☞ On the morning of June 17th, the cannon of St. Angelo announced the beginning of the twentieth year of the reign of Pope Pius IX. Only seven of the 258 Popes who have occupied the chair of St. Peter have had a greater or an equal duration of power.

☞ There are two ways of making blackberry wine—one to boil the juice, and the other to set it away for fermentation without boiling. Both plans have been tried. The wine that was boiled turned sour and unfit for use, while the other was delicious.

☞ Ten miles an hour is the greatest speed now attained upon the North Carolina railroads, and as the connections are frequently broken, long and frequent delays weary the traveler's patience and deplete his pockets.

☞ The Charleston, S. C. *Courier* says hundreds of citizens are perishing in that city for want of food and raiment.

☞ The number of arrests made in the city of New York during the last three months was over 20,000!

☞ The people in the interior of South Carolina are reported to be in a suffering condition—without money, food or employment.

☞ Don Pedro Candamo, the richest capitalist in South America, recently died at Lima, leaving a fortune which, it is asserted, exceeds the sum of £16,000,000 sterling.

☞ The seventeen year locusts are devouring everything that is green in some parts of New York.

☞ Twenty-five thousand men are busily engaged in pushing forward the Pacific Railroad on the California side.

☞ A Grand Industrial Exhibition is to be held at Calcutta in 1867.

☞ The next Canadian Parliament is expected to meet at Ottowa.

☞ The crops in Canada, which a few weeks ago promised so well, have been materially injured by the recent rains. The weevil and wheat fly have also made their appearance in some sections, and it is feared that when the crop is gathered it will be found to be a short one.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a general campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 21st, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 70 cents per day. Single meal,—breakfast or supper,—25 cents; dinner 30 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.45 A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15, and arrives at Wilbraham at 6.23 P. M.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the campground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and be sure and ask the Conductor for a return Check from Wilbraham campmeeting. This Check must be endorsed by Geo. T Adams, at the Wilbraham campmeeting. As it is most likely that the R. R. Co. from Bellows Falls to South Vernon will do the same as the Conn. R. R., all who come from Bellows Falls will also please ask the Conductor for a return pass.

On the Western R. R. and also the Worcester, the fare has been reduced *one third*. Tickets good Aug. 19th to Sept. 1st, to be obtained at the various R. R. ticket offices, on the Western R. R., and at the Westboro', Framingham and Boston offices, on the Worcester R. R. Fare from Boston *to* Wilbraham *and return* \$3.90. Please remember to call for *Campmeeting Tickets* at the offices on the Western and Worcester Roads.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.15 A. M., and 5 P. M.

S. G. Mathewson,
Miles Grant,
Geo. T. Adams,
H. Munger,
J. Hemenway, } *Committee of Arrangements.*

Rhode Island to Wilbraham.

Brethren in Rhode Island who are going to the Wilbraham Campmeeting, can obtain through tickets, (good from Aug. 19th to Sept. 1st,) at a reduction of one-third of the usual fare, by applying at the Providence and Worcester depot, Providence, R. I. Call for Campmeeting tickets.

I. C. Humes, for the Brethren.

Wilbraham via. Rutland, Vt.

I have just seen the Superintendent of the Rutland and Burlington R. R. He gave me authority to advertise that any who wish to attend the campmeeting at Wilbraham, can go over that road from Rutland for one fare there and back.

M. Batchelor.

Meeting of the Advent Christian Association.

The sixth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 22, 1865.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating, is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e. society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

Also remember ☞ That preachers offering their names as members of this Association must bring a certificate of good character from a christian church, and show that they themselves are co-operating with this Society.

S. G. Mathewson, President,
H. F. Carpenter, Clerk.

General Campmeeting at Alton Bay, N. H.

Providence permitting, a general campmeeting will commence at Alton Bay, N. H., Sunday, Aug. 27th, holding through the week, and over the following Sunday. Ample accommodations will be provided for board and horse keeping. Board at 60 cents per day; single meal, breakfast or supper, 25 cents; dinner, 35 cents. The boarding department and general lunch stand will be under the charge of Bro. J. S. Moulton. A Graham table will also be set for all who choose that way of living.

Arrangements have been made with the railroad and steamboat companies as follows: Passengers from Boston, and on the line of the Boston and Maine R. R., by taking trains that leave Boston at 7.30 A. M., 12 M., or 3 P. M., via. Dover and Winnipiseogee R. R., will go through to Alton Bay without change of cars, fare one way.

Passengers from Portland, and on the line of the P. S. and P. R. R., will take the trains leaving Portland at 8.45 A. M. or 3 P. M., and change cars at Dover. Fare reduced one third.

Passengers from Concord, and on the line of the Boston, Concord, and Montreal R. R., by taking trains that leave Concord 10.31 A. M., will connect at Wier's landing with steamers for Alton Bay, half fare.

Arrangements have been made with Captain Sanborn of the Steamer Lady to take all from the Wier's at two o'clock, Monday, Aug. 28th, direct to Alton Bay, so that those leaving Concord 10.31 A. M., by stopping at the Wier's until the 2 o'clock train comes down, can go to the camp-ground with those that come from above the Wier's.

Passengers who take the cars at Newport Monday morning, will arrive at Alton Bay at 3½ P. M. the same day.

Please remember and call for *campmeeting tickets* at the several ticket offices. Be sure and bring under beds to fill with straw on the ground; also other bedding. All who can will provide themselves with tents; but let none stay away that are without, for we will see that they have a place to lodge.

J. G. Smith, in behalf of the Committee.

General Western Campmeeting.

This meeting will commence Monday, Sept. 4th, at Amboy, Ill., and continue over the following Lord's day. Our friends will remember how very interesting our meeting was last year, and what an impulse for good was given to the infant cause in the West. We are yet weak and few, and have need of all the means that can be employed to build us up, and enlarge our sphere of usefulness. The campmeeting is one of the most efficient means of promulgating the truth, and building up the general interests of religion among us. Let all who can arrange be there. Let every one encourage his neighbor by a good example of *sacrifice* and consecration. Elds. Wm. C. Thurman, C B Turner, and Hiram Munger from the East, and Eld. D. R. and Mrs. M. S. Mansfield, Eld. Wm. Sheldon, and many others of our most interesting speakers from the West, are expected to be present. In view of the increase of light and knowledge upon the time of the Lord's advent, we should act with great earnestness and zeal to prepare for the coming of the kingdom of God.

D. S. Clark,
E. Royce,
D. W. Knight,
Wm. McCullock,
E. K. Burrington,
J. V. Himes, } Committee.

Notice.

The Lord willing, we will hold a meeting at Findley's Lake, Chaut Co., N. Y., August 11th, in the evening. Also on Ripley Hill, near Bro. James Thorp's, Saturday and Sunday, 12th and 13th, as Bro. Thorp may appoint, and at the Sherwood schoolhouse, near Union Mills, the 14th, in the evening. Father and Mother Ongley will be with me, and assist in preaching the word.

John T. Ongley.

Campmeeting Notice.

There will be a campmeeting in New Preston, Ct., commencing Monday, Sept. 4th, and hold over the Sabbath. Particulars hereafter. In behalf of the committee of arrangements. A. Ross.

Campmeeting at Wallingford, Conn.

A campmeeting, to commence Aug. 14th, and continue over the following Sunday, will be held at Wallingford North Farms, near the Chapel, in a pleasant, convenient grove, with a good spring of water, about two and a half miles from Wallingford Depot, on the N. H., Hartford and Springfield R. R., where teams will be in readiness to convey people to the ground at (not to exceed) 25 cts. each.

Good board and horsekeeping will be provided at reasonable rates, under the supervision of the committee, who will spare no pains to make this meeting all the brethren and sisters can wish, so far as good order, good preaching, and good attention to their wants and convenience is concerned. We hope to see a general gathering of all in this region who can come in the Lord's name, and do his work, seeking his glory and the salvation of sinners.

Committee of Arrangements, Wm. A. Durand, Cheshire.
Dea. D. Platt, Wallingford.
H. A. Cook, "
Wm. Bartholomew, "
H. H. Mix. "

Campmeeting at New Preston, Ct.

There will be a campmeeting in New Preston, Ct., commencing Sept. 4th, and hold over the next Lord's day. Board by the day or single meal can be had on the ground, also horse keeping on reasonable terms.

Those coming to this meeting by railroad, will take the stage at New Milford on the Housatonic Railroad. The fare from New Milford is seventy-five cents. We hope to see a general rally at this central campmeeting. The last day is just before us. The signs are thickening fast. Soon we shall have a meeting that will not break up. Come, then, brethren and sisters, in the name of the Lord. Lay by the cares and labors of this life, and let us "strengthen the things that remain."

Rufus Whitehead,
H. J. Baldwin,
John Ackerman,
C. M. Reynolds,
H. M. Bolles, } Committee.

Meeting in Darien, N. Y.

There will be a two days meeting in Darien, Genesee Co., N. Y., at the Baptist house, commencing Friday evening, Sept. 8th, and continue over the Sabbath. It is also the quarterly meeting of the Christian Conference of Western New York. Brethren coming from the East will find a conveyance at Croft's Station, on the New York Central, five miles west of Batavia, at 1½ P. M. Also, for those coming from the West, at Corfu Station, at 4 P. M., Friday. Do not forget the empty straw ticks. A general attendance is looked for. B. C. Simonds.

Conference.

The next Annual Maine Advent Conference will be holden in Belgrade, to commence Sept. 7th and continue over Sunday. The meeting will be in the Baptist house, one mile from the depot. We hope there will be a general rally to this meeting, and that brethren will come filled with the spirit of Christ, and in earnest to unite their efforts to spread the truth, build up the cause of Christ, and save sinners. Those coming to the meeting may call on Brn. Wesley Greely, Thomas Rowlins, Thomas Eldridge, and Eld. Joseph Cumming.

H. B. Sevey, Pres.
W. H. Mitchell, Sect.

Conference.

Our Eastern Maine Conference will be held in the town of Hermon, to commence Friday, August 18th, at 10 o'clock A. M., and continue over the Sabbath. Friends wishing to attend the meeting will call on Bros. Richard Dore and John Brackett for directions relative to entertainment. By order of the committee, M. Young, Clerk.

Campmeeting in Wallingford.

There will be a campmeeting on Wallingford Farms, Ct., commencing August 14th, and continuing over the following Sunday. Particulars hereafter. B. Hitchcock.

Conference.

There will be a Second Advent Conference at Northwood Narrows, N. H., commencing Wednesday, Aug. 16th, to hold over the following Sunday. All, both saint and sinner, are invited to attend.

S. W. Bishop.
D. S. Holt.

Notice.

Eld. William Stewart, from the city of Philadelphia, who has been preaching the gospel of Christ for more than twenty years in that place, as well as in other parts of the country, intends the Lord willing, to visit the camp-meeting at Wilbraham, commencing Aug. 21st; and from there to go to any place in the New England States, where an opportunity may be offered to him, to preach the gospel of the kingdom. Eld. Stewart is highly beloved and esteemed among all christian brethren in Philadelphia as well as elsewhere, and will therefore come well recommended. Any Advent church in those States desiring good and sound gospel preaching (no hobbies), would do well to engage Eld. Stewart's service while at the campmeeting at Wilbraham. Louis Reimer.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

A. W. Sibley .... Sunday, Aug. 13th

East Boston.

B. S. Emery .... Sunday, Aug. 20th
H. F. Carpenter .... Sunday, Aug. 27th

Haverhill, Mass. .... Saturday evening, Aug. 12th and over the following Lord's day. Miles Grant.

West Barre, N. Y. .... Aug. 16th
Eld. Sweet conveys from Albion free. H. L. Hastings.

Danielsonville, Ct. .... Sundays, Aug. 13th and 20th
Will friends from around gather in?
Abington, Ct. .... Wednesady evening, Aug. 16th
West Woodstock, Ct. .... evening, Aug. 17th
H. F. Carpenter.

New Britain, Ct. .... Sabbath, Aug. 13th
Henry L. Bradley.

Haverhill, Mass. .... Friday evening, Aug. 25th
Lee, N. H. .... Sunday, Aug. 27th
L. Boutell.

Richmond, R. I., (Clark's Hall) .... Sunday, Aug. 20th
John T. Dixon.

Stark, Me. .... Sunday, Aug. 13th
Chesterville, (Reth's Mills) .... Sunday, Aug. 20th
Belgrade, (Baptist meeting-house) .... Sunday, Aug. 27th
H. B. Sevey.

Hermon Conference .... Aug. 19th and 20th
Lincoln half township and vicinity, from Aug. 22d to the 29th. Will some brother meet me at Lincoln when the stage comes in the 22d?
Burlington, Wednesday, Thursday, and Friday evenings, Aug. 30th, 31st, and Sept. 1st.
Lowell .... Saturday evening, Sept. 22d and over the following Lord's day.
J. S Jordan.

New Durham, Conn. .... Sunday, Aug. 13th
J. W. Horne.
J. H. F. Varney.

Great Falls, N. H. .... Sunday, Aug. 20th
J. Pinkham.

Walbridge .... Sunday, Aug. 13th
Hall in Three Rivers 5 o'clock. C. Goodrich.

West Stafford .... Sunday, Aug. 13th
A. M. Higgins.

Rutland, Vt. .... Sunday, Aug. 20th
M. Bachelor.

Rutland, Vt. .... Sunday, Aug. 13th
Poultney, Vt. .... Sunday, Aug. 20th
Benj. S. Batchelor.

Manchester, N. H. .... Sabbath, Aug. 20th
T. M. Preble.

Rocky Brook, R. I. .... Sunday, Aug. 13th
J. Blain.

South Ashburnham, Mass., Wednesday eve., Aug. 15th
Lunenburg .... Sunday, Aug. 20th
Worcester .... Thursday evening, Aug. 22d
S. C. Hancock.

Bradford, N. H. .... Sunday, Aug. 13th
Joseph W. White.

Savoy .... Sunday, Aug. 13th
A. Mussey.

Frankfort Mills, Me. .... Aug. 13th
Hermon Conference the week following.
L. L. Howard, D. M. Hanscom.

Concord, N. H. .... Sunday, Aug. 13th
Holden, Mass. .... Sunday, Aug. 20th
A. Simpson.

Portsmouth, N. H. .... Aug. 13th
J. K. Bellows.

Rochester, (Brick school-house, McDuffee's district), Sunday, Aug. 13th. J. Pinkham.

Springfield, (Gunn's Hall, State Street,) .... Aug. 13th
F. S. Butler.

Northwood Narrows, N. H. .... Lord's day, Aug. 13th
Loudon Ridge, N. H. .... Lord's day, Aug. 20th
B. P. Manning.

Biddeford, Me. .... Sunday, Aug. 13th
Dover, N. H. .... Aug. 16th
Exeter .... Aug. 17th
Lawrence .... Aug. 18th
and over the following Lord's day.
From there to Wilbraham campmeeting.
If these appointments should conflict with any, please give me notice at my place in Corinna, or at Biddeford.
Israel Damman.

Dover, N. H., (in the old Court House), every Sabbath until further notice. T. M. Latham.

Chichester, N. H., (at the Pine Ground), every two weeks until further notice. S. S. Mooney.

Worcester, Mass. .... Aug. 13th and 20th
J. Couch.

Northfield, (where Bro. Humphreville may appoint), Sunday, Aug. 13th. L. Boutell.

Sebec, Me., (school-house near Bro. Joshua Livermore's) Sunday, Aug. 13th. Thomas Smith.

West Deerfield .... Sunday, Aug. 13th
New Durham Ridge .... Sunday, Aug. 20th
J. G. Smith.

Bristol, Ct.

Ira Morgan .... Sunday, Aug. 13th

Benedict school-house, Erie Co., N. Y., at 10½ A. M., and at the Kinny school-house 4 P. M., Sundays, Aug. 13th and Sept. 3d. Kinny school-house is three miles west of Benedict, in Royalton, Niagara Co., N. Y. Darien, (as brethren may arrange), Sunday, Aug. 6th
C. F. Sweet.

Canaan Street, (where Bro. Jones may appoint), Aug. 13th. Love feast 9 A. M. John G. Hook.

Springfield, (Barnes' Hall) .... Sunday, Aug. 13th
Westboro, Mass. .... Sunday, Sept. 3d
Dr. A. Decker.

Business.

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Mary E. Otis—Is credited to you. Pays to No. 530.
A. W. B—He is paid to No. 541.

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"BEHOLD, I STAND AT THE DOOR, AND KNOCK."

Hark! methinks I hear one knocking,—
'Tis the Savior at the door;
See, he pleads with arms extended
For your heart,—he asks no more.
Will you give it, gladly, freely,
Have it washed and purified
In the stream of crimsoned water,
Flowing from his wounded side?

Yes, ye knocks for you, poor sinner,
Saying, "Bruis'd one, come to me";
Will you still resist his pleadings,
And scorn his death on Calvary?
Linked by love in chains of promise,
The cruel cross he bore for you;
Hear him there so sweetly saying,
"Oh, they know not what they do!"

Hear him, in a gentle whisper,
Lisping, "Dear one, come this way,
'Tis the path where I will lead you
To a bright and endless day;
Lead you where the living waters
Ever sparkle, ever roll;
Where the tree of life is wafting
Gentle zephyrs o'er the soul."

Oh! dear sinner, will you listen
To the Savior's yearning plea?
He has suffered death and anguish,
All to make redemption free.
He will give you rest when weary;
He will give you sight when blind;
Riches, honor, power and glory,
All for you he has designed.

Come to Jesus while he's knocking,
Soon his pleadings will be o'er;
The millennial morn is dawning,
Jesus soon will knock no more.
Then we'll wear the pure white robes,
Sing with harps the sweetest lays;
Golden crowns upon our heads,
Chanting e'er our Savior's praise.

Dundee, N. Y. Wm. H. Silvernail.

HURRY! HURRY! HURRY!

From whatever stand-point you look at the world at the present time, you observe a restless, impatient spirit, impelling men onward. There is a power behind, like the hidden power that impels the railroad car, little understood, and little thought of. Impatience is the order of the day; no man would be satisfied with the slow rate at which all the machinery connected with the business of this world moved fifty years ago. A new era has dawned upon the world. Of the final result of this state of things men differ as widely as upon any other subject. Probably the great mass think they see through the mist and fog, the dust and smoke raised by this rapid train, a golden era, a dawn of a golden future; that wealth and power, honor and worldly grandeur and greatness, with the most liberal institutions, and solid and liberal government, are to be the result of the advance of science and literature.

But let us examine this matter, not only in the light of divine truth, but also by facts thus far developed. Half a century ago, a man thought he was doing well if he could travel six miles an hour; now, he is impatient traveling four times six. Then, if intelligence from a distance of one hundred miles reached us in two days, it was doing well; now, we are hardly satisfied to wait an hour for news from a thousand miles away. Then, our mothers and grandmothers thought they were doing well to spin and weave the cloth to clothe a family in three or four months; now, the buzzing of a thousand spindles and the clatter of a thousand looms, turning off and finishing its thousands of yards a day, hardly satisfies. Then, if a young man could by the strictest economy afford to go to school about three months in the year, he could fit himself at twenty-one to enter college, and by teaching a part of the time and boarding himself on one dollar per week, he would graduate a scholar and gentleman; now, a young student, by spending all his time at school, and drawing a thousand a year from his father's purse, is a dunce at twenty-one, and if not expelled from college before, graduates with no honor, and, in too many cases, a profligate. Then, young ladies thought it an honor to help mother in the kitchen, and the mark of a lady to be gentle, quiet, and chaste in her manners, and amiable in her disposition; now, the character of a lady is to be bold and impudent, to talk loud, and act very independent and selfish, to spend her time in the parlor for fear of soiling her hands, or spinning street yarn, or perusing the last yellow-covered novel.

Then, men and women, husbands and wives, married because they loved each other, and considered the solemn obligations they had taken upon themselves; now, fancy and fashion govern the choice, and the marriage covenant, with all its solemn and sacred obligations, is put on as we put on slippers, to be thrown entirely aside. Then, young married men, after their day's labor, quietly and happily spent the evening by their own firesides, storing their minds with useful knowledge, or in quiet enjoyment of domestic happiness; now, the meal is hastily swallowed, and away hurries the young husband to join a company of profane and profligate associates at the dram shop, billiard saloon, bowling alley, theatre, club-room, and frequently, what is worse yet, some den of infamy too degraded and low hardly to name before a respectable audience. Then, wives made homes pleasant and attractive, were gentle and kind, chaste, keepers at home, loving their husbands; now, company, gayety, pride, affectation, peevishness, indolence, slander, selfishness, and finally hatred, make home a hell, and matrimony a bondage.

Then, children loved and obeyed their parents; now, father is called the old man, and mother's counsels are disregarded. Obedience is a thing not thought of, parental authority set at naught, and profanity and immorality, drunkenness and revelry, ignorance and crime are the result. Then, parents watched the moral training of their children, knew where they spent their evenings, as also their days; counseled, admonished, instructed, conversed with, amused, and loved them; now, they are neglected. Fathers and mothers are too busy; hurry! hurry! hurry! If the children keep out of their way, and are not an annoyance, no matter where they are. Then, neighbors were kind, obliging, and peaceable; now, slander, hatred, wrath, strife, are characteristics of every community.

Then, men could transact business without fear of being swindled; now, the most trifling transactions have to be witnessed by a third party, or put in writing. Then, murders were so seldom, our whole country was shocked at such an occurrence; now, not a day hardly passes, but we read or hear the recital of the most brutal murders and outrageous crimes.

Then, ministers were faithful in the work of preaching the gospel in its simplicity, faithfully pointing out the sins of the people, showing the final result of living in sin, and urging vehemently the abandonment of the same, sowing in tears, reaping in joy; now, hell is too vile a word for mealy-mouthed hirelings to speak, and the language of the Bible too commonplace for pulpit oratory. Fashion and folly are advocated as indispensable for the prosperity of the church, and fables are substituted for the gospel. License to indulge in fashionable sins, round-turned periods, and rhetorical flourishes, are the qualifications of a fashionable minister, and are mistaken by a pleasure-loving church for religion.

Then, professors of religion were honest in their dealings, chaste in their conversation, grave in their deportment, dignified in their manners, and loving and kind in their natures; now, the question is often asked by those making no professions of religion, Who are christians? Love of the world and its pleasures, love of gain, pride, division and strife, are the lot of nearly every church. But why need I multiply the instances? no thoughtful man but will say the picture is life-like and true. What then are the conclusions?

The advance of science and art is no assurance of the advancement of morality or religion, but facts prove the reverse. "Many shall run to and fro, and knowledge shall be increased, but the wicked shall do wickedly." Dan. 12: 4. "This know also, that in the last days perilous times shall come," etc.—2 Tim. 3: 1; marking faithfully the characteristics of the present time.

Such being the facts, as we look at the moral condition of the world, harmonizing so completely with prophecy, we look for no permanent, peaceful, happy state here. Wicked men and seducers will wax worse, deceiving, and being deceived. The devil has come down in great wrath, because his time is short. Such a state of society marks the end. Wickedness, like the rapid rolling river, gains volume and rapidity as it nears the great falls, until down like a mighty millstone, with the bewildering wail of everlasting despair. O world, dreaming of peace upon the crumbling brink of everlasting despair! O church, in its pride saying, I sit a queen, rich and increased in goods, and have need of nothing! Decked in glittering baubles, thou wilt soon realize suddenly thou art poor, and filthy, and blind, and naked. O virgins, sleeping, ruined virgins, weary in waiting for the return of the Bridegroom, soon shall the midnight cry, "too late," awaken you from your death-like sleep to the awful realization—the door is for ever shut, and you barred out! Knock,—weary yourself with the cry, "Open, oh! open unto us,"—wring the helpless hands; until a voice shall pierce your soul with everlasting despair, "I know you not; depart to everlasting fire, prepared for the devil and his angels."

"Fly, fly, on wings of morning,
Ye who the truth can tell,
To sound the awful warning,
To rescue souls from hell."

H. Bundy.—*Adv. Herald.*

THE ATLANTIC TELEGRAPH.

HOW MADE AND LAID—1858 AND 1865.

Just seven years ago England spoke to America through the depths of the sea—spoke, and that was all. The Electric Cable, which had been laid at vast expense of mechanical skill, scientific wisdom, and moneyed interest, gasped a few words down among the microscopic shells which line the bed of the Atlantic, and then lapsed into sudden dumbness, from which it has never been awakened. Three efforts were made before the mere mechanical problem of laying that long submarine wire was solved; and, when solution came, disaster followed closely after it. A new company was formed, capital was again procured, popular distrust of deep-sea enterprises was gradually overcome by a judicious use of cogent argument and potent printer's ink; and, within five years from the day of the death of the ancient cable, another was preparing to take its place.

HOW THE CABLE IS MADE.

The new cable consists of copper, iron, gutta-percha, jute, Manilla yarn, and tar, woven, twisted, and fused into a solid, homogeneous cylindrical rope. In describing briefly the process of its manufacture, we shall specify the differences between the cable of 1858 and that of 1865, in order to exhibit at a glance, the progress made in the construction of ocean telegraphs in the space of seven years.

1. The *core*, or conductor for the electric current, is composed of eight copper wires, seven of which are tightly twisted around the central one. Each of these wires was first coated separately with a patent compound, invented by Mr. Chatterton; then passed through a solution of gutta-percha; then subjected to electrical tests, and again coated, until four layers each of the patented compound and the gutta-percha had been applied. The constituents of the Chatterton compound remain a secret. The conducting wires having been thus insulated, the diameter of the core was increased to half an inch:—in the old cable, the diameter was only three-eighths of an inch, and but three coatings of insulating material were applied. The size of the copper wires in the new cable is No. 18 (guage 048,) and their weight is three hundred pounds per nautical mile:—in the old cable, the strand was No. 22, and the weight was only one hundred and seven pounds per mile. The weight of the new cable is, therefore, three times greater than that of the old.

2. The *second process* was the coating of the core with a layer of jute yarn, forming a padding around which the external wires were spun. In the old cable, the fibrous coating consisted of five-thread rope-yarn, saturated with a mixture of pitch, tar, oil, and tallow; but in the new one the jute yarn is simply tanned to preserve it from decay, thus admitting the water to search out every part of the cable. By means of this contrivance, the core is constantly surrounded with a wrapping of wet yarn, no tar or oil being present to conceal minute flaws.

3. The *external covering* consists of ten wires, of the size known as No. 13, guage 095. Each wire is coated with Manilla yarn, saturated with a solution of tar and gutta-percha, and all are twisted tightly around the insulated core. The wires are heavier than those used in 1858.

These are the component parts of the new cable. The iron wires were manufactured expressly for this purpose in Birmingham; the union of all the parts took place in Greenwich, England, at the establishment of Glass, Elliott & Co., to whom the work of construction and shipment was intrusted.

HOW TESTED.

The completed cable, having been coiled in huge tanks, each of which held a length of one hundred and forty miles, was subjected to the most searching electrical tests—the standard of insulation being fixed at a resistance per nautical mile equal to 150,000,000 of Siemen's units, at a temperature of seventy-five degrees—a standard wholly unprecedented in any former work of the kind. The most trying and continuous test was that of allowing no part of the cable to be out of the water, except while merely *in transitu* from one reservoir to the other; and another was conducted by the use of a mirror galvanometer, an instrument so sensitive that it betrays the faintest movement of an electrical current. Signals were repeatedly sent through the whole length of the cable before and after its shipment; and, so far as we are now advised, the ingenious appliances of the makers have insured an insulation which seems to be absolutely perfect.

HOW LAID.

If the reader will now imagine himself at sea, witnessing the operation of laying the cable, we will try to explain the process.

But one vessel in the world is capable of containing the enormous bulk of a trans-Atlantic Cable. That vessel is the Great Eastern. A craft which men wondered at and then laughed at; which consumed two or three gigantic fortunes; which encountered more mishaps, and caused the deaths of more human beings than any other ship that continued to float—this unlucky and tremendous vessel at last found her place as the carrier of the cable. She was placed at the service of the Telegraph Company, and Capt. James Anderson, of the Cunard steamer China, who had proved himself a careful and capable officer, was appointed to the command. For several reasons, it was considered inexpedient to repeat the plan of 1858 by employing two vessels in the service. The capacity of the Great Eastern being equal to the carriage of the cable, the directors of the company determined to try the experiment of a direct run from the Irish shore to Newfoundland, instead of halving the work in mid-ocean as was done by the Niagara and Agamemnon. The proposed termini of the route remain as before—viz.: Valentia Bay in Ireland, and Trinity Bay in Newfoundland. The distance between these points is sixteen hundred and forty nautical miles, or nineteen hundred and fifty statute miles.

The cable, having been completed and satisfactorily tested, was ready for shipment on board the Great Eastern at the beginning of this year. Hulks were employed to convey it from the works to the ship, and the shipment began on the 19th of January, continuing at intervals until the middle of June.

Three huge wrought-iron tanks, resembling gasometers, are fitted up in the Great Eastern for the storage of the cable. The first of these, containing a coil of six hundred and thirty miles, is fifty-one feet in diameter, and occupies the forward part of the ship. The second, situated amidships, is fifty-six feet in diameter, and contains eight hundred and forty miles; the third, fifty-eight feet in diameter, is aft, and holds eight hundred and thirty miles. All the tanks are filled with salt water, and the cable is connected throughout its length, while electrical currents are continually passed as it lies submerged.

The machinery for paying out the cable is erected at the stern of the ship, and is constructed wholly of wrought-iron. It consists of six "leading wheels," deeply grooved, around which the cable passes before reaching a "drum" or main-wheel, from which it is passed overboard into the sea. Each groove is surmounted by a "jockey-pulley," or solid wheel, which protects the cable from over-riding or displacement. The drum is seven feet in diameter, and the cable is thrice coiled around it. An arrangement of brakes regulates the velocity of the cable, and a dynamometer indicates the degree of strain to which it is subjected. The simplicity of the apparatus for opening and shutting the brakes is very beautiful "Opposite the dynamometer," says a London Journal, "is placed a tiller-wheel, and the man in charge of this never lets it go, nor slackens in his attention for an instant, but watches the rise and fall of the dynamometer as a sailor watches his compass.

A single movement of this wheel to the right put the brakes on; a turn to the left opens them. A good and experienced brakesman will generally contrive to avoid either extreme of a high or low strain, though there are few duties connected with the laying of submarine cables which are more anxious and more responsible while they last than those connected wiih the management of the brakes."

In order to guard against any possible sources of accident, every preparation has been made, in the event of very bad weather, for cutting the cable adrift and buoying it. For this purpose a wire-rope of great strength, and no less than five miles long, having a distinctive mark at every one hundred fathoms, is provided.

Although the direct route from Ireland to Newfoundland is less than seventeen hundred nautical miles, twenty-three hundred miles of cable are coiled up on board the Great Eastern. The excess is provided to guard against the risk of losing the course in storms, cross-currents, or other accidents. Over one part of the route, the depth of water is from two thousand to twenty-five hundred fathoms, or nearly three miles. The average depth is about two miles.

The cable, however, is sufficiently strong to sustain eleven miles of its own weight; so that no apprehension of breakage during the process of immersion is entertained. The breaking strain, by actual test, is *seven and three quarters tons;* in the old cable it was only three and a quarter tons. The new cable, therefore, possesses more than double the strength of the old one.

The Great Eastern, now probably half way across the Atlantic, steams slowly, not exceeding six miles an hour, in order not to imperil this great enterprise. She carries an enormous weight, the cable alone being seven thousand tons. The iron tanks and the water in which the cable is immersed weigh two thousand tons. In addition to this, the ship carries eight thousand tons of coal; and her total weight, including engines, at the moment of starting, was twenty-one thousand tons, and her draught was thirty-one and a half feet.

A very limited number of persons accompany the great ship in her adventurous voyage, and all newspaper reporters are rigorously excluded—the reason assigned for this decision being the propensity of correspondents to talk; a habit which is regarded as perilous to the cable, for a conversational engineer or brakesman might be tempted to forget the wire he is hired to lay gently beneath the waves. It is gratifying to know, nevertheless, that a journal of the voyage will be furnished to the press immediately after the arrival of the Great Eastern at the western terminus of the line. Such a narrative may be open to the objection of an *ex parte* statement, especially if anything goes ill; but as it will probably be the best we shall get, there is no remedy. Intelligence of the results of this great voyage may be expected about the first of August.—*Independent.*

LUTHER ON THINGS TO COME.

Once, as his little dog was begging before the table, some one proposed the question, whether there would also be irrational animals in yonder world, as there are in this? "Assuredly," said he, "for the new heaven and earth will not be desolate and waste, but filled with beautiful creatures. The redeemed from among men will be adorned with true and perfect wisdom, righteousness, splendor and glory of the Lord Christ, which as yet no eye hath seen, nor ear heard, and no heart conceived."

In the year 1541, when, during a very beautiful spring, everything flourished and bloomed, Luther said to Justus Jonas, "If only sin and death were absent, we would be satisfied with such a paradise. But it will be much more beautiful when the world and the old state of things will be entirely renovated, and an eternal spring begin, which will be and continue forever."

The computation of those who confidently fixed the year and the day of the final judgment being once referred to, he said, "No, verily, the text is too plain in Matt. 24: Concerning the day and the hour knoweth no man, no, not the angels in heaven, but alone my Father; therefore neither I, nor any man, nor angel, can fix the day or the hour. I believe, nevertheless, that all the signs which are to precede the last day have already happened. The gospel is preached throughout the world; the child of perdition is revealed, and destroyed in the hearts of many; the kingdom of Rome is declining to its fall; all the elements and creatures are in commotion, and declining; there is no longer any love or fidelity on earth, and Christ may come when he may, he will find but a small flock of believers; excess in eating and drinking, the practice of usury, anxious cares, covetousness, extravagance in dress and building, and all manner of irregularity, verily being as prevalent now as they were at the times of Noah; wherefore I conceive that the signs preceding the last day are fulfilled. Unless it should be that Gog and Magog, together with the Papacy, should yet be crushed and destroyed previously, in a temporal respect, too, and that particular and supernatural darkness should perhaps be witnessed in the sun and moon, as was the case at the death of Christ, and that the gospel should, previously to the last day, be banished from all the churches, schools, and be found only with pious heads of families, within their four walls, as it was at the times of Elijah, and as it verily almost seems it will be now. Otherwise, everything is fulfilled which is to precede the last day. Methinks Christ our Lord is already publishing his summons in heaven, and the angels are preparing for the journey, and because during these six hundred years all the great and marvellous events of which Elijah prophesied have occurred in the spring and about Easter, I trust Christ will also appear about Easter, and cause his voice and thunder to be heard in a morning tempest, and then with one stroke, confounding the heavens and the earth, in a moment of time transform the living, raise the dead, create a new heaven and earth, hold his judgment in the clouds, wholly fulfill the Scriptures, together with his last: *It is finished;* THIS WE AWAIT."—*From Muerer's "Life of Luther," pp.* 572–574.

For the World's Crisis.

LINES.

Bro. Grant:—The following lines were composed on the death of Bro. Glidden's son and daughter-in-law, by his mother, Mercy Glidden, at the age of ninety-six years. If you consider them worthy of a place in the Crisis, you will by inserting them confer a favor on the bereaved family. Julia A. Sibley.

East Boston.

Death entered our peaceful dwelling,
And bore two youths away;
Age or youth are not exempted,
All the summons must obey.

Suddenly they both were taken,
But few days did intervene,
When five weeks had scarcely ended,
This young pair in death were seen.

Parents, your stroke is heavy now,
You mourn for daughter and son;
O! murmur not when chastened,
But say "God's will be done."

Though you feel so sad and lonely,
Jesus hears your bitter cry,
He will bear your burden for you,
He's a friend that's ever nigh.

Brothers, reconciled you should be,
In God only put your trust,
Till those friends he kindly lent you,
Shall awake from sleeping dust.

Sisters, those you loved so fondly,
To the grave are borne away,
Where no choking, no more coughing,
Wear their feeble frames away.

There's a broken-hearted brother,
He is left to weep alone;
His tears fall in secret places,
Where no earthly friend is known.

Speak kind words to that lone brother,
To your heart he's very dear;
Often ask him to your dwelling,
Try his mournful heart to cheer.

Jesus did not chide for weeping,
But did weep at Lazarus' grave;
With compassion on his sisters,
Unto him new life he gave.

He will bless you too, dear brother,
If you follow his command;
And now may his Holy Spirit
Guide you in this dreary land.

All ye mourning ones, be patient,
Jesus said he'd come again,
To heal all the broken-hearted,
And he promised not in vain.

Soon will dawn the glorious morning,
Then you'll meet those gone before,
And with them enter the kingdom,
There to dwell forevermore.

Tuftonborough, N. H. Mercy Glidden.

HOW TO GET HEARERS.

The following account of John Ashworth, a zealous and successful missionary to the poor outcasts in Rochdale, England, will be read with interest: He took a small room in Baillie street, and published two thousand small placards containing the following invitation:

CHURCH FOR THE DESTITUTE,
Baillie Street, Rochdale.

Ye that have no house, no home, no friends, no money—Come! In your poor and ragged clothing—Come! Ye, the poor, the maimed, the lame, the blind—Come! Of whatever color or nation, with or without any belief—Come! Jesus loves you! Jesus loves you! He gave up his life to save you!

"Come, ye weary, heavy laden,
Lost and ruined by the fall,
If you tarry till you're better,
You will never come at all."

No Collections.

All that we seek is your welfare, bodies and souls.
Service every Sabbath evening at 6½ o'clock.
Come, poor sinners, come and welcome!

One Sabbath morning he went out with about five hundred of these papers in his pockets, and walked through the back streets and lanes, in the poorest and dirtiest quarters of the town, and when he met a ragged man or woman, he gave each one of the papers, and respectfully invited them to the service. If they could not read, he read the papers to them. Some mocked, others stared, but very few promised to attend. After dinner he went to one of the lodging-houses for the poor, and asked permission to see those who lodged there at the time. He was led to a large room containing sixteen persons. He took off his hat, bowed to the company, and then began to distribute his papers. One young man took the paper to light a short pipe which he had in his mouth, and breaking out into boisterous laughter, began to dance on the floor. "You can dance well," said Ashworth, "can you do something else equally well?" "O, I am a first rate hand for everything," was the reply. "Well, then, let me hear you read this paper as well as you dance."

He took the paper, pulled the pipe from his mouth, ascended an old wooden chair, and began to read aloud, and with theatrical tones; but when he came to the words, "Jesus loves you! Jesus loves you! He gave up his life to save you," his voice trembled; he came down and placed the paper on the chair, remarking as he did so, "I would have been glad had I not read that, because it recalled to my mind better days."

After he had failed to read the paper through, the rest called forward one that was nicknamed by them "Jenny Lind." She was at the time drinking tea in the corner of the room. She earned her living by singing in the streets and bar-rooms. Jenny took the paper and read it through, and then returned amidst great applause to finish her meal. A crabbed man, with a snub nose and red eyes, said, "I thought that no one in heaven, earth or hell cared anything about us, but it now appears that some one cares." "Yes," said Ashworth, "that paper is true; Jesus *does* love you. He died to save you, and I, his servant, have come here to tell you of his love. Now, which of you will first promise to come to the church for the destitute to-night?" They all laughed, and one said, "That is a fine joke!"

Failing to receive a single promise from the company, Ashford placed his hands upon a thin man, who was trying with much care to part his hair before a bit of broken looking glass, and requested him to challenge the others.

"Well done," said all immediately, "if you have him, you'll have the worst one of the lot; we'd like to see Bill Guest in a church."

"Yes," said the man with a wooden leg, "if Bill goes, I'll go."

"And I," said the snub nose.

"And I," said the red shirt.

"And I," said Jenny Lind.

"And I, too," said the big spectacles.

"You had better mind," said Bill, "lest I astonish you."

But they all reiterated their willingness to go if he went.

"I'll go then," said Bill, "and let us see now which of you will turn coward."

Ashworth promised to call for them in season to lead them to the place of worship. So he did, and found all the sixteen ready to follow him, no one showing the least desire to back out of the arrangement.

Ashworth and the boy led the way, and the others followed them two by two. They attracted much attention as they passed through the streets, Some inquired if they were going to the rag shops; and others shouted, "This beats all!" But tears filled Ashworth's eyes, and his earnest prayer was, "O Lord, help me!" His congregation that evening numbered twenty-seven.

DON'T NEGLECT.

Do not neglect—what? Why that stitch broken in the heel of your stocking; that seam that has started in your husband's coat; that little rent in your child's frock; that peep hole in the elbow of your boy's spencer; that stitch that is broken, wherever it is found. "A stitch in time saves nine." "An ounce of prevention is better than a pound of cure." A destitute boy had given him a pair of new shoes. In a day or two the strings broke. He carelessly failed to replace or repair them. In two weeks the shoes were ruined, which ought to have lasted him six months, and all for the neglect of not keeping them tied. Was not this the characteristic of the lad which made him so poor?

A neighbor of mine bought a new harness. In a few weeks a stitch broke here; a little longer, and a strap gave way there; soon a buckle failed. One place he tied up with a string; another was taggled with a wire; another was left. By and by one of the strings gave way at a critical time; his horse took fright; his buggy was badly broken; his harness nearly ruined, himself hurt; and all for the neglect to keep his harness in repair. I know a woman who seldom mends anything. She generally has a ragged family, and large bills. I know a poor widow who keeps a large family always trim and neat on a very small income. She is a vigilant watcher of the little things. She never lets a button come off, or a button hole break. She puts in a stitch just before the deed is done. I know another woman in easy circumstances, whose carpets never get dirty, and her furniture seldom jammed. She keeps her eyes open to the liabilities of both. If a crumb is dropped, she picks it up before it is trod in. If a grease spot is made, she has it washed out at once. If one come in with dirty feet she is on their track. She attends at once to all the little soilings; and so her house seems never to get dirty or out of order. Our great losses are from little rents or breaks. A sharp eye to the stitches, will save an immense amount of time, money and patience.—*Ex.*

USEFUL RECIPES, ETC.

A Fence that will withstand Spring Freshets.—"A subscriber," of Chatham, sends us the following:—"In building the fence sink the posts three feet deep, and within about six inches of the bottom of the post insert a cross-piece two inches square and two and a half feet long. Then nail the boards firmly on the posts, and you have a fence that will defy the violence of any ordinary freshet.—Three years ago I built a fence on some bottom lands near the river Thames, and on the lower part of the ground I put cross pieces through all the posts. This spring we were visited with a freshet of more than ordinary magnitude, which destroyed nearly all that part of my fence which was built without the cross-pieces, but failed to injure the portion on which they were, although the water was two feet above the top of the fence."—*Canada Farmer.*

Turnips for fattening Cattle.—I am feeding three head of cattle with turnips, cutting them up and mixing them with meal. I never saw cattle feed better. I think there is no danger of cloying cattle fed in this way. Turnips digest soon, and must assist in digesting the meal; at any rate the cattle are ever ready for their mess, and are laying on fat as fast as any cattle I ever fed, or have seen fed.—C. H. Stone in *Country Gentleman.*

Remedy for the Rose Bug.—Whale oil soap is a sovereign remedy for this bug. Put half a pound in a pail of boiling hot water, and stir it till it is dissolved. Pour this into two or three pails of soft water, and syringe the bushes with it. You will, in a few days, be astonished at the glossy and healthy appearance of the leaves, and will be abundantly rewarded for the slight trouble and expense.—*Genesee Farmer.*

Important, if true.—In the Irish Gardener's Magazine it is stated that a decoction of the leaves of the camomile will not only destroy insects, but that nothing contributes so much to the health of a garden as a number of the plants dispersed through it. Either the stalks or flowers will answer. If a plant is drooping and apparently dying, in nine cases out of ten it will recover if you place a plant of camomile near it.

Preparation for Preserving Leather.—Take twenty-one parts of tallow and melt them in a vessel; add three parts of rosin, and when both are melted mix well together. In another vessel dissolve seven parts of good washing soap in seventy parts of pure rain water. After it is dissolved and heated to the boiling point, add the part prepared before, let it gently boil once more, and the preparation is ready for use. It is especially adapted to boots, harness leather and belting.

A Cure for the Canker Worm.—Muriate of lime is considered a sure cure for the canker worm." It should be applied immediately after the worm goes into the ground, from a peck to half a bushel to each tree, according to size. It is also a sure remedy for that great pest of the farmer, sorrel.—*Scientific Amer.*

To preserve Grain.—Pits in the earth, lined with masonry coated with sheet-iron, have been successfully tried in France for the preservation of grain. The English War Department had five hundred and seventy-six quintals of wheat buried for twenty-five months and a half, and it only lost fifteen pounds in its weight.

Cement for Brick Walls.—Bricks are very porous and absorb moisture freely, hence brick gable walls exposed to storms are usually covered with a thick coat of plaster, put on with a brush. One of the best water-tight compositions that can be employed for such walls is a mixture of hydraulic cement and boiled linseed oil. When dry it is perfectly water-proof.

Barley for Hens.—There is no grain so well suited as food for hens. Barley, when fed with oats and corn, will often be gathered first by the fowls, and hens fed with more or less barley, are said to lay more freely.

To set Colors in Calico.—All colors in calico may be set by the use of the following mixture: Dissolve one teaspoonful of ox gall in a gallon of warm water, and wash the article in it, without soap.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

NATURAL LAW.

BY IRA A. THAYER, M. D.

"Unerring Nature—still divinely bright—
One clear, unchanged, and universal light—
Life, Force and Beauty must to all impart,
At once the source, and end, and test of Art."
—*Pope.*

Natural law is God's law; we violate natural law, therefore we violate God's law. "Sin is the transgression of law." We transgress the law, therefore we sin. "The wages of sin is death." We sin, therefore we shall die. Who will deny the premises? then who can deny the conclusions?

Many people seem to think that if they obey the commandments of the Bible,—or, more generally, the precepts of the priests,—all is done. Should that be done—were people to live up strictly to the true meaning of the injunctions of Holy Writ, they would live a much different life than they do, both morally and physically. But I am of the opinion that the Scriptures only supply what we cannot learn from natural phenomena. I believe that man is to look both to the laws of nature as written on the open world around us, and to the Bible for his complete instruction.

We are placed here under natural laws which govern us; and we are in the possession of the faculties of observation and reason. We are capable of determining the nature of these laws, and the penalty attached to their violation. God never reveals by his word what we can learn from his works. We are just as much bound to investigate and obey this portion of his law as any other portion. And this seems to be our first duty,—for the physical is first, and therefore the laws which govern this portion should be first understood and obeyed, that we may have a foundation upon which to build our spiritual structure. So long as we neglect to cleanse and strengthen our physical structure, we need not expect to bring the spiritual to that state of cultivation which is acceptable in the sight of Heaven. Would you expect to obtain a clear and brilliant light from a candle composed of poor and filthy material? Would you not expect that the light would be in proportion to the clearness and goodness of the material by which it was fed?

There is a connection between mind and matter much talked about, and poorly understood. I do not attempt the solution. But enough is known to show us that the strength, clearness, and purity of the mind's action is in proportion to that of the body. Almost every day we see instances of a diseased body producing various mental diseases, such as insanity, delirium, hysteria, and certain hallucinations. We notice that certain physical ailments produce peculiar mental disorders; and that general debility, or weakness of the vital force, produces a corresponding weakness of the mind. We observe, also, that when the mind becomes thus reduced, it is extremely liable to a *perverted* action; and that certain diseases produce a perverted action of mind and feeling: *e. g.*, in dyspepsia, or disease of the liver, there is generally a gloomy, morose, melancholy condition of mind, an indescribable feeling which is favorable to anything but pure, clear and steady mental action and moral feeling. The passions are apt to become morbidly excited, the patient is fretful and irritable, is finding fault with himself and everybody else. And so with most diseases. Ask an observing minister where his preaching takes deepest root, and where he succeeds best; whether among a dyspeptic, sickly congregation, or where nature is in full bloom, and the hearers alive and hearty.

In vain do you preach perfection of character until you have brought around a health reform, and aroused the people to the investigation of natural laws and facts as connected with their own beings. You might as well think of raising the dead, as of producing a healthy mental and moral action from an unsound body. Reformation of character can never be thoroughly brought about while the health laws are so utterly disregarded.

Here I think is a great mistake committed by the religious world generally. People often think that to be christians men must lay aside all thoughts and cares of this world; that they must despise everything earthly; that they must put on an extremely long and doleful countenance, make long, sleepy prayers, sing slow and solemn songs, and look and act like death generally. We are told to shun the things of this world, and seek enjoyment only in the world to come. The evil that is in the world should be shunned; but has God placed this beautiful world here for his children to despise and long to leave? Has he created so much for naught? But thus runs popular teaching. I have heard a great many persons say that they are longing to leave this world; that they will rejoice to see death come. I do not believe it. No person unless mentally diseased wishes to die. Our systems naturally cling to life and this world, and it is right they should.

The laws of God were to be obeyed, else they would not have been made. And there is no clashing between what is termed natural and moral law; both are equally binding upon us; neither can be disregarded with impunity. The great book of nature is open before us; in it we can read invaluable lessons. We can read there the character of the Creator, the nature of our own beings, and the laws governing matter. Over these beautiful pages we should devote much of our time. Here we can dig down deep into the beauties and mysteries of nature, and study with benefit and satisfaction the Author of the Universe.

"Lo, the poor Indian, whose untutored mind
Sees God in the clouds, and hears him in the wind."

Should we thus live in close communion with nature, we would approach nearer to God, and understand much better his will.

I know I shall be opposed for thus speaking out my mind against popular opinion, but it matters not; such is my conviction, and so I teach. I am glad to see some manifestations of life in the east, and that occasionally they speak out. I heartily approve of the plan of the *Crisis* in appropriating a portion of its space to the subject of health; and would be glad to see the whole fourth page devoted to it. The subject occupies too small a space in religious publications, and too little time in the pulpit. Being so intimately connected with—in fact being so great a part of, christianity, and the very foundation of all reforms and all goodness and greatness, it should receive much more attention than it now receives. Too much valuable time is spent in unholy dissensions and argument upon unimportant topics and technicalities, and too little upon every day life, and natural laws and facts as relate to our duty.

Allow me to suggest that among the many tracts, doctrinal and otherwise, that are daily sent to all parts of the country, there be at least a few pages upon this subject, if for no other purpose than to call the attention to the importance of the subject. But why not to instruct?

Bristolville, O.

For the World's Crisis.

DIPHTHERIA GARGLE.

I have felt for some time that Sawin's Diphtheria Gargle ought to be advertised. With the knowledge of its utility in my own family, and from my neighbors, I will say, Try it.

Doctor Sawin, when in the army, had to try experiments when they were dying all around with this awful disease, and succeeded in getting a medicine that would take off the white blisters in the throat, gargling or swallowing two or three times.

I had a two ounce vial with me last winter for my own protection. On learning of a young woman away from neighbors, in a bad snow storm, who had it very badly, her father gone, and no doctor near, I was induced to let mine go, which was all, I think, that saved her life. The neighbors seeing the effect sent for a bottle, and it cured all who used it.

I have sent it to a number of our brethren, by request, who have heard what it has done. I think it ought to be more fully known. It is very powerful, and it takes but a little to do the work. The Doctor does not peddle it or advertise it, but cures the disease. He has sent me three bottles, by my request, and told me if I wrote him he would send it to me. One dollar's worth is the smallest quantity sent. That would answer for five or six cases. In some places they have sent in company for a quart bottle, to save express, and then divided it. Directions come on the bottle. I get nothing for my trouble. I do this for the good of others, for I have the utmost confidence in it. Direct to me at *Chicopee Falls*, Mass. Hiram Munger.

CLEANLINESS.

Few persons seem to have a proper idea of the full import of this term. Being next to godliness, the term, cleanliness, implies perfect purity in all our mental and organic relations. Many persons who are exceedingly nice and fastidiously neat in their attentions to the external skin, and in matters of apparel, bedding, rooms, furniture, etc., are, notwithstanding, extremely heedless in regard to internal conditions and external surroundings. They will continually take into their stomachs and lungs such aliments and miasms as poison the blood and befoul the secretions; while they will permit the elements of contagion to accumulate to any extent in their cellars, yards, cess-pools and out-buildings. I have known half a dozen members of a family to be prostrated with typhus fever, the chief cause being stagnant water and rotting vegetables in the cellar. Offal and garbage—dead and decomposing vegetable and animal matters of all kinds—in or around any dwelling, are a prolific source of disease.

The hog-pen of many of our farmers causes more strange, putrid, and even fatal diseases than most persons suspect. I can hardly conceive of a fouler concentration of malignant and pestilent miasms than those which always emanate from a den of swine while undergoing the process of fattening. If people will persist in keeping piggeries, they should be located so far from the dwelling-house that the abominable stench thereof will not be offensive to noses polite.

WOOLLEN CLOTHING.

It is not generally understood how clothing keeps the body cool in hot weather and warm in cool weather. Clothes are generally composed of some light substance, which do not conduct heat; but woolen substances are worse conductors than those made of cotton or linen. Thus, a flannel shirt more effectuallly intercepts or keeps out heat than a linen or cotton one; and whether in warm or cold climates, attains the end of clothing more effectually. The exchange of woolen for cotton undershirts in hot weather is, therefore, an error. This is further proved by ice being preserved from melting when it is wrapped in blankets, which retard for a long time the approach of heat to it. These considerations show the error of supposing there is a positive warmth in the materials of clothing. "The thick cloak which guards a Spaniard against the cold of winter, is also in summer used by him as a protection against the direct rays of the sun, and while flannel is our warmest article of dress, yet we cannot more effectually preserve ice than by wrapping the vessel containing it in many folds of the softest flannel." Black clothes are known to be very warm in the sun; but they are far from being so in the shade, especially in cold weather, when the temperature of the air is below that of the surface of the skin. We may thus gather the importance of attention to children's clothing. It is an absurd idea that, to render young limbs hearty, the body must be exposed to the undue influences of our capricious climate.

☞ Diet cures more than the doctor.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

GOING HOME.

I'm going home; the tidings come,
And sweetly fall upon my ear;
A little longer here I'll roam,
And then my Savior will appear.

I'm going home; this wilderness
Grows brighter, when my mind recalls
The glorious mansions ready made
Within fair Zion's jasper walls.

I'm going home, and cold pale death
Has lost its terrors, since I know
My long lost friends shall meet me there,
Where Life's fair tree shall ever grow.

I'm going home! I'm going home!
My heart leaps high while thus I sing;
O, happy day, it soon will come,
And I shall see our glorious King.

Hail, happy day! hail, holy rest!
Hail! angels, saints, and Savior too,
I'm going home! ye sighs and tears,
I bid you now a long adieu.

MARIA MATHEWS WEAVER.

Danville, C. E.

"PROGRESS OF TRUTH."

Under the above heading we find an interesting article, in the July number of the *Rainbow*, a Magazine of Christian Literature, published in London, Eng. The following is the first portion of the article:—[ED.]

Since the commencement of this magazine we have never for one moment doubted the absolute soundness of its fundamental principle—the pre-millennnial advent of our Lord and Saviour Jesus Christ Years ago, a careful examination of the only book in the world that speaks with authority on the sublime theme, convinced us that this doctrine is *true*, a rock which cannot be moved from its place in the divine programme, in relation to the future of our world, by any process of interprettaion or criticism that has the virtue of honesty. By honesty, of course, we do not mean in the intention of the interpreter or critic, but in the mental reception of Biblical truth as a REVELATION of things to come, and not as an *enigma* intended to tax the ingenuity of fancy and the resources of imagination. We give the full credit of honesty of purpose even to the mystic in his baseless dreams, and to the spiritualizer in his reinless wanderings; but to credit them with this is merely to believe charitably that they mean what they say, when their sayings have any tangible meaning at all. To believe, however, that their sayings illustrate the oratles of God, or make clearer the utterances of divine revelation, is a vastly different thing. We repeat, therefore, our settled conviction that the reception of Biblical words in their obvious meaning necessitates the conclusion that the Son of man will personally return to his own world and take possession of his rights as the Second Adam and Sovereign of humanity *before* "the earth shall be filled with the knowledge of the Lord as the waters cover the sea." *That* is our position, all opinions, theories, sermons, books, commentaries to the contrary notwithstanding.

There are many of the excellent of the earth, devoted disciples of Christ, men whom we love unfeignedly as brethren in the Lord, who totally differ from us in this conclusion; and the cross we have to bear daily—and it is no light one— is the fear that they may think our teaching a reflection upon either their loyalty to Scripture, or clearness of perception. If the possibillity of this could be avoided consistently with our deep convictions, it should be avoided; for we instinctively shrink from even appearing to assume the office of teacher in relation to men whose superiority to ourselves is not only readily admitted, but so cheerfully granted that we should gladly sit at their feet to learn much from their superior stores of education, knowledge, and wisdom. But we must bear this cross as patiently as we can. Our testimony, and the reasons for it, *must* be given. We have no choice in the matter. To be silent, seeing that the Lord in his providence has given us the opportunity of speaking, were to be disobedient and, consequently, miserable. If any think that we hereby gratify a desire for singularity, or wish to appear better informed on a subject of the very first importance than some others, who have had advantages such as never fell to our lot, they do us grievous wrong. We avow with deep sincerity that neither of these unworthy and unmanly motives actuates us, and that the possibility that any may think otherwise is our burden in this labor. Let it be remembered, however, that the element of personality should have no place in this all-important discussion, The question of the pre-millennial coming of the Head of the Church to invest his saints with glory, and rule his enemies with a rod of iron, until power shall have crushed the rebellion that would not yield to the amnesty of grace, is infinitely too great be be circumscribed within the miserable circle of personal opinion or denominational theology. It is strictly a question of divine revelation, and is to be discussed as such. Is it so written, or is it not? That is the question. We believe that it is, and because we believe we speak.

But, upon the other hand, the existence of this magazine has been the means of acquainting us with facts of which we had little conception. It has revealed to us that there is deep dissatisfaction with current teaching on the doctrine of the advent in the minds of many christians; and, what is most suggestive, this dissatisfaction is on the part of thoughtful, earnest, devout, Christ-loving men. It is not among the half-sceptical, the constitutional fault-finders, or the small creatures of the church, whose only chance of importance lies in stinging their pastors, but on that of high-principled, educated, holy men, who are the ornaments of the church and a blessing to its ministers. We submit that this fact is full of meaning, and that it therefore deserves careful consideration. The very class of men who wish to give a reason of the hope that is in them furnish many whose faith in the evangelization of the world by the church is greatly shaken, and who are consequently impatient of our pulpit and platform assurances of the great things ecclesiastical agency is about to perform for sin-smitten humanity. Is it right, is it wise, to ignore the feelings of these men, and to repress their longing for greater light on the awful problem, by a foolish sneer at millenarianism or the still more foolish quotation of a text that has nothing to do with the subject? Depend upon it these yearnings of the heart in men who are the temples of the Holy Ghost, are among the most significant spiritual phenomena of these remarkable times.

We have also discovered that there are several "secret disciples" of the doctrine we advocate scattered among the churches. The confidence that has been reposed in us in relation to this matter is one of the things that has cheered us in toil, and suggested the hope that Second Advent doctrine—the doctrine of prophets and apostles—will ere long gather around it a noble fellowship of saints whose sublime position, in the midst of a sleeping church and a godless world, it will be to stand "looking for that blessed hope, and the glorious appearing of our great God and Savior Jesus Christ."

Some of these secret disciples have been encouraged by the existence of this magazine to avow their faith. The *Rainbow* has spoken out the cherished sentiments of their hearts, and they have loved it accordingly, have become brave enough to say that they believe in it, and have been amongst its most zealous friends in procuring for it new subscribers.

We have likewise received intelligence from time to time that the perusal of the *Rainbow* has conquered prejudice, removed difficulties, and made converts to its fundamental doctrine, in a very considerable number of instances. Our readers need not be told that this kind of intelligence is most precious to us. We look upon it as a hallowed proof that we are called to a very important ministry by the press, and it fails not to suggest the hope that we shall be sustained in our labor by the willing help and hearty sympathy of some of those who look for the kingdom which God hath promised to them that love his Son. The doctrine of the pre-millennial advent is making progress in many directions. We believe the Spirit of the Lord is graciously at work; and we are very thankful to the Holy Head of the Church, and to those of his people who have helped us by their gifts, subscriptions, sympathy, and prayers, that we have been permitted to establish this monthly magazine, whose special work it is to speak of the revealed future of church and world.

For the World's Crisis.

COMING OF CHRIST.

BRO. GRANT:—To such of us as are looking for the speedy coming of the Lord, how chilling it is to have people continually telling us "no man knoweth the day nor the hour," as though that was the only passage in the whole Bible on the subject, and that, too, from the very class from which we have a right to expect help and encouragement; for the most opposition that we have comes from those who profess to love Jesus. How is it? do they love Jesus, and not love the thought of seeing him?

But is it true that Jesus Christ, angels or man, do not, and cannot know *anything* about the *time* when Jesus will come? what saith the Scriptures? Jesus says, "but of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24: 36. "There," say they, "that's plain, certainly, and yet you Adventists say he is coming within a few years." Read the next verse. "But as was in the days of Noah, so shall also the coming of the Son of man be." How was it in the days of Noah? Did any know the *time?* yes, all that were *saved* knew it in time to get into the ark. But who was the great company that was overtaken by the flood and destroyed? Those who did not know the *time*. They might have known; but they would not understand that God was going to destroy the world with a flood, any more than the great majority of people will understand now that he is about to destroy it by fire. It will be as it was in the days of Noah. We read that at that time the earth was filled with violence; how is it now?

"Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." Amos 3: 7. When speaking of the coming of the Lord and the resurrection of the dead, the apostle tells us to comfort one another with these words; that is, the coming of the Lord, etc.; but these words are no comfort to such as have no hope to be realized at his coming. Again he says, "But exhorting one another, and so much the more as you see the day approaching." Heb. 10: 25. But if we can tell nothing about it by signs or revelation, how can we see it approaching? The apostle knew that there would be those who would seek for truth as for hid treasures, and thereby know something of the time, as they did in the days of Noah.

We are often told that we have no business to pry into the secrets of the Almighty, and yet the apostle says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Pet. 1: 19. Not by calling it all a mystery, nor by throwing it aside and saying "it was never designed to be understood;" but by searching the Scriptures. The Master told his disciples "that when the Spirit of truth is come, he will guide you into *all truth*, and he will show you things to come." John 16: 13. That "Spirit of truth" is now in the hearts of the *willing ones*, showing them things to come, by giving them an understanding of his word; thus any who are willing may know something of the "things to come;" but the unwilling, those who know all about it, or do not choose to take heed to the "sure word of prophecy," can remain in ignorance about the time of Christ's coming. But if it is to be as it was in the days of Noah, I do not see why all that are not ready and expecting it will be swept away.

"But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5: 4. It certainly would if we could not see it coming. But, thanks be to God, we can see that day but a little in the distance. God has given us signs there is no mistaking. But there is a large class who profess to love Jesus, who cannot see any sign of his coming, whose very acts are proofs that the day of the Lord is near; for they say, "Where is the promise of his coming?" Such we are told should come in the last days.

O how little faith there is among the professed followers of Christ; how few are looking for his appearing. Let us who have heard the welcome cry, "Behold, the Bridegroom cometh," be faithful in all things, that our light may shine, that others may be led to Christ. Believing as we do that time is short, that very soon Jesus will come to gather his elect, how it becomes us to have our every day life correspond with our profession. Are we keeping ourselves unspotted from the world? Are we and all that we have dedicated to the Lord fully? These are serious questions, but what we all need to ask ourselves in these times of peril.

The judgment is just before us. Very soon our loved ones will come from the land of the enemy. What a blessed hope is this! Let us be faithful a little longer, until Jesus shall come and give us a crown of life. Even so, come, Lord Jesus. H. J. BALDWIN.

New Preston, Conn.

For the World's Crisis.

CHRONOLOGY.—No. 2.

THE TWENTY-EIGHTH OF HEROD'S REIGN OF THIRTY-FOUR YEARS.

"About this time it was that Cæsarea Sebaste, which he had built, was finished. The entire building being accomplished in the tenth year, the solemnity of it fell in the twenty-eighth year of Herod's reign, and into the *hundred and ninety-second olympiad:* there was accordingly a great festival," etc.—*Ant.* b. xvi. c. 5.

THE BATTLE OF ACTIUM.

"Hereupon, Herod held himself ready to go against the king of Arabia, because of his ingratitude to him, and because, after all, he would do nothing that was just to him; although Herod made the Roman war an occasion of delaying his own, for the battle of Actium was now expected, which fell into the *hundred and eighty-seventh olympiad*, when Cæsar and Antony were to fight for the supreme power of the world."—*Ant.* b. xv. c. 5.

THE ACTIUM BATTLE IN HEROD'S SEVENTH YEAR.

"At this time it was that the fight happened at Actium, between Octavius Cæsar and Antony, in the seventh year of the reign of Herod; and then it was also there was an earthquake in Judea," etc.—*Ant.* b. xv. c. 5.

Mr. Whiston, the translator of Josephus, who was also a chronologist, remarks on the above: "The reader is here to take notice, that this *seventh* year of the reign of Herod, and all the other years of the reign, in Josephus, are dated from the death of Antigonus, never from his first obtaining the kingdom at Rome."

HEROD'S SEVENTH YEAR. *Note by Whiston.*

"But as he was avenging himself on his enemies, there fell upon him another providential calamity; for in the seventh year of his reign, when the war about Actium was at the height, at the beginning of the spring, the earth was shaken, and destroyed an immense number of cattle, with thirty thousand men; but the army received no harm because it lay in the open air."—*Wars*, b. 1, c. 19.

Whiston remarks on the above extract:—"This seventh year of the reign of Herod [from the conquest or death of Antigonus] with the great earthquake in the beginning of the same spring, which are here fully implied to be not much before the fight at Actium, between Octavius and Antony, and which is known from the Roman historians to have been in the beginning of September, in the 31st year before the Christian era, determines the chronology of Josephus as to the reign of Herod, viz., that he begun in the year 37, beyond rational contradiction," etc.

HEROD'S DEATH. "So Herod having survived the slaughter of his son five days, died, having reigned thirty-four years since he had caused Antigonus to be slain, and obtained his kingdom; but thirty-seven years since he had been made king by the Romans." *Wars*, b. 1, c. 33; also *Ant.* b. xvii., c. 8.

Elder Sheldon's argument on the date of Messiah's birth (Crisis, April 11th, 1865), will help the reader in arranging the above testimony in chronological order, and the artiɛles of Elder Grant on the year of Augustus Cæsar's death (Crisis, May 9th and 16th), will make the table I present easily understood. I trust that the brethren will patiently examine what has cost some labor to present to them. May we have the blessing promised to the friends of Jesus, who, in fellowship with the angels, desire to look into the revelations of prophecy. JOHN LYLE.

CHRONOLOGY BY OLYMPIADS OF JOSEPHUS.

	OLYMPIADS.		*Each contains four years.*
B. C. 64.	179	*111	Pompey took Jerusalem.
	180	1111	
	181	1111	
	182	1111	
	183	1111	
	184	111*	Herod's 37 years' reign begins.
	185	11*1	Herod's 34 years' reign "27 years after Pompey."
	186	1111	
B. C. 31.—Astronomy—	187	1*11	Actium battle in Herod's 7th year.
	188	1111	
	189	1111	
	190	1111	
	191	1111	
	192	11*1	Herod's 28th from Antigonus' death.
	193	111*	"Messiah the Prince" born.
B. C. 4.	194	*111	Herod dies.
A. D. 1 begins.	195	*111	
	196	1111	
	197	11*1	Tiberius associated A. D. 11.—Dr. A. Clarke.
A. D. 13.	198	*111	Augustius dies the 43d from Actium.
	199	1111	
	200	1111	
	201	1*11	Jesus baptized A. D. 26. The 15th of Tiberius.
A. D. 30.	202	1*11	Crucifixion. The fourth Passover from A. D. 26.

J. L.

* The *stars* denote the year of the particular olympiad in which the event occurred. For instance, the *first* star is at the top of the second column, which signifies that Pompey took Jerusalem in the *first* year of the 179th olympiad. Each year of the olympiads is represented by the figure 1.

For the World's Crisis.

"MOSES IN THE MOUNT."
Matt. 17: 3.

The transfiguration is admitted to be a miniature representation of the kingdom of God, as it shall come; consequently must have representatives from the translated, from the dead, and from the living; the last of which are to represent those who "shall never die," but are "alive and remain unto the coming of the Lord."—John 11: 26; 1 Thess. 4: 15. These were Elias, Moses, and the apostles Peter, James and John. The point *assumed*, and to which exception is taken, is that what is called Moses *means*, and must be, *his* SOUL; because it is recorded in Deut. 32: 49, and 34: 5, and Josh. 1: 2, that *Moses* died in Mount Nebo, "in the land of Moab," hundreds of years before. Now it is very doubtful if there can be produced in all the Bible a single instance, not excepting the case of Samuel and the witch of Endor, where the spirit, or soul, of any person is ever designated by the proper name of that individual. When the prophet prayed for the widow's child to be restored to life, he said, "Let *this child's* soul [life] come into it again." The *child* was that which *was dead*. When Lazarus was commanded to "come forth," that which *was dead* obeyed the command; and Christ said plainly, "LAZARUS *is dead*"; and so it is written that MOSES *died;* and if it was not as it says, in Matt. 17: 9, "a vision," then was Moses resurrected, if he was actually there; for it took "soul, body, and spirit" combined to constitute a Moses that could die; and any thing less than what constituted Moses that died, neither would or could constitute Moses alive, on the mount of transfiguration, and there is not the remotest intimation that his soul, or spirit, appeared, but MOSES.

To say that Moses could not have been resurrected, because Christ was to be "the first fruits of them that slept," is foolishness in the extreme, and betrays either the simplicity or duplicity of the affirmant. Resurrection is defined by Webster to be "*a rising again*"; and Paul, in Heb. 11, speaking of the faithful from Abel to Christ, says in v. 35, "Women received *their dead raised to life again*"; and we know that after Christ came, the widow's only son (Luke 7: 12–15), Jairus' only daughter (Luke 8: 49–55), and Lazarus (John 11: 43), were raised from the dead—were resurrected before His resurrection, as Moses might have been, but not, as is *insinuated*, to immortality and eternal life; and *no body* claims that he was, for the Bible expressly teaches, and *all* admit, that Christ must be the "*first fruits*" of immortality and eternal life from them that were dead. But it says, in Luke 9: 31, that he "appeared *in glory*"; and so Christ appeared in glory, for he was "*transfigured*" before them; nevertheless he was in the *mortal* state, and afterwards died at Jerusalem, and at that very time was conversing with those *two* MEN of the accomplishment of his decease. But a soul, or life, or a spirit, is not a *man*, but something possessed by or belonging to the man; besides this, *man* was made "of the dust of the ground."—Gen. 2: 7. Man "was made a living soul," or person. 1 Cor. 15: 45; and here in the mount there talked with him *two men*, and the glory was put on for the occasion, and that was to show to the apostles, Peter, James and John, the kingdom; for he had said to them all, only eight days before, "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom"; and they did see it in "the vision." Luke 9: 23, 27; Matt. 17: 9. But Peter and they that were with him—James and John—were heavy with sleep; and when they were awake they saw his *glory*, and the *two* MEN that stood with him. That was a resurrection scene; and when that "glory" came, oh! how it made those old "bare, gray rocks, and bleak mountains smile." Ah! it was good to be there,—so thought Peter, and thus will it be when that same glory shall fill the whole earth as the waters of the sea cover the vast deep; and so we shall think when the kingdom is come.

But we must return to the resurrection of Moses; for he said truly, "A prophet shall the Lord your God raise up unto you of your brethren LIKE *unto me;*" and in this likeness there may be found a necessity of Moses' resurrection. As the Israelites were in subjection to the Egyptians when Moses was born and concealed among the bulrushes, so were the Jews in bondage to their "father the devil," taken in his snare, and led captive at his will, when Christ was brought forth and cradled in a manger. As Pharaoh sought to kill the one, so Herod sought the life of the other. As Moses was tempted to be a prince in Egypt, so was Christ tempted to be a prince of this world. As the one had respect to the recompense of reward, so had the other to the will of his father. As the one smote the Egyptian, so has the other smitten sin. As fled the one into the land of Midian, so fled the other into Egypt. As Moses was called out of that land to be a leader and a deliverer to the Hebrews, so was Christ called out of Egypt to be a leader and deliverer of his people from the bondage of sin and corruption. As the one destroyed the Egyptians, so will the other "destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. 2: 14, 15. As the one led Israel through the sea and through the wilderness to Jordan, so the other leads his people through the sea of blood and persecution and the wilderness of sin to the banks of deliverance. As shone the face of Moses in Mount Sinai, so shone the face of Jesus in the mount of transfiguration. And as Moses viewed the promised land from Pisgah's top, so viewed Jesus the promised possession and the inheritance from Mt. Zion. As died Moses on Mt. Nebo, because of his trespass at Meribah-Kadesh, in the wilderness of Zin; so died the Son of God, because he "took on him the seed of Abraham" (Heb. 2: 16), "sinful flesh" (Rom. 8: 3), in the wilderness of the people, on "Calvary's mountain." And as Moses was buried in the valley of death, so was Christ buried; and now, as he must "rise again" before he could enter the land promised to him for a possession—before he could be glorified with that glory which he had with the Father, so must MOSES *rise again* before he could enter the promised land—before he could be glorified, in the mount of transfiguration, with that glory which he had with the Lord in Mt. Sinai; for the Lord had said, in Deut. 32: 52, "Thou shalt see the land" "with thine eyes (34: 4), but thou shalt not go over thither." As was the type, so must be the antetype. Has God left the type incomplete,—made "the pattern" imperfect and defective? Nay, verily; for a prophet "*like unto me*" "shall the Lord your God raise up unto you." Like Moses, Jesus was "reproached"; like him, he bore it in meekness; like him, he reviled not; like him, he was an instructor to the people; like him, he died; like him, he was buried; like him, he was *raised again;* like him, he *appears in glory;* and like him, he is *a faithful and true witness in all his house.* Heb. 3: 2, 5. *But if Moses was* NOT *resurrected and made to appear in glory at the transfiguration,* THEN *was the type* NOT *complete; then was the pattern imperfect and defective;* NOT *made in* "ALL *things*" *like that shown in the mount; and the glory that shone in Moses' face did not reach to the end of the law, to the resurrection; and the "schoolmaster" failed to solve one of his most interesting and instructive problems.*

But there were *two* men in the mount; and there were *two* sent "to spy out the land"; and there were *two* hid; and there were *two* "let down by a cord"; and the *same* two had to go to the mountain and hide themselves "three days," and she that hid them was not to reveal their business any more than were Peter, James and John to tell the vision *until after* THE SON OF MAN WAS RISEN FROM THE DEAD. So the law required at the least *two* witnesses; and as we find *two* men in the mount, so we find two at the resurrection (Luke 24: 4); and there were *two* at the ascension, and *probably two* at the crucifixion. Now as Moses and Elias talked with Jesus about "his decease which he should accomplish at Jerusalem," and thus showed themselves *interested* in it, there is room for a just inference that *they* WITNESSED *that fulfillment.*

Olena, O. G. W. STETSON.

"PLEASE READ THIS."

We have received a little tract of four pages, entitled, "Does the soul live in death?" with the request, written in pencil, on the margin, "Please read this." With this request we have complied most cheerfully. In reading we learned that the tract was published at 46½ Kneeland street, Boston, for the "Messianian Tract Committee." We do not know who this committee are, but we are well acquainted with the *Messianian* brethren. They left the Adventists a few years since under the lead of Eld. J. Litch, then in Pennsylvania, and formed a new conference. They took the name of Church of Messiah in the place of Adventist, and so are called *Messianians*. One of their reasons for leaving the Advent body was, that they did not like to be mixed up with those who held to the sleep of the dead and destruction of the wicked. And the tract before us, from the pen, as we suppose, of Eld. J. Litch, is published to sustain their view of the consciousness of the soul between death and the resurrection, without "final reward or punishment in that state." It is an adroitly written argument, and well calculated to mislead those who are disposed to receive the popular and unscriptural idea of the immortality of the soul.

We shall notice several points.

I. The definition of the word soul, or *psuche*. He says it "means the animal life, which is one of the three elements of man's being: which are body, soul and spirit." He quotes Matt. 10: 28,—"Fear not them which kill the body, but are not able to kill the soul," and remarks, "Then the soul does not die with the body. I say this on the authority of Christ, and do not fear contradiction." But let us see *all* that Christ said. From the sixteenth to the forty-second verse we have one discourse to the newly appoined apostles. (Matt. 10: 1–5). In v. 28 he guards them against the fear of death by martyrdom, and so be said to them, "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell;" assuring them, in the conclusion of his address (v. 39),—"He that findeth his life [or soul] shall lose it: and he that loseth his life [or soul] for my sake shall *find it.*" So when we take all that Christ says on the subject, and in the connection, it will be seen that he had no reference to the Platonic idea, that when a man is *dead* and disorganized, that one of the original elements or parts of the man is more alive than when he existed in the comparatively full perfection of his being. Christ was comforting them against the idea of the loss of the present life. And how did he seek to console them? Was it with the thought that they should not die? Not at all. They should be *killed*. What, then, was the ground of consolation? It was that the disciple who should lose his life by man for Christ's sake should FIND IT again. When? Let the Savior answer. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life [soul] shall lose it: and whosoever shall lose his life [soul] for my sake, shall find it. For what is a man profited if he shall gain the whole world and lose his own soul [life]? or what shall he give in exchange for his soul [life]? For the Son of man shall come in the glory of his Father with the holy angels: and THEN shall he reward every man according to his works." (Matt. 16: 24–27).

So, then, Jesus teaches that his people were not to fear them that killed the body, or took away the present life, and could do no more than this: for if they lost their life for Christ and the truth's sake, they should *find it again* at the coming of the Son of man; at the resurrection of the just. (v. 27). *Men could not prevent this.*

It should be understood, that Christ makes no reference to an intermediate state *in anything that he promised the apostles.* In Matt. 19: 27–29, Mark 10: 28–30, and Luke 18: 28–30, in answer to the question of the apostles who had forsaken all and followed him, What shall we have? he answered, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. And Jesus says: "They which are accounted worthy to obtain that world, and the resurrection [out] from the dead," etc, "can die no more—they are equal to the angels." (Luke 20: 35, 36).

In the language of the tract, "We say these things on the authority of Christ." And though we may be contradicted, and called a *materialist*, yet we have the truth in this case beyond all contradiction.

Let us recapitulate. First, it is stated by our Savior, that if his disciples should be killed for his and the truth's sake, that it would only affect the body, or the present life.

Men could go no further. They could not kill the soul, or *psuche*. Laying Plato and his philosophy aside, let the Savior now explain what he means by this. "He that loseth his life [*psuche*] for my sake shall find it." (Matt. 16: 39). So, then, in case of death by martyrdom, man would have no power over them, only so far as *this mortal life* is concerned. Fear them not, therefore. Why not? He that loseth his life, in this way, shall find it in the resurrection at the coming of Christ. And to this Paul's letter to the Colossians (ch. 3: 1–3) agrees, when he declares, "When Christ who is our LIFE shall appear, then shall we appear with him in glory." This was the apostolic hope. The idea of the soul being *alive* when it is *dead* is not even hinted at; while the teaching of the Messiah is irreconcilable with it.

II. How can a man lose his soul for Christ and the truth? They argue the soul is immortal and cannot die—cannot be killed: man *can not* kill it. How, then, can a soul be lost, according to the teaching of this tract, which agrees with the popular theology? Plainly, in one way, and only one: *by sin.* But Jesus says, "he that *loseth* his life (*psuche*—soul) for my sake shall find it." (Matt. 10: 39.) In this case a man has only to sin and destroy himself for Christ's sake, in order to be saved! Will they accept this conclusion? They can not use the word *psuche* here in the sense of the natural life; because their argument rests on the sense of the *psuche* being more alive when the body is killed than before. So, then, if in this case the man does not lose his *psuche*, or soul, by being killed, it is because there is an immortal part that can not be killed. But Jesus explains his own word, and says (Luke 9: 25), "Whosoever will save his *psuche* [life] shall lose it; but whosoever will lose his *psuche* [life] for my sake, the same shall find it. For what is a man advantaged if he gain the whole world and lose HIMSELF, or be a castaway?"

"*Himself*" must include his body, soul and spirit. And "in whatever sense the Messiah used the word DIE, that is the true sense."

III. This view is further confirmed by the fate of those who fear man, and seek to save their own lives by a cowardly course. The punishment of such is the destruction of "soul and body in hell," or *gehenna*. This is what the Savior means, when he says, He that seeks to save his life shall *lose it.* It is the loss of life in gebenna; or, destruction in gehenna. Mark! the Messiah does not say that they shall have eternal life in gehenna, or in misery; but they shall be *destroyed* both soul and body in hell.—*Voice of the West.*

For the World's Crisis.

WHAT JOSEPHUS SAYS.

Josephus informs us, in Ant. b. 18, ch. 4, Sec. 2, that Vitellius "ordered Pilate to go to Rome, to answer before the emperor to the accusations of the Jews. So Pilate when he had tarried ten years in Judea, *made haste* to Rome, and this in obedience to the orders of Vitellius, which he durst not contradict; but before he could get to Rome, Tiberius was dead. But Vitellius came into Judea, and went up to Jerusalam; it was at the time of that festival which is called the Passover."

Now, there are two things in the above statements of Josephus, which we wish the reader to particularly observe; the first is, that before Pilate could get to Rome, in obedience to the orders of Vitellius, *Tiberius was dead;* the second is, that *after* Vitellius ordered Pilate to go to Rome, "he came into Judea, and went up to Jerusalem," at the time of the Passover, at which time Josephus informed us (Sec. 3), he (Vitellius) "also deprived Joseph, who was also called Caiaphas, of the high priesthood," and appointed Jonathan to succeed him. Now we have thus proved, according to Josephus, that Caiaphas was not deprived of his high priesthood, until after Pilate was ordered to Rome; and since Pilate could not get to Rome before Tiberius was dead, and since, according to chronologers, Tiberius died on the 16th of March, which was just before the Passover; and further, since Caiaphas was deprived of the high priesthood at the first passover after Pilate was ordered to Rome, we have, therefore, proved that Caiaphas, instead of being deprived of his high priesthood before the 20th year of Tiberius, as some have supposed, he was not deprived of it until the passover after his (Tiberius') death.

In regard to the high priest which succeeded Caiaphas, the Bible and Josephus do not agree; for while Josephus says that Jonathan succeeded Caiaphas, Acts 4: 6 proves that no later than the pentecost, which was about fifty days after the crucifixion, *Annas* was the high priest." Therefore, as the Bible must be admitted to be correct, in this matter, Josephus must be mistaken in regard to Jonathan being the successor to Caiaphas. But one thing is clearly proved in this connection; and that is, that Caiaphas was deprived of the high priesthood at that same passover, and therefore immediately after, our Lord was crucified. And having proved that Caiaphas, according to Josephus, was deprived of his high priesthood at the passover, immediately following the death of Tiberius, we have therefore been able to fix the cross in the same year in which Tiberius died, and therefore in A. D. 37.

Now it is evident that it took Pilate some little time to settle up his affairs and get ready to go to Rome, after he had his orders from Vitellius so to do, and therefore he did not get off until after the passover; that is, until after he had given sentence against Jesus. He might have then started for Rome, and have got several days journey before he heard of the death of Tiberius. This, we are satisfied, is the only way that the statements of Josephus can be at all harmonized with the Bible, in reference to these matters; for Caiaphas was not deprived of the high priesthood, until the passover following the death of Tiberius, and Acts 4: 6, and 5: 17, 24, 27, proves unmistakably that Caiaphas was deprived of the high priesthood, immediately after the crucifixion of our Lord. We would here simply say that there is nothing in Ant. b. 18, ch. 4, Sec. 6, to which reference has been made that at all touches the question under consideration. That section is speaking wholly of another matter, that has no relation whatever to the high priesthood. Josephus proves, in the clearest manner, that Caiaphas was deprived, as we have already shown, of his high priesthood at the passover, immediately following the death of Tiberius; and no amount of special pleading can do away with the clear testimony of Acts 4: 6, and 5: 17, 27, in regard to the change of the high priesthood immediately after the crucifixion. Therefore the death of Christ could not have taken place neither earlier nor later than A. D. 37, as that is the year agreed upon by all chronologists for the death of Tiberius. In our work entitled "The Truth made Plain," etc., we have shown that 470 years of the 2300, ended at the cross, which, deducted from the 2300, leaves 1830 to be fulfilled this side of the cross, to which, if we add the 37 years of our A. D; which extended to the cross at the death of Tiberius, we have 1867, as the end of the 2300 days. And tihs we are satisfied is the latest point to which the 2300 days can be made to extend, as no chronologist, that we know of, places the death of Tiberius this side of the spring of A. D. 37.

That the 2300 and the 1335 days or years end at the same time, we think, there is nothing more susceptible of proof in the Bible. The 2300 days are shown to end with the termination of treading under foot, by the "little horn," or Roman power, of the "*sanctuary* and the *host*," thus showing that the *sanctuary* and the *host* are both "trodden under foot" by the "little horn," or Roman power, the *same length of time.* Now as the "little horn" must cease to tread under foot the *sanctuary* and the *host*, at the coming of Christ and the resurrection, therefore the 2300 days must end at that time, and, by consequence, with the 1335 day. And this position is further proved by the last verse of Dan. 11, and the first verse of ch. 12, where it is clearly shown that this Roman horn or power comes to "his end" at the standing up of "Michael," and, by consequence,, he ceases then to tread under foot the sanctuary and the host. The 2300 days therefore must end at the standing up of Michael and the resurrection in common with the 1335 days. Therefore as we cannot extend the 2300 days beyond 1867, we should then look for the coming of our long absent and much desired Redeemer,—our Lord and Savior Jesus Christ. DR. A. DECKER.

P. S. We would say to the readers of the Crisis, that we have a few more books on hand yet, which we will continue to send to all who may desire them on the terms first proposed. All orders must be addressed to DR. A. DECKER, Newark, New Jersey.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

GOING HOME.

I'm going home; the tidings come,
And sweetly fall upon my ear;
A little longer here I'll roam,
And then my Savior will appear.

I'm going home; this wilderness
Grows brighter, when my mind recalls
The glorious mansions ready made
Within fair Zion's jasper walls.

I'm going home, and cold pale death
Has lost its terrors, since I know
My long lost friends shall meet me there,
Where Life's fair tree shall ever grow.

I'm going home! I'm going home!
My heart leaps high while thus I sing;
O, happy day, it soon will come,
And I shall see our glorious King.

Hail, happy day! hail, holy rest!
Hail! angels, saints, and Savior too,
I'm going home! ye sighs and tears,
I bid you now a long adieu.

MARIA MATHEWS WEAVER.

Danville, C. E.

"PROGRESS OF TRUTH."

Under the above heading we find an interesting article, in the July number of the *Rainbow*, a Magazine of Christian Literature, published in London, Eng. The following is the first portion of the article:—[ED.]

Since the commencement of this magazine we have never for one moment doubted the absolute soundness of its fundamental principle—the pre-millennnial advent of our Lord and Saviour Jesus Christ Years ago, a careful examination of the only book in the world that speaks with authority on the sublime theme, convinced us that this doctrine is *true*, a rock which cannot be moved from its place in the divine programme, in relation to the future of our world, by any process of interprettaion or criticism that has the virtue of honesty. By honesty, of course, we do not mean in the intention of the interpreter or critic, but in the mental reception of Biblical truth as a REVELATION of things to come, and not as an *enigma* intended to tax the ingenuity of fancy and the resources of imagination. We give the full credit of honesty of purpose even to the mystic in his baseless dreams, and to the spiritualizer in his reinless wanderings; but to credit them with this is merely to believe charitably that they mean what they say, when their sayings have any tangible meaning at all. To believe, however, that their sayings illustrate the oracles of God, or make clearer the utterances of divine revelation, is a vastly different thing. We repeat, therefore, our settled conviction that the reception of Biblical words in their obvious meaning necessitates the conclusion that the Son of man will personally return to his own world and take possession of his rights as the Second Adam and Sovereign of humanity *before* "the earth shall be filled with the knowledge of the Lord as the waters cover the sea." *That* is our position, all opinions, theories, sermons, books, commentaries to the contrary notwithstanding.

There are many of the excellent of the earth, devoted disciples of Christ, men whom we love unfeignedly as brethren in the Lord, who totally differ from us in this conclusion; and the cross we have to bear daily—and it is no light one— is the fear that they may think our teaching a reflection upon either their loyalty to Scripture, or clearness of perception. If the possibillity of this could be avoided consistently with our deep convictions, it should be avoided; for we instinctively shrink from even appearing to assume the office of teacher in relation to men whose superiority to ourselves is not only readily admitted, but so cheerfully granted that we should gladly sit at their feet to learn much from their superior stores of education, knowledge, and wisdom. But we must bear this cross as patiently as we can. Our testimony, and the reasons for it, *must* be given. We have no choice in the matter. To be silent, seeing that the Lord in his providence has given us the opportunity of speaking, were to be disobedient and, consequently, miserable. If any think that we hereby gratify a desire for singularity, or wish to appear better informed on a subject of the very first importance than some others, who have had advantages such as never fell to our lot, they do us grievous wrong. We avow with deep sincerity that neither of these unworthy and unmanly motives actuates us, and that the possibility that any may think otherwise is our burden in this labor. Let it be remembered, however, that the element of personality should have no place in this all-important discussion, The question of the pre-millennial coming of the Head of the Church to invest his saints with glory, and rule his enemies with a rod of iron, until power shall have crushed the rebellion that would not yield to the amnesty of grace, is infinitely too great be be circumscribed within the miserable circle of personal opinion or denominational theology. It is strictly a question of divine revelation, and is to be discussed as such. Is it so written, or is it not? That is the question. We believe that it is, and because we believe we speak.

But, upon the other hand, the existence of this magazine has been the means of acquainting us with facts of which we had little conception. It has revealed to us that there is deep dissatisfaction with current teaching on the doctrine of the advent in the minds of many christians; and, what is most suggestive, this dissatisfaction is on the part of thoughtful, earnest, devout, Christ-loving men. It is not among the half-sceptical, the constitutional fault-finders, or the small creatures of the church, whose only chance of importance lies in stinging their pastors, but on that of high-principled, educated, holy men, who are the ornaments of the church and a blessing to its ministers. We submit that this fact is full of meaning, and that it therefore deserves careful consideration. The very class of men who wish to give a reason of the hope that is in them furnish many whose faith in the evangelization of the world by the church is greatly shaken, and who are consequently impatient of our pulpit and platform assurances of the great things ecclesiastical agency is about to perform for sin-smitten humanity. Is it right, is it wise, to ignore the feelings of these men, and to repress their longing for greater light on the awful problem, by a foolish sneer at millenarianism or the still more foolish quotation of a text that has nothing to do with the subject? Depend upon it these yearnings of the heart in men who are the temples of the Holy Ghost, are among the most significant spiritual phenomena of these remarkable times.

We have also discovered that there are several "secret disciples" of the doctrine we advocate scattered among the churches. The confidence that has been reposed in us in relation to this matter is one of the things that has cheered us in toil, and suggested the hope that Second Advent doctrine—the doctrine of prophets and apostles—will ere long gather around it a noble fellowship of saints whose sublime position, in the midst of a sleeping church and a godless world, it will be to stand "looking for that blessed hope, and the glorious appearing of our great God and Savior Jesus Christ."

Some of these secret disciples have been encouraged by the existence of this magazine to avow their faith. The *Rainbow* has spoken out the cherished sentiments of their hearts, and they have loved it accordingly, have become brave enough to say that they believe in it, and have been amongst its most zealous friends in procuring for it new subscribers.

We have likewise received intelligence from time to time that the perusal of the *Rainbow* has conquered prejudice, removed difficulties, and made converts to its fundamental doctrine, in a very considerable number of instances. Our readers need not be told that this kind of intelligence is most precious to us. We look upon it as a hallowed proof that we are called to a very important ministry by the press, and it fails not to suggest the hope that we shall be sustained in our labor by the willing help and hearty sympathy of some of those who look for the kingdom which God hath promised to them that love his Son. The doctrine of the pre-millennial advent is making progress in many directions. We believe the Spirit of the Lord is graciously at work; and we are very thankful to the Holy Head of the Church, and to those of his people who have helped us by their gifts, subscriptions, sympathy, and prayers, that we have been permitted to establish this monthly magazine, whose special work it is to speak of the revealed future of church and world.

For the World's Crisis.

COMING OF CHRIST.

BRO. GRANT:—To such of us as are looking for the speedy coming of the Lord, how chilling it is to have people continually telling us "no man knoweth the day nor the hour," as though that was the only passage in the whole Bible on the subject, and that, too, from the very class from which we have a right to expect help and encouragement; for the most opposition that we have comes from those who profess to love Jesus. How is it? do they love Jesus, and not love the thought of seeing him?

But is it true that Jesus Christ, angels or man, do not, and cannot know *anything* about the *time* when Jesus will come? what saith the Scriptures? Jesus says, "but of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24: 36. "There," say they, "that's plain, certainly, and yet you Adventists say he is coming within a few years." Read the next verse. "But as was in the days of Noah, so shall also the coming of the Son of man be." How was it in the days of Noah? Did any know the *time?* yes, all that were *saved* knew it in time to get into the ark. But who was the great company that was overtaken by the flood and destroyed? Those who did not know the *time*. They might have known; but they would not understand that God was going to destroy the world with a flood, any more than the great majority of people will understand now that he is about to destroy it by fire. It will be as it was in the days of Noah. We read that at that time the earth was filled with violence; how is it now?

"Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." Amos 3: 7. When speaking of the coming of the Lord and the resurrection of the dead, the apostle tells us to comfort one another with these words; that is, the coming of the Lord, etc.; but these words are no comfort to such as have no hope to be realized at his coming. Again he says, "But exhorting one another, and so much the more as you see the day approaching." Heb. 10: 25. But if we can tell nothing about it by signs or revelation, how can we see it approaching? The apostle knew that there would be those who would seek for truth as for hid treasures, and thereby know something of the time, as they did in the days of Noah.

We are often told that we have no business to pry into the secrets of the Almighty, and yet the apostle says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Pet. 1: 19. Not by calling it all a mystery, nor by throwing it aside and saying "it was never designed to be understood;" but by searching the Scriptures. The Master told his disciples "that when the Spirit of truth is come, he will guide you into *all truth*, and he will show you things to come." John 16: 13. That "Spirit of truth" is now in the hearts of the *willing ones*, showing them things to come, by giving them an understanding of his word; thus any who are willing may know something of the "things to come;" but the unwilling, those who know all about it, or do not choose to take heed to the "sure word of prophecy," can remain in ignorance about the time of Christ's coming. But if it is to be as it was in the days of Noah, I do not see why all that are not ready and expecting it will be swept away.

"But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5: 4. It certainly would if we could not see it coming. But, thanks be to God, we can see that day but a little in the distance. God has given us signs there is no mistaking. But there is a large class who profess to love Jesus, who cannot see any sign of his coming, whose very acts are proofs that the day of the Lord is near; for they say, "Where is the promise of his coming?" Such we are told should come in the last days.

O how little faith there is among the professed followers of Christ; how few are looking for his appearing. Let us who have heard the welcome cry, "Behold, the Bridegroom cometh," be faithful in all things, that our light may shine, that others may be led to Christ. Believing as we do that time is short, that very soon Jesus will come to gather his elect, how it becomes us to have our every day life correspond with our profession. Are we keeping ourselves unspotted from the world? Are we and all that we have dedicated to the Lord fully? These are serious questions, but what we all need to ask ourselves in these times of peril.

The judgment is just before us. Very soon our loved ones will come from the land of the enemy. What a blessed hope is this! Let us be faithful a little longer, until Jesus shall come and give us a crown of life. Even so, come, Lord Jesus. H. J. BALDWIN.

New Preston, Conn.

For the World's Crisis.

CHRONOLOGY.—No. 2.

THE TWENTY-EIGHTH OF HEROD'S REIGN OF THIRTY-FOUR YEARS.

"About this time it was that Cæsarea Sebaste, which he had built, was finished. The entire building being accomplished in the tenth year, the solemnity of it fell in the twenty-eighth year of Herod's reign, and into the *hundred and ninety-second olympiad*: there was accordingly a great festival," etc.—*Ant.* b. xvi. c. 5.

THE BATTLE OF ACTIUM.

"Hereupon, Herod held himself ready to go against the king of Arabia, because of his ingratitude to him, and because, after all, he would do nothing that was just to him; although Herod made the Roman war an occasion of delaying his own, for the battle of Actium was now expected, which fell into the *hundred and eighty-seventh olympiad*, when Cæsar and Antony were to fight for the supreme power of the world."—*Ant.* b. xv. c. 5.

THE ACTIUM BATTLE IN HEROD'S SEVENTH YEAR.

"At this time it was that the fight happened at Actium, between Octavius Cæsar and Antony, in the seventh year of the reign of Herod; and then it was also there was an earthquake in Judea," etc.—*Ant.* b. xv. c. 5.

Mr. Whiston, the translator of Josephus, who was also a chronologist, remarks on the above: "The reader is here to take notice, that this *seventh* year of the reign of Herod, and all the other years of the reign, in Josephus, are dated from the death of Antigonus, never from his first obtaining the kingdom at Rome."

HEROD'S SEVENTH YEAR. *Note by Whiston.*

"But as he was avenging himself on his enemies, there fell upon him another providential calamity; for in the seventh year of his reign, when the war about Actium was at the height, at the beginning of the spring, the earth was shaken, and destroyed an immense number of cattle, with thirty thousand men; but the army received no harm because it lay in the open air."—*Wars*, b. 1, c. 19.

Whiston remarks on the above extract:— "This seventh year of the reign of Herod [from the conquest or death of Antigonus] with the great earthquake in the beginning of the same spring, which are here fully implied to be not much before the fight at Actium, between Octavius and Antony, and which is known from the Roman historians to have been in the beginning of September, in the 31st year before the Christian era, determines the chronology of Josephus as to the reign of Herod, viz., that he begun in the year 37, beyond rational contradiction," etc.

HEROD'S DEATH. "So Herod having survived the slaughter of his son five days, died, having reigned thirty-four years since he had caused Antigonus to be slain, and obtained his kingdom; but thirty-seven years since he had been made king by the Romans." *Wars*, b. 1, c. 33; also *Ant.* b. xvii., c. 8.

Elder Sheldon's argument on the date of Messiah's birth (Crisis, April 11th, 1865), will help the reader in arranging the above testimony in chronological order, and the articles of Elder Grant on the year of Augustus Cæsar's death (Crisis, May 9th and 16th), will make the table I present easily understood. I trust that the brethren will patiently examine what has cost some labor to present to them. May we have the blessing promised to the friends of Jesus, who, in fellowship with the angels, desire to look into the revelations of prophecy. JOHN LYLE.

CHRONOLOGY BY OLYMPIADS OF JOSEPHUS.

	OLYMPIADS.		*Each contains four years.*
B. C. 64.	179	*111	Pompey took Jerusalem.
	180	1111	
	181	1111	
	182	1111	
	183	1111	
	184	111*	Herod's 37 years' reign begins.
	185	11*1	Herod's 34 years' reign "27 years after Pompey."
	186	1111	
B. C. 31.—Astronomy—	187	1*11	Actium battle in Herod's 7th year.
	188	1111	
	189	1111	
	190	1111	
	191	1111	
	192	11*1	Herod's 28th from Antigonus' death.
	193	111*	"Messiah the Prince" born.
B. C. 4.	194	*111	Herod dies.
A. D. 1 begins.	195	*111	
	196	1111	
	197	11*1	Tiberius associated A. D. 11.—Dr. A. Clarke.
A. D. 13.	198	*111	Augustus dies the 43d from Actium.
	199	1111	
	200	1111	
	201	1*11	Jesus baptized A. D. 26. The 15th of Tiberius.
A. D. 30.	202	1*11	Crucifixion. The fourth Passover from A. D. 26.

J. L.

* The *stars* denote the year of the particular olympiad in which the event occurred. For instance, the *first* star is at the top of the second column, which signifies that Pompey took Jerusalem in the *first* year of the 179th olympiad. Each year of the olympiads is represented by the figure 1.

For the World's Crisis.

"MOSES IN THE MOUNT."
Matt. 17: 3.

The transfiguration is admitted to be a miniature representation of the kingdom of God, as it shall come; consequently must have representatives from the translated, from the dead, and from the living; the last of which are to represent those who "shall never die," but are "alive and remain unto the coming of the Lord."—John 11: 26; 1 Thess. 4: 15. These were Elias, Moses, and the apostles Peter, James and John. The point *assumed*, and to which exception is taken, is that what is called Moses *means*, and must be, *his* SOUL; because it is recorded in Deut. 32: 49, and 34: 5, and Josh. 1: 2, that *Moses* died in Mount Nebo, "in the land of Moab," hundreds of years before. Now it is very doubtful if there can be produced in all the Bible a single instance, not excepting the case of Samuel and the witch of Endor, where the spirit, or soul, of any person is ever designated by the proper name of that individual. When the prophet prayed for the widow's child to be restored to life, he said, "Let *this child's* soul [life] come into it again." The *child* was that which *was dead*. When Lazarus was commanded to "come forth," that which *was dead* obeyed the command; and Christ said plainly, "LAZARUS *is dead*"; and so it is written that MOSES *died*; and if it was not as it says, in Matt. 17: 9, "a vision," then was Moses resurrected, if he was actually there; for it took "soul, body, and spirit" combined to constitute a Moses that could die; and any thing less than what constituted Moses that died, neither would or could constitute Moses alive, on the mount of transfiguration, and there is not the remotest intimation that his soul, or spirit, appeared, but MOSES.

To say that Moses could not have been resurrected, because Christ was to be "the first fruits of them that slept," is foolishness in the extreme, and betrays either the simplicity or duplicity of the affirmant. Resurrection is defined by Webster to be "a *rising again*"; and Paul, in Heb. 11, speaking of the faithful from Abel to Christ, says in v. 35, "Women received *their dead raised to life again*"; and we know that after Christ came, the widow's only son (Luke 7: 12–15), Jairus' only daughter (Luke 8: 49–55), and Lazarus (John 11: 43), were raised from the dead—were resurrected before His resurrection, as Moses might have been, but not, as is *insinuated*, to immortality and eternal life; and *no body* claims that he was, for the Bible expressly teaches, and *all* admit, that Christ must be the "*first fruits*" of immortality and eternal life from them that were dead. But it says, in Luke 9: 31, that he "appeared *in glory*"; and so Christ appeared in glory, for he was "*transfigured*" before them; nevertheless he was in the *mortal* state, and afterwards died at Jerusalem, and at that very time was conversing with those *two* MEN of the accomplishment of his decease. But a soul, or life, or a spirit, is not a *man*, but something possessed by or belonging to the man; besides this, *man* was made "of the dust of the ground."—Gen. 2: 7. Man "was made a living soul," or person. 1 Cor. 15: 45; and here in the mount there talked with him *two men*, and the glory was put on for the occasion, and that was to show to the apostles, Peter, James and John, the kingdom; for he had said to them all, only eight days before, "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom"; and they did see it in "the vision." Luke 9: 23, 27; Matt. 17: 9. But Peter and they that were with him—James and John—were heavy with sleep; and when they were awake they saw his *glory*, and the *two* MEN that stood with him. That was a resurrection scene; and when that "glory" came, oh! how it made those old "bare, gray rocks, and bleak mountains smile." Ah! it was good to be there,—so thought Peter, and thus will it be when that same glory shall fill the whole earth as the waters of the sea cover the vast deep; and so we shall think when the kingdom is come.

But we must return to the resurrection of Moses; for he said truly, "A prophet shall the Lord your God raise up unto you of your brethren LIKE *unto me*;" and in this likeness there may be found a necessity of Moses' resurrection. As the Israelites were in subjection to the Egyptians when Moses was born and concealed among the bulrushes, so were the Jews in bondage to their "father the devil," taken in his snare, and led captive at his will, when Christ was brought forth and cradled in a manger. As Pharaoh sought to kill the one, so Herod sought the life of the other. As Moses was tempted to be a prince in Egypt, so was Christ tempted to be a prince of this world. As the one had respect to the recompense of reward, so had the other to the will of his father. As the one smote the Egyptian, so has the other smitten sin. As fled the one into the land of Midian, so fled the other into Egypt. As Moses was called out of that land to be a leader and a deliverer to the Hebrews, so was Christ called out of Egypt to be a leader and deliverer of his people from the bondage of sin and corruption. As the one destroyed the Egyptians, so will the other "destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. 2: 14, 15. As the one led Israel through the sea and through the wilderness to Jordan, so the other leads his people through the sea of blood and persecution and the wilderness of sin to the banks of deliverance. As shone the face of Moses in Mount Sinai, so shone the face of Jesus in the mount of transfiguration. And as Moses viewed the promised land from Pisgah's top, so viewed Jesus the promised possession and the inheritance from Mt. Zion. As died Moses on Mt. Nebo, because of his trespass at Meribah-Kadesh, in the wilderness of Zin; so died the Son of God, because he "took on him the seed of Abraham" (Heb. 2: 16), "sinful flesh" (Rom. 8: 3), in the wilderness of the people, on "Calvary's mountain." And as Moses was buried in the valley of death, so was Christ buried; and now, as he must "rise again" before he could enter the land promised to him for a possession—before he could be glorified with that glory which he had with the Father, so must MOSES *rise again* before he could enter the promised land—before he could be glorified, in the mount of transfiguration, with that glory which he had with the Lord in Mt. Sinai; for the Lord had said, in Deut. 32: 52, "Thou shalt see the land" "with thine eyes (34: 4), but thou shalt not go over thither". As was the type, so must be the antetype. Has God left the type incomplete,—made "the pattern" imperfect and defective? Nay, verily; for a prophet "*like unto me*" "shall the Lord your God raise up unto you." Like Moses, Jesus was "reproached"; like him, he bore it in meekness; like him, he reviled not; like him, he was an instructor to the people; like him, he died; like him, he was buried; like him, he was *raised again*; like him, he *appears in glory*; and like him, he is a *faithful and true witness in all his house*. Heb. 3: 2, 5. *But if Moses was* NOT *resurrected and made to appear in glory at the transfiguration,* THEN *was the type* NOT *complete; then was the pattern imperfect and defective;* NOT *made in* "ALL *things" like that shown in the mount; and the glory that shone in Moses' face did not reach to the end of the law, to the resurrection; and the "schoolmaster" failed to solve one of his most interesting and instructive problems.*

But there were *two* men in the mount; and there were *two* sent "to spy out the land"; and there were *two* hid; and there were *two* "let down by a cord"; and the *same* two had to go to the mountain and hide themselves "three days," and she that hid them was not to reveal their business any more than were Peter, James and John to tell the vision *until after* THE SON OF MAN WAS RISEN FROM THE DEAD. So the law required at the least *two* witnesses; and as we find *two* men in the mount, so we find two at the resurrection (Luke 24: 4); and there were *two* at the ascension, and *probably two* at the crucifixion. Now as Moses and Elias talked with Jesus about "his decease which he should accomplish at Jerusalem," and thus showed themselves *interested* in it, there is room for a just inference that *they* WITNESSED *that fulfillment*.

Olena, O. G. W. STETSON.

"PLEASE READ THIS."

We have received a little tract of four pages, entitled, "Does the soul live in death?" with the request, written in pencil, on the margin, "Please read this." With this request we have complied most cheerfully. In reading we learned that the tract was published at 46½ Kneeland street, Boston, for the "Messianian Tract Committee." We do not know who this committee are, but we are well acquainted with the *Messianian* brethren. They left the Adventists a few years since under the lead of Eld. J. Litch, then in Pennsylvania, and formed a new conference. They took the name of Church of Messiah in the place of Adventist, and so are called *Messianians*. One of their reasons for leaving the Advent body was, that they did not like to be mixed up with those who held to the sleep of the dead and destruction of the wicked. And the tract before us, from the pen, as we suppose, of Eld. J. Litch, is published to sustain their view of the consciousness of the soul between death and the resurrection, without "final reward or punishment in that state." It is an adroitly written argument, and well calculated to mislead those who are disposed to receive the popular and unscriptural idea of the immortality of the soul.

We shall notice several points.

I. The definition of the word soul, or *psuche*. He says it "means the animal life, which is one of the three elements of man's being: which are body, soul and spirit." He quotes Matt. 10: 28,—"Fear not them which kill the body, but are not able to kill the soul," and remarks, "Then the soul does not die with the body. I say this on the authority of Christ, and do not fear contradiction." But let us see *all* that Christ said. From the sixteenth to the forty-second verse we have one discourse to the newly appoined apostles. (Matt. 10: 1–5). In v. 28 he guards them against the fear of death by martyrdom, and so he said to them, "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell;" assuring them, in the conclusion of his address (v. 39),— "He that findeth his life [or soul] shall lose it: and he that loseth his life [or soul] for my sake shall *find it*." So when we take all that Christ says on the subject, and in the connection, it will be seen that he had no reference to the Platonic idea, that when a man is *dead* and disorganized, that one of the original elements or parts of the man is more alive than when he existed in the comparatively full perfection of his being. Christ was comforting them against the idea of the loss of the present life. And how did he seek to console them? Was it with the thought that they should not die? Not at all. They should be *killed*. What, then, was the ground of consolation? It was that the disciple who should lose his life by man for Christ's sake should FIND IT again. When? Let the Savior answer. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life [soul] shall lose it: and whosoever shall lose his life [soul] for my sake, shall find it. For what is a man profited if he shall gain the whole world and lose his own soul [life]? or what shall he give in exchange for his soul [life]? For the Son of man shall come in the glory of his Father with the holy angels: and THEN shall he reward every man according to his works." (Matt. 16: 24–27).

So, then, Jesus teaches that his people were not to fear them that killed the body, or took away the present life, and could do no more than this: for if they lost their life for Christ and the truth's sake, they should *find it again* at the coming of the Son of man; at the resurrection of the just. (v. 27). *Men could not prevent this.*

It should be understood, that Christ makes no reference to an intermediate state *in anything that he promised the apostles*. In Matt. 19: 27–29, Mark 10: 28–30, and Luke 18: 28–30, in answer to the question of the apostles who had forsaken all and followed him, What shall we have? he answered, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. And Jesus says: "They which are accounted worthy to obtain that world, and the resurrection [out] from the dead," etc, "can die no more—they are equal to the angels." (Luke 20: 35, 36).

In the language of the tract, "We say these things on the authority of Christ." And though we may be contradicted, and called a *materialist*, yet we have the truth in this case beyond all contradiction.

Let us recapitulate. First, it is stated by our Savior, that if his disciples should be killed for his and the truth's sake, that it would only affect the body, or the present life.

Men could go no further. They could not kill the soul, or *psuche*. Laying Plato and his philosophy aside, let the Savior now explain what he means by this. "He that loseth his life [*psuche*] for my sake shall find it." (Matt. 16: 39). So, then, in case of death by martyrdom, man would have no power over them, only so far as *this mortal life* is concerned. Fear them not, therefore. Why not? He that loseth his life, in this way, shall find it in the resurrection at the coming of Christ. And to this Paul's letter to the Colossians (ch. 3: 1–3) agrees, when he declares, "When Christ who is our LIFE shall appear, then shall we appear with him in glory." This was the apostolic hope. The idea of the soul being *alive* when it is *dead* is not even hinted at; while the teaching of the Messiah is irreconcilable with it.

II. How can a man lose his soul for Christ and the truth? They argue the soul is immortal and cannot die—cannot be killed: man *can not* kill it. How, then, can a soul be lost, according to the teaching of this tract, which agrees with the popular theology? Plainly, in one way, and only one: *by sin*. But Jesus says, "he that *loseth* his life (*psuche*—soul) for my sake shall find it." (Matt. 10: 39.) In this case a man has only to sin and destroy himself for Christ's sake, in order to be saved! Will they accept this conclusion? They can not use the word *psuche* here in the sense of the natural life; because their argument rests on the sense of the *psuche* being more alive when the body is killed than before. So, then, if in this case the man does not lose his *psuche*, or soul, by being killed, it is because there is an immortal part that can not be killed. But Jesus explains his own word, and says (Luke 9: 25), "Whosoever will save his *psuche* [life] shall lose it; but whosoever will lose his *psuche* [life] for my sake, the same shall find it. For what is a man advantaged if he gain the whole world and lose HIMSELF, or be a castaway?"

"*Himself*" must include his body, soul and spirit. And "in whatever sense the Messiah used the word DIE, that is the true sense."

III. This view is further confirmed by the fate of those who fear man, and seek to save their own lives by a cowardly course. The punishment of such is the destruction of "soul and body in hell," or *gehenna*. This is what the Savior means, when he says, He that seeks to save his life shall *lose it*. It is the loss of life in gehenna; or, destruction in gehenna. Mark! the Messiah does not say that they shall have eternal life in gehenna, or in misery; but they shall be *destroyed* both soul and body in hell.—*Voice of the West.*

For the World's Crisis.

WHAT JOSEPHUS SAYS.

Josephus informs us, in Ant. b. 18, ch. 4, Sec. 2, that Vitellius "ordered Pilate to go to Rome, to answer before the emperor to the accusations of the Jews. So Pilate when he had tarried ten years in Judea, *made haste* to Rome, and this in obedience to the orders of Vitellius, which he durst not contradict; but before he could get to Rome, Tiberius was dead. But Vitellius came into Judea, and went up to Jerusalam; it was at the time of that festival which is called the Passover."

Now, there are two things in the above statements of Josephus, which we wish the reader to particularly observe; the first is, that before Pilate could get to Rome, in obedience to the orders of Vitellius, *Tiberius was dead*; the second is, that *after* Vitellius ordered Pilate to go to Rome, "he came into Judea, and went up to Jerusalem," at the time of the Passover, at which time Josephus informed us (Sec. 3), he (Vitellius) "also deprived Joseph, who was also called Caiaphas, of the high priesthood," and appointed Jonathan to succeed him. Now we have thus proved, according to Josephus, that Caiaphas was not deprived of his high priesthood, until after Pilate was ordered to Rome; and since Pilate could not get to Rome before Tiberius was dead, and since, according to chronologers, Tiberius died on the 16th of March, which was just before the Passover; and further, since Caiaphas was deprived of the high priesthood at the first passover after Pilate was ordered to Rome, we have, therefore, proved that Caiaphas, instead of being deprived of his high priesthood before the 20th year of Tiberius, as some have supposed, he was not deprived of it until the passover after his (Tiberius') death.

In regard to the high priest which succeeded Caiaphas, the Bible and Josephus do not agree; for while Josephus says that Jonathan succeeded Caiaphas, Acts 4: 6 proves that no later than the pentecost, which was about fifty days after the crucifixion, *Annas* was the high priest." Therefore, as the Bible must be admitted to be correct, in this matter, Josephus must be mistaken in regard to Jonathan being the successor to Caiaphas. But one thing is clearly proved in this connection; and that is, that Caiaphas was deprived of the high priesthood at that same passover, and therefore immediately after, our Lord was crucified. And having proved that Caiaphas, according to Josephus, was deprived of his high priesthood at the passover, immediately following the death of Tiberius, we have therefore been able to fix the cross in the same year in which Tiberius died, and therefore in A. D. 37.

Now it is evident that it took Pilate some little time to settle up his affairs and get ready to go to Rome, after he had his orders from Vitellius so to do, and therefore he did not get off until after the passover; that is, until after he had given sentence against Jesus. He might have then started for Rome, and have got several days journey before he heard of the death of Tiberius. This, we are satisfied, is the only way that the statements of Josephus can be at all harmonized with the Bible, in reference to these matters; for Caiaphas was not deprived of the high priesthood, until the passover following the death of Tiberius, and Acts 4: 6, and 5: 17, 24, 27, proves unmistakably that Caiaphas was deprived of the high priesthood, immediately after the crucifixion of our Lord. We would here simply say that there is nothing in Ant. b. 18, ch. 4, Sec. 6, to which reference has been made that at all touches the question under consideration. That section is speaking wholly of another matter, that has no relation whatever to the high priesthood. Josephus proves, in the clearest manner, that Caiaphas was deprived, as we have already shown, of his high priesthood at the passover, immediately following the death of Tiberius; and no amount of special pleading can do away with the clear testimony of Acts 4: 6, and 5: 17, 27, in regard to the change of the high priesthood immediately after the crucifixion. Therefore the death of Christ could not have taken place neither earlier nor later than A. D. 37, as that is the year agreed upon by all chronologists for the death of Tiberius. In our work entitled "The Truth made Plain," etc., we have shown that 470 years of the 2300, ended at the cross, which, deducted from the 2300, leaves 1830 to be fulfilled this side of the cross, to which, if we add the 37 years of our A. D; which extended to the cross at the death of Tiberius, we have 1867, as the end of the 2300 days. And tihs we are satisfied is the latest point to which the 2300 days can be made to extend, as no chronologist, that we know of, places the death of Tiberius this side of the spring of A. D. 37.

That the 2300 and the 1335 days or years end at the same time, we think, there is nothing more susceptible of proof in the Bible. The 2300 days are shown to end with the termination of treading under foot, by the "little horn," or Roman power, of the "*sanctuary* and the *host*," thus showing that the *sanctuary* and the *host* are both "trodden under foot" by the "little horn," or Roman power, the *same length of time*. Now as the "little horn" must cease to tread under foot the *sanctuary* and the *host*, at the coming of Christ and the resurrection, therefore the 2300 days must end at that time, and, by consequence, with the 1335 day. And this position is further proved by the last verse of Dan. 11, and the first verse of ch. 12, where it is clearly shown that this Roman horn or power comes to "his end" at the standing up of "Michael," and, by consequence,, he ceases then to tread under foot the sanctuary and the host. The 2300 days therefore must end at the standing up of Michael and the resurrection in common with the 1335 days. Therefore as we cannot extend the 2300 days beyond 1867, we should then look for the coming of our long absent and much desired Redeemer,—our Lord and Savior Jesus Christ. DR. A. DECKER.

P. S. We would say to the readers of the Crisis, that we have a few more books on hand yet, which we will continue to send to all who may desire them on the terms first proposed. All orders must be addressed to DR. A. DECKER, Newark, New Jersey.

For the World's Crisis.

"WHO SHALL BE ABLE TO STAND?"

A solemn question this; for the night is passed, the morning seems to dawn. The old ship of Zion, having weathered the storm, is about to land, "For the great day of his wrath is come, and who shall be able to stand?" "He shall recount his worthies." "He knows who are his." "By grace are ye saved, through faith, and that not yourselves, it is the gift of God."

Says one, "I believe that Jesus is the Christ." "But wilt thou know, oh vain man, that faith without works is dead?" "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James 2: 14. "Though I have all faith, so that I could remove mountains, and have not charity [love] I am nothing." "For God is love," and "He that loveth not, knoweth not God." "This commandment have we from him, that he who loveth God love his brother also." "God is love; and he that dwelleth in love dwelleth in God, and God in him." "Herein is our love made perfect, that we may have boldness in the day of judgment, because *as he is so are we in this world.*" 1 John 4: 8, 16, 17, 21. If "perfect, even as your Father which is in heaven is perfect," we must not only love the brethren; but "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"—Matt. 5: 44-48.

"The great day of his wrath is come," and "he that feareth is not made perfect in love," for "there is no fear in love; but perfect love casteth out fear."—1 John 4: 18. If we love Christ, we love his appearing; and if we love his appearing, we wish to know the time; and if we wish to know the time, we inquire of the Lord; and if "according to his will, he heareth us"; and if he has given us a "sure word of prophecy" (2 Pet. 1: 19), it is according to his will; therefore "the wise," that is those who are the reverse of the wicked, "shall understand." But understand what? Understand that which Daniel having heard understood not; that is, the "times" given in answer to the question, "How long shall it be to the end of these wonders"? For unto him "it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you." 1 Pet. 1: 2.

WM. C. THURMAN.

For the World's Crisis.

HEALTH AT CAMPMEETING.

BRO. GRANT:—I want to say a word to the brethren and sisters on going to campmeeting, as many almost fear to go from the danger of sickness. But I think there need be no fears on that account if all would bear in mind one or two things.

1st. Remember that, as they often say at home, their food must be in accordance with the labors to be performed. Now when you are going to campmeeting, and all physical exercise is nearly suspended, let the food be correspondingly light, and yet not altogether a *change* in diet. A few thoughts on this point will show the necessity of being governed by principle, instead of *feeling* and *appetite.*

Living in the open air produces an *extra sharp appetite*, and as the bodily exercise is far less than usual, or merely nothing, you see the wastes of the body are far less also; and if the extra appetite is indulged, the stomach, as well as the whole system, is soon *overloaded*, and nature makes an effort to clear itself; in doing which a mass of morbid matter is thrown into the bowels, which produces the dysentery, cholera morbus, etc.; and if the system cannot in this way get rid of the surplus, it soon generates fever, rheumatism, and other inflammatory diseases. Then eat in *quantity* and *quality* according to the *real requirements of nature.*

2d. You clog the blood and body, and to the same extent the mind, and hence unfit yourself for the work and worship of God; hence it is that you will always see so many *drones* lying about on the straw, like so many fat swine. And even some of the preachers will be found in this class; and what is worse still, they act so swinish whenever they do arouse, it is only to grunt or grumble. God grant that we may be spared from a *large* class of this sort this coming campmeeting.

If there was less *feasting*, and more *fasting*, I should have less to do in my profession, and more time to enjoy the meetings. A word to the wise is sufficient.

From your brother in the Lord,

A. M. HIGGINS.

For the World's Crisis.

THE DARIEN MEETING.

Dear Brn. and Srs. of Western New York and vicinity:—Let us not forget the Darien meeting now pending; but remember that it is in one sense both an *annual* and *quarterly* meeting. This is the fourth meeting that we have had there annually, and the first quarterly of this conference year. Let us remember that the three past annual meetings held there have been gloriously good in results, as well as largely attended; and now let us all pray that this may be the best of all meetings there; that the saints may be made to rejoice and sinners made to tremble, fear, repent and turn to God.

Let us all begin *now* to pray that our hearts may be warmed up with the love of God shed abroad therein by the Holy Spirit; so that when we all come together there we may be all ready for labor, and not need to be burned out like some old filthy pipe, before we are fit for use. May the Lord stir us all up, and may we stir *ourselves*, and wake up to a sense of duty to God, duty to ourselves, and duty to our fellow-men. This meeting may, and should be, a sin-killing, self-converting and God-honoring occasion. It will be, if we all are awake, and do our duty. Let us be there on the first train, and at the commencement. Let all who can, remember, as formerly, the dinner basket and the straw tick, and then we can all camp near the meeting.

C. F. SWEET.

A REQUEST.—If any brother or sister can make it convenient to come to Andover, Vt., and preach the gospel of the kingdom, they will find a pilgrim's home at Rufus Jackson's.

☞ Liberality is never so beautiful or engaging, as when the hand is concealed that bestows the gift.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Aug. 15, 1865.

☞ **Appointments.**

As we purpose to get our paper off one day earlier than usual campmeeting week, those who wish to have appointments inserted, should send them so that they may be received as early as *Monday morning, August 21st.*

A Fast.

As the time of our great annual campmeeting at Wilbraham is at hand, we would propose to those who are interested in its welfare, that *Friday, August 18th*, be a day of fasting and special prayer to the Lord in behalf of this important meeting, that it may be the most profitable of any one ever held in that consecrated spot.

THE GREAT FEAST OF TABERNACLES.

We expect a great and good meeting at "Camp Wilbraham" this year. It is a rich privilege to be allowed to meet so many dear saints as annually assemble at this "feast of tabernacles." They are a foretaste of the coming kingdom. O what happy greetings are witnessed as the pilgrims meet upon that consecrated spot, after traveling perhaps ten or fifteen hundred miles to enjoy this feast. Thank the Lord for a religion that binds hearts together in *love*, without adopting a sectarian creed; a religion that makes all *one* in Christ Jesus.

We are glad to learn that our brethren are coming from Nova Scotia with a large tent. Come, from the north, the south, east and west; and let us make the camp upon the hill-top echo with the praises of our coming King.

BAPTISM.

We would remind those coming to campmeeting, who have not been baptized, that there is a very nice place near the camp ground to administer the ordinance of baptism, where many in past years have been buried with Christ in baptism, and received very rich blessings. We hope many more will come prepared to follow their worthy example, thus showing to an infidel world that they believe Jesus died and rose again; and that their *only* hope of a future life, if they die, is in "the resurrection of the *dead.*"

THE COMING MEETING.

Our campmeetings at Wilbraham are the largest held in the United States by those who are looking for the speedy coming of Christ; and the one about to be held, we may expect to be one of more than usual interest. All things indicate that we shall not meet in that hallowed spot many times more before the coming of our King. The coming one may be our last. We shall expect to see a large number of christian soldiers at camp Wilbraham next week. Let all come fully equipped, having on "the whole armor of God, that ye may be able to stand against the wiles of the devil." Be *sure* and "have your feet shod with the preparation of the gospel of *peace.*" Without these shoes, we shall be unable to march upon the rough ways of the enemy. See that every part of the armor is in good order before you leave home. Come determined to do your whole duty, and you will receive great strength.

Those who go to campmeeting should go as early in the week as they can, and remain to the close, if they expect to get a rich benefit. By no means go as a *spectator*, if you wish to get any good. We know of but one sure way to enjoy a campmeeting, and that is to take an active part in the prayer-meetings; and by all means do it as *soon* as you can after you go upon the ground. Those who have had experience need not be told the importance of this course. It is very seldom that a *spectator* enjoys a campmeeting. Make some tent your home for meetings instead of wandering around to all. Dr. Franklin said, "a rolling stone gathers no moss;" we may say, a campmeeting rambler is a religious spendthrift. If you do your duty at the meeting, you will find it a heavenly place. Resolve, in the strength of the Lord, to consecrate all to his service. Let there be no reserve whatever. Our work is short but *earnest.* Feeble resolves and heartless efforts accomplish nothing in these days. Now is the time for brave men, and daring deeds like those of Shadrach, Meshach and Abednego. Let none fear the fiery furnace or the lion's den.

CAMP FURNITURE.

Those who have not attended campmeetings may need a little advice. All should bring their overshoes, umbrellas, overcoats and shawls. You will find them very useful, no doubt, during the meeting. Always go prepared for rain. Bring your own bedding. A quilt for each individual will be sufficient. You can put one-half under you and cover yourself with the other half. Bring a pillow-case and fill it with straw, or leaves, after you get there. Some bring bed-ticks and fill them with straw; but you can fix a pretty good bed in the straw of the tents, without the bed-ticks,—much better than soldiers have.

Put a piece of soap, and a towel or two into your bag, a hair-brush and comb.

Each tent's company will need a wash-basin, wooden pail, looking-glass, some nails, hammer, small cord; and if you can bring a crowbar, an inch-and-a-half, or two-inch augur, you will find them convenient in pitching your tent, and for other purposes. Bring a few tacks and matches. Lamps and oil will be furnished on the ground.

There will be extra tent room for those who cannot provide tents; but we hope all who possibly can, will bring them. Wear plain clothing that you will not be afraid of soiling by sitting on the straw. If you wear jewelry—hope you do not—you will do well to leave it at home, as you will be liable to lose it on the camp-ground. Have stout boots or shoes that will be a match for sticks and stubs. Come to work for the Lord, and you will go home rejoicing.

"WRITTEN CREDENTIALS."

Those who come as delegates or preachers, to the annual meeting of the Advent Christian Association, at Wilbraham, Aug. 22d, should not forget to comply with the following regulations adopted by the Association. We give them as inserted in the call for the meeting. See notice in another column.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

Also remember ☞ That preachers offering their names as members of this Association must bring a certificate of good character from a christian church, and show that they themselves are co-operating with this Society.

The following might answer as a form for a delegate:

This is to certify that ——— was duly appointed by the church in ——— to act as a delegate at the annual meeting of the Advent Christian Association, to be held Aug. 22d, at the Wilbraham Campmeeting.

The following for a preacher:

This is to certify that ——— is a preacher of the gospel, sustaining a christian character.

The foregoing certificates should be signed by the elders, or any others authorized by the church.

FARE TO WILBRAHAM.

Those coming to the Wilbraham campmeeting from Castleton, Vt., Sandy Hill, N. Y., and vicinity, will please notice the instruction about reduced fare, advertized by Bro. Hale. See under the notice of the Wilbraham meeting, on the third page.

ENDING OF THE SIXTY-NINE WEEKS.

In Dan. 9: 25, we read:—"Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks."

Here are two noted events named and the length of time between them. This is an important prophecy which the church is to "know and understand." To our own mind, this subject is now very plain; but we find some who are yet in "doubting castle" concerning the events that mark the commencement and end of these sixty-nine weeks. We wish to assist such if we can.

We are fully satisfied that they begin with the decree of Cyrus, B. C. 488, and end at the birth of "Messiah the Prince," B. C. 5, the commonly received date of his first advent. But we will suppose they do not begin nor end at the points named; then where is their beginning and end? That these sixty-nine weeks are weeks of *years*, we suppose all admit; that is, that the sixty-nine weeks, or 483 days, represent 483 years. We see no room to doubt this conclusion.

1. In relation to their commencement, many think that they begin with the 2300 days of Dan. 8: 14, and that they end at the *crucifixion*, instead of the *birth* of Christ. If we follow the dates according to Ptolemy's Canon, they cannot begin with the decree of Cyrus, as recorded in the first chapter of Ezra, for that is put down at B. C. 536; and 483 years from that date would end B. C. 53. If the 2300 days had commenced at the same time, they would have ended A. D. 1765.

2. Several years since, many thought the 2300 days and sixty-nine weeks began 457 B. C. This was Bro. Miller's position. If they had commenced there, the sixty-nine weeks would have ended in A. D. 27, and the 2300 days in 1844. Time has proved this position incorrect. Besides, this date for the beginning does not make the Savior old enough to correspond with the Bible and history.

3. Others began the 2300 days and sixty-nine weeks in the 20th of Artaxerxes, which, according to Ptolemy's Canon, was 446 B. C. If they began there, the sixty-nine weeks would have ended A. D. 38, and the 2300 in 1855. As our A. D. did not begin till the Savior was over four years of age, as shown by all standard chronologers, then he would have been certainly over FORTY *years* of age in 38, where the sixty-nine weeks would have ended, had they commenced B. C 446, the date for the 20th of Artaxerxes, according to Ptolemy.

But it seems clear, from the Scriptures and history, that our Savior was a little over thirty-three and one half years of age at his crucifixion. He was baptized when he "*began*" to be about thirty years of age."—Luke 3: 23. The word "*began*," as used in this passage, shows he was not quite thirty at his baptism. Epiphanius, who wrote in the fourth century, says Christ "was twenty-nine years and ten months old when he came to baptism; thirty years old, but not fully."

Our Savior attended four passovers, the first of which was some months after his baptism; and the fourth was at the time of his crucifixion; consequently his ministry was less than four years; which proves that he was over thirty-three years of age, but under thirty-four, at the time of his crucifixion; hence the latest possible date for beginning the 2300 days and sixty-nine weeks, if we have them commence together, and make the sixty-nine weeks end at the crucifixion, was B. C. 454. Beginning at that date, the 483 years would have ended A. D. thirty, when our Lord was a little over thirty-three and one half years of age; and the 2300 days, beginning at the same time (B. C. 454,) would have ended in 1847.

4. Again, if we begin the sixty-nine weeks and 2300 days together, and end the latter period in 1866, then they must commence B. C. 435, and the sixty-nine weeks would end A. D. 49, which make the Savior over fifty-two years of age.

If we have the 2300 days end in 1867, then they began B. C. 434; and if the sixty-nine weeks commenced at the same time, they would have ended in A. D. 50, at which time our Lord would have been over fifty-three years of age, or TWENTY years older than the Bible and history make him.

5. From the foregoing facts, we come to the conclusion that there is *no possibility* of connecting the sixty-nine weeks and 2300 days, making them begin together, and ending the weeks even at the *crucifixion.* But as we think it may be most clearly shown that the 483 years end at the *birth* of the Messiah, instead of the crucifixion, the difficulty of connecting the sixty-nine weeks and the 2300 days, is increased by over thirty-three years, or the entire age of the Messiah.

We believe the seventy weeks and 2300 begin together, but not the sixty-nine and 2300. It appears plain to us that the sixty-nine, seventy and sixty-two weeks are three periods distinct from each other; and that some of our important mistakes, years ago, were made in consequence of attempting to have all these periods included in the seventy weeks. The evidence is now clear to our mind that the sixty-nine weeks began at "the going forth of the commandment to restore and to build Jerusalem," according to Dan. 9: 25, which was in the first year of Cyrus, B. C. 488, (see Ezra 1: 1-5) and end B. C. 5 at the birth of "the Messiah the Prince;" also that the sixty-two weeks of Dan. 9: 26, began at the completion of the wall at Jerusalem, in the thirty-second year of Artaxerxes, B. C. 406, and end at the crucifixion, A. D. 30, when Christ was thirty-three years, seven months and twenty-three days of age; and that the 2300 days and seventy weeks began with the pushing of the ram, in the twelfth year of Artaxerxes, B. C. 426; consequently the seventy weeks would end A. D. 65, where "the transgression of desolation" was let loose on Daniel's people, which had been restrained for seventy weeks, or four hundred ninety years from the time the ram pushed at them with the intention "to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day."—Esther 3: 13. When these seventy weeks expired, the "transgression of *desolation*" was no longer restrained, but let loose upon the Jews, and they were completely desolated, during the seven years' war that followed and Jerusalem has been "trodden down of the Gentiles" until this day. According to this arrangement, the 2300 days would end in A. D. 1875, when the sanctuary is "cleansed."

HE SPEAKS AS A DRAGON.

Napoleon III. appears to be carrying out the teachings of the demons, and is endeavoring to put all religions upon the same basis, making all alike important, and thus secure the protection of them all, while he is completing his marvelous career. He shows remarkable craftiness in all his movements, and rarely makes a failure.

When he returned to Paris, he at once went to work to remodel things in Algiers. The following will give an idea of what he is doing in that direction:—

"1. The religion of the Arabs is to be respected and put on one footing with the religion of Catholics and Protestants and Jews in France. 2. The secular law of France is to be extended over them, and its adminstration made accessible to the people. 3. The French inhabitants of the colony are to be encouraged, not at the expense of, but co-ordinately and in concert with the natives. 4th. The ports of Algiers are to be thrown open; its frontier custom houses in the desert are to be abolished. *Credits Mobilier*, on the model of those which have contributed to the prosperity of France, are to be established. 5th. Steps are to be taken toward the complete organization of a system of communal independence and local self-government; roads are to be opened; unnecessary expenditures on military posts fortifications are to be abandoned, and the funds thus wasted heretofore are to be applied to the real wants of the country."

The foregoing shows that Mohammedanism is to be put on one footing with the religion of Catholics and Protestants and Jews." This is in harmony with what the spirits have been teaching for several years. We know of no other man who has so much power to exert in favor of Spiritualism as Napoleon III. When men like him have power, we may expect it will be exercised in due time. He is not ignorant of his exalted position before the world, and he knows how to turn it to good advantage. His favor upon the Mohammedans will make him popular with them; while at the same time he will protect the Jews, Catholics, und Protestants, to obtain their support. Truly, he is a "WONDERFUL MAN."

For the World's Crisis.

TREMONT CAMPMEETING.

It was my privilege to be present a part of the time. Arriving Thursday evening, while the meeting preceding preaching was in progress, I found the brethren and sisters engaged in the good work of prayer and testimony. Eld. Timothy Cole in his earnest and faithful manner then preached to the people, and was followed by the brethren in exhortation, closing the labors of the day.

Friday morning at eight o'clock Bro. Munger called the people together for prayer and conference, and for two hours every moment was improved, and it was a meeting, of which Brother Paul himself would not have been ashamed. After dinner and until preaching, the good work of the morning continued, with the addition of a young people's prayer-meeting. After preaching until supper the work went on with increased interest; then after supper for an hour and a half, until preaching, it was a glorious victory, (both meetings uniting). The Spirit of the Lord ran and was glorified. Then testimonies increased and prevailed—not to have been privileged to speak would have been almost a calamity. It reminded me of the campmeetings of thirty years ago, and, upon the whole, was as good a day as I have spent at campmeeting for many years.

SAMUEL CURRY.

New York.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1230.78
G. L.	1.00
John McClellan	1.00
A young brother	5.00
N. Chase	1.00
A sister	.25

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.
Whole number sent free 800. Amount $2000.00.

Previous donations	$1104.71
Mrs. E. G. O.	2.00
F. T.	3.00
G. L.	1.00

Keep it Going!

The work goes well! $125.00 worth of tracts have been sent out for free distribution the past two weeks, in answer to calls from the Tract Givers, and orders are coming in for more from every quarter. Keep the work moving, brethren. Keep the truth flying. Scatter wide the good seed. It is but a short time to harvest, and then, how joyful to come in before the Lord of the harvest bringing your sheaves with you.

W. B. H.

A Thousand Tract Givers!

A sister in Hingham, writing for tracts to scatter, says:—

"I am trying, among the churches, by personal effort and humble prayer to God, to interest Christians in the great and glorious doctrine of the soon coming of the Savior. Pray for me, that I may be enabled to present the subject with clearness and power, and in the spirit of meekness and love, that good may be done and souls saved."

Six dollars' worth have been sent you, and when these are scattered, please send for more. The blessing of the Lord go with you, and with every tract given.

O! for a thousand devoted workers like this sister. With one such in every neighborhood, how much good might be done, and how many souls saved, before the Lord comes. A thousand workers for Jesus! A thousand christian tract givers! Who will volunteer? Who, with hearts burning to save the lost and arouse a slumbering church, will go forth, armed with faith and prayer, to win souls to Christ, and convince an unbelieving world of his near coming and kingdom?

You, gentle reader, will *you* be one? Come, send for tracts, and begin the good work,—*now!* Go forth, tract in hand, from house to house, and shop to shop, and store to store, and hovel to hovel. Scatter them, in the highways and hedges, in the street and the lane, in garret and cellar, in the vessel and the car. Speak to that friend, and that neighbor, and that kinsman, and that stranger in the way. Ask them to read, and bid them come to the Marriage Feast. Tell them the Bridegroom invites,—"Whosoever will, let him come." The high and the low, the rich and the poor, the noble and the outcast,—in the name of the Master, urge them all to come. Persuade, exhort and entreat them, with all meekness and love, and with prayers and tears, to come to Jesus, before the door of mercy is closed forever.

Do this, and God will be glorified, and you rewarded. Time is flying, and the judgment coming! Be up and doing *now!* He who wins one soul to Christ, is nobler than a prince, greater than a king. He *is* a king, and shall wear a glorious crown when the KING of kings comes.

W. B. H.

FREEDMEN'S MISSION FUND.

Previous donations	$104.94
The Advent Society in Exeter, N. H., $15.25, as follows:	
Geo. T. Stacy	5.00
Mrs. D. Lang	1.00
Miss Anna Lang	1.00
N. Churchill	1.00
J. B. Safford	1.00
Chas. Haley	2.00
Mrs. E. Leavitt	1.00
Mrs. W. Eaton	.25
Sarah A. Thurston	1.00
Widow Elizabeth Keyes	1.00
John M. Weeks	1.00
Mrs. S. M. Cornell, New London, Ct.	.40
Hannah L. Hastings, Riverton, Ct.	.50
A sister in South Reading, Mass.	5.00
From her little daughter	.50
G. L., Thomaston, Ct.	1.00
John McClellan, Font Hill, C. W.	1.00
D. Cogswell, Dansville, N. Y.	3.00

A VOICE FROM THE SOUTH.

The mission-work South needs help, and it needs heroes,—men and women who can endure hardship, as good soldiers of the cross of Christ. The following extract from a private letter to a brother in this city, from an intelligent and devoted missionary among the Freedmen, will give the reader some idea of what the missionary may expect who goes South, where, in many places, the hatred of the former slave-holders towards the North has been made more intense and bitter by their late defeat:—

"My whole heart is in the work, and I am ready to die in it if it is His will,—am happiest when laboring hardest. But let me tell you, dear brother, it is no holiday life, no gliding smoothly down the current. Rather, it is constant, excessive toil; a weary breasting of the rough tide that is ever pressing against you. You will be despised, and shunned, and hated. No servants of Christ were ever treated with more contempt than are we. You will have to bear hardship and suffer self-denial, such as has been endured by few of the servants of Christ in this generation."

Not a very encouraging picture for those who are contemplating missionary work. But will this deter any from going? Not one whom God calls. To such, He will give strength to *endure* the buffetings of Satan, and the persecutions of his followers, and death and martyrdom, if need be, for the sake of Christ and the poor freedman now rising from his dungeon and his chains to the light and joy of a better day.

The missionary referred to is a reader of the Crisis, and has watched the beginning and progress of missionary effort among us with much interest. A word from him, therefore, in reference thereto, coming from one already in the field, who knows and feels the great need and importance of mission labor there, and sympathizes with every well-directed effort in that direction, may not be out of place here, in reminding our brethren of the great work which Providence calls upon us to do. He that hath ears to hear, let him hear what this voice from the mission-field South saith unto the churches:—

"Every thing in the Crisis in relation to the Freedmen is deeply interesting to me. *I do hope that, at the anticipated campmeeting, a great thing will be done towards sending out more laborers into this vineyard. Yet I fear the interest among the Advent people is not equal to the call of our heavenly Father in this last great work of evangelization.* The responses to Bro. Herron's thrilling calls for help in this field *are not what they should be.* It does seem to me that if I had, as some have, the means at hand to help this work forward, I could not be silent and inactive under such appeals as he has put forth. God bless him for his true Christian benevolence and efforts in this good cause."

And God bless the *mission-work!* raise up *friends* to it everywhere! open wide all hearts and purses to the poor freedmen, and send forth men and means at once, to DO QUICKLY "*this last great work of evangelization*" !—and to Him, whose work it is, be all the glory!

Books at Wilbraham.

We shall have a full assortment of our various books and tracts for sale in front of the preacher's stand:—English Bibles, Concordances, Bible Dictionaries, Christian Lyres, Question Books, Bible Student's Libraries, Tracts, and other works advertised in our columns.

Subscriptions for the Crisis and Pilgrim will be taken also at the same place; subscriptions to the Tract and Poor Funds, and the Freedmen's Mission. A good opportunity to pay up arrearages, and contribute your mite to the advancement of the good cause.

For the World's Crisis.

INQUIRIES ANSWERED.

We shall have two tents for strangers, but no bedding. Bring a blanket.

You shall have hot water, if you will take the trouble to heat it, or come when we are not at meals.

All cannot preach at a general meeting of seventy-five or eighty preachers, nor one-fourth.

I don't know who will be editor,—probably some one, or the one that is willing to be put in with the understanding he is to be kicked out when all get a kick at him. Do you want it?

We shall have all kinds of provisions for sale,—cooked, or not, for the accommodation of the camp. You can buy there as cheap as at home, and save transportation, and risk of its spoiling.

Probably you can get boards for a tent as late as Tuesday. There are places enough to set it on.

We cannot consent to have another boarding tent on the ground, except to board your tent's company.

It is doubtful whether it is expedient for me to come out West to the campmeeting, as the time is so short to get there, and so many are going from here. Perhaps Oct. and Nov. will be better.

The campmeeting choose their committee every year. Perhaps you will get a chance this year to speak. Do let me get breath before answering the rest.

HIRAM MUNGER.

For the World's Crisis.

ALTON BAY CAMPMEETING.

We expect a goodly number of preachers and brethren at this meeting the first Sunday, (Aug. 27t,h) and a large reinforcement from "Camp Wilbraham" on Monday. And now, brethren, while we have seen God's power displayed the two past years on that ground, shall we not see more this? While there are those that will no doubt rejoice in the kingdom of God that they ever attended the campmeeting at Alton Bay, shall not more rejoice this year through the salvation of God, and finally be permitted to sing amid Eden's lovely bowers? To this end, brethren, let all come together to labor for God, and to consecrate ourselves anew to his blessed work; instead of joining with an ungodly world, in saying there is more evil than good done; and expense might be devoted to conferences, in different parts; look at it as a wholesale store, where the preachers and brethren can come and get their stores filled. Instead of thinking how much it costs, look at the good example of the church of God under the law. They went up to worship (when they were not backslidden,) three times a year; and can we not once? Look at the long travel, the fat beasts slain, and their poor brethren looked after. Come, say to the poor, "Come, go up to the campmeeting. Help them along, and get God's blessing. Let prayer go up to God for this meeting.

J. G. SMITH, for the Committee.

For the World's Crisis.

WHY DO I BELIEVE THE BIBLE?

Fifty years ago it was generally believed that the earth was only about 6000 years old; and that in six days of twenty-four hours each the material of the earth was brought out of chaos into its present habitable form. Such seemed to be the meaning of the first chapter of Genesis, before the facts of Geology were extensively and generally known.

But when it was discovered that the strata of the earth's surface are in all about ten miles in thickness, that many of them bear every mark of slow and quiet formation, while there must have been numerous convulsions, lifting up these strata and in places overturning them, and forming the mountain ranges, it began to be doubted whether this could all have occurred in 144 hours. Geologists began to say that the old and literal *interpretation* of the first chapter of Genesis must be given up; and infidels began to boast that science had proven the Bible false, as they have been ready to boast ever since the imprisonment of Galileo and long before.

Upon this many Christians were disturbed, and a few were alarmed. The suggestion of the geologists that the "day" of Gen. i. must mean more than 24 hours, was not at first well received. There came what has been called the battle between "Moses and the geologists." But that war was ended years ago. It is now generally conceded that the material of the earth is many thousands if not millions of years old. But Christians, holding firmly their faith in the Bible, are not yet agreed how to reconcile this fact with Gen. i. Some take the word "day" to denote an *age* or *period*, long enough for the geological change. Others take the six days as literal days, of some great change preparing the earth for the habitation of man, *after* the strata had been formed as geologists affirm. And others still regard the account in Gen. i. not as a scientific history, but rather as a series of pictures designed to impress the all-important fact that creation is not the work of blind nature, or of chance, but the work of an intelligent design, of a personal God.

Suppose now that Christians generally had said, fifty years ago, *If the geologists prove that the earth is so much more than 6000 years old, we will give up the Bible:* where should we have been now? If such an alternative had been made and persistently adhered to, scarcely any faith in the Scriptures would now be left on earth.

But we all say at once that Christians would have had no right to make such an alternative, nor should they do so now. The Bible has a larger basis of faith and confidence than any agreement of one chapter of it, perceived or supposed, with a certain branch of science. Though we may not now reconcile the chapter with the science, the broad foundations of our faith in the Scriptures are still unshaken. *There is so much else* to prove that we have heard from our heavenly Father, in what we devoutly call his Word, that we need have no anxiety about an immediate adjustment right here. If the cobble stone does not seem to fit well in its place, so as positively to support this great Rock, still we are not in the least afraid it will ever overthrow the Rock.

We believe that Science and Revelation are consistent. As the new Astronomy of Copernicus and Galileo did not damage the Christian Faith, nor did the recent Geology, so it will not suffer detriment by any Chronology. Hence we have feared no controversy in which Ptolemy's Canon was fairly arrayed on one side, and the Bible on the other. But the past controversies have clearly taught one thing—that Science may put new *interpretations* upon the Bible. And for this reason, when we have been told that *we must either give up Ptolemy's Canon or the Bible*, and this by those who *insist on a certain interpretation of one or two texts in the Bible*, then I think it time to remonstrate.

I have examined Eld. Thurman's alleged refutation of Ptolemy's Canon "by the truth-testing powers of astronomy," not because I have wished to oppose the '68 time, or to establish the Canon, but because I have regarded the alleged refutation as a *fallacy*; a fallacy so patent to every one sufficiently versed in astronomy that it must in due time bring discredit on the cause in which it is employed. And the same principle which forbids me to "lie for God," forbids me to employ or to allow a fallacious argument. No true or worthy end can sanctify such means, so treacherous to all who use them.

And here I may say that Ptolemy's Canon, of which I have not been the partizan, has been criticized by able prophetic writers, before Eld. T. ventured his peculiar method of refuting it. In one of my own articles I have said that *if* I were to suspect it erroneous, it would be on the ground that the eclipses were probably all right, but the events wrongly connected with them. I am not sufficiently versed in chronology or in prophecy to offer any opinion on this question. Ptolemy's Canon may stand or fall, and I shall have nothing to say or to unsay. But, most of all, though my interpretation of some texts may be affected, my faith in the Scriptures will remain just as it was.

"We must give up Ptolemy's Canon or the Bible," we are told. Let us look at this alternative, *as it has been offered*, and see what it means.

On the one hand is the text in Dan. 9: 25, with its prophetic period. Several parallel passages are cited, to fix the date connected with this period, or to settle the length and termination of the Babylonian captivity. But these all depend, in the argument, on the one text, Dan. 9: 25, if I mistake not. And, more than all, an interpretation or application of this period is made, at least not universally accepted by good prophetic writers, and this insisted on in the same general argument in which we are asked to reject Ptolemy's Canon or the Bible. This alternative is offered with the expectation that we will cling to the revelation, for some reason or reasons not stated, and that we will reject Ptolemy's Canon as a matter of course.

But, on the other hand, beyond Eld. T.'s interpretation of Dan. 9: 25, and a few passages which he cites as parallel, the direct argument against Ptolemy's Canon seems to me of the weakest kind. It consists in *not* finding certain of Ptolemy's eclipses which it is confessed came very near happening; in finding others too small to have been seen in Babylon, though the Chaldeans and astrologers were there; and in finding one of them (of the moon) a few minutes after sunrise. This failure to find is by tables never examined by astronomers, tables not based on ten thousand observations as other modern tables are, but by altering some of the oldest and most obsolete tables, "empirically" and with a theological purpose to serve. And this failure is in face of the fact that all astronomical literature, so far as I know, admits the eclipses as historical; they have been found over and over again, and are found now by the most careful computation of them ever made, based on the best tables, along with the reduction of 80 years' observations, by the Astronomer Royal.

Besides the astronomy, Eld. T.'s chronology leads him to reduce a period of fifty years, plainly stated by Thucydides, to one of twenty five years, first under the plea of punctuation, and then of interpolation. It also leads him to put the invasion of Greece by Xerxes twenty years later than any other writer has done, and to locate an eclipse in the fall which Herodotus plainly records as occurring in the spring, and 100 miles east of the place where Herodotus plainly puts it.

And now we are asked to reject either Ptolemy's Canon, thus boldly controverted, or else the Bible. Is it considered, when this alternative is put, whether the "Book of Daniel Unsealed," or the *Crisis*, may fall into the hands of sceptics who will *not* of course cling to the Bible? And if this style of prophetic argument is extensively relied on, and the alternative is still put, will not sceptics have occasion to say that the Bible stands opposed by the plain histories of Thucydides and Herodotus, and by the authority of astronomers at large? Is not the alternative now offered just such a weapon as infidels are glad to accept, and to employ in disturbing or even undermining the faith of others?

The danger created by this alternative is made still more serious when one professes a readiness to reject the Bible if the Canon of Ptolemy is sustained, or to stand in doubt if the Lord does not come in 1868. I do not know how far either of these things has been done. I design no personal allusion in what I now say. And I know that people often say what they will do in order to affirm a strong confidence in their present opinion, and when we are glad to believe that the sober, second thought will restrain them from doing so. Yet such speeches are generally unwise; and the kind of alternative I now speak of is especially injurious, because it

makes a false issue, and thus misrepresents the true grounds of faith in the Christian Revelation. And of this I wish to say a few words in conclusion.

Such an alternative as this between Ptolemy's Canon and the Bible, I say, makes a false issue. It surrenders the Bible on a condition that is wholly inadequate. Suppose, for the sake of the argument, that the Canon of Ptolemy is sustained. What then? *Will that destroy all the evidences of Christianity or of revelation?* Are there no supports of our precious faith, aside from its agreement or disagreement with a document of which millions of Christians know nothing? This feature of the case is too clear for argument. And many readers will see at once that if the Canon is sustained, *and if that is proven not to agree with Dan.* 9 : 25, it is not the BIBLE that is overthrown, but only the passage or the book in question. There are devout men who think the book of Daniel is not inspired. I am sorry they think so. But if I should press Dan. 9 : 25 against the Canon as Eld. T. has done, I fear I should add to the number of those who reject the book of Daniel. And then comes the question, Is it better to retain one's faith in the Scriptures generally at the expense of a single book, or to reject the whole, and be a confirmed sceptic? The example of Martin Luther alone would answer the question, if it needed an answer.

But I find no occasion for making even this alternative. In so large a book as the Bible we may expect difficulties of interpretation, down to the end of time. And all professed "unsealing" of any book must abide the Day itself, that shall try all things. And the Bible can well afford thus to wait for the solution of the "things hard to be understood," because the proofs of its divine origin are so ample and so manifold. To me it seems as a pyramid, resting firmly on its broad base. You may remove a single great stone if you will—the pyramid does not begin to tremble. And if the stone removed was a proper part of the pyramid, essential to its symmetry, it will be put back in its place soon enough. The pyramid has not quaked, and I need not quake. I need not recapitulate the many kinds of evidence on which the Bible rests. First of all, its power to convert men from bad into good—the Spirit of God working with it, as with no other book in the world, to convince the world of sin, of righteousness, and of judgment. Then its adaptation to develop and to meet the true wants of man, so that it is the Bible of Christendom, best known in the fairest portions of Christendom, and suppressed or forbidden a free reading only by spiritual despots, tyrants, and slaveholders. These are *accompanying* proofs. Then there is its internal evidence, the words not merely *pretending* to be from God, and always put in God's mouth, as in the Koran, but bearing the tone of inspiration itself, so that the literary critic has thought he stood here on holy ground. Then its history, and the well attested history of its early confessors and martyrs. And for the Old Testament the history of the Jewish people, and how to account for the Old Testament as their ancient book; the fulfillment of prophecy in this people, and other fulfillments of prophecy. Then the general agreement of manners, customs, and places described in the Bible, with what is otherwise well attested. Inwoven with the texture of books thus generally credible, are accounts of miracles; most important of all that of Christ's resurrection, which also alone accounts for his Supper and its promise of his Return.

Such is the pyramid. And on more or fewer of these supports it rests safely in the faith of Christian men. Thus may it rest, as it surely will.

To stake this blessed book on the agreement of one text, or even a half dozen texts, with any document whatever, and to say that one or the other must be given up, seems to me like turning the pyramid upside down, resting it on its apex, and then bidding it to stand in defiance of all that may come against it. Luckily, such is the very *weight* of its authority and power that in this false position it will settle down into the common-sense acceptance of its readers, and thus find an apology of a base. It abhors resting on a single point. But in minds of a more hard and logical structure, this false position which is given it may prove fatal to its acceptance. Unless it has already received good props and supports from other sources than the point in question, it is almost sure to topple and fall.

Those who have unwittingly made this alternative between Ptolemy and Isaiah, have doubtless done so with the sincere desire to make men believers, and not sceptics. And the common sense of which I have spoken will, I trust, prevent most men from accepting this or any similar false issue. Still the proneness of zealous believers to make such alternatives justifies an occasional warning against them. We can easily investigate the prophecies—though the mastery of so great and intricate questions will require labor—without making such alternatives. Let us indulge no rash confidence, but faith that clings to the whole of God's word, and finds support, edification, and joy in it all. C. F. H.

TERMS OF THE YOUNG PILGRIM.

The Young Pilgrim will be continued semi-monthly the ensuing year at the following rates:

For a single copy,—*Fifty Cents* a year; and at the same rate for any number of copies under ten.

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Sunday Schools and neighborhoods, by taking the paper in clubs, at the above rates, and having them *all sent to one address, with no other name on them*, will save, in clubs of fifty and over, 37 cents a year on each copy; in clubs of ten to fifty, 32 cents a year on each copy; and, in smaller clubs (of less that ten), from 12 to 21 cents a year on each copy.

Subscriptions may commence with January, April, or July, and at no other times. Back numbers will be sent from either of these dates.

All communications, orders, and remittances, should be addressed to the YOUNG PILGRIM, BOSTON, MASS.

☞ One unquiet disposition distempers the peace and unity of a whole family, or society; as one jarring instrument will spoil a whole concert.

Correspondence.

From Mrs. R. B. D.

BRO. GRANT:—I have been a reader of the Crisis since the first of January last, and I can truly say it is the best reading, except the Bible. It gives light, and strength, and courage to go on in this blessed way. Although it has been but a short time since I believed in this truth, I love the doctrine, and because it is taught in the word of God.

Ten years ago last spring I was shaken off from the belief of an eternal life in misery. Last fall, with several others, under the influence of Bro. Munger, my eyes were opened to see the light in full; and my heart was ready to receive light in these last days of darkness, blindness and superstition. I am almost fifty-seven years of age, and have been a member of the Freewill Baptist church between thirty and forty years. Now I feel I have the greatest reason to be thankful to God that I have received this light and truth; and I mean by his grace and strength to live out the examples his word teaches.

There are a few of us here trying to hold on by faith to the Son of God, and believe in his soon coming. We feel the importance of walking as we received the Lord, and being ready for that day of days, which is at the door. Brethren and sisters, let us be awake, and not sleep as do others, for it is not every one that saith "Lord, Lord," who shall enter the kingdom of heaven, but "he that doeth the will of my Father which is in heaven." There are many who seem to be at ease in Zion, having a name to live while they are dead. O may the light that God has given us shine more and more unto the perfect day, and I believe it will.

The way looks good to me, and grows brighter every day. I find his yoke is easy and his burden light, and feel that God is my Father, that I am his child, and if he is for me, he is greater than all that can be against me; and though afflictions abide me, yet his grace is sufficient. Thanks be to his name who giveth the victory through our Lord Jesus Christ. Let us all who love the appearing of the Blessed One, not love in word only, but in deed and in truth, and be faithful to the end. Then when he comes, we shall receive a crown of life that will never fade away in the kingdom of our blessed Lord, where peace, joy and happiness forever reigns. Yours in hope to meet again,

South Poland, Me. MRS. R. B. D.

From Bro. Geo. Thomson.

BRO. GRANT:—Through the efficacy, power, and goodness of the Great Physician, I am just recovering from a severe illness; and while thus through you making known the fact to my dear brethren in Montreal and elsewhere, I would publicly acknowledge in heartfelt gratitude my indebtedness to Almighty God for his infinite goodness and mercy to me and mine, in preserving us through many dangers and afflictions, and above all for keeping us steadfast in the truth, although much deprived of christian communion, and beset with discouraging surroundings. I greatly rejoiced in reading the account of your visit to Montreal, and successful labor there among the dear brethren, to whom my heart is knit in closest bonds of christian union and love—God bless them,—and in which place I feel a deep and abiding interest for the prosperity of the cause of Christ.

As I hear the clarion trumpet sound of preparation for the great Wilbraham campmeeting, feelings of large expectation are awakened in my breast for the accomplishment of much good at that gathering; but we cannot all be there; and let me ask of you, while you are *working* and *happy*, remember us who are scattered over the far West, isolated, and deprived of those great re-unions, and offer up a prayer for us, that these scattered elements may be combined, and these conflicting interests be consolidated; for there seems to be quite a number in these parts who are looking for the coming of the Lord, but who, unfortunately, are broken up into small fragments, by hobbyisms, and whose efforts seem to tend more especially to *tearing down* each others' peculiarities, than to the building up of the cause of Christ. O that all who love Jesus would heed his ever memorable prayer—"O Father, that they (my disciples) may be *one*."

Yours in Christ, GEO. THOMSON.

From Bro. L. C. Sweeney.

BRO. GRANT:—I have placed my spectacles across my nose, and taken my pen in a somewhat palsied hand (made prematurely so by the sinful indulgence of tobacco, tea and coffee), to address you a few lines. I feel that you must have a very laborious and trying path to travel in your pilgrimage; you need all the sympathy and prayers of the children of God. I presume you are often by them presented at the throne of grace. I have no reason to doubt that I was truly converted long years ago, and with all the power I could command at times have tried to live a christian life. But how difficult I found the road to travel. Often like Paul, I was led to exclaim, "when I would do good, evil is present with me," and sometimes felt like giving up entirely. But the goodness and tender mercy of God, that waiteth with long patience and leadeth us gently in paths which we know not of, has attended me.

It was the Lord led me to the Advent people. I heard the truth. I heard the glorious plan of salvation. I found the key that unlocks the treasure house of the blessed Bible, the gospel of Jesus Christ. I found it in the third chapter of Genesis. Now I feel there is something worth seeking for, and, by the grace of God assisting me, I hope to obtain the prize "by patient continuance in well doing." L. C. SWEENEY.

Merrimac, Wis.

SR. M. M. WEAVER, Danville, C. E. writes: "Brethren and sisters, ye who in secret places are "sighing over the abominations of the land," weep on, pray on, cry aloud to the Lord. O pray for the watchmen. May the spirit of truth and peace fill their hearts. Amen. God is good. My trust is in him and his merciful kindness. I hope to live when the Life-Giver comes. Let us be faithful, prayerful. Remember the poor around you. Carry them blessings. God be with you all, is my prayer.

BRO. H. MCCLINTOCK writes from West Salem, Wis.:—"There are a few scattered round here who take the Crisis, but we have no preaching of the Advent faith. Salem is a thriving village, with three churches, Methodist, Baptist, and Congregationalist; but their doors are locked to an Adventist. If you have any young man who can preach for small pay, we would be glad to have him come here. We will do the best we can for him.'

Obituaries.

WILDEY. Died in New York city, July 29th, Bro. Wm. H. Wildey, in his thirty-sixth year.

Bro. W. was for the last twelve years a firm believer in the soon coming of Christ, and a consistent and persevering follower of the Lamb. He was a kind and affectionate husband and father, a warm and generous friend, and a bright ornament to the church. He died in the full possession of the faith and hope of the gospel, believing that his Redeemer would stand in the latter day upon the earth, and that those who then slept in Jesus, God will bring with him. He leaves an aged mother, five brothers and sisters, and a wife and two sons, to mourn his loss; but they sorrow not as others who have no hope.

A short discourse was delivered at his late residence, on Sabbath evening, by the writer from the words selected by Bro. H. himself,—"Jesus and the Resurrection." His remains were taken to Peekskill, on Monday morning.

273 W. 22d St. THOMAS J. COX.

MARCY. Died in the General Hospital Slough, Alexandria, Va., July 18, 1865, of the typhoid fever, James S. Marcy, aged thirty years.

After three weeks' sickness, and three days in the hospital, Bro. Marcy ended this mortal life in the christian expectation of an immortal life when Jesus comes. I was with him when dying, and as no chaplain could be obtained, I attended the services at his grave. He leaves a wife and children to mourn. V. P. SIMMONS.

KELLY. Died in Belgrade, Me., May 31, Bro. Wm. Kelly, aged fifty-two years.

Bro. Kelly embraced the lively hope about seven years ago, and lived a sober life. He sleeps in Jesus, and leaves a wife and three children to mourn his loss. H. B. SEVEY.

Married.

In Philadelphia, Aug. 5th, 1865, by F. H. Burbank, Mr. JOHN S. SCHELLINGER, of Lewiston, Del., and Miss MARTHA V. REEVES, of Philadelphia.

In North Bennington, Vt., Aug. 5th, 1865, by William J. Blanchard, Mr. RUEL N. ORTON, of North Bennington, Vt., and Miss NETTIE R. JENKINS, of Northland Grove, Vt.

Summary of News.

FOREIGN.

Liverpool Aug. 3d, Queenstown 5th.

Communication with the steamer Great Eastern ceased at noon on the 2d inst., and has not been resumed; cause unknown.

Latest dispatches from the Great Eastern to the morning of the 2d inst. report all going on well and 1200 miles of cable paid out. On Wednesday the following was received:

"Valentia, Aug. 2–8 P. M. Signals from the Great Eastern became unintelligible at noon. No communication has been had with the ship since and no information received—cause unkown."

Nothing additional has transpired, the land lines between Valentia and Killary having been out of order on the 3d inst.

The London Herald says: "The state of affairs in connection with the Atlantic cable has led to an advance of the insurance premium of twenty-five guineas to fifty and sixty guineas on the Atlantic cable. Up to the middle of Wednesday the signals received were singularly distinct. The Great Eastern was then nearly two-thirds of the way to Newfoundland. She was in the deepest water of the whole route—2400 fathoms, a little over two and a half miles. It was at this time that the signals to Valentia became unintelligible and gradually ceased."

The *Times* infers that the disaster occurred after the cable left the vessel, from the fact that it was unknown to those on board. who were sending their messages as usual when their signals became unintelligible at Valentia, and at last ceased entirely. As to the chances of recovering the impaired part of the cable and repairing it, it may be said that this process cannot be accomplished at the rate of more than a quarter of a mile an hour, while the slightest wind or rough sea would at once put an end to it, by its being cut adrift to avoid the certainty of its breaking if it continued fast to the great ship. For such eventualities the Great Eastern is amply provided. She has many buoys on board, equal altogether to a weight of fifty tons, and she has at least four or five miles of powerful wire buoy ropes which can support all that the buoys themselves can float. This effort to buoy, however, will not be resorted to until the last extremity, owing to the danger and the improbability of finding the cable again. The *Times*, in conclusion remarks that should the Great Eastern make a successful effort to haul in the cable and repair it, a clear renewal of the signals may be looked for at the latest within a couple of days. If, on the contrary, that time should pass without the cable giving signs of life, we fear the case must be considered hopeless as far as regards success this year.

Liverpool, Aug. 6. Nothing has transpired concerning the Atlantic cable, which remains in the same state. It is stated that the earth currents are returning stronger, showing that they had been in contact with the earth 1200 miles from Valentia. Sixty-seven per cent. had been offered, but no insurance was effected.

A telegram dated St Petersburg, July 26th, says that the plan for a telegraphic line between Russia and America has been approved and signed by the Czar. The Russian government undertake to complete the line as far as Nicolajewsk, the remaining portion, from Nicolajewsk to San Francisco, being at the charge of the American company.

ITALY.

The *Italia* denies the rumors of an early interview between the King of Italy and the Pope, and says it is generally believed that such personal meeting will in no case take place before the evacuation of Rome by the French troops.

SPAIN.

Thirty cases of cholera are reported at Valencia. The cholera has also appeared in the camp at Gibraltar.

An alarming cattle disease was reported spreading rapidly in the vicinity of London. Serious ravages are noted. The government has taken action to check the contagion, if possible.

DOMESTIC.

New York, Aug. 10. The *Herald's* Washington dispatch says there were 1,050,000 men in our national armies on the first of May last. Since which time something over 700,000 have been discharged, leaving still in the military service of the country about 350,000. The recent order from the War Department will probably muster out about half of Gen. Sheridan's troops, and Paymaster Wilson leaves to-morrow with five million dollars to pay them off.

New York, Aug. 11. Private dispatches from Buffalo this morning have announced the loss of the lake steamer Pewabic, bound down Lake Huron, having collided with propeller Meteor. One hundred lives were reported lost.

A letter from Constantinople, dated July 17th, says that the ravages of the cholera at Alexandria and Cairo are frightful. Nearly one thousand deaths a day are officially reported at these places and in the chief towns between them. Every one who can obtain the means is flying from the country. The Viceroy himself is in Constantinople.

A St. Louis dispatch states that most gratifying accounts come up from all parts of the State as to the harmonious relations between the negroes and their former masters. It is said that the present crop will be raised with more profit and satisfaction between farmers and negroes than any yet produced under the system of slavery. Negroes are being generally remarried, including old people who have raised large families of children.

Detroit, Mich., Aug. 11. The propellers Meteor and Pewabic, of Lake Superior line, collided on Wednesday night, in Thunder Bay, Lake Huron. The Pewabic sunk in two minutes. Seventy-five or one hundred lives were lost.

IMPORTANT FROM TEXAS—*Gov. Hamilton's Proclamation.*—News from Galveston to the 29th ult. says that Gen. Merritt's cavalry command had arrived at Austin, on their march across the country from Shreveport, La., and had reraised the national flag over the State Capitol, where it had not before waved in four years. Provisional Governor Andrew J. Hamilton reached Galveston on the 21st ult., where, on the 25th, he issued his proclamation to the people announcing his appointment by the President, and foreshadowing his designed course of procedure in the performance of his duties. He fixes no time for the election or convention, but states they would be held as soon as practicable.

SCHLESWIG-HOLSTEIN.—Alarming rumors had been current of the total failure of the negotiations between Austria and Prussia relative to the Duchies, and the Vienna Bourse was so affected that all funds were falling. The latest dispatches say that all negotiations have [illegible] been broken off, but that they have merely entered upon a new phase.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 21st, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 70 cents per day. Single meal,—breakfast or supper,—25 cents; dinner 30 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.45 A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15, and arrives at Wilbraham at 6.23 P. M.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the camp-ground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and BE SURE AND ASK THE CONDUCTOR for a return CHECK from Wilbraham campmeeting. This Check must be endorsed by GEO. T ADAMS, at the Wilbraham campmeeting. As it is most likely that the R. R. Co. from Bellows Falls to South Vernon will do the same as the Conn. R. R., all who come from Bellows Falls will also please ask the Conductor for a return pass.

On the Western R. R. and also the Worcester, the fare has been reduced *one third*. Tickets good Aug. 19th to Sept. 1st, to be obtained at the various R. R. ticket offices, on the Western R. R., and at the Westboro', Framingham and Boston offices, on the Worcester R. R. Fare from Boston *to* Wilbraham *and return* $3.90. Please remember to call for *Campmeeting Tickets* at the offices on the Western and Worcester Roads.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.15 A. M., and 5 P. M.

S. G. MATHEWSON,
MILES GRANT,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY, } *Committee of Arrangements.*

Rhode Island to Wilbraham.

Brethren in Rhode Island who are going to the Wilbraham Campmeeting, can obtain through tickets, (good from Aug. 19th to Sept. 1st,) at a reduction of one-third of the usual fare, by applying at the Providence and Worcester depot, Providence, R. I. Call for Campmeeting tickets.

I. C. HUMES, for the Brethren.

Wilbraham via. Rutland, Vt.

I have just seen the Superintendent of the Rutland and Burlington R. R. He gave me authority to advertise that any who wish to attend the campmeeting at Wilbraham, can go over that road from Rutland for ONE FARE there and back.

M. BATCHELOR.

☞ Campmeeting Information.

BRO. GRANT:—I have made arrangements with the R. and Saratoga R. R. Co., and the Saratoga, Whitehall and Rutland R. R. Co., through their Superintendent, J. V. Baker, to carry over their road to Albany and return at half price. Tickets can be purchased at Castleton, Vt., of Mr. Isaac M. Guy (the former station master), with his name endorsed, and pay fare one way. Tickets must be *endorsed* at the camp-ground by *Bro. Adams.* Brethren from Castleton will have to take the midnight train from Rutland, and stop over one train at Saratoga, and go by the way of *Albany* (instead of Troy), when they will arrive in time to connect about nine o'clock with the Western R. R. train for Springfield.

Tickets can also be purchased at Fort Edward of the Station Agent. *His name must be endorsed on the ticket*, and it must *also be endorsed by Bro. Adams* on the camp-groudd, and it will entitle a return passage from Albany.

The Fort Edward, or Sandy Hill brethren, by taking the 7 o'clock train A. M., will meet the Castleton brethren, who take the midnight train, and stop over at Saratago, one train in the morning early. SOLOMON HALE.

Meeting of the Advent Christian Association.

The sixth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 22, 1865.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating, is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e. society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

Also remember ☞ That preachers offering their names as members of this Association must bring a certificate of good character from a christian church, and show that they themselves are co-operating with this Society.

S. G. MATHEWSON, President,
H. F. CARPENTER, Clerk.

General Campmeeting at Alton Bay, N. H.

Providence permitting, a general campmeeting will commence at Alton Bay, N. H., Sunday, Aug. 27th, holding through the week, and over the following Sunday. Ample accommodations will be provided for board and horse keeping. Board at 60 cents per day; single meal, breakfast or supper, 25 cents; dinner, 35 cents. The boarding department and general lunch stand will be under the charge of Bro. J. S. Moulton. A Graham table will also be set for all who choose that way of living.

Arrangements have been made with the railroad and steamboat companies as follows: Passengers from Boston, and on the line of the Boston and Maine R. R., by taking trains that leave Boston at 7.30 A. M., 12 M., or 3 P. M., via. Dover and Winnipiseogee R. R., will go through to Alton Bay without change of cars, fare one way.

Passengers from Portland, and on the line of the P. S. and P. R. R., will take the trains leaving Portland at 8.45 A. M. or 3 P. M., and change cars at Dover. Fare reduced one third.

Passengers from Concord, and on the line of the Boston, Concord, and Montreal R. R., by taking trains that leave Concord 10.31 A. M., will connect at Wier's landing with steamers for Alton Bay, half fare.

Arrangements have been made with Captain Sanborn of the Steamer Lady to take all from the Wier's at two o'clock, Monday, Aug. 28th, direct to Alton Bay, so that those leaving Concord 10.31 A. M., by stopping at the Wier's until the 2 o'clock train comes down, can go to the camp-ground with those that come from above the Wier's.

Passengers who take the cars at Newport Monday morning, will arrive at Alton Bay at 3½ P. M. the same day.

Please remember and call for *campmeeting tickets* at the several ticket offices. Be sure and bring under beds to fill with straw on the ground; also other bedding. All who can will provide themselves with tents; but let none stay away that are without, for we will see that they have a place to lodge.

J. G. SMITH, in behalf of the Committee.

Campmeeting at New Preston, Ct.

There will be a campmeeting in New Preston, Ct., commencing Sept. 4th, and hold over the next Lord's day. Board by the day or single meal can be had on the ground, also horse keeping on reasonable terms.

Those coming to this meeting by railroad, will take the stage at New Milford on the Housatonic Railroad. The fare from New Milford is seventy-five cents. We hope to see a general rally at this central campmeeting. The last day is just before us. The signs are thickening fast. Soon we shall have a meeting that will not break up. Come, then, brethren and sisters, in the name of the Lord. Lay by the cares and labors of this life, and let us "strengthen the things that remain."

RUFUS WHITEHEAD,
H. J. BALDWIN,
JOHN ACKERMAN,
C. M. REYNOLDS,
H. M. BOLLES, } Committee.

General Western Campmeeting.

This meeting will commence Monday, Sept. 4th, at Amboy, Ill., and continue over the following Lord's day. Our friends will remember how very interesting our meeting was last year, and what an impulse for good was given to the infant cause in the West. We are yet weak and few, and have need of all the means that can be employed to build us up, and enlarge our sphere of usefulness. The campmeeting is one of the most efficient means of promulgating the truth, and building up the general interests of religion among us. Let all who can arrange be there. Let every one encourage his neighbor by a good example of *sacrifice* and consecration. Elds. Wm. C. Thurman, C. B Turner, and Hiram Munger from the East, and Eld. D. R. and Mrs. M. S. Mansfield, Eld. Wm. Sheldon, and many others of our most interesting speakers from the West, are expected to be present. In view of the increase of light and knowledge upon the time of the Lord's advent, we should act with great earnestness and zeal to prepare for the coming of the kingdom of God.

D. S. CLARK,
E. ROYCE,
D. W. KNIGHT,
WM. MCCULLOCK,
E. K. BURRINGTON,
J. V. HIMES, } Committee.

Meeting in Darien, N. Y.

There will be a two days meeting in Darien, Genesee Co., N. Y., at the Baptist house, commencing Friday evening, Sept. 8th, and continue over the Sabbath. It is also the quarterly meeting of the Christian Conference of Western New York. Brethren coming from the East will find a conveyance at Croft's Station, on the New York Central, five miles west of Batavia, at 1½ P. M. Also, for those coming from the West, at Corfu Station, at 4 P. M., Friday. Do not forget the empty straw ticks. A general attendance is looked for. B. C. SIMONDS.

Conference.

The next Annual Maine Advent Conference will be holden in Belgrade, to commence Sept. 7th and continue over Sunday. The meeting will be in the Baptist house, one mile from the depot. We hope there will be a general rally to this meeting, and that brethren will come filled with the spirit of Christ, and in earnest to unite their efforts to spread the truth, build up the cause of Christ, and save sinners. Those coming to the meeting may call on Brn. Wesley Greely, Thomas Rowlins, Thomas Eldridge, and Eld. Joseph Cumming.

H. B. SEVEY, Pres.
W. H. MITCHELL, Sect.

Notice.

As I purpose being at the Wilbraham campmeeting this year, I wish, through the Crisis, to request brethren in the East who owe me for books to come prepared to pay, or, if not coming themselves, to send it by some brother who is coming. These dues have stood seven and eight years, and my age and wants require a release from such cares and delays. If life and health are prolonged, I shall labor in the West in future, and so cannot call on brethren at their homes for pay, and I have found to my sorrow that writing effects but little. J. BLAIN.

Notice.

The Lord willing, the "big tent" will be pitched in West Barre, Orleans Co., N. Y., Aug. 16th, and meetings to continue over the following Lord's day. West Barre is eight miles from Albion. Brethren will please write to Eld. C. F. Sweet at Albion, and let him know how many may be expected, and what days and trains they will come on, and teams will be in readiness to convey them to the meeting. H. L. HASTINGS.

Conference.

Our Eastern Maine Conference will be held in the town of Hermon, to commence Friday, August 18th, at 10 o'clock A. M., and continue over the Sabbath. Friends wishing to attend the meeting will call on Bros. Richard Dore and John Brackett for directions relative to entertainment. By order of the committee, M. YOUNG, Clerk.

Campmeeting Notice.

There will be a campmeeting in New Preston, Ct., commencing Monday, Sept. 4th, and hold over the Sabbath. Particulars hereafter. In behalf of the committee of arrangements. A. ROSS.

Conference.

There will be a quarterly conference at South Hope, Me., to commence Sept. 8th, at 2 o'clock P. M., and hold over the Sabbath. Preaching brethren and all lovers of truth are cheerfully invited to attend. S. K. PARTRIDGE.

Notice.

Eld. William Stewart, from the city of Philadelphia, who has been preaching the gospel of Christ for more than twenty years in that place, as well as in other parts of the country, intends the Lord willing, to visit the camp-meeting at Wilbraham, commencing Aug. 21st; and from there to go to any place in the New England States, where an opportunity may be offered to him, to preach the gospel of the kingdom. Eld. Stewart is highly beloved and esteemed among all christian brethren in Philadelphia as well as elsewhere, and will therefore come well recommended. Any Advent church in those States desiring good and sound gospel preaching (no hobbies), would do well to engage Eld. Stewart's service while at the campmeeting at Wilbraham. LOUIS REIMER.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

S. S. Brewer..........Sunday, Aug. 20th

EAST BOSTON.

B. S. Emery..........Sunday, Aug. 20th
H. F. Carpenter..........Sunday, Aug. 27th

Wallingford Campmeeting, Ct..........Aug. 17th and 18th
Wilbraham campmeeting..........Aug. 19th to 28th
MILES GRANT.

East Canaan, N. H..........Aug. 20th
JOSEPH W. WHITE.

Brockport, N. Y., (as the church there may appoint), Sunday, Aug. 27th. C. F. SWEET.

Would like to preach somewhere within 25 miles of Wilbraham camp-ground Sunday, Aug. 20th. Address me at Collins' Depot, Mass. H. K. FLAGG.

Bro. A. Decker is requested to withdraw his appointment for Westboro, Mass., Sept. 3d, as we are supplied for the present. V. STREETER.

West Abington..........Sunday, Aug. 20th
SIMEON H. MORRISON.

Milvia Village, (for baptism)..........Aug. 20th
T. W. PIPER.

Lovely Street, Ct..........Sunday, Aug. 20th
Expect Bro. Seth Woodruff to be with me.
SAMUEL M. TATRO.

Thomaston..........Aug. 20th
New Britain..........Sept. 3d
R. WILLIAMS.

Taunton, (Trescott Street meeting-house), Sunday, Aug. 20th and 27th. W. E. HATHAWAY.

Freeport, (Swamp school-house)..........Aug. 20th, 2 P. M.
Richmond, (Reed meeting-house)..........Sept. 3d, 10½ A. M.
Evening, Reed school-house, or where H. D. Reed may appoint. R. R. YORK.

Danielsonville, Ct..........Sunday, Aug. 20th
Will friends from around gather in?
H. F. CARPENTER.

Londonderry[?] Ridge, N. H..........Lord's day, Aug. 20th
B. P. MANNING.

Lawrence..........Aug. 18th
and over the following Lord's day.
From there to Wilbraham campmeeting.
ISRAEL DAMMAN.

Dover, N. H., (in the old Court House), every Sabbath until further notice. T. M. LATHAM.

Chichester, N. H., (at the Pine Ground), every two weeks until further notice. S. S. MOONEY.

Worcester, Mass..........Aug. 20th
J. COUCH.

Haverhill, Mass..........Friday evening, Aug. 25th
Lee, N. H..........Sunday, Aug. 27th
L. BOUTELL.

Richmond, R. I., (Clark's Hall)..........Sunday, Aug. 20th
JOHN T. DIXON.

Chesterville, (Reth's Mills)..........Sunday, Aug. 20th
Belgrade, (Baptist meeting-house)..........Sunday, Aug. 27th
H. B. SEVEY.

Holden, Mass..........Sunday, Aug. 20th
A. [illegible]

Hermon Conference..........Aug. 19th and 20th
Lincoln half township and vicinity, from Aug. 22d to the 25th. Will some brother meet me at Lincoln when the stage comes in the 22d?
Burlington, Wednesday, Thursday, and Friday evenings, Aug. 30th, 31st, and Sept. 1st.
Lowell..........Saturday evening, Sept. 2d
and over the following Lord's day.
J. S JORDAN.

Great Falls, N. H..........Sunday, Aug. 20th
J. PINKHAM.

Rutland, Vt..........Sunday, Aug. 20th
M. BACHELOR.

Poultney, Vt..........Sunday, Aug. 20th
BENJ. S. BATCHELOR.

Manchester, N. H..........Sabbath, Aug. 20th
T. M. PREBLE.

Lunenburg..........Sunday, Aug. 20th
Worcester..........Thursday evening, Aug. 22d
S. C. HANCOCK.

Business.

TO CORRESPONDENTS.

"A Young Brother."—The fare from New York to Boston, *via.* Wilbraham, is $6.00. From Boston to Alton Bay, on campmeeting ticket and return, $1.30, which is half the ordinary fare. The fare from New York to Springfield, Mass., is about $3.00, thence to the camp-ground (7 miles) about 50 cents for campmeeting ticket for both ways.

R. Buttershaw—His address is Keswick, C. W.

S. J. Parsons—It was acknowledged, and paid to No. 492.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 515. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance.* If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe.* For every week of indebtedness *before* No. 468, (if any), charge *four* cents; for every week *since* No. 468, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—M B Miles 543, J R Towle 526, J S Hawkins 518, J Elkins 553, S W Worthington 523, S W Howe 522, Mrs. B Orton 519, E Orton 519.

$1.25 each—S H Cudworth 529, B Hammond 537, M Swaine 538, L. Allen 536, S. Batbey 521, J. T. Merrill (what P. O.?) J Clothey 539, F. Tripp 535, G. S. Hastings 508, D. F. Kendall 520, M L Bickford 534, J. M. Corliss 520.

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Various sums.—T. Burdick $4.19, 514; H. Thackrey $2.75, 566; J Crawford $2.75, 566; D L Larkin $1.73, 513; S C Berry $5.00, 562; F M Berry $5.00, 581; H R Carter 50c, 524; J. A. Stickney $5.00, 496; J. Berry $5.00, 562; R N Orton $1.50, 544; O Wright $2.77, 520.

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T Burdick 81c, H McClary $1.00, S M Cornell 87c, S M Worthington $5.00, F Tripp $1.75.

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BY MAIL—W Knight, H McClary, R R Gaither, T Burdick, S Bragg, M E Howes, R Urich, P E Williams, O S Knapp, L Briggs, N Branch, Mr. Wright, M W Payson, J Weston, G B Emerson, H W Morrille, J P Marquand, H Wood.

BY EXPRESS.—E A Prescott, J T Jordan, S Hall.

LETTERS RECEIVED.

J Leslie, L T Cunningham, B Mathewson, D F Newton, D Campbell, H S Mitchell, L B Weaver, B Perham, M. D. W., A Decker, J Elkins, A M Higgins, L B Weaver, W C Thurman, J Lyle, J Taylor, S Curry, E G Osgood, F H Chamberlain, Geo. Thompson, C. F. H., J B Cleaveland, S E Stewart, L S Speights, B Perham, P Alling, M. G. S.

MONEY RECEIVED FOR THE FREEDMEN.—Frank Wilkins $1.00, Carrie and Bernie Willard 40c, Mrs. Goodnow $1.00, Mrs. Clark $1.00, Eunice Clark 25c, Abbie Clark 25c. B. MATHEWSON.

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For the World's Crisis.

TO CHLOE LASKTON.

Poor lone and helpless Chloe,
My heart it bleeds for you;
What long, long years of sorrow
Indeed you have been through;

On a bed of constant suffering,
For more than thirty years,—
When I think of your condition,
My eyes are filled with tears.

Yet, dear afflicted sister,
There is a rest for you,
And it will be far sweeter
For the suffering you've passed through.

O yes, the time is nearing,
When Jesus, who was slain,
Will come in all his glory,
And free you from all pain.

I trust to meet you, sister,
When our dear Lord appears,
And greet you in the kingdom,
Where there will be no tears.

Ye that abound in blessing
With this world's goods and health,
Remember suffering Chloe,
And share with her your wealth.

You'll never be the poorer
For lending to the Lord,
He surely will repay you,
He is faithful to his word.

Troy Grove, Ill. LOUISA A. DEWEY.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER SIXTEEN.

To BRO. D. D. C.—*My Dear Brother:*—I will now notice some of your interrogations. You ask, "When God for Christ's sake forgave my sins, he forgave them *all*. Was I not then perfectly cleansed from all unrighteousness?"

I doubt not the fact that when pardoned you were *forgiven all*, but if your heart was then cleansed from all unrighteousness; if then you were sanctified wholly; if there remained no roots of bitterness which afterwards sprung up and troubled you; if you never felt any workings of inbred sin; then your experience was different, and more thorough, than is usual. Have you never felt corruption working within you since that hour? If you reply in the affirmative, then, according to your view of the matter, you must have fallen from grace, backslidden from Christ, in order for it to have a place in your heart. Are you prepared to take this position?

"Did not God make me pure when he first forgave my sins, or did he do a *partial* work?" For what, my brother, were you seeking, praying? Was it for pardon, or purity? Were your convictions for sins committed against God? Did you feel that you had broken his holy law, and was therefore condemned by that law; and without forgiveness, without justifying grace, you must perish? Probably this was the case. When you cast yourself with all your guilt on the atonement Christ had made for you, you were accepted; all of your sins were pardoned, and you stood as fully justified before God as though you had never committed a sin. The Holy Spirit testified to your justification and adoption into the family of God. You had peace in believing. You loved your Savior who had done so much for you, and his holy Word, and prayer. Whereas sin once had dominion over you, and you fulfilled the lusts thereof, now it no longer reigns; its power is broken, and the graces of the Spirit are implanted.

But did you not ere long find another law in your members warring against the law of your renewed mind, and sometimes bringing it into captivity to various sinful propensities? Was it not sometimes exceeding difficult for you to keep these passions and evil tendencies in subjection, so that pride, unbelief, self-love, and anger, might not lead you into sin? or were these wholly dead, so that they never stirred within exciting to evil? When temptation assailed you, did it meet with any sympathy from inward foes? Did you never feel a longing desire to be inwardly cleansed, so that you might reflect more clearly the image of your Lord?

The apostle Paul exhorts *believers* to *cleanse themselves from all filthiness of the flesh and of the spirit*, in order to *perfect holiness*. He calls them "dearly beloved." He prayed for the Thessalonian church, that they might be sanctified *wholly*, and preserved blameless unto the coming of Christ. To the Corinthians he says, "This also we wish, *even your perfection*." To some of them whom he addresses as *brethren* he says, "I could not speak unto you as unto spiritual, but as unto carnal, even as unto *babes in Christ*." "For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Some say these were backsliders, but so does not Paul. They are acknowledged as "brethren," and "babes in Christ," though the carnal mind has not been put off, and its workings are apparent. These same traits were exhibited by the disciples before the day of Pentecost. They occupied the same position of modern disciples previous to their receiving the endowment of power. No wonder he exclaims, "This also we wish, even your *perfection*." This would remove those blemishes from the heart which were apparent in the outward life.

It is possible for the justified individual to keep these workings of inward depravity in subjection, so that they shall not lead him to actual transgression, and thus become sin; for so long as they are controlled by the will, and not cherished, not obeyed, they do not produce guilt, but they are constant obstacles to growth in grace, and are ever liable to betray the heart to its outward foes. God wills that they should be cleansed away, eradicated, and their places supplied with the fruits of righteousness. Then the individual can say with the Savior, "Satan cometh, and shall find nothing in me." Nothing inward disposed to yield to his suggestions, the strong man is not only bound, but cast out. Then there is a mighty repelling power within operating against the temptations of the devil.

In reply to another question, I would say that the Savior had no "*inclination*" to sin, though strongly *tempted* to sin. So it does not follow that if the heart be cleansed from "*inbred* sin," "all moral conflict" must needs terminate, and "all growth in grace also."

You remark, "All the experiences I have read in regard to sanctification show to me that the individuals had backslidden—forsaken their first love, and that their sanctified state is but a reclamation from a backslidden one, etc."

I have given quite a number of brief experiences of the blessing in recent "Letters," of those who, while in the enjoyment of justifying grace, were convicted for, and obtained, the baptism of the Holy Ghost. Abbott, Hamlin, Mrs. Rogers, Mrs. Palmer, and others, were enjoying a high degree of justifying grace previous to its reception. Very many have experienced this blessing within a few days, or weeks, or months of their conversion, without losing for a moment in the interim a consciousness of their acceptance. I have read of hundreds of such instances. That there are those who have become measurably backslidden, and see their duty to be holy, and, with enlightened views of the character of the blessing, are led to seek for it, and do enter upon its enjoyment, I have no doubt; but there is a wide difference between the experience of a backslider reclaimed simply from his wanderings, and that of one convicted for, and made a partaker of, the full salvation.

Whether I shall succeed in prying you out of the "rut" or not, I cannot tell. If you wish to ask any more questions, I hope you will freely do so. The difficulties you state are not peculiar to yourself. It is *truth* that sets us apart for God, not *error*. It is not necessary, however, to have *all of the truth*, in order to be entirely consecrated, and saved from sin; if so, none perhaps would be saved; for who has all of the truth unmixed with any error? Your sister in Christ, M. D. W.

For the World's Crisis.

REPORT.

R. I. and East. Conn. Quar. Conf.

Met, as notified by the President, at Natick, R. I., on Wednesday, July 5th, 1865, at 2 P. M. President in the chair. There not being a sufficient number of members and delegates present to form a quorum, no business was done, but spent the afternoon in prayer and exhortation. The Lord was with the few that had met in his name, and we all felt truly that a good beginning had been made. Evening, preaching by Eld. A. Durfee. Subject, The cause of the low state of religion now existing in the churches of R. I.

Thursday, 9 A. M., met for business. The President in the chair. Minutes of the previous conference read and adopted. Treasurer's report read and accepted. Reading of letters received from the churches. C. Cady reported the Abington church by letter. He says, "Brethren, since our last conference the church in Abington has been blest with a revival, under the labors of Brn. Streeter, Morse, Bellows, Phetteplace, Hopkins, and Sr. Otis. Eleven conversions; eight baptized, three united with the church. We have three prayer meetings weekly. A Sunday school organized with about thirty scholars. Have made an addition to our library. We think the church is in a healthy state. Meetings are well attended."

J. W. Thomas reported the Lafayette church in rather a low state at present. There have been two added since last reported. Brn. Wood, Dixon, and Hastings have preached to us. Sabbath School interesting.

Delegates. N. Shumway reported the Danielsonville church. Since our last conference we have had preaching most of the time, from the following brethren: B. Butler, H. Pratt, E. Bellows, and Sr. Otis. Prayer and conference meetings are almost deserted. In short, the power of godliness has become almost extinct. The Sabbath School is very well attended. Hope it will continue to prosper.

Preachers reported their labors. E. Bellows. Since the last conference, have been at Lafayette church. In rather a low state. At Abington the Lord has been at work. At West Gloucester, preached three times with good interest. There is a chance for laborers to do good. I love to preach the whole truth, not for the sake of getting some one converted to a particular theory, but to get some, if possible, to embrace the truth, that they may rejoice in the blessed hope. Have labored with the Danielsonville church. Been to Clayville. There is no Advent church there, but they love to hear the word preached.

P. C. Rodman. I was not at the conference. Have been laboring in the field of the Lord in a particular manner for the past three months. Am strong in the faith of the Second Advent at hand.

M. R. Phetteplace. Have broken off my connection with the Freewill Baptist church at Chepachet. The last Sabbath that I was with them, I baptized two. Last spring I came to Natick. Have preached three times at River Point. This church is in rather a low state.

A. Durfee. Have labored in Mohegan, Natick, and Richmond. The cause in Mohegan is in rather a low condition. We have no church in that place. Some good meetings; see but little chance for an increase of interest at present.

Moved, That the Conference invite the preaching brethren present, who are not members, to take part in our deliberations. Carried.

E. Bellows. The committee appointed at the last conference for the purpose of inquiring, either personally or by letter, of P. C. Rodman, in relation to the charges brought against him as set forth in the resolution offered by H. F. Carpenter, was called upon to report. The committee reported that he had been dilatory in the work assigned him. Had not seen nor written to Bro. Rodman, but was glad that he was present to speak for himself.

Bro. Rodman was inquired of as to whether he had any thing to say in relation to the charges brought against him at the last conference; who replied that he had been wrongfully charged in the resolution as published in the "World's Crisis," and denied as to the truth of it. After some explanations upon both sides, it was moved that the resolution be altered so as to read as follows:

"*Resolved*, That a delegate be appointed to confer with Bro. P. C. Rodman as to the propriety of remaining a member of this conference, while officially employed to labor as a missionary by the Seventh-day Advent Association." Carried.

Moved, That the resolution that was laid upon the table at the previous conference be taken up, and the discussion be resumed. Carried. Moved, That the brethren, in the further discussion of this resolution, be limited to ten minutes. Carried. Brn. E. Bellows, A. Decker, and A. Durfee were the speakers. The discussion occupied upwards of two hours.

Moved, That Brn. Shumway and Card be a committee to act in connection with the Chair to arrange preaching at the conference. Carried. Moved, That we adjourn the business part of this conference to Friday, at nine A. M. Carried.

Two P. M., met for social worship. At three, sermon by E. R. Wood. At seven, an interesting prayer and conference meeting. At eight, sermon by A. Decker, from Matt. 24: 15, showing that we are living in the last days of time's probation, and that we may safely look to the year 1867 for the return of the Lord.

Friday, nine A. M. Met according to previous adjournment. Prayer by the President. E. R. Wood reported the Exeter church. I preach to them two Sabbaths per month. I do not think there is that friendly union and feeling now as previously existed among us. Bro. P. C. Rodman had preached there, and succeeded in making some believe that the seventh-day Sabbath was the one to be observed. On the whole, I do not think that he did us much good. There is a dividing element among us. Pray for us, that we may be kept by the power of God until the day of his coming. Three are decided upon the Sabbath question.

Bro. E. R. Wood. Labor with the Exeter church two Sundays in a month; also two Sabbaths with the Lafayette church. The interest in both of these churches is not as good as heretofore. Held a public discussion with P. C. Rodman upon the Sabbath question.

A. Decker. Have labored in various places. Have preached to the brethren in New York. The truth took deep root in that place. Preached at Worcester with good success; also in Lynn and Providence. These are old churches; and some of them were in the '44 movement, and seemed to understand what I talked about. The Salem church closed the door against me, but I hired a hall and commenced meetings, and many of the old Adventists were out and heard the truth. I think the cause of the low interest in the churches at the present time is, some particular doctrines have been preached, or forced upon them, and they have lost sight of the grand truth of the second coming of Christ.

After the brethren had finished their reports, Bro. E. Bellows introduced the following resolution, *Resolved*, That the promulgation of the seventh-day Sabbath, as a day to keep by authority from the Mosaic law, has a deleterious effect on the spirituality of God's children, and tends to divide and distract, and to unprepare them for the second coming of the Lord.

Moved, That the brethren in the discussion of this resolution be limited to ten minutes' time. Carried. Brn. E. Bellows, A. Decker, and E. R. Wood, spoke upon the affirmative, and P. C. Rodman upon the negative. The best of feeling was manifested by the disputants. After the discussion it was moved that this resolution be adopted. Carried.

As there was no invitation from any of the churches for the next conference, it was moved that it be left with the Chair to provide a place for its next session. Carried. Adjourned to meet again on the first Wednesday in October.

The Clerk feeling it duty to return home, he can not report the proceedings of the conference any later than Friday noon. Preaching brethren present:—E. Bellows, M. R. Phetteplace, P. C. Rodman, E. R. Wood, A. Decker. WM. H. CHAPMAN, *Clerk*.

For the World's Crisis.

THAT WALK BY THE WAY.

On a certain occasion, two men started out from Jerusalem one Sunday morning, in a very disconsolate mood; and we will imagine the general course of their conversation, indicated by a few of their words found on record. The subject is so fruitful of suggestions that many other things than the record contains must have been alluded to.

In order to come to the drift of their discourse, we must revert to some of their antecedents. The two men referred to were among the twelve chosen friends of Jesus of Nazareth. They had been promised great things, but now supposed all was lost, and were in utter despair, and it is not difficult to imagine the nature of their conversation.

They could recur to several other occasions when things looked dark. Jesus had at one time preached so plainly to the multitude that the offense was great; his reputation suffered exceedingly; all forsook him, only the twelve. To encourage their hopes, he said, "Fear not, little flock, it is my Father's good pleasure to give you the kingdom." They could say on this occasion, "Did not our hopes revive then? But how foolish we were soon afterwards to get into a dispute among ourselves which of us should be the greatest when we got into that kingdom! When Jesus heard of this dispute he rebuked us, though kindly; and afterwards renewed the promise—that in the regeneration, or reconstruction, we should sit on twelve thrones, judging the twelve tribes of Israel.

"Soon after this Peter got us into another dispute,—he was ambitious of being leader, and wanted his choice of the twelve thrones. He would not accept of the judgeship for the tribe of Dana way up north; besides that was the meanest of all the tribes. James and John did not dare to say much in this dispute, but got their mother to go and intercede with Jesus; and this exposed us all. No wonder if Jesus did get disgusted with our folly. He was a little displeased at this occurrence. But how he mingled his rebukes with kindness! But all these hopes are gone now!"

After walking on in silence for a time, one said, "Well, he never intended to deceive us. You recollect when we were coming into Jerusalem the last time, how our expectations were raised! we expected the kingdom would immediately appear! There were encouraging indications of the long looked-for event. Jesus was making preparations to ride into the city just in the manner Zechariah said he would—as king. True, he dampened our expectations some by his parable of the Nobleman going into a far country to receive a kingdom and to return to set it up. But this need not delay the work longer than to go to Rome and back. That was the only place where any opposition to his setting up his kingdom could avail any thing. If Cæsar gave consent, Herod or Pilate could not prevent. But the opposition of the Jews! that prevented it, for had he gone to Rome Cæsar would have said, Your own nation regard you as an impostor; and he might not have escaped the Roman gibbet even in that renowned city.

"Those were dark days for us again! But again our hopes revived at the Passover for a time. He there renewed all his promises. True, he talked of leaving us, but we hoped he only alluded to his journey 'into a far country,' which could not be further than Rome. He repeated on this occasion his pledges,—said we should sit on thrones in his kingdom; that we should eat and drink with him again in his kingdom. So this, we little thought, was to be our last supper together. There can be no doubt he *intended* to redeem all these pledges, but now he is murdered."

Another moody silence, but soon broken by the question of one to the other, "What do you think of the stories afloat in the city this morning when we left?"

"I do not know what to think," said the other, "the reports are so contradictory. I fear the story told by the Roman soldier is too true. That part of the statement, that the disciples stole him away, is of course false, but might have been intended to cover up some other plot. The story which Mary told is too improbable for belief. No doubt she honestly believed it herself, poor woman, but she is so worn down by watching and cruel anxiety that her imagination could be easily wrought upon. But oh! what shall we do in all this uncertainty?"

At this stage of the conversation a stranger approached and interrupted them. He said in a sympathizing, friendly manner, which impressed them in his favor,

"What manner of communications are these that ye have one with another, as ye walk and are sad?"

And Cleopas (for that was the name of one of them) answered, "Art thou a stranger in Jerusalem, and hath not known the things which are come to pass there in these days?"

"And he said unto them, What things?"

"And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word, before God, and all the people. He made us great promises of a kingdom to be restored to Israel; told Nathaniel, one of our number, that he should hereafter see the angels of God ascending and descending upon the Son of man. We trusted it had been he who should have redeemed Israel."

D. C.

(To be continued.)

THOUGHTS BENEATH CHASTISEMENT.

I'll meekly bear the chastening rod,
And never more repine;
And if I'm laid beneath the sod,
I'll in Thy image shine.

I'll strive to do God's holy will,
And bear my trials here,
And calmly meet all earthly ill,
And live with him secure.

My chastening has been long;
I'd love to rest from pain;
My hope in Jesus now is strong,
And with the Lord I hope to reign.

O! come, Lord Jesus, come,
And raise the sleeping ones,
And take thy saints to that sweet home,
And let us live with thy dear Son.

North Dana, Mass. LUTHERA B. WEAVER.

HELL-FIRE.

For successive generations the *literality*, as well as the eternity, of *hell-fire* has been tenaciously maintained by so-called orthodox theologians. But, recently, innumerable facts are compelling many of them to recede from their old position. Fire is perpetuated only by *feeding upon fuel* of some kind, and when the fuel is *consumed*, the fire is extinct. Hell-fire must CONSUME something, if literal; and if it is eternally to burn, it must be eternally consuming some kind of fuel; hence, God must either be eternally putting fuel in hell, to keep the fire up, or the wicked must constitute the fuel upon which the fire feeds; and *literal fire* would make rather awkward work in feeding upon *invisible, intangible ghosts*. But as literal fire has an invariable tendency to *consume* that upon which it preys, though sometimes at a slow rate, if the wicked are the fuel of hell, they must ultimately be *consumed*. If God does not eternally furnish fuel to put into hell to feed the fire, and if the fire does not *consune sinners* as its fuel, then there is *no fuel* for the fire to live on, and, consequently, it must expire. If the fire does not consume the wicked in the least degree, then it cannot inflict the least *pain* upon them (for *pain* is the road to *death*); consequently, a man would be as well off in that fire as out of it, and could sleep as soundly in the heart of such a hell as in Paradise on a feather bed! If hell makes no impression on the wicked, what hurt can it do them?

These obvious absurdities are now compelling many to deny the *literality* of hell-fire, and inducing them to claim that *conscience* is the *tormenting* element of the damned, represented by the figure of fire. Well, this is like "jumping out of the frying-pan into the fire," for *sin benumbs* the human conscience, so that the Scriptures speak of some as "*having their consciences seared*" by an overplus of sin. Thus, if *conscience* is the only fire that scorches the damned, it follows that those of *many crimes* (who have their "consciences *seared*") will suffer the *least*, while those of *few* sins will suffer the *most*. To escape the keen torments of *that* hell, we have only to *sin much!!* Rather let me believe that the fire of hell is *literal*, and that it will literally "*burn up*" the sinful rubbish of God's universe. W. SHELDON.

For the World's Crisis.

FRIENDSHIP.

True friendship will lead one to stand by another through all the changing scenes of life, through adversity as well as prosperity. We see the rich thronged with friends, while the poor have but few; but are those true friends who flock around the rich because they are such? Let those people become poor, and all will desert them but their *real* friends. A true friend will not desert in time of need. How many hearts have been wounded and their lives made unhappy by false friends. Treat your friends with respect, and never believe evil reports about them. Always speak kindly and affectionately, and never wound their feelings with unkind words. Be kind and affectionate to all. All are made of flesh and blood; one as well as another. Love, and you will be loved; not only by your friends, but God's love will be with you; He created the heavens and earth, and all that is therein, and made his creatures to love each other. L. A. SALTER.

Plymouth, Vt.

SAGGING DOORS.—After doors have been long in use, they sometimes pinch near the top, and the usual remedy is to plane them off at the sticking point. But this planing removes the paint or graining, and is a great evil. The cause of the pinch is the sagging of the door; and this comes from the wearing down of the hinges by long use. Instead of planing off the doors, a better way is to go to the tinners and get some tin or sheet-iron washers made which will just fit the central rod or pivot of the hinge. This will remedy the evil at small expense, and save the mutilation.—*Amer. Agriculturist.*

TO PREVENT STOVES RUSTING.—Oil them with sweet oil. This does not make a bad smell when the stoves are heated again. They should be very clean when the oil is applied. Coal-scuttles may be oiled with boiled linseed oil.—*Ibid.*

To remove Lime Spots from Cloth.—First use a stiff brush to remove any adhering lime, then rub the spots with a cloth wet in cold vinegar and dry the garment.

JEWISH INTELLIGENCE.

THE GATHERING WILL SOON COMMENCE.

The following letter will be read with interest:—

FURTH, June 8th, 1865.

Editor of the "Israelite Indeed":—

Before I proceed, I must tell you that I am one of the sons of Jacob, of the tribe of Levi, and from the family of Aaron the Priest; but, though I am still within the pale of the synagogue, I am, for many years, a disciple of Jesus of Nazareth, whom I believe to be the Son of God, and the glorious Messiah of Israel. Of the *how*, *when*, and *where* I became convinced of that saving truth, I shall, the Lord permitting, inform you in another communication, should you think it worth your while to acknowledge the receipt of the present by a few lines. You will, no doubt, ask: Why then are you still a member of the synagogue; and why do you not publicly profess Jesus as your Messiah and Savior? In anticipation of these questions I answer you, that *I do publicly profess* my belief in the Redeemer, Jesus; and there is no Jew, in this and other places, who knows me not as a believer in Christ. But, as I do not separate myself from them, and, as I do not believe that a converted Jew *must* at once throw off everything that smells Jewish, as I therefore keep myself within the limits of Judaism as far as the law is concerned, my brethren reckon me their equal; they believe me to be a pious, but in one point, erring brother, who must be kindly treated. In this position, my dear sir, I think I do more good among our brethren than you or any missionary can ever do; for upon you they mostly look with contempt, and treat you with scorn; while I speak to them, proving to them, from Moses and the prophets, that none else but Jesus of Nazareth is the glorious Messiah of Israel; and that whether they will or not, the time will surely come, when all Israel will acknowledge His Lordship over them; when he will come, the second time, to deliver them from the hand of the multitude of nations, gathered and arrayed in hostility against them. I tell you, sir, that, by the help of God, I have made a good many converts, who live like myself, and like the first disciples of Jesus, and the apostles in Jerusalem, in harmony with our unbelieving brethren, within the pale of the synaaogue. . . . I prefer to attend the synagogue, and mingle my prayer for the coming of the Son of David with my brethren of Israel; for, indeed, I am fully convinced—and I derived this conviction from the Scriptures of truth—that the world will remain in sin and wickedness, until the Son of David shall appear to take possession of the throne of his Father, and reign over all the earth.

But I must return to the main object of my letter. I was sitting in my room in London, when a man entered, handed me a four page tract, and asked me at the same time, whether I knew Jesus? I replied that I did, and thus an interesting conversation ensued, in the course of which he found that I was a Hebrew. He then took from his pocket another pamphlet, and presenting it to me, said: "This is a monthly magazine, published by a converted Jew in New York, North America." He added that he would let me have the copy for some days, if I would promise him to return it. Of course, I promised it cheerfully, and enjoyed the reading of "Nathaniel," written by one of my own people, who is not ashamed to tell the world that he is a Jew.

In perusing your magazine, I found that you are deeply interested in the affairs of that land, which, though possessed and trodden under foot by the Gentiles, is still ours, by virtue of a grant made by Jehovah to our fathers, Abraham, Isaac, and Jacob, and confirmed by repeated oaths, which cannot be broken, as they proceeded from the mouth of the Almighty, Creator of the universe. I endorse your views and your hopes with all my heart, and, therefore, I will give you some information about things going on here and elsewhere in Europe, which will confirm you, and all those who believe with you, that the coming of our most glorious Messiah is nearer than the world thinks.

That the gathering of the Jews—at least to a great extent—to the land of their fathers, . . . can only be denied by those who are blinded by their preconceived spiritualizing notions. This re-gathering of the Jews is now beginning to take place. Not only many single families immigrate into Palestine, but there have been formed a number of societies in almost every land on this continent, to prepare an emigration on a large scale, provided with all possible means, money, implements, and tools of every kind, to commence the cultivation of the long desolated land, at once, and with the utmost vigor. There are men of consderable wealth among them, and not without some means, enough at least to defray the expenses of the journey, and to purchase a plot of ground. I am happy to state that I am one of the leading members of a society forming here in Bavaria, which numbers already over nine hundred heads of families, besides a number of young people, who would not form an alliance with the other sex, until settled in the Holy Land, upon the soil of their rightful heritage. . . .

I doubt whether the desire to return to Canaan manifests itself among the Jews in your country, the New World. There they do not feel any necessity for going into a land desolated and infested by savage tribes of the sons of Ishmael, leaving the well-filled fleshpots, that is their money making business, behind in America. No matter, let them stay there; the time will surely come when they too will go, and, perhaps, under less favorable circumstances than the present. Who can tell what, in the course of time, will become of the great Republic of the United States of North America? Solomon wisely said: "That which hath been is now; and that which shall be hereafter hath already been." Your free Republic may yet become an absolute monarchy; a tyrant may erect his throne in the midst of it, and rule the people with an iron rod, and persecute the scattered children of Jacob, as in the days of past ages. Why not? Rome was the mightiest Republic that ever existed; and yet it was, at once, turned into a monarchy; and cruel Neros, Caligulas, etc., ruled over the proud Romans. All this had to come to pass in order that prophecies, made by the Seers of Israel, might be fulfilled. Rome, the fourth beast in Daniel's vision, and the iron legs of Nebuchadnezzar's image, had to become a *kingdom*, for the prophet had so named it.

The Gentiles hereabouts—that is in the petty German Protestant Kingdoms and principalities—are even more astir about Palestine than the Jews. Many centuries before our days, christians were informed by their teachers and leaders that they were the spiritual Israel, and that all the promises made to that people are to be understood as spiritual, and, consequently, the Jews had to expect nothing of them, except by embracing christianity—not Christ—if they would enjoy the same blessings, formerly promised, and then really in possession of christians; that is, have churches instead of synagogues, priests instead of Rabbies, be citizens here, and go to heaven hereafter.

In our days, however, knowledge has increased; the study of Scriptures has lifted the thick veil from the eyes of many learned Gentiles, who now see that the revealed word of God must be understood literally, and that, consequently, the promises, as well as the people to whom they were made, cannot consist of gas and vapor, but are realities. . . .

I remain, dear sir, yours truly,

VERITAS, the Priest.

—*Israelite Indeed.*

☞ Criticise upon nothing more than your own actions, and you will soon see reason enough to pardon the weakness of others.

SEMBLANCE AND REALITY.

The semblance of religion is often dearer to men than religion itself. As one saith, many a man has spent five hundred pounds upon a picture of a beggar, by Murillo, or a brigand by Salvator Rosa, who would not give a penny to a real beggar, and go out of their wits at the sight of a brigand. The picture of religion, the outward name of it, men will give much to maintain; but the reality of religion—ah! that is quite a different thing. Many of our churches are surmounted with the cross in stone, but how few of the worshipers care to take up the cross of Christ daily and follow him. We know religious men who are respected by the ungodly, not for their religion, but on account of some adventitious (or accidental) circumstance. It was not the religion itself they cared for. If you should take a bear in a cage into a town, men will pay their money to see it, but let it loose among them and they will pay twice as much to get rid of it. So sometimes if a religious man hath gift or ability, there are many who will regard and admire him, but not for his religion. Let the religion itself come abroad in the daily actions of his life, and then straightway they begin to abhor him.

There is much false love to Jesus—much unhallowed profession. Let us remember, however, that the day is coming when all false profession will be destroyed. The fan in Christ's hand will leave none of the chaff remaining upon the wheat-heap, and the great fire will not suffer a single particle of dross to be unconsumed. Happy shall that man be whose faith was a real faith, whose repentance was sincere, whose obedience was true, who gave his heart, his whole heart, to his Master's cause!—*Spurgeon.*

HOW TO BECOME UNHAPPY.—If you want to be miserable, be selfish. Think all the time of yourself. Have no feeling for any one but yourself. Never think of enjoying the satisfaction of seeing others happy. Envy every one who is better off in any respect than yourself. Be constantly afraid lest some one should encroach upon your rights. Never yield a point. Be very sensitive, and take every thing that is said to you in playfulness in the most serious manner. Be constantly afraid lest some one should encroach upon your rights; and if any one comes near your things, snap at him like a mad dog.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE IRON BOOT.

"There's poor Johnny Truman with his iron boot. I think it is real cruel in his mother making him wear it when he hates it."

An iron boot! A boot with no *give* to it must be terribly cramping. How hard to the soft flesh; how rigid to the flexible muscles! Can the joints turn on their sockets? With an iron boot on, can a boy play? Can he run? It must be dragging work even to walk. Poor Johnny! Did his mother put it on for a punishment? Did she do it to fetter him, as Mr. Day does his horse to hinder him from running away?

"O mother," cries Johnny, "do take this iron boot off. It almost kills me. I don't care if I am lame. I don't care if my legs are crooked. I don't care if my ankle is out of joint. I don't care how I am when I grow up. All I want is this *off now*;" and Johnny worried and fretted until almost the whole house was out of patience. He behaved as if his mother made him wear it on purpose to trouble him. Did she? Oh, no, no.

The bones in the little boy's right foot and ankle were soft. The bones were bent and growing out of their proper proportions, when his mother consulted a physician, who put his foot into an iron boot. It was done to support the bones, and keep them in place, until they should grow strong and healthy as bones in general. But Johnny had no faith. He did not believe it would do any good. He was sure, he said, it was no use; and therefore, instead of *trusting* his mother and doctor, and trying to be patient, he kept complaining. "Why don't you pull it off, and let him take the consequences?" said a woman, quite worn out by Johnny's unreasonable conduct; "*I* would."

His mother looked grieved; but with eyes of pitying affection she stroked her little boy's hair, and said, "I must act for the future good of my child. Johnny will one day thank me for it. If he would not dwell on it so, it would not be so hard to bear. Johnny has a great deal to make him good and happy in spite of his iron boot, and that won't last long."

Johnny hung down his head. He felt a little ashamed, for he well knew in how many thousand ways his mother tried to soothe and make him happy; and as for the boot it was only for his good.

This year of sorrow and discipline at length passed away, and Johnny grew up to be a tall, handsome man, with strong limbs and a firm tread. And what do you think he oftenest said to his mother? "Mother, I can't be too thankful that you persisted in making me wear that iron boot. I should have been a poor cripple to-day but for you, mother, who bore so patiently with my complaining."

Have you an iron boot on, my dear child? Every little trial which you have—and children have their trials—is the iron boot which your Father in heaven puts on you. Many a time you feel it pinching, and are ready to cry. Do you fret and worry, and try to kick it off? Such conduct grieves God. He wants you to trust him and be patient. And as in numberless other ways he tries to make you happy, he desires you to dwell on the *mercies* which crown your days. That will cause you to exclaim, "Bless the Lord, O my soul; and all that is within me bless his holy name," and make you happy, very happy in spite of trial. By-and-by you will know why he tries you, and see and acknowledge how good and gracious were his purposes in every iron boot he caused you to wear.—*Child at Home.*

TWO KINDS OF ADVICE.

"Freddy, what's the matter?"

Freddy White could hardly answer his father's question, he was sobbing so violently; but at length he cried,—

"Will Merchant and Frank Bennett have been calling me names and throwing snowballs that hurt me ever so much, and I never troubled them."

"Ball 'em back, ball 'em back; that the best way to get along in the world," said the indignant father.

Mr. White's advice was somewhat different from that which Luther Hovey's mother gave him, when he was badly treated. I wonder which the children will think was the best. Let me tell them the story, and then they can decide.

One bright, beautiful May morning, Luther stood at the gate, waiting for the teacher of the primary school to come along, that he might go with her, for the first time. His primer was held tightly in his hand, his luncheon was stowed away in his pocket, and he was a proud and happy boy of the important age of *five* years.

Mis Browning greeted her new pupil kindly, and under her protection he got on bravely. But recess put a different face on school-life.

"Here's a new-comer! He is so little that he couldn't come alone. Wonder how he could leave his mother?" shouted one of the larger boys, as he gave Luther's hair a sly pull. Many of the other boys were ready to join in teasing the defenceless child, until he grew very angry, and began to cry, which only made them shout the more, and torment the longer.

"I hate school! I'll never go again till I'm big enough to fight the boys," he said wrathfully, after he reached home, and was telling his grievances to his mother.

"I would much rather fight against myself, and do as the Bible says, 'heap coals of fire on their heads,'" said Mrs. Hovey quietly.

"Does the Bible say that, ma? then I guess I'll go to-morrow, and take a shovelful."

The mother could scarcely restrain a smile at her little son's literal rendering of the precept; but she tried to, while she explained to him the real meaning.

"Treat them *kindly*; do good to them whenever you can, till you make them ashamed of their naughty actions. In this way you will burn them with coals of kindness, and at the same time fight against yourself for you will fight against a heart which says, 'Pay them in their own coin; give them as good as they send;' and many other wrong suggestions."

Now, my little friends, which boy received the best advice? Which, if acted upon, would make them the happiest children?—*Well Spring.*

DON'T UNCHAIN THE TIGER.

A tiger is a very fierce and dangerous animal. If he is well caged, or confined by a strong chain, he may be kept from hurting any one; but it is not safe to unchain him or set him loose for a moment.

Some of you children have seen a tiger, and you have thought, how dreadful it would be to have him get loose! It would be terrible. He might tear in pieces several persons before he could be slain or secured. We have seen in a picture where one of these fierce creatures has got loose, and is about to spring upon a dear little child.

But have you thought, children, that each one of you has something like this fierce creature shut up in your heart, and that if you let him loose he will do very much hurt? You are sometimes tempted to get angry. If you give way to the temptation you unchain the tiger and open the door of his cage, and let him out; and how much damage he may do, before he is caught and confined again, you cannot tell! Anger is a terrible monster! Solomon says, "Anger is outrageous," and that it "resteth in the bosom of fools." Of such he adds, "Let a bear robbed of her whelps meet a man, rather than a fool in his folly."

When you get angry, you do very foolish as well as very wicked things; anger then makes a fool of you, and often does great wrong and injury to others.

And when this tiger is unchained, you cannot control it. It gets the complete control of you, and causes you to foam and rage like one possessed with a demon. If you get angry you are sure to do something of which you will be greatly ashamed, after you get over your passion. You make yourself appear very contemptible to others; you lose their respect, and perhaps gain their ill-will. You will feel mean and condemned yourself.

To get angry often will injure your health, shorten your life, and make both yourself and others unhappy. It is a great sin to get angry. You cannot please God with such a spirit.

Then ask God to forgive you and help you to control your temper. He will help you, if you are in earnest. If tempted to be angry, do not speak for a time, but think how God would have you do.

You may entirely conquer a violent temper after a while. You can chain up the tiger in a strong cage, and keep him there. Once get him there, bear in mind what you are told: *Don't unchain the tiger.—Well Spring.*

BOORISH BOYS AND GIRLS.

Did you ever see a well dressed boy or girl compel a poor woman carrying a big basket or bundle to step off the sidewalk? I have, and I have also seen a glossy coated boy or a silk clad miss give such poor person a look of scorn which seemed to say:

"I am china, you are delf. Get out of my way! How dare you presume to stand in my path?"

"You civilized little boor," I have said to myself, at such a sight, "you haven't a partical of politeness in you. If you had, you would pity that burdened woman, and get out of her way."

If I have such an impolite boy or girl among my readers, I wish he would take a lesson from the life of Napoleon. When he was on the island of St. Helena, he walked out with a lady one day. A poor man with a heavy pack met them. The lady kept straight on, but the ex-Emperor gently waved her on one side, saying:

"Respect the burden, madam."

Respect the burden! That's a good motto. You will find that most of your schoolmates and friends carry burdens of some sort. Not on their backs, perhaps, but in their hearts. Little Maggie, for example, carries a burden of bashfulness. Respect it by being kind and gentle to the little dearie. Your friend Robert, whom you call a "slow coach," carries a burden of dullness. Respect it by explaining his lessons to him. Your mother carries a burden of sickness, your father of care and work. Respect their burdens by giving them love, and obedience, and help. In short, you must respect everybody's burden whom you know, and thus help make the world happier. Do you understand? Yes. Very good. Then mind you respect the burden.—*Sunday School Advocate.*

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE BELOVED.

The bride is sitting lonely,
In the absence of her lord;
This cheers her heart, this only,
His bosom-treasured word:
"I come quickly."

She trims her lamp to meet him,
And clasps her garments white,
And thus prepares to greet him,
Soon as he comes in sight,
To fetch her home.

The world that lies beneath her,
It hath no charms for her;
Beyond the mounts of Bether,
The fragrant hills of Myrrh,
Her heart is gone.

She sighs for his appearing,
Through the long shadowy night;
His nuptial chaplet wearing,
Bringing her joy and light
To earth again.

She lifts her eyes to heaven,—
Those dove-like, virgin eyes,
And longs to see it riven,
And her day-star arise,
Healing all pain.

Yet through her night of watching,
Her vigil dark and long,
A beam from glory catching,
She pours her hopeful song,
Her joyous strain.

Beloved, my heart is waking,
Help me to watch and pray,
Till morning lustre breaking,
I rise and come away,
By thee embraced.

See, on the mountains leaping,
How the young hart is fleet;
Oh! thus to end my weeping,
Swift be thy beauteous feet,—
Make haste! make haste!

And does her lord forget her,
While dwelling thus apart?
No, he hath fondly set her
A seal upon his heart,
In suffering trained.

Wait on, hope on, my fairest,
The marriage feast is nigh;
Soon every grief thou bearest,
And every cloud shall fly
At my glad voice.

Then shall mine arm embrace thee,
My love, my reconciled;
Then on my throne I'll place thee,
My dear, my undefiled,—
Rejoice! rejoice!

TO SEEKERS OF HOLINESS.

You would choose for your happy and everlasting motto, "Holiness," or "wholeness," to the Lord.

Then, first of all, you will dedicate all to him. Not but what all you have is his, and has been from the beginning, but you have not so regarded it. You have taken your portion and gone your way heretofore, wasting your Father's gifts in selfish living. Let all this cease at once; and let it be your language, the language of your heart, "What wilt thou have me to do?" In a word, consecrate all to your Heavenly Father. How will you do this? We answer,—consent and decide, that all, whether act, word, thought, desire or possession shall not be as self, or men may will, but as God wills. This, you say, I have tried to do, again and again. Doubtless you have, and done it acceptably, too. But here you halted; *you did not believe*. Believe what? you ask. I answer,—the word of God to you at that point. That word is that he "accepted" and "received" you. Hear him,—"Be ye *separate* and I will *receive* you." You separated yourself, "presented yourself a living sacrifice;" but *did not believe*, on the assurance of his word, that you were accepted. No, you waited for some sign, some sensible manifestation, to come up in your feelings, to assure you that all was received, thus making some preconceived emotion the ground of faith. God does not say, faith cometh by feeling, joyous, peaceful, or otherwise, else you would be right in expecting it to rise and inspire you with faith. Nay, "Faith cometh by hearing, and hearing by the word of God." Therefore, when you consecrate all, as well as you are enabled, you have God's word for the fact that he "receives you." This faith will inspire you with feelings of peace, gladness, and great quiet of soul. In God's order, faith gives rise to feelings, and not feelings to faith, as you have erroneously supposed. Hence, you may take God's word and rest upon that. There is no error in this. It is the only way of success; as has been tried and proved by hundreds after having struggled and floundered in this same error.

To illustrate: suppose the Lord had said, in his abiding word, "If any man will place twelve stones upon the earth, and put a lamb thereon, and burn it to ashes, I will receive him, and be a Father unto him, and he shall be my son." Now I ask, if you should do this, and the lamb be consumed to ashes, would you not have God's word for your assurance? Yea, as convincingly as if heard audibly from heaven,—that he "received you."

The Lord has not said this; but he has said, as shown above, that if we "come out from among them, and be separate, and touch not the unclean thing, he will receive us." Now, I ask, if we thus do, have we not the testimony of the Spirit, written in the word, that we are accepted? Do not fall into the common error of separating the letter of the word from the spirit of the word. You must by faith regard the letter as the testimony and expression of the mind and spirit of God to you; just as you believe the letter of a friend to be the expression of his mind and spirit. It is through this written word, directly or indirectly, that the Spirit speaks, testifies, or witnesses to us. To regard the word as a dead letter, is to remain in darkness and unbelief. To faith, "these words are spirit and they are life." Let us therefore, believe, nothing doubting.

But, says one, "How am I to know the consecration is complete?" I answer, if you see nothing to the contrary, it is; for the Lord has said, "If in anything ye be otherwise minded, God shall reveal even this unto you." The question is not, what will come up in the future to sacrifice and to suffer. In this, "Take no thought for the morrow," applies as well as in anything else. But do you accept of the will of God as it is made to appear at the present moment? If this is so, this is all that the King requires. Only let this continue, moment by moment, and all will continue acceptable to him. How great the rest of soul gained by him who thus comes into the truth.

But you ask into what state or degree of godliness may I now apprehend the Lord has brought me? Are my inward foes all dead? Shall I feel the roots of sin no more from this time?

This is an important question—one, the understanding of which, may have to do with your future peace and success in the way of holiness. Many who have dedicated all, and believed, have been disappointed in finding, after a while, the old self-nature stir within them, and either took it as an evidence that they were deceived, or soothingly called it "only temptation"; and have continued to try to believe that all was entirely pure within.

We forget that there are two parts, or elements, in entire sanctification. The one is the placing of the creature, or sacrifice, upon the altar,—Consecration. The other is the consuming of it to ashes, or its primitive elements, by God's own fire. The gold must first be put into the crucible; and then melted, and purified, by separating all its inner dross.

We must first consent and covenant to give up "all things," and then suffer the loss of all. First be nailed to the cross and then "die daily," till "the world is crucified to us," and "we live not, but Christ in us."

I trust you have now complied with the first. If so, you are sanctified," but perhaps not "wholly"; you are "holy," but not "perfected." You are now as the gold in the crucible, and can begin to say, "though he slay me yet will I trust in him"; and hence ready to "abide the fire." "Abide his coming," as a refiner and purifier. If so, you are fully in the hands of the "potter," and he can now begin to mould you as he will, for you will now be able to "abide," and not "draw back," as you once did when trial came, erroneously considering it an evidence that God was displeased, and no longer accepted you.

We often make a joyous and gladsome state of mind the only evidence of our acceptance with the Father. This is a very mischievous error. To do this, is to make the faith of our acceptance depend upon our emotions or feelings, as we saw above; whereas "the word" is the only true basis of faith; on compliance with which all the promises become ours. We forget the Savior endured this, and yet was just as acceptable to the father as when his emotions were the opposite. And now, as we are called to "endure hardness," and it is given to us to "suffer with Christ," and also to bear some "afflictions for a moment," we must certainly not consider any one state of feeling the only acceptable one. For if, "when need be," we are in heaviness, then heaviness must be felt. If to endure hardness, then hardness must be felt. And if we are to have "afflictions," then we must sometime feel "afflicted." You therefore see that if you take one class of emotions to be the evidence of your acceptance, when you feel thus, your faith in God will abound. But, since our feelings necessarily change and vary, as we have seen above, our faith in this case will sometimes be lost, and we fall into consequent weakness and sadness, if not into gloom and total discouragement. Nay, such anchor-ground is too unstable. We need the immovable promise of God, which holds "both sure and steadfast," amid all the varying storms, winds, and rolling billows that come upon us.

The only true test point required of us is in the will. If this be true,—if it be in the heart to say, "Thy will be done," we are accepted, let our feelings be what they may; "for where there is a willing mind, it is accepted." Ah, this living by feeling, instead of by faith, has made sad havoc of many a promising disciple. It reverses the order of God, and keeps the soul off its only true and immovable foundation—the promise of the Father. It is being much as the spoiled child, who, because it is not permitted constantly to feed upon confections, pastries, and sweetmeats, but is called by its parent to partake of substantial fare, and sometime to take that which is bitter, and also to go forth and endure that which is "hard and afflicting," loses confidence in the love and wisdom of its father, and sadly refuses to do his will.

Oh! my brother, let your motto be,—"Not my will but thine be done." "Do unto me as seemeth unto thee good," and all will be well.

Remember, he sitteth as a refiner and purifier of silver," whose business it is, not to see there is no fire to try us, and no dross revealed, but to see that the fire gets not too hot, lest it injure and destroy; nor too cool, lest it do not accomplish its end, the purification of the heart from all its selfish nature.

Neither is he at a loss for fuel from which to make these purging fires. They come from any and every circumstance around us, that is needful to cross our wills; from many little things connected with ourselves, our families, our tenderest friends, and the common business of life, and even from our religious services. He will cause a fire to glow forth, giving us a sense of the cross, mortification and death which are necessary to the perfect submission of our wills, and entire acquiescence with God. And if these fiery trials which are to try you, reveal hidden selfishness and sin, as the lance reveals offensive matter not before seen, because lying hid deep within, be not disheartened. It is your physician at work wisely, and accomplishing the object of your desire, a perfect cure. Courage, brother! Keep your confidence! The ore must be fused before the dross can separate and pass off. We must die in order to live. And his soothing encouragement to you is, "And after he have suffered awhile, I will strengthen, establish and perfect you."—*Earnest Christian.*

For the World's Crisis.

"THE SOULS UNDER THE ALTAR."

"The souls under the altar" (Rev. 6: 9) do not in the least conflict with the views herein before presented, for those souls, like the soul of Christ that "was not left in hell," refer simply to the *persons* or bodies of those "believers in Christ" who had been "faithful unto death" (2: 10); who "loved not their *lives* unto death" (12: 11); who "had been *beheaded* for the witness of Jesus" (20: 4).

In Lev. 17: 11, we are informed that "the *life* of the flesh is in the *blood*"; and it "is given to us upon the altar, to make an atonement for our souls, for it is the blood that maketh an atonement for the soul"; and verse 14 says "it is the LIFE of *all* flesh, the blood of it (the flesh) is *for the life* thereof." That is, the blood is given to make an atonement for the souls of all men, or for the life or lives of all flesh. This is evident when we recall the fact that Jesus shed his blood for the remission of sin, and in doing so died for all, because all were dead; and this he did to *save men;* and in Matt. 25: 22, these *men* are termed *flesh*,"—"Except those days be shortened, there should no *flesh* be saved"; i. e., no man.

But man cannot be saved without his *soul* is saved, and *that* was the very thing Christ came to do; for in Luke 9: 56, Christ himself says he is not come to destroy men's LIVES, but to save them; i. e., save their souls, and thereby save *men*, save *flesh*, by raising it again to life from the dead, raising it incorruptible and immortal; and this he does by giving his own flesh, his own blood, his own life, his own soul, his own body; by giving HIMSELF for us; because the LAW demanded our *life*, our soul, and our blood,—demanded *us* in forfeiture for its transgression.

The law also demanded "an eye for an eye," "a tooth for a tooth"; "life for life"; "soul for soul"; "blood for blood"; "body for body:" and the law also of necessity brought death; for the absence of *life* is *death;* and death is represented as a *monster*, swallowing us up; which is to be, at last, itself swallowed up in victory. But death is insatiable; it leaves of us nothing, not a crumb; body, blood, soul, life—all, *all* gone; clean, as if licked up by fire. See, understand what Christ had to do when he satisfied the craving demands of that law; when he gave *his blood* upon the *altar* to make an atonement for *our souls;* when he gave *his body* on the cross; when he gave *his flesh* for the life of the world; when he gave *his life* for the flock; when *his soul* was made an offering for sin; when "he *poured out his soul unto death*"; when "he gave *himself* a ransom for all; when *he died*, his flesh for ours; his blood for ours; his life for ours; his soul for ours; his body for ours; HIMSELF for us. It was *Christ* that *died;* it is *Christ* that is RISEN again.

O divine compassion! O love incomprehensible! O unsearchable judgments! O depth of riches! But death, oh, ravenous monster; oh, cruel death; oh, feared and dreaded foe; oh, hated tyrant; oh, just and holy law; oh, righteous retribution; oh, king of terrors; oh, terror of kings; oh, how shalt *thou* in turn be swallowed too, till death shall be *no more!*

Under that figure of speech called synecdoche, in which a part is put for the whole, the soul, the blood, the life, etc., is frequently used in the Scriptures for the *entire person;* and those terms are also used interchangeably, or as synonyms, of which we give a sample, found in Mark 8: 35-37,—"For whosoever will save his LIFE shall lose it; but whosoever shall lose his *life*, for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own SOUL? or what shall a man give in exchange for his *soul?*" The "souls under the altar" are thus spoken of, a part being put for the whole, or souls used synonymously with persons; these were seen under the altar of sacrifice, on the earth, upon which they had been slain for persisting in testifying for Jesus, contrary to the edicts of the persecuting power that caused them to be put to death; and they are represented as "crying with a loud voice," like the blood of Abel, for vengeance, i. e., justice, recompense, retribution, on their persecutors.

By attentively examining Rev. 20: 4, 5, it will be plainly seen that these souls are *dead;* for it says, "I saw the souls (persons) of them that were beheaded for the witness of Jesus, . . . and they *lived* and reigned with Christ a thousand years. But the *rest* of the DEAD lived *not* again until *the thousand years were finished.*" This living again of the beheaded souls (verse 4) is the "*first* resurrection." Those of c. 6: 9, who were killed under Nero and Domitian, the pagan emperors, "having obtained a good *report* through faith, received *not* the promise," God having provided something better, that they without their brethren that should be killed by the papal hierarchy, as they were by the pagan, should be fulfilled; and then *they* with *them* should be made perfect. Heb. 11: 39; Rev. 6: 11. So they received "white robes" of righteousness in Christ, and they are resting "for a little season," sleeping in Jesus. Blessed sleep!

Olena, O. G. W. STETSON.

For the World's Crisis.

CHRONOLOGY.—No. 4.

Says Joseph Scaliger, (the inventor of that admirable adjuster of eras, the Julian period rule,) "Josephus was the most diligent, and the greatest lover of truth of all writers; it is more safe to believe him, not only as to the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers, and this because his fidelity and compass of learning are everywhere conspicuous."

By the olympiads, which Josephus has named for Pompey's capture of Jerusalem, and Herod's capture of it "twenty-seven years afterward," we learn that Pompey took the city in the *first* year of the 179th olympiad. As Herod received the gift of the kingdom in the 184th olympiad, it must have been in the *last* year of it. Then, as we before remarked, he had to fight three years for it. This would bring us to the third year of the 185th olympiad, which exactly completes the twenty-seven years from Pompey's time. Herod lived and reigned thirty-four years from his victory over Antigonus. In the seventh year of Herod's thirty-four, the battle of Actium occurred. Seven years, from the third of the 185th olympiad, would bring us to the second year of the 187th olympiad, or 31 years before the beginning of A. D. 1, of our present vulgar era.

The date of Actium's battle, placed beyond dispute in 31 B. C., shows us that Herod died in B. C. 4, and that Jesus must have been born about a year previous, or in B. C. 5. Augustus Cæsar lived nearly 44 years, according to Roman historians, from his victory at Actium; which would give us A. D. 13 for the date of his death.

After Dr. Jarvis had spent much time and labor in reading histories in their original language; consulting astronomical tables, and ancient inscriptions; harmonizing epochs by the Julian period; selecting the true and rejecting the false of Latin and Greek writers; the following is the result as far as the date of the battle of Actium is concerned:

"Thus have we, by this harmonized view of the Greek and Latin historians of Rome, ascertained the exact date of the battle of Actium; from which time Augustus, when he had nearly completed his thirty-third year, was, by the unerring providence of God, sole emperor and arbiter of the destinies of the world. The date of this great event was Sept. 2d, A. J. P. 4682, A. U. C. 722, the first year of the 187th olympiad, and the 14th of the reformed calendar of Julius Cæsar." *Dr. Jarvis' Church History, p.* 197.

By strictly adhering to Josephus' testimony, and the dates he gives, we are compelled to fix upon one year later for "this great event." Josephus says that Archelaus, who succeeded Herod his father (Matt. 2: 22), was banished from Judea in his tenth year, and this was "in the thirty-seventh of Cæsar's victory over Antony at Actium," (*Ant.* b. 18, c. 2). As Herod died B. C. 4, Archelaus was banished in A. D. 6; and as "Cæsar's victory" was gained B. C. 31, the thirty-seventh year was in A. D. 6. "Robbins' Outlines of History" gives A. D. 6 for the banishment of Archelaus, (Vol. 2. p. 41).

As further proof of the harmony of Josephus' dates, we give an extract concerning one of Herod's sons. It will also show us the year in which Tiberius Cæsar died. Josephus does not say anything about Tiberius' associate reign, two years before Augustus died, (but that fact is beyond dispute, as we may show hereafter,) he tells us he reigned twenty-two years and a half from Augustus' death. Here is the extract:

"About this time it was that Philip, Herod's brother, departed this life, in the twentieth year of the reign of Tiberius, after he had been tetrarch of Trachonitis . . . thirty-seven years." (*Ant.* b. 18, c. 4, s. 6. Luke 3: 1.) Philip and his brother Herod Antipas were made tetrarchs when their father died, in B. C. 4, and thirty-seven years from that would end in A. D. 33. As the sole reign of Tiberius began in A. D. 13, his twentieth year was in A. D. 33; and as his reign was twenty-two years and a half long, he died in A. D. 36.

Josephus relates the events that took place under Augustus and Tiberius, in the order of their occurrence. After naming the appointment of Caiaphas as high priest, and Pilate's appointment to the government of Judea, Josephus records a few instances of Pilate's tyranny, and then makes that remarkable statement concerning our Lord.

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of christians, so named from him, are not extinct at this day. (*Ant.* b. 18, c. 3, s. 3.)

Now let it be observed, that this account of our Savior's life and death is given long before the death of Philip is noticed, which is an evidence that the crucifixion took place some years before the death of Tiberius Cæsar. JOHN LYLE.

☞ Everywhere endeavor to be useful, and everywhere you are at home.

For the World's Crisis.

SNAKES IN THE GRASS.

"How shall I speak thee, or thy power address?
Thou God of blind idolatry, the press!
Like Eden's dread, probationary tree,
Knowledge of good and evil is from thee."

Friends of a pure literature, would you know, in some measure, the reading taste of the public generally? Look into our printing and publishing houses and clerk's offices; examine the mail-bags that are carried out daily from our city post-offices, heaps on heaps; go into our book-stores, theological and miscellaneous. In one book-store in N. Y. city, on viewing the catalogue, we found the whole assortment made up of light, popular readings, novels, and romances!

We have seen it stated that in 1851, the purely infidel press of London issued publications to the amount of more than 12,000,000; the issues of avowed atheism during the same period exceeded 640,000; in addition to these were issued 17,500,000 of a negative or corrupting character; and these were exclusive of what are properly denominated newspapers, many of which are published on the Lord's day, and are decidedly immoral in their tendency.

Cast your eyes on centre tables and into family and public libraries and reading rooms; examine the book and paper stands by the way-side and in the public market places; the daily, weekly, and monthly issues from the press. What do you see? things pure, virtuous, edifying, and soul-saving,—ministering grace to the reader? What the redeeming qualities of the whole batch of these mixed publications, sugar-coated poisons?—anything good or praiseworthy? Excellent! beautiful! The old serpent, the devil, the father of lies and of liars, intermingles the bitter with the sweet, the sweet with the bitter, the precious with the vile. This is his policy; to entrap the unguarded and unstable, the enemy of all good transforms himself into an angel of light.

Never did Satan devise a more artful stratagem to decoy the unwary, as when he set on foot these fascinating popular weeklies and monthlies that are flooding the land, darkening the heavens like the flies, frogs, lice and locusts of Egypt, but far more dangerous. They "go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs." Thus—

"Crimes in every shape increase,
Judgments stalk throughout the land;
Signs are borne on every breeze,
That destruction is at hand."

"While men slept, the enemy came and sowed tares among the wheat, and went his way."—Matt. 13: 25.

We inquire frequently of these paper and book dealers, why they do not separate the good from the evil, the precious from the vile; keep for sale only those publications that tend to good, that elevate, purify the morals, sanctify the heart, cast out Satan altogether and forever, and have no fellowship with the unfruitful works of darkness, but rather reprove them? They inform us invariably that these popular works of fiction that are cursing the world are the only ones for which they can find sale. The solid, the pure, the holy, the undefiled, are shoved aside, scarcely looked at. Seldom on these stands for books, papers, and magazines, you find *one* that you can safely place in the hands of children and youth.

"We must live," say they, "kill or no kill; to sell is our business; every tub stands on its own bottom." Furthermore, these same dealers in these reptiles tell us that professing christians, members of orthodox churches, church officers, indeed, not a few, select from their stands a "Ledger," a "Harper," a "Goday," a "Leslie," a "Peterson,"—some light, frothy publication, for themselves and families, and pass by food for the soul, the life-giving, soul-kindling. Is it a marvel, then, that many church members are dead, twice dead, plucked up by the roots, having the form of godliness, but denying the power thereof? A little leaven leaveneth the whole lump. Tell us what a man's mental food is, and we will tell you where his heart is, for "out of the abundance of the heart the mouth speaketh."

"When the fool, the wise man plays,
Fools and wise both let him be;
But when the wise man plays the fool,
Both with pleasure stop to see."

Books and papers have souls. They think, speak, and act, for evil or for good. A bad book or a bad paper is just as dangerous as a bad man or a bad woman, a bad boy or a bad girl. Reading a bad book is keeping bad company, and reading a good book is keeping good company. Friends, which will you keep? parents, which will you choose for your children? The soul of the author, when spread over the pages of a book, acts upon its readers as truly as when acting directly. As the tree is, so is the fruit;—"Do men gather grapes of thorns, and figs of thistles?" Can a man take fire into his bosom and his clothes not be burned? Parents, would you admit a stranger to your house, your parlor, your bed-rooms; allow him to mingle freely with your sons and daughters, without knowing his character, whether he was a good or a bad man, virtuous or licentious? Would not the admission into your family of a loose or vile publication be as unwise, unsafe, and improper?

"The number of infidel and immoral publications weekly and monthly issued in our country is enormous. Their name is legion. They come creeping stealthily into communities, every where diffusing their accursed influence, with an effect as deadly to the soul as is any mortal poison to the body after it has once, though never so small a wound, gained a lodgment in the system."

What so clearly and forcibly confirms the fact, that the present age and society are awfully, fearfully corrupt? And where is hope of change for the better, so long as ministers hold their peace, and religious editors continue to advertise and puff these "serpents in the grass," these satanic transformations? Will this evil be done away, till the conductors of the religious press cease to give them favorable notice?—until christian professors and ministers banish them from their sideboards and centre-tables?

Here lies the mischief, the stumbling-blocks, the perpetuity of the curse. What rational hope of its abandonment till the piety of God's people is elevated, rises to the apostolical, till God's Book becomes the text-book, the standard, the hope, the joy, the life?

"The serpent's brood increase,
The powers of hell grow bold;
The conflict thickens, faith is low,
And love is waxing cold."

And yet, in the midst of death, there are signs of life.—Editors are beginning to see the ravages of this light bread. A correspondent of one of the best weeklies in our city writes thus:—

"I hope, dear brother, that you will succeed in checking the tide of falsehood which now floods the world in the shape of "fine stories," "polite literature," "religious fiction," and all the dreamy scribbling, that so burden the books and papers of our day. Does not religion suffer by this legion of fashionable tales, a loss which can not be repaired? If the genius of novelists is to be thus encouraged, where shall be found the funds to patronize sound and useful literature? Or when the time to read the Holy Scriptures, and the needful books and periodicals designed to accomplish permanent good?"

Another religious editor speaks in this wise: "We cannot, in good conscience, insert in our paper, notices of novels, or of papers which contain them. The practice of editors and publishers puffing one another,—'tickle me, and I'll tickle you'—has become so common, that he who refuses to fall in with that practice, especially at the polite request of another, is esteemed censurably churlish, or, perhaps, laughably bigoted. Nevertheless, we are constrained to utter protest against the publication and circulation of all that class of works calculated to corrupt the taste and deprave the morals of the reader. The press already teems with fictitious writings—our literature is becoming more and more light and spurious—community is floated with frothy trashy novels; and so much has the taste of the American reading people become corrupted or vitiated by the circulation of papers, pamphlets and books of this kind, that those who engage in publishing works of a more substantial and useful character, can scarcely gain even a reasonable remuneration, and most generally, are serious losers. Those publishers only, who pander to the corrupt taste, which has been formed by the circulation of novels, make a 'good living.'

Another blessed man in the editorial chair says:—"We are obliged to displease many book-makers and book-publishers, because we can not, conscientiously, go into a system of indiscriminate puffing. 'Novels' and tales of fiction, as a general rule, we pay no attention to, as we do not read them, nor wish others to. This is our 'platform' on the subject of 'puffing.'"

We give one other testimonial. A godly editor, in a recent editorial, warns his readers against these "snakes in the grass," saying:

"Whenever we find one interested in novel reading, we are sure they have lost their love for truth. Are your parlor tables loaded with the poisonous trash? Are the minds of your children pampered with such destructive food? Are you a professed christian and setting them the example? No wonder you have lost your love for the prayer-meeting and the preaching of the simple truth of the scriptures, and have been seeking entertainment in mere pulpit eloquence adorned with flowery fables. You too, are making progress; but in the way to death, and may soon expect to reap ruin as the wages of such a course. As a friend, we exhort you to quit such reading at once, and begin to store your mind with the rich treasures in the sacred Scriptures and other good books of truth.

Novel-reading is to the mind, what rum-drinking is to the body: intoxicating and ruinous. We should as soon expect to find an amiable whiskey-drinker, as a novel-reader. As soon expect the former as the latter growing in grace. Dear reader, if you have spent your fleeting hours in reading fiction, resolve now, in the strength of the Lord, to quit the bad habit forever. If there were not positive evils resulting from such reading, our lives are too short to be wasted in treasuring up falsehood. Hours thus spent will afford no joys on a dying bed or at the judgment scene. Wasted! wasted! must be the answer for time thus employed. Come, clean your house of novels, as you would of infidel books, cards, and rum. Let no more be poisoned by their baneful influence."

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

TO THE TALEBEARERS.

There have been some excellent articles in the Crisis of late on "Evil Speaking." I hope they will be heeded, especially at the campmeetings; for too much of it is practiced there, so that many good brethren dread their approach.

Traveling quite extensively the past year, I have heard of many a tale of scandal and slander, told, too often, by preachers, of each other, where they happened to differ in doctrine; and frequently when asked where these tales were first heard, "Why, at Wilbraham."

These things ought not so to be. The campmeetings are for a far different object. We profess to believe the Lord's coming is near. Let us *prove* it by our godly conversation, if we cannot see alike on time and other questions of doctrine. We cannot be Christians while we hate and tattle about each other.

Do you "think" your brother or sister a hypocrite? Don't fret about it, nor blab your "evil surmisings" all over creation. Remember that we see not as God seeth, and be careful of your brother's reputation, lest by a wrong thought or word, you destroy the influence for good of one of your heavenly Father's children. Seek that charity that neither thinketh nor speaketh evil of a brother, and leave the matter with God. He will soon unmask the hypocrites and vindicate his chosen. Talebearers and evil speakers are the little foxes which do great harm in the vineyard. Let all beware of the FOXES.

J. T. DIXON.

☞ Yielding tempers pacify resentments.

For the World's Crisis.

THAT WALK BY THE WAY.

We last took leave of the two disconsolate disciples on their way to a neighboring village. They had left Jerusalem early that morning; they had been accosted in a kind manner by Jesus, in the guise of a stranger. They had related to him some of the circumstances of the crucifixion of their supposed Messiah, as the cause of their disappointment and sadness, and continued their account in these words:

"And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel. Yea, and certain women, also, of our company made us astonished, which were early at the sepulchre. And when they found not his body they came, saying, that they had seen a vision of angels, which said he was alive."

Then said he unto them, "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory?"

We can imagine the thoughts, if not the words, with which these men would reply, "Rather a hard saying, stranger; we are not unbelievers, we have listened earnestly to the words of the prophets read in the synagogue every Sabbath day from our youth up, till called to follow Jesus, and did not understand them to say anything about the 'sufferings of Christ; it was all 'glory to follow,' as you call it. And our parents always dwelt upon the glowing pictures of the prophets, about our Messiah coming to 'reign in Jerusalem and in Mount Zion, and before his ancients gloriously.' Yes, it was all glory. And when we followed Jesus, in the expectation that he was the Messiah, we wondered he did not fulfill some of these expectations. We were continually tantalized by our former friends and associates, for believing in such a man, so opposed to all the plain teaching of the prophets, as they considered it. Jesus did himself sometimes stumble us by intimating that he might be set at naught by the chief priests, and even slain. Do *you* say the prophets were mistaken?"

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Wonderful discourse, this! How shall we get at an adequate conception of it? But by this time they drew nigh unto the village whither they went; perhaps they will give us some idea of the exposition at another time, and then we will see how the shock upon their lifetime prejudices affected them; and what was the effect upon them of a stranger calling them "fools"!

The stranger made as though he would have gone further, but they constrained him, saying, "Abide with us, for it is towards evening, and the day is far spent"; and he went in to tarry with them.

Before listening further to their conversation, I wish to ply the imagination a little, as to the nature of that extraordinary interview, and as to its influence upon the minds of these two men. I do not know the thoughts and prejudices of the reader of these lines,—whether he ever had any very severe struggles with those prejudices and honestly preconceived opinions so common to most men. The writer has a vivid recollection of his own struggles,—how he had to give up one cherished opinion after another, and one prejudice after another. They were all imbibed under the most orthodox preaching,—backed up by the instruction and example of pious parents. How could I be mistaken?

I was just as much mistaken as were these two honest, disconsolate disciples, and on the same great subject, too, only reversed. When I read the prophets I saw the "glory of Christ and the sufferings to *follow*." I could understand all those passages in the Old Testament which these men did not understand, but could not understand those which were so clear in the minds of these men and their associates. I saw how they understood the nature of the *future* kingdom of their Messiah, but was taught to believe and did believe they were mistaken. I never dreamed that Christ encouraged them to retain and cherish the views entertained on the future glory of their kingdom—but that they retained them in spite of Christ's teachings.

When I say the views of the disciples of Christ were reversed in my mind, the glory of Christ and the sufferings to *follow*, I did not understand there would be any *future* glory, but that it all would be elsewhere than on this earth. Herein the disciples were ahead of us all, notwithstanding all their foolish prejudices on other points. I will not stop to relate how, or by what process, I was corrected, any further than to state that I sympathized with the patience of these disciples when contradicted. I might be, and was, called "infidel" and "fool," but that failed to disturb me. It was *emphatically* true, that I was "*slow* to believe ALL that the prophets had said concerning Christ."

In closing these thoughts for the present, let me kindly say to readers in general, may it not be true of us, that we have something more to learn yet about the "glory which is to follow?" In going over Moses, the Psalms, and the Prophets, our Lord could not expound more than one hundred passages relating to the "sufferings of Christ," whereas, in reference to the glory which is to follow, there are one thousand, at least, yet to be fulfilled.

D. C.

☞ To shake off trouble we must set about doing good to somebody. Put on your hat and go out and visit the poor; inquire into their wants and administer unto them; seek out the desolate and oppressed, and tell them of the consolation of religion. I have often tried this, and found it the best medicine for a heavy heart.—*Howard.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE BELOVED.

The bride is sitting lonely,
In the absence of her lord;
This cheers her heart, this only,
His bosom-treasured word:
"I come quickly."

She trims her lamp to meet him,
And clasps her garments white,
And thus prepares to greet him,
Soon as he comes in sight,
To fetch her home.

The world that lies beneath her,
It hath no charms for her;
Beyond the mounts of Bether,
The fragrant hills of Myrrh,
Her heart is gone.

She sighs for his appearing,
Through the long shadowy night;
His nuptial chaplet wearing,
Bringing her joy and light
To earth again.

She lifts her eyes to heaven,—
Those dove-like, virgin eyes,
And longs to see it riven,
And her day-star arise,
Healing all pain.

Yet through her night of watching,
Her vigil dark and long,
A beam from glory catching,
She pours her hopeful song,
Her joyous strain.

Beloved, my heart is waking,
Help me to watch and pray,
Till morning lustre breaking,
I rise and come away,
By thee embraced.

See, on the mountains leaping,
How the young hart is fleet;
Oh! thus to end my weeping,
Swift be thy beauteous feet,—
Make haste! make haste!

And does her lord forget her,
While dwelling thus apart?
No, he hath fondly set her
A seal upon his heart,
In suffering trained.

Wait on, hope on, my fairest,
The marriage feast is nigh;
Soon every grief thou bearest,
And every cloud shall fly
At my glad voice.

Then shall mine arm embrace thee,
My love, my reconciled;
Then on my throne I'll place thee,
My dear, my undefiled,—
Rejoice! rejoice!

TO SEEKERS OF HOLINESS.

You would choose for your happy and everlasting motto, "Holiness," or "wholeness," to the Lord.

Then, first of all, you will dedicate all to him. Not but what all you have is his, and has been from the beginning, but you have not so regarded it. You have taken your portion and gone your way heretofore, wasting your Father's gifts in selfish living. Let all this cease at once; and let it be your language, the language of your heart, "What wilt thou have me to do?" In a word, consecrate all to your Heavenly Father. How will you do this? We answer,—consent and decide, that all, whether act, word, thought, desire or possessiou shall not be as self, or men may will, but as God wills. This, you say, I have tried to do, again and again. Doubtless you have, and done it acceptably, too. But here you halted; *you did not believe.* Believe what? you ask. I answer,—the word of God to you at that point. That word is that he "accepted" and "received" you. Hear him,—"Be ye *separate* and I will *receive* you." You separated yourself, "presented yourself a living sacrifice;" but *did not believe*, on the assurance of his word, that you were accepted. No, you waited for some sign, some sensible manifestation, to come up in your feelings, to assure you that all was received, thus making some preconceived emotion the ground of faith. God does not say, faith cometh by feeling, joyous, peaceful, or otherwise, else you would be right in expecting it to rise and inspire you with faith. Nay, "Faith cometh by hearing, and hearing by the word of God." Therefore, when you consecrate all, as well as you are enabled, you have God's word for the fact that he "receives you." This faith will inspire you with feelings of peace, gladness, and great quiet of soul. In God's order, faith gives rise to feelings, and not feelings to faith, as you have erroneously supposed. Hence, you may take God's word and rest upon that. There is no error in this. It is the only way of success; as has been tried and proved by hundreds after having struggled and floundered in this same error.

To illustrate: suppose the Lord had said, in his abiding word, "If any man will place twelve stones upon the earth, and put a lamb thereon, and burn it to ashes, I will receive him, and be a Father unto him, and he shall be my son." Now I ask, if you should do this, and the lamb be consumed to ashes, would you not have God's word for your assurance? Yea, as convincingly as if heard audibly from heaven,—that he "received you."

The Lord has not said this; but he has said, as shown above, that if we "come out from among them, and be separate, and touch not the unclean thing, he will receive us." Now, I ask, if we thus do, have we not the testimony of the Spirit, written in the word, that we are accepted? Do not fall into the common error of separating the letter of the word from the spirit of the word. You must by faith regard the letter as the testimony and expression of the mind and spirit of God to you; just as you believe the letter of a friend to be the expression of his mind and spirit. It is through this written word, directly or indirectly, that the Spirit speaks, testifies, or witnesses to us. To regard the word as a dead letter, is to remain in darkness and unbelief. To faith, "these words are spirit and they are life." Let us therefore, believe, nothing doubting.

But, says one, "How am I to know the consecration is complete?" I answer, if you see nothing to the contrary, it is; for the Lord has said, "If in anything ye be otherwise minded, God shall reveal even this unto you." The question is not, what will come up in the future to sacrifice and to suffer. In this, "Take no thought for the morrow," applies as well as in anything else. But do you accept of the will of God as it is made to appear at the present moment? If this is so, this is all that the King requires. Only let this continue, moment by moment, and all will continue acceptable to him. How great the rest of soul gained by him who thus comes into the truth.

But you ask into what state or degree of godliness may I now apprehend the Lord has brought me? Are my inward foes all dead? Shall I feel the roots of sin no more from this time?

This is an important question—one, the understanding of which, may have to do with your future peace and success in the way of holiness. Many who have dedicated all, and believed, have been disappointed in finding, after a while, the old self-nature stir within them, and either took it as an evidence that they were deceived, or soothingly called it "only temptation"; and have continued to try to believe that all was entirely pure within.

We forget that there are two parts, or elements, in entire sanctification. The one is the placing of the creature, or sacrifice, upon the altar,—Consecration. The other is the consuming of it to ashes, or its primitive elements, by God's own fire. The gold must first be put into the crucible; and then melted, and purified, by separating all its inner dross.

We must first consent and covenant to give up "all things," and then suffer the loss of all. First be nailed to the cross and then "die daily," till "the world is crucified to us," and "we live not, but Christ in us."

I trust you have now complied with the first. If so, you are sanctified," but perhaps not "wholly"; you are "holy," but not "perfected." You are now as the gold in the crucible, and can begin to say, "though he slay me yet will I trust in him"; and hence ready to "abide the fire." "Abide his coming," as a refiner and purifier. If so, you are fully in the hands of the "potter," and he can now begin to mould you as he will, for you will now be able to "abide," and not "draw back," as you once did when trial came, erroneously considering it an evidence that God was displeased, and no longer accepted you.

We often make a joyous and gladsome state of mind the only evidence of our acceptance with the Father. This is a very mischievous error. To do this, is to make the faith of our acceptance depend upon our emotions or feelings, as we saw above; whereas "the word" is the only true basis of faith; on compliance with which all the promises become ours. We forget the Savior endured this, and yet was just as acceptable to the father as when his emotions were the opposite. And now, as we are called to "endure hardness," and it is given to us to "suffer with Christ," and also to bear some "afflictions for a moment," we must certainly not consider any one state of feeling the only acceptable one. For if, "when need be," we are in heaviness, then heaviness must be felt. If to endure hardness, then hardness must be felt. And if we are to have "afflictions," then we must sometime feel "afflicted." You therefore see that if you take one class of emotions to be the evidence of your acceptance, when you feel thus, your faith in God will abound. But, since our feelings necessarily change and vary, as we have seen above, our faith in this case will sometimes be lost, and we fall into consequent weakness and sadness, if not into gloom and total discouragement. Nay, such anchor-ground is too unstable. We need the immovable promise of God, which holds "both sure and steadfast," amid all the varying storms, winds, and rolling billows that come upon us.

The only true test point required of us is in the will. If this be true,—if it be in the heart to say, "Thy will be done," we are accepted, let our feelings be what they may; "for where there is a willing mind, it is accepted." Ah, this living by feeling, instead of by faith, has made sad havoc of many a promising disciple. It reverses the order of God, and keeps the soul off its only true and immovable foundation—the promise of the Father. It is being much as the spoiled child, who, because it is not permitted constantly to feed upon confections, pastries, and sweetmeats, but is called by its parent to partake of substantial fare, and sometime to take that which is bitter, and also to go forth and endure that which is "hard and afflicting," loses confidence in the love and wisdom of its father, and sadly refuses to do his will.

Oh! my brother, let your motto be,—"Not my will but thine be done." "Do unto me as seemeth unto thee good," and all will be well.

Remember, he sitteth as a refiner and purifier of silver," whose business it is, not to see there is no fire to try us, and no dross revealed, but to see that the fire gets not too hot, lest it injure and destroy; nor too cool, lest it do not accomplish its end, the purification of the heart from all its selfish nature.

Neither is he at a loss for fuel from which to make these purging fires. They come from any and every circumstance around us, that is needful to cross our wills; from many little things connected with ourselves, our families, our tenderest friends, and the common business of life, and even from our religious services. He will cause a fire to glow forth, giving us a sense of the cross, mortification and death which are necessary to the perfect submission of our wills, and entire acquiescence with God. And if these fiery trials which are to try you, reveal hidden selfishness and sin, as the lance reveals offensive matter not before seen, because lying hid deep within, be not disheartened. It is your physician at work wisely, and accomplishing the object of your desire, a perfect cure. Courage, brother! Keep your confidence! The ore must be fused before the dross can separate and pass off. We must die in order to live. And his soothing encouragement to you is, "And after he have suffered awhile, I will strengthen, establish and perfect you."—*Earnest Christian.*

For the World's Crisis.

"THE SOULS UNDER THE ALTAR."

"The souls under the altar" (Rev. 6: 9) do not in the least conflict with the views herein before presented, for those souls, like the soul of Christ that "was not left in hell," refer simply to the *persons* or bodies of those "believers in Christ" who had been "faithful unto death" (2: 10); who "loved not their *lives* unto death" (12: 11); who "had been *beheaded* for the witness of Jesus" (20: 4).

In Lev. 17: 11, we are informed that "the *life* of the flesh is in the *blood*"; and it "is given to us upon the altar, to make an atonement for our souls, for it is the blood that maketh an atonement for the soul"; and verse 14 says "it is the LIFE of *all* flesh, the blood of it (the flesh) is *for the life* thereof." That is, the blood is given to make an atonement for the souls of all men, or for the life or lives of all flesh. This is evident when we recall the fact that Jesus shed his blood for the remission of sin, and in doing so died for all, because all were dead; and this he did to *save men;* and in Matt. 25: 22, these *men* are termed *flesh*,"—"Except those days be shortened, there should no *flesh* be saved"; i. e., no man.

But man cannot be saved without his *soul* is saved, and *that* was the very thing Christ came to do; for in Luke 9: 56, Christ himself says he is not come to destroy men's LIVES, but to save them; i. e., save their souls, and thereby save *men*, save *flesh*, by raising it again to life from the dead, raising it incorruptible and immortal; and this he does by giving his own flesh, his own blood, his own life, his own soul, his own body; by giving HIMSELF for us; because the LAW demanded our *life*, our soul, and our blood,—demanded *us* in forfeiture for its transgression.

The law also demanded "an eye for an eye," "a tooth for a tooth"; "life for life"; "soul for soul"; "blood for blood"; "body for body:" and the law also of necessity brought death; for the absence of *life* is *death;* and death is represented as a *monster*, swallowing us up; which is to be, at last, itself swallowed up in victory. But death is insatiable; it leaves of us nothing, not a crumb; body, blood, soul, life—all, *all* gone; clean, as if licked up by fire. See, understand what Christ had to do when he satisfied the craving demands of that law; when he gave *his blood* upon the *altar* to make an atonement for *our souls;* when he gave *his body* on the cross; when he gave *his flesh* for the life of the world; when he gave *his life* for the flock; when *his soul* was made an offering for sin; when "he *poured out his soul unto death*"; when "he gave *himself* a ransom for all; when *he died*, his flesh for ours; his blood for ours; his life for ours; his soul for ours; his body for ours; HIMSELF for us. It was *Christ* that *died*, it is *Christ* that is RISEN again.

O divine compassion! O love incomprehensible! O unsearchable judgments! O depth of riches! But death, oh, ravenous monster; oh, cruel death; oh, feared and dreaded foe; oh, hated tyrant; oh, just and holy law; oh, righteous retribution; oh, king of terrors; oh, terror of kings; oh, how shalt *thou* in turn be swallowed too, till death shall be *no more!*

Under that figure of speech called synecdoche, in which a part is put for the whole, the soul, the blood, the life, etc., is frequently used in the Scriptures for the *entire person;* and those terms are also used interchangeably, or as synonyms, of which we give a sample, found in Mark 8: 35–37,—"For whosoever will save his LIFE shall lose it; but whosoever shall lose his *life*, for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own SOUL? or what shall a man give in exchange for his *soul?*" The "souls under the altar" are thus spoken of, a part being put for the whole, or souls used synonymously with persons; these were seen under the altar of sacrifice, on the earth, upon which they had been slain for persisting in testifying for Jesus, contrary to the edicts of the persecuting power that caused them to be put to death; and they are represented as "crying with a loud voice," like the blood of Abel, for vengeance, i. e., justice, recompense, retribution, on their persecutors.

By attentively examining Rev. 20: 4, 5, it will be plainly seen that these souls are *dead;* for it says, "I saw the souls (persons) of them that were beheaded for the witness of Jesus, . . . and they *lived* and reigned with Christ a thousand years. But the *rest* of the DEAD lived *not* again until *the thousand years were finished.*" This living again of the beheaded souls (verse 4) is the "*first* resurrection." Those of c. 6: 9, who were killed under Nero and Domitian, the pagan emperors, "having obtained a good *report* through faith, received *not* the promise," God having provided something better, that they without their brethren that should be killed by the papal hierarchy, as they were by the pagan, should be fulfilled; and then *they* with *them* should be made perfect. Heb. 11: 39; Rev. 6: 11. So they received "white robes" of righteousness in Christ, and they are resting "for a little season," sleeping in Jesus. Blessed sleep!

Olena, O. G. W. STETSON.

For the World's Crisis.

CHRONOLOGY.—No. 4.

Says Joseph Scaliger, (the inventor of that admirable adjuster of eras, the Julian period rule,) "Josephus was the most diligent, and the greatest lover of truth of all writers; it is more safe to believe him, not only as to the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers, and this because his fidelity and compass of learning are everywhere conspicuous."

By the olympiads, which Josephus has named for Pompey's capture of Jerusalem, and Herod's capture of it "twenty-seven years afterward," we learn that Pompey took the city in the *first* year of the 179th olympiad. As Herod received the gift of the kingdom in the 184th olympiad, it must have been in the *last* year of it. Then, as we before remarked, he had to fight three years for it. This would bring us to the third year of the 185th olympiad, which exactly completes the twenty-seven years from Pompey's time. Herod lived and reigned thirty-four years from his victory over Antigonus. In the seventh year of Herod's thirty-four, the battle of Actium occurred. Seven years, from the third of the 185th olympiad, would bring us to the second year of the 187th olympiad, or 31 years before the beginning of A. D. 1, of our present vulgar era.

The date of Actium's battle, placed beyond dispute in 31 B. C., shows us that Herod died in B. C. 4, and that Jesus must have been born about a year previous, or in B. C. 5. Augustus Cæsar lived nearly 44 years, according to Roman historians, from his victory at Actium; which would give us A. D. 13 for the date of his death.

After Dr. Jarvis had spent much time and labor in reading histories in their original language; consulting astronomical tables, and ancient inscriptions; harmonizing epochs by the Julian period; selecting the true and rejecting the false of Latin and Greek writers; the following is the result as far as the date of the battle of Actium is concerned:

"Thus have we, by this harmonized view of the Greek and Latin historians of Rome, ascertained the exact date of the battle of Actium; from which time Augustus, when he had nearly completed his thirty-third year, was, by the unerring providence of God, sole emperor and arbiter of the destinies of the world. The date of this great event was Sept. 2d, A. J. P. 4682, A. U. C. 722, the first year of the 187th olympiad, and the 14th of the reformed calendar of Julius Cæsar." *Dr. Jarvis' Church History, p.* 197.

By strictly adhering to Josephus' testimony, and the dates he gives, we are compelled to fix upon one year later for "this great event." Josephus says that Archelaus, who succeeded Herod his father (Matt. 2: 22), was banished from Judea in his tenth year, and this was "in the thirty-seventh of Cæsar's victory over Antony at Actium," (*Ant.* b. 18, c. 2). As Herod died B. C. 4, Archelaus was banished in A. D. 6; and as "Cæsar's victory" was gained B. C. 31, the thirty-seventh year was in A. D. 6. "Robbins' Outlines of History" gives A. D. 6 for the banishment of Archelaus, (Vol. 2. p. 41).

As further proof of the harmony of Josephus' dates, we give an extract concerning one of Herod's sons. It will also show us the year in which Tiberius Cæsar died. Josephus does not say anything about Tiberius' associate reign, two years before Augustus died, (but that fact is beyond dispute, as we may show hereafter,) he tells us he reigned twenty-two years and a half from Augustus' death. Here is the extract:

"About this time it was that Philip, Herod's brother, departed this life, in the twentieth year of the reign of Tiberius, after he had been tetrarch of Trachonitis . . . thirty-seven years." (*Ant.* b. 18, c. 4, s. 6. Luke 3: 1.) Philip and his brother Herod Antipas were made tetrarchs when their father died, in B. C. 4, and thirty-seven years from that would end in A. D. 33. As the sole reign of Tiberius began in A. D. 13, his twentieth year was in A. D. 33; and as his reign was twenty-two years and a half long, he died in A. D. 36.

Josephus relates the events that took place under Augustus and Tiberius, in the order of their occurrence. After naming the appointment of Caiaphas as high priest, and Pilate's appointment to the government of Judea, Josephus records a few instances of Pilate's tyranny, and then makes that remarkable statement concerning our Lord.

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of christians, so named from him, are not extinct at this day. (*Ant.* b. 18, c. 3, s. 3.)

Now let it be observed, that this account of our Savior's life and death is given long before the death of Philip is noticed, which is an evidence that the crucifixion took place some years before the death of Tiberius Cæsar. JOHN LYLE.

☞ Everywhere endeavor to be useful, and everywhere you are at home.

For the World's Crisis.

SNAKES IN THE GRASS.

"How shall I speak thee, or thy power address?
Thou God of blind idolatry, the press!
Like Eden's dread, probationary tree,
Knowledge of good and evil is from thee."

Friends of a pure literature, would you know, in some measure, the reading taste of the public generally? Look into our printing and publishing houses and clerk's offices; examine the mail-bags that are carried out daily from our city post-offices, heaps on heaps; go into our book-stores, theological and miscellaneous. In one book-store in N. Y. city, on viewing the catalogue, we found the whole assortment made up of light, popular readings, novels, and romances!

We have seen it stated that in 1851, the purely infidel press of London issued publications to the amount of more than 12,000,000; the issues of avowed atheism during the same period exceeded 640,000; in addition to these were issued 17,500,000 of a negative or corrupting character; and these were exclusive of what are properly denominated newspapers, many of which are published on the Lord's day, and are decidedly immoral in their tendency.

Cast your eyes on centre tables and into family and public libraries and reading rooms; examine the book and paper stands by the way-side and in the public market places; the daily, weekly, and monthly issues from the press. What do you see? things pure, virtuous, edifying, and soul-saving,—ministering grace to the reader? What the redeeming qualities of the whole batch of these mixed publications, sugar-coated poisons?—anything good or praiseworthy? Excellent! beautiful! The old serpent, the devil, the father of lies and of liars, intermingles the bitter with the sweet, the sweet with the bitter, the precious with the vile. This is his policy; to entrap the unguarded and unstable, the enemy of all good transforms himself into an angel of light.

Never did Satan devise a more artful stratagem to decoy the unwary, as when he set on foot these fascinating popular weeklies and monthlies that are flooding the land, darkening the heavens like the flies, frogs, lice and locusts of Egypt, but far more dangerous. They "go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs." Thus—

"Crimes in every shape increase,
Judgments stalk throughout the land;
Signs are borne on every breeze,
That destruction is at hand."

"While men slept, the enemy came and sowed tares among the wheat, and went his way."—Matt. 13: 25.

We inquire frequently of these paper and book dealers, why they do not separate the good from the evil, the precious from the vile; keep for sale only those publications that tend to good, that elevate, purify the morals, sanctify the heart, cast out Satan altogether and forever, and have no fellowship with the unfruitful works of darkness, but rather reprove them? They inform us invariably that these popular works of fiction that are cursing the world are the only ones for which they can find sale. The solid, the pure, the holy, the undefiled, are shoved aside, scarcely looked at. Seldom on these stands for books, papers, and magazines, you find *one* that you can safely place in the hands of children and youth.

"We must live," say they, "kill or no kill; to sell is our business; every tub stands on its own bottom." Furthermore, these same dealers in these reptiles tell us that professing christians, members of orthodox churches, church officers, indeed, not a few, select from their stands a "Ledger," a "Harper," a "Goday," a "Leslie," a "Peterson,"—some light, frothy publication, for themselves and families, and pass by food for the soul, the life-giving, soul-kindling. Is it a marvel, then, that many church members are dead, twice dead, plucked up by the roots, having the form of godliness, but denying the power thereof? A little leaven leaveneth the whole lump. Tell us what a man's mental food is, and we will tell you where his heart is, for "out of the abundance of the heart the mouth speaketh."

"When the fool, the wise man plays,
Fools and wise both let him be;
But when the wise man plays the fool,
Both with pleasure stop to see."

Books and papers have souls. They think, speak, and act, for evil or for good. A bad book or a bad paper is just as dangerous as a bad man or a bad woman, a bad boy or a bad girl. Reading a bad book is keeping bad company, and reading a good book is keeping good company. Friends, which will you keep? parents, which will you choose for your children? The soul of the author, when spread over the pages of a book, acts upon its readers as truly as when acting directly. As the tree is, so is the fruit;—"Do men gather grapes of thorns, and figs of thistles?" Can a man take fire into his bosom and his clothes not be burned? Parents, would you admit a stranger to your house, your parlor, your bed-rooms; allow him to mingle freely with your sons and daughters, without knowing his character, whether he was a good or a bad man, virtuous or licentious? Would not the admission into your family of a loose or vile publication be as unwise, unsafe, and improper?

"The number of infidel and immoral publications weekly and monthly issued in our country is enormous. Their name is legion. They come creeping stealthily into communities, every where diffusing their accursed influence, with an effect as deadly to the soul as is any mortal poison to the body after it has once, though never so small a wound, gained a lodgment in the system."

What so clearly and forcibly confirms the fact, that the present age and society are awfully, fearfully corrupt? And where is hope of change for the better, so long as ministers hold their peace, and religious editors continue to advertise and puff these "serpents in the grass," these satanic transformations? Will this evil be done away, till the conductors of the religious press cease to give them favorable notice?—until christian professors and ministers banish them from their side-boards and centre-tables?

Here lies the mischief, the stumbling-blocks, the perpetuity of the curse. What rational hope of its abandonment till the piety of God's people is elevated, rises to the apostolical, till God's Book becomes the text-book, the standard, the hope, the joy, the life?

"The serpent's brood increase,
The powers of hell grow bold;
The conflict thickens, faith is low,
And love is waxing cold."

And yet, in the midst of death, there are signs of life.—Editors are beginning to see the ravages of this light bread. A correspondent of one of the best weeklies in our city writes thus:—

"I hope, dear brother, that you will succeed in checking the tide of falsehood which now floods the world in the shape of "fine stories," "polite literature," "religious fiction," and all the dreamy scribbling, that so burden the books and papers of our day. Does not religion suffer by this legion of fashionable tales, a loss which can not be repaired? If the genius of novelists is to be thus encouraged, where shall be found the funds to patronize sound and useful literature? Or when the time to read the Holy Scriptures, and the needful books and periodicals designed to accomplish permanent good?"

Another religious editor speaks in this wise: "We cannot, in good conscience, insert in our paper, notices of novels, or of papers which contain them. The practice of editors and publishers puffing one another,—"tickle me, and I'll tickle you"—has become so common, that he who refuses to fall in with that practice, especially at the polite request of another, is esteemed censurably churlish, or, perhaps, laughably bigoted. Nevertheless, we are constrained to utter protest against the publication and circulation of all that class of works calculated to corrupt the taste and deprave the morals of the reader. The press already teems with fictitious writings—our literature is becoming more and more light and spurious—community is floated with frothy trashy novels; and so much has the taste of the American reading people become corrupted or vitiated by the circulation of papers, pamphlets and books of this kind, that those who engage in publishing works of a more substantial and useful character, can scarcely gain even a reasonable remuneration, and most generally, are serious losers. Those publishers only, who pander to the corrupt taste, which has been formed by the circulation of novels, make a 'good living.'

Another blessed man in the editorial chair says:—"We are obliged to displease many book-makers and book-publishers, because we can not, conscientiously, go into a system of indiscriminate puffing. 'Novels' and tales of fiction, as a general rule, we pay no attention to, as we do not read them, nor wish others to. This is our 'platform' on the subject of 'puffing.'"

We give one other testimonial. A godly editor, in a recent editorial, warns his readers against these "snakes in the grass," saying:

"Whenever we find one interested in novel reading, we are sure they have lost their love for truth. Are your parlor tables loaded with the poisonous trash? Are the minds of your children pampered with such destructive food? Are you a professed christian and setting them the example? No wonder you have lost your love for the prayer-meeting and the preaching of the simple truth of the scriptures, and have been seeking entertainment in mere pulpit eloquence adorned with flowery fables. You too, are making progress; but in the way to death, and may soon expect to reap ruin as the wages of such a course. As a friend, we exhort you to quit such reading at once, and begin to store your mind with the rich treasures in the sacred Scriptures and other good books of truth.

Novel-reading is to the mind, what rum-drinking is to the body: intoxicating and ruinous. We should as soon expect to find an amiable whiskey-drinker, as a novel-reader. As soon expect the former as the latter growing in grace. Dear reader, if you have spent your fleeting hours in reading fiction, resolve now, in the strength of the Lord, to quit the bad habit forever. If there were not positive evils resulting from such reading, our lives are too short to be wasted in treasuring up falsehood. Hours thus spent will afford no joys on a dying bed or at the judgment scene. Wasted! wasted! must be the answer for time thus employed. Come, clean your house of novels, as you would of infidel books, cards, and rum. Let no more be poisoned by their baneful influence."

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

TO THE TALEBEARERS.

There have been some excellent articles in the Crisis of late on "Evil Speaking." I hope they will be heeded, especially at the campmeetings; for too much of it is practiced there, so that many good brethren dread their approach.

Traveling quite extensively the past year, I have heard of many a tale of scandal and slander, told, too often, by preachers, of each other, where they happened to differ in doctrine; and frequently when asked where these tales were first heard, "Why, at Wilbraham."

These things ought not so to be. The campmeetings are for a far different object. We profess to believe the Lord's coming is near. Let us *prove* it by our godly conversation, if we cannot see alike on time and other questions of doctrine. We cannot be Christians while we hate and tattle about each other.

Do you "think" your brother or sister a hypocrite? Don't fret about it, nor blab your "evil surmisings" all over creation. Remember that we see not as God seeth, and be careful of your brother's reputation, lest by a wrong thought or word, you destroy the influence for good of one of your heavenly Father's children. Seek that charity that neither thinketh nor speaketh evil of a brother, and leave the matter with God. He will soon unmask the hypocrites and vindicate his chosen. Talebearers and evil speakers are the little foxes which do great harm in the vineyard. Let all beware of the FOXES.

J. T. DIXON.

☞ Yielding tempers pacify resentments.

For the World's Crisis.

THAT WALK BY THE WAY.

We last took leave of the two disconsolate disciples on their way to a neighboring village. They had left Jerusalem early that morning; they had been accosted in a kind manner by Jesus, in the guise of a stranger. They had related to him some of the circumstances of the crucifixion of their supposed Messiah, as the cause of their disappointment and sadness, and continued their account in these words:

"And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel. Yea, and certain women, also, of our company made us astonished, which were early at the sepulchre. And when they found not his body they came, saying, that they had seen a vision of angels, which said he was alive."

Then said he unto them, "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory?"

We can imagine the thoughts, if not the words, with which these men would reply, "Rather a hard saying, stranger; we are not unbelievers, we have listened earnestly to the words of the prophets read in the synagogue every Sabbath day from our youth up, till called to follow Jesus, and did not understand them to say anything about the 'sufferings of Christ; it was all 'glory to follow,' as you call it. And our parents always dwelt upon the glowing pictures of the prophets, about our Messiah coming to 'reign in Jerusalem and in Mount Zion, and before his ancients gloriously.' Yes, it was all glory. And when we followed Jesus, in the expectation that he was the Messiah, we wondered he did not fulfill some of these expectations. We were continually tantalized by our former friends and associates, for believing in such a man, so opposed to all the plain teaching of the prophets, as they considered it. Jesus did himself sometimes stumble us by intimating that he might be set at naught by the chief priests, and even slain. Do *you* say the prophets were mistaken?"

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Wonderful discourse, this! How shall we get at an adequate conception of it? But by this time they drew nigh unto the village whither they went; perhaps they will give us some idea of the exposition at another time, and then we will see how the shock upon their lifetime prejudices affected them; and what was the effect upon them of a stranger calling them "fools"!

The stranger made as though he would have gone further, but they constrained him, saying, "Abide with us, for it is towards evening, and the day is far spent"; and he went in to tarry with them.

Before listening further to their conversation, I wish to ply the imagination a little, as to the nature of that extraordinary interview, and as to its influence upon the minds of these two men. I do not know the thoughts and prejudices of the reader of these lines,—whether he ever had any very severe struggles with those prejudices and honestly preconceived opinions so common to most men. The writer has a vivid recollection of his own struggles,—how he had to give up one cherished opinion after another, and one prejudice after another. They were all imbibed under the most orthodox preaching,—backed up by the instruction and example of pious parents. How could I be mistaken?

I was just as much mistaken as were these two honest, disconsolate disciples, and on the same great subject, too, only reversed. When I read the prophets I saw the "glory of Christ and the sufferings to *follow*." I could understand all those passages in the Old Testament which these men did not understand, but could not understand those which were so clear in the minds of these men and their associates. I saw how they understood the nature of the *future* kingdom of their Messiah, but was taught to believe and did believe they were mistaken. I never dreamed that Christ encouraged them to retain and cherish the views entertained on the future glory of their kingdom—but that they retained them in spite of Christ's teachings.

When I say the views of the disciples of Christ were reversed in my mind, the glory of Christ and the sufferings to *follow*, I did not understand there would be any *future* glory, but that it all would be elsewhere than on this earth. Herein the disciples were ahead of us all, notwithstanding all their foolish prejudices on other points. I will not stop to relate how, or by what process, I was corrected, any further than to state that I sympathized with the patience of these disciples when contradicted. I might be, and was, called "infidel" and "fool," but that failed to disturb me. It was *emphatically* true, that I was "*slow* to believe ALL that the prophets had said concerning Christ."

In closing these thoughts for the present, let me kindly say to readers in general, may it not be true of us, that we have something more to learn yet about the "glory which is to follow?" In going over Moses, the Psalms, and the Prophets, our Lord could not expound more than one hundred passages relating to the "sufferings of Christ," whereas, in reference to the glory which is to follow, there are one thousand, at least, yet to be fulfilled.

D. C.

☞ To shake off trouble we must set about doing good to somebody. Put on your hat and go out and visit the poor; inqure into their wants and administer unto them; seek out the desolate and oppressed, and tell them of the consolation of religion. I have often tried this, and found it the best medicine for a heavy heart.—*Howard.*

For the World's Crisis.

DANIEL'S SIXTY-NINE WEEKS.

Daniel's sixty-nine weeks are reckoned "unto the Messiah the Prince" (Dan. 9: 25), hence cannot reach beyond the beginning of the history of the "Messias; which is, being interpreted, the Christ."—John 1: 41. And since before the crucifixion Jesus was both "the Christ" (Matt. 16: 16), and "the Prince of life" (Acts 3: 15), the sixty-nine weeks cannot reach to the cross. If asked, did not Peter after the crucifixion say, "him hath God exalted . . . *to be* a Prince" (Acts 5: 31)? we answer no; "to be" is in italics, showing that this was not in the original. The Diaglott reads thus:—"Him, a Prince and a Savior, God has lifted up." Since before the crucifixion, Christ was not only "the Prince of the host" (Dan. 8: 11), but even "the Prince of princes" (Dan. 8: 25), it is certain that the sixty-nine weeks cannot reach as far as the time the Messiah was "cut off."

If Daniel had said that the sixty-nine weeks are to be reckoned to the Messiering of the Messiah, or the anointing of the Anointed, we would understand them to reach to the time at which "God anointed Jesus of Nazareth with the Holy Ghost" (Acts 10: 38), but since they are reckoned not unto the anointing of the Anointed, but "unto the Messiah," they cannot extend beyond the time that Christ came. And he was Christ before his baptism, for it was revealed unto Simeon "by the Holy Ghost, that he should not see death before he had seen the Lord's Christ."—Luke 2: 26. Here he is expressly called "the Lord's Christ," that is, "the Lord's Messiah," beyond which Daniel's sixty-nine weeks cannot reach.

To find the year and day on which the sixty-nine weeks end, we have only to learn the earliest period at which "Jesus . . . is called Christ" (Matt. 1: 16.) The Jews, who were at that time waiting for the coming of their Messiah, were looking neither to the river Jordan, nor the grave, but to "Bethlehem of Judea," for they understood not that Jesus was to be transformed into Christ by the acquisition of some additional power, but that their "Christ should be born" (Matt. 2: 4), or as Paul has it, "made of a woman" (Gal. 4: 4.)

The reason the Jews gave for their opinion was the word of God:—"For thus it is written by the prophet; And thou Bethlehem, . . . out of thee shall come a Governor, that shall rule my people Israel" (Matt. 2: 6), and on the day of our Lord's birth he was introduced as Christ the Lord: "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord" (Luke 2: 11.) If, on the day of his birth, he was both Lord and Christ, he could not have been less than "the Messiah the Prince"; hence Daniel's sixty-nine weeks cannot reach beyond the day of his birth.

Brethren, stop and think a moment; "Hath not the Scripture said, That Christ cometh of the seed of David and out of the town of Bethlehem" (John 7: 42)? Then what right has any one to say that Christ cometh out of the river Jordan, or the grave, or by being anointed with the Holy Ghost? If "Christ cometh of the seed of David, and out of the town of Bethlehem," it is impossible for his coming to have been either sooner or later than the day of his birth. Hence, if the sixty-nine weeks are reckoned "unto the Messiah the Prince," they cannot reach beyond the day of his birth.

Christ was born Prince; "For unto us a child is born . . . and his name shall be called . . . the Prince of Peace."—Isa. 9: 6. For thus saith the Lord, "Thou Bethlehem, . . . out of thee shall he come forth unto me that is to be ruler in Israel" (Micah 5: 2.) According to the Diaglott, Matthew quotes this prophecy thus:—"Thou Bethlehem, . . . out of thee shall come forth a Prince" (Matt. 2: 6), therefore Christ was born "a Prince."

Prince is used in the Bible as equivalent to king; and, long before the crucifixion, it was said of Christ, "thou art the Son of God; thou art the King of Israel" (John 1: 49.) This alone proves that the sixty-nine weeks cannot reach later than the beginning of the ministry of Christ; and when we are told that he was "born king of the Jews" (Matt. 2: 2), it is clear that they end with his birth. If asked how could he be king before he received his kingdom, we answer, as Jehoiachin was "king of Judah" during the more than thirty-seven years that he was without a kingdom. (2 Kings 25: 27.) From the time of his birth, Christ was heir to "the throne of his father David" (Luke 1: 32); hence was "born king of the Jews." God hath "sworn with an oath to him [David], that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." (Acts 2: 30); and if "of the fruit of his loins according to the flesh," Christ is heir to the throne of David, and was "born king" or Prince. Therefore says Paul, "When the fullness of the time had come; that is, when Daniel's sixty-nine weeks had reached their full end, "God sent forth his Son, made of a woman; made under the law."—Gal. 4: 4. That Paul was here alluding to Daniel's sixty-nine weeks is clear, when we call to mind that there is no other period of time in all the Bible that is reckoned to the birth of Christ. Wilson in his Diaglott translates it thus:—"But when the completion of the time arrived, God sent forth his Son."

Brethren, in conclusion, if the little flock of Christ hear the good Shepherd's voice, and follow him, why should there be but one opinion as to that for which we have a clear thus saith the Lord? Hath not the Scriptures said, "That CHRIST cometh of the seed of David, and out of the town of Bethlehem, where David was" (John 7: 42)? Is there a clearer text of Scripture than this? and if our God has expressly said of Bethlehem, "out of thee shall he come forth unto me" (Micah 5: 2), can I say no, he must come either out of the river Jordan, or the grave? If God hath ever "sworn with an oath to David, that of the fruit of his loins according to the flesh he would raise up Christ" (Acts 2: 30), can I say no, that Christ was raised up by "anointing Jesus of Nazareth with the Holy Ghost?" Jesus came from Galilee to be baptized of John (Matt. 3: 13). His ministry "began from Galilee")Acts 10: 37), and his last commission was given in Galilee" (Matt. 28: 16.) Now, "Search and look, for out of Galilee ariseth no prophet"; then "shall Christ come out of Galilee" (John 7: 41-52)?

WM. C. THURMAN.

☞ Man doubles all the evils of his fate by pondering over them. A scratch becomes a wound, a slight becomes an injury, a jest an insult, a small peril a great danger, and a slight sickness often ends in death by the brooding apprehensions of the sick. We should look on the bright side of life's picture.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Aug. 22, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

NO PAPER NEXT WEEK.

We propose to give our help in the office a rest next week, while we attend our great annual campmeeting. They have served us very faithfully during the past two years, without any vacation; and we think they deserve, at least, one week for themselves.

It is also proposed to give the cost of next week's paper to the poor, by omitting that number, thus making twenty-five copies instead of twenty-six copies in the present volume. We think our readers will be willing to make this little sacrifice for the benefit of the hundreds of those who have the paper free. It will be only four cents each, yet it will amount to considerable in the aggregate.

HAVERHILL.

We spent a pleasant day in Haverhill, Mass., Aug. 13th. There are some living christians there, who are looking for the coming of Jesus. The congregations were large and attentive. Things look encouraging. We were invited to preach in the South Christian Baptist church in the afternoon, and accepted the invitation. We felt free in presenting the word of the Lord, and were invited to come again. It appeared like good soil for the truth. In compliance with their request we attended their prayer-meeting at 5½ P. M., and had a good one. We found them ready to work, and we enjoyed the occasion. We saw no signs of sectarian bars. Would that there were more such churches.

At noon we had a pleasant scene on the banks of the Merrimac, in administering the ordinance of baptism. This field seems white for the harvest, and it is proposed to hold a conference and protracted meeting here in September and October.

HOLINESS.—Do not fail to read the article in another column, headed,—"To seekers of holiness." We think it is the best thing we have seen on the subject.

DEATH OF TIBERIUS CÆSAR.

In establishing the chronology relating to the age of Christ at his crucifixion, the reign and death of Tiberius Cæsar shed much light upon the subject.

The death of Tiberius took place, according to the very accurate historian, Dion Cassius, on the 26th of March, when Proculus and Nigrinis were consuls in Rome, which, according to the critical work of Dr. Jarvis, was in the year of the Julian period 4749, which corresponds with A. D. 36. We find no standard chronology that makes the consulship of Proculus and Nigrinis later than A. D. 37; consequently, we cannot put the death of Tiberius later than A. D. 37.

Dion Cassius says Tiberius "lived seventy-seven years, four months, and nine days; whereof he reigned twenty-two years, seven months, and seven days." His reign began at the death of Augustus Cæsar, Aug. 19th, A. D. 13, or Aug. 19th, A. D. 14. According to Dr. Jarvis, it was A. D. 13. We think the latter date is best sustained by facts. If to Aug. 19th, A. D. 13, we add twenty-two years, seven months, and seven days, we have Mar. 26th, A. D. 36. If Augustus died in A. D. 14, then the death of Tiberius would be one year later; that is, Mar. 26th, A. D. 37.

Our Lord was crucified seven years before the death of Tiberius, if we place the death of the latter in A. D. 37, and six years before, if Tiberius died in A. D. 36. This point will be plain to all after looking at a few facts.

1. Christ was baptized "in the fifteenth year of the" joint "reign of Tiberius Cæsar" with Augustus Cæsar. (Luke 3: 1.)

2. Christ "began to be about thirty years of age" at his baptism. (Luke 3: 23.) This was about the middle of June, A. D. 26. The Savior then lacked two months of being thirty years of age, as shown by Epiphanius; and lived after his baptism three years, nine months and twenty-seven days, when he was crucified at the paschal full moon, A. D. 30, at which time he was thirty-three years, seven months, and twenty-three days of age, as may be clearly shown.

3. As Christ was baptized in the fifteenth year of the *joint* reign of Tiberius, it would be the thirteenth of his sole reign, if he reigned jointly two years, as may be shown by the best of evidence. His *sole* reign commenced at the death of Augustus Cæsar, Aug. 19th, A. D. 13. If to this date we add the length of his reign, as given by Dion Cassius, which is twenty-two years, seven months, and seven days, we have Mar. 26th, A. D. 36, as the date of his death.

Dr. Jarvis says, when speaking of the consuls Proculus and Nigrinis, in whose consulship Tiberius died,—"There is and can be no debate as to the consuls; or that the death of Tiberius and the accession of Caligula took place A. J. P. 4749."* The year of the christian era corresponding with the Julian Period 4749, is A. D. 36, which is the year in which Dr. Jarvis places the death of Tiberius.

Our Savior was crucified Apr. 6th, A. D. 30, about six years before.

* The Consuls were appointed every year, and commenced their duties on the first of January.

DRESS REFORM IN ROME.

"An association for the suppression of female extravagance in dress has been recently founded in Rome. The members, amongst whom are many priests and confessors, undertake to try and induce the women over whom they have any influence to dress modestly."

Would it not be well for the American women to consider this matter? We hope they do not dress any more immodestly and extravagantly in Rome than in the United States. A correspondent from Saratoga Springs, N. Y., speaks "of the necessity of eighteen large trunks to carry the wardrobe of one female," while visiting that fashionable resort; where ladies (?) make "from six to ten changes a day." "Twenty thousand dollars is said to be the cost of only a moderate standard of jewelry for ornamenting some of these brainless belles for the evening ball."

It is astonishing to see the pride manifested in these last days, not only by the people of the world, but by the professed bride of Christ. She seems to have forgotten his instruction in relation to her dress. He desires her to be dressed "in modest apparel, . . . not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works;" "for after this manner, in the old time, the holy women also, who *trusted in God*, adorned themselves." Where are the holy women now? those who dress "in modest apparel," having the "ornament of a meek and quiet spirit, which is in the sight of God of great price?" The aim seems to be now to obtain apparel which is in sight of *men* "of great price." Which is the best way? What will be our end if we try to please the world? "Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James 4: 4.

What ground of hope have we, if we conform to the world? Is it not high time that this matter was carefully considered? Shall we run the risk of losing eternal life and glory for the sake of being honored and flattered a few days by the enemies of God? Will it pay? Can it be afforded? Let the candid consider this matter in the light of the Scripture we have quoted, and much more of a similar character that might be mentioned. "BE NOT CONFORMED TO THIS WORLD."

INTEMPERANCE.

From facts which we are continually receiving, it appears evident that intemperance is on a "double quick" march among the people in these last days. It is well known that alcohol is one of Satan's prime ministers in aiding to accomplish the ruin of the human race. The temperance movement some years since put some heavy breaks on the drunkard's train; but the war and other influences have been very successful in removing them, so that the car of intemperance is now moving with terrible velocity; so much so, that few dare make an effort to stop it; while the mass look on with surprise, thinking it of no use to try to check its speed; and seem to pity the rashness of those who attempt it.

Young men by the thousand have recently got on board the liquor train, and take late rides at night among those familiar with debauchery. More corruption is coming in like a resistless tide, sweeping down the finest specimens of humanity that grace the social circles of the rising generation.

The question may well be asked, what can be done to stop the progress of this monster evil? A National Temperance Convention has been held recently at Saratoga, to see what action can be taken to persuade men to let alone the intoxicating bowl. When speaking of this convention, and the present state of society, the Boston *Journal* says:—

"Certain it is that there are indications all about us of an unusual prevalence of the evil" of intemperance. "It calls for intelligent counsel and wise action." "It is manifest that our community is in a different condition from what it ever was before in relation to the temperance question, and there is a necessity for new light and a better understanding among its friends."

LOUIS NAPOLEON.

There is no other man upon our planet who has so much power in his hands as Louis Napoleon; and it is evident that he is well aware of this fact. Every year adds to his overwhelming influence. No nation wishes to get into a war with him. All eyes seem to be watching the movements of this "wonderful man." The students of prophecy, especially in Europe, are directing their special attention to the movements of this remarkable Emperor, whose whole career is a strange enigma to all but those who take heed to the light of prophecy shining from the prophetic Scriptures.

In an article for the July number of the *Rainbow*, an able and valuable religious monthly, edited by Dr. Wm. Leask, published in London, 9 Paternoster Row, E. C., the writer says:—"Now, let us note what is taking place at the present time." After speaking of the indications of certain movements on the part of Napoleon relative to the Jews, and of "a projected harbor at Jaffa, and a railway to all parts of the holy land, with a central station at Jerusalem; he states that "the great uncle of Louis Napoleon proposed the restoration of the Jews to Palestine, but that the time had not" then "come." He then says:—

"It is well known that the nephew, Napoleon III., is closely following in the footsteps of his uncle, and *three years ago Louis Napoleon pledged his Imperial word* to the 'Alliance *Israelite Universelle*,' the House of Representatives of the Jewish nation which has assembled in Paris since 1860, that at the proper time '*he would carry back the Jews to Palestine.*' A great conference of the Jews is either held or to be held this month (I believe) in Paris; and we are waiting patiently to learn the result. Napoleon III. has already promised to take back the Jews to their own land."

The writer, John Mason, then speaks of the invasion of England by Napoleon, and says:—

"I am now more and more convinced of its probability. There is, without doubt, real ground for the apprehensions which have led England to vote ten millions of pounds sterling for additional fortifications, and to arm and equip 160,000 volunteers. It is a significant fact that Napoleon, on his trial after the Boulogne expedition, said to his judges:—'I represent before you a principle, a cause, and a defeat. The principle is the sovereignty of the people; the cause is that of the empire; the defeat is that of Waterloo. The principle, you have recognized it; the cause, you have served in it; the defeat, you would avenge it.'

He also addressed his army after the *coup d'etat* in 1857.—'Soldiers, I have given you now two revenges, one for 1830 and one for 1840; the third I now promise you, is for Waterloo. He is likewise reported to have said during his residence in England:—'I shall be Emperor of France one of these days, and I shall then invade England. I like you very well as a people, but I must wipe out Waterloo and St. Helena.'"

The foregoing are some of the events laid down by Napoleon III., which he purposes to accomplish; and all things indicate that he is about ready to fill up this portion of his startling programme.

RATHER THREATENING.

At a late picnic of the Spiritualists, held in Abington, Mass., Dr. A. B. Child, a prominent and intelligent Spiritualist, made a speech which was published in the *Banner of Light*, Aug. 5th, 1865. In the course of the Dr.'s remarks, he is reported to have spoken as follows:—

"The time is speedily coming when every one who has opposed, scorned, reviled and persecuted spiritual communion will be brought to the altar of sacrifice; will suffer sorrow, regret, affliction. . . . It will be a bitter cup, but a necessary remedy for the present sickly morals and religions of men. It is in the power of the spiritual world to make any poor man rich in one day—to make any rich man poor in one day—to make a well man sick in a moment of time, or to make a sick man well—to take life or to continue it—to make woe in the human heart or joy and gladness there. . . .

Imminent and immediate dangers to earthly prosperity hang over all opposition to spiritual communion. Mark well, and you will soon see that the destruction of property, of health, even physical life will follow close upon the heels and overtake all the obstinate, persistent warriors against sin and the devil—all the military of the church militant—all who revile and scoff, and say all manner of things falsely against Spiritualism—against sins, sects, creeds, beliefs not their own. Disasters on sea and land, fires, failures, accidents, diseases, and early deaths will fall thick and fast and heavy, to harrow the peace and happiness of every bosom that is persistently turned with opposition and bitterness against this holy influx that comes down from heaven to earth to tell us the uses of sin and sorrow; to tell us of the realities of the world from whence man gets all his blessings; to tell him of the world from whence he came and whither he is going. . . .

Ay, more than blessed are ye, for a new era is beginning; a new religion is coming; a new day of morals is dawning; a new road for human progress is making; it is the road that the toiling hands of Spiritualism have graded, over lowlands and through highlands, over the swamps of humility and the mountains of pride. It is a straight road; it is a level road; it is a grand highway for all humanity; it is onward forever. Then take courage and be comforted; be not weary, for the work of Spiritualism is the work of well-doing. Relax no effort—seek to change no purpose in this great design, for it *must* make a revolution in the morals and religions of men that shall be a signal epoch in the history of the world's future, for the world's happiness."

We think the foregoing quite in harmony with the theology, wishes and purposes of Satan. It will be observed that "*the obstinate, persistent warriors against sin and the devil*,"—[O Lord, help me to be one of the "warriors,"—Ed.) are in "imminent and immediate dangers."

Let *every* christian, as he reads the foregoing, resolve, in the strength of the Lord, to be *one* of the "*persistent warriors* against *sin* and the *devil*," and leave the consequences with the King of kings. Let us quit ourselves like true soldiers of the cross,—like men of God. This is no time for *cowards*.

For the World's Crisis.

TO THE SCATTERED FLOCK.

BRO. GRANT:—I wish to say to dear tried ones of the scattered flock, that I am still with them in heart and hand, waiting for the manifestation of the sons of God, and think testimony justifies us in looking with an assurance of faith for speedy redemption. With my present light I cannot fix my faith upon 1868, or any other set time beyond the present. It does appear to me, evidence justifies us in looking with expectation prior to that time, and duty admonishes us to be at all times in a state of constant watchful preparation. This is the only safe position to occupy.

I have examined with very much care the prophetic Scriptures, and have failed to find any clear evidence proving events yet to occur amongst the nations, or in the church of Christ or the apostasy requiring time, prior to the dawning of that bright day of glory. Relative to the fall of Rome, which is an event in immediate connection with the Advent of Christ, testimony points to 1866! Events may at any time occur in Italy, causing her overthrow; but it now seems that nothing can prolong her days beyond that period. To which my entire being responds Amen! She merits her doom.

Query. The ten kings were to "agree and give their kingdom to the beast until the words shall be fulfilled." As they now hate her and have made her desolate and naked, does it not follow that God's word is now thus far fulfilled both as to time and event? If so, how can her days yet be prolonged?

Cheer up, beloved in the Lord. Let us gird ourselves anew; the contest will be short and victory certain, and then, O *then*, our rejoicing will be not like that recently experienced at the fall of Richmond, and the overthrow of the rebellion, quickly turned to mourning and sadness by the assassination of our much esteemed President. O no, there will be no assassins there, neither will our Captain be subject to the evils of mortality. For it will be He that was dead, and is alive evermore, "and hath the keys of hell and of death," and will unlock the gloomy mansions of the dead, who will return and come to Zion, the city of the living God, with songs and everlasting honors upon their heads.

As such is now our King, and such our glorious reward, can we not endure these many evils yet a little longer? Surely we can and must, if we expect to receive the promised crown of life. P. ALLING.

Norwalk, O.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$1230.78
G. L.	1.00
John McClellan	1.00
A young brother	5.00
N. Chase	1.00
A sister	.25
L. Davison	.25

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.
Whole number sent free 800. Amount $2000.00.

Previous donations	$1104.71
Mrs. E. G. O.	2.00
F. T.	3.00
G. L.	1.00
A friend	1.00

FREEDMEN'S MISSION FUND.

Previous donations	$104.94
The Advent Society in Exeter, N. H., $15.25, as follows:	
Geo. T. Stacy	5.00
Mrs. D. Lang	1.00
Miss Anna Lang	1.00
N. Churchill	1.00
J. B. Safford	1.00
Chas. Haley	2.00
Mrs. E. Leavitt	1.00
Mrs. W. Eaton	.25
Sarah A. Thurston	1.00
Widow Elizabeth Keyes	1.00
John M. Weeks	1.00
Mrs. S. M. Cornell, New London, Ct.	.40
Hannah L. Hastings, Riverton, Ct.	.50
A sister in South Reading, Mass.	5.00
From her little daughter	.50
G L., Thomaston, Ct.	1.00
John McClellan, Font Hill, C. W.	1.00
D. Cogswell, Dansville, N. Y.	3.00

For the World's Crisis.

THE WORLD'S CRISIS, JULY 25, '65.

Joseph is out of prison, let us shout! we exclaimed, as we heard read the procession of the colored teachers and their scholars, five hundred in number, fifty to each teacher, parading the streets of Savannah, Ga. Black pupils, black *teachers!* How good this sounds! Then the old slave market, a large building, three stories high, now their school-house! Let the parents, yea, let every friend of humanity, weep joyful tears, and shout praises to God who has done such great things for them. It seems the very stones would cry out if we did not shout at such results. We do give glory to God. Bless his name forever! The God of the oppressed shall he be called.

Then came "Good Things.—No. 2." Good things they were, too. From the east, from the west, and from the island home of our copper-colored brethren and sisters, came the offerings for these oppressed people. How this did cheer our hearts. God be praised.

Just at this moment of our writing comes in little Bennie with shining face, holding up his five cents just presented him by a gentleman for blacking his boots. After we read to him about the Savannah children, and about "Good Things.—No. 2," he volunteered two-thirds of his little all to the common treasury. Now who is this little Bennie? He is himself a *little* "Freedman," some eight or nine years old, whom the soldiers brought from Washington, D. C. Homeless and friendless he came to us; and we, all thanks to the grace of God in our hearts, are doing for him as for a son. He is one of the darkest of his race, but a boy of good ability. Pray for him, that he may be contented and happy with us as he now seems to be, and learn to love Jesus; and, if time continues, be a blessing to his race. He was so delighted this morning to learn to spell the name of Jesus. His heart beat high as he ran from my room to let C. hear how he could spell it. Little C., too, gave a tenth of all her little earnings to the Freedmen. She says, "Bennie, how much better this is than to spend all our money for candy."

Then came "Wilbraham Campmeeting," or a call for *a tent for the colored people for that meeting*. Were we there that tent would be the centre of interest to us. May it be forthcoming.

Next comes "The Italian Mission." The report of Bro. Jones' case we felt would repay for one year's labor, if that were all. The considerate and grateful remembrance, by our brother, of the little we had done as a people for that mission, quite touched our hearts, and we said, O, that it had been hundreds instead of tens! May our God prosper the work, and sustain our brother and his increasing family. To our brother Joseph Jones we say, "Let thy bow abide in strength, and thy hands be made strong by the mighty God of Jacob. Let these blessings rest upon the head of this Joseph also, and upon the crown of the head of him that was separate from his brethren." Go forth, my brother, "thus separated unto the gospel of God" to the work whereunto thou art called of the Holy Ghost.

Just now comes another offering for the Lord's treasury—a gold ring and stud wrapped in a dollar bill with these words, "These are doing me no good; if they can help any one, I shall be very glad." How delightful to see such sacrifices from the young. May they, in turn, be ornamented with a meek and quiet spirit, which is, in the sight of God, of great price. Will Bro. Jones accept this offering as a token from the Lord that his promise is being fulfilled to give brothers and sisters, fathers and mothers to those who forsake all for Christ?

Then came "Christian Union," No. 12, to cheer our hearts. This has been our very spirit for years. Thank God. To forget every name but the name of Christ, and to recognize the Lord Jesus in every one who bears his image is to divest one's self of every yoke but the yoke of Christ; to lay down every burden but the burden of Christ. It is the true freedom in Christ. "If the Son therefore shall make you free, ye shall be free indeed." John 8: 36. We have tasted this freedom, and our soul loathes sectarian bondage.

In the language of our beloved brother, the apostle to the Gentiles, we say to these our favored brethren and sisters in the Lord, "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2: 5, 6, 7.

But our sheet admonishes us to close this, to us, interesting review. Much more of interest we read and heard read—The Editorial, "Visit to Canada," The proposed tent labor,—the Lord go with Bro. Hastings and Bro. Brown,—The translations from the German. The Lord prepare his people for the true gathering when "*he shall send Jesus Christ.*" Amen. "No. fifteen" of "Letters,"—the Lord sanctify his people,—"Trusting in God,"—that is good; the true "Christian Religion," by our aged father. Thank God for "nursing fathers." "Importance of Rest,"—"Lines" to our afflicted sister. God bless her.

God bless the Crisis, and make it a paper to please himself. Pray for us. Yours in hope, E. S. WILLARD.

Hammonton, N. J.

"OUR TIMES AND OUR CHURCHES."

THE DISEASE WITHOUT THE REMEDY.

"Our Times and our Churches," is the title of an interesting pamphlet recently published. The subject was presented at the autumnal meeting of the Congregational Union of England and Wales, held at Hull, Oct. 1864. It is from Samuel Hebditch.

The following remarks on the work from "The Rainbow," a valuable monthly, published in England, will show how candid, observing men are looking at the state of things in the world:—ED.

What says this good and earnest christian man? First, generally, he puts a few questions, and then in detail he exhibits the ground upon which they are raised? "Now what *is* the general impression as to the present condition of our churches? Does not every pastor here feel a measure of dissatisfaction with the average piety of his own church? Is it what it might be? Is it what he hoped it would be? Is it, in some cases, what it was?" He gratefully recognizes the good that exists, but actually finds that it is "strikingly exceptional."

He traces the influence of the age on religion by noticing what has been its effect *on man's estimate of himself*. "When that estimate is exaggerated, religion always suffers. The Christ is lowered if the *Ego* is raised; the more I am, the less is Christ to me." When we read this fine and true remark, our hearts leaped with the hope that it would be followed by its logical sequence, as that is exhibited in the Scriptures; but we were doomed to disappointment. We have been teaching that man's idolatry of agency—for we can call it by no gentler name—has blinded him to the assurance that Christ himself will come, and, according to the well-defined character of the dispensation, must come before the tares can be removed, or the corrupting leaven be purged out. Our boastings of our mighty organizations are among the most ominous signs of the day. But Mr. Hebditch does not carry his thoughts in this direction. Had he done so, we should have hailed the fact with uncommon pleasure, although in that case he would not have been a representative man; and it will, of course, be understood that it is in this light, and not in that of an individual writer, that we consider him. "Peril to christians," and "abated faith in Providence," are the sequences of this *ego*. True enough, as a description of the actual fact; but danger to the christian life, and a diminished faith in divine Providence, are themselves symptoms of the great disease which preys upon the heart of the church in consequence of her disbelief of the great doctrine that she should be continually looking for the return of her Lord in person. She is to occupy till he come; but she has chosen to occupy with reference to an entirely different issue,—the conquest of the world before, and independently of, his advent,—an issue for which she has no warrant; and the result is faith in herself, her head, her heart, her gold—in one word, her *egoism*.

Glancing now at the items of complaint, it is affirmed that "the church of our times wants reverence"; that "a more serious defect in the piety of our day is its feeble evangelism"; that humility is wanting; that constraining love to Christ is rare; that it is harder than ever to deny ourselves; that we are worldly, uncharitable, unforgiving; that the *feeling* of redeemed ones is hardly ours; that the christian will—that is, the identification of our will with God's will—is relaxed; that our prayer meetings are scantily attended and dull; that our "cultivated members never lead the devotions of their brethren at all; that those who do, show little proficiency in the holy art"; that church meetings are miserably attended; that the nursing of young life, mutual oversight, and care for the common weal, are neglected; that family and friendly gatherings crowd out family praise and prayer; that concessions to the world on such occasions are common; that it is "more common than once to see christian parents with unconverted children"; that the elder members of rich dissenting families gravitate towards "the wealthy and fashionable Establishment"; that making haste to be rich in consequence of the idolatry of social status is common; that "the great mass of our people" are unwilling to give in proportion to their income; and that, "last and saddest fact" of all, conversions are lamentably few.

These are melancholy statements; and, as the writer remarks, "it is no relief to know that the same may be said of other churches also." What, then, is the remedy proposed for this "epidemic"? Mr. Hebditch is "diffident on the question of recovery." No wonder, when the soul-stirring cry, "Behold, the bridegroom cometh," is totally ignored! This animating truth, rung through the ranks of the church, would perform wonders; but we are told that in regaining lost ground "the first thing is *to believe that we can.*" "On the church herself the whole burden lies." But what is this but a return to the discarded *ego?* Sick at heart, and paralyzed in every limb, the invalid is to help herself, and spring up to health and beauty! To awaken in every christian the conviction that he is responsible for the state of his own heart; to preach Christ more exclusively, and yet more variously; and to implore christians to spend more time in the culture of their own hearts, are good suggestions as far as they go; but these suggestions have been made often before without accomplishing the desired result. The lethargy is chronic; the epidemic is wide-spread. How can we wonder, when the great Scripture doctrine of the Master's return is either kept entirely out of view, as in this pamphlet, or explained away by the ingenuity of the "spiritualizer," as in many a sermon? In cases not a few indeed even this miserable attempt to make the Holy Spirit say something else than the words obviously mean is not thought worth while, but sarcasm, caricature, and ridicule are deemed sufficient argument with which to dispose of that divine doctrine which apostles preached, and which is the only hope of the church. If the church will try every remedy in her deplorable state except that of looking for her Lord; if she will try every expedient except that which has been prescribed by the great Physician himself; and if she is determined not to believe the special truth which sheds its glorious light on the thickest darkness of the dispensation, and solves every difficulty in a way worthy of infinite wisdom, she must even take her course, and reap the fruits of her unbelief. Why, this very book of lamentations is a clear description of the very malady superinduced by disbelief of the Lord's return. Unconsciously the author has written a vivid commentary on the signs which precede the advent. It is very remarkable that we should have this cry of cooling love, increased conformity to the world, spiritual deadness, self-esteem, deficiency of faith, and paucity of conversions, coming from a body that regards the doctrine of the pre-millennial advent with special dislike, and believes and teaches that the conversion of the world is the mission of the church. It is a "sign" to which it is well to take heed. There is more in all this than meets the eye that looks not beyond the boundary line of denomination, and rests quietly on the received theology of a most respectable brotherhood. Complaint has a meaning as well as congratulation, and frequently in religious matters the significance of the former is deeper than that of the latter. In this paper we need not pursue the subject further, but we are quite sure that sincere love to our brethren has constrained us to make these few remarks on *the disease without the remedy.*

WHAT IS YOUR HOPE?

Reader, what is your hope about your soul? Have you any, or have you none? Can you tell me in what way you expect to be accounted righteous before God?

Depend upon it, these are very serious questions. You and I are dying men. After death comes the judgment. What is our hope of acquittal in that awful day? What are we going to plead on our behalf before God? Shall we say that we have done our duty to God? Shall we say that we have done our duty to our neighbor? Shall we bring forward our prayers, our regularity, our morality, our amendments, our church-going? Shall we ask to be accepted by God because of any of these things?

Which of these things will stand God's eye? Which of them will actually justify you and me? Which of them will carry us clear through judgment, and land us safe in glory? None, none, none. Take any commandment of the ten, and let us examine ourselves by it. We have broken it repeatedly. We can not answer God one of a thousand. Take any of us, and look narrowly into our ways, and we are nothing but sinners. There is but one verdict. We are all guilty, all deserve death. Wherewith can we come before God? We must come in the name of Jesus, standing on no other ground, pleading no other plea than this, "*Christ died on the cross for the ungodly, and I trust in him.*"

O! believe me, Christ must be all the hope of every one who would be justified and saved. You must be content to go to heaven as a beggar—saved by free grace, simply as a believer in Jesus—OR YOU WILL NEVER BE SAVED AT ALL.—*Rev. J. C. Ryle.*

Correspondence.

From Bro. J. C. Rice.

BRO. GRANT:—It is with pleasure unfeigned that I improve these moments in presenting words of encouragement to Father's faithful ones, while in the discharge of the duties which devolve upon them, as my hopes beat high for speedy deliverance, and immortality, eternal life; and would say, cheer up, dear ones, land is nearing. The port is almost in hailing distance, and "we will anchor bye-and-bye." We have a skilful Pilot at the helm, "the Captain of our salvation," who was made "*perfect*;" therefore with *him* we can bid defiance to the dangers which encircle our harbor of *eternal rest*, let the winds blow high or blow low. I speak to the *faithful* only, as I have no hope for any other, be their professions or pretensions what they may.

As I arose early this morning, and repaired to my school-room for private communion and consultation with Father, through our Elder Brother, I strolled through the adjacent burying-ground, and was soon lost in reverie on the "bright morn," when the entombed loved ones would be reanimated by the sweet though powerfully thrilling accents of Him "who is our life," as of old, "come forth!" and the old green, turfy grave-yards, in obedience to the divine mandate, open their massive portals, and a greeting of inexpressible pleasure and grandeur ensues; at which point I was constrained to cry out, "How long? O Lord, how long? when will these hopes be realized? when will the song of redemption, salvation and victory be sung? and, I suppose with feelings akin to those of the "much beloved" Daniel and the "beloved disciple" John on the same matter; but was reminded that it was for an appointed time, and that the blessing was on him who "waiteth and cometh to the thousand three hundred and five and thirty days," when praying Daniel, our informant, through the mercy and goodness of God, shall "stand in his lot," (Query: when?) "at the *end* of the days" (Dan. 12: 13), and all are perfected together; therefore I hope on, for it will not be in vain in the Lord, as "it shall come and will not tarry."

O, I do bless and give glory to the God of heaven for the light of his word, which is truly "a lamp unto my feet, and a light unto my path, which I desire to shine "more and more unto the perfect day," whose dawning will dispel the darkness in which we are groping, and the blazing sun of righteousness will emit its glory throughout eternity. Glory to God! Amen! I am happy, and the trials of life appear so meagre, when compared with the glory that shall follow, and that right early, that I hardly think it worth while to make any more complaints.

I thank the good Lord for Bro. Thurman's light on His word, and for Bro. Hudson's criticism upon it, as I knew not how to appreciate it until I had proven it; and being inadequate to the task, I had no possible chance until Bro. Hudson so manfully, to say the least, went into it, instead of contenting himself with making a few guerilla thrusts, as some have, which enabled me to assume the position of impartial, though interested judge; and after finding that the basis upon which previous chronologers rested was "knocked," my confidence in very many of Bro. T.'s applications has become strengthened, almost, if not entirely, to permanency; yet I cannot give up the hope that "the Nobleman" will make his appearance, and grant us emancipation before '68; but as the Lord willeth. Amen.

Dear brethren and sisters, we are in the perils of the last days; so let us be encouraged. Look up, lift up your heads, gird on the whole armor. We are in the winding up of the conflict. Glory to God, deliverance is near. Be faithful a little longer, and we shall get an honorable discharge, with a "well

done!" and a "come, ye blessed." There will be no "shabbing off" practiced upon the veterans of the cross, but a glorious regard be had for them, not only for a little while either, but for an endless eternity. Glory to God! "Gird up" a little longer, and He who is our life will appear, and *then* shall we appear with him in glory. *Amen.* Your brother in the "lively hope." Jos. C. Rice.

Hillsburgh, N. S.

From Sr. E. G. Osgood.

Bro. Grant:—I have become deeply interested in the perusal of your paper,—"The Crisis,"—a privilege I have enjoyed for a few months only, yet long enough for it to have become a welcome messenger in its weekly visit.

I have been especially interested in reading that part devoted to the Lord's poor, for several reasons: first, because I like to know that the poor are cared for; and I believe the good Lord will never have them uncared for, if they are his. We read that not a sparrow falls to the ground without our heavenly Father's notice; and I firmly believe that a true christian, one who has the spirit of his heavenly Master, will derive much happiness in looking after the temporal as well as spiritual interests of a brother or sister in want; yet how many professing christianity, also looking for the speedy coming of their Lord, close their hands tightly over earthly possessions, but are extremely liberal in dispensing spiritual gifts, advice, etc. In such cases, I am reminded of what the apostle James says on that subject;—"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" The apostle John also says: "Whoso hath of this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Truly such know not the truth of that promise of Jesus, "Give, and it shall be given," etc.; neither do they realize how much more blessed it is to give than to receive. But enough on this point. I trust there are none of this class among the readers of the Crisis.

Another reason why I am interested in reading that part of your paper is, that it gives those who are so disposed ample opportunity to exercise their benevolence.

I always did love to give, and have always practised the same as far as my limited means would allow. And I love more than ever to give since I came into the knowledge of the truth that my blessed Lord and Master is soon coming to gather home his faithful children; and among them will be some of the poor afflicted ones of earth. O! what a happy release it will be to them. How blessed it is to know that this earth is again to bloom in all its Eden beauty, and God's children may all eat of the good of the land. *All,*—for all will be rich then; there will be no distinction, no sorrow there, no sickness, nor disabled limbs; no need to earn our bread by the sweat of our face, but we shall "plant vineyards and eat the fruit of them, build houses and inhabit them," etc. Those precious promises found in God's holy book are enough to buoy up with hope the fainting heart of even the most severely tried one, who is looking for Jesus soon to come. I pray God that I may be a faithful worker in his vineyard here, that when he comes I may be one of that number who shall be accounted worthy to go in and possess the land, and eat the fruit thereof, and enjoy in his glorious presence a blissful immortality.

Enclosed you will find ——. Please use them for the Poor Fund, and I shall hold myself in readiness to add my mite to the Lord's treasury whenever my means will admit, assured that I shall receive in this world a hundred fold, *with tribulation,* and in the world to come life everlasting, if faithful.

Yours looking for the coming of our Lord,
Portland, Me. E. G. Osgood.

From Bro. W. Sheldon.

Bro. Grant:—I have been too busy recently to write much for the *Crisis* or *Voice.* During the past few months, I have not allowed much time to run to waste. Much of the time I have preached two sermons per day during the week, and three sermons on Sundays; and some of the time I have preached three sermons on week days, and four sermons on Sundays, besides administering the ordinance of baptism. A part of the time, our tent has been crowded inside and out. Some have turned to the Lord, a goodly number have been baptized, and many church members have been led to see the light of truth. Also many of our own brethren have been led to see our special nearness to the coming judgment more fully than ever before. The work is progressing, despite all opposition from foes within and without. Thank the Lord.

I hope soon to publish some works that will feed the household of faith, and enlighten unbelievers, and do away with some theological fog. Jesus is coming, and it is time to believe it, and act in harmony with this belief, in spite of those who cry, "Where is the promise of his coming?" To me all looks bright. I can see through all the fog yet raised to hide the truth on the time of deliverance. Cheer up, brethren; our King is coming soon. W. Sheldon.

Baraboo, Wis.

From Bro. Cornelius Sweet.

Mr. Grant:—*Dear Sir,*—Six months ago I did not know that there was any other person in the world who had taken the same position as myself. Seeing that I was somewhat advanced in years, I thought it my duty to begin to look after my future welfare. I had a great notion two years ago to join the Methodist church. I attended a protracted meeting in our village, where there was a good revival. I studied on it for some time, but could not make up my mind to join them. I then resorted to the Scripture, to search out my own salvation, for I knew there it was to be found by the help of God. I expressed my opinion on this subject to one of my shop mates, and told him what I was resolved to do. He then asked me if I had ever read any of the Adventists' writings, or knew how they believed. I told him I did not, never had seen one, nor heard one preach, and have not to this day. He then furnished me with some books, papers and tracts. I perused their contents for some time. The scales began to fall from my eyes. My heart leaped with joy. I found what I had been looking for. My eyes were opened. I saw the truth. The Bible became a new book, and a most delightful one. I thank God for this new discovery. May your works go on, and God give you speed. I then subscribed for the Crisis, and bought the "Signs of the Times," read the "Voice of the Church," and several other books, and the more I read the better I like them. It is quite a new thing in this place. I circulated a few tracts and lent my paper to all that dare read it; and I suppose you, by experience, well know the result. I was attacked on all sides, and in the most scoffing manner laughed at, and called crazy; and, to tell the truth, some people dared not read the paper because it bears the name of *Second Advent.* At the present I find that the heaviest of the storm is over. People find my position is based on the Scriptures and their truth. It is one of the seven wonders of the world to me to hear people, intellectual, well educated persons, look at Scripture in the light they do, and fashion it to suit their own belief. May God have mercy on such, and cause them to take hold of the truth.

As I have stated above, I have never heard a sermon preached by an Advent preacher, but if God spares my life to do so, I shall the first opportunity. But if I never hear one, my mind is fixed on following the truth of the Bible as far as I know, and by the help of the information of your valuable books and paper, the Crisis, I shall hope by the help of Christ and my well doing to make safe landing on the other side of "Jordan's stormy banks." Cornelius Sweet.

Utica, Ill.

From Bro. W. H. Berryman.

Bro. Grant:—I truly enjoy the heart-warming letters from the brethren, who in these days of scoffing dare to stand up for the truth; who are not to be silenced by a sneer; who, like Daniel, dare to do right, and, turning their face towards the heavenly Jerusalem, make their supplications to that God who has power not only over the lions, but over the demons. I love the faithful who dare to be true. Thank God he has a people who have not denied his name, and unto them he has given an open door that no man can shut, and who will proclaim God's truth although it is unpopular, and that in the face of an hypocritical, pharisaical, and would-be-called church, who are saying, "Where is the promise of his coming?"

God bless you, Bro. Grant, in your labors of love, and may God Almighty give you wisdom in your discussions to put the scoffers to flight, that God's cause and truth may run and be glorified; and may the God of all mercy bless the brethren, and help them to be living epistles, that God's truth may be lived as well as taught. We are truly hasting on to the great day of God, wherein the heavens will be on fire. Brethren, are we ready for the burning day? My prayer to God is, that his people may not only be ready for the day of fire, but ready for immortality and the land of peace. I sometimes try to sound the gospel trump. I profess to have no hobbies except that the Lord is soon coming to grind all discordant elements, factions, and disobedient men and women, and demons, to powder, and to establish a better government on earth than that which our fathers, sons and brothers have been fighting for. There will be no need of cannon and monitors, muskets, bayonets, sabres, and the munitions of war, to preserve peace and order in the kingdom of our Master. Thank the Lord, we may then delight ourselves in the abundance of peace. Your brother waiting for deliverance,

W. H. Berryman.

Floyd, Floyd Co., Iowa.

From Sr. S. E. Stewart.

Dear Friends:—How often do I, as I read the different articles in the Crisis, wish I could see the dear children of God who write them; but, thank God, the time is soon coming when we shall meet in his kingdom; then we shall see, not only those whose writings we have read, but *all* the dear ones who are striving for eternal life. I can say from my heart, "Come, Lord Jesus, and come quickly," and save thy tried and tempted children who are waiting and watching and praying for thy coming, that they may have deliverance. I want to be among the number that will be found watching when Christ shall come.

I feel that the strait and narrow path is a good one, and although I have been traveling it only about a year, yet I can say truly, that year has been the happiest year of my life, and I would not give up the enjoyment I now have for all the pleasures of a fashionable world. This world has lost all its charms for me. The christian's path is bestrewed with trials and temptations, but we can look beyond this vale of tears, and with the eye of faith see the promised land only a little in the distance; for Christ will soon come to gather his elect from the four corners of the globe; then we shall meet the dear ones who have fallen asleep in Jesus, and all the ransomed throng, and with them sing praises to God throughout eternity. Let us be faithful, humble and prayerful, that we may be ready to go in to the marriage supper of the Lamb, having on the spotless robes of righteousness.

Canaan, Vt. Sarah E. Stewart.

From Bro. J. E. Speights.

Bro. Grant:—One of the "times of refreshing from the presence of the Lord," which the humble disciple looking for His return enjoys, is communicating with each other, which, thanks to the press, can be more extensively done now than when the hope of the gospel was first promulgated to the world.

The "little flock" in Baltimore has long been scattered, yet a number survive the purifying and trying process, through contending for the faith once delivered to the saints, and are to-day united in sustaining public worship twice every Sunday in a respectable Hall, rented for the purpose. In common with the saints elsewhere, they are rejoicing in hope of soon seeing the King in his kingdom; endeavoring to hold fast that they have, that no man take their crown; exhorting each other, and so much the more as they see the day approaching. The time is drawing nigh when the *just* (or justified] *shall live* (or obtain eternal life) by his faith.

Encourage the faithful to be steadfast, for in a little while He that is to come will come and not tarry. Yours in the hope,

Baltimore, Md. J. S. Speights.

From Sr. Mary Jones.

Mr. M. Grant:—I have been reading your excellent paper, "The World's Crisis." I have been a member of the Baptist church nearly fifty years, and a constant reader of the Bible; but I must confess I never understood it until I read your paper. How I pity the professed christian. They do not understand the Bible. I lend my paper to every one I can get to read it. Mary Jones.

Zanesville, O.

Obituaries.

Allen. Died in Athens, Vt., Aug. 11th, Charles A. Allen, aged twenty-five years.

Once more the dark wing of death has cast a shadow over our household, and another loved member has been taken. In the midst of the years of usefulness, when the future promised so much of happiness, our brother has been snatched from us with scarcely a note of warning. Our hearts are filled with grief, yet we mourn not as those without hope, for in the days of prosperity Charles had given his heart to that Savior in whom he strongly trusted, and when the hour of dissolution came, he was ready to be offered. When his life was nearing its close, his weeping wife asked him what she should do when he was gone. He said, "Our Heavenly Father will care for you; trust in him." His life has ever been consistent and honorable, and he leaves many to mourn his loss, not bound to him by the ties of nature. We have left him, our brother, to sleep awhile among the green hills of Athens, till the morning dawns; then we hope for a glad reunion in the home of the blest. May the consolations of the gospel sustain the bereaved companion of our brother, and soothe the sorrows of all who mourn. O. P. Allen.

Hull. Died in Charlton, Mass., Sr. Mary A., wife of Bro. Daniel Hull, aged fifty-one years.

Sr. Mary was a firm believer in the gospel of the kingdom, and the soon coming of Christ to call his weary children home. Her sickness and death were caused by a cancer of fifteen years standing. For the last two years, and more especially the last four months, she has suffered severe pain. But during her sickness, she was resigned to the will of God, and very often expressed a wish to be at rest, when it was the Lord's will. She leaves to her afflicted companion a bright evidence that in the morning of the resurrection, if faithful, he will meet her among the incorruptible ones. It is a severe blow to Bro. Hull, but he is not left to mourn as those who have no hope. Sermon preached by the writer from 1 Thess. 4: 13–14.

H. K. Flagg.

Summary of News.

FOREIGN.

Advices of the 5th instant.

Political news unimportant.

Much anxiety and exitement existed concerning the Atlantic cable, which had continued entirely without signals since the noon of the 2d inst.

The cattle plague continued violent, and energetic measures were progressing to check it.

SPAIN.

The *Epoca* asserts that orders have been sent to Gen. Guadara to declare war against San Domingo.

SCHLESWIG-HOLSTEIN.

Alarming rumors had been current of the total failure of the negotiations between Austria and Prussia relative to the Duchies, and the Vienna Bourse was so affected that all funds were falling. The latest dispatches say that all negotiations have not been broken off, but that they have merely entered upon a new phase.

BRAZIL.

The mails are received with additional details of the great naval victory of the Brazilian over the Paraguayan squadron. Both sides exhibited great heroism, and the slaughter is described as terrible. The battle occurred three leagues below the city of Corrientes, and lasted from 9.30 in the morning to 6 o'clock in the evening. The Paraguayan fleet, consisting of eight steamers and six gunboats mounting eighty-pounders and also battery of forty rifled cannon, was almost annihilated. The Brazilian force consisted of nine gunboats, and their loss was three hundred men and nineteen officers. The main army of the Brazilians, 17,000 strong, was encamped on the banks of Uruguay in Entre-rios, and on the confines of the Brazilian territory another wing of 14,000 men was stationed. The condition of the Brazilian army was unsatisfactory. Typhus and dysentery were making sad ravages. A body of 2000 Paraguayans desolated the province of Corrientes. They afterward burst into Rio Grande, swept the banks of the Parana, and were marching through that province.

Ancona remains the farthest point the cholera had reached in its northwestern route.

DOMESTIC.

Baltimore, Aug 16. The Richmond *Republic* of yesterday says:—"Most intense excitement was caused in this city yesterday afternoon by the explosion of a magazine containing a large quantity of powder, situated on the flat lying between the river and canal, about 200 yards below the pump house. The first report was heard at four o'clock, and was rapidly followed by the rapid explosion of shells, vividly recalling the fearful scenes of the ever memorable 3d of April. The ammunition was the property of the late rebel government, stored in small wooden houses known as the Ledgar Arsenal. It is supposed they contained 2000 rounds of shell, shot and rifle cartridges, and a large quantity of percussion caps were also stored in one of the houses. Fragments of shell were thrown for miles around. Persons living near Oregon Hill had to flee for their lives. Several houses were struck, but the inmates escaped. Many narrow escapes are reported. There are various reports and theories as to the origin of the explosion, but it is believed to have been accidental. It is reported that a member of the 11th U. S. Infantry (named Healy) and a negro were killed by the explosion."

New York, Aug. 16. The *Tribune's* Matamoras correspondent says the late rebel General Shelby has organized a corps of 4000 mounted men for the Mexican service and is in command of it. The corps is for special border service and is formed entirely of men in the late rebel army.

The Atlantic Cable.—The accounts of the loss of the Atlantic cable are exceedingly interesting. It seems that having been caught and injured in the mouth of the hawse pipe, about noon of the 2d inst., the cable soon after parted, and instantly sunk. Nothing then remained but to drag for it in 1950 fathoms water—rather a hopeless task, it would seem at first view. And yet those on board the Great Eastern seem to be confident that the grapnel actually caught the cable three several times, and would have brought it safely to the surface but for the breaking of the shackles twice, and the rope once. The Great Eastern, with an interruption of three days by bad weather, was engaged in these operations from the 2d to the 11th, when, becoming short of rope, she returned to England for better dragging machinery. In the meantime the parted cable lies in the bed of the ocean, about two and a quarter miles below two little buoys in that vast expanse of waters. If it is again hit upon and recovered, we shall have the pleasure of recording one of the most remarkable achievements of modern times.—*Journal 18th.*

San Domingo.—The China brings news that Spain has ordered General Gandara to commence hostilities against San Domingo. This is corroborated by a statement in the Washington *Chronicle* made up from the latest news received at the State Department from the Dominican Republic. The *Chronicle* says that General Gandara, the Queen of Spain's Commander in San Domingo, demands of the Republic an acknowledgement that Spain went to take possession of the Dominican soil and people at the spontaneous desire of the people; that her conduct while there was generous, and that she leaves it entirely of her own free will, because she has such a profound respect for the rights of every people, without regard to their strength or weakness, that when she discovered that the Dominicans preferred their national independence she would not remain.

This means that the Dominicans shall relieve Spain of the charge of infracting the "Monroe Doctrine," while it opens the door for future reclamations for war expenditures. The Dominican Government refused to sanction such an admission, and General Gandara has declared a blockade of all the coasts and harbors of the Dominican Republic.

The Western Crops.—According to the dispatches from Illinois, the wheat crop has been damaged very considerably—probably fully one-fourth being ruined. In almost every place it is injured more or less, only one or two despatches reporting the crop large and good. The crop of oats is large, but it would appear to be injured by rains and storms about one-fourth. The barley crop is also injured very materially. The crop of rye is reported fair in many places, but badly damaged in others. The corn crop, from all accounts, looks finely, and the rains have improved it rather than otherwise, except in low grounds. Thus far, the prospect is that Illinois will have the largest crop of corn ever known."

☞ Destroy the passion for telling a tale, we pray you.

Bridgeport, Conn., Aug. 15.—An extra freight train was sent up the Housatonic Railroad this morning. By an accident to the cylinder of the engine the freight train stopped on the track near the paper mill at Trumbull, about three miles from this city. A flag was sent back on the track by the conductor on the freight train, to warn the passenger train of the danger. When the latter train came up it hitched on to the freight train, and was slowly drawing it back to Bridgeport at the rate of about eight miles an hour. When near the Pequonnock Mills the train was met by a new locomotive coming up the track on a trial trip. At a curve in the road the new engine came suddenly in collision with the train backing down. Several of the cars were entirely demolished, the engine going literally through the rear passenger car. Six persons, three of them ladies, were instantly killed, and twenty were severely wounded. Very many were scalded by the steam issuing from the locomotive boiler.

The Causes of Railway Disasters.—A veteran railway engineer of acknowledged skill said some six years since to a young brother of the profession: "Within ten years you will hear of frequent and fatal accidents on our American railways. They will increase to an extent which will be absolutely appalling. The wood and iron on which the wheels of the trains run last but a certain time. At present they are mostly new, and the danger of which I speak does not exist; but they will continue to look sound to the eye until their texture has been changed by constant hammering of the heavily loaded wheels, and then they will suddenly give way. The first warning the companies will have of their unsoundness, with the exception of the length of time they have been in use, will be some accident to the trains that pass over them. But the time which has elapsed since they were laid will not be regarded. The desire for profit will induce the railway companies to leave them on the track as long as the superintendent finds no defect to the eye, and thus disaster and the discovery of their defective condition will occur at the same moment." What was predicted six years ago is beginning to take place.

The Messiah.—The colored people everywhere look upon the Yankees as their deliverers from bondage. They speak of their coming as the advent of the Messiah—and sometimes in their extravagant demonstrations of joy call the Yankees the individual Messiah. So I was introduced to Rosa's mother. Passing along King street, near the citadel, I met an old negress with a basket on her head, wearing a brown dress and roundabout. She knew that I was a Yankee and made a profound courtesy.

"How do you do, Aunty?" was my salutation.

"O bless de Lord, I'se very well, tank you," grasping my hand, and dancing for joy. "I am sixty-nine years old," she said, "but I feel as if I want but sixteen." She broke into a chant:

"Ye's long been a-comin,
Ye's long been a-comin,
Ye's long been a-comin,
For to take de land;
And now ye's a-comin,
And now ye's a-comin,
And now ye's a-comin,
For to rule de land."

This was followed by "blessing of de Lord."

"Then you are glad the Yankees are here?" I said.

"O! chile, I can't bress de Lord enough; but I doesn't call you Yankees?"

"What do you call us?"

"I call you Jesus' aids, and I call you head man de Messiah." She burst out into a raphsody of hallelujah, thanksgivings and praises, calling us the agents of Providence. "I can't bress de Lord enough; and bress you, chile, I can't love you enough for comin," she exclaimed.

"Were you not afraid, Aunty, when the shells fell into the town?"

She straightened up, raised her eyes, and with a look of triumphant joy said:

"When Mr. Gillmore fired the big gun and I hear de shell a-rushin ober my head, I say, come, dear Jesus, and I feel nearer to Heaben dan I ever feel before!"

I bade her good-bye, stepped aside and wrote the conversation in my note-book, that it might not escape me. The old woman looked after us, and pointed us out to all her friends as agents of the Messiah.!

ITEMS.

☞ A Canadian gentleman says the crops this year will prove to be the largest ever harvested in Canada, and the yield will be of a very fine quality. The favorable spring, with genial rains and the fine harvest weather have done wonders this season.

☞ A Georgia paper represents affairs in the southwestern portion of that State as flourishing. Most of the negroes remained on the plantations, hiring themselves to their former masters, who, it is said, are disposed to treat them fairly. In consequence the crops are flourishing and promise well throughout that region.

☞ English engineers sent to survey the Dead Sea report that the depression of the surface of that sea below the Mediterranean varies from 1289½ to 1290 feet, the former being its position in the winter, and during the freshets, the latter in the early summer months. It is the deepest known fissure below the *general* surface or level of the earth.

☞ A tornado visited South Bend, Ind., last Wednesday, unroofing the court house, a church and other buildings and destroying a large bridge worth $24,000. The damage done is estimated at $200,000.

☞ Colt's factory is to be run twenty hours a day, in consequence of the increased demand for pistols. Many of the orders, it is said, come from Southern negroes.

☞ The number of persons in Washington regularly and temporarily holding positions of trust and emolument under government, or who are paid for transacting business with the government, is five thousand.

☞ It is said that salt rheum and other cutaneous diseases can be cured by binding a piece of silk oil cloth on the part affected, and keeping it there a certain length of time. The cure frequently takes place in fifteen hours.

☞ Last Friday the Union Hotel at Saratoga entertained 490 people.

Married.

In Byron, Me., Sunday, Aug. 13th, 1865, by Eld. W. H. Mitchell, Bro. John C. Libby, of Biddeford, and Sr. Bernice M. Taylor, of Byron.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

Edwin Burnham .... Sunday, Aug. 27th and through September.

East Boston.

H. F. Carpenter .... Sunday, Aug. 27th
Hiram Munger .... Wednesday evening, Aug. 30th

New Bedford .... Sunday, Aug. 27th
J. S. White.

Sharon, Ct., (Pine Swamp) .... Sunday, Sept. 3d
Campmeeting at New Preston .... Sept. 5th
Ira Morgan.

Alton Campmeeting .... Thursday, Aug. 31st
Portland .... Sunday, Sept. 3d
Brunswick .... Tuesday evening, Sept. 5th
East Livermore, (or where Bro. Hanscom appoints), Wednesday and Thursday evenings, Sept. 6th and 7th.
Britton's Mills .... Friday, Sept. 8th
Carthage .... Sunday, Sept. 10th
From Monday to Wednesday where Bro. Wheeler appoints.
Bryant's Pond, (if conveyance) .... Sept. 15th
Mechanic Falls .... Sept. 16th
West Poland .... Sunday, Sept 17th
South Poland .... Wednesday evening, Sept. 20th
Hiram Munger.

Brockport, N. Y., (as the church there may appoint), Sunday, Aug. 27th. C. F. Sweet.

New Britain .... Sept. 3d
R. Williams.

Cumberland, (Merrill school-house), Aug. 27th, 2 P. M. Richmond, (Reed meeting-house)... Sept. 3d, 10½ A. M. Evening, Reed school-house, or where H. D. Reed may appoint. R. R. York.

Chichester, N. H., (at the Pine Ground), every two weeks until further notice. S. S. Mooney.

Lee, N. H. .... Sunday, Aug. 27th
L. Boutell.

Belgrade, (Baptist meeting-house)... Sunday, Aug. 27th
H. B. Sevey.

Burlington, Wednesday, Thursday, and Friday evenings, Aug. 30th, 31st, and Sept. 1st.
Lowell .... Saturday evening, Sept. 2d and over the following Lord's day.
J. S. Jordan.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a general campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 21st, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 70 cents per day. Single meal,—breakfast or supper,—25 cents; dinner 30 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.45 A. M. train at the Boston and Worcester depot, and arrive at the camp ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15, and arrives at Wilbraham at 6.23 P. M.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the camp-ground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and be sure and ask the Conductor for a return Check from Wilbraham campmeeting. This Check must be endorsed by Geo. T Adams, at the Wilbraham campmeeting. As it is most likely that the R. R. Co. from Bellows Falls to South Vernon will do the same as the Conn. R. R., all who come from Bellows Falls will also please ask the Conductor for a return pass.

On the Western R. R. and also the Worcester, the fare has been reduced *one third.* Tickets good Aug. 19th to Sept. 1st, to be obtained at the various R. R. ticket offices, on the Western R. R., and at the Westboro', Framingham and Boston offices, on the Worcester R. R. Fare from Boston to Wilbraham *and return* $3.90. Please remember to call for *Campmeeting Tickets* at the offices on the Western and Worcester Roads.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.45 A. M., and 5 P. M.

S. G. Mathewson,
Miles Grant,
Geo. T. Adams,
H. Munger,
J. Hemenway,
Committee of Arrangements.

Rhode Island to Wilbraham.

Brethren in Rhode Island who are going to the Wilbraham Campmeeting can obtain through tickets, (good from Aug. 19th to Sept. 1st,) at a reduction of one-third of the usual fare, by applying at the Providence and Worcester depot, Providence, R. I. Call for Campmeeting tickets.

I. C. Humes, for the Brethren.

Wilbraham via. Rutland, Vt.

I have just seen the Superintendent of the Rutland and Burlington R. R. He gave me authority to advertise that any who wish to attend the campmeeting at Wilbraham, can go over that road from Rutland for one fare there and back.

M. Batchelor.

☞ Campmeeting Information.

Bro. Grant:—I have made arrangements with the R. and Saratoga R. R. Co., and the Saratoga, Whitehall and Rutland R. R. Co., through their Superintendent, J. V. Baker, to carry over their road to Albany and return at half price. Tickets can be purchased at Castleton, Vt., of Mr. Isaac M. Guy (the former station master), with his name endorsed, and pay fare one way. Tickets must be *endorsed* at the camp-ground by *Bro. Adams.* Brethren from Castleton will have to take the midnight train from Rutland, and stop over one train at Saratoga, and go by the way of *Albany* (instead of Troy), when they will arrive in time to connect about nine o'clock with the Western R. R. train for Springfield.

Tickets can also be purchased at Fort Edward of the Station Agent. *His name must be endorsed on the ticket,* and it must *also be endorsed by Bro. Adams* on the camp-groudd, and it will entitle a return passage from Albany.

The Fort Edward, or Sandy Hill brethren, by taking the 7 o'clock train A. M., will meet the Castleton brethren, who take the midnight train, and stop over at Saratago, one train in the morning early. Solomon Hale.

General Campmeeting at Alton Bay, N. H.

Providence permitting, a general campmeeting will commence at Alton Bay, N. H., Sunday, Aug. 27th, holding through the week, and over the following Sunday. Ample accommodations will be provided for board and horse keeping. Board at 60 cents per day; single meal, breakfast or supper, 25 cents; dinner, 35 cents. The boarding department and general lunch stand will be under the charge of Bro. J. S. Moulton. A Graham table will also be set for all who choose that way of living.

We have erected a stable on the ground, and procured a good pasture feed, so our friends need not be afraid to come with horses.

Arrangements have been made with the railroad and steamboat companies as follows: Passengers from Boston, and on the line of the Boston and Maine R. R., by taking trains that leave Boston at 7.30 A. M., 12 M., or 3 P. M., via. Dover and Winnipiseogee R. R., will go through to Alton Bay without change of cars, fare one way.

Passengers from Portland, and on the line of the P. S. and P. R. R., will take the trains leaving Portland at 8.45 A. M. or 3 P. M., and change cars at Dover. Fare reduced one third.

Passengers from Concord, and on the line of the Boston, Concord, and Montreal R. R., by taking trains that leave Concord 10.31 A. M., will connect at Wier's landing with steamers for Alton Bay, half fare.

Arrangements have been made with Captain Sanborn of the Steamer Lady to take all from the Wier's at two o'clock, Monday, Aug. 28th, direct to Alton Bay, so that those leaving Concord 10.31 A. M., by stopping at the Wier's until the 2 o'clock train comes down, can go to the camp-ground with those that come from above the Wier's.

Passengers who take the cars at Newport Monday morning, will arrive at Alton Bay at 3½ P. M. the same day.

Fare reduced one half on the Concord and Portsmouth railroad.

Please remember and call for *campmeeting tickets* at the several ticket offices. Be sure and bring under beds to fill with straw on the ground; also other bedding. All who can will provide themselves with tents; but let none stay away that are without, for we will see that they have a place to lodge.

J. G. Smith, in behalf of the Committee.

General Western Campmeeting.

This meeting will commence Monday, Sept. 4th, at Amboy, Ill., and continue over the following Lord's day. Our friends will remember how very interesting our meeting was last year, and what an impulse for good was given to the infant cause in the West. We are yet weak and few, and have need of all the means that can be employed to build us up, and enlarge our sphere of usefulness. The campmeeting is one of the most efficient means of promulgating the truth, and building up the general interests of religion among us. Let all who can arrange be there. Let every one encourage his neighbor by a good example of *sacrifice* and consecration. Elds. Wm. C. Thurman, C B Turner, and Hiram Munger from the East, and Eld. D. R. and Mrs. M. S. Mansfield, Eld. Wm. Sheldon, and many others of our most interesting speakers from the West, are expected to be present. In view of the increase of light and knowledge upon the time of the Lord's advent, we should act with great earnestness and zeal to prepare for the coming of the kingdom of God.

D. S. Clark,
E. Royce,
D. W. Knight,
Wm. McCullock,
E. K. Burrington,
J. V. Himes,
Committee.

Campmeeting at New Preston, Ct.

There will be a campmeeting in New Preston, Ct., commencing Sept. 4th, and hold over the next Lord's day. Board by the day or single meal can be had on the ground, also horse keeping on reasonable terms.

Those coming to this meeting by railroad, will take the stage at New Milford on the Housatonic Railroad. The fare from New Milford is seventy-five cents. We hope to see a general rally at this central campmeeting. The last day is just before us. The signs are thickening fast. Soon we shall have a meeting that will not break up. Come, then, brethren and sisters, in the name of the Lord. Lay by the cares and labors of this life, and let us "strengthen the things that remain."

Rufus Whitehead,
H. J. Baldwin,
John Ackerman,
C. M. Reynolds,
H. M. Bolles,
Committee.

Basket Meeting.

A basket meeting of the "Second Advent church of Christ" in Fairfield, Huron Co., Ohio, will be held in the maple grove of Mr. Charles Penfield, on the "Diagonal road," near the corners, formerly known as "Wakeman's Mills," on Saturday and Sunday, Sept. 9th and 10th. Should the weather be unpropitious, the assembling will then be in the Penfield shool-house close by. Preaching Saturday and Sunday, at 10½ o'clock A. M., and 2 P. M. Lord's Supper on Sunday, 1½ P. M. Prayer and conference on Saturday, forenoon and afternoon services, and also in the evenings, at the school-house. Brethren and sisters from Plymouth, Norwalk, Berlin, and other places in the vicinity, are invited to attend. Ask your friends to come with you, and have your baskets well filled for the entertainment of strangers. Bro. Jonas Wendel of Edinboro', Pa., is invited to be present.

By order of Committee,
G. W. Stetson, Evangelist.

Notice.

To the isolated brethren of Iowa—Greeting:—Those of you who wish preaching some time during the coming year, will please write me immediately; giving a description of the place, the people, and the state of religious interest, and how much, if anything, can be raised to aid the conference in supporting the preaching of the gospel of the kingdom among you. I wish to know where is the best place to use the means entrusted to my hands. If any know of a good opening for missionary labor, let me know at once.

P. S. W. Deyo,
Iowa Christian Conference Missionary.
Strawberry Point, Iowa.

Conference.

The next Annual Maine Advent Conference will be holden in Belgrade, to commence Sept. 7th and continue over Sunday. The meeting will be in the Baptist house, one mile from the depot. We hope there will be a general rally to this meeting, and that brethren will come filled with the spirit of Christ, and in earnest to unite their efforts to spread the truth, build up the cause of Christ, and save sinners. Those coming to the meeting may call on Brn. Wesley Greely, Thomas Rowlins, Thomas Eldridge, and Eld. Joseph Cumming.

H. B. Sevey, Pres.
W. H. Mitchell, Sect.

Meeting in Darien, N. Y.

There will be a two days meeting in Darien, Genesee Co., N. Y., at the Baptist house, commencing Friday evening, Sept. 8th, and continue over the Sabbath. It is also the quarterly meeting of the Christian Conference of Western New York. Brethren coming from the East will find a conveyance at Croft's Station, on the New York Central, five miles west of Batavia, at 1½ P. M. Also, for those coming from the West, at Corfu Station, at 4 P. M., Friday. Do not forget the empty straw ticks. A general attendance is looked for. B. C. Simonds.

Campmeeting Notice.

There will be a campmeeting in New Preston, Ct., commencing Monday, Sept. 4th, and hold over the Sabbath. Particulars hereafter. In behalf of the committee of arrangements. A. Ross.

Conference.

There will be a quarterly conference at South Hope, Me., to commence Sept. 8th, at 2 o'clock P. M., and hold over the Sabbath. Preaching brethren and all lovers of truth are cheerfully invited to attend. S. K. Partridge.

Wisconsin Conference.

Probably our Wisconsin annual meeting will be held in the big tent, on the bank of Devil's Lake, in Baraboo, Sauk Co., Wis., beginning Sept. 22d. Particulars in time. W. Sheldon.

Notice.

If any of our preaching brethren, on their return from the Wilbraham campmeeting or from other places to the Alton Bay campmeeting, can stop with us and preach on Sabbath 27th, we wish notice in due season. Edward Blaisdell, *Cor. Sec.*

Dover, N. H.

LETTERS RECEIVED.

S. Lamson, P. S. W. Deyo, S. Hawkins, J. W. Taylor, D. Campbell, C. R. Danks.

POST OFFICE ADDRESS.

Mrs. George A. Otis—West Cummington, Mass.
Eld. D. J. Weaver—North Dana, Mass.
Maria Mathews Weaver—North Dana, Mass.
A. W. Sibley—No. 4 Meridian Place, East Boston, Mass.
H. Munger—Chicopee Falls, Mass.
W. Sheldon—Baraboo, Sauk Co., Wis.
J. Couch—Concord, N. H.
H. F. Carpenter—Rutland, Vt.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass
C. Goodrich—No. 2 Central Square, East Boston, Mass.
Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.

BOOKS FOR SALE AT THIS OFFICE.

The Emphatic Diaglott: containing the Original Greek Text of the New Testament, according to the Recension of Dr. J. J. Griesbach, with an Interlinear Word-for-Word English Translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209) in the Vatican Library; with Notes, References, and an Appendix. 880pp. 12mo. Price, plain leather, $4.00; extra, gilt, $4.50; Turkey morocco, $5.00. Postage, 16 cents.

Christian Baptism: its Duty and Object Scripturally considered and enforced. To which are added copious extracts from important histories on immersion, pouring, sprinkling, lustration, exorcism, etc. etc., showing some curious doctrines and workings of Pagan traditions, and Christian superstitions. By I. C. Wellcome, Yarmouth, Me. Price, 20 cents postpaid; $2.00 per dozen, postpaid.

Rahab the Harlot. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of "the cities of the nation," with Babylon the Great. Words of solemn warning. By Wm. Shepherd. 40 pp. 10 cts. single, 85 cts. a dozen.

The New Testament of our Lord and Savior Jesus Christ; with brief Notes and Instructions; containing the references and marginal readings of the Polyglott Bible; also the Psalms, Maps, and Harmony of the Gospels. Published by the American Tract Society. For family use. $1.75; by mail, $2.15.

Why the Shoe Pinches. A useful little work, with cuts, showing the conditions of a healthy foot, the causes of deformities, and how to avoid those troublesome diseases and malformations, such as chilblains, corns, bunions, flat-foot, bent-up toes, grown-in nails, etc. Price, 30 cents.

Dictionary of the Holy Bible, for general use in the study of the Scriptures, with Engravings, Maps, and Tables. Published by the Amer. Tract Society. This is one of the best. Cloth, $1.50; by mail, $1.75. Sheep, $2.00; by mail, $2.25.

The Scriptural Question Book. "Sanctify them through thy truth: thy word is truth." A valuable help to Sunday School and family instruction. 127 pp. Price, 15 cts.; postage 4 cts. $1.50 per dozen; postage 8 cts. on every three copies.

Canon of the Holy Scriptures examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. Translated from the French, and abridged by Edward N. Kirk, D. D. $1.75. By mail, $2.00.

The Great Symbolic Chart of the Times of Daniel and John, in which the most important features of chronological prophecy are "made plain upon tables, that he may run that readeth" Sent by express for $5.00.

Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils after the day of judgment. Being the last three chapters of "Death not Life." Price, 8 cts.; postage, 2 cts.

Fables of Infidelity and Facts of Faith. A series of tracts on the absurdity of Atheism, Pantheism, and Rationalism. By Robert Patterson. Bound, in cloth, $1.00, by mail, postpaid. Five copies for $4.00; twelve for $9.00.

The taking of Human Life incompatible with Christianity; with remarks on the present crisis. By T. F. Tukesbury. Price, 8 cts.; postage 2 cts. A tract for the times.

Death not Life; or, the Destruction of the Wicked Scripturally established. By Jacob Blain. Price, 25 cts; postage 2 cts. Cloth, 40 cts.; postage 8 cts.

Glad Voices; words by D. T. Taylor, music by L. Reimer. Price $2.00 per one hundred. 3 cts. single; postage 2 cts. on every package of twenty-five or less.

The Mission of Suffering. An excellent tract, addressed "to a pastor in trying circumstances," by A. P. Jolliffe, Philadelphia. Price, 5c, postage 2c.

Thurman's Bible Chronology, or, The Sealed Book of Daniel Opened. A work for every Bible Student. $1.50; by mail, $1.75.

Muller's Life of Trust. A Narration of the Lord's dealings with George Muller, written by himself. $1.75; by mail, $2.00.

Diphtheria: its Causes, Treatment, and Cure. By James C. Jackson, M. D. Price, 10 cts.; by mail, 12 cts.

The Syriac New Testament. A literal translation from the Syriac Peshito Version. By James Murdock, D. D. Price $2.50. Postage 36 cts.

Non-Resistance; or, the Spirit of Christianity restored. By W. C. Thurman. Price 20 cts.; postage 4 cts.

Chloe Lankton; or, Light beyond the Clouds. A Story of Real Life. 75 cents. By mail, 87 cts.

Likeness of Wm. Miller, suitable for Photographic Albums. Price 25 cts.

BOOKS AND TRACTS.

[illegible]

All orders for any of the following works must be addressed to
MILES GRANT,
Boston, Mass.

MILES GRANT'S WORKS.

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For the World's Crisis.

THE RIGHTEOUS DEAD.

Within the narrow grave they sleep,
Our silent dead;
Above, the stars their vigils keep,
While stricken friends in anguish weep
For loved ones fled.

Mankind's most stern, relentless foe,
Hath struck them down—
Amid the dust hath laid them low,
And yet, sometime, full well we know
They'll wear a crown.

For O, a day is coming fast,
Is nigh at hand,
When we shall hear a trumpet blast
Proclaim that Time itself hath past
From sea and land;

And in the heavens shall be seen
A wondrous sign;
And grander than the grandest dream
Shall banners wave, and helmets gleam
On brows divine.

And we amid that throng shall see
A matchless face—
The Crucified of Galilee,
Clothed with all power and majesty,
And heaven's own grace.

Lo! in that hour the Crucified
Our dead restores;
Those lowly mounds, ranged side by side,
At His command shall open wide
Their prison doors.

In immortality arrayed
Our friends shall be;
Nature's great debt forever paid,
Father and son, matron and maid,
Their King shall see.

Our praises shall encircle him,
Our Sacrifice!
Life's rarest wine shall overbrim,
While rays of coming glory swim
Before our eyes.

O, that the hours would swifter flee,
For we have seen
Signs that proclaim we soon shall see
On David's throne, in majesty,
The Nazarene.

MRS. CHARLES A. KNOWLES.

For the World's Crisis.

LABORS AMONG THE FREEDMEN.

BRO. GRANT:—I have received two communications from Bro. Leslie, one of the missionaries to the Freedmen in Tennessee, extracts from which I would like to see in the Crisis, for the information of its readers, and to awaken a deeper interest in the cause of missionary labor among that poor, oppressed people. Bro. Leslie went out from this vicinity, *and I* KNOW *him to be an earnest, competent, and faithful laborer in the cause of our coming King.* I trust our brethren of the Crisis will give him their sympathy and cooperation in his field of labor. I think we all should take hold of the work in earnest, in giving this people the gospel of the kingdom of God; for the time is short. What we do must be done quickly. It appears to me that God in his providence has placed this people in their present position for a *special purpose*; i. e., to give them the everlasting gospel of the kingdom of God nigh at hand.

Yours in Christ, L. T. CUNNINGHAM.
Newton Upper Falls, Mass.

Near Nashville, Tenn., June 28, 1865.

Dear Bro. Cunningham:—I have wanted to write to you ever since I arrived here, but have had so much else to do that I have been obliged to delay it. My health is quite good; at any rate I keep going. You know that as long as a clock keeps time it is not considered out of order. Here is a plenty of work to do, and if any one has a will to do it, something can be accomplished. I have a little more than I ought to do, but as long as I can keep up it is best to have it. My work among the sick is the most exhausting; and I have tried to avoid giving medicine outside of our congregation and school, but have not succeeded in throwing off many; for they will come; and in the condition in which they are I cannot refuse to do something for them. As I go along the road they come out of their cabins and call to me: "Doctor! wont you come in and see my sick mother, child, brother?" or some other relative or friend. Of course I must go in, and if the poor one is not really in the jaws of death, I must give medicine, and when once begun have to continue till death comes or health returns.

My field of labor is thus wide, for there is no bad habit or delinquency among the people but I can point out, and my influence among them is almost unlimited. I have induced many to abandon the use of snuff, coffee, and the habit of smoking, which were killing them. They thank me for it, while they say they feel so much better. I intend, if I can get time, to give a lecture on the effects of tobacco, coffee, and whiskey. We are making the coming of our Lord a subject of thought and speaking. The preparation for this event is the great burden of my preaching here. The nearness of it will be my theme hereafter when the people understand to some extent at least the reasons for looking for the Savior soon.

* * * * * * *

My gratitude for your kindness to me, and help in the good work here, cannot be expressed. In the day of Christ, I think you will see that it was not bestowed in vain. I am doing what I can, with the means I have, and the ability which God giveth. Pray for me and the Mission. I am yours for the truth, I. I. LESLIE.

Near Nashville, Tenn., Aug. 5, 1865.

My Dear Bro. C.:—In the midst of much labor I try to fulfill my promise to give you a few thoughts in relation to this people, and the condition in which they are at present.

There is something about these children of Ham that interests me. When I remember that their history is a part of the history of the world ever since the flood, and how large a space in it they occupy; the monuments which still stand testifying to their former greatness and glory; and not least striking, the varied dealings of God with them through so many ages, I look upon them with a kind of awe; for it seems to me that they are here in this nation so far removed from their native land by a design of God, and to accomplish some grand purpose of his. What that design or purpose may be we may not understand; but surely God will accomplish something glorious by the scattering abroad of this ancient nation, and their enslaved and downtrodden condition. Their sufferings here have been untold, and will ever remain so. The system of oppression was never more perfect in any nation of the earth than it has been in this, here at the South.

Much that is here told us of the cruelties of slavery is not to be doubted. I have never listened to an account of suffering by these oppressed ones, which I did not fully believe. Whenever I have asked questions to test the truthfulness of their story, it has been confirmed in my mind by their ready and straightforward answers. Nothing which they relate seems fictitious, and it would be difficult to color many of these events in their personal history. I could relate a score of incidents told me by men and women (occurring some of them years ago, and others more recently) that would cause tears of sympathy to start from every eye. But there is so much that remains of slavery—so many diabolical acts committed by it, even now before our eyes, that in relating any of its cruelties it is not necessary to rehearse what has been told us, but state what we have seen and are every day witnessing.

Slavery is not yet dead. It may be fast dying; every good man hopes this is so; but it "still lives" and crushes its victims. Its head may be wounded, but it breathes and is able to sting, poison and destroy much of God's good and fair creation. Thousands are suffering to-day from its *direct* attacks, and hundreds of thousands from its baleful influences. Here only, where it still lifts its head, can be fully realized its strength, power and influence. Its deeds of blackness, darkness and night are the same as ever where the arm of the government is not now directly extended in behalf of the suffering victims. Worse than ever would be the condition of these partially freed ones, if these States could return to their former position in the Union. Slavery, that then was sometimes merciful, would have no pity; where it then sought to build up itself, it would seek to crush and destroy whatever came within its reach. All that was then beautiful here, in spite of it, would fade, decay, and perish. What a day that would be if God should permit it to return. But he will not. Never, no, never can it come back.

The great question of suffrage for the colored race is agitating the nation; and here it is most bitterly opposed by all, union men as well as rebels. What the result of this agitation will be, I confess myself unable to determine. Were I at the North, and had never seen the condition of things here, I might have, without perhaps a doubt, believed the right of suffrage would soon be granted to the black man. But I now see obstacles in the way which I fear will not be speedily, if ever, removed. I believe most firmly that the only hope of the nation is in giving to this people what God demands of us; but whether we shall do it, or not, is the question which with me is unanswered. I look upon the nation as not saved. Its wickedness is great and increasing. Its heart is corrupt, and of its cleansing there is no evidence. The antichristian elements which it now contains, and which are increasing daily, together with a growing corruption in all so called evangelical bodies, make it evident to every christian observer that in morality and piety the nation is retrograding. That it will fill up the measure of its guilt and iniquity, like all other nations of the earth, and be ready with them for the pouring out of the wrath of God, who can doubt?

Yet there is something which *can* be done. The gospel can be preached to tens of thousands here who have never heard it. There is something which *must* be done. The glad tidings of the kingdom of God at hand must be proclaimed here. Has God opened this wide field without having any reference to the proclamation of his coming kingdom therein? May we not think,—yea, ought we not to believe that He had especial reference to the preaching of the everlasting gospel here at the South when he opened this door, ever before closed against it? Can we believe that He meant every other truth should here be proclaimed, and this never be sounded in the ears of the millions here hastening on to the judgment? If this gospel of the kingdom is to be preached in all the world for a witness, must it not be preached here?

"Shall we whose souls are lighted"

be found with our work done when called in from labor, if it is seen that we have never entered this part of the great vineyard of God? Will not these millions have reason to say to us in that day, "You had the light, but gave it not to us; you warned us not of our danger, nor told us of these things"?

How many are waiting to hear and receive the "glad tidings" in this land of darkness, we know not; but surely there are some. It is not for us to ask how many will be saved when we preach the gospel. To "sound the alarm" is our duty, not to number the people who may hear it and come. Wickedness abounds here, and so much the more is there need of the condemning and saving truths of God being preached to these multitudes. How far, oh, how far are they from the light of the gospel which shines on us! Darkness, gross darkness covers the land and people. Down in the dust of ignorance and superstition they lie, bound to the earth. Nothing but the trump of God will startle many; but there are some to whose ears the tidings of His coming will be startling and attractive, and whose hearts will respond to the cry, "Behold he cometh!"

The colored people, where they are not prejudiced by the whites against this truth, will receive it joyfully. It will do those good who are godly, and awaken thousands among those who are impenitent. The word of God here is little known, and less regarded. It is by theories, dreams and visions that the people are guided. A "thus saith the Lord" is seldom if ever brought forward as an argument or proof of what is affirmed. Sectarianism abounds. It is nearly all the religion there is here. It is felt every where. Even these poor blacks are yoked by it, and many of them can see no good except in the sect to which they are bound. Ignorant of the Bible and every thing pertaining to it except the little they have heard read by their teachers, they know not that it should be taken as their guide and rule of faith and practice instead of their church creed, impressions, dreams, and visions. When told that the word of God was given us to be our only guide, and that we must depend entirely upon it for a knowledge of the way in which we should go, they seem amazed and are incredulous. A church without a creed and name to them is no church at all. It must be a Methodist, Baptist, Presbyterian, or whatever church they are in, or it cannot be a church. What is the name of your church? they ask. If we answer, the church of Christ, they are in the dark as to whether we are christians or not; but take some name and give them, and you are recognized as having a right to be called christians.

But impressions, visions and dreams are the principal guides by which these poor creatures are led; and while the sects to which they belong may in their creeds not recognize but disavow them, still all, both black and white, are permitted to exercise their fullest faith in them and conduct themselves accordingly.

My dear brother, if there ever was a need of faithful, enlightened missionaries in any land, they are needed here. The Bible is a sealed book to this people, and there is no interest manifested in regard to its teachings. The religion here is outside of it, and thousands are expecting to be saved who daily violate its most positive precepts and requirements. What a cry will go up here when the great white throne appears! How many will be undeceived then!

The responsibility which rests upon us who have the light is great. God grant that we may give the light to others as freely as it has been given to us. Hoping to have my work done when He comes, and rest with you in the kingdom of Christ, I subscribe myself

Your brother in the gospel, I. I. LESLIE.

For the World's Crisis.

TAKE US HOME.

O Savior, hear our earnest prayer,
And let us in thy coming glory share;
Lead us thyself through life's rough way,
And bring us to the realms of endless day.

CHORUS.

O Savior, come and take us home,
No longer let us weary roam;
Bring back our loved ones from the tomb,
And make this dreary earth like Eden bloom.

A few more days of toil and pain,
And Thou wilt come on earth in peace to reign;
A few more tears shall dim the eye,
Then we shall reach the home where none shall die.

O little flock, march bravely on,
Soon every shade of sorrow will be gone;
Lift up your head, O trembling soul,
The storms will break, the thunders cease to roll.

We'll journey on, it won't be long
Ere we shall sing the happy victor's song;
We'll bear the cross, the crown to win,
And soon be free from sorrow and from sin.

Danville, C. E. MARIA MATHEWS WEAVER.

For the World's Crisis.

A LESSON FROM NATURE.—No. 2.

It must be apparent to florists and gardeners generally, that there are many plants, highly useful, as well as exquisitely ornamental, which are incapacitated to support themselves. Although so useful and ornamental, their very structure proves they were made to be upheld by a sterner body. Look at those little claspers so plentifully furnished all along their attenuated body, and remember that nature could not have been complete without these very dependents. Possibly some of these choice plants which proffer us their delicious fruits, might without the aid and support of a trellis, yield an occasional cluster, but left to make their way upon the ground might be buried by the foot of the unwary traveler, instead of pleasing his palate and satisfying the keen demands of appetite.

Again my eyes are greeted every day with beauties exquisite in form and color, from the same dependent family, which, with a little care and attention, may be shaped so as to make their beauty still more beautiful, and their luxuriant growth cover many imperfections of the body which supports them.

So when we look at the church, we see many of the features manifest by this portion of nature. Many indeed there are, possessing some very useful talent, but may be imbecile in some points, and need supporting; and could they find the right shaped trellis, or a properly formed body, on which they might affix their claspers, and lean, they might *adorn* the church, and satisfy her cravings in these last days, as she anxiously inquires, "Watchman, what of the night?" Will not the church which, according to Inspiration, possesses "eyes before, behind, and within," use these organs of vision in looking after these things, and see to it that the gifts of God are properly appropriated to the edifying of the body of Christ, instead of heedlessly allowing them to be covered and trampled under foot?

Is it not apparent to the close observer that many do possess gifts for writing, teaching, preaching, exhortation, etc., who yet for various reasons remain undeveloped? Will not the church look up the treasures that God has prepared for his storehouse, and see if there be not enough to fill it? What if the man, or the woman, who possesses light, and has ability to explain some Bible subjects, is weak or ignorant on others,—shall that gift be thrown away? Nay, verily. What if he, or she, be weak in many things, but yet possesses *one* kind of delicious fruit to present to God's household. Shall they be permitted to present it, or shall it be ruthlessly stamped in the dust for lack of variety?

When we consult the oracles of God, it would seem that *one* gift *only* was given to one member; and if all improve that one, will not the church be in possession of all the gifts she needs to perfect herself? I have heard some speak mournfully relative to their own deficiency in gifts—could not see that they possessed any particular gift with which to edify the church.

Well, you can live Christ-like daily, be a CHRISTIAN *everywhere*, but *especially at home.* Let your husband, your wife and children know and feel that you are a *christian*. Let your near neighbors feel the same. Then, like the strong and sturdy oak, you will be able to support some delicate plants, that will yield both flowers and fruit. What if you should look around, and by your acts as well as words invite some weak vine to lean upon you? Can you not induce some timid one to enter the field who possesses a gift to feed the church? Promise to stand by them with your prayers, your influence, etc.

Every one who lives a christian life, is a supporting pillar in the church of God, and although we may not possess the gift of teaching, or preaching, we can help support the church, help others to live for God, pick up the trailing vines and say, Run over my back. I'll support you, as long as God upholds me. My prayer is, that the church may learn to appreciate what God their Father has given them, by a proper appropriation of the same.

When you and I bestow favors on the needy, and they make the best possible use of our charity—make everything tell, do not our hearts prompt us to exclaim, "There! I'll save the next garment, or loaf, I can spare, for those who have so economically used the first bestowal." But when, as is sometimes the case, we see them use our charity as though it were worthless—too indolent to prepare it for the purpose for which it was designed, or pawning the same for spirituous liquors,—such might solicit some time before some of us should help them again. So when God sees that his church does not use his gifts economically, will he give more until she does works meet for repentance?

Castleton, Vt. B. MATHEWSON.

☞ The following is a characteristic short sermon, which, it is stated, President Lincoln was in the habit of preaching to his children: "Don't drink, don't smoke, don't chew, don't swear, don't gamble, don't lie, don't cheat; love your fellow men as well as God, love truth, love virtue, and be happy."

For the World's Crisis.

OUR TIMES.

There never has been a time in the history of our race, when crimes were so fearfully prevalent as at this time, as the following will prove, showing that we are living in the last times, when every iota of Scripture is being fulfilled to the very letter. 2 Tim. 3: 1–4. "Know also, that in the last days perilous times shall come; for men shall be . . . covetous, . . . blasphemous, . . . unholy, . . . heady, high-minded. . . . But evil men and seducers shall wax worse and worse." Matt. 24: 12. "Iniquity shall abound," says Christ. Let us briefly glance at the fulfillment of the above. Says the Portland *Advertiser*, of Aug. 3, 1865, on New York amusements,—

"The thieves, robbers, and cut-throat classes, of New York generally, are indulging of late in playful excursions into the 'rural districts' during the 'heated term.' They go into towns, take possession of the streets, deface, destroy and pillage stores, houses, gardens, etc., not forgetting to relieve every person, male or female, whom they meet, of money, jewelry, or whatever else of value they may have about their persons. After having a 'bang up time' of this style of recreation, they return to the city very much pleased with their day's enjoyment. It is but just to say this thing is not fairly systematized, but it is in a fair way to be. Several of the New York journals send out special reporters, to do these piquant little affairs, which furnish reading inferior only in interest to the once famous Barnum's Museum. We shall look shortly for regular advertisements of these excursions, with the programme of the day's sports briefly sketched out beforehand.

Not to be behindhand with their metropolitan neighbors, the Albanians have initiated a series of similar 'excursions.' One of these visited the pleasant little city of Hudson. It was on Monday last. The reporters say that 'it was visited by a gang of roughs.' These scoundrels spread all over the city, knocking down citizens, to their heart's content, amusing themselves by firing loaded guns and revolvers at people's heads, seizing whatever movable property suited them, beating one poor, remonstrating police officer (seventy years of age) into a jelly, and maiming and wounding citizens generally. This burglar gang is facetiously spoken of by the lively reporter, as having held a perfect carnival." Another paper states that the number of rowdies filled fifteen cars on their way home.

Says a Providence paper, "Every day the New York papers come to us freighted with the records of crime in that city. They constantly tell of 'brutal assaults,' 'violent outrages,' 'murders,' 'stabbings,' and the like. Do violence, brutality and murder have the freedom of that city, by special license? What is the true explanation of this state of things? The New York rowdies prowl about in organized bands; they walk the streets and perpetrate their outrages, as though their ascendancy over law and the police were well nigh questioned."

In conclusion, I find the following in a "Spiritual" paper, and as it professes to come from a source of light and knowledge, perhaps it may enlighten us on the subject:

"In the twelfth hour the glory of God, the Lord in God, the Holy Procedure, shall crown the Triune Creator with the perfect disclosive illumination, then shall the creation, in effulgence above the divine seraphimal, arise into the dome of the disclosive in one comprehensive revolving galaxy of supreme created Beatitudes." JOHN TAYLOR.

New Sharon, Me.

BROADCAST THY SEED.

Broadcast thy seed!
Although some portion may be found
To fall on uncongenial ground,
Where sand, or shard, or stone may stay
Its coming into light of day;
Or when it comes, some pestilent air
May make it droop and wither there,—
Be not discouraged; some will find
Congenial soil and gentle wind,
Refreshing dew and ripening shower,
To bring it into beauteous flower;
From flower to fruit, to glad thine eyes,
And fill thy soul with sweet surprise.
Do good, and God will bless thy deed—
Broadcast thy seed!

CONVERSION OF A JEW.

At the close of a morning prayer-meeting held in Chicago, a christian met a man on the sidewalk near the church, who seemed greatly disappointed that the meeting was closed, and expressed an anxiety to see Rev. Mr. Hammond, who, he had seen by the morning paper, was to be there. He was taken in and introduced to that gentleman.

His story was soon told. He was a Jew, and had received a liberal education in England, but had been for ten years a theatrical performer, and was a very wicked man. One Sabbath he had been allured by the singing into a church he was passing on the west side of the city, and had stopped a few minutes when he heard words that robbed him of his peace. The preacher told his audience that they must soon die, and then they must render up a balance-sheet of their accounts to God. This he knew to be true, but he felt that his accounts would be sadly unbalanced; and this truth pierced his heart, and made him so unhappy that he had not slept since. His first question was, "Is Jesus of Nazareth divine?" Mr. H. talked and prayed with him, and when compelled to leave, placed him in charge of an efficient christian brother, who, with three others, including a stranger clergyman, remained.

He soon said, "Mr. Hammond told me I must have a change of heart—and I do not know what that means; will you please to tell me?" and he bowed his head while Mr. M—— opened the Bible and read from the third chapter of John, repeating the fourteenth and fifteenth verses five or six times. The little circle then kneeled, and when the others had prayed, Mr. M—— asked the heart-burdened Jew, who was prostrate on the floor, to pray. He groaned out, "I am too great a sinner! You would not ask me if you knew me! I am too vile to pray!" He was told of the thief on the cross, and of a dying soldier in the army, who had found help in Jesus; but he kept saying, "I am too vile a sinner!" The clergyman then said, "Can you believe the fact that Jesus is the Messiah of whom Moses and the prophets wrote?" He replied, "That is the trouble!" The minister continued to say, "The Holy Ghost can only make you see it. But you can pray, 'God be merciful to me, a sinner,' can you not?" he answered, "Yes," and repeated, "God be merciful to me, a sinner!"

Mr. M.——, who felt the presence and power of the Holy Ghost, had commenced praying for him again, when he suddenly sprung to his feet, clapped his hands, and exclaimed aloud, "I see it; I see it!" The others immediately arose, when he said, hurriedly, "Open to that place and read that again, that fourteenth verse." And when that and the fifteenth verse had been solemnly read, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life," he exclaimed again, "I see it! The brazen serpent had no virtue in itself, but because it was a type of Christ, that those were healed who looked and believed. He is the true Savior! Let me go and tell my people that Jesus is the Messiah!" And taking his hat, he said, "Where is the New Testament?" They gave him one, and he went on his way rejoicing, while they fell on their knees again, to return thanks to God.

In the prayer-meeting this morning, at the request of Mr. Hammond, he repeated the account of his conviction of sin, and said, "When I asked Mr. H. whether Jesus is divine, while he was talking, I lifted up my heart to the God of Abraham, and besought him to show me whether Jesus was indeed their Messiah. Mr. M. opened the New Testament, which had been a sealed book to me, and read the fourteenth verse of the third chapter of John, I knew that my ancient fathers had been saved from death by looking at a brazen serpent on a pole, and as I knew that the brazen serpent had no power in itself to heal, I felt that the healing must have been through the believing. And when Mr. M. was praying, I said in the agony of my soul, 'O Lord God of Abraham, Isaac, and Jacob, show me the connection between the serpent on the pole, and the Messiah, thy Son.' At that moment there was pictured to my mind, as clearly as if my bodily eyes had seen it, the Savior lifted up on that cross; I felt that he was the Messiah, my Savior, and I was filled with ecstasy.

My brethren, it is of God; it can be nothing else, for it is so opposite to any thing I ever thought or felt before. I hate the things that I always loved, and I have been very wicked; and I love that which I hated. I love now to think, talk, read, and sing of Christ, and to be with christians in meetings of prayer. Oh! I feel, I cannot tell how; I love every body, and I could go out into the streets and tell every body that Jesus is the Savior. I went yesterday to Mr. Abraham, one of my people, to tell him that Jesus is the Messiah, and he called me 'Apostate,' and struck me. Before, I would have knocked him down quickly. Now, I remembered that my Savior was buffeted and spit upon for me, and that he opened not his mouth; and so I said nothing to him, only 'God bless you, Mr. Abraham,' and I came away.

Pray for me, that I may be kept from being overcome by the power of temptation. I was tempted last night. On my way home from Mr. M.'s meeting, I met one of my theatrical companions, who said, 'Where have you been?' I replied, 'To prayer-meeting.' He asked, 'What books have you in your hand? Is that Hamlet?' 'No,' I answered, 'that is a Bible Mr. M. gave me.' 'And what singing book is that? Christy's Minstrel Melodies?' 'No, it is Mr. H.'s Revival Melodies.' 'Good God!' was the reply, 'a Bible and Revival Melodies! Charley, you are mad! Come and take a drink, and get rid of this nonsense.' 'No!' I said, 'I do not drink liquor any more, and if this is being mad to love Jesus, I pray that all may become mad, and that I may grow more and more mad as long as I live.' and so we parted. Pray for me brethren, that I may be kept humble, and at the foot of the cross, and then I shall be safe."—*Guide to Holiness.*

EXTRAVAGANCE IN LIVING.

To one who has traveled abroad, or informed himself thoroughly respecting the economy of domestic life in England, and on the Continent, few things are more striking than our American extravagance. We waste in our food much which would be turned to good account in their family maintenance. Much goes into the swill-pail, or is thrown out for the chickens and dogs, and cats, which would there be worked over for the table of the servants, or given to the poor. We are extravagant in dress. Broadcloth and silk, and patent leather and Alexandre's gloves are none too fine for daily use. We are "clothed in purple and fine linen, and fare sumptuously every day." In carpets and rosewood furniture, and lace curtains and mirrors, in carving and gilding, in equipage and grand dwellings,—in short, in whatever may contribute to physical indulgence and material show, we put little or no restraint upon our desires. And what we might, perhaps, with some show of reason do in times of peace and plenty, and low prices, we have continued to do in time of war and national distress, and the enhanced cost of living.

Now, to an outsider, this must look foolish, if not morally wrong. What if we think we can afford this high style of expenditure? Fast living is hurtful to soul and body. Frugality, temperance, self-restraint, are signs of a better character, than wastefulness and headlong self-indulgence. They are productive of truer happiness, more genuine self-respect and better health. Individual extravagance and national luxury have in all past times gone together, and are likely to do so in time to come. It is well to have an eye to the future. There may be rainy days ahead. If they come, we shall be thankful for our economy; and if they do not, it will do us no harm to have provided with habits of carefulness for every contingency.—*Amer. Agriculturist.*

A SUBMISSIVE AND PATIENT WOMAN.—Mr. Peabody one day came in from a walk. His wife said to him, "I have been thinking of our situation, and have determined to be submissive and patient." "Ah!" said he, "that is a good resolution; let us see what we have got to submit to. I will make a list of our trials. First, we have a home,—we will submit to that. Second, we have the comforts of life,—we will submit to that. Thirdly, we have each other. Fourthly, we have a multitude of friends. Fifthly, we have God to take care of us." "Ah," said she, "pray stop, I will say no more about submission."

ANOTHER PRAYER.—"Mr. C.," said a self-righteous but ungodly farmer to a pastor in one of our New England villages lately; "I think I'd rather use the Lord's prayer when I do my praying, than to join with you ministers in your off-hand, long-winded addresses to the Almighty. It's short, you know, and it's just what Christ taught us."

"Yes," was the answer, "but there's another prayer which Christ taught us, which is even shorter, and fits your case and mine quite as well."

"Ah! what is it?"

"God be merciful to me a sinner," was the emphatic answer.

A BEAUTIFUL REPLY.—A pious old man was one day walking to the sanctuary with a New Testament in his hand, when a friend who met him, said:

"Good morning, Mr. Price."

"Ah, good morning," replied he; "I am reading my Father's will as I walk along."

"Well, what has he left you?" said his friend.

"Why, he has bequeathed me a hundred-fold more in this life, and in the world to come life everlasting."

This beautiful reply was the means of comforting his christian friend, who was at the time in sorrowful circumstances.

SHORT SERMONS.—Dr. Emmons' advice to young preachers was, not to preach over thirty minutes, saying, "There are no conversions after the first half hour." Wesley held the same opinion, and said, "If any, then, of the preachers exceed their time (about one hour in the whole service), I hope you will always put them in mind what is the Methodist rule. People imagine the longer a sermon is, the more good it will do. This is a great mistake."

A BIGOT.—The celebrated John Foster thus describes a bigot, "He sees religion, not as a sphere, but a line, and it is a line in which he is moving. He is like an African buffalo—sees right forward, but nothing on the right or left. He would not perceive a legion of angels or devils at the distance of ten yards on the one side or on the other."

☞ No persons are more empty than those who are full of themselves.

WIDE PREACHING.—This *wide* preaching is not entirely out of fashion yet, especially with those who aim at popularity with worldly men. There are many eloquent discourses which "play around the head, but come not near the heart." Under such preaching men's consciences feel perfectly easy. They are willing to hear the dignity of human nature, the wisdom of God in adapting the material universe to the wants of man, the tendency of the human mind toward the infinite, etc.; but when the sinfulness of the heart is touched upon, when its ingratitude is brought to view in contrast with the wisdom and mercy of God, when the minister reasons of righteousness, temperance, and a judgment to come, then they feel that *conscience is pinched*, and too many are ready to say, "Go thy way for this time!"—*Ex.*

GRADATION.

A sparrow caught upon a tree
The plumpest fly; all, all unheeded
Were struggles, cries and agony,
As for his life the victim pleaded.
"Nay," quoth the sparrow, "you must die,
For you are not so strong as I."

The hawk surprised him at his meal,
And in a trice poor sparrow spitted;
In vain he grasped his last appeal:
"What crime, Sir Hawk, have I committed?"
"Peace," quoth the captor, "you must die,
For you are not so strong as I."

Down swooped an eagle, who had spied
With grim delight the state of matters.
"Release me, king," the victim cried;
"You tear my very flesh to tatters."
"Nay," quoth the eagle, "you must die,
For you are not so strong as I."

A bullet whistled at the word,
And struck him ere his feast was ended.
"Ah! tyrant," shrieked the dying bird,
"To murder him who ne'er offended."
"Oh!" quoth the sportsman, "you must die,
For you are not so strong as I."

—*From the German.*

Hygiene.

"This is for your health."—Paul.

BREAD FROM WHEATEN MEAL.

A correspondent, "Nymphea," in Yorkville, N. Y., is quite enthusiastic on the subject of bread from unbolted ground wheat, and sends not only her recipes, but specimens of the articles made according to them. The preparations were sweet, light, and palatable, and would no doubt be prized by those who like articles made from wheaten meal. We give her own account of the manner of producing them:

"After all that has been said on the vexed bread question, probably many of your readers may receive with great incredulity the statement that good light and wholesome bread can be made with simple meal and water. I believe we have spoiled our bread for the sake of having it look white. We take great pains to grind the wheat to an impalpable powder, carefully sift out those portions which conduce most to sweetness, lightness, and nutrition; and then take a vast deal more pains to put in artificial ingredients which at best but poorly restore these important qualities. If good wheat be ground coarsely (if with sharp stones the better) and not bolted, nor sifted, you can, by the following, and other recipes, make good light bread, quickly and certainly; bread that will keep for days, and yet can be eaten hot with impunity, because it contains no unwholesome drugs or compounds.

Batter Cakes.—Stir wheat meal slowly into cold water till it is of a consistence about half way between griddle cakes and pound cake. Bake in large patty pans or small muffin rings in a hot oven twenty or thirty minutes. If wanted extra nice, use milk instead of the water. If the cakes do not come out of the oven as light as good wheat bread, your batter is too thick or two thin, probably the latter, or you have undertaken to bake it in a large loaf, or to mar the recipe in some other way. I prefer to use the patty pans which should not be more than 2½ inches across the top, and one inch deep. If oblong, they may be three or four inches long. The fluted tins will do, and if greased with a very little sweet oil, the cakes will soon come out smoothly while hot. Some prefer to drop the batter by the spoonful on a large tin; this saves time. This bread will keep moist and tender two or three days unless it has been salted.

Sweet Batter Cakes.—Make the batter as above, sweeten to the taste (slightly,) and add a dash of cinnamon. Bake as above.

Wheat Meal Rolls.—Pour boiling water into good wheat meal. Stir with a stout spoon into a dough as soft as can be conveniently handled. Work it as little as possible, roll ¾ inch thick on a well planed board, cut into inch-and-a-half cakes with a knife or a cake cutter, and bake quickly. This does not require so hot a fire as the batter cakes. The bread is sweeter but not so porous, and will keep longer.

Boiled Pudding.—Make a dough as in the last recipe, and roll ½ inch thick. Stir up shred apples or any slightly tart fruits with wheat meal, and a little water if necessary, and wrapping it up in the crust, turn-over fashion, put it into a bag and boil an hour. Two or three hours will improve it. Eat with sweetened cream or other simple dressing.

Wheat Meal Mush.—Stir wheat meal gradually into slowly boiling water, as for hasty pudding. Let it cook very slowly twenty minutes or more. Eat with sweetened cream. After the meal is all stirred in, whortleberries either dried or fresh, form a charming addition. This pudding makes a palatable, cheap, and wholesome desert, which can be prepared at short notice.

Ambrosia.—Make a batter as in the first recipe, or a trifle stiffer. Grease a deep dish and spread this batter half an inch thick upon the bottom. Place upon this a layer of small fruits or tart sliced apples, with barely sugar enough to correct their acidity. Put a very thin layer of batter, or if the fruits are very juicy, wheat meal should have been added with the sugar, sufficient to absorb the juice in cooking; then another layer of fruit with sugar, flour, etc., covering the whole with a thin layer of batter. Bake about one hour in a moderate oven. The best fruits for this dish are tart cherries, blackberries, plums, and grapes. The two points to be observed are, not to let the fruits touch the dish or surface, and not to let the juices escape in cooking. This dish is better if it ripen a day or two before it is eaten, thus permitting the fruit to permeate the cereal with its juices and aroma.

This, Mr. Editor, is my very own invention and my *chef d' œuvre*, and as I must needs have a name for it, I have appropriated the type of all excellence among the edibles of ancient mythology."—*American Agriculturist.*

FOOD IN HOT WEATHER.

Bread should be the leading article of food for all in warm weather. With this and the delicious fruits that follow each other in quick succession all through the summer, there will be no danger of suffering for want of nutritious food. The hardest laboring man can be sustained upon these, and would be much more likely to preserve health, equanimity of temper, and long life, than if using meats and gravies two or three times a day.

Milk is a true food. We do not use half enough of it as an article of our daily meals. If we add this to bread and the fruits and vegetables which are usually at our command, we shall secure all the nutritious and sustaining elements that our bodies need, whether we are at hard work or not. No diet will keep up human strength better than this, because it is composed of a mixture of vegetable and animal food. Some persons say they cannot labor upon a dinner of bread and milk. Why not? No other food contains so many of the things which a working man requires to sustain his life and strength, as bread and milk. Why cannot he then labor upon it? Is it not because he has become accustomed to a heavier and more stimulating food, and when the excitement it causes is discontinued, he feels languid and weak? If the practice were persisted in for ten days, no unpleasant sensations would follow, but we believe increasing strength, clearness of mind, and energy would.—*N. E. Farmer.*

HEALTH ITEMS.

REST.—After we have had abundant exercise, or honestly labored until necessary work is accomplished, then should come a period of rest. It is then grateful to every sense, because it has been deserved. It is not consonant with health to be "always on the drive," to be, as it were, too industrious. Not in a physical sense merely, but under too great mental stimulus. Consequently there must be, for health's sake, intervals of leisure—a pleasant suspension of effort, when the faculties are "off guard," and we are happily unconscious of care.

BATHING.—Bathing we should resort to when the physique is sound, for purposes of cleanliness only. In this respect, a daily bath is necessary. This should be taken quickly, but without nervous haste. If no other means are at hand, a good and invigorating bath may be had with a quart of water. Simply rub the body all over with a wet sponge, or, what is better, with a wet towel, or with the hands. Dry rapidly with a coarse towel, using plenty of friction. The water, of course, will be cold, and the room, if possible, of a moderate temperature.

SLEEP.—We should have an abudance of sleep; at stated periods, if possible, but have it at all events. Therefore, numerous sage maxims to the contrary notwithstanding, if we retire late, we must sleep late. Seven hours of sound sleep, out of the twenty-four, seems indicated as the average quantity for men and women. The time taken from this amount, instead of gain, is, in every sense of the word, an irreparable loss.

FOMENTATIONS.—In the hands of the practitioner these are found to answer most admirably the end for which they are employed, to wit: Relaxing muscles, relieving spasms, griping pains, nervous headache, etc. Any cloths wet in hot water and applied as hot as can be borne, generally answer the purpose; but flannel cloths dipped in hot water, and wrung nearly dry in another cloth or handkerchief, so as to steam the part moderately, are the most efficient sedatives.

DIET.—The leading requirement in regard to diet, it may be stated, is simplicity. All mere stimulants, and gross or highly concentrated articles of food, which overtax the digestive organs, should be avoided. So should allspices, condiments, and seasonings, which supply no nutrition, and cannot be assimilated. In addition, the food should be well masticated, taken at regular intervals, and moderate in quantity.

THE PASSIONS.—The passions should be kept in check. Hatred, excessive fear, immoderate grief, intense emotions of any kind, are injurious. Hence, we should not be "carried away" by our feelings, but cultivate, as religious duties, serenity of temper, and self-control.—*W. L. Rathe, in Manual of Gymnastics.*

INTEMPERANCE.—With regard to the evils of intemperance, from what we have read and heard and seen, we are thoroughly satisfied that the only permanent security against them is in the practice of a rigid total abstinence from every drink that can intoxicate.—*Herald of Health.*

PURE AIR.—Just as we would eat only wholesome food, we should at all times breathe nothing but pure air.

MILK FOR BABES.

"Some of us would, years ago, have been in the other world had the saffron—a decoction of which was given us in babyhood—been fresh. But this herb kept awhile loses its peculiar properties." So said an honest-spoken Professor of Theory and Practice, in a Medical College. Yet many mothers, whom we think are better taught, still believe or feel that babies need some kind of gas or *something*.

Women give babies herb teas; and nurse thinks baby needs something to regulate him; perhaps a little catnip or saffron tea would be of service. Let mothers remember,—milk for babes.—Nothing else. Also, let the mother be sure that her habits—air, sunshine, rest, sleep, exercise, food, and mental states,—are such as to make baby's food wholesome.—*Herald of Health.*

ANTIDOTE FOR MAD DOG BITE.

The Liepsic (Germany) *Journal* publishes the following antidote for the bite of a mad dog, which, it says, was an exclusive secret with a Saxon forrester, but who, growing old, was unwilling to let it die with him, and, therefore, procured its publication. He is said to have used it for fifty years, and rescued many human beings and cattle from the fearful death of hydrophobia.

Take immediately warm vinegar or tepid water; wash the wound clean therewith, and then dry it; then pour upon the wound a few drops of hydrochloric acid, because mineral acids destroy the poison of the saliva, by which means the latter is neutralized.

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AND SECOND ADVENT MESSENGER.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WHEN SHALL I BE AT REST?

When shall I be at rest? my trembling heart
Grows weary of its burden, sickening still
With hope deferred. Oh! that it were Thy will
To loose my bonds, and take me where thou art.

When shall I be at rest? my eyes grow dim
With straining through the gloom; I scarce can see
The way-marks that my Savior made for me:
Would it were morn, and I were safe with Him.

When shall I be at rest? Hand over hand
I grasp and climb an ever steeper hill,
A rougher path. O! that it were Thy will
My tired feet might tread the Promised Land.

O that I were at rest! a thousand fears
Come thronging o'er me lest I fail at last.
Would I were safe, all toil and danger past,
And Thine own hand might wipe away my tears.

But why these murmurs? Thou didst never shrink
From any toil or weariness for me,
Not even from that last deep agony;
Shall I beneath my little trials sink?

No, Lord, for when I am indeed at rest,
One taste of that deep bliss will quite efface
The sternest memories of my earthly race,
Save but to swell the sense of being blest.

Then lay on me whatever cross I need
To bring me there. I know Thou canst not be
Unkind, unfaithful, or untrue to me!
Shall I not toil for Thee, when Thou for me didst bleed?

THE WANE OF FAITH.

A SYMPTOM OF COMING JUDGMENT.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—LUKE 18: 8.

We feel very sure, that, if Christ were to come now, he would find the system of christian doctrine, as popularly held and taught, most sadly out of joint, and so confused and indefinite as to be almost without one positive feature. There are many who believe, and believe the truth, and contend earnestly for it. But the common so-called christian mind is full of darkness, incertitude, and misgivings. This no careful observer can doubt. What was once settled as fundamental orthodoxy has, in various particulars, become strangely disturbed. The old ways of thinking no longer fit or satisfy or command unfaltering consent. Says a prominent Unitarian doctor, "Compare the sacred literature of our day—the published sermons of all denominations, the religious newspapers of all the sects with the bodies of divinity, the articles of faith, the catechisms and creeds, of fifty, a hundred, and five hundred years back. Notice the contradictions, the inconsistencies, the vacillations, of theological opinion, in all statements of our time,—how vague the language chosen, how uncertain the note struck, how many the loopholes of evasion! Examine the children of the Sunday-schools of all orders, and see whether they are indoctrinated in any positive system. Try if you can get a definite declaration of theological faith from your intelligent friends of any denomination. Question the professed teachers of religion, and notice how slowly, how guardedly, how vaguely, they answer direct inquiries."

It would seem as if nobody knew any more what to believe, and as if those who profess to believe are too unsettled and uncertain to avow anything with confidence. There has been an almost universal loosening of old moorings, a breaking away from the firm fastenings of other days, and a drifting no one can tell whither.

In a recent London book, on "The Religious Tendencies of the Age," it is said, "The edge of our religious belief has been dulled, the objective truths of religion are comparatively ignored, the sterner features of christianity are veiled and passed over. If we examine the religious tone of our popular authors, or if we observe the general feeling of society, we shall find that an eclectic system, consisting of the more attractive doctrines of christianity combined with the latitudinarian philosophies, is everywhere the predominant belief."

In an article of the *Westminster Review*, for October, 1860, there is this startling statement, and the more startling for having so much truth for its basis: "The Newspaper, the Review, the tale by every fireside, is written almost exclusively by men who have long ceased to believe. So, also, the school-book, the text-book, the manuals for the study of youth and manhood, the whole mental food of the day; science, history, morals, and politics; poetry, fiction, and essay; the very lesson of the school, the very sermon of the pulpit. And all this is done beneath a solemn or cynical hypocrisy. How long shall this last?"

The editor of one of the leading journals of the Episcopal church recently made the following observations in an article on Passion Week and Easter:

"It is the sad truth, that the precision of doctrine is departing greatly from our modern christianity. In the infancy of the various sects, their standards were as clear as our own on the essential verities of the Faith. They took that clearness with them, as a treasure, from the church they left. Indeed, in many cases, the standards, the *books* and *confessions*, retain that clearness very greatly yet. But, as time passed, this clearness and precision faded away from the actual living teaching. It may remain in the *standards*; but it is not found in the *pulpits*. The 'Confessions,' the 'Creeds,' the 'Catechisms,' the 'Platforms,' the 'Disciplines,' teach one thing; the pulpits teach quite another. Presbyterianism in the pulpit is not Presbyterianism in 'the Confession of Faith.' Methodism in the pulpit is not the Methodism of 'the Discipline.' Congregationalism, alive and talking, is not the Congregationalism of 'the Platform.'

The doctrine of the ATONEMENT, the very centre and heart of the Faith, has lost its hold, beyond anything we dream, on our 'common christianity.' We do not speak only of the fifteen hundred or more 'churches,' of Puritan origin, 'Congregational' in name still, where the doctrine and the fact are, in so many words, *denied*. Sad as that may be, it is not the saddest. The terrible Puritan apostasy is a visible evil; but it only indicates an evil vastly greater, which is gradually working to the light.

In pulpits still accounted 'orthodox' the doctrine has lost its reality. The precision of statement is gone. In some vague way there may have been what one might call an atonement. But the clear fact that the Lord Jesus Christ died *instead* of men, bore their penalty and their shame, paid their debt and cancelled their account, the guiltless for the guilty; that he stood in man's place, a real vicarious sacrifice, satisfying divine justice; that this clear fact has faded, or is fading, into metaphor and figure and vagueness, no man acquainted with the general drift of sectarianism can deny.

And the other fact and doctrine that conclude and sign and seal the atonement, these follow into the same vagueness. The Congregational paper of Illinois has been writing systematically against the resurrection and the general judgment for months past, and we have heard no word of warning or of protest. It has declared that there is no resurrection of the flesh, in so many words: that the soul's going to heaven, immediately after death, is all there is. The body is not needed at all.

And this is not the only case. Evidently the mass who have accepted the folly and blasphemy of 'Spiritualism,' could have done so only because they had never been trained in any belief in the resurrection. The common teaching about the state after death, that the good go at once to heaven and the bad at once to hell, has made the resurrection superfluous and led to the denial of its existence. Why bring a saint of ten thousand years' standing out of heaven, or a sinner, of as many, out of hell, to go through the farce of a judgment or receive the useless clog of a body? In truth, we question seriously whether the mass of the members of the so-called 'Evangelical Churches' are not utter unbelievers in that article of the creed, '*I believe in the resurrection of the body.*'"

Another of our exchanges remarks, "It is very evident that there is about the same evidence that the theological world is ready to break up in confusion, as there is of political revolutions. Old and established points of doctrine are surrounded by doubters and opposers, and but few defenders. Reason is substituted for revelation, and infidelity for faith. Skeptics are multiplying all about us and growing bolder every day, while professed christians are sleeping and slumbering in the midst of these great perils. A great change is at hand."

As a further illustration of the condition of the public mind on the great items of the faith, we may also refer to a particular in the proceedings of the late Congress of the United States. Some christians, troubled with regard to the atheistic character of the Constitution, had sent in their earnest appeals to have such changes made as would unequivocally acknowledge the existence and sovereignty of Almighty God. The petition on the subject was referred to the Committee on the Judiciary, consisting of Lyman Trumbull, of Illinois, Lafayette Foster, of Connecticut, J. C. Ten Eyck, of New Jersey, Ira Harris, of New York, J. M. Howard, of Michigan, and L. W. Powell, of Kentucky; who were to consider the subject and report upon it. It was hardly to be supposed that so simple a request with respect to so elementary and vital a doctrine would have remained without some sort of response to meet the feelings of the petitioners. The governments of ancient Rome, of Egypt, and of even the barbarous tribes of Germany, had woven into them some distinct acknowledgment of an all-powerful hand. Socrates bowed in his theology to some divine logos, and moved the recognition of Deity in the civil policy of Greece. Mahomet saw the eminent propriety of officially recognizing some overruling power. Yet, in the Senate of a country priding itself in its enlightenment, its civilization, its advancement in everything praiseworthy, its christianity, and its mission to convert and regenerate the world, Mr. Trumbull, on behalf of himself and the other members of the committee, asked to be discharged from the further consideration of a petition for the recognition of a Supreme Being in the Constitution of the United States. The request was, we believe, granted, and the petition cast under the table! So much for the civilization, the morality, and *the faith* of a land which, while drenched in blood, helpless in the hands of Deity, yet would, through his appointed officers, refuse in its agony even to acknowledge definitely an Almighty Power, or to accept into its fundamental law the doctrine of the existence and supreme authority of God. On what are people building their hopes?

And how is it with regard to the personal return and reign of the Lord Jesus? How many sneer at the very idea, and laugh at the people who believe it! Though the Scriptures everywhere point us to Christ's coming again as our great hope, the poor, faint-hearted christianity of our day can hardly bear to think of it. Many professed christians would rather that Christ might never come. In the days of christianity's pristine vigor, the anxious inquiry of disciples was: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" "Lord, wilt thou at this time restore the kingdom to Israel?" Then christians wrote to each other about citizenship in heaven, whence they looked for the Savior; and comforted one another with the assurance that the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. Then they lifted up their heads, and looked up with joyful hope at every turn in human affairs which they could by any means construe into a probable herald of his nearing Epiphany. Then the prayer; "*Thy kingdom come,*" had a depth of meaning and lively anticipation which now is well-nigh lost. Then "the appearance of Jesus Christ" had power over the soul which made men "rejoice with joy unspeakable and full of glory." Then the most earnest and constant call of apostles and their followers was: "COME, LORD JESUS; COME QUICKLY. EVEN SO. AMEN." Is it so now? And does not the manifest change argue a great wane of faith? Can we regard ourselves as upon the apostolic foundation, when we no longer join with heart and soul in apostolic prayer? Conceal and dispute it as we may, it is a fact, that the faith of the church is awfully beclouded, enfeebled, and uncertain. Judgment cometh.—*Prophetic Times.*

THE AMERICAN ADVENT MISSION SOCIETY.

In accordance with previous notice in the *World's Crisis* and *Voice of the West*, a meeting of Second Advent believers was held on Wilbraham Campground, Thursday, Aug. 24th, 1865, to take into consideration the formation of an Advent Missionary Society, having special reference to missionary effort among the freedmen South.

The meeting was called to order by Elder Himes, of Michigan, who stated the object of the meeting; and after the singing of the Jubilee Hymn, and a fervent and appropriate prayer by Elder O. R. Fassett, of N. Y., invoking the blessing of God upon our proceedings, Joshua V. Himes was appointed Chairman, and Wm. B. Herron, Secretary.

The Chairman, in a few remarks, urged the great need and importance of such a society, and thought it best that it should embrace in its membership and operations brethren of the whole land, east and west, uniting in *one* society, and bending all their energies to the accomplishment of the work to be done.

"A field," said the Chairman, "of four millions of hitherto down-trodden and suffering bondmen in the South, is open to the church. Let us rise and do our part in the great work. The subject will now be more fully laid before us in an address by Bro. Wm. B. Herron, who has taken very deep interest in this subject."

The Secretary then delivered the following address on

Our Mission Work.

"Go ye into all the world, and preach the gospel to every creature."

This was Christ's great and last commission to his disciples, just before the heavens received him out of their sight.

The words were spoken to a few, and in a past age; but they are not therefore of limited or temporary application. This solemn injunction of the ascending Lord of glory was for *all* his people, of *all* time.

It is of perpetual obligation; and every believer now, who, full of zeal for God's glory, asks—"What shall *I* do for the salvation of souls?"—hears, breaking out of the cloud on Olivet, his farewell words:—"Go! preach the gospel to every creature." Go! in *person*; Go! in your *money*; Go! gather a people for me at my coming; and, lo, I am *with* you always, even to the end of the world."

In obedience to this command, his disciples, *then*, "WENT forth, and preached *everywhere*; the Lord working with them, and confirming the word with signs following."

In obedience to this command, his disciples, in all ages *since*, have penetrated every land, and proclaimed the good news of salvation to every people,—from the wild Indian tribes of America, to the far off shores of China and Japan; and from the lonely islands of the South Seas, to the cold and inhospitable climes of Greenland and Labrador.

And, to-day, a thousand missionaries among the HEATHEN, are laboring for Jesus in the four quarters of the globe,—many of whom have grown hoary-headed in the good work.

Like Heaven's Great Missionary, who, full of love and mercy, left the abodes of celestial joy and the glory which he had with the Father and the angels, to visit this dark and fallen world for the salvation of a rebellious and ruined race; so, inspired with the same god-like love and self-denial, have *these* abandoned the delights of home, and the sweets of friendly intercourse, to go far away into the dark places of the earth, and among the habitations of cruelty and superstition, to save the sinful and the lost, and win souls to Christ. In this noble work, they have endured privations, and pains, and hardships; cold, and hunger, and nakedness; scorn, and abuse, and persecution; the loss of all things, and death and *martyrdom* for Jesus,—comforted in all their trials, and cheered in the dying hour, with the blissful assurance that, if they have *suffered* with Him, they shall also *reign* with Him.

But a new field for missionary labor is now opened at our very doors, such as, for extent and promise, the world never saw before, and the like of which the church was never before called upon to cultivate.

Out of a bloody and wicked rebellion, which for four years deluged the land with blood, and left a vacant seat in thousands of mourning homes, an overruling Providence, which brings good out of evil and makes the wrath of man to praise him, has wrought deliverance to millions of wronged and down-trodden slaves, and opened a most inviting and encouraging opportunity for christian labor in their behalf.

When I think of the *great good* which God has accomplished through this war; of the national purification and deliverance from the direst moral pestilence and curse that ever spread infection and death under the sun; of the resurrection of a dead race to a new life; of the opening of the prison-doors, and the oppressed going free; of the *great field* now calling for the labors of the Christian church;—when I think of these things, I confess, while I deprecate and abhor the deadly conflict of arms as much as any, and while I mourn with those who mourn, and weep with those who weep over friends and kindred gone, yet, I thank God for the war.

Yes! in view of its present and prospective *results*, I thank God, that *He* has broken the bonds of an oppressed and suffering race forever, with the thunderbolts of war.

Hitherto, we, as a people, have stood almost as idle and unconcerned spectators, gazing listlessly upon a scene in which we seemed to have taken little interest, and in regard to which we had nothing to do; while others, with greater promptitude and zeal, have gone about *their* work of noble and god-like benevolence, *at once*; following in the track of every army, planting schools and missions on the very heels of every victory, instructing the ignorant, clothing the naked, feeding the hungry, relieving the distressed, and pouring the balm of Christian hope and comfort into the hearts of the sick and the dying.

And now, from yonder heaven, to which our Lord ascended, and from whence He looks down upon us to-day comes a voice of reproving love and goodness,—"*Why* stand ye—*all* the day—*idle? Go! work* in my vineyard, and what is right, that will I give you."

But *why* should we labor for the freedmen? *why* should we give of our substance to help *them?* Can you ask?

Are they not *men*, and brothers?—children of the same Heavenly Father?—candidates for the same immortality?—fellow sinners—ignorant and lost and perishing—for whom the same Savior died?

Has not the Master *commanded* us to preach the gospel to every creature? has he not commissioned *you*—to do *your* part in the great work of evangelization?

Have you no *special* mission,—to preach "this gospel of the *kingdom*" to "all the world" before the Lord comes? and does not that mission embrace *them?*

Is not the poor freedman's soul as white and as precious, in God's sight, as yours? Will not a black saint, shining in glory, by means of *your* preaching, or *your* teaching, or *your* dollar, be as bright a gem in the crown of your rejoicing in the day of the Lord Jesus as the *whitest* and *noblest* that shall stand around the throne of God and the Lamb?

Why should we labor for *them?*

Think of their ignorance and degradation; of their corruptions and vices, which have been *entailed* upon them as their natural heritage from slavery. Think of the cotton-fields and rice-swamps, of the broken homes and severed families. Think of the auction block, the lash, and the bloodhounds! Think of Southern harems and slave-pens. Think of the corruptions, and cruelties, and crimes, of which, for ages, the poor bondmen and bond-*women* have been made the victims.

Think of their long, patient, agonizing cry for deliverance; which, for so many years, had gone up into the ears of God, and which he has now at last heard and answered.

Oh! was it not *time* for the dawning upon them of a brighter and a happier day?

But the dawning has but just *begun*. A great work is to be done before *their* day comes (if, indeed, it *shall* come before the Lord comes), and that work is to be done by the Church of Christ. *Never before* were they called upon to give light to a people so numerous, so needy, so near, and so ready to receive it and walk *in* it.

A million of colored youth are crying for moral and religious instruction; and two or three millions of freed men and women are waiting to be taught in evening and Sabbath schools, and to have the gospel preached to them. To instruct so vast a multitude in letters and in the principles of Christianity, so that they can read and understand God's Word for themselves, will require twenty or thirty thousand teachers and missionaries. In this great work, every denomination of Christian people is called upon to do their part. *Shall we do ours?*

God calls! A *race* is to be elevated—educated—Christianized. A nation, born in a day, is to be made fit for the kingdom of heaven, ready to hail, with joyful acclamations, the coming of the Great Emancipator!

It is a *noble*—a godlike work! And he, who calls himself Christian, and has no hand and no *heart* for it, is forgetful of his mission, and recreant to duty.

Are we ready for the work, and shall we have a hand in it?

A nation of *worldlings* pours out freely its *millions*, in carrying on a war to subjugate insurgent States. How much shall *we* give to put down insurrection against God?

Inspired by her love of *country*, the *world* sends forth *her* sons and volunteers by *hundreds of thousands*, to put down rebellion, and enforce obedience to *human* law. How many of *her* sons and volunteers will the *Church of Christ* send forth,—to put down rebellion against God, and bring men back to their allegiance to *His* law, and to the enjoyment of a brighter destiny?

But what *encouragement* have we to labor for the freedmen?

Much. As a race, they are superior to the poor whites South; they are more teachable, and more ready and anxious to improve. They are not so helpless and dependent; are more fertile in expedients, more industrious, more religious, and more vigorous in body and mind. They are easily moved, of ardent feelings, grateful, simple and childlike; and, *just now*, can be led in any direction. With proper training, and education, and Christian influence, they will make an earnest, whole-souled, Christian people. This is the testimony of all who are laboring among them.

In all their want and degradation, their *insatiable hungering for instruction* seems truly wonderful. Never before was there seen, among any people, such a *greediness* for learning.

They are just awaking from a long night of darkness and ignorance. How great was that darkness in which the whole South has been shrouded, few realize. The mass of the white population there are but little higher in the scale of intelligence than the blacks.

In 1861, while Massachusetts had less than 2000 white native adults who could neither read nor write, Virginia had more than 77,000.

In 1850, Georgia had 41,000; and in 1854, including the youth between 8 and 20 years of age who could not read, there were, in that State, 150,000 *whites* without the rudiments of education; and over 380,000 *colored* Georgians, to teach whom to read was a *crime*, punishable by the State laws.

What a field for educational and missionary labor!

In a single State,—in the most enlightened and Christianized (?) nation on the globe,—*more than* 500,000 souls (over half the entire population) rushing on to the judgment, unable to read the word of God!

But—thanks be to God—what a marvelous *change* is coming over the scene, *now*.

Gross darkness has covered the people,—these heathen at home,—but the darkness is fast fleeing away, before the glorious light of coming day.

Missions and schools have been established, and all, except the poor whites, are eager to learn; and *they*, warmed to a new life by contact with their sable brethren, may *yet* wake up to a higher destiny.

More than 200,000 colored people, old and young, in the rebellious States, have learned to read during the last three years. Colored children are flocking to the schools, and everywhere making most surprising progress.—Old men and women, with heads like almond blossoms, come nightly to the evening schools, with a *thirst* for knowledge never seen before.

One old woman in Florida, over 60 years of age, says a teacher there, is "just beginning to spell; and it seems as if she could *not think of* ANY *thing but her book*. She spells her lesson *all the evening*, and then she *dreams* about it, and wakes up *thinking* about it."

"You are doing nicely," said a teacher in Norfolk, the other day, to a boy of twenty, who was laboring hard to learn to read. "Mrs. W.," said he, his coal-black face all aglow,—"I'se *gloriously in earnest!*" He spoke for himself not only, but for his race.

Yes! they *are* gloriously in earnest. And why?

They want to be able to read God's word. That is their *great desire*; and their greed for it is so much the greater, because it has been to them so long a prohibited and sealed book.

Would you witness some of their earnest and determined efforts to learn to read the Bible?

Go with me, for a moment, to Norfolk, Va., and visit one of the schools there. See, in yonder corner, that large class of *gray-headed* men, with spectacles on, *striving* to learn *to read the word of God*.

Go with me to Washington, and see the mothers, from every direction, bringing their little ones (too small to go alone) to the freedmen's schools. See them stand there *by the hour*, their faces beaming with *delight*, as they hear *their* children's voices, lisping the names of those mystical characters, which assume untold *importance* in their minds, because *some way* connected with being able to read "de bressed book."

Go with me to that Mission School in Eastern Virginia. Ask that aged pupil,—"What would you *take* for the knowledge of the Bible which you have gained in the last six months?" See her start up, with her whole soul in the answer,—"*Noting! NOTING!* money do me no good when I *leab* dis worl'; but *dis Book* go *wid me* into 'ternity: I s'all *always* hab de good ob it."

Go with me to Vicksburg, and hear that grey-haired pilgrim (65 years old) say to his teacher,—"No; I'se not gwine to larn *writin'*; Ise too ole for dat. Ise jus' *one* ting Ise wants to larn 'fore I die: Ise wants to larn to *read*, so Ise read *de Bible* 'fore I die; and *dat's all* Ise wants ob de larnin'. If dese ole eyes can git so as to read what de Sabior says 'bout God and de heabens, before Ise gits dar, dat's *all* I a'ks. *I jus' wants de larnin for dat ar', and dat's all.*"

Such are some examples of the spirit and efforts of the freedmen in their greed for instruction. Their great needs are—schools and missions; teachers and missionaries.

Shall *we* send them? Shall *we* do *our part* in "this last great work of evangelization"? Shall *we* carry to them the glad tidings of a coming Redeemer?

They are all ready to receive it. The bitter trials of their earthly lot have prepared them to look beyond this suffering state to a brighter one to come; and to long for that Great Day of Earth's Jubilee, when the rod of the oppressor shall be broken forever, and Slavery, and Scorn, and Wrong, shall be suffered and felt no more.

Time is flying, judgment coming; and the great work admits of no delay. Imploringly, Western Ethiopia stretches forth her hands to God! and from the Atlantic coast to the Great River, from the Ohio to the Gulf, four million voices cry to God's people North,—"*Come over and help us!*" This cry comes to us—to you. Who will send? Who will go? *Who* will sacrifice ease and comfort, the enjoyments of home society, and the emoluments of office or business, for the sake of Christ and the poor, despised, benighted bondmen, to save whom Christ died? Who will go bring the outcasts into the fold, instruct them in righteousness, and shine, by and by, as the stars for ever and ever?

Are there any here, whom God calls to this work? Is there, in this assembly, *one*, full of love and zeal for the salvation of souls, ready to cry out,—"*I, Lord, send me*"?

Are any faithful stewards of the Lord's money here, who stand ready to respond—"*Here are the dollars—Go!*"

We can do little or nothing, in this great work, without associated action and organized effort. Let us then, at once, and here, organize an *Advent Mission Society*, for the better accomplishment of the work which we have to do; and let us support it by large and liberal contributions, according to the ability which the Lord shall give us,—looking for our reward when the Judge comes and the books are opened.

Every one has a duty to do in this matter. We shall not have long to work, at the longest; and there is no time to lose. What we do, let us do quickly, and well. So shall we receive, at last, the Master's "*Well done!*"

God give us wisdom, and zeal, and promptness of action,—that this "gospel of *the Kingdom*" may *soon* be preached where it has been hardly heard of before, until every hill and valley of the sunny South, shall echo to the cry,—"*Behold! He cometh!*"

After the address, on motion of Elder Fassett, the Chair appointed a Committee of three to draft a Constitution for the proposed Society, and report the same at a subsequent meeting to be held at the call of the Chair. The Chair appointed Wm. B. Herron, Solomon Hovey and O. R. Fassett said Committee. Whereupon adjourned.

WM. B. HERRON, Secretary.

Friday, Aug. 26, 10 A. M. Met, according to adjournment.

The meeting being called to order, the Committee appointed at the previous meeting reported the following Constitution, which, on motion of Bro. Randolph E. Ladd, of Springfield, Mass., was adopted, by a unanimous vote.

Constitution

OF THE AMERICAN ADVENT MISSION SOCIETY.

NAME.

I.—This Association shall be called the AMERICAN ADVENT MISSION SOCIETY.

OBJECT.

II.—The object of this Society shall be—to promote the preaching of the gospel of Jesus Christ in destitute places in our own and other lands, and prepare a people for his near coming and kingdom. Its special object—the evangelization of Southern freedmen.

MEMBERSHIP.

III.—This Society shall be composed of annual delegates to, and officers of, the *Advent Christian Association* (East) and the *Western Advent Christian Association*, and of all ministers in good standing—co-operating therewith.

OFFICERS.

IV.—The Officers of this Society shall be a President, Vice Presidents not to exceed fifteen, Secretary, Treasurer, Auditor, and an Executive Board of seven, of which the President, Secretary, Treasurer and Auditor, shall, ex-officio, form a part.

THE EXECUTIVE BOARD.

V.—It shall belong to the Executive Board to conduct the business of the Society,—to select missionary fields, appoint missionaries and teachers, fix their compensation, direct concerning their fields and labors, make all appropriations to be paid out of the Treasury, and do all such other business as shall properly belong to the Executive Board of a Missionary Society. They shall have power to fill vacancies, appoint their own meetings, elect their own Chairman and Recording Secretary, and enact their own By-laws and Rules of Order; and they shall present to the Society at each annual meeting a full report of their proceedings during the current year. Four members of the Board shall constitute a quorum for transacting business.

FUNDS.

VI.—All monies or other property contributed and designed for the mission-work, should be sent to the Treasurer, who shall acknowledge the receipt of, and report the same at the annual meeting.

TREASURER.

VII.—The Treasurer shall give bonds to such amount as the Executive Board shall think proper.

ANNUAL MEETING.

VIII.—The annual meeting of this Society for the election of Officers, and the transaction of such other business as may come before them, shall be held at the same period and in the same place as the annual meeting of the Advent Christian Association.

Special meetings may be called, when necessary, by the Executive Board, at such time and place as they shall designate.

ALTERATIONS.

IX.—This Constitution may be altered or amended, on recommendation of the Board, by a two-third vote of the members present at any annual meeting.

On motion of Eld. A. W. Sibley, of Boston, Mass., the Chair appointed a Committee of three to nominate Officers for the Society for the ensuing year. Brn. A. W. Sibley, S. G. Mathewson and L. T. Cunningham were appointed said Committee.

Adjourned, subject to the call of the Chair.

WM. B. HERRON, Secretary.

Friday evening, 6 P. M. Met, according to adjournment.

The minutes of the previous meeting were read and accepted.

The Committee on Nominations reported the following list of Officers for the ensuing year, and their report was accepted and unanimously adopted,—(Three of the names were added at a subsequent meeting):—

Officers

OF THE AMERICAN ADVENT MISSION SOCIETY.

President.

ELD. JOSHUA V. HIMES, Michigan.

Vice Presidents.

ELD. S. G. MATHEWSON, Vermont.
ELD. D. T. TAYLOR, New York.
ELD. I. C. WELLCOME, Maine.
S. P. CLARK, Rhode Island.
ELD. JOHN COUCH, New Hampshire.
ELD. WILLIAM SHELDON, Wisconsin.
SIDNEY HALL, Connecticut.
ELD. O. R. FASSETT, New York.
ELD. H. K. FLAGG, Massachusetts.
ELD. J. D. BROWN, Pennsylvania.
C. S. SHERMAN, Vermont.
DR. P. B. HOYT, Ohio.
ELD. WILLIAM McCULLOCK, Illinois.
N. W. WAIT, New York.
RANDOLPH E. LADD, Massachusetts.

WM. B. HERRON, } *Corresponding & Recording Secretary.*
GEORGE T. ADAMS, ...*Treasurer.*
SOLOMON HOVEY, ...*Auditor.*

Executive Board.

ELD. J. V. HIMES, GEORGE T. ADAMS,
ELD. MILES GRANT, ELD. A. W. SIBLEY,
SOLOMON HOVEY, ELD. L. T. CUNNINGHAM,
WILLIAM B. HERRON.

The meeting then adjourned to the call of the Chair.

WM. B. HERRON, Secretary.

Saturday, Aug. 27th, 7 P. M. Met, as per adjournment, Bro. Himes presiding.

The minutes were read and accepted.

The Nominating Committee reported two more names to the list of Vice Presidents, omitted from the previous report, and one in the place of Eld. Hastings, who declined. Their report was accepted and adopted, and the names added to the list.

Bro. Himes urged the *immediate* raising of funds for the use of the mission, so that missionaries and teachers may be sent without delay; and, calling for pledges and donations, he proposed that the sum of $1000 be raised on the ground. In the few minutes that remained before the general prayer meeting, the time for which was drawing near, the following pledges and payments were taken, to the amount of $182.00:—

Joshua V. Himes, Buchanan, Mich.	$50.00
I. C. Wellcome, Yarmouth, Me.	25.00
M. Grant, Boston, Mass.	25.00
Friends, (through Br. Mathewson)	35.00
Wm. Nichols, Albany, N. Y.	10.00
Ira Morgan, Cheshire, Ct.	10.00
Wilbur, West Hoosick, N. Y.	10.00
Dr. B. St. John, Wilton, Ct.	10.00
J. Moore, Hillsburg, N. S.	3.00
A friend	2.00
A Sister	2.00

The Chairman here introduced to the meeting Bro. Addison Wheeler, from Washington, D. C., for some time a teacher among the freedmen, in the employ of the National Freedman's Relief Association, who gave a brief and interesting account of the destitute and ignorant condition of the colored people South, and his labors and experience among them, showing the great need of Christian effort in their behalf. He closed by bidding the newly-formed Society God-speed, and exhorted all to do what they can in helping on the good work.

The meeting then adjourned to the call of the Chair. WM. B. HERRON, Secretary.

Sunday, Aug. 27th, 2 P. M. Bro. Himes preached from Rev. 14: 6, 7, on the First Angel's Message, to an audience of not less than ten thousand people, the largest assembly on the old campground for many years; and, in speaking of the proclamation of the gospel of the kingdom which had been made among all nations, he drew attention to the new door now open to the hitherto benighted millions in our own land, and concluded with a most powerful and stirring appeal in behalf of the Freedmen and the Mission;—in response to which, immediate payments and pledges were given for the mission work, to the amount of about $400, as follows:—

Sidney Hall, Hartford, Ct., $100.00; H. Campbell, Green Pt., L. I., $25.00; P. W. Higgins, Wellfleet, Mass., $25.00; Anson Gage, Northfield, Mass., $25.00; T. Glover, Wilbraham, Mass., $10.00; Israel Rice, Hillsburg, N. S., $10.00; W. Howard, Coventry Centre, R. I., $10.00; S. H. Walker, Southampton, L. I., $12.00; R. W. Warner, Waterbury, Vt., ($1.00 a month), $12.00; A. Flagg, Brattleboro, Vt., ($2.00 a month), $24.00; R. O. Wood, Palmer, Mass., ($1.00 a month), 12.00; J. B. Morgan, Northfield, Mass., ($1.00 a month), $12.00; R. White, Ludlow, Mass., ($1.00 a month), $12.00; M. M. Densmore, So. Woodstock, Vt., ($1.00 a month), $12.00; Levi Allen, Chicopee Falls, Mass., (50 cents a month), $6.00; W. A. Thomas and wife, Hinsdale, (50 cents a month), $6.00; S. Newton, Westboro, Mass., (50 cents a month), $6.00; L. D. Merrill, Pleasant Valley, Ct., $5.00; Justin Fuller, Bondville, Mass., $5.00; R. Baker, Warren, Mass., 6.00; C. D. Severence, Northfield, Mass., $5.00; J. King, Westfield, Mass., $5.00; J. Myers, Pownal Centre, Vt., $5.00; A Sister, $5.00; J. E. Ainsworth, Brimfield, Mass., $5.00; T. W. Titus, Vernon, Vt., $5.00; A friend, $5.00; Stephen Knobb, New Haven, Ct., $3.00; C. Bemis, Windham, Vt., $5.00; Mrs. A. Hendrick, So. Wilbraham, Mass., $3.00; O. Loomis, So. Windsor, Ct., $1.00; A Sister, Palmer, Mass., $1.00; Mrs. S. P. Parkhurst, So. Manchester, Ct., $1.00; B. Perham, Vernon, Vt., $1.00; A. Ware, Warren, Mass., $1.00; Wm. McNary, New Britain, Ct., $1.00; J. Blain, Buffalo, N. Y., $1.00; W. Simmons, Danielsonville, Ct., $1.00; D. Cables, Thompson, Ct., $2.50.

Sunday evening, Aug. 27th, 7 P. M. Met, according to adjournment (Bro. Himes presiding), to make another and a final effort to raise the Mission Fund to $1000. The matter was taken hold of with a noble and generous emulation, and the following additional subscriptions received:—

J. V. Himes, added to former pledge	$25.00
Sidney Hall " " "	25.00
P. S. Butler, Wilbraham, Mass.	25.00
Luther Cunningham, Newton Upper Falls, Mass.	25.00
E. M. Haggett, Livermore, Me.	25.00
B. Bancroft, Warehouse Pt., Ct.	10.00
Solomon Hale, Troy, N. Y.	5.00
Laura Gilman, Ill	10.00
Geo. W. Johnson, Holden, Mass.	3.00
R. T. Haskins, Brooklyn, N. Y.	1.50

These offerings, added to the amount previously subscribed, raised the Mission Fund to $1050.

Voted, That the minutes of these doings be published in the *World's Crisis* and *Voice of the West*.

Thus closed the initiatory proceedings of one of the most important movements ever made among us, since we were a people.

WM. B. HERRON, Secretary.

For the World's Crisis.

CHRONOLOGY.—No. 5.

We have heard some profess to doubt that Tiberius was associated with Augustus two years before the death of the latter. They say that Josephus and some other ancient historians do not mention the fact, but simply state the duration of Tiberius' sole reign, viz: twenty-two years and six months, and, as Luke says Jesus was baptized in the fifteenth year of Tiberius, he meant the fifteenth from Augustus' death.

We will present some reasons for believing that the year of our Lord's baptism was the fifteenth from the time when Tiberius was joined with his step-father in the Roman government.

1. The fact of this joint reign is not questioned by any standard Scripture commentator that we have read, as Clarke, Doddridge, etc. Take, for instance, Albert Barnes' note on Luke 3: 1. "Now in the fifteenth year. This was in the *thirteenth* year of his being sole emperor with Augustus; and Luke reckons from the time when he was admitted to share the empire with Augustus Cæsar." See *Lardner's Credibility, vol. i.*

2. Jarvis devotes a whole chapter to this inquiry, and gives the concurrent testimony of four Roman historians. The following is taken from Suetonius, of the first century, whose Lives of the Twelve Cæsars have come down to us: "Tiberius dedicated the temple of Concord, and also the temple of Castor and Pollux. . . . And not long after, a law being proposed by the consuls that he should administer the government of the provinces in common with Augustus, and at the same time carry on the census, and celebrate the lustral purifications, he departed into Illyricum." The only question in the matter is, whether the co-partnership was two or three years long. Dr. Clarke assigns A. D. 11, and Jarvis a year earlier.

3. As we have proved that Jesus was born as early as five years before the vulgar era, and that Augustus died in A. D. 13, our Lord was thirty-two years old in the fifteenth year of Tiberius' sole reign; but as Luke says he was about thirty in the fifteenth year of Tiberius, we are compelled to reckon as Mr. Barnes has done, and we have a harmony between Scripture testimony and the record of history. "Augustus first established a despotism over the Roman people. Luxury and the arts having enervated them, and the former civil wars and consequent calamities having paved the way for a different order of things, in the quiet establishment of despotism under Augustus, their fate from this time was fixed. He found no difficulty in riveting their chains, and for long ages a series of despots, most of them monsters in vice and cruelty, ruled with a rod of iron this once liberty-loving people, and mistress of nations. . . . Many seem to forget what scenes of brightness and grandeur have illumined the nations before us, and how mournfully those scenes have departed."—*Robbins' Outlines*, vol. 2, p. 11.

JOHN LYLE.

☞ The celebrated Mr. Wesley remarks that fretting and scolding seems like tearing the flesh from the bones, and that christians have no more right to be guilty of this sin, than they have to curse and swear, or steal.

For the World's Crisis.

TEMPERANCE.

"And every man that striveth for the mastery is temperate in all things."—1 Cor. 9: 25.

The apostle would have his brethren strictly observe the rules of temperance. That christians should be temperate in *all* things, is the revealed will of God. To see a professed disciple of Christ practising any species of intemperance, either in eating, drinking, or dressing, or in any thing else, is to witness a reproach brought upon the cross of Christ. It is a self-evident truth that intemperance does not consist *alone* in an unjustifiable use of intoxicating drink. No; a person may deprecate the use of ardent spirits, and against it bear a heavy hand, while at the same time in the eyes of Jehovah he may be equally guilty with the degraded, polluted, broken down sot, in consequence of practising another species of intemperance. Every unnecessary appendage to decorate the body, or dwellings, or meeting-houses, is a species of intemperance practised upon public opinion; which I verily believe drowns people in darkness and perdition, against which public opinion is not set, nor likely to be, so long as pride is the ruling principle of the day.

If intemperance practised in *useless* and consequently *needless* decorations, were but devoted to the support and spread of the truths of the gospel, a vast amount of good might be done, and many that are now suffering for the necessities of life might be comforted. One would suppose that for a person to be intoxicated with strong drink, would render such a person intemperate, consequently unfit for a seat and standing in the church of Christ. But I would ask if drunkenness is any more forbidden in the word of God than the plaiting of the hair, the wearing of gold, of costly array, the tinsels, ornaments, and fashions of an ungodly world? What saith the apostle? "Every man that striveth for the mastery is temperate in all things." If the Isthmian racers who strove for the mastery, were temperate in all things, should not those be who are striving for eternal life? Most certainly. They should lay aside every weight, and the sin that doth so easily beset, while engaged in running the pilgrim's race. In 1st Peter 1: 14, 15, we read, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which has called you is holy, so be ye holy in all manner of conversation." Again, Rom. 12: 1, 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and not be conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." In this text the apostle besought his brethren by the mercies of God not to conform themselves to the world, but to be transformed by the renewing of the mind, so that they might be prepared to prove all the will of God concerning them.

Such as obey the injunctions of the holy word by coming out and separating themselves from the world in relation to all that is sinful, are those who are willing to prove all things, by having all things brought to light and tested by the standard of eternal truth. If by scriptural examination they find the word of God not fulfilled in them, their first and greatest concern is to immediately be made conformable to its spirit and letter. For this the true christian prays—for it he sacrifices—for it he labors by endeavoring to bring his own will into subjection to the will of God, and to the spirit and letter of his word.

The real devout child of God is satisfied with nothing short of a full and unreserved submission to the will of God. For him to practice intemperance in any sense, is to sin against God and his own conscience. Therefore all such are anxious and fully resolved to observe the rules of true temperance; and to adorn themselves according to the apostle's instructions in 2 Tim. 2: 9,—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." How different the *real saint* of God from the ungodly, worldly professor or sinner, with Christ in them the hope of glory, the eye single to the glory of God, and not to men; who drink deep at the fountain of love and grace. How changed "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God of great price."—1 Pet. 3: 4.

Portsmouth, N. H. S. P. SHEPHERD.

For the World's Crisis.

"WHAT HATH GOD WROUGHT?"

BRO. GRANT:—When I look upon the results of the united labors of the people of God for the last few years, in the East and in the West, in the cause of the "Coming One," I am led to exclaim, in the language of the ancient prophet, "What hath God wrought?" Light and truth have been spread everywhere, and large numbers have been gathered to Christ. We have reason to thank God and take courage. Our labor as Adventists has not been in vain in the Lord.

The meeting just closed at Wilbraham has indicated that the Lord has not left his people. The peace and the unanimity among the brethren, and their deep engagedness in the work of God, both for the salvation of souls, and the general spread of light and truth, has been both hopeful and cheering. And especially is this so in the manifestation of the missionary spirit, as seen in the formation of the Missionary Society, to send the gospel of the kingdom to the Freedmen, and others. The liberal contributions of money, and also of men and women, saying, "Here am I, send me," all lead us to exclaim, "What hath God wrought?"

The great unanimity with which the brethren support our periodicals, is another sign of God's blessing, and especially so with the *Crisis*, in keeping you in the editorial chair. I congratulate you on the support that is given by the brethren to sustain you in this position. May God give you continued success, for the sake of the cause.

We live in a glorious time,—on the eve of great events, and especially of the great consummation. May the Lord help us all to work together, and successfully, till Jesus comes. J. V. HIMES.

Boston, Aug. 30th, 1865.

☞ Christians ought to be as careful about sinning against the laws of health as any other class of God's laws. Christ requires a "living," not a *dying* sacrifice.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 5, 1865.

NEW SUBSCRIBERS.

Our readers will observe that the next number will complete the present volume, hence this is the time to pay in advance for the next volume, and a good time to obtain new subscribers. In view of the approaching day of the Lord, let us make a united effort to spread the truth far and wide. We shall not be sorry for any sacrifice made for the future good of our fellow beings; and if we ever do any thing, it is evident that it must be done soon. Shall we do it? or shall we let our friends and neighbors go on blindfolded to ruin, when we might send them the light? Our responsibilities are great. Would that we felt them more sensibly. Come, dear brethren and sisters, let us make another *grand rally* for the cause of the Lord, and do all we can to scatter light on the glorious truths we love so well, which have been to us of more value than all the gold and silver the world affords. Brn., let us all awake, and do all in our power to save some from "the second death." Let every reader get at least one new subscriber. A new effort will produce new results. Who will help? We think we hear the echo of thousands of voices, "We will do what we can." *Amen.* God bless you.

WILBRAHAM CAMPMEETING.

We have just closed another great feast of tabernacles at Camp Wilbraham, which will be long remembered with pleasure by those who were privileged to enjoy it. Our meetings at W. are the largest gatherings in the world of our people. This year there were one hundred and one tents and houses. A dozen or more of the latter have been erected, which afford much home comfort. Camp Wilbraham is a hallowed spot, and will be held in dear remembrance by many who were there persuaded to take the road to eternal life. We think no one who attended the meeting this year would say that it was not a profitable one. We do not expect to get nearer to a scene in paradise, in this world, than the one we have enjoyed at Wilbraham. Every thing seemed to conspire to make us happy.

THE GROUND is very pleasantly located on a hill, overlooking a beautiful landscape, covered with a pleasing variety of country scenery, affording a charming sight for those who love the beauties of nature mingled with the works of art. The camp is well shaded by large oaks and other forest trees, affording a nice shade for the sunny day, and a shelter from disturbing winds.

THE GATHERING commenced on Saturday, Aug. 19th, when some twenty-five tents were erected, giving quite a campmeeting look. On the following day, about a dozen preachers were present, and we had quite a large congregation, and an interesting meeting. The writer preached in the morning, and Bro. Burnham in the afternoon, All seemed to enjoy the scene. We felt the approbation of the Lord, and the comfort of his Spirit. Many came from Springfield,—nine miles, and from the surrounding country. We had an interesting Bible class in the P. M., for the purpose of examining the prophetical periods. We find an increasing interest on this subject.

The students of prophecy are becoming more and more satisfied that "the end of all things is at hand."

At noon, we repaired to the water, and had a pleasant baptismal scene. In the evening, we enjoyed a good prayer meeting. Thus closed the day.

Monday, Aug. 21st, was a very busy day in the camp. About sixty tents were up at its close. None but a stoic could witness the hearty greetings of the children of the Lord, without feeling deep emotions at the sight. It was enough to fill the eyes with tears of joy to see the exhibitions of christian sympathy gushing out, as they embraced each other in the arms of affection and love. The beholder could not help saying, "See how these christians love one another." Involuntary shouts of joy would burst forth from their warm hearts, and earnest expressions of praise to the Lord for the blessed privilege they were enjoying. One could well afford to go a hundred miles to witness such a scene.

In the evening, we listened to a timely discourse from Bro. Israel Damman, which produced happy results.

Tuesday. A large addition was made to our numbers during the day. We had good preaching by Brn. L. Boutell and A. W. Sibley, and in the evening by Sr. A. E. Smith, J. K. Bellows, and G. A. Streeter. Six requested prayers at the close of the afternoon meeting. We have rarely seen so good interest so early in the campmeeting. It was evident that most had come to work for the Lord, and to do those things which make for peace. The Spirit of the Lord rested upon the people, and all seemed to be comforted and strengthened, and could say of a truth that it was good to be there.

Wednesday. The interest continued to increase. The business of the Advent Christian Association was completed during the day. The work was accomplished in less time and more pleasantly than ever before. It was evident that our brethren feel assured that our time for work in this world is short, and that we must do those things that make for peace, in order to be ready for the coming of Jesus. Preaching by Brn. M. Batchelor, S. S. Brewer, and I. C. Wellcome. We were not privileged to hear, but heard good reports.

Thursday. The meetings were excellent. Several requested prayers, and were blest. All seemed disposed to make others happy, and put their religion into practical works. Preaching by Brn. A. Decker, E. Burnham, and H. Pratt. The audiences were large, attentive, and deeply interested. The truth was received joyfully by the saints, and awakened a new interest in the minds of many who had not heard before. It was very evident that the people are becoming convinced that we have the truth, the Bible being the standard.

Friday. Preaching by Brn. H. Munger, A. Simpson, and H. F. Carpenter. The meetings were very good. Some twenty requested prayers, and most of them were made to rejoice in the Lord. Many were almost persuaded to be christians, and others fully so. It was manifest that a deep work was going on in the hearts of the people. Those who came upon the ground felt a holy influence that caused them to exclaim, The Spirit of the Lord is here.

Saturday. Every thing seemed to conspire to make our meeting heavenly. We could not doubt that the Lord was bestowing *special* favors upon the encampment. Preaching by Brn. H. K. Flagg, H. L. Hastings, and Ira Morgan.

About midnight, the encampment was startled by piercing screams, and the cry of "fire," which were caused by the burning of the Goshen tent. It was a thrilling sight. It was a good sized tent, and full of men, women and children, all sleeping quietly, when they were awakened by flames and smoke rolling around them. We never saw a fire do its work in greater haste than on this occasion. It was with much difficulty that they escaped from the tent in time to save themselves. Bro. Henry Pratt had his hands badly burned, while making a hole through the tent to escape from the flames, and Bro. Otis also received some injury. Several had their clothing and bedding burned up. The whole loss was estimated at $150, which was made up to the sufferers by the Brn. and Srs. There were one hundred tents in all. The following is the report of the fire, as published in the Springfield Daily *Union*:—

SCENES AND INCIDENTS.

The devil isn't dead yet. He rampages up and down the earth seeking what tender titbit he can find for his greedy maw. His head-quarters are in a country where the impish stokers are eternally shovelling heaps of brimstone into seven-fold heated furnaces, where the fires never go out, but flash, and dash, and crash, ever twisting and twirling, with mountains of leaping flame and valleys of fiery depth. And his satellites of course delight to play with the same fiery edge-tool. Therefore it is not strange perhaps, that some devil, wearing for the nonce a human form, should try to burn up and out the tents and their inhabitants on the camp ground.

About midnight of Saturday, the large tent of W. McCullock, full of sleepers, was set on fire, and but for the timely discovery of the flames, would have been burned to the ground, while it would have communicated the fire to the tent next it, and as they are in a circle, the flames would have run completely around the camp ground. In making his way out of the blazing tent, Elder Henry Pratt had one of his hands seriously burned. It is absolutely impossible to conjecture the cause of this deed of more than fiendish malignity. Had it been successful, we should to-day have been called upon to chronicle the most appalling disaster of the 'carnival of crime. That the fire was not the result of accident is proved from the facts that it broke out in the end opposite to the tent lantern, while the watchman was at the other end of his beat, and that a person was seen to run from the direction of the tent upon the discovery of the flames. Had he been caught, the ministers of the Lord and of Gideon ought to have strung him up in front of the preaching stand, that all the people might see the swift vengeance and terrible justice of the avenger."

Lord's day. This was the great day of the feast. The weather was lovely, and every thing seemed to combine together for the general good of the meeting. At 8½ o'clock, we met in front of the preachers' stand for our great love-feast. It was a *precious* season. That meeting alone paid well for the whole meeting. It will never be forgotten by those who were present to enjoy it. In an hour and a quarter, 244 spoke of their love for Jesus, and their determination to press forward in well doing. We do not expect to get nearer, in this world, to the joys of paradise restored, than on the occasion of that love-feast. We think some will go on the strength of it more than "forty days."

At an early hour a long line of carriages, of various descriptions, might be seen wending their way to the encampment. It had the appearance of an immense funeral procession. In addition to these, twenty-two cars came in from Springfield and Palmer crowded with passengers, which swelled our audience, as estimated, to some ten thousand. Camp Hill was all alive with human beings. As there was not room for all in the circle of the tents, another congregation assembled in the woods, and was addressed by Bro. Hastings. Preaching at the stand by Brn. S. G. Mathewson and J. V. Himes. The order during the day was the best we ever witnessed. People were astonished to see such excellent behavior on the part of all. During the entire meeting of eight days, we did not hear but two oaths, and not a single hoot or noise calculated to disturb the peace of the encampment Says the Springfield Daily *Union*:—

"The largest crowd of the week was on the ground on Sunday. A special train of sixteen cars from Springfield, and one of six from Palmer, each car filled from platform to platform, took a cityful to the ground; and a caravan of gigs, market wagons, carryalls, and even cotemporaries of the 'Deacon's one-hoss shay,' poured in a swarming host more of the faithful and the faithless; while not a few reverent, irreverent, and indifferent pilgrims plodded camp-groundward 'on the hoof.'

Among the excursionists who went from this city was a crowd of roughs, who looked ready to pick a pocket or a quarrel with the same *sang froid* and professional skill. Many more of the party were rattle-headed boys, young enough to be very old; frolicsome journeymen, bent on a day's sport; with a leavening of sensible, sober men, who were going to the meeting to enjoy the services. But despite the heterogeneous host of humanity cast upon the ground, the order was excellent, and no disturbance occurred for the day."

Every one seemed disposed to add to the comfort of the rest. Those living in the neighborhood of the camp-ground also did what they could, by kind deeds and words, to make our meeting pleasant. Every body appeared friendly, and a well-wisher to the cause we love so well.

THE RESULTS of our great meeting have been glorious. It was a very common remark, that we never before had a campmeeting where such harmony and love prevailed among the brethren and sisters as at this one. Each seemed disposed to let the others enjoy, preach and talk their own views, without combating one another. The iron bedsteads were broken in pieces, test questions were not urged, but the general feeling appeared to be, we are near the judgment, and must help each other to get ready for the day.

Bro. Israel Rice, Hillsburg, N. Y., and Sr. A. E. Smith, New York City, were set apart for the work of the ministry.

During the meeting, a good effort was made in behalf of the Freedmen, and about one thousand dollars was pledged for sending missionaries and tracts among them.

The devotional meetings were excellent. A goodly number found peace in believing, backsliders were reclaimed, and twenty-eight were baptized. The scenes at the baptism were specially interesting, and afforded much comfort to the lovers of Jesus.

In the evening, four hundred and ninety-nine gathered around the table of the Lord to commemorate the sufferings of Christ. It was a most heavenly scene, never to be forgotten by those present. It was evident that there is a general conviction among our brethren that the Lord is soon coming to set up his kingdom. The same conviction is resting upon the minds of many who have not yet become faithful followers of Jesus. They are honestly inquiring if these things are so. May the Lord bless them with light and truth, and courage to embrace them; and a heart to obey, that they may have a final home in paradise.

WALLINGFORD CAMPMEETING.

We are not able to give but a brief notice of the Wallingford campmeeting, in Ct., as we spent but one day there, and a part of two others. Wallingford is a very pleasant village, having an excellent soil. We have not been in any other place in New England where the crops look as well as in the town. The corn, broom-corn, sorgum, tobacco, grass, potatoes, and other vegetables, are looking finely.

The campmeeting was about three miles east of the depot, in a pleasant grove. The meeting was not large, but good. There is an excellent interest in the neighborhood, as the result of the labors of Bro. B. Hitchcock, and others. The truth has taken strong hold of several substantial men and women, who have been members of other churches; and others have been converted, and are rejoicing with them in the "blessed hope" of soon seeing Jesus. There is a good field for the faithful servant of the Lord.

The time has come when the unconverted have lost their confidence in the popular religion of the day, that makes a display at fairs and picnics, dressed up in the foolish, immodest, and costly fashions of the day. The few devoted members of the fashionable churches, who are sighing over the sad state of things, are starving for healthy food where they are, and are satisfied they cannot endure such a state of things much longer. They feel the necessity of a change, but know not what to do. We think such will yet see the glorious truths relating to the speedy coming of Christ, the resurrection of the dead, the end of the wicked, and the coming kingdom. Now is the time for those who have light, to let it *shine*. Many will appreciate it, and rejoice; others will scoff, but let us not heed their mockings, only to be more earnest in efforts to spread the truth. Our working time is nearly over. Let none get "weary in well-doing."

We found the people anxious to hear on the evidence of our hope, and the signs of the times. It was a pleasure to talk to them for this reason. We were rejoiced to see them so ready to listen to what the popular clergy are pleased to call "infidelity." Many now see that the infidelity is on the other side of the house, and are surprised that they did not see it sooner. It was heart cheering to hear the testimonies of the old soldiers of the cross, who have recently seen the bright light that now shines upon the word of the Lord. We trust that others will have courage to seek and receive the same before it is too late.

We had the pleasure of meeting the following christian watchmen:—Bro. L. Boutell, Ira Morgan, J. K. Bellows, B. Hitchcock, H. W. Perkins, Chas. Piper, who are laboring faithfully in the vineyard of the Lord. We were obliged to leave on Friday, but learned that the meeting continued to increase in interest to its close. Several were brought from darkness to light, and went on their way rejoicing.

TWENTY-FOUR QUESTIONS.

The following twenty-four questions are full of good common sense. They were published some years since in the "*Age of Gospel Light.*" We commend these questions to the consideration of the candid. As many of our readers have not seen them till now, we hope they will be weighed with candor in the scales of truth. Please look specially at No. 22, and consider the *fruits* of the lie of Satan, spoken to our first parents in the garden of Eden. His harvest has now come, instead of "the conversion of the world" to the Lord.

TWENTY-FOUR QUESTIONS.

1. Is the soul a part of God or a part of man?
2. If it is a part of God, can it sin?
3. If it is a part of man, is it not mortal, and subject to death?
4. Is there an intimation in the Bible that God put a soul (mortal or immortal) into Adam at his creation; but, as he was made of dust, is it not said that this man of dust became a living soul?
5. If men can exist without bodies, why were Enoch and Elijah taken out of the world bodily?
6. If the body is a prison-house for the soul, are not these good old prophets still in prison?
7. If the body is a prison-house, why was Adam's soul put into it before it sinned?
8. When the soul (the prisoner) becomes guilty, why is the prison (the body) destroyed to let it out?
9. Did not Christ suffer the penalty due to Adam's trangression in making the atonement?
10. Then, if that penalty was moral or spiritual death, did not Christ suffer it?
11. If in Adam all die a spiritual death, will not all be made spiritually alive in Christ?
12. If the soul is an immortal or spiritual thing, must it not die a spiritual death?
13. As nothing can die except what is mortal, if the soul dies a spiritual death, must it not be spiritually mortal?
14. If the soul is a spiritual thing, and immortal, it must have spiritual immortality: how then can it die a spiritual death?
15. If literal death destroys a literal thing, must not spiritual death destroy a spiritual thing?
16. How could David say, "God will redeem my soul from the power of the grave," if the grave has no dominion over the soul?
17. How is it written that Christ's soul should be made an offering for sin; and, again, that he poured out his soul unto death, if his soul did not die?
18. If the soul is the conscious and responsible part, how is that, by repentance, it escapes to paradise at death, and leaves the innocent body to suffer the penalty?
19. If the righteous go to glory at death, did not the serpent speak the truth?
20. If God spake the truth, does not that which *he* calls the soul return to dust?
21. But if that which *man* calls the soul does not *surely* die, did not the serpent speak the truth?
22. Are not the spiritual manifestations the ripe fruit of the popular doctrine of the immortality of the soul,—that is, "Ye shall not surely die"?
23. Is there any difference between this popular doctrine and rapping Spiritualism, but this: that the rapping Spiritualist is a little ahead of the popular church; she having taught the doctrine of the innate immortality of man, (not surely die,) and the rapping Spiritualist is (by Satanic agency) pretending to prove it?
24. How can the clergy say that rapping Spiritualism is of the devil?—do they intend to say that he is proving the immortality of the soul, which they have long tried to do, but always failed?

PARISIAN SOCIETY.

The fashionable society of Paris is very far from the christian standard; and yet the American people are becoming faithful imitators of the immodest and expensive fashions of that licentious city. It is a sad sight for a christian to behold as he looks around and sees the professed followers of Jesus following the ungodly customs, manners and fashions of Paris,—the modern *Sodom*. But so it is, and every year shows an increasing movement in that direction.

The following is from the Paris correspondent of the London *Star*:—

"A very curious debate took place a few days ago in the Senate, on the present state of the social evil in the city of Paris. From the nature of the subject discussed the government reporter was not admitted. M Dupin has, however, printed the speech he delivered on that occasion, for private circulation. In it he energetically condemned the luxurious lives of the upper classes of Parisian society, comparing the women of the present day to the frog in the fable, who burst while attempting to swell itself to the size of his friend the ox. 'When a married woman has not *de quoi* to pay her bills, she shrinks from telling her husband. Her own purse being empty, she dresses on credit, which cannot last for ever. Therefore she signs bills of exchange, of which the payment is almost invariably fatal to virtue.' I believe the veteran orator by no means exaggerates this picture of the high est circles of Paris society, where the object of every woman is to outvie her acquaintances in the lavish extravagance of her dress and *entourage*. In fact, it is now recognized that society closes the doors of its *salons* to those whose *mise en scene* (an expressive term I cannot render into English) does not come up to the conventional standard of the day.

It was but very lately a gentleman of moderate income assured me that seven hundred francs was the lowest sum he could spend each time he took his wife into a French ball room, and even then the lady seemed singular from the plainness of her attire. Such being the state of things in the respectable portion of the community, it may easily be imagined to what the expenditure of another and yet more reckless class of women now amounts, and the consequent ruin brought on families whose sons the Anonymas of the hour involve in hopeless debt and difficulty. M. Dupin suggests a somewhat Utopian remedy, namely, the establishment of a society similar to that of the matrons of the Roman republic, where the young girls and married women would be trained to habits of 'modesty, decency and domestic virtue.' The scheme may have been practical in the days of Lycurgus or of Cato, but I do not see by what process of reasoning M. Dupin will induce the Coralies and Boulangers of the Quartier Breda, or even the princesses and marquises we see in the Bois de Boulogne, to exchange their *point d' Alencon* dresses, or their gilt boudoirs, for even a temporary residence in M. Dupin's *societe de temperance*."

"THE WANE OF FAITH."—Do not fail to read the article on "the wane of faith." It will give the reader a true idea of the state of things in Christendom. The change for the worse is rapid; and the Bible assures us that "worse and worse" will be the order till the end of the present dispensation.

☞ Reports of the Alton Bay campmeeting will be found in the Boston weekly *Journal* and Boston weekly *Post*, of the last and present week.

For the World's Crisis.

TO BRETHREN WEST.

DEAR BRETHREN:—It is now Aug. 17th, and I have not been able to start for the West on account of the sickness of my child. We have had to leave the city with him, and seek a cooler climate. He has been sick since the first of June. We have once despaired of his life, but he is improving slowly now. Wife is much worn down by over care and anxiety, and I think it will be impossible for me to fill my appointment west, which I much regret, as I have been long contemplating this tour, but must submit to what appears to be duty, hoping that ere long I may be able to visit those I have so long desired to see. Yours in affliction, looking for Jesus,

C. B. TURNER.

Glenmore, Oneida Co., N. Y.

THE TRACT WORK.

At a meeting of the *Advent Christian Publication Society*, held in Bro. Adams' tent, on Wilbraham Campground, August 25th, 1865, the importance of having a greater number and variety of tracts for general circulation was brought up for consideration, in accordance with the suggestion of the Business Agent, in his Annual Report read before the Society; and, on motion, it was

Voted, That we urge our brethren, through the *Crisis*, to write tracts (of four, and not exceeding twenty-four pages) upon the subjects of the Lord's Speedy Coming, The Holy Spirit, Prayer, Holiness, Exhortations to the Impenitent, etc., etc., and forward the same to the Society for publication;—the brethren who devote their time and talents to the writing of such tracts being assured of due compensation from the Society, if the tracts are accepted.

And, in view of the exigencies of the times, which demand that we keep the truth as embodied in our tracts in active and extensive circulation, it was also—

Voted, That we endeavor to raise the present Tract Fund to the amount of $3000.

A good beginning to the new effort for the diffusion of light and truth is made in the donations which have come in already. Who else will add *their* mite to help on the good cause?

Come, brethren, awake! A great work and warfarre is before us, demanding the constant and dilligent use of every talent and every Christian weapon,—head, heart and hand; prayer, purse and pen. Let us, this year, make a more vigorous and determined assault upon the bulwarks of Error and Sin, and *take* their strongholds by storm, in the name of the Lord of hosts.

WM. B. HERRON, *Secretary* }
Adv. Chr. Pub. Society. }

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	$1239.28
Geo. T. Adams	25.00
Miles Grant	25.00
William B. Herron	5.00
J. F. Burch	5.00
A young brother	5.00
J. J. Curtis	5.00
A friend	1.00
A sister	3.00
A friend	3.00
Mrs. Wm. Welch	1.00
E. P. Cumming	1.00
H. B. S.	.25
Mrs. J. D. Ellis	.75
B. G. J.	.25
Miss Sanderson	.10

OUR FREE LIST.

We have now on our Free List, as will be seen from the Business Agent's Report next week, over 560 subscribers to whom the paper is sent without charge, at an annual expense of some $1400. Shall we cut them off?—We have not the heart to do it. They are the *Lord's poor*, rich in faith, and with us heirs of the kingdom. They are mostly scattered and alone, like sheep upon the mountains without a shepherd; and their only preacher is the *Crisis*. They must have the gospel preached to them. Shall this welcome "*Messenger*" of the near approach and reign of the Coming One still cheer their lonely homes as heretofore, *at our expense*; or will *you*., brethren, as the past year, with generous sympathy for these poorer members of the brotherhood, nobly share with us the blissful burden?

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense. $1400,00.

George T. Adams	$10.00
William B. Herron	5.00
J. S. Warren	5.00
J. F. Burch	5.00
Thos. C. Wilson	2.50
A friend	1.00
C. H. Smith	.50
Wm. Rowarth	.50

Doings of the Executive Board OF THE AMER. ADVENT MISSION SOCIETY.

The first meeting of the Board was called by the President of the Society, and was held at the Office of the *World's Crisis*, Wednesday, August 30th, at 3 P. M., Eld. Himes in the Chair.

The meeting was opened with prayer by Bro. Himes, who fervently besought the Lord of missions to preside over all the counsels of this Society, and abundantly bless all its operations.

The following By-laws were introduced by the Secretary, and on motion of Bro. Hovey, adopted:—

By-laws of the Executive Board.

1. All meetings of the Board shall be opened with prayer.
2. All committees shall be appointed by the Chairman of the meeting.
3. All resolutions, if required, shall be presented in writing.
4. No monies shall be paid out from the Treasury, or appropriated to any purpose, except by order of the Board.
5. No Officer of this Society shall receive any salary from the funds of the Society, nor make any private use thereof, nor receive any compensation except for actual service rendered or expense incurred in discharge of the duties of his office.
6. The regular meetings of the Board shall be on the first Thursday in every month, at 3 P. M. Special meetings may be called, by order of the Secretary, at the request of any two members of the Board.

Some suggestions were made by the President and Secretary as to division of labor, by the appointment of certain Committees, who shall give special attention to the various concerns which may require the deliberations of the Board; and,—

On motion of Bro. Hovey, the Chair appointed the following

Committees.

Committee on Schools and Missions.
J. V. HIMES, MILES GRANT, WM. B. HERRON.

Committee on Finance.
GEO. T. ADAMS, S. HOVEY, A. W. SIBLEY.

Committee on Clothing and Supplies.
A. W. SIBLEY, GEO. T. ADAMS, L. T. CUNNINGHAM.

Committee on Publications.
WM. B. HERRON, MILES GRANT, J. V. HIMES.

On motion of Bro. Herron, Bro. Adams was authorized to take such steps, in behalf of the Society, as are required by the laws of the State, to effect a legal organization.

Bro. Himes stated his intention to publish the proceedings of organization, with the Secretary's Address, &c., in the *Voice of the West*; and thought it would be for the good of the cause of missions, to issue the same in tract form, which he could do, at little expense, from the same type, and from his own press; and, on motion of Bro. Hovey, it was

Voted—That Bro. Himes be authorized to publish in a tract, for the Society, its proceedings of organization, with the Address of the Secretary, and a report of the first meeting of the Board, for general circulation.

As it was understood that Bro. Himes intended soon to go South with his Big Tent,—

On motion of the Secretary, Bro. Himes was appointed the Society's Agent to select suitable fields South for the establishment of schools and missions; and he was requested to enter upon the work as soon as practicable.

It was suggested that an effort in behalf of the mission should be made at the Alton Bay Campmeeting, and

On motion of Bro. Adams, Eld. H. K. Flagg was requested to make special solicitations at the Alton Bay Campmeeting, and was authorized to raise funds, and receive pledges, for the help of our mission work among the freedmen; and the Secretary and President were instructed to notify him of the same.

The subject of Bro. Czechowski's Italian Mission came up, and the question was discussed at some length whether this Society shall adopt his mission as a part of its operations; but no action was taken at this meeting

To awaken our brethren everywhere to the great and urgent importance of our mission work among the freedmen, it was voted that we send out the following

Address of the Board.

To the Saints scattered abroad, greeting:—

Brethren of the Advent faith; ye who look and long for speedy redemption, and who recognize it as our christian duty to do all we can to extend the preaching of "this gospel of the *Kingdom*" into all the world before the Lord comes,—we address you, in behalf of needy and suffering humanity, not for the heathen in far-off lands, who worship idols, and bow down to stocks and stones, but for *our own heathen at home*, in a land of boasted Christianity and civilization; for a people hitherto scattered and peeled, a people meted out and trodden down; who have, for ages, been treated as having no rights which white men are bound to respect; to whom, until now, the gates of learning have been closed, and the Bible has been a prohibited and sealed book; to whom the sacredness of marriage and the purity of the domestic relation have been made a mockery, and the rights of citizenship and manhood a dream; who have been corrupted and imbruted by slavery, and kept in ignorance and degradation by the inhuman bondage under which they have groaned.—A people whose prison-doors are now opened, and whose bonds are broken; and who are just emerging from a long night of darkness and death, and calling upon the good people of this Christian land for light and help.

We appeal to you in their behalf; and ask you, in the name of Him who delighted in doing good, to consider their condition and their wants. Their chains are, indeed, severed; and they are now free. But they are yet poor, and hungry, and naked, and ignorant; and they need to be fed, and clothed, and instructed. They need religious and moral training, to elevate them to the dignity and enjoyment of the sons of God, and fit them for heirship in the Kingdom of heaven.

We call upon you to unite your energies, and contribute liberally of your means, to the elevation and christianization of this long oppressed and benighted people.

An *Advent Mission Society* has been organized for the purpose of sending out missionaries and teachers to "occupy" our portion of the great field, in the hope of doing the poor freedmen some good, and leading them to rejoice with us in the good news of a coming Redeemer.

The *Executive Board* now call upon you for help. Already several able and experienced missionaries and teachers are waiting to go, as soon as fields are selected, which, we trust, will be not long hence. But we want means to send more; and means to publish tracts for the freedmen, for their moral and religious instruction. We want $5000, the present year. Shall we have it? Ye, whom the Lord has made stewards of his money, will you not give freely to this noble work, and trust to the Lord to reward you when He comes?

We want, not only monies, but clothing, bedding, and books; garments of every description, new or worn, for the old and young; blankets, sheets, comforters; school-books, Bibles, Testaments, &c., &c.

And we recommend the formation of Branch Societies in every church, and the appointment of certain persons who shall see to the collection of funds and supplies, the manufacture of clothing, and forward them to the office of the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass.*, (or, if from the far West, to ELD. JOSHUA V. HIMES, *Buchanan, Mich.*)

God help us to "occupy," and do all the good we can in the great field, till the Lord comes. Amen!

WM. B. HERRON, Secretary.

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$131.50
A. J. S., Southington, Ct.	.50
Mrs. Mary W. Brooks, Groton Junction, Mass.	1.00
A. Buckelew (through F. Burr)	3.00
G. S. Gates, Groton Centre, Mass.	3.00
Lucinda Jones, Acton, Mass.	1.00
Daniel Jones, " "	1.00
E. B.	1.00
J. F. Burch, Philad., Pa.	5.00
Mrs. Jane D. Ellis, E. Hardwick, Vt.	1.00
Rhoda, Wilkinsonville, Mass.	1.00
E. P. Cummings, South Sutton, N. H.	2.00
Mrs. S. A. K., Lewis, Iowa	5.00
Pilgrim, North Carver, Mass.	2.00
S. G. Mathewson, Castleton, Vt.	10.00
Husband and wife (through Sr. Mathewson)	5.00
A friend " " "	1.00
A friend " " "	.50
Taken at the Wilbraham Campmeeting.	
A sister, Pascoag, R. I.	5.00
Dr. J. B. Walker, Athol Depot, Mass.	2.00
G. P. Persons, Hockanum, Ct.	5.00
Widow's Mite, Troy, N. Y.	15.00
S. S. Spaulding, So. Killingly, Ct.	5.00
S. M. Wise, Collinsville, Ct., two gold rings.	
Another widow's mite (all she is worth) silver	.50
J. J. Curtis, Thompsonville, Ct.	5.00
Ralph White and wife, Ludlow, Mass.	4.00
M. S. Smith, Granby, Mass.	2.20
J. N. More	3.00
A sister	2.00
A friend	2.00
Paid and pledged at the mission meetings, and reported on the first page	785 00
Omitted from said report, as follows:—	
A friend in New Jersey, to publish tracts for the freedmen (thro' Bro. Himes)	100 00
C. W. Dudley, Cheshire, Ct.	5 00
Sr. Holbrook, Worcester, Mass.	5 00
A. Smith, Granby, Mass.	2 00
A friend, Worcester, Mass.	1 50
A sister	2 00
Cash	1 00
Taken by Bro. H. K. Flagg at Alton Bay Campm'g.	
Theodore H. Ford, Concord, N. H.	25.00
Thomas F. Kelley	5.00
Ruth Morrell	5.00
T. B. Tamblyn	5.00
Wm. M. Ingham	5.00
Mark Robinson	5.00
E. A. Black	3.00
A. Barrott	2.00
Joseph Hamell	1.00
Moses D. Richardson	1.00
Sr. Eaton	1.00
L. Vease	2.00
G. W. Goomine	5.00
Geo. Christenson	5.00
W. A. Ordway	2.00
Samuel Ladd	3.00
J. L. Prescott	1.00
Chas. H. Coff	3.00
A stranger	1.00
T. M. Tower	3.00
L. S. Hodgdon	1.00
Sr. Adams	1.00

PLEDGES PAID—J. Wilbur.

KEY TO THE GREAT SYMBOLIC CHART.—This is a little tract of 24 pages, designed as a help to the understanding of the prophetic periods as embodied in the chart. Sent free to all who purchase, or have purchased, the chart, on the receipt of a stamp to prepay postage.

Price of the chart, in cloth, not mounted, by mail, $4.00; on rollers, by express, $5.00.

☞ Biela's comet is expected soon to make its appearance. It is not yet near enough to be visible—being no nearer the earth than 110,000,000 of miles. On the first day of November next it will be close to Markab, one of the four bright stars forming the well-known square of Pegasus.

For the World's Crisis.

TENT MEETING IN NEW YORK.

If the Lord will, I hope to commence a Tent meeting at or near Savannah Station, on the New York Central R. R., between Syracuse and Rochester, on Thursday evening, Sept. 14th, and continue it over the following Lord's day, and as much longer as may be duty.

Will Brn. Stevens, Miles, and others, select a place, procure four poles fifteen feet long, and fifteen poles seven feet long, and give notice in the region?

The following week we hope to hold a Tent meeting at Avon Springs, then perhaps near Belvidere, Alleghany Co., N. Y., and onward as the Lord may guide. Will those who have been converted and blessed under this old Tent pray for us?

H. L. HASTINGS.

Correspondence.

From Sr. M. E. Streeter.

BRN. AND SRS.:—I am still trying to do my Master's will, and longing for that rest that remains for the people of God. The Lord has truly been good to me, and I will praise his blessed name. I have passed through some severe trials, but, thank God, I have found his grace sufficient thus far, and I always expect to as long as I am walking in the strait and narrow way; and I can say with the poet—

"When friends that once I loved so well
Leave me alone to sigh,
This hope bids me rejoice and sing,
For my redemption's nigh."

Blessed thought! our trials and afflictions are almost over, and we shall soon exchange the cross for the crown. Let us gird on the armor anew, and fight the good fight of faith, that we may lay hold on eternal life. The Master is soon coming, and what we do we must do quickly. God grant that we who profess to be looking for the Lord may be separate from the world and its fashions, for we must be unspotted from the world. I care not what the world may say or think of me, if I can only know that my ways please God; for if we live godly we shall suffer persecution; and I am willing to; and if we suffer with Him we shall also reign with him; and if we deny him he will also deny us. Let us also stand up boldly for Jesus, and show to the world that we are not ashamed of Him who has done so much for us, who has suffered and died that we might live eternally in the kingdom soon to be given to all the faithful ones.

"My longing heart cries out, O come!
Creation groans for thee;
The weary pilgrim sighs, O come!
Bring immortality."

This is the language of my heart. There is no true happiness in this life but in the service of God. Truly, "if in this life only we have hope,...we are of all men most miserable." But we have hope beyond this vale of tears; for Jesus is soon coming to make up his jewels and gather all his children home, and we shall be made like Jesus, and our bodies fashioned like his glorious body, when we shall reign on the new earth for ever and ever. Then we shall behold all those dear loved ones who have so long been sleeping in the cold ground. Lord, help me to live in constant readiness, so that when He who is our life shall appear, I may also appear with him in glory. Your sister in Christ, MARY E. SSREETER.

No. Dana, Mass.

From Sr. J. Thompson.

BRO. GRANT:—We do not know how to do without the Crisis. We are comforted and refreshed by hearing from our brethren and sisters, and we do earnestly unite, with them in their labors of love. We are grateful for the measures taken to spread the truth. Our prayer is, there shall not one escape that may be reached by the scattering of tracts, and that the spirit of the Lord may send the truth home to the heart of every one.

We feel unworthy to speak. The Lord knoweth them that are his, and in him is all strength. We feel the perils are great, and the need of girding on the whole armor and settling down with deep interest and solemnity. There never was a time when the true church needed to search so closely the word of God as now. We are satisfied the enemy of all righteousness cares not *how*, if he can only throw us off *the path*, the straight-footed path that Esdras speaks of. It seems there is a time when the saints will have to walk so close to the line, and the path is so narrow, there is danger of stepping off the mark. Let us be on the watch, double our diligence, and be sure we are in the faith, trusting in God, relying wholly on his word, abiding in the truth, and in the spirit of meekness and love do all as unto the Lord, having an eye single to his glory.

We have no preaching, therefore our Bible and the Crisis is our reading. Yours in hope of redemption through Jesus Christ, at the resurrection of the just.

MRS. J. THOMPSON.

Grand Blanc, Mich.

From Sr. E. Braley.

BRO. GRANT:—I am thankful for the Crisis, the medium through which the children of God communicate with each other; and may the blessing of God rest upon those who labor incessantly to spread the light of God's truth. I love the Crisis, because it advocates God's truth; and my soul has often been made to rejoice while reading the soul-cheering epistles, and extracts of sermons, from the saints scattered abroad. I rejoice that in these last days of apostasy there are some faithful servants giving meat in due season; men who are not afraid to preach the word; who, like David, are not ashamed of their hope. Would God there were more such men in the field. I pray He will send forth laborers into his vineyard, for the harvest is great, and the laborers are few.

Brethren and sisters, we have something to do. There are no idle posts in the church of God. If we will not labor, by reason of the cold, we shall beg in harvest, and have nothing. It is high time to awake out of sleep. Our salvation is nearer than when we believed. The note of alarm is sounding. God is in it. Shall we heed it? or shall we say, "Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travaileth, and thy want as an armed man." O! may God help us to heed the warning voice; to arise from dead works to serve the living God, by putting on the Lord Jesus Christ, and making no provisions for the flesh to fulfill the lusts thereof. Time is short (do we realize it?), and what we do must be done quickly. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." God has promised us light, if we come to it. Let us arise quickly; for "the night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light"; that we may be able to discern the signs of the times, and make speedy flight to the stronghold in Zion.

The time hasteth greatly when he that is holy will be holy still, and he that is filthy will be filthy still. Soon the last note of warning will be sounded, the last servant sealed, and the ministry of God finished, as he hath declared to his servants the prophets. May God help us to double our diligence in his cause. Let us be awake to the call for the Tract Fund, by casting our mites into the Lord's treasury. Let our faith and works blend, that it may be said of us, we have done what we could, when every man's work shall be tried, of what sort it is. "Behold, the Judge standeth before the door." "Have your loins girded about with truth, and your lights burning," that you may be accounted worthy to enter in to the marriage supper of the Lamb, when "he shall come to be glorified in his saints, and admired in all them that believe."

"O, land of rest,
For thee I sigh."

Your sister, striving for the kingdom,

Roxbury, Vt. E. BRALEY.

From Bro. M. M. Markham.

BRO. GRANT:—I have some good news for you. In answer to prayer, and by reading some of your tracts on the sleep of the dead and destruction of the wicked, also the near coming of our Savior, Bro. ——, a Baptist preacher in this place, has been led to see the beauty there is in the word of the Lord on these subjects.

He does not believe in preaching for a salary. He does not agree with the popular preaching of the present day; so therefore he is poor as to this world's goods, but rich in faith, and an heir of the kingdom. I have listened to his preaching once in two weeks for about three years past. We have no Advent meeting in this place; but I try, in my feeble way, to talk these great and sublime truths to the people as often as opportunity presents. There are many here who feel interested to hear on the subject.

Middle Haddam, Ct. M. M. MARKHAM.

Obituaries.

DEWEY. Died in Troy Grove, Ill., Aug. 17th, 1865, Wm. S., infant son of Louisa and Wm. K. Dewey, aged seven months and six days.

GETCHELL. In Chelsea, August, 1865, of cholara infantum and congestion of the brain, Eddie, only son of Bro. P. G. and Sr. Mary B. Getchell, aged three years and three months.

The enemy has snatched away our last boy, but we mourn not as those who have no hope, for we believe that "Jesus died and rose again," and that those who sleep in him God will "bring with him." Our hearts say, Come, Lord Jesus, and drive out the usurpers, and give thy people the inheritance promised them.

Services were attended by Brn. Grant and Sibley.

B. G. & MARY B. GETCHELL.

DIXON. Died, in a fit, in Rocky Brook, Tuesday, August 1st, 1865, my brother, Alonzo Dixon, in the thirty-seventh year of his age.

He has been subject to epileptic fits from a child, until reason was nearly gone. For the last eight months mother was forced to board him away from home, confined to his room, she being unable to care for him properly. In his rational moments his theme was Jesus as his present help and final Redeemer. He embraced him as his best friend and Savior in 1864, and was then baptized by Eld. H. L. Hastings. J. T. DIXON.

WADE. Died in Hampton, Ct., Aug. 6th, 1865, of hæmorrhage of the bowels, Sister Aleph Abbey Wade, wife of Bro. Lawton Wade, aged fifty-three years, eight months.

An affectionate husband mourns for one who has been a faithful partner of his toils and cares, children the loss of a devoted mother, friends a kind and cheerful acquaintance, and the church a worthy member of her blest communion. They mourn not without hope, for "Blessed are the dead which die in the Lord from henceforth." These words, written expressly for this hour of temptation, were employed by the writer to impart consolation to the bereaved circle who followed our beloved sister to her burial. She has oft refreshed us at her home when weary, and God will send refreshing from his presence, bid her wake and sing, and satisfy her with his likeness. H. F. C.

Married.

At Wilbraham, Mass., Aug. 24, 1865, by Eld. P. S. Butler, assisted by Eld. J. V. Himes and H. L. Hastings, ELD. T. M. PREBLE, of East Weare, N. H., and Mrs. SOPHIA R. YOUNG, of Wardsboro, Vt.

In H. L. Hastings' Bethel Tent at Wilbraham Campground, by Eld P. S. Butler, assisted by H. L. Hastings, Mr. JAMES MACK, of Chester, Mass., and Miss MARY JANE MARSHALL, of Long Meadow, Mass.

In Worcester, Aug. 29th, 1865, by Eld. H. F. Carpenter, Mr. LEWIS S. CARPENTER and Miss ELVIRA BRIGGS, both of Worcester, Mass.

Summary of News.

FOREIGN.

From Queenstown the 20th ult.

The political news unimportant. Nothing has been determined in regard to the Atlantic cable. Future proceedings were to be resolved upon on the 21st inst.

Capt Anderson of the Great Eastern, in a letter says it will require ten months to provide proper gear for lifting the Atlantic cable and to make the necessary repairs to the Great Eastern. He suggested that a new cable should be made and laid in May next, and the old one then picked up and repaired. He has every confidence in the future success of the cable, but thinks it useless to renew the attempt to lay it during the winter months.

The Suez canal was opened on the 17th inst., and a vessel laden with coal passed from the Mediterranean to the Red Sea.

The *European Times* says: "The cholera is making sad havoc in the domains of Victor Emmanuel, and seems to be greatly extending. One bulletin from Ancona declares the attacks to be 115 and the deaths 65. At Bologna the epidemic has appeared in the prisons, and we hear of the appearance of the cholera at Milan and other places, where the mortality has been serious. A cure for cholera is said to have been found in inoculation by quassia, the body of the patient being shampooed before and after the operation. In London, the Social Science Congress has called a meeting of medical and scientific gentlemen, at which speeches were made, plans proposed, cures discussed; but after all had been said and done, the proceedings terminated with a recommendation to enforce strict cleanliness as the best preventive measure.

At the Cape of Good Hope, hostilities have commenced between two of the native rival tribes, the Boers and the Basutos, who have been fighting with desperate courage. So far the Boers appear to have fared badly, and 100,000 sheep and large droves of horned cattle belonging to them have fallen into the hands of the enemy.

A prospectus is published for a fortnightly steam line with vessels of 4000 tons between Southampton and New York. The title of the line is to be the "Trans-Atlantic Steamship Company."

A Convention between Austria and Prussia has been concluded concerning the Duchies. Prussia gets Laurenburg, paying Austria a pecuniary indemnity. The Provisional Government of the Duchies continues. Prussia rules Schleswig and Austria Holstien.

Liverpool, Aug. 24th, Londonderry 25th.

The Great Eastern had arrived at Sheerness. Capt. Anderson fully believes in being able to lay the Atlantic cable.

The Atlantic Telegraph Companies have resolved to lay a new cable next June, and pick up the old one.

The cattle plague continues.

FRANCE.

The Emperor and Empress are in Switzerland.

TURKEY.

The cholera was disappearing at Constantinople.

SPAIN.

The cholera at Gibraltar, Barcelona and Valencia was disappearing.

SUEZ.

The Suez canal gates have been opened and vessels laden with coal passed direct from the Mediterranean to the Red Sea on the 15th.

Great preparations are making at Portsmouth to give a fitting reception to the French fleet. Grand banquets, balls, military parades and illuminations are in the programme.

A Cork paper says the Fenians are very active in that city and neighborhood. Large crowds, it is said, regularly assemble for drill, and illegal gatherings are no longer held in out of the way places, but in open day, and the members avow their intentions almost without reserve.

Some foreign journals have started a rumor that Napoleon contemplates the annexation of Belgium to France after Leopold's death, giving Duke Brabant the Mexican instead of the Belgian crown; also giving Venetia to Italy, the Danubian Principalities to Austria and the territory in Northern Germany to Prussia.

The Roman army is to be increased by 3000 men.

The cholera continued its ravages in Ancona.

The negotiations between Spain and Rome on account of the recognition of Italy, are satisfactorily concluded. Spain promises to protect the Pope and the interests of religion in Spain.

DOMESTIC.

New York, Aug. 28. Edward B. Ketchum, the forger, was arraigned this morning before Justice Hogan in the Magistrate's private room in the Tombs, where none were admitted but those specially interested in the case.

The latest advices from China are to June 22. A new rebellion is spreading rapidly, and the rebels have advanced within one hundred miles of Pekin, where they occupy a strong position. The authorities of Pekin have applied for British military officers to come to their relief.

Col. Burgeoine is in the custody of the Mandarins, who refuse to give him up at the demand of the American Consul.

The *Herald's* Vera Cruz correspondence says the town of Zongolica, the principal place in the State of Vera Cruz, has declared in favor of the Republic, and it is defended by a force considered adequate to hold it. A force of Austrians marching against it was drawn into an ambuscade and put to flight, losing quite a number. The Austrians had also met with a reverse north of Puebla.

Washington, Aug. 29. The trial of Jefferson Davis will take place before a United States Circuit Court, but what particular one has not yet been designated. There seems to be no importance attached to the fact that the Grand Jury of the District of Columbia some months ago found a true bill against him for constructive treason in sending his troops to operate against Washington in the summer of 1864.

The Grand Jury of the Court at Knoxville has indicted him for treason, for there Davis harangued the people against the United States Government. The trial, however, cannot now take place in that town or at any other place in the 10th judicial district, for the reason that the vacancy occasioned by the death of Associate Justice Catron has not yet been filled. As the military operations against the United States were directed by orders from Richmond, it is probable the trial will take place in Virginia, at Norfolk, in which event Chief Justice Chase will preside, as that State is embraced in the judicial circuit assigned him.

New York, Aug. 29. The *Herald's* Washington dispatch says Gen. Swayne, in command at Montgomery, Ala., reports that the propensity to rob in that section has increased, consequent upon the unsettled functions of the law, and the social body is kept in a constant state of turmoil.

Col. Thomas, the commander of freedmen in Mississippi, reports that out of 346,000 freedmen in that State only 3000 are subsisted by the Government. The colored colonies and farms are doing finely. The more intelligent Mississippians are represented as willing to assist in developing the new order of things by the employment of interest and means.

The *Herald's* Richmond correspondence says that at the Union meeting held Tuesday afternoon in that city, the national flag was raised and "Yankee Doodle" and "The Star Spangled Banner" were played by the band. All the speakers six months ago were prominent supporters of Jeff. Davis.

Chicago, Ill., Aug. 30. A startling and murderous plot to release all the prisoners in the State Prison at Joliet has been discovered and frustrated.

New York, 24. The *Herald* has received private information from England relative to the late disaster to the Atlantic cable. It appears, according to the information, that the failure was owing entirely to defective connections purposely inserted by the malevolent action of a rival house in the manufacture of telegraph cables, and that we are indebted to them for the misfortune which is to be regretted by all the world, and not to any weakness in the enterprise.

New York, Sept. 1. The *Herald's* Kingston (Jamaica) correspondent says the headway the revolutionists are making in Hayti, has induced President Jeffrard to make preparations for his escape from that country.

The negroes of Jamaica are reduced to most abject poverty by the severe drouth of this summer, and are on the verge of starvation. They blame the Governor, and are so bitter that an outbreak is anticipated.

The last mail from England brings a report, on good authority, that the Great Eastern will be at once despatched from Sheerness to Newfoundland. The object of this trip is to fish up on the way the fragments of the discovered cable, which, it is hoped, will be recovered by means of grapnels and buoys. The promoters of the enterprise in England are determined to lay another cable next year, making use of the recovered portions of the old one.

THE CHOLERA IN TURKEY. The New York *Post* publishes an extract from a private letter just received from Rev. Cyrus Hamlin, D. D., President of Robert College, Constantinople. It is dated, "Halki, Prince's Islands, Sea of Marmora, August 7, 1865," and is the latest intelligence from Constantinople. Mr. Hamlin says:—

"Since I last wrote you, the cholera has occupied all our thoughts and time. It has been increasing in extent and intensity with great rapidity, until a universal panic has seized the entire population. All who can find means or conveyances are fleeing. Every steamer leaving the port is crowded from stem to stern. Those who fled from Egypt are now returning, and it is believed that one thousand to fifteen hundred die daily. The Porte has closed most of the places of business, and in the thoroughfares, once so crowded, you see little but the hurrying along of silent funerals. We have put up and distributed a great deal of medicine, and hundreds of bottles, labeled Dr. Hamlin's mixture, have been sold by one apothecary."

ITEMS.

☞ The number of battles fought during the late war is 252. Of these the soil of Virginia drank the blood of 89. Tennessee witnessed 37, Missouri 15, Georgia 12, South Carolina 11, Alabama 7, Florida 5, Kentucky 14, the Indian Territory and New Mexico 1 each. Once the wave of war rolled into the Northern States, and broke in the great billow of Gettysburg. Of the battles enumerated 16 were naval achievements.

☞ The Fenians of Chicago had a grand excursion and picnic on Saturday. There are two regiments of Fenians in Chicago. One of the speakers declared that a blow for the freedom of Ireland is to be struck within a year.

☞ Thirteen brothers and sisters—the oldest not twenty years of age—now lie side by side in a graveyard near Walkersville, Md., all of whom died of diptheria. Eight of them have died within the past four weeks.

☞ A hailstorm in the vicinity of Mount Sterling, Wisconsin, has just destroyed thirty thousand dollars' worth of crops. Hailstones, or rather rocks of ice, were seen which measured six or eight inches in circumference.

☞ The Czar, in reply to the request of the Pope that the Archbishop of Warsaw and the Bishop of Wilna be allowed to leave the interior of Russia and return to their dioceses, has informed the Papal Government that the latter permission will never be given them.

☞ Crops in Minnesota were less injured than interested parties represented. There will be an abundant yield of all kinds of grain.

☞ Crops of all kinds are much above the average in the northern counties of Wisconsin.

Notices.

Discussion in New Hampshire.

The undersigned have agreed to hold a public oral discussion in the Town Hall at Alton Corner, (near Alton Bay), commencing at 3 o'clock P. M., on Monday, September 25th, to continue through ten consecutive forenoon and afternoon sessions, of two hours each, ending on Saturday forenoon, Sept. 30th, unless terminated earlier by mutual consent of the parties. Question:—"Does the Bible teach that the wicked dead will not be made alive?" Affirmative—R. Wendell. Negative—T. M. Preble. The speeches are to be twenty minutes in length. The forenoon sessions will commence at 10 o'clock, and the afternoon sessions (after the first day) at 2 o'clock. Admission free. All are invited to attend.

RUFUS WENDELL.
T. M. PREBLE.

Basket Meeting.

On Sept. 23d and 24th, there will be a meeting of the Premillenialists in the grove of I. C. Judson, in the northeast corner of Berlin Township, Erie Co., Ohio, one mile west of Florence Corners. Exercises to begin on Saturday P. M., at 12½ o'clock, with prayer and conference. Preaching at 2 P. M. in the grove, and 7 P. M. at the Chapel. All are invited. Bro. R. Wendell is expected to be with us. G. W. STETSON.

New Hampshire State Conference.

The fourth quarterly session of the New Hampshire State Conference will be held with the church in Whitefield, N. H., commencing Sept. 28th, and continue over the following Lord's day. May prayer go up to God that this meeting may result in great good to the church and people in Whitefield. N. W. SIBLEY, Secretary.

Tent Meeting in DeKalb.

The Lord willing, there will be a tent meeting in DeKalb, DeKalb Co., Ill., commencing Sept. 14th, at 2 o'clock P. M., and continue over the following Sunday. Bro. Himes, Sheldon, and others are expected to attend. The fields are all white for the harvest; let us gather in the sheaves.

H. G. MCCULLOCK.

Look Here!

Who carried home two comforters, which were not theirs, from my tent at Tremont campmeeting? They were borrowed for my convenience, and must be found or paid for. Please send them at once by express to Eliel Benson, Tremont, Mass., and write stating the fact to H. L. HASTINGS, 19 Lindall Street, Boston.

Notice.

Eld. J. K. Bellows and H. Hadlock will hold meetings in the Advent Christian Chapel, Hoosick, N. Y., commencing Wednesday evening, Sept. 27th, and continue over Sunday.

In behalf of the church, J. WILBUR.

Eating House.

It may not be generally known to our friends visiting Boston, who need something to eat while there, that the cheapest and, on the whole, the best place for them to get a meal is at the Marshall House, No. 10 Marshall St., in the vicinity of the Crisis office. Gentlemen and ladies both go there. Wadsworth, who keeps the house, is a gentleman.

EDWIN BURNHAM.

Found on the Camp Ground.

One black overcoat, velvet collar. One pair green spectacles. One pair in morocco case. One pair in steel case. One door key. Two portmonies. One wallet. A fine old glove and veil. Those wishing the articles, please send a stamp, and address Hiram Munger, Chicopee Falls, Mass.

Basket Meeting.

A basket meeting of the "Second Advent church of Christ" in Fairfield, Huron Co., Ohio, will be held in the maple grove of Mr. Charles Penfield, on the "Diagonal road," near the corners, formerly known as "Wakeman's Mills," on Saturday and Sunday, Sept. 9th and 10th. Should the weather be unpropitious, the assembling will then be in the Penfield shool-house close by. Preaching Saturday and Sunday, at 10½ o'clock A. M., and 2 P. M. Lord's Supper on Sunday, 1½ P. M. Prayer and conference on Saturday, forenoon and afternoon services, and also in the evenings, at the school-house. Brethren and sisters from Plymouth, Norwalk, Berlin, and other places in the vicinity, are invited to attend. Ask your friends to come with you, and have your baskets well filled for the entertainment of strangers. Bro. Jonas Wendel of Edinboro', Pa., is invited to be present.

By order of Committee,

G. W. STETSON, Evangelist.

Notice.

To the isolated brethren of Iowa—Greeting:—Those of you who wish preaching some time during the coming year, will please write me immediately; giving a description of the place, the people, and the state of religious interest, and how much, if anything, can be raised to aid the conference in supporting the preaching of the gospel of the kingdom among you. I wish to know where is the best place to use the means entrusted to my hands. If any know of a good opening for missionary labor, let me know at once.

P. S. W. DEYO,
Iowa Christian Conference Missionary.

Strawberry Point, Iowa.

Conference.

The next Annual Maine Advent Conference will be holden in Belgrade, to commence Sept. 7th and continue over Sunday. The meeting will be in the Baptist house, one mile from the depot. We hope there will be a general rally to this meeting, and that brethren will come filled with the spirit of Christ, and in earnest to unite their efforts to spread the truth, build up the cause of Christ, and save sinners. Those coming to the meeting may call on Brn. Wesley Greely, Thomas Rowlins, Thomas Eldridge, and Eld. Joseph Cumming.

H. B. SEVEY, Pres.
W. H. MITCHELL, Sect.

Meeting in Darien, N. Y.

There will be a two days meeting in Darien, Genesee Co., N. Y., at the Baptist house, commencing Friday evening, Sept. 8th, and continue over the Sabbath. It is also the quarterly meeting of the Christian Conference of Western New York. Brethren coming from the East will find a conveyance at Croft's Station, on the New York Central, five miles west of Batavia, at 1½ P. M. Also, for those coming from the West, at Corfu Station, at 4 P. M., Friday. Do not forget the empty straw ticks. A general attendance is looked for. B. C. SIMONDS.

Conference.

There will be a quarterly conference at South Hope, Me., to commence Sept. 8th, at 2 o'clock P. M., and hold over the Sabbath. Preaching brethren and all lovers of truth are cheerfully invited to attend. S. K. PARTRIDGE.

Wisconsin Conference.

Probably our Wisconsin annual meeting will be held in the big tent, on the bank of Devil's Lake, in Baraboo, Sauk Co., Wis., beginning Sept. 22d. Particulars in time. W. SHELDON.

Notice.

Ministering brethren who may wish to come to Biddeford, Me., to preach, will correspond with J. C. Libby or A. P. Hyde, that appointments may not conflict.

Maine Second Advent Tract Society.

S. K. PARTRIDGE, R. R. YORK, I. C. WELLCOME
Board of Managers.
I. C. WELLCOME, Secretary and Business Agent.
ISAAC WIGHT, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. WELLCOME, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
Edwin Burnham....Sundays, Sept. 10th, 17th, and 24th

EAST BOSTON.
J. Blain........Sunday, Sept. 10th

New Preston campmeeting, Ct..........Sept. 7th and over the Lord's day. MILES GRANT.

Salem, Mass..........Sunday, Sept. 10th
A. W. SIBLEY.

LOWELL, MASS.
Bro. W. C. Thurman..........Sept. 10th
Miles Grant..........Sept. 17th
Bro. Plummer..........Sept. 24th

Hartford, Ct..........Sunday, Oct. 1st
Plainville, Ct..........Sunday, Oct. 15th
Holyoke, Mass..........Sunday, Oct. 22d
EDWIN BURNHAM.

BARNES' HALL, SPRINGFIELD, MASS.
Ira Morgan..........Sunday, Sept. 17th
A. W. Sibley..........Sunday, Oct. 1st
Edwin Burnham..........Sunday, Oct. 8th

Rocky Brook..........Saturday evening, Sept. 2d and Lord's day, A. M., Sept. 4th.
Clark's Mills..........Lord's day, P. M., Sept. 4th
Westerly..........Monday, Sept. 5th
New York City, (Bro. Curry's)....Wednesday, Sept. 7th
Brockport, N. Y..........Sunday, Sept. 11th
Carlton, N. Y..........Sunday, Sept. 18th
West Barre..........Sunday, Sept. 25th
Home Oct. 1st. JOS. D. BROWN.

East Carlton, N. Y..........Sept. 17th
Brn., please meet me at Eld. Sweet's on Saturday afternoon, Sept. 16th.
West Barre, N. Y..........Sept. 24th
J. BLAIN.

Athol, Mass..........Sunday, Sept. 17th
S. S. BREWER.

Northwood Narrows, N. H..........Sept. 10th
East Canaan, N. H..........Sept. 17th
Nottingham, N. H..........Sept. 24th
Z. FORD.

Barnstead, (Clark meeting-house), Saturday, 1 P. M., Sept. 16th, and over the Lord's day.
Conference at Pomfret, Vt., commencing Thursday, Sept. 21st, 7 P. M., to hold over the following Lord's day. All invited to come. J. COUCH.

Northfield, or Campville, Ct., (as the brethren may arrange), Sunday, Sept. 17th. C. GOODRICH.

PORTSMOUTH, N. H.
C. S. Emerson..........Sunday, Sept. 10th
Burleigh Emery..........Sunday, Sept. 17th
Joseph Pinkham..........Sunday, Sept. 24th
Wm. H. Mitchell..........Sunday, Oct. 1st
C. Goodrich..........Sunday, Oct. 15th

North Adams..........Sunday, Sept. 10th
E. MCCULLOCK.

Carver, (for baptism)..........Sunday, Sept. 10th
Taunton, (Trescott Street)..........Sunday, Sept. 17th
W. E. HATHAWAY.

Vernon, Vt..........Sunday, Sept. 17th
MATHEW BACHELOR.

New Hampton, N. H., in the grove, near Bro. Pike's, Saturday afternoon, Sept. 9th, and over the following Sunday. A. SIMPSON.

Vernon, Vt..........Sunday, Sept. 10th
Worcester, Mass..........Sunday, Sept. 17th
J. HEMENWAY.

Dover, N. H., (Court House Hall), Tuesday evening, Sept. 12th.
Rye..........Wednesday evening, Sept. 13th
Lynn, Mass..........Friday evening, Sept. 15th
West Abington..........Sunday, Sept. 17th
Worcester, Mass..........Wednesday evening, Sept. 20th
Abington, Ct..........Sunday, Sept. 24th
Danielsonville, Ct..........Sunday, Oct. 1st
R. I. Conference..........Oct. 4th
WM. M. INGHAM.

Guilford, Ct., (East River)..........Sunday, Sept. 10th
O. D. WOODRUFF.

Dover, N. H..........Sunday, Sept. 10th
Biddeford, Me..........Monday evening, Sept. 11th
Tuesday evening, Sept. 12th, Bible class. Subject,—Rev. 20th chap.
Wednesday evening, Sept. 13th, at liberty to preach as the way opens, if informed in season at Biddeford, Me.
Lee, N. H., Thursday and Friday evenings, Sept. 14th and 15th. Will Bro. Durgin meet me at New Market Depot?
Concord, N. H..........Sunday, Sept. 17th
Haverhill, Mass..........Monday evening, Sept. 18th
Lawrence, Mass., Wed. and Thurs. evenings, Sept. 20th and 21st.
South Reading, Mass..........Friday evening, Sept. 22d
Lynn, Mass..........Saturday evening, Sept. 23d
At liberty Sunday, Sept. 24th, to preach somewhere near Boston. Please inform me in season at Concord, N. H. H. K. FLAGG.

Freeport, (Swamp school-house), Sunday, Sept. 17th, 2 P. M.
Brunswick, (Yellow school-house), Sept. 24th, 10½ A. M. Evening, Harding school-house, 7 o'clock.
R. R. YORK.

Bristol, Ct..........Sunday, Sept. 17th
New Britain, Ct., Thursday and Friday evenings, Sept. 21st and 22d, and over Sunday, 24th.
Collinsville, Ct., Wed. Thurs. and Friday evenings, Oct. 4th, 5th, and 6th.
Pleasant Valley, Ct..........Sunday, Oct. 8th
North Adams, Mass., evenings....Oct. 11th, 12th, 13th
Hoosick, N. Y..........Sundays, Oct. 15th and 22d
Poultney, Vt..........Sundays, Oct. 29th and Nov. 5th
CHAS. E. PIPER.

BRISTOL, CT.
S. W. Treat..........Sept. 10th
T. W. Piper..........Sept. 17th
Ira Morgan..........Sept. 24th

Thomaston..........Sunday, Sept. 10th
Newfield..........Sunday, Sept. 17th
R. WILLIAMS.

Goshen, Mass..........evenings, Sept. 7th and 8th
Savoy..........Sunday, Sept. 10th
Dalton, (at Bro. Warren's)..........evening, Sept. 12th
Dalton, (Bro. Smith's)..........evening, Sept. 13th
South Adams, (at Bro. Wheelock's), evenings, Sept. 14th, 15th, and 16th.
North Adams..........Sunday, Sept. 17th
Hoosick, N. Y..........evening, Sept. 18th
North Bennington, Vt..........Sept. 19th and over Sunday. GEO. A. STREETER.

Jackson's Corners, West Barre, Sept. 17th, at 10½ A. M.
East Carlton, (as Bro. C. Farr may arrange), Sunday, Sept. 24th.
Newstead, (Benedict school-house), Oct. 1st, 10½ A. M., and Kinny school-house at 4 P. M. C. F. SWEET.

Cheshire Street..........Sunday, Sept. 10th
Wallingford, Ct., from Tuesday to Friday. Will some of the brethren meet me at the cars at 4 P. M.?
Sunday, the 17th, at Hartford; suggested by Bro. Hiram Munger. ELD. STEWART.

Huckleberry Hill..........Sunday, Sept. 10th
North Canton..........Sunday, Sept. 17th
Canton Street..........Sunday, Sept. 24th
Will Bro. Ripley be at Canton Street and preach the word? S. WOODRUFF.

Swanville, Me..........Sept. 10th, A. M.
North Searsport..........Sept. 10th, P. M.
Surry, North Bend..........Sept. 17th
Bradford..........Sept. 24th
South Atkinson, (with Bro. Joshua Livermore), Oct. 1st
Bebec, (where the brethren may appoint, with the assistance of Bro. F. A. Baker), Oct. 8th. Ordination at the time. THOMAS SMITH.

Chester Factories, Mass., (where Jer. Bishop may arrange)..........Wednesday evening, Sept. 13th
H. L. HASTINGS.

Carthage..........Sunday, Sept. 10th
From Monday to Wednesday where Bro. Wheeler appoints.
Bryant's Pond, (if conveyance)..........Sept. 15th
Mechanic Falls..........Sept. 16th
West Poland..........Sunday, Sept. 17th
South Poland..........Wednesday evening, Sept. 20th
HIRAM MUNGER.

Lowell..........Saturday evening, Sept. 22d and over the following Lord's day.
J. S. JORDAN.

Fables of Infidelity in Tract Form.

Sent, postpaid, as follows:

1.	I don't believe in Religion	12 pp., 3c.
2.	Did the World make itself?	16 pp., 4c.
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4.	Have we any need of the Bible?	24 pp., 4c.
5.	Who wrote the New Testament?	16 pp., 4c.
6.	Is the Gospel Fact or Fable?	16 pp., 4c.
7.	Can we believe Christ and his Apostles?	16 pp., 4c.
8.	Prophecy	32 pp., 5c.
9.	Moses and the Prophets	28 pp., 5c.
10.	Infidelity among the Stars	28 pp., 5c.
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13.	Science, or Faith?	32 pp., 5c.

For the Set, (making 304 pp.)....40c. postpaid.

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Address all orders to MILES GRANT, Boston, Mass.

Business.

TO CORRESPONDENTS.

J. Carr—The bill was for the other subscriber in No. W., and was put in the wrong paper.

R. H.—You will find "Home Thrusts" advertised in the next column.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 518. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness *before* No. 468, (if any), charge *four* cents; for every week *since* No. 468, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—R Rogers 489, A W Lloyd 520, S B Fyler 527, M Goodale 535, L A Lang 571, J J Batchelder 536. [illegible]

$2.00 each—[illegible]

$1.50 each—[illegible]

$1.25 each—[illegible]

$1.75 each—S Van West 546, J H. Snooks 572, J S Tucker 572, M E Snook 572.

$3.00 each—J Brackett 562, A Bliss 520, J Fuller 569, A Doolittle 515, D F Howe 520, S Pease 572.

Various sums—[illegible]

For Books and Tracts—S. Ayers, $3.00.

☞ The very large number of receipts for the Crisis at the different Campmeetings, and in response to bills, renders it impossible to acknowledge them all in this number. They will all appear as fast as we can get at them. Have patience.

BOOKS AND TRACTS SENT.

By MAIL—A Darling, H McClary, J Markey, O S Hayne, M A Elliott, S C Wilcox, Mrs S Gardner, P E Williams, H B Sevey, B Russell, J C Thomas, J R Preston, J Naramore, J H Lutterton, J Dick, A Bellows, B S Jackson, Mrs E Bennett, A H Steele, U C Newcomb, Mrs W Welch, A E Goodrich, M Crabtree.

LETTERS RECEIVED.

J Lyle, A N Seymour, J W Taylor, A E Smith, L B Weaver, J S Lutterton, M Whitman, S Tenney, H McClary, A Lewis, E S Willard, J Elkins, H L Manley, T G Burpee, M L Durand, F H Chamberlain, B P French, D Kenney, S G Walter, J A Purdy, H P Chase.

POST OFFICE ADDRESS.

Eld. D. J. Weaver—North Dana, Mass.
Maria Mathews Weaver—North Dana, Mass.
Mrs. George A. Oliver—West Cummington, Mass.
A. W. Sibley—No. 4 Meridian Place, East Boston, Mass.
H. Munger—Chicopee Falls, Mass.
W. Sheldon—Baraboo, Sauk Co., Wis.
J. Couch—Concord, N. H.
H. F. Carpenter—Rutland, Vt.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
C. Goodrich—No. 2 Central Square, East Boston, Mass.
Bro. Wm. C. Thurman's address for the present is Boston, Mass., Box 292, care of Miles Grant.

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For the World's Crisis.

ARISE.

[illegible]

Thy child is sleeping, let her rest,
[illegible]
The grass is green in yonder grave,
[illegible]
God knows the frail and feeble ones,
[illegible]
He hides them in the grave.

The weary for burdens [illegible]
[illegible]
They have escaped these last-day snares,
[illegible]
The holy early dead.

The trump that tells us Christ has come,
Will bid the sleepers rise;
O glorious hope! it wipes the tears
From many a mourner's eyes.

Thanks be to God, the morn will come,
The Resurrection morn,
And from the bowels of old earth
The saints will all be born.

MARIA MATHEWS WEAVER.

For the World's Crisis.

THE CALL.

"Go ye into my vineyard, and whatsoever is right I will give you."—Matt. 20: 4.

First, the nature of the call is to be considered. It comes from a source whose authority can not be disputed—the Householder, the Lord Jesus Christ; and it is he who spake this parable, or drew this illustration,—"Go ye into my vineyard." Who go? Those he has called. Who has he called? Everybody. The commission which he gave his disciples extended into all the world. Mark 16: 15. Then the prophet exclaims, "Look unto me, all ye ends of the earth, and be ye saved."—Isa. 45: 22.

Then we understand by the command, "Go ye into my vineyard," to be, first, the vineyard is the earth, or the whole world. Second, the Householder is the Lord Jesus Christ. Then we understand that he has called all mankind? Nay, verily. But whom has he hired? Those who comply with the conditions he has offered. But will every one do this? "Many are called, but few are chosen." Verse 16. Then he has hired and chosen none who have not complied with the contract.

But have we any thing to do? We think so, from the very fact that the Master saw men idle, doing nothing; therefore he said, "Go ye into my vineyard, and whatsoever is right I will give you." This language teaches us that we must work. But what is the work? Unto some he has said, "Go, preach my gospel." Then if he has called me, I can not preach some idea of my own, and cause division to come in consequence. No, nothing save the gospel. But, Master, may I not stop and contend for my views, and force them upon people at thy expense? No, the "charge" that I give to all I send into the vineyard is, to preach the gospel to every creature. But suppose men will not hear or believe me? That is nothing to you. Your business is to preach the gospel, and not to shun to declare the whole counsel of God; and as my servant Paul has well spoken, to say, "I am determined to know nothing save Jesus Christ and him crucified." 1 Cor. 2: 2.

But I have striven to do it; yet men have turned against me, and ridiculed my preaching, and I have felt many times that my efforts were so feeble that they were not received, and I had better go home and stay there. As I said before, it is your business to do the preaching I bid you, and do it faithfully, and leave the result; for it is he that believeth (the gospel) and is baptized (obeys the gospel) who shall be saved; and he that believeth not (the gospel, of course will not obey) shall be damned; and you must "go and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have command-you (no more). And lo, I am with you alway, even unto the end of the world."—Matt. 27: 19, 20. And you must work. You were doing nothing for me; therefore I called you; now work, and not idle away any more time; and at the end of the day (gospel day), whatsoever is right I will give you; and you need not be afraid; for, "verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children (no fathers), and lands, with persecution, and in the world to come eternal life." Mark 10: 29, 30.

This is what we shall receive, brethren, if we do the work that God has bidden us do. Then while the Master has laid it upon us to preach his word, let us do it faithfully, and not daub with untempered mortar, but declare the whole truth or counsel of God. It is either a savor of life unto life, or of death unto death. And, says the Master, "I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless (simple) as doves." Let us heed what the Master has said, obey the call, go into the vineyard, and not complain. Has not the Master said, "Whatsoever is right I will give thee"? Can not we trust God? How many of the poor in this world are destitute of preaching, because preachers are fearful they will not get so much money if they go. This tells a plain truth; such have not the cause of God at heart. These places out in the by-ways and hedges are neglected by many. Is this right? Did not the Master say the poor should have the gospel preached to them?

Brethren in the ministry, do not neglect the poor. Go preach the gospel. What if you have a large family, and you can earn so much at home? If the Master has chosen you to preach his word, go. Trust in him who sent you. Does he not know your circumstances? Has he not said the cattle on the hills are his, the gold and the silver also, and will he not give you what is right? Is he not faithful who has promised? Has he ever forsaken those who trust in him? Never, no, never. What if you do not have all the nice things of this world? trust in God; he that clothed and fed the ravens, will he not do as much for you? Let us do what the Master has bidden us, and leave the result with him. "Lo, I am with you, even unto the end of the world."

But are the preachers only called, and no one else? Nay. Has he not hired others? All are not apostles, all are not teachers or preachers. There are different parts to the human body—the face, the ear, the eye, the hand and arm, the feet and legs; and each one is needed in its own place; and when either is out of place, there is a deformity of the body; but when every member is in its place, and all are at work, there is unison, not a jar or discord; each one attends to its business, and every thing goes on nicely. But if the eye should begin to think itself better than the ear, the ear than the eye, or the hand than the face, and all should contend about it, you see it would not work well at all; there would be nothing done; so that none can say of the other, you are of no use, when in fact one is as much needed as the other.

So it is in the great body of Christ. There are different places to fill, and one need not think he can fill them all. The Master has placed every one in his place, and has given to all according to their several ability, commanding them to improve or occupy until he comes. By and by he will reckon with all. There are the preachers, or teachers; then follow the other members of the body. Neither can complain of the other; all are useful when in their proper places; when they are there, and all at work, they will move in harmony with each other, and there will be a proper and healthy body; the cause will prosper, the church be edified and built up.

Contrary to this, there will be divisions, distractions, etc., in consequence of all not keeping their places. Such had better read John 21: 21. When the preacher leaves his family and friends, he makes a great sacrifice; he meets with many things in the world that those who stay at home know but little about. The Spirit says, Go, leave all; go preach my gospel. He sees many in the bonds of iniquity. He sees the end of all things is at hand. He takes his Bible in his hand and starts forth to a certain place. God blesses his labors, sinners are converted, backsliders awakened, believers strengthened, and all rejoice; but he sees that while he is trying to do his duty and perform the will of God on his part, there is a lack on the part of other members. Some do not work; some are too fearful in helping the preacher perform his duty; while they are fed largely of spiritual things, they in turn withhold their temporal things. He sees all this. He may not speak of it, but goes to his Master about it; reminds him of his promise; the temporal things come in some other way, and they lose the blessing.

If it is one member's place to work to give to him that needeth, ought he not to do his duty? If that member is idle, it affects the whole body. Has not the great Apostle said that he that preaches the gospel shall live of the gospel? and there is that withholdeth more than is meet, but it tendeth to poverty. When a man is in the enjoyment of the gospel, he is free and liberal with his temporal things; but let the spirit of the world creep in, he feels poor, he must take care of himself and family. Brethren, let us see what the Master has required of us, do duty, trust in God, and he will reward in time. It is the willing and obedient that shall eat the good of the land. Thy Bro. waiting for the coming of the Just One. GEO. A. STREETER.

No. Dana, Mass.

For the World's Crisis.

"THEM THAT ARE ASLEEP."

PAUL'S DESIRE AND THE FELLOW SERVANT.

Nothing can be gained by quoting Paul in 1 Thess. 4: 14;—"them also which sleep in Jesus will God bring *with him*"; for he does not say them also who are *awake*, but them who are *asleep;* and it was not from *heaven* that "He brought again our Lord Jesus," but "from the *dead.*" Heb. 13: 20. "For," says the apostle, "if we believe that Jesus died and rose again, even so (do we believe that) them also which sleep in Jesus will God bring with him,"—by a resurrection from the dead,—"for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ (to be made alive) the first fruits (of the resurrection); *afterward* they that are Christ's ("shall be made alive") at his coming. 1 Cor. 15: 22. "For the Lord himself shall descend from heaven" (the angels of God *only* accompany him, Matt. 25: 31), "and the dead in Christ shall rise" *before* the believers in Christ who are *alive* at his coming shall be changed; and they, (as Christ said to Martha (John 11: 26), "*shall never die.*" Martha said, "I know that he shall rise again, *in the resurrection, at the last day.*" Jesus said, "I am the resurrection and the life; he that believeth in me, *though he were dead* (them that sleep in Jesus), yet shall (future time) he live (in the resurrection at that last day); and whosoever liveth (at the last day) and believeth (who are alive and remain unto the coming of the Lord) shall never die"; because they will be changed from mortal to immortal, "in a moment, in the twinkling of an eye," *after* the believing that have *died are raised.* Consequently whatever Paul may have meant when he said in Phil. 1: 23, "Having a desire to depart, and (having a desire) to be with Christ, which is far better" than to depart this life, he could not have meant to be understood that he should be with Christ in *heaven before* the resurrection, out of himself; for he knew perfectly well that the law not only presented "a bar temporary" to that, but Christ himself had made "a bar special" when he said, "Whither I go ye cannot come." He certainly did not say that it would "be gain" to him if he was to *die*, for the gain was to be to the cause of Christ, to the church, the body of Christ. See verses 24, 25, 26. For he said (verse 20), "Christ shall be magnified in my body (i. e., shall be enlarged, increased, have gain), whether it be by (my) life, or by (my) death."

In view of his "bonds," "sufferings," and "persecutions," it may have been that he felt inclined to die, to "sleep in Jesus," where "the wicked cease from troubling, and the weary are at rest," and have his life "hid with Christ in God," till Christ who was his life should appear; when he knew he should also appear in glory with him. Col. 3: 3, 4. He might even *desire* this, rather than live and endure so "great a fight of afflictions"; but for Christ's sake, for whom "he endured all things," and for the "furtherance of the church" in "joy and faith" at Philippi; and seeing there was a necessity for this, he was willing still "to abide" in the suffering, fleshly, mortal state, that *their* rejoicing in Christ might be more abundant by his coming to them again. But his "desire to be with Christ," he said, "was far better" than either of the two other things, i. e., dying, "departing this life," or abiding in the flesh, the suffering state, for Paul knew "there was a crown laid up for him, which the Lord (Jesus) the righteous Judge would give to him at that day" of his appearing, which Paul so much desired, for when that day came he knew he would be with Christ. There have been, probably, very few christians since Paul's time who have not had the same desire, i. e., if it was the Lord's will, that they might see the Lord's return, and they "be changed," and "never die," which certainly would be "far better" than to remain mortal and suffer, or than to die and sleep.—Amen.

The fellow servant of John (Rev. 19: 10, and 22: 9), called "the angel," was Christ's messenger (1: 1), who was "sent to signify" the revelation to John, who represents the church; to whom he gave his testimony, the declaration of the witness; and the evidence of the truth of that declaration is the effect produced on the mind of the listener, John. "The witness of Jesus is the spirit of prophecy" (19: 10), and this spirit of prophecy, of teaching, of instruction, the angel had who was sent "to testify unto John these things in the churches" (22: 16.) And so has every angel that testifies in the churches this same "spirit of prophecy." Let us all in the churches take heed that we do not, like John, "worship the angel" that brings the message, instead of worshiping God, from whom every message, as well as messenger, and all testimony, should come.

"The angel" was the fellow servant of John, and the fellow servant of his brethren that have the testimony of Jesus (19: 10); and the fellow servant of his brethren, the prophets, and the fellow servant of them who keep the sayings of this book (22: 9), which John had seen opened (10: 2), and upon which he had been feasting (10: 9, 10.) That angel might have been Enoch; it might have been Elijah (Elias); it might have been one of that company who came out of their graves—not out of paradise—"after His resurrection," and appeared unto many in the city. It might have been one of that "multitude of captives," led by Christ for "a wave sheaf," when he "ascended on high, and gave gifts unto men,"—Eph. 4: 8, marginal reading. It is not improbable it might have been Moses resurrected, and yet to "be changed." There is not even a *possibility* that it might have been a *ghost* or *spirit*, for they keep not "the sayings of this book."

Olena, O. G. W. STETSON.

CHRONOLOGICAL QUERY.

DEAR SIR,—I have just read in a book of sermons, printed in 1846, for private circulation, the following:—According to the chronology affixed to our authorized version we must be (1846) now above 150 years distant from the second advent. But the computation of Fynes Clinton, in his "Fasti Hellen-.ci," grounded chiefly on St. Paul's declaration in Acts 13, leads to a very different result; and if his computation be only substantially correct, then it will follow that "this generation shall not pass away till all be fulfilled." The following is a tabular view of the dates given, to which I have added Scripture authorities for those dates more especially, which materially differ from our Scripture chronology.

From the creation to the deluge	1656	Bible Chronology.
From the deluge to the birth of Abraham	352	
From the birth to the call	75	Gen. 12: 4; Joseph, An. I. vii. 1.
From the call of Abraham to the Exodus	430	Ex. 12: 40, 41; Gal. 3: 5-7.
The abode in the wilderness	40	Acts 13: 18.
The conquest and division of Canaan	6	Joshua 14: 7-10.
The administration of the Judges	450	Acts 13: 20.
The administration of Samuel		No where mentioned in Scripture.
The reign of Saul	40	Acts 13: 21.
The reign of David	40	2 Sam. 5: 4; 1 Kings 2: 11.
From the death of David to the rebuilding of the temple	3	1 Kings 11: 42.
The remainder of Solomon's reign	37	
From the death of Solomon to the destruction of the temple by Nebuchadnezzar	389	Bible Chronology.
From the destruction of the temple to Christ's incarnation	587	
	4105	
Christian dispensation	1846	
	5951	

Deeming the foregoing important and interesting in 1865, 19 years nearer the close of the 6,000 from the Creation, and anticipating the near approach of the Sabbatical rest "that remaineth," may I ask if we are not able to fill up the gap caused by "the adminstration of Samuel?"

Amid such varied opinions, held so strongly by their propounders, it would be well to obtain agreement on as many points as possible. Is Bible chronology one of them? The headings in our Bible make the adminstration of Samuel 20 years. This makes A. D. 1865 A. M. 5990, leaving ten years for coming events, including the last week of Daniel.

Again let me say that I am only anxious to aid in bringing forward anything that may cast a light in these dark days, and not give any views of, yours faithfully, E. T. C.

—*The Rainbow.*

For the World's Crisis.

LETEERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER SEVENTEEN.

To Bro. J.:—Pardon the liberty I take in addressing you in regard to some remarks made by you on Friday evening. Although I knew, from what you had at other times said, that you were skeptical in respect to *impressions*, yet I was not prepared to hear such strong remarks as were expressed that evening. I refer particularly to those touching *a call to the ministry*. The time has been when I should never have expected to hear a Methodist minister repudiate a special call, made by the direct voice of the Spirit of God, to the mental ear, communicating with the spirit of man, and moving him in such a manner by its influence that he is constrained to say, as did the apostle Paul, "Woe is me if I preach not the gospel."

Such was the faith of the primitive Methodists, and I trust they are comparatively few who believe and teach differently. They not only believed it essential to have a specific call, by being moved upon by the Holy Ghost, in order to enter upon the work of the ministry, but they also deeply realized the actual necessity of being guided by its illuminations in order to rightly divide the word of truth, and give to each a portion in due season. Hence they were men of prayer—much prayer, especially in secret. Often would they spread before them the sacred volume, and with bended knee and uplifted heart mingle their supplications with their studies. Deeply conscious of their own inefficiency, and ignorance of divine truth if left to themselves, they sought for wisdom from above. Realizing their high and holy calling, and the awful responsibility resting upon them as God's ministers chosen to set before dying men the only way of life and salvation, they felt that they needed to be holy men, full of faith and the Holy Ghost. Hence the secret of their eminent success.

It is with painful emotion I have witnessed a departure, to an alarming extent, from the simplicity and devotion of former days. There is a great deal more of what is termed *intellectual preaching*, but while it captivates the ear, and feeds the intellect, it fails to penetrate the heart. Something seems to be lacking to give it power and effectiveness. What is it? It is something of God's own choosing, even *the light and unction of the divine Spirit.* Native talents and collegiate studies have, in our humble opinion, been substituted in its stead.

Yet the talents are useful, and the education also; and with the intellect sanctified, and the education baptized and directed by the Holy Ghost, the individual may be very successful in winning souls. It is not to an educated and intellectual ministry that we object, but the danger lies in the undue exaltation given to these qualifications; the giving them a pre-eminence above the teachings, gifts and graces of the Holy Spirit. Have you not seen, my brother, a tendency to place more reliance upon human wisdom, and outward adornings, than upon the power of God?

The splendid temple is erected, an attractive choir is selected, not from the pious who can sing with the Spirit and with the understanding also, but from those who have but little reverence for the name of Him whose praise they express with their lips; an expensive organ sends forth its rich and deep-toned melody, and a minister is selected, not for his humble walk with God, his spirituality, his thorough acquaintance with the Scriptures, his plain, pointed, heart-searching, conscience-awakening sermons, but for his talents, his pleasing address, his erudition and eloquence. Not that this is always so, but is it not true that in our larger cities these are considered the most essential qualifications, in order that the people may be attracted, and drawn to "*our* church"? And in the cities of less note, and the principal towns, do we not often see an exhibition of the same spirit?

Gladly would I shut out the conviction from my heart, if I could do so in view of facts, that the church has to an alarming extent ceased to glory in the cross; that she has become a lover of pleasure more than a lover of God; that she is more conformed to the world than transformed; that she has more of the form of godliness than of the power thereof; that her ministers not only do not so deeply feel their dependence on God for ability and efficiency, and their constant need of the aid of the Spirit to give success to the word preached, but that in too many instances they repudiate it altogether, and "deny the power" that was so manifest in the apostles as being needful or available in these times.

Often have I mourned over these departures from primitive faith, and as I have beheld the increasing unbelief and the spirit of opposition against those who have dared to stand forth in defense of the old-fashioned doctrines, such as the "baptism of the Holy Ghost," "divine guidance," "special providences," "dreams and visions," I have been ready to believe that there would be martyrs of the Holy Ghost among Protestants, as there was in the days of Fenelon, Madame Guyon, and Thomas a Kempis, among the Catholics. M. D. W.

For the World's Crisis.

"EARTHEN VESSELS."

Meekness and humility are the tokens of the christian. Who ever saw a proud christian? You may have seen a proud *professor*, but a proud christian never. We are not gold and silver, nor even nice china ware, but poor "earthen vessels."—2 Cor. 4: 7. "But we have this treasure in earthen vessels, that the excellency of the power may be of GOD, and not of us." Whatever we may do that is acceptable, all the glory belongs to GOD. Of ourselves we can do no good thing. We are poor, and weak, and vile.

The world says, "Trust in yourself." But feeling our weakness and insufficiency; feeling that we are poor "earthen vessels," we reply, "We cannot trust in ourselves." As Paul says, in 2 Cor. 1: 9, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in GOD which raiseth the dead."

Has any man any just reason to be proud? Or should any one even have a good opinion of himself? The Pharisee was proud of his goodness and his virtues, but the poor despised publican, who was willing to be called a sinner, or an "earthen vessel," was "justified rather than the other."

The proud Pharisees of the present day look down with scorn upon the poor of this world, whom "GOD hath chosen" to be heirs of an inheritance incorruptible, undefiled, and that fadeth not away." I should like to ask these proud professors a question. What have you to be proud of? Are you proud of your goodness and virtue? Hear what the Lord said to Satan, Job. 1: 8,—"Hast thou considered my servant Job, that there is NONE LIKE HIM IN THE EARTH, a perfect and an upright man?" Proud professor, are you better than holy Job? Yet hear what he says, Job 42: 6,—"I abhor myself, and repent in dust and ashes." But perhaps you are proud of your learning. You are able to speak so that the poor simple ones cannot understand you. Marvelous man!

"There was another, large of understanding,
Of memory infinite, of judgment deep,
Who knew all learning, and all science knew;
And all phenomena, in heaven and earth,
Traced to their causes; traced the labyrinths
Of thought, association, passion, will;
And all the subtle, nice affinities
Of matter traced; its virtues, motions, laws;
And most familiarly and deeply talked
Of mental, moral, natural, divine.
* * * * * * * *
Did all that mind assisted most could do,
And yet in misery lived, in misery died,
Because he (had not) holiness of heart."

There is another cause of pride, which is perhaps more deeply seated in the constitution of man, and more difficult to root out than any other. Perhaps I ought not to mention it here, as "what can't be cured must be endured," and there is no use of talking about it. This pride of which I am speaking accompanies a peculiar phrenological development. Those who have this predominant, are possibly past all cure. They may never be persuaded to think that they are "earthen vessels," poor vile worms of the dust. They say by action if not by word, "Come not near me; stand by thyself; I am holier than thou."

If we are more highly favored than these proud persons; if we have no wealth, or or learning to be proud of; and if our heads are differently formed from theirs, let us praise GOD with all our heart; for it is he who has made us to differ. If we ever do or say a right thing, it is because he helps us, and to him be all the praise. And when we do anything wrong, all the b[lame] belongs to us. If we are indeed "living temples of the Holy Spirit," "we have this treasure in *earthen vessels*, that the excellency of the power may be of GOD, and not of us.'

Sutton, Mass. F. H. CHAMBERLAIN.

HOW TO LIVE.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream—
'Tis but to *be*, and not to *live*.

Be wise, and use thy wisdom well;
Who wisely speaks, must *live* it too;
He is the wisest who can tell
How first he lived, then spoke, the true.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Sow truth, if thou the true wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—*H. Bonar.*

For the World's Crisis.

A SHORT SERMON.

"And Noah walked with God."—GEN. 6: 9.

One of the apostles gave us a very good representation of religion, when, speaking of God, he says: "With whom we have to do." Now in all our dealings with our fellow beings, we should be governed by pure morality; but morality must be founded on true piety in order to be pure. But it is with God we have to do; for our connections with him, and our expectations from him, and our obligations to him, must all be of the highest magnitude. But what is implied by Noah walking with God? We answer, it is having the same object in view that God has. God says, "My glory will I not give to another." And Noah was laboring with all his might, and in every movement, to glorify God; and God in all his movements aims to establish his own glory; and Noah was aiming to accomplish the same object, that is, to glorify his heavenly Father. Here, you see, two can walk together, when they are so well agreed as God and Noah were. Now, if you are found walking with God when Christ comes, by trying to glorify him in all your movements, you will enter the heavenly kingdom to go no more out forever. But you must examine yourself before God every day, and find whether you are walking with God or away from him.

There is another position the saint occupies, very much the same as walking with God; that is, walking *before* God; as he says, "Walk before me, and be thou perfect." This implies observation, or that God beholds and takes cognizance of all our movements, and knows whether we love him or not by our daily walk and conversation. And while we try to walk before God in love and meekness, we must always have a perfect hatred of sin in all its forms, because God hates it, and be of a kind and tender spirit, as was Noah and our dear and loving Savior; for, "when he was reviled, he reviled not again"; and if we love and cherish the spirit of Christ in our hearts, God will love us with a Father's love, and own us for his dear children.

Another important position for a child of God is, following Christ, or walking *after* Christ. Paul says, "Follow me, as I follow Christ." This implies that we must take Christ as our pattern, or example, and walk in his steps. How much this comprehends! Look at it a moment, and let us examine ourselves, and see if we have the tender spirit of Christ in our hearts; if we have, we shall always be ready to do all we can to relieve suffering humanity in all its forms. "Inasmuch as ye have done it unto one of the least . . . ye have done it unto me," says Christ; and the dear Savior will say to such, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat," etc. How much good it does me to be able to do a *little* towards helping those who are poorer than I am. Blessings follow all acts of kindness towards our dear and suffering brethren and sisters. This is truly following Christ.

But we must also follow Christ in holiness of heart and life; for "it becometh us to fulfill all righteousness." If I walk with God, I shall resemble him, and every one will take knowledge of me that I have been with Jesus. Such honor have all his saints. They walk with the King of kings and Lord of lords. "I will walk before the Lord," says David, "in the land of the living." "My presence shall go with thee, saith the Lord, and I will give thee rest."

"Come, lovely King, oh! quickly come;
The saints shall welcome thee;
And shouts of joy shall reach the throne
Throughout eternity."

Vernon, Vt. B. PERHAM.

FILIAL REVERENCE.

Kindness and honor toward parents is a part of German piety. In this respect German family life partakes somwhat of the patriarchal spirit. Children rise up before the hoary head, especially if it belongs to a parent or grandparent. They consult the wishes of their parents in every undertaking. In learning a trade, or settling in life, the voice of the parent is law. Often, after the father dies, the son will learn the trade he had, out of respect to his memory. The house and home of the parents is kept as a sacred possession in the family. In this respect a great difference is noticeable between the children of Germans and those of a different descent. The prevailing custom elsewhere now is for children to be ashamed of the pursuits of their parents, especially if they belong to the laboring classes. There is a restless impatience to break away from ancestral occupations and homes, as if that were in itself a mark of progress. The honest, thrifty piety of the olden time and of the fatherland, which works hard, pays its debts, and is content with enough, is fast losing caste.—*Ger. Ref. Messenger.*

THOUGHTS FOR MINISTERS.

Let Jesus Christ be all in all—study Christ, preach Christ, live Christ.

In preaching, study not to draw applauses, but groans from the hearers.

Let every minister, while he is preaching, remember that God is one of his hearers.

Preach no sermon without lifting up your heart to God that it may be blessed to the people.

The grand scope of the christian ministry is to bring men home to Christ.

KIND WORDS.

The destiny of individuals often turns upon a single word spoken in kindness or unkindness. The celebrated Adam Clarke was, till about nine years of age, the perfection of dullness in the estimation of his teachers. As such, when at this age, he was pointed out by his teacher to a stranger of respectability who visited the school. The stranger with great interest and affection replied, that he thought the teacher had mistaken the genius of the boy; that he had talents, and might yet attain to eminence in the literary world. That kind word struck a spark in the mind of the child, which rendered the future man one of the distinguished lights of the world. On the other hand, an unkind or discouraging word spoken at just such a crisis, may effectually break the spirits, or turn the heart into bitterness, and render the subject ever after the companion of foul spirits. O, the tears, the sighs, occasioned merely by unkind words!—*Ex.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

WILLIAM'S TEMPTATION.

William liked fruit and candy, but his mother was a widow, and could not afford to indulge him.

One day she gave him some money to buy him an umbrella and a pair of overshoes. After paying for them, a quarter of a dollar was left, which he was to expend for his mother. It was in cents and small bits of silver, and as William was passing a fruit-store, he thought it would surely be a small matter if he spent a cent in figs. They were no sooner eaten than his conscience began to trouble him. He tried to hush it by saying to himself, "A cent is nothing; mother won't miss it." Then he tried to forget the figs, but they would not be forgotten. They gave him more trouble than they had given pleasure.

Soon after, he was passing a candy-store in company with Charles Ellis. "Come, William," said Charles, "buy us some candy. You've money in your pocket; I know you have." So he bought six cents worth and gave it nearly all to Charles. He was so conscious he had done wrong, that he could eat little himself. But he felt worse when he reached home and met his anxious, overworked, and self-denying mother. He could hardly look her in the face.

The next day he saw some very fine apples at a fruit-stall. He thought of his mother at once. He knew she liked apples; so he bought some of the finest and gave her, feeling that an indulgence for her might weigh somewhat against his self-indulgence. His mother was pleased with his kind feelings thus expressed towards her, as he knew she would be, but told him frankly that he did wrong to spend her money even for herself without her consent, and that she could not afford luxuries. Poor William! The best thing for him would have been repentance and confession. The apples only made him the more sorry about the figs and candy.

At last he had to tell his mother all. The purchase for her must be made, and he had not enough money. She asked an account of what he had spent.

"You know, mother," he said, "there was a quarter of a dollar left after I had bought my umbrella and overshoes. I spent four cents for your apples, three cents for matches, one cent for figs, and five cents for a sponge. You know you said I might have a sponge for my slate, mother?"

"Yes, my son; but that was not all the money?"

"O," exclaimed William, as if something had just at that moment come to his remembrance; "O, I bought some candy. Six cents for candy."

"Six cents for candy! And why did you not tell of it first?"

"I didn't think of it," William answered. He spoke falsely, and his mother knew it from his look.

"O, William, William," she said, "do not be false; own the truth at once. It was wrong for you to buy the candy, and you could not have forgotten it. Own the truth, my son. This last sin is worse than the first."

William burst into tears, and with a broken heart acknowledged all. His mother wept. It was so hard to find her son both self indulgent and false. She knelt beside him and prayed to God for him and herself. When they rose up, William kissed his mother tenderly, and begging her forgiveness, promised, "O, mother, I never will do so again.

"You are easily tempted, my son. You need continued aid from God. You need to lift up your heart to him for help."

"I do pray some, and I mean to pray more," said William.

"You must watch as well as pray. It will not do to pray, 'Lead us not into temptation, but deliver us from evil,' and then run right into evil, you must avoid temptation."

"Do you mean that I ought to keep away from the candy and fruit stores?"

"Avoid them as much as you can; do not even glance at their windows, if you can help it. If the other boys will stop, you had better leave their company than commit sin. Tell them you have no money to spend, and no time to waste. If they laugh at you, they will soon stop laughing, and respect you. Manliness and honesty win respect from the weak and wicked; and if they do not, they are worth more than the approbation of the whole world."

"It is very hard to be poor, isn't it mother?"

"Your situation and circumstances are of God, appointed of him, and therefore the best for you. Act worthily in them, and let them do you all the good that God intended they should."

Every word his mother now said, sank into William's heart. He prayed more, and strengthened himself in God.

His new strength was soon tested. Charles Ellis joined him in the street with a package of nice candies.

"See here, William," he exclaimed, displaying his tempting store.

"They are very nice," said William.

"Ain't they, though? Have some of them? take all you want—take a lot?" said Charles, holding the candies before William.

"No, thank you," said William.

"What?" exclaimed Charles with surprise, "ain't you going to take any?"

"No, thank you," again answered William, blushing.

"Why not; what's the matter?"

"I mean to stop eating candy, if I can; I ought not to buy it, for my mother is poor; and I don't want to eat other boys' candies when I have none to give them; that would not be fair."

"O, take some candy now, Will; who minds such things?"

"Please don't urge me," said William.

"Well, then, I won't; but it seems to me your're getting queer."

William was somewhat embarrassed, but he walked on quietly, lifting up his heart to God for strength and wisdom. Charles put away his candy, and the boys were soon in a pleasant chat about school and other things.

When William met his mother, on his return home, he told her of the power which God had given him over appetite and pride, and mother and son rejoiced together. They knelt together and thanked God; as they rose, the mother pressed the hand of her boy with new hope and courage as she said, "Better is he that ruleth his spirit, than he that taketh a city."

A TRUE STORY.

Merton Smith, in his early childhood, was a boy of unusual promise; the idol of a doting father, who could scarcely see a fault in him. "Isn't he a likely lad?" the fond parent one day asked of a visitor to whom he had admiringly displayed his child's acquirements.

"Yes," was the reply; "but such a boy will need careful training; I hope you will think of that."

"I guess he'll train himself mostly," the father answered; "his mother has her hands full with half a dozen girls to bring up. And I like to see him have a mind of his own; so long as he don't take to any thing bad, we shall let him have his way pretty much, I reckon."

Merton Smith did have his way. He was bright and beautiful; and though sometimes mischievous, and always willful, he was so much the pet and pride of parents and sisters, that he received more caresses than rebukes. His father and mother were neither of them pious, and the former seldom attended divine worship; yet both of them felt shocked and mortified when they found that Merton had begun to use profane and ribald language. The mother entreated and the father commanded him to give up so foolish and disgraceful a habit; but their efforts were alike fruitless. So he grew to opening manhood a swearer and blasphemer.

It happened one sultry day in August, that, with two or three young companions, Merton Smith went down to the river for a bath. He was more profane than usual; and talked so shockingly as to incur the reproof of one of his comrades, less addicted to such folly. At this he became enraged, and let fly a volley of oaths wicked almost beyond belief. Suddenly he stopped; and to the surprise of his companions swam ashore, pale and silent. That silence was perpetual. *He never spoke again.*

Mental imbecility, too, had taken the place of his once bright talents; and though he lived several years, he was incapable alike of business or enjoyment; having only sense enough left to dress and feed himself, and to roam around his native village, a wreck and a nuisance.

I do not say that the terrible event thus related was the judgment of heaven upon the young blasphemer,—retribution being, as I believe and acknowledge, chiefly deferred to a future state; but I know not that we should question the divine right to vindicate sometimes, even here, its outraged majesty; and to show to presumptuous sinners that God "will [not] hold him guiltless that taketh his name in vain."—*Tract Journal.*

PEACOCK AND BUTTERFLY FOLKS.

Little boys or girls tipped off gaily in fine things, gew-gaws, and artificials, inflated with pride and self-importance, remind us of the peacock and butterfly.

"Some poor little ignorant children delight
In wearing fine ribbons and caps;
But this is a very ridiculous sight,
Though they do not know it, perhaps."

Young readers, how is it with you? Are you fond of fine clothes? Do you think more of a pretty face, a new dress, a new bonnet, a new coat, or a new hat, than you do of the improvement of your mind and heart? of the Bible and the Lord Jesus Christ?

Show us a girl that spends her leisure moments looking in the glass, or making some bit of finery, and we will show you a girl with a head as symmetrical as a balloon, and as light or vain as the peacock.

Show us a boy that is always noticing what sort of clothes other people have on, and would rather have a nice suit and stay out of school, than a plain suit and go to school, and we will show you a boy that bids fair to be, if not already, a sinner and a dunce.

Do you know, little folks, that the poor sheep and silk-worms wore that very clothing long before? "The tulip and the butterfly appear in far gayer coats than you. Dress fine as you will, flies, worms and flowers exceed you still."

Does God take delight in fine clothes, that tend to vanity and pride? "My son, give me thy heart."

"Hear ye not a voice from heaven,
To the listening spirit given?
Children, come! it seems to say,
Give your hearts to me to-day."

"*Home Thrusts.*"

"A BOY'S LAWSUIT."

The following is the best illustration of the fruits of lawsuits we have ever seen. Those who engage in lawsuits usually get no more than did the "two boys;" that is, only the "shell;" while the lawyer gets the "kernel," or the money; while the contending parties lose it, and have only hatred left for each other. It is business that does not pay those who support the quarrel. We hope our young readers will never do as did these boys:—ED.

Under a great tree close to the village, two boys found a walnut. "It belongs to me," said Ignatius, "for I was first to see it." "No, it belongs to me," cried Bernard, "for I was the first to pick it up." And so they began to quarrel in earnest. "I will settle the dispute," said the older boy, who had just then come up. He placed himself between the two boys, broke the nut in two, and said: "The one piece of shell belongs to him who first saw the nut; the other piece of shell belongs to him who picked it up; but the kernel I keep for judging the case. And this," he said as he sat down and laughed, "is the common end of most lawsuits."

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For the World's Crisis.

LINES.

Dedicated to Sr. Martha Dinsmore.

Thy child is resting; let her rest,
For life is full of care;
She sweetly sleeps in yonder grave,
No grief can reach her there.
God knows the frail and feeble ones,
He knows the very brave:
These he lets live to fight the foe,—
He hides those in the grave.

'Tis well; for burdens are unborn,
And bitter tears unshed;
They have escaped these last-day snares,
The holy early dead.

The trump that tells us Christ has come,
Will bid the sleepers rise;
O glorious hope! it wipes the tears
From many a mourner's eyes.

Thanks be to God, the morn will come,
The Resurrection morn,
And from the bowels of old earth
The saints will all be born.

MARIA MATHEWS WEAVER.

For the World's Crisis.

THE CALL.

"Go ye into my vineyard, and whatsoever is right I will give you."—Matt. 20: 4.

First, the nature of the call is to be considered. It comes from a source whose authority can not be disputed—the Householder, the Lord Jesus Christ; and it is he who spake this parable, or drew this illustration,—"Go ye into my vineyard." Who go? Those he has called. Who has he called? Everybody. The commission which he gave his disciples extended into all the world. Mark 16: 15. Then the prophet exclaims, "Look unto me, all ye ends of the earth, and be ye saved."—Isa. 45: 22.

Then we understand by the command, "Go ye into my vineyard," to be, first, the vineyard is the earth, or the whole world. Second, the Householder is the Lord Jesus Christ. Then we understand that he has called all mankind? Nay, verily. But whom has he hired? Those who comply with the conditions he has offered. But will every one do this? "Many are called, but few are chosen." Verse 16. Then he has hired and chosen none who have not complied with the contract.

But have we any thing to do? We think so, from the very fact that the Master saw men idle, doing nothing; therefore he said, "Go ye into my vineyard, and whatsoever is right I will give you." This language teaches us that we must work. But what is the work? Unto some he has said, "Go, preach my gospel." Then if he has called me, I can not preach some idea of my own, and cause division to come in consequence. No, nothing save the gospel. But, Master, may I not stop and contend for my views, and force them upon people at thy expense? No, the "charge" that I give to all I send into the vineyard is, to preach the gospel to every creature. But suppose men will not hear or believe me? That is nothing to you. Your business is to preach the gospel, and not to shun to declare the whole counsel of God; and as my servant Paul has well spoken, to say, "I am determined to know nothing save Jesus Christ and him crucified." 1 Cor. 2: 2.

But I have striven to do it; yet men have turned against me, and ridiculed my preaching, and I have felt many times that my efforts were so feeble that they were not received, and I had better go home and stay there. As I said before, it is your business to do the preaching I bid you, and do it faithfully, and leave the result; for it is he that believeth (the gospel) and is baptized (obeys the gospel) who shall be saved; and he that believeth not (the gospel, of course will not obey) shall be damned; and you must "go and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have command- you (no more). And lo, I am with you alway, even unto the end of the world."—Matt. 27: 19, 20. And you must work. You were doing nothing for me; therefore I called you; now work, and not idle away any more time; and at the end of the day (gospel day), whatsoever is right I will give you; and you need not be afraid; for, "verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children (no fathers), and lands, with persecution, and in the world to come eternal life." Mark 10: 29, 30.

This is what we shall receive, brethren, if we do the work that God has bidden us do. Then while the Master has laid it upon us to preach his word, let us do it faithfully, and not daub with untempered mortar, but declare the whole truth or counsel of God. It is either a savor of life unto life, or of death unto death. And, says the Master, "I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless (simple) as doves." Let us heed what the Master has said, obey the call, go into the vineyard, and not complain. Has not the Master said, "Whatsoever is right I will give thee"? Can not we trust God? How many of the poor in this world are destitute of preaching, because preachers are fearful they will not get so much money if they go. This tells a plain truth; such have not the cause of God at heart. These places out in the by-ways and hedges are neglected by many. Is this right? Did not the Master say the poor should have the gospel preached to them?

Brethren in the ministry, do not neglect the poor. Go preach the gospel. What if you have a large family, and you can earn so much at home? If the Master has chosen you to preach his word, go. Trust in him who sent you. Does he not know your circumstances? Has he not said the cattle on the hills are his, the gold and the silver also, and will he not give you what is right? Is he not faithful who has promised? Has he ever forsaken those who trust in him? Never, no, never. What if you do not have all the nice things of this world? trust in God; he that clothed and fed the ravens, will he not do as much for you? Let us do what the Master has bidden us, and leave the result with him. "Lo, I am with you, even unto the end of the world."

But are the preachers only called, and no one else? Nay. Has he not hired others? All are not apostles, all are not teachers or preachers. There are different parts to the human body—the face, the ear, the eye, the hand and arm, the feet and legs; and each one is needed in its own place; and when either is out of place, there is a deformity of the body; but when every member is in its place, and all are at work, there is unison, not a jar [illegible] discord; each one attends to his business, and every thing goes on [illegible]. But if the eye should begin to think itself better than the ear, or the ear than the eye, or the hand than the face, and all should contend about it, you see it would not work well at all; there would be nothing done; so that none can say of the other, you are of no use, when in fact one is as much needed as the other.

So it is in the great body of Christ. There are different places to fill, and one need not think he can fill them all. The Master has placed every one in his place, and has given to all according to their several ability, commanding them to improve or occupy until he comes. By and by he will reckon with all. There are the preachers, or teachers; then follow the other members of the body. Neither can complain of the other; all are useful when in their proper places; when they are there, and all at work, they will move in harmony with each other, and there will be a proper and healthy body; the cause will prosper, the church be edified and built up.

Contrary to this, there will be divisions, distractions, etc., in consequence of all not keeping their places. Such had better read John 21: 21. When the preacher leaves his family and friends, he makes a great sacrifice; he meets with many things in the world that those who stay at home know but little about. The Spirit says, Go, leave all; go preach my gospel. He sees many in the bonds of iniquity. He sees the end of all things is at hand. He takes his Bible in his hand and starts forth to a certain place. God blesses his labors, sinners are converted, backsliders awakened, believers strengthened, and all rejoice; but he sees that while he is trying to do his duty and perform the will of God on his part, there is a lack on the part of other members. Some do not work; some are too fearful in helping the preacher perform his duty; while they are fed largely of spiritual things, they in turn withhold their temporal things. He sees all this. He may not speak of it, but goes to his Master about it; reminds him of his promise; the temporal things come in some other way, and they lose the blessing.

If it is one member's place to work to give to him that needeth, ought he not to do his duty? If that member is idle, it affects the whole body. Has not the great Apostle said that he that preaches the gospel shall live of the gospel? and there is that withholdeth more than is meet, but it tendeth to poverty. When a man is in the enjoyment of the gospel, he is free and liberal with his temporal things; but let the spirit of the world creep in, he feels poor, he must take care of himself and family. Brethren, let us see what the Master has required of us, do duty, trust in God, and he will reward in time. It is the willing and obedient that shall eat the good of the land. Thy Bro. waiting for the coming of the Just One. GEO. A. STREETER.

No. Dana, Mass.

For the World's Crisis.

"THEM THAT ARE ASLEEP."

PAUL'S DESIRE AND THE FELLOW SERVANT.

Nothing can be gained by quoting Paul in 1 Thess. 4: 14;—"them also which sleep in Jesus will God bring *with him*"; for he does not say them also who are *awake*, but them who are *asleep*; and it was not from *heaven* that "He brought again our Lord Jesus," but "from the *dead*." Heb. 13: 20. "For," says the apostle, "if we believe that Jesus died and rose again, even so (do we believe that) them also which sleep in Jesus will God bring with him,"—by a resurrection from the dead,—"for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ (to be made alive) the first fruits (of the resurrection); *afterward* they that are Christ's ("shall be made alive") at his coming. 1 Cor. 15: 22. "For the Lord himself shall descend from heaven" (the angels of God *only* accompany him, Matt. 25: 31), "and the dead in Christ shall rise" *before* the believers in Christ who are *alive* at his coming shall be changed; and they, (as Christ said to Martha (John 11: 26), "*shall never die*." Martha said, "I know that he shall rise again, *in the resurrection, at the last day*." Jesus said, "I am the resurrection and the life; he that believeth in me, *though he were dead* (them that sleep in Jesus), yet shall (future time) he live (in the resurrection at that last day); and whosoever liveth (at the last day) and believeth (who are alive and remain unto the coming of the Lord) shall never die"; because they will be changed from mortal to immortal, "in a moment, in the twinkling of an eye," *after* the believing that have *died are raised*. Consequently whatever Paul may have meant when he said in Phil. 1: 23, "Having a desire to depart, and (having a desire) to be with Christ, which is far better" than to depart this life, he could not have meant to be understood that he should be with Christ in *heaven before* the resurrection, out of himself; for he knew perfectly well that the law not only presented "a bar temporary" to that, but Christ himself had made "a bar special" when he said, "Whither I go ye cannot come." He certainly did not say that it would "be gain" to him if he was to *die*, for the gain was to be to the cause of Christ, to the church, the body of Christ. See verses 24, 25, 26. For he said (verse 20), "Christ shall be magnified in my body (i. e., shall be enlarged, increased, have gain), whether it be by (my) life, or by (my) death."

In view of his "bonds," "sufferings," and "persecutions," it may have been that he felt inclined to die, to "sleep in Jesus," where "the wicked cease from troubling, and the weary are at rest," and have his life "hid with Christ in God," till Christ who was his life should appear; when he knew he should also appear in glory with him. Col. 3: 3, 4. He might even *desire* this, rather than live and endure so "great a fight of afflictions"; but for Christ's sake, for whom "he endured all things," and for the "furtherance of the church" in "joy and faith" at Philippi; and seeing there was a necessity for this, he was willing still "to abide" in the suffering, fleshly, mortal state, that *their* rejoicing in Christ might be more abundant by his coming to them again. But his desire to be with Christ," he said, "was far better" than either of the two other things, i. e., dying, "departing this life," or abiding in the flesh, the suffering state, for Paul knew "there was a crown laid up for him, which the Lord (Jesus) the righteous Judge would give to him at that day" of his appearing, which Paul so much desired, for when that day came he knew he would be with Christ. There have been, probably, very few christians since Paul's time who have not had the same desire, i. e., if it was the Lord's will, that they might see the Lord's return, and they "be changed," and "never die," which certainly would be "far better" than to remain mortal and suffer, or than to die and sleep. Amen.

The fellow servant of John (Rev. 19: 10, and 22: 9), called "the angel," was Christ's messenger (1: 1), who was "sent to signify" the revelation to John, who represents the church; to whom he gave his testimony, the declaration of the witness; and the evidence of the truth of that declaration is the effect produced on the mind of the listener, John. "The witness of Jesus is the spirit of prophecy" (19: 10), and this spirit of prophecy, of teaching, of instruction, the angel had who was sent "to testify unto John these things in the churches" (22: 16.) And so has every angel that testifies in the churches this same "spirit of prophecy." Let us all in the churches take heed that we do not, like John, "worship the angel" that brings the message, instead of worshiping God, from whom every message, as well as messenger, and all testimony, should come.

"The angel" was the fellow servant of John, and the fellow servant of his brethren that have the testimony of Jesus (19: 10); and the fellow servant of his brethren, the prophets, and the fellow servant of them who keep the sayings of this book (22: 9), which John had seen opened (10: 2), and upon which he had been feasting (10: 9, 10.) That angel might have been Enoch; it might have been Elijah (Elias); it might have been one of that company who came out of their graves—not out of paradise—"after His resurrection," and appeared unto many in the city. It might have been one of that "multitude of captives," led by Christ for "a wave sheaf," when he "ascended on high, and gave gifts unto men,"—Eph. 4: 8, marginal reading. It is not improbable it might have been Moses resurrected, and yet to "be changed." There is not even a *possibility* that it might have been a *ghost* or *spirit*, for they keep not "the sayings of this book."

Olena, O. G. W. STETSON.

CHRONOLOGICAL QUERY.

DEAR SIR,—I have just read in a book of sermons, printed in 1846, for private circulation, the following:—According to the chronology affixed to our authorized version we must be (1846) now above 150 years distant from the second advent. But the computation of Fynes Clinton, in his "Fasti Hellen.ci," grounded chiefly on St. Paul's declaration in Acts 13, leads to a very different result; and if his computation be only substantially correct, then it will follow that "this generation shall not pass away till all be fulfilled." The following is a tabular view of the dates given, to which I have added Scripture authorities for those dates more especially, which materially differ from our Scripture chronology.

From the creation to the deluge	1656	Bible Chronology.
From the deluge to the birth of Abraham	352	
From the birth to the call	75	Gen. 12: 4; Joseph, An. I. vii. 1.
From the call of Abraham to the Exodus	430	Ex. 12: 40, 41; Gal. 3: 5-7.
The abode in the wilderness	40	Acts 13: 18.
The conquest and division of Canaan	6	Joshua 14: 7-10.
The administration of the Judges	450	Acts 13: 20.
The administration of Samuel		No where mentioned in Scripture.
The reign of Saul	40	Acts 13: 21.
The reign of David	40	2 Sam. 5: 4; 1 Kings 2: 11.
From the death of David to the rebuilding of the temple	3	1 Kings 11: 42.
The remainder of Solomon's reign	37	
From the death of Solomon to the destruction of the temple by Nebuchadnezzar	389	Bible Chronology.
From the destruction of the temple to Christ's incarnation	587	
	4105	
Christian dispensation	1846	
	5951	

Deeming the foregoing important and interesting in 1865, 19 years nearer the close of the 6,000 from the Creation, and anticipating the near approach of the Sabbatical rest "that remaineth," may I ask if we are not able to fill up the gap caused by "the administration of Samuel?"

Amid such varied opinions, held so strongly by their propounders, it would be well to obtain agreement on as many points as possible. Is Bible chronology one of them? The headings in our Bible make the adminstration of Samuel 20 years. This makes A. D. 1865 A. M. 5990, leaving ten years for coming events, including the last week of Daniel.

Again let me say that I am only anxious to aid in bringing forward anything that may cast a light in these dark days, and not give any views of, yours faithfully, E. T. C.

—*The Rainbow.*

For the World's Crisis.

LETEERS ILLUSTRATIVE OF CHRISTIAN EXPERIENOE.

NUMBER SEVENTEEN.

To Bro. J.:—Pardon the liberty I take in addressing you in regard to some remarks made by you on Friday evening. Although I knew, from what you had at other times said, that you were skeptical in respect to *impressions*, yet I was not prepared to hear such strong remarks as were expressed that evening. I refer particularly to those touching *a call to the ministry*. The time has been when I should never have expected to hear a Methodist minister repudiate a special call, made by the direct voice of the Spirit of God, to the mental ear, communicating with the spirit of man, and moving him in such a manner by its influence that he is constrained to say, as did the apostle Paul, "Woe is me if I preach not the gospel."

Such was the faith of the primitive Methodists, and I trust they are comparatively few who believe and teach differently. They not only believed it essential to have a specific call, by being moved upon by the Holy Ghost, in order to enter upon the work of the ministry, but they also deeply realized the actual necessity of being guided by its illuminations in order to rightly divide the word of truth, and give to each a portion in due season. Hence they were men of prayer—much prayer, especially in secret. Often would they spread before them the sacred volume, and with bended knee and uplifted heart mingle their supplications with their studies. Deeply conscious of their own inefficiency, and ignorance of divine truth if left to themselves, they sought for wisdom from above. Realizing their high and holy calling, and the awful responsibility resting upon them as God's ministers chosen to set before dying men the only way of life and salvation, they felt that they needed to be holy men, full of faith and the Holy Ghost. Hence the secret of their eminent success.

It is with painful emotion I have witnessed a departure, to an alarming extent, from the simplicity and devotion of former days. There is a great deal more of what is termed *intellectual preaching*, but while it captivates the ear, and feeds the intellect, it fails to penetrate the heart. Something seems to be lacking to give it power and effectiveness. What is it? It is something of God's own choosing, even *the light and unction of the divine Spirit*. Native talents and collegiate studies have, in our humble opinion, been substituted in its stead.

Yet the talents are useful, and the education also; and with the intellect sanctified, and the education baptized and directed by the Holy Ghost, the individual may be very successful in winning souls. It is not to an educated and intellectual ministry that we object, but the danger lies in the undue exaltation given to these qualifications; the giving them a pre-eminence above the teachings, gifts and graces of the Holy Spirit. Have you not seen, my brother, a tendency to place more reliance upon human wisdom, and outward adornings, than upon the power of God?

The splendid temple is erected, an attractive choir is selected, not from the pious who can sing with the Spirit and with the understanding also, but from those who have but little reverence for the name of Him whose praise they express with their lips; an expensive organ sends forth its rich and deep-toned melody, and a minister is selected, not for his humble walk with God, his spirituality, his thorough acquaintance with the Scriptures, his plain, pointed, heart-searching, conscience-awakening sermons, but for his talents, his pleasing address, his erudition and eloquence. Not that this is always so, but is it not true that in our larger cities these are considered the most essential qualifications, in order that the people may be attracted, and drawn to "*our church*"? And in the cities of less note, and the principal towns, do we not often see an exhibition of the same spirit?

Gladly would I shut out the conviction from my heart, if I could do so in view of facts, that the church has to an alarming extent ceased to glory in the cross; that she has become a lover of pleasure more than a lover of God; that she is more conformed to the world than transformed; that she has more of the form of godliness than of the power thereof; that her ministers not only do not so deeply feel their dependence on God for ability and efficiency, and their constant need of the aid of the Spirit to give success to the word preached, but that in too many instances they repudiate it altogether, and "deny the power" that was so manifest in the apostles as being needful or available in these times.

Often have I mourned over these departures from primitive faith, and as I have beheld the increasing unbelief and the spirit of opposition against those who have dared to stand forth in defense of the old-fashioned doctrines, such as the "baptism of the Holy Ghost," "divine guidance," "special providences," "dreams and visions," I have been ready to believe that there would be martyrs of the Holy Ghost among Protestants, as there was in the days of Fenelon, Madame Guyon, and Thomas a Kempis, among the Catholics. M. D. W.

For the World's Crisis.

"EARTHEN VESSELS."

Meekness and humility are the tokens of the christian. Who ever saw a proud christian? You may have seen a proud *professor*, but a proud christian never. We are not gold and silver, nor even nice china ware, but poor "earthen vessels."—2 Cor. 4: 7. "But we have this treasure in earthen vessels, that the excellency of the power may be of GOD, and not of us." Whatever we may do that is acceptable, all the glory belongs to GOD. Of ourselves we can do no good thing. We are poor, and weak, and vile.

The world says, "Trust in yourself." But feeling our weakness and insufficiency; feeling that we are poor "earthen vessels," we reply, "We cannot trust in ourselves." As Paul says, in 2 Cor. 1: 9, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in GOD which raiseth the dead."

Has any man any just reason to be proud? Or should any one even have a good opinion of himself? The Pharisee was proud of his goodness and his virtues, but the poor despised publican, who was willing to be called a sinner, or an "earthen vessel," was "justified rather than the other."

The proud Pharisees of the present day look down with scorn upon the poor of this world, whom "GOD hath chosen" to be heirs of an inheritance incorruptible, undefiled, and that fadeth not away." I should like to ask these proud professors a question. What have you to be proud of? Are you proud of your goodness and virtue? Hear what the Lord said to Satan, Job. 1: 8,—"Hast thou considered my servant Job, that there is NONE LIKE HIM IN THE EARTH, a perfect and an upright man?" Proud professor, are you better than holy Job? Yet hear what he says, Job 42: 6,—"I abhor myself, and repent in dust and ashes." But perhaps you are proud of your learning. You are able to speak so that the poor simple ones cannot understand you. Marvelous man!

"There was another, large of understanding,
Of memory infinite, of judgment deep,
Who knew all learning, and all science knew;
And all phenomena, in heaven and earth,
Traced to their causes; traced the labyrinths
Of thought, association, passion, will;
And all the subtle, nice affinities
Of matter traced; its virtues, motions, laws;
And most familiarly and deeply talked
Of mental, moral, natural, divine.
* * * * * * *
Did all that mind assisted most could do,
And yet in misery lived, in misery died,
Because he (had not) holiness of heart."

There is another cause of pride, which is perhaps more deeply seated in the constitution of man, and more difficult to root out than any other. Perhaps I ought not to mention it here, as "what can't be cured must be endured," and there is no use of talking about it. This pride of which I am speaking accompanies a peculiar phrenological development. Those who have this predominant, are possibly past all cure. They may never be persuaded to think that they are "earthen vessels," poor vile worms of the dust. They say by action if not by word, "Come not near me; stand by thyself; I am holier than thou."

If we are more highly favored than these proud persons; if we have no wealth, or or learning to be proud of; and if our heads are differently formed from theirs, let us praise GOD with all our heart; for it is he who has made us to differ. If we ever do or say a right thing, it is because he helps us, and to him be all the praise. And when we do any thing wrong, all the b[illegible] belongs to us. If we are indeed "living temples of the Holy Spirit," "we have this treasure in *earthen vessels*, that the excellency of the power may be of GOD, and not of us."

Sutton, Mass. F. H. CHAMBERLAIN.

HOW TO LIVE.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream—
'Tis but to *be*, and not to *live*.

Be wise, and use thy wisdom well;
Who wisely speaks, must *live* it too;
He is the wisest who can tell
How first he lived, then spoke, the true.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Sow truth, if thou the true wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—*H. Bonar.*

For the World's Crisis.

A SHORT SERMON.

"And Noah walked with God."—GEN. 6: 9.

One of the apostles gave us a very good representation of religion, when, speaking of God, he says: "With whom we have to do." Now in all our dealings with our fellow beings, we should be governed by pure morality; but morality must be founded on true piety in order to be pure. But it is with God we have to do; for our connections with him, and our expectations from him, and our obligations to him, must all be of the highest magnitude. But what is implied by Noah walking with God? We answer, it is having the same object in view that God has. God says, "My glory will I not give to another." And Noah was laboring with all his might, and in every movement, to glorify God; and God in all his movements aims to establish his own glory; and Noah was aiming to accomplish the same object, that is, to glorify his heavenly Father. Here, you see, two can walk together, when they are so well agreed as God and Noah were. Now, if you are found walking with God when Christ comes, by trying to glorify him in all your movements, you will enter the heavenly kingdom to go no more out forever. But you must examine yourself before God every day, and find whether you are walking with God or away from him.

There is another position the saint occupies, very much the same as walking with God; that is, walking *before* God; as he says, "Walk before me, and be thou perfect." This implies observation, or that God beholds and takes cognizance of all our movements, and knows whether we love him or not by our daily walk and conversation. And while we try to walk before God in love and meekness, we must always have a perfect hatred of sin in all its forms, because God hates it, and be of a kind and tender spirit, as was Noah and our dear and loving Savior; for, "when he was reviled, he reviled not again"; and if we love and cherish the spirit of Christ in our hearts, God will love us with a Father's love, and own us for his dear children.

Another important position for a child of God is, following Christ, or walking *after* Christ. Paul says, "Follow me, as I follow Christ." This implies that we must take Christ as our pattern, or example, and walk in his steps. How much this comprehends! Look at it a moment, and let us examine ourselves, and see if we have the tender spirit of Christ in our hearts; if we have, we shall always be ready to do all we can to relieve suffering humanity in all its forms. "Inasmuch as ye have done it unto one of the least . . . ye have done it unto me," says Christ; and the dear Savior will say to such, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat," etc. How much good it does me to be able to do a *little* towards helping those who are poorer than I am. Blessings follow all acts of kindness towards our dear and suffering brethren and sisters. This is truly following Christ.

But we must also follow Christ in holiness of heart and life; for "it becometh us to fulfill all righteousness." If I walk with God, I shall resemble him, and every one will take knowledge of me that I have been with Jesus. Such honor have all his saints. They walk with the King of kings and Lord of lords. "I will walk before the Lord," says David, "in the land of the living." "My presence shall go with thee, saith the Lord, and I will give thee rest."

"Come, lovely King, oh! quickly come;
The saints shall welcome thee;
And shouts of joy shall reach the throne
Throughout eternity."

Vernon, Vt. B. PERHAM.

FILIAL REVERENCE.

Kindness and honor toward parents is a part of German piety. In this respect German family life partakes somwhat of the patriarchal spirit. Children rise up before the hoary head, especially if it belongs to a parent or grandparent. They consult the wishes of their parents in every undertaking. In learning a trado, or settling in life, the voice of the parent is law. Often, after the father dies, the son will learn the trade he had, out of respect to his memory. The house and home of the parents is kept as a sacred possession in the family. In this respect a great difference is noticeable between the children of Germans and those of a different descent. The prevailing custom elsewhere now is for children to be ashamed of the pursuits of their parents, especially if they belong to the laboring classes. There is a restless impatience to break away from ancestral occupations and homes, as if that were in itself a mark of progress. The honest, thrifty piety of the olden time and of the fatherland, which works hard, pays its debts, and is content with enough, is fast losing caste.—*Ger. Ref. Messenger.*

THOUGHTS FOR MINISTERS.

Let Jesus Christ be all in all—study Christ, preach Christ, live Christ.

In preaching, study not to draw applauses, but groans from the hearers.

Let every minister, while he is preaching, remember that God is one of his hearers.

Preach no sermon without lifting up your heart to God that it may be blessed to the people.

The grand scope of the christian ministry is to bring men home to Christ.

KIND WORDS.

The destiny of individuals often turns upon a single word spoken in kindness or unkindness. The celebrated Adam Clarke was, till about nine years of age, the perfection of dullness in the estimation of his teachers. As such, when at this age, he was pointed out by his teacher to a stranger of respectability who visited the school. The stranger with great interest and affection replied, that he thought the teacher had mistaken the genius of the boy; that he had talents, and might yet attain to eminence in the literary world. That kind word struck a spark in the mind of the child, which rendered the future man one of the distinguished lights of the world. On the other hand, an unkind or discouraging word spoken at just such a crisis, may effectually break the spirits, or turn the heart into bitterness, and render the subject ever after the companion of foul spirits. O, the tears, the sighs, occasioned merely by unkind words!—*Ex.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

WILLIAM'S TEMPTATION.

William liked fruit and candy, but his mother was a widow, and could not afford to indulge him.

One day she gave him some money to buy him an umbrella and a pair of overshoes. After paying for them, a quarter of a dollar was left, which he was to expend for his mother. It was in cents and small bits of silver, and as William was passing a fruit-store, he thought it would surely be a small matter if he spent a cent in figs. They were no sooner eaten than his conscience began to trouble him. He tried to hush it by saying to himself, "A cent is nothing; mother won't miss it." Then he tried to forget the figs, but they would not be forgotten. They gave him more trouble than they had given pleasure.

Soon after, he was passing a candy-store in company with Charles Ellis. "Come, William," said Charles, "buy us some candy. You've money in your pocket; I know you have." So he bought six cents worth and gave it nearly all to Charles. He was so conscious he had done wrong, that he could eat little himself. But he felt worse when he reached home and met his anxious, overworked, and self-denying mother. He could hardly look her in the face.

The next day he saw some very fine apples at a fruit-stall. He thought of his mother at once. He knew she liked apples; so he bought some of the finest and gave her, feeling that an indulgence for her might weigh somewhat against his self-indulgence. His mother was pleased with his kind feelings thus expressed towards her, as he knew she would be, but told him frankly that he did wrong to spend her money even for herself without her consent, and that she could not afford luxuries. Poor William! The best thing for him would have been repentance and confession. The apples only made him the more sorry about the figs and candy.

At last he had to tell his mother all. The purchase for her must be made, and he had not enough money. She asked an account of what he had spent.

"You know, mother," he said, "there was a quarter of a dollar left after I had bought my umbrella and overshoes. I spent four cents for your apples, three cents for matches, one cent for figs, and five cents for a sponge. You know you said I might have a sponge for my slate, mother?"

"Yes, my son; but that was not all the money?"

"O," exclaimed William, as if something had just at that moment come to his remembrance; "O, I bought some candy. Six cents for candy."

"Six cents for candy! And why did you not tell of it first?"

"I didn't think of it," William answered. He spoke falsely, and his mother knew it from his look.

"O, William, William," she said, "do not be false; own the truth at once. It was wrong for you to buy the candy, and you could not have forgotten it. Own the truth, my son. This last sin is worse than the first."

William burst into tears, and with a broken heart acknowledged all. His mother wept. It was so hard to find her son both self indulgent and false. She knelt beside him and prayed to God for him and herself. When they rose up, William kissed his mother tenderly, and begging her forgiveness, promised, "O, mother, I never will do so again.

"You are easily tempted, my son. You need continued aid from God. You need to lift up your heart to him for help."

"I do pray some, and I mean to pray more," said William.

"You must watch as well as pray. It will not do to pray, 'Lead us not into temptation, but deliver us from evil,' and then run right into evil, you must avoid temptation."

"Do you mean that I ought to keep away from the candy and fruit stores?"

"Avoid them as much as you can; do not even glance at their windows, if you can help it. If the other boys will stop, you had better leave their company than commit sin. Tell them you have no money to spend, and no time to waste. If they laugh at you, they will soon stop laughing, and respect you. Manliness and honesty win respect from the weak and wicked; and if they do not, they are worth more than the approbation of the whole world."

"It is very hard to be poor, isn't it mother?"

"Your situation and circumstances are of God, appointed of him, and therefore the best for you. Act worthily in them, and let them do you all the good that God intended they should."

Every word his mother now said, sank into William's heart. He prayed more, and strengthened himself in God.

His new strength was soon tested. Charles Ellis joined him in the street with a package of nice candies.

"See here, William," he exclaimed, displaying his tempting store.

"They are very nice," said William.

"Ain't they, though? Have some of them? take all you want—take a lot?" said Charles, holding the candies before William.

"No, thank you," said William.

"What?" exclaimed Charles with surprise, "ain't you going to take any?"

"No, thank you," again answered William, blushing.

"Why not; what's the matter?"

"I mean to stop eating candy, if I can; I ought not to buy it, for my mother is poor; and I don't want to eat other boys' candies when I have none to give them; that would not be fair."

"O, take some candy now, Will; who minds such things?"

"Please don't urge me," said William.

"Well, then, I won't; but it seems to me your're getting queer."

William was somewhat embarrassed, but he walked on quietly, lifting up his heart to God for strength and wisdom. Charles put away his candy, and the boys were soon in a pleasant chat about school and other things.

When William met his mother, on his return home, he told her of the power which God had given him over appetite and pride, and mother and son rejoiced together. They knelt together and thanked God; as they rose, the mother pressed the hand of her boy with new hope and courage as she said, "Better is he that ruleth his spirit, than he that taketh a city."

A TRUE STORY.

Merton Smith, in his early childhood, was a boy of unusual promise; the idol of a doting father, who could scarcely see a fault in him. "Isn't he a likely lad?" the fond parent one day asked of a visitor to whom he had admiringly displayed his child's acquirements.

"Yes," was the reply; "but such a boy will need careful training; I hope you will think of that."

"I guess he'll train himself mostly," the father answered; "his mother has her hands full with half a dozen girls to bring up. And I like to see him have a mind of his own; so long as he don't take to any thing bad, we shall let him have his way pretty much, I reckon."

Merton Smith did have his way. He was bright and beautiful; and though sometimes mischievous, and always willful, he was so much the pet and pride of parents and sisters, that he received more caresses than rebukes. His father and mother were neither of them pious, and the former seldom attended divine worship; yet both of them felt shocked and mortified when they found that Merton had begun to use profane and ribald language. The mother entreated and the father commanded him to give up so foolish and disgraceful a habit; but their efforts were alike fruitless. So he grew to opening manhood a swearer and blasphemer.

It happened one sultry day in August, that, with two or three young companions, Merton Smith went down to the river for a bath. He was more profane than usual; and talked so shockingly as to incur the reproof of one of his comrades, less addicted to such folly. At this he became enraged, and let fly a volley of oaths wicked almost beyond belief. Suddenly he stopped; and to the surprise of his companions swam ashore, pale and silent. That silence was perpetual. *He never spoke again.*

Mental imbecility, too, had taken the place of his once bright talents; and though he lived several years, he was incapable alike of business or enjoyment; having only sense enough left to dress and feed himself, and to roam around his native village, a wreck and a nuisance.

I do not say that the terrible event thus related was the judgment of heaven upon the young blasphemer,—retribution being, as I believe and acknowledge, chiefly deferred to a future state; but I know not that we should question the divine right to vindicate sometimes, even here, its outraged majesty; and to show to presumptuous sinners that God "will [illegible] hold him guiltless that taketh his name in vain."—*Tract Journal.*

PEACOCK AND BUTTERFLY FOLKS.

Little boys or girls tipped off gaily in fine things, gew-gaws, and artificials, inflated with pride and self-importance, remind us of the peacock and butterfly.

"Some poor little ignorant children delight
In wearing fine ribbons and caps;
But this is a very ridiculous sight,
Though they do not know it, perhaps."

Young readers, how is it with you? Are you fond of fine clothes? Do you think more of a pretty face, a new dress, a new bonnet, a new coat, or a new hat, than you do of the improvement of your mind and heart? of the Bible and the Lord Jesus Christ?

Show us a girl that spends her leisure moments looking in the glass, or making some bit of finery, and we will show you a girl with a head as symmetrical as a balloon, and as light or vain as the peacock.

Show us a boy that is always noticing what sort of clothes other people have on, and would rather have a nice suit and stay out of school, than a plain suit and go to school, and we will show you a boy that bids fair to be, if not already, a sinner and a dunce.

Do you know, little folks, that the poor sheep and silk-worms wore that very clothing long before? "The tulip and the butterfly appear in far gayer coats than you. Dress fine as you will, flies, worms and flowers exceed you still."

Does God take delight in fine clothes, that tend to vanity and pride? "My son, give me thy heart."

"Hear ye not a voice from heaven,
To the listening spirit given?
Children, come! it seems to say,
Give your hearts to me to-day."

—"*Home Thrusts.*"

"A BOY'S LAWSUIT."

The following is the best illustration of the fruits of lawsuits we have ever seen. Those who engage in lawsuits usually get no more than did the "two boys;" that is, only the "shell;" while the lawyer gets the "kernel," or the money; while the contending parties lose it, and have only hatred left for each other. It is business that does not pay those who support the quarrel. We hope our young readers will never do as did these boys:—ED.

Under a great tree close to the village, two boys found a walnut. "It belongs to me," said Ignatius, "for I was first to see it." "No, it belongs to me," cried Bernard, "for I was the first to pick it up." And so they began to quarrel in earnest. "I will settle the dispute," said the older boy, who had just then come up. He placed himself between the two boys, broke the nut in two, and said: "The one piece of shell belongs to him who first saw the nut; the other piece of shell belongs to him who picked it up; but the kernel I keep for judging the case. And this," he said as he sat down and laughed, "is the common end of most lawsuits."

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance .... $2.50 a year.
If not paid within six months .... $3.00 a year.
Five copies, six months, to one address .... $5.60.
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POSTAGE.—The postage, in the United States, on each single copy of the Crisis, is 20 cents a year, payable quarterly, in advance, at the office of delivery.

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Over all business matters, write BUSINESS.

Over all articles for the paper, write FOR THE CRISIS.

All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.

When the names of *new* subscribers are sent, please say they are *new*, and it will save us much labor.

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Please put the business matters and appointments on a piece of paper *separate* from other communications.

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PUBLISHED ALSO AT THE SAME OFFICE.

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FOR CHILDREN AND YOUTH.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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AND SECOND ADVENT MESSENGER.

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D. MATHEWSON.

GEORGE T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

Report of the Sixth Annual Meeting

OF THE

ADVENT CHRISTIAN ASSOCIATION,

HELD AT

Wilbraham Grove, Aug. 22d and 23d, 1865.

Aug. 22d, 4 o'clock, P. M. The Association was called to order by the President, Bro. S. G. Mathewson, and opened by prayer offered by Bro. M. Batchelor.

On motion, the Chair appointed Brn. Grant, Sibley, and Herron, a committee to receive and examine credentials, and to report the membership of this meeting. While the committee on credentials were out, the time was profitably and fully occupied in singing, and listening to some grateful and cheering remarks from Brn. Himes, Batchelor, Moore, Damman, Mathewson, and others. The committee on credentials reported the following list of membership, viz:—

Members of the Board.

S. G. MATHEWSON, *President.*
M. BATCHELOR, *Vice President.*
G. T. ADAMS, *Treasurer.*
H. F. CARPENTER, *Secretary.*
J. G. HAMBLIN, }
A. W. SIBLEY, } *Directors.*
C. F. HUDSON, }

Preachers.

From Massachusetts. E. Owen, Three Rivers. Chas. E. Piper, Boston. H. K. Flagg, Holliston. W. J. Blanchard, Savoy. M. Grant, Boston. J. N. Sherman, Holliston. Geo. A. Streeter, North Dana. Harvey Haddock, Savoy. S. S. Brewer, South Ashburnham. Wm. C. Thurman, Boston. Rufus Starks, Savoy. L. Boutell, Groton. E. McCullock, Savoy. J. Hemenway, Athol. A. M. Higgins, Palmer. H. Pratt, Wales. G. A. Streeter, Savoy. C. F. Hudson, Cambridge. A. W. Sibley, East Boston.

From New Hampshire. A. Simpson, Concord. T. M. Preble, East Weare. A. Flagg, Hinsdale.

From Vermont. Edward Cotton, West Brattleboro. O. D. Gibson, Houghtonville. L. W. Miller, Brattleboro. M. Batchelor, Rutland. S. G. Mathewson, Castleton. H. F. Carpenter, Rutland.

From Connecticut. C. Goodrich, West Winsted. J. L. Bassett, Bridgeport. B. St. John, Danbury. H. Rockwell, Winsted. B. Hitchcock, Forestville. Ira Morgan, Meriden. E. Bellows, So. Killingly. Amasa Morse, Eastford.

From Maine. I. Damman, Corinna. N. G. Reed, Bangor. J. R. Hall, So. China. I. C. Wellcome, Yarmouth.

From Pennsylvania. S. P. Babcock, Philadelphia. J. D. Brown, Edinboro.

From Rhode Island. M. R. Phetteplace, Natick. J. J. Northrop, Richmond. Wm. Devereaux, Scituate.

From New York. J. K. Bellows and S. Curry, New York City. J. Blain, Buffalo. O. R. Fassett, Sandy Hill.

From New Jersey. Wm. Shepherd, Newark. Dr. A. Decker, Newark.

Wm. Ingham, Clemensport, Nova Scotia. J. V. Himes, Buchanan, Mich. D. S. Clark, Amboy, Ill.

Delegates.

From Vermont. Carlos Sanford, Castleton. A. S. Meacham, Castleton. T. A. Cheney, Rutland. Moses Merril, Vernon.

From New Hampshire. Henry Little, J. W. Leighton, and J. C. Smith, Concord. T. E. Wood, Portsmouth.

From Massachusetts. A. L. Chamberlain, E. G. Higgins, Worcester. James Burnham, Broomfield. G. W. Thomas, Holden. Solomon Hovey and W. B. Herron, Boston. W. R. Rose and Thomas R. Weaver, Springfield. J. I. Johnson, Lynn. Orin Tower, Savoy. Isaac Barnes, Clinton. Anson Gage, Northfield. Alvin Cudworth, Charlemont. J. F. Sawtell, Athol.

From Connecticut. B. Bancroft, Warehouse Point. Alex. Elliott, Northfield. Sidney Hall and H. H. Dickenson, Hartford. N. Shumway, Danielsonville.

From New York. Jacob Wilbur, W. Hoosick. H. Walker, Shinecock, L. I. J. Pike and D. Mathewson, Sandy Hill. A. H. Brown, New York City. Solomon Hale, Troy. J. Moore, Hillsburg, N. S.

On motion, the resolution adopted last year, requiring from preachers offering their names for membership a certificate of good character from a christian church, *was rescinded.*

The Chair appointed Brn. J. V. Himes, J. D. Brown, and D. Mathewson, a committee to arrange and announce the business to come before this Association. The meeting, according to a previous vote, adjourned to meet to-morrow, at 8½ o'clock A. M.

Wednesday, 8½ o'clock, A. M. The meeting opened by prayer from Bro. I. Damman; the President, S. G. Mathewson, in the chair. The committee on business reported the following work in its order, before the Association; viz.,—

1st. The reading of the Secretary's minutes of the A. C. A.

2d. The appointment by the Chair of nominating committees for the A. C. A. and C. P. S.

3d. The report of the President of C. P. S.

4th. " " of the Secretary of C. P. S.

5th. " " of the Treasurer of C. P. S.

6th. " " of the Bus. Ag't of C. P. S.

7th. Election of officers of A. C. A. and of the Editor of the World's Crisis.

8th. Election of officers of C. P. S.

The report of the Business Committee being adopted, the minutes of the A. C. A. were read by the Secretary, accepted and adopted. The Chair appointed Brn. O. R. Fassett, A. Simpson, and J. G. Hamblin, a nominating committee for the A. C. A.; and Brn. H. K. Flagg, J. Hemenway, and G. T. Adams, a nominating committee for the C. P. S. Bro. Adams resigning his position upon the last named committee, Bro. S. Hovey was substituted by the Chair.

The Association now listened to the reports of the President, Secretary, Treasurer, and Business Agent of the C. P. S., all of which reports were accepted and adopted.

President's Report.

To the President and members of the Advent Christian Association, assembled at Wilbraham, Aug. 23d, 1865.

Gentlemen and Christian Brethren:—

At the close of another financial year, it becomes my duty to present to you a report of the business transacted by your executive agent of the Christian Publication Society, over which, from its organization, your action has called me to preside.

Our Society has held but two meetings during the past year,—the first on this campground, a year ago; the second during the present convocation. The minutes of the Secretary of our Society, when read, will inform you of our doings. The receipts and expenditures, as shown in the report of the Treasurer, are larger than ever before, and indicate to some extent an increase of business, though the higher prices of present times account for a part of the increasing totals. The business of the office has been during the past year under the supervision of a business agent, who has been constantly at his post, and the result has been, in my judgment, a more orderly, efficient, and desirable state of affairs in the sales and general office business.

The World's Crisis has maintained about its previous circulation. Little or no increase is reported this year; a fact of some importance, when it is remembered that during the previous year, an increase of about two thousand subscribers was reported. As to the occasion of this apparent declension of interest, the Association must judge for themselves. Doubtless, the increase in the price of the paper may have affected its circulation to some extent.

The Young Pilgrim has been under my own editorial charge during the past year. The terms fixed by the Association were so low, that according to the accurate estimates made by me, and submitted in advance to the Publication Society, with a circulation of even ten or twenty thousand copies, there would still be a deficiency of some five hundred dollars at the close of the year.

My anticipations and estimates were fully realized by the results. A deficiency has occurred, which has been mainly met by contributions made to the Sunday School Fund for that and similar purposes. At the conclusion of the volume, it was decided to advance the price of the paper, and thus endeavor to make it self-sustaining,—with what success we have yet to see.

The Young Pilgrim was started and circulated almost entirely through the medium of the World's Crisis, in which its claims to support were repeatedly and zealously urged. During the past year but little has been said in that paper concerning the "Young Pilgrim," and it would not be strange if the interest in it, and the circulation of it, had proportionably decreased. Under judicious management, this interest could doubtless be again revived.

The terms of the Pilgrim are payment in advance. When the money paid is exhausted, the paper stops. As the paper is largely read by children, rather than by the parents who pay for it, the time of payment passes, the paper stops, is not ordered again, and so hundreds of subscribers are lost at the close of each volume. If the Crisis was thus stopped when the money paid was exhausted, no doubt large numbers would fail to renew their subscriptions, and hence the present year's loss would nearly equal all who are in arrears for the paper; and also a portion of the free list, there being no free list of any amount on the Pilgrim books. The increase of the price of the Pilgrim may also have resulted in a decrease of subscribers.

The interest in the Tract work still continues, and a good degree of prosperity may be reported, although, as during the previous year, I think no new tracts have been issued, but considerable quantities of the old and standard publications have been manufactured and circulated.

At the last year's meeting of the C. P. Society, they requested the President to press to its completion the Hymn Book and Hymn and Tune Book, which the Society had proposed to publish. His business engagements did not then permit him to do this. In reply to an inquiry from the C. P. S., as to whether they could not in some way relieve him of that business, that he might complete the Hymn Book, he suggested that he *might* give up his office in Boston, put the whole of his book business temporarily into the office of the Society, and thus he might be able to accomplish the work. He hoped to have devoted last winter to this work, spending his time in the vicinity of Boston for that purpose. Various circumstances rendering it expedient for him to preach for a considerable period in distant localities, it became impracticable for him to produce the Hymn Book as contemplated, and, consequently, the arrangement for the relinquishment of the office and the transfer of the business to the C. P. S. was never consummated; and though a considerable number of hymns have been selected and prepared for use, the book is yet unfinished.

The most extensive book-publishing enterprise undertaken by the C. P. Society, during the past year, has been the printing from stereotype plates of 500 copies of a volume of an autobiography, in paper covers, all of which were sold during a few weeks, as other books doubtless might be by similar energetic advertising in the columns of the World's Crisis.

The past year's experience justifies the conclusion that careful attention to the business of the Society will result in a proportionable increase of its opportunities for doing good in the world.

I take the liberty of calling your attention to the fact, that should the business of the office largely increase, some change of location or enlargement of premises may be necessary, and it is possible that the additional rent in another locality would not exceed the saving effected in the matter of insurance, and in the convenience of a more central and public position. A business, which includes the receipt and disbursements of $20,000 or $30,000 annually, will evidently require the careful and constant attention of an experienced business man, and the revenues of the Society will doubtless justify the needful expenditure.

In restoring the trust I have held to the hands of those from whom I have received it, I pray that God will enable you to act in all wisdom and faithfulness in the work before you. The kingdom is at hand, is the solemn message of our age. Let us strive to publish it to earth's widest limit. May God give us help, and guide us to his honor here, and to his kingdom hereafter, is the prayer of your brother and servant in Christ,

H. L. HASTINGS.

Wilbraham Camp-ground, Aug. 23d, '65.

Secretary's Report.

MINUTES of a meeting of the Christian Publication Society, held on the Camp-ground in Wilbraham, Mass., Aug. 26, 1864.

Met in Bro. Hovey's tent at 1 o'clock P. M., H. L. Hastings in the chair. Prayer by S. S. Brewer. Present, I. C. Wellcome, S. G. Mathewson, C. F. Hudson, H. F. Carpenter, D. Mathewson, M. D., Geo. T. Adams, and Jos. D. Brown.

I. There were no minutes to be read.

II. There was some conversation and questions in regard to what business needed to be done by the C. P. Society.

III. *Moved*, That as Bro. Grant desires to be relieved of the duties of Business Agent, Bro. Geo. T. Adams be appointed Business Agent, with a salary of three hundred dollars per year ($300.00) as Business Agent and Treasurer. Carried.

The Business Agent asked to be instructed in regard to his duties, and instructions were given as follows:—that it was his duty, 1. To superintend all purchases of the office. 2. To fix the prices of sales, and rates of discount. 3. To supervise the advertisement of publications sold in the office. 4. Sales to be cash as far as practicable, with limited and cautious credits if necessary. No books to be sent out on commission. 5. Books to be kept and sold in the office must be those of permanent value, and of a profitable character, in harmony with the objects of the C. P. Society. 6. Publishers' names and addresses to be allowed to be printed with the advertisements of their books for sale at this office. 7. To superintend the general business of the office.

IV. *Moved*, That Bro. Hastings continue in his present relation to "The Young Pilgrim," at the same compensation. Carried.

a Moved, That "The Young Pilgrim" be made self-sustaining, and that we return to the monthly issue, if necessary, to accomplish this object. Carried.

V. *Moved*, That the list of free subscribers to the Crisis be reduced one half (½), by some means, either by cutting it down, or by calling on the churches to take care of their poor by paying for their papers. Carried.

VI. *Moved*, That the subscription rates for the Crisis be $2.50 a year, if paid in advance, and $3.00 per year if not paid within six months. Carried.

VII. *Moved*, That we raise two thousand dollars ($2000.00) this year, for free distribution of tracts. Carried.

Some conversation then occurred in regard to what we could do to obtain a Hymn Book. Asked Bro. H. L. Hastings how we could take his publishing, and relieve him in such a way that he could get out a Hymn and Tune Book, and Hymn Book for us. He asked till morning to think of the matter.

VIII. *Moved*, That we adjourn till to-morrow morning at 5½ o'clock, at this place. Carried.

Aug. 27th, 5½ o'clock A. M. Met as adjourned. H. L. Hastings in the chair. Prayer by S. G. Mathewson. Present, J. D. Brown, C. F. Hudson, G. T. Adams, S. G. Mathewson, I. C. Wellcome, D. Mathewson, M. D.

1. *Moved*, That Bro. Blain's offer for the sale of his plates be postponed on account of having no funds to use at present. Carried.

II. *Moved*, That persons sending the names of new subscribers with the money for their papers, shall be paid a premium of 20 per cent in tracts. Carried.

III. Bro. Hastings made proposal to give up his office, and to turn over his stock of manufactured books to us for sale, excepting orders 50 s. and 100 s. and some private orders that may come to him during the transition, he proposing to give us 10 per cent on all sales made in the office. This proposal was made by Bro. Hastings, that he might prepare a Hymn and Tune, and Hymn Book for the Society, as they had desired him to do.

a Moved, That we accept Bro. Hastings' proposal as above. Carried.

IV. *Moved*, That the Business Agent be empowered to call a meeting of the C. P. Society, whenever in the absence of the President he may think needful. Carried.

V. *Moved*, That the Hymn Book committee be relieved at their request. Carried.

VI. *Moved*, That Bro. H. L. Hastings be appointed a committee to get out the Hymn Book and Hymn and Tune Book for us, with liberty to seek whatever aid he may please. Carried.

VII. *Moved*, That we adjourn *sine die*. Carried. JOS. D. BROWN, *Sec. C. P. S.*

Minutes of a Meeting

Of the Christian Publication Society, held on the Camp-ground in Wilbraham, Mass., Aug. 22 and 23, 1865.

Met in Bro. Adams' tent, H. L. Hastings in the chair. The meeting was opened by a prayer by Bro. S. G. Mathewson. Members present besides those already named,—J. G. Hamblin, G. T. Adams, H. F. Carpenter, C. F. Hudson, S. S. Brewer, D. Mathewson, M. D., I. C. Wellcome, J. D. Brown.

The business done was as follows:—

I. The Secretary's minutes of the last meeting were called for, and read.

a Moved, to accept and adopt the minutes. Seconded. On this motion there was considerable discussion, resulting in motions as follows:—

b Moved, That the Secretary's minutes be amended so as to read (in Art. 3 of the session of Aug. 27.) Bro. Hastings made proposals to give up his office, and to turn over his stock of manufactured books to us for sale, excepting orders for 50 s. and 100 s., and some small orders that may come to him during the transition, he proposing to give us 10 per cent. on all sales made in the office. This proposal was made by Bro. Hastings, that he might prepare a Hymn and tune, and Hymn book for the Society, as they had desired him to do. Carried under a call for yeas and nays. Vote as follows:—

Yeas—S. G. Mathewson, H. F. Carpenter, C. F. Hudson, I. C. Wellcome. (4.) *Nays*—G. T. Adams, S. S. Brewer, D. Mathewson. (3.)

c Moved, that we accept the Minutes as amended. Seconded. The yeas and nays being called for, the vote stood:—

Yeas—H. F. Carpenter, C. F. Hudson, I. C. Wellcome, J. D. Brown. (4.) *Nays*—G. T. Adams, S. S. Brewer, S. G. Mathewson, D. Mathewson. (4.) Bro. J. G. Hamblin having been excused from voting on the question, the vote was a tie, decided by the President in the affirmative.

Bro. Adams asked that the Secretary record in the Minutes, that his reasons for opposing the amendment were, that he thought the original report was the true statement, and the amendment for the worse.

II. The Treasurer's annual report was called for, read, and being vouched by the auditing committee, Henry V. Davis and J. G. Hamblin, it was

a Moved, that the Treasurer's report be accepted. Carried.

III. The Business Agent's report of the business of the year was called for, read, and the auditing committee having endorsed it, saying, "We have examined the accounts of Geo. T. Adams, Business Agent of the C. P. Society, and find them correct, according to the best of our knowledge and belief"; it was

a Moved, that it be accepted, and ordered to be read before the A. C. Association. Carried.

IV. *Moved*, that we adjourn to meet in Bro. Brown's tent at 7½ o'clock this evening. Carried.

7½ o'clock P. M., Aug. 22. Met as per adjournment. H. L. Hastings presiding. Prayer by Bro. J. Blain. Present the whole board, except Bro. S. S. Brewer.

I. Business in regard to a claim of Bro. J. Blain against the C. P. Society was attended to. Bro. J. Blain was called upon to state his claim. It being found that Bro. Blain had misunderstood what he was authorized to do; it was

a Moved, That Bro. Blain be granted $138, after adjusting accounts, for tracts distributed by him for the C. P. Society. Carried.

II. *Moved*, That we adjourn till to morrow, at 8 o'clock in the morning. Carried.

Aug. 23, 8 o'clock A. M. Met in Bro. Adams' tent. H. L. Hastings presiding. Prayer led by Bro. S. S. Brewer. There being no business to do,

I. The Secretary's minutes of the previous meeting were called for, read, and approved.

II. Minutes of the present session were read and approved.

III. *Moved*, To adjourn *sine die*. Carried.

JOS. D. BROWN, *Sec. C. P. S.*

The Treasurer's Report.

GEO. T. ADAMS, *Treasurer*, in account with the C. P. Society, Aug. 21, 1864, to Aug. 16, 1865, inclusive.

DR.

Aug. 16, 1864.	
To balance from last year's account	$550 54
By cash received from Aug. 19th, 1864, to Aug. 16th, 1865, inclusive	19896 00
Total receipts	$20446 54

CR.

Aug. 16, 1865.	
Ch. pd. Editor of World's Crisis, Aug. 19, 1864, to Aug. 18, 1865, inclusive	772 50
" " Clerk, Aug. 21, 1864, to Aug. 19, 1865, inclusive	780 00
" " Assistant Clerk, Aug. 21, 1864, to Aug. 12, 1865, inclusive	504 67
" " Editor of Young Pilgrim, for the year ending with Aug. 1865	192 00
" " Treasurer of C. P. S. to Aug. 23, 1864, as per vote of the Chris. Pub. Society	250 00
" " Business Agent and Treasurer, as per vote of the Society, Aug. 27, 1864, to Aug. 17, 1865	291 67
" " For composition on Crisis and Pilgrim	1997 34
" " Press work and folding papers	1252 79
" " Printing paper for Crisis	7056 61
" " Printing paper for Pilgrim	841 47
" " Rent of rooms for C. P. S., Aug. 1864 to Aug. 1865	252 00
" " Postage—including letters, books, tracts, and papers sent into the British Dominions, and Box rent	441 49
" " For type, printing materials, etc.	109 84
" " Wrapping paper, stationery, blank books, etc.	315 13
" " Fuel, gas, insurance, and stove repairs	144 49
" " For sundries, such as teaming Crisis to post office, various articles in clerks' and compositors' rooms, extra work on sub. book, expressage on books, discount on uncur. money, counterfeit currency, U.S. license, etc. etc.	335 35
" " Books, tracts, etc., bought and made	3447 92
Total expenditures	$19075 27
Balance in Treasurer's hands	$1371 27

PROPERTY ON HAND.

Printing paper for Crisis	$954.29
" " " Pilgrim	99.00
Wrapping paper	16.50
Books and tracts	1536.00
Back numbers of Pilgrim	100.00
Postage stamps	24.00
Office furniture, type, mail machine, estimated at	1500.00
Iron safe	81.00
Tract and question book plates	650.00
	$4960 79
Total cash and property on hand	$6332 06

GEO. T. ADAMS, *Treasurer.*

Crisis Office, Boston, Aug. 18th, 1865.

We, the subscribers, have examined the accounts of the Treasurer, and find them systematically kept, correctly cast, and properly vouched, and a balance in cash on hand of One Thousand Three Hundred and Seventy-one Dollars, and Twenty-seven cents.

HENRY V. DAVIS, } *Auditing*
J. G. HAMBLIN, } *Committee.*

Business Agent's Report.

Brn. of the Christian Publication Society:—

In most of the several departments of our business the past year, we have the pleasure to report a favorable degree of prosperity. If not so great or so remarkable in *all* respects as in the year before, we have yet much reason to remember with gratitude the same kind hand which has hitherto crowned us with blessings, and multiplied our means of usefulness. Our financial condition, on the whole, is better to-day than it was at the close of the last fiscal year. The total expenditures *then* exceeded the total receipts by some $1900, and the net capital, including outstanding accounts, was estimated at $8410. The expenditures *this* year are *less* than the receipts by some $820, and our capital, including accounts due, is *increased* beyond that of last year $1172. We are free from liabilities, and in good condition to commence the operations of another year under favorable auspices.

The increase in our business and resources from year to year, and the *relative* increase of the *past* year as compared with the years *previous*, will be seen from the following statement of receipts and expenditures—showing that the amount of business, as indicated by the annual incomes, has nearly *quadrupled* in the last four years:—

	RECEIPTS.	EXPENDITURES.
1862	$5,493.99.	$4,543.23.
1863	11,399.17.	8,955.00.
1864	14,567.91.	16,461.54.
1865	19,896.00.	19,075.27.

The total net capital with which we commence the new fiscal year, including accounts due, may be estimated as follows:—

Property on hand	$4960.79
Cash in the Treasury	1371.27
Crisis accounts, $4205, valued at	3000.00
Book accounts, 374, valued at	250.00
Total net capital	$9582.06

Besides the financial prosperity which has attended our general operations thus far, we have reason to be thankful also for the great enlargement of works of christian benevolence among us the past year. The brethren at large, whom the Lord has made stewards of his money, have had new calls upon their sympathy and their zeal,—for the help of the poor, for tract distribution, and for the work of missions; and they have contributed with a generous, and a liberal, and in some instances with a *princely* hand. The donations sent in for these noble charities, of which the Society has been made the *agent* and the *almoner*, have been *more than double* the gifts of benevolence the year previous. The receipts for these purposes the past year being nearly $3000, and the year before less than $1500. The kind and liberal donors have doubtless realized already, and will more fully realize by and by, that it is "more blessed to give than to receive."

BOOK AND TRACT DEPARTMENT.

In the business of this department, there has been a very considerable increase. We have printed over $1100 worth of the Society's tracts and leaflets, or 2,568,560 pages, which is about the same number that was printed last year. We have also issued 500 sheets of "Glad Voices," and a third edition of about 500 copies of the life of Hiram Munger, which last, by judicious management, were sold in eleven weeks, and they were not enough to supply the demand. The amount of books and tracts made and purchased for sale and distribution, is $3447.92; the amount on hand, $1536.00; of which the Society's tracts are $635.00, and new books and other tracts $901.00. Our cash sales exceed those of the previous year by nearly $1000.00; being $2204.00 in 1864, and this year $3185.00, to which may be added the amount of tracts given away—$1145; making a total of $4330.00 received for books and tracts.

The proposal of Bro. Hastings, accepted by the Society at its last meeting in August, 1864, "to turn over his stock of manufactured books to us for sale," excepting certain specified orders, he has, for some reason unexplained, not carried out.

In regard to the progress of preparing the new hymn and tune book, which was put into the hands of a committee a year ago, we have no definite information to give.

With the means in hand, our book and tract business may, and ought to be, more than doubled the ensuing year. The times in which we live, and the grand and solemn events impending, call upon us loudly to do all we can to advance the cause of truth and righteousness while we may, by a large and liberal circulation of the right kind of religious reading. Additions should therefore be made to the number and variety of our publications, and our denominational talent called out to produce tracts and other works for the times, on Scriptural and practical subjects, and on questions concerning our faith and hope, which shall convince and quicken both saint and sinner, and prepare them for the things which are coming on the earth. Thus shall we enlarge our circle of usefulness, and receive the approval of the Master at his coming.

THE TRACT FUND.

The interest felt by the benevolent in providing means for the free distribution of tracts, has suffered little or no abatement the past year, notwithstanding the continued calls upon their charities in other directions; the donations to the Fund amounting to $1205, while those of the previous year were but a trifle more—$1252. With this money we have printed, and scattered in all parts of the land north, and to some extent in the south, in camps, and hospitals, and missions, $1145.00 worth of these little messengers of truth and salvation, being about $75.00 worth more than was distributed in 1864. The balance of tracts from this and the previous year belonging to the Fund undistributed, is $242.77.

The great good which has been done by the contributors to this fund in diffusing light and knowledge, and awaking men to a serious consideration of eternal things, will be known only at the judgment, and then will they receive their reward.

THE WORLD'S CRISIS.

The total receipts on subscription for the Crisis are $13,350.00; to which is to be added the amount paid in for the *Free Subscribers*, $1110.00—making the *entire* receipts for the Crisis $14,460.00. The total expenditures have been $13,526.27 or $933.73 *less* than the receipts. The Crisis expenditures have been unusually large, owing chiefly to the high price of printing paper,—the cost of which has been more than one third of our *entire* expenses. The highest price paid was 27 cents a pound. The last lot was obtained for a shade less than 17 cents. The *average* through the year has been 22½ cents.

In accordance with previous notice, we *stopped*, early in the year, the papers of 374 delinquent subscribers, who were owing $4.00 and over, and had made no responses to our repeated calls. The amount due from the same was $2437.00, of which only $326.00 have been paid, leaving a balance of $2111.00 still unpaid. To this is to be added $440 more, the amount due from *other* delinquents who have stopped their papers without paying up arrearages;—making the entire delinquencies $2551.00—the most of which covers an indebtedness of several years standing.

The net increase of new subscribers the past year has been quite small, especially as compared with the very large increase of last year. We may put it at about 300. But as more than that number of delinquents were stricken off, our subscription list stands now about where it did at the beginning of the year, not far from 7000. We hope the coming year to see a new and a general rally of its friends and subscribers every where to enlarge its circulation and extend its usefulness.

THE POOR FUND.

The number of papers sent *free* to the poor at the beginning of the year was about 800, the annual expense of which, at present rates, would be some $2000.00. These expenses for the poor the office had borne *freely*, and almost entirely, for a number of years. But the list at that time had grown so large that the Society, as a matter of necessity, decided to cut it down, so as not to exceed 400, unless the benevolent should step in and *relieve* the office, by taking a part of the burden. In the beginning of Sept. last a Poor Fund was started for that purpose, and contributions called for. In answer to the calls, and to the "Voices from the Poor," brethren every where have responded, with a noble and generous sympathy and liberality,—to the amount of $1110.00. Some of these Poor have since become *paying subscribers*, and the number of free papers *now* sent is 563.

THE YOUNG PILGRIM.

The receipts for the Young Pilgrim the past year have been $1034.00; the expenditures $1739.00; the excess of expenditures over receipts $705.00. The number of subscribers, which was 7000 the first year, and 5400 the second year, is now 2900, the remainder of last year's subscribers not having yet been heard from.

Finding some months since that the receipts were falling short of expenses, with a prospect of a deficiency at the end of the year in June, of several hundred dollars, we raised the price, in accordance with the vote of the Society, to make the paper "self-sustaining." We have heard of few or no complaints at the increase of price; and it does not appear that the large falling off in its subscriptions is to any great degree owing to that cause. As the great bulk of its subscribers take it in clubs at club rates, the average price per year is not over 40 or 42 cents, which, perhaps, is not too much for a paper of so small a circulation, and having no resources but what come from subscribers.

There are, we cannot doubt, at least a few friends of the Pilgrim who are ready to say, "*It must not go down*," and who will do all they can for its support. And as it was started with the expressed object—and is *needed* for that object—to furnish our children with the right kind of food,—to instruct them in the principles of our faith and hope, and lead them, with us, to be ready for the coming and kingdom of Christ,—it will be for its friends and the Society to make such efforts and adopt such means as shall, if possible, again enlarge its circulation and usefulness, and bring the blessing of God upon it.

THE ITALIAN MISSION.

Bro. Czechowski, to whom the columns of the Crisis have been open the past year to enable him to raise funds for his Mission to Italy, is not, as many have supposed, a missionary of our people; nor is he, so far as we know, a chosen missionary of any body or bodies of Advent believers. It is simply an *individual* mission, calling for aid from all who may feel disposed to give it. Yet, though not in some respects with us in faith, we have wished him well in his Christian efforts in Italy. As the funds raised have passed through our hands, it is proper that we should make some report of them here. The amount of receipts for this mission (not counting the considerable amount received by himself before starting) have been $491.82; which has been sent to him, in three different remittances,—the first in October last, the second in February, and the third on the 10th instant. $110.00 of this were donations received through the *Advent Herald* office. These remittances have been made in drafts on Paris. But so high have been the rates of exchange that the whole $490.00 have realized to him perhaps not half that amount. To send $1.00 to a foreign mission, at a time when it takes 50 cents of it to get the other 50 cents there, seems like throwing money away, even if it is for a good object. If our people shall organize a Missionary Society, it will be for them to take this mission under their charge if they see fit.

THE FREEDMEN'S MISSION.

Calls and contributions have been made for this much needed work, and some $140.00 have been raised. But as action will soon be taken in regard to this mission, no further remarks need be made here in reference thereto, more than simply to recommend to your consideration the propriety of the proposed missionary organization.

All of which is respectfully submitted.

GEO. T. ADAMS, } *Business Agent of Chris. Pub. Soc'y.*

Boston, Aug. 18th, 1865.

We, the subscribers, have examined the accounts of Geo. T. Adams, Business Agent of the Christian Publication Society, as embodied in the foregoing Report, and find them correct, according to the best of our knowledge and belief.

HENRY V. DAVIS, } *Auditing*
J. G. HAMBLIN, } *Committee.*

The Officers of the C. P. S. having thus finished their reports, the nominating committee for the A. C. A. reported their nominations as follows, viz:—

For President..........S. G. MATHEWSON.
" *Vice President*....M. BATCHELOR.
" *Secretary*..........H. F. CARPENTER.
" *Treasurer*..........GEO. T. ADAMS.

For Directors.—J. Couch, C. F. Hudson, H. V. Davis, J. G. Hamblin, A. W. Sibley, Wm. A. Fenn, C. B. Turner, C. S. Sherman, Wm. H. Mitchell.

For Editor..............MILES GRANT.

This report being accepted, pending its adoption the management of the Crisis for the past year was somewhat lengthily discussed by Brn. Hastings, Himes, Wellcome, C. F. Hudson and others, and various suggestions were made for the improvement of the editorial department without effecting any decision, when the meeting adjourned until 2 P. M.

2 o'clock P. M. Prayer was offered by Bro. I. C. Wellcome. Discussion was resumed upon the report of the nominating committee of the A. C. A., after which their report was adopted. The Chair appointed Brn. T. M. Preble, C. Sanford, and E. G. Higgins a committee on ballots for the A. C. A. Ballots were received at the call of the roll. While ballots for officers of A. C. A. were being counted, the nominating committee for C. P. S. reported their nominations as follows, viz:

For President............D. T. TAYLOR.
" *Secretary*..............J. D. BROWN.
" *Treasurer*............GEO. T. ADAMS.

For Editorial Committee.—S. G. Mathewson, J. Couch, Wm. H. Mitchell.

For Publishing Committee.—H. F. Carpenter, H. V. Davis, S. S. Brewer, J. G. Hamblin, D. Mathewson.

Bro. J. D. Brown refusing to accept his nomination as Secretary of the C. P. S., Bro. W. B. Herron was nominated in his stead.

Brn. A. H. Brown, A. S. Meacham, and A. W. Sibley, were appointed by the Chair a committee on ballots for C. P. S. Ballots were received at the call of the roll.

The committee on ballots for the A. C. A. reported the following officers elected:—

S. G. MATHEWSON............*President.*
M. BATCHELOR..............*Vice President*
H. F. CARPENTER............*Secretary.*
GEO. T. ADAMS..............*Treasurer.*

Directors.—J. Couch, C. F. Hudson, H. V. Davis, J. G Hamblin, A. W. Sibley, Wm. A. Fenn, C. B. Turner, C. S. Sherman, Wm. H. Mitchell.

MILES GRANT..............*Editor.*

Voted, That the committee who are out be allowed to vote when they come in.

Voted, That the Chair appoint a committee of three to nominate a campmeeting committee of five to be elected at the stand by the campmeeting. The Chair appointed as said committee J. V. Himes, D. Mathewson, and Solomon Hale.

Moved, That the word Advent be inserted in Art. II., sect. 1, of the Constitution of the A. C. A. before the phrase "Christian Publication Society." Carried.

Moved, That the Treasurer of the C. P. S. be instructed to have the legal document of that Society so altered as to give it the name of the Advent Christian Publication Society. Carried.

The Shinecock Indians having forwarded to this Association a sum of money as a donation for its benefit, it was

Voted, To pass the money over to the A. C. P. S. for their disposal.

Moved, That we instruct the C. P. S. to make a change of editors for the Young Pilgrim by appointing Wm. B. Herron its editor. Carried.

The committee on ballots for C. P. S. reported the following elections, viz:

D. T. TAYLOR..............*President.*
WM. B. HERRON............*Secretary.*
GEO. T. ADAMS.............*Treasurer.*

Editorial Committee—S. G. Mathewson, Wm. H. Mitchell, J. Couch.

Publishing Committee.—H. F. Carpenter, H. V. Davis, S. S. Brewer, J. G. Hamblin, D. Mathewson.

The Association now adjourned *sine die* at 5 o'clock P. M.

H. F. CARPENTER, *Clerk.*

A TENDER CONSCIENCE.—A tender conscience is like the apple of a man's eye—the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression *small sins* (as they are improperly named) make upon them; if we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin—if we are not so much troubled at the vanity of our thoughts and words, at the rising up of sinful motions and desires in us, as we have been formerly, we may then conclude that our hearts are hardened and our consciences are stupefying; for a tender conscience will no more allow of (what are called) small sins, than of great sins.—*Bishop Hopkins.*

☞ The pleasure of doing good is one that never wears out.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 519. BOSTON, TUESDAY, SEPTEMBER 12, 1865. VOL. XXI.—NO. 26.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Issued every Tuesday Afternoon, at
37 HANOVER STREET, BOSTON.

MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. A. MITCHELL,
JOHN COUCH.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
S. S. BREWER, J. G. HAMBLIN,
D. MATHEWSON.

GEORGE T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

Report of the Sixth Annual Meeting
OF THE
ADVENT CHRISTIAN ASSOCIATION,
HELD AT
Wilbraham Grove, Aug. 22d and 23d, 1865.

Aug. 22d, 4 o'clock, P. M. The Association was called to order by the President, Bro. S. G. Mathewson, and opened by prayer offered by Bro. M. Batchelor.

On motion, the Chair appointed Brn. Grant, Sibley, and Herron, a committee to receive and examine credentials, and to report the membership of this meeting. While the committee on credentials were out, the time was profitably and fully occupied in singing, and listening to some grateful and cheering remarks from Brn. Himes, Batchelor, Moore, Damman, Mathewson, and others. The committee on credentials reported the following list of membership, viz:—

Members of the Board.

S. G. MATHEWSON, *President.*
M. BATCHELOR, *Vice President.*
G. T. ADAMS, *Treasurer.*
H. F. CARPENTER, *Secretary.*
J. G. HAMBLIN, } *Directors.*
A. W. SIBLEY,
C. F. HUDSON,

Preachers.

From Massachusetts. E. Owen, Three Rivers. Chas. E. Piper, Boston. H. K. Flagg, Holliston. W. J. Blanchard, Savoy. M. Grant, Boston. J. N. Sherman, Holliston. Geo. A. Streeter, North Dana. Harvey Haddock, Savoy. S. S. Brewer, South Ashburnham. Wm. C. Thurman, Boston. Rufus Starks, Savoy. L. Boutell, Groton. E. McCullock, Savoy. J. Hemenway, Athol. A. M. Higgins, Palmer. H. Pratt, Wales. G. A. Streeter, Savoy. C. F. Hudson, Cambridge. A. W. Sibley, East Boston.

From New Hampshire. A. Simpson, Concord. T. M. Preble, East Weare. A. Flagg, Hinsdale.

From Vermont. Edward Cotton, West Brattleboro. O. D. Gibson, Houghtonville. L. W. Miller, Brattleboro. M. Batchelor, Rutland. S. G. Mathewson, Castleton. H. F. Carpenter, Rutland.

From Connecticut. C. Goodrich, West Winsted. J. L. Bassett, Bridgeport. B. St. John, Danbury. H. Rockwell, Winsted. B. Hitchcock, Forestville. Ira Morgan, Meriden. E. Bellows, So. Killingly. Amasa Morse, Eastford.

From Maine. I. Damman, Corinna. N. G. Reed, Bangor. J. R. Hall, So. China. I. C. Wellcome, Yarmouth.

From Pennsylvania. S. P. Babcock, Philadelphia. J. D. Brown, Edinboro.

From Rhode Island. M. R. Phetteplace, Natick. J. J. Northrop, Richmond. Wm. Devereaux, Scituate.

From New York. J. K. Bellows and S. Curry, New York City. J. Blain, Buffalo. O. R. Fassett, Sandy Hill.

From New Jersey. Wm. Shepherd, Newark. Dr. A. Decker, Newark.

Wm. Ingham, Clemensport, Nova Scotia. J. V. Himes, Buchanan, Mich. D. S. Clark, Amboy, Ill.

Delegates.

From Vermont. Carlos Sanford, Castleton. A. S. Meacham, Castleton. T. A. Cheney, Rutland. Moses Merril, Vernon.

From New Hampshire. Henry Little, J. W. Leighton, and J. C. Smith, Concord. T. E. Wood, Portsmouth.

From Massachusetts. A. L. Chamberlain, E. G. Higgins, Worcester. James Burnham, Broomfield. G. W. Thomas, Holden. Solomon Hovey and W. B. Herron, Boston. W. R. Rose and Thomas R. Weaver, Springfield. J. I. Johnson, Lynn. Orin Tower, Savoy. Isaac Barnes, Clinton. Anson Gage, Northfield. Alvin Cudworth, Charlemont. J. F. Sawtell, Athol.

From Connecticut. B. Bancroft, Warehouse Point. Alex. Elliott, Northfield. Sidney Hall and H. H. Dickenson, Hartford. N. Shumway, Danielsonville.

From New York. Jacob Wilbur, W. Hoosick. H. Walker, Shinecock, L. I. J. Pike and D. Mathewson, Sandy Hill. A. H. Brown, New York City. Solomon Hale, Troy. J. Moore, Hillsburg, N. S.

On motion, the resolution adopted last year, requiring from preachers offering their names for membership a certificate of good character from a christian church, *was rescinded.*

The Chair appointed Brn. J. V. Himes, J. D. Brown, and D. Mathewson, a committee to arrange and announce the business to come before this Association. The meeting, according to a previous vote, adjourned to meet to-morrow, at 8½ o'clock A. M.

Wednesday, 8½ o'clock, A. M. The meeting opened by prayer from Bro. I. Damman; the President, S. G. Mathewson, in the chair. The committee on business reported the following work in its order, before the Association, viz.:—

1st. The reading of the Secretary's minutes of the A. C. A.
2d. The appointment by the Chair of nominating committees for the A. C. A. and C. P. S.
3d. The report of the President of C. P. S.
4th. " " of the Secretary of C. P. S.
5th. " " of the Treasurer of C. P. S.
6th. " " of the Bus. Ag't of C. P. S.
7th. Election of officers of A. C. A. and of the Editor of the World's Crisis.
8th. Election of officers of C. P. S.

The report of the Business Committee being adopted, the minutes of the A. C. A. were read by the Secretary, accepted and adopted. The Chair appointed Brn. O. R. Fassett, A. Simpson, and J. G. Hamblin, a nominating committee for the A. C. A.; and Brn. H. K. Flagg, J. Hemenway, and G. T. Adams, a nominating committee for the C. P. S. Bro. Adams resigning his position upon the last named committee, Bro. S. Hovey was substituted by the Chair.

The Association now listened to the reports of the President, Secretary, Treasurer, and Business Agent of the C. P. S., all of which reports were accepted and adopted.

President's Report.

To the President and members of the Advent Christian Association, assembled at Wilbraham, Aug. 23d, 1865.

Gentlemen and Christian Brethren:—

At the close of another financial year, it becomes my duty to present to you a report of the business transacted by your executive agent of the Christian Publication Society, over which, from its organization, your action has called me to preside.

Our Society has held but two meetings during the past year,—the first on this camp-ground, a year ago; the second during the present convocation. The minutes of the Secretary of our Society, when read, will inform you of our doings. The receipts and expenditures, as shown in the report of the Treasurer, are larger than ever before, and indicate to some extent an increase of business, though the higher prices of present times account for a part of the increasing totals. The business of the office has been during the past year under the supervision of a business agent, who has been constantly at his post, and the result has been, in my judgment, a more orderly, efficient, and desirable state of affairs in the sales and general office business.

The World's Crisis has maintained about its previous circulation. Little or no increase is reported this year; a fact of some importance, when it is remembered that during the previous year, an increase of about two thousand subscribers was reported. As to the occasion of this apparent declension of interest, the Association must judge for themselves. Doubtless, the increase in the price of the paper may have affected its circulation to some extent.

The Young Pilgrim has been under my own editorial charge during the past year. The terms fixed by the Association were so low, that according to the accurate estimates made by me, and submitted in advance to the Publication Society, with a circulation of even ten or twenty thousand copies, there would still be a deficiency of some five hundred dollars at the close of the year.

My anticipations and estimates were fully realized by the results. A deficiency has occurred, which has been mainly met by contributions made to the Sunday School Fund for that and similar purposes. At the conclusion of the volume, it was decided to advance the price of the paper, and thus endeavor to make it self-sustaining,—with what success we have yet to see.

The Young Pilgrim was started and circulated almost entirely through the medium of the World's Crisis, in which its claims to support were repeatedly and zealously urged. During the past year but little has been said in that paper concerning the "Young Pilgrim," and it would not be strange if the interest in it, and the circulation of it, had proportionably decreased. Under judicious management, this interest could doubtless be again revived.

The terms of the Pilgrim are payment in advance. When the money paid is exhausted, the paper stops. As the paper is largely read by children, rather than by the parents who pay for it, the time of payment passes, the paper stops, is not ordered again, and so hundreds of subscribers are lost at the close of each volume. If the Crisis was thus stopped when the money paid was exhausted, no doubt large numbers would fail to renew their subscriptions, and hence the present year's loss would nearly equal all who are in arrears for the paper; and also a portion of the free list, there being no free list of any amount on the Pilgrim books. The increase of the price of the Pilgrim may also have resulted in a decrease of subscribers.

The interest in the Tract work still continues, and a good degree of prosperity may be reported, although, as during the previous year, I think no new tracts have been issued, but considerable quantities of the old and standard publications have been manufactured and circulated.

At the last year's meeting of the C. P. Society, they requested the President to press to its completion the Hymn Book and Hymn and Tune Book, which the Society had proposed to publish. His business engagements did not then permit him to do this. In reply to an inquiry from the C. P. S., as to whether they could not in some way relieve him of that business, that he might complete the Hymn Book, he suggested that he *might* give up his office in Boston, put the whole of his book business temporarily into the office of the Society, and thus he might be able to accomplish the work. He hoped to have devoted last winter to this work, spending his time in the vicinity of Boston for that purpose. Various circumstances rendering it expedient for him to preach for a considerable period in distant localities, it became impracticable for him to produce the Hymn Book as contemplated, and, consequently, the arrangement for the relinquishment of the office and the transfer of the business to the C. P. S. was never consummated; and though a considerable number of hymns have been selected and prepared for use, the book is yet unfinished.

The most extensive book publishing enterprise undertaken by the C. P. Society, during the past year, has been the printing from stereotype plates of 500 copies of a volume of an autobiography, in paper covers, all of which were sold during a few weeks, as other books doubtless might be by similar energetic advertising in the columns of the World's Crisis.

The past year's experience justifies the conclusion that careful attention to the business of the Society will result in a proportionable increase of its opportunities for doing good in the world.

I take the liberty of calling your attention to the fact, that should the business of the office largely increase, some change of location or enlargement of premises may be necessary, and it is possible that the additional rent in another locality would not exceed the saving effected in the matter of insurance, and in the convenience of a more central and public position. A business, which includes the receipt and disbursements of $20,000, or $30,000 annually, will evidently require the careful and constant attention of an experienced business man, and the revenues of the Society will doubtless justify the needful expenditure.

In restoring the trust I have held to the hands of those from whom I have received it, I pray that God will enable you to act in all wisdom and faithfulness in the work before you. The kingdom is at hand, is the solemn message of our age. Let us strive to publish it to earth's widest limit. May God give us help, and guide us to his honor here, and to his kingdom hereafter, is the prayer of your brother and servant in Christ,

H. L. HASTINGS.

Wilbraham Camp-ground, Aug. 23d, '65.

Secretary's Report.

MINUTES of a meeting of the Christian Publication Society, held on the Camp-ground in Wilbraham, Mass., Aug. 26, 1864.

Met in Bro. Hovey's tent at 1 o'clock P. M., H. L. Hastings in the chair. Prayer by S. S. Brewer. Present, I. C. Wellcome, S. G. Mathewson, C. F. Hudson, H. F. Carpenter, D. Mathewson, M. D., Geo. T. Adams, and Jos. D. Brown.

I. There were no minutes to be read.

II. There was some conversation and questions in regard to what business needed to be done by the C. P. Society.

III. *Moved*, That as Bro. Grant desires to be relieved of the duties of Business Agent, Bro. Geo. T. Adams be appointed Business Agent, with a salary of three hundred dollars per year ($300.00) as Business Agent and Treasurer. Carried.

The Business Agent asked to be instructed in regard to his duties, and instructions were given as follows:—that it was his duty, 1. To superintend all purchases of the office. 2. To fix the prices of sales, and rates of discount. 3. To supervise the advertisement of publications sold in the office. 4. Sales to be cash as far as practicable, with limited and cautious credits if necessary. No books to be sent out on commission. 5. Books to be kept and sold in the office must be those of permanent value, and of a profitable character, in harmony with the objects of the C. P. Society. 6. Publishers' names and addresses to be allowed to be printed with the advertisements of their books for sale at this office. 7. To superintend the general business of the office.

IV. *Moved*, That Bro. Hastings continue in his present relation to "The Young Pilgrim," at the same compensation. Carried.

a Moved, That "The Young Pilgrim" be made self-sustaining, and that we return to the monthly issue, if necessary, to accomplish this object. Carried.

V. *Moved*, That the list of free subscribers to the Crisis be reduced one half (½), by some means, either by cutting it down, or by calling on the churches to take care of their poor by paying for their papers. Carried.

VI. *Moved*, That the subscription rates for the Crisis be $2.50 a year, if paid in advance, and $3.00 per year if not paid within six months. Carried.

VII. *Moved*, That we raise two thousand dollars ($2000.00) this year, for free distribution of tracts. Carried.

Some conversation then occurred in regard to what we could do to obtain a Hymn Book. Asked Bro. H. L. Hastings how we could take his publishing, and relieve him in such a way that he could get out a Hymn and Tune Book, and Hymn Book for us. He asked till morning to think of the matter.

VIII. *Moved*, That we adjourn till to-morrow morning at 5½ o'clock, at this place. Carried.

Aug. 27th, 5½ o'clock A. M. Met as adjourned. H. L. Hastings in the chair. Prayer by S. G. Mathewson. Present, J. D. Brown, C. F. Hudson, G. T. Adams, S. G. Mathewson, I. C. Wellcome, D. Mathewson, M. D.

I. *Moved*, That Bro. Blain's offer for the sale of his plates be postponed on account of having no funds to use at present. Carried.

II. *Moved*, That persons sending the names of new subscribers with the money for their papers, shall be paid a premium of 20 per cent in tracts. Carried.

III. Bro. Hastings made proposal to give up his office, and to turn over his stock of manufactured books to us for sale, excepting orders 50 s. and 100 s. and some private orders that may come to him during the transition, he proposing to give us 10 per cent on all sales made in the office. This proposal was made by Bro. Hastings, that he might prepare a Hymn and Tune, and Hymn Book for the Society, as they had desired him to do.

a Moved, That we accept Bro. Hastings' proposal as above. Carried.

IV. *Moved*, That the Business Agent be empowered to call a meeting of the C. P. Society, whenever in the absence of the President he may think needful. Carried.

V. *Moved*, That the Hymn Book committee be relieved at their request. Carried.

VI. *Moved*, That Bro. H. L. Hastings be appointed a committee to get out the Hymn Book and Hymn and Tune Book for us, with liberty to seek whatever aid he may please. Carried.

VII. *Moved*, That we adjourn *sine die*. Carried. JOS. D. BROWN, *Sec. C. P. S.*

Minutes of a Meeting

Of the Christian Publication Society, held on the Camp-ground in Wilbraham, Mass., Aug. 22 and 23, 1865.

Met in Bro. Adams' tent, H. L. Hastings in the chair. The meeting was opened by a prayer by Bro. S. G. Mathewson. Members present besides those already named,—J. G. Hamblin, G. T. Adams, H. F. Carpenter, C. F. Hudson, S. S. Brewer, D. Mathewson, M. D., I. C. Wellcome, J. D. Brown.

The business done was as follows:—

I. The Secretary's minutes of the last meeting were called for, and read.

a Moved, to accept and adopt the minutes. Seconded. On this motion there was considerable discussion, resulting in motions as follows:—

b Moved, That the Secretary's minutes be amended so as to read (in Art. 3 of the session of Aug. 27.) Bro. Hastings made proposals to give up his office, and to turn over his stock of manufactured books to us for sale, excepting orders for 50 s. and 100 s., and some small orders that may come to him during the transition, he proposing to give us 10 per cent. on all sales made in the office. This proposal was made by Bro. Hastings, that he might prepare a Hymn and tune, and Hymn book for the Society, as they had desired him to do. Carried under a call for yeas and nays. Vote as follows:—

Yeas—S. G. Mathewson, H. F. Carpenter, C. F. Hudson, I. C. Wellcome. (4.) *Nays*—G. T. Adams, S. S. Brewer, D. Mathewson. (3.)

c Moved, that we accept the Minutes as amended. Seconded. The yeas and nays being called for, the vote stood:—

Yeas—H. F. Carpenter, C. F. Hudson, I. C. Wellcome, J. D. Brown. (4.) *Nays*—G. T. Adams, S. S. Brewer, S. G. Mathewson, D. Mathewson. (4.) Bro. J. G. Hamblin having been excused from voting on the question, the vote was a tie, decided by the President in the affirmative.

Bro. Adams asked that the Secretary record in the Minutes, that his reasons for opposing the amendment were, that he thought the original report was the true statement, and the amendment for the worse.

II. The Treasurer's annual report was called for, read, and being vouched by the auditing committee, Henry V. Davis and J. G. Hamblin, it was

a Moved, that the Treasurer's report be accepted. Carried.

III. The Business Agent's report of the business of the year was called for, read, and the auditing committee having endorsed it, saying, "We have examined the accounts of Geo. T. Adams, Business Agent of the C. P. Society, and find them correct, according to the best of our knowledge and belief"; it was

a Moved, that it be accepted, and ordered to be read before the A. C. Association. Carried.

IV. *Moved*, that we adjourn to meet in Bro. Brown's tent at 7½ o'clock this evening. Carried.

7½ o'clock P. M., Aug. 22. Met as per adjournment. H. L. Hastings presiding. Prayer by Bro. J. Blain. Present the whole board, except Bro. S. S. Brewer.

I. Business in regard to a claim of Bro. J. Blain against the C. P. Society was attended to. Bro. J. Blain was called upon to state his claim. It being found that Bro. Blain had misunderstood what he was authorized to do; it was

a Moved, That Bro. Blain be granted $138, after adjusting accounts, for tracts distributed by him for the C. P. Society. Carried.

II. *Moved*, That we adjourn till to morrow, at 8 o'clock in the morning. Carried.

Aug. 23, 8 o'clock A. M. Met in Bro. Adams' tent. H. L. Hastings presiding. Prayer led by Bro. S. S. Brewer. There being no business to do,

I. The Secretary's minutes of the previous meeting were called for, read, and approved.

II. Minutes of the present session were read and approved.

III. *Moved*, To adjourn *sine die*. Carried.

JOS. D. BROWN, *Sec. C. P. S.*

The Treasurer's Report.

GEO. T. ADAMS, *Treasurer*, in account with the C. P. Society, Aug. 21, 1864, to Aug. 16, 1865, inclusive.

DR.

Aug. 16, 1864.	
To balance from last year's account	$550 54
By cash received from Aug. 19th, 1864, to Aug. 16th, 1865, inclusive	19896 00
Total receipts	$20446 54

CR.

Aug. 16, 1865.	
Ch. pd. Editor of World's Crisis, Aug. 19, 1864, to Aug. 18, 1865, inclusive	772 50
" " Clerk, Aug. 21, 1864, to Aug. 19, 1865, inclusive	780 00
" " Assistant Clerk, Aug. 21, 1864, to Aug. 12, 1865, inclusive	504 67
" " Editor of Young Pilgrim, for the year ending with Aug. 1865	192 00
" " Treasurer of C. P. S. to Aug. 23, 1864, as per vote of the Chris. Pub. Society	250 00
" " Business Agent and Treasurer, as per vote of the Society, Aug. 27, 1864, to Aug. 17, 1865	291 67
" " For composition on Crisis and Pilgrim	1997 34
" " Press work and folding papers	1252 79
" " Printing paper for Crisis	7056 61
" " Printing paper for Pilgrim	841 47
" " Rent of rooms for C. P. S., Aug. 1864 to Aug. 1865	252 00
" " Postage—including letters, books, tracts, and papers sent into the British Dominions, and Box rent	441 49
" " For type, printing materials, etc.	109 84
" " Wrapping paper, stationery, blank books, etc.	315 13
" " Fuel, gas, insurance, and stove repairs	144 49
" " For sundries, such as teaming Crisis to post office, various articles in clerks' and compositors' rooms, extra work on sub. book, expressage on books, discount on uncur. money, counterfeit currency, U.S. license, etc. etc.	335 35
" " Books, tracts, etc., bought and made	3447 92
Total expenditures	$19075 27
Balance in Treasurer's hands	$1371 27

PROPERTY ON HAND.

Printing paper for Crisis	$954.29
" " Pilgrim	99.00
Wrapping paper	16.50
Books and tracts	1536.00
Back numbers of Pilgrim	100.00
Postage stamps	24.00
Office furniture, type, mail machine, estimated at	1500.00
Iron safe	81.00
Tract and question book plates	650.00
	$4960 79
Total cash and property on hand	$6332 06

GEO. T. ADAMS, *Treasurer.*

Crisis Office, Boston, Aug. 18th, 1865.

We, the subscribers, have examined the accounts of the Treasurer, and find them systematically kept, correctly cast, and properly vouched, and a balance in cash on hand of One Thousand Three Hundred and Seventy-one Dollars, and Twenty-seven cents.

HENRY V. DAVIS, } *Auditing*
J. G. HAMBLIN, } *Committee.*

Business Agent's Report.

Brn. of the Christian Publication Society:—

In most of the several departments of our business the past year, we have the pleasure to report a favorable degree of prosperity. If not so great or so remarkable in *all* respects as in the year before, we have yet much reason to remember with gratitude the same kind hand which has hitherto crowned us with blessings, and multiplied our means of usefulness. Our financial condition, on the whole, is better to-day than it was at the close of the last fiscal year. The total expenditures *then* exceeded the total receipts by some $1900; and the net capital, including outstanding accounts, was estimated at $8410. The expenditures *this* year are *less* than the receipts by some $820, and our capital, including accounts due, is *increased* beyond that of last year $1172. We are free from liabilities, and in good condition to commence the operations of another year under favorable auspices.

The increase in our business and resources from year to year, and the *relative* increase of the *past* year as compared with the years *previous*, will be seen from the following statement of receipts and expenditures—showing that the amount of business, as indicated by the annual incomes, has nearly *quadrupled* in the last four years:—

	RECEIPTS.	EXPENDITURES.
1862	$5,493.99.	$4,543.23.
1863	11,299.17.	8,955.00.
1864	14,567.91.	16,461.54.
1865	19,896.00.	19,075.27.

The total net capital with which we commence the new fiscal year, including accounts due, may be estimated as follows:—

Property on hand	$4960.79
Cash in the Treasury	1371.27
Crisis accounts, $4205, valued at	3000.00
Book accounts, 374, valued at	250.00
Total net capital	$9582.06

Besides the financial prosperity which has attended our general operations thus far, we have reason to be thankful also for the great enlargement of works of christian benevolence among us the past year. The brethren at large, whom the Lord has made stewards of his money, have had new calls upon their sympathy and their zeal,—for the help of the poor, for tract distribution, and for the work of missions; and they have contributed with a generous, and a liberal, and in some instances with a *princely* hand. The donations sent in for these noble charities, of which the Society has been made the *agent* and the *almoner*, have been *more than double* the gifts of benevolence the year previous. The receipts for these purposes the past year being nearly $3000, and the year before less than $1500. The kind and liberal donors have doubtless realized already, and will more fully realize by and by, that it is "more blessed to give than to receive."

BOOK AND TRACT DEPARTMENT.

In the business of this department, there has been a very considerable increase. We have printed over $1100 worth of the Society's tracts and leaflets, or 2,568,560 pages, which is about the same number that was printed last year. We have also issued 500 sheets of "Glad Voices," and a third edition of about 500 copies of the life of Hiram Munger, which last, by judicious management, were sold in eleven weeks, and they were not enough to supply the demand. The amount of books and tracts made and purchased for sale and distribution, is $3447.92; the amount on hand, $1536.00; of which the Society's tracts are $635.00, and new books and other tracts $901.00. Our cash sales exceed those of the previous year by nearly $1000.00; being $2204.00 in 1864, and this year $3185.00, to which may be added the amount of tracts given away—$1145; making a total of $4330.00 received for books and tracts.

The proposal of Bro. Hastings, accepted by the Society at its last meeting in August, 1864, "to turn over his stock of manufactured books to us for sale," excepting certain specified orders, he has, for some reason unexplained, not carried out.

In regard to the progress of preparing the new hymn and tune book, which was put into the hands of a committee a year ago, we have no definite information to give.

With the means in hand, our book and tract business may, and ought to be, more than doubled the ensuing year. The times in which we live, and the grand and solemn events impending, call upon us loudly to do all we can to advance the cause of truth and righteousness while we may, by a large and liberal circulation of the right kind of religious reading. Additions should therefore be made to the number and variety of our publications, and our denominational talent called out to produce tracts and other works for the times, on Scriptural and practical subjects, and on questions concerning our faith and hope, which shall convince and quicken both saint and sinner, and prepare them for the things which are coming on the earth. Thus shall we enlarge our circle of usefulness, and receive the approval of the Master at his coming.

THE TRACT FUND.

The interest felt by the benevolent in providing means for the free distribution of tracts, has suffered little or no abatement the past year, notwithstanding the continued calls upon their charities in other directions; the donations to the Fund amounting to $1205, while those of the previous year were but a trifle more—$1252. With this money we have printed, and scattered in all parts of the land north, and to some extent in the south, in camps, and hospitals, and missions, $1145.00 worth of these little messengers of truth and salvation, being about $75.00 worth more than was distributed in 1864. The balance of tracts from this and the previous year belonging to the Fund undistributed, is $242.77.

The great good which has been done by the contributors to this fund in diffusing light and knowledge, and awaking men to a serious consideration of eternal things, will be known only at the judgment, and then will they receive their reward.

THE WORLD'S CRISIS.

The total receipts on subscription for the Crisis are $13,350.00; to which is to be added the amount paid in for the *Free Subscribers*, $1110.00—making the *entire* receipts for the Crisis $14,460.00. The total expenditures have been $13,526.27 or $933.73 *less* than the receipts. The Crisis expenditures have been unusually large, owing chiefly to the high price of printing paper,—the cost of which has been more than one third of our *entire* expenses. The highest price paid was 27 cents a pound. The last lot was obtained for a shade less than 17 cents. The *average* through the year has been 22½ cents.

In accordance with previous notice, we *stopped*, early in the year, the papers of 374 delinquent subscribers, who were owing $4.00 and over, and had made no responses to our repeated calls. The amount due from the same was $2437.00, of which only $326.00 have been paid, leaving a balance of $2111.00 still unpaid. To this is to be added $440 more, the amount due from *other* delinquents who have stopped their papers without paying up arrearages;—making the entire delinquencies $2551.00—the most of which covers an indebtedness of several years standing.

The net increase of new subscribers the past year has been quite small, especially as compared with the very large increase of last year. We may put it at about 300. But as more than that number of delinquents were stricken off, our subscription list stands now about where it did at the beginning of the year, not far from 7000. We hope the coming year to see a new and a general rally of its friends and subscribers every where to enlarge its circulation and extend its usefulness.

THE POOR FUND.

The number of papers sent *free* to the poor at the beginning of the year was about 800, the annual expense of which, at present rates, would be some $2000.00. These expenses for the poor the office had borne *freely*, and almost entirely, for a number of years. But the list at that time had grown so large that the Society, as a matter of necessity, decided to cut it down, so as not to exceed 400, unless the benevolent should step in and *relieve* the office, by taking a part of the burden. In the beginning of Sept. last a Poor Fund was started for that purpose, and contributions called for. In answer to the calls, and to the "Voices from the Poor," brethren every where have responded, with a noble and generous sympathy and liberality,—to the amount of $1110.00. Some of these Poor have since become *paying subscribers*, and the number of free papers *now* sent is 563.

THE YOUNG PILGRIM.

The receipts for the Young Pilgrim the past year have been $1034.00; the expenditures $1739.00; the excess of expenditures over receipts $705.00. The number of subscribers, which was 7000 the first year, and 5400 the second year, is now 2900, the remainder of last year's subscribers not having yet been heard from.

Finding some months since that the receipts were falling short of expenses, with a prospect of a deficiency at the end of the year in June, of several hundred dollars, we raised the price, in accordance with the vote of the Society, to make the paper "self-sustaining." We have heard of few or no complaints at the increase of price; and it does not appear that the large falling off in its subscriptions is to any great degree owing to that cause. As the great bulk of its subscribers take it in clubs at club rates, the average price per year is not over 40 or 42 cents, which, perhaps, is not too much for a paper of so small a circulation, and having no resources but what come from subscribers.

There are, we cannot doubt, at least a few friends of the Pilgrim who are ready to say, "*It must not go down*," and who will do all they can for its support. And as it was started with the expressed object—and is *needed* for that object—to furnish our children with the right kind of food,—to instruct them in the principles of our faith and hope, and lead them, with us, to be ready for the coming and kingdom of Christ,—it will be for its friends and the Society to make such efforts and adopt such means as shall, if possible, again enlarge its circulation and usefulness, and bring the blessing of God upon it.

THE ITALIAN MISSION.

Bro. Czechowski, to whom the columns of the Crisis have been open the past year to enable him to raise funds for his Mission to Italy, is not, as many have supposed, a missionary of our people; nor is he, so far as we know, a chosen missionary of any body or bodies of Advent believers. It is simply an *individual* mission, calling for aid from all who may feel disposed to give it. Yet, though not in some respects with us in faith, we have wished him well in his Christian efforts in Italy. As the funds raised have passed through our hands, it is proper that we should make some report of them here. The amount of receipts for this mission (not counting the considerable amount received by himself before starting) have been $491.82; which has been sent to him, in three different remittances,—the first in October last, the second in February, and the third on the 10th instant. $110.00 of this were donations received through the *Advent Herald* office. These remittances have been made in drafts on Paris. But so high have been the rates of exchange that the whole $490.00 have realized to him perhaps not half that amount. To send $1.00 to a foreign mission, at a time when it takes 50 cents of it to get the other 50 cents there, seems like throwing money away, even if it is for a good object. If our people shall organize a Missionary Society, it will be for them to take this mission under their charge if they see fit.

THE FREEDMEN'S MISSION.

Calls and contributions have been made for this much needed work, and some $140.00 have been raised. But as action will soon be taken in regard to this mission, no further remarks need be made here in reference thereto, more than simply to recommend to your consideration the propriety of the proposed missionary organization.

All of which is respectfully submitted.

GEO. T. ADAMS, } *Business Agent of Chris. Pub. Soc'y.*

Boston, Aug. 18th, 1865.

We, the subscribers, have examined the accounts of Geo. T. Adams, Business Agent of the Christian Publication Society, as embodied in the foregoing Report, and find them correct, according to the best of our knowledge and belief.

HENRY V. DAVIS, } *Auditing*
J. G. HAMBLIN, } *Committee.*

The Officers of the C. P. S. having thus finished their reports, the nominating committee for the A. C. A. reported their nominations as follows, viz:—

For President..........S. G. MATHEWSON.
" *Vice President*....M. BATCHELOR.
" *Secretary*..........H. F. CARPENTER.
" *Treasurer*..........GEO. T. ADAMS.

For Directors.—J. Couch, C. F. Hudson, H. V. Davis, J. G. Hamblin, A. W. Sibley, Wm. A. Fenn, C. B. Turner, C. S. Sherman, Wm. H. Mitchell.

For Editor..............MILES GRANT.

This report being accepted, pending its adoption the management of the Crisis for the past year was somewhat lengthily discussed by Brn. Hastings, Himes, Wellcome, C. F. Hudson and others, and various suggestions were made for the improvement of the editorial department without effecting any decision, when the meeting adjourned until 2 P. M.

2 o'clock P. M. Prayer was offered by Bro. I. C. Wellcome. Discussion was resumed upon the report of the nominating committee of the A. C. A., after which their report was adopted. The Chair appointed Brn. T. M. Preble, C. Sanford, and E. G. Higgins a committee on ballots for the A. C. A. Ballots were received at the call of the roll. While ballots for officers of A. C. A. were being counted, the nominating committee for C. P. S. reported their nominations as follows, viz:

For President..............D. T. TAYLOR.
" *Secretary*..............J. D. BROWN.
" *Treasurer*..............GEO. T. ADAMS.

For Editorial Committee.—S. G. Mathewson, J. Couch, Wm. H. Mitchell.

For Publishing Committee.—H. F. Carpenter, H. V. Davis, S. S. Brewer, J. G. Hamblin, D. Mathewson.

Bro. J. D. Brown refusing to accept his nomination as Secretary of the C. P. S., Bro. W. B. Herron was nominated in his stead.

Brn. A. H. Brown, A. S. Meacham, and A. W. Sibley, were appointed by the Chair a committee on ballots for C. P. S. Ballots were received at the call of the roll.

The committee on ballots for the A. C. A. reported the following officers elected:—

S. G. MATHEWSON............*President.*
M. BATCHELOR..............*Vice President*
H. F. CARPENTER............*Secretary.*
GEO. T. ADAMS................*Treasurer.*

Directors.—J. Couch, C. F. Hudson, H. V. Davis, J. G Hamblin, A. W. Sibley, Wm. A. Fenn, C. B. Turner, C. S. Sherman, Wm. H. Mitchell.

MILES GRANT..............*Editor.*

Voted, That the committee who are out be allowed to vote when they come in.

Voted, That the Chair appoint a committee of three to nominate a campmeeting committee of five to be elected at the stand by the campmeeting. The Chair appointed as said committee J. V. Himes, D. Mathewson, and Solomon Hale.

Moved, That the word Advent be inserted in Art. II., sect. 1, of the Constitution of the A. C. A. before the phrase "Christian Publication Society." Carried.

Moved, That the Treasurer of the C. P. S. be instructed to have the legal document of that Society so altered as to give it the name of the Advent Christian Publication Society. Carried.

The Shinecock Indians having forwarded to this Association a sum of money as a donation for its benefit, it was

Voted, To pass the money over to the A. C. P. S. for their disposal.

Moved, That we instruct the C. P. S. to make a change of editors for the Young Pilgrim by appointing Wm. B. Herron its editor. Carried.

The committee on ballots for C. P. S. reported the following elections, viz:

D. T. TAYLOR..............*President.*
WM. B. HERRON............*Secretary.*
GEO. T. ADAMS..............*Treasurer.*

Editorial Committee—S. G. Mathewson, Wm. H. Mitchell, J. Couch.

Publishing Committee.—H. F. Carpenter, H. V. Davis, S. S. Brewer, J. G. Hamblin, D. Mathewson.

The Association now adjourned *sine die* at 5 o'clock P. M.

H. F. CARPENTER, *Clerk.*

A TENDER CONSCIENCE.—A tender conscience is like the apple of a man's eye—the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression *small sins* (as they are improperly named) make upon them; if we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin—if we are not so much troubled at the vanity of our thoughts and words, at the rising up of sinful motions and desires in us, as we have been formerly, we may then conclude that our hearts are hardened and our consciences are stupefying; for a tender conscience will no more allow of (what are called) small sins, than of great sins.—*Bishop Hopkins.*

☞ The pleasure of doing good is one that never wears out.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 12, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

THE CLOSE OF THE VOLUME.

This number closes the present volume. Now is the time to pay for the next year. It is much better for all concerned, when it can be done, to pay in *advance*; those who do so will take the most comfort, we think, in reading their paper, besides saving the half dollar which would be due if the subscription was not paid at the end of the year. We trust that none of our old friends will close their doors against our weekly visits; but, on the contrary, we hope to receive a more hearty welcome than ever. During the past six months, we have sometimes been obliged to send out some things that were not so sweet and healthful as we could have desired, but we trust all will be well in time to come. We purpose to spare no pains to make our paper the best in the world, if possible. We think there has never been a time in the past when we needed the benefits of christian sympathy more than now. The world is rapidly growing wicked, infidelity abounds on every side, and as the result, the love of many is growing cold. Let us not sleep as do others. In order to keep awake, we need all the helps we can get. We hope to be able to make the Crisis better than ever,—just such a paper as will be needed in every family till Jesus comes. Pray for us, that we may succeed in feeding the flock of God.

It is very evident that our Savior will soon return to this planet, and set up his kingdom. It will be our purpose to give the evidence of his coming, as fast as light appears on the subject. Events indicate a rapid change in the moral and political condition of the world. We may expect to see revolutions advance like a tornado. Statesmen begin to see and feel that a heavier storm is gathering than any through which the world has ever passed. They dread its commencement, but see no way to escape. The world seems to be in a condition like that of France just before the beginning of the French revolution. Men have become bold and very daring in dark deeds. Justice has fallen in the streets, and no one ventures to offer assistance; while iniquity holds a prominent position, and is sustained in luxurious triumph. This is emphatically an age of infidelity and crime. In view of all these things, we think we never needed a paper to send to the scattered flock of God, more then we do now. Then let us all do what we can to arouse the world and the church to get ready for the advent of the Son of man.

Could our friends read the many encouraging letters received from those who have been led to see the light by reading the Crisis, we think more earnest efforts would be made to increase its circulation. Who will take hold of the work? Will not every preacher act as an agent to obtain new subscribers? Come, let us take hold with renewed zeal, and make a new effort to do good, and get people prepared for eternal life.

ALTON BAY CAMPMEETING.

It was our privilege to enjoy a portion of the excellent campmeeting at Alton Bay, from Aug. 29th to Sept. 3d. The location is a pleasant and romantic one, on the bank of the Winnepiseogee R. R. lake, at the terminus of the Dover and Winnepiseogee R. R., and the landing of the steamers on the lake. The meeting began on the Lord's day, Aug. 27th, and continued eight days. The ground was well fitted up, and quite a number of good sized houses have been erected for the accommodation of those who attend the meeting. Several of them are a story and a half high, the upper story being occupied as a sleeping room for the women and the lower by the men. They are the largest and most convenient we have ever seen. We should think full half of the encampment consisted of houses.

We found the same good spirit prevailing at Alton as at Wilbraham. It appears evident that there is an increase of brotherly love and christian union among those who are looking for the coming of the Son of man. This is a very encouraging feature. It looks like a genuine and permanent preparation for the coming of Christ. We should all remember that if we have "hatred" or "variance," we "shall not inherit the kingdom of God." All hardness and unkind feelings must be overcome before we shall be ready to meet the Son of man. We must have enough of the Spirit of Christ to love our enemies, and pray for them who despitefully use us, if we expect to be owned by Jesus when he comes. We fear many have been in great danger on this point; and we feel like praising the Lord for the happy change that is now taking place. These are times of great peril; but if we obey the Lord, he will take us safely through to the everlasting kingdom. Half-hearted service in the vineyard of the Lord is not sufficient for these days. There is no safety short of *entire consecration*. Many begin to feel this most sensibly. It looks like getting ready "for the marriage of the Lamb." Let us all awake to the importance of doing all to the glory of God, if we would be ready to welcome Jesus.

The prayer meetings were well attended and excellent. These are ever an index of the devotional feeling of the people. When they are neglected, it indicates a low state of christianity, but this was not the case at Alton. The prospect for a new interest in the cause of the Lord is good for New England. It is very evident that the children of the Lord are resolved to take advanced ground and be more engaged in the service of Christ than they have been in the past.

During the meeting we had several sermons well calculated to awaken the church to greater activity and faithfulness in the christian warfare. Tuesday evening, which was the first meeting we enjoyed, a stirring discourse was preached by Bro. S. Emery, of Portland. Wednesday, Brn. Wm. H. Mitchell, H. L. Hastings, and the writer preached. A good interest was manifested. Thursday, preaching by Wm. C. Thurman, H. Munger, and J. W. White; Friday, by Brn. I Damman, A Decker,, and the writer; Saturday, by Brn. H. L. Hastings, J. Couch, J. A. Libbey. Lord's day, by Bro. Couch, and the writer.

Saturday afternoon, Bro. Jared Whitman, Mechanic's Falls, Me., was ordained for the work of the ministry. We are glad to see some who are willing to consecrate themselves to the service of the Lord, and help sound the alarm to a guilty world. Let such be well sustained by the prayers and sympathies of the churches where they labor, and let them not be embarassed for a want of the necessary comforts of life. It is a heavy cross to bear, when one starts out in these days to proclaim "the gospel of the kingdom," but if hands are tied by the strings of poverty, so that he has to run in debt, in order to keep his family comfortable, then he has a double cross. In such cases there is a fault among those who have an abundance of this world's goods, and will let a poor preacher go home from his labors to a hungry family, with empty bags and pockets. Such stewards must expect lean hearts, and a gloomy pathway while on pilgrimage; and have but little hope of hearing Jesus say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Remember, "it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

On this point we would say in conclusion, see that those who labor among you, in preaching the word, are not fettered and crushed because of the covetousness of those upon whom they bestow their faithful service. Make their hearts and families glad with a portion of your home comforts. Do not send them away empty with a mere "God bless you,—come again soon as you can." Help them "after a godly sort," and "thou shalt do well," saith the apostle. He who "withholdeth more than is meet," will find at last that "it tendeth to poverty" of soul, if not of purse. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Do not give "grudgingly or of necessity; for God loveth a cheerful giver." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Let us be among the bountiful reapers.

On the Lord's day, Sept. 3d, a great crowd assembled upon the encampment. Some eighteen hundred came in on the cars from Dover and intermediate stations, besides three steamboat loads over lake Winnepiseogee. The number present during the day was estimated at eight or ten thousand. Good order prevailed. Bro. Hastings addressed a portion of the crowd, on the banks of the lake.

In the morning, at 8½ o'clock, we met for a love-feast, and had an excellent one. In one hour and twenty-three minutes, two hundred and fifty-five spoke of their love for Jesus. It was truly good to be there. It was a heavenly place to the friends of Jesus. It was very evident that the campmeeting had been a great blessing to a large number present. In the evening we had a heavenly communion season, when between three and four hundred gathered around the table of the Lord to commemorate the dying love of our Savior. Some wept, others shouted aloud the praises of our Redeemer.

A goodly number were reclaimed from a backslidden state; several were converted, and twenty-one baptized. We think no one who watched the progress of the meeting would say that such gatherings are unprofitable. It was hard parting, but we hope to meet again soon, where partings never come, and all hearts are glad. That glorious day is rapidly approaching. If we would be ready we must keep "unspotted from the world."

OBITUARY POETRY.

We sometimes receive a long string of poetry on the death of some dear child, relative, or friend, with a request to publish it in the Crisis. If the paper was only taken by those who were acquainted with the friends of the deceased, then we should think all our readers would be interested in any thing connected with the loved one now sleeping in the grave; but as it is, only a *very few*, frequently not a dozen, of our readers are acquainted with the one about whom the obituary lines are written; hence they are not read with any interest. For this reason, we think persons should not send long obituary notices, or poetic articles about the dead, unless they were widely known among our readers.

We know those who mourn for the dead are especially interested in treasuring up every word uttered by them while living, and all the little incidents in their life; and we should love to unite with them in their sorrows and help bear them; but we trust every one can see that it would not be right to presume that all would be edified by reading long obituaries of strangers.

We trust our readers will recollect these suggestions, and try to comply with them.

TRACTS.

Now is a favored time to scatter tracts,—favored, because people are anxious to read them. Thousands of witnesses are ready to testify to the usefulness of these little quiet messengers. A few dollars laid out in tracts may arouse a whole neighborhood. Money thus laid out, we think will accomplish more good than in any other benevolent enterprise. A wide door is now open to do good in this way. Let us push the work with an earnestness corresponding with its importance. Let us work for the *Lord* with more zeal than ever before. Satan is spreading poisoned literature every where; shall we sleep on till it is too late to do any thing? The means are within our power; let us use them. The harvest is all ripe; let the sheaves be gathered before they are ruined by neglect. Please consider this matter, and let every reader send something to help on this worthy cause. Are there not some who will sanctify ten, fifty, and a hundred dollars, or more, to this noble work? Do not hesitate. It is for the good of others that we plead.

THE FREEDMEN.

We are glad to see a warm-hearted sympathy aroused in behalf of the poor freedmen at the South. This is a movement in the right direction. We believe it honors the cause of Christ. They have not had an opportunity to hear the glad tidings about the coming kingdom till since their chains of bondage were broken. Let us haste to their aid Some noble hearts have already concluded to devote their energies to this work. Let us sustain them, and see that they lack no means necessary for this great field, now opened for the spread of truth among a most needy class. We are rejoiced to see the liberality of our brethren and sisters in this direction. Money thus spent will afford a heavy interest. Who else will lend to the *Lord?* Do not hesitate for a moment. *Immediate action is necessary*, lest Satan should plant his forces in advance.

"THE ORIGINAL REPORT."

In the report of the Secretary of the C. P. S., published on the first page of this paper, the following language occurs:—"Bro. Adams asked that the Secretary record in the minutes that his reasons for opposing the amendment were that he thought the original report was the true statement, and the amendment for the worse."

The *original report*, a copy of which was sent to this office nearly if not quite a year since, and which has served to refresh the memory of the Business Agent in regard to the duties of his office, reads as follows:—"Bro. Hastings made proposal to turn over his stock of manufactured books to us for sale, excepting orders for 50s and 100s, and some private orders that might come to him during the transition, he proposing to give us 10 per cent. on all sales made in the office." "Moved, That we accept Bro. Hastings' proposal. Carried."

For the World's Crisis.

THE GREAT ATONEMENT.

We understand that Christ died for our sins, and not only for ours, but for the sins of the whole world; then, according to the gospel, there is a door of mercy open for the whole human family. But are there not thousands, and even millions, who profess the religion of Christ, and pray long and loud, and are permanent members of churches, and often say they love God, who will never receive the atonement in such a manner as to secure to themselves eternal life in the kingdom of the dear Redeemer? And for this reason: they never will receive Christ in his mission into this world as it is held forth in the word of God; which was "to die, that we might live"; not to go through endless misery, that we might have endless happiness. No, indeed; but he shed his precious blood, entered the grave, passed through death, and rose from the dark abodes of the tomb, and effected a resurrection for his saints, and says he "will raise them up at the last day." But he does not say he will save them from endless misery; but he does say he "will save his people from their sins," and give them the victory over death and the grave.

But how can the atonement reach those who are not willing to enter "by the door into the sheepfold," but choose to climb over, or go round through Paganism, or Spiritualism, or through the doctrine of the commandments of men, and call death the door into heaven, when the Bible teaches no such doctrine; and in a stubborn or willful manner declare that man has an immortal soul, which goes to heaven, or happiness, at death; when, in fact, the Bible positively declares that no one is immortal but God, and that no one will get their reward till Christ comes in the great judgment day?

Now will the Lord be pleased with those professors of religion who can read the Bible, and still persist in those dreadful errors which have so polluted, deranged, and twisted the Bible and its doctrines, as to lay the foundations for Spiritualism, Mormonism, Mohammedanism and Universalism, and in many instances given God and the Bible the lie?

Reader, is it not your duty, if you see the truth, to do all you can to send books to your friends, which contain proper instructions on the real mission of Christ upon earth, which was to save us from the the second death, and give us eternal life in the kingdom? Is it not duty to go to your friends who have been brought up in error, and pray with and for them, and in a kind and tender manner converse with them, and try to show them the truth, and turn them from the doctrines and commandments of men?

Yours waiting for the kingdom,

Vernon, Vt. B. Perham.

☞ He who is puffed up with the first gale of prosperity, will bend beneath the first blast of adversity.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	$1239.28
Geo. T. Adams	25.00
Miles Grant	25.00
William B. Herron	5.00
J. F. Busch	5.00
A young brother	5.00
J. J. Curtis	5.00
A friend	1.00
A sister	3.00
A friend	3.00
Mrs. Wm. Welch	1.00
E. P. Cummings	1.00
H. B. S.	.25
Mrs. J. D. Ellis	.75
B. G. J.	.25
Miss Sanderson	.10
J. W.	.50
O. W. G.	.25
A young brother, of Newark, N. J.	10.00
Shinnecock Indians, Long Island	4.04

OUR TRACT WORK.

At a meeting of the *Advent Christian Publication Society*, held in Bro. Adams' tent, on Wilbraham Campground, August 25th, 1865, the importance of having a greater number and variety of tracts for general circulation was brought up for consideration, in accordance with the suggestion of the Business Agent, in his Annual Report read before the Society; and, on motion, it was

Voted, That we urge our brethren, through the *Crisis*, to write tracts (of four, and not exceeding twenty-four pages) upon the subjects of the Lord's Speedy Coming, The Holy Spirit, Prayer, Holiness, Exhortations to the Impenitent, etc., etc., and forward the same to the Society for publication;—the brethren who devote their time and talents to the writing of such tracts being assured of due compensation from the Society, if the tracts are accepted.

And, in view of the exigencies of the times, which demand that we keep the truth as embodied in our tracts in active and extensive circulation, it was also—

Voted, That we endeavor to raise the present Tract Fund to the amount of $3000.

A good beginning to the new effort is already made. Who else will add *their* mite to help on the good cause?

Come, brethren, awake! A great work and warfare is before us, demanding the dilligent and constant use of every talent and every Christian weapon,—head, heart and hand; prayer, purse and pen. Let us, this year, make a more vigorous and determined assault upon the bulwarks of Error and Sin, and *take* their strongholds by storm, in the name of the Lord of hosts.

Wm. B. Herron, *Secretary*
Adv. Chr. Pub. Society.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense. $1400,00.

George T. Adams	$10.00
William B. Herron	5.00
J. S. Warren	5.00
J. F. Busch	5.00
Thos. C. Wilson	2.50
A friend	1.00
C. H. Smith	.50
Wm. Rowarth	.50
I. C. Walker	1.00
W. Hollman	.50

OUR FREE LIST.

We have now on our Free List, as will be seen from the Business Agent's Report this week, over 560 subscribers to whom the paper is sent without charge, at an annual expense of some $1400. Shall we cut them off?—We have not the heart to do it. They are the *Lord's poor*, rich in faith, and with us heirs of the kingdom. They are mostly scattered and alone, like sheep upon the mountains without a shepherd; and their only preacher is the *Crisis*. They must have the gospel preached to them. Shall this welcome "*Messenger*" of the near approach and reign of the Coming One still cheer their lonely homes as heretofore, *at our expense*, or will *you*, brethren, as in the past year, with generous sympathy for these poorer members of the brotherhood, nobly share with us the blissful burden?

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1162.19
M. C. Perkins (through M. Grant)	.50
S. Ham "	.50
C. A. Tilton "	1.00
C. C. Dow "	5.00
S. R. C., Princeton, Ind	.50
J. Gresty, Hammonton, N. J.	.30
W. Mosher, Gloversville, N. Y	2.00
Lois Wells, Sutton, N. H	1.00
Randolph E. Ladd, Springfield, Mass	25.00
From a sister, who gives *one-tenth* of all her income to the Lord,	15.00
A reader of the Crisis, Danbury, Ct.	3.00

Pledges Paid.—Thos. F. Kelly.

"ONE-TENTH TO THE LORD."

A brother in Springfield, Mass., sending a subscription of $25.00, for the *Freedmen's Mission*, encloses also $15.00 "*from a sister, who gives* ONE-TENTH *of all her income to the Lord.*"

This plan of definite and systematic giving, upon which the sister acts, is a good one; and it would be of great benefit to the cause of Christ if the same rule were adopted and acted upon by every member of the church of Christ. We live, it is true, under a dispensation, where the amount of our gifts to the Lord, for pious and benevolent purposes, is made in some sense *voluntary*, and not, as in the older dispensation, definitely regulated by divine *law*; yet, surely, if the present dispensation is an *improvement* upon the old, the amount of contributions which *Christians* give to these objects, ought to *exceed* those required of ancient Israel, just in proportion as *this* dispensation is a *better* one, and the objects to be accomplished by it *greater*.

A world is to be enlightened, and Christ's glad evangel of salvation to every repentant sinner, in a soon coming kingdom of everlasting righteousness and peace and joy, is to be carried to all nations, and preached to every people, before this age of probation closes.

This good work requires *money*. That money the Master has put into the hands of his people; and, though he has not, as under a former dispensation, stipulated what exact proportion of our substance we shall consecrate to his cause, he expects of every man, as the Lord has prospered him, to determine that in his own mind, in the light of coming judgment, and make a law for himself, by which, according to his means and ability, he shall regulate the amount and frequency of his givings.

It is to be feared that the great mass of Christians, even among those who are looking for the coming of the Lord, do not realize their duty in this direction; and, consequently, do not give what they *ought* to give, and what they easily *could* give, if they would. I know, for one, that *I* have not; and, though I have little to give, much less perhaps than many others, I mean, with God's help, to learn what my duty is, and do it. If there are any others who shall feel and do likewise, the Lord will doubtless bless them abundantly here, according to his gracious promise,—"GIVE, *and it shall be given unto* YOU; *good measure, pressed down, and shaken together, and running over,*"—and, in the coming day of awards, with a crown of glory, and the sweet assurance of having added some souls to that countless multitude of redeemed and shining immortals who shall sing praises to the name of our Great God for ever and ever.

W. B. H.

THE NEW HYMN BOOK.

After waiting in patience two years or more, the churches will now rejoice in the prospect of a New Hymn Book soon, which, it is hoped, will meet their wants better than those now in use.

What has been done in reference thereto, will be seen in the following abstract from the Secretary's minutes of a meeting of the A. C. P. Society, held on Wilbraham Campground, August 25th, 1865:—

"Bro. Hastings having been appointed, at the last meeting of the Society in August, 1864, a Committee to prepare a Hymn and Tune Book for the Society, was called upon to state what progress had been made in the work, what expenses had been incurred, if any, and whether there was any matter to deliver into the hands of the Society.

"In reply, Bro. Hastings stated that, although a number of hymns had been selected, from which he had issued a small book of his own, no further progress had been made. He had no charges to make for services rendered, and no matter to deliver over; and he was understood as not wishing to proceed further in the work of preparing a book for the Society.

"Such being the status of the case, the Board were prepared to listen, which they did, to a proposition coming, through Bro. Himes, from the *Western Advent Christian Publishing Association*,—to get up, in connection with them, a new book based on the old one, with such alterations and additions as might be deemed necessary. This proposition of the Western Association, after the retirement of Bro. Himes, elicited much discussion, which, while doing justice to the merits of the Lyre, on the one hand, resulted, on the other, in the passage of the following resolutions:—

"Whereas, the hymns of the Lyre have failed to meet the demands of our people; and, whereas, many of them are objectionable in sentiment; and, whereas, the type with which they are printed is far too small; and, whereas, there are many more tunes than are needful in such a book; Therefore—

"*Resolved*, That, in the opinion of this Society, it is not advisable to attempt to create a new book out of the old one. Also—

"*Resolved*, That, in view of the urgent calls from the Advent Body, for a Hymn Book which shall meet their wants, we proceed, after a delay of over two years, to prepare and publish such a book, as soon as it can be accomplished.

"*Voted*, That we engage Bro. S. S. Brewer to prepare a Hymn Book with from six to seven hundred hymns, without delay;—his work to be transmitted to the Editorial Committee, for their approval, emendation or rejection."

Since the above was penned from the minutes, we have seen Bro. Brewer, and he wishes us to say that the work, for which he had been for some time in preparation, is now in progress, and will be ready for the revision of the Committee in a few weeks.

In the mean time, let all who have choice and appropriate hymns and tunes which they would like to have embodied in the work, send them on *at once* to Eld. S. S. Brewer, *Ashburnham Depot, Mass.*, or to the *World's Crisis* office.

Wm. B. Herron, *Secretary*
Adv. Chr. Pub. Society.

The American Advent Mission Society.

☞ All communications relating to the general business of the Society, should be addressed to the Secretary, Wm. B. Herron, *Crisis Office, Boston, Mass.*

☞ All donations and subscriptions should be sent to the Treasurer, Geo. T. Adams, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

For the World's Crisis.

TO THE CHURCH SCATTERED ABROAD.

Dearly Beloved:—Having been appointed by the C. P. S. at the late annual meeting to prepare a Hymn Book for the church, I have commenced and made some progress in this work. I humbly trust, by the blessing of God, to be able early in October to present it as properly classified to them for publication.

I would suggest to the A. C. P. S. that they meet, and conclude on the matter definitely, and have the work done.

I am requested also to state that there is a very general request that it be both a Hymn and Tune Book. What thou doest do quickly.

Thy Bro., S. S. Brewer.

For the World's Crisis.

THE HARVEST RIPE.

"Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their WICKEDNESS IS GREAT."—Joel 3: 13.

Ever since the violation of God's prohibition in Eden, sin has been in the world, and gradually on the increase. There has been also instances in which iniquity respecting nations and localities has reached a culminating aspect in the mind of God, bringing in return wrath and ruin. The word of God points most definitely to a time when it will universally affect the earth. Is it not written, "The field is the world"? and, "Let the tares and the wheat both grow together until the *harvest*"? "THE HARVEST IS THE END OF THE WORLD."

In the closing up of this dispensation of dispensations, there is every reason to believe there will be a manifest development of character:—"And because INIQUITY SHALL ABOUND, the love of many shall wax cold." This is most assuredly the condition of the moral and religious elements that compose society in these days. The old fathers and mothers, whose hearts were in former days as altars glowing with sacred fire, from which, like the "golden vials full of odors," ascended holy incense, have nearly all been gathered, and the few that remain will soon be gathered with their fathers. The places of those who sleep are filled in the churches by modern christianized officials, who hold and wield the decided influence in the different religious establishments, so that the voice and protests of the few aged ones, if raised against the modern innovations, fall impotent upon the ears and hearts of this very refined Diotrephesian, time-serving generation. We mourn the loss of the godly, and often recur to the words of David (Ps. 12), "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbor: with flattering lips, and with a double heart, do they speak."

The faithful minister, often crushed, weeping and burthened in heart, groans in deep agony of soul, as he beholds his humble efforts to arouse the church paralyzed by a mere profession of religion without the sealing witness of the Spirit of God upon their hearts. Reader, did you ever conceive the import of Rom. 8: 9—"Now IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS"? Please see Eph. 1: 13; also 2 Cor. 1: 22,—"Who hath also sealed us, and given the earnest of the Spirit in our hearts." See also Rom. 8: 16,—"The Spirit itself beareth witness with our spirit, that we are the children of God."

I draw this conclusion: if any man have not this *sealing of the Holy Spirit*, he is not a legitimate son of God. Multitudes are theorizing, hair-splitting, hobby riding, scattering firebrands, arrows and death, in their Jehu zeal, who seldom pause and, in secret, with deep solemnity before Him who judgeth righteously, consider the influence they are exerting upon the hearts of the children of men, blindly hurrying to ruin, without the Spirit of Christ. This is one of the *perils* of the last days.

But the immorality of the surroundings, in this and the nations universally, is beyond language to describe. Take up the papers, whose eyes survey communities at large, and what horrid recitals! Crimes of the deepest grade. Villainy of all tints, shade and character, from the titled dignities of Honorable, Reverend, Esquire, Judge, down to Mr., Mrs., Miss, and precocious juveniles from eight years upward, figure upon the calendar of iniquity and crime. It is but a few days since we took up a paper. First comes a murder: a son kills his mother and sister, splits their heads open, and cuts his mother's throat. Next, a father kills his wife and son. A husband, whose bed had been dishonored, kills his wife, then blows out his own brains. Other crimes, such as arson, theft, gambling, drunkenness, lewdness, rowdyism, running riot over law, and defying constituted authorities; swearing, lying, cheating, adultery, rape, and every species of crime committed, and with such utter recklessness that one gazes upon the moral turpitude with almost bewildering astonishment. In the language of the prophet, "*Their wickedness is great.*"

Judging from the downward progression of society for the last few years, and the more rapid accumulation of all that is foul, black and detestable in the sight of virtue and a holy and righteous God, we may conclude that the fiat will soon go forth—"PUT YE IN THE SICKLE, FOR THE HARVEST IS RIPE."

There will also be a manifest development of "the wheat." This I conclude is from the language of Mal. 3: 16–18, "Then they that feared the Lord spake often one to another; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." This language was intended to have a chronological application, and has its bearing upon those looking for the revelation of "the Lord in flaming fire, taking vengeance on them that know not God, and obey not the gospel"! Notice the conjunctive language of the prophet. Mal. 4: 1,—"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "*For,* BEHOLD, *the day cometh.*" When they see the unerring precursors of the day of God's wrath, such as is given in his word, THEY *will speak* OFTEN *to each other*. Their testimony will be, "*Behold!*" Look! See! the day cometh. Such faith, such testimony, will manifest character. Other passages might be added, but let the above suffice.

"The day cometh." What day? The day "that shall burn as an oven." Is that day limited in the teachings of Him by whom God has spoken to us in these last days? Luke 17: 29,—"But the SAME DAY that Lot *went out of Sodom*, it rained fire and brimstone from heaven *and destroyed them all*. EVEN THUS SHALL IT BE IN THE DAY when the SON OF MAN IS REVEALED." The apostle Paul testifieth that God will judge "THE QUICK AND THE DEAD AT HIS APPEARING AND HIS KINGDOM." Then the *hour* hath come when all that are "in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." THEN will have been fulfilled what is written in Matthew 25: 31–46, "The righteous inherit the kingdom prepared for them from the foundation of the world." Then *all* the wicked have gone away into everlasting punishment, and *all* the righteous into life eternal. Then the tares have been cast into the furnace of fire. Then Christ's angels have gathered out of his kingdom *all things that offend*, and them which do iniquity. Then there is *nothing left to offend*, and NONE TO DO INIQUITY; and ALL THE DEAD have BEEN JUDGED. *Then* shall the righteous shine forth in the kingdom of their Father. Once more hear the Lord speak. Matt. 13: 47–51,—"Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord."

Thus shall it be at THE HARVEST OF THIS WORLD. The net will be drawn to shore, gathering ALL KINDS: the good gathered into vessels, the bad cast away. Only *two classes*,—"good and bad," "tares and wheat," "sheep and goats,"—have been divided, and the King hath in the good pleasure of his Father given the kingdom unto those on his right hand. Then, in the goodness of God, is fulfilled Dan. 7: 18,—"The saints of the Most High shall take the kingdom, and possess the kingdom," "FOR EVER, EVEN FOR EVER AND EVER." Amen.

Dear reader, soon the harvest will be past, and the summer ended. Have you ever made the above subject a matter of prayerful consideration? If not, be entreated by your friend, and more especially by the love of Jesus, and the coming glory of the eternal age, to seek a fitness through the blood of the Lamb of God, to enjoy all that God hath in reversion for them that love him, and escape those things that are hastening upon the earth. Soon we shall meet with the assembled universe at the bar of God. Let us all prepare to meet him in peace. Amen. S. S. Brewer.

Correspondence.

From Sr. A. E. Smith.

Dear Sisters, who were not at the Wilbraham campmeeting:—We had good weather, good board, good friends, good preaching, good social meetings, and, in fact, a good time in every way. We arrived on the ground at one o'clock on Tuesday. Put up at Bro. Hastings' "Pilgrim and Stranger's" tent. We found the Lord was there before us, and had sanctified the spot for his own glory. Our social meetings commenced that evening in the tent. Brn. Himes and Curry, with other brethren and sisters, took part in the meeting. Two souls were converted. Praise the Lord for a good beginning. There were many converted at this campmeeting—how many I cannot tell, for I always mind my own business, and therefore only know what was done in our own tent, where forty-five were converted; and I expect each tent did its duty. I saw many converted at the stand, but as you will learn the facts from the proper source, I will leave that part, and return.

On Thursday, Bro. H. gave his large tent to the Sisters to hold their Association, at one o'clock; and as there were many who wanted to understand better the object of this Association, I tried to explain to them that it was formed expressly to assist women who were laboring in the vineyard of the Lord, and, in case those sisters were taken sick in their fields of labor, to help them home to their families and friends. In this explanation I related some of our experience as a missionary; of the trials and persecutions that we received continually, and how much this was needed. I related a very few cases out of the thousands that might have been mentioned, in relation to the very great suffering of the poor and needy whom we visit; and when I had proceeded thus far, the good Lord took the meeting into his own hands and presided over it himself, and moved the hearts of the people to put their hands in their pockets, and they took up a collection for my Mission in New York city of $61.50. Praise the Lord.

O, who is like Jesus? He can work, and none can hinder. Bless his name. I love him more to-day than I ever did. To think, dear sisters, how he has heard my prayers. Last winter, when I visited these poor creatures, I had nothing to give them, only what I took out of my own wages, which are small, and I could do but little. I have lain awake many nights, because I knew the suffering condition of those whom I had visited through the day. But now I have this amount put into my hands, I can visit the sick and give many things to nourish and strengthen those poor friendless ones. O Lord, I will praise thee, and honor and glorify thy holy name that thou hast heard and answered my prayer in their behalf. He will hear and he will answer.

On Friday we met again. Did something for our Association, but cannot tell exactly what till the Secretary, Sr. Boide, gets the names in order; as the money was given for so many different objects, it will take our sister a little time to arrange this matter with the many other duties she has to perform. My heart was so encouraged when I came home, I went immediately down town and found another terrible black spot of filth and degradation; and have obtained a room for meeting, at $5.50 per month, in the rear of No. 73 Broome St., near the East River. Will you pray that the Lord will be with me in starting the new meeting, that some may be converted and saved when Jesus comes.

Up this court is a stable for horses, and a carpenter's shop, which seems to be a place where young girls and boys of fourteen to eighteen meet at night for their wicked deeds that cannot be done in daylight. And there are seven colored families in the same court who never go to church, but live like heathen. My meeting is right in the centre, next door to the stable. It is a very dark alley; and sisters, will you pray that the Lord will preserve my life among this crowd till my work is done. If I can only be the means in the Lord's hands of saving some of the young girls that congregate there, and get them to lead a virtuous life, I shall be satisfied. Sisters, pray for me. I expect bricks and stones to be thrown at me, for I have been in just such places before. I expect, as soon as the Lord begins to work, there will be war with the wicked; but I have no fears; the Lord has kept me twenty-three years in the field of battle, and he is able to keep to the end. Bless his holy name.

We had a business meeting on Saturday morning, of which you will hear through the Secretary in due time. I would just say that all monies, or books, or clothing, intended for this Mission, must be sent to my address, and to no other. All for the W. F. M. Association, to S. J. Boide, to the same No., as she is the Secretary and Treasurer of the same.

Your Sister in Christ, A. E. Smith.

No. 128 East 27th St., N. Y.

Bro. M. L. Durand writes:—"Two happy converts were buried in baptism yesterday in Wallingford. One was the fruit of the camp meeting. Another, an old grey-headed man who came out happy in God the morning the camp broke up (after their tent was taken down they staid to pray for him), will go forward in his own town as soon as possible. The seed is taking root."

☞ The Great Eastern has taken up her moorings at Sheerness, on the Thames. Capt. Anderson says that with proper tackle they can book up the cable. "This cannot be done," says an engineer, "unless you can either book it near the end, or manage to cut off one side of the bight. Otherwise only the slack can be hauled in. The resistance of drawing the cable in the mud will be too great for the tackle or for itself."

☞ Government military authorities all over the country have been specially instructed to use every means at their command to prevent the effects of the cholera, should that pestilence visit our shores. Apprehensions of the approach of cholera are increasing in England. The epidemic had reached Marseilles. At an important meeting of medical officers, in London, resolutions were adopted advising the utmost care and all possible precautions.

Summary of News.

FOREIGN.

Liverpool Aug. 31st, Londonderry Sept. 1st.

The Atlantic Telegraph Company has given orders for the manufacture of a cable, to be laid early next year.

The ravages of the cattle disease continue a fruitful theme of speculation. Hospitals or sanitoriums are to be established in London for diseased cattle.

It is stated that a French frigate has taken possession in the name of the French Government, of a valuable guano island in the Pacific, about lat. 8.13 S., long. 154.59 W.

The cholera appears to be receding to the parts from whence it came.

The Atlantic Telegraph Company have issued a formal notice that they will not attempt to recover the cable this year, the underwriters consider this equivalent to a total loss, and have settled insurances on the cable.

DOMESTIC.

New York, Sept. 8. The *Herald's* Vera Cruz correspondence says the Liberals captured the town of Tehuacan, with its garrison, made a large haul of stores and specie and then, the place being of no use to them, abandoned it. The Imperialists were chuckling over the supposed material reduction of Sheridan's force in Texas. It will require Imperialist force amounting to one hundred thousand to subjugate the country. The guerrillas still give great trouble to Maximilian's troops, and there is apparently no improvement in the social or moral condition of the country.

Nashville, Tenn. Sept. 8. The explosion yesterday on the Northwestern Railroad was a terrible affair. The train consisted of eight cars and passenger coaches, and there were nearly two hundred passengers on board. The two foremost cars contained powder, shot and shell, and it is supposed that sparks from the locomotive communicated with the powder through the cracks in the cars, causing the explosion. Seven persons were killed outright, and nearly all were more or less injured. The fireman was killed, the engineer badly and the conductor slightly injured. Among the slightly injured was Mr. Van Valkenburg, assistant superintendent of the telegraph. The engine was totally wrecked. The concussion was terrific, and shook the buildings in town like an earthquake.

New York, Sept. 9. Advices from New Zealand, 28th June, say the natives are still in insurrection, intrenched in a strong position, besieged by the British troops. It was reported that the rebels offered to surrender, but the report is contradicted.

Notices.

Discussion in New Hampshire.

The undersigned have agreed to hold a public oral discussion in the Town Hall at Alton Corner, (near Alton Bay), commencing at 3 o'clock P. M., on Monday, September 25th, to continue through ten consecutive forenoon and afternoon sessions, of two hours each, ending on Saturday forenoon, Sept. 30th, unless terminated earlier by mutual consent of the parties. Question:—"Does the Bible teach that the wicked dead will not be made alive?" Affirmative—R. Wendell. Negative—T. M. Preble. The speeches are to be twenty minutes in length. The forenoon sessions will commence at 10 o'clock, and the afternoon sessions (after the first day) at 2 o'clock. Admission free. All are invited to attend.

RUFUS WENDELL.
T. M. PREBLE.

P. S. There will be *two* sessions on the first day of the debate, the second one commencing at 7 o'clock in the evening. No session on Saturday. R. W.

Basket Meeting.

On Sept. 23d and 24th, there will be a meeting of the Premillenialists in the grove of I. C. Judson, in the northeast corner of Berlin Township, Erie Co., Ohio, one mile west of Florence Corners. Exercises to begin on Saturday P. M., at 12½ o'clock, with prayer and conference. Preaching at 2 P. M. in the grove, and 7 P. M. at the Chapel. All are invited. Bro. R. Wendell is expected to be with us. G. W. STETSON.

New Hampshire State Conference.

The fourth quarterly session of the New Hampshire State Conference will be held with the church in Whitefield, N. H., commencing Sept. 28th, and continue over the following Lord's day. May prayer go up to God that this meeting may result in great good to the church and people in Whitefield. A. W. SIBLEY, Secretary.

Conference.

The R. I. and East Conn. Conference will hold its next session with the church in North Foster, R. I., commencing Wednesday, Oct. 4th, at 2 o'clock P. M., and continue over the following Sabbath. All are invited to attend. Come, brethren, with your hearts filled with the love of God, so as to labor for the salvation of sinners. Those coming by rail will stop at Danielsonville.

Wm. H. CHAPMAN, Clerk.

Western Quarterly Conference.

The next session of this conference will be holden in Biddeford, Me., commencing Thursday, Sept. 28th, at 7 o'clock P. M. A general invitation is extended to the Lord's children to come and work for the salvation of sinners. Call on Bro. J. Libbey, who will direct to proper places of entertainment.

I. C. WELLCOME, Pres.
C. H. LEYERTON, Sec.

Tent Meeting in DeKalb.

The Lord willing, there will be a tent meeting in DeKalb, DeKalb Co., Ill., commencing Sept. 14th, at 2 o'clock P. M., and continue over the following Sunday. Bro. Himes, Sheldon, and others are expected to attend. The fields are all white for the harvest; let us gather in the sheaves.

H. G. MCCULLOCK.

Notice.

Eld. J. K. Bellows and H. Hadlock will hold meetings in the Advent Christian Chapel, Hoosick, N. Y., commencing Wednesday evening, Sept. 27th, and continue over Sunday.

In behalf of the church, J. WILBUR.

Wisconsin Conference.

Probably our Wisconsin annual meeting will be held in the big tent, on the bank of Devil's Lake, in Baraboo, Sauk Co., Wis., beginning Sept. 22d. Particulars in time. W. SHELDON.

Just Received.

Dr. Zech's computation of PTOLEMY'S ECLIPSES, based on the Greenwich observations as reduced by Professor Airy. Price $1.00 mailed, post paid. Address C. F. Hudson, Cambridge, Mass., or H. L. Hastings, 19 Lindall St., Boston, Mass.

Found.

Found on the campground at Alton Bay, a bank bill. If any one will write me, proving property, they can have it. Also, found a blue coat, two fans, a number of odd gloves, and a red flannel under waist. If any one through mistake has taken a red, green and yellow worsted shawl, please return it to Mr. Z. Bennett's store at Alton Corner, N. H. J. G. SMITH.

New Durham Ridge, N. H.

Conference.

Notice is here given that the first quarterly conference will be held at New Hartford, Butler Co., Iowa, commencing on Friday, Sept. 29th, 1865.

JOB GILDERSLEEVE, Conf. Clerk.

Notice.

Ministering brethren who may wish to come to Biddeford, Me., to preach, will correspond with J. C. Libby or A. P. Hyde, that appointments may not conflict.

Maine Second Advent Tract Society.

S. K. PARTRIDGE, R. R. YORK, I. C. WELLCOME
Board of Managers.
I. C. WELLCOME, Secretary and Business Agent.
ISAAC WIGHT, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. WELLCOME, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Edwin Burnham........Sundays, Sept. 17th and 24th
Hiram Munger........Sunday, Oct. 1st

West Poland........Sunday, Sept 17th
South Poland........Wednesday evening, Sept. 20th
Portland, Me........Sunday, Sept. 24th
Thursday and Friday, 21st and 22d, anywhere, as doors may open on my way to Portland.
Biddeford........evening, Monday, Sept. 25th
Lee, N. H........Friday, Sept. 26th
Will some one meet me at New Market, first train?
Haverhill, Mass........Wednesday evening, Sept. 27th
Lawrence, Mass........Thursday, Sept 28th
South Reading........Friday, Sept. 29th
After Oct. 1st not engaged. HIRAM MUNGER.

H. L. HASTINGS' TENT MEETINGS.

At Savannah, west of Syracuse, N. Y., commencing Thursday evening, Sept. 14th, and continuing about a week.

At Avon Springs, about twenty miles south of Rochester, N. Y., commencing Friday evening, Sept. 22d, and continuing while it may be duty.

At Allen, Allegany Co., on the Dagget Farm, now owned by Hiram Brown, ten miles from Belvidiere, on the N. Y. and Erie R. R., and 4½ miles from Angelia. Teams will run to Belvidiere to connect with the trains. Commencing here *probably* about a week later. All if the Lord will. Notice will be duly given. Pray for us.

H. L. HASTINGS.

Wrightville, Ct........Sept. 24th
S. TATRO.

Springfield, Mass........Sept. 15th
Lynn, Mass........Sept. 17th
Bangor or Brewer, (as the brethren may arrange), Sunday, Oct. 1st. ISRAEL DAMMAN.

Casco, (Mayberry Hill school-house)........Oct. 1st
S. HAWKINS.

Lake Village, N. H., at the new Chapel, Friday evening, Sept. 15th, at 6 o'clock.
West Alton, N. H., Saturday evening, Sept. 16th, and over the Lord's day, 17th.
New Durham Corner, (as Bro. Bunnells may appoint), evenings, Sept. 19th, 20th, and 21st.
South Farmington, (as the brethren may arrange), Saturday evening, Sept. 23d, and over the Lord's day.
New Durham Ridge, (as Bro. Smith may appoint), evening, Sept. 26th.
East Barnsted, (as Bro. Hanson may appoint), evening, Sept. 28th.
Pittsfield, (as Bro. Emerson may appoint), Saturday evening, Sept. 30th, and over Lord's day.
B. P. MANNING.

New Britain, Ct........Sunday, Sept. 17th
R. E. LADD.

"Horn-town" School-house, N. H...Sunday, Sept. 17th
J. W. HORNE
J. H. F. VARNEY.

Northwood Narrows, N. H........Sunday, Sept. 24th
C. H. WILLEY.
J. H. F. VARNEY.

Britton's Mills, Livermore, Me........Sunday, Sept. 24th
I. C. WELLCOME.

Haverhill, Mass........Sunday, Sept. 17th
North Strafford, N. H........Sunday, Sept. 24th
J. G. SMITH.

Waterbury, Ct........Sunday, Sept. 17th
B. HITCHCOCK.

Holderness, (Brick school-house)........Sept. 24th
T. W. PIPER.

Manchester, N. H........Sabbath, Sept. 17th
T. M. PREBLE.

Guilford, Conn., (East River)........Sunday, Sept. 24th
O. D. WOODRUFF.

Springfield, (corner of State and Walnut Streets), Sunday, Sept. 17th. H. PRATT.

Mexico Corner, (where Bro. Collins may appoint), Saturday evening, Sept. 16th, and over Sunday.
Dixfield Center........evenings, Sept. 18th, 19th and 20th
Carthage........evening, Sept. 21st
Weld........evenings, Sept. 22d and 23d
and over Sunday. J. WHITMAN.

LOWELL, MASS.

Miles Grant........Sept. 17th
Bro. Plummer........Sept. 24th

Hartford, Ct........Sunday, Oct. 1st
Plainville, Ct........Sunday, Oct. 15th
Holyoke, Mass........Sunday, Oct 22d
EDWIN BURNHAM.

Bro. Morgan, of Plainville, Ct., cordially invites the friends in that region to attend Bro. Burnham's coming appointment.

Goshen, Mass........Sept. 17th
Plainfield, (as brethren may arrange)... Sept. 19th–20th
Savoy, (Noah Myric's)........Sept. 21st
" (Bro. Sherman's)........Sept. 22d
North Adams, Mass........Sept. 24th
West Hoosick, N. Y........Sept. 27th
North Bennington, Vt........Oct. 8th
J. K. BELLOWS.

West Deerfield, N. H........Sunday, Sept. 17th
Haverhill, Mass........Sunday, Sept. 24th
A. SIMPSON.

BARNES' HALL, SPRINGFIELD, MASS.

Ira Morgan........Sunday, Sept. 17th
A. W. Sibley........Sunday, Oct. 1st
Edwin Burnham........Sunday, Oct. 8th

East Carlton, N. Y........Sept. 17th
Brn., please meet me at Eld. Sweet's on Saturday afternoon, Sept. 16th.
West Barre, N. Y........Sept. 24th
J. BLAIN.

Athol, Mass........Sunday, Sept. 17th
S. S. BREWER.

Northwood Narrows, N. H........Sept. 10th
East Canaan, N. H........Sept. 17th
Nottingham, N. H........Sept. 24th
Z. FORD.

Barnstead, (Clark meeting-house), Saturday, 1 P. M., Sept. 16th, and over the Lord's day.
Conference at Pomfret, Vt., commencing Thursday, Sept. 21st, 7 P. M., to hold over the following Lord's day. All invited to come. J. COUCH.

Northfield, or Campville, Ct., (as the brethren may arrange), Sunday, Sept. 17th. C. GOODRICH.

PORTSMOUTH, N. H.

Burleigh Emery........Sunday, Sept. 17th
Joseph Pinkham........Sunday, Sept. 24th
Wm. H. Mitchell........Sunday, Oct. 1st
C. Goodrich........Sunday, Oct. 15th

Taunton, (Trescott Street)........Sunday, Sept. 17th
W. E. HATHAWAY.

Vernon, Vt........Sunday, Sept. 17th
MATHEW BACHELOR.

Worcester, Mass........Sunday, Sept. 17th
J. HEMENWAY.

West Abington........Sunday, Sept. 17th
Worcester, Mass........Wednesday evening, Sept 20th
Abington, Ct........Sunday, Sept. 24th
Danielsonville, Ct........Sunday, Oct. 1st
R. I. Conference........Oct. 4th
WM. M. INGHAM.

Concord, N. H........Sunday, Sept. 17th
Haverhill, Mass........Monday evening, Sept. 18th
Lawrence, Mass., Wed. and Thurs. evenings, Sept. 20th and 21st.
South Reading, Mass........Friday evening, Sept. 22d
Lynn, Mass........Saturday evening, Sept. 23d
At liberty Sunday, Sept. 24th, to preach somewhere near Boston. Please inform me in season at Concord, N. H. H. K. FLAGG.

Freeport, (Swamp school-house), Sunday, Sept. 17th, 2 P. M.
Brunswick, (Yellow school-house), Sept. 24th, 10½ A. M. Evening, Harding school-house, 7 o'clock.
R. R. YORK.

Bristol, Ct........Sunday, Sept. 17th
New Britain, Ct., Thursday and Friday evenings, Sept. 21st and 22d, and over Sunday, 24th.
Collinsville, Ct., Wed. Thurs. and Friday evenings, Oct. 4th, 5th, and 6th.
Pleasant Valley, Ct........Sunday, Oct. 8th
North Adams, Mass., evenings....Oct. 11th, 12th, 13th
Hoosick, N. Y........Sundays, Oct. 15th and 22d
Poultney, Vt........Sundays, Oct. 29th and Nov. 5th
CHAS. E. PIPER.

Newfield........Sunday, Sept. 17th
R. WILLIAMS.

North Adams........Sunday, Sept. 17th
Hoosick, N. Y........evening, Sept. 18th
North Bennington, Vt........Sept. 19th
and over Sunday. GEO. A. STREETER.

Jackson's Corners, West Barre, Sept. 17th, at 10½ A. M.
East Carlton, (as Bro. C. Parr may arrange), Sunday, Sept. 24th.
Newstead, (Benedict school-house), Oct. 1st, 10½ A. M., and Kinny school-house at 4 P. M. C. F. SWEET.

Sunday, the 17th, at Hartford; suggested by Bro. Hiram Munger. ELD. STEWART.

North Canton........Sunday, Sept. 17th
Canton Street........Sunday, Sept. 24th
Will Bro. Ripley be at Canton Street, and preach the word? S. WOODRUFF.

Surry, North Bend........Sept. 17th
Bradford........Sept. 24th
South Atkinson, (with Bro. Joshua Livermore), Oct. 1st
Sebec, (where the brethren may appoint, with the assistance of Bro. F. A. Baker), Oct. 8th. Ordination at the time. THOMAS SMITH.

Bristol, Ct........Sept. 24th
Forestville........Oct. 1st
Plainville........Oct. 8th
Wallingford........Oct. 15th
Cheshire........Oct. 22d
West Meriden........Oct. 29th
Hartford........Nov. 5th
Middle Hadam........Nov. 12th
East Hampton........Nov. 19th
In all these places will brethren please arrange.
H. ROCKWELL.

Holderness, N. H., (Brick school-house, District No. 1), Sunday, Sept. 17th.
Centre Harbor, (Hawkins meeting-house), evening, Sept. 23d, at early candle light.
East Holderness, (meeting-house)...Sunday, Sept. 24th
Whitefield, N. H., conference........Sept. 28th
Compton, C. E., (Harvey school-house), Sunday, Oct. 8th
A. MUSSEY.

Lowell........Saturday evening, Sept. 22d and over the following Lord's day.
J. S JORDAN.

BRISTOL, CT.

T. W. Piper........Sept. 17th
Ira Morgan........Sept. 24th

Business.

TO CORRESPONDENTS.

Sr. T.—Sr. C. C. Crossman's address is Middleboro, Mass.

C. G. Carre—The price of "Fables of Infidelity" in cloth by mail, is $1.00.

J. White—You have paid to No. 541, and have so credited you on our books.

L. B. Potter—Received. Will be acknowledged next week.

B. H. Couch—Apochraphal New Testament will be $1.00 by mail.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 519. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

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☞ *The* INDEX *in this number has used up our figures so that we are obliged to omit the acknowledgments of* CASH RECEIPTS *till next week.*

LETTERS RECEIVED.

A Mussey, S R Chaplin, H. Munger, B Perham, K Paine, W H Cornell, J Taylor.

POST OFFICE ADDRESS.

Mrs. Abigail Mussey—Plymouth, N H., care of John Emery, till Oct. 1st.
Eld. D. J. Weaver—North Dana, Mass.
Maria Mathews Weaver—North Dana, Mass.
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H. F. Carpenter—Rutland, Vt.
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B. Spaulding—Chelmsford, Mass.

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For the World's Crisis.

[illegible]

O God, thou knowest every heart,
And e'en this heart of mine;
Thanks, thanks to thee that thou art Judge,
Thou God of Truth divine.

I bow before thy mercy seat,
And there the past recall;
My words, my works, my ways, my thoughts,—
O Lord, thou knowest them all.

So when my foes misjudge my heart,
And try to spoil my name,
Thy spirit answers to mine own,
That thy love is the same.

While adverse winds may round me blow,
And trials be my lot,
My heart shall rest in Christ alone,
The Friend that changeth not.

Amid life's cares and bitter tears
Thou my support shalt be,
And when shall end these tedious years,
I shall thy glory see.

Amen! amen! O, blessed hope,
Let this my soul inspire;
It points me to an endless rest,
And faith shall bring it nigher.

MARIA MATHEWS WEAVER.

North Dana, Mass.

For the World's Crisis.

EVERY WORD OF GOD.

BRO. GRANT:—How shall we understand these words of our blessed Lord, "Man shall live by every word which proceedeth out of the mouth of God"? Or, suppose we inquire first what it does or may not mean. It can not mean that a man shall read and comprehend all of God's wonderfully revealed power at once. He says to his disciples, on another occasion, "I have many things to say unto you, but ye cannot bear them now." "All that the Lord has spoken, by the mouth of all the holy prophets," might be compared to a great feast, spread out upon many tables, and all are invited to partake freely.

Now it cannot mean that all the young, the weak, and sickly guests shall be fed from, or required to eat and digest all these luxurious truths, and comprehend them at once or suddenly. There should be some wise steward at hand, who should "rightly divide the word of God, and give to each one a portion in due season." I have seen stewards who do not seem to be wise, but insist that all should partake, indiscriminately; "and thereby some have become sickly." Others have seemed to gather up all on the table, and make it into a "hash," or some indigestible compound; so that those who wished to discriminate could not do so.

Now, with your leave, I would like to illustrate some of their different cases. I will begin with some of the most simple, and if I get too far, you will please stop me. There are some of the words which "proceedeth out of the mouth of God" which must belong to separate dishes, or perhaps be strewn on different tables of the wide-spread feast I have supposed. The guests who *must* be fed with care and caution, must be treated kindly. Some cannot eat "meat." Rather than to offend such, the strong and manly Paul says he would "eat no more meat while the world standeth." I suppose he means that if he sits along side of that brother with the "feeble knees." It would be very absurd to suppose Paul should not sit at some other table, along with full grown "men in Christ Jesus," when stronger food was allowed by the "wise steward."

Paul takes a still stronger, or rather *weaker* case than this, for he says that *babes* must be fed on the "sincere milk of the word, that they may grow thereby." But if babes are brought to the same table in this "feast of fat things," they must be left to the discretion of the tender mother; or if she has not the discretion or courage to discriminate, let there be the "wise steward" at her elbow. What I am most anxious to see done is, that those who want a little stronger food, shall have it; but still not offend those who must have milk or "herbs" for the present.

In order for this, the condescension should not be all on one side. Brethren troubled with that prevalent complaint called "feeble knees," must take a share of this christian grace called condescension. I know it seems hard to place a rich dish on the table before them, beyond the power of their feeble digestion; and I would go as far as any one to remove every "stone of stumbling and rock of offence," lest they stumble and their weakness be increased thereby. But something must be done soon, or the prevalent divisions in the "household of faith" will become scandalous. Already the divisions are great.

I was very familiar with the Advent "household of faith" at its earliest gatherings. There was great harmony then in the family. It was a small family then—one favorable bond of union. The outside pressure was also great, but perhaps not greater than now. This always tends to secure union. They could all gather around one table then, which was another favorable circumstance. There was very little served up at table, but one great dish. But sooner or later there must come a change, where a little variety is called for, that brother or sister, who thought any other dish than the one great staple was needed, soon began to feel the sharp elbow near them, and they must either retire, or keep silent.

Being among this latter class, I was obliged to keep still; but I never broke fellowship. I predicted what has followed. The family were kept together for a considerable time, and I must say it was the happiest family I ever saw. I was not held in full fellowship. But they could not keep me away from their family gatherings, nor mar my happiness by their exclusiveness. If I could not sit down at table with them, nearly all the stewards were among my early friends, and I always fared well.

Subsequently, I saw this great, increasing, harmonious family break up. The want of variety in diet was not the only cause of the unhealthy symptoms which first appeared, leading to this sad result. The first, chief steward (as honest a man as ever lived) was somewhat deficient in Bible studies in his youth. When he came to the study of that blessed Book, he brought with him a strong mind, but not having time to study and compare "every word which proceedeth out of the mouth of God," he seized upon one of the grandest features of that word, and every theory was in some way made to harmonize with this view, and put into his one great dish, for the family feast.

No one better understood, and more gladly appreciated, the excellences of that chief steward than myself. But, with all charity, I must say he failed in one thing. He did not "rightly *divide* the word of God" on all points. But there is another cause, worse than this, whereby divisions have arisen in this once united family. Some of the subordinate stewards have not only *wrongly* divided "the word of God," giving portions out of "due season," and in undue proportions, but have introduced foreign elements, not found among all the words which have proceeded out of the mouth of God.

How I have been pained by an example of this kind, one "out west," for instance; and to see that the New York Independent has taken occasion from that to bring discredit upon every branch of the family. It even attempts to make the Crisis shoulder the whole responsibility of the irregularities there practised. Now all the *main* branch of this once united family retain more or less of great and glorious truths, whatever of error may be unconsciously retained. I have not broken fellowship with any one branch of the family, nor do I intend to. I do not consider myself responsible for any remaining errors. I would most gladly aid in the removal of any or every error remaining.

Now, Mr. Editor, pardon these hasty and crude illustrations. If one member, or one branch of the Advent family suffer, I suffer with them. That cruel article I read in the Independent yesterday, wounded me deeply. It has recalled afresh to my mind recollections of the trials and the severe discipline to which the Advent family have been subject. O! that men would heed the words of our ever blessed Lord, that "it were better for him that a millstone were hanged about his neck, and he cast into the depths of the sea, than to offend one of these little ones." "Should not my shepherd feed the flock?" says God. Why have the flock been scattered? Because the old appointed shepherds feed themselves, and neglect to give the great needed "portion of meat in due season." D. C.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER EIGHTEEN.

To Bro. J., (*continued*).—I read the memoirs of Bramwell, Carvosso, Mrs. Fletcher, and others of by-gone days; and while I feel a spirit of sympathy with them, I can but think that were they now moving and acting in our midst as they then did, the presence of the *living* would not be so much loved and cherished as the memory of the *dead*.

In their day they suffered persecution and reproach; now they are *honored*. The faithful prophets were hated and put to death, but in after days their tombs were whitened, their sepulchres garnished, and those who thus did them honor, shocked at the impiety of their fathers, exclaim with indignation, "If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets!" And yet those divinely commissioned ones who were then uttering their denunciations against the unrighteous nation were by these boastful Pharisees persecuted and slain! And I verily believe that were Mrs. Fletcher, whose memoir I am now perusing with interest, to appear now upon the stage of action with her "signs," "dreams" and "impressions," which she claims were from God; and were she as formerly to lead classes, and *preach* the gospel, standing sometimes upon a *horse-block*; traveling hundreds of miles a year, proclaiming the gospel from place to place; we verily believe the same spirit of opposition would be aroused, and multitudes who now respect her memory would be ready to condemn her as a visionary, an enthusiast, and fanatic.

In reading the memoirs of primitive Methodists and Baptists, we find that they were firm believers in those things which you so expressly repudiate; and allow me to say, with all frankness, that I would give more for their type of piety, with all of its homeliness of manifestation, than I would for that refined, popular, dressed-up religion, which is so prevalent in our day. For "dreams," and "visions," and "signs," and "special providences," and "the voice of the Spirit," we have the authority of the old-fashioned Bible, for Jacob dreamed, Joseph dreamed, Gideon dreamed, Paul dreamed, Moses had signs given in confirmation of his mission, Gideon also; Joshua had a sign, so had Hezekiah and others; Philip heard the voice of the Spirit saying, "Go join thyself to that chariot"; and Peter was directed by visions and the Spirit's revealings in respect to his fields of labor.

The outpouring of the Spirit was a special and enlarged blessing for the church in the last days, and it was to be attended by signs, and dreams, and visions, and the prophesying of servants and handmaids. It *commenced* on the day of Pentecost,—did it *terminate* there? Methinks the "last days" must needs extend to the end of time, and if so, will not the outpouring of the Spirit be accompanied by those same manifestations?

The fact that many have been led astray into error by following impressions and dreams, and deceived in various ways, is no more reason why we should repudiate them wholly, than it would be for us to reject all coin because much is counterfeit. The counterfeit proves the existence of the true; so the efforts of Satan to counterfeit the voice of God proves that he does communicate by his Spirit to the hearts of his people, and instead of its leading us to reject all impressions, signs, dreams, etc., it ought rather to lead us to be very wary, as we would be in regard to the reception of a bank-note, and compare them by the great detector, the Bible.

For many years I have stood up in vindication of that which you so decidedly reject; and while you say that the times are changed, and that the special call to the work of the ministry—the inward teachings of the Spirit, and the will of God communicated by dreams and visions are in the past, there is a wide difference of opinion between us respecting the cause.

The glory of the Mosaic dispensation was done away by the exceeding glory of the Christian economy, and as before said, the introduction of the latter was more emphatically attended by the Spirit's teachings—dreams and visions, and we have no prophetic word showing that they were to be superseded by a brighter light, until the dawn of the millennial glory. But we do find predictions respecting the departure of some from the faith, and the prevalence of a formal religion in the last of the "last days." I rejoice that this faith is not quite lost to the church; that there are yet some who will contend for the "old paths, and walk therein," although it makes them emphatically a "peculiar people."

I have written quite at length, and very plainly, this expression of my views, and I hope you will receive it with the same spirit of christian kindness with which it has been dictated. Yours truly, M. D. W.

For the World's Crisis.

CHRONOLOGY.—No. 6.

An attempt has been made to extend the time of Augustus' death to A. D. 19, or six years beyond the true date of that event. As some, like myself, have been misled by the argument for such a position, and as a few even now seem to believe it is unanswerable, we will examine the foundation upon which it is built, by consulting Dr. Jarvis' chronology, which is claimed to contain the proof. An extract which the Dr. cites from Dion Cassius is the main prop, and reads thus:—"At the celebration of his birthday this year (Sept. 23d,) a deranged person seated himself in the chair of Julius Cæsar, took his crown, and put it on his own head. This to Augustus seemed a portent of his own death, and such it truly was; for, in the following summer, in which Sextus Appuleius and Sextus Pompeius were consuls, Augustus went into Campania and died at Nola. There was a total eclipse of the sun, and a great part of the heavens seemed to be on fire, and blood-red comets were seen."

"Eusebius states the same," says the advocate of the A. D. 19 theory, "both using language which cannot be construed into any other meaning than a *total* eclipse." To this we reply, that Eusebius does not use the word "total" at all, but states in his Chronicon, at the 198th Olympiad, "There happened an eclipse of the sun when Augustus died." But more of Eusebius hereafter.

Now for Dion's testimony. Let it be borne in mind that Dr. Jarvis is not perplexed with Dion's assertion. Instead of trying to evade its force, as something that stood in the way of assigning A. D. 13, as the true date for Augustus' death, he is defending it against Petavius, who denied that there was any solar eclipse when Cæsar died. (Petavius was trying to establish A. D. 14 for the Emperor's death, and, as he found no solar eclipse there, he said Dion and Eusebius were mistaken.) "It was sufficiently near to a total eclipse," says Jarvis, "to be so designated by the historian." And in regard to the credibility of Eusebius, the Dr. remarks:—"Petavius acknowledges that Eusebius speaks of an eclipse of the sun in the same year in which Augustus died. The words are, as translated from the Arminian version, 'Defectio Solis facta, et Augustus mortunus est,'—an eclipse of the sun takes place and Augustus dies. St. Jerome, in his translation of Eusebius, and Syncellus, say the same thing. Petavius further acknowledges that this eclipse was calculated by Gerard Mercator, an astronomer of no mean reputation, and found to have taken place in the year of Nabonassar 760, when the sun was in 6 deg. 15 min. of Taurus." The era of Nabonassar began B. C. 747, therefore 760 answers to A. D. 13, and Dr. J. justly claims the testimony of Eusebius as concurrent authority for placing Augustus' death there.

And now we wish to carefully examine the testimony of Dion Cassius. We have given the extract from his history which is claimed as proof that A. D. 19, when a total eclipse was seen at Rome, is the true date of Augustus' death, because Dion has called the annular eclipse, which occurred in A. D. 13, when Sextus Appuleius and Sextus Pompeius were consuls, a "total" one. As this position is strenuously defended by some, it will be seen that Dion's little adjective "total" is one of vast importance in their estimation. Some of the effects of relying upon it are as follows:—

1st. It became the foundation of a theory which fixed the death of Augustus in A. D. 19, the fifteenth of Tiberius in A. D. 34, the death of Tiberius in A. D. 42, and the birth of Christ four years later than our Vulgar Era.

2nd. So strong is the confidence that some of the advocates of the above theory place in Dion's little word, that, instead of confessing the arrangement of the "Seventy Weeks," which was made upon it, a failure, they contend that the 2300 prophetic years of Dan. 8th ended in A. D. 1859.

3d. Others, who confess the above theory a failure, still hold on to A. D. 19, or A. D. 17, as the date of Augustus' death, and oppose them to writers on prophecy who name any point for that event between those years (see Crisis of May 9th—death of Augustus Cæsar) and all because of the little word!

4th. Such a use of this word, making it fix such a late date for Cæsar's death, opposes the judgment of all modern readers and writers of history (except those who invented the argument we are considering); it opposes ancient historians, both Jewish and Roman.

5th. It makes Dion Cassius contradict himself, and obliges us to rule out both him and his little word, so that the argument built upon it is good for nothing. But more of Dion hereafter. JOHN LYLE.

For the World's Crisis.

LIVING TEMPLES.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"—1 COR. 3: 16.

When Solomon had completed the great and famous Temple he said, "Will GOD in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens cannot contain thee: how much less this house that I have built."—2 Chron. 6: 18. And the humble christian when he reads and tries to believe that his poor vile body is a temple of the HOLY SPIRIT, says, "Can it be that the great JEHOVAH will dwell in such a house? Yes, it is so of a truth.

Reader, pray earnestly that you may now have a deep and realizing sense of this momentous truth. How carefully should we examine ourselves, how diligently should we prove ourselves, to see whether we be in the faith, and how careful we must be that we defile not this temple. Have ye not read what JESUS did, how he made a scourge of small cords, and drove out all the traders and merchants, and overthrew the tables of the money changers, and the seats of them that sold doves. And, think you, would not he find some such things in your heart? Does not he say unto you, "*Take these things hence!* Make not my FATHER'S HOUSE a house of merchandise."

The dividing line is being drawn, and it will soon be seen who is on the Lord's side. The thought is an overwhelming one. THE TEMPLE MUST BE CLEANSED. "Be ye holy, for I am holy." "Be ye therefore perfect, even as your FATHER which is in heaven is perfect."

Halting professor! there is a spirit and wisdom that you cannot gainsay nor resist. You must be holy or you must perish! It is not for me, now and here to say, whether you can become holy in an instant. But it is for me to say that if you do not *strive* to be holy, and continue to strive, you will be cast out into outer darkness.

Lukewarm christian! you must move. The order is from the CAPTAIN of our salvation. You must either cleanse the temple, and draw the sword in defence of the truth, or suffer the deserter's fate. "How long halt ye between two opinions?" "Choose ye this day whom ye will serve." This is no time to pick flaws, or argue on points of doctrine. The hosts are now being marshalled for the battle of the great day. You must either fight against GOD, or for him.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that JESUS CHRIST is in you except ye be reprobates? But I trust that ye shall know that we are not reprobates."—2 Cor. 13: 5, 6. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

WALLINGFORD CAMPMEETING.

To brethren dear and sisters who congregated there,
I need not say, the Father blest in answer to our prayer.
The air and water both were pure, the earth seemed holy ground,
A sweet solemnity, as though God's angels hovered round.
No words of bickering and strife in that blest place were heard;
The preaching all was excellent, and many hearts were stirred.
The songs were sweet and heavenly; and, floating on the air,
Came to our ear, through all the camp, the words of ardent prayer.
No harm or molestation came, nor aught to make afraid,
As quietly and peacefully our heads to rest we laid;
And as beneath the snow-white tents the sleepers safe were hid,
No sound disturbed the midnight air, save the quaint "Katy did."
Such quietness and harmony, such unaffected love,
Such kind forbearance toward each, was surely from above.
When at the sacramental board each sat a willing guest,
The Savior's body we discerned, and thus were truly blest.
Blest in the hope, above all hopes, though we His absence mourn,
Our Elder Brother is alive, and says I will return.
We've waited long, we're waiting still, we'll wait and not despair,
The *festive board* will soon be spread, He'll take the *vacant chair*,
His blessed voice will then be heard to every waiting one,
"You served me there, I'll serve you here; ye faithful saints, well done."
The last day came; 'tis ever thus, things earthly have an end,
And earth-like too, a parting came, and friend must part with friend;
And smiles and tears, and hopes and fears, and joy so mixed with sighs,
One scarce could tell which most prevailed when speaking our good byes.
As last of all I wandered there, and marked each hallowed place,
Where tents had been and now were gone, I knelt and asked for grace
That I might walk so humbly here, so faithful be, and true,
That I might meet you all again, when earth shall be made new.
Let prayer arise from every heart, that in the world to come,
As fruits of this blest gathering here, some may be gathered home.

Cheshire, Conn. M. L. DURAND.

A CALL TO PREACH.

The inward and direct call, I define to be, a deep and abiding impression made upon man's heart by the Holy Ghost that he is called of God to preach the gospel. Ordinarily, this is associated with a satisfactory consciousness that his sins are forgiven, and he is reconciled to God through the blood of the Lamb. This impression is sometimes imparted to the mind about the period of conversion; more frequently, months or years afterwards. There have been instances, not a few, when individuals have postponed their conversion on that single account. The cases are not rare where the call remains upon the conscience, even in a backslidden state. The "why and wherefore" connected with such peculiar periods of this manifestation of the Spirit is not for man to know; as "it is not for" us "to know the times or the seasons which the Father hath put in his own power."

In some, the call is little more than a solitary idea in the mind; it abides there, and seems in fact, to form a part of the mind itself, or thinking faculty; but without creating any serious trouble or uneasiness. To such it is rather pleasing than otherwise. The mind remains quiet and passive, because there stands associated with the idea, another impression,—the time is not yet,—"Tarry ye in Jerusalem until ye be indued with power from on high." In others, however, the call is imperative and immediate. The mind is arrested and commanded by a power that is invisible. Sin, and its penalties; Jesus Christ, and his bloody agonies; the law of God with its dreadful sanctions; redemption with its involving responsibilities; and poor lost sinners, with all their appalling jeopardies;—all these things are spread before the mind daily, accompanied with one all-absorbing conviction, "A dispensation of the gospel is committed unto me; woe is unto me if I preach not the gospel."

This inward call, in another mind, may resolve itself into a willing, cheerful, active, obedient principle. The mind habitually is in the mood subjunctive:—"If the Lord has called me to work for him, I am willing to go to the ends of the earth; let him only open my way." This is the constant language of the heart. In the mean time, the person called to preach is *active* for God *now*; nor does he idly wait for some great door to be opened, that he might accomplish some wonderful achievement, in the conversion of many thousand sinners; nor does he desire to pass, by a single step, from being a private member, to the position of a regular ordained minister. He *begins immediately*, and at every proper opportunity, exhorts his fellow sinners to turn to God. It matters not whether the next company he shall meet may amount to two, a dozen, a score, or a hundred; he determines they shall hear the truth, if by any means he may save some. He concerns not himself any moment whether he is to be a hewer of wood or a drawer of water; whether his Lord has ordained him to be a vessel of gold, or silver, or earth. His heart is filled with righteousness and everlasting love. Perishing sinners engross his tenderest compassion. He would do anything in his power to save them. But love gives speed to his chariot wheels; or, rather, he is borne upward and along on the wings of faith and love, restlessly desiring and vigorously pursuing the salvation of all around him.

I do not envy the position of those ministers, however splendid their talents, however honorable their titles, however valuable their emoluments, who can quietly deliver Sabbath messages, and return again to the enjoyment of their beloved seclusion, there to spend the week, without a tear, or a sigh, or a groan for the perishing thousands around them. O, my God! what will become of such ministers, when thou comest down to make inquisition for the lost, who might have been saved, had such ministers been faithful to their high calling, and labored night and day to bring the wandering back to Christ? O, my soul, enter thou not into their condemnation!—*Earnest Christian.*

For the World's Crisis.

A THOUGHT.

Sisters, when persons come into your house, do you speak to them, offer them a seat, and treat them with courtesy? You do. Well, there came a poor woman into your *meeting* last Sunday, a bashful old washerwoman, so shabby that she would not enter a more fashionable place. At intermission no one came near her. You huddled together, talked, laughed, maybe looked askance at the stranger, but no one went up and made her feel welcome there. So she went home feeling that no one cared for her soul, no one sympathized with her in her poverty. And so she continues her accustomed visits among those that *will* welcome her.

O! how many poor souls might be brought to Christ if we would only be humble and diligent. We are too formal, and, alas! too unmindful of the poor. Those who say, "If they were not slack or imprudent they need not *be poor*," are mistaken in some cases. Sickness excuses some. It is our duty to help the needy, but there is so much selfishness among us that few care how others prosper. If we felt for our neighbors as we ought, we would gather them in to meeting, or at least make them feel as though we saw them when they come of their own accord. Now next time a stranger comes in to your meetings, go and speak a friendly word. Don't commence on "the sleep of the dead" the first thing. Be cautious—"wise as serpents, harmless as doves." Try it. May be there are some of your brethren and sisters staying at home from meetings on account of this very thing. Hunt them up, and show them "brotherly kindness." M. MATTHEWS WEAVER.

Canada, 1865.

THE EFFECTS OF SMOKING.

The remarkable research made by M. Bouisson upon the danger of smoking has attracted the notice of the Academie, and has been rewarded with high praise. The horrors hitherto unknown, or unacknowledged, with which smokers are threatened, nay more, convicted by M. Bouisson, are sufficient upon bare anticipation to ruin the revenue, and pipe makers also. Cancer in the mouth he declares to have grown so frequent by the use of tobacco, that it now forms one of the most dreaded diseases in the hospitals, and at Montpelier, where M. Bouisson resides, the operation of its extraction forms the principal practice of the surgeons there. In a short period of time, from 1845 to 1859, M. Bouisson himself performed sixty-eight operations for cancer in the lips at the hospital Saint Eloi.

The writers on cancer previous to our day mention the rare occurrence of the disease in the lips, and it has become evident that it must have increased of late years in proportion with the smoking of tobacco. M. Bouisson proves this fact by the relative increase in the French duties on tobacco, which, in 1812, brought an annual amount of twenty-five millions, and now gives a revenue of one hundred and thirty millions, almost that attained by the duties on wines and spirits, and far beyond that rendered by those on sugar. M. Bouisson remarks, justly or not, that "this figure, extravagant as it may appear, fades into insignificace before that attained by the British tax, which, according to Dr. Seymour, amounts to a fabulous sum, in a country where boys smoke from five o'clock in the afternoon till three o'clock in the morning, and where children ten years old are known to consume as many as forty cigars in one day."

M. Bouisson, whose earnestness in the cause does him the utmost credit, advises a general crusade to be preached by the doctors of every country against the immoderate use of tobacco, as being the means of exterminating the habit; because, although the most powerful sovereigns have been powerless to prevent it,—although Sultan Amurath threatened in vain to cut off the noses of those who smoked, and Peter the Great vowed direct vengeance against all smokers, and even the thunders of the Vatican had been hurled against them in vain, there is one thing which mankind holds in more horror than a noseless face, or even an excommunicated soul; and that is an untimely death. Let young men be impressed with this truth, and the "Art of Smoking," which one of our best authors has lately extolled as the finest of all the fine arts, will soon be set aside and forgotten.—*London paper.*

For the World's Crisis.

PEACEMAKERS.

"Blessed are the peacemakers; for they shall be called the children of God."

These words came from the lips of our Savior "who spake as man never spake." What a rich promise. What an honor to be a child of God. Who would not strive to be a peace-maker? Let us see to it that we manifest this spirit of good will and peace to those around us. Christ has included such with those who are called the salt of the earth, and the light of the world; those who are to let their light shine before men, that they may see their good works, and glorify their Father in heaven. May we be at peace with one another, and, making peace, that we may be able to stand before the Judge of all the earth, and be found with the number who shall enter the kingdom of harmony, peace and love. N. M. WELLS.

Plymouth, Ohio.

EDUCATION.—Thewald thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanic garden. "How so?" said he, "it is covered with weeds!" "Oh," I replied, "that is because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil in favor of roses and strawberries.—*Coleridge.*

"THEY SAY."—"They" will say any thing and every thing. "They" have said every thing mean and despicable. "They" say things that break up families, crush hearts, blight hopes, and smother worthy aspirations. Whenever a man circulates a slander, and gives "They" as his authority, turn your back upon him.

☞ He who receives a good turn, should never forget it; he who does one, should never remember it.

Hygiene.

"This is for your health."—Paul.

THE TURKISH BATH.

The Turkish bath is, as yet, comparatively unknown in this country. My own first experience in its use, was in the spring of 1862, in Boston, at the recommendation of my esteemed friend, Dr. Dio Lewis. The bath there administered was a modification of the Turkish bath, or really, a Hot Air bath, with a tepid and cold spray afterward. I had read of the high temperature endured by the fire king and others, and told the attendant I would like to have a bath, the temperature of which before closing, should reach that of boiling water; but he very wisely allowed it to reach no higher than 200° Fahrenheit. I received no shampooing and, in fact, no attention but the sweating in the Tepidarium and Sudatorium, and the spray bath afterward. And yet the effect of this single bath so soothed my nervous system, which had been wrought to so high a degree of excitement that I had not slept more than half the night for many weeks, as to induce the most delicious rest and equalization of the circulation which lasted—not for an hour, or for a day, but was permanent, and without reaction. Nowhere had I ever had a bath that seemed to produce so thorough and lasting an effect. Since then I have had many of them, and always with the best results.

By far the most complete baths that have yet been erected in this country are those at No. 13 Laight Street, New York city, by Drs. Miller, Wood & Co., first opened to the public in March, 1865. They are already patronized very largely by the most cultivated and intelligent people of New York. They were the first to introduce shampooing, and, in fact, this is a very important part of the process and has high value.

The benefits which are to accrue from the introduction of the Turkish bath into all our large cities are three-fold:

First, as a preventive of disease. There are certain functions of the body which city life tends to weaken. Most important of these is the skin; shut away as it is from light and air, and, for want of thorough and vigorous and vigorous exercise, rarely performing the function of perspiration as it should, much effete matter is retained, causing colds, fevers, lassitude, headache, rheumatism, neuralgia, and a lack of buoyancy, and that high state of health so desirable in all and attained by so few. The farmer in his daily labors perspires freely, and feels the better for it. The resident of the city perspires little, suffers with heat, retained morbid matter and resultant illness. The Turkish bath, however, artificially and in the most perfect manner promotes this perspiration until the whole body is bathed in sweat, and this, too, without the least effort on the part of the bather, but while in the most delicious state of rest. For weariness produced by over-exertion, either of body or brain, it has no equal. Weariness of all kinds are more readily relieved by the Turkish bath than any other means, sleep of course excepted.

Second, for many diseases this bath has high virtues. Among these are "Cachetic diseases, such as scrofula, consumption in its early stage, malarious fever, remittent and intermittent, biliary derangements, gouty and rheumatic diatheses, dyspepsia and renal disease (especially Bright's,) diabetes, neuralgia, hysteria, female weaknesses, and many nervous and spasmodic complaints, as epilepsy and hypochondriases, paralytic affections, lameness, contracted joints, fatty degenerations, particularly dropsies, diarrhœa and dysentery, influenza, catarrh, bronchitis, and numerous others, make up a long catalogue of maladies that are benefitted or cured by the use of the Turkish bath.

"There are no maladies which assume such protean types as those of the skin; their number is legion. The majority of these affections will yield to the sanative effect of the Turkish bath alone."—*Dr. Wollaston, before the British Medical Association.*

Particularly is the Turkish bath valuable in conjunction with the Swedish Movement Cure. The bath cleanses, purifies, equalizes the circulation, while the Movement Cure builds up and increases the strength of any organ weaker than the rest, and establishes harmony between the nervous system and the various organs of the body.

Third, the Turkish bath is a luxury. Too great indulgence in luxuries, there is no doubt, tends to produce weakness and effeminacy; but in their normal use, no one can object. Indeed, life, labor, rest, and every function we perform becomes a luxury when enjoyed in the highest degree and not carried to excess. The Turkish bath gives great pleasure because it so effectually cleanses the body. A clean shirt is often spoken of as a great luxury, but how much greater a clean, healthy skin and pure blood. It is a very frequent remark of those who bathe: "Oh, I feel so clean!" Cleanliness comes next to godliness, because it promotes it. A body purified promotes purity of thought, of heart.

For ladies, the Turkish bath possesses all, and more than all, the virtues it has for gentlemen. Physically their habits are so much worse, their skin so much weaker, circulation so much more languid, dress so much more confining, and perspiration so rarely well performed, that it becomes to them a necessity, and one of the greatest luxuries they can enjoy.

A lady in New York who had just, for the first time, taken a Turkish bath at the rooms of Miller, Wood & Co., writes to a friend as follows:

"Fresh from the bath! Did you ever take a Turkish bath, Nell? I fancy not. They are scarce luxuries in this country, but let me describe one to you while I am still glowing with the warmth and friction generously bestowed, and my mind and body sympathizing with each other in elasticity and lightness. I am inclined to have a very good opinion of my looks reflected in the glass, and consider the present fresh, rosy hue, a good exchange for the old sallow look. But come with me and take a bath, in imagination at least, and see if it is not well worth giving a good deal of pains to enjoy.

We go down a flight of stairs, open a door to the right and enter the Frigidarium, which, to translate to your unaccustomed ears, means a nice, comfortable room, filled with easy charis, and lined around with little curtained apartments, which are dressing-rooms, ten in number. You enter one of these apartments, disrobe yourself of your attire, and take upon you the *bath* garment, which is a single garment of rectangular shape and Turkey-red hue, known as a "*Cummerbund.*" This is tied artistically over the right shoulder, passing under the left one, and descends about to the knees; thence you proceed to the next room, the Tepidarium. As you open the door the air within seems hot as an oven—but don't shrink back, you have not reached the *hottest* place yet—and in a moment or two the sensation is very pleasant. You seat yourself on a softly cushioned lounge; an attendant wets your head in cold water, and wraps your forehead in a wet towel, places a tub of warm water at your feet, and having immersed your feet therein, you lay your head back, fold your hands, and begin to feel at peace with all the world, and, with the soft light from the stained-glass windows upon your eyes, feel as if it would be the easiest thing in the world to go to sleep. Soon the perspiration begins to start, and we are conducted by our attendant from luxurious warmth to luxurious hotness, into what you learn to be the "Sudatorium," meaning, in a free translation, the hot place. You are stretched upon a couch, a sheet thrown over you, and the air envelops you like a liquid element, warm, delicious; and there you lie till bathed in a profuse perspiration, and you are wet with tears of sweat. Then you are laid upon the shampooing bench in the middle of the room, and your limbs and body rubbed and kneaded till all the old skin is gone and every joint is limbered, while pains and aches flee to parts unknown. A sponge bath of soap-suds and a shower bath, the temperature gradually lessening from warm to cool; a brisk rubbing with a cotton sheet, and you go back to the Tepidarium, cool a little, and then to the Frigidarium, where for the first time you feel that it deserves its name, from its contrast to the hot air you have been in. But a good, motherly, soft, woolen blanket keeps you warm, and you sit in one of the easy chairs, till you feel ready to go back to the every day world once more fresh with vigor and life."

In closing this brief article, I wish to present the testimony of Dr. Dio Lewis, one whose name is a household word, and who has long been in the habit of using and recommending this bath. He terms it the "Queen of Baths," and that "without doubt it is the most valuable of all baths, and should be urgrd upon the people in a variety of ways. . . . In no other bath is there such an appeal to the skin; in no other is the skin so thoroughly cleaned, and certainly in no other is there such a determination to the surface. In our health establishments this form of bath will become prominent."—*M. L. Holbrook, M. D.*

GREAT EATERS.

Great eaters never live long. A voracious appetite, so far from being a sign of health, is a certain indication of disease. Some dyspeptics are always hungry; feel best when they are eating, but as soon as they have eaten they endure torments so distressing in their nature, as to make the unhappy victims wish for death. The appetite of health is that which inclines to eat moderately, when eating time comes, and which when satisfied, leaves no unpleasant reminders. Multitudes measure their health by the amount they can eat; and of any ten persons, nine are gratified at an increase of weight, as if mere bulk were an index of health; when in reality, any excess of fatness is, in proportion, decisive proof of existing disease, showing that the absorbents of the system are too weak to discharge their duty; and the tendency to fatness, to obesity, increases until existence is a burden, and sudden death closes the history. Particular inquiry will almost invariably [illegible]it the fact that fat persons, however rubicund and jolly, are never well, and yet they are envied.

While great eaters never live to an old age, and are never for a single day without some "symptom," some feelings sufficiently disagreeable to attract the mind's attention unpleasantly, small eaters, those who eat regularly of plain food, usually have no "spare flesh," are wiry and enduring, and live to an active old age. Remarkable exemplifications of these statements are found in the lives of the centenarians of a past age. Galen, one of the most distinguished physicians among the ancients, lived very sparingly after the age of twenty-eight, and died in his hundred and fortieth year. Kentigern, who never tasted spirits or wine, and worked hard all his life, reached a hundred and eighty-five years. Jenkins, a poor Yorkshire fisherman, who lived on the coarsest diet, was one hundred and sixty-nine years old when he died.—*Hall's Journal of Health.*

CAUSES OF DISEASE.

A family living in Fishkill, N. Y., consisting of seven persons, lost six of its number by death between the 28th of July and the 17th of August. They lived, it is said, in a house surrounded on all sides by large trees, shutting out the sun nearly all the day. And the sink water was also allowed to wind into slow course through the yard, and to these two circumstances, not uncommon, the deaths were all attributed by the attending physician. We have known of instances where houses completely shut in by shade trees have produced constant sickness in the family and the death of a majority of its members from debility and consumption. The trouble disappeared in a measure with the letting in of the sun. In many a house in villages and the country where there is no excuse for such neglect, the reservoirs of waste matter from the house are allowed to lie uncovered, or conducted on to the grass or garden, and left to breathe out dangerous exhalations in the air. Thus the owners of situations possessing every natural advantage for health allow them to sink to the level of the city, where such evils cannot always be avoided. While the guardians of a city are particularly bound to have a care for cleanliness in this season of dreaded visitation, it becomes all persons everywhere to see that every precaution is taken to insure a good sanitary condition of their dwellings.

PURE AIR IN SICK ROOMS.—Throw open the doors, hoist the windows, and let the sick have pure fresh air. Very many perish from a dense, impure atmosphere. To breathe and rebreathe the noisome, filthy, gas-laden atmosphere that hangs like a pall around the bed of a sick man, is destruction to persons in health. The lungs become diseased, the blood infected, and the well man prostrated by continually taking in the same air in a room from which all outside air is excluded. Persons, therefore, should be careful to prevent children from staying any length of time in the room of a sick person, and especially from sleeping in such a room.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ANSWERS.

I prayed for faith, and o'er earth and sea
Clouds drifted low;
The night came on apace, with wind and rain,
And blinding snow,
And on my heart there lay a nameless dread;
How should I go?

I still prayed on—God surely would not cast
My prayer aside,
For he has promised in the darkest hour
To light provide;
And when the storm beat fiercest, Faith appeared
My steps to guide.

I prayed for guidance, and my feet were led.
A dreary way;
Down rugged steeps, and over chasms wide,
My journey;
A desolate and lonely path was mine
From day to day.

I prayed for patience, and a heavy weight
Pressed on my breast;
The sorrow that I dreaded crept in
To mar my rest.
Joy's garlands faded, and the hopes proved vain
That I loved best.

I prayed, and God my Father answered me
In his own way;
He sent the darkness, that unquestioning thro' faith
I might obey;
And after night's drear tempest, find
Love's perfect day.

My prayer for guidance too was not in vain,
My heart *he knew*;
And how the path I gladly would have trod,
Though fair to view,
Was not the narrow one that leads to rest,
Perfect and true.

And so he led me in his own good way,
And when I cried,
And asked for patience, then my pains and grief
He multiplied,
That my poor heart might sooner yield its will
To his, my Guide;
And thro' my tears and anguish claim this hope,—

Selected by E. P. Robinson.

For the World's Crisis.

THE DIVINITY AND SON-SHIP OF JESUS CHRIST."

BY O. R. FASSETT.

"In the beginning was the Word, and the Word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—JOHN I. 1-14.

On the very threshold of this sublime subject, we stand in awe and reverence, and with wonder and admiration exclaim with an apostle, "And without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory,"—1 Tim. 3: 16.

Having been requested to discourse upon these scriptures, I felt that I could not do it without carefully reviewing the whole scriptures bearing upon the divinity of Jesus Christ, to confirm my own faith and hope in him; and to be able to set before you this great revealed mystery clearly and distinctly. I have therefore canvassed the whole subject, and am prepared to give my views without the fear or favor of man, and only in the sight of God. Henceforth, I shall hold every man accountable to God for any misrepresentation of my views, as they may be known; and this I say, because I understand that I am regarded a heretic, and you, my brethren, as heretical upon the divinity of Christ. If these things were not said of us, we could not be regarded as the servants of our divine Lord, nor claim his promise, "Blessed are ye when men revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."—Matt. 5: 11, 12.

There is not, perhaps, in the whole volume of the word of God a clearer revelation of both the divinity and the pre-existence of our Savior before his incarnation, than this written by John. Indeed, nothing could be more plainly written upon this subject. The Word was in existence before the world; he was in existence at the time of creation, and "was with God"; he "was God"; and "the Word was made flesh," etc. And Jesus himself adds in respect to the Word, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Jno. 3: 16.

In the contemplation of our theme, we shall consider

I. How Jesus Christ, or the Word, is the Son of God.

II. The peculiarity of his generation.

III. In what respect he differs from others who are called sons of God; and how he is the only-begotten Son of God.

This, I think, will cover the whole ground we need to contemplate. And I ask a candid hearing. Not a stoic's indifference, or a critic's opposition; but the hearing of reasonable and accountable men.

"What think ye of Christ?" (Matt. 22: 42) is a most important question for us all to consider, and the answer we give to it involves in fact our own eternal salvation. Jesus "asked his disciples, Whom do men say that I, the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." The world has no knowledge or comprehension of who the Word is. v. 10. Then Jesus "saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." From which we learn that a revelation of the Son of God to men's understanding is by the Father; and to those especially blessed of him as his chosen. And Jesus himself says in his memorable prayer to his Father in heaven, "This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent." A knowledge of the Father and the Son is the assurance of "eternal life." No subject therefore is second to this. I commend it to your most serious and prayerful thoughts. May the Holy Spirit aid us in the study and contemplation of the Scriptures respecting the Son of God. We are to notice,

1. *How Christ or the Word is the Son of God.*

1st. Because he was begotten by the Holy Spirit, of the Virgin Mary, as says the angel—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that *holy thing* which shall be born of thee shall be called the Son of God." "He shall be great, and shall be called the Son of the Highest," etc.—Luke 1: 32, 35. The Holy Spirit is the third person in the Godhead, and hence is God. Therefore Jesus Christ must be the Son of God; otherwise he is the son of a mere creature. This must be apparent to all. Reference in the scripture is had to "the body of Jesus Christ." Heb. 10: 5, 10.

2nd. Because he was raised from the dead immediately by the power of God to an immortal life. In the second Psalm God says, "Thou art my Son; this day have I begotten thee." v. 7. The chronology of this prophecy, in its fulfillment, is on the resurrection of the person of Jesus Christ from the dead, as is evident in the apostle's application of it. "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son; this day have I begotten thee."—Acts 13: 33. "Jesus Christ our Lord was made of the seed of David according to the flesh; and determined to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. 1: 3, 4. This was the declarative and determining evidence. "He is the . . . first-born from the dead."—Col. 1: 18. Being the first raised from the dead to an immortal existence, by the power of God, he is the Son of God as a person.

3d. Because he is the actual heir of all things, and hence has the title of Son of God. "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. . . . Being made so much better than the angels, as he hath by inheritance obtained a more excellent *name* than they. For unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee? And again, I will be to him a Son?"—Heb. 1: 1–5.

4th. But besides these, there are other reasons why he is called "the only-begotten Son of God." They underlie the evidence of the fact of his divinity and pre-existence before his manifestation in the flesh. I shall proceed therefore to show:

First, that Jesus Christ, who was conceived by the Holy Spirit, and born of the Virgin Mary, had an actual being and existence before his coming in the flesh. We give the testimony of Jesus himself upon this point. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all."—John 3: 13, 31. "For I came down from heaven." "What and if ye shall see the Son of man ascend up where he was before?"—John 6: 38, 62. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father."—John 16: 28.

From these declarations of Christ, we learn that he was once actually in heaven, and that he really descended from thence; that he came forth from the Father, and came into the world. This part of Christ must have been in existence before that born of the Virgin Mary, and been distinct from that born of her; for that which was born of her was never in heaven before the time of which he speaks, and never descended from thence; nor did he ascend in that body until forty days after his resurrection from the dead. John 20: 17; Acts 1: 3–9. In this particular, he is distinguished from the *first Adam*. "The first man is of the earth, earthy; the second man is the Lord from heaven."—1 Cor. 15: 47. Adam was immediately "formed . . . of the dust of the ground" (Gen. 2: 7), and no part of him; and in no sense could it be said of him that he "came down from heaven." Nor could he say to his cotemporaries, as did Christ, "What and if ye shall see" (me) "ascend up where" (I) "was before?" But Jesus in truthfulness could say, "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father"; and hence, while "the first man" had his origin of the earth, "the second man is the Lord from heaven." And in this particular, he is distinguished from *all men*. "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all. As the origin of the race is from the earthly Adam; and "as is the earthy, such are they also that are earthy" (1 Cor. 15: 48), he is above all Adam's posterity in his divine origin. Jesus Christ must therefore have had an existence antecedent to that which he received in the flesh. I shall show,

Second, That his pre-existence was from a certain specified period or space of time.

1st. He had an existence before John the Baptist. This is the testimony of John: "John bear witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me."—John 1: 15. Jesus came after John, both in his flesh and ministry, as is well known; and yet John affirms, "He is preferred before me," assigning as a reason, "for he was before me." Reference only can be had by John to the divinity and excellency of his nature, in which he must have existed before the days of John.

2nd. He had an existence before Abraham. This is his own testimony. "Before Abraham was, I am." This denotes a priority of existence. In this sense the Jews whom he addressed certainly understood him; for in surprise they say to a similar saying, "Thou art not yet fifty years old, and hast thou seen Abraham?" And the above declaration so excited their rage, that "they took up stones to cast at him." John 8: 57–59. According to his own testimony, therefore, he had an existence two thousand years before his birth in the flesh.

3d. He was in existence before the world. This is the testimony of John in this record. "The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . He was in the world, and the world was made by him, and the world knew him not." John 1: 2, 3, 10. All this could not be affirmed of him who "was made flesh," etc., (v. 14) with any truthfulness, without an existence anterior to the creation. Jesus himself prays to his Father, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—John 17: 5. Here is a conscious existence in glory, of which he had a happy memory, "before the world was," to which he prays to be reinstated. We have no knowledge of such a pre-existence of our own. St. Paul gives his testimony, that "by his Son God made the worlds." And quoting the language of David,—"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands; they shall perish, but *thou* remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail" (Heb. 1: 2, 10, 12), makes application of it to "the Son." v. 8. Thus he ascribes the creation, destruction, or dissolution, and the renewal of the earth and heavens to him beyond equivocation. Therefore he must have existed at least 4000 years before his birth in the flesh.

4th. We will go still further back in eternity, and affirm that he had an existence before any *created intelligence* in the universe. "Who is the image of the invisible God, *the first-born of every creature*; for by him were all things created, that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is *before all things*, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."—Col. 1: 16–19. This scripture unequivocally refers to the Son of God. Even Origen, that stiffest and staunchest of Trinitarians, uses this language to prove the divinity of Jesus Christ, viz: "*The first-born of every creature*," and as a phrase in opposition to his humanity. But how he could reconcile this language so as to make him "the very eternal God, the Father," we leave him and all other Trinitarians of that school to define.

From these, and other undeniable scriptures, it is proven that he had an existence before the angels, and that they were created by him; as was also man. And when "God said, Let us make man," it was the Father addressing the Son; so also on the fall of man, "Behold the man is become as one of us."—Gen. 1: 26; 3: 22. All the first writers assert that these words were addressed by the Father to the Son.

5th. The epoch of his generation, or when he was brought forth, may be nearer approached by this language of John: "In the beginning was the Word." This is identical with the language of Moses. Gen. 1: 1. How far back in eternity this extends, we do not profess to determine. He was "brought forth" somewhere in the everlasting past, and before "the beginning" of things. This is the name he had in the beginning—the original name he bore before the world was; but little known to the world, and here reproduced by John in this beginning of his record. This name he still bears with others. The rider of the white horse, Rev. 19: 11, 13, 16, is "called the WORD OF GOD." *Jesus*, was the name given him by the angel, Matt. 1: 21, which his parents gave him on the occasion of his circumcision; and signifies *Savior*. *Christ*, is the title of his office, which was his on the occasion of his baptism by the Holy Spirit, and when he began his mission, at about the age of 30, Acts 10: 38, signifying *anointed*.

There is another name by which he is to be called, when he dwells with his people in the future ages; viz: "IMMANUEL" (Matt. 1: 23), signifying "God with us." This will be ascribed to him, and given him by his chosen people, as they see him revealed from heaven to save them. "And it shall be said in that day, Lo, this is our God."—Isa. 25: 9. "*Our God*." This name will be given in ecstacy of rapturous joy and surprise, as when Thomas saw and believed in his risen Lord, and said, "My Lord and my God"; i. e., "The Lord of me, and the God of me." John 20: 28. This name he will bear in the world to come. "And *God* . . . *with* . . . *them* . . . himself shall be their God." Rev. 21: 3. *Amer. Bible Union Trans.*

I will compare a few scriptures in which Jesus Christ is referred to under his original name—"*The Word*." "By the *Word of the Lord* were the heavens made; and all the host of them by the breath of his mouth." Ps. 33: 6. "Through faith we understand that the worlds were framed by the Word of God."—Heb. 11: 3. "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. 1: 2. "He that built all things is God."—Heb. 3: 4. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him."—John 1: 1–3. "In the beginning God created the heavens and the earth."—Gen. 1: 1.

From these, and the scriptures we have considered, I learn that the Word of God—the Father, spoken, uttered, became by his generative and creative power a living being, clothed and invested with the spirit of life; and this was the generation of his Son. "He spake, and it was done." He said, *Let the Word be Life*, and the light of men. Let the Word be my first-born and first begotten of every creature, and the thing was. And from henceforth *the Word*, animate with *life*, was with God as Wisdom personified by Solomon. Prov. 8: 22–36.

(*To be concluded.*)

For the World's Crisis.

"FOLLOW THOU ME."

"Follow thou me."
Can we in the garden of Gethsemane
Feel the woes he felt?
Can we weep as he like drops of blood,
Where all lonely Jesus stood?
Can we kneel as there he knelt?

"Follow thou me."
Can we bear the rugged cross, as he
Bore it up on Calvary's mount?
Can we view grim death as he
Ere they nailed him to the tree?
Can we all his pains recount?

"Follow thou me."
Can we rise as he
Rose in power to rule at last?
Yes, we can o'er all our foes,
Christ each slumbering body knows;
He will raise our dust.

Machiasport. H. C. AMES.

For the World's Crisis.

"BLESSED ARE THE DEAD WHICH DIE IN THE LORD."—REV. 14. 13.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord FROM HENCEFORTH. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Clarke reads, "Their works do follow WITH them." Wesley, "*Accompany* them." There is no text perhaps in the whole Bible that has been more injudiciously handled than the foregoing, and none possibly that is less understood. On "funeral occasions" it seems to be a favorite text with a "certain class" of "Spiritual believers," who *seem* to think it a perfectly overwhelming argument in support of the conscious and blessed, rather *blissful* state of the righteous dead.

On one occasion, it was so handled by a Reverend Mr. T. of P., Ohio, that an old *superanuated* preacher, known familiarly as "Father Hull," was heard, after sermon, soliloquizing thus: "If the minister gave a correct interpretation of the text to-day, I wonder what became of *all the rest of the righteous* who died *before the time spoken of in the text*; were not *they blessed too?* I should like to know." But the last time it was employed in my hearing, the *logical deductions* from the premise contained in the text were completely irresistible. I had to confess that the Rev. Mr. H., of N. L., O., quite perplexed me. The occasion was the death of a near and most excellent neighbor, whom we will call South West. After enlarging upon the blissful condition of those who "die in the Lord," and contrasting the condition of those who die "out of the Lord," and affirming that there was a gehenna fire *beyond* the judgment, the preacher quoted the text,—"Blessed are the dead, who die in the Lord"; but, said he, "*South West*," the man proper, with whom we transacted business, that went out and in before us, *is* NOT *dead*." *That*, which lies before us in the coffin there, is *not South West*; *that* is only the *house in which* SOUTH WEST *lived*; but *he* has gone, moved away; and to-day, *perhaps*, is basking in *the sunshine of* GLORY." Very well, thought I; this is the funeral of my friend South West, but if he be *not dead*, why then these *obsequies?* why this *eulogy?* why this gathering of *sorrowing* friends, these *sable* weeds of *mourning*, these *sobs* and *tears?* Why mourn the living *as if* DEAD? Surely *this* IS "borrowing trouble." But the text said, "*blessed* ARE *the* DEAD"; but *if* South West was *not* dead, *who*, then, was *blessed* according to *that* Scripture?

But again the text says, "Blessed are the dead who die in the Lord *from* henceforth." Now, *henceforth* means "*from this time forward*." Clarke says, "*now, immediately*," and so say I; because so reads the record, "from HENCE-FORTH." But if the dead are blessed *from the time specified in the text*, and it is *not* till then that they *rest* from *their* labors, and their works "*accompany them*," where has Abel, Abraham, Noah, and the company "innumerable as the stars of the sky in multitude and the sand which is by the sea shore," *all* of whom "died in the faith," but "received *not* the promises," where have they been all the time before that referred to in the text; and what has been their condition?

You must perceive, dear reader, that this Scripture does *not* teach a conscious blissful state of those who "sleep in Jesus" during the time they remain in death; but it *does* teach a blessed deliverance from death by a *resurrection* from the *dead*; for the parallel passage, which speaks of the same time in chap. 11: 15, says, "The SEVENTH ANGEL SOUNDED; and there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and HE shall reign forever and ever. . . . . And the nations were angry, and thy wrath IS COME, and the *time of the dead*, that they should be judged, and *that thou shouldst give reward unto thy servants the prophets, and to the saints*, and *them that fear thy name, small* and *great*, and *shouldst destroy them that corrupt the earth*." Speaking of this same time in chap. 10: 7, it was said, prophetically, that "in the days of the voice of the seventh angel, when he shall begin to sound, the *mystery of God should be finished*, as he had declared to his servants the prophets"; and Paul, in Eph. 3: 6, declares that this mystery was not only that the Gentiles should be "fellow heirs," but also *partakers of the same promises* made to the Jews, through Jesus of Nazareth, the King of the Jews; and the promise was that Christ, when he should ask, should "receive the heathen for an inheritance, and the *uttermost parts of the earth for a* POSSESSION." Ps. 2: 8. "Blessed are the meek, for *they* SHALL *inherit the earth*."—Matt. 5: 5. . . . "He removed into THIS *land wherein ye now dwell*: and God gave Abraham *none inheritance in it*, no, *not so much* as to set *his foot on*: YET GOD PROMISED *that he* WOULD GIVE IT *to him for a* POSSESSION, *and to his* SEED *after him*." "He saith not to SEEDS, as of many, but as of *one*, . . . which is CHRIST," "that we might receive the *promise of the* SPIRIT through faith." "But if the Spirit of him that raised up Jesus from the dead *dwell* in you, he that raised up Christ from the dead (as "the first fruits" of them that "died in the Lord," 1 Cor. 15: 23), shall (future time) also quicken (make alive) your mortal bodies by his Spirit that dwelleth in you." Acts 7: 4, 5; Gal. 3: 14, 16; Rom. 8: 11. Now notice that, particularly, he does not *say* by the "spirit of lives," which you have had ever since you inhaled the atmosphere; no, no; it is "*his Spirit*," the Holy Spirit, the Spirit of promise, the Spirit of Christ, given to you for the *first time*, when you believed with the heart into Christ, and made confession unto salvation, and which is bestowed upon true believers only; and if you or any other man receive not that Spirit, then the word of God contains no promise for you, or to you, of a resurrection unto living eternally at "the time of the redemption of the purchased possession," which is the *earth*; and cleansing it from sin, removing the curse, and bestowing it upon the saints of God, will be the finishing touch in the completion of the mystery of God as he hath promised to his servants the prophets. And this will be the state of all that "die in the Lord." "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. . . . Wait on the Lord, and keep his way, and he shall exalt (resurrect, see Phil. 2: 8, 9,) thee to inherit (possess) the land; when the wicked are cut off, thou shalt see it." Ps. 37: 22, 34.

Having shown when and how the mystery is to be completed, let us now show how we are able to know that the time of the completion of the mystery (Rev. 10: 7), and the time of "blessed are the dead" (Rev. 14: 14), are one and the same. Well, verse 10: 7, says it is when the seventh angel shall sound; and 11: 15, says he did sound, and under that sounding, it says the time of God's wrath and the judging of the dead had come. Then turn to chap. 14, from which our text is taken, and in verse 7, an angel is heard saying "with a loud voice," "Fear God, and give glory to him; *for the hour of* HIS JUDGMENT IS COME." Then, after Babylon falls, and after her worshipers are tormented with fire and brimstone from the cup of his indignation, in the presence of the holy angels, and in the presence of the Lamb, then the cry is raised, "HERE (in this place) is the patience of the saints. Here are they that keep the commandments of God (the Hebrew prophets and their brethren), and (here are they that keep) the faith of Jesus, the Gentile believers under the gospel; for they both "had need of *patience* that *after* they had done the will of God, *they might receive the promise*"; God having provided that the *former* without the *latter* should not be made perfect. Heb. 10: 36; 11: 40.

Then John in the vision heard the "voice from heaven, saying unto him, "Write, Blessed are the dead who die in the Lord." Now there are other Scriptures in proof of this position, some of which shall be produced. Immediately on this being written, John looked and beheld "a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle, and another angel cried . . . thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe; and he that sat on the cloud thrust in his sickle, on the earth, and the earth was reaped." Now turn to our Lord's parable of the "tares of the field," Matt. 13: 38–40. Christ says, "The *field* is the *world* (*kosmos*); the good seed are the children of the kingdom (those who die in the Lord); the tares are the children of the wicked one; the enemy . . . is the devil; the harvest is the end of the world (*aionios*), and the reapers are the angels; as, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world (or age). . . . Then shall the righteous shine forth as the sun in the kingdom of their Father," and "their works will accompany them." "And I say unto you, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Luke 16: 9. "Yea, saith the Spirit, that they may rest *from their labors*." The term rest is here used by way of contrast. "For he that is entered into his rest, he also hath ceased from his works, as God did from his." "Let us labor therefore to enter into that rest, lest any man fall (being "cut off"), after the same example of unbelief; for "there remaineth A REST to the people of God." Heb. 4: 9, 10, 11. "Which is a manifest token of the righteous judgment of God, that ye (the people of God) may be counted worthy of the kingdom of God; for (the sake of) which ye also suffer. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." 2 Thess. 1: 5–7. "Then shall they see the Son of man coming in the clouds," Mark 13: 26; "in a cloud," Luke 21: 27; "on a *white* cloud," Rev. 14: 14; "he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him," Rev. 1: 6; "But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days," Dan. 12: 13. Amen.

The reason why men do not better understand Rev. 14: 13, is, because they *will not* search the Scriptures for themselves; pinning their faith upon some "theologian's" sleeve, they "take it for granted" that his affirmation is "all right," and "go it blind," right or wrong. "Cursed be the man that trusteth in man, and maketh flesh his arm." Thus saith the Lord. Jer. 17: 5.

Olena, O. G. W. STETSON.

For the World's Crisis.

THE SEVENTY WEEKS OF DAN. 9.

WHERE DO THEY BEGIN?

To settle this question, it will be necessary to notice somewhat particularly the 24th, 25th, and 26th verses;—"Seventy weeks are *determined* upon thy people," etc. The Hebrew word translated *determined*, in the text, is *khotokh*, which "tropically" means, according to Gesenius, "to *divide*, hence to determine, to destine, to appoint." The tropical use of the term is, unquestionably, the only proper meaning here. Our translators and commentators have universally chosen as its meaning "*determined*," but the primary meaning of the word, as we have seen by Gesenius, is "to divide."

A. Pick's Bible Students' Hebrew Concordance translates *khotokh*, "to cut asunder," which has the same meaning as given by Gesenius, "to divide," that is, the seventy weeks are "cut asunder," or "divided," in its fulfillment, into two, three, or more parts, as the case may be. In the Septuagint it is translated by the Greek word "*septernno*," which, according to Lyddell and Scott, means "to *cut up all in pieces, to chop up, to divide*"; and Robinson's Greek Lexicon gives about the same. This shows how the Septuagint translators, of the Hebrew into the Greek, understood it over 2000 years ago. From all these facts, we think it is clearly proved that the true meaning of the word, as used here, is "to divide," thus proving that the seventy weeks were to be fulfilled in separate parts, or divisions; and this we shall find to be the truth, according to the explanation of the angel; for the angel, after having announced that "seventy weeks are determined (divided) upon thy people," etc., says, "Know, *therefore*, and understand"; that is, know *for this reason*. For what reason? Why, for the reason just announced, that "seventy weeks are divided upon thy people." This shows beyond question that what follows is an explanation of the seventy weeks, for the angel could *not* have used this language on any other principle, that is, than that he is giving an explanation of how the seventy weeks are *divided* and *fulfilled*, and at what point they begin: "Know *therefore* and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seventy weeks." This is the first division of the seventy weeks: "and threescore and two weeks"; this is the second division, and the one week of the confirming of the covenant is the third and last division. Thus we see that the angel's explanation of the seventy weeks exactly agrees with the Hebrew and Greek Lexicons, as to the meaning of the word *khotokh*, and shows that it should have been translated *divided*, for thus the angel shows it was to be fulfilled upon Daniel's "people, and upon the "holy city."

The seventy weeks, therefore, by the command of the angel to Daniel to "know *therefore* and understand," are thus proved to begin at the "going forth of the commandment to restore and to build Jerusalem." On any other ground they would be without any beginning whatever, as there is no other event given or revealed. As this is the only explanation of the seventy weeks given, therefore we cannot be mistaken in the fact that we have got the right understanding.

"And after threescore and two weeks shall Messiah be cut off"; that is, after the second division of the seventy; for, as we have seen, that there is but one *such division* in the seventy, and, therefore, it is proved that Messiah was to be "cut off" or crucified at the end of the sixty-nine weeks, for the seven weeks come before, in the explanation of the angel, the threescore and two weeks. So that, if he is "cut off" after the "threescore and two weeks," the second division, then he is, most certainly, "cut off" at the end of the sixty-nine weeks. As further proof that this is the correct position, Coverdale's Bible renders it "after *these* threescore and two weeks." And Davidson, from the University of Halle, D. D., L. L. D., in his introduction to the Old Testament, vol. 3, p. 213, published in 1863, translates it thus: "And after *the* threescore and two weeks"; and he professes to give the translation just as it is in the Hebrew. The sixty-nine weeks, therefore, are thus proved to extend from the "going forth of the commandment to restore and to build Jerusalem," to the cross and resurrection of Christ. The seventy weeks, beginning at the same time, extend one week this side of the cross, and which (one week) was fulfilled by the confirming of the new covenant according to Hebrews 9: 15–17, and 2: 3, 4, which see. From these considerations, it is clearly proved, we think, that "the commandment to restore and to build Jerusalem," referred to in the prophecy of Daniel, is the one given to Nehemiah, in the 20th year of Artaxerxes; and this position is further proved from the fact that, according to Ezra and Nehemiah, the one in the 20th year of Artaxerxes is the only commandment that ever was given to "restore and to build *Jerusalem*." DR. A. DECKER.

For the World's Crisis.

BAD BOOKS AND NEWSPAPERS.

Kind reader, did you ever think what a dreadful thing it is to suffer or permit bad books to enter your house; and also those newspapers which contain fictitious stories, that tend to demoralize, and fill the mind with nonsense instead of truth? You know that the youth are easily led astray by novel reading, and by reading those long and fictitious stories that are put into some public journals of our so-called christian land. O, how much better it is to be reading the Bible and other good books, than to read falsehoods, in the shape of novels, and those fictitious stories in newspapers. Our kind and loving Father in heaven is of purer eyes than to behold iniquity, and we had better keep ourselves and our eyes from beholding such wicked nonsense; and if we love our dear children, we had better try in a kind way to prevent them from reading novels and bad newspapers; for when young people get into this habit, their minds are so bewitched and bewildered, that it is almost impossible to get them on the Bible or any other good books. As old as I am, I dare not read a novel or a fictitious story in a newspaper; for I am very sure it will injure the mind of an old person to read them; and of course it will injure the minds of the young.

Dear brethren and sisters, in love and kindness I say, let us do all we can to prevent our families from reading such stuff; and let us see if the word of the Lord does not forbid the reading of such false stories. In Col. 3: 16, we read, "Let the word of Christ dwell in you richly in all wisdom." We also read in the 17th verse of the same chapter, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Kind reader, can the word of Christ dwell in the minds of novel readers? and can we read fictitious stories in the name of the Lord Jesus? In 2 Cor. 6: 17, we read, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." If novel reading is not unclean, in a moral point of view, I will ask what is unclean? In 1 Thess. 5: 22, we are commanded to "abstain from all appearance of evil." 1 John 5: 18, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Can a person who is born of God be a novel reader? We answer, no. Can a novel reader be born of God without forsaking all such worldly and demoralizing courses, or practices? We answer, no.

Let our prayers arise to God that he would enable us to cleave unto him with all our hearts, and love the truth of his lovely word, which will make us wise unto eternal salvation, through our loving Redeemer, and prepare us for his coming and kingdom. Amen.

Vernon, Vt. B. PERHAM.

For the World's Crisis.

LOVE ONE ANOTHER.

We are commanded to "love as brethren." Now, in a family, if one is in trial, how quickly the others feel it; and if one has particular joy, how the others rejoice; if one sins, how the others sorrow, and how they try to cover it, that no one may know it. If we obeyed the commandment, it would go well with us; but now, if a brother or sister has sorrow, the others are apparently indifferent, or at most hardly ever say more than a few cold words of sympathy; and if good fortune comes to one, the others envy, rather than rejoice with them. Supposing your brother or sister should do something she ought not; would you tell your cousins, your neigbors, even strangers of it, and so injure your brother, and in fact the whole family, and by and by, after the story had gone the rounds, have it come back to him twice as large as it started? Or, would you go to him, ask him about it, and encourage him to do bettter in the future?

A short time ago, I heard a professor of religion remark, "I think we ought to have a pastor to encourage the weak, comfort the afflicted, look after sinners," etc. I thought, 'If you were christians, if you were sons and daughters of God, loved as brethren and followed Christ, you would not want any one to do that for you. In a family they do not want any one to look after the different members of the family; they look after each other. If your sister was in trouble, would you ask your brother to comfort her? No. If you loved her, you would hasten to show your sympathy, and whisper words of comfort; and if one was in danger of losing her life, would you try to get some one to warn her before it was too late? Would you not rather tell her of her danger, and urge her to turn away? O Lord, help us to realize our condition, and come up to the requirements of the gospel, is my prayer.

Worcester, Mass. KATIE PA[illegible]

SECTARIANISM.—I hate dividing principles, and practices, and, whatever others are, I [illegible] for peace and healing; and if my blood would be sufficient balsam, I would gladly part with the last drop of it for the closing up of the bleeding wounds of differences that are among true christians.—*Matthew Henry.*

For the World's Crisis.

NOTES OF A CALIFORNIA TOUR.

NUMBER ONE.

BROTHER GRANT:—As I have been requested to send to the Crisis for publication a sketch of my journey to California and while there, with your permission I will notice a few of the many things that may be interesting. We sailed out of New York harbor June 2d, and arrived in San Francisco on the 26th, and it was said by those employed on the vessel, who had been back and forth for ten years, that it was the first trip they ever made without a death on board. The weather was not very uncomfortable at any time, only rather cool for the last two or three days, when coming into port.

The sight of tropical fruits at Aspinwall, and along the railroad on the Isthmus, together with the appearance of the natives, their houses and manner of living, the nude state which many of them was in, was very exciting. When we stopped to take on coal at Acapulco, a port on the Mexican coast, the natives came out in their small boats to the ship at anchor, with their fruits of all kinds, and sea shells, to sell to the passengers, which they sold very cheap,—sixteen oranges for twenty-five cents; four pine apples, very nice, for fifty cents, and a nice wrought basket which would hold almost a peck, full of beautiful sea shells, for seventy-five cents.

I preached three times on board, which made quite a stir among the passengers. They had a plenty to talk about, growing out of my subjects. One man expressed himself very thankful that he had an opportunity of hearing the gospel presented in a manner he could understand, and made one beautiful, harmonious whole. I gave him some books, for which he was very thankful. He is determined to investigate the matter, and do what he can to spread the truth. And others who opposed and were very rash in their denunciations of such a view of the Bible, after having an opportunity of conversing on the subject, and being shown where they were wrong, and that their views did not harmonize with the Bible, became very quiet and were anxious to hear more, and became so much interested that they bought books to investigate the matter further. I think some will be saved by the efforts put forth to spread the truth on the ship.

I stopped in San Francisco one week. I found Bro. Hopkins in the street in less than three hours after my arrival. He was on the sidewalk trying to dispose of his "*World's Crisis*," which he prints as often as he can get means, and "Ghostology," by Sheldon. He preaches on the street twice each Sunday. By that means and the scattering of his paper he has got a number to see that there is no immortality out of Christ. Bro. Hopkins keeps the Sabbath, and, in fact, all whom I saw there who profess to be Adventists did. Bro. Kellogg, from Battle Creek, preaches some, and is a very able speaker and a devoted, good man. He is very kind, and does not manifest a dogmatical disposition. I think him mistaken in regard to the Sabbath. I preached once at the house of Bro. Hopkins; but few were out. I spoke once in the street, on Sunday evening.

I attended the Mormon meeting Sunday afternoon. They are seceders from Brigham Young's company and do not advocate polygamy. The discourse did not differ from the Orthodox views but very little. In order to show that a person could not be saved without being baptized, that the thief on the cross was not an exception, he said he was not saved; that paradise was not a place of happiness, but a place for departed spirits, where the spirit of Christ went and preached to the spirit in prison. They both went there that day. As near as I could make out where the locality was of this receptacle of spirits, was a *hole* in the *ground*,—the same place, I suppose, that the witch of Endor brought up Samuel from.

We visited the Mission Protestant Chapel of the Chinese church. Oh, how sweet the spirit manifested by a young christian Chinese. I could praise the Lord for the privilege of seeing the contrast between christianity and paganism. It was a treat for me to converse with a person who had been converted from a pagan to a humble disciple of Christ; one who showed it in the expression of his face and the tone of his voice. I talked some with him about the coming of the Lord. He took the Bible and turned at once to Acts 1: 11. He appeared to understand about it. We heard there was a Chinese temple where they worship an idol called "Josh." We found it and inspected his majesty, together with all of the paraphernalia connected with idol worship. I counted ninety-four metal images in one glass case, which I suppose were for historical information, connected with past events in the empire of China. It was a sight I have long wished I could behold. I have been gratified. Oh, how I do prize the blessed Bible that has taught me to worship the living and true God. While I write, my whole being is affected with gratitude to God, that, together with that blessing, I have lived to see the glorious truth of the restitution; that Christ's mission was to restore all that Adam lost and give immortality to his children. Glory to God in the highest for such a gift. My health is better.

Yours in love, P. A. SMITH.

Woodland, Cal., July 29th, 1865.

For the World's Crisis.

"SOCIAL HYMNS."

I want to say a few words to the readers of the Crisis about Bro. Hastings' new hymn book. I am delighted with it. Its appearance is very neat and inviting, and I regard it to be the best collection of hymns for the number that I ever saw. It meets a want that has long been felt in this section, that of an appropriate selection of hymns in so cheap a form that even *children* can have one of their own, and assist in singing in meeting. Let the young folks help sing, and then the meetings will be interesting. And for family worship there is nothing better to use than this little hymn book of Bro. Hastings.

Dansville, N. Y. F. BURR.

SECRET SINS.—Go down into your hearts, and take the keys of them, and ransack your private cupboards, and narrowly observe what junkets your souls have hitherto lived upon, and gone behind the door and there secretly stoutly made a meal of them. As dogs have bones they hide and secretly steal forth to gnaw upon, so men have sins they hide under their tongues as sweet bits.—*Goodwin.*

☞ The bleakest adversity may bear us to prosperity. The Arctic wanderer may be floated into a warm latitude on a cake of ice.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 19, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

DISCUSSION.

We have arranged to have a discussion in Dixfield Village, Me., with O. Johnson, a Universalist minister, to commence Tuesday evening, Sept. 26th. We are not able to say how long it will continue.

QUESTION: "Are the doctrines as taught by the modern Adventists taught in the Bible?"

NEW VOLUME.

With this number we commence a new volume, and during its progress we hope to form many new acquaintences, visit many new families, and afford them much comfort and strength while engaged in the christian warfare. We shall endeavor to fill our paper from week to week with good spiritual food, that will help christian pilgrims to pursue the right way to the kingdom of heaven.

We are well satisfied that the remainder of our journey to the heavenly land will soon be accomplished. The opening scenes of earth's closing drama may be expected to commence soon—much sooner than many anticipate, and before they will be ready. One great object we desire to accomplish is to arouse this class of people to whom we have just referred; and we hope those who are awake to the perils of these last days will assist us with a hearty good will. We invite every christian to unite with us in this all-important effort for the eternal salvation of our fellow men. Here is a wide and useful field for earnest men and women, who love Jesus and his coming. Let us here from you cheering words, and receive your sympathies and prayers. A great field is opening for the efforts of true men and women, who are willing to consecrate all to the service of the Lord. Hearts and doors are open, and the Macedonian cry is sounding in all directions. Let us awake to the call.

NEW PRESTON CAMPMEETING.

It was our privilege to spend some days at the New Preston (Ct.) campmeeting. Like all others we have attended this year, it was *excellent.* There has been one very important and encouraging feature in the campmeetings this year,—a special forbearance, long-suffering and love, among those who have attended them for the worship of the Lord. We have never seen before so little disputing, and so strong a disposition to do those things that make for peace. Those holding entirely opposite sentiments, on doctrinal points, have met and bowed the knee together and united in the praises of the Lord as heartily and pleasantly as those who were agreed in their theology. This feature of our meetings has attracted special attention from beholders, and is a bright omen for the future. Let us do all we can to cherish this good feeling.

We arrived in New Preston Wednesday evening, Sept. 6th, and found a good home at Bro. Henry Bolles. Thursday morning we went upon the ground, which is a pleasant grove, about one fourth of a mile from the village. We met Brn. C. Goodrich, C. Piper, H. Rockwell, I. Damman, B. St. John, and Sr. A. Jennings, who were present to preach the word of life; which was listened to with good attention.

There were sixteen tents erected in all, besides the one for boarding. The prayer meetings were excellent. Several were persuaded to become christians, backsliders were reclaimed, and nine happy souls were buried with Christ in baptism. Lord's day morning we had an excellent love-feast. In fifty-five minutes ninety-six testimonies were heard in favor of our blessed hope; and at the close of the meetings, some eight or ten rose for prayers. It was a heavenly place in the Lord. We all felt it good to be there, and like making a long stop in the camp of the saints. But as it was in Job's time, so now, where the children of the Lord assemble for worship, Satan comes also.

There was a good colored brother, Charles Turf, attending the meeting from Plainville, Ct., who was happy in the Lord. Some who did not love Jesus thought it not proper that he should have the same privileges with the rest of us; and without any just cause began to abuse him. Just before he received abuse, he had been remarking in our most excellent prayer meeting that he felt like returning good for evil. If he was smitten on one cheek, the other should be given to the smiter instead of a blow. Soon after the close of the meeting he was very much insulted, and struck severely without any just cause, by a returned soldier, all of which was borne with christian patience. It was effective preaching, as it was well known that before his conversion but few men were a match for him in a fight. This happened on Saturday evening. At the close of the afternoon meeting, on the Lord's day, some seemed anxious to have sport at the expense of some one; and having heard of the remark of Bro. Turf, that he felt like returning good for evil, thought he would be a good subject on which to experiment; accordingly he was sought out, and operations commenced, and before they got through with him, he was grossly insulted and abused by having his ear pulled and severily pinched by a young man not much more than half his size, who also struck him with three heavy blows upon the side of his head, which caused much pain up to the time we left him on Lord's day evening. When the young man had pulled and pinched his ear, he informed Bro. Turf that he had heard he had said if one should strike him on one cheek, he should turn the other for a blow, instead of striking. Bro. T. replied that he had expressed that idea in substance, and then turned his other cheek to his persecutor, who immediately repeated his savage blow, and again the third time. By this time friends were present to prevent further abuse.

In the evening we had a most heavenly communion season, preceded by a prayer and conference meeting. The first one to pray was Bro. Turf. During his prayer he plead earnestly with the Lord to forgive his persecutors; and afterwards, when he rose to speak of his peace in Christ, he referred also to the young man who had treated him so cruelly, and said, "I feel just like kissing him." This was truly a triumph of the Spirit of Christ, and a shout of praise to the Lord rose from many lips. We are greatly rejoiced to see this spirit prevailing among the children of the Lord. We must all possess it in order to be ready for the coming of Christ.

With the communion season closed our very profitable campmeeting in New Preston. We were very glad of the favored privilege we enjoyed of being at that feast of tabernacles.

"RELIGIO PHILOSOPHICAL JOURNAL."

The above is the heading of a new Spiritualist paper, published in Chicago, Ill. We have received the first number, which was issued Aug. 26th. It is a large weekly, price $3.00 a year in advance. It shows evidence of being sustained by able men. We notice it puts the Bible in company with the Koran, Zendavesta, and Shaster. We do not know which is considered the highest authority of the three, by those who sustain the paper.

PRE-MILLENNIALISM.

We have received an interesting pamphlet of forty octavo pp., entitled "pre-millennialism,—the Two-fold Resurrection as taught in the Scriptures." It is by Joseph M. Weaver, Pastor Chestnut Street Baptist Church, Louisville, Ky.

He shows very clearly that there will be two resurrections,—one of the righteous, the other of the wicked, and that such was the faith of the primitive christians.

SHIMEALL'S NEW BOOK.

R. F. Shimeall, author of "Our Bible Chronology," has issued a new work, entitled "Christ's Second Coming: Is it Pre- or Post Millennial? The great Question of the day, Scripturally, Historically, and Philosophically considered, with a Reply to Prof. Shedd on 'Eschatology,' or the Millenarianism or Chiliasm of the Ancient, Medieval, and Modern Church. Also, remarks on an Article on the same subject by Rev. E. F. Hatfield, D. D.

The following are Mr. Shimeall's closing remarks:—

"We claim to have demonstrated, not only by the *tradition* of the pre-Christian Jewish writers, and the early post-Christian fathers, but also by *Scripture*, that God has revealed to the church the unalterable period of six thousand years as the interval *within* which, under three dispensations, Patriarchal, Jewish and Christian, ALL his ordinary purposes of providence and grace were to be accomplished. The six chronological tables, historic and prophetic, which, though formed of different combinations, yet all give the *same aggregate* of six thousand years, are referred to in proof." "We see, from these tables, that while *five* of them all concur in filling up *to a year* the divinely predetermined period, the last one, the *sixth*, shows that we have reached that limit to within *four years* from the present time!

The inevitable conclusion therefore is, that, unless these chronological deductions can be shown to be fallacious, the generation of those now living are they upon whom 'the ends of the world are come;' and that, mark, *not the end of time*, but THE TIMES OF THE GENTILES will close in A. D. 1868."

ANCIENT CHRISTIAN WORSHIP.

The following description of Christian worship in the second century, as given by Justin Martyr, is an item of interest. He says:—

"On the day called Sunday, there is an assembly in one place of all who dwell in the cities or in the country, and *the Memorials of the Apostles* or the Writings of the Prophets are read, as time may permit. Afterwards, we all stand up together and pray; and, as we said before, when we have made an end of prayer, bread is brought, and wine and water, and he who presides offers prayers and thanksgivings according to his ability, and the people add their assent, saying, *Amen*; and those things for which thanks were given are distributed, and are partaken of by each one; and they are sent by the deacons to those who are not present. Those who are well-off, and who wish it, contribute, each one according to his own purpose what he wishes, and the collection is deposited with him who presides; and he assists orphans and widows, and those who are in need, through sickness or other cause, and those who are in bonds, and strangers who may be sojourning in the place; and, in fact, he takes care of all who may be in need.

We all hold this united assembly on Sunday, since it is the first day, in which God turned aside darkness and matter, and made the world; and Jesus Christ, our Savior, on the same day arose from the dead."

RIGHTLY SERVED.

Two clergymen in Chicago disguised themselves as fops one night last week and paid a visit to the theatre, where they were arrested as pickpockets!—*Boston Journal.*

Would Jesus have done as did these professed ministers of his? Would he commend them for doing as they did? Was that a proper place for them? If it was not for Jesus nor his ministers, then it follows that it would not be for any of his followers. When people are so far from Christ as to seek enjoyment in Satan's scenes of amusement, they must be very low in divine life.

☞ The Spaniards have a proverb:—"The stone fit for a wall will not lie on the road." Prepare yourself for something better, and something better will come. The great art of success is to be able to seize the opportunity offered. Careful, patient perseverance in your lawful calling, will best help you to do this.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	$1239.23
Geo. T. Adams	25.00
Miles Grant	25.00
William B. Herron	5.00
J. F. Busch	5.00
A young brother	5.00
J. J. Curtis	5.00
A friend	1.00
A sister	3.00
A friend	3.00
Mrs. Wm. Welch	1.00
E. P. Cummings	1.00
H. B. S.	.25
Mrs. J. D. Ellis	.75
B. G. J.	.25
Miss Sanderson	.10
J. W.	.50
O. W. G.	.25
A young brother	10.00
Shinnecock Indians, Long Island	4.04
Maria Drury	.50
P. M.	.08
C. Lovis	.28
M. Gauson	1.00
H. Baley	5.00
Sr. C.	.25
Sr. D	.12
J. Cogswell	.50
S. Anson	1.00
F. Calhoun	1.00
T. W	1.00
A young brother	5.00
J. W. Marden	1.00

WILL YOU WRITE?

"Write what?" *Write a tract.* It shall doubtless glorify God, do the world great good, and bring blessings on the head of its author. *Will you write?*

A tract is a *little* preacher, but of mighty power. It goes forth, on its mission of truth and love, and finds ready and thoughtful hearers everywhere. It speaks to thousands who never hear *other* preaching, and to thousands who do. It enters the office and the family, the public place and the private study, the shop of the mechanic and the marts of merchandise; and it preaches, with its thousand tireless tongues, numberless and multiplied discourses, to greater multitudes than congregate within sacred walls. It is read, and re-read, over and over again, until its reasonings and appeals are indelibly *fixed* in the mind that receives them; and, compared with the living preacher, its impressions are deeper and more lasting, because they are more carefully and seriously weighed and considered. Not till the judgment, shall we be able to estimate its full value and influence, as an agency in the great work of evangelizing the world. *Then* shall we see and know how great the good done by *a little tract* which came forth from the heart and brain of some pious faithful soul, who sought to honor God and save the lost. Great and glorious will be his reward.

Who will write a tract? Will YOU? The Society asks you to *write*; The people cry,—"*Write*," and God calls,—"*Write! Write!*" Tracts for the times. Tracts to scatter like autumn leaves, everywhere. Tracts on the principles of our faith and hope. Tracts on the things that are coming on the earth. Tracts on christian duties. Tracts on the sins of the day, and the perils that surround us. Tracts to awaken the careless, convince the skeptic, convert the sinner; and tracts to comfort and confirm the christian believer. Tracts for every body,—plain, pointed, practical; short, scriptural, stirring; full of heart and life, and kindling heart and life in the reader. Tracts of argument; tracts of exhortation; tracts of warning. Tracts written in the closet, on your knees, in the Spirit of the Holy One. Tracts that will carry God's blessing with them wherever they go. Twelve page, or eight page; four page, or two page, —or one page. The shorter the better. So will they be surer to be read with effect, here, and remembered with grateful joy in the ages to come forever.

Come! there is no time to waste. If the Lord has given you the talent, use it now. What he bids you to do for him, he will have you do quickly. Take your pen, and write at once. Revise, correct, and re-write; and then send to the ADVENT CHRISTIAN PUBLICATION SOCIETY, *Boston, Mass.*

W. B. H.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense. $1400,00.

George T. Adams	$10.00
William B. Herron	5.00
J. S. Warren	5.00
J. F. Busch	5.00
Thos. C. Wilson	2.50
A friend	1.00
C. H. Smith	.50
Wm. Rowarth	.50
I. C. Walker	1.00
W. Hollman	.50
C. Lovis	.25
J. W. Marden	1.00

"He that hath pity on the poor, lendeth to the Lord; and that which he hath given will he repay him again."

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1162.49
M. C. Perkins (through M. Grant)	.50
S. Ham "	.50
C. A. Tilton "	1.00
C. C. Dow "	5.00
S. R. C., Princeton, Ind	.50
J. Gresty, Hammonton, N. J.	.30
W. Mosher, Gloversville, N. Y	2.00
Lois Wells, Sutton, N. H	1.00
Randolph E. Ladd, Springfield, Mass.	25.00
From a sister, who gives *one-tenth* of all her income to the Lord	15.00
A reader of the Crisis, Danbury, Ct.	3.00
Geo. Humphrey, Yarmouth, Me., ($12.00 a year)	3.00
H. D. Watson	1.00
P. Warner	1.00
W. F. Carpenter	5.00
A sister in Camden, Me.	1.25
J. B. Morgan, W. Northfield, Mass.	1.00
A sister in New Hampton, N. H., (through Bro. Simpson)	2.00
A young brother	5.00
Geo. W. Place, Dement, Ill.	10.00

PLEDGES PAID.—P. W. Higgins ($5.00), I. Morgan, B. St. John.

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

For the World's Crisis.

WALLINGFORD CAMPMEETING.

BRO. GRANT:—My last tour to Connecticut was pleasant to me, and I hope profitable to the churches I visited. I find great need of consistent, energetic, faithful preaching of this gospel, backed up by righteous daily living. Such laborers would find an open door and a good hearing almost anywhere, and a salutary influence would follow them. At Cheshire St., Yalesville, Thomaston and Camp's Mills, we had good meetings; all seemed to relish the life-giving word, and we had a special refreshing from the Lord. Old times were brought to remembrance, blessings flowed abundantly, and many could joy with joy unspeakable and full of glory.

From Northfield, by way of Bristol, I went directly to the Wallingford camp-ground. I arrived there Monday afternoon, when I found the preparations going on briskly, tents going up, and the people coming. There had been a meeting on the ground the Sunday previous, and preaching from Brn. Hitchcock and Piper.

Monday evening we were ready for a meeting in one of the tents, when it was evident that the great head of the church was present by the agency of the Spirit.

From Tuesday morning till the meeting finished there was preaching three times each day. Brn. Hitchcock, Bellows, Piper, Morgan, Rockwell, and others I did not know, were present, lending a helping hand by blowing the gospel trumpet, warning and earnestly entreating men to be reconciled to God. Bro. Grant was with us one day, giving us three timely discourses, which were listened to with much interest.

Our prayer and conference meetings were good. Thus the meeting increased in interest till its close.

There was much solicitude relative to the order of the meeting, as there had been rowdyism to contend with at their previous meetings; but by trusting in the Lord, and dealing justly with all, good order was preserved all through the meeting from those without, and quite an interest elicited to hear the doctrine of our faith; and day after day our congregation of respectful hearers increased till the people of all denominations heard for themselves, which they should do before they judge. And it was evident that much prejudice was removed, and the truth took strong hold of many minds. It was the general saying, "It was an excellent meeting."

The Wallingford campmeeting was rather an experiment, but it proved a success. The pleasant grove of oak on the land of Bro. Hill is well situated for a large meeting. The Brn. own the land contiguous, so they can control it. There is a living spring of good water near the ground, which will water man and beast, making it a most desirable place for a yearly meeting.

The committee did their best to make all comfortable, and when the meeting finished they had just got the machine working admirably, which may be of service to them in the future; for I have no doubt there will be a demand for another meeting the coming year, when many improvements could and would be made, should time continue. This may be made the permanent campmeeting for Connecticut.

Our communion season, the last evening, was solemn and excellent. Some were converted, others reclaimed, and much good will result from this meeting. To God be all the glory. L. BOUTELL.

Groton, Mass.

For the World's Crisis.

POINTS FOR CONSIDERATION.

Jerusalem was laid in ruin by Nebuchadnezzar, king of Babylon. "He burned the house of the Lord, and the king's house, and all the houses of Jerusalem."—2 Kings 25: 9. Says Jeremiah to these captive Jews, "Thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."—Jer. 29: 10. "And I will cause the captivity of Judah, and the captivity of Israel, to return, and will BUILD THEM AS AT THE FIRST."—Jer. 33: 7.

To "*build them as at the first*" is "to restore and to build Jerusalem." And now, "in the first year of Cyrus king of Persia (that the word of the Lord spoken by the mouth of Jeremiah might be accomplished), the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom."—2 Chron. 36: 22. In the written edict the temple is mentioned; in this proclamation neither the temple nor Jerusalem is mentioned; but since the object of the "proclamation" was to accomplish that which "the Lord" had "spoken by the mouth of Jeremiah," it could not have embraced less than to "BUILD THEM AS AT THE FIRST." And "from the going forth of the commandment to restore and to build Jesusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks."—Dan. 9: 25.

The Jews are called "Jerusalem" by Jeremiah. Jer. 2: 2. This "Jerusalem hath grievously sinned, therefore she is removed."—Lam. 1: 8. But, saith the Lord, "I will cause the captivity of Judah, and the captivity of Israel to return, and will BUILD THEM (the people) as at the FIRST" (Jer. 33: 7), that is, at the end of the seventy years' captivity; for saith the Lord, "That after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place."—Jer. 29: 10. "In the first year of Cyrus king of Persia (that the word of the Lord by the mouth of Jeremiah might be fulfilled), the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, . . . saying, . . . Who is there among you of ALL his people? his God be with him, and let him go up to Jerusalem."—Ezra 1: 1-3. Cyrus also "restored" "the golden and silver vessels of the house of God" (Ezra 6: 5), and commanded the building of the temple; and thus was Jerusalem "builded," and the people restored as at "the first," and "from the going forth of the commandment to restore and to build Jerusalem," Daniel's sixty-nine weeks commence.

The king of Babylon "burnt the house of the Lord, and the king's house, and all of the houses of Jerusalem." 2 Kings 25: 9. While the city was yet lying in desolation and ruin, Gabriel conversed with Daniel concerning its restoration; hence must have alluded to the restoration from its then present desolation, which Daniel had just learned was to continue "seventy years." Dan. 9: 2. That which put an end to its desolation was its restoration, and from "the going forth of the commandment" for this restoration, Daniel was informed that the sixty-nine weeks are to commence; so, whether we commence the sixty-nine weeks with the first of Cyrus, or the second of Darius, or the 20th of Artaxerxes, the seventy years of desolation must end with "the going forth of the commandment to restore and to build Jerusalem."

If, according to Ptolemy's Canon, we commence them with the 20th year of Artaxerxes, that is, B. C. 445, we have B. C. 515 for the beginning of the desolation, in the 8th of Nebuchadnezzar, or from which, according to Josephus, there were seventy years to the first of Cyrus; so, if from 515 we take 70, we will have B. C. 445 for the first year of Cyrus.

The object of "the commandment" (Dan. 9: 25) was to restore to their land and city "the inhabitants of Jerusalem" that had been driven from home; hence this commandment for the restoration of Jerusalem could not have gone forth at a later date than seventy years after the 8th of Nebuchadnezzar; "for thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you and perform my good word toward you, in causing you to return to this place" (Jer. 29: 10); so, from the eighth of Nebuchadnezzar, the Jews resided seventy years in Babylon, and from their return home, or "the going forth of the commandment" for their restoration, "to the Messiah the Prince" were 483 years.

WM. C. THURMAN.

For the World's Crisis.

LETTER FROM H. L. HASTINGS.

TO THE SAINTS SCATTERED ABROAD:—*Greeting*:—I am, through God's mercy, yet alive, and though worn down by six successive weeks of tent and camp meetings, yet I am in comfortable health.

I still inquire for the old (the eternal) paths, and desire to be found walking in them, that I may find rest for my soul. As for me and my house, I trust that we shall serve the Lord and serve our generation by the will of God. And with outward labor there is inward rest.

I feel no desire to leave God's work or to quarrel with his workmen; but would stand upon the broad and equal basis of christian liberty and unity and gospel order, as a companion of all those that fear God; and if I lack this companionship, I pray that it may be through no fault of mine. I would renounce the hidden things of dishonesty, not walking in craftiness, or handling the word of God deceitfully, but by manifestation of the truth, commending myself to every man's conscience in the sight of God.

I believe that a rough truth is better than a smooth lie, and that the faithful wounds of an honest friend are more desirable than the honied kisses of a secret foe. Hence, I would be more faithful than cunning, more frank than politic, believing that the best, the surest and most enduring policy is the honest truth, even if it offend both friend and foe; and that the best expediency is in unshaken adherence to right principles.

I find when earthly trusts fails God is an eternal position; and when human foundations tremble, "the foundation of God standeth steady, having this seal, THE LORD KNOWETH THEM THAT ARE HIS."

Busy as ever in my specific work, I find no time for bustling idleness and empty disputation. Amid a Babel of contending voices, coming from those whose mouths seem to be more open than their ears, I find "a time to be silent," and work the work the Master sets before me. And as I have no ambition for the first word or the last word, I let events move on. I view with regret dissensions, divisions and seeming errors which may have been avoidable; but in the school of God mistakes and misapprehensions may often serve at last to show the teachable the more excellent way. And it is only after men have suffered awhile that they are established, strengthened and settled by "the God of all grace."

When the true order of the church, as taught in the New Testament, is sought out by men wearied alike with human tyranny and human anarchy; when the church meets its responsibilities and refuses to be beguiled by those who would bring men into legal bondage, or lorded over by those who love to have the pre-eminence; when in gospel simplicity each local flock listens to the great Shepherd's voice in his word; when charity is recognized as greater than faith or hope; when the unity of the Spirit is preserved, and the unity of the body kept in mind by its appropriate and divinely ordained symbol; when diligent service leaves little time for perverse disputing, and loving weakness prepares our hearts to receive the engrafted word; and when the power of the Holy Ghost uplifts our hearts and inspires our souls with a sense of the solemn magnitude and grandeur of our work as christians here, then may we hope for a better and more prosperous state of things, even amid the perils of the latter days.

If we can contribute to such a glorious consummation it becomes us to labor diligently, if not as we *would*, yet as we *can*, working the work of God, believing on him whom he has sent, and seeking the lowly fellowship of the despised and cross-bearing Son of God. Thus giving light and truth the widest possible dissemination, we shall find our labor not in vain, and our werk prospering beneath our willing hands.

I feel, as I have for many years, a deep interest in that work to which the best period of my life has been given, the furnishing of a sound, practical and scriptural literature in the world. The many-tongued press must speak beyond the narrow circle of the living messenger; and its voice must not be a mere Babel of confused babblings, but a steady testimony to established truths. Not merely the organ of transient excitements, but the exponent of settled principles, of unalterable, eternal, sanctifying truths. Its work is teaching *truth*, rather than fighting error; preaching Christ more than abusing Antichrist; sowing wheat rather than pulling tares. Many errors will soon become insignificant if the truth has free course and is boldly testified, while leaving preaching the truth to fight error is like plowing Canada thistles till every broken root becomes a new plant, and every furrow multiplies the pest. Certain weeds are not curable by plowing or harrowing; the remedy for them is to smoothe the ground and *seed it down* with grass, and mind and *seed it heavy* when you lay it down. And my idea is, that we can best kill error by seeding down with all the truth the soil will bear, and so choke the weeds before the weeds can choke any thing else.

The demands of the age are immense. Calls for light come from various quarters. Amid the bursting of bonds and the clank of broken fetters rises clear and strong the prayer for the light of life, the words of truth, the waters of salvation. And as the call comes from God's working, its answer must be born of his blessing. There is work to be done. If not in one way in another; if not in one place in another; if not under one system under another. "Why should the *work* cease?"

To me, as also to others, is given a humble part. And if I ask, "What *must* I do?" the answer comes, "What *can* you do?" I *must* do what I *can*. Others do not accomplish my work. All my waiting and expecting in this direction has tended to disappointment. I have lain inactive long enough. "Why should the work cease?" It must not cease, it must not linger. Years must not elapse without some advance. The order is, "Forward!" With such thoughts long revolving in my mind, I find my way opening before me. After long and prayerful considera. I have determined to resume the publishing work, which I have so long neglected, and which I had hoped and tried to free myself entirely from. I have accordingly, with a clear conviction of duty, commenced operations. I have secured a large and commodious business office, about twenty-five feet wide and eighty long, which affords me ample room. The expense of the place will be about $300 per year. It is located in the very heart of the city of Boston, at No. 19 Lindall street, directly across the street from the Boston Post Office. Entering the Post Office on State street, and passing through the entire length of the building, you will see the sign, "SCRIPTURAL TRACT REPOSITORY, H. L. HASTINGS," directly across the way. Every wagon load of mail matter received and forwarded from here passes in full view of the window where I am now writing.

My printing and book-making facilities are also convenient, and I am here for work. With skilful and competent assistants, who work because they love the work, I hope to be able to labor abroad much of the time, still keeping the work in motion here.

I am aware that expenses are heavy, but still I have no fear on that score. I have ordered about *three tons of* paper for books and tracts, and I have several new publications now ready for delivery, catalogues and specimens of which can be obtained with or without price, by addressing me.

I am free from all associations, and holding no office whatever in church or state. I have only the Lord to please. My trust is in him, and he cares for my needs, while I care for his work and his flock. Since I commenced writing this article an unexpected letter from a christian friend, with $25 enclosed, caused me to thank God and take fresh courage.

God has money enough, and even in these days of high prices and paper currency he says, "The silver and the gold are mine." And under his blessing I trust the living streams of truth will flow.

My friends may not have much account of my letters from time to time. I prefer to use the steam to run the cars rather than to spend it in blowing the whistle. Silence is not idleness. If the Lord will, I hope to issue in rapid succession books, tracts, pamphlets, cards and books, for children, freedmen and others, new and fresh, never before introduced among our brethren; and I trust that great good may result from their circulation.

Persons desiring specimens of all new issues can have them mailed as fast as issued by sending their requests to that effect. I desire the prayers of God's people that this work, begun in his fear, may proceed with his direction, and be crowned with his blessing here and hereafter.

Numerous letters, which come from far and near, convince me that through all the toils and privations of this work in days gone by, the labor has not been in vain in the Lord. In this confidence I would still "Go labor on, spend and be spent."

I wish it constantly understood and kept in mind, whether I am able to so announce it to all or not, that all God's poor who need my books, pamphlets, or tracts, can have them at the *regular* price, or at *their own* price, or *without money and without price*, either for themselves or for distribution among preachers or people, who may be searching for the truth, or who are curious to learn more of these matters.

Friends visiting the city are invited to call on me. For catalogues, information, or grants of tracts and publications, please address your brother in Christ,

H. L. HASTINGS, { *Scriptural Tract Repository, 19 Lindall St., Boston.*

Sept. 7th, 1865.

P. S. I start soon on a campaign with my tent—am going into "the regions beyond," and I hope to have the prayers of those who love God, and especially those who have been converted, enlightened and strengthened at the tent meetings held in time past.

H. L. H.

Correspondence.

From Sr. A. E. Smith.

DEAR SISTERS:—As many of you who were at the Wilbraham campmeeting wished me to let you know, through the Crisis, how I succeeded with our dedication at Hackensack, I hasten to fulfill my promise. We arrived home safely on Monday evening. I arranged for some new meetings in this city, and on Friday went to Hackensack to hold our quarterly conference and arrange for the baptism. I had sixteen names, and expected to have the number increased to twenty-five; but when I arrived at the place, I found the serpent had been in my garden doing just what he did once before.

The colored minister of that place told them that he understood Latin and Greek, and that sprinkling was the proper mode of baptism, and some of the white Methodists told them one way was just as good as another, and they would take cold, and, if they were in their place, they would not be dipped; and that Mrs. Smith was leading them all wrong; and some opposed their friends. One man said if his wife was baptized he would kill her. So you see I had a terrible time of it. I did not like the way the enemy was tearing away my breastworks; but as I had all my guns drawn in to be oiled and repaired for working order, ready for a protracted meeting the 15th of this month; and as all my picket officers were still out at the different campmeetings, I thought it was best to keep cool. I could manage one gun, and I felt determined to make that one do its duty. So on Friday evening I managed my gun for a dead shot. I patiently waited for the hour for service. Almost every one I talked with said, "Mrs. Smith, I am not going to be baptized." Why not? "Why, Mr. B. says that we colored people don't understand it, and he don't think we are fit. We have only been converted six months. He has been converted fifteen years and he don't think he is fit yet." You know that was a good text for my gun that night. Bless the Lord, my powder was dry, and the flint sure fire. O what a turning time; and as my gun was of the self-loading patent,—*the Bible*, I had nothing to do but fire away on the enemy, and he soon ran and left me the field. When the smoke had passed away so we could see, I found I had recaptured my sixteen, and three new ones. Bless the Lord. So I went to my lodgings to bed, but I could not sleep a wink.

Morning came, and after breakfast I began to study in my mind how I should arrange my big guns for Sunday. I expected Brn. Curry and Wilkins from New York, and one sister from Philadelphia, and my own picket

For the World's Crisis.

NOTES OF A CALIFORNIA TOUR.

NUMBER ONE.

BROTHER GRANT:—As I have been requested to send to the Crisis for publication a sketch of my journey to California and while there, with your permission I will notice a few of the many things that may be interesting. We sailed out of New York harbor June 2d, and arrived in San Francisco on the 26th, and it was said by those employed on the vessel, who had been back and forth for ten years, that it was the first trip they ever made without a death on board. The weather was not very uncomfortable at any time, only rather cool for the last two or three days, when coming into port.

The sight of tropical fruits at Aspinwall, and along the railroad on the Isthmus, together with the appearance of the natives, their houses and manner of living, the nude state which many of them was in, was very exciting. When we stopped to take on coal at Acapulco, a port on the Mexican coast, the natives came out in their small boats to the ship at anchor, with their fruits of all kinds, and sea shells, to sell to the passengers, which they sold very cheap,—sixteen oranges for twenty-five cents; four pine apples, very nice, for fifty cents, and a nice wrought basket which would hold almost a peck, full of beautiful sea shells, for seventy-five cents.

I preached three times on board, which made quite a stir among the passengers. They had a plenty to talk about, growing out of my subjects. One man expressed himself very thankful that he had an opportunity of hearing the gospel presented in a manner he could understand, and made one beautiful, harmonious whole. I gave him some books, for which he was very thankful. He is determined to investigate the matter, and do what he can to spread the truth. And others who opposed and were very rash in their denunciations of such a view of the Bible, after having an opportunity of conversing on the subject, and being shown where they were wrong, and that their views did not harmonize with the Bible, became very quiet and were anxious to hear more, and became so much interested that they bought books to investigate the matter further. I think some will be saved by the efforts put forth to spread the truth on the ship.

I stopped in San Francisco one week. I found Bro. Hopkins in the street in less than three hours after my arrival. He was on the sidewalk trying to dispose of his "*World's Crisis*," which he prints as often as he can get means, and "Ghostology," by Sheldon. He preaches on the street twice each Sunday. By that means and the scattering of his paper he has got a number to see that there is no immortality out of Christ. Bro. Hopkins keeps the Sabbath, and, in fact, all whom I saw there who profess to be Adventists did. Bro. Kellogg, from Battle Creek, preaches some, and is a very able speaker and a devoted, good man. He is very kind, and does not manifest a dogmatical disposition. I think him mistaken in regard to the Sabbath. I preached once at the house of Bro. Hopkins; but few were out. I spoke once in the street, on Sunday evening.

I attended the Mormon meeting Sunday afternoon. They are seceders from Brigham Young's company and do not advocate polygamy. The discourse did not differ from the Orthodox views but very little. In order to show that a person could not be saved without being baptized, that the thief on the cross was not an exception, he said he was not saved; that paradise was not a place of happiness, but a place for departed spirits, where the spirit of Christ went and preached to the spirit in prison. They both went there that day. As near as I could make out where the locality was of this receptacle of spirits, was a *hole* in the *ground*,—the same place, I suppose, that the witch of Endor brought up Samuel from.

We visited the Mission Protestant Chapel of the Chinese church. Oh, how sweet the spirit manifested by a young christian Chinese. I could praise the Lord for the privilege of seeing the contrast between christianity and paganism. It was a treat for me to converse with a person who had been converted from a pagan to a humble disciple of Christ; one who showed it in the expression of his face and the tone of his voice. I talked some with him about the coming of the Lord. He took the Bible and turned at once to Acts 1: 11. He appeared to understand about it. We heard there was a Chinese temple where they worship an idol called "Josh." We found it and inspected his majesty, together with all of the paraphernalia connected with idol worship. I counted ninety-four metal images in one glass case, which I suppose were for historical information, connected with past events in the empire of China. It was a sight I have long wished I could behold. I have been gratified. Oh, how I do prize the blessed Bible that has taught me to worship the living and true God. While I write, my whole being is affected with gratitude to God, that, together with that blessing, I have lived to see the glorious truth of the restitution; that Christ's mission was to restore all that Adam lost and give immortality to his children. Glory to God in the highest for such a gift. My health is better.

Yours in love, P. A. SMITH.

Woodland, Cal., July 29th, 1865.

For the World's Crisis.

"SOCIAL HYMNS."

I want to say a few words to the readers of the Crisis about Bro. Hastings' new hymn book. I am delighted with it. Its appearance is very neat and inviting, and I regard it to be the best collection of hymns for the number that I ever saw. It meets a want that has long been felt in this section, that of an appropriate selection of hymns in so cheap a form that even *children* can have one of their own, and assist in singing in meeting. Let the young folks help sing, and then the meetings will be interesting. And for family worship there is nothing better to use than this little hymn book of Bro. Hastings.

Dansville, N. Y. F. BURR.

SECRET SINS.—Go down into your hearts, and take the keys of them, and ransack your private cupboards, and narrowly observe what junkets your souls have hitherto lived upon, and gone behind the door and there secretly and stoutly made a meal of them. As dogs have bones they hide and secretly steal forth to gnaw upon, so men have sins they hide under their tongues as sweet bits.—*Goodwin.*

☞ The bleakest adversity may bear us to prosperity. The Arctic wanderer may be floated into a warm latitude on a cake of ice.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 19, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

DISCUSSION.

We have arranged to have a discussion in Dixfield Village, Me., with O. Johnson, a Universalist minister, to commence Tuesday evening, Sept. 26th. We are not able to say how long it will continue.

QUESTION: "Are the doctrines as taught by the modern Adventists taught in the Bible?"

NEW VOLUME.

With this number we commence a new volume, and during its progress we hope to form many new acquaintences, visit many new families, and afford them much comfort and strength while engaged in the christian warfare. We shall endeavor to fill our paper from week to week with good spiritual food, that will help christian pilgrims to pursue the right way to the kingdom of heaven.

We are well satisfied that the remainder of our journey to the heavenly land will soon be accomplished. The opening scenes of earth's closing drama may be expected to commence soon—much sooner than many anticipate, and before they will be ready. One great object we desire to accomplish is to arouse this class of people to whom we have just referred; and we hope those who are awake to the perils of these last days will assist us with a hearty good will. We invite every christian to unite with us in this all-important effort for the eternal salvation of our fellow men. Here is a wide and useful field for earnest men and women, who love Jesus and his coming. Let us here from you cheering words, and receive your sympathies and prayers. A great field is opening for the efforts of true men and women, who are willing to consecrate all to the service of the Lord. Hearts and doors are open, and the Macedonian cry is sounding in all directions. Let us awake to the call.

NEW PRESTON CAMPMEETING.

It was our privilege to spend some days at the New Preston (Ct.) campmeeting. Like all others we have attended this year, it was *excellent*. There has been one very important and encouraging feature in the campmeetings this year,—a special forbearance, long-suffering and love, among those who have attended them for the worship of the Lord. We have never seen before so little disputing, and so strong a disposition to do those things that make for peace. Those holding entirely opposite sentiments, on doctrinal points, have met and bowed the knee together and united in the praises of the Lord as heartily and pleasantly as those who were agreed in their theology. This feature of our meetings has attracted special attention from beholders, and is a bright omen for the future. Let us do all we can to cherish this good feeling.

We arrived in New Preston Wednesday evening, Sept. 6th, and found a good home at Bro. Henry Bolles. Thursday morning we went upon the ground, which is a pleasant grove, about one fourth of a mile from the village We met Brn. C. Goodrich, C. Piper, H. Rockwell, I. Damman, B. St. John, and Sr. A. Jennings, who were present to preach the word of life; which was listened to with good attention.

There were sixteen tents erected in all, besides the one for boarding. The prayer meetings were excellent. Several were persuaded to become christians, backsliders were reclaimed, and nine happy souls were buried with Christ in baptism. Lord's day morning we had an excellent love-feast. In fifty-five minutes ninety-six testimonies were heard in favor of our blessed hope; and at the close of the meetings, some eight or ten rose for prayers. It was a heavenly place in the Lord. We all felt it good to be there, and like making a long stop in the camp of the saints. But as it was in Job's time, so now, where the children of the Lord assemble for worship, Satan comes also.

There was a good colored brother, Charles Turf, attending the meeting from Plainville, Ct., who was happy in the Lord. Some who did not love Jesus thought it not proper that he should have the same privileges with the rest of us; and without any just cause began to abuse him. Just before he received abuse, he had been remarking in our most excellent prayer meeting that he felt like returning good for evil. If he was smitten on one cheek, the other should be given to the smiter instead of a blow. Soon after the close of the meeting he was very much insulted, and struck severely without any just cause, by a returned soldier, all of which was borne with christian patience. It was effective preaching, as it was well known that before his conversion but few men were a match for him in a fight. This happened on Saturday evening. At the close of the afternoon meeting, on the Lord's day, some seemed anxious to have sport at the expense of some one; and having heard of the remark of Bro. Turf, that he felt like returning good for evil, thought he would be a good subject on which to experiment; accordingly he was sought out, and operations commenced, and before they got through with him, he was grossly insulted and abused by having his ear pulled and severily pinched by a young man not much more than half his size, who also struck him with three heavy blows upon the side of his head, which caused much pain up to the time we left him on Lord's day evening. When the young man had pulled and pinched his ear, he informed Bro. Turf that he had heard he had said if one should strike him on one cheek, he should turn the other for a blow, instead of striking. Bro. T. replied that he had expressed that idea in substance, and then turned his other cheek to his persecutor, who immediately repeated his savage blow, and again the third time. By this time friends were present to prevent further abuse.

In the evening we had a most heavenly communion season, preceded by a prayer and conference meeting. The first one to pray was Bro. Turf. During his prayer he plead earnestly with the Lord to forgive his persecutors; and afterwards, when he rose to speak of his peace in Christ, he referred also to the young man who had treated him so cruelly, and said, "I feel just like kissing him." This was truly a triumph of the Spirit of Christ, and a shout of praise to the Lord rose from many lips. We are greatly rejoiced to see this spirit prevailing among the children of the Lord. We must all possess it in order to be ready for the coming of Christ.

With the communion season closed our very profitable campmeeting in New Preston. We were very glad of the favored privilege we enjoyed of being at that feast of tabernacles.

"RELIGIO PHILOSOPHICAL JOURNAL."

The above is the heading of a new Spiritualist paper, published in Chicago, Ill. We have received the first number, which was issued Aug. 26th. It is a large weekly, price $3.00 a year in advance. It shows evidence of being sustained by able men. We notice it puts the Bible in company with the Koran, Zendavesta, and Shaster. We do not know which is considered the highest authority of the three, by those who sustain the paper.

PRE-MILLENNIALISM.

We have received an interesting pamphlet of forty octavo pp., entitled "pre-millennialism,—the Two-fold Resurrection as taught in the Scriptures." It is by Joseph M. Weaver, Pastor Chestnut Street Baptist Church, Louisville, Ky.

He shows very clearly that there will be two resurrections,—one of the righteous, the other of the wicked, and that such was the faith of the primitive christians.

SHIMEALL'S NEW BOOK.

R. F. Shimeall, author of "Our Bible Chronology," has issued a new work, entitled "Christ's Second Coming: Is it Pre- or Post Millennial? The great Question of the day, Scripturally, Historically, and Philosophically considered, with a Reply to Prof. Shedd on 'Eschatology,' or the Millenarianism or Chiliasm of the Ancient, Medieval, and Modern Church. Also, remarks on an Article on the same subject by Rev. E. F. Hatfield, D. D.

The following are Mr. Shimeall's closing remarks:—

"We claim to have demonstrated, not only by the *tradition* of the pre-Christian Jewish writers, and the early post-Christian fathers, but also by *Scripture*, that God has revealed to the church the unalterable period of six thousand years as the interval *within* which, under three dispensations, Patriarchal, Jewish and Christian, ALL his ordinary purposes of providence and grace were to be accomplished. The six chronological tables, historic and prophetic, which, though formed of different combinations, yet all give the *same aggregate* of six thousand years, are referred to in proof." "We see, from these tables, that while *five* of them all concur in filling up *to a year* the divinely predetermined period, the last one, the *sixth*, shows that we have reached that limit to within *four years* from the present time!

The inevitable conclusion therefore is, that, unless these chronological deductions can be shown to be fallacious, the generation of those now living are they upon whom 'the ends of the world are come;' and that, mark, *not the end of time*, but THE TIMES OF THE GENTILES will close in A. D. 1868."

ANCIENT CHRISTIAN WORSHIP.

The following description of Christian worship in the second century, as given by Justin Martyr, is an item of interest. He says:—

"On the day called Sunday, there is an assembly in one place of all who dwell in the cities or in the country, and *the Memorials of the Apostles* or the Writings of the Prophets are read, as time may permit. Afterwards, we all stand up together and pray; and, as we said before, when we have made an end of prayer, bread is brought, and wine and water, and he who presides offers prayers and thanksgivings according to his ability, and the people add their assent, saying, *Amen*; and those things for which thanks were given are distributed, and are partaken of by each one; and they are sent by the deacons to those who are not present. Those who are well-off, and who wish it, contribute, each one according to his own purpose what he wishes, and the collection is deposited with him who presides; and he assists orphans and widows, and those who are in need, through sickness or other cause, and those who are in bonds, and strangers who may be sojourning in the place; and, in fact, he takes care of all who may be in need.

We all hold this united assembly on Sunday, since it is the first day, in which God turned aside darkness and matter, and made the world; and Jesus Christ, our Savior, on the same day arose from the dead."

RIGHTLY SERVED.

Two clergymen in Chicago disguised themselves as fops one night last week and paid a visit to the theatre, where they were arrested as pickpockets!—*Boston Journal.*

Would Jesus have done as did these professed ministers of his? Would he commend them for doing as they did? Was that a proper place for them? If it was not for Jesus nor his ministers, then it follows that it would not be for any of his followers. When people are so far from Christ as to seek enjoyment in Satan's scenes of amusement, they must be very low in divine life.

☞ The Spaniards have a proverb:—"The stone fit for a wall will not lie on the road." Prepare yourself for something better, and something better will come. The great art of success is to be able to seize the opportunity offered. Careful, patient perseverance in your lawful calling, will best help you to do this.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

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WILL YOU WRITE?

"Write what?" *Write a tract.* It shall doubtless glorify God, do the world great good, and bring blessings on the head of its author. *Will you write?*

A tract is a *little* preacher, but of mighty power. It goes forth, on its mission of truth and love, and finds ready and thoughtful hearers everywhere. It speaks to thousands who never hear *other* preaching, and to thousands who do. It enters the office and the family, the public place and the private study, the shop of the mechanic and the marts of merchandise; and it preaches, with its thousand tireless tongues, numberless and multiplied discourses, to greater multitudes than congregate within sacred walls. It is read, and re-read, over and over again, until its reasonings and appeals are indelibly *fixed* in the mind that receives them; and, compared with the living preacher, its impressions are deeper and more lasting, because they are more carefully and seriously weighed and considered. Not till the judgment, shall we be able to estimate its full value and influence, as an agency in the great work of evangelizing the world. *Then* shall we see and know how great the good done by *a little tract* which came forth from the heart and brain of some pious faithful soul, who sought to honor God and save the lost. Great and glorious will be his reward.

Who will write a tract? Will YOU? The Society asks you to *write*; The people cry,—"*Write*;" and God calls,—"*Write! Write!*" Tracts for the times. Tracts to scatter like autumn leaves, everywhere. Tracts on the principles of our faith and hope. Tracts on the things that are coming on the earth. Tracts on christian duties. Tracts on the sins of the day, and the perils that surround us. Tracts to awaken the careless, convince the skeptic, convert the sinner; and tracts to comfort and confirm the christian believer. Tracts for every body,—plain, pointed, practical; short, scriptural, stirring; full of heart and life, and kindling heart and life in the reader. Tracts of argument; tracts of exhortation; tracts of warning. Tracts written in the closet, on your knees, in the Spirit of the Holy One. Tracts that will carry God's blessing with them wherever they go. Twelve page, or eight page; four page, or two page, —or one page. The shorter the better. So will they be surer to be read with effect, here, and remembered with grateful joy in the ages to come forever.

Come! there is no time to waste. If the Lord has given you the talent, use it now. What he bids you to do for him, he will have you do quickly. Take your pen, and write at once. Revise, correct, and re-write; and then send to the ADVENT CHRISTIAN PUBLICATION SOCIETY, *Boston, Mass.*

W. B. H.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense. $1400,00.

George T. Adams	$10.00
William B. Herron	5 00
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J. W. Marden	1.00

"He that hath pity on the poor, lendeth to the Lord; and that which he hath given will he repay him again."

FREEDMEN'S MISSION FUND.

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PLEDGES PAID.—P. W. Higgins ($5.00), I. Morgan, B. St. John.

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

For the World's Crisis.

WALLINGFORD CAMPMEETING.

BRO. GRANT:—My last tour to Connecticut was pleasant to me, and I hope profitable to the churches I visited. I find great need of consistent, energetic, faithful preaching of this gospel, backed up by righteous daily living. Such laborers would find an open door and a good hearing almost anywhere, and a salutary influence would follow them. At Cheshire St., Yalesville, Thomaston and Camp's Mills, we had good meetings; all seemed to relish the life-giving word, and we had a special refreshing from the Lord. Old times were brought to remembrance, blessings flowed abundantly, and many could joy with joy unspeakable and full of glory.

From Northfield, by way of Bristol, I went directly to the Wallingford camp-ground. I arrived there Monday afternoon, when I found the preparations going on briskly, tents going up, and the people coming. There had been a meeting on the ground the Sunday previous, and preaching from Brn. Hitchcock and Piper.

Monday evening we were ready for a meeting in one of the tents, when it was evident that the great head of the church was present by the agency of the Spirit.

From Tuesday morning till the meeting finished there was preaching three times each day. Brn. Hitchcock, Bellows, Piper, Morgan, Rockwell, and others I did not know, were present, lending a helping hand by blowing the gospel trumpet, warning and earnestly entreating men to be reconciled to God. Bro. Grant was with us one day, giving us three timely discourses, which were listened to with much interest.

Our prayer and conference meetings were good. Thus the meeting increased in interest till its close.

There was much solicitude relative to the order of the meeting, as there had been rowdyism to contend with at their previous meetings; but by trusting in the Lord, and dealing justly with all, good order was preserved all through the meeting from those without, and quite an interest elicited to hear the doctrine of our faith; and day after day our congregation of respectful hearers increased till the people of all denominations heard for themselves, which they should do before they judge. And it was evident that much prejudice was removed, and the truth took strong hold of many minds. It was the general saying, "It was an excellent meeting."

The Wallingford campmeeting was rather an experiment, but it proved a success. The pleasant grove of oak on the land of Bro. Hill is well situated for a large meeting. The Brn. own the land contiguous, so they can control it. There is a living spring of good water near the ground, which will water man and beast, making it a most desirable place for a yearly meeting.

The committee did their best to make all comfortable, and when the meeting finished they had just got the machine working admirably, which may be of service to them in the future; for I have no doubt there will be a demand for another meeting the coming year, when many improvements could and would be made, should time continue. This may be made the permanent campmeeting for Connecticut.

Our communion season, the last evening, was solemn and excellent. Some were converted, others reclaimed, and much good will result from this meeting. To God be all the glory.

L. BOUTELL.

Groton, Mass.

For the World's Crisis.

POINTS FOR CONSIDERATION.

Jerusalem was laid in ruin by Nebuchadnezzar, king of Babylon. "He burned the house of the Lord, and the king's house, and all the houses of Jerusalem."—2 Kings 25: 9. Says Jeremiah to these captive Jews, "Thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."—Jer. 29: 10. "And I will cause the captivity of Judah, and the captivity of Israel, to return, and will BUILD THEM AS AT THE FIRST."—Jer. 33: 7.

To "*build them as at the first*" is "to restore and to build Jerusalem." And now, "in the first year of Cyrus king of Persia (that the word of the Lord spoken by the mouth of Jeremiah might be accomplished), the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom."—2 Chron. 36: 22. In the written edict the temple is mentioned; in this proclamation neither the temple nor Jerusalem is mentioned; but since the object of the "proclamation" was to accomplish that which "the Lord" had "spoken by the mouth of Jeremiah," it could not have embraced less than to "BUILD THEM AS AT THE FIRST." And "from the going forth of the commandment to restore and to build Jesusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks."—Dan. 9: 25.

The Jews are called "Jerusalem" by Jeremiah. Jer. 2: 2. This "Jerusalem hath grievously sinned, therefore she is removed."—Lam. 1: 8. But, saith the Lord, "I will cause the captivity of Judah, and the captivity of Israel to return, and will BUILD THEM (the people) as at the FIRST" (Jer. 33: 7), that is, at the end of the seventy years' captivity; for saith the Lord, "That after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place."—Jer. 29: 10. "In the first year of Cyrus king of Persia (that the word of the Lord by the mouth of Jeremiah might be fulfilled), the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, . . . saying, . . . Who is there among you of ALL his people? his God be with him, and let him go up to Jerusalem."—Ezra 1: 1–3. Cyrus also "restored" "the golden and silver vessels of the house of God" (Ezra 6: 5), and commanded the building of the temple; and thus was Jerusalem "builded," and the people restored as at "the first," and "from the going forth of the commandment to restore and to build Jerusalem," Daniel's sixty-nine weeks commence.

The king of Babylon "burnt the house of the Lord, and the king's house, and all of the houses of Jerusalem." 2 Kings 25: 9. While the city was yet lying in desolation and ruin, Gabriel conversed with Daniel concerning its restoration; hence must have alluded to the restoration from its then present desolation, which Daniel had just learned was to continue "seventy years." Dan. 9: 2. That which put an end to its desolation was its restoration, and from "the going forth of the commandment" for this restoration, Daniel was informed that the sixty-nine weeks are to commence; so, whether we commence the sixty-nine weeks with the first of Cyrus, or the second of Darius, or the 20th of Artaxerxes, the seventy years of desolation must end with "the going forth of the commandment to restore and to build Jerusalem."

If, according to Ptolemy's Canon, we commence them with the 20th year of Artaxerxes, that is, B. C. 445, we have B. C. 515 for the beginning of the desolation, in the 8th of Nebuchadnezzar, or from which, according to Josephus, there were seventy years to the first of Cyrus; so, if from 515 we take 70, we will have B. C. 445 for the first year of Cyrus.

The object of "the commandment" (Dan. 9: 25) was to restore to their land and city "the inhabitants of Jerusalem" that had been driven from home; hence this commandment for the restoration of Jerusalem could not have gone forth at a later date than seventy years after the 8th of Nebuchadnezzar; "for thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you and perform my good word toward you, in causing you to return to this place" (Jer. 29: 10); so, from the eighth of Nebuchadnezzar, the Jews resided seventy years in Babylon, and from their return home, or "the going forth of the commandment" for their restoration, "to the Messiah the Prince" were 483 years.

WM. C. THURMAN.

For the World's Crisis.

LETTER FROM H. L. HASTINGS.

TO THE SAINTS SCATTERED ABROAD:—*Greeting*:—I am, through God's mercy, yet alive, and though worn down by six successive weeks of tent and camp meetings, yet I am in comfortable health.

I still inquire for the old (the eternal) paths, and desire to be found walking in them, that I may find rest for my soul. As for me and my house, I trust that we shall serve the Lord and serve our generation by the will of God. And with outward labor there is inward rest.

I feel no desire to leave God's work or to quarrel with his workmen; but would stand upon the broad and equal basis of christian liberty and unity and gospel order, as a companion of all those that fear God; and if I lack this companionship, I pray that it may be through no fault of mine. I would renounce the hidden things of dishonesty, not walking in craftiness, or handling the word of God deceitfully, but by manifestation of the truth, commending myself to every man's conscience in the sight of God.

I believe that a rough truth is better than a smooth lie, and that the faithful wounds of an honest friend are more desirable than the honied kisses of a secret foe. Hence, I would be more faithful than cunning, more frank than politic, believing that the best, the surest and most enduring policy is the honest truth, even if it offend both friend and foe; and that the best expediency is in unshaken adherence to right principles.

I find when earthly trusts fails God is an eternal position; and when human foundations tremble, "the foundation of God standeth steady, having this seal, THE LORD KNOWETH THEM THAT ARE HIS."

Busy as ever in my specific work, I find no time for bustling idleness and empty disputation. Amid a Babel of contending voices, coming from those whose mouths seem to be more open than their ears, I find "a time to be silent," and work the work the Master sets before me. And as I have no ambition for the first word or the last word, I let events move on. I view with regret dissensions, divisions and seeming errors which may have been avoidable; but in the school of God mistakes and missapprehensions may often serve at last to show the teachable the more excellent way. And it is only after men have suffered awhile that they are established, strengthened and settled by "the God of all grace."

When the true order of the church, as taught in the New Testament, is sought out by men wearied alike with human tyranny and human anarchy; when the church meets its responsibilities and refuses to be beguiled by those who would bring men into legal bondage, or lorded over by those who love to have the pre-eminence; when in gospel simplicity each local flock listens to the great Shepherd's voice in his word; when charity is recognized as greater than faith or hope; when the unity of the Spirit is preserved, and the unity of the body kept in mind by its appropriate and divinely ordained symbol; when diligent service leaves little time for perverse disputing, and loving weakness prepares our hearts to receive the engrafted word; and when the power of the Holy Ghost uplifts our hearts and inspires our souls with a sense of the solemn magnitude and grandeur of our work as christians here, then may we hope for a better and more prosperous state of things, even amid the perils of the latter days.

If we can contribute to such a glorious consummation it becomes us to labor diligently, if not as we *would*, yet as we *can*, working the work of God, believing on him whom he has sent, and seeking the lowly fellowship of the despised and cross-bearing Son of God. Thus giving light and truth the widest possible dissemination, we shall find our labor not in vain, and our work prospering beneath our willing hands.

I feel, as I have for many years, a deep interest in that work to which the best period of my life has been given, the furnishing of a sound, practical and scriptural literature in the world. The many-tongued press must speak beyond the narrow circle of the living messenger; and its voice must not be a mere Babel of confused babblings, but a steady testimony to established truths. Not merely the organ of transient excitements, but the exponent of settled principles, of unalterable, eternal, sanctifying truths. Its work is teaching *truth*, rather than fighting error; preaching Christ more than abusing Antichrist; sowing wheat rather than pulling tares. Many errors will soon become insignificant if the truth has free course and is boldly testified, while leaving preaching the truth to fight error is like plowing Canada thistles till every broken root becomes a new plant, and every furrow multiplies the pest. Certain weeds are not curable by plowing or harrowing; the remedy for them is to smoothe the ground and *seed it down* with grass, and mind and *seed it heavy* when you lay it down. And my idea is, that we can best kill error by seeding down with all the truth the soil will bear, and so choke the weeds before the weeds can choke any thing else.

The demands of the age are immense. Calls for light come from various quarters. Amid the bursting of bonds and the clank of broken fetters rises clear and strong the prayer for the light of life, the words of truth, the waters of salvation. And as the call comes from God's working, its answer must be born of his blessing. There is work to be done. If not in one way in another; if not in one place in another; if not under one system under another. "Why should the *work* cease?"

To me, as also to others, is given a humble part. And if I ask, "What *must* I do?" the answer comes, "What *can* you do?" I *must* do what I *can*. Others do not accomplish my work. All my waiting and expecting in this direction has tended to disappointment. I have lain inactive long enough. "Why should the work cease?" It must not cease, it must not linger. Years must not elapse without some advance. The order is, "Forward!" With such thoughts long revolving in my mind, I find my way opening before me. After long and prayerful considera. I have determined to resume the publishing work, which I have so long neglected, and which I had hoped and tried to free myself entirely from. I have accordingly, with a clear conviction of duty, commenced operations. I have secured a large and commodious business office, about twenty-five feet wide and eighty long, which affords me ample room. The expense of the place will be about $300 per year. It is located in the very heart of the city of Boston, at No. 19 Lindall street, directly across the street from the Boston Post Office. Entering the Post Office on State street, and passing through the entire length of the building, you will see the sign, "SCRIPTURAL TRACT REPOSITORY, H. L. HASTINGS," directly across the way. Every wagon load of mail matter received and forwarded from here passes in full view of the window where I am now writing.

My printing and book-making facilities are also convenient, and I am here for work. With skilful and competent assistants, who work because they love the work, I hope to be able to labor abroad much of the time, still keeping the work in motion here.

I am aware that expenses are heavy, but still I have no fear on that score. I have ordered about *three tons of* paper for books and tracts, and I have several new publications now ready for delivery, catalogues and specimens of which can be obtained with or without price, by addressing me.

I am free from all associations, and holding no office whatever in church or state. I have only the Lord to please. My trust is in him, and he cares for my needs, while I care for his work and his flock. Since I commenced writing this article an unexpected letter from a christian friend, with $25 enclosed, caused me to thank God and take fresh courage.

God has money enough, and even in these days of high prices and paper currency he says, "The silver and the gold are mine." And under his blessing I trust the living streams of truth will flow.

My friends may not have much account of my letters from time to time. I prefer to use the steam to run the cars rather than to spend it in blowing the whistle. Silence is not idleness. If the Lord will, I hope to issue in rapid succession books, tracts, pamphlets, cards and books, for children, freedmen and others, new and fresh, never before introduced among our brethren; and I trust that great good may result from their circulation.

Persons desiring specimens of all new issues can have them mailed as fast as issued by sending their requests to that effect. I desire the prayers of God's people that this work, begun in his fear, may proceed with his direction, and be crowned with his blessing here and hereafter.

Numerous letters, which come from far and near, convince me that through all the toils and privations of this work in days gone by, the labor has not been in vain in the Lord. In this confidence I would still "Go labor on, spend and be spent."

I wish it constantly understood and kept in mind, whether I am able to so announce it or all or not, that all God's poor who need my books, pamphlets, or tracts, can have them at the *regular* price, or at *their own* price, or *without money and without price*, either for themselves or for distribution among preachers or people, who may be searching for the truth, or who are curious to learn more of these matters.

Friends visiting the city are invited to call on me. For catalogues, information, or grants of tracts and publications, please address your brother in Christ,

H. L. HASTINGS, { *Scriptural Tract Repository, 19 Lindall St., Boston.*

Sept. 7th, 1865.

P. S. I start soon on a campaign with my tent—am going into "the regions beyond," and I hope to have the prayers of those who love God, and especially those who have been converted, enlightened and strengthened at the tent meetings held in time past.

H. L. H.

Correspondence.

From Sr. A. E. Smith.

DEAR SISTERS:—As many of you who were at the Wilbraham campmeeting wished me to let you know, through the Crisis, how I succeeded with our dedication at Hackensack, I hasten to fulfill my promise. We arrived home safely on Monday evening. I arranged for some new meetings in this city, and on Friday went to Hackensack to hold our quarterly conference and arrange for the baptism. I had sixteen names, and expected to have the number increased to twenty-five; but when I arrived at the place, I found the serpent had been in my garden doing just what he did once before.

The colored minister of that place told them that he understood Latin and Greek, and that sprinkling was the proper mode of baptism; and some of the white Methodists told them one way was just as good as another, and they would take cold, and, if they were in their place, they would not be dipped; and that Mrs. Smith was leading them all wrong; and some opposed their friends. One man said if his wife was baptized he would kill her. So you see I had a terrible time of it. I did not like the way the enemy was tearing away my breastworks; but as I had all my guns drawn in to be oiled and repaired for working order, ready for a protracted meeting the 15th of this month; and as all my picket officers were still out at the different campmeetings, I thought it was best to keep cool. I could manage one gun, and I felt determined to make that one do its duty. So on Friday evening I managed my gun for a dead shot. I patiently waited for the hour for service. Almost every one I talked with said, "Mrs. Smith, I am not going to be baptized." Why not? "Why, Mr. B. says that we colored people don't understand it, and he don't think we are fit. We have only been converted six months. He has been converted fifteen years and he don't think he is fit yet." You know that was a good text for my gun that night. Bless the Lord, my powder was dry, and the flint sure fire. O what a turning time; and as my gun was of the self-loading patent,—*the Bible*, I had nothing to do but fire away on the enemy, and he soon ran and left me the field. When the smoke had passed away so we could see, I found I had recaptured my sixteen, and three new ones. Bless the Lord. So I went to my lodgings to bed, but I could not sleep a wink.

Morning came, and after breakfast I began to study in my mind how I should arrange my big guns for Sunday. I expected Brn. Curry and Wilkins from New York, and one sister from Philadelphia, and my own picket

[h]ome. So I formed a plan, and went to [th]e cars to meet them. Some came, and some did not. Well, I thought the Lord would not disappoint, if the preachers did; so I went to the business meeting. It was our first quarterly conference since we were organized, and I was wondering how I would make out; but I could not back out. The hour came, and we had one of the best meetings of the kind I ever was in. We got through with our business, and the most went home to supper, but some of us to the church till the love-feast. Bro. Curry came in time for me to tell him what the enemy had been doing; so we all made up our minds we would show we were ready for action as soon as the word was given. We had a glorious meeting, gained the victory, and went home; but I did not sleep again.

Sunday morning came. Baptism at eight o'clock, and we expected to be mobbed by the white rowdies. We started for the river, two miles away. We had not got far, when we saw the road full, all wending their way to the water side. We arrived, and found the candidates there waiting for us. We got a place for the women to change their clothes in the house, and the men in the barn; then we went down to the water, and oh, what a sight! Man and wife, till four couples, who six months before were in sin and wickedness, spending their Sabbaths in drinking and fighting, cursing and swearing, were now converted and buried with Christ in baptism. What hath God wrought? They all came up shouting and happy. There were nine baptized. The rest did not get there till it was too late. There was not a word from the wicked. There were several boats filled with them, but they were still. They did not even splash their oars in the water. We had good respect shown us. There were some fine carriages there with their colored drivers. I afterwards inquired who they were, and found they were Baptist friends from a distance. One came seven miles.

We then went to the church. Bro. Curry preached the dedication sermon, at half past ten. Had a good time. Then we had communion at three o'clock; the white people communed with the colored. Praise the Lord for the victory. Then we heard the testimonies of the candidates. It would have done you good to have been there. Bro. Wilkins preached on the kingdom, in the evening, to a crowded house, and some of the most respectable part of the community. More next time.

ANNIE E. SMITH.

New York, Sept. 5th, 1865.

From Bro. J. S. Hinds.

BRO. GRANT:—I embrace this opportunity to drop a few lines to let you and many more of my beloved Brn. and Srs. know that I have got home without any trouble, and now wish to acknowledge your christian kindness received by me. I suppose you remember the old man that had come from York State, over two hundred miles, and had got there through much opposition and bad luck, etc. I am that man. I have attended many Methodist campmeetings, but never saw so good a one as that at Wilbraham. I have so much that I wish to write, that I don't know what to say.

In the first place, you know that I had a hard time to get there; and Bro. Hiram Munger was the first man I shook hands with; and I had not been there thirty minutes before I was glad that I had started and got there. Well, I must make a long story short, and leave out nine-tenths. I got happier all day, Aug. 24th, and in the evening I thought that I was as happy as I wished. I had been only six months in the Second Advent school, and had never heard any one preach except myself, but I found that I had got the doctrine all about right. O, that meeting was a good school for me. But I would inform you all, that I never had much education to start with, that is, worldly wisdom; but by believing in the influence and teaching of the Holy Spirit, I have got along. I can't help saying, thank the good Lord for the meeting, and for the kindness of my brethren and sisters.

Well, I had a very pleasant time getting home. Arrived at New Haven, Vt., Tuesday morning, at 7 A. M.; attended a good prayer meeting, and then had breakfast with a brother from Addison, Vt., and left about 4 P. M., and stopped two miles from there with a Universalist man's family. He arrived late in the evening, and his business called him away early the next morning, but to his praise and his family, I would say they were very benevolent.

Stopped next at Bro. D. Smith's, near the Second Advent meeting house in East Addison. Saw old Bro. Whitford, and left an appointment to meet them there at 11 A. M., Sabbath, then went towards West Addison, and found one of my cousins, Dr. Hinds, a Close-Communion Baptist.

I went to West Addison, and found cousins and second cousins, all of them holding on to the belief that when a person dies they don't die, but the righteous go away "beyond the bounds of time and space." And you know where they say the wicked go when they die, into indescribable torment, and there will be no end to it. My heart sickens when I think how they are slandering God and the Bible. I appointed a meeting at the school-house, to commence at 5 P. M. Had a very good time till Sabbath, when cousin Albert Hinds carried me over to my appointment. There were not very many out, but we had a good time, a season of refreshing, thank the Lord.

We had a full house at West Addison. Monday morning, I crossed the lake in a skiff, two and a half miles, for 25 cts., and took a steamboat at Pt. Henry, and landed at Port Kent, N. Y. Fare $2.00.

Stopped at Clintonville campmeeting, Tuesday, 4 P. M. They had not commenced having meetings, but were to commence at 7 P. M. I did not stop long, for I had no tent there. I went two miles up to the village, staid over night, and next day stopped at several places to see old friends, and got home about 5 P. M., a distance of sixteen miles, with the joys of salvation still with me. Praise the Lord.

Monday, Sept. 11th. I don't feel well today. I feel the springing up of the seeds of death in my mortal body, and old age coming on. I don't feel hardly able to write, and feel some doubts about staying and watching three years for Christ's second coming.

Bro. Grant, when I was at Camp Wilbraham, Monday morning, just as I was about to leave, I said I wanted the tract called "Rich Man and Lazarus." Some one handed it to me. On starting to leave, I saw a tract in my path, and picked it up, and have it now, and am thankful for it; for of all the tracts that I have had, I have never found one that agreed so well with my views as that. If I had fifty of them, I would send them to my friends, to let them know what I believed. The tract is called, "The spirit in man, what is it? A Bible view of its meaning." But I shall have to be content with one.

Brethren and sisters scattered abroad, I ask you to pray for me, that I may hold out faithful. Farewell.

J. S. HINDS.

Wilmington, Essex Co., N. Y.

From Bro. A. N. Seymour.

BRO. GRANT:—Mrs. Seymour and myself have just returned from Delta, Ohio, where we have spent a few days in holding forth the word of life to a congregation of attentive hearers, and we feel assured that our labors there will result in good to the community. Bro. S. G. Clark, from Indiana, was with us, and aided us in the meeting. On Monday morning, we met and organized a church of eighteen members. Six arose desiring baptism, which was attended to in the afternoon. We had a most blessed time at the close of the organization. All hearts seemed to be knit together in the bonds of christian love and sympathy; and as we arose to sing, and take the parting hand, tears of joy and gladness filled all eyes, knowing that though we part here we shall meet ere long in our happy Eden home, to part no more forever. Oh, may this church of Christ, taking the Scriptures as their *only rule* of faith and practice, be abundantly blessed and nourished by the indwelling of the Holy Spirit; and may it prove by its sincere devotion and ardent labors to be a beacon light, shedding forth the rays of moral life in that community.

Brn. James Watkins and Chester Fox were ordained as elders, to preside over the flock. May the Lord make them wise as serpents and harmless as doves.

On our way to and return from Delta, we tarried over night with Bro. and Sr. Hastings, and Bro. and Sr. Harwood, near Morency, Mich. Three of them went with us to the meeting. They are whole-souled christians, waiting for Israel's soon-coming king. We expect ere long, the Lord willing, to commence a series of meetings in their place, to arouse the people to seek an interest in the coming kingdom. Oh, how much there is to be done, and how few there are to engage heartily in the vineyard of the Lord. Lord, help in these perilous times, is my prayer.

Yours in hope, A. N. SEYMOUR.

Reading, Mich., Aug. 30th, 1865.

From Sr. B. Loomis.

BRO. GRANT:—I have been so comforted by reading the testimony of the dear saints in the columns of your papers that I want to say a few words to try to encourage them to write more fully on some subjects, which has given me so much pleasure.

It has, at times, almost seemed to me that there was hardly faith in the earth; but I find through their testimony that the prayers of God's people still heal the sick, give sight to the blind, so that they see the truth as it is in God's word. This is living faith, and, dear brethren and sisters, let us still labor for more, that we may say to this mountain, be thou removed, and to this tree, be thou plucked up, and it shall be done.

I also find much comfort in the "Letters" published, "illustrative of christian experience," for I, too, have been so filled with the love of God that there was no room for evil there. And the Spirit of the Most High so filled soul and body, that I needed not natural food for a time. Then did the words of our Savior occur to my mind, "I have food to eat that ye know not of"; but, alas! with shame I confess, I have lost the heavenly blessing. Pray for me, dear sisters, that I may be endowed with power from on high to guide me into all truth.

I would say to you, my dear sisters, whom the Lord has called to a place in the ministry, be faithful; preach the word; be instant in season and out of season; falter not, for I believe the Lord will sustain you, stop the mouth of gainsayers, and will verify his promise, "Lo, I am with you alway, even unto the end." How I long to meet with you at some of your gatherings, but must be content with hearing from you. There are a few in this place who believe the coming of the Lord to be nigh; but we have had no Advent preaching for some years, and I wish some faithful soul would come this way and preach to us the word of life. Your sister in Christ, who believes the coming of the Lord is nigh, even at the poor.

B. LOOMIS.

Canton, Pa.

Obituaries.

WYATT. Died at Montgomery, Ala., July 14th, after an illness of only a few hours, Bro. W. A. Wyatt, Sergeant of Co. D, 117th Reg. Ill. Vol., aged thirty-seven.

Sermon preached by the writer, Sept. 10th, at the Baptist church in Staunton, Ill., from texts chosen by the deceased. The church was filled with an attentive and oftentimes a tearful congregation. Texts, Jer. 31: 15, 16, 17, also, 1 Thess. 4: 13, 14, 18. Bro. Wyatt was loved by all who knew him. He was a true, consistent christian, ever ready to bear the burdens of the sick and feeble in the ranks, utterly forgetful of self, if he might do good to others. He loved the Crisis, and the great truths it advocates. He bought, read and scattered a great many of Bro. Hasting's works. Bro. Grant's four little books he used to call his "battery of four guns."

He was stricken and died the day before he was to have started for home, to his young wife, with whom he had stayed but one week after marriage. He was to us a true friend, a dearly loved brother, and we cry,

> "How long shall death, the tyrant, reign
> And triumph o'er the just?"

N. M. HENRY, *Bunker Hill, Ill.*

Will *Herald of Life* and *Voice of the West* please copy.

CUTTING. Died of consumption, in Athol, Mass., Aug. 23d, 1865, Addison Cutting.

Thus death continues its cruel work, and has taken from our midst a faithful and good man. Bro. Cutting has been identified with the Advent cause since the year 1843. He loved the truth and died in expectation that the great Life-giver would soon come, and give him, with all the faithful, a crown of life that would not fade away. In the last of his sickness, while panting for breath, he would break out in ejaculations of praise to God for his goodness. He calmly waited the approach of death; arranged for his resting place in the grave, and bade his companions and friends adieu until the final gathering day, when the loved of earth shall meet to part no more. A sermon was preached on the occasion by the writer, from Job 14: 14. God bless the afflicted.

J. HEMENWAY.

GOOD. Died in Manchester, N. H., Aug. 31st, 1865, Lizzie M., only daughter of Frank and Allie B. Good, aged nine years and five months.

Lizzie was a child beloved by all who knew her. Ever ready to perform an act of kindess, always cheerful and hopeful, of a naturally kind and affectionate disposition, gentle and unassuming in manners, she won the respect and esteem of all who became acquainted with her. But Lizzie sleeps. The place once filled by her is now vacant. The sorrowing family sincerely mourn her loss, but not without hope, believing as they do in him who can give consolation when all others fail, and that the time is not far distant when they who sleep in Jesus will again come forth to inherit eternal life. May the Lord give them strength and grace to sustain them in their bereavement, and enable them to feel that he doeth all things well, and that their loss is her eternal gain.

G. E. S.

SEVERANCE. Bro. George Severance, of Bath, Me, fell asleep in Jesus, Aug. 20th, aged forty-seven.

My acquaintance with Bro. S., though short, was long enough to know that he was a christian. For Jesus and his truth he was willing to sacrifice all that this world affords. In his death, Sister Martha has lost a kind husband, a large family of children a loving father, and the little church in Bath a faithful member. But his end was peace, and he rests in hope of eternal life. May the grace of the Lord ever rest upon the mourners.

R. R. YORK.

BRADLEY. Died in Bristol, Ct., Aug. 27th, 1865, of cholera infantum, Henry Lewis, only child of Harlan P. and Margaret M. Bradley, aged fourteen months and thirteen days.

Once more death has entered our family circle, and again we are rendered childless. Our hearts are thus caused to bleed afresh. Like those of old, we pour the same sad plaint in the ears of a loving Savior, "If thou hadst been here our loved one had not died." Nevertheless, we say, "Thy will be done." "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

> "Pale in the tomb the quiet child now lies;
> Freed from its pains, it sleeps without surprise;
> Its heavy hands lie still, they'll move no more,
> The pulse of life stands still, its toils are o'er."

M. M. BRADLEY.

HAMILTON. Fell asleep in Jesus, Aug. 24th, 1865, Sister Mary Hamilton, aged seventy-one years and six months.

She sleeps in the sure and certain hope of a resurrection to a future life, at the appearance of our great Life-Giver.

The writer was called upon to attend her funeral, and to administer words of comfort to her friends, which he did from 1 Thess. 4: 13. Afterwards she was taken to Cypress Hill, and numbered with the silent dead, to wait till the change shall come, which will be but a very short time, as the days are nearly ended, when Daniel and all the sleeping saints will rise up and stand in their lot. Amen.

ELDER WM. ROWORTH.

FLAGG. Died in Holliston, Mass., Aug. 18th, Daniel L., son of H. K. and Octava Flagg, aged four months lacking one week.

> Sleep on, thou darling one, 'tis but a nap
> E'er thou shalt come again. For in the land
> Thou liest, One has slept, upon whose lap
> A little one was seated. A youthful band
> Of others round him stood, of whom he said,
> "To such" my Father's kingdom gives a home.
> We loved thee, and with deep-felt grief we laid
> Thee in thy silent bed. We do not mourn
> Like those who have no hope. Thy pains and sighs,
> Thy griefs and tears, are hushed in thy last sleep.
> Sleep on then, thou loved one; the time to rise
> Is now so near, we have no time to weep.
> We hail with joy that coming morn, and wait
> To clasp thee, darling, in our arms again.

H. K. F.

BROWN. Died in Bolton, C. E., Sept. 1st, 1865, of typhoid and brain fever, after a short but most painful illness, Estella, daughter of Sylvester G. and Emily Brown.

Estella, amiable, beautiful and much loved, after eight brief summers, has been nipped by the frost of death; the roseate hue of health has faded from her cheek, and she waits in death's silence for Jesus to come, who said, "Suffer the little children to come unto me, ... for of such is the kingdom of heaven." Then Estella will live again. Blessed hope. Sermon by Elder Sweet, from Jas. 4: 14.

CHAS. P. DOW.

CROWLEY. Died at the Lincoln General Hospital, Washington, D. C., June 24th, of diphtheria, Bro. Jackson Crowley, of Massena, St. Lawrence Co., N. Y., aged twenty-nine.

Bro. Crowley was an unassuming, modest, yet earnest christian. May the Lord bless the widow and the two orphan boys.

A sermon was preached on the death of Bro. Crowley, on Sunday, Aug. 6th, by Elder D. T. Taylor, at Massena Centre.

WM. MURPHY.

ADAMS. Died of consumption, at Nashua, N. H., June 13th, 1865, Daniel N. Adams, aged twenty-eight years.

After nine months illness he died in peace, leaving as his last words of dying testimony, "I am happy, happy, happy," to comfort in their sorrow an aged, twice widowed mother, two sick and suffering sisters, and a brother, who sorrow in hope of the uprising of the dead.

CHAS. P. DOW.

WHITAKER. Died in West Brattleboro, Vt., Aug. 21st, Cornelius Alfonzo, son of Foster H. and Charlotte E. Whitaker, aged seven months lacking two days.

A comforting discourse was preached by Bro. Bennet, from Jer. 31: 15, 16.

> Farewell, sweet child, a short farewell;
> We bid thee not adieu forever;
> We'll meet thee soon where pleasures dwell,
> And death's cold hand no more can sever.
>
> Loved one, sleep on in Jesus' sleep,
> Till he a glorious body gives thee;
> This hope sustains us while we weep,
> That quickly he will come and raise thee.

C. E. WHITAKER.

CARPENTER. Died in Stafford, Vt., Jan. 31st, 1865, Sr. Charlotte C. Carpenter, aged sixty-one years. She sleeps in Jesus.

GRESTY. Died, on the 29th of August, Mary Martha, daughter of Joseph J. and Sarah Gresty, aged one year and five months.

Bro. R. Willard attended the services.

CRABTREE. Died in South Hope, Me., July 21st, 1865, of consumption, Sister Martha Crabtree, aged twenty-two years.

She gave her heart to the Savior when young, and was baptized by Elder Thomas Smith. Her life was in keeping with her profession, and she died in peace, leaving a husband and child to mourn her loss. The church has lost a faithful sister.

S. K. PARTRIDGE.

Summary of News.

FOREIGN.

Liverpool Sept. 2d, Queenstown 3d.

Political news unimportant.

The manufacture of the new Atlantic telegraph cable has commenced. The steamship Great Eastern has been engaged for cable purposes for five years.

The French fleet has left Portsmouth after a very successful round of fetes.

The war between Paraguay and the Argentine Republic shows no signs of a termination. The rains had prevented military operations, but hostilities were about to commence on an imposing scale. Large armies were being raised by volunteers and conscripts.

Liverpool Sept. 6th, Queenstown 7th.

Five of the leaders in the recent Fenian demonstrations at Black Rock, near Dundalk, have been committed for trial at the Assizes without the privilege of bail. The prosecution was instituted by orders from the authorities at Dublin Castle.

The Mark Lane Express fears that three-fourths of the English wheat crop will prove to be in a bad condition.

The cattle plague continues its ravages. It is stated to have made its appearance in the county of Donegal, Ireland. The Common Council of London have headed a subscription with £1000 to compensate persons who had been compelled to kill diseased animals.

The Emperor and the Empress of the French, and the Queen of Spain were about to exchange visits at San Sebastian and Biarritz.

The cholera continued to retire at Marseilles.

Joseph Bonaparte, Prince of Misigumne, had died at Rome.

A great fire occurred at Stamboul. 2500 buildings were burnt, and the fire was still raging on the 6th.

DOMESTIC.

Augusta, Me., Sept. 17. The most destructive fire that ever occurred in Maine passed over this city this morning. The entire business portion of the city, extending from the passenger bridge to Winthrop street, and from the river to above the railroad track is a smoking mass of ruins. The fire broke out in a new wooden building on Water street, in which the occupant only moved yesterday, and spread rapidly in all directions. The utmost efforts of the firemen could only confine the destructive progress to the limits above mentioned. Every lawyer's office in the city, all the banks, two hotels, the post office, the express and telegraph offices, all the dry goods stores, book-stores, and clothing establishments in the city, the United States Quartermaster's, the commissary and pension offices, the new depot not finished, the Age newspaper office and many other buildings, in all numbering more than a hundred individuals and firms, were burned. Many saved portions or the whole of their stocks of goods, while others lost everything. The banks succeeded in saving all their papers and treasure. The fire was undoubtedly the work of an incendiary. The losses cannot now be estimated, but cannot fall short of half a million of dollars. No estimate of the insurance has as yet been made.

New York, Sept. 13. The *Herald's* Charleston correspondence says in the election of delegates to the Convention the Union ticket was totally defeated in that city, and apparently this has been the result throughout the state. Wade Hampton, who has been elected, has not yet been pardoned, and it is not known whether he would be. Secesh citizens are much elated at the result, claiming that they are all Unionists, while those who were loyal throughout the war regard it as a virtual surrender of the State to the control of the secessionists.

Bangor, Me., Sept. 12. Fires are raging in the woods in every part of this county, particularly in Carmel, Hermon, Oldtown, Veazie, Bradley, Milford, Orono and Holden. Much valuable property is being destroyed, and tanneries, houses, etc., on the Bangor, Oldtown and Maine Railroad. The cars find it difficult to get through the flames.

Fires are doing great damage in the woods on the line of the Boston and Maine Railroad between Haverhill and Kingston. Unless rain speedily comes to subdue it the loss will be very severe.

THE CATTLE DISEASE.—The Troy papers report that the cattle disease has appeared in that part of New York. The disease resembles erysipelas, the attacked part swelling up sometimes under the breast, at other times on the side, but more frequently under and on the side of the throat, the victim dying in from twenty-four to forty-eight hours in great agony.

Married.

In Yarmouth, Me., by R. R. York, Aug. 31st, Mr. WESLEY C. HOLDSWORTH, of Digby, N. S., to Miss HATTIE P. HUMPHREY, of Yarmouth.

Notices.

Discussion in New Hampshire.

The undersigned have agreed to hold a public oral discussion in the Town Hall at Alton Corner, (near Alton Bay), commencing at 3 o'clock P. M., on Monday, September 25th, to continue through ten consecutive forenoon and afternoon sessions, of two hours each, ending on Saturday forenoon, Sept. 30th, unless terminated earlier by mutual consent of the parties. Question:—"Does the Bible teach that the wicked dead will not be made alive?" Affirmative—R. Wendell. Negative—T. M. Preble. The speeches are to be twenty minutes in length. The forenoon sessions will commence at 10 o'clock, and the afternoon sessions (after the first day) at 2 o'clock. Admission free. All are invited to attend.

RUFUS WENDELL.
T. M. PREBLE.

P. S. There will be *two* sessions on the first day of the debate, the second one commencing at 7 o'clock in the evening. No session on Saturday.

R. W.

Advent Christian State Conference of New Hampshire.

The annual session of this Conference will be held at Lake Village, N. H., commencing Oct. 12th, and continue over the following Sunday. We hope there will be a full attendance, both of ministers and delegates from churches throughout the State. In the meantime let prayers go up to God for his blessing to rest upon us during its session.

ALBION ROSS, President.
A. W. SIBLEY, Secretary.

We would call the attention of our preaching brethren who are members of the Advent Christian State Conference of New Hampshire to the following: The constitution requires that "the ministers shall report themselves personally, or by letter, and the churches by delegates duly appointed thereby," at its annual session. Let this be remembered.

A. ROSS,
A. W. SIBLEY.

Conference.

It is proposed to hold a conference at the chapel in North Norway, Me., commencing Oct. 5th, and continuing through the week and over the following Lord's day. Particulars hereafter. We purpose to be present, the Lord willing. A cordial invitation is extended to all to come.

M. GRANT.

Notice.

I anticipate once more visiting Iowa, if my health permit. Friends wishing me to visit them and labor among them, can write me at Cedar Falls, care of Lyman Davison. My health is far from good, but I hope a change of climate will be beneficial.

N. M. HENRY.

Bunker Hill, Ill., Sept. 15th, 1865.

Basket Meeting.

On Sept. 23d and 24th, there will be a meeting of the Premillenialists in the grove of I. C. Judson, in the northeast corner of Berlin Township, Erie Co., Ohio, one mile west of Florence Corners. Exercises to begin on Saturday P. M., at 12½ o'clock, with prayer and conference. Preaching at 2 P. M. in the grove, and 7 P. M. at the Chapel. All are invited. Bro. R. Wendell is expected to be with us.

G. W. STETSON.

Quarterly Conference.

The fourth quarterly session of the New Hampshire State Conference will be held with the church in Whitefield, N. H., commencing Sept. 28th, and continue over the following Lord's day. May prayer go up to God that this meeting may result in great good to the church and people in Whitefield.

A. W. SIBLEY, Secretary.

Conference.

The R. I. and East Conn. Conference will hold its next session with the church in North Foster, R. I., commencing Wednesday, Oct. 4th, at 2 o'clock P. M., and continue over the following Sabbath. All are invited to attend. Come, brethren, with your hearts filled with the love of God, so as to labor for the salvation of sinners. Those coming by rail will stop at Danielsonville.

WM. H. CHAPMAN, Clerk.

Western Quarterly Conference.

The next session of this conference will be holden in Biddeford, Me., commencing Thursday, Sept. 28th, at 7 o'clock P. M. A general invitation is extended to the Lord's children to come and work for the salvation of sinners. Call on Bro. J. Libbey, who will direct to proper places of entertainment.

I. C. WELLCOME, Pres.
C. H. LEYERTON, Sec.

Notice.

Eld. J. K. Bellows and H. Hadlock will hold meetings in the Advent Christian Chapel, Hoosick, N. Y., commencing Wednesday evening, Sept. 27th, and continue over Sunday.

In behalf of the church, J. WILBUR.

Wisconsin Conference.

Probably our Wisconsin annual meeting will be held in the big tent, on the bank of Devil's Lake, in Baraboo, Sauk Co., Wis., beginning Sept. 22d. Particulars in time.

W. SHELDON.

Just Received.

Dr. Zech's computation of PTOLEMY'S ECLIPSES, based on the Greenwich observations as reduced by Professor Airy. Price $1.00 mailed, post paid. Address C. F. Hudson, Cambridge, Mass., or H. L. Hastings, 19 Lindall St., Boston, Mass.

Conference.

Notice is here given that the first quarterly conference will be held at New Hartford, Butler Co., Iowa, commencing on Friday, Sept. 29th, 1865.

JOB GILDERSLEVE, Conf. Clerk.

Lost.

On or near the camp-ground at Alton Bay, an account book, belonging to John C. Wheeler. Any person finding said book, shall be duly recompensed by sending it by mail to Eld. J. C. WHEELER, Carthage, Berry's Mills, Me.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Edwin Burnham........Sunday, Sept. 24th
Hiram Munger........Sunday, Oct. 1st

EAST BOSTON.

C. Goodrich........Sunday, Oct. 1st

Charlestown, (69 Maine Street), Lord's day, Sept. 24th
WM. C. THURMAN.

Guilford, Conn., (East River)........Sunday, Sept. 24th
Yalesville, Ct........Sunday, Oct. 1st
O. D. WOODRUFF.

Richmond, R. I., (Clark's Hall)........Sunday, Sept. 24th
JOHN T. DIXON.

Rocky Brook, R. I........Sept. 24th
RALPH WILLIAMS.

Ashburnham, Mass........Sunday, Sept. 24th
Lunenberg, Mass........Oct. 1st
S. S. BREWER.

Lee, N. H........Sunday, Sept. 24th
Haverhill, Mass........Sunday, Oct. 8th
C. GOODRICH.

Holderness, N. H., (Burleigh school-house), Monday evening, Sept. 25th.
Woodstock........Tuesday evening, Sept. 26th
Whitefield........Thursday, Sept. 28th, at conference.
J. KNOWLES.
A. W. SIBLEY.

Worcester, Mass........Sunday, Sept. 24th
A. W. SIBLEY.

East Concord, N. H., (at the Ward room), Sunday, Sept. 24th.
JOHN G. HOOK.
C. W. SARGENT.

Cheshire Street, Ct........Sunday, Oct. 1st
ELDS. STEWART & PIPER.

Concord, N. H........Sunday, Sept. 24th
Holliston, Mass........Tuesday evening, Sept. 26th
South Natick........Thursday evening, Sept. 28th
Natick, R. I........Saturday evening, Sept. 30th
and over the following Sunday, Oct. 1st.
H. K. FLAGG.

Savoy, Mass........Sept. 22d
S. C. HANCOCK.

Lee, N. H........Sunday, Sept. 24th
S. S. MOONEY.

Melvin Village........Oct. 1st
Freedom, (where Bro. Judkins may appoint), Friday evening, Oct. 6th.
Parsonsfield, (where Bro. Moulton may appoint) Saturday evening, Oct. 7th.
Kezar Falls........Sunday, Oct. 8th
T. W. PIPER.

Newstead, Erie Co., N. Y., (Benedict school-house), Oct. 15th, 10½ A. M., and West or Kinny school-house, at 4 P. M.
C. W. LOW.

Wallingford Farms, Ct., (baptism) Sunday, Sept. 24th
Waterbury, Ct........Sunday, Oct. 1st
B. HITCHCOCK.

Poultney, Vt........Sept. 17th
West Hoosick, (Advent Chapel, in company with Bro. Bellows), Sept. 28th and over the Sabbath.
North Bennington, Vt........Oct. 7th
and over the Sabbath.
WM. J. BLANCHARD.

Newstead, (Benedict school-house), Oct. 1st, 10½ A. M., and Kinny school-house at 4 P. M.
Brockport, N. Y., Oct. 8th, at 10½ A. M., and 7 P. M.
Scipio, Cayuga Co., N. Y., Sept. 29th and 30th, at 7 P. M., and over Sunday, Oct. 1st, as Bro. Daniels and others may appoint.
Bro. McWilliams, of Batavia, will fill my appointments of Oct. 1st.
C. F. SWEET.

Ashburnham, Mass........evenings, Sept. 26th and 27th
Athol, Mass........evenings, Sept. 28th and 29th
Vernon, Vt........Sunday, Oct. 1st
North Springfield, Vt........Sunday, Oct. 8th
Poultney, Vt........Sundays, Oct. 15th and 22d
West Hoosick, N. Y........Sunday, Oct. 29th
A. SIMPSON.

Portland, Me........Sunday, Sept. 24th
Thursday and Friday, 21st and 22d, anywhere, as doors may open on my way to Portland.
Biddeford........evening, Monday, Sept. 25th
Lee, N. H........Friday, Sept. 26th
Will some one meet me at New Market, first train?
Haverhill, Mass........Wednesday evening, Sept. 27th
Lawrence, Mass........Thursday, Sept. 28th
South Reading........Friday, Sept. 29th
After Oct. 1st not engaged.
HIRAM MUNGER.

H. L. HASTINGS' TENT MEETINGS.

At Avon Springs, about twenty miles south of Rochester, N. Y., commencing Friday evening, Sept. 22d, and continuing while it may be duty.

At Allen, Allegany Co., on the Dagget Farm, now owned by Hiram Brown, ten miles from Belvidere, on the N. Y. and Erie R. R., and 4½ miles from Angelia. Teams will run to Belvidere to connect with the trains. Commencing here *probably* about a week later. All if the Lord will. Notice will be duly given. Pray for us.

H. L. HASTINGS.

Wrightville, Ct........Sept. 24th
S. TATRO.

South Farmington, (as the brethren may arrange), Saturday evening, Sept. 23d, and over the Lord's day.
New Durham Ridge, (as Bro. Smith may appoint), evening, Sept. 26th.
East Barnstead, (as Bro. Hanson may appoint), evening, Sept. 28th.
Pittsfield, (as Bro. Emerson may appoint), Saturday evening, Sept. 30th, and over Lord's day.
B. P. MANNING.

Northwood Narrows, N. H........Sunday, Sept. 24th
C. H. WILLEY.
J. H. F. VARNEY.

Britton's Mills, Livermore, Me........Sunday, Sept. 24th
I. C. WELLCOME.

North Strafford, N. H........Sunday, Sept. 24th
J. G. SMITH.

Holderness, (Brick school-house)........Sept. 24th
T. W. PIPER.

LOWELL, MASS.

Bro. Plummer........Sept. 24th

Hartford, Ct........Sunday, Oct. 1st
Plainville, Ct........Sunday, Oct. 15th
Holyoke, Mass........Sunday, Oct. 22d
EDWIN BURNHAM.

Bro. Morgan, of Plainville, Ct., cordially invites the friends in that region to attend Bro. Burnham's coming appointment.

North Adams, Mass........Sept. 24th
West Hoosick, N. Y........Sept. 27th
North Bennington, Vt........Oct. 8th
J. K. BELLOWS.

Haverhill, Mass........Sunday, Sept. 24th
A. SIMPSON.

BARNES' HALL, SPRINGFIELD, MASS.

A. W. Sibley........Sunday, Oct. 1st
Edwin Burnham........Sunday, Oct. 8th

West Barre, N. Y........Sept. 24th
J. BLAIN.

Nottingham, N. H........Sept. 24th
Z. FORD.

Conference at Pomfret, Vt., commencing Thursday, Sept. 21st, 7 P. M., to hold over the following Lord's day. All invited to come.
J. COUCH.

PORTSMOUTH, N. H.

Joseph Pinkham........Sunday, Sept. 24th
Wm. H. Mitchell........Sunday, Oct. 1st
C. Goodrich........Sunday, Oct. 15th

Abington, Ct........Sunday, Sept. 24th
Danielsonville, Ct........Sunday, Oct. 1st
R. I. Conference........Oct. 4th
WM. M. INGHAM.

Brunswick, (Yellow school-house), Sept. 24th, 10½ A.M.
Evening, Harding school-house, 7 o'clock.
R. R. YORK.

New Britain, Ct., Thursday and Friday evenings, Sept. 21st and 22d, and over Sunday, 24th.
Collinsville, Ct., Wed. Thurs. and Friday evenings, Oct. 4th, 5th, and 6th.
Pleasant Valley, Ct........Sunday, Oct. 8th
North Adams, Mass., evenings....Oct. 11th, 12th, 13th
Hoosick, N. Y........Sundays, Oct. 15th and 22d
Poultney, Vt........Sundays, Oct. 29th and Nov. 5th
CHAS. E. PIPER.

Canton Street........Sunday, Sept. 24th
Will Bro. Ripley be at Canton Street and preach the word?
S. WOODRUFF.

Bradford........Sept. 24th
South Atkinson, (with Bro. Joshua Livermore), Oct. 1st
Sebec, (where the brethren may appoint, with the assistance of Bro. F. A. Baker), Oct. 8th. Ordination at the time.
THOMAS SMITH.

Bristol, Ct........Sept. 24th
Forestville........Oct. 1st
Plainville........Oct. 8th
Wallingford........Oct. 15th
Cheshire........Oct. 22d
West Meriden........Oct. 29th
Hartford........Nov. 5th
Middle Hadam........Nov. 12th
East Hampton........Nov. 19th
In all these places will brethren please arrange.
H. ROCKWELL.

East Holderness, (meeting-house)...Sunday, Sept. 24th
Whitefield, N. H., conference........Sept. 28th
Compton, C.E., (Harvey school-house), Sunday Oct. 8th
A. MUSSEY.

BRISTOL, CT.

Ira Morgan........Sept. 24th

Business.

TO CORRESPONDENTS.

C. P. Dow—L. Marsh's was credited, and acknowledged July 23d.

D. Cogswell—Credited.

W. Cornell—Subscription expired July 4th, 1865.

N. M.—You commenced taking the Crisis at No. 442, and for the $1.00 which you sent we credited you 26 numbers, which paid to No. 468. There is now due from No. 468 to No. 520, or for one year, which, when not paid in advance, or before the expiration of six months, is $3.00, as in the bill.

Sr. E. Challon.—There is a paper in San Francisco, Cal., called the "World's Crisis," published and edited by Bro. J. L. Hopkins.

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$50 cts. each—J N Snyder (from August) 518, M. K. Farvis (what P. O.?) J Snyder (for Sept.) 522, J. J. Austin 556, M Dore 529, Mrs. L M Clark 529.

Various sums.—W E Ladd $3.80, 495; T B Rice 75c, 504; T Wells $4.15, 544; C W Osgood $4.43, 520; C K Davis $3.20 520; Mr. Foye $3.08, 520; C White $3.50, 553; M. M. Ross $2.60, 572; W. Stark $2.10, 572; R. Fisher $2.48, 565; J. Staples 75c, 532; B. Huntington (½ Sov.) $1.50, 596; J S Evans $2.90, 520; S Twitchell $5.50, 572; N. Blodgett $2.25, 520; C. Whipple $2.48, 520; H V Davis $104.00, 520; H Rotherham $3.35, 512; J C Jones 63c, 551; A Rhoades $1.50, 547; S A Miller $3.40, 544; A. F. Palmer $3.55, 520; Miss C. A. Clark $2.48, 520; Mrs. E Rawlinson $2.60, 520; E Peck $2.75, 520; M E Davis $5.40, 520; M J Hammons $3.30, 520; L A Morrill $3.10, 518; Mrs. E Chaille $3.25, 521; Mrs. L Phelps $2.25, 515; D Clow $3.54, 520; E Hughes $3.50, 522; Mrs. W. Chase $3.86, 520; Mrs. R. Seymour $2.75, 257; W. Hastings $3.65, 520; G W Gish $1.60, 520; B Ray $3.34, 520; L G Putshin $3.75, 520.

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LETTERS RECEIVED.

H E Twing, A P Moore, P A Smith, A B Smith, W H Spencer, H. L. H., C Case, L M Chaffee, J S Speights, J S Hindes, B Loomise, M. G. S., E Sanderson, L Bousell, L B Weaver, C A Tilton.

POST OFFICE ADDRESS.

Mrs. Abigail Mussey—Plymouth, N. H., care of John Emery, till Oct. 1st.

Eld. D. J. Weaver—North Dana, Mass.

Maria Mathews Weaver—North Dana, Mass.

Mrs. George A. Otis—West Cummington, Mass.

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For the World's Crisis.

CAMPMEETING.

The days of the dying summer,
  The camp in the dear old grove,
A welcome to each glad comer
  To the annual feast of love.
Warm greetings of saints long parted,
  Glad faces of friends that meet;
Good cheer for the weary-hearted,
  And rest for the pilgrims' feet.

Sweet sounds through the oak trees straying,
  As the songs of their praises flow;
Till the evening bell seems saying,
  "To your tents, O Israel," go.
Sweet rest for the thousand sleepers,
  While the sand of the night-glass runs,
For he maketh his angels keepers
  Of all his dear "little ones."

The bell and a voice together,—
  "The hour for family prayer,—
Thank God for this pleasant weather,"
  Ring out on the morning air.
Then breakfast, and haste, and bustle,
  And business and toil beside;
For the dwellers in tents are mortal,
  And must for the flesh provide.
It's amusing—the stir—to watch it;
  Now and then from the stand comes—"Hark!
"Who was it that borrowed our hatchet?
  Or, "Please bring our crockery back."

A throng at the morning meeting,
  The tones of a pleasant voice,
Speaking words of cheerful greeting,
  That bid every heart rejoice.
Hear his prayer to the "Holy Father,"
  And hear his inspired "Amen"!
Hear the hymn that they raise together,
  While the woods send it back again.

And now comes the varied preaching,
  Here's a sermon on gospel grace,
Another to home-life reaching,
  While others "the prophets" trace.
Here sinners, to Christ invited,
  First enter the way of peace;
Here saints to fresh zeal incited,
  Gird new for a swifter race.
Thus daily "sweet counsel" taking,
  They're cheered for the onward way,
A seven days' journey making
  Toward rest and eternal day.

These groves be the dearest temples
  The militant church may know,
Till the day when the church triumphant
  To the heavenly house shall go.

LUCY M. CHAFFEE.

South Wilbraham, Mass., Sept., 1865.

For the World's Crisis.

"NOT ONE JOT OR TITTLE SHALL FAIL."

BRO. GRANT:—Understand me, when I discover a disposition to insist upon the full and literal fulfillment of the great book of prophecy; but having no disposition to press the matter of unfulfilled prophecy where there exists an honest difference of opinion, I expect he will allow me to illustrate a few very strong points of *fulfilled* prophecy. Let me again refer to a rule I have adopted whereby we may know what prophecy has been fulfilled, and what has not.

The rule is this: when a certain prophecy has been fulfilled, I can turn to the page of history on which the fulfillment is found recorded, in just as plain language as that in which the original prediction was given. The same rule holds good whether the prophecy be uttered in plain historical, or in the most vivid metaphorical language, for the best of all reasons, that every metaphor, to be good for any thing, must have its corresponding reality. The metaphor is employed not only for the beauty of ornament, but for power of emphasis.

For instance: there stands a substantial, plain church edifice, but it serves a very useful purpose. It has a most beautiful cupola, richly ornamented, a tall spire pointing to heaven. There comes along a lover of beauty; charmed with the upper view, with its ornaments, he insists upon it that the contrast is too great here, and proposes to remove the middle part of the structure, and root up the basement and foundation, leaving nothing but the upper and ornamented portion. I think if that did not destroy the beauty of the upper part, it would very much *lower* it in the estimate of all who contend for symmetry and proportion, as well as beauty.

If I understand the matter (and I have read over his plans frequently), the great Master Builder intends to leave the structure in its present location, renew and beautify all parts of it, and greatly elevate the upper portion. I like Paul's use of the metaphor better still. He calls it the "house (instead of edifice), whose builder and maker is God; eternal, in the heavens." He adds a city and country, which is heavenly; one city above, one, "that which now is," below. He talks about the inhabitants (referring to the time of the resurrection), and says there will be "bodies celestial and bodies terrestrial," and that there "shall be one glory of the sun, another glory of the moon, and another glory of the stars," etc.

I shall not stop to inquire after the "*realities*" corresponding with these metaphors," but proceed with my strong illustration of a few prophecies where there are no metaphors used, and try and keep to the point.

I set out to illustrate *fulfilled* prophecy. I propose a sort of mathematical line of distinction between fulfilled and unfulfilled prophecy, in this manner. Gather up all the passages in which "Moses, the Psalms, and the prophets, have spoken concerning Christ," in his firs advent, and we shall find about one hundred up to the time he hung on the cross. There remain three or four more between that point and his resurrection, which we will add to that list which relates to the second advent; and here we shall find just about one thousand; not one of which can ever fail unless at the expense of the failure of heaven and earth.

I propose now to test just one (the last on the list of one hundred) of these prophecies, in its *reality*, *precision*, and *importance*. I hold that it is best for the christian to "live by *every word* that proceedeth out of the mouth of God," and not try to "live by bread alone." If the foregoing estimate be correct (and it will be found very nearly so), our Lord had fulfilled ninety nine of those "things spoken of him by the prophets," when he hung upon the cross, at the time of his greatest agony, and could not die until one more of those "sayings" were fulfilled. In this position of agony and suspense, every consideration would suggest haste; yet, dear reader, go over this point with me in calm deliberation, for it must needs be that the Scriptures be fulfilled; and if this one more scripture be not fulfilled, there remains but one chance of two alternatives: Jesus must hang in agony eternally, or "heaven and earth fail." Turn to Matt. 37: 34, and see if we can find the fulfillment of that last scripture. No. That was one of the sayings of the prophets, but not the one we are in pursuit of. Jesus refused to drink that preparation, which it is said was designed to blunt the sensation of pain. Besides, he was not then on the cross. The forty-eighth verse *alluded* to the Scripture in question; but we shall find a fuller account of the circumstances as we proceed.

In Mark 15: 23, we have the same report as in Matthew, only an ingredient of the first preparation which Matthew calls gall, Mark calls myrrh. Luke passes over both. We come now to John, who stood by and beheld the agonizing scene. And in the midst of all this dreadful agony, Jesus saw and recognized John. Who can read the words of Jesus to his mother and John there, without intense emotion? Turn to chapter 19, verses 26, 27, and see how Jesus provided a home for his mother, and then there remained but one more scripture to be fulfilled before his agony should cease for ever. "And after this (v. 28) Jesus knowing that all things were now accomplished, that the SCRIPTURES MIGHT BE FULFILLED, saith, I thirst." That will bring on the *finishing* act. Some where (I believe in the Psalms) it is said, "They gave him vinegar to drink." Observe here, "vinegar to drink," not mingled with gall or myrrh, as in the other cases, when he refused it, but vinegar pure. And observe again "the jot and tittle." No guess-work or patch-work, to make the fulfillment match the prophecy, as in the case of heathen oracles. The lively oracles of God will not admit of that. Verse 29,—"Now there was set a vessel full of vinegar (it did not get there by chance), and they filled a sponge with vinegar and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar (not refused it as he did the former compound), he said, It is finished; and he bowed his head and gave up the Ghost."

D. C.

For the World's Crisis.

THE PHILADELPHIA CHURCH.

OUR VISIT.

Warm hearts greeted us, kindred spirits surrounded us. Our first visit was with the colored saints. Truly our hearts burned within us as we heard their living testimonies for Jesus. One was a freedman from Maryland. Said he, "the change from slavery to freedom is so great it seems to me I am in heaven." He was sent out by his brethren to collect funds wherewith to build for them a place of worship. Said another, "never be afraid or ashamed to run up the flag for Jesus." This was used of the Spirit to call forth an illustration of the happy results of running up the flag for Jesus, in the experience of a visiting saint present, which was used of the Lord to the conversion of her husband. Thus the heavenly stream deepened and widened until all felt its comforting influence. It was good to be there.

From Christ among the lowly, we met him in the higher walks of life. It was precious to hear the faithful dispensation of his word, followed by living testimonies to its power upon the heart and life. From thence we were piloted to scenes of degradation and vice which made us shudder as we looked. Here lay a woman upon the sidewalk, utterly unconscious of all that was passing around her, and as little noticed as the swine. There, with her head upon the stone doorsill and her body upon a slab of the same, lay another; the doors and sidewalk were strewn with men and women sitting and standing about, as is frequently seen in the evening, notwithstanding it was then about 10 A. M. Some of the women were stripping rags for carpets; smoking and loud talking was the business of most. We followed our guide into courts and allies, cellars and garrets, until both our head and heart ached, and we were glad to know that the Lord has power to separate the righteous from among the wicked, and to cleanse the earth by fire.

From this terrible region, which we think our guide rightly named "Satan's seat," has been gathered, by unremitting toil, a few who love Jesus. How good they looked. How different their rooms. One was sick nigh unto death. When we struck the hymn, "In the christian's home in glory," her fingers began to rise and fall as if beating time, the only sign she was able to give of her interest. She was a little revived the next day.

We had seen the streams, death and destruction, but the fountain of all the misery of this region remained to us yet to witness. Our guide took us to the door, and said, "Step in and look for yourselves." There, behind the counter, stood a man with bottles before and behind him; men and women sitting in front in high glee. Soon we came to another; the sight here presented to our view far exceeded the former. Seats around the room were filled with drunken men and women, half dressed, and talking as the fumes of liquor would lead them. Oh, it seemed more than we could believe that the city of "brotherly love" would tolerate, yea, license such dens of vice. The pawnbroker takes every thing that is brought by these poor wretches, giving them a trifle in return, which trifle is taken by the rumseller, and thus are they robbed of body and soul, of time and eternity. We appealed to an intelligent physician of the city if something could not be done. "Oh!" said he, "there is law enough to shut up such places; but the election is near and the authorities dare not offend the liquor influence, else they lose it and fail in their re-election." Said he, "Our city is ruled by the liquor influence." What an avowal! What a comment upon the times! Are they not culminating for the reign of Antichrist? Surely, "sedition and murder," as personified by Barabbas, are granted, instead of Jesus, as rulers of the world. This was its choice when both were in its power. "Away with this man and release unto us Barabbas." Barabbas is released, and has seized the reins of government, and a "*murderer*" is he. Sedition and murder, in evesy sense of the terms, are the spirit of the times. Murder, wholesale and retail, is the order of the day.

As it was in the days of Noah and Lot, so shall it be in the day when the Son of Man shall be revealed. Do not these things witness his coming near? Then

"Lift up your heads, ye desponding saints,
Your Lord will come, you need not faint."

This is the only bright hope left to the world; to it we cling when flesh and heart fail us.

In the Sunday school, newly organized in this deplorable region of the city, we again met these indefatigable laborers. Parents and children, some fifty in number, were in attendance, many to be taught the alphabet. Night schools are also instituted for the benefit of those who cannot attend at other times. This Home Mission of Philadelphia we esteem one of the most laudable enterprises in our knowledge, and we would commend it to the sympathy and prayers of every lover of Jesus. Such a practical example of the spirit of Job and of our Lord himself our eyes never witnessed. Heaven's richest blessings abide with them. Amen.

We deem it proper here to add, that the colored people do not attend the meetings of the church up town. The laborers go to them as Jesus came to us. The meetings are entirely distinct.

Our closing interview was in the weekly prayer meeting of the church. Here we were refreshed in spirit. Nevertheless, the exhortation of the apostle to Timothy is meat in due season to the Timothys there, as it is to them everywhere,—"That thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith." And may we all remember that the "end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." "Behold I come quickly; hold that fast which thou hast, that no man take thy crown."

E. S. WILLARD.

Hammonton, N. J., Aug. 22, 1865.

For the World's Crisis.

CHRONOLOGY.—No. 7.

Before a further examination of Dion's testimony, we will attempt to define the A. J. P. The Julian Period is the invention of Joseph Scaliger, who "was born in 1540, at Agen, and was educated at the college of Bordeaux. His friends denominated him "an ocean of science," and "the masterpiece of nature." He died in 1609, professor of the belles lettres at Leyden.

This J. P. is a term of years, often employed in chronology in order to avoid the ambiguity attendant on reckoning any time antecedent to the vulgar era, or A. D. 1. It consists of 7980 years, and is reckoned as having begun 4713 before our era, so that the present year 1865 corresponds to 6578, J. P. "It is scarcely credible," says Petavius, "how easy and how accurate is this method; and if any one shall exercise himself in it, so as to become familiar with the practice, he will carry chronology about with him, instead of leaving it to lurk in books and papers." We have asserted that if Dion's word "total" is made to prove that A. D. 19 was the year of Augustus' death, it follows that Dion contradicts himself. This we deduce from Jarvis (p. 244.) Here is the extract which contains one from Dion:—"Livia (wife of Augustus, and mother of Tiberius by a former husband), was somewhat suspected of having hastened his death, because he had sailed to the island [sc. of Planasia, now called Pianosa], and had had a secret interview with Agrippa. Fearing that Augustus would raise his grandson to the monarchy, she conveyed poison to him in a fig. He died on the 19th of August, the day in which he first became consul, having lived seventy-five years, ten months and twenty-six days; for he was born on the 23d day of September, and he had reigned alone, from the time in which he conquered at Actium, forty-four years wanting thirteen days. (Dion. H. R. lib. lvi., c. 30, p. 589.)

Tacitus speaks of the suspicion resting on Livia; and Pliny and Plutarch both allude to it. Suetonius accords perfectly with Dion as to the day and year of his birth and death, and the duration of his monarchy from the battle of Actium. And with the whole of these historians our present computation harmonizes entirely. Of this we proceed to give a brief recapitulation.

Augustus was born in the consulship of Cicero and Antonius, in the year of the Julian Period 4650, on the 23d of Sept. From Sept. 23, A. J. P. 4650, to Sept. 23, 4725, are 75 years. From Sept. 23, A. J. P. 4725, to July 23, 4726, are 10 months. From July 23, A. J. P. 4726, to August 19, 4726, are in July (not including the 23d), days 8 in August (not including the 19th), days 18. According to Dion's computation... years 75, ms. 10, days 26.

Again: the battle of Actium took place, as we have before seen (p. 197) in the third consulship of Cæsar with Valerius Messalla Corvinus, on the 2d day of Sept., in the year of the Julian period 4682.

From Sept. 2, 4682, to Sept. 2, 4725, are - - - - -	43 years.		
From Sept. 2, 4725, to August 2, 4726, are - - - -	11 months.		
From Aug. 2 to Aug. 19, both included, are - - - - -	18 days.		
To which add 13 days according to Dion's - - - - -	43	11	18
			13
computaton, making a total of 44 years, - - - - -	44	0	0"

Now let us turn to the list of consuls prepared by Dion himself. Says Dr. Jarvis, "The history of Dion Cassius is our principal guide. He generally names the consuls of each year; and to the several remaining books of his history, the list of consuls during the period of time embraced in each book is prefixed with their names at full length, as they would be registered in public inscriptions and official documents. This is of the greatest use, because it serves to harmonize the testimony of the various Latin historians and other writers who speak of their public magistrates with more familiarity, and, when the consul had several names, sometimes use one, and sometimes another. As Dion flourished about the year 229 of the common christian era, and was himself of consular dignity, his means of obtaining information were of the best character; and, therefore, his testimony alone is of the greatest authority."

From the birth of Augustus, in the consulship of Cicero and Antonius, to the year of his death, in the consular year of Sextus Pompeius inclusive, we count on Dion's list 76 consular years. No historian makes Augustus older than nearly 76, but if he lived to A. D. 19, he was about 82 years old, and died in the consular year of Messala and Cotta, which is five years later on the list. On Dion's list, the twenty-third consular year from Sextus Appuleius and Sextus Pompeius, we find to be that of Proculus and Nigrinus. Dion says, Tiberius died then (Jarvis p. 265.) He and all other historians give 22 years and about 6 months for Tiberius' reign. So by resting the argument alone on Dion's testimony, and applying the Julian number, we are compelled to adopt A. D. 13 as the year of Augustus' death. We could present much more historical evidence confirmatory of this position, but space forbids. Let us abandon all childish theories, and build our arguments on a good foundation, if we build at all.

JOHN LYLE.

COMMENTS ON ACTS 15: 16.

It is claimed by those who believe in the world's conversion and a temporal millennium that the building of the tabernacle of David, referred to by James in Acts 15: 16, has been, or is to be accomplished in the conversion of the Gentiles. Because, he adds, "that the residue of men might seek the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." But let us see. When Jesus comes the second time, and the tabernacle of David is built, the promise made to Mary will be fulfilled. "And the Lord God will give unto him the throne of his father David." When that time comes will the "residue of men and all the Gentiles" have a general good time seeking the Lord? We answer, No! For "he shall rule them—the wicked—with a rod of iron," and punish them "with everlasting destruction."

The subject of the apostle's conversation was the compulsion of the Gentiles to be circumcised and keep the law of Moses—i. e., those who believed. Paul, knowing that the promises made to Abraham were received in uncircumcision disputed with the Judaizers, dissented from their teachings, and disputed their right to impose upon the Gentile converts the observance of the ceremonial law. So, after the trouble arose on this question it was determined that the apostles and elders at Jerusalem should settle the matter. So when they were come together, Peter told them that "a good while ago God made choice among them," that the Gentiles by his mouth should hear the word of the Gospel and believe. And that God gave the Gentiles the Holy Spirit, "as unto us at the beginning," "and put no difference between us and them, purifying their hearts by faith." And that both Jews and Gentiles should be saved by the grace of our Lord Jesus Christ. Then Paul and Barnabas declared unto the conference how great miracles God had wrought by them among the Gentiles. About that time James, remembering that Amos had prophesied of the conversion of the Gentiles (Amos 9: 11, 12), and that they should possess the inheritance with the true Israel, said, "Men and brethren, hearken unto me: Simon—i. e. Simeon—hath declared how God at first did visit the Gentiles, to take out of them a people for his name." (Acts 15: 14.) And to this agree the words of the prophet as it is written. After this I will return and build again the tabernacle of David.... that the residue of men might seek after the Lord. Now it is obvious that it was not the coming of the Lord, or the reconstruction of the tabernacle of David that occupied his attention; but the salvation of the Gentiles. Hence the simple truth, the prophet's declaratian, that the Gentiles should dwell in the tabernacle of David when it should be built again, being, *also*, the children of God by faith.

J. R. PRESTON.—*Voice of the West.*

For the World's Crisis.

TO SUE K.,

Who sold two ear rings and a finger ring, to pay for the Crisis for the poor sister in Mina, N. Y.

O! stranger sister, in that morn,
When Christ shall take his children home,
Into those promised mansions fair,
I trust that I shall meet you there;

To dwell for aye, where, we are told,
The streets are formed of purest gold,
And blooming in youth's vigor, we
From care and sorrow shall be free.

Your kind and sympathetic breast
From tales of woe will be at rest,
And brighter gems thy brow adorn,
Than ere by eastern princess worn.

O! with the blest on that fair shore,
We shall repeat the story o'er,
How partings, mourning, sighing, pain,
And sin and death have ceased to reign.

Then come, dear Savior, come with power,
And bring the long expected hour;
I'll toil and wait,—what need I fear,
When our redemption is so near?

Mina, N. Y. MRS. H. A. S.

For the World's Crisis.

THE BURNING TENT.

What sound more dismal than to be awakened from deep slumbers in the night, by the cry of "fire"! and what looks more gloomy than to open your eyes and see your quiet resting place for the night all in flames. Thus it was with the inmates of the burning tent at Wilbraham. As I was one of the number resting from the toils of the day, in deep slumber and sweet repose, no sound ever greeted my ears so dismal. My first thought was, when half awake, the world was on fire. My next thought was, the whole encampment was in a blaze, and every tent was burning down, and where should we flee for safety? I left the tent in flames, not being wakeful enough to think of clothing, trunk, or money, until I was safely outside; then I was fairly awake, and began to think of what I had left behind to burn up. I thought all was lost; but my treasure in heaven was all safe, and this was my comfort then; but our brethren were not slumbering while our tent was burning; for the cry of "fire" had reached their ears, and they were on hand to save our trunks and clothing, and all that was in their power to save. Thanks to our brethren, and to God our preserver, we were all saved, and the loss was small comparatively to that which was saved, and was made up by kind donors upon the camp-ground.

It was quite an exciting scene in and around the burning tent; but no accident happened to any one, but our Bro. Henry Pratt, who, in trying to do good and save the tent from final destruction, had his hands badly burnt; but we trust it will work for his good, because he loves God. God overruled all to his own glory, and we came out unscathed.

ABIGAIL MUSSEY.

SOWING THE GOOD SEED.

All we can do is to sow the seed in faith, and water it with prayer as the dew of heaven.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"Cast thy bread upon the waters: for thou shalt find it after many days." Some seeds, doubtless, will fall by the wayside, some on stony places, some among thorns—but other into good ground. Our business is to sow, and keep sowing broadcast—scatter the good seed: the Lord will take care of the germination, the growth, and the crop; leave the results with him. Paul may plant, and Apollos water, but God alone must give the increase.

Do not be discouraged, friends, if the fruit of your labors does not immediately appear. Sow on, pray on. Speak a good word for Jesus, warn the unruly, comfort the feeble-minded, support the weak, be patient toward all men. "Be not weary in well-doing, for in due time ye shall reap if ye faint not." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

One very important method of *sowing the good seed*" is through the medium of the press, the circulation of good books, papers, and tracts. These will impart light and life, preach when no audible voice is heard, in the house and out of it, by the wayside, at the merchant's desk, in the stage coach, the steamboat, the rail-car, the closet, the domestic circle; they preach and keep preaching when we sleep and when we wake. They hesitate not to declare the whole truth, boldly, uncompromisingly. Many pulpits fail to do this.

Lecturing and preaching are great things, but they are not the greatest. They can do something which the press cannot do; but the press can do much which *they* cannot do. Printed leaves can go everywhere. They never blush—know no fear—never stammer—never die. They can be multiplied without end. Books and tracts can travel at little expense. They want nothing to eat. They require no lodgings. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. You can print them of all sizes, on all subjects, in all places, and at all hours. And they can talk to one as well as a multitude, and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or the omnibus, on the broad highway or in the footpath through the fields; and they dread no noisy or tumultuous interruption. They take no notice of scoffs, or jeers, or taunts; of noisy folly, or malighant rage. They bear all things, suffer all things. They can talk, even when the noise is so grest as to drown all other voices. No one can betray them into hasty or random expressions. And they will wait men's time, and suit themselves to men's occasions and convenience. They will break off at any point, and begin at any moment where they broke off. And though they will not always answer questions, they will tell their story twice or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth, the teachers and reformers of all classes, the regenerators and benefactors of all lands.

"We want our friends to give this subject their attention. We feel persuaded that the importance of the press, as a means of spreading simple, gospel truth and promoting christian piety, is not yet fully understood; or if it is, the press has never yet been sufficiently employed in this great work.

Is it not marvelous to see how few professing godliness avail themselves of this easy and efficient mode of preaching! How seldom do visttors and travelers furnish themselves with these silent messengers of truth, while the enemy of all righteousness scatters widely the poison of romance, lewdness, and infidelity.—*Home Thrusts.*

DON'T MAKE A FUSS.

By all the motives which have weight with man or woman, be adjured, not in any case, to make a fuss. In the first place, it never does a bit of good. You can accomplish all you intend, and obtain all you desire, quite as well without it, if not a little better. Nay, sometimes, it actually prevents your succeeding, where you certainly might have done so, had you kept cool, and not forewarned and forearmed everybody by a cannonade.

In the second place, it is exceedingly annoying to others; there is neither peace nor comfort in the neighborhood of a fusser. He is always plaguing you to know if you think it will rain next week, when he is going to the white mountains; or dreading that the cars will run off the track, or the omnibusses break down, or the hotels be crowded, or some such imaginary trouble, ever so long beforehand. And, when fairly started on such an excursion, a fusser destroys all the comfort and enjoyment of his unfortunate companions, and makes his own fancied torments *real* ones to them. Therefore, his company is sedulously avoided.

Thirdly, no one sympatizes with a fusser. Even other fussers have no fellow-feeling with it. The word (and a most expressive word it is) means small worrying over trifles; and who cares a straw if Mrs. Briggs did lose her bandbox, which contained her French bonnet? or if Mr. Brown's bedroom was invaded by a shaggy dog that wouldn't go out, so that it quite worried him to death, and made him quite nervous, as he pathetically declares? Nobody cares whether you or I couldn't sleep because the rats ran over our heads all night, or because we had such startled dreams, or such a bad pain in our shoulder, etc. People don't like to have their sympathies appealed to for such nonsense.

Fourthly, it is decidedly vulgar and incompatible with the dignity of a true lady or gentleman. It was an apt remark that a well-bred hostess will not move a muscle, even when John upsets the best china.

HOW HORRIBLE!

Johathan Edwards, D. D., of the Presbyterian church, in his works represents hell as seven times hotter than a limekiln, or an oven, or furnace heated seven times hotter than usual. And he says after the soul has been there millions of years, and heated through and through, like a red hot iron wedge, the punishment will then only just have commenced; so says this eminent divine. He further says, that "parents will look down from the battlements of heaven, and smile at the damnation of their own children."

In relation to the damnation of infants, he says: "God Almighty will take the little vipers up in the tongs of his wrath, and hold them over the fire of hell until they spit venom in the face of Jehovah." But let us pause! We sicken and turn from such theology with loathing! and yet it is Orthodoxy in its purity. We get the same now, only they do it up in a little heavenly sugar, or "good religion," to make it more palatable; or in other words, they are more dishonest now than they were then; for if they were honest, they would come out like men and tell what they believe to be the truth, and the whole truth. The entire Orthodox Protestant world believe in a *hell of endless duration;* and in torment most excruciating; that they dare not deny. But now it is not much talked of, for fear that it will frighten away the flock from which these dishonest priests get their "golden fleece." The Bible teaches no such horrible doctrine as this. It says, "All the wicked shall be destroyed."—Psa. 145: 20. "They shall be as though they had not been."—Obad. 16.

How long will the people run after these strange priests, and their dogmas, and disregard "the word of the Lord?" Alas! "Ephraim is joined to his idols, let him alone." The people "love darkness rather than light because their deeds are evil.—*Ex.*

"AXE GRINDING," is a term borrowed from one of the most charming stories told by Benjamin Franklin. A little boy going to school was accosted by a man carrying an axe. The man calls the boy all kinds of endearing names, and induces him to enter a yard where there is a grindstone.

"Now, my pretty little fellow," says he with the axe, "only turn that handle and you'll see something pretty."

The boy turns and turns, and the man holds the axe to the stone and pours water over it until the axe is ground. Straightway he turns with strident voice and fierce gesture on the boy: "You abandoned lillle miscreant," he cries, "what do you mean by playing truant from school? You deserve a good thrashing. Get you gone sirrah, this instant!"

"After this," adds Franklin, "when any body flattered me, I always thought he had an axe to grind."

THE SCOFFER SILENCED.

An infidel from Louisiana saw, in a steamboat on the Mississippi, a minister whom he heard deliver a discourse on infidelity. Gathering his associates to the table, he began to tell hard things about religion and religious people, the Bible and its ministers. The minister said nothing.

At length the infidel came up, and suddenly slapping him on the shoulder, said,—"Old fellow, what do you think of these things?"

"Do you see that beautiful landscape?"

"Yes."

"If you were to send out a dove he would pass over it, see and delight in all that is beautiful and lovely; but if you were to send out a buzzard, he would see nothing to fix his attention, unless he could find some rotten carcass, loathsome to all other animals; on it he would light and gloat with exquisite pleasure."

"Do you mean to compare me to a buzzard?"

"I made no allusion to you."

The disciple of Tom Paine walked off in confusion, and was called Buzzard the rest of the passage.—*Ex.*

PREACHING.—The true learning of a gospel minister consists not in being able to talk Latin fluently, or to dispute in philosophy, but in being able to speak a word in season to weary souls.—*Philip Henry.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

TO THE CHILD-READERS.

DEAR CHILDREN:—Are you glad that you have books and papers, and the privilege of going to school? Do you love to read pretty stories, and learn the wonders that are found in going step by step up the hill of science? I know what you will say. I fancy I hear a great many little voices crying—"Yes, oh yes," I guess we do!" and "I can tell you everything in my book!" says one; and "I can write almost as well as father can!" says another. Well, I am glad of it. I would like to hear your stories, and praise your penmanship, but have not time now.

Will you listen while I tell you something about the little Freedmen down South? They have not got such white faces as you have, but they can talk, and laugh, and play, just as you do. Their parents have always been slaves. They could get no money for their work until our good President Lincoln said they were free. They could not learn to read, for it was a crime for any one to teach them. Now these little black boys and girls can go to school, but they want *books*, and *clothes*, and *teachers*. Don't you all want to help them? Some of you have school books that you no longer need; others have coats, and hats, and dresses, and other garments laid by, that have been outgrown; and still more can give money, that would otherwise be laid out for nuts and candy. Go to work, children. See how much you can do before the year is out. *Work for Jesus.* These little children belong to him. What you do for them, you do for him.

S. R. CHAPLIN.

MASKED BATTERIES.

Beware of masked batteries! You know the mischief they work. They have various forms, and are located at various places; but they always work mischief. There are many of them, and for fear that they should be brought to bear upon you, we will point out some of them.

That *screen*, that you see as you pass the saloon door, is a masked battery. You know this without being told; for why do men or boys go behind that screen for anything that is honest or proper? Did you ever go near enough to read what is written upon it? "Come behind here, boys," it says, "and do what you are ashamed to be seen doing! Come behind here, and be cheated, by giving your money for what will do you more hurt than good! Come behind here, and conceal a bad example! Come behind here, and see how mean a business we carry on; see how we mislead boys, and ruin men; how we get our living by doing evil to others; how we make drunkards and promote poverty; how we wring the hearts of fathers and mothers by enticing their boys to ruin! Come behind here, boys, men, women, children, and see what the screen tries to hide."

Those little *dog kennels*, in the shop below, are masked batteries indeed. What kind of goods do men sell, whose customers have to go into those dirty holes and shut the doors? Better by far go into the lockup. These holes are indeed masked batteries for men. More drunken men come out of these holes than go into them. Keep watch at the door, boys, and see who are the customers. Men with red faces and tattered characters enter there—men with "blue ruin" written all over them. They have faced batteries before. They think their disgrace is a secret, while everybody knows they have been "battered" till there is little left of them. Watch the door, boys, for nobody goes into those dog-holes except to conceal their shame.

These are not the only masked batteries that might be pointed out to the young men and boys in every community. There are others more dangerous, because more deeply masked. Go to the constituted authorities of your city or town, and ask them to protect you from them—and tell them that, if they fail to do it, the responsibility is theirs. Go, young men, and lay your interests before them, and ask them how they dare, in the face of God and their constituents, thus to neglect their duty! Possibly—possibly they may hear you.

SELF-DENIAL.

The clock had just struck nine, and Harry recollected that his mother had desired them not to sit up a minute after the clock struck. He reminded his elder brother of this order.

"Never mind," said Frank, "here's a famous fire, and I shall stay and enjoy it."

"Yes," said Harry, "here's a famous fire, and I should like to stay and enjoy it; but that would not be self-denial, would it Frank?"

"Nonsense," said Frank; "I shall not stir yet, I promise you."

"Then good night to you," said Harry.

Six o'clock was the time at which the brothers were expected to rise. When it struck six the next morning, Harry started up, but the air felt so frosty, that he had a strong inclination to lie down again. "But no," thought he, "here's a fair opportunity for self-denial;" and up he jumped without farther hesitation.

"Frank, Frank," said he to his sleeping brother, "past six o'clock, and a fine starlight morning."

"Let me alone, cried Frank, in a cross, drowsy voice.

"Very well, then, a pleasant nap to you," said Harry, and down he ran as gay as the lark.

After finishing his Latin exercise, he had time to take a pleasant walk before breakfast; so that he came in fresh and rosy, with a good appetite, and, what was still better, in a good humor. But poor Frank, who just tumbled out of bed when the bell rang for prayer, came down, looking pale, and cross, and cold, and discontented. Harry, who had some sly drollery of his own, was just beginning to rally him on his forlorn appearance, when he recollected his resolution. Frank does not like to be laughed at, especially when he is cross, thought he, as he suppressed his joke; and it requires some self-denial even to suppress a joke.

During breakfast his father promised that, if the weather continued fine, Harry should ride out with him before dinner on the gray pony. Harry was much delighted with this proposal, and the thought of it occurred to him very often during the business of the morning. The sun shone cheerily in at the parlor windows, and seemed to promise fair for a fine day. About noon, however, it became rather cloudy, and Harry was somewhat startled to perceive a few large drops upon the flag-stones in the court. He equipped himself, nevertheless, in his great coat at the time appointed, and stood playing with his whip in the hall, waiting to see the horses led out. His mother now passing by, said, "My dear boy, I am afraid there can be no riding this morning, do you see that the stones are quite wet?"

"Dear mother," said Harry, "you surely do not imagine that I am afraid of a few drops of rain; besides, it will be no more than a shower at any rate."

Just then his father came in, who looked first at the clouds, then at the barometer, and then at Harry, and shook his head.

"You intend to go, papa, don't you?" said Harry.

"I must go, I have business to do, but I believe, Harry, it will be better for you to stay at home this morning," said his father.

"But, sir," repeated Harry, "do you think it possible, now, that this little sprinkle of rain should do me the least harm in the world, with my great coat and all?"

"Yes, Harry," said his father, "I do think that even this sprinkling of rain may do you harm, as you have not been quite well. I think, too, it will be more than a sprinkling. But you shall decide on this occasion for yourself; I know you have some self-command. I shall only tell you that your going this morning would make your mother uneasy, and that we both think it improper; now decide."

Harry again looked at the clouds, at the stones, at his boots, and last of all at his kind mother, and then he recollected himself. "This," thought he, "is the best opportunity for self-denial that I have had to-day;" and he immediately ran out to tell Roger that he need not saddle the gray pony.

"Brother Harry," said his little sister after dinner, "when will you show me how to do that pretty puzzle you said you would show me a long time ago?"

"I am busy now, child," said Harry, "don't tease me now, there's a good girl." She said no more, but looked disappointed, and still hung upon her brother's chair. "Come, then," said he, suddenly recollecting himself, "bring me your puzzle;" and laying down his book, he very good-naturedly showed his sister how to place it.

That night, when the two boys were going to bed, Harry called to mind with some complacency the several instances in the course of the day in which he had exercised self-denial, and he was on the very point of communicating them to his brother Frank. "But no," thought he, "this is another opportunity still for self-denial, I will not say a word about it; besides, to boast of it would spoil all." So Harry lay down quietly, making the following sage reflections: "This has been a pleasant day to me, although I have had one great disappointment, and done several things against my will, I find that self-denial is painful for a moment, but very agreeable in the end; and, if I go on this plan every day, I shall stand a good chance of leading a happy life."—*Ex.*

POWER OF ONE GOOD BOY.

"When I took the school," said a gentleman, speaking of a certain school he once taught, "I soon saw there was one good boy in it. Saw it in his face. I saw it by many unmistakable marks. If I stepped out and came suddenly back, that boy was always studying, just as if I had been there, while a general buzz and the roguish looks of the rest showed there was mischief in the wind. I learned he was a religious boy, and a member of the church. Come what would, he would be for the right.

There were two other boys who wanted to behave well, but were sometimes led astray. These two began to look up to Alfred, and were much strengthened by his example. Alfred was as lovely in disposition as he was firm in principle. These three boys began now to create a sort of public opinion on the side of good order and the master. One boy, and then another, gradually sided with them. The foolish pranks of idle and wicked boys began to lose their popularity. They did not win the laugh which they used to. A general obedience and attention to study prevailed. At last the public opinion of the school was fairly revolutionized; from being a school of ill name, it became one of the best behaved schools any where about, and it was that boy Alfred, who had the largest share in making the change. Only four or five held out, and these were finally expelled. "Yes," said the teacher, "it is in the power of one right-minded, right-hearted boy to do that. He stuck to his principles like a man, and they stuck to him, and made a strong and splendid fellow of him."—*The Little Crusader.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE CHRISTIAN SOLDIER.

TUNE.—*"Just before the battle, mother."*

Soldier in the christian army,
Are you girded for the fight?
Are you ready for the battle
In the cause of truth and right?
Have you on the gospel helmet,
With the girdle and the shield,
With a firm resolve to conquer,
Though you fall upon the field?

Marshaled by our great Commander,
We shall triumph, never fear,
For he's never lost a battle,
And to help is ever near.
Satan's hosts have fled before him,
And the king of terrors dread,
Vanquished, stood in awe before him,
When pale death the captive led.

Millions now have joined the army,
Out of every age and clime;
From the northern ice-clad hill tops,
And where southern vine-wreaths twine.
O'er the earth the call has echoed,—
Come ye tribes of every land,
See, from Afric's arid desert
Ethiopia stretch her hand.

We are fighting for a kingdom
In a purer, better land;
We shall reign ere long in glory,
With the bright angelic band.
We shall bear the palms of victory,
Where all sighing is unknown;
We shall raise our glad hosannah
Round the dazzling azure throne.

Oh then, come and join the army,
There is glory yet in store,
To be given to the faithful,
When the weary march is o'er.
Then shall cease the weary warfare,
And the armor we'll lay down;
And we'll wear the robes of victory,
And the bright unfading crown.

E. SANDERSON.

For the World's Crisis.

THE DIVINITY AND SON-SHIP OF JESUS CHRIST."

BY O. R. FASSETT.

(Concluded.)

"In the beginning was the Word, and the Word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—JOHN 1: 1-14.

II. *The peculiarity of His generation.*

To the Word spoken—uttered—God the Father imparted his *divine essence*, which was really and actually a part of himself. So that in perfect propriety it may be said, "He that built all things is God," referring to "Christ Jesus." Heb. 3: 4. And "God made the worlds," by him—referring to the same being. We are not to regard the divine being as sterile. God the Father could and did communicate his divine essence to the Word. And this communication of a part of himself to the Word was the proper generation of his Son. And inasmuch as he communicated his own divine essence to the Word, which constitutes him God, the Word is also God. But the Son is not the Father, nor the eternal and original God.

In human and natural conception, the Father necessarily precedes the Son, and begets one younger than himself. The divine essence which the Father did communicate to the Word, he had in himself "from everlasting;" but not until the communication of his *Spirit* and *Life* to the Word did he become the first-born of every creature, and his only begotten son. Hence says Jesus: "As the Father hath life in himself, so hath he given to the Son to have life in himself." That is: as the Father could and did impart to the dead Word life, so can the Son impart life to a dead world. It was at such a declaration that "the Jews sought to kill him, because he said that God was his father, making himself equal with God."—John 5: 26, 18.

Observe the three following stages of his existence:

1. The Word first subsisted in the Father, as all men were in Adam. As Levi subsisted "in the loins of his father Abraham when Melchisedec met him, and paid tithes in Abraham," Heb. 7: 9, 10, so did "the Son" first subsist in the Father. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting." Prov. 8: 22, 23.

2. THE WORD subsisted out from the Father, as an independent being; so Jesus himself declares:—"I came out from God." John 16: 27. This he taught his disciples, and they understood it. "I have given unto them the words which thou gavest me; and they have received them, and have known *surely that I came out from thee*, and they have believed that thou didst send me."—John 17: 8. These two things they knew and believed. So they confess. "We are sure that thou *knowest all things*, and needest not that any man should ask thee; by this *we believe that thou camest forth from God*."—John 16: 30. Omniscience belongs to God, therefore they knew he must come out of God, who is omniscient.

3. His third stage of existence was in the form of man. "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man," etc.—Phil. 2: 5-8. Of this John speaks. "The Word was made flesh." This existence began when he was conceived and born of the Virgin Mary, or is that to which reference is made,—"Lo, I come (in the volume of the book it is written of me) to do thy will, O God." "A body hast thou prepared me."—Heb. 10: 5-10.

Mark this fact: he was in the form of God before he was in the form of man. The form of God in which he existed has reference to his *divine nature*, as the likeness of man signifies the *human nature* more particularly.

There are in human generations two kinds of similitude, one having respect to the *internal nature*, the other the *external form* and figure. The former similitude is essential and necessary; it being impossible for a man to beget a son not in nature a man. The latter accidental, as the child may or may not resemble him in form or features, or either parent; yet in human nature he cannot be other than man. The similitude of the Word was in the *identity of divine nature* at first. In the identity of his *invisible nature*; for "*the first-born of every creature*" was in "the image of the invisible God;" and that is Spirit. "God is a Spirit; and they that worship him must worship in Spirit and in truth."—John 4: 24. God in his invisible nature is not far from every one of us.—Acts 17: 23-28. "Lo, the Lord is that Spirit; and where the Spirit of the Lord is there is liberty."—2 Cor. 3: 17. This has reference to "the spirit of Christ which was in" the prophets, "when it testified before hand the sufferings of Christ, and the glory that should follow."—1 Peter 1: 11. And of which Jesus speaks when he gives the promise, "Lo, *I* am with you alway." Matt. 28: 19, 20. There is God the Father "Spirit"—"the Lord's Spirit"—and "the Holy Spirit," one in essential essence; but the *Three* which compose the "God-head" (Acts 17: 29), the Father—"the Highest," "the Son," the second, "the Holy Spirit," the third. In "*the image of the invisible*" nature of God" was Jesus, or the Word, first begotten. In the image and visible similitude of his *glorious person* was he afterwards perfected, when the body born of the Virgin Mary was raised from the dead and immortalized. Then he said,—"Thou art my Son, this day have I begotten thee."—Acts 13: 33. And when "glorified" in his presence he is "the brightness of his glory and *the express image of his person*."

The image of God's *person* was given to man.—Gen. 1: 26. And in the likeness of God made he him.—Gen. 5: 1. So that man resembled God in personal form, as Adam's son resembled him, being begotten in his own likeness, after his image."—Gen. 5: 3. In Gen. 1: 26, the language, so far as the Son is concerned, is prospective of the completion of the similitude of the Son of God after his resurrection and glorification at God's right hand. That the Father has a visible form as well as an invisible nature, is evident from the language also of Jesus in promise. Matt. 5: 8.—"Blessed are the pure in heart, for they shall see God." And though as yet, "No man hath seen God at any time," the Father being to all "the Invisible," yet "the only begotten Son, which is in the bosom of the Father, he hath declared" this: "They shall see God." Reference can only be had to the Father.

From these Scriptures and considerations, we may now understand the meaning of these words of Jesus Christ which have been so perplexing to many minds. "I and my Father are one." "The Father is in me and I in him."—John 10: 30, 38. "My Father is greater than I."—John 14: 28., etc., etc. He being the same, and a part of the divine essence, the Son is one and equal with the Father in respect to his divine nature; while the Father is greater in respect to priority of independent existence, and the communication of the Godhead. Therefore he says, I know him; for I am from him, and he hath sent me."—John 7: 29. One class of Scriptures speaks of his identity of nature, the other of his origin, which greatly embarrasses some minds.

Jesus Christ, from these considerations, is worthy of all the titles and prerogatives ascribed to him in the Scriptures; and without stint or the least limitation the same are given to him which are given to the Father. Isa. 41; 4, 48: 12, 44: 6, Rev. 1: 11, 17, 18, 2: 8, 22: 13, all refer absolutely to him. He is not, however, as some affirm, "the one Almighty and Eternal Father," but *one with him*. He is not "the very Eternal God, the Father," for he first subsisted in him, and "came out from him."

We may now understand the following Scriptures: "God was in Christ."—2 Cor. 5: 19. Also, 1 Tim. 3: 16. St. Paul says, "There is one God, and one mediator between God and men, the man Christ Jesus."—1 Tim. 2: 5. God the Father, God the Son, and God the Holy Spirit, are one in identity of nature, but three in person; and the second person in the Godhead is our mediator.

Again St. Paul says: "The church of God which he hath purchased with his own blood." Acts 20: 28. Though asserted that "God . . . purchased," etc., this can, may and must be understood of Christ Jesus,—"The precious blood of Christ."—1 Peter 1: 19. It cannot refer to the Holy Spirit, for he has no blood to shed. It cannot refer to the Father, for he cannot die; shedding of blood signifies death. Though the Father be omnipotent, and can do all things, yet he cannot die. Neither can it be said that the Father "purchased us with his own blood," for then it would follow he gave not his son, which would expressly controvert the Scriptures; and it would follow that the Father and son were one and the same person; and that the Father died on the cross! which dilemma and incongruity many fall into. The confession of an old school Trinitarian is: "We cannot but acknowledge that the blood and death was of another than the Father."

Whenever the Father, Son and Holy Spirit are described as working the salvation of man, the blood, by which it is wrought, is always attributed to the Son, and not to the Father and Holy Spirit. Hebrews 10th chapter. The testator which died (Heb. 9: 6) is neither the Father nor the Holy Spirit, but the Son. It is the blood of the Son of God.—Matt. 26: 29.

Finally, we are to consider,

III. *In what respect Jesus Christ differs from others who are called Sons of God; and how he is the only begotten Son.*

It is, I conceive, in this respect, the divine essence was communicated to the Word in the beginning, as to none others. His generation and creation throughout, also, from the beginning to his perfection in glory, as a glorified being, after his birth of the Virgin Mary, resurrection and ascension to the Father, are totally different from ours, or any of Adam's race. Besides, he came into a state of sonship by adoption through faith in him: "But as many as received him to them gave he power to become the sons of God, *even to them that believe on his name*."

We are sons by the grace of God, he by natural generation; and hence he is never called an adopted son. He is truly begotten, and a natural son of the Father, and is called "the true son," "the only begotten son," "his beloved son," etc., etc. When he came in the flesh it is recorded of him, "God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that *we* might receive the *adoption* of sons." Gal. 4: 45. He is the only begotten Son of God, too, because neither angels or any other created intelligences in the universe were so begotten of the substance of God, or a part of God.

I regard it not as true as Dr. Young sings:

"He the great Father kindled at one flame
The world of rationals: one spirit poured
From spirit's awful Fountain; poured himself
Through all their souls, but not in equal stream,
Profuse or frugal, of th' inspiring God,
As his wise plan demanded; and when passed
Their various trials, in their various spheres,
If they continue rational, as made,
Resorb them all into himself again,
His throne their centre, and his smile their crown."

Can it be otherwise than that they "continue rational," if God "poured himself" into "their souls"? Or, can God himself sin, or become irrational and deranged? And is there to be entertained the least doubt that he will

"Resorb them all into himself again,"

if the above be true?

The Holy Spirit, the third person in the Godhead, was not so begotten of God as the Son, though identical in divine nature with the Father and Son. He is never said to be begotten, nor is he called the Son of God. He is the gift of God, and proceeds from both the Father and the Son, while the Word is the Son of God by generation.

We must regard in this thought the incomprehensible and infinitely diversified manifestations of generative and creative power of the Almighty. As illustrates St. Paul, "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."—1 Cor. 15: 39. And yet "all are of the dust, and all turn to dust again." Of one material (dust) God has the power to make all kinds of flesh. So also to make trees and plants in their infinite variety. Now with this generative and creative power, to us miraculous and inconceivable, why should we question how the Word is the only begotten son of God, and the Holy Spirit not? Eve, too, was produced out of Adam, and of the same nature with him, and yet was not born of him; nor is she called the daughter of Adam. Whereas Cain, Abel, Seth, and Adam's daughters, begotten by him in his own nature and form, were truly his sons and daughters by way of generation. So we may regard the Word as the only begotten Son of God, by the peculiarity of his generation.

IMPROVEMENT.

1. This subject leads us to reflect upon the infinite efficacy of the atonement. "We are bought with a price."—1 Cor. 6: 20. And what price is it? "Ye were not redeemed with corruptible things, as silver and gold" (now the most precious of metals) "but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Peter 1: 18, 10. Well may we conclude with the Apostle, "If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God."—Heb. 9: 13, 14. He was "put to death in the flesh," that holy flesh and "body prepared" him by the conception of the Holy Spirit, and born of the Virgin Mary, that "through the offering of the body of Jesus Christ once for all," there might be one sacrifice for our sins forever," and that through which offering we might be "sanctified" and "saved."—1 Peter 3: 18; Heb. 10: 5, 10, 12.

2. We see the reason why we are commanded to worship and reverence the Son, even as we worship and honor the Father: "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."—John 5: 33. So says the Son of God himself. For us to worship him thus as God, if he is not God, would be gross idolatry; and he himself would be guilty of teaching it. But the Father sets his seal and sanction to this command when he requires even the higher beings in the universe to adore him. "When he bringeth the first begotten into the world, he saith, "And let all the angels of God worship him."—Heb. 1: 16. "God hath highly exalted him," since his humiliation, "and given him a name which is above every name; that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and that every tongue should confess that Jesus Christ is LORD, to the glory of God the FATHER."—Philip. 2: 9-11.

In the day of his final triumph of power, hear the anthem of the angelic hosts, "the number" of whom will be "ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Added to which will be the "new song" of the redeemed,—"Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests, and he shall reign on the earth." "And every creature which is in heaven, and on the earth, and under the earth, and such as are on the sea, and all that are in them" will say, "Blessing, and honor, and power, be unto *him* that sitteth upon the throne, and unto the LAMB forever and ever." Rev. 5th chap. He who is worthy of such adoration and worship is worthy of our praise, and is "our God." We will adore him.

This revelation of the Word shows his exceeding exalted excellence and dignity of person, and should raise us into grateful and thankful acknowledgment of the infinite love of God the Father in sending his only begotten Son into the world to die for us, and to redeem us from all our sins, and the curse of the fall. John 3: 16; Rom. 5: 8; 8: 32; Eph. 4: 9, 10. The gift of his Son is the highest act and expression of his love to our lost race (Rom. 5: 8); and the death of the Son of God on the cross the highest expression of Christ's friendship for us. John 15: 13; 10: 11.

Who of us, let me ask in conclusion, can reply as did Peter to the inquiry of our divine Redeemer and Lord, "Whom say ye that I am?" "Thou art the Christ, the son of the living God," with a clear knowledge of this great revealed mystery? Happy are ye, "for flesh and blood has not revealed it unto you, but my Father which is in heaven," would Jesus say to-day. And who have this assurance of "eternal life," that they *know the only true God*, and *Jesus Christ whom he hath sent?*" Happy are ye. A revelation of both Father and Son to the human understanding and heart is the highest evidence of the divine blessing, and of "the hope of eternal life, which God, that cannot lie, promised before the world began."—Titus 1: 2.

May the Father reveal the mystery of his Son unto us, and the Son the mystery of the Father, and the Holy Spirit both the mystery of the Father and the Son, as well as the written revelation of his inspired Word, till in the more perfected and glorified state, "we see face to face, and know even as also we are known." Amen.

Sandy Hill, N. Y.

For the World's Crisis.

"THEY BRAKE NOT HIS LEGS."

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, . . . besought Pilate that *their legs might be broken*, and that *they might be taken away*."—JOHN 19: 33.

Having examined all the passages usually offered as collateral evidence in support of the thief's having probably been with Christ on the day of his crucifixion, in some locality called "paradise," except two—namely, the "Rich man and Lazarus," Luke 16: 19, and "All live unto God," Luke 20: 28, which will be duly investigated in their time and place—we proceed now to examine the testimony on which the claim that the thief died on *that day in which* our Lord was crucified is predicated. To say that the Savior's declaration to him, "Verily I say unto thee, to-day shalt thou be with me in paradise," is the proof of the fact, will not do; for that application of his words is the very thing to be proved. To assume a position and then make the assumption proof of itself, is by no means allowable; the fact upon which that assumption rests must be proved; otherwise, the assumed premise is not sustained, to say the least of it; and in the case before us, the assumption is that the thief was in paradise with Christ on the day of and subsequent to his death; the fact substantiating that assumption to be proved, is that "the thief" died on that day; and without, or in absence of, such proof, the thief cannot be made to appear in paradise, to answer for himself; and must, therefore, of necessity be "declared in default," and judgment entered against him accordingly.

The examination of this testimony necessarily involves the consideration of four particulars; viz., the different modes of crucifixion, the usual time that criminals hung upon the cross before death supervened, the time indicated in the case, and the circumstances involved in the allegation. There are two known modes of crucifixion that were commonly practiced among the Romans, and are still in existence among the Chinese; and a knowledge of these has descended to us by coins, monuments, paintings, crucifixes, traditions, and authentic histories. Two varieties also of crosses were in vogue; the one consisting of a perpendicular or upright shaft, with a transverse or cross beam fastened to the upright at right angles, resembling the obelisk †; and the other composed of two timbers of equal length and size, halved together in the middle, at such an angle as to resemble the letter X; the former being called the Roman, and the latter the Grecian cross. From the centre of the upright, in the Roman cross, about two and a half to three feet below the transverse beam, there projected a wooden pin, block, or arm, which constituted a sort of rest, seat, or saddle. Upon this kind our Lord and the malefactors were crucified, which also had two modes of accomplishment; the one by placing the condemned upon the cross and *nailing* the hands of the extended arms to the transverse, and the feet to the perpendicular shaft, the wooden saddle projecting between the thighs, which supported the principal weight of the body. The other mode consisted in tying the criminal with cords to the transverse and upright, by the wrists and ankles, instead of nailing. Our Lord is not only represented as having been nailed, but all written testimony substantiates this as being the mode by which he was fixed to the cross; while ancient coins, medals, paintings, and well authenticated histories represent the two thieves as having been only *tied* to the cross, without having either hands or feet pierced with nails. In this condition, criminals were left to languish until starvation, thirst, suffering and exhaustion terminated in death.

The time of thus suffering on the cross varied. Barnes, in his notes, says "from two to seven days," Ripley says "several," Clark says "three," Benson silent; Robinson's Calmet, one of the oldest and most reliable authorities, says, p. 319, "at cross, from three to nine." Clarke says, "birds of prey often began to tear them before life was extinct." The circumstances surrounding the Savior and the malefactors for twelve or eighteen hours prior to, and while under crucifixion, are so vastly different that I feel myself entirely incompetent to delineate them, and shall, therefore, not attempt a description. Suffice it to say, that at the sixth hour, i. e., twelve o'clock, high noon of our time, Christ and the two thieves were fastened to the cross, and the process of executing the three by crucifixion was fairly, thoroughly and completely inaugurated.

At three o'clock P. M. Jesus died, and from the fact that he expired in so short a time after being placed upon the cross, only three hours, it has been generally supposed that there was something miraculous in his death. I have myself participated in this common idea; viz., that "the sin of the world" killed him, instead of its being a procuring cause, through "wicked hands." But there is some testimony upon this point deserving a place here. Matt. 27: 46 says, "about the ninth hour (3 P. M.) Jesus cried with a loud voice, ... and . . . . one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink; the rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost." Now, according to Granville Penn, Bentley, Birch, and other eminent and reliable critics, there has been a very important passage suppressed in this place, and it originally read thus:—"About the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama Sabacthani, My God, my God, why hast thou forsaken me? Some of them that stood there said, This man calleth for Elias, and one of them took a sponge, filled it with vinegar, put it on a reed and gave him to drink; the rest said, Let be, let us see whether Elias will come to save him; [but another, taking a spear, pierced his side; and there came forth water and blood] and Jesus cried out again with a loud voice, and expired." This reading is sustained by the two oldest manuscripts, the Vatican and Ephrem, by the copies of Diadorus, Tatian, and various other holy fathers (Schol. Cod.. 72); by the ancient Jerusalem, Syriac and Ethiopic versions; by some of the most ancient Latin versions, and in six other MSS. (L., 5, 48, 67, 115 and 127 of Wetstein.) The passage was condemned in the fourteenth century, by Pope Clement V., and his successor John. See Bible *versus* Tradition, pp. 96, 97. This certainly throws light on Acts 2: 23, 3: 14, 5: 30, 7: 22, and 10: 39, "by wicked hands have crucified and slain;" "desired a murderer to be granted unto you, and killed the prince of life;" "whom ye slew and hanged on a tree;" "of whom ye have been now the betrayers and murderers;" "whom they slew and hanged on a tree." This removes not only a miraculous interposition, but accords exactly in time, place, and manner with the killing of the passover lamb as a type of Christ our sacrifice, and does not in the least detract from the efficacy of the atoning sacrifice, inasmuch as we receive justification unto life by his being raised again; and this fully explains why he did not linger longer in agonizing suffering, when others sometimes continued nine days instead of three hours. This, three to six P. M., was the preparation, i. e., the time in which the lamb for the Jewish passover was slain, and roasted with fire, preparatory to eating. See Ex. 12: 3-12. Private persons brought lambs to the temple, and there slew them; they then offered the blood to the priests, who poured it out at the foot of the altar; but the eating of that passover was to be done in the night, Ex. 12: 8-10; and, in the year of the crucifixion, it is claimed that the Jewish Sabbath was a passover day, which day began at six o'clock at night, being the time of the vernal equinox; and from then (six) until morning (six again), it was lawful to eat the passover; and after that was the passover feast of unleavened bread.

This brings us to consider the three intervening hours, from three o'clock P. M., when Christ died, to six; being the only remaining time of that day. When the writings and sayings of different men are examined in relation to the events that transpired within that time, in reference to the two malefactors, it is truly astonishing and painful to see how they have not only labored, supposed, pettifogged, and assumed, but begged the entire question, so as to proclaim the thief dead before six P. M., in order to have him in paradise with Christ *that* day. Every author consulted on that side of the question affirms that the object of breaking their legs was to hasten their death, that they might be buried before sundown; and some go so far as to say, that the request was made of Pilate for "the three," with that object expressed; whereas, *neither of the thieves could be buried at all.*—Robinson's Calmet, p. 223, art. Calvary. Nor could Jesus, had not Joseph begged his body. For breaking their legs there was another reason; i. e., the Roman law condemned these men to death: the Jewish, or Mosaic law would not allow a dead man to hang all night at any time—Deut. 21: 23, Josh. 8: 29, 10: 27, 27; nor a criminal over the Sabbath, dead or alive.—Jno. 19: 31. But to take down these thieves, who had been only tied to the cross, sitting upon their wooden saddles, and who, consequently (as Clarke says on Luke 23: 39), "could not have suffered much," and take them away to the valley of Gehinnom, where criminals were to be deposited, and *burned up* (Robinson's Calmet, p. 450, art. Gehenna), after execution of sentence, would be to defraud the Roman law out of its victims, and justice of its due; for if thus carried away and placed in the valley, they could easily jump up and run off, thus escaping the reward of demerit: so a compromise was made, a petition was preferred to Pilate, that their "legs might be broken and they be taken away;" this included Christ; and the only reason that his were not broken was that he was already dead. The law in his case was fulfilled; he could not escape, for dead men cannot run away, even though their legs be whole; and the only thing that could save him from being carried away to Gehenna, and burnt up, was another petition to the Roman governor, Pilate, which was accordingly presented by Joseph, and granted by Pilate; but when this petition came it was already getting late; for, according to John 19; 38, Joseph did not go to Pilate until after the soldiers had completed the breaking of the malefactors' legs; and the petition to break their legs was not made until three o'clock P. M. Jno. 19: 31.

But how late was it at this time? Clarke says on Matt. 27: 57, "the Jewish passover beginning about *four*, it was necessary that Joseph, who would not fail to eat the passover at the usual time, should have obtained and buried the body of Christ sometime before four o'clock;" and on Luke 23: 54, "and the Sabbath drew on, or, Clarke says, "the Sabbath was lighting up; i. e., with the candles which the Jews light just before six in the evening, when the Sabbath *commences*." Now Luke says, it was at this time, when they took down the body, wrapped it in linen and laid it in a sepulchre," that Jno. 19: 42 says "was nigh at hand;" and the reason he assigns for putting it there was the shortness of the time before the Sabbath commenced, because of the Jews' preparation." Mark says, 15: 44, that Pilate marvelled, i. e., wondered, was amazed, astonished, when Joseph "went in boldly . . . . and craved the body of Jesus." He could not believe that Joseph was telling him the truth; that Jesus was dead; and notwithstanding he had given permission for his legs to be broken, and supposed the request had been carried into effect, still he could not help thinking but what there must be either some mistake, or that the Jew was practicing some deception upon him; so he sent for the centurion, who had watched Jesus, to know if Joseph's statement was correct, and if so, had he been any while dead—long enough to show satisfactorily that it was any thing more than a fainting fit, or synchopee? "And when he knew it of the centurion, he gave the body to Joseph;" i. e., when the centurion had confirmed Joseph's previous statement, that Jesus was dead. But if the *coup de grace* of breaking their legs, as Clarke says on Luke 23: 39, "put a speedy end to their lives," how happens it that Pilate, who was altogether conversant with all the chances of death by crucifixion, still marvelled at the statement that Christ was dead, when himself had given the order for this *coup de grace?*" The plain matter of fact is, he knew better; and Joseph Benson says, on Mark 15: 44, Pilate knew they (Christ and the thieves) might live some hours in that condition, and so it is plain that Piilate, who had supposed Christ's legs broken, did not believe, between four and six o'clock, that Jesus was dead, who had suffered so much; how, then, shall we believe that the breaking of the malefactor's legs should cause their death in *less than three hours*, when they had suffered, comparatively, so little?

During the winter of 1835-6, the foreman of a saw-mill, belonging to the then existing firm of Pope and Peabody, in Keesville, on the Ausable river, Essex Co., N. Y., caught his foot in the mash cogs of the mill wheel, and the entire leg to the thigh was mashed to chowder, and yet he lived over twelve hours, —if memory serves me correctly eighteen hours—after the accident; and the surgical and hospital reports are full of such cases; nay, almost every community can produce specimens, and yet we are called upon in the light of such facts staring us in the face,—called upon in open defiance of Pilate's admitted knowledge of facts to the contrary,—called upon with the knowledge that the supporters of the allegation themselves see and feel the weakness, lameness, and inconsistency, of the claim set up, the testimony advanced, and the improbability of the correctness of their own conclusions, and the consequent conjecture that the soldiers might with their hammers have dealt them a blow in some vital part, so as to make their improbabilities a little more probable; under such circumstances, we are asked to render a verdict in the case, that the thieves, the penitent one in particular, came to their—or his—death, *before* six o'clock on the day of our Savior's crucifixion, in *less* than *three hours*, in consequence of having had their legs broken, after having been tied to the cross three other hours, where they were mostly supported by a wooden block or saddle, and where the claimants themselves admit, "they could not have suffered much," and this verdict is asked for in order that the affirmants may sustain their claim, that the words of the Savior may be so *construed* in law that they shall place the soul of the one thief in paradise with him on the same day of his crucifixion, contrary to his own positive law, that "*whither I go ye cannot come*." Verdict rendered—allegation not sustained by the evidence in the case.

Olena, O. G. W. STETSON.

For the World's Crisis.

MOSES ON THE MOUNT.

BRO. GRANT:—While reading an article in the Crisis of Aug. 15th, on the Transfiguration, a few thoughts suggested themselves to my mind; and I feel impressed to say a few words through the Crisis for the first time, if you consider them worth the room in your valuable paper.

This passage (Matt. 17: 3) is often quoted, with several other inferential passages, by the so-called orthodoxy, to prove the immortality of the soul. Well, I suppose it is the best they can do, for they have no *positive* proof. Now, to prove the immortality of the soul from this text, the argument is, as Moses was dead, and yet appeared on the mount talking with Christ, it must have been his *soul* and not his body that talked. Well, this is perhaps as well as they can do under the circumstances; but there is one fatal objection to this reasoning, and that is, it takes for granted what it attempts to prove. Would it not be well to prove that Moses had an immortal soul first? Cannot these few *inferential* passages, that they quote, be explained as well without the immortal soul as with? Most certainly they can. Let us see.

In the first place, this account affords no evidence that either Moses or Elias was ever on that mountain. It begins thus:—"Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." All agree that this promise was fulfilled about six days after (except a few that believe that it was fulfilled on the day of Pentecost), when he took Peter, James and John, upon the mountain, and was transfigured before them. Now, the question is, Did Christ then and there come into his kingdom? if so, the kingdom of heaven is on that mountain, for it is an everlasting kingdom; but if Christ did not come then in his kingdom, Moses and Elias were not there. How was it then? The 9th verse of the 17th chapter explains the mystery. "And as they came down from the mountain, Jesus charged them saying, Tell the vision to no man until the Son of man be risen again from the dead." It was a *vision*. Peter, James and John looked into the future, and saw Christ in his kingdom, enshrouded in that bright glory he will have in his coming kingdom, so near at hand; and in that kingdom, they saw Moses and Elias. John saw a new heaven and a new earth, and the holy city; but they were not on the isle of Patmos; they were in the future. Was Peter's trance, or vision, a reality, or a literal transaction (Acts 10: 10, 11), when he saw the great sheet let down from heaven? The same was true of Paul, when he was caught up to paradise. It was a *vision*. 2 Cor. 12: 1. He saw into the *future*. I heard a man quote this last passage last Sabbath to prove the immortality of the soul. I felt sorry for him, when I considered the thick darkness that shrouded my own mind upon this subject for thirty long years; but, God be praised, the true light is shining; and all who will may throw off the yoke of bondage to the creeds and traditions of men, and stand forth rejoicing in the liberty of the gospel, for the truth shall make us free, if we will receive it; and whom the Son makes free is "free indeed."

Ottawa, Minn. A. SERVIS.

For the World's Crisis.

NEARING HOME.

Yes, dear brethren and sisters, we are nearing home. The wheels of time are rolling on with the celerity of the lightning flash, and every revolution brings us one day nearer our Eden home. Soon we shall be there. O, what a stupendous thought! Immortality secured in the paradise of God. No more aches and pains; no more sighs and tears; no, nothing there to mar the happiness of God's dear saints, in the bright world to come. The tree of life, lost by Adam's fall, once more blooms on Eden's aromatic plains. The forest songsters tune their warbling notes without a fear of harm, and the (now) ferocious beasts lie submissive at the infant's feet.

The glorified saints, redeemed from hades' dark gloom, participate in the full fruition of their hope, while sparkling diadems deck their immortal brows.

And can it be that we are within a *few brief years* of that blissful home? Yes, the clarion notes of the last loud trump may break the silent watches of to-morrow's night. And are we prepared for that event? Have we done our duty in warning our fellow men? If not, then let us be up and doing, that we may meet the approbating smile of Him who knows the secrets of our hearts, when he shall come to render unto every man according as his deeds shall be.

The wheels of time are rolling on,
The day is drawing near,
When Israel's King, God's royal Son,
In glory shall appear;
And those who bravely meet the strife,
And to the end endure,
Shall gain a crown of endless life,
Which is "in Christ secure."
But those who do despise his name,
Or shun the cross to bear,
Shall in "that day" be put to shame,
And doomed to dark despair.

J. W. TAYLOR.

☞ We should never excite a hope which we may disappoint.

For the World's Crisis.

CONFERENCE REPORT.

Report of the "Maine Advent Annual Conference," held Sept. 7th to 10th, 1865. Conference met at the Baptist meeting-house in Belgrade, according to appointment, at seven o'clock in the evening, when a discourse was preached by Bro. J. T. Jordan, founded on Heb. 2 : 6.

Sept. 8th, at 9 o'clock, a good social meeting commenced, which continued till noon. At 2 P. M., Bro. C. Goud preached from 1 Cor. 3 : 2. Several warm exhortations followed, and one penitent soul requested prayers. In the evening, Bro. L. L. Howard preached from Heb. 9 : 27, 28.

Sept. 9th. The President and Secretary having arrived, conference met for business at 8 A. M. Bro. H. B. Seavey was chosen President, D. W. Griffin and R. R. York Secretaries for the ensuing year.

Voted, That the chairman appoint a committee of three to prepare and present business for the conference. W. H. Mitchell, L. L. Howard, and R. R. York, were appointed said committee. The committee reported the following work in its order before the conference, viz:

1st. To hear the report of the committee chosen last year, to examine more fully the case of Eld. Jesse Partridge, and report to this meeting.

2nd. See if any change should be made in the boundaries of our quarterly conference.

3d. Hear the report of the committee appointed last year to dispose of missionary property.

4th. Hear the report of the preachers and others in relation to their labors the past year. Conference voted to accept the report of the business committee.

The report of the committee on the case of Eld. J. Partridge was read, and adopted by the committee. This report states, "That after a prayerful and careful consideration of the case, it is decided that Eld. Partridge is *not* worthy of the fellowship of this conference as a christian minister."

The report of the committee on Mission property was read and accepted. The amount received for said property was eighty dollars, and was transferred to the Maine Second Advent Tract Society. The business of the conference was then adjourned to be taken up at the close of the afternoon service.

11 A. M. Bro. W. H. Mitchell preached from Rom. 8 : 2. At 2 P. M., Bro. I. C. Wellcome gave a discourse founded on Luke 1 : 32, 33, after which the conference met for business.

The subject of changing the boundaries of the quarterly conference was taken up in its order. The request of the "Western Quarterly Conference," that its boundaries be changed, so as to embrace all the territory in Maine west of Augusta, extending north-west as far as Lewiston, thence to Windham, and on in a direct line west to New Hampshire, was granted.

The following preambles, etc., were presented, and adopted by the conference, viz: Whereas the circulation of books and tracts exerts a powerful influence in community, it becomes us to distribute those which are the most sound in theology and devotional in spirit. We therefore commend to our brethren generally the works of Bro. H. L. Hastings, as among the most important now published on the great subjects which should demand the attention of this generation. Also the works of Bro. S. S. Brewer. While we are deeply interested in many other works, we think the above named worthy of special commendation, as exerting a healthy and salutary influence.

Whereas we have long waited for a good collection of hymns and tunes, as a substantial book among us, and seeing no prospect of any such being obtained; we earnestly request Bro. Hastings to publish as soon as possible the "Hymn and Tune Book" he has for some time past been preparing, believing that he has the facilities and ability to produce a book that will give satisfaction.

Voted, To adjourn to Sunday morning at 8½ o'clock, then to hear the report of the preachers and others.

At 7 P. M., Bro. McDaniels of New Hampshire preached from Prov. 8 : 4. Sunday morn, 8½ o'clock, conference met, and for an hour listened to brief reports of the preachers relating to their labors since our last yearly session.

A synopsis of these reports is in the hands of the Secretaries, but as "short articles" are called for, it is thought best to omit them. We would however say that the reports were of a very encouraging nature, showing that most had been hard at work in the vineyard of the Lord; and as a general thing, good results of their labors had been seen. New fields of labor were opening, and the calls for help were increasing.

On motion, the chairman appointed a committee of one from each quarterly conference to correspond with the ministers and churches within their respective boundaries, "to see if the conference shall be dissolved and a new one organized," and to report at our next annual meeting.

The following brethren were appointed said committee:—Israel Damman, E. M. Haggett, Wm. H. Mitchell, and Jas. A. Libby.

Voted, To adjourn to meet again, if the Lord will, at the call of the Chairman and Secretaries. At 9½ A. M. a good social interview was started, which lasted for one hour, at the close of which Bro. C. Goud preached from Rom. 5 : 18. In the afternoon Bro. W. H. Mitchell gave a discourse founded on 1 Cor. 16 : 22. At the close of this service the Secretaries were obliged to leave, consequently cannot report the evening meeting.

The meetings were all well attended, and it was truly good to meet the old veterans in the cause, as well as those who have recently enlisted in the "loyal army."

The names of the preachers present were as follows, viz:—H. B. Sevey, I. C. Wellcome, L. L. Howard, W. H. Mitchell, C. Goud, D. M. Hanscomb, J. T. Jordan, J. R. Hall, J. Dudley, Isaac Wight, H. D. Reed, L. Rhodes, J. Carr, J. Meader and R. R. York, of Maine; Bro. — McDaniels of N. H.

The friends living where the conference was held, most cheerfully entertained us. May [illegible] Lord reward them.

H. B. Sevey, *President*,
D. W. Griffin, } *Secretaries*.
R. R. York,

[illegible] which comes to late [illegible]

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 26, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

THE FREEDMEN'S MISSION.

Thank the Lord, there are some noble hearts that sympathize with those who sit in darkness, who are ready to go and carry them the light. The greatest missionary field ever opened in these last days is now all ready for the reapers—the Southern field among the Freedmen. Theirs is truly a Macedonian cry—"Come over . . . and help us." Several stand ready to go at this *earnest* call for help, as soon as ways and means are provided. Four noble-hearted souls will soon be on their way to carry the glad tidings that Jesus is soon coming to end earth's long night of sorrow, which none have felt more than the poor slaves. Brn. and Srs., let us take hold of this work in *earnest*. Send your offerings with a liberal hand, that those who go may not be fettered for want of means. The case is *urgent*, and needs the most prompt action to secure success. Satan is laying his plans to secure the field if possible. Let us head him in the name and strength of the Lord. This is the time when our efforts will tell effectually if put forth with a holy zeal. Do not hesitate.

"Strike! let every nerve and sinew
Tell on ages—tell for God."

A GOOD USE OF ORNAMENTS.

Recently, several have given up their jewelry, and requested that whatever it is worth should be devoted to the cause of Christ, to scatter tracts, and help sustain the Freedmen's mission. We are glad to see this spirit of sacrifice. It is good evidence that the Spirit of the Lord is allowed to work upon the hearts of those who lay aside their foolish ornaments which the Bible forbids. How long will those who are looking for the speedy return of their heavenly Bridegroom continue to ape the vanities of this world? Is it not high time for those who would be "*ready*" "for the marriage of the Lamb," to cease their conformity to this world's foolish fashions, laying aside their golden idols and adorning themselves instead with a "meek and quiet spirit, which is in the sight of God of great price?"

The bride should have some respect to the feelings and taste of the Bridegroom in selecting her dress,—certainly in this case; for it is evident that his taste is the best. Is it becoming to his bride then, to disregard his feelings, and go and ornament herself after the manner of the worst enemies of the coming Bridegroom? Will he be pleased with such conformity to the world, after having said to her, "BE NOT CONFORMED TO THIS WORLD?"

Does it show love for him and his appearing? This is a serious matter, and demands immediate attention from those who wish to be prepared for the marriage of the Lamb. We know it is *crossing*; but if the cross is not borne, we learn from the Scriptures that we are not "worthy" of Jesus. Consider what crosses he bore for us. Can we not take a small burden upon us for his sake? or shall we seek to please a wicked world instead, and conform to its costly and foolish customs? When we do the latter, it only shows that we are "of the world," and hence try to please it. We think this matter needs the prayerful attention of all who wish to be ready to meet the Savior in peace at his coming. We cannot please the Lord, and at the same time follow the fashions and manners of the world. We *must* leave one or the other. The choice is ours. What shall be done? This subject has been treated with altogether too much indifference. One would think that all that most professors of religion aimed to do, was to live about as well as others, without attempting to regulate their conduct entirely by the Bible. Come, brethren and sisters, let us make an effort to live nearer to the Lord, that we may be more useful in the great field of labor spread out before us. It is no time now to be weary in well-doing. "The end of all things is at hand." "Remember Lot's wife."

A NEW HYMN BOOK.

The Christian Publication Society purpose to issue as soon as possible a new hymn and tune book that shall surpass any before published. The work is now in progress, and will be urged to its completion as fast as practicable. Those who have choice hymns or tunes not found in the Christian Lyre, which they wish inserted, please forward them at once, and they will receive all due attention.

A STRANGE UNION.

These are strange times! People may well inquire, "what next?" There is progress,—rapid progress, but is it for the better or worse. Is the world rising in the moral scale? or is the church falling, and approaching nearer to the world? Is Catholicism advancing nearer the true standard of christianity? or are other churches departing from "the faith once delivered to the saints?" It must be one or the other, for the distance between them is rapidly diminishing. It needs but observation to see which way the current runs, and those who get into it will find it hard to escape.

Satan has introduced a new and very shrewd policy in these last days. For years past he [illegible] christians at war with each other about something, and in this terrible work he has had great success; and now having persuaded them to quarrel all the Spirit of Christ away, he proposes to have them unite under his banner, and call it "christian union." While he is getting up the counterfeit, let the true followers of Jesus see that they exhibit the genuine spirit of christian union, unmingled with the blighting influences of sectarianism, which has exerted a very disastrous influence in the world. Sectarianism only helps its own party; while christianity is ready to help every one, and to unite with all who truly love Jesus, in every denomination. While backsliders and the world are uniting in what *they* may call "christian union," for secular purposes, let the true-hearted disciples of Christ come out from the world, and be "separate, saith the Lord, . . . and I will receive you."—2 Cor. 6 : 19. *Try it.*

The following is the "strange union" to which we refer in the heading of this article:

A NEW RELIGIOUS MOVEMENT:—A singular religious movement was begun in England a few weeks ago. It is proposed to unite the members of the English, Roman Catholic and Greek churches in friendly communion, and the public journals report that three hundred churches in England have assented to the measure. From a statement made by Rev. F. G. Hall, formerly of St. Edmund Hall, Oxford, we gather the following indications of the character and purpose of this movement:

"An institution has been formed under the title of 'The Association for the Promotion of the Unity of Christendom,' to unite in a bond of intercessory prayer members both of the clergy and laity of the Roman Catholic, Greek and Anglican communions. 'To all,' it is said, 'who, while they lament the divisions amongst christians, look forward for their healing mainly to a corporate reunion of those three great bodies which claim for themselves the inheritance of the priesthood and the name of Catholic, an appeal is made. They are not asked to compromise any principles which they, rightly or wrongly, hold dear; they are simply asked to unite for the promotion of a high and holy end'"

The names of members are to be kept strictly private, and the only obligation imposed upon those who join the association is the daily use of a short form of prayer, to which is added, in the case of priests, the offering, at least once in three months, of the Holy Sacrifice.—*Boston Journal, Sept. 22nd.*

HOLY FIRE.

The following from the *Earnest Christian*,—a most excellent religious monthly, worth a cart load of ordinary monthlies,—we would like to have those read who write for the Crisis. We think the *Earnest Christian* has taken a correct view of the subject.

QUALIFICATIONS FOR WRITING.

We are determined, by God's help, to keep our columns to the one thing—salvation in its life and power. We thank the Lord for giving us so many contributors whose hearts glow with love to God and man. Our proportion of original matter is greater than that of any similar magazine with which we are acquainted. Yet we are obliged to decline much that is sent us. It may be well written, but it lacks the fire and power. If you would write acceptably for us, come from the closet to your desk with your soul baptized with the Holy Ghost. Write because you feel the truth shut up in your bones. Get courage to write boldly, and be willing to assume the responsibility of what you say. We are obliged to decline many articles because the writers fail to send us their names. A brother in a letter to us says:

'I do not think *any one* ought to attempt to write for the *Earnest Christian* until fully saved. He may have a talent for writing, be gifted, educated and all this, yet there will be a great lack without the anointing of the holy fire. A written article may be full of the Holy Ghost as well as an exhortation or sermon. Why, I have read articles that seemed to send shock after shock of divine power through soul and body, and I always think these come from a sanctified pen, held in a sanctified hand, which was a part of a sanctified body, which was a temple of the Holy Ghost. Now these are just the kind for the *Earnest Christian*. Its readers, most of them, expect just such a stream of red hot gospel lava from a volcano of holy fire every time it comes, and this is what they have had, and this is what they love. This they cannot very well do without, and not droop and wither and die."

MORE PRAISE.

We think christians would enjoy themselves much better, and exert a more healthy influence upon society, if they praised the Lord more. The Scriptures show very clearly that the Lord is specially pleased with the praises of his children. We know they tend to refine, as well as to comfort those who offer them to the Most High. Complaining and murmuring are very disagreeable to the Lord, as well as to ourselves. We read in the Bible, "Whoso offereth praise glorifieth me." The more we praise him, the more we are inclined to do so; and the sweeter the peace that follows. We have constant reasons for praise. Let us look more on the bright side, and we shall see more occasion for "spiritual songs," and sooner forget our cares and troubles. Our pilgrimage will seem shorter, our pathway brighter, our burdens lighter, if we often praise Him from whom all blessings flow.

The following from Dr. Nevins is worthy of consideration:—

"It strikes me that we ought to praise more, as well as pray more. I do not know how it is with others, but I know that I have a great deal for which to be thankful, and to praise God. I feel that it will not do for me to spend all my breath in praying. I should thus, it is true, acknowledge my dependence on God; but where would be the acknowledgment of his benefits conferred on me? I must spend a part of my breath in praise. God has been very good to me. Yes, he has exercised goodness towards me in all its various forms of pity, forbearance, care, bounty, grace, and mercy; or, to express all in one word, 'God is love,' and he has been love to me.

I do not know why he should have treated me so kindly. I have sought, but can find no reason out of himself. I conclude it is because he 'delighteth in mercy.' I think I shall be able, without weariness, to spend eternity on the topic of Divine love and goodness.

Shall we not praise God? Shall all our devotion consist in prayer? Shall we be always thinking of our wants, and never of his benefits? always dwelling on what remains to be done, and never thinking of what has been already done for us? always uttering desire, and never expressing gratitude? expending all our voice in supplication, and none of it in song? Is this the way to treat a benefactor? No! it is not *just* so to treat Him; neither is it wise. It is very bad policy to praise no more than christians in general do. They would have much more success in prayer, if one-half the time they now spend in it were spent in praise. I do not mean that they pray too much, but that they praise too little. I suspect that the reason why the Lord did such great things for the Psalmist was, that while he was not by any means deficient in prayer, he abounded in praise. The Lord heard his *Psalms*, and while he sung of mercy shown, showed him more. And it would be just so with us, if we abounded more in praise and thanksgiving. It displeases God that we should be always dwelling on our wants, as if he had never supplied one of them.

How do we know that God is not waiting for us to praise him for benefits he has already conferred, before he will confer on us that other which we may now be so earnestly desiring of him. For one who offers genuine praise, there may be found ten who pray. Ten lepers lifted up their voices together in prayer. 'Jesus, Master, have mercy on us,' but only one of the ten 'returned to give glory to God.' The rest were satisfied with the benefit—this one only thought gratefully of the benefactor.

Praise is altogether the superior exercise of the two. Prayer may be altogether selfish in its origin, but praise is ingenuous. Praise is the employment of heaven: Angels praise. The spirits of the just made perfect praise. We shall not always pray, but we shall ever praise. I charge thee, my soul, to praise him, and he will never let thee want matter for praise. 'While I live will I praise the Lord! I will sing praises unto my God while I have any being!'"—*Presbyterian.*

SECOND DEATH.

BRO. GRANT:—Is the term "Second Death," found in Rev. 21 : 8, or in other places, found in the original, or is it supplied?

The words rendered "second death," "in Rev. 21 : 8, and other places" are *deuteros thanatos*, and are *not* supplied by the translators, but are in the original Greek.

For the World's Crisis.

SOCIAL HYMNS.

We are using this precious little collection of hymns, by H. L. Hastings, in our family devotions. They add so much to our joy and strength that I wish to commend them to others. Every devoted soul will there find hymns which express better than they themselves can the varied sentiments and feelings of their hearts. While we are waiting for a larger collection, we can well afford to purchase and use this, especially for social and family worship.

For sale at H. L. Hastings' Scriptural Tract Repository, No. 19 Lindall St., Boston.

H. F. CARPENTER.

For sale, also, at the World's Crisis Office, 167 Hanover St., Boston.

For the World's Crisis

WANTED, WANTED.

In the city of Philadelphia, two of us missionaries have gathered together from the narrow streets, courts, and alleys of "Satan's Seat," more than one hundred boys and girls, who did not go anywhere to Sunday school; and we have now organized them into a Sunday school, called the "Dorcas Mission Sunday School." We have hired two halls in one building to accommodate them, and a number of men and women, who are also connected with the school as learners. This is an Advent mission. Sr. R. Reeves is superintendent, and Sr. M. Helginson assistant superintendent. The brethren in Philadelphia have been very liberal in the past towards us in our labors among the lowly, and I do not care to press this new matter upon them; so, through the columns of the Crisis, I invite others to take hold and help in the following manner:

It is well known that the children's paper, "The Young Pilgrim," needs help by way of subscribers and subscription; therefore, I want the readers of the Crisis to present the "Dorcas Mission School," of over one hundred scholars, with at least fifty copies of "The Pilgrim." In this manner, you will help the paper, encourage Adventist missionaries, and will gladden the hearts of more than one hundred poor little black girls and boys. The total cost of fifty copies will be but seventeen dollars and a half. Twenty-five dollars will furnish us with over seventy copies, which would be all the better, for our school is but nine weeks old, and increasing in numbers. We expect one hundred and fifty members will be our number ere long.

I propose that a column in the Crisis have a small space set apart for this object. God loves a cheerful giver. Five brethren could give us the seventy copies.

Yours in Christ, F. H. BURBANK.

For the World's Crisis.

ALTON BAY CAMPMEETING.

BRO. GRANT:—When I look back to the campmeeting that has just closed at Alton Bay, and think what a great blessing I received there, it seems as though I must let others know it. I trust this campmeeting will long be remembered by me and others.

I am glad, and feel to thank the Lord, that he impressed it upon my mind to go there. It was there that I gave my heart to the Lord, and found him ready and willing to receive and forgive me. What a dear Savior I have found; one that will stand by me even unto the end of the world, if I am only faithful to him. I mean, by the grace of God, to be faithful, and do every known duty. When I think of that beautiful lake by the side of the camp-ground, where Jesus washed my sins away, I feel to take new courage. Shall I ever forget those blessed seasons which I enjoyed? My heart answers, no.

How good the Lord has been to us in sparing our lives, and permitting us to meet there to worship him, while many were deprived of that blessed privilege by sickness and death; yet I was spared, after I have been so wicked and sinned against God with such an high hand. I once was blind, but now I see. Thanks be to God. I have tried the pleasures of this wicked world long enough. I have found them perishing; but if our hope and trust are in things above, there we can find something that will last till Jesus comes. I mean to have my trust in divine and heavenly things, that when he comes, it may be said unto me, Well and faithfully done; enter into my joys, and sit down on my throne.

How hard it was for us to part at the end of the campmeeting! But we have one thing to console us; that is, if we are only faithful, we shall meet when Jesus comes to gather his children together in that great and glorious meeting, where parting scenes will be known no more forever. The Lord help us to be there, is the prayer of your unworthy sister, CATIE A. TILTON.

Dover, N. H.

$5000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	$1239.28
Geo. T. Adams	25.00
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William B. Herron	5.00
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☞ We have several orders for tracts which we hope to be able to fill in a few days. We are having another edition printed.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

George T. Adams	$10.00
William B. Herron	5.00
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J. F. Busch	5.00
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FREEDMEN'S MISSION FUND.

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S. Ham "	.50
C. A. Tilton "	1.00
C. C. Dow "	5.00
S. R. C., Princeton, Ind	.50
J. Gresty, Hammonton, N. J.	.30
W. Mosher, Gloversville, N. Y	2.00
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Randolph E. Ladd, Springfield, Mass	25.00
From a sister, who gives *one-tenth* of all her income to the Lord,	15.00
A reader of the Crisis, Danbury, Ct	3.00
Geo. Humphrey, Yarmouth, Me, ($12.00 a year),	3.00
H. D. Watson	1.00
P. Warner	1.00
W. F. Carpenter	5.00
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" " "	.50
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J. S. R., New Orleans, La	.10
S. Harper, Cooperstown, N. Y.	1.75
J. A. Robbins, Westford, Ct	1.00

PLEDGES PAID.—Theodore H. Ford.

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

For the World's Crisis.

ITALIAN MISSION.

BRO. GRANT:—My occupation the last two weeks has been to exhort my dear brethren and sisters Vaudois to be faithful to the grace given them, and walk in the light they have received, and to give lessons in Bible Theology to the young brethren of whom I have frequently written you; and last, but not least, to write on the important subjects of our faith to several noble persons of much influence, whose acquaintance I made in Germany, Bavaria, Saxony, and Poland, during my absence. Many became interested, and desired more light, and having no publications to give them, I must do what I can by writing to interest them in the study of the Scriptures and make its doctrines plain to their understanding. Dear brethren, if we truly believe that Jesus is so soon coming, we shall surely do all in our power to rouse our fellow creatures to a preparation for that momentous event. I consider the "Italian Mission" a European mission, and have from the commencement; and in view of the vast field of labor before me, I feel called upon to be very active in this good work.

I suppose that this is the last report I shall write you from La Tour, at least for the present; as I expect, Providence permitting, to spend the fall and winter in Switzerland, near the Lake of Newchatel. I have already devoted more time to preaching in this vicinity than I expected when I came here, and I found during my journey in Switzerland and Germany such earnest calls for light, that I feel I cannot longer tarry here, but must preach this gospel to other cities, aye, and countries also.

Switzerland is a free republic, and will be more central for a residence of my family while I am laboring there, in Germany, and the adjacent countries. I shall leave brother Francois Besson in charge here among the Vaudois, his own people. Bro. Joseph Jones will labor in Tuscany until it seems to be the will of God that he should go elsewhere. Bro. Jean Geymet expects to accompany us to Switzerland and assist me in the large field that is open for me. Be so kind therefore as to retain our papers for the present, until I shall write you my P. O. address, as it is impossible for me to give it you at this time.

I had the pleasure of receiving the 27th inst. a letter from Bro. Adams through Bro. Herron, containing a draft for 477 11-100 fr., for which I am very grateful. May God abundantly bless all the dear brethren and sisters who have given of their means to sustain us while laboring in this work of the Lord. The money is most acceptable at the present time. Dear brethren and sisters, pray for us, that we may be very useful in the Lord's vineyard.

Your Bro. in Christ, M. B. CZECHOWSKI.

La Tour, Pelice, Italy, Sept. 1st, '65.

Voice of the West please copy.

P. S.—I have just received four copies of the California "World's Crisis." Thanks to Bro. Hopkins for the same. M. B. C.

For the World's Crisis.

NOTES BY THE WAY.

BRO. GRANT:—I am still preaching the word from house to house. I left my brother E. full in the faith of the soon coming of his Master, to raise the sleeping dead, to put on incorruption, and this mortal immortality. He is a good brother, and is at work in his Master's cause. Those words of the prophet Isaiah are a consolation to him in his deep trials:—"Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." The greatest enemies are those of his own house. Pray for him.

There is plenty of field for more laborers over these western prairies and among these bluffs. Opposition to the present truth is increasing, the further you go west and the nearer we come to the judgment; but I must cry aloud, lift up my voice like a trumpet, and warn the people, whether they hear or forbear, that the blood of souls may not be required at my hands.

Sister Rowel is spending all her time traveling and preaching from Winona, on the Mississippi river, to Chapfield, in Fillmore county, about one hundred miles. Some few are getting the cords of priestcraft loosened, and some severed. Bless the Lord. But there is that whispering,—"I guess she is a soul's-keeper," and "I am afraid she is a time-setter," and "I don't know what she believes about taking up arms to protect our government."

At Lone Rock, Richland Co., Wis., I arrived late in the evening, and called for supper and lodging, for I had traveled from seven in the morning without food. I chose Graham bread and milk, and tomatoes for supper. The landlord thought I was the oddest man he ever saw. I gave him a lecture on health, and on being overcharged with surfeiting and drunkenness. I gave him one more lecture in the morning, and had to reprove him for swearing in the contest. When I asked for my bill, he told me in a friendly manner I was welcome, and asked me to stop the next time I came that way. So much for preaching the word in a bar-room. I could say peace be to that house.

I have been turned off by ministers and members of sects; but have not yet had to say like my Master, I had not where to lay my head. Thank God. I am spreading your tracts and papers through this western region. I am now at Ithica, Richland Co. I intend to go to the Western Conference in Sauk Co., calling on Bro. Turner on my way to the meeting. I pray that God will send out more preachers, teachers, and evangelists, into this part of the world. The tares are ripening up for the harvest. Be faithful to your calling, brethren. H. MCCLARY.

Ithica, Richland Co., Minn., Sept. 11th.

For the World's Crisis.

NOTES OF A CALIFORNIA TOUR.

NUMBER TWO.

BRO. GRANT:—After having visited the United States mint in San Francisco, and seen many chemical experiments showing us how silver and gold are separated and made ready for the dies, and seen twelve thousand dollars in twenty dollar gold pieces pass under the dies in a minute, and thinking that the works are crowded day after day, and people are at work in the mines digging out immense quantities, which are being sent into the mint daily to be put into United States coin, and then thinking that is the very thing that is sinking men into perdition,—for it seems as though that was all most of the people think of here in California,—I am ready to exclaim, "How vain are all things here below."

Having taken the street cars and visited the Old Mission, and the sugar refinery, I started July 3d for Sacramento, by steam, and arrived there at one o'clock on the morning of the 4th. As there was no stage coming to this place, I had to stay in that city over the 4th. On the morning of the 5th, I took stage for this place. I found Bro. Pike sick, but he soon recovered. Bro. Pike has lived here over three years, and has been very vigilant in getting subscribers for the Crisis, and scattering books. He succeeded in getting forty to take the Crisis; but as they heard no preaching on these subjects, and the most of them belong to the Campbellite church, and it has been very hard times for the last two years, the most of them have stopped the paper. He being very anxious to have the people hear on the subject, he addressed a letter to me at San Francisco, to come up here and hold some meetings. He was the only Adventist that I received an invitation from to come and preach in their neighborhood, in response to the letter I published in the Crisis, that I would do so if they wished. I commenced meetings in the Union meeting-house.

A DISCUSSION.

After holding meetings a little over a week, nearly every evening, I preached on the subject of Spiritualism. I then challenged any competent person to discuss the question of the state of the dead. Mr. Pendegast, one of their preachers, concluded to accept the challenge. He drew up the question as he wished,—"That the soul, body and spirit are utterly unconscious until the resurrection, after man dies." I took the affirmative, he the negative. In my opening, I admitted that man has a soul and spirit, but when he dies, the dust returns to the earth, as it was, and the spirit returns to God who gave it; and when that took place, his thoughts perished, and there could be no consciousness without thoughts, whether applied to soul, body, or spirit.

In all of his quotations, he could only get them separated, which I admitted in the beginning, therefore he could not prove that they were conscious. The last evening of the discussion he made quite a confession to his church. Said he, "I confess that I have not done my duty to you, before this discussion commenced, in my preaching to you. I have been delinquent. Yes, I have sinned. I could not have given a reason for my hope in regard to these questions, but this discussion has set me to searching the Scriptures. It has done me good. These are important questions."

After having called on me repeatedly to tell them what became of Christ's soul and spirit when he died, and being asked if they are unconscious, I replied, "Let him tell me if he can." I turned to the 53d chapter of Isaiah, and read, he made "his soul an offering for sin," and he "poured out his soul unto death." He pretended to be so horrified that he almost raved, and said could it be possible that I, a minister of the gospel should stand in that sacred place and teach that this universe was without a God for three days and three nights? Yet he did not tell the people what those passages did mean. I did not say the spirit died, but he would have it that I taught that the soul, body, and spirit, died. The people manifested a great deal of interest in the discussion. They bought quite a number of books, and I think much good will grow out of the discussion. He was very sarcastic, and violated the rules of the discussion, which he wrote himself; one of which was, that there should be no offensive personalities. He indulged in them so much, that he would feel so guilty he would say to the congregation and chairman, that he could not help it, and they must overlook it.

But I think the Lord helped me not to retaliate, and to keep that propensity under, which I confess is naturally very strong in me. He acknowledged that I was very fair, and he believed me to be a good christian, and would give me the credit of believing what I preached; that my heart was all right, but there were two or three screws loose in my head. He contended that God said that Samuel talked with Saul, and what he said was God's truth; that it was the best sermon he ever heard. This he said after having said I went to the Old Testament for my proof, where Brigham Young goes to get his authority for polygamy. He took the New Testament for his guide, he said. The discussion has set people to searching their Bibles, to see if these things are so. I hope and pray that it may be the means of preparing a number who will let their light shine, and be ready for the coming of the Lord.

Yours, hoping that Jesus will soon come and give us the kingdom, P. A. SMITH.

Woodland, Cal., July 29, 1865.

For the World's Crisis.

PERILOUS TIMES.

Brethren, it seems to me that the tares are ripening for the harvest faster than the wheat. Those that have departed from the faith, and have given heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, are becoming wiser in their generation than we that profess to be the children of light.

O brethren, don't be deceived by them. They will, if it be possible, deceive even the very elect. They are taking photographs of the dead as natural as life. I warn you not to have any thing to do with pleasant pictures. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, . . . and upon all pleasant pictures, . . . when he ariseth to shake terribly the earth. In that day shall a man cast his idols of silver, and his idols of gold, which they . . . . worship, to the moles and to the bats. . . "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?"

Brethren, we must come out and be separate in all these things, "and have no fellowship with" them, "but rather reprove them." Get "on the whole armor," so that we can "be able to stand," "and, having done all, to stand." I find we have to fight "against principalities, against powers, . . . against spiritual wickedness in high places," and against the powers "of the darkness of this world." We need the word of God for "the sword of the Spirit," and our "loins girt about with truth," . . . and "our feet shod with the preparation of the gospel of peace." Then we must have the wisdom of our Master to use them effectually to his glory, and the benefit of our fellowmen. O that I, with you, my dear brethren, may be found at the coming of Christ, "walking in all the commandments and ordinances of the Lord blameless."

H. M. CLARY.

St. Charles, Olmstead Co., Minn.

For the World's Crisis.

DECIDEDLY NEW.

A very prominent member of the Baptist church in this place, in a conversation a few days since, said, "A few years ago the world was in a fair way to be *converted*, and the *glorious time* seemed to be approaching rapidly, and all was going on smoothly toward that end, until William Miller began to write and preach, and since then he has thrown the *whole of the churches into* CONFUSION."

A decidedly new idea to me, that a doctrine of such magnitude as the *conversion of the world* should be brought to confusion, and the world *not be converted*, just by the writing and preaching of one man. What sound sense! What reasoning! What *faith* people must have in their own theories, if they think they are so weak that one man can overthrow them! I read of a people that talked quite differently on one occasion, when a certain doctrine was being proclaimed: "If this counsel or this work be of *men*, it will come to naught; but if it be of GOD, ye *cannot overthrow* it; lest haply ye be found even to *fight against God*."

One would suppose, if persons would confess that the churches are in confusion, that they would bestir themselves, and try to seek the light they had departed from, and to cease to fight against the eternal counsel of God. I do bless God our hope is not built upon such a sandy foundation. No, we are not afraid that one man, or all the forces of men and devils combined, can overthrow our hope. What God has promised, he is able also to perform. When he speaks, we know that he who made language knows how to use it. What he says we believe, and believing, we have "good hope through grace."

Dansville, N. Y. A. P. MOORE.

A HORRIBLE PREDICTION.—Professor Leonidas, an Indianapolis astrologer, after looking at the rings around the sun, makes the following horrible prophecy:—"I observe by the planets that a dreadful plague will commence in Russia, originating from silks brought over from Egypt, Cairo, and Turkey. It will extend across the Baltic Sea, desolate Germany, cause immense mortality in England, and then spread to the United States. This dreadful epidemic will spot the people like a leopard, and turn the flesh of a purple black. The pestilence will carry off such an amount of mortals that there will not be enough left to bury the dead or give them christian burial. The streets of our cities, towns, and villages, will be swarmed with the dead and dying. The groans and yells of horror will fill every breast with consternation. Confusion will abound on all sides. The death-knell will cease to toll as the malady rages in fury. The infected will fall and die wherever they take it. The stench of the dead will become so common that the survivors will not heed it."

☞ A hypocrite may spin so fair a thread as to deceive his own eye. He may admire the cobweb, and not know himself to be the spider.

Correspondence.

From Bro. H. E. Twing.

Bro. Grant:—I am still alive, and striving to obey God. My kind Father has permitted me to visit some of his dear children in this place. Yes, I am now among the Shinnecock Indians, at Bro. David Bunn's house. I occupy, Bro. Miles, your little room. I write from the stand you used to write from. How little I thought I should get so far away from my sick room a few weeks ago. O how good the Lord is to me! I attended a meeting in the little chapel. Bro. Stephen Walker told them about the Wilbraham campmeeting; such a gathering of God's dear children, such love, such power with God in prayer, so much of the Holy Spirit. O how good it was to be there! I shall not forget this meeting. A day was set apart by the church for fasting and prayer, that God would baptize the church with his Holy Spirit. I went to see Mother Walker—that old pilgrim soldier. She is ninety-eight years old. She is blind and deaf. She is looking for Jesus,—don't know but she may live to see him. O how she longs to see Jesus. She told me some of her experience in prayer.

Bro. Grant, will you let me relate it? it is good. I think I hear you say, yes. Mother Walker is a widow. Her oldest boy, Stephen, wanted to go on a whaling voyage. She could not spare him; he was her support, but her boy went and shipped for a whaling voyage. He came home and told his poor mother. None but a mother in like circumstances can know her feelings. Stephen bade her good bye, and started for the ship, some twelve miles off. The mother's heart was full. She retired to bed, but not to sleep. She started off very early, about four in the morning, to have one more look at Stephen. She arrived at Sag Harbor, but the ship was gone; her loved boy was far off on the ocean! O how her heart beat—how her throat filled. She came home; her boy was gone. She hastened down to the shore, and as she looked out on the ocean, she fell on the ground and cried, "My poor boy is gone forever! I shall never see him again, I fear." She cried and shrieked and rolled on the beach, crying, "My poor boy!" She could not give him up. After a long while, she got up, went towards home, but stopped at a spring and washed her face. But again her heart was full. She went back again to the shore, and prayed and cried for a long time, and returned to the spring, and washed, and started for home. But her heart was not yet relieved. "My poor lost boy!" Again she hastened to the shore, and shouted, and cried for her boy. As her heart seemed ready to break, while she was calling for her boy, a voice like a man's spake to her, "Be still, you shall have your boy again." She arose, washed, went to her home calm, quiet, sat down, and ate food, trusting in God that he would protect and bring back alive her son.

God was true to his promise. Her son, after a long time, came home again. "Mother," said he, "I will never leave you again. God has protected me. A man was killed at my back, another in front of me. I fell overboard once; was once entangled in the whale line, and came near being lost; but here I am at home once more." The mother's prayers had been answered, and then she went to God and asked him that she might have this one of her children to go with her to the kingdom. God heard her fervent prayer. Her son was converted. Once more she went in earnest to God, and asked for another of her children. Another was converted. She was encouraged to ask still for another; and another was given her; and thus she presented them one by one, till twelve children,—all of her family, were converted to God. She asked for one at first; she obtained twelve.

O how good the Lord is to those who seek him with all the heart! Mothers, who read this, have you children unconverted? will you take one of them, like this poor Indian sister, to Jesus, and plead and pray from the depth of your heart for your child? If you will, you may yet have your children to rejoice over. What you do must be done *quickly*.

H. E. Twing.

Southampton, L. I., Sept. 1st, 1865.

From Bro. B. Spaulding.

Bro. Grant:—After spending six or seven weeks at home to recruit my nervous system, I have started out again into the great vineyard of my Master Jesus, where there is so much work to do. After the Alton campmeeting, I visited Wolfboro, Tuftonboro, and Moultonboro, where I found a goodly number of the old veterans of '43 and '44, rooted and grounded in the faith, and was kindly received and hospitably treated, as I usually am wherever I go.

I see the brethren are investigating, not only the time of the ending of the present dispensation, but the beginning and duration of the New Dispensation, which is to follow that of the Gospel, during which dispensation the saints will dwell safely, not afraid of the terror by night, nor the arrow that flieth by day, etc. And when a great tumult from the Lord shall be among the wicked, and every man's sword is raised against his neighbor and brother, and the slain shall lie from one end of the earth to the other, not to be lamented or buried; when the cities shall be left without an inhabitant, and the houses without a man, and the earth be emptied of its inhabitants. This dispensation will be ushered in by the coming of Jesus Christ personally, at the end of the 2300 days, and the resurrection of the just, and the changing of the living righteous, and their being gathered to the cleansed sanctuary at the end of the prophetic times; when, according to Thurman's Chronology, seven years' space will follow, to fulfill the type of the feast of Tabernacles. It is a query in many minds, whether the space will not be longer than seven years, and whether all the unfulfilled prophecies can be fulfilled in those seven years.

I hope some of our Bible students will take up this subject, and give us the events which are to be fulfilled in that space after Jesus comes.

B. Spaulding.

Bro. A. C. Newell, Susquehannah Depot, Pa., writes:—"I have gained some converts to the truth, but it is with many of them as it was in the days of Christ, they dare not confess the truth for fear of being turned out of the synagogue. If some of the preaching brethren would come here and make an opening, there might be a church gathered here. Will some of the preachers, passing from east to west, please come this way and call on me? I am on the Erie R. R., twenty-five miles east of Binghamton."

From Bro. D. Grant.

Bro. Grant:—As we in this city have many friends scattered all over the country, who are readers of the Crisis, they may perhaps be anxious to hear how we are getting along. To such I would say that our apparent progress does not keep pace with our desires, especially as regards numbers. We have added no new members to our strength lately; otherwise I think our prospects are fair. There has been a great waking up among the reading and thinking portion of our fellow christians by whom we are surrounded. "The life-and-death question" has been the prominent topic of conversation for some time past; and we think that it has almost always ended in our favor. We know a good many pious christians in the different churches, who, if they do not think with us altogether, readily acknowledge that we have a considerable amount of truth on our side, and who are halting "between two opinions." May God give them grace to choose rightly, and strength to bear the cross of confessing the truth.

There is likewise a visible improvement in public opinion. Some months ago, we could not whisper the name of *Elder Grant* without calling down upon our heads a host of hornets ready to sting us to death, if they could. Then, to acknowledge one's self a "Granite," was to bear a burden of reproach almost overpowering. The term "infidel" was then the common salutation of our christian friends. Thank the Lord, we have lived down this, at least to a certain extent. We are no longer upbraided with "infidelity." They now consider us to be good christians, though ignorant and mistaken.

We praise the Lord, who has sustained us by his grace, and enabled us to bear the cross, which has been to us so light. We feel that we have been in the way of doing our duty; that we have sown the seed, and that God in his own good time will bring forth the fruit.

Dear friends, wherever you may be, we earnestly desire an interest in your prayers, that we, as a branch of Christ's church, may be found ever ready to spend and be spent in his service, and that we may be kept pure and undefiled until his appearing.

Yours in Christ, D. Grant.

Montreal, C. E.

From Bro. H. Pratt.

Bro. Grant:—Still the good work goes on in Worcester. Three more last Sabbath evening were baptized in the likeness of Christ's death. One sister, a member of the Old South church, remarked as we were walking through the waters, "This has been a great cross. I have loved Jesus many years, but have never fully obeyed him till now." God bless you, sister. I am glad that you are able to do it now. How many like you are trying to shun the reproach of Christ, that which seems most crossing, the very thing you need to crucify and make alive. Do it no more. Kiss the cross and embrace the crown.

H. Pratt.

Wales, Mass., Sept. 19th, 1865.

Bro. C. W. Low, Fredonia, N. Y., writes: "Our meeting at Darien, N. Y., was an excellent one. It was truly a feast to those who came up to worship there. One Bro. Taylor, of Pa., was ordained, and set apart for the work of the ministry, and one was baptized. Our meetings, and the truth preached by us, are beginning to have power upon the people. To the Lord be all the glory."

Married.

In Monson, Mass., Sept. 21st, 1865, by Joshua Tracy, Esq., Bro. B. Perham, of Vernon, Vt., to Sr. Asenath Green, of Monson. [*Adv. Herald* please copy.]

Obituaries.

Sims. Died at Elmira, N. Y., March 2d, 1865, of small pox, Joseph E. Sims, aged twenty-one years, of Co. E. first Reg. V. R. C.

Jer. Carr.

Dear mourning friends, I feel for you,
For I have lost a brother too.
Your loss is great I know full well,
Your grief too deep for tongue to tell.
The anguish of a mother's heart,
When with a child she's called to part,
And lay it in the grave so low,
None but a parent e'er can know.

A son so gentle and so young,
Whose race on earth so quickly run,—
We could not bear it, dearest Lord,
If not supported by thy word.
And then the thought he died alone,
In a strange land, far from his home,
Where loved ones could not with him be,
To cheer with words of sympathy;

And acts of kindness which can come
So lovingly from those at home,
Wrings my heart in anguish; then
I cry, Lord Jesus, come and reign.
O come, and raise the sleeping dead;
Call loved ones from their dusty bed;
Immortal life they then will have,
Who did on earth for Jesus live.

With Gabriel's trumpet's sound
We'll see them coming from the ground,
And then may we together rise
To meet our Savior in the skies.
For Jesus tells us in his word
That paradise shall be restored;
This earth anew in beauty bloom,
And fitted for the saints' sweet home.

Then, mother, brother, sisters dear,
Trust in the Lord, be of good cheer;
Joseph, we hope, will rise again,
Free from sickness, death, and pain.
In that blest land to which we go,
No sorrow shall we ever know;
Then we will shout our sufferings o'er,
When landed safe on Canaan's shore.

M. A. C.

Young. Died in the Rebel prison, Bro. Joseph Young, aged thirty-seven.

Bro. Young's religion was consistent with the Advent faith, not to resist evil. He was drafted by government to fill the Third Maine regiment, and had to go. He was wounded in battle, and made a prisoner, and died in the rebel prison. He leaves a father and mother, wife and children, brothers and sisters, to mourn his loss. We hope to meet him where hunger and thirst will not be known, nor storms, nor heat, nor the clashing of war will disturb the inhabitants of the heavenly country. Sermon to the afflicted friends, July 2d, by the writer.

N. F. Nason.

Wentworth. Died in Great Falls, N. H., Sept. 8th, 1865, Edie May Wentworth, of cholera infantum, aged one year and nine days.

A lovely flower has been plucked by the ruthless hand of death, but it will bloom again in paradise restored, when Edie May is brought from "the land of the enemy." May this afflictive dispensation be sanctified to the good of the parents, and all the mourning circle. Funeral service was attended by Rev. Mr. Stratton, of the Methodist denomination.

A. W. Sibley.

The Fenians.—The Fenian Brotherhood in the United States numbers two hundred and fifty thousand; in the British Provinces forty-five thousand; in Ireland two hundred thousand; in England sixty-five thousand, of which thirty-five thousand are in the City of London. There are over five thousand soldiers belonging to the fraternity in the English army. The monthly expenses of the body amount to $60,000, and it is said that a tax of $20 per man on the Fenians in the United States is nearly paid up, and that the aggregate assessment will reach five millions of dollars. Eight per cent bonds of "The Irish Republic" are in course of being manufactured and will soon be in the market. It will soon be seen by the foreign news to-day that the English government are taking active measures to meet a Fenian outbreak in Ireland.—*Boston Journal.*

Summary of News.

FOREIGN.

Liverpool Sept. 9th, Londonderry 10th.

The political news is wholly unimportant.

The French Minister of Agriculture has addressed a report to the Emperor on the cattle plague, and the Emperor has issued a decree prohibiting the introduction or passage through France of cattle from England, Holland or Belgium.

Cyrus W. Field is a passenger in the Australasian. He was present at one of the meetings of the British Association, and made a brief speech expressive of increased faith in the accomplishment of an Atlantic cable, double line, next year.

Late accounts from Constantinople place the destruction of buildings by the Stamboul fire at 2800; 22,000 persons were rendered houseless. One estimate is high as 12,000 buildings.

☞ Statements with reference to the Fenian movements continue to excite the public of England, and to interest the authorities. It seems generally to be admitted that matters are fast approaching a climax. There is no doubt of the truth of the reports of the great numbers and boldness of the organized bodies of Fenians. A correspondent of *Sanders' News Letter*, a Dublin paper, says:

"Since the termination of the American war every steamship which arrives off Cork Harbor, on her homeward voyage from New York or Boston, lands on these shores large numbers of young men, who had served in the Republican army, who carry revolver pistols, rifled guns, daggers, and short swords, which they openly expose in their perambulations through the city of Cork. Those arrivals are ever ready to intrude their conversation on all with whom they meet, boasting of the preparations making in America by the Fenian Brotherhood for the invasion of Ireland."

The country papers in Ireland contain the most exciting reports from America relative to the action about to be pursued by the Fenians here. An extract from one letter is published stating that the writer, in concert with a great many deliverers of Ireland, would reach that country almost as soon as the letter would be delivered.—*Boston Journal.*

☞ There are better reports from Asia and Europe concerning the cholera. It is decreasing in Egypt, Turkey, and Italy, and no cases were reported in France or England up to the 1st inst.

The directors of the Atlantic Telegraph Company have unanimously accepted the offer of the Telegraph Construction Company to manufacture and lay down a new cable and complete the present one, so as to have two perfect cables between Ireland and Newfoundland next summer. The manufacture of the new cable has commenced and the work is done with the utmost care.

Captain James Anderson has received and accepted an offer from the Telegraph Construction Company to command the Great Eastern for five years in laying cables. The cable buoys are drifted away.

It is stated that, in consequences of the spread of Fenianism, the number of regiments in the south of Ireland is to be increased.

The report that Mr. Bright is to visit America on official invitation is pronounced to be without foundation.

The Pope has been defied by some Capuchin friars, and the French troops are preparing to leave Rome. The Revolutionists are active.

Russian designs upon China are much talked of.

Brazil is making great preparations for the prosecution of her war with Paraguay.—*Ind.*

DOMESTIC.

Washington, Sept. 18.—The U. S. Consul at Constantinople, in a letter to the State Department dated Aug. 14, says: "It is estimated that the victims of cholera already number 20,000, the number of deaths in a single day having reached 1000. It is said that probably 200,000 terror-stricken inhabitants have left the city."

The Consul at Barcelona, under date of August 22, says: "The cholera is fully declared in this city. The deaths from this disease have averaged up to this date about twelve per day, or the total number of deaths from cholera in Barcelona up to August 21, is 115. There have also been many deaths from other diseases, and although it is stated that over 50,000 persons have left Barcelona during the last fifteen days, leaving at present, perhaps, 130,000 persons in the city, on the 21st inst. there were 51 deaths."

The Consul at Leghorn reports, under date of Aug. 25: "The cholera, which has prevailed in an alarming degree for the past few months in Egypt, Turkey, and some of the eastern portions of Italy, has not yet reached this place. It has not broken out on the western coast of Italy, except at Malta. Among the Musselmen population nightly processions perambulate the streets, chanting hymns and prayers for the averting of the scourge.

Among the Greek population the fright has almost resulted in famine, the bakers refusing to make bread, the butchers to kill meat, and grocers to sell provisions. The panic among the masses of the people is out of all proportion to the danger. In Ancona and other places on the Adriatic where it prevails, it is very fatal, and of those attacked more than half die."

The Prophetic Year.—The London correspondent of the *Presbyterian Banner* enumerates a long list of the agitations and apprehensions which press upon the minds of thoughtful people in Europe, as portents of coming convulsions among the nations, and alludes to the approach of the cholera next year, and the significance of the year "1866" in the minds of many students of prophecy. And he asks of the prophetic year:

"Will it come laden with wrathful indignation? Will it shake out of its horrid hair 'both pestilence and war?' The American war and woe is past—God has been glorified—a nation has freed itself from an incubus and a curse—shall *our* turn come next? This pause may be but prophetic. O Lord God, thou knowest. If thou comest first in the whirlwind, the earthquake, the tempest of thine anger, to take vengeance on Europe's guilty nations, let these days be shortened for thine elect's sake, and then with 'the still small voice' speak peace and jubilee to all mankind."

Fenian Conspiracy. The Springfield (Ill.) Circle of the "Fenian Brotherhood," in an address to the American people, openly proclaims that "Ireland is about to have her revolution; that "the day of provisional government is established, and an army of 200,000 men sworn to sustain it;" that officers, American and Irish," who have served with distinction in our late war, "are silently moving into Ireland to assume control of the active operations, to be inaugurated in a few months," etc. Upon the strength of such statements as these, large contributions in money are solicited of men favorable to the cause of Irish independence.

The Indian Council. Fort Smith, Ark., Sept. 14. The following tribes to-day signed a treaty of permanent peace with the United States, as represented by loyal citizens: Osages, Seminoles, Creeks, Chickasaws, Cow Skins, Seneca, Shawnees, Choctaws and Trapaws. The treaty concludes as follows:

"The undersigned do hereby acknowledge themselves to be under the protection of the United States of America, and covenant and agree that hereafter they will in all things recognize the Government of the United States as exercising exclusive jurisdiction over them, and will not enter into any allegiance or conventional agreement with any state, nation, power or sovereignty whatsoever; that any treaty of alliance for the session of lands, or any act heretofore done by them or any of their people, by which they renounced their allegiance to the United States, is hereby revoked and repudiated.

In consideration of the foregoing stipulations made by members of the respective nations and tribes of Indians, the United States, through its Commissioners, promises that it will re-establish peace and friendship with all nations and tribes of Indians within the so called Indian Territory; that it will afford ample protection for security of persons and property of the respective nations or tribes, and declares its willingness to enter into treaties to arrange and settle all questions relating to and growing out of former treaties of such nations with the so-called Confederate States, at this council now convened for that purpose, or at such time in future as may be appointed."

Religious Equality in Chili.—By the latest arrival, it appears that the "Bill of Interpretation," as it is called, which establishes the most liberal construction of the constitution in favor of religious freedom, has passed both houses of the Chilian congress, so that now it is said that

"Free worship, which has existed in fact in some of the towns of Chili, more especially in Valparaiso, will have acquired the legal sanction which it lacked; and edifices of all denominations may be put up and protected by law. No greater proof of the advancement of Chili in civilization and knowledge exists than the attitude which the majority of her people have assumed in this important question; and it is to be hoped that the good example she has set will be followed by her sister republics of South America."

☞ The convention of telegraphers in Chicago voted to discountenance female operators.

The Chivington Massacre.—The Atchison *Champion* says that Major General Allen McD. McCook, with his personal Aid, Major Bates, and other members of his staff, reached Atchison from the West, on the 9th, and among other things, has investigated the "Chivington massacre." A recital of the atrocities said to have been committed, is almost too much for belief. The *Champion* says:—

Of Chivington's Sand Creek massacre, he gave us many interesting details, and he is of the opinion that it was the most cold blooded, revolting, diabolical atrocity ever conceived by man or devil. The sworn accounts of witnesses of the affair are enough to make any man blush for his species. It was an indiscriminate, wholesale murder of men, women and children, accompanied by the disfigurement of dead bodies of both sexes, in every revolting and sickening form and manner. Unborn babes were torn from the wombs of dying mothers, and scalped; children of the most tender ages were butchered; soldiers adorned their hats with portions of the bodies of both males and females; and the flag and uniform of the United States were disgraced by acts of fiendish barbarity, so revolting in their details that a truthful account cannot be published in a respectable journal, without giving offence to decency. And all these atrocities were committed on a band of Indians who had voluntarily entrusted themselves to the protection of the Government, received assurances of care, and who had flying above their encampment, at that time, a white flag and the national banner, given them by the military authorities at Fort Lyon, with the promise that this was to be to them security and guardianship as long as they remained under it, and continued friendly.

These Indians were under the leadership of "Black Kettle," a chief whose friendship for the whites had been proverbial for years. He had been in the employ of our government as a scout; had been engaged by Lieut. Col. Tappan, of the 1st Colorado, to keep a watch upon the Sioux and other hostile tribes; had only a few days before prevented, by giving timely information, an intended raid; and he brought the men, women and children of his tribe together to live near the fort and under the care of the whites. His trust was repaid by indiscriminate massacre; his friendship was rewarded by outrage on the living and disfigurement of the dead; his confidence requited by betrayal, by rapine, by murder so sickening in its forms, that it passes all understanding to imagine how any one, be he either man or devil, could have executed it.

San Domingo.—The difficulty with which Spain gives up an idea, especially if it be a bad one, is illustrated in her course toward San Domingo. In 1861 that republic, by an act in violation of the popular will, was surrendered to Spain by President Santana. For about six months the most arbitrary rule was exercised, until, by a general revolt, three of the Spanish garrisons were destroyed. Since that date a desultory warfare has been carried on, the details of which can never be told, but which were so unfavorable to the usurpers that early in the season the Cortez ordered the withdrawal of the Spanish troops. The change, however, which excluded Narvaez from the Cabinet and put Marshal O'Donnell in his place, has led to a renewed attempt. Spanish vessels are to blockade the ports, and all the trade of San Domingo is to be ruined. The commerce of the country is of some value, and under the better legislation which may be expected to characterize our Government concerning it, a flourishing trade would have resulted. The fact that American influence has not been more favorably felt in developing the resources of the whole island is owing to the adverse effect of pro-slavery policy. The Spanish intervention took place just when this state of things on our part began to be susceptible of improvement.

A New Paper.—A Joint Stock Association was formed at the meeting in Crane's Grove, Ill., last Saturday, called the "Gospel Publishing Association," and they decided to publish a paper, to be called the "Millennial Banner"; also a youth's paper, books, pamphlets, tracts, etc. Before their adjournment they purchased the *Harbinger* and *Gospel Banner* offices, allowing them to finish their volumes, however, and the Association will start their "Millennial Banner" in December next. Bro. H. V. Reed is elected the editor of the new paper. *Millennial Harbinger.*

ITEMS.

☞ The drouth is prevailing extensively in the the mountain towns in the northern and western part of Massachusetts. The want of water is seriously felt, not only by the farmers, but by all manufacturers. There is not even water enough for household purposes, and in some towns, as, for instance, Lenox, water for family uses has to be brought more than a mile.

☞ A lady informs the *Maine Farmer* that she saved her cherries from the birds by making some cats out of old rags. "Be sure," she says, "to make the eyes out of large yellow beads or brass buttons, and the birds will not come near when one of these cats is perched in the tree."

☞ Wednesday, the 18th of October, has been appointed a day of general thanksgiving in Canada, for the late abundant harvest.

☞ An investigation by the Russian government shows that the frequent and terrible fires which have desolated large districts in Russia, destroying hundreds of villages and turning thousands of people out of their homes, were caused by Polish plotters, who incited "all true patriots" to lay waste the enemy's property. Women were employed in some of these incendiary deeds.

☞ Jeff. Davis' treasure, brought to Washington in charge of a Treasury agent, has been counted in the Treasurer's office, and found to consist of $87,000 in gold coins, $9,000 in silver coin, mostly Mexican dollars, old coining, and thirty bars of silver; total value slightly over $100,000.

☞ A great revival of religion is now progressing in all the colored churches of Richmond, and every night the churches are densely crowded. At the Third Street Baptist church, one night last week, there appeared over one hundred seekers at the altar.

☞ On Tuesday, 12th inst., a terrible tornado passed over "Typo Lake" Settlement, about forty miles north of St. Paul, Min., doing a great amount of damage, and seriously injuring several persons. Trees were uprooted and houses blown down.

☞ Rogues are becoming bold at Niagara Falls. Two of them lately stopped a gentleman in midday, as he was walking to Suspension Bridge, and demanded his money, holding a pistol at his head. Luckily he had left his money with his wife at the hotel, and had only a trifle with him.

☞ H. Young, Springfield, Bradford County, Pa., says: "If you tap maple trees as soon as the ground begins to freeze in autumn, the sap will run as freely as in the spring."

Notices.

Advent Christian State Conference of New Hampshire.

The annual session of this Conference will be held at Lake Village, N. H., commencing Oct. 12th, and continue over the following Sunday. We hope there will be a full attendance, both of ministers and delegates from churches throughout the State. In the meantime let prayers go up to God for his blessing to rest upon us during its session.

Albion Ross, President.
A. W. Sibley, Secretary.

We would call the attention of our preaching brethren who are members of the Advent Christian State Conference of New Hampshire to the following: The constitution requires that "the ministers shall report themselves personally, or by letter, and the churches by delegates duly appointed thereby," at its annual session. Let this be remembered.

A. Ross,
A. W. Sibley.

Conference.

It is proposed to hold a conference at the chapel in North Norway, Me., commencing Oct. 5th, and continuing through the week and over the following Lord's day. Particulars hereafter. We purpose to be present, the Lord willing. A cordial invitation is extended to all to come.

M. Grant.

Conference.

The R. I. and East Conn. Conference will hold its next session with the church in North Foster, R. I., commencing Wednesday, Oct. 4th, at 2 o'clock P. M., and continue over the following Sabbath. All are invited to attend. Come, brethren, with your hearts filled with the love of God, so as to labor for the salvation of sinners. Those coming by rail will stop at Danielsonville.

Wm. H. Chapman, Clerk.

Just Received.

Dr. Zech's computation of Ptolemy's Eclipses, based on the Greenwich observations as reduced by Professor Airy. Price $1.00 mailed, post paid. Address C. F. Hudson, Cambridge, Mass., or H. L. Hastings, 19 Lindall St., Boston, Mass.

Basket Meeting.

Elders Wendell and Stetson will hold a series of meetings at Petit's Grove, near Shiloh, on C. C. and C. R. R., three miles from Plymouth, O., Oct. 7th and 8th. Services at 10½ A. M., and 1½ P. M. Evening preaching also through the week previous at Plymouth and Shiloh, simultaneously.

G. W. Stetson.

Minnesota Quarterly Conference.

The first quarterly meeting of the Minnesota conference will be held in the Ramer school-house, Winona County, commencing Saturday, at 2 o'clock P. M., October 7th, 1865, and continue over the following Sunday.

T. K. Allen, Secretary.

Notice.

Bro. H. Holden, Worcester, Mass., has on hand a few of our books and tracts. Brethren and friends in that vicinity can purchase of him.

Notice.

There will be a Second Advent tent meeting in Providence, R. I., commencing Oct. 3d. Saints and sinners are invited to attend. Brn. George Brown, S. W. Bishop, J. T. Curry, and D. S. Holt are expected to attend.

Quarterly Conference.

The fourth quarterly session of the New Hampshire State Conference will be held with the church in Whitefield, N. H., commencing Sept. 28th, and continue over the following Lord's day. May prayer go up to God that this meeting may result in great good to the church and people in Whitefield.

A. W. Sibley, Secretary.

Notice.

Eld. J. K. Bellows and H. Hadlock will hold meetings in the Advent Christian Chapel, Hoosick, N. Y., commencing Wednesday evening, Sept. 27th, and continue over Sunday.

In behalf of the church, J. Wilbur.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to L. C. Wellcome, Yarmouth, Me.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Hiram Munger ... Sunday, Oct. 1st

East Boston.
C. Goodrich ... Sunday, Oct. 1st

Charlestown, (69 Maine street), Lord's day eve., Oct. 1st
Wm. C. Thurman.

South Reading ... Wednesday and Thursday evenings, Oct. 4th and 5th.
Lawrence ... Friday evening, Oct. 6th
Haverhill, Mass ... Sunday, Oct. 8th
C. Goodrich.

Manchester, N. H ... Sabbath, Oct. 8th
T. M. Preble.

Bristol, Ct ... Oct. 8th
Wm. Stuart.

Thomaston, Ct ... Sunday, Oct. 1st
E. S. Jennings.

New Sharon, Me ... Friday evening, Sept. 29th and over the following Sunday.
L. L. Howard.
D. M. Hanscom.

☞ On account of sickness, pain and distress, I am obliged to withdraw my appointments for the present.
B. P. Manning.

Plainfield Pond, Mass ... Oct. 1st
Bro. David Thayer's ... Oct. 2d and 3d
Charlemont, Mass., (at C. Hick's) ... Oct. 4th
Griswoldville, Mass ... Oct. 6th
Northfield, Mass ... Sunday, Oct. 8th
North Dana ... Sunday, Oct. 15th
Friends from abroad are invited.
Geo. A. Streeter.

Natick, R. I ... Saturday evening, Sept. 30th and over the following Sunday, Oct. 1st.
Worcester, Mass ... Tuesday eve, Oct. 3d
Ashburnham Depot ... Wednesday eve, Oct. 4th
Athol ... Thursday eve, Oct. 5th
Northfield ... Friday eve, Oct. 6th
Savoy, Mass ... Sunday, Oct. 8th
H. K. Flagg.

Portland, Me ... Sunday, Oct. 1st
Yarmouth, Me., (as Bro. York or Wellcome may arrange) ... Oct. 2d
Biddeford ... Tuesday, Oct. 3d
Kennebunkport ... Wednesday, Oct. 4th
Wells, (as Bro. and Sr. Wing may appoint) ... Oct. 5th
Portsmouth, N. H ... Oct. 6th
Exeter ... Sunday, Oct. 8th
Dover ... Oct. 10th
New Durham Ridge ... Oct. 11th
Brookfield ... Sunday, Oct. 15th
Haverhill, Mass ... Oct. 20th
Lowell ... Sunday, Oct. 22d
Lynn ... Oct. 23d
Warehousepoint, Ct ... Sunday, Oct. 29th
A. Ross.

H. L. Hastings' Tent Meetings.

At Allen, Allegany Co., on the Deggett Farm, now owned by Hiram Brown, ten miles from Belvidere, on the N. Y. and Erie R. R. and 4½ miles from Angelia, beginning Wednesday, Oct. 4th, and continuing a week or more, if it seem duty.

From Allen, perhaps we may visit Oil City, or some other places in the oil regions, as the Lord may direct.

Cheshire Street, Ct ... Sunday, Oct. 1st
Elds. Stewart & Piper.

Melvin Village ... Oct. 1st
Freedom, (where Bro. Judkins may appoint), Friday evening, Oct. 6th.
Parsonsfield, (where Bro. Moulton may appoint) Saturday evening, Oct. 7th.
Kezar Falls ... Sunday, Oct. 8th
T. W. Piper.

Newstead, Erie Co., N. Y., (Benedict school-house), Oct. 15th, 10½ A. M., and West or Kinny school-house, at 4 P. M.
C. W. Low.

West Hoosick, (Advent Chapel, in company with Bro. Bellows), Sept. 28th and over the Sabbath.
North Bennington, Vt ... Oct. 7th and over the Sabbath.
Wm. J. Blanchard.

Hartford, Ct ... Sunday, Oct. 1st
New Britain, Ct ... evenings, Oct. 3d, 4th and 5th
Plainville, Ct ... Sunday, Oct. 15th
Holyoke, Mass ... Sunday, Oct. 22d
Edwin Burnham.

Bro. Burnham is expected to stay and hold meetings three or four evenings in Plainville the week following his appointment. Those wishing to attend from a distance can be provided for by calling on Geo. Morgan.

North Bennington, Vt ... Oct. 8th
J. K. Bellows.

Barnes' Hall, Springfield, Mass.
A. W. Sibley ... Sunday, Oct. 1st
Edwin Burnham ... Sunday, Oct. 8th

Portsmouth, N. H.
Wm. H. Mitchell ... Sunday, Oct. 1st
C. Goodrich ... Sunday, Oct. 15th

Danielsonville, Ct ... Sunday, Oct. 1st
R. I. Conference ... Oct. 4th
Wm. M. Ingham.

Lake Village ... Friday evening, Oct. 6th
Tuesday evening, (at Simeon Veasey's) ... Oct. 3d
Wednesday evening (at Thomas Veasey's) ... Oct. 4th
Thursday evening, (at Thomas Perkins, or where he may appoint), Oct. 5th.
Concord, N. H ... Sunday, Oct. 8th
A. W. Sibley.

Pleasant Valley, Ct ... Sunday, Oct. 8th
North Adams, Mass., evenings ... Oct. 11th, 12th, 13th
Hoosick, N. Y ... Sundays, Oct. 15th and 22d
Poultney, Vt ... Sundays, Oct. 29th and Nov. 5th
Chas. E. Piper.

South Atkinson, (with Bro. Joshua Livermore), Oct. 1st
Sebec, (where the brethren may appoint, with the assistance of Bro. F. A. Baker), Oct. 8th. Ordination at the time.
Thomas Smith.

Forestville ... Oct. 1st
Plainville ... Oct. 8th
Wallingford ... Oct. 15th
Cheshire ... Oct. 22d
West Meriden ... Oct. 29th
Hartford ... Nov. 5th
Middle Hadam ... Nov. 12th
East Hampton ... Nov. 19th
In all these places will brethren please arrange.
H. Rockwell.

Compton, C. E., (Harvey school-house), Sunday Oct. 8th
A. Mussey.

Vernon, Vt ... Sunday, Oct. 1st
North Springfield, Vt ... Sunday, Oct. 8th
Poultney, Vt ... Sundays, Oct. 15th and 22d
West Hoosick, N. Y ... Sunday, Oct. 29th
A. Simpson.

Waterbury, Ct ... Sunday, Oct. 1st
B. Hitchcock.

Lunenberg, Mass ... Oct. 1st
S. S. Brewer.

Business.

TO CORRESPONDENTS.

Wm. P. Durfee—Tell her she can do as the Lord shall direct. If not able, we will cancel the account, and He will pay it.

A. D. Smith—You are credited.

W. T. Harding—To No. 540.

P. B. Hart—Will send them soon. We are waiting for more to be printed.

I. F. Harden—Paid to No. 513. Had you paid in advance, it would have paid to No. 521.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 521. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness *before* No. 468, (if any), charge *four* cents; for every week *since* No. 468, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—A. Clarke 529, J. J. Bachelder 546, Mrs. Noyes 531, D Hayes 531, L H Piper 523, H A Drew 580, Mrs M Hodgdon 554, S L Garvin 545, S Gladden (what P. O.?), M V Meader 540, W Dayton 554, E M Smith 534.

$1.25 each.—A Clement 529, Mrs E Hall 546, Mrs R Chase 519, W Greenman 546, P Clark 546, G W Dickinson 543, J Moore 543, E Hayes 546, B L Probock 546, N Pack 546, D. Hayes 521, T E Vittum 527, O James 531, E Sales 539, M Morehouse 546, M Porter 546, H A Way 546, O Ormsbee 546, E Green 546, Mrs H Wilson 546, J Morrill Jr 571, P B Hart 545, P. Howard 572, N W McMillen 513, L C Johnson 546, H Kinney 574, N. Wheeler 531, Mrs. B Delavarge 546, M S Brownell 546, J M Churchill 546, O Proctor 547, S P Goodsell 565, C P Hayes 514, C Willoughby 545, J Kimball 546, J Davis Jr. 556, A H Clarke 550, S. B Meloon 544, W. D. Watson 565, B O Emerson 548, O Barnett 528, Mrs J Clark 546, D C Elliott 543, J W Aikin 561, Mrs A S Whitney 546, S. H. Arnold 517, W. J. Leavitt 507, H Brock 551, Mrs M Selleck 546, L Joes 546, A B Mattason 546, Mrs S Phillips (what P. O.?), W D Patton 544, D T Fones 546, M Steere 546, C L Irish (what P. O.?), Eli Norton 546, H Little 546, M L Culder 540, Mrs L L Beadle 546, S G Coon 546, T R V Bradley 478, M. Everson 546, M Cate 523.

$2.50 each.—L N Patterson 572, S E Duren 572, J C Varney 572, W Colbath 564, H. M. Clark 511, R. Dow 565, N W Jones Jr. 511, W G Leavitt 538, A J Knight 557, Mrs. L. A. Dow 577, M Christenson 572, B. Berry 582, D M Kidder 511, J A Dodge 594, A Barney 561, A E Fern 579, H M Bolles 531, E Royce 556, M A Kimball 564, E D Dodge 537, J. Pulsifer 553, C Fuller 572, L P Russell 572, J Doe 555, G W Willys 573, H Vincent 572, L Mills 573, J Kulp 572, J Nickerson 556, A Purdy 568, L W Hyde 572, Mrs E Clark 572, G Brown 578, S Clark 572, T Chase 572, J O Munsley 572, F M Granborne 562, A Lord 563, C H Copp 569, A L Chamberlain 511, W Davis 534, F Eaton 572, M Handlin 568, E Potter 579, F. Tibballs (what P. O.?), E. Glidden 531, A. Bissell 583, G Lovett 560, B C Simonds 574, Mrs A Wilson 572, M. Holden 572, N. P. Sawyer 546, G U Lewis 569, A Hill 570, Julia E. Baldwin 572, E. R. Southwick 559, D Janson 572, J W Marden 547.

$3.00 each—E H Rand 559, G W Pease 520, Mrs J A Tyler 532, W A Lovejoy 557, E J Towle 535, E H York 536, G. W. Denney 520, M A Fogg 566, C M Reynolds 520, J W Burroughs 535, A. Greeley 520, M. Holbrook 572, J C Engley 477, O. Kendall 582, L R Gilman 618, S. Dinsmore 520, B. C. Dennett 520, J. Berry 557, J S Moulton 542, J H Downing 539, C Haley 565, L Munson 550, S H Glover (what P. O.?), E Morse 582, J F Harden 513, E Robinson 538, J B Babcock 525, N W Willey 523, S M Ingersol 522, A Renwick 520.

$5.00 each.—H Waller 523, W F Carpenter 619, D W Comstock 637, E D Lyon 532, G Glover 540, B F Harvey 533, J Wilson 568.

Various sums.—R. Chamberlain $175, 520; J. Covell $2.55, 519; Miss N M Wells $1.92, 520; Mrs. S Tyler $2.65, 520; A B Angell 63c, 538; G Hall $2.18, 520; B F Clough $5.50, 572; G H Cilley $125, 551; D S Randall 65c, 522; M. Robbins $2.10, 520; A. Bliss $4.15, 520; M A Ingleston $3.50, 519; S. Kimball $4.39, 520; S. McDaniel $1.45, 513; J. Gresty 2.70, 520; A. Chase 62c, 531; S. Dumbleton $1.80, 572; A. P. Moore $2.75, 535; W Holman $5.68, 520; H Webster $3.77, 520; H Barker $2.80, 520; T R. Weaver $1.30, 520; W. Ford $2.94, 520; J. H. Hall $1.50, 572; G. H Calkins $5.50, 586; A Stiver 63c, 523; G P Stebbins $1.46, 572; S R. Smith $361, 572; S. Walker $1.15, 518; A. M. Hussey $4.62, 572; L Parmenter $2.98, 520; C R Griggs $5.28, 574; L R Lull $4.27, 520; M M Clark 63c. 531; A Dyer $4.63, 572; W. L. Cross $1.43, 520; E. A. Black $2.75, 502; S L Gale $3.16, 520; M S Pepper $3.05, 508; S A Vandusen 75c, 518; Mrs. Robinson $4.64, 546; T Williams $3.50, 572; S. W. Hildreth $2.53, 520; S. S. Valkenburg $2.53, 520; N Weeks $1.40, 520; W E Harris 75c, 491; S S Hammons $3.25, 518; D Ayers $4.17, 520; G W Kittel $4.43, 520; H C Burnham $1.78, 520; J H Carbee $1.70, 550; J Davis Jr. $1.50, 530; T Smith 63c, 533; G A Pease $3.66, 520; S H Reynolds $2.65, 520; N. Goodridge $3.73, 514; I. Case $6.00, 644; M. A. Rhoades $1.27, 508; J M Chute 62c, 555; J P Goodwin $3.39, 520; E Beckley $2.15, 520; E Green $3.55, 546; Mrs A Stockbridge $3.62, 530; C Coleman $11.25, 572; J E Pack (old acc't) $1.16, 503; G C Berry $4.00, 520; T F Kelley $1.50, 548; W. Bell $2.62, 520; G W Holt $5.12, 572; J Slayer 50c, 553; A Boothby $4.00, 525; E A Sumner $5.50, 586; J Cogswell $2.24, 520; J Burton (what P O?) $1.50; W Conn $3.35, 520; H Bailey $8.96, 546; N Hall 50c, 525; E Flanders Jr $1.75, 561; C Myers $1.50, 528; S C Cheney $3.10, 520; H M Hull 63c, 533; J Vermillyer $1.50, 531; J E Green $2.65, 520; C Louis 25c, 544; L. C. Snow 50c, 553; J B Mason $2.60, 520; S Parker $7.20, 572; D H Crocker $4.00, 544; W H Davis 50c, 530; J. Wadsworth Jr. 50c, 524; A. A. Post $1.50, 488; A. H. Watson $3.25, 572; F J Barber $1.88, 520; A Y Leeman $1.50 (what P. O.?); E A Ricker 50c, 533; T. Fletcher ——, 175; S. Harper $1.50, 546; A. Kelsey $3.50, 530; F Storer $2.25, 572.

FOR BOOKS AND TRACTS.

C Goodrich $5.00, M M Clark 50c, R Roosa 25c, F H Burbank $4.25, W. H. Sawyer $1.00, Mrs. H. L. Ellis $2.00, J. Pulsifer 50c, L C Snow 20c, L. P. Russel 17c, G Smith $3.00, A Good 60c, C H Shepherd $5.00, G F Locke $3.25, N. Wheeler 15c, J. Wadsworth Jr. 8c, B. Spaulding 25c, J V Himes $16.50.

LETTERS RECEIVED.

M L Durand, H Winchell, A. N., J Taylor, D F Newton, P W Covey, J N Berry, H Munger, F H Burbank, J Elkins, B. P. F., J Kimball, H Pratt, H McClary.

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For the World's Crisis.

A SONG OF DELIVERANCE.

BY M. M. CATLIN.

I saw a weary traveler,
In tattered garments clad;
A struggling up a mountain,
It seemed that he was sad;
His back was burdened heavy,
His strength was almost gone;
He shouted as he journeyed,
"Deliverance will come."

The summer sun was beaming,
The sweat was on his brow;
His garments were all dusty,
His step was very slow;
Still he kept pressing forward,
For he was wending home,
He shouted as he journeyed,
"Deliverance will come."

The songsters in their arbors,
The pleasures of the way,
Attracted his attention,
Inviting his delay;
Still he kept pressing forward,
For he was nearing home;
He shouted as he journeyed,
"Deliverance will come."

Then I saw him in the evening,
When the sun was bending low;
He overtopped the mountain,
And reached the vale below;
His eyes were dim and heavy,
His journey it was done;
He shouted as it ended,
"Deliverance will come."

Then they closed the blinds around him,
And locked him up alone;
That nothing might disturb him
Till his best friend should come.
Hope made for him a pillow,
And Faith a garment rare,
To keep him in his slumbers
Till Jesus should appear.

At length the trumpet sounded,
The shadows fled away,
The gilding rays of glory
Proclaimed the light of day;
Then when the light of morning
Broke in his little room,
He rose and cried, "Hosannah,
Deliverance *has come!*"

Then I heard a song of triumph
He sang upon that shore,
Saying, "Jesus has redeemed me,
I'll suffer now no more."
Then casting his eye backward
On the race that he had run,
He raised the loud hosannah,
"Deliverance *has come!*"

Selected and corrected by C. P. DOW.

For the World's Crisis.

CHRONOLOGY.—No. 8.

We have made a few selections from the church history of Eusebius, and wish to present them to show the near agreement of his testimony with the computations we have made from the Olympic dates of Josephus, and the consular list of Dion Cassius. The following biographical paragraph may not be out of place:

"EUSEBIUS, surnamed PAMPHILUS, from his friendship with the martyr of that name, is supposed to have been born A. D. 267, at Cesarea, of which city he became bishop in 315. He died in 339 or 340. He was one of the most eloquent men of the christian church. * * * His works were numerous, but many of them are lost. His ecclesiastical history, which is extant, has gained for him the title of the Father of Ecclesiastical History; and his Evangelical Demonstration induced Scaliger to apply to him the epithet of divine."

In Eusebius B. 1, c. 5, we read concerning the birth of our Lord:—"It was the forty-second year of the reign of Augustus, but the twenty-eighth from the subjugation of Egypt and the death of Antony and Cleopatra, which terminated the dynasty of the Ptolemies, when according to prophetic prediction, our Lord and Savior Jesus Christ was born at Bethlehem of Judea."

The above extract dates the birth of Christ two years later than we have been compelled to place it on the Olympic table of Josephus, which we formed before the works of Jarvis or Eusebius came into our hands. In all other numbers stated, there is a very close agreement, as will be shown. Eusebius is classed among the Greek writers of church history. Their means of obtaining accurate information were not equal to the Latin writers, who either resided in, or visited Rome, which no other city contained. It would be an easy task to show that Eusebius dated the beginning of Augustus' reign two years earlier than he should have done, and hence he conflicts with the numbers of Josephus. But taking all things into consideration, there is an agreement among these ancient historians, concerning dates and events, which is surprising when we reflect that they wrote and computed at different periods, independently of each other.

"The fame of Eusebius as an ecclesiastical historian has occasioned great deference to be paid to his authority; but I had occasion several times to speak of the difference between accuracy of facts and accuracy of dates. In common with other ancient historians, Eusebius has often committed errors respecting the date of events preceding his own times, from the variety of eras used, and the imperfect state of astronomical and chronological science."—*Jarvis*, p. 417.

The second chapter of Book 2 of Eusebius has this title:—"How Tiberius was affected when informed by Pilate respecting Christ." I can hardly refrain from giving it entire. It contains a citation from Tertullian, and proves that both of these writers believed that the resurrection of Jesus took place a long time before Tiberius died.

"The fame of our Lord's remarkable resurrection and ascension being now spread abroad, according to an ancient custom prevalent among the rulers of the nations, to communicate novel occurrences to the emperor, that nothing might escape him, Pontius Pilate transmits to Tiberius an account of the circumstances concerning the resurrection of our Lord from the dead, the report of which had already spread throughout all Palestine. In this account, he also intimated that he ascertained other miracles respecting him, and that having now risen from the dead, he was believed to be a God by the great mass of the people. Tiberius referred the matter to the senate, but it is said they rejected the proposition, in appearance, because they had not examined into this subject first, according to an ancient law of the Romans, that no one should be ranked among the gods unless by a vote and decree of the senate; in reality, however, because the salutary doctrine of the gospel needs no confirmation and co-operation [illegible]

The senate of the Romans, therefore, having [illegible] the doctrine of our Savior as [illegible] and Tiberius still continuing [illegible] he had before cherished, [illegible] projects against [illegible] in the testimony [illegible] to present in this [illegible] forty years elapsed between [illegible] and the destruction [illegible]

says (p. 82, b. 3), "Yet it may be proper to mention, also, what things occurred that show the benignity of that all gracious providence that had deferred their destruction (the Jews) for *forty* years after their crimes against Christ." But I will not enlarge.

JOHN LYLE.

For the World's Crisis.

A SHORT SERMON.

"For the Son of man is come, to seek and to save that which was lost."—LUKE 19: 10.

What! the Son of the eternal God lay his glory by—the glory he had with the Father before the world began, and descend to this world to save the fallen race of man! Stupendous thought! Where shall we begin the story, and where shall we end it? It is like launching out into a boundless ocean, without bottom, banks, or shore. But let me ask the intelligent and kind reader, what was lost? We answer, the whole human race; for in the fall of Adam all the human race died, and all the human race must remain eternally dead; for all were mortal and dying creatures in the fall of Adam, and never could rescue themselves from death, unless God could provide a ransom, so that man could be brought back to life again. And here we can have something of a view of the greatness and importance of a resurrection to life, which was brought about by the death and resurrection of the greatest personage that ever stepped foot upon this planet. But let us now understand man's condition, as lost, in order that we may have a clearer view of the grandeur of the great work of redemption, which was brought about by the death and sufferings of the Son of the Highest.

1st. We understand that the whole human race came under the sentence of death in the fall of Adam; and the sentence was, "Dust thou art, and unto dust shalt thou return"; and because Adam in his fall became mortal, or a dying creature, all his posterity must of course fall victims to death, and remain eternally dead, unless they could be resurrected from death. But Jesus, the beloved Son of God, undertook and fulfilled the great plan of the redemption of the human race from death; which corresponds with the declaration,—"In Christ shall all be made alive." But, dear reader, this does not look like a redemption from endless life in misery, or from the flames of fire and brimstone; no, for they were not sentenced to any such place, but were sentenced to *death*, which is a positive cessation of life.

But the death in Adam was not the punishment for our sins, who are the posterity of Adam. No indeed, for our natural death is the effect or consequence of the fall of Adam. But the punishment of the sins, which we as individuals have committed, must be the destruction of the soul and body in hell, or gehenna; and the instrument of that punishment must be fire and brimstone, according to God's holy word; and we think that the whole tenor of the Scriptures do positively show that every person that is punished for his or her sins, at the day of judgment, must suffer final destruction in the flames of fire and brimstone. But, dear reader, Jesus has "power on earth to forgive sins," for he has become the end of the law for righteousness to all them that believe, and who receive Jesus as their Savior; and all who do not apply to Christ for salvation must be raised and be brought before the great judgment seat, there to receive their sentence of "SECOND DEATH" in "the lake of fire and brimstone," where they will be finally destroyed, and "be as though they had not been"; while all who have come to the great Redeemer for salvation, and continued to seek for glory and immortality to the end of the christian race, will then have eternal life in Christ their great Deliverer, and reign on the new earth forever.

This gives us a view of the greatness of the work of redemption, brought about by the lovely Redeemer, who is soon to be our King in the new earth. Yours looking for that lovely King. Amen. B. PERHAM.

Vernon, Vt.

For the World's Crisis.

WHAT IS TRUTH?

For the last three years I have heard a great many good things about the Bible. I have heard about Jesus, about his commandments, his coming the first time, his coming the second time, the resurrection, the new earth, the saints of God singing on that immortal shore, the golden streets, the crown, of Adam, Abraham, Noah, Daniel, Cyrus, Esther; yes, I have heard a great many good things. I have heard about Paul, about the angels, the dragon, the abomination of desolation and signs of the times, and about the time of Christ's coming in 1867 and 1868. I am not going to tell all I have heard, for I have heard a great many good things besides these.

One thing more I have heard about, on which I wish to say a few words; that is, the "thousand years" found in Rev. 20. I may not give any light, but if I do not, I can stir up your pure minds some. Perhaps, before we come directly to the subject, a few words to those who do not know just how many times the original word *thousand* is found in the New Testament may be in place. The Greek word is *kilioi*. It is found eleven times in the New Testament, and is used in no case only to denote a *thousand* years. Please bear in mind, this is the word the angel used. If any wish to stretch them, and make them out 1800 years, let them do it. I cannot. The first the word is used is in 2 Pet. 3: 8. "Beloved, be not ignorant of this one thing, that one day is with the Lord as a *thousand* years, and a *thousand* years as one day." This is the only place that I know of in the N. T. where we can find out the length of one of God's days. Who wishes to shorten or stretch it. The next is in Rev. 11: 3, where the angel is speaking of the 1260 days, or years. Why not take them and stretch them? I think the angel knew what he was talking about. Will it do to stretch any of these dates, that are given so plainly? Say you, that would not do? So I think. Let them stand.

The next is in Rev. 12: 6. What shall be done with that? The next is Rev. 14: 20. Stretch or shorten as you think best, or let stand, which I think is far better. Turn next to Rev. 20: 2–7. Suppose we read the first one. "And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a *thousand* years." Now we will ask, why stretch this thousand over 1800 years, or since the resurrection of Christ? for it must be done, if Christ was the first resurrection, and this the second, for they are one thousand years apart, as taught in the Bible. Was Christ the *first*, and this the *second*? Was Christ resurrected one thousand years ago? And it is over 1800 years ago. Now, I want to know if that is not stretching this time that the angel says is a *thousand years*? I think when God despatches one from glory, he knows just what to say. We cannot tell him how it ought to be. O may God help us to believe his word. In speaking of Satan, or *Diabolos*, which is the Greek word, it says he is bound "a *thousand years*." Yes, that old Devil, bear in mind, is the *same* one that took our blessed Lord up into the mountain, and on the top of the Temple. Call him all the names you please, it is old *Diabolos*. I think we had better let it stand, be patient, and endure a little longer. God will bring it all round in due time.

A few words further—Rev. 20: 6,—"Blessed and holy is he that hath part in the *first* resurrection; on such the second death hath no power." Now, if we call Christ the *first* resurrection, which is true in a certain sense, and the one in Rev. 20: 5, 6, the *second*, where is the blessing? or, in other words, does God say there will be a blessing on those who do not have a "part in the first resurrection"? I think there are a great many things in the way in regard to these "thousand years" being in the past.

For fear some would think I make these things a test, I will say, I make *christian character* the *only test*. He that does the will of my Father, the same is my brother. There are a good many of those who do not believe just as we do.

I will say no more about this for the present, hoping we may all be good, watch and pray. Be of good courage, ye pilgrims and strangers. A few more trials, a few more storms, and if we are faithful, we will land in safety on the other shore. Say, reader, will you be there? Shall I meet you on the other shore? Shall we sing the song of Moses and the Lamb? Say, will you be there?

Concord, N. H. JOHN T. KIMBALL.

For the World's Crisis.

PASSING EVENTS IN THE LIGHT OF PROPHECY.

Gal. 5: 20, 21, "Hatred, . . . strife, . . . murders, drunkenness, and such like." 2 Tim. 3: 1–4. "This know also, that in the last days men shall be lovers of their own selves, . . . proud, . . . without natural affection, . . . incontinent, . . . traitors, . . . lovers of pleasure more than lovers of God." 1 John 5: 19. "The whole world lieth in wickedness." Never before has the world been called upon to witness a deluge of crime such as we are now passing. Instance the following cullings from the press of a few days ago. Says "The Morning Star" of Aug. 30th, 1865, in a leading article:—

"THE THEORY OF CRIME," etc., "PASSING EVENTS."—"Few subjects at the present time call more loudly for the candid attention of the people at large, than the alarming prevalence of crime. It is scarcely possible to open a daily journal without having our feelings shocked by murder, etc, or something of the sort. We are told it is hardly safe to walk at midday. . . . In what this state of things will end, unless some means be devised to remedy the existing evils, no one can tell."

Street's and Smith's New York *Weekly*, of Aug. 31st, 1865, in a leading article, "An Epidemic of Crime," says:—"We are dreadfully reminded of 'Dahoman customs' just now, in reading the record of criminality of our own country during a single month. It is hideous and revolting. As if unsatisfied with our Aceldemas, our fields of blood so lavishly fed with sacrifices during four years of war; we were now inaugurating a 'Saturnalia' of crime, worse than that which degraded Rome under her bloodiest tyrants." The fearfulness of wickedness appals us by its increase. It is sufficient, if we recognize it, to fill us with horror. It shows a state of morals that almost threatens to plunge us into anarchy, frightful to contemplate. . . . What a catalogue of atrocities horrifies the public during one month. It would seem as if stragglers from hostile armies were roaming through our villages, with vindictive purpose, marking their path by murders and outrages, simultaneously in a score of localities. Citizens are slain in their beds, robbed in the highways; females are assaulted in their walks, ruined and slaughtered within sight almost of their homes. * * * Both sexes, and young as well as old, are infused as it were with the contagion, infection, or whatever it may be.

"Two hundred years ago, such multiplicity of offences against life would have been attributed to Satanic influence; or witchcraft. That the malefactors of our day are instigated by the devil, we have no doubt. * * * The last drops, black and bitter, of man's red vials seem now to be sprinkling the land."

The *Boston Journal* of Aug. 25th, 1865; in an article on "The Path of Crime," says:—"The statistics of unusual events, such as tornadoes and murders, have certainly been enlarged to an uncommon degree within six months. Nature, animate and inanimate, seems to be somewhat disturbed in her realm."

The *Portland Advertiser*, of the 11th of Aug. says:—"Crimes of all kinds seem to be on the increase throughout the length and breadth of the land. Rarely do we pick up an exchange, but what some heinous crime is chronicled therein."

When speaking of the N. Y. *World* of the 9th Aug., the *Criminal Era* says:—"The columns of the daily *World* for the past week have teemed with cases of crime, which, should we attempt to transfer them to the Weekly, would require more than our entire space, and surfeit our readers." Again, in its issue of Aug. 23d, in an article headed, "The Second Deluge," it says:—"The war which we have just closed seems to have been only the first act in a grand tragedy of horrors, which is still in course of representation. At this moment the Muse of tragedy presides over the columns of all the journals, and fills them with tales of rape, robberies, suicides, murders, and crimes of every sort and every degree."

The Boston *Journal* of Aug. 25th, quoting from Willmer and Smith's European Times, says:—"Great crimes are the painful characteristic feature of our day. One man was taken up for killing his wife and daughter. He stated that the day before he had killed three children. A professed murderer, of the name of Winsor, murdered children at $25 per head."

Says another paper, "If the present state of things continues without modification, we shall have to record murders as regular productions; as we do those of the generous summer and teeming autumn."

One paper contains twenty-nine murders, in its issue. In "The Nation," of Aug. 24th, 1865, when quoting from English statistics for 1864, it says, "Coroner's inquests were passed upon 1,337 suicides," and that drunkenness was fearfully on the increase.

Another paper states that the number of convictions for crime had increased in England in ten years from 48,908 to 70,597; in Ireland, in the same period, from 17,669 to 37,637; in Scotland, from 5,289 to 27,643.

In view of the terrific fulfillment of prophecy, who can longer doubt but that the last generation is fast closing, when the sinner will cry for the rocks and mountains to fall upon him, to hide him from the Lamb. But the voice of the christian will be, "Lo, this is our God, we have waited for him."

New Sharon, Me. JOHN TAYLOR.

"THOU SHALT NOT STEAL."

EXODUS 20: 15.

Basest and meanest of all things is theft:
To take thy neighbor's property, or aught
That's his; to practice fraud upon thyself
By idleness or waste; or by deceit,
Concealment, peculation, breach of trust,
To practice it in others. Aim to be
In all thy dealings upright. True it is,
"An honest man's the noblest work of God!"

For the World's Crisis.

A VISIT TO THE INDIANS.

Being near a small tribe of aborigines I had a desire to visit them. I did so, and found it both pleasant and interesting. As they are not as numerous as formerly, many never saw an Indian, and suppose they are always cruel and unnatural beings. The tribe I visited live on the eastern part of Long Island, in the town of Southampton, on a neck of land partly surrounded by water. On one side is Shinnecock bay, and on the other side is a small creek. They are called the Shinnecock Indians. In number there are about two hundred; thirty or more houses and families. They have a Congregational church and an Advent church, and a good school house. They have no settled preacher for the Congregational society, but have preaching some, and prayer meetings when no preaching. The Advent church is addressed by Rev. James Lee, one of their own number, and a good and intelligent man he appeared to be. Most of them attend church and many are members. They appear generous, kind and obliging. They are very devoted and sincere, and open in their expression.

The school receives considerable attention. It is taught by a white teacher; number of scholars from twenty to thirty-five. They are as forward as many scholars in our own schools. The parents generally manifest an interest for their offspring, and care for them as parents only can. Their situation is pleasant, and the land is good. The soil is a fertile loam. They have from six to seven hundred acres of land, surrounded by water, all but about three-quarters of a mile, where they have a fence. They have a lease of the land for 999 years, or as long as water runs and grass grows,—long enough, I should think.

Adjoining their land, and running to the Pequonic bay, is a large field of 6,500 acres, formerly owned by the Shinnecock tribe, now owned by twelve white individuals in company. They pasture it.

The Indians live in small, wood-colored houses. In their houses is order, neatness and economy. Some were well furnished with good furniture, and adorned with shells, ornaments and many curiosities. Each family have their portion of land to work on. It is not fenced; fencing material is scarce. They chain their animals to a stake to feed. They keep horses and cows. They dress, work and appear like other folks. In the winter they make baskets. They appear happy and industrious. They have three trustees,—namely, David Bunn, Wilks Cuffee and James Cuffee, who act for them in a business capacity only. They have reading, both religious and political. One Mary Walker is ninety-seven years of age and is quite smart. She told me several historical facts about the Revolution. Noticing a paper on the table, I took it up. It was the "World's Crisis." She spoke very highly of it, although she could not read it, for she was blind; but her grandchildren could read to her. She had twelve children and twenty great-grandchildren. When I told her that I had heard the editor of the "Crisis" preach, her countenance lit up with joy and interest. She said she had heard him too, and in their own church. She said that she was well cared for and happy. I wish them all well, and hope that eternal joy may be their lot.

And now, kind reader, if you have had patience to read to here, I would not have you think that the Indians are all the society, or that they are better than the white people. No! No!

The town of Southampton is a pleasant place, and I think the inhabitants are hospitable and well disposed. I was treated with much kindness and courtesy by Captain Wm. L. Payne and family, and I take this opportunity to express my thanks and best wishes, and may Captain Payne and his family live long in true prosperity, and be able to conquer in adversity. A. L. ADAMS.

Somers, Conn.

PASSOVER.

Dear Bro. Litch:—Having found myself in an error, I crave the privilege of confessing it through the *Herald*, so that, if any brethren have been or are in the same error, they may examine for themselves; and I hope that I may help them to discover it. Much has been written upon the order of the feast of unleavened bread, the seven Sabbaths, and the feast of Pentecost. I have taken the ground that the seven Sabbaths began to be numbered from the weekly Sabbath in the seven days' feast. Others have taken the ground that they were numbered from the first day of holy convocation, i. e., the day after the Passover. This, I believe, is the almost universal opinion. I am now satisfied that neither of these opinions are correct.

The feast of the Passover and of unleavened bread has nothing whatever to do with the seven Sabbaths from the offering of the wave sheaf, the first fruits of the harvest, but is as entirely independent of those Sabbaths, numbering the fifty days, as of the feast of the seventh month; so that it no more affects the numbering of those Sabbaths than if the Passover was three or six months distant from them. Read Lev. 23: 5–8. "In the fourteenth day of the first month, at even, is the Lord's Passover; and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. Seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation, etc. This is the ordinance for the Passover and feast, and nothing more. Now read verse 10, "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord to be accepted for you; on the morrow after the Sabbath the priest shall wave it." This is plain. So the harvest may (though not necessarily,) occur at the time of the feast, i. e. when the feast occurs about the middle of April; but then the feast may occur two or three weeks previous to the harvest, or about one week after the beginning of the harvest. So then the harvest in no wise affects the feast, or, as an ordinance, has any relation to it.

I always had a difficulty to harmonize the harvest with the feast and seven Sabbaths or fifty days. The difficulty is now gone. When the fourteenth day of the first month came, then came the Passover, whether before, at, or after the ripening of the harvest; and when the harvest ripened, then the wave sheaf, the first fruits, must be offered, whether before, at, or after the feast; "on the morrow after the Sabbath"—that Sabbath when the harvest was ripe. Thus it is all plain, and I wonder that I, or some one, has not before seen and noticed it.

I have been told that the Jews changed the Sabbath every year on account of the so-called feast Sabbath; also, that the fifty days were numbered by sevens from that day; but it is plainly not so. This truth may not be as important as many other truths, but it is important as a *truth*, and to me imparts comfort, particularly as it clears away all ambiguity and doubt, and relieves all disputation about these Sabbaths, and the Passover. I have thought the true Passover could not occur at the ripening of the harvest, and, as I believe the Lord will come at the time of the Passover, I have now no difficulty in determining the time when that occurs. But should he come at harvest time, though I may not know the precise week for the beginning of the harvest, I can look with special interest "to the morrow after the Sabbath," the day of offering the wave sheaf, the first day of the week, that being a complete cycle of seven from the beginning of creation to the commencement of the seventh millenary. Do not understand me that I am positive of any month, week, or day, when Jesus will come. I look to the time of the Passover as the most probable because God has more particularly marked that time in his dealings with his people. It was the time of their deliverance from Egypt, passing over Jordan and entering the land of Canaan, Josh. 4: 19, and 5: 10, going from the captivity of Babylon or Assyria, Ezra 8: 31, and more than all, the death and resurrection of our Lord and Savior. These events occurring thus are not positive evidence of the future, greater and more glorious event, the coming of our blessed Lord the second time, and the resurrection; but as we have no record of a number of important events for the benefit of God's people occurring at any other particular season of the year, I think I may reasonably look to the season of the Passover, with greater interest, for Jesus' coming, than to any other time; yet, for aught that I know, he may come at any time, in any month, on any day; and though I love to search and find out all I can, yet my great business is to be ready, watch, and wait for the coming of the Lord from heaven, so that, when he does come, I may meet him with joy, having wisdom from God to understand the things revealed concerning his coming, and thus be looking for him in all his glory. Brethren, we are, or should be minute men, always ready. God grant that it may be so.

Affectionately yours, J. CROFFUT.

Brooklyn, Sept. 7, '65. [*Adv. Herald.*

Will the *Voice of the West* do the favor to copy this?

For the World's Crisis.

HUSBAND AND WIFE.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."—GEN. 2. 24.

I have been moved to write upon this subject by reading an article in the Crisis, of Aug. 8th, headed, "Opening of the Books." And the particular passage in that article on which I propose to dwell, reads as follows:—"The human heart,' the world over, seeks for a response to its own outgushings, and if it fails to find it in the companion, it will go somewhere else." This statement will convey various impressions. "Unto the pure all things are pure." But some may take this as a license to seek a "response" away from home. Take an illustration.

A young man of good education and superior mental endowments, and, withal a church member, takes to himself a wife. He does not choose to marry one who is above himself in education, and otherwise; and the lady who becomes his wife stands, at the time of their union, on a par with him in regard to religion. Both profess to have had some sort of experience some time ago, but neither enjoy *present* salvation. But after marriage the husband is reclaimed from his backslidden state, and becomes a zealous and active christian, while the wife remains as before. Now this man may not find a full response to all the outgushings of his heart in his companion. She is not his equal in education, or mental endowments, and does not enjoy religion. But he is bound by the law and the gospel to "love his wife even as himself," and what right has he to seek a "response" elsewhere? He may indeed seek earnestly to find consolation in his Bible, and in prayer, and all the duties of religion, *but he must by no means* neglect his wife, because he does not find in her a full response to all the outgushings of his heart. He should, if possible, be even more attentive to her; and while he prays for her earnestly and constantly, he should endeavor to convince her that he is seeking her welfare and salvation more earnestly than all other things.

I am aware that the above illustration will not apply to every case; but I deny the right of any one seeking companionship and society away from home, to the neglect of his own family. F. H. CHAMBERLAIN.

Sutton, Mass.

ATTEMPT TO PRINT A PERFECT BOOK.

"Whether such a miracle as an immaculate edition of a classical author does exist," says one, "I have never learned; but an attempt has been made to attain this glorious singularity, and was as nearly realized as is perhaps possible—the magnificent edition of *Os Lusiadas of Camoens*, by Don Jose Sauza, 1817. This amateur spared no prodigality of cost and labor, and flattered himself that, by the assistance of Didot not a single typographical error should be found in that splendid volume. But an error was afterwards discovered in some of the copies, occasioned by one of the letters in the word Lusitano having got misplaced during the working of one of the sheets. It must be confessed that this was an accident or misfortune, rather than an erratum."

The celebrated Foulises, of Glasgow, Scotland, attempted to publish a work which should be a perfect specimen of typographical accuracy. Every precaution was taken to secure the desirable result. Six experienced proof-readers were employed, who devoted hours to the reading of each page; and after it was thought to be perfect, it was posted up in the hall of the university, with a notification that a reward of fifty dollars would be paid to any person who could discover an error. Each page was suffered to remain two weeks in the place where it had been posted, before the work was printed, and the printers thought they had attained the object for which they had been striving. When the work was issued, it was discovered that several errors had been committed, one of which was in the first line of the first page. The Foulises' editions of classical works are still much prized by scholars and collectors.

☞ Much of a christian's spiritual strength lies in secret prayer. Nothing disarms Satan and weakens sin like this. Secret prayer is like Jacob's ladder, where you have God descending into the soul, and the soul sweetly ascending to God. Secret duties are very soul-enriching.

Hygiene.

"This is for your health."—*Paul.*

For the World's Crisis.

A VALUABLE RECIPE.

This medicine is for cholera morbus, cholera infantum, and the worst forms of dysentery, which are so prevalent at this season of the year. It is a recipe from the noted Dr. Beache's medical works, found on p. 732. Directions for making one quart:—

1 dram of pulverized rheubarb, 1 do. of saleratus, 1 do. of peppermint herb; all put into 1½ pints of hot water. When cold, strain off and add 2 oz. loaf sugar, and 2 oz. of French brandy; all this will make nearly one quart, sufficient for a family one year, or more; all not costing, besides the labor, over fifty cents. Every family ought to have it in their house. It is the best medicine for all derangement of the stomach and bowels I ever saw.

For a dose, one to two table spoonfulls, once in one half and three-fourths of an hour, until the pain ceases, and the disease is evidently checked. Two doses, as above, will generally do the work; sometimes one dose of two spoonfulls is sufficient. For children, and slight sickness of the stomach of females, where there is no pain, a smaller quantity will answer. Those who prepare this valuable article for sale, as a great profit, may feel hurt to see it given to the world, but so let it be. HIRAM MUNGER.

P. S. *Other papers please copy.*

HOW TO PRESERVE THE TEETH.

BY DR. I. A. SALMON.

Boston, April 16, 1865.

BRO. HAVEN:—In looking over an old number of Zion's Herald, I saw an article giving some of the causes of decay in the teeth, and calling for a more extended knowledge as to the best method of avoiding the evil where it does not already exist. I dislike the idea of making myself conspicuous, but I have been pained so many times to see valuable teeth lost, which with proper care might have been saved for years, that I cannot withhold a few suggestions from the public, if you think them worthy of a place in your columns.

The causes of caries, or decay, are principally these: the too free use of acids, alkalies, confectionery and pastry, and the collection of food between and around the teeth. The most destructive of these are acids; confectionery and food being converted into acids when allowed to remain in the mouth, are also classed with them. These all act directly upon the teeth. But alkalies used as freely as we use them in our bread, rich pastry, and most kinds of rich food, cause a derangement of the system, and as a consequence a vitiated state of the secretions of the mouth, thereby producing the same effect as the acids, although perhaps not to so great an extent.

The teeth are the hardest of all the bones. The body of a tooth, called *dentine*, or tooth bone, is composed of seventy-two parts mineral matter to twenty-eight parts animal matter, and covered as far as it is exposed to view with enamel, composed of ninety-eight parts mineral to two parts animal matter. This enamel is designed to protect the dentine; but it will not resist the corrosive power of acids, proof of which almost every person has had to a certain extent by having their teeth set on edge—as it is commonly called—by eating sour apples. The effect is to eat out the mineral matter and leave the animal matter. Let a tooth be covered with strong vinegar for a few days, and the earthy matter will be dissolved, leaving only a sort of cartilaginous substance not so hard as horn.

It may be said we do not allow acids to remain in the mouth long enough to produce such a result. True; but everything we take into the stomach passes over, around and between the teeth, more or less, and if allowed to remain there will produce the same result in the course of time upon those parts of the teeth which come in contact with those things thus confined between and around them.

There are also many medicinal agents that contain acids, some of which are very powerful; and great caution should be used if it should be necessary that such medicines be administered, to avoid contact with the teeth if possible.

I do not pretend to say that decay can be prevented in all cases, for some teeth are defective in their organization, the effect of disease during their formation, or from some cause still further back. But it is a well established fact that by proper attention to the kind of food we eat, and a thorough system of cleansing, a perfectly organized set of teeth may be preserved, and even those that are soft may be saved much longer than if no care or attention is paid to them. For example, we scarcely ever see a tooth decay in those points where the most wear comes from mastication, simply because the process of mastication keeps them clean and smooth; so if they could be kept as clean in all parts, they would not be much more liable to decay except where the enamel is thin.

I would therefore advise as a preventive or as a remedy for disease of the teeth, a strict observance of the facts stated above: abstinence from those things so injurious to them, and absolute cleanliness, that not a particle of food of any kind may be allowed to remain between them. To accomplish this, the following suggestions should be strictly carried out:

The brush should be of a medium stiffness, neither too stiff nor yet too soft, (for the one will wear the teeth in the course of time, and the other will not thoroughly cleanse,) and it should have notches cut across it, leaving *ridges crosswise*; which will the more readily pass between the teeth. The brush should be used before breakfast and after each meal, taking particular pains to brush lengthwise, or up and down, as well as across. Cold water is sufficient in many cases to keep the teeth from stains; but should that be insufficient, a good reliable dentifrice, or tooth powder, should be used once or twice each day. And should it be necessary to take acids into the mouth, or medicines containing them, a weak solution of carbonate of soda, or soap tooth powder, should be used at once to neutralize the acid.

Too much cannot be said in favor of cleanliness, or too great care taken to preserve the teeth from decay; for with the most strict attention to their preservation, some teeth will decay, owing to hereditary causes or otherwise. Such teeth should be carefully watched, and should be examined two or three times a year by some good, reliable dentist, whose aim is not to see how much he can manage to do for you, but how long he can make your teeth last. Then, when a cavity of sufficient size makes it appearance, have it well filled, and decay will be arrested for years. But unless a tooth is filled well, it may as well not be filled at all. The filling only covers up the decay, and the patient thinks all is right until after a few weeks or months (the tooth having continued to decay) the filling drops out, exposing a much larger cavity, and in many cases an exposure of the nerve, and consequent loss of the tooth, or a large bill for treatment of the nerve and refilling. Above all things avoid cheap dentistry. A dentist cannot spend time enough to fill a tooth well without a sufficient fee to remunerate him; and a fair price paid for good work is cheapest in the end. Consequently it is important that we should be as particular in the selection of a dentist as in the selection of a physician.

It will be evident to every reasoning mind that unless there is disease in the system, hereditary or otherwise, by a strict adherence to the above directions there would be less suffering from decayed teeth, less dyspepsia and other diseases caused by imperfect mastication, and a much smaller number of artificial sets of teeth. Let these suggestions be followed, then, by all who see them, and the benefit derived will amply repay for all the trouble it costs.—*Zion's Herald.*

DRESS OF OUR EXTREMITIES.

During the damp and cold season deficient dress of the feet and legs is a fruitful source of disease. The head, throat and liver are perhaps the most frequent sufferers.

The legs and feet are far from the central part of the body. They are not in great mass like the trunk, but extended and enveloped by the atmosphere. Besides they are near the damp, cold earth.

For these and other reasons, they require extra covering. If we would secure the highest physiological conditions, we must give our extremities more dress than the body. We men wear upon our legs, in the coldest season, but two thicknesses of cloth. The body has at least six. Women put on them four thicknesses under the shawl, which, with its various doublings, furnishes several more—then over all, thick, padded furs; while their *legs* have one thickness of cotton, under a balloon. They constantly come to me about their headache, palpitation of the heart, and congestion of the liver. Yesterday, one said to me, "All my blood is in my head and chest. My head goes bumpety-bump, my heart goes bumpety-bump." I asked, "How are your feet?" "Chunks of ice," she replied. I said to her, "If you so dress your legs and feet that the blood can't go down into them, where can it go? It can't go out visiting. It must stay in the system somewhere. Of course, the head and chest must have an excessive quantity. So they go 'bumpety bump,' and so they must go until you dress your legs and feet in such a way that they shall get their share of blood. In the coldest season of the year, I leave Boston for a bit of a tour before the lyceums—going as far as Philadelphia, and riding much in the night, without an overcoat; but I give my legs two or three times their usual dress. During the coldest weather, men may wear, in addition to their usual drawers, a pair of chamois-skin drawers with great advantage. When we ride in a sleigh, or in the cars, where do we suffer? In our legs of course. Give me warm legs and feet, and I'll hardly thank you for an overcoat.

My dear madam, have you a headache, a sore throat, palpitation of the heart, congestion of the liver, or indigestion? Wear one, two, or three pairs of warm, woolen drawers, two pairs of warm woolen stockings, and thick, warm shoes, with more or less reduction in the amount of dress about your body, and you will obtain the same relief permanently that you would derive temporarily from a warm foot-bath.

I must not forget to say that a thin layer of India-rubber cemented upon the boot-sole will do much to keep the bottom of our feet dry and warm.—*Dio Lewis.*

USE OF THE ARMS IN WALKING.

Dr. Dio Lewis does not believe in muffs. In a recent publication he says:—"The first time you are walking with your arms at liberty, stop moving them, and hold them by your sides. You will be surprised to find how soon your companion will leave you behind, although you may hurry, twist, wriggle, and try hard to keep up. One reason of the slow walk among girls is to be found in this practice of carrying the arms motionless. Three miles an hour, with the arms still, is as hard work as four miles with the arms free.

I have seen the queens of the stage walk. I have seen a few girls and women of queenly bearing walk in the street and drawing-room. They moved their arms in a free and graceful manner. Could this habit become universal among girls, their chests would enlarge, and their bearing be greatly improved. See that girl walking with both hands in her muff. How she wriggles and twists her shoulders and hips! This is because her arms are pinioned. Give them free swing, and her gait would soon become more graceful.

You have seen pictures of our muscles. Those of the upper part of the body, you remember, spread out from the shoulder, in all directions, like a fan. Now, if you hold the shoulder still, the muscles of the chest will shrink, the shoulders stoop, and the whole chest becomes thin and ugly.

But some girls will say, "Swinging the arms must be very slight exercise." True, it is very slight if you swing the arms but once or ten times, but if you swing them ten thousand times in a day, you will obtain more exercise of the muscles of the chest than by all other ordinary movements combined. Indeed, if I were asked what exercise I thought most effective for developing the chests of American girls I should reply at once, swinging the arms while walking."

SENSIBLE ADVICE.—Prof. Silliman, of New Haven, recently closed a Smithsonian lecture by giving the following sensible advice to young men: "If you wish for a clear mind, strong muscles, quiet nerves, long life, and power prolonged in old age, avoid all drinks above water, shun tobacco, opium, and every thing else that disturbs the normal state of the system; rely upon nutritious food, and mild, diluted drinks, of which water is the base, and you will need nothing beyond these things, except rest, and due moral regulations of all your powers, to give you long, happy and useful lives, and a serene evening at the close."

The World's Crisis

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MARTHA PHILLIPS

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HYMN OF THE LAST DAYS.

BY H. BONAR, D. D.

Help, mighty God!
The strong man bows himself,
The good and wise are few,
The standard bearers faint,
The enemy prevails.
Help, God of might,
In this thy church's night!

Help, mighty God!
Evil is now our good,
And error is our truth,
Darkness is now our light,
Iniquity o'erflows.
Help, God of might,
Defend, defend the right!

Help, mighty God!
Men turn their ear away
From the great voice divine;
And each one seeks his own
Dark oracles of lies.
Help, God of might,
The idols, Lord, affright!

Help, mighty God!
Men slight the grace divine,
They mock the glorious love,
And the great gift of God
Is a thing of nought.
Help, God of might,
The foe arise and smite!

Help, mighty God!
The blind now lead the blind,
Man has become as God,
The tree of knowledge now
Bears its last ripest fruit.
Help, God of might,
For us come forth and fight!

Help, mighty God!
The perfect word of heaven
Is as a Sibyl's scroll,
And the great mount of God
Is as Dodona's shrine.
Help, God of might,
And in the dark give light!

Help, mighty God!
The cross is growing old,
And the great sepulchre
Is but a Hebrew tomb!
And Christ has died in vain!
Help, God of might,
Else faith shall perish quite!

Help, mighty God!
The Christ of ages past
Is now the Christ no more!
Altar and fire are gone,
The victim but a dream!
Help, God of might,
Put the fierce foe to flight!

Help, mighty God!
The world is waxing gray,
And charity grows chill,
And faith is at its ebb,
And hope is withering!
Help, God of might,
Appear in glory bright!

For the World's Crisis.

THE LORD IS COMING.

It is now twenty-three long years since I heard that honest old Low Hampton farmer, in the Apollo Hall, Broadway, N. Y., with godly sincerity proclaim the coming of the Just One. Crowds attended, and listened with a seeming intensity to know the truth; but as in the parable of "the sower," the seeds fell among way-side, stony ground, thorny ground, and good ground hearers.

In taking a retrospective view of the above period, I find it mingled with joy and sorrow, dotted with seasons and incidents of a very interesting nature. Many of our pioneers, who bore aloft the prophetic banner, leaving their religious associations,—and at that time those social ties were dear as life,—have one after another fallen asleep. Others have fallen out by the way. Could we have seen the crosses in number, weight and size that we have had to bear, nature might have shrunk; but God has comforted, sustained, and, like a tender Father, gently led us by the way. Like Samuel, let us set up our Ebenezer, saying, "Hitherto hath the Lord helped us." The Lord *showed* Paul how great things he *must suffer* for his name. But in mercy he kindly withheld our *light* afflictions and disappointments from us in the early days of our espousal of those doctrines that have distinguished us as a people. With very little exception, it may as a general thing be without doubt admitted, as in the apostle's day, "As concerning this sect, we know that every where it is spoken against." May God in mercy grant that in our case, as in theirs, it may be falsely. Amen.

Beloved, our days of mourning are fast drawing to their end; according to divine appointment their bounds are limited that they cannot pass. By the positive light of God's blessed word, we through faith (which is "the evidence of things not seen") see, feel and know that we shall very soon see the King in his beauty, and behold the land once afar off, but now specially nigh. Then let our love, faith and joy abound. Cry aloud, spare not. Watchman, lift up your voice like a trumpet. Cry out, oh daughter of Zion. Shout, Behold, thy King cometh. Not

"A suffering lamb to slaughter led,"

but encircled in light, enshrouded with might, majesty, and the grandeur and glory of the Godhead. Amen, even so, come, Lord Jesus.

Beloved watchman, preach the coming of Jesus. Warn your hearers of his coming. Exhort them to prepare for it. Bride of Christ, awake! Put on thy beautiful garments. Let thy robes be without spot or wrinkle. Jesus is coming. The invitation to the marriage supper is now about to close. The watchmen are about to leave their walls, and soon a universal and eternal silence will prevail. See that you have on the "wedding garment." You cannot be admitted to the feast without it. See that it is not spotted with spiritual pride. See that you are not puffed up with vain glory, trying to enlarge yourself beyond the humble dimensions of a meek and lowly disciple of the Man of sorrows, by using big words and great swelling expressions, for the meaning of which we must needs hunt up Webster or Worcester.

Sons and daughters of affliction, bowed down amid the alternate sorrows of mental and physical anguish, yet patient in all your tribulation, the morn of joy hasteth. Your Redeemer is now marshaling the hosts of "mighty ones." The heavens will soon reveal Him and all the beautiful ones that compose his shining retinue with him. Are thine eyes red with weeping, and thy cheeks moist with tears? O, strive to draw consolation from the abounding grace of thy precious Savior. Jesus is coming.

Dear afflicted one, feeble and emaciated, withering away, sinking, fading, still fading, every pulsation of thy heart and every throb of thy pulse beating the dead march downward to the grave, hear it. Jesus is coming. Thou shalt be changed "in a moment, in the twinkling of an eye." That hectic flush upon thy sallow cheek shall be quickly changed. That measured, feeble, tottering step shall soon give place to the full vigor of eternal youth. Hallelujah! Jesus is coming.

Dear weeper, in thy dark night of lonely widowhood, with thy lovely little ones in all their sweet innocence dependent upon thee, amid the selfishness of this covetous generation; do clouds still lower thick and portentous o'er thy lonely path? May Father in heaven cheer and guard thee amid the perils of these last degenerate days. Jesus is coming. "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Such is inspiration's strain of melting melody, gushing forth from the full heart of the sweet singer, in view of the coming of Jesus.

Hear the eloquent Edward Irving sing of the coming of the Just One:—"Blessed consummation of this weary and sorrowful world! I give it welcome, I hail its approach, I wait its coming more than they that watch for the morning. Over the wrecks of a world I weep; over broken hearts of parents, over suffering infancy, over the unconscious clay of sweet innocents, over the untimely births that have never seen the light, or have just looked upon it and shut their eyes for a season until the glorious light of the resurrection morn. O my Lord, come away. Hasten with all thy congregated ones. My soul desireth to see the King in his beauty, and all the beautiful ones whom he shall bring along with him."

What an intense desire John Wesley expresses in the following lines to see his blessed Redeemer:

"The church in her militant state
Is weary and cannot forbear;
The saints in an agony wait
To see him again in the air.
The Spirit invites in the Bride
Her heavenly Lord to descend,
And place them enthroned by his side
In glory that never shall end."

"Amen, even so, come, Lord Jesus."

Yours affectionately, waiting for the dawn of eternal day. S. S. BREWER.

Ashburnham Depot, Mass.

For the World's Crisis.

BIBLE TESTS, AND FRUITS OF CHRISTIAN FAITH.

DEAR BRETHREN AND SISTERS IN THE LORD:—We, of all others who believe in the nearness of the judgment day, should be Bible christians. The inspired word thus admonishes us, "BUT BE YE DOERS OF THE WORD, and not hearers only, deceiving your own selves."

I have been led to make this communication on learning that an afflicted invalid sister of our faith has been permitted to go to the poor-house. Is this according to our Savior's command? "Therefore, all things whatsoever ye would that men should do to you, *do ye even so to them.*" Now, brethren and sisters, who wish to hear the welcome announcement,—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," let me entreat you personally to attend now to these things. "For he shall have judgment without mercy, that hath showed no mercy." Do you wish to be found among this class? "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" "Even so faith, if it hath not works, is dead, being alone." Would Job have suffered an instance like the above, who says, "Because I delivered the poor that cried, and the fatherless, and him that had none to help him?" What was his testimony? "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." What does our Savior say? "He that hath two coats, let him impart to him that hath none." "Freely ye have received, freely give." "Sell that ye have, and give alms." "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Do we wish to spiritualize or figure away these teachings? Have these obligations enjoined by the apostles ceased? "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, '*It is more blessed to give than to receive.*'" "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see that ye abound in this grace also.*"

Is this promised blessing of no account? "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies." "A good man showeth favor, and lendeth; he will guide his affairs with discretion. Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance." Was the apostle in an error when he made this statement? "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap bountifully." "Every man according as he purposeth in his heart, *so let him give,*" not grudgingly, or of necessity; *for God loveth a cheerful giver.*" Our Savior also says, "Give, and it shall be given you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." "For with the same measure that ye mete withal shall it be measured to you again."

Dear brethren and sisters, cannot even the poorest of us do as much as this?—"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Furthermore, "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Brothers, sisters, is there none to search out all causes? "The night is far spent, the day is at hand." "Behold the judge standeth before the door."

Newark, N. J. S. L. MANLEY.

For the World's Crisis.

"TO-DAY."—Luke 23: 43.

To perfect the argument, we shall now admit that the sentence is correctly punctuated: that Christ did say to the penitent, believing thief, "Verily I say unto thee, *to-day* shalt thou be with me in paradise;" that Christ and the thief did both die on and in that same Jewish day in which they were placed upon the cross, and still maintain that neither Christ nor the thief are or have been in paradise, but will be in strict accordance with, and in fulfillment of Christ's affirmation, "today."

Adam Clarke, in his Butterworth's Concordance, says that "day is put for (1) light (Gen. 1: 5), and (2) Time in general, (Luke 19: 42.) He beheld the city and wept over it, saying, "If thou hadst known, even thou, at least *in this thy day*, the things which" . . This is equivalent to, If you had "to-day" known, which is at least your time, even if thou hadst known the thing which, etc. (3) For GOSPEL TIMES. (Rom. 13: 12, 13.) "The night is far spent, the day is at hand, let us walk honestly, *as in the day.*" 2 Cor. 6: 2. "I have heard thee in *a time accepted* and *in a day of salvation,*—NOW is the accepted time, *now is the day of salvation.*" Heb. 3: 13. "Exhort one another daily, while—so long as—it is called *to-day.*" 15, "While—so long as—it is said, *to-day* if you will hear his voice." 4: 7, "Again, he limiteth a certain day, saying in David (Psa. 95: 7), To-day, (comma after day) after so long a time;" as it is said, To-day . . . harden not your hearts." 9, "There remaineth therefore a rest (*day*, a Sabbath) to the people of God." 11, "Let us labor therefore to enter into that rest (into that day of rest, into that Sabbath day,) called after so long a time by David and Paul, "*to-day.*"

(5) The time when (after) Christ came in the flesh. Jno. 8: 56. "Abraham rejoiced to see *my day.*" (6) Light of truth. 1 Cor. 3: 13. "Every man's work shall be made manifest; for *the day* shall declare it." (8) A short time. Deut. 9: 1. "Thou art to pass over Jordan *this day.*" Rev. 18: 8. "Her plagues shall come *in one day.*" (9) Put for "glory." Prov. 4: 18. "The path of the just is as the shining light, that shineth more and more unto the perfect *day.*" Phil. 1: 6. "Being confident . . . . that he who hath begun a good work in you will perform it until *the day* of Jesus Christ." See also v. 10, and 1 Cor. 1: 8. "Who shall confirm you unto the end, that ye may be blameless *in the day* of our Lord Jesus Christ." See also v. 55, and 2 Cor. 1: 14, 1 Thess. 5: 23. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Tim. 6: 15. "Which *in his time* he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords," i. e., "in the day," at "the coming," in "the times" of Jesus Christ, in "the end" of the "gospel day," the "day of salvation," the "atonement day," the "perfect day," the "day of glory," the "limited certain day," called "to-day," when "the night is past," when the "kingdoms of this world become the kingdom" of our Lord and of his Christ, and he shall reign forever and ever." Rev. 11: 15, 10: 5, says, "*reign on the earth.*"

Now it is self evident from these passages collated, that the "times of Christ" constitute "the day of the Lord Jesus," "the day" of "his coming," "the day" of his salvation.—Heb. 9: 28. The "to-day," *after so long a time*, in which day there remaineth a rest; for God's people, when Christ shall come into his kingdom, and "gather out of it all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth;' "Then shall the righteous shine forth, (i. e., come forth like the sun's rays shining from behind a cloud when it is parted,) as the sun in the kingdom of their father."

"Who hath ears to hear let him hear." Now that was the *time*, that was the *hour*, that was *the day* of which "the thief" spoke when he prayed to Jesus saying, "Lord, remember me when thou comest into thy kingdom." And speaking in response to that prayer, of that day, our Savior might properly, forcibly and truthfully say, "Verily I say unto thee, to-day (or, as Joseph Benson has it in his comment on Luke 23: 43, p. 501, "This day"—of which you have just spoken, the day of my coming—this day) thou shalt be with me in paradise."

But there is not a necessity, even, for the explanatory clause above, for King David, said by Peter to be a prophet, in his time called the entire epoch, from Joshua to the second coming of Christ, including his "reign on the earth," "To-day." Paul, in Hebrews, centuries of years after David, and some thirty odd after Christ's death, speaking of the same time, still called it "to-day."

The day of salvation in former, present and future times, is called "to-day," on the same principle that any hour out of a given twenty-four in solar time is called to-day, and by the same figure of speech—synecdoche—where a part is put for the whole. Under the law and the prophets it was styled to-day, because they testified of Christ who "was to come," who, under the gospel, "has come," to redeem sinners, and in (not after) the day of salvation "will come again," "without a sin-offering," *to save saints.* Abraham saw it and rejoiced. David was in it and "was glad." Paul departed before it closed, and "his eyes were opened to its light." Moses called it "this day." David called it "to-day." Paul called it to-day." Writers, speakers, editors, theologians, eighteen hundred years after, are still calling it "to-day"; and all christians affirm that it is not yet ended, and a great many, far too many, are making a very, very long day of it yet; for they say it cannot end until Christ comes, and Christ, they say, cannot come for some thousands of years yet. Ah! "My Lord delayeth his coming."

But all admit that when he does come, the "to-day" of David, of Paul, of the men of the nineteenth century, will end, and Christ will have come into his kingdom, and with him the saints will come, with him "the times of the restitution will come, with him will come the glory, with him will come the judgment, with him God's wrath will come upon every soul of man that doeth evil;" with him will come the time when, sitting upon his throne, he "will make all things new," and "paradise lost" will then be paradise restored; and there Christ will be, and there the saints will be, and there, too, will He be, who on the cross prayed, "Lord, remember me when thou comest into thy kingdom;" and still the "to-day" of David, the "to-day" of Paul, the "to-day" of Christ will not yet have ended; for he must reign in his day, until all enemies are put under his feet, and the glory of God shall cover the earth as the waters of the sea cover the vast abyss. So Christ could well say, "to-day" thou shalt be with me in paradise. Oh, my Lord, remember poor me, too, when thou comest into thy kingdom, that I, also, may be with thee in paradise.

We are done with "the thief."

G. W. STETSON.

Olena, Huron Co., O.

For the World's Crisis.

THE HIGH PRIEST.

Once a year the high priest offered the sacrifice of atonement for the sins of Israel. With the blood of a goat, on which had been laid their sins, he entered into the Holy of Holies to make intercession for the people. None but the high priest was permitted to enter into the inner sanctuary, and he must be pure, or he would lose his life; for no unclean person could enter the most holy place and live. And when he had made an end of intercession and reconciliation in the holy place, he came out into the outer tabernacle, finished the work of atonement, sanctified and blessed the people, and sent their sins away on the head of the scape-goat into the land of forgetfulness, and the glory of God appeared. Where were the people, and in what position did he find them when he came out? They were praying without, waiting and watching for his coming forth to bless them. Perhaps they became weary sometimes, waiting for his return; but as long as they knew that he was alive, they also knew that he was making intercession for them, and had reason to expect he would come forth with the blessing. But could they tell whether he was alive? and did they know when he was about to come out of the holy place? Let us see.

The robe of the high priest was curiously adorned with bells and pomegranates. What were the bells for? That the "sound" might "be heard when he" went "in unto the holy place before the Lord, and when he" came "out." When he was in there sprinkling the blood of atonement upon the mercy seat, and ministering before the Lord, the people could hear the tinkling of the bells and knew their high-priest was alive. And when he started to come out, they could easily tell that the sound was approaching nearer and nearer. But they must be within hearing distance. If they ceased to wait, and watch, and listen, and wandered off into the wilderness, saying, he will not yet come forth, they would get beyond the sound of the sweet tinkling of the bells, and would not know when he was coming out, and would lose the blessing. See the host of Israel, gathered together before the tabernacle, in the attitude of prayer, probably with their faces to the ground, waiting and anxiously listening to those tinkling bells. The priest is quiet and solemn in his movements, for he is in the presence of God—a holy place. The bells make but little noise, but by listening earnestly, the people can catch now and then the tinkling sound, just enough to assure them that the priest still lives. They are weary and long for his coming, but still they patiently wait. By and by, the bells begin to sound louder; they turn their ears and listen more intently. The sound comes nearer, they look up; nearer still—they lift up their heads and watch eagerly the door or entrance of the tabernacle. The curtain lifts, the glory begins to shine. The priest—the mediator of the old covenant—comes out, and stretching out his hands, in God's name, he blesses them.

Then comes their joy. Their waiting is ended. The blood of the atonement has been sprinkled upon the mercy seat; their sins have been borne away into the land of forgetfulness; they are sanctified and blessed, and the glory of God is revealed. A shout of praise, more acceptable to God than their sweetest incense, ascends to heaven from that great congregation. They are now prepared to enjoy a Sabbath of rest and the feast of tabernacles. B. P. FRENCH.

(*To be concluded.*)

For the World's Crisis.

ENTIRE SANCTIFICATION.

The belief that such a high attainment in christian holiness as this caption indicates, was once a distinctive feature in the theology of a large denomination of christians. I well remember, when a boy, how much it was discussed. I was reared under the folds of another and somewhat different denomination, nearly, if not quite, as large. Consequently, my mind was biassed against that doctrine as something unattainable in this life. I was instructed to fight against this doctrine, and another also,—a somewhat distinctive feature of the denomination first alluded to,—viz: "falling from grace." I hear very little said about either of these doctrines now.

In subsequent life I was thrown into a society where the doctrine of "entire sanctification" was revived and insisted on, as not only practicable, but imperiously demanded of all those who professed faith in the gospel of Christ. This was not among those attached to the denomination first alluded to, but in the denomination in which I was educated. After I had lost all denominational preferences, I was disposed to look at it candidly in its new dress. I had before this espoused a somewhat new doctrine, called "entire consecration," which I thought made larger drafts upon practical life than I had ever seen presented by the professors of the elder doctrine; they were no doubt sisters; but I believed the "elder would serve the younger" ere long.

Still further on in life, my lot, for a time, was cast into the very focus, or the central fires, from which this new "entire sanctification emanated. I was somewhat disposed to doubt the *entirety* of the work; but to the extent it had progressed, the fruits were indeed grateful to the last. Without any mere figure of speech, I will state in what these fruits consisted. It had produced a religious community; not exactly like that following the day of Pentecost, but the most like it of anything I had ever seen, or have yet read of. No one stopped to inquire if "aught of the things which he possessed was his own" The grand and only object seemed to be to found, nourish and sustain an institution which should give free and equal chances for a christian education; no matter whether the student be rich or poor, male or female, white or black. Could any one blame me for loving such a community as that with the deepest ardor? And yet I was not blinded to any remaining fault. I could not admit that they were "*entirely* sanctified."

I was in possession of a very severe test of the doctrine of sanctification here so favorably exhibited; and if I had not believed it furnished me by the word of God, I would never have used it as a probe. If these lines ever meet the eye of a reader of the Crisis possessing a tender spot similar to the one to which this probe was applied, I hope he will not think it designed for him; but only allow me to make it in this connection, so as to complete the illustration for which I set out. I was not thinking of this point when I started. Let me be fairly understood. I wish to admit that there may be noble attainments in christian sanctification, while the subjects of this blessed work are not aware of remaining defects, which, if they were, would go at once for the remedy, and apply it. A happy thought has now taken possession of my pen. There are a plenty of incidents for carrying out my illustration, leaving out the point I was rushing into with so little consideration of the consequences. It was a very strong point, but I will omit it. I have a plenty of others at hand, equally pertinent to my object.

But to return. You will ask, what was lacking in that community and institution? Why not accord to the people and professors the attainment their cherished doctrine implies? Well, one strong reason was, they ignored the teachings of God's prophets. How can men or women be *entirely* sanctified, who leave out of their theology and out of their affections the return of that blessed Lord they claim to imitate? It is impossible. A man or woman, who is *entirely* sanctified, will not only be "looking for," but "hasting unto the coming" of the One they love above all other beings.

But just here I must put in one thing in favor of this community, which should not have been omitted in its proper place. And now I must move softly, or I shall touch some tender feelings by the contrast. As much as I loved this people, I love the Advent people more; not because I have been better treated in the Advent family, for the reverse is the fact. My stronger affinities for the latter family arise from the fact that they love the appearing of our blessed Lord. But this family have never allowed one half the freedom I was allowed in the community described above. They knew me to be an Adventist of the millenarian type. They had Baptists, Methodists, Congregationalists, and Presbyterians, many people, and students. But you could never have learned this fact by one shade of difference in the treatment which each received. All was as free as in an apostolic church meeting. Put that down to their credit.

While this was the general fact, and while I was perfectly free to talk with the people, or students, and even with the professors, the subject of prophecy was discussed throughout. I went to the President, who was less hostile than others to the subject in general. He readily *allowed* it was of some importance; but there must be a "millennium before the Lord comes." I went to the professor of theology:—"I don't know any thing at all on the subject." But you have some opinion on the subject. "None at all; there [illegible] many different opinions about the matter, I can form no opinion of my own." But you are a professor and *teacher* of theology; there is *some difference* of opinions in theology; how do you get an opinion of your own on that subject? "Go to Bro. C.; he is professor of Hebrew Exegesis; he has looked into the subject of prophecy some; I leave it all with him." Yes, I am well aware of his view; but the pith of the question with *him* I have agreed to leave out for the present. I will, however, give some of the points in my encounter with the professor of Hebrew Exegesis on one other point. He told me I "could not understand the prophets of the Old Testament, unless I understood the *usus loquendi* of the Hebrews. I told him I had availed myself of information from the best Hebrew scholars on the few disputed points in reference to the original. I supposed the English reader should be allowed, with such aid, to understand the general scope of prophecy. No, "we must understand the *usus loquendi* of the Hebrews themselves." I told him there was with me, then, but one alternative. I should not stop to learn the Hebrew language, but would fall back upon the *usus loquendi* of the Lord himself, and take my chance. There was no dispute about the Lord's use of language for six thousand years. It was fair to presume the same use of language would be continued for one thousand years more, at least.

This brother had taken a high stand in defense of the doctrine of entire sanctification. On a public occasion, when as usual there was a warm, free and brotherly discussion on all points, with both clergymen and laymen (all the professors were among the former class), the subject of entire sanctification was a prominent topic. I brought forward the claims of "entire consecration," and endeavored to get such claims in a little ahead of entire sanctification. Whether I succeeded or not, this brother discovered, or thought he did, that the jury were leaning toward a verdict in my favor. That result must be avoided if possible. Having exhausted his other arguments without producing the desired effect upon such a large, free, and popular jury, he turned upon me with the *argumentum ad hominem.* A resort to "personalities" was so entirely discarded in that community, that if the doctrine of "entire sanctification" received no damage from their use on that occasion, one of its advocates made a less fortunate escape. I remain a friend of that doctrine, nevertheless. D. CAMPBELL.

For the World's Crisis.

SATANIC LITERATURE; or, SNAKES IN THE GRASS.—No. 2.

"Nothing but leaves—no garnered sheaves
Of life's fair, ripened grain;
Words, idle words for earnest deeds!
We sow our seeds—lo! tares and weeds;
We reap, with toil and pain,
Nothing but leaves."

"The prince of the power of the air, the spirit that worketh in the children of disobedience," has many agents in his employ. Among these none are more efficient than writers and distributers of bad books and papers. A book or paper lives not only while its author lives, but long after the hand which wrote it has turned to dust, and if it is a bad book or periodical is one of the most malignant forces on the earth. Hence those who are bent on serving the devil most effectually put corrupt and corrupting sentiments into type, or finding them there, give them currency in the community.

There is much of this latter work going on, not only in our large cities, but in our manufacturing villages and farming towns. Persons not satisfied with being poisoned themselves, are diligently poisoning others; not satisfied with going to hell alone, are inducing as many others as possible to go with them. Could we reach any such, we would ring in their ears a startling note. We would tell them—God will hold you accountable, and a fearful account will you have to render. Nor this only; you will meet those whom you have corrupted, and forever receive their execrations. They will say, you brought us here; but for you, truth and not error would have been our guide, and we should have been led upwards, and not hither. You ruined us, ruined us forever.

Friends, you that traffic in these literary serpents, the popular, fascinating weeklies and monthlies that are flooding and cursing our land, mark well the words of Christ, "With what measure ye mete, it shall be measured to you again." Rumsellers find this passage literally true—the curses they impart often return tenfold upon their own pates, into their own bosoms. Very many children of those who traffic in liquid death and distilled damnation become inebriates, bloated sots, and find a drunkard's grave. Fathers, mothers, sons and daughters, all find a common hell of weeping, wailing, and gnashing of teeth. So may it be with these dealers in intellectual poisons, that intoxicate the mind, corrupt the heart, pollute the soul—sink it lower than the grave! "He that soweth to the flesh shall of the flesh reap corruption." "They have sown the wind, and they shall reap the whirlwind."—Hosea 8: 7.

Editors, beloved, are you aware of the mischief you are doing in giving favorable notice of these popular works of fiction? The man that writes novels, may look for novel readers in his own family. And that same novel writer, publisher, seller and puffer, may meet the curses of his children, 'where the worm dieth not and the fire is not quenched.'

Such recruiting sergeants of the devil should be avoided by the young as their worst enemies. They should shrink from them as from contact with pestilence. If known in any community, they should be marked by all the good people there as a nuisance, and be frowned upon; and it should be understood that whoever countenances them in any way, [illegible] or by contributing to their support, are 'partakers of their sins,' and unless they repent and do works meet for repentance, will finally be 'partaker of their plagues.'"

"The brand of guilt is on your brow;
The price of blood is in your hand;
Ye feed yourselves from human woe;
Ye trample on each social band."

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

SHORT SERMONS.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—JOHN 3: 16.

Let us notice first the love of God here spoken of. It is free and totally unmerited on our part. When man sinned, Christ was promised,—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3: 15. Salvation was freely offered. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; yea, come, buy wine and milk without money and without price."—Isa. 55: 1. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."—John 7: 37. What infinite love is here manifested after man had sinned and disobeyed God. Jesus died for us, and offered us salvation free. Will we accept this offered mercy, or reject it to our own condemnation?

SECOND. We must believe on Jesus, receive him as our Savior, to secure the blessings promised. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."—John 7: 38. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4: 14.

THIRD. "*Should not perish.*" Precious promise, made to us on the condition that we believe on Jesus, receive him as our Savior, obey his commands, and yield our hearts in sweet submission to his will. What is it to perish? First, it is not to die a natural death, for this is the lot of all, both saint and sinner; but it is to be a partaker of "the second death." "And death and hell were cast into the lake of fire. This is the *second death.*"—Rev. 20: 14. "For the wages of sin is *death*; but the gift of God is eternal *life* through Jesus Christ our Lord."—Rom. 6: 23. "Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James 1: 15. Shall we sin and receive death, or obey, and receive eternal life?

FOURTH. "But have everlasting life." "Whosoever believeth in him should not perish, but have eternal life."—John 3: 15. "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2: 10. Will we be faithful and receive the reward of eternal life in the kingdom of our Savior?

S. TENNEY.

For the World's Crisis.

DIALOGUE

BETWEEN PETER AND A DISCIPLE.

Disciple. What did you say those prophets were searching for in that first letter you wrote?

Peter. I was telling you how diligent the prophets were in searching out the salvation of God at the appearing of Christ.

D. But you said something about the suffering of Christ.

P. Yes, I said Christ was "put to death in the flesh."

D. Well, Peter, what did you mean to have us understand about the *time?*

P. I told you there was a *time*, or a manner of time, that those prophets were searching out, in which even angels were interested.

D. Did they find it out?

P. No. It was revealed unto them, that they were not ministered unto themselves, but unto us, to whom this special grace shall be brought, at or just before the revelation of Jesus Christ.

D. But were they so earnest to know the time when the Savior would be born, or the time when this great salvation would be wrought out by the death of Christ?

P. Oh, it was the time of the *death* of Christ and the glory, that caused this earnest inquiry.

D. But some of our brethren say that the time of which they prophesied, and of which they were searching so diligently, was for the *birth* of Christ, and not his *sufferings*, and I thought they were mistaken.

P. Most certainly they are; for, as I told you in my letter, "the spirit of Christ which was in them" caused them to search diligently for the time of the "SUFFERINGS of Christ, and the glory that should follow."

D. I am glad of this explanation Peter, for many of the brethren will receive your testimony, and no longer misapply the prophetic *time* of Christ's sufferings, to his birth.

More anon. H. PRATT.

☞ It should be the aim, from day to day, of every one to make some improvement in self or surroundings, by well directed efforts, for it is often that earnest striving results in vast good to mankind.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HYMN OF THE LAST DAYS.

BY H. BONAR, D. D.

Help, mighty God!
The strong man bows himself,
The good and wise are few,
The standard bearers faint,
The enemy prevails.
Help, God of might,
In this thy church's night!

Help, mighty God!
Evil is now our good,
And error is our truth,
Darkness is now our light,
Iniquity o'erflows.
Help, God of might,
Defend, defend the right!

Help, mighty God!
Men turn their ear away
From the great voice divine;
And each one seeks his own
Dark oracles of lies.
Help, God of might,
The idols, Lord, affright!

Help, mighty God!
Men slight the grace divine,
They mock the glorious love,
And the great gift of God
Is a thing of nought.
Help, God of might,
The foe arise and smite!

Help, mighty God!
The blind now lead the blind,
Man has become as God,
The tree of knowledge now
Bears its last ripest fruit.
Help, God of might,
For us come forth and fight!

Help, mighty God!
The perfect word of heaven
Is as a Sibyl's scroll,
And the great mount of God
Is as Dodona's shrine.
Help, God of might,
And in the dark give light!

Help, mighty God!
The cross is growing old,
And the great sepulchre
Is but a Hebrew tomb!
And Christ has died in vain!
Help, God of might,
Else faith shall perish quite!

Help, mighty God!
The Christ of ages past
Is now the Christ no more!
Altar and fire are gone,
The victim but a dream!
Help, God of might,
Put the fierce foe to flight!

Help, mighty God!
The world is waxing gray,
And charity grows chill,
And faith is at its ebb,
And hope is withering!
Help, God of might,
Appear in glory bright!

For the World's Crisis.

THE LORD IS COMING.

It is now twenty-three long years since I heard that honest old Low Hampton farmer, in the Apollo Hall, Broadway, N. Y., with godly sincerity proclaim the coming of the Just One. Crowds attended, and listened with a seeming intensity to know the truth; but as in the parable of "the sower," the seeds fell among way-side, stony ground, thorny ground, and good ground hearers.

In taking a retrospective view of the above period, I find it mingled with joy and sorrow, dotted with seasons and incidents of a very interesting nature. Many of our pioneers, who bore aloft the prophetic banner, leaving their religious associations,—and at that time those social ties were dear as life,—have one after another fallen asleep. Others have fallen out by the way. Could we have seen the crosses in number, weight and size that we have had to bear, nature might have shrunk; but God has comforted, sustained, and, like a tender Father, gently led us by the way. Like Samuel, let us set up our Ebenezer, saying, "Hitherto hath the Lord helped us." The Lord *showed* Paul how great things he *must suffer* for his name. But in mercy he kindly withheld our *light* afflictions and disappointments from us in the early days of our espousal of those doctrines that have distinguished us as a people. With very little exception, it may as a general thing be without doubt admitted, as in the apostle's day, "As concerning this sect, we know that every where it is spoken against." May God in mercy grant that in our case, as in theirs, it may be falsely. Amen.

Beloved, our days of mourning are fast drawing to their end; according to divine appointment their bounds are limited that they cannot pass. By the positive light of God's blessed word, we through faith (which is "the evidence of things not seen") see, feel and know that we shall very soon see the King in his beauty, and behold the land once afar off, but now specially nigh. Then let our love, faith and joy abound. Cry aloud, spare not. Watchman, lift up your voice like a trumpet. Cry out, oh daughter of Zion. Shout, Behold, thy King cometh. Not

"A suffering lamb to slaughter led,"

but encircled in light, enshrouded with might, majesty, and the grandeur and glory of the Godhead. Amen, even so, come, Lord Jesus.

Beloved watchman, preach the coming of Jesus. Warn your hearers of his coming. Exhort them to prepare for it. Bride of Christ, awake! Put on thy beautiful garments. Let thy robes be without spot or wrinkle. Jesus is coming. The invitation to the marriage supper is now about to close. The watchmen are about to leave their walls, and soon a universal and eternal silence will prevail. See that you have on the "wedding garment." You cannot be admitted to the feast without it. See that it is not spotted with spiritual pride. See that you are not puffed up with vain glory, trying to enlarge yourself beyond the humble dimensions of a meek and lowly disciple of the Man of sorrows, by using big words and great swelling expressions, for the meaning of which we must needs hunt up Webster or Worcester.

Sons and daughters of affliction, bowed down amid the alternate sorrows of mental and physical anguish, yet patient in all your tribulation, the morn of joy hasteth. Your Redeemer is now marshaling the hosts of "mighty ones." The heavens will soon reveal Him and all the beautiful ones that compose his shining retinue with him. Are thine eyes red with weeping, and thy cheeks moist with tears? O, strive to draw consolation from the abounding grace of thy precious Savior. Jesus is coming.

Dear afflicted one, feeble and emaciated, withering away, sinking, fading, still fading, every pulsation of thy heart and every throb of thy pulse beating the dead march downward to the grave, hear it. Jesus is coming. Thou shalt be changed "in a moment, in the twinkling of an eye." That hectic flush upon thy sallow cheek shall be quickly changed. That measured, feeble, tottering step shall soon give place to the full vigor of eternal youth. Hallelujah! Jesus is coming.

Dear weeper, in thy dark night of lonely widowhood, with thy lovely little ones in all their sweet innocence dependent upon thee, amid the selfishness of this covetous generation; do clouds still lower thick and portentous o'er thy lonely path? May Father in heaven cheer and guard thee amid the perils of these last degenerate days. Jesus is coming. "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Such is inspiration's strain of melting melody, gushing forth from the full heart of the sweet singer, in view of the coming of Jesus.

Hear the eloquent Edward Irving sing of the coming of the Just One:—"Blessed consummation of this weary and sorrowful world! I give it welcome, I hail its approach, I wait its coming more than they that watch for the morning. Over the wrecks of a world I weep; over broken hearts of parents, over suffering infancy, over the unconscious clay of sweet innocents, over the untimely births that have never seen the light, or have just looked upon it and shut their eyes for a season until the glorious light of the resurrection morn. O my Lord, come away. Hasten with all thy congregated ones. My soul desireth to see the King in his beauty, and all the beautiful ones whom he shall bring along with him."

What an intense desire John Wesley expresses in the following lines to see his blessed Redeemer:

"The church in her militant state
Is weary and cannot forbear;
The saints in an agony wait
To see him again in the air.
The Spirit invites in the Bride
Her heavenly Lord to descend,
And place them enthroned by his side
In glory that never shall end."

"Amen, even so, come, Lord Jesus."

Yours affectionately, waiting for the dawn of eternal day. S. S. BREWER.

Ashburnham Depot, Mass.

For the World's Crisis.

BIBLE TESTS, AND FRUITS OF CHRISTIAN FAITH.

DEAR BRETHREN AND SISTERS IN THE LORD:—We, of all others who believe in the nearness of the judgment day, should be Bible christians. The inspired word thus admonishes us, "BUT BE YE DOERS OF THE WORD, and not hearers only, deceiving your own selves."

I have been led to make this communication on learning that an afflicted invalid sister of our faith has been permitted to go to the poor-house. Is this according to our Savior's command? "Therefore, all things whatsoever ye would that men should do to you, *do ye even so to them.*" Now, brethren and sisters, who wish to hear the welcome announcement,—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," let me entreat you personally to attend now to these things. "For he shall have judgment without mercy, that hath showed no mercy." Do you wish to be found among this class? "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" "Even so faith, if it hath not works, is dead, being alone." Would Job have suffered an instance like the above, who says, "Because I delivered the poor that cried, and the fatherless, and him that had none to help him?" What was his testimony? "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." What does our Savior say? "He that hath two coats, let him impart to him that hath none." "Freely ye have received, freely give." "Sell that ye have, and give alms." "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Do we wish to spiritualize or figure away these teachings? Have these obligations enjoined by the apostles ceased? "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, "*It is more blessed to give than to receive.*" "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see that ye abound in this grace also.*"

Is this promised blessing of no account? "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies." "A good man showeth favor, and lendeth; he will guide his affairs with discretion. Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance." Was the apostle in an error when he made this statement? "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap bountifully." "Every man according as he purposeth in his heart, *so let him give,*" not grudgingly, or of necessity; *for God loveth a cheerful giver.*" Our Savior also says, "Give, and it shall be given you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." "For with the same measure that ye mete withal shall it be measured to you again."

Dear brethren and sisters, cannot even the poorest of us do as much as this?—"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Furthermore, "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Brothers, sisters, is there none to search out all causes? "The night is far spent, the day is at hand." "Behold the judge standeth before the door."

Newark, N. J. S. L. MANLEY.

For the World's Crisis.

"TO-DAY."—Luke 23: 43.

To perfect the argument, we shall now admit that the sentence is correctly punctuated: that Christ did say to the penitent, believing thief, "Verily I say unto thee, *to-day* shalt thou be with me in paradise;" that Christ and the thief did both die on and in that same Jewish day in which they were placed upon the cross, and still maintain that neither Christ nor the thief are or have been in paradise, but will be in strict accordance with, and in fulfillment of Christ's affirmation, "to-day."

Adam Clarke, in his Butterworth's Concordance, says that "day is put for (1) light (Gen. 1: 5), and (2) Time in general, (Luke 19: 42.) He beheld the city and wept over it, saying, "If thou hadst known, even thou, at least *in this thy day*, the things which" . . . This is equivalent to, If you had "to-day" known, which is at least your time, even if thou hadst known the thing which, etc. (3) For GOSPEL TIMES. (Rom. 13: 12, 13.) "The night is far spent, the day is at hand, let us walk honestly, *as in the day.*" 2 Cor. 6: 2. "I have heard thee in *a time accepted* and *in a day of salvation,*—NOW is the accepted time, *now is the day of salvation.*" Heb. 3: 13. "Exhort one another daily, while—so long as—it is called *to-day.*" 15, "While—so long as—it is said, *to-day* if you will hear his voice." 4: 7, "Again, he limiteth a certain day, saying in David (Psa. 95: 7), To-day, (comma after day) after so long a time;" as it is said, To-day . . . harden not your hearts." 9, "There remaineth therefore a rest (*day*, a Sabbath) to the people of God." 11, "Let us labor therefore to enter into that rest (into that day of rest, into that Sabbath day,) called after so long a time by David and Paul, "*to-day.*"

(5) The time when (after) Christ came in the flesh. Jno. 8: 56. "Abraham rejoiced to see *my day.*" (6) Light of truth. 1 Cor. 3: 13. "Every man's work shall be made manifest; for *the day* shall declare it." (8) A short time. Deut. 9: 1. "Thou art to pass over Jordan *this day.*" Rev. 18: 8. "Her plagues shall come *in one day.*" (9) Put for "glory." Prov. 4: 18. "The path of the just is as the shining light, that shineth more and more unto the perfect *day.*" Phil. 1: 6. "Being confident . . . . that he who hath begun a good work in you will perform it until *the day* of Jesus Christ." See also v. 10, and 1 Cor. 1: 8. "Who shall confirm you unto the end, that ye may be blameless *in the day* of our Lord Jesus Christ." See also v. 55, and 2 Cor. 1: 14, 1 Thess. 5: 23. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Tim. 6: 15. "Which *in his time* he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords," i. e., "in the day," at "the coming," in "the times" of Jesus Christ, in "the end" of the "gospel day," the "day of salvation," the "atonement day," the "perfect day," the "day of glory," the "limited certain day," called "to-day," when "the night is past," when the "kingdoms of this world become the kingdom" of our Lord and of his Christ, and he shall reign forever and ever." Rev. 11: 15, 10: 5, says, "*reign on the earth.*"

Now it is self evident from these passages collated, that the "times of Christ" constitute "the day of the Lord Jesus," "the day" of "his coming," "the day" of his salvation.—Heb. 9: 28. The "to-day," *after so long a time*, in which day there remaineth a rest; for God's people, when Christ shall come into his kingdom, and "gather out of it all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth;' "Then shall the righteous shine forth, (i. e., come forth like the sun's rays shining from behind a cloud when it is parted,) as the sun in the kingdom of their father."

"Who hath ears to hear let him hear." Now that was the *time*, that was the *hour*, that was *the day* of which "the thief" spoke when he prayed to Jesus saying, "Lord, remember me when thou comest into thy kingdom." And speaking in response to that prayer, of that day, our Savior might properly, forcibly and truthfully say, "Verily I say unto thee, to-day (or, as Joseph Benson has it in his comment on Luke 23: 43, p. 501, "This day"—of which you have just spoken, the day of my coming—this day) thou shalt be with me in paradise."

But there is not a necessity, even, for the explanatory clause above, for King David, said by Peter to be a prophet, in his time called the entire epoch, from Joshua to the second coming of Christ, including his "reign on the earth," "To-day." Paul, in Hebrews, centuries of years after David, and some thirty odd after Christ's death, speaking of the same time, still called it "to-day."

The day of salvation in former, present and future times, is called "to-day," on the same principle that any hour out of a given twenty-four in solar time is called to-day, and by the same figure of speech—synecdoche—where a part is put for the whole. Under the law and the prophets it was styled to-day, because they testified of Christ who "was to come," who, under the gospel, "has come," to redeem sinners, and *in* (not after) the day of salvation "will come again," "without a sin-offering," *to save saints.* Abraham saw it and rejoiced. David was in it and "was glad." Paul departed before it closed, and "his eyes were opened to its light." Moses called it "this day." David called it "to-day." Paul called it to-day." Writers, speakers, editors, theologians, eighteen hundred years after, are still calling it "to-day"; and all christians affirm that it is not yet ended, and a great many, far too many, are making a very, very long day of it yet; for they say it cannot end until Christ comes, and Christ, they say, cannot come for some thousands of years yet. Ah! "My Lord delayeth his coming."

But all admit that when he does come, the "to-day" of David, of Paul, of the men of the nineteenth century, will end, and Christ will have come into his kingdom, and with him the saints will come, with him "the times of the restitution will come, with him will come the glory, with him will come the judgment, with him God's wrath will come upon every soul of man that doeth evil;" with him will come the time when, sitting upon his throne, he "will make all things new," and "paradise lost" will then be paradise restored; and there Christ will be, and there the saints will be, and there, too, will He be, who on the cross prayed, "Lord, remember me when thou comest into thy kingdom;" and still the "to-day" of David, the "to-day" of Paul, the "to-day" of Christ will not yet have ended; for he must reign in his day, until all enemies are put under his feet, and the glory of God shall cover the earth as the waters of the sea cover the vast abyss. So Christ could well say, "to-day" thou shalt be with me in paradise. Oh, my Lord, remember poor me, too, when thou comest into thy kingdom, that I, also, may be with thee in paradise.

We are done with "the thief."

G. W. STETSON.

Olena, Huron Co., O.

For the World's Crisis.

THE HIGH PRIEST.

Once a year the high priest offered the sacrifice of atonement for the sins of Israel. With the blood of a goat, on which had been laid their sins, he entered into the Holy of Holies to make intercession for the people. None but the high priest was permitted to enter into the inner sanctuary, and he must be pure, or he would lose his life; for no unclean person could enter the most holy place and live. And when he had made an end of intercession and reconciliation in the holy place, he came out into the outer tabernacle, finished the work of atonement, sanctified and blessed the people, and sent their sins away on the head of the scape-goat into the land of forgetfulness, and the glory of God appeared. Where were the people, and in what position did he find them when he came out? They were praying without, waiting and watching for his coming forth to bless them. Perhaps they became weary sometimes, waiting for his return; but as long as they knew that he was alive, they also knew that he was making intercession for them, and had reason to expect he would come forth with the blessing. But could they tell whether he was alive? and did they know when he was about to come out of the holy place? Let us see.

The robe of the high priest was curiously adorned with bells and pomegranates. What were the bells for? That the "sound" might "be heard when he" went "in unto the holy place before the Lord, and when he" came "out." When he was in there sprinkling the blood of atonement upon the mercy seat, and ministering before the Lord, the people could hear the tinkling of the bells and knew their high-priest was alive. And when he started to come out, they could easily tell that the sound was approaching nearer and nearer. But they must be within hearing distance. If they ceased to wait, and watch, and listen, and wandered off into the wilderness, saying, he will not yet come forth, they would get beyond the sound of the sweet tinkling of the bells, and would not know when he was coming out, and would lose the blessing. See the host of Israel, gathered together before the tabernacle, in the attitude of prayer, probably with their faces to the ground, waiting and anxiously listening to those tinkling bells. The priest is quiet and solemn in his movements, for he is in the presence of God—a holy place. The bells make but little noise, but by listening earnestly, the people can catch now and then the tinkling sound, just enough to assure them that the priest still lives. They are weary and long for his coming, but still they patiently wait. By and by, the bells begin to sound louder; they turn their ears and listen more intently. The sound comes nearer, they look up; nearer still—they lift up their heads and watch eagerly the door or entrance of the tabernacle. The curtain lifts, the glory begins to shine. The priest—the mediator of the old covenant—comes out, and stretching out his hands, in God's name, he blesses them.

Then comes their joy. Their waiting is ended. The blood of the atonement has been sprinkled upon the mercy seat; their sins have been borne away into the land of forgetfulness; they are sanctified and blessed, and the glory of God is revealed. A shout of praise, more acceptable to God than their sweetest incense, ascends to heaven from that great congregation. They are now prepared to enjoy a Sabbath of rest and the feast of tabernacles. B. P. FRENCH.

(*To be concluded.*)

For the World's Crisis.

ENTIRE SANCTIFICATION.

The belief that such a high attainment in christian holiness as this caption indicates, was once a distinctive feature in the theology of a large denomination of christians. I well remember, when a boy, how much it was discussed. I was reared under the folds of another and somewhat different denomination, nearly, if not quite, as large. Consequently, my mind was biassed against that doctrine as something unattainable in this life. I was instructed to fight against this doctrine, and another also,—a somewhat distinctive feature of the denomination first alluded to,—viz: "falling from grace." I hear very little said about either of these doctrines now.

In subsequent life I was thrown into a society where the doctrine of "entire sanctification" was revived and insisted on, as not only practicable, but imperiously demanded of all those who professed faith in the gospel of Christ. This was not among those attached to the denomination first alluded to, but in the denomination in which I was educated. After I had lost all denominational preferences, I was disposed to look at it candidly in its new dress. I had before this espoused a somewhat new doctrine, called "entire consecration," which I thought made larger drafts upon practical life than I had ever seen presented by the professors of the elder doctrine; they were no doubt sisters; but I believed the "elder would serve the younger" ere long.

Still further on in life, my lot, for a time, was cast into the very focus, or the central fires, from which this new "entire sanctification emanated. I was somewhat disposed to doubt the *entirety* of the work; but to the extent it had progressed, the fruits were indeed grateful to the last. Without any mere figure of speech, I will state in what these fruits consisted. It had produced a religious community; not exactly like that following the day of Pentecost, but the most like it of anything I had ever seen, or have yet read of. No one stopped to inquire if "aught of the things which he possessed was his own." The grand and only object seemed to be to found, nourish and sustain an institution which should give free and equal chances for a christian education; no matter whether the student be rich or poor, male or female, white or black. Could any one blame me for loving such a community as that with the deepest ardor? And yet I was not blinded to any remaining fault. I could not admit that they were "*entirely* sanctified."

I was in possession of a very severe test of the doctrine of sanctification here so favorably exhibited; and if I had not believed it furnished me by the word of God, I would never have used it as a probe. If these lines ever meet the eye of a reader of the Crisis possessing a tender spot similar to the one to which this probe was applied, I hope he will not think it designed for him; but only allow me to make it in this connection, so as to complete the illustration for which I set out. I was not thinking of this point when I started. Let me be fairly understood. I wish to admit that there may be noble attainments in christian sanctification, while the subjects of this blessed work are not aware of remaining defects, which, if they were, would go at once for the remedy, and apply it. A happy thought has now taken possession of my pen. There are a plenty of incidents for carrying out my illustration, leaving out the point I was rushing into with so little consideration of the consequences. It was a very strong point, but I will omit it. I have a plenty of others at hand, equally pertinent to my object.

But to return. You will ask, what was lacking in that community and institution? Why not accord to the people and professors the attainment their cherished doctrine implies? Well, one strong reason was, they ignored the teachings of God's prophets. How can men or women be *entirely* sanctified, who leave out of their theology and out of their affections the return of that blessed Lord they claim to imitate? It is impossible. A man or woman, who is *entirely* sanctified, will not only be "looking for," but "hasting unto the coming" of the One they love above all other beings.

But just here I must put in one thing in favor of this community, which should not have been omitted in its proper place. And now I must move softly, or I shall touch some tender feelings by the contrast. As much as I loved this people, I love the Advent people more; not because I have been better treated in the Advent family, for the reverse is the fact. My stronger affinities for the latter family arise from the fact that they love the appearing of our blessed Lord. But this family have never allowed one half the freedom I was allowed in the community described above. They knew me to be an Adventist of the millenarian type. They had Baptists, Methodists, Congregationalists, and Presbyterians, many people, and students. But you could never have learned this fact by one shade of difference in the treatment which each received. All was as free as in an apostolic church meeting. Put that down to their credit.

While this was the general fact, and while I was perfectly free to talk with the people, or students, and even with the professors, the subject of prophecy was discussed throughout. I went to the President, who was less hostile than others to the subject in general. He readily *allowed* it was of some importance; but there must be a "millennium before the Lord comes." I went to the professor of theology:—"I don't know any thing at all on the subject." But you have some opinion on the subject. "None at all; there [illegible] many different opinions about the matter, I can form no opinion of my own." But you are a professor and *teacher* of theology; there is *some difference* of opinions in theology; how do you get an opinion of your own on that subject? "Go to Bro. C.; he is professor of Hebrew Exegesis; he has looked into the subject of prophecy some; I leave it all with him." Yes, I am well aware of his view; but the pith of the question with *him* I have agreed to leave out for the present. I will, however, give some of the points in my encounter with the professor of Hebrew Exegesis on one other point. He told me I "could not understand the prophets of the Old Testament, unless I understood the *usus loquendi* of the Hebrews. I told him I had availed myself of information from the best Hebrew scholars on the few disputed points in reference to the original. I supposed the English reader should be allowed, with such aid, to understand the general scope of prophecy. No, "we must understand the *usus loquendi* of the Hebrews themselves." I told him there was with me, then, but one alternative. I should not stop to learn the Hebrew language, but would fall back upon the *usus loquendi* of the Lord himself, and take my chance. There was no dispute about the Lord's use of language for six thousand years. It was fair to presume the same use of language would be continued for one thousand years more, at least.

This brother had taken a high stand in defense of the doctrine of entire sanctification. On a public occasion, when as usual there was a warm, free and brotherly discussion on all points, with both clergymen and laymen (all the professors were among the former class), the subject of entire sanctification was a prominent topic. I brought forward the claims of "entire consecration," and endeavored to get such claims in a little ahead of entire sanctification. Whether I succeeded or not, this brother discovered, or thought he did, that the jury were leaning toward a verdict in my favor. That result must be avoided if possible. Having exhausted his other arguments without producing the desired effect upon such a large, free, and popular jury, he turned upon me with the *argumentum ad hominem.* A resort to "personalities" was so entirely discarded in that community, that if the doctrine of "entire sanctification" received no damage from their use on that occasion, one of its advocates made a less fortunate escape. I remain a friend of that doctrine, nevertheless. D. CAMPBELL.

For the World's Crisis.

SATANIC LITERATURE; or, SNAKES IN THE GRASS.—No. 2.

"Nothing but leaves—no garnered sheaves
Of life's fair, ripened grain;
Words, idle words for earnest deeds!
We sow our seeds—lo! tares and weeds;
We reap, with toil and pain,
Nothing but leaves."

"The prince of the power of the air, the spirit that worketh in the children of disobedience," has many agents in his employ. Among these none are more efficient than writers and distributers of bad books and papers. A book or paper lives not only while its author lives, but long after the hand which wrote it has turned to dust, and if it is a bad book or periodical is one of the most malignant forces on the earth. Hence those who are bent on serving the devil most effectually put corrupt and corrupting sentiments into type, or finding them there, give them currency in the community.

There is much of this latter work going on, not only in our large cities, but in our manufacturing villages and farming towns. Persons not satisfied with being poisoned themselves, are diligently poisoning others; not satisfied with going to hell alone, are inducing as many others as possible to go with them. Could we reach any such, we would ring in their ears a startling note. We would tell them—God will hold you accountable, and a fearful account will you have to render. Nor this only; you will meet those whom you have corrupted, and forever receive their execrations. They will say, you brought us here; but for you, truth and not error would have been our guide, and we should have been led upwards, and not hither. You ruined us, ruined us forever.

Friends, you that traffic in these literary serpents, the popular, fascinating weeklies and monthlies that are flooding and cursing our land, mark well the words of Christ, "With what measure ye mete, it shall be measured to you again." Rumsellers find this passage literally true—the curses they impart often return tenfold upon their own pates, into their own bosoms. Very many children of those who traffic in liquid death and distilled damnation become inebriates, bloated sots, and find a drunkard's grave. Fathers, mothers, sons and daughters, all find a common hell of weeping, wailing, and gnashing of teeth. So may it be with these dealers in intellectual poisons, that intoxicate the mind, corrupt the heart, pollute the soul—sink it lower than the grave! "He that soweth to the flesh shall of the flesh reap corruption." "They have sown the wind, and they shall reap the whirlwind."—Hosea 8: 7.

Editors, beloved, are you aware of the mischief you are doing in giving favorable notice of these popular works of fiction? The man that writes novels, may look for novel readers in his own family. And that same novel writer, publisher, seller and puffer, may meet the curses of his children, 'where the worm dieth not and the fire is not quenched.'

Such recruiting sergeants of the devil should be avoided by the young as their worst enemies. They should shrink from them as from contact with pestilence. If known in any community, they should be marked by all the good people there as a nuisance, and be frowned upon; and it should be understood that whoever countenances them in any way, [illegible] or by contributing to their support, are 'partakers of their sins,' and unless they repent and do works meet for repentance, will finally be 'partaker of their plagues.'"

"The brand of guilt is on your brow;
The price of blood is in your hand;
Ye feed yourselves from human woe;
Ye trample on each social band."

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

SHORT SERMONS.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—JOHN 3: 16.

Let us notice first the love of God here spoken of. It is free and totally unmerited on our part. When man sinned, Christ was promised,—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3: 15. Salvation was freely offered. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; yea, come, buy wine and milk without money and without price."—Isa. 55: 1. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."—John 7: 37. What infinite love is here manifested after man had sinned and disobeyed God. Jesus died for us, and offered us salvation free. Will we accept this offered mercy, or reject it to our own condemnation?

SECOND. We must believe on Jesus, receive him as our Savior, to secure the blessings promised. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."—John 7: 38. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4: 14.

THIRD. "*Should not perish.*" Precious promise, made to us on the condition that we believe on Jesus, receive him as our Savior, obey his commands, and yield our hearts in sweet submission to his will. What is it to perish? First, it is not to die a natural death, for this is the lot of all, both saint and sinner; but it is to be a partaker of "the second death." "And death and hell were cast into the lake of fire. This is the *second death.*"—Rev. 20: 14. "For the wages of sin is *death*; but the gift of God is eternal *life* through Jesus Christ our Lord."—Rom. 6: 23. "Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James 1: 15. Shall we sin and receive death, or obey, and receive eternal life?

FOURTH. "But have everlasting life." "Whosoever believeth in him should not perish, but have eternal life."—John 3: 15. "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2: 10. Will we be faithful and receive the reward of eternal life in the kingdom of our Savior?

S. TENNEY.

For the World's Crisis.

DIALOGUE

BETWEEN PETER AND A DISCIPLE.

Disciple. What did you say those prophets were searching for in that first letter you wrote?

Peter. I was telling you how diligent the prophets were in searching out the salvation of God at the appearing of Christ.

D. But you said something about the suffering of Christ.

P. Yes, I said Christ was "put to death in the flesh."

D. Well, Peter, what did you mean to have us understand about the *time?*

P. I told you there was a *time*, or a manner of time, that those prophets were searching out, in which even angels were interested.

D. Did they find it out?

P. No. It was revealed unto them, that they were not ministered unto themselves, but unto us, to whom this special grace shall be brought, at or just before the revelation of Jesus Christ.

D. But were they so earnest to know the time when the Savior would be born, or the time when this great salvation would be wrought out by the death of Christ?

P. Oh, it was the time of the *death* of Christ and the glory, that caused this earnest inquiry.

D. But some of our brethren say that the time of which they prophesied, and of which they were searching so diligently, was for the *birth* of Christ, and not his *sufferings*, and I thought they were mistaken.

P. Most certainly they are; for, as I told you in my letter, "the spirit of Christ which was in them" caused them to search diligently for the time of the "SUFFERINGS of Christ, and the glory that should follow."

D. I am glad of this explanation Peter, for many of the brethren will receive your testimony, and no longer misapply the prophetic *time* of Christ's sufferings, to his birth.

More anon. H. PRATT.

☞ It should be the aim, from day to day, of every one to make some improvement in self or surroundings, by well directed efforts, for it is often that earnest striving results in vast good to mankind.

THE CONVERT'S FIRST SPEECH.

A first speech is no very easy thing to most of people. Washington Irving hid his under his plate at the public dinner, and being too much frightened to draw it forth, he stumbled a moment and sat down—speechless. Several eminent pulpit orators have made but a sorry figure with their earliest discourses. Yet we have listened to admirable addresses delivered by laymen under the glowing inspiration of a newly awakened love of Jesus. There is a world of home truth in the following off-hand talk of a man just born into the new life:

"I never made a speech, good friends, before. And now it it is not I that speaks, but the grace of God within me. There are perplexed and anxious souls in this room, and perhaps my experience may help them to find the way of salvation. Probably God will not save any one of them just exactly as he saved me; but you need what no one can be saved without, and that is a *new heart*.

I was first awakened by a business friend who called into my store, and said with a warm grasp of my hand, 'Friend H——, I long to see you a christian. Come to our meeting to-night.' I have always had a high respect for Mr. B——'s piety, and so his words carried weight with me. For fifteen years not a living being had ever talked to me directly about my soul. How christians could keep their mouths closed when they really believed that I was on the road to hell, I never could understand. But their silence was no excuse for my sin. For several days after Mr. B——'s invitation I determined to avoid the meetings for fear that the truth might disturb my guilty security; once I dodged out of the back door of my counting-room to avoid a talk with my friend B——, who came in to look after my soul. My alarm was a proof of the Spirit's striving with me.

I was not ready to abandon church-going in order to keep out of God's reach; so I went on Sabbath morning two weeks ago. The text struck me like a rifle-shot; it was 'Be sure your sin will find you out.' I sat through that terrific cannonade of truth as the poor rebels at Hilton Head, cooped up in a prison of fire, went through the tornado of shot and shells. How guilty I felt; I wondered whether everybody in the house did not fix their eyes on me, and say, 'Now, sir, you are detected.' Generally I like to sing, but the last hymn was too much for me; my heart was in my throat, I could not lisp a line. When I reached home I prayed God would forgive me for having turned an Irish beggar-woman rudely from my door the day before; for I was feeling myself such a beggar before God that I began to have a sympathy for all outcast needy wretches.

My conviction took on chiefly one form. It was my *rejection of Jesus Christ* that crushed me down. A voice seemed to say to me, 'You have crucified me!' I took up my mother's old copy of Bunyan to read, and opened to the account of 'Evangelist's meeting Christian in his distress and saying to him, 'See that you refuse not him that speaketh.' I spent the evening over the wonderful book. Every word went through me like a knife. I tried to pray, but a hot heavy pressure lay upon me as if a red hot iron bar were pressed against my brain.

The next morning I went to a friend and paid up a debt too long due; but conscience said, 'Why not pay your debts to Christ?' A collector for a Mission school called at my store, and I quite surprised him by handing him a $50 bill. I was trying to compromise with God by giving money; but something said, 'Why not give Christ your heart?'

For two weeks I attended prayer-meetings—listened to good counsels from God's people, rose to be prayed for, but I got no relief. My transient hopes passed away in smoke. But last evening when I went to my room I took out a bundle of letters my good mother (God bless her precious sleeping dust!) wrote to me at boarding-school. I opened to one page on which she wrote—'My dear boy, you will never begin to live till you give your heart to Jesus.' The letter fell out of my hand, and the thought crushed down on me that I had been all my life hating the Savior, who loved and redeemed my mother! I got up, and locked the door with a snap, and said, 'Now, wicked world, stay out; I will never leave this room until I have laid my soul down at Jesus' feet.'

Delicacy forbids me to speak much of those hours of wrestling alone with the angel of the covenant. I don't think I ever really *prayed* till last night. The burden of my prayer was,—'O Christ, if thou art not ashamed to take such a man as I am, here I am, in all my guilt and wretchedness. For two weeks I have tried to save myself, and thou hast been wonderfully forbearing with me, while I made the foolish trial. *I give up*. I lay my heart down before the cross, and say, O be merciful to me a sinner. My great sin has been that I have for *forty years* refused and rejected thee. I repent of that long, long wickedness, and give myself away; 'tis all that I can do.'

Towards morning I fell asleep. I woke up, and looking out of my window I saw the sun, and it seemed to shine brighter than it ever did before. I came down stairs as light-hearted as a lark. I said to myself, 'Isn't it Sunday? I wish it was; I, want to go to church and sing praises.' I loved everybody I saw, and when I got to my store people said, 'H——, 'how happy you look to-day—what's up?' I told them that I ought to look happy, for my heavenly Father had been making me immensely rich.

This, good friends, is all I have to say about what looks to me like *conversion*. Certainly something has changed—either the world or I, for I do not feel towards it as I used to. I would like to go to work if you have something for me to do. I feel as if a little child could lead me by the little finger. Friends, let me come into the ranks as a raw recruit; I want to see some service before I die, for the best part of my life is gone already."—*The Evangelist.*

A Good Creature of God.—How frequently do we hear slaves to rum, tobacco, or some other deadly poison, reiterate impudently, Every creature of God is good, and nothing to be refused, if it be received with thanksiaving; and they would persuade us that what was made in the stiil-pot was a creature of God. In one sense it is so, but in the same sense so is arsenic, so is oil of vitriol, so is prussic acid. Think of a fellow tossing off a glass of vitriol and excusing himself by saying that it is a creature of God.—*Home Thrusts.*

☞ It is not enough that you are praised by the good; you have failed somewhere in duty if you are not cursed by the bad.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, Oct. 3, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

JOURNAL PARAGRAPHS.

We spent the Lord's day, Sept. 24th, in Biddeford, Me., where we found a very healthy church. Bro. Wm. H. Mitchell has labored there, and his efforts have been much blessed, in connection with others. We have not seen a church in some time that appeared to be more in earnest to lead true christian lives. We found it easy preaching. What a difference we feel when talking to a people who are anxious to hear and obey the word of life, from what we do when preaching to a cold, formal, worldly-minded church. In the first case, it is like pitching hay with the wind; and in the latter against it. The first is delightful labor; the second a toilsome task, as when a beast of burden is over-loaded, and on a hard road. We know it is often said of the preacher, "He had a hard time of it." No wonder. No one was praying for him,—his hearers sat as critics, filled with the spirit of the world. Had Jesus been there, it would have been said of him, as on another occasion, "He did not many mighty works there because of unbelief."

Some appear to suppose that when the minister has "a dry time," that the fault is his. This may be true in many cases; but it is oftener, we think, the fault of the church. This is shown from the fact that in some places the preachers always feel *free;* while in others all preachers have a "hard time."

If congregations would pray more for the preacher, and pay less attention to his faults, he would preach much better, the church would receive far greater benefit, and every thing would go on more prosperously. As soon as *criticism* begins, decline must follow. The whole spirit of it is opposed to the Spirit of Christ, and the sweet influences of his love. Many have lost ground in this way, while at the same time they have crippled the influence of their preacher, besides adding much to his burdens. Let the past suffice for this ruinous course, and a happy change will be felt in many places.

The church in Biddeford is one where all feel free and at home while preaching the word. We enjoyed our visit with them. Three rose for prayers, and others are almost persuaded to be christians. While there we met Bro. Munger, returning from his eastern trip. He spoke encouragingly relative to the places he had visited. In some localities he found the enemy strongly entrenched, and ready for a bold resistance; but the truth of the Lord prevailed, wounding some, and healing others. We found our Bro. in good courage, ready for new conflicts. This is no time for cowards in the army of the Lord. We need bold, self-denying men, wholly consecrated to him. None others can expect to have success in these last hours of peril. Our enemies are in *earnest;* and shall we be less awake? We are rejoiced to find some who see the dangers of the hour, and who have courage to sound the alarm, though friends and a cold church may cry "croaker," "cynic," "bigot," "superstitious," "deluded," or "fanatic." Remember, "when they shall say, peace and safety, then sudden destruction cometh upon them." This is no time for the cry of "peace;" but emphatically an hour when all christians should prepare for a most determined opposition from the enemies of their hope. Every great truth of the Bible is being assailed with a most deadly hostility; and faint efforts, and conservative measures are only calculated to stimulate the opposers with more zeal and brighter hopes of success. These enemies of the cross must be met by those whose motto is "Victory, or death." No retreat or compromise can be allowed in any case. Dear Brn. in the ministry, let us raise the standard higher, and boldly spread the banner of the Lord to the breeze. Our last conflict is at hand. Be brave for *Jesus*.

A PILGRIM'S NOTES.

Monday, Sept. 25th, we left Biddeford, Me., *en route* for Dixfield, Me., to attend a discussion to-morrow evening. When we arrived at Sumner Flat, we were met by Bro. O. Kimball, formerly of Concord, N. H., who was waiting to take us to his quiet home at Canton Mills, seven miles from Sumner. We found him and his companion strong in the Lord, waiting for the consummation of the blessed hope. We had a very pleasant visit with them. In the evening, we had a meeting in the Baptist and Universalist house, which was well filled with an attentive audience. We found "an ear to hear"; and the word was well received. This place is about twenty-three miles from Mechanic Falls. We think it is a good field for faithful laborers in the Lord.

Tuesday, Sept. 26th, we had a pleasant ride with Bro. Kimball, by the side of the Androscoggin river, ten miles, to Dixfield, arriving at ten A. M. It is a fertile valley, hemmed in by surrounding hills. Dixfield is a pleasant village on the banks of the Androscoggin. Some of the scenery is quite romantic. We found the people kind and hospitable. We could not learn as there had been any preaching there by those who believe the doctrine we advocate.

Our Discussion

commenced at one o'clock in the afternoon. Our opponent was a Universalist minister by the name of O. Johnson, residing in Jay Hill. We learn that he is very highly esteemed by the people in this section, and has great influence over them; consequently a large number are Universalists, or sympathizers with that denomination. Our discussion was in their house, which is a good one, and very pleasantly located on a hill overlooking the village.

The following was the proposition presented to us for discussion:—"*Are the doctrines as taught by modern Adventists taught in the Bible?*"

After due consideration, we concluded to take up first the subject of future punishment. This point we discussed during four sessions of two hours each, closing Wednesday P. M. We had hoped to have taken up other points of doctrine, but this seemed to be satisfactory. The audiences were large, intelligent, and very attentive and orderly. The discussion was pleasant, and, we think, a glorious success in favor of the truth, whose friends rejoiced in the Lord.

We have not room for any lengthy report of the debate, and will only refer to a few points. In our first speech we laid down the following propositions:—

1. The wicked will be punished.
2. They will be punished upon the earth.
3. They will not be punished till after the second coming of Christ, which is yet future.
4. The punishment of the wicked will be *eternal death*.

Our opponent admitted the first proposition. In relation to the second and third, he claimed that those who died in their sins would be corrected and disciplined in the spirit-world till all would be saved. This was his *great point*. But his whole proof appeared to be, because he wished to have it so; and therefore it ought and would be so. We pressed him repeatedly, and very earnestly, to produce *one* passage of scripture which taught that a man who died in his sins should have opportunity after death to reform and become a christian. After much searching, he mentioned *one* passage in Eph. 1: 9, 10, of which he said, he thought it had "a *little* shade" of evidence in favor of such an opinion, though he was aware that it had not much strength. He remarked that perhaps he should be able to find some other passage; but no more were presented in his subsequent speeches, though he was frequently urged to give them; hence we concluded that he agreed with us, that none such were in the Bible. When we came to look at his proof text in Eph. 1: 9, 10, it was seen that the passage referred *only* to those "in *Christ*," who are to be gathered "together in one" body "in the dispensation of the fulness of times." We found this passage had been his Gibralter proof, but on careful examination, his position in relation to it was found to be like that of the little child which had seized hold of the *blade* of a sharp knife,—in great danger of serious results.

After admitting, as the Bible teaches, that some men die in their sins, and failing to find any scripture that taught another opportunity for them to repent in the future world, of course his remaining task was like an effort to row a boat up over the Niagara,—an utter failure. But he made one more struggle, in the following manner:

He stated that Jesus said to his *disciples*,—"Ye shall die in your sins," and then argued that if the *disciples* died in their sins, and were saved, as they would be; so, others who should die in their sins would also be saved. We asked him to give chapter and verse, where it was recorded that Jesus said to his *disciples*, "Ye shall die in your sins." After considerable searching, he rose up to read the passage, but hesitated,—said he thought he had it, but concluded it was in some other chapter. One then spoke from a distant part of the house and said it was in John 8: 21. He then turned to it, looked at it some time, closed the book without reading the passage, or saying any thing about it. In our next speech, we took occasion to present the passage, which reads as follows:—"Then said Jesus again unto them [the Pharisees], I go my way, and ye shall seek me, and shall die in your sins; and whither I go ye cannot come." This was a fatal blow to his position, and no further efforts were made to present a passage which teaches that those who die in their sins will have any opportunity to obtain pardon in the future life. As he admitted that men will not be saved "*in*" their "sins," and could find no Bible evidence that the Lord would give them a second probation, of course it followed that the *Bible* does not teach universal salvation.

We then brought forward the plain "thus saith the Lord," saying, "all the wicked will he *destroy*." He scarcely made even an *attempt* to meet the many positive scriptures which were presented to prove the eternal death and destruction of the wicked; but said, if he had "*time*," he thought he could show they might be made to harmonize with his position. We concluded, if he could do *nothing* towards it in two days, when that was his special business, it would take more "*time*" than will be allotted to us in this life to secure such a result.

He made an effort to show that Peter's burning day, spoken of in 2 Pet. 3: 10, and the "new earth," mentioned in the 13th ver., are already in the past. This, of course, was a most signal failure, though a labored effort was made in a written sermon which he read. In our reply we turned to Rev. 21: 1–5, and read John's description of the new heavens and earth of which Jesus tells the revelator, through his angel, that in the "new earth" there will be "no more death, neither sorrow, nor crying, neither shall there be any more pain." As he claimed that the new earth state began some eighteen hundred years ago, we inquired why it was that the sea remained? and if there had been no *death, sorrow, crying, nor pain*, since then? We left him to think on these things, and take "time" to harmonize them with his position.

In order to sustain his position, he asserted that the Revelation of St. John was written in A. D. 69, and applied to the destruction of Jerusalem; and that no part of it is yet to be accomplished. We then referred him to the prophecy relative to the leopard beast, in the 13th chapter, and inquired if that was all accomplished at the destruction of Jerusalem? also Rev. 17th chapter, concerning the scarlet-colored beast and the woman riding upon it, and if that mystical Babylon on "the seven hills"–Rome–had been "thrown down," and could be "found no more at all," as declared in the 18th chap.? We could get no reply. The reason was obvious; facts were all opposed to the position taken by our opponent. These things were seen by the unprejudiced, and resulted in an urgent invitation, from some of his principal friends and supporters, for some more meetings; with which we complied, and preached three evenings, in the Universalist house, to large and very attentive congregations. Many warm friends were made, who showed us much kindness. We are highly gratified with the results of the discussion. Many saw the wide difference between truth and error clearer than ever before, and rejoiced to see the light. As the counterfeit bill is more clearly shown when placed beside the genuine; so error, when contrasted with truth in open debate, appears much more hideous than when alone, with its hypocritical varnish, by which its deformities are concealed. By the help of the Lord, we love to tear off its mask, and let the people see its ugly look. Thank the Lord for the counterfeit detector—the Bible. It continually grows more precious.

We expect much rich fruit will result from the discussion in Dixfield. To the *Lord* be all the glory.

For the World's Crisis.

REMEMBER HIM.

I have just received a letter from our beloved brother in Christ, L. Boutell, and am afflicted to learn that his daughter is very sick with the typhoid fever, and his wife is so feeble as to be incapable of rendering any assistance in this hour, when a mother's aid is so much needed. Our brother has watched day and night for *one week*. Pray for him, and let it be said as it was of one in Acts 10: 4. The Lord bless and sustain the dear brother in this hour of adversity, is the prayer of thy Bro. in the bonds of the gospel,

S. S. Brewer.

P. S.—I have taken the responsibility of giving the friends of our beloved brother the above information, without his knowledge or solicitation. His address is *Groton, Mass.*

S. S. B.

For the World's Crisis

WATCHING AND WAITING.

Beloved Brn. and Srs.:—How cheering is the thought that each day brings us so much nearer redemption, nearer our Savior's blessed coming. My heart grows sad sometimes, as I look around and see with what desperation Satan is gathering his hosts for the final conflict; and my heart aches as I see what a change has taken place in this village. I am informed that once there was a large number here who were watching for our King's coming; but being disappointed in 1843, they have "fallen asleep," and there are now but few here who have remained faithful on the watch-towers of Zion. But it is cheering to know that there are a few scattered through this section who have the armor on, waiting for Jesus to redeem his people. This event is near at hand; much nearer, I fear, than some anticipate.

A sure sign of its nearness is the present activity of Satan, who, knowing that his time is short, is marshaling his army with renewed wrath, to make his last assault on God's people. *Now*, christian brethren, is the time for us to awake, have our lamps trimmed, and marshal our army to welcome our Savior. Let us each put on the armor of faith, and counteract the movements of Satan by rallying beneath our banner, and recruit for the army of Jesus. Let every christian turn recruiting officer; go out into the highways of this world, and scatter the truth broadcast; go to the sick with words of comfort, and point them to the Lamb who died to save them; speak words of kindness to the poor and oppressed, and go to that poor downcast, wandering one, and bring him into our army. Go to those who are "sleeping," and bid them awake, for the King is near. Marshal them on the battlements of Zion; and, with our lamps trimmed and burning, let us resolutely meet the assaults of Satan, and wait till Jesus shall come and Satan shall be bound and cast in the bottomless pit. Then

"Let Zion wake the lofty strain—
Live, King of kings! forever reign!"

If this should meet the eye of any of the brethren in this village, or vicinity, I should like to hear from them. Let us muster our hosts, rally to our post, and again raise the banner of Jesus in this section. The King is near; let us prepare to meet him. Let me hear from you, brethren, in this section. Let us sound the trumpet and awake those who have fallen asleep, and prepare for the coming of our Redeemer. Pray for me.

Your brother in Christ, waiting for the Redeemer's coming. Wm. H. Spencer.

Canandaigua, N. Y., (Box 513.)

For the World's Crisis.

THE BEST ROBE.

When the poor prodigal returned to his father, begging to be received as a hired servant, the father says, "Bring forth the best robe and put it on him." And when we, poor sinners, come repenting and forsaking all our sins, our Father says, "Bring forth the best robe and put it on him." Will any of us dare refuse to wear this robe? To be sure, we are unworthy; but it is the command of God that we appear before him clothed in the righteousness of Christ.

This is the only way for us to obey the command,—"Be ye holy." O for simple, childike faith and obedience! Obey from the heart; cast away all the filthy rags of self-righteousness, and just submit to be clothed with the best robe. This is the righteousness of faith. Believe the blessed Savior when he says, "ye are clean every whit." Then the "irrepressible conflict" between good and evil will cease in you. A statesman once said, "This country cannot remain half slave, and half free." Apply this to the case of your own heart. "Ye cannot serve God and mammon."

O come, and accept the fullness of the blessing. F. H. Chamberlain.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	$1350.28
P. P. Smith, Orange, Mass.	.50
John M. Snook, Romeo, Mich.	.50
A friend (through M. Grant)	.95
A young brother, N. J.	5.00

WORK FOR ALL.

Where? *In the tract field.* A world is to be enlightened; tracts to be made and scattered, and the good seed sown broadcast everywhere, that the angels of God, in the Great Day, may reap an abundant harvest. It is a *good* work—a *great* work; and somebody is to do it. *You* may have a hand in it if you will. *Will you?*

But what can I do?

You can do all that you have the *ability* and the *means* to do. God has given you "talents" of some kind; and, be they one, two, or five, he expects you to *use* them, wisely and well, so as to gain *other* talents for the Master when he returns.

Have you the pen of a *ready writer*, through which to utter "thoughts that breathe, and words that burn?" Consecrate that pen to God, and use it for his glory. Let it be, like an unfailing *fountain*-pen, ever ready, full and flowing, with words of wisdom, warning and salvation. Write! Write *tracts;* tracts to scatter everywhere; tracts that shall do men good and save. The King of glory will reward you, and write *your* name among his immortals.

Have *you* money? Give it to the Lord, to *print* what the others write. Devote your means to the great end for which it was given you—the spread of truth and the good of his cause—and he will *repay* you, by and by, an hundred fold.

Have you time? Use it to *scatter freely* what the pen has written and the money printed. Be a *co-worker* with them, and with the Lord. Give him your time, and he will give you eternity.

And you,—shut up perhaps at home, feeble and sick, without talents, or means, or opportunity,—what can *you* do? Pray! Pray for *wisdom* and *power* to the writer, *liberality* to the giver, and *blessings* on the work of the distributer; and soon the hand that makes you immortal will give you unfailing health and joy.

Yes, there is work for all; and, in the name of the Great Worker, let all work! with pen, purse, and hand, with the tongue of persuasion, and the heart and lips of prayer,—till the working time is over, and the sweet day of *rest* comes. W. B. H.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous pledges and donations	$35.00
Samuel Smith, Baltimore, Md.	2.50

FOR THE POOR.

Dorcas Wilcox, of Avon, N. Y., wrote the following lines just before she died, aged eighty-five:—

We receive the Crisis with much love,
'Tis the olive leaf of Noah's dove;
It brings out treasures new and old,
Refreshing to the hungry soul.

We love it because it loves the poor,
And goes quite free into their door;
It comforts mourners, cheers the sad,
And makes the pilgrim's heart feel glad.

And now I'm eighty-five or more,
I send two dollars for the poor;
Dear brother, do as seems you good,
As a good steward of the Lord.

Dorcas Wilcox.

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1279.89
A. R. Robbins, Westford, Ct.	1.00
A sister in Concord, N. H. (thro' H. K. Flagg)	1.38
Chas. M. Mathews, Plantsville, Ct.	1.00
B. F. Hammond, Peacedale, R. I.	1.00
Three sisters, No. Fayette	1.00
Hannah Bronson, Waterbury, Ct.	2.00
J. W. Sharick, Thedford, Mich.	2.50
Sister R., Hawley, Mass.	5.00
Dea. Waterhouse (thro' Hiram Munger)	5.00
A sister in Dixfield, Me.	5.00

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address Wm. B. Herron, Secretary of the Board, No. 167 Hanover Street. Joshua V. Himes,

President Amer. Adv. Miss. Society.

WHO WILL HELP?

Bro. H. K. Flagg is going South to preach to the Freedmen, wherever doors may open. He has had sickness in his family some five months the past spring and summer, which has brought him somewhat in debt, from which he wishes to be freed, so that he can go at once where the Lord calls him. He goes, not under the patronage of the Missionary Society, but, according to his own choice, independently, trusting in the Lord to help him and pay his way; and is willing to leave all for the sake of the gospel of Christ and the salvation of the poor freedmen.

Who will help him after a godly sort? There is a way in which you can do it and receive an equivalent, or you can do it without an equivalent if you prefer. He has some fifteen hundred pamphlets—"*The Saints' Harvest*"—of forty-eight pages each, giving an exposition of "the abomination and daily sacrifice," as spoken of by Daniel and our Savior, which he is anxious to dispose of before he goes. By buying these you will take the burden of debt from his shoulders, and aid him on his way. They can be had for eight cents, postage paid, or seventy cents a dozen. Address H. K. Flagg, *Crisis Office, Boston, Mass.* He will be here Oct. 12th to the 16th, and fill all orders then. W. B. H.

AUTHORS AND PRINTERS.

To those who are inclined to grumble because a slight mistake may happen to occur in an illegibly written article, we would commend the following, from the New York *Daybook:*—

"I have seen the arguments of lawyers, in high repute as scholars, sent to the printer in their own hand writing, with many words—especially technical and foreign terms—abbreviated, words mis-spelled, and few or no points, and those few, if any, entirely out of place. I have seen sermons that were sent to be published without points or capitals to designate the division of sentences—sermons which, if published with the imperfections of the manuscript, would have disgraced the authors, and the printer would have been treated with scorn and contempt, as an illiterate blockhead, as a fellow better fitted to be a woodsawyer than a printer. No one would believe that such gross and palpable faults were owing to the ignorance or carelessness of an author. And no one but a practical printer knows how many hours the compositor, and after him the proof reader, is compelled to spend in reducing to a readable condition manuscripts that the writer himself would be puzzled to read.

The above, in whole or in part, will apply to at least two-thirds of the writers for the press. Many who have something of a reputation as authors, can neither punctuate, spell nor write grammatically—to say nothing of their sprawling penmanship. And, as might be expected, these are generally the ones that find the most fault, which is no small annoyance, and we have sometimes wished it were a penal offence to correct an author's manuscript."

For the World's Crisis.

NOTES BY THE WAY.

After a perplexing week at the Wilbraham campmeeting, as usual, I took a trip down east, among the hills and valleys, to get away from noise and confusion, to rest, by holding ten to twelve meetings a week, for six or eight weeks, which is much easier than to attend one campmeeting at Wilbraham, which was the largest I have ever attended in that town. I leased the first ground nearly twenty years ago for a campmeeting, and have attended every year since; and this year was characterized for union in effort and sentiment. There was but little strife to present new, scattering views, and but little difficulty in electing officers, and doing the great amount of business that is done. As the Second Advent convention meets at the same time, it makes it difficult to preserve harmony, especially when we have those among us that follow us for the sake of the loaves and fishes, and deny the name, and yet try to bag the ship. This class was not so prominent or prosperous this year, which accounts for dispatching the business quicker.

After two days settling up, and picking up lost things, I started for Alton Bay campmeeting. The first I noticed of importance was the loss of my valise, with all my clothes and books, in Boston, which set me back and to thinking whether to go home after more, or go on. After thinking I had no more at home, I might as well go on. On going to the ticket office, I found we had to pay more for our tickets than was advertised. This was another thing I could n't help; but on getting to the ground I found such good warm friends, I forgot my valise, and entered into the work I love, i. e., telling the people the Lord is soon coming, which privilege I had as soon as I arrived, to a large, attentive congregation. This meeting was good and well attended, and nearly all seemed to be willing to work for the benefit of the body. This meeting will soon be like a boy who outgrew his boots, unless wisdom dictates a new policy. This is the place for a meeting in that region, and experience will lead to some important alterations for the better.

Portland. Found the church on the rock, and a good congregation to hear. I was under the necessity of borrowing a shirt, as all mine were stolen with my valise; and a woman gave me her carpet bag to carry it in, saying she did n't believe what I preached, but admired my independence.

Brunswick. Found Bro. Storer's good family at home. Good time in the evening preaching about the "hope." Livermore. Found them somewhat scattered, but doing well under the labors of Bro. Hanscomb. While there went three miles to a Methodist campmeeting. Heard their Thursday preaching at two P. M., considered to be their best. Text, the cloud of witnesses, in Heb. 12 These witnesses were the spirits of those prophets mentioned in the eleventh chapter prompting the apostles to duty, and the spirits of the apostles and of our friends who have died were prompting us to duty, etc., etc. I got enough of modern Methodism, and left. How this people have fallen within a few years from the doctrines of their fathers! This preacher undertook to fire his last charge at Spiritualism, and his gun kicked him over; who wondered at it?

Brittain's Mills. Had some of all sorts out, probably not all pleased who believed they had immortal souls, but our people rejoiced with me in the blessed hope.

Canton Mills, in Satan's seat. Two families only as lights. They got the Universalist house, and I had a blessed time in presenting the "unknown God" to them. Some of the sore-footed left when Spiritualism and Universalism yoked together. It will take the Universalist preacher and his father some time to right things there, for it was evident the seed caught. I would like to have stayed and watered it.

Dixfield Centre. Another similar place and congregation. Universalism, rum, and the devil took the lead. But I had freedom in speaking. The brethren came from Carthage and helped, where I preached the Sabbath before. The work was genuine there last spring. They are able to hold the ground against any attack from outside influences. Bro. Wheeler is doing well with his new strong church.

Next to Peru, where there are only two sisters, and but one Advent preacher ever preached in the house before. The people seemed astonished, but gave me liberty in presenting the prophetic signs. One of these had not heard an Advent sermon for ten years, yet she was alive, and brought a young child ten miles, got up and spoke, and cried and rejoiced for that privilege. Such scenes pay better than money.

"Variety is the spice of life." In going from North Jay across the country to Bryant's Pond, thirty to forty miles, I saw some of the most dismal parts of the world; log houses in the woods, where it would take a lifetime to clear up a farm; then not one acre of level land; school-houses in the woods; neighbors a mile apart; post-offices in bee-hives—and I saw one in a hollow tree. Who could help noticing things by the way like this? Acres of wood to give away for cuttting. I saw large lots of good timber piled up to burn; corn growing between logs where the land was never plowed. The hoot owl was the morning whistle. The cats and foxes were their main enemies. The spinning-wheel under full speed was parlor piano and music. Their locks were a chair set against the door; and yet my valise was safer there than in a city with locks and lighted streets, with watchmen at every corner. One dwelt safely in the wilderness, and slept in the woods.

After two such weeks, I got out of the wilderness down to Bryant's Pond, where I saw a paper, only three days old, which was a treat. Had a meeting in the Baptist church Friday eve. A large audience for that place; a blessed time presenting the signs. The brethren rejoiced; but after meeting, what a stir among old backslidden members, and one preacher, like the old prophet under the oak. See 1 Kings 13. This old preacher had once preached the coming of the Lord, and had been enticed back, and was in the right place to join with the Spiritualists and other immortal-soulists in the cry, "Great is the goddess Diana of the Ephesians!" I left them scolding, rejoicing that God's word would yet stir hypocrites.

Next to Mechanic Falls, where there is a small company striving for life. They have gained a good foothold, and others begin to see the light in spite of all the mist and darkness thrown by sectarians.

West Poland. An old fortification that has stood the attacks of former days. There are smaller forts in that region, well manned, and plenty of ammunition, especially Fort Casco, on Mabrey Hill. God has done a wonderful work there. Bro. Libby is setting pickets in other places in that region. It was encouraging to see what good fruits sprung from a little seed sown there last fall. Good strong men and women, who had been believers in universal salvation, embraced the truth and burned their books, and gave their jewelry to the cause of God in scattering light to others. This is a fertile spot. I hope they will watch against tare sowers, for they always pick for a place where somebody else has broken up the ground, and got the good seed well started.

They said to me as I was coming away, "How can we tell who will give us the right kind of food?"

Such as are old experienced soldiers, who have had the character of gathering instead of scattering. You will need to be careful. Not all who preach are recognized as those gathering with the Second Adventists. Some are the heralds of death instead of life, for death follows in their wake. They care more about pushing a point than they do to feed the flock. Hungry sheep will eat sorrel, and get sick or poisoned. Be careful about receiving young pretended preachers, for there are some starting out who are not competent to instruct, and would be likely to put in a wild gourd, and this puts death in the pot, and children get poisoned. We want young preachers; but we want them known and recommended by some one the children can confide in.

At your stage of experience, you do not want a dose of the Age to Come, nor the seventh-day Sabbath, nor the non-resurrection of the wicked, nor tongue talking, nor feet washing. It will only serve to divide you, and break that sweet christian harmony you now enjoy. Keep up your prayer meetings, and be not too anxious to have preaching regularly, unless it seems to come along easily, then it will be more likely to be in the order of God. The Lord is soon coming, and we need grace, more than knowledge of what is going on in this world of confusion and strife, about words of no profit, so prevalent now-a-days.

If this were to be my last advice to the flock, I should not alter it, for I have had forty-two years experience this fall in the cause of God's work, and am encouraged to see the truth taking effect in new places during the last four weeks labor. I feel more like breaking up new ground than cultivating the old. I may go out west, but it is not yet decided. If I should, I cannot come east in December as early as I promised; but watch as well as pray, and I will not forget you. Yours in full hope,

Hiram Munger.

For the World's Crisis.

WHERE DO SOULS COME FROM?

It is a very easy matter to assert that the human soul is immortal, but a little harder one to give its origin. It is obvious, however, that if it is an intelligent entity, existing independent of the body, it must be either "*pre-existent*," "*transmitted*," or *created at birth*." No other position can be taken, as all must admit. Which of the above will the advocates of "soul-entity-ism" choose? Either will involve them in difficulties from which it will be hard to extricate themselves. For if the soul is pre-existent—as a distinct entity—why do we not call to mind some things which transpired prior to being imprisoned in the body? *Why*, we might inquire, were we ever thus imprisoned in tenements of clay? Why were we not left to range the blissful fields of God's unbounded empire, instead of being encumbered with these old earthly clods? Would it not be *unjust* in Jehovah to thus confine an innocent soul, and then, if peradventure through the weakness of the flesh it occupies it blunders along "a few brief years in carelessness and security," doom it to eternal woe?

And not only this, but if the soul pre-existed, it favors the idea of *transmigration!* For if it pre-existed in any form, who knows but what it occupied another body? And if it did how natural to suppose it might another still—after leaving this. Yes, dear reader, *you*, if this theory be true, may in a short time find yourself crawling around in the body of a skunk or a woodchuck!

But if it is not pre-existent, it is either "created at birth," or "transmitted"; and if transmitted it is *divisible*, and if divisible it is *destructible*, hence *not immortal!* And if created at birth then Jehovah must be daily creating souls, not only for *legitimate* children, but also for *illegitimates!* Thus is the blasphemous charge brought against God of sanctioning *adultery!* And not only this, but as it is estimated that "over eighty thousand children are born daily," and contended that "over half of the human family will ultimately be damned," Jehovah must be daily employed in creating over *forty thousand* candidates for hell fire!! Who *dare* occupy such a position? Who *dare* thus slander the Supreme Ruler of the universe? And yet those who claim that the soul—as a distinct entity—is created at birth, *do* occupy just such a position, and *do* thus slander God, even though it be done through ignorance.

The position I shall take is, that the soul is *transmitted;* not as as superadded entity, but as a *soul*—a Bible soul! In Exodus 1: 5, we read: "All the *souls* that *came out of the loins* of Jacob were seventy souls." This proves beyond all cavil that the soul is transmitted; and, as we have already remarked, if transmitted it is divisible, and if divisible it is *destructible;* and this is also easily proved by the same kind of evidence: "Save me from them that persecute me, and deliver me; lest they tear my soul (not body) like a lion, rending it in pieces."—Psa. 7: 2. If the soul were indestructible, it could not be torn to pieces. How would one look trying to tear in pieces an indivisible, indestructible ghost? Joshua 11: 11.—"And they smote all the souls that were therein with the edge of the

sword, utterly destroying them; there were none left to breathe." Joshua must have understood the tactic of ghost fighting, if he smote indivisible ghosts with a sword! This not only proves the destructibility of the soul, but it also proves that it lives by breathing; and this is in accordance with Gen. 2: 7.—"And the Lord God formed man out of the ground, breathed into him (a ghost man?) the *breath of life*, and MAN became (what he was not before) a *living soul*." He was not a living soul until the breath of life entered his nostrils; and how natural then it is to suppose that he will not be a living soul after the breath of life leaves him.

Now, we again ask, which position shall we take—that the soul is pre-existent, created at birth, or transmitted? We feel that we are ready to answer: It is transmitted (Exo. 1: 5), therefore destructible (Psa. 7: 2; Josh. 11: 11). And if this evidence can be relied upon, the doctrine of immortal-soulism sinks forever into dark oblivion, where the first propagator of it will soon follow. It has no foundation in the Bible, reason or philosophy, but is the corner stone of nearly every false system of religion that has ever contaminated christendom. It is the fruits of Satan's lie; a bold issue against Jehovah's declaration—"The *soul* that sinneth IT shall *die*." Death is a cessation of life; not life in unspeakable agony, or any thing short of *extinction of being*; and the individual who tries to controvert it is replying against God!

Beware, therefore, how you try to ignore the plain declarations of the transcript of his holy will—"the wages of sin is *death*;" and John foresaw a time "when there will be *no more death*; but if the wicked were to die *the death that never dies*, they would be dying eternally, and hence there would be death eternally. John doubtless foresaw the time when the old mother of harlots would meet her final doom, and with her go the filthy rags so dearly cherished by her apostate daughters.

J. W. TAYLOR.

Chatham Valley, Tioga Co., Pa.

For the World's Crisis.

"HE THAT WATERETH SHALL BE WATERED ALSO."

The idea of watering presupposes the existence of water, and also a medium for its application, both which are essential. Water possesses certain peculiarities which are the same under all circumstances. For instance, a stream of water can never rise higher than its fountain. "A fountain cannot at the same time send forth sweet water and bitter." "Still waters run deep."

Water is often used to represent the spirit possessed by the christian, and in which *accommodated* sense the above statements seem equally true; as may be observed, for instance, from the statements and actions of persons at our campmeetings from year to year. Our text states those are to *be* watered who *water*; hence it is no wonder some are habitually dry, and destitute at campmeeting time, for they never disburse any water, and all they ever seem to possess they absorb from others, and which quantity is so small it lasts but a short time; for no stream can rise higher than its fountain, and their fountain being human, their stream must of course be fitful and unsteady while it flows, and they be obliged to remain dry a large part of the year. While, did they but rely on the fountain opened for the house of David, and for the inhabitants of Jerusalem to wash in, it would prove to them a *well* of water, springing up into everlasting life; nor would they be obliged to repair to Wilbraham to draw. And as a fountain cannot send forth sweet waters and bitter, no more could they serve God and mammon alternately, being in the Spirit, full of zeal, praying earnestly, shouting loudly, giving liberally, one month, and lacking all the next; but would, like the still running deep waters, move quietly and unostentatiously about their Master's business. Whether they be observed at home or abroad, in the family or social circle; at the conference or campmeeting, there is a power in such lives; an irresistible influence accompanies such persons. They are the ones who *water*, and *are watered* in return.

E. OWEN.

Correspondence.

From Sr. P. W. Covey.

DEAR BRN. AND SRS.:—Many of you have had the privilege of meeting in the tented grove—a privilege which I should have enjoyed much. I hope and trust you have been endued with power from on high. How little it avails to have the form of godliness without the power; but how little of the power we see manifested now-a-days. It is all pride and popularity. I am heartily sick of it. I do not speak in reference to Advent churches (as I do not have the privilege of meeting with those of like precious faith). I do hope it is not so among those who profess to be looking and longing for the Nobleman's return.

Brethren and sisters, I am hungry for "meat in due season." I have heard but two Advent sermons for over three years; but my husband and myself still love "the joyful sound." We take the Crisis, and are much interested in its contents. One man, a Baptist, says it is the best religious paper he ever saw. I do pray that you who write for it may be guided by the Holy Spirit, that good food, which will enable the children to grow up into Christ in all things, may be dispensed to the household of faith. If we ever enter the "pearly gates," we must be in earnest. Nothing but the power of God can keep us in the paths of righteousness in these days of peril. Will you pray for the scattered ones, that when Jesus comes we may all be gathered into the fold?

PRUSHA W. COVEY.

South Windham, Vt.

From Bro. H. McClary.

DEAR BRETHREN:—I am still in my Master's service, going on little errands for him. The message is the same that Paul gave to his son Timothy, to put the brethren in remembrance of these things, that I may be a good minister of Jesus Christ. Last Sabbath, while I was trying to stir up their pure minds by way of remembrance, I was led to think I had provoked some of them to love and good works. One man arose and said that he was not troubled about the Lord's coming, for we did not know that he would come for a thousand years yet. A minister arose and said he wanted to say just one word on that point. It was with him as it was with the old Methodist sister. She thought it was far better to have the pay ready when a note becomes due, than to know when it becomes due.

I am more and more settled and grounded in the faith when I see people so afraid to hear any thing about Jesus coming back to set up his kingdom on this earth, and the signs that are to take place just before his coming. I do not think it strange concerning the fiery trials that are to try us, as though some strange thing happened. God will with these trials make a way of escape, that we may be able to bear them.

I am spreading the truth through this western region and over these prairies and bluffs, by circulating your tracts, papers, and books, and preaching from house to house, and from grove to grove. I go on my own hook, like Lorenzo Dow, without purse or scrip, or two coats. I need your prayers, brethren. Sectarianism, spiritualism, and immortal-soulism, run high; also, sin is the order of the day. Men are not contented here. Going West, West, West, heaping up treasures for the last days.

I am now in Hamilton, Minnesota. Wheat, oats and potatoes bid fair for an abundant crop in this State. The season has been too wet and cold for corn. A great many hundreds of bushels of grain are wasted here for want of granaries. Wheat is fifty cents per bushel, oats and corn thirty cents. Four cents' worth of food is sufficient for a laboring man here. I have to repeat Christ's words as often as I do in the East: "Be not overcharged with surfeiting and drunkenness, and the cares of this world," that the day may not come upon them unawares.

H. MCCLARY.

From Sr. M. W. Whitman.

BRO. GRANT:—I have been a reader of your excellent paper for over four years. It has been meat and drink for me, for we have no preaching here only once in a while, and that is from some of the popular preachers. I have never heard an Advent sermon in my life. I will tell you how I got my light on this glorious religion. I got the life of Cyrus and read that, and then I got hold of some old papers of one of my neighbors, and I read in it some of the prophecy of Daniel, but there was neither beginning nor end, so I could not tell who was the writer of it, but I think now that it was Bro. Wm. Miller; but still I was not satisfied. So I took my Bible and read the whole book of Daniel, but I did not get the true light. So I told Bro. Smith, and he told me that he could give me light, and he gave me a number of the Crisis, and some tracts. I believe in all the Crisis says of the sleep of the dead, and the final destruction of the wicked. The Bible is now a new book to me, for, what I read in the Crisis, I can go to the Bible and find there.

It was always a mystery to me to know that "the soul that sinneth it shall die," and then hear the preaching that the soul should live parallel with eternity in torment; but, thanks be to God that that veil is drawn from me; that I can see and know and understand the truth as it is in Christ Jesus. The persecution I received when I came out in the truth was trying. How the people pointed their fingers at me, and wanted to know if I had any more tracts with me; but I thank God that I am worthy to stand shame and persecution for Christ's sake.

I find some who believe in the sleep of the dead, and some that Christ will soon come. I have distributed quite a lot of tracts that I got from Bro. O. D. Eastman, when he was here; and I received some through Bro Smith, and have distributed all of them.

Yours in the hope of the coming of Jesus,

MARIA W. WHITMAN.

From Sr. M. L. Durand.

BRO. GRANT:—After leaving the New Preston meeting, we accompanied Bro. G. Humphreyville, of Northfield, to his truly hospitable home, where everything love could prompt was done for the comfort of my poor sick husband. Loving hands vied with each other in doing what loving hearts suggested, and we felt in our hearts *peace dwelt there*. He continued worse. A physician was called, who, doubting if genuine fever and ague could originate in Conn., called it a kind of intermittent. Medicine sanctified by prayer was blest of God, and in a few days a decided change for the better was perceptible, and after nearly two weeks he was able to sit up two or three hours at a time, twice a day. How glad we were!

But a relapse came, the chills returned, and he resolved to start at once for home, which we did on Saturday, Sept. 23d. Arriving at Waterbury, he was too much fatigued to ride further, and we stopped over night at his kind brother's house, and this afternoon we arrived home after an absence of nearly three weeks; and although *every body* has been so kind and good to us, we are to-night thanking God we are "home again."

I wish I could say to the dear friends who are so prayerfully remembering us, He is better, but I must wait at least till the prostration of fatigue shall have passed, and the disease controlled, which our physician thinks can be accomplished very soon; and as I am watching him during these midnight hours, I can see plainly the medicine administered is having the effect designed, and I do believe God will, for Jesus' sake, answer prayer; and he is mighty to save.

Continue to pray for us. Your sister in tribulation,

M. L. DURAND.

Cheshire, Ct.

From Bro. S. G. Watter.

BRO. GRANT:—I am well out here in Mich. I have been trying to preach the kingdom of heaven at hand. I have found some opposition from church members. In one instance they carried their opposition so far as to go to the school-house in which we were to hold meetings, before time, on Lord's day morning, and nailed down all the windows, and then locked the door. But, thanks to God, they did not prevail against us. We got the key, after waiting an hour or so in the snow; but the trustees gave permission to use the house, and authority to get the key. The people stood by me, and I gave the Scriptures in proof of my position. The Lord is helping me, and raising me up friends. I rejoice that I was counted worthy to suffer for my Lord. I believe that good will come out of it. Amen. Enough that the servant be as his master, and the disciple as his Lord. Yours in hope of life eternal,

SAM'L G. WATTER.

Fisherville, Mich.

From Bro. W. H. Cornell.

BRO. GRANT:—The Crisis comes weekly ladened with its (to us) precious truths. To us it is as apples of gold in pictures of silver. We prize it next to our Bible; and when we read the correspondence, we feel encouraged, and by the help of God we will meet its contributors in the coming kingdom. It is now almost nine years since I first knew there were any within the State who were looking for the second coming of Christ to reward his saints on the earth. In this immediate vicinity the Crisis is looked upon as worse than waste paper, and those who are looking forward to the resurrection as the time when the people of God shall receive their reward, as fanatics; they scoff at the idea of Christ's second coming. My prayer is, that they may yet be brought to a knowledge of the truth.

Elder P. W. Hough preached for us last winter three times. There was a good impression. Some began to think what he advanced was reasonable and biblical. The enemy of righteousness was aroused, and has since been busy; but I think his most successful weapon will be to keep the people away from hearing the truth.

Hoping to reap the reward of the righteous at the coming of Christ, I remain your Bro. in Christ,

WM. H. CORNELL.

Parkersburg, Ia.

From Sr. M. S. Pepper.

BRO. GRANT:—During the time I have been in California, the Crisis, though I took it when east, has been the source of still greater comfort to me here. Seeing nor hearing of any Adventists, those of like precious faith, far or near, I have always hailed its coming with pleasure. Like many others I did not know how to appreciate the privilege of listening to Advent preaching until deprived of it.

I was glad to see a notice of Bro. P. A. Smith's coming to this State. Many times I have been on the point of appealing to the preaching brethren to come here. There may be places where their efforts are as much needed, but certainly none where they are *needed more*. Your sister in Christ,

Auburn, Cal. M. S. PEPPER.

Obituaries.

WILCOX. Dorcas Wilcox, mother of Elias Wilcox, of Avon, N. Y., died at the residence of her son-in-law, Luther Billings, in Eagle Harbor, N. Y., August 14th, 1865, aged eighty-five years.

She was born in Rhode Island, and emigrated with her husband and children to Western New York in 1805, settling in what is now called Rush, Monroe County, N. Y., from whence, in 1828, they removed to Gaines, Orleans County. She united with the Baptist church about 1806, remaining in fellowship with that church until about 1838, when the church having become extinct, she united with the Wesleyans. In 1843 she heard the glad tidings of the kingdom of God at hand, and in 1853 she, after long, patient, and laborious investigation of the subject, fully embraced the faith and hope of the kingdom of God at hand.

Her health continued good till near her death, at which time, being on a visit to her daughter, she fell while walking the room, and died of heart disease, without a groan, leaving numerous children, grandchildren, and friends, to sorrow for her, yet not as those who have no hope.

A sermon was preached at her funeral by Elder C. W. Low, from Job 17: 15.

Shortly before her death, she wrote these lines for her children:

"To friends and children, one and all,
I make this last and dying call;
Strive to be found at Christ's right hand,
When we before his judgment stand."

H. L. H.

LUCAS. Died in Hartford, Me., Aug. 17th, 1865, Etta L. Lucas, youngest child of Amasa and Mary J. Lucas, aged eight months and ten days.

We sorrow not as those that have no hope, for them that sleep in Jesus will God bring with him.

"So fades the lovely, blooming flower;
Frail, smiling solace of an hour.
So soon our transient comforts fly,
And pleasures only bloom to die."

MARY J. LUCAS.

Married.

In Savoy, Mass., Sept. 10th, by Rufus Starks, Mr. EMERSON BLANCHARD and Mrs. ELIZA BEALS, both of North Adams, Mass.

Summary of News.

FOREIGN.

Advices of the 7th ult.

GREAT BRITAIN.

On invitation of Lord Fermoy, a meeting of more than fifteen magistrates took place in Cork to consider the security of the public peace as menaced by the Fenian movement. The proceedings were private, but the Cork *Examiner* says they resulted in the unanimous adoption of a memorial to the Government praying for an immediate increase of the police and military force of the country.

That the existence of a secret organization is dangerous to the public peace was generally admitted, and it was supposed that the adoption of the proposed steps would be sufficient to maintain public order.

On Friday evening, the 15th, in Dublin, a large force of police proceeded from the Castle to Parliament street, where they divided into two bodies, one at either end of the street. Some detectives then knocked at the door of the paper called the *Irish People*, an alleged Fenian organ, but were refused admission. The police then broke open the door, took possession of the premises, and secured twelve or fourteen prisoners, said not to be compositors, and conveyed them to the Castle.

The police retained possession of the premises. There is no information as to the cause of the seizure, but there are rumors of concealed arms and documents with the names of the leaders, but they are not generally credited. The government was supposed to be acting on information. The police kept the street clear and there was no disturbance. The *Irish People* is a weekly journal, and was about to be published that evening.

The Indian news is unimportant.

The reported fall of Pekin is unconfirmed.

The correspondent of the London *Times* at Biarritz, France, mentions the discovery of a reputed plot against the Emperor, either on his way to San Sebastian or on his return to Bayonne. The parties concerned were Italians, including a brother or cousin of Orsini. Precautionary measures were taken, and the Queen of Spain insisted on accompanying the Emperor and Empress to the railroad station, notwithstanding it was night, in order that she might share any risk run by her guests.

Russia officially declares that she will maintain a non-intervention policy in the Schleswig-Holstein question.

The cholera had increased so much at Marseilles that the Mayor had summoned a meeting of physicians to concert measures of relief.

It is stated that Donald McKay, the well known American ship builder, is in close communication with the Admiralty on the subject of torpedoes, which are to be laid down in the channels to English harbors in the case of war.

DOMESTIC.

New York, Sept. 27. Charleston papers of the 23d are received. The following clause of the Constitution was adopted by the Convention by a vote of 98 to 8:

"Slaves in South Carolina, having been *de facto* emancipated by the action of the United States, neither slavery nor involuntary servitude, except as punishment for crime, whereof the party shall have been duly convicted, shall be re-established in this State."

The ordinance repealing the ordinance of secession was then ratified.

On the 22d inst. a vote was taken on the proposition to make the basis of representation of the State rest upon the whole population, irrespective of color, and was rejected by a large majority, leaving the clause making the white population alone the basis of representation.

New York, Sept. 29. Henry Grinnell, Esq., has received a highly interesting letter from Capt. Hall, the Arctic explorer. He has discovered that in all probability three of the men of Sir John Franklin's Arctic expedition yet survive, and are living among the Innuits. One of these supposed survivors is said to be Crosier, who succeeded Sir John Franklin in command of the expedition.

Poughkeepsie, N. Y., Sep. 27. The barn and stables of D. P. Wheeler's hotel at Washington Hollow were burned last night. The Dutchess County Fair had opened the day before, and many valuable horses were in the stables, eighteen of which were burned, including one team worth $3000, belonging to James Kelley. Several persons slept in the barn. Three boys are missing, one of whom is known to have been burned to death. Another who escaped, badly burned, says the three were asleep when he got out.

Nashville, Tenn., Sept. 27. A gang of thirty or forty guerrillas, near Springfield, Robertson county, yesterday, commenced indiscriminate robbery and murder upon the residents of that locality. Thomas J. Paine was killed, his house robbed, and family outraged.

At Adams' station on the Kentucky and Edgefield Road, they plundered all whom they caught. Robert Dorsey was hung to a tree and then dragged on the ground until one of his eyes was torn from its socket. William Adams was severely beaten by the robbers. The exact number of the band is not known. It is believed that Harper, who for some time past has been in that vicinity, is their leader.

Providence, R. I., Oct. 1. Rev. Dr. Francis Wayland, who was for more than twenty-eight years President of Brown University, was prostrated by a paralytic stroke on Tuesday last, and died on Saturday afternoon at five o'clock, aged sixty-nine years.

THE FENIAN MOVEMENT IN IRELAND.—A letter from Dublin published in the New York *Herald*, speaking of the Fenian movement, which gives the English government so much solicitude, says there is no doubt whatever that the Irish peasantry will co-operate with their trans-Atlantic brethren if the design of the latter is to liberate Ireland from English control. It says they are prepared to "dare and do" all that men of quick perception, resolute hearts, stalwart arms and a hereditary love of war and wish for glory can do to restore the independence of their country, and unite it in still closer bonds of friendship, commerce and communication with the United States, which now shelter a representative of almost every family in Ireland in their broad domain. The writer says that this determination imbues all classes of religionists, and that the Presbyterians and Church of England Protestants of middle rank—the stock from which such men as Andrew Jackson have had their origin—do not regard this Fenian movement with any thing like the disfavor with which they have looked upon the action of the other societies which have worked for Ireland since the disbandment of the Volunteers of 1782, as they are convinced that if the American government should at any time recognize the movement, and it should prove successful, liberty of conscience would be fully respected, and the rights of property secured by the operation of our constitution. It seems that there are plenty of arms in the hands of the people, who have been furtively supplying themselves for some years past; and that many a sturdy harvester has left the English shore with his bundle hung upon a gun barrel that looked extremely like a cudgel. The drillings go on without interruption; and although the government has sent additional police forces into some districts, the expense of which must be paid by an increased taxation of the inhabitants, the government hoping that the tax payers would drive out or inform on the Fenians as a means of saving their pockets, no such result has as yet been experienced. The letter we abstract says:

"The peasantry, being full of hope, evince their sentiments in their songs and rustic poetry. These effusions are, in point of composition, far above the standard of the old ballads of the land, and possess excellent political hits at the declining military and naval power of England, as well as allusions to the advancing commerce and greatness both of America and France. Listening to these songs, you perceive at once that the people are well informed on every thing connected with the late war in the United States; that they approve of the emancipation of the negroes, and fully comprehend the reasons for the faithless action of England, both to North and South. One song sets out by asserting that 'John Brown's knapsack was No. 98,' and the inference is deduced that as 1798 was the year of the great Irish rebellion, one of the fruits of 'Old John's' little movement to Virginia will be found in the freedom of Ireland, and as knapsack 'No. 98' freed the black man, American knapsacks will yet contain the renewed charter of the rights of the white man of Erin. Another of the songs ends with the refrain of 'Vive la Gloria,' and appears to be a combination of the 'Marseillaise' and 'Hail Columbia.' It goes on to inform the world that, with the aid of America and the friendship of France, Irishmen will return 'marching along' to plant the 'Sunburst' flag beside the Stars and Stripes in Ireland. In fact, the popular poetry of Ireland to-day verifies the correctness of the patriotic exclamation,—'Give me the making of the songs of a people, and I care not who rules them.'"

The total available force the English government can send to Ireland is estimated to be below 75,000 men. The strength of the armed Fenians is calculated at about 140,000. The troops, it is said, are not to be relied on—the most of the Irishmen being of the Fenian brotherhood. The correspondent says that the Sacred College at Rome has had the subject of the movement under consideration, and that the direction from the Pope to the Irish clergy is to let it alone for the present.—*Journal.*

Fort Laramie, Sept. 26. Information was received to-day from Gen. Conner's 8th column, under Col. Cole, to the 21st inst. It has been encamped near Fort Conner since the 20th. He has lost 600 horses and 200 mules which were frozen to death in one night, on the 1st of September. He was attacked by a war party of Sioux, Cherokees and Wapahoes on Powder river. They were repulsed with heavy loss. Our loss was only four killed and two wounded. The Indians appeared in force and were driven ten miles. The next day the engagement was renewed and lasted until noon. The Indians were again defeated with great slaughter, their loss being from 200 to 600 killed and wounded. The Indians fled in every direction. Our troops were unable to pursue on account of the poor condition of our stock. Our loss was one killed and one officer and two men wounded. The Indians lost a large number of horses.

The Indians again attacked our troops on the 8th, and after a short and spirited engagement were totally routed and beautifully cleaned out. Their force was estimated at 3000. They lost many of their principal chiefs. Our total reported losses in the three engagements were seven killed, and one officer and two men wounded. Another battle was expected on Powder river, but the Indians suddenly disappeared.

CHOLERA IN TENNESSEE.—The Nashville *Press* says that cholera amongst cattle, which generally precedes the cholera amongst the human race, is prevailing throughout Tennessee. Cattle and hogs are dying off at a fearful rate, and a few cases closely resembling cholera have made their appearance in Nashville. Several cases of cholera have occurred at Memphis.

☞ An Italian letter says that the commission appointed by the Italian Minister of public works to decide upon the best point for a tunnel through the Swiss Alps, and especially with regard to the interests of Italian commerce, has decided in favor of the St. Gothard. It is estimated that the work will require eight years, and 80,000,000 francs (£3,200,000.)

☞ To show the gigantic scale on which the war supplies were obtained, there remains on hand in one item 1,500,000 pairs of new shoes. The Quartermaster's Department have already sold 89,000 horses and mules, which have produced upward of six million dollars.

☞ There has not been a single case of yellow fever in New Orleans this year.

☞ A famine is anticipated in China.

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Notices.

Special Notice.

It will be twenty-five years, the 15th of October next, since the first organized conference of Adventists was held in Chardon street Chapel, in Boston.

I have been invited by the committee of the Advent church of Lowell street Chapel, Boston, to preach for them on the twenty-fifth anniversary of this conference. They say that "a discourse having reference to the past history and present prospects of the cause would do good. It would bring together many of the friends from the neighboring towns and cities, who have been long identified with the cause, and some of them for a quarter of a century. Your old friends will be happy to hear you on your past experience and labor with Father Miller and others, in proclaiming, 'Behold, the Bridegroom cometh! go ye out to meet him.' Many of us still believe that God has been with us from the first, and that this truth will soon have a glorious ending. It is a good time now, 'mid the defection from the truth, that would upturn Adventism, to review the old landmarks, and show what position we should now occupy as Adventists, and take fresh courage in this glorious campaign."

Agreeably to this general invitation, I shall spend the Sabbath (October 15) with the Advent church in Lowell street. I will not promise much, but hope so to improve the day as to cheer the hearts of the waiting ones, and give a new impulse to the glorious cause.

I shall spend the following Sabbath (Oct. 22) with the brethren in No. 18 Cooper Institute, New York. I hope for a large gathering of the tried and faithful.

I shall return from this meeting and go South as soon as arrangements can be made, with a view to open new fields of missionary labor among the Freedmen.

J. V. HIMES.

Discussion at Portland, Me.

We, the undersigned, have agreed to hold a public discussion in the city of Portland, Me., at the Second Advent Hall on Congress street, commencing Monday evening, Nov. 7th, at 8 oclock, and continuing through eight consecutive afternoon and evening sessions of two hours each, unless concluded earlier by mutual consent of the parties. Afternoon sessions at 2 o'clock, and evening at 7.

Question:—Is the seventh day Sabbath, observed by God's people prior to the crucifixion of Christ, still binding upon mankind?

Affirmative, M. E. CORNELL.
Negative, T. M. PREBLE.

Maine Ministerial Conference.

The Maine Ministerial Conference will be held at Augusta, Me., at the north parish, to commence Oct 26th, at one o'clock P. M., and continue over Lord's day. We are anxious to see all of our brethren in the ministry at this conference. The brethren will do all they can to make us comfortable and happy. Call on Brn. Allen Church or James Dudley. We should be happy to see any of our preaching brethren from other States who may feel it to be a privilege to meet with us.

ISRAEL DAMMAN,
R. R. YORK, } Committee.
ISAAC WIGHT,

Advent Christian State Conference of New Hampshire.

The annual session of this Conference will be held at Lake Village, N. H., commencing Oct. 12th, and continue over the following Sunday. We hope there will be a full attendance, both of ministers and delegates from churches throughout the State. In the meantime let prayers go up to God for his blessing to rest upon us during its session.

ALBION ROSS, President.
A. W. SIBLEY, Secretary.

We would call the attention of our preaching brethren who are members of the Advent Christian State Conference of New Hampshire to the following: The constitution requires that "the ministers shall report themselves personally, or by letter, and the churches by delegates duly appointed thereby," at its annual session. Let this be remembered.

A. ROSS,
A. W. SIBLEY.

Conference.

It is proposed to hold a conference at the chapel in North Norway, Me., commencing Oct. 5th, and continuing through the week and over the following Lord's day. Particulars hereafter. We purpose to be present, the Lord willing. A cordial invitation is extended to all to come.

M. GRANT.

Just Received.

Dr. Zech's computation of PTOLEMY'S ECLIPSES, based on the Greenwich observations as reduced by Professor Airy. Price $1.00 mailed, post paid. Address C. F. Hudson, Cambridge, Mass., or H. L. Hastings, 19 Lindall St., Boston, Mass.

Notice.

Preachers desiring to visit Poultney, Vt., will please consult the church hereafter before publishing their appointments.

ASA J. ROGERS.

Maine Second Advent Tract Society.

S. K. PARTRIDGE, R. R. YORK, I. C. WELLCOME
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ISAAC WIGHT, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. WELLCOME, Agent.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ There will be preaching at No. 69 Main Street, Charlestown, Mass., Sunday, Oct. 8th, at 10½ o'clock, A. M., and at 3 P. M.

Hartland, Vt., Dinsmore Hill ....Oct. 8th
J. COUCH.

North Canton ....Oct. 15th
WM. J. RIPLEY.

Danbury, (at my house) ....Sunday, Oct. 8th
Grafton, (Slab City) ....Oct. 15th
F. S. RANSOM.

New Haven ....Oct. 15th
WM. STUART.

Springfield, Mass. (corner of State and Walnut streets), Oct. 8th.
H. PRATT.

COOPER INSTITUTE, NEW YORK, (ROOM 18.)
J. B. Cook ....Sunday, Oct. 8th
J. V. Himes ....Sunday, Oct. 22d

Brewster Station (Pine Tree school-house) Sunday, Oct. 8th.
WM. SHEPHERD.

West Abington, Mass ....Sunday, Oct. 8th
W. H. FISHER.

Meredith Neck ....Sunday, Oct. 8th
Moultonborough Neck ....Oct. 15th
New Hampton, (Veazey school-house), Sunday, Oct. 22d
Holderness, (Brick school-house) ....Sunday, Oct. 29th
NELSON HARTSHORN.

Stafford ....Oct. 8th
Walbridge ....Oct. 15th
A. M. HIGGINS.

The Lord willing, I will preach as follows, as suggested by Bro. Munger:—
Yarmouth, Me. ....Tuesday evening, Oct. 10th
South Poland, (where Dea. Waterhouse appoints), Oct. 11th, 12th, and 13th. Will some one meet me at the Empire station at 3 P. M. train?
West Poland, (where Bro. Libby appoints), Sunday, Oct. 15th, and until Friday, the 20th.
Norway, (if there is a conveyance), Sunday, Oct. 22d, and longer if desired.
I hope the brethren in each place will pray that these meetings may be owned and blessed to the salvation of souls.
TIMOTHY COLE.

Lawrence ....Friday evening, Oct. 6th
Haverhill, Mass. ....Sunday, Oct. 8th
C. GOODRICH.

Manchester, N. H. ....Sabbath, Oct. 8th
T. M. PREBLE.

Bristol, Ct. ....Oct. 8th
WM. STUART.

Northfield, Mass. ....Sunday, Oct. 8th
North Dana ....Sunday, Oct. 15th
Friends from abroad are invited.
GEO. A. STREETER.

Savoy, Mass. ....Sunday, Oct. 8th
H. K. FLAGG.

Exeter ....Sunday, Oct. 8th
Dover ....Oct. 10th
New Durham Ridge ....Oct. 11th
Brookfield ....Sunday, Oct. 15th
Haverhill, Mass. ....Oct. 20th
Lowell ....Sunday, Oct. 22d
Lynn ....Oct. 23d
Warehousepoint, Ct. ....Sunday, Oct. 29th
A. ROSS.

H. L. HASTINGS' TENT MEETINGS.

At Allen, Allegany Co., on the Daggett Farm, now owned by Hiram Brown, ten miles from Belvidere, on the N. Y. and Erie R. R., and 4½ miles from Angelia, beginning Wednesday, Oct. 4th, and continuing a week or more, if it seem duty.

From Allen, perhaps we may visit Oil City, or some other places in the oil regions, as the Lord may direct.

Parsonsfield, (where Bro. Moulton may appoint) Saturday evening, Oct. 7th.
Kezar Falls ....Sunday, Oct. 8th
T. W. PIPER.

Newstead, Erie Co., N. Y., (Benedict school-house), Oct. 15th, 10½ A. M., and West or Kinny school-house, at 4 P. M.
C. W. LOW.

North Bennington, Vt. ....Oct. 7th and over the Sabbath.
WM. J. BLANCHARD.

Plainville, Ct. ....Sunday, Oct. 15th
Holyoke, Mass. ....Sunday, Oct. 22d
EDWIN BURNHAM.

Bro. Burnham is expected to stay and hold meetings three or four evenings in Plainville the week following his appointment. Those wishing to attend from a distance can be provided for by calling on Geo. Morgan.

Kennebunkport, Me. ....Sunday, Oct. 8th
Biddeford ....Monday eve, Oct. 9th
Nottingham, N. H. (Geebig school-house), Sunday, Oct. 15th.
West Deerfield ....Monday eve, Oct. 16th
New Boston ....Tuesday eve, Oct. 17th
Nashua ....Thursday eve, Oct. 19th
Lawrence, Mass. ....Sunday, Oct. 22d
Haverhill ....Monday eve, Oct. 23d
Exeter, N. H. ....Tuesday eve, Oct. 24th
Northwood Narrows ....Sunday, Oct. 29th
If these conflict with others, please write me at Dover, N. H., immediately.
J. PINKHAM.

North Bennington, Vt. ....Oct. 8th
J. K. BELLOWS.

BARNES' HALL, SPRINGFIELD, MASS.
Edwin Burnham ....Sunday, Oct. 8th

Concord, N. H. ....Sunday, Oct. 8th
A. W. SIBLEY.

Pleasant Valley, Ct. ....Sunday, Oct. 8th
North Adams, Mass., evenings ....Oct. 11th, 12th, 13th
Hoosick, N. Y. ....Sundays, Oct. 15th and 22d
Poultney, Vt. ....Sundays, Oct. 29th and Nov. 5th
CHAS. E. PIPER.

Sebec, (where the brethren may appoint, with the assistance of Bro. F. A. Baker), Oct. 8th. Ordination at the time.
THOMAS SMITH.

Plainville ....Oct. 8th
Wallingford ....Oct. 15th
Cheshire ....Oct. 22d
West Meriden ....Oct. 29th
Hartford ....Nov. 5th
Middle Hadam ....Nov. 12th
East Hampton ....Nov. 19th
In all these places will brethren please arrange.
H. ROCKWELL.

Guilford, Ct., (East River) ....Sunday, Oct. 8th
O. D. WOODRUFF.

North Springfield, Vt. ....Sunday, Oct. 8th
Poultney, Vt. ....Sundays, Oct. 15th and 22d
West Hoosick, N. Y. ....Sunday, Oct. 29th
A. SIMPSON.

PORTSMOUTH, N. H.
C. Goodrich ....Sunday, Oct. 15th

Business.

TO CORRESPONDENTS.

Wm. Shepherd—Tracts will be sent as soon as printed.

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☞ The cash receipts are necessarily omitted this week, on account of the sickness of office help.

LETTERS RECEIVED.

C H Williams, Geo. Trask, H Pratt, H H Mix, F A Gray, E C Burchett, F J Mansfield, J Ludwig, A M Moulton, S H Dunn.

POST OFFICE ADDRESS.

S. S. Brewer—Newark, N. J.
E. S. Jennings—Brookfield, Ct., until Oct. 12th.
J. Couch—Concord, N. H.
H. F. Carpenter—Rutland, Vt.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
W. Sheldon—Baraboo, Sauk Co., Wis.
Mrs. Abigail Mussey—Plymouth, N. H., care of John Emery, till Oct. 1st.
Eld. D. J. Weaver—North Dana, Mass.
Maria Mathews Weaver—North Dana, Mass.
Mrs. George A. Otis—West Cummington, Mass.
A. W. Sibley—No. 4 Meridian Place, East Boston, Mass.
H. Munger—Chicopee Falls, Mass.
C. Goodrich—No. 2 Central Square, East Boston,
D. M. Hanscom—Strickland's Ferry, Me.
A. Ross—Exeter, N. H.

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For the World's Crisis.

CHRIST SHALL BE MY GUIDE.

AIR—"*Maggie sitting by my side.*"

"Storms can appal me never"
When by faith I soar,
"Fair weather lingers ever"
On the distant shore.

CHORUS.

Roll on, ye dark waves,
O'er the troubled tide
I heed not your anger,
Christ shall be my guide.
He'll give deliverance,
And soon this earth restore,
Glorious land of promise,
Where storms shall come no more.

Earth's joys are but a bubble,
Flitting from my view;
The gales are filled with care and trouble,
From her dying crew.
CHORUS, last line—Where troubles come no more.

Death may lay us in the dust,
And count us with the slain,
God our hope, in whom we trust,
Has promised life again.
CHORUS, last line—Where death shall come no more.

Tears may fall and sorrows gather
O'er the pilgrim here,
Still rejoice in Christ our Savior,
Full redemption's near.
CHORUS, last line—'Tis even at the door.

For the World's Crisis.

THE ITALIAN MISSION.

DEAR BRO. GRANT—I reached home last evening at ten o'clock, from my long journey, nearly to the city of Cracow. I had three special objects in view in making this journey. First, according to the kind invitation of German Advent brethren in Wurtemberg, to visit them and make their acquaintance; second, to spread the light of the coming of Christ as occasion might offer; and, third, to rescue my youngest brother, on whom Russian tyranny has exercised its rage for several years, and whom I had not seen for twenty-three years. I reached Kirschenhordhof, near Stuttgard, the capital of Wurtemberg, July 6th, where the kind brethren had been looking for me several days, and where I was received with much christian kindness and affection. I remained there four days, and spoke on Sunday to a large congregation, on my christian experience, views and faith. Several Advent christian families have there formed themselves into a colony for the purpose of aiding each other, and laboring more efficiently to spread the truth they believe. They seem to be perfectly united in love, and are very pleasantly situated; have a good chapel, a school with excellent professors, well educated in Greek, Latin, German, French and English, and some speak Italian.

I was especially happy to form the acquaintance of Bro. Hardegg, who is chief director, and his very kind family. Bro. Hoffman is pastor, a very intelligent, well educated, religious man. Bro. Paulus is editor of the little sheet they publish, and also Professor of Languages, and has much influence there; and Dr. Sanders is the physician. I shall never forget the kindness of this dear brother and his interesting, intelligent family. These brethren, with Bro. Adolph Grater, an evangelist, and others, form what they term "The Spiritual Temple Committee," and spread the doctrine of the advent of Christ as they have opportunity.

Monday morning, July 10th, Brn. Hardegg, A. Grater, Dr. Sanders and his son, who is preparing for the ministry, and several others, accompanied me to Stuttgard, and very nobly assisted me with means for the rest of my journey. I passed through the kingdoms of Wurtemberg, Bavaria, Saxony, Prussia, to the frontier of Cracow, old and very familiar territory to me. With my American passport I passed freely from place to place, and was everywhere received and treated with much respect.

In the city of Dresden I spent over two weeks, and found some old friends, and formed many new acquaintances with Germans, Poles, Prussians and French, to whom I explained the fulfillment of prophecy and warned them of the soon coming of Christ. Two Polish gentlemen from the Grand Duchy of Posen, of high education, professors, were especially interested. They seemed convinced that I spoke to them the truths of the Bible, and promised to continue their examination of them, and proclaim them as they had opportunity. I conversed much with an intelligent young Prussian nobleman, who has just finished his collegiate education, and is traveling to learn languages and western civilization, and proposes to spend the winter in the United States. He told me that there was not one of the students in St. Petersburg, Moscow and Kiew, who believed in any other God but nature; and that sensuality is all the divinity they know. His disclosures of the state of society in Russia were awful. I asked him to read some parts of the prophecy of Daniel and the New Testament. He seemed struck with what he read, but said: "I am unable yet to judge, as I have never before read it, or any part of the Bible." In speaking of Russia and Poland politically, he said: "The Russian people are not the enemies of Poland, but the Emperor and officers of the army, aided by the Professors, incited the Polish youth to insurrection, and purposely prolonged it, when they might have crushed it in a month, in order to plunder and destroy the Polish nation entirely." Another Prussian gentleman informed me that once in his presence a Russian citizen remarked that it was very unwise to treat the Polish people thus—that sooner or later other nations would help them to defend their cause. An officer of the army answered: "We feel ourselves so strong that we have no fear to go against the world, and also against God and his law."

You may read before this reaches you of the German "Singerbund," or great national musical festival, which was held in Dresden July 22d, 23d, 24th and 25th. This remarkable musical festival I had the privilege of attending. For the first time in history the Germans assembled from all parts of the world to unite their voices in sweet harmony. There were delegates present from China and other parts of Asia, from Africa, from different parts of Europe and America, with the flags of the different nations to which they belong. 25,000 voices sang in concert in a new temple erected for this special purpose, and such a rich flood of music! The procession, over three hours in length, passed through the principal streets of the city, each delegation with its flag. I saw several from the United States. It was very beautiful and imposing indeed; but permit me, dear brethren, to make an observation on the subject. If such a company could assemble from different parts of the world as representatives who are waiting for the fifth and everlasting kingdom, I should rejoice—should shout aloud with joy. But I look upon such large assemblies as this as upon the assemblage of birds in autumn for their departure to warmer climes: by instinct they know the season. So at present these grand assemblages of the nations seem to me to betoken the time of departure, or that the closing season of time is at hand. But I trust we shall soon be in the procession, not of 25,000, but 144,000, of all nations, tongues and languages, who shall sing with spiritual voices to God, and make melody of which we cannot now conceive. May the Lord help us to be there.

In the little city of Pratibor, near the frontier of Cracow, where I waited four days for my brother, I visited one day the depot, which was filled with people who were waiting for the cars. Two intelligent Prussian ladies, from Berlin, were selling Bibles and tracts. I entered into conversation with them, and asked them if they were true christians, followers of Jesus. They said they believed they were. I then asked them if they knew our Master was soon coming. They said they knew nothing of it. I then talked over two hours, being listened to with much attention by all present, Prussian officers included. The subject was new to all, and the ladies desired more light upon it. They sold many Bibles and tracts that day. May the blessing of God attend the word spoken.

I used most of the time while riding in the cars in speaking to the passengers on the solemn truths to which my life is devoted, relating to the fifth and everlasting kingdom, usually hanging up the prophetical chart, which was new to all. I was listened to with respectful attention, and many seemed very solemn. Several asked me for a copy of the chart and tracts, but unfortunately I had none to give them.

From Lauzanne to Newfchatel (in Switzerland), I found a great field of labor, and by the grace of God I purpose, after visiting all these valleys, to spend the winter there, and do what I can to publish the everlasting gospel. I was happy on returning home with my brother to find my family in good health, and also to find a letter from my dear Bro. Jones. He says:—"Soon after my arrival in Leghorn, I became acquainted with a young minister, a great smoker. He said he tried for a week to break himself of the habit of smoking, but it was too strong for him; he could not resist the temptation any longer. All my labor with him was for naught."

I would here remark that Bro. Jones has also been a great smoker; but two days before his baptism he conquered that filthy habit and ranged himself with those who strive to overcome all that increases our natural tendency to the animal. Bro. Jones says further:—"The people with whom I board think I have very strange ideas upon religion, and asked me if I did not get them from the American preacher at St. Jean. I told them I had learned of you, and believed you a gentleman and a christian. I have spoken with the Scotch minister, D. D., on different subjects of Bible truth, but found but little sympathy with our views."

I feel rejoiced that Bro. Jones, though young in the faith, is trying to do what he can to spread the light in the thick darkness by which he is surrounded. Dear brethren and sisters, pray for this dear brother, who I believe to be truly worthy of our confidence.

With much respect and affection, I am your fellow-laborer, M. B. CZECHOWSKI.

La Tour Pellice, via Turin, Italy,
Aug. 8th, 1865.

For the World's Crisis.

CHRONOLOGY.—No. 9.

(*Concluded.*)

In the former numbers we have endeavored to produce and arrange the well-established facts of reliable historians, that give light on the time of our Lord's birth, the length of his earthly ministry, and the date of his death. We aim not to establish any theory of our own, of prophetic interpretation, but to show the defects of systems that have disappointed us in the past. If the advocates of any present theory of Daniel's "seventy weeks" feel obliged to be our opponents in the conclusions we have drawn from the pages of Scripture and history, I trust they will see that their arguments have not been misrepresented, and that no reflection has been made unfavorable to their intelligence or piety. We have embraced "time theories" in times past, and in two instances were cast down very low, as if God's word had failed. We think we have a right to utter our convictions on this subject, not for the purpose of opposing the Bible doctrine of prophetic time, but to protest against the formation of a theory of definite time, by an application of the historian's testimony, in such a manner as to make him contradict the whole tenor of his pages.

Again we behold the preachers of prophetic time; some declaring that the prophetic numbers have ended, and that they are divinely authorized to call the people of God to a peculiar position in the new dispensation which has succeeded. Others are following the oft-exploded plan of making the "seventy weeks" end seven years after the crucifixion, and professing to prove that Jesus died many years later than any point that has been assigned for that event by christian historians, either ancient or modern. And yet another presents an argument to show that the seventy weeks are an independent prophetic number, ending at the destruction of Jerusalem. The seven years of that war are understood to be the fulfillment of Dan. 9: 27, and was the confirmation of the curse announced on Mount Ebal, Deut. 27: 13; 28: 25. The "weeks" of Dan. 9: 25, 26, are shown to refer to the birth and death of our Savior.

I feel unwilling that either the piety or learning of any man shall be my foundation of faith in definite time for the future. The Lord will give me a divine conviction of all that he wills I should believe and testify. Heb. 11: 1. I believe I possess such an evidence concerning our Savior's near approach, as I view the "signs" that are unmistakable as the budding fig tree's indication of summer. As far as I understand the exposition of Bro. Thurman, it commends itself to my judgment more than any other. If it is of the Lord, I hope to feel the full assurance of it by his Holy Spirit.

If Josephus is truthful, I feel assured of the following things, viz:—

"Messiah the Prince" was manifested in the flesh of humanity prior to B. C. 4.

Messiah's earthly ministry did not exceed four years.

Messiah was "cut off" by crucifixion in A. D. 30 of the present vulgar era.

Any theory that denies these propositions I esteem to be no better than a reed shaken with the wind.

I close as I began, uttering implicit confidence in my Jewish historian. I believe God raised him up, and protected him, that he might record the fulfillment of the curse of Mt. Ebal on that nation that rejected the warning of holy prophets, and murdered his well-beloved Son.

The work of Dr. Jarvis also looks to me like a special appointment of Providence, that the church, in this day, might have light on the times of the Lord's birth and death, which have such a direct bearing on the ending of prophetic periods. If I am rightly informed, it was the Dr.'s intention to write a church history, but he died when he had finished his book of chronology. Perhaps such a satisfactory work on the subject of which it treats never was written in any other age. It bears intrinsic evidence of being the labor of his own hands and brain, with the blessing of God upon him, and not a mere echo of another chronologist. He has gathered fragments of truth from every quarter. It is but a few years since the book was written. Does it not look as if the Lord's hand specially directed it?

Dear brethren, we are on the eve of the great day of "reconstruction"; not such an one as worldly politicians are dreaming of, but the time of restitution foretold by all the holy prophets. The poor Africans of our land, who have been nominally released from bondage, are one of the signs of the times. Vain is the help of man! Vain are the temporal millennium prospects of the professed church, that ignores the declaration of the sure word of prophecy. The suffering children of slavery will cease from hoping for help from the arm of man. "Ethiopia shall soon stretch out her hands to God." And God, whose ears are open to the cries of the innocent, will arise, and the enemies of righteousness shall be scattered. Soon shall a shout be heard that shall cause the governments of earth to fall like the walls of Jericho. "The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." O, thou blessed Savior, shall I, and the brethren and sisters who read these lines, be with thee, and forever behold thy glory?

"To spend eternity
In God's unclouded light,
Beholding and resembling Thee,
From sorrow, sin, and frailty free,
O! too transporting sight!
Prospect too fair
For flesh to bear!
Haste, haste, my Lord, and soon transport me there."

JOHN LYLE.

Newark, N. J., Aug. 28th.

For the World's Crisis.

THE GIFT OF SPEECH.

"The tongue is a fire, a world of iniquity, . . . and setteth on fire the course of nature."—JAMES 3: 6.

The gift of speech, like all other powers we possess, was given us by our Creator for wise and good purposes, for the glory of God, for our enjoyment and the welfare of community. But the speech and conversation of man has been greatly abused by using jovial and profane words; words that are lascivious and licentious. Such words should never be spoken, neither should they be countenanced in any society. Our conversation should be carried on in a godly and friendly manner in all our intercourse with each other. This is our reasonable duty; and it should be our daily delight to talk upon holy things, which are for the glory of God, and for the best good of our fellow men. And thus our conversation should be cheerful, and guided by the dictates of truth and love; and more especially if we would enjoy that happiness for which the organ of speech was designed.

Human happiness has no perfect joy, nor security, nor loveliness in our conversation, unless we speak that which is for the glory of God and the welfare of those with whom we converse. Therefore, let us see that our conversation is guided and strengthened by real piety and religious liberty, and that we are sincere in all our conversation, and upright in all our professions.

It is not enough, dear christian, that we cherish that faith which once was delivered to the saints, but we should mould our lives after the pattern which this faith furnishes us. In all our thoughts, words and works, we should be governed by the holy dictates of the gospel of Christ. The great Author of our being has ordered it so, that we cannot find any lasting comfort or happiness short of a well ordered life and a godly conversation. In a godly conversation we find a great blessing, for love will then flow genially, and so fervently as to animate the soul with intrinsic joy and praise to Him who has given us such gifts, wherewith we can converse with each other, and tell of the wonderful blessings that flow from God's bountiful hand.

Surely, a godly conversation will lead the mind to contemplate "true and undefiled religion." And when this religion is well understood and practised, it will cause the soul to rejoice with joy unspeakable and full of glory. For surely there can be nothing so well calculated to impart a feeling of satisfaction to the soul, and a lasting comfort to the mind of man, as a belief in and practice of pure and undefiled religion. Give religion a place at the helm of our actions, and she will surely guide our frail bark over the raging billows and quicksands of sin, and at our journey's end land us unharmed in the haven of eternal rest, where storms and tempests shall never rise to mar our happiness. Yea, where the soul's calm sunshine endureth forever.

True religion! how well adapted to our varied wants, yet how lightly it is appreciated by the majority of mankind. Would they lay out but one-half of the zeal they now exhibit for the promotion of their man-made creeds in a false theology, which dishonors God and degrades man, and use the same for the extension of the mild and life-giving doctrine of the Prince of Peace—what a mighty change—what a revolution should we witness in the social condition of man. The now uncultivated wastes of the wilderness would soon be made to bud and blossom as the rose; and the vineyard of our blessed Lord would extend and flourish, even to the utmost ends of the earth. Oh, how long shall the human mind be confined in galling shackles by the blighting influence of error! May the time soon come when error shall be no more—when superstition shall be done away—when the gospel of Jesus Christ shall shed its brightning influence over the whole moral world. May its truths be sent forth into all the earth, and their fire electrify and enlighten every mind, heal and console every heart, enlighten the darkest ignorance, dispel the blackest superstition, and raise the mind to that station for which it was designed.

Dearly beloved, I have spoken thus far upon the gift of speech, and the practical part of the christian religion. But there must be a beginning to substantiate them, if we would wish to carry them out for the glory of God and our own happiness. In the first place, in order to do this, we should commune with our own hearts, and see what manner of spirit we are of. If we have an evil spirit within, we should cast it out. But if we find within us a good spirit, retain it, and walk by its dictates. Self-examination will not only enable man to discover his own weakness, and that he is going the downward road, but will enable him to avoid the quicksands of temptation, which are leading him towards the gulf of misery. If he is wise it will cause him to retrace his steps, and take the straight and narrow path that leads to everlasting life.

Let us examine ourselves faithfully, that we may not fall into those errors that destroy our peace. Let us be found among the wise—those who are walking cautiously, steadfastly and godly in the path of righteousness, and God will bless our efforts, and finally save us in his glorious kingdom, where peace and happiness shall ever reign.

"Blest is the man who shuns the place
Where sinners love to meet;
Who fears to tread their wicked ways,
And hates the scoffer's seat."

Fisherville, N. H. J. ELKINS.

For the World's Crisis.

HAPPINESS.

It cannot be found in this life. I never saw any one who ever found it. I know a man who says "all the comfort he takes is in cock-fighting!" Some take comfort in getting drunk; some in gambling; some in making money; some in spending it. Some seem to take most comfort in making others uncomfortable, in tantalizing their feelings, sneering at their troubles, scolding and sputtering continually at every little straw that the wind blows across their path, and stopping to have a fight with, or to make wry faces to every little snarling cur that snaps and yelps across the way. Now what is the use of making so much fuss about what can't be helped? You can't make folks see through your glasses—you can't see through theirs. You can't grind their noses on your grind-stone. They have rights as well as you, and you have faults as well as they. They can see in you as much, perhaps, as you see in them.

Suppose you are poor, and things don't go as you wish. You are not alone. You feel dissatisfied, and you always will. Said a great ruler of the East: "Fifty years have I reigned. Riches, honors, all that men desired have been lavished upon me by Heaven. In this long space of apparent felicity, I have calculated the number of days in which I have been really happy; they amount to *fourteen*." Now if this great man, who had all he desired seemingly, only could count *fourteen* happy days in fifty years' time, why do you fret and make everybody around you miserable? What if you have not made as much money as you wish? "The richest man has no definite idea of a fortune, and is more eager to double his million, than he was to turn his first dollar."

What is the use to worry at every little thing that turns up? Suppose somebody cheats you out of some money? Do not act as if it was the only god you ever heard of or cared for, and so bring the charge true against you as it is against many, viz., that "mammon has become our national saint, and to him we must bow the head and bend the knee. This idol of our hearts so absorbs our worship, that there is no time to spare for other reverence."

Money is only fit to use to do good with. If God prospers others more than you, they are answerable to him for the use they make of that prosperity. It is none of your business, and you have no right to envy them. If he prospers you, it is your duty to use what is entrusted to your care for his glory. You have no right to consider yourself any better on that account, or to turn up the scornful lip at others less favored in this respect. God is no respecter of persons. He is not partial. He is just, and to him we all must answer personally. So let us beware how we live, what we say and do, and seek for lasting happiness in the future life "by *patient continuance in well doing*."

J. N. BERRY.

For the World's Crisis.

LOVE.

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also."—1 JOHN 4: 20, 21.

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."—1 JOHN: 2-11.

As the beloved disciple wrote this plain language by inspiration, there can be no possibility of being saved when Jesus comes in his kingdom, unless we are made perfect in love. O that God by his Spirit would fasten this truth like a nail in a sure place, and indelibly impress upon our minds that unless we rid ourselves of all the works of the flesh, which are hatred, variance, etc., notwithstanding we may understand all doctrine, it will be said to us, "Depart from me, ye workers of iniquity."

Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

It seems this class Jesus is speaking of were ready to do great things for him, perhaps to get honor that comes from men, Pharisee-like, while at the same time they were neglecting little things equally as important, which the eye of God alone would behold. They could pray much, were professors, crying, Lord, Lord, who prophesy, cast out devils, do many wonderful works in his name; yet after all he will say, "I never knew you; depart from me." How disappointed will such be, after having done so much for Jesus, to hear it said, Ye are none of mine; depart.

Brethren and sisters, shall you and I be among them? We shall, unless we make very straight paths for our feet. Take God's word by which to square our lives, and hew off all the uneven places, as does the carpenter in his work, till we fetch our lives, as he does his timber, right up to the mark. May God help us so to do.

Let us not be like the bankrupt, afraid to look into our accounts, and neglect to do so because so much remains unsettled that we cannot pay it. Our Advocate stands ready, saying, Come to my terms, and I will cancel all. Come unto me, and all that long account shall be forgiven. He is ready, not only to forgive us our sins, but to cleanse us from all unrighteousness. What amazing condescension!

Jesus says, "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." This is one of the commands of Jesus. How are we going to disobey this command and be held guiltless? If we keep the whole law and yet offend in one point, we are guilty of all, or are held by the law as criminals, guilty in the sight of God, and consequently among those to whom it will be said, Depart. Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." What a lack of charity, or love, do we oftentimes see manifest in those who claim to believe Jesus is soon coming to reward us according to the deeds done in the body. If, perchance, a brother sees a little differently on some minor points of doctrine, not essential to his salvation, he is ready to pounce upon him like a vulture upon its prey. Such a bitterness we see manifest, when the word of God says, "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be done away from among you, with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." The devil sees it just as effectually serve his purpose to make us a little too zealous, overreach the mark, and indulge in hatred, being stumbling blocks, thereby making infidels, as in any other way. Let us not be ignorant of his devices, but leave no unguarded spot, keeping the heart with all diligence, for out of it are the issues of life.

The grace of God has a softening influence, subduing us, giving us a meek and quiet spirit, which is in the sight of God of great price. Entire consecration does the work for us. Our wills have to be put on the altar, also, with every thing else. Sister, is that will of yours subdued, so that you can say, Not my will? Let us be determined to have our own way in one thing—to serve the Lord, by the assistance of his grace, if the devil and all his force are combined against us. I feel the necessity of having the heart firmly fixed in these last days, when the devil has come down in great wrath, knowing his time is short. A few faint desires will not do in these perilous times. We must be well freighted with grace, or we shall be wrecked.

There is great danger of being wrecked while we indulge in fretting because of evil doers; but let us remember it is written, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Let us make up our minds to endure hardship as good soldiers, looking all the time to Jesus, instead of looking to the failings of others. It is the only way to stand amid these perils. But God will keep us, if we cling to him. We need a deep, thorough work. Let us gird on the armor still more closely. A few more battles and victory is ours. How cheering the prospect. Almost home. By the grace of God, I expect to be among those who come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb. CHARLOTTE CASE.

North Canton, Ct.

For the World's Crisis.

MISSIONARY SCENES.

Tuesday, Sept. 5th. Left home this morning at half past seven for the mission field in the "five points" of Philadelphia. On the way called on two brethren, and had a few minutes conversation upon things pertaining to "the kingdom of God." Felt strengthened for the labors of the day. First, called at our headquarters in the kitchen, up in the alley on Gaskill St., which is now named Salvation Court, where precious souls are made immortal by faith in Jesus' blood. Met a few of the "lambs of the flock," who are pressing forward to the Celestial city. Next, visited a large number of S. School children and their parents.

BEDFORD STREET. Visited Sr.——, who lives on Nugent's Court. Three weeks ago she had no hope in Christ, but to-day is rejoicing in the Holy Spirit. Surrounded by all that is vile and loathsome, living in a single room that is low, small, dark, dirty, damp, and nearly destitute of furniture, dressed in rags herself, a bed-tick over her shoulders to keep her warm, a victim of consumption, life fast ebbing away, our sister amid all these untoward circumstances has obtained the pearl of great price. Sang some songs of praise, and offered prayer to "the widow's God and the Father of the fatherless," spoke a few words of comfort, and left that poor black woman to visit other sick ones.

Black Horse Alley comes next. Passing through this alley, went into a crazy building, up dark stairways, which were worn full of holes, to the garret. In that wretched garret, so low I could stand up straight at the ridge of the roof only, I found a young mulatto woman sick, in consumption. There was no bed, no stove, no furniture, and no comforts of any kind in that wretched place. That poor young woman was lying upon the floor, with a carpet bag for a pillow. How sad the scene. Saddest of all, this intelligent woman, for such she was, knew not of the love of Jesus. I presented to her the love of God in the gift of his dear Son. I told her that she was perishing, and that Jesus wanted to save her. The tears began to flow, the heart began to soften, and when I called upon the name of our precious Savior, the Lord came into that lonely garret to that lost one, and she went to Jesus' feet. Left her there. Conversed with other occupants of the house in different rooms on my way down stairs. Some were intoxicated, and were swearing terribly. Reproved them kindly, when they ceased their cursing and listened to the story of the cross. One white woman, nearly destitute of clothing, informed me that she had been intoxicated, and while in that state had been robbed of nearly all her clothing. A common occurrence in these parts.

Passed up Bedford Street to Seventh. At the corner of the two streets, upon the sidewalk, lay a man and two women, bareheaded, barearmed, and barefooted, asleep and beastly intoxicated. Standing near by were many others with cut faces and swollen heads, whose language was the language of hell. These persons were Irish Catholics.

SEVENTH STREET.—The first thing that attracted my attention was a fight in a rum-shop between two drunken colored women. One of the party had a stave not less than seven feet long, four inches wide, and an inch thick, with which she beat her enemy, who fell backwards out of the store to the sidewalk, where she rolled into the gutter. She then got up, and clinched her assailant, while at the same time blood was flowing from her face and mouth. At last they were separated. Every day there are more or less of these street fights, and sometimes policemen get severely handled while trying to quell the disturbances.

ST. MARY'S STREET.—Passing through Seventh went into St. Mary's Street, which is one of the notorious sections of the city. Called at "blind Susan's home. Found her rejoicing in the Lord. Last winter she was one of the vile characters of Bedford street. Early last spring she gave her heart to the Lord, and has retained her integrity from that day to this. How great the triumphs of the grace of God. Others in the same neighborhood are rejoicing in the Lord, who were once living in the most abandoned manner.

Thus I labored throughout the forenoon. I do not present this portion of my journal as containing more of interest than that of any other day, for the scenes I have described are of every day occurrence, and greatly multiplied at times. I merely write for the encouragement of God's children, that they may rejoice with me in the triumphs of the cross.

Yours in Christ, F. H. BURBANK.

Philadelphia, Sept. 6th.

EVIL SPEAKING.

This is a vice almost universal, even among those who profess godliness. It meets you every where. You cannot be in the company of even those considered good people long, without hearing something to the prejudice of some absent brother or sister. Some report or insinuation, or suspicion is breathed into your ear calculated to shake your confidence in some follower of Jesus. A reform in this matter is loudly demanded. The command is, "Speak not evil one of another, brethren." If you have hitherto disregarded this command, ask for pardon and commence a reformation from this hour. The man who is on his way to heaven is described as "He that taketh not up a report against his neighbor." No matter under whose patronage he finds the report going about, he does not take it up, he lets it die, as all false and slanderous reports will when let alone.

A brother called at our house whom we had long known as an uncompromising follower of Jesus. We had heard that some differences had arisen between him and the pastor and some of the brethren of the church to which he belonged, and rumor said he had withdrawn from the church. We inquired "How the preacher was getting along." He replied "First rate, the Lord is with him, and he is doing a good work." "How are brothers A. and B. doing?" "Never better." And so he had a good word, without any insinuations, for every one of whom he spoke. I said that brother might go on professing holiness and I would stand by him. With such a person you feel safe. He will not betray you. There is no danger that he will, after sharing your hospitalities, and professing for you the strongest friendship, go away and report untrue and unkind things to your injury. "If any man offend not in word, the same is a perfect man and able also to bridle the whole body."—*Earnest Christian.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

DON'T KILL THE BIRDS.

Don't kill the birds—the little birds
That sing about your door,
Soon as the joyous spring has come,
And chilling storms are o'er.
The little birds, how sweet they sing!
O! let them joyous live;
And never seek to take the life
That you can never give.

Don't kill the birds—the pretty birds
That play among the trees:
'T would make the earth a cheerless place,
Should we dispense with these.
The little birds—how fond they play!
Do not disturb their sport;
But let them warble forth their songs
Till winter cuts them short.

Don't kill the birds—the happy birds
That bless the field and grove;
So innocent to look upon,
They claim our warmest love.
The happy birds, the tuneful birds,
How pleasant 'tis to see!
No spot can be a cheerless place
Where'er their presence be.

D. C. Colesworthy.

THE BOOT ON THE WRONG FOOT.

Jem Hasty had many good traits of character. He was generous when he happened to have the means, obliging and kind upon impulse; but like his name, he was hasty. He could not stop to see a thing fully, to do a thing thoroughly, and seldom to speak of a thing accurately. But he was always considering these little things as too small, and "of no consequence." The consequence, of course, was, that he was always getting into trouble himself, and putting others to trouble. It was a small affair to be particular about buttoning his shirt collar; and so, in the midst of company, or in church, his collar must start up and come off, and then he would jerk it on again with so much strength as to tear off the button. He had his garden so planted and subdued one year that he began to take pride in it; but one evening he hurried through the gate, aware that he had not latched it; but it was a small affair, and "of no consequence." The result was, the next morning he found some strange hogs in the garden, and they had rooted up everything, even the choicest flowers. If he was going a journey, ten to one he would get packed and leave out of his carpet-bag the most important thing which he would need. Many a time the poor horse went supperless, and the pig stood calling for food, just because Jem considered such things "of no consequence."

But at last Jem received a lesson which really *did* make an impression on him. He was to go to the great city to enter a large mercantile house. But as he would be the youngest clerk, he knew he must be on his feet all day, and run and do a multitude of errands. His trunk was sent down to the depot the night before, and he was to get up early and walk down to take the cars. As he took off his boots, he set them where he knew he could find them, even in the dark. But in setting them up, he noticed that he put the right boot where the left ought to be. "No matter, thought he, "I shall remember it in the morning, and can change them when I put them on. It's of no consequence." So he lay and thought how he would enjoy himself in the great city, where there are omnibuses and carts, and jams and crowds of men, and a world of business, and he would one day come back a great, rich merchant, and bring father and mother and the sisters such presents as would astonish them. By the time he got through with these waking dreams his candle, which he ought to have blown out, was all burned down. "No matter," said he, "I can dress myself just as well in the dark."

When the morning came it was cold and dark, and the ground was frozen. He overslept, and at the call of his father had to spring from the bed and hasten to the cars, or he would be too late. Up he sprang, and dressed himself in almost no time. His boots seemed to go on hard, but on they went. He started, and walked and ran over the rough frozen ground, and actually reached the platform barely in season to get into the cars. But how he had run and toiled! And now he began to feel that his boots hurt him. His feet were sore, and they ached, and all at once it flashed upon him that, in consequence of his haste and carelessness, he had *got the wrong boot on the wrong leg!* But his feet were wedged in, and in the cars, without a bootjack, he found it impossible to get them off. All day he lived in agony, and when he reached the city his feet were blistered, and corns were started, and troubles for years to come were laid up for him. He had no time to rest and heal his poor, abused feet, and for a very long time he suffered for that which he thought "of no consequence." But it was a good lesson for poor Jem. He began to see that little things which seem "of no consequence" at the time, may have great results in the future, and it made him a cautious, careful man, after long years of discipline.

Now, we all have some weakness—some spot at which we are very likely to fail. It is one thing in one man, and another thing in another. What shall we do to prevent the consequences of these frailties? I answer, do three things:—

1. Set a double watch over the easily-besetting sin every day and every hour.
2. Strive very hard to recover, if you trip.
3. Ask your heavenly Father to help you, and to keep you. It belongs to children to attend to this, for many a child feels like Jem Hasty, that it is "of no consequence," when in fact the results may be terrible, even for years to come. Many a character is ruined, and the hopes of all his friends are crushed by no greater mistake than *putting the boot on the wrong leg!*—*Rev. John Todd, D. D.*

A THORN IN THE PILLOW.

Walter could not sleep. The curtain was drawn aside from the window, and through the opening he could see the stars,—a pleasant sight at other times, but now they all seemed to look sadly down on him. He heard the sound of the waterfall up by the old mill, and though he often said its murmuring was like music, and helped him to go to sleep every night, yet now it disturbed him: it was like the voices of people talking low together, and about him, too; and he wished he could stop it.

He turned his pillow over, and tried to arrange the quilt better; but his kind mother had done everything that could be done to make her boy's bed comfortable before she left him for the night, and all the changes he made brought no rest. He had never been so uneasy on that bed.

What was the matter with Walter? There was *a little thorn in his pillow*—not just like those you see on thorn bushes, but a kind which gives one even more pain than they can. And how came it there? Perhaps we shall learn from Walter. He heard the pleasant voices of the family in the parlor below. "I ought to tell mother," he thought; "but I don't want to."

The waterfall kept on murmuring, and he could almost hear himself accused of something in the sound. The stars looked in at the window more sadly than before. Walter thought again, "I ought to tell her, and I will!"

He got up from his bed, went gently down the stairs, and tapping at the parlor door, called for his mother. She came, wondering what brought her boy there when she had supposed he was sleeping quietly. At his request she went back with him, and Walter confessed; "I promised you I wouldn't take any more fruit this morning, mother; but after you left the table, I *did* take a bunch of grapes and three apples, and hid them in my box in the nursery, and there they are now. I'm sorry, mother, and I want you to forgive me. I couldn't go to sleep, because I had disobeyed you, and told a lie too."

This was the thorn. The grapes and apples—disobedience and falsehood—had set it in his pillow. As his mother laid her hand lovingly upon his head after this confession, and told him she freely forgave him, and that she was glad her son had not concealed this wrong-doing from her, the tears of penitence began to fall. Walter knew he had sinned against another dear Friend of children, and kneeling by his mother he asked forgiveness of Jesus. He asked that Friend evermore to be his guide, and help him to overcome whenever tempted. His mother snugly tucked him into bed once more. The stars twinkled brightly. The waterfall sang its good night song, and Walter slept—for the little thorn was gone out of his pillow.

Did any of you ever have such thorns in your pillow? I am afraid so. That which seems a very small sin is apt to plant them; and disobedience to dear parents, and unkind words, have perhaps set more thorns in little children's pillows than anything else. It may be that some are growing in your pillow to-day. Think a moment. If any are there, try to get them out *now*. Don't wait, as Walter did, till you lay your head down on them to night.—*The Quiver.*

A PRINTER.—What a curious being a printer is. He *stands* when he *sets*, and *sets* when he *stands*, and when he wishes to *set* with ease he always *stands* erect. It is, however, the nature of the *case* which causes him to *stand*.

☞ Pleasant words are as a honey-comb—sweet to the soul and health to the bones.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

I'VE SEEN THEM FADE!

I've seen them fade! the things of earth,
How soon they pass away!
Like morning flowers which fold their leaves,
And droop ere close of day.

The loved of earth! they pass away,
Tie after tie is riven;
O God! my aching heart seeks rest,
Sweet rest, in Jesus given.

The faithful ones! where are they now,
Who love to meet so well,
And talk of Jesus' dying love,
And of God's goodness tell?

Ah! where are they? Echo alone
Gives back the answering—where?
Save here and there a lonely one,
Sad and oppressed with care.

Those silent walls, that vacant sound,
How sad the tale they tell,
Where oft was raised the fervent prayer,
And music sweet did swell.

Zion doth mourn; ah! well she may,
For desolate her feasts;
Few prize thy wondrous love, O God!
Thy goodness infinite!

Shepherd of Israel, thou art near
The weakest of thy fold;
Thine ears are open to their cries,
Thou wilt their steps uphold.

Take courage, then, ye anxious ones,
Nor faint, nor be dismayed;
God is your refuge and your strength,
And evermore thine aid.

Weeks Mills, Me. F. A. Gray.

For the World's Crisis.

THE GREAT CONCERN.

"What shall I do to be saved?" is a momentous question. Though least cherished, it is the great question of life, towering heaven-high above all others. May God help us to consider it well.

To be saved relates principally to the future world. The jailer, who originally propounded the question, referred to his eternal well-being, and not to his temporal safety. The young man who came to Christ inquired expressly what good thing he should do that he might have "eternal life." The dying thief prayed, "Lord, remember me when thou comest into thy kingdom." Indeed, the Scriptures generally sustain the fact that there will be a day of reckoning at some future period, when we shall all be justified or condemned, according as our works shall have been.

The great question then is, what shall we do that we may meet that day in peace, and be saved in the kingdom? The answer of the Savior to the young man was, "Keep the commandments." Paul replied to the inquiring jailer, "Believe on the Lord Jesus Christ." Peter commanded the awakened multitudes, on the day of Pentecost, to "repent and be baptized in the name of Jesus Christ." He afterwards exhorted the people in these words, "Repent and be converted, that your sins may be blotted out." Christ also makes it necessary that we be "converted and become as little children;" that we be "born again." Both he and his apostles teach, too, that we must "confess our sins," pray for ourselves, and for one another, and not merely say, "Lord, Lord," but "do the will of our Father, which is in heaven."

The points to be gained are, first, forgiveness of our sins. It is a foundation axiom in religion, that we have all sinned, not seminally in Adam only, but personally and wickedly. Now in all good governments, sin must be either pardoned or punished. It will not do to let the law be trampled in the dust with impunity. Offences must be noticed and met in some way that shall be honorable to the government and equitable to the subject. God has therefore provided for the pardon of sinners, so that he can be just and yet the justifier of such as properly repent and believe in his son Jesus Christ. Therefore we are urged to those duties that our "sins may be blotted out," and that we may stand accepted before God. Thus our sins are cancelled, so that if we do our duty in future there will be nothing against us in the day of judgment. We shall stand as clear from condemnation as though we had never sinned, having been fully forgiven by the great Lawgiver and Judge himself.

Now mark the wisdom of the plan. The law required that the sinner should die. Christ interposed for his release, conceded the justice of the sentence, and asks for pity; and, that the law might not be dishonored, but rather magnified by the extension of mercy, submitted to the *death* on the cross. By this means he procured for the sinner an offer of pardon and salvation, on the condition that he repent, humbling himself in the dust, confessing his sins, and turning away from them to do that which is lawful and right; and that he believe not in the merit of his own works or sufferings, but in the atonement and merit of the blessed Savior. Thus the plan secures the honor of the law and of the government; humbles the sinner, and saves him from merited punishment in a way to improve his character and turn his heart to God in gratitude and love. And it provides still further, that if any man sin after that he has obtained forgiveness, "we have an Advocate with the Father, Jesus Christ the righteous," through whom we may again be restored to the divine favor.

Another point to be secured is holiness of character, or harmony with God. "Ye must be born again" is an abiding truth; for, said Jesus, "except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Outward morality is not enough; nor is orthodoxy in sentiment, though accompanied with amiability of disposition. There is a deeper, purer work necessary; a work of the Holy Spirit, without which no man can see the Lord. The necessity for it lies in the perversity of the human heart, and the purity of the heavenly state. The heart is corrupted. It is "deceitful above all things, and desperately wicked." Its every imagination is evil, producing evil thoughts and desires. It is "enmity against God," opposed to his holy and heavenly nature, to his government and service, and is in love and fellowship with that which he hates.

There is, therefore, no element of affinity between the two, and of course there could be no happiness for the sinner in the presence of God. Hence the necessity of a change of mind in order to his dwelling with God in peace. Besides, heaven is a holy place, its inhabitants are holy,—also, its duties and pleasures. There is nothing congenial to the carnal mind in all its domains. Nothing in which it can be interested. Heaven is, therefore, no agreeable place for those who have nothing heavenly in their dispositions. The necessity for a change in the sinner's mind and heart, in order to the enjoyment of so high a destiny, is, therefore, undeniable. Approaching the judgment as he now is, he cannot go to heaven because guilty and condemned; he would not go if he could, because he is averse to its nature and economy. The change, then, which the impenitent need, is, first, legal blotting out of the handwriting against them, and changing their relations from that of condemned to pardoned sinners; secondly, it is moral and spiritual, renewing the heart and changing the whole current of the affections from the world to God, and from sin to holiness. The first places us in a state of acceptance with God, being no longer condemned; the last assimilates us to his character,—in other words, creates us anew in Christ Jesus, in the image of God. The former saves us from fear, the latter inflames us with love; and, both the legal and spiritual obstacles to our salvation being thus happily removed, we "rejoice in the hope of the glory of God." Having the Spirit to witness with our spirits that we are the children of God, we know that we are heirs of God, heirs to an inheritance that is incorruptible and undefiled, and that fadeth not away, reserved in heaven for us; and our "hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given un to us."

This change, it will be perceived, is radical, reaching deep into the heart, and producing a state of feeling and a prospect altogether new. It is not in work only, but in power, and in much assurance. Love is now not a mere theoretic principle, but a living, burning, controling emotion. It fixes the heart on God, and his real people, with an intensity of affection which cannot be mistaken. There is joy, too, which the world knoweth not; and "peace like a river." O, how heavenly! how divine! and a hope,—not the poor, lifeless manufacture of human sophistry, invented for the comfort of timid sinners,—which is like "an anchor to the soul, sure and steadfast, entering into that within the veil." How glorious! how satisfactory! While the sinner's hope emboldens him to sin on, because God is good, or because he fancies there is no hell, "he that hath this hope in him purifieth him self even as he is pure." It inspires him to shun everyevil way, and to cleave closer and closer to the cross.

This change begets a desire that others, also, may become the "partakers of like precious faith." It leads its subjects out into the world, preaching, or exhorting and praying, as the Lord may direct, and his providence permit. But, inspired by this new life, the heart prompts us to do good; it sighs to bless man, as the true mother longs for the well-being of her children. The love of Christ "constrains" us, said the apostle. It led him to wish himself accursed for the sake of his brethren after the flesh. He was willing to make great sacrifices, if he could only save his countrymen. He "travailed in birth" for the Galatians till Christ was formed in them. He labored "night and day with tears," and exposed himself to dangers and deaths for the good of others, and rejoiced that he was accounted worthy of such honor.

This work is, therefore, something more than a purpose—more than a practice; it is a new life, affiliating the heart to God, to his people, to his work and worship. But this is not the end of the matter. Having been thus "born again," and "tasted that the Lord is gracious," it remains for you to go on unto perfection. All evangelical christians agree that there are higher attainments to be sought. A real convert is only a child at best. He is required to "grow in grace and in the knowledge of the truth," that he may become a man. "Henceforth," says St. Paul, "be no more children tossed to and fro, but speaking the truth in love, grow up into him in all things, which is the head, even Christ." You are expected to increase in knowledge and faith, and love, and wisdom, and patience; and, indeed, in all the christian graces which enter into the composition of a finished "man in Christ Jesus."

Too many who have been made partakers of this heavenly experience die in infancy, while not a few fall under delusions that neutralize their energies, and send them halting to the grave. All these evils are to be resisted. If you will avoid them you must think for yourself, not captiously, not to find faults in standard principles, nor to magnify little apparent absurdities into fundamental objections; but think soberly, prayerfully, cautiously, looking first to maintain your standing with God, and to do good. Above all things keep humble, simple, honest. "Be filled with the Spirit." This is heaven's command. For your future advisers select those who live near the cross. Others are blind and can do you no good. Though they may be old professors, they will lead you in paths of darkness and carnal security. Consult the living and not the dead, though he be but a child. Pray much. Secret prayer is the medium of communication with God. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

"Sweet is the prayer whose holy stream
In earnest pleading flows;
Devotion dwells upon the theme,
And warm and warmer glows."

And may you be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season," whose leaf "shall not wither, and whatsoever he doeth shall prosper."

Sarah H. Dunn.

For the World's Crisis.

THE ARGUMENTUM AD HOMINEM.

There can be no objection to the use of this argument, when kept free from personalities or unmanly insinuations; or when used in defense of truth or justice. I wish to illustrate a strong case, when this mode of argument was used freely. It was in New York, in the winter of 1843, which only needs to be written to recall scenes of deep interest. The writer resided in that city the summer and autumn of 1844, and the winter following, and witnessed all the movements of the "tenth day of the seventh month" of that memorable Jewish year. But the winter first named witnessed scenes, if not so exciting, seldom surpassed by depth of feeling. Those days are not to be despised because the world could discover no good. Lessons were there learned never to be forgotten.

In the winter of '43, the theological professor of a western college was preaching in New York, to a church under the pastoral care of one of his model students. The church were not possessed of a church edifice, and held meetings in Niblo's old theatre. I heard the professor preach one of his peculiar sermons one evening, in which occurred this sentence: "Any one having made a choice, or formed an opinion in view of, or on a moral subject, could not sit down to read the Bible impartially on that subject." I may not have framed the sentence just as he did, but have embraced the idea. Every one, he said, would read the Bible with a prejudiced or biased mind, just in proportion to the strength of their choice of an opinion on any moral subject. I thought this was an important assertion, and resolved to test its truth by application of the *argumentum ad hominem.*

At the close of the service I had a pleasant interview with the professor, and agreed upon a meeting with him and the young parson the next afternoon, at their study. I took for my text the idea alluded to, and studied a sermon on it, to present to the elder and younger preachers at our appointed interview. I spent the most of the next day at the office of the "Midnight Cry"—a paper then in its glory—and amid comers and goers, of old associates in the reforms of that day. Never but once before had I witnessed such depth of religious feeling as was there manifested; and the instance alluded to was in the theological class room, presided over by the professor I am now speaking of. At that time, studies and recitations were suspended for days, and strong men prostrated for hours together.

At my appointed interview I was prompt to the minute. A few moments were spent in casual remarks about the religious excitements in the city at that time; and then I commenced with the Professor on the subject we had often conferred upon together when he was at home. Before commencing my contemplated sermon, I wished to draw distinctly before his mind the point I was at.

Speaking of the excitement caused by the views of Mr. Miller in that city at the time, and the rapid spread of those views in the vicinity of New York, I asked him if he had compared those views with the more popular theories so prevalent in community; to which he made no satisfactory reply. I then prepared to state a few of the distinctive features of the three most prominent theories of a Millennium.

I would first speak of the *most popular* theory, of which Daniel Whitby was the father. A believer in this is called a "Millenist." Whitby said himself that his theory was founded upon a new hypothesis. He owned it to be a departure from the views of the apostles and martyrs. In the theory and spirit of this view, our churches were born into—baptized into—and "have lived, moved, and had their being" in it. The main feature in this theory is a spiritual exposition of the language of prophecy—a millennium before the Lord comes, and a shadowy, indefinite heaven, leaving it almost a matter of indifference whether there be any resurrection or not. Since this theory of Daniel Whitby has been doctored a little by Moses Stuart, Congregational ministers in good and regular standing have published books in which the doctrine of the resurrection is ignored.

The next view I will instance is called the "millenarian." I will state it as I have its distinctive features from a circle of ministers and laymen of this city—the "Literalist"—published by another association in Philadelphia, and the standard works of English Millenarians. The association in New York has existed since the visit of Joseph Wolf, the converted Jew, to this country. I have attended their meeting in New York, and understand their views, I think. This class, as a whole, may not agree in all the particulars I shall state, but I have no fear of misrepresenting any very essential feature. They believe our Lord will come before the Millennium; that there will be two distinct aspects of our Lord's appearing represented by emblems diverse from each other. The strongest of these emblems represent our Lord as coming in the most public manner possible, and in a "time of trouble such as never was since there was a nation," nor ever will be hereafter.

The other class of emblems represent him as coming when the world is rapt in midnight darkness—coming secretly, like a thief in the night—suddenly and all pervading, like the flash of "lightning coming out of the east and shining unto the west." That at this silent coming he attends the wedding which the Father gives his Son. That he takes his bride into her *heavenly* mansion, where he has prepared for her a "chamber, in which she may hide herself until the storm be over past." That his stalwart soldiers—the martyrs and the strong living ones "who look for his appearing"—will take with *him* the "rod of iron," and help dash the wicked nations in pieces.

These Millenarians see no other way to harmonize *all* that the prophets and apostles have given on this great subject, but to allow as many distinctions and classifications as God's word has represented does harmonize all. I must cut this matter short, and abandon the chief object of our meeting. Mr. Miller's view does not allow of all these, and many other distinctions which I cannot name now. His great feature is, the coming of Christ before the Millennium, but does not allow that after this coming Jesus will re-organize the ten tribes of Israel; or that there will be any subjects of the kingdom in the flesh. His view makes very little, if any distinction in the order of the reservation of the righteous; but that all will be kings, and priests unto God, etc. I must hasten.

Now, Professor, how do you regard this matter?

"I have no opinion on the subject," he answers.

I was aware you formerly occupied that position, but hoped that amid all the present excitement on the subject you had thought better of the matter. Which of the futures I have so imperfectly drawn should you think the Bible lends the most support to?

"I have no choice in the matter."

There! my sermon falls to the ground! You furnished me a text last evening, and I had arranged a short sermon for this occasion with considerable care. You said a man who had a choice could not read the Bible impartially, and I was about to try and see if you had not chosen the popular view on the millennium, and that that choice stood in the way of your arriving at the truth.

It is a rare quality of mind for a man to be so exactly balanced on a point of so much importance, and would afford you unusual facilities for the acquisition of the truth, had you but the disposition to use that advantage. But you have now furnished me another text, and I must have the privilege of sermonizing a little. You clergymen must not monopolize all of that good thing. You must indulge the laymen a little. I have chosen for my subject "Political Economy." I know you have some opinion on that subject, for you have a Professor of Political Economy at your institution. And here I have a little private claim to present. That professor you obtained through my instrumentality. He was an especial friend of mine from early manhood. Having acquired a competency in this world's goods, and being an enthusiastic disciple of Adman Smith, he proposed to me to procure for him the appointment. I was successful, and at his first course of lectures he converted you all, professors and students. So you cannot ignore "Political Economy" at so easy a rate as you do that of prophecy. Now for my application; for the sermon must be short.

The American Bible Society, and the British and Foreign Society, expend vast amounts of money annually in the multiplicating of Bibles. Now I propose there be a system of greater economy adopted. A system which will not only save money, but extend the usefulness of those institutions almost incalculably. Here is a Bible (I took one in my hand). I will gather up about what would be a fair proportion of the prophetic parts of the Old and New Testament; and it would leave you only a tolerable sized pamphlet. That is all you need. Now this larger portion, which our theological professors know nothing about, nor care any thing about,—for they have no choice in the matter,—I say this large portion should be left out as useless; it cannot be of service to the heathen, or to the masses of the destitute in our own community, so long as our theological professors and teachers have no use for it.

It would require a mathematician of only small attainments to estimate the vast economy of this plan, and the additional extent of usefulness, if the forementioned societies will adopt this plan. You will observe, I have not taken into account the estimate God has placed upon his word, or the possible offence he may have already taken at the slight heretofore cast upon his neglected prophets. We are told he is a God jealous of his honor. I leave all that for him to settle, as his appointed day of receiving is near at hand. Says Bro. C——, "I have thought of that!" But seeing his Master was in a tight place, he turned the *argumentum ad hominem* upon me,—it was my turn now,—in the following manner:

"Are you not a non-resistant? And have not the Eastern non-resistants discredited the Bible?"

Well, this was rather a home thrust upon some of my early friends in the reforms of the day. My reply was, I could not be held responsible for the sins of my early associates. I sincerely regretted every liability that existed to that charge. My erring friends made a great mistake, for the want of due discrimination. They found the theology of the day opposed to every effort to lighten the burden of the poor, down-trodden bondmen. They should have discriminated between theology and the Bible. Some of them failed to do this; hence the error with which you charge them. I was enabled to make the necessary discrimination. I threw theology overboard, and saved the Bible unharmed.

But to the other charge, so far as it relates to myself personally, my reply is, I am a non-resistant."—I "have so learned Christ." He "like a sheep was dumb before his shearers." I have been to prison in defense of this doctrine, and hope I should, like Paul, be "ready not only to go to prison, but to death also," if brought to the test. I am aware it would require far more courage than to face the cannon's mouth. I should have the same grace of God to look to for strength which has been so precious in all other trials.

But, Bro. C——, there may come a change of circumstances ere long. You know we are only to "follow the Lamb whithersoever he goeth." He has a short work to do under the emblematic character of the "Lion of the tribe of Judah." You may think that is "God's strange work," and probably it is; but it *must* and *will* be done. Jesus has promised *some* of his friends that they should aid him in that work. I should rejoice to be among that special few, and would lay aside the attributes of the Lamb so long as my Master did so, and seize a "rod of iron," and help "dash his enemies in pieces."

Bro. C—— rose from his seat, swung his arms, and exclaimed:

"If Christ is presented to us in those two aspects, I *will not* worship him."

The cool, sagacious "Master in Israel" was startled at the boldness of his disciple.

"Why, Brother C— ! Why, Brother C——! you go too far."

Let Brother C—— alone, I said; he is an honest man. Ninety-nine out of every hundred of our popular theologians, if brought to the test, would *feel* the same; although they lack the *courage* to give utterance to those feelings.

Such was the belief of this writer in 1843. He has not had occasion to change that belief since, though there has been a glorious change in the application of theology as applied to the condition of bondmen. Would to God theology could be purged from its awful taint of infidelity in its application to the Lord Jesus Christ. D. Campbell.

For the World's Crisis.

THE HIGH PRIEST.

(Concluded.)

Christ is our High Priest. He hath entered into the holy place; not the holy place made with hands, which was but a figure of the true; but into heaven itself, to appear in the presence of God to make intercession for us. "Not by the blood of goats and of calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." He does not offer himself often, and enter in once a year, as the high priest did with the blood of others; but once for all hath he offered himself a sacrifice for sins, and thus become the Mediator of the New Covenant. Having offered one sacrifice forever, he passed into the Holiest of all, and is now there praying the Father for us. Can any man but the High Priest enter there? Christ said to his disciples, "Whither I go ye cannot come." "But unto them that look for him, will he appear the second time without sin unto salvation." Yes, he is coming out again, to sanctify and bless his people.

The ceremony of atonement was not finished, and the people sanctified and blessed, until after the priest came out of the holy of holies. So the work of redemption will not be complete until Christ comes forth from the presence of the Father. Then he will cleanse his people from all the effects of sin; redeem them from the whole penalty of the law; free them from the curse; ransom them from the power of death; drive out all evil; cleanse the whole encampment, and bless and "forever perfect them that are sanctified." How do we know that he is alive? He said he would send the Comforter, which should testify of him. If we have the presence of the Comforter, we may know our High Priest is still alive.

Can we know when he is coming out to bless the people? If they knew in the type, we may certainly know something about it in the antitype. Christ told his disciples the Comforter was the Spirit of Truth, and when he was come he should guide them into all truth; he should teach them all things, and show them *things to come.* Ah! John got a few lessons about the "things to come" down there in the isle of Patmos. He was to write the things that were to be hereafter. Christ gave his disciples one edition of the signs that were to precede his coming. John got another edition.

But if we want to know when our High Priest is coming back, we must *wait* and *watch.* If we would know "what is to come," we must listen to the antitypical bells—the whisperings of the "spirit of truth." If we wander off into the wilderness of sin, and neglect to watch the signs which he has given us, and give no heed to the warning voice of the Spirit, but say, "My Lord delayeth his coming," he will come in an hour when we think not, and we shall lose the blessing. What is the blessing? Immortality—eternal life! O how the glory of God will appear when the High Priest parts the vail, rolls the curtain together, and comes forth from the inner sanctuary! How the waiting ones will rejoice!

For eighteen hundred years the true church has been waiting and watching. Myriads have fallen asleep while waiting, their last look directed toward the door of the sanctuary. Did they look in vain? No; for unto them who have looked for him he *will appear,* and will redeem *them* from the power of the grave. "We that are alive shall not prevent them that are asleep." They too shall behold him, and together with the living receive the final benediction, the crowning blessing—*eternal salvation*; and sit down to a feast of tabernacles—the marriage supper of the Lamb, and enjoy a Sabbath of rest in the kingdom of God forever.

O ye weary, waiting ones, look up! The High Priest has about finished his intercession. The bells are sounding nearer! The whispers of the Comforter grow louder. The signs are in the past. Gather yourselves together before the door of the tabernacle. Let no questions divide, distract, and scatter you now. *Gather close together,* with hearts filled with pure love for God and each other. Closer yet! Prepare yourselves for the blessing. What an awful thing it would be to lose it! Hark! I hear a voice,—"Behold, I come quickly, and my reward is with me." Even so, come, Lord Jesus. B. P. French.

CHRISTIAN FAMILY LIFE.

TRAINING OF CHILDREN THE PRINCIPAL CONDITION OF SUCCESS.

If we examine more closely what, at the present day, is called piety, in a special sense, our surprise at the poor success that attends the training of children will be greatly diminished. For it is particularly in this that the difference between a christianity which consists merely in profession, and one which manifests itself in the power of example, is most apparent. If there be hypocrisy in the parent, much will certainly occur in the development of the child to condemn it. If the piety of the parent be unsound and sickly, which is the case with the prevailing religious tendencies of the age, by what, we may ask, can the malady be more certainly known than by the morbid results of training? It must be openly confessed that our austere ancestors laid a better foundation, even with their dry morality, than many of the pious-minded, in our day, with their verbose, religious sentimentalism, combined with absurd management and instability of character.

Hence we would say to every one who inquires concerning the principles and particular mode of the training of children, *first be yourself that to which you would train others*; be it with all your heart. If what you require of your children be in any way contradicted by your own conduct in secret, you need look for no success, no blessing; but, on the contrary, be assured that your efforts in the training of children will prove abortive, and only reflect dishonor upon yourself. There are many parents who, without being religious themselves, would yet like to bring up their children in the ways of religion, like that class of statesmen who, whilst they regard religion an excellent thing for the people, allow a different rule of action for themselves. From parents and children of this description nothing can be expected; they can only be pitied.

Before you assume the responsibility of training up others, be yourself, first of all, trained of God. This is the fundamental condition, and *must* be complied with, if your labors in behalf of your children are to be successful. And yet, nothing is more common than to meet with parents who, whilst they are living in violation of the law of God, entertain the foolish and presumptuous expectation of raising obedient children. Ernest, the pious Duke of Gotha, was wont to say, "A ruler who would have obedient subjects, should himself be obedient to God." But as there are rulers who expect loyalty from their subjects, whilst they themselves renounce allegiance to the King of kings; so also are there many fathers laboring under a similar delusion. But as that mode of governing undermines all obedience, loosens all ties, and is a certain means for preparing a people for revolution, so also is this mode of training nothing but a source of ever-increasing disorder. But this fundamental condition, so salutary in its effects on education, is not only disregarded in practice; it is frequently set aside even in the theory. Macchiavelli's system in politics is practically applied, by many, in pedagogical science.

It is unreasonable to expect our labors to be attended with moral success, as long as we do not ourselves render submission to the requirements of the moral law. For should children once entertain even only a suspicion as to our sincerity, all our admonitions, precepts, and disciplinary regulations will fail to produce the desired effect. Let no one presume it an easy thing to keep his own transgressions of the divine commandments concealed from the knowledge of his children. They take many a look at that which transpires behind the scene, and though their reasoning powers may lack activity, they have an intuitive perception that something is not right.

But such an attempt is not only foolish, it is also presumptuous. For, supposing it possible to guard the child against the evil influences of our inconsistent and deceptive conduct, what then? We have, indeed, succeeded in deceiving a child, but we have not succeeded in deceiving God. We presume to accomplish a moral master-piece, without having the Author of all morality on our side. We act as if the fountain of blessing were not in God, but in ourselves. We labor as if we could dispense with Him who is alone able to influence the heart; as if the moral law, by which he governs the world, had been surrendered to our keeping. We bid defiance to him, and if we had intended to demolish the works of our own hands, we could not have taken a more effectual plan to do it. * * *

In view of all this we are comforted and encouraged by the thought that it is God who trains by our instrumentality. This he will surely do, if we will only comply with this one fundamental condition, namely, permit ourselves to be taught of him. He trains us by his providence. And to permit him to do this, we must submit patiently to his severe dispensations, be grateful to him for the good we enjoy, and bear willingly the burdens our domestic and other relations may lay upon us. Yea, more, we must permit him to discipline our own hearts, and impart to us his consolations. We must listen to him as often as his Spirit corrects, either by his servants or his word. We must seek and hold fast the consolations of his grace, which are vouchsafed to us either in the sanctuary or during the secret intercourse of our hearts with him. This is meant by being trained of God. The wisdom which he displays in training up men is the most exalted and the only perfect. From him alone can we learn how to do it aright. What human systems and books can communicate to us on the subject is very little. It lacks vitality. It is knowledge, but not wisdom. Wisdom is something that is ever present, something that accompanies him who is imbued with it wherever he goes, something that maintains a vigorous growth within him. It is active even under new and trying circumstances; it can only come from above; it is only to be acquired in the school of the Spirit. Christ alone can change our pedagogical knowledge into wisdom. Whoever does not permit himself to be taught by him, can be benefited neither by any other educational system, nor by what we have written.—*From the German of Thiersch.*

For the World's Crisis.

MORE ABOUT JOSEPHUS.

The attempt to prove that Jesus our Lord and the Roman emperor Tiberius died in the same year, is a great undertaking, and if it is successful, it establishes the fact that Josephus is not a reliable historian. Pilate, at whose bar the Lord was condemned to die, continued in office only ten years. *Ant., B.* 18, 4. He was appointed governor of Judea at the beginning of the twelfth year of Tiberius' sole reign. *B.* 18, 2. Tiberius reigned alone twenty-two years and a half. *B.* 18, 6. All this we learn from Josephus. From the twelfth to the twenty-first of Tiberius we have Pilate's ten years. Here we see that Tiberius lived one year and a half after Pilate was dismissed. Now as Jesus died under Pilate, he must have died a year and a half before Tiberius, even if he did not suffer till the last year of that governor of Judea. These are the logical deductions of the historian's testimony, and if he has written a paragraph which necessarily contradicts them, he is not reliable authority.

2nd. The attempt to prove that Caiaphas, the high priest, was dismissed from office between the time of Jesus' death and the following Pentecost, obliges those who make the effort to reject Josephus' testimony concerning the succession of high priests. Josephus says that Jonathan the son of Annas took Caiaphas' place, and Jonathan was succeeded by his brother Theophilus. *Ant., B.* 18, 5. "Nay," replies our objector, "the Bible and Josephus do not agree. Acts 4: 6 proves that *Annas* succeeded Caiaphas."

But here I may be asked to explain the paragraph of Josephus which declares that Pilate on his dismissal "made haste to Rome, but before he could get to Rome Tiberius was dead." I acknowledge that the paragraph reads as though but a few weeks could have elapsed from Pilate's discharge till Tiberius died. But should we not rather seek to harmonize the seeming difficulty of a single sentence, than to invalidate the entire record of the historian by insisting on an inference which renders his authority null and void?

Jarvis, on p. 369, has noticed this seeming difficulty, and accounts for it by offering several considerations, among which is the fact of Tiberius' failing health, which caused him to be absent from Rome, and travel from place to place for improvement. And as Pilate had nothing to lose, but everything to gain, by keeping out of the emperor's sight, we may reasonably suppose he took advantage of every circumstance to do so. But I fear it is useless for me to try to convince some with any harmonious solution of the matter, for if they will persistently contend that Acts 4: 6 proves that Annas succeeded Caiaphas, how can I hope to convince them in that which is more obscure?

Annas and Caiaphas held the same position officially in Acts 4: 6, that they did in Luke 3: 2 and John 18: 13, and no change occurred with them between John Baptist's ministry and Christ's ascension. To say that the mere fact of Annas being particularly called high priest, in Acts 4: 6, is contrary proof, opposes the judgment of every standard commentator; and I will venture to affirm, it opposes the judgment of ninety-nine of every hundred intelligent readers of the Crisis. I submit the case to them. John Lyle.

For the World's Crisis.

FAITH.

I believe that the faith which was once delivered to the saints is just as good as it was when it was delivered. I believe that apostacy and unbelief in ages past deprived them of its exercise. I believe it is the privilege of the church to be benefited by it here in these last days. How lovely she will appear in her bridal robe in the sight of her bridegroom! Are any hesitating to put on the dress because it is out of date? Thank God, it is not soiled, if it is old-fashioned.

O Lord, increase my faith, make me humble and obedient, is my daily prayer. I can see that he is leading me through the wilderness way, saying, This is the way; walk ye in it. Mary E. Blodgett.

West Stewartstown, N. H.

For the World's Crisis.

THE DEALINGS OF GOD.

"Come, all ye that fear the Lord, and I will declare what he hath done for my soul."

This is the language of one after God's own heart. It is the language of every christian believer; for being justified of God, we have peace through our Lord Jesus Christ. "For we know we have passed from death unto life, because we love the brethren." But as some will have it, we cannot have this abiding witness within ourselves that we please God. To such characters the text will not apply. Therefore we must leave them to grope their way in the dark, and take warning by such, to walk in the light while we have it, lest darkness come upon us.

Perhaps it would not be unprofitable were I to relate my experience of the dealings of God in by-gone days. In so doing I must refer the reader to the days of my childhood. I do not remember any conviction for sin worthy of remark until I was ten years of age, when I grew terrified at the thoughts of death, being clothed in impenetrable mystery; for I was taught to believe that man had an immortal soul, and hence must have an endless existence, either in happiness or misery. I had not learned the difference between suffering the vengeance of eternal fire, and suffering eternally in fire. I saw I was a grievous sinner, and without the blood of Christ to wash away my sins I must perish. I found that none but the pure in heart can see God. I felt were I to remain impenitent I must taste the bitter pangs of the second death. I prayed and wept night and day, and was giving up to despair. I felt the die was cast, and I was sealed a reprobate. But how sudden the change. All glory to God, I discovered superlative worth and a transcendant glory and excellency in the Lord Jesus; an infinite fulness in him, sufficient for all my wants, enough to satisfy the boundless desire of my soul.

For the most part of the time for twenty-nine years I felt an inward peace deep down in the heart, which passes all language to express. I felt that there was an invisible hand upon me, and the presence of the Lord gave me rest; and were the mountains to be hurled into the sea, the heaven and earth mingle together, I should not be moved. But God showed me at length that there were higher attainments to be enjoyed; that I must make full consecration of all to God; that self must be denied, and all that I had and could call my own must be given up as a living sacrifice upon the altar. The words of the Savior would often occur to me,—"Father, sanctify them through thy truth; thy word is truth." I began to feel distress for the blessing of perfect love. My prayer was, Scatter the last remains of sin, and seal me thine. Make me all glorious within, a temple built by God. I well remember the time and place I received this blessing. It was at a camp-meeting, near Burlington, on the Lake shore. When I came on the ground I felt that sacred awe

"Which dares not move,
And all the silent heaven of love."

At that time, on that consecrated spot, the hand of God touched me the second time, and I was made whole. I felt a sinking into God. While in the attitude of prayer, my soul was made like the chariot of Aminadab. Bright visions of eternal day opened to my view. I had new apprehensions of God, such as I never had before. I felt I was taken into the arms of my Savior. Tongue cannot express nor language paint the beauty, the glory, the excellency I saw in my Redeemer.

How long this state of things remained I cannot tell; but when I became sensible I was an inhabitant of earth, I felt such exceeding tenderness and love to all mankind, and such an intense longing after perishing souls. But at length I saw I must fight if I would reign, and these weapons must not be carnal, but mighty through God to the pulling down of strong holds. I saw the foe approaching nearer, and it was wisdom to be in readiness to meet him. But I found by close examination I had not the right weapons. I thought the word of the Lord was yea and amen, but I found it clashed, if the preaching of the present day was right. I had been reading an eminent divine, so called, who said that if the joys of the righteous increased, the miseries of the damned would increase; and if the miseries of the damned increased in the smallest ratio, the time would come, the never ending ages of eternity would bring about that period, when one individual person would be capable of enduring more than all the race of Adam now united.

As I was brought up in the belief that the doctrine preached to our first parents was true, that man as he fell from the hands of his Creator was immortal and could never die, I swallowed it down as a sweet morsel, as did our mother Eve the forbidden fruit; but found it to be a bitter pill. O God, thought I, is this the good news of the kingdom, that Christ came to establish on the earth? I pondered over it not a little. I had no one to teach me to the contrary. I sunk at last in despair. The church saw it, for I was brought so low I became a mere skeleton; and all this to show me that I was embracing false doctrine. Have I been persecuted because I wanted to get at the truth? That is best known to my Maker.

I believe we have got the truth, and may the Lord help us to hold on to it with an undying grasp. The Spiritualist may threaten us. I know a lion unchained is terrible to meet, but if he approaches too near, we will take the "sword of the Lord and of Gideon." This sword hath two edges, cuts both ways. I have not been permitted to use it; for I have been chained down by those who lord it over God's heritage; and if these lines meet the eye of any one of like condition, I say, "Come out from Babylon, that ye be not partaker of her sins, and that ye receive not of her plagues." LOIS BECRAFT.

A REMARKABLE CONFIRMATION.—Sir Henry Rawlinson has been distinguished for his success in deciphering the arrowhead inscriptions brought to light by the modern explorations of Nineveh and Babylon, though all scholars have not accepted his interpretations. Twelve years ago he read on a Nineveh monument that two Assyrian kings, one of whom was contemporary with Jehu, the king of Israel, visited a cave at the source of the Tigris, and there inscribed their names. Mr. Taylor, the English Consul at Diarbekir, recently discovered this cave from which the Tigris flows, and there found the inscription of the two kings preserved on the rocks to the present time. This remarkable discovery establishes, beyond doubt, the authenticity of those old writings which have thrown so much light upon Scripture history.—*Exchange.*

☞ Aim to do some permanent good, that your existence may be crowned with usefulness.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, Oct. 10, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

A WORD TO OUR FRIENDS.

None but those who have occupied the position can appreciate the perplexities of an editor of a religious paper. He cannot avoid the censure of some whom he would delight to please if he could, and be true to his trust. For instance, those who may hold any *peculiar* views—what some call "hobbies," feel very anxious to have them published to the world as soon as possible, that they may be examined and embraced, believing them to be almost essential to salvation; whereas, if they are published, they would be to most of the readers of the paper as disagreeable as a swill pail in the parlor, when their best company were about to enter; they would feel we cannot let our company in till that swill pail is removed; so they would not let their friends read the paper, but hide it from them, "so long as persons holding such strange notions are allowed to parade their hobbies in its columns." Yet the one who wrote the article may be a dear Bro. in Christ,—perhaps a special friend of the editor; but would it be right to allow his *personal* respect for the man to control him in such a case? Certainly not. But if he does not insert the article, he must incur the censure of his dear Bro. in Christ, who thinks it is time to have "a *free* paper," or an editor that will publish what is sent to him; while at the same time, if it were published, nine-tenths of the readers will say, "if such articles are to be allowed in the paper, I don't want it any longer;—please discontinue my paper."

At the same time that this brother is trying to get his "peculiar views" into the paper, and feeling so grieved because he cannot succeed, there are lying on the editor's table a dozen excellent articles with which all would be pleased; such as the church need to comfort, enlighten and strengthen them, and by their side as many other articles that he knows but few would wish to read, and which would be disagreeable to the most of the readers. What shall the editor do in such a case? There is not room for both. Which should be published? We think but one answer would be given by every one, except each individual who had sent an article, who would probably think *his* communication should go in; all the rest would say, put in that which will feed the flock of God, what is best adapted to their present and future good. But this course will not please *all*. Very true. All who have sent their "peculiar views" will probably say, "we will not support a paper that will not publish our articles;" and the great body of readers holding the opposite views will say, "we will not write for a paper that will publish such views."

We say such a position is often very perplexing, and one feels the need of more than human wisdom. If all writers felt like a Bro. who said;—"Clip, trim, blot out, add to, or burn up, just as you think for the glory of God, and the good of the cause we love," what a heavy burden would be removed from an editor's load of perplexities.

The following from the *Gospel Visitor* for September, expresses our own feelings so fully, that we adopt them as a supplement to what we have already said:—

"We are always pleased to receive communications, even if we cannot insert them. When brethren and friends write for our Magazine, it shows a friendly feeling to us, and a disposition to help in the work in which we are engaged; and a knowledge of this is encouraging to us. And feeling it a duty, as well as a privilege and pleasure, to reciprocate kindness, we on our part would like to encourage our friends in such labors as may promote their own improvement, and be useful to others; and it is always unpleasant to have to decline publishing articles sent us by those who feel like contributing to our work. And among the many trying and perplexing labors an editor has to perform, this is not the least. But he must sometimes do it.

It is reasonable to suppose that an editor would commonly know better what is most acceptable, edifying, and useful to his readers in general, than his contributors would. We think if we know ourselves, our object in conducting the *Gospel Visitor* is to do good. For the Lord knows we feel deeply impressed with the necessity of improvement within as well as without the church. And in inserting articles, or in declining to insert them, we try to have reference to the probable effects that the articles will have upon our readers in doing them good.

We are fully aware of the light in which writers generally look upon their productions. As parents are generally very partial to their own children, and think they are better than those of their neighbors, so do writers too often feel towards their literary productions; and after they have spent some time upon their labors, to have them refused, requires more patience and meekness to preserve a proper serenity of mind than poor human nature usually possesses, and the editor is severely censured.

We have frequently received articles upon very good subjects, the ideas of which we are fully agreed with; but they needed much correction, and we have taken them up again and again to correct them, but becoming discouraged at this, we have then attempted to transcribe them, but finding it impossible to get the writer's ideas in many places, we have been compelled, although we were reluctant to do so, to lay them aside. . . . .

We think it not amiss to remind our contributors and correspondents, as well as our readers in general, of these things; and may we not with the apostle say, 'I speak as to wise men; judge ye what I say.' We think if these things were properly considered, and an editor's position fully appreciated, he would often receive sympathy when otherwise he may receive censure, and be prayed for when he is condemned. We shall try and not abuse the discretionary power our responsible position requires we shall exercise; and if we do not, we hope there will be no offence given.

We are thankful to our friends for their past contributions, and we shall be happy still to receive their favors in the form of communications, letters containing news from the churches upon any points that may be thought interesting to our readers, and selections. Do not write with a pencil, but with a pen, and, if possible, with good ink. Do not crowd your words or lines. Every communication must be accompanied by the writer's name, to be entitled to proper attention."

We purpose to do the best we can for the general good of the church; but we are well aware that when we have thus done, we shall not please all. Pray for us that we may please the *Lord*. We can afford to bear much censure, if we can only please him.

NEW WORKS.

We have received three new tracts from the pen of Bro. H. L. Hastings, entitled "The Contrast between the Law and the Gospel; or, the Jewish and the Christian Dispensations"; "My Father's House"; and "Bethlehem." The latter is an interesting tract, in rhyme, for children. Those acquainted with Bro. Hastings' works will need no recommendation from our pen to convince them of their real practical value.

"JERUSALEM IN GLOOM AND GLORY, with a review of the Rev. G. B. Bucher's 'Objections to Error.' By J. M. Orrock, Pastor of the Advent Church, Waterloo, C. E."

The above mentioned work is well written, and a good one to scatter among those who do not understand the "gospel of the kingdom." It may be had at the *Advent Herald* office, 46 Kneeland Street, Boston, Mass.

BUILDING OF JERUSALEM.

We think the true light now shines upon "the commandment to restore and to build Jerusalem;" and that a careful, candid examination of the subject is all that is wanting to satisfy those who are searching for truth. When we turn to the prophecy in Dan. 9: 25, it is very evident that there is reference to only *one* commandment; for the Scripture reads,—"Know, therefore, and understand, that from the going forth of *the commandment* to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." Observe, it does not read commandments, in the plural number, but *one* specific commandment. It should also be remembered that it was a fixed rule with the Medes and Persians that when a law was made by them, it must not be repealed, but remain in force till executed. Hence, after the commandment was issued to restore and build the city, if the one who issued it did not live to execute it, his successors must see that it should be fully executed.

The commandment relating to the rebuilding of the city could come from only *one* individual, because he was specified by the prophet. Let us turn and read it: "Thus saith the Lord thy Redeemer, . . . that confirmeth the word of his servant, . . . that saith of *Cyrus*, he is my shepherd, and shall perform all my pleasure; even saying to *Jerusalem, Thou shalt be built;* and to the *temple*, Thy foundation shall be laid." "I have raised him up in righteousness, and I will direct all his ways; *he shall build my city*, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." Isa. 44: 24–28; 45: 13. We can see no chance to doubt that this is the prophecy that refers to the commandment which *must* be given by *Cyrus* to "build" the "city" of Jerusalem. No one else can possibly fulfill this prophecy, because the one who is to do it is called by *name*. This fact, we think, for ever settles the matter, that Cyrus must say "to *Jerusalem*, Thou shalt be built; and to the *temple*, thy foundation shall be laid." If the Lord had spoken indefinitely, and said, a certain king shall say "to Jerusalem, Thou shalt be built; and to the temple thy foundation shall be laid; "and he shall build my city, and he shall let go my captives;" then, whoever gave the commandment would fulfill the prophecy. But observe, the one who issues the commandment to "build" the "city" is the same one who "shall let go my captives, . . . saith the Lord of hosts." But *Cyrus* was the one, as all admit, who "let go" the "captives, not for price nor reward; "consequently, he was the one who issued the commandment to "build" the "city," according to the prophecy of Isaiah.

Cyrus died in seven years after he let the captives go, and had given a "commandment to restore and to build Jerusalem;" and as the work of building the city was not then accomplished, and his decree could not be revoked, the succeeding Persian kings were obliged to let the work go on till it was completed in the thirty-second year of Artaxerxes, at which time the sixty-two weeks of Dan. 9: 25 begin, and close just before the "Messiah" was "cut off," or crucified, April 6th, A. D. 30.

The work of Artaxerxes was to complete the *wall* around Jerusalem. The building of the *wall* was not the building of the *city*. Suppose a city and its walls were destroyed, and one should give a commandment to build the *wall*, would any one understand that the one who contracted to build the *wall* should also build the city; or that restoring the *wall* was building the city? Certainly not. The wall was built for the protection of the city. Again, if one gives a commandment to build a *city*, such a commandment would not necessarily include a wall, because many cities have no walls about them. The Lord said of *Cyrus*, "*He shall build my city.*" Would any one think of calling the *walls* the city—Jerusalem? They were what *encompassed* Jerusalem; but they were never called the city. What does the prophecy say?—"Know, therefore, and understand, that from the going forth from the commandment to restore and to build *Jerusalem*," [not the wall around the city, which was the work of Artaxerxes,] "unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." The last part of this prophecy shows that the *wall* must be built "in troublous times," which was accomplished under Nehemiah during the reign of Artaxerxes. But the commandment which was issued by *Cyrus*, to build *Jerusalem*, B. C. 448, we think must be the one from which to date the sixty-nine weeks of Dan. 9: 25.

The most important part of the city,—of more consequence than all the rest, was the *house* of the Lord, the *temple;* hence Cyrus in his commandment, makes special reference to that, as we should suppose he would.

If the temple could be rebuilt, the main thing would be accomplished. The building of the houses for the people was a small affair compared with "the house of the Lord God of Israel." That had been the wonder of the world before its destruction. Jerusalem without that would be but a desolation to the Jews. The building of the temple was the great work in restoring Jerusalem, and was not accomplished till the "sixth year of the reign of Darius the king," sixteen years after Cyrus gave the commandment. As this was the chief work in the rebuilding of the city, we should reasonably expect that Cyrus would use just such language as he did in Ezra 1: 1–5.

After a careful and prayerful examination of this subject, we see no room for doubt in the case, that Dan. 9: 25 was fulfilled by the decree of Cyrus, B. C. 488.

A NEW DISPENSATION.

It is said by its friends that "Spiritualism is a new dispensation." [Speech of J. S. Loveland, at the Spiritualist's convention, in Boston, May 30th, 1865.] The following preamble and resolutions, presented in the afternoon session, at the convention just referred to, May 30th, will give the reader some idea of the "new dispensation:"—

"*Whereas*, The Popular Theology of Christendom, in its fundamental dogmas, ignores the self-evident truths and facts of human nature in regard to our relations to one another, to God, and immortality; and by so doing it directly tends to darken reason, to stupefy conscience, to bewilder our moral perception, and render the mind incapable of distinguishing between truth and error, and right and wrong; therefore,

Resolved, That it is the sacred duty of all friends of progress to guard their children against the stultifying and demoralizing tendency of that theology, and to be more earnest and constant in their efforts to bring them under the influence of purer, nobler and more rational and practical ideas of God and immortality, and of their relations and duties to their fellow-beings.

Resolved, That, as Spiritualists our ideas of *man*, of his nature and destiny, are more in accordance with facts, and therefore better adapted to promote his purity, elevation and happiness in all relations, than those entertained by the devotees of the Popular Theology; therefore we should spare no pains to disseminate these ideas, and to bring men and women, in their domestic, social, commercial, ecclesiastical and governmental relations, under their influence.

Resolved, That the superiority of our ideas of man, of God and immortality over those entertained by the adherents of the Popular Theology, ought to be and will be judged by our superior earnestness, wisdom and unselfish devotion in our efforts to save ourselves and our fellow beings from the evils that result from wrong doing."

The one offered the resolutions, then spoke in defense of them as follows, as published in the *Banner of Light* June 10th, 1865:—

"He said every Spiritualist should be a propagandist, and seek to root out every vestige of the stultifying and demoralizing tenets of the Popular Theology. 'I *know* from forty years experience that everything that is vile under heaven has been sanctioned thereby, and found refuge therein. It is to be placed on a par with the mythology of Hindostan. In proof of this, he instanced the dogmas of Immaculate Conception, the Vicarious Atonement, Salvation by Grace, Eternal Hell, and the infallibility of the Bible."

We can see from the foregoing the character and spirit of the "new dispensation," which is being inaugurated by the Spiritualists.

INCONTINENT.

When describing the last days, Paul says the people will be "*incontinent.*" A very casual observer cannot help seeing that this is one of the striking characteristscs of these times. How many once happy homes are desolated every week by the seducer, or by some new lover, who steals away the affections of a dear companion. The teaching of the spirits on this point is being carried into practice by many who deny that they are in sympathy with Spiritualism. They claim it is right to follow their "affinities." This was one of the traits of character among the Sodomites, just before their destruction. Licentiousness and incontinence was then a prevailing sin, as it is in the present day. While the faithful wife, or husband, is at home passing lonely hours, the companion is ravished in the arms of another lover. Cases like the following are common, excepting the elopement:—

"A 'Mr S.' of Burlington, Vt., eloped with the wives of three of the most respected citizens of Nashua, N. H. They crossed to Canada on a lumber barge, under cover of night, and were last heard of at St. Leon, C. E., closely pursued by one of the husbands."

"THE RIOT OF CRIME."

The above heading stands over an article in the *Banner of Light*, for Sept. 2d, 1865. We hardly expected to see such a statement from that source, because the Spiritualists claim that the world is rapidly advancing to a higher condition in morals; but "facts are stubborn things." If the world was truly growing better, as has been asserted by the Spiritualists, then the Bible must be wrong, for that most clearly declares, "that in the last days" "evil men and seducers shall wax worse and worse."

The following, from the *Banner of Light*, is in harmony with the prophecy of Paul, and gives a true view of the present state of things in the world:—

"It does really seem as if the evil spirits had combined to bring out their desired pandemonium into the popular face and eyes. The newspapers are crammed full, morning and evening, with accounts of crime and criminals, running through the entire category of both. The public conscience is daily shocked at such recitals as are made. Violence and falsehood are in their heyday. There seems to be no limits at which criminals are ready to stop.

Thoughtful persons at once put the inquiry, To what is all this owing? The question is legitimate, for there must always be a cause for marked effects. The cause, or rather the causes, lie underneath. Passion never so works out on the surface, unless it has been active in the interior first. Vice is always unseen before it is seen. Crime slumbers in the embers of the daily life, before it breaks forth into the flame that terrifies every one. There must of course be something for it to feed on, or it could not exist. Where we see exhibitions of such tawdry extravagance as we are in the habit of seeing made in public places, we infer that there must be corruption and fraud somewhere to keep it alive. Where we see exaggeration in all forms become popular, and commonly courted and run after, we cannot but think that the conscience is dull which accepts such things for genuine realities."

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	$1359.28
F. P. Smith, Orange, Mass.	.50
John M. Snook, Romeo, Mich.	.50
A friend (through M Grant)	.95
A young brother, N. J.	5.00
Rufus Pike, Pomfret, Ct.	10.00
—— Hall, ——	5 00
Wm. Baker and wife, Rochester, Vt.	2.00
John Metcalf, Hazel Green, Wis.	1.63

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous pledges and donations	$35.00
Samuel Smith, Baltimore, Md.	2.50
Emily L. Marsh, New Richmond, Pa.	1.00

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1279.89
A. R. Robbins, Westford, Ct.	1.00
A sister in Concord, N. H. (thro' H. K. Flagg)	1.38
Chas. M. Mathews, Plantsville, Ct.	1.00
B. F. Hammond, Peacedale, R. I.	1 00
Three sisters, No. Fayette	1 00
Hannah Bronson, Waterbury, Ct.	2.00
J. W. Sharick, Thedford, Mich.	2.50
Sister R., Hawley, Mass.	5.00
Dea. Waterhouse (thro' Hiram Munger)	5.00
A sister in Dixfield, Me. " "	5.00
Geo. H. Emery, Concord, N. H	1.25
Rufus Pike, Pomfret, Ct.	10.00
H. M. Oyer, E. Otto, N. Y.	1.00
A brother in Stonington, Ct.	10.00
Wm. Baker and wife, Rochester, Vt.	8.00
Mrs. L. S. Densmore, Hallowell, Me.	5 00
N. D. B. " "	3.00
Emily L. Marsh, New Richmond, Pa.	2.00

PLEDGES PAID.—Sidney Hall ($1.25), A. Flagg ($2.00), Ruth Morrell (5.00), Wm. Nichols ($10,00), D. W. Higgins ($5.00), Geo. W. Johnson ($3.00.)

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass.

JOSHUA V. HIMES,
President Amer. Adv. Miss. Society.

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already more than one hundred boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Mrs. E. S. Willard, Hammonton, N. J. $1.00

For the World's Crisis.

DORCAS MISSION SUNDAY SCHOOL.

Relative to the Home Mission in Philadelphia, of which we have before spoken, under the care and active labors of Elder F. H. Burbank, and our sisters, Mrs. H. Helginson and Mrs. Rebecca Reed, all of that city, we wish to say the Sunday school is in great need of primers and books. The room is rented at an expense which our brother assumed. If it is laid upon the hearts of any of God's dear children to send relief, we think it will be thankfully received and faithfully disbursed. That is as true missionary ground as ever was found in Burmah or Lapland.

Since the above was penned, we are delighted to see in the World's Crisis of Sept. 26th, from the pen of Bro. Burbank, that the school has so increased. It was but the third time of its meeting when we were there. We felt it to be a work on which God smiled, but the rapid success has more than realized our fondest hopes.

Address thus:—"Dorcas Mission Sunday School," care of Mrs. Catherine Thacher, 719 North Eleventh street, Philadelphia, Pa.," or either of the others herein named, if their numbers are known.

Your sister in the blessed work,
E. S. WILLARD.
Hammonton, N. J., Oct. 1st.

For the World's Crisis.

STRIFE AND CONTENTION.

How good it is to meet with a band of brothers and sisters, where love and unity prevail; where all is harmony and friendship; where each one is willing to do his part to aid the cause of Christ, and to bear each other's burdens. When this is the case, how quick you will see the church grow; but how quick you will see that church go down when strife and contention enter it.

What is the cause of this strife? The causes are various. Perhaps jealousy for office in the church; one wishing to run the thing alone, or appoint his own cabinet, and have the privilege of predominating. Others in the church may not fancy such proceedings, but want something to say themselves. Such things, you know, are quite apt to arouse the spirit of contention, and sometimes strife. Sometimes one or two in the church will use their tongues more than is absolutely necessary, talking about their neighbor brother or sister, telling what such an one has done, or what such an one ought to do, constantly keeping an uproar in the church, causing the spirit of religion to grow cold in the hearts of all concerned, and giving the world at large a chance to scoff and sneer, and say, "Well, if that is religion, I want none of it around me." And again some may not deal justly and honestly with their brother, sister, or neighbor, and some, perhaps, may not be willing to do their part in keeping up the cause of Christ, throwing too much of a burden on one or another.

All of these things cause contention, and help to keep the spirit of religion down. Now James says (Jas. 1: 27), "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Now we cannot enjoy this pure and undefiled religion without dealing justly one with the other, and bearing one another's burdens. Religion is the best armor in the world, but the worst cloak; for if we have pure religion we are sure to set good examples before the world, and they by seeing our good works will be led to glorify their Father which is in heaven; while on the other hand, if we wear the cloak of religion, we are sure to keep others from joining with us, and thereby throw their condemnation in part upon ourselves. Let us examine the following passages of Scripture, and live in accordance with them.

Rom. 14: 19,—"Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Gal. 6: 1, 2,—"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." Eph. 4: 31,—"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." For Mark (3: 25) says, "And if an house be divided against itself, that house cannot stand." A. J. TAYLOR.

Brookfield, Pa.

For the World's Crisis.

A REQUEST TO ELD. H. L. HASTINGS.

BRO. GRANT:—Through the medium of the Crisis, I wish to get this letter to Bro. Hastings, as I see he is holding a series of tent meetings, and think this the surest way to reach him. There are a few of the flock of God in Lapeer, and regions round about, who are tired of the doctrine taught by the father of lies in Eden, and endorsed by popular theology, saying, "Ye shall not surely die." And even a minister of some note declared in his discourse that God has given eternal life to the world, through Christ. Our hearts are made sad whom God has not made sad, by promising the wicked life; and as the famine is sore in this land (not of bread, but of hearing of the words of the Lord), I feel it my duty to sound the Macedonian cry in Bro. Hastings' ears, "Come over and help us." If we are included in the "regions beyond," will you, dear brother, bring this matter before God, and if the will of the Lord be so, I hope you will come in the fullness of the blessing of the gospel of Christ, and abide with us till you can go in peace.

We are four miles from Marathon depot, on the Syracuse and Binghamton railroad, about twelve miles south from Homer, where once was an Advent church. I think they still keep their meeting-house. Bro. Himes preached there last June. If you come, I will see that you are brought from Marathon, if you give us timely notice. And you shall not go to this warfare at your own charges. May the Lord direct in this matter, and his name have the praise.

Your brother in hope of eternal life,
STEPHEN HITCHCOCK.
Lapeer, Courtland Co., N. Y., Sept. 27th.

For the World's Crisis.

SOCIAL HYMNS.

Social Hymns, original and selected, by H. L. Hastings, published by H. L. Hastings, No. 19 Lindall St., Boston. 32 mo., pp. 292. Price in cloth 30 cts.; $3.00 per dozen; $20 per 100. Paper 20 cts.; $2.00 per dozen; $14 per 100.

This little book is *three times* as large as the former edition. Many of the old hymns are replaced by new and better ones. The book contains nearly 300 hymns (293). Not one sixth of these can be found in the Lyre, and some of these only in an imperfect condition.

Out of the numerous hymn and tune books, new and old, English and American, collected and imported by me during the last ten or fifteen years, while arranging for the publication of my long contemplated hymn book, and hymn and tune book, I have selected some of the choicest hymns I could find. To these are added from my own stores some thirty original hymns, mostly new, and half as many more, partly original, or now for the first time adapted for the purposes of sacred song; and some others it is believed are now published in this country for the first time.

The Children's Hymns include nearly sixty hymns adapted for use in children's meetings, Sunday schools, etc., etc. These are bound with the Social Hymns, or can be furnished separately if they are desired. Price 5 cts.; 50 cts. per dozen; $3.50 per 100. The complete book will supply a need which has long been felt. It contains hymns adapted to almost all occasions of worship. There are *eight* Morning hymns, *twelve* Evening hymns, *eight* Baptismal hymns, *twenty* Communion hymns, *twenty* closing hymns and doxologies. Also, opening hymns, hymns before preaching, prayer meeting hymns, hymns of invitation, warning, penitence, consolation; new hymns concerning the coming of the Lord and the hope of the church, etc.

It is hoped that the hymns will be found to contain both truth and poetry, adapted to express the feelings of those who sing with the spirit and the understanding also.

Persons using the book will frequently find new hymns in unusual meters, arranged side by side with others more familiar, and to be sung in the same tunes; as for example: hymn No. 158. "My days are gliding swiftly by"; 159. "The night is wearing fast away"; 160. "And is it so,—*a little while?*"; 172. "There is no pain that I can bear." Also Hymn No. 173. "Come, my brethren, let us try"; 174. "What, my soul, should bow thee down"; 183. "Welcome from beneath the wave." Other hymns are adapted to tunes more or less widely known, as No. 171 to "Shawmut"; 153 to "Glory Hallelujah"; 140 to "Joys that we've tasted"; 70 to "There 'll be no sorrow there," etc., etc., while the ordinary meters are fully represented in the book.

As between one and two thousand of these books have been disposed of within a few weeks without any advertisements, and as preachers in new places have, like myself, long wanted some snug, cheap, portable book, printed in good type, so it could be read in the evening, and so small that they could carry a pocket full, and supply a whole congregation with books, and so make meetings interesting, I have thought the readers of the Crisis might be interested to know what the book was, and then they could judge of its desirableness.

Any preacher can have a copy for examination *free*, if he will send to me for it, and read it through. Persons who have importuned me to publish some of my rhymes, can find some of them here, *unaltered*, from my pen.

Any preacher, laboring in new fields, can have a dozen "Social Hymns" sent to him *free*, on condition that he will, 1. Distribute them among his congregation, at his meetings, that they may use them to sing. 2. Sell to those who wish to buy, and keep the rest to use again. 3. As fast as he sells a few, send the money on to me, and with it get some more, and so keep his stock good.

This book is not intended to take the place of any other book, but to be used with others, and to go where others cannot go: nor is it designed to answer the end intimated in my proposal for a Hymn and Tune Book, issued some eight years ago, and laid aside (but never relinquished), to leave the field clear for the efforts of others. That plan, with improvements, may yet be executed, when the Lord will. For the present season this must suffice. I have done what I could.

H. L. HASTINGS.
No. 19 Lindall St., Boston.

For the World's Crisis.

CONFERENCE REPORT.

Our Quarterly Conference, appointed at Hermon, was held Friday, August 18th, at 10 o'clock A. M. Opened by prayer and social meeting. Sermon at 2 o'clock P. M., by Bro. Jordan. Sermon Friday evening by Bro. Baker. Saturday forenoon, prayer and social meeting. Saturday afternoon, sermon by Bro. Howard. Saturday evening, sermon by Bro. Hanscom. Sunday morning, prayer and social meeting. Sunday forenoon, sermon by Bro. Jordan. Sunday afternoon, sermon by Bro. Howard. Sunday evening, sermon by Bro. Baker.

At the business meeting, Bro. Thomas Smith and Bro. Baker were appointed a committee to designate the time and place for our next quarterly meeting. Some things appeared unfavorable at the commencement of the meeting, but the Lord met with us, and as the meeting progressed the interest increased; backsliders expressed a determination to wake up. The preaching was instructive and interesting. The social meetings were well conducted.

The brethren and friends residing near the meeting-house provided well for those who attended the meeting. They each and all have our thanks for their christian kindness, and our constant prayers for their salvation.

M. YOUNG, Clerk.

For the World's Crisis.

TO THE FATHERS, MOTHERS, AND BROTHERS.

Fathers! have you erected the family altar? Do you gather your loved ones around you morning and evening to offer up your devotions to the Father of mercies for past blessings, and to beseech him to continue them; that he would cleanse your hearts, and render them fit temples for the indwelling of his Holy Spirit; that he would enable you to draw preciously near to him,—to possess in your hearts and to exhibit in your lives a measure of that kindness and good will toward all men which shone so conspicuously in the life of the blessed Jesus; that you may have that peace of mind which is above all price; that you may overcome evil with good, and thus become practically his children; that he would fit you for every good word and work, and enable you to yield that humble submission to his will which should put to silence every murmuring or repining thought under any dispensation of his providence; that you might be enabled so to discharge all those duties demanded of you in his word, that your households might be consecrated to him, and all the joys, trials and afflictions of home sanctified by the direct influences of his grace and truth; and finally, that he would direct you to the gospel of his Son, which is always his power unto salvation to every one that believeth?

"If ye know these things, happy are ye if ye do them." But if not, let me entreat you to delay it no longer; for the day is fast approaching when you will regret it that you were so overwhelmed with worldly duties as to forget your God. How can you expect the smiles of heaven if you live without God in the world? What you sow, that shall you also reap. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Mothers! let us see to it that we sow the *good seed* in the little hearts which God has entrusted to our keeping; for if we discharge those duties demanded of us, their little hearts will swell with the love of God, even in their infancy.

Young men and maidens! "Know ye not that he to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" and that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord"? Come to him without delay, and you shall have "that peace of mind which passeth understanding," which is like a mighty river growing broader and deeper as it rolls on toward the ocean of eternity.

"Life has but shadows, save a promise given.
Which lights the future with a fadeless ray
O! touch the sceptre, win a hope in heaven;
Come, turn ye from those vanities away."

Brothers and sisters! "Let us not sleep as do others, but let us watch and be sober," laying up a good foundation against the time to come. Let us be strong in the Lord, and in the power of his might, for he it is that shall tread down our enemies. Let us strive so to live that our works shall coincide with our faith,—"that the world may take knowledge of us that we have been with Jesus." "Let us launch out, that we may swim in deep waters," and cast off every thing that shall impede our progress. Let us not be of that number who seek honor one of another; but let us seek for that which comes from God only. Finally, let us gird on the whole christian armor, looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ.

Hoping to meet you all in the kingdom, I subscribe myself yours, in the hopes of the gospel, MRS. R. W. JORDAN.

Casco, Me.

For the World's Crisis.

NON-CONFORMITY TO THE WORLD.

Jesus Christ declares in his last prayer to his Father, that his disciples are not of the world. "They are not of the world, even as I am not of the world." The true disciples of Christ are of God. John says, "we are of God." The people of God are a distinct people from the world; that is, they are of another party, engaged in a calling opposed to the sinful maxims, customs and fashions of the world; yea, in many things, not only the unconverted, but, lamentable to say, many of the professed disciples of Christ do not discover any impropriety, and thus plead for the unnecessary fashions of this sinful world. How often do we hear them say, There is no necessity for being so particular in our customs, dress, etc.

Here I would remark that it is a great pity, and a great injury to the cause of Christ, that there is so little uniformity in sentiment, and much more so in practice, on the subject of self-denial in the brotherhood. O that the people of God were of one mind and judgment! It is certainly our privilege and bounden duty to be in the unity of the Spirit. So says the apostle. "Endeavoring to keep the unity of the Spirit in the bond of peace." Thus it is evident that the people of God should be as uniform in their habits and customs as possible, that there be no difference among them.

Now all those who plead for the foolish and giddy fashions of the world, must have a proud heart, and not willing to practise self-denial. "And he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts." "For that which is highly esteemed among men is abomination in the sight of God."

The riches, honors, and pleasures of the world are very tempting, and that the people of God be not overcome, let them be very humble, keep down at the feet of Jesus, and they are safe.

It is very dangerous to imitate the world in its costly and unnecessary adorning of the body. The people of God have a right to use the world, but not to abuse it. "But this I say, brethren, the time is short. It remaineth, that both they that have wives be as though they had none; . . . and they that use this world as not abusing it; for the fashion of this world passeth away."

"The night is far spent, the day is at hand; let us therefore put on the armor of light." "Let us walk honestly as in the day, not in chambering and wantonness, not in strife and envying. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." O! how much time and money are spent just to attract the eye, the lust of the flesh, and the pride of life.

It is our duty to observe plainness. Hear what the apostle says upon this subject;—"In like manner, also, that the women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair or gold or pearls or costly array." "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel." Christ tells us that "the tree is known by its fruit." When we can see no difference between the world and those who profess not to be of the world, the difference is in the name only, which is worse than nothing.

H. McClary.

For the World's Crisis.

OBEDIENCE.

"Behold, to obey is better than sacrifice."—1 Sam. 15: 22.

Children are usually ready and willing to do what is required of them, if the requirement is agreeable to their choice. Have you never heard a parent say of his little son,—"He is a pretty good boy to mind, unless he is told to do something that he *dislikes to do*."

Now, brethren, here is the point. We can obey our Master cheerfully in all things that are agreeable to our desires; but how is it when his will crosses our own? Do we not sometimes, like Jonah, run away in the opposite direction?

Suppose you have formed a plan of action, and have fully made up your mind to pursue a certain course; and further, suppose this road is the very one that pleases you best of all. But it is at last made clear to you that your duty leads you in an entirely different path. The way you had chosen was pleasant and agreeable to you; but the way of duty is hard and rough. The way of your choice you think would be for your interest every way. It seems to you it would be best for your health and prosperity in both temporal and spiritual things.

But, no. You are commanded to turn aside from this bright and pleasant prospect, and walk in a path that seems to you rugged and dangerous. You hesitate; you plead "it will not be for my bodily health to go there. I shall be in danger of the arrow that flieth by day, and the pestilence that walketh in darkness." Ah! Jonah, will you not obey? Will you "lean to thine own understanding," and follow the path of your own choosing?

Many years ago, I knew an aged professor, one who seemed a devoted and faithful christian, and heard him relate his experience on the subject of tobacco. He had previously been reproving some young converts for spending their time in trifling amusements, and in return he was reminded of the "beam," if not in his eye, at least in his mouth—tobacco.

Being put upon his defense, he pleaded his own case, and related some sickening details which I will omit, while I give you an outline of his plea. He had tried to give up the vile habit, and had at times fully resolved to use the weed no more. But he was taken very sick. The doctor tried every thing in vain. He must either die or return to the use of tobacco. He chose the latter, and was restored to his usual health. We must not judge or condemn this aged brother, but we may be allowed to ask, whether in such a case it would not be safe to lose our life for Christ's sake?

It is hard to pluck out the right eye, but there are some things harder than that. It seems to be harder for some to give up tobacco than to lose both eyes. Thirty or more years ago I knew an old man who was a great cider-drinker. His eyes were badly inflamed, and he was gradually growing blind. His physician told him he must give up his cider or lose his eyes. He promptly answered,—"Then farewell eyes." And he died a sot.

But will you make such an unwise choice? Can any who have been taught in the school of Christ refuse to lay down their lives for his sake? It is easy to say that we will give up all for him, but with some it is very hard to do as well as say.

Lord help us to obey thee from the heart in all things. Amen.

Sutton, Mass. F. H. Chamberlain.

Correspondence.

From Sr. M. M. Mathews.

Dear Brethren and Sisters:—Having a few spare moments, I devote them to you and the Lord. I want to speak, not of myself, but of Jesus. How lovely he is! Oh, how precious a friend as we journey through this dreary wilderness. Truly I can say he is "the chiefest among ten thousand, and the one altogether lovely." And his friendship grows stronger. I appreciate its value more and more. I *know* I love the Lord, thank God. And while tempests blow, winds howl, and storms gather and pour upon me, within my soul is rest and sweet peace.

"And while thou shalt smile upon me,
God of wisdom and of light,
Foes may hate and friends disown me,
Show thy face and all is bright."

Well, time rolls slowly but surely away. Soon the last day will come, and we shall see the Savior for whom we have waited. Then we shall be made immortal. O how blessed a hope for us who feel so tired of mortal pain. Then our "home in glory" will be given us, and there we will meet all the good of all ages. Mourning ones, your departed friends will there live again. Thank God for a promised resurrection.

Let us remember that none but the true and faithful can dwell there. May God impress this fact on the minds of many whose faith and works disagree. O may we see God in peace, and not be found wanting when justice is meted out to humanity.

Pilgrims, be of good cheer. Let nothing separate you from the love of Christ. Trust in him. Obey him, so shall you be owned of him at last.

Maria Mathews Weaver.

Northfield, Sept. 2d.

From Bro. M. R. Miles.

Bro. Grant:—The Crisis is the best of all papers to me. I love the truth it contains. O may God guide its managers by his Spirit. May it go forth laden with truth to this dark and benighted world. Is it possible that 1868 will close the long night of weeping? If so, should not God's servants be faithful in warning the people? If God has given us light, he will hold us responsible. Have we let it shine? Where is the true faith in the Lord's coming? Brethren, where are you? Is your conversation in heaven, from whence we look for the Savior? or is it on earthly things—your farm, your house, your dress, or some other earthly idol? The end of all such is destruction. Brn., look out where you stand. These are perilous times in which we live. None but those who are constantly on the watch will be able to stand. The god of this world is blinding the minds of many a one who has loved the coming of the Lord.

Brethren, let us wake up. The churches are spiritually dead. The war has finished them. Spiritualism is gaining ground. Infidelity is on the increase. O what a sad picture this old earth presents! May God give us all a realizing sense of the times in which we live.

M. R. Miles.

Obituaries.

Littlefield. Died at Winterport, Me., June 26th, 1865, Mr. Jeremiah Littlefield, aged seventy-five years and twelve days.

Also, his wife, Mrs. Abigail Littlefield, Sept. 13th, 1865, aged sixty-nine years, two months, and twelve days.

Thus, in a few months, have both these parents been borne to their last resting place, till the trump of God shall wake the sleeping dead. We trust these aged pilgrims sleep in Jesus, and will awake to endless life when the Life-giver comes. May the Lord bless all the children, and especially the three in California who were not present to mingle in these family griefs.

Words of comfort were spoken on the occasion by the writer.

F. A. Baker.

Libby. Died in Biddeford, Me., Sept. 4th, 1865, Mary G. Libby, mother of Bro. John C. Libby, aged seventy-two years.

Sister Libby has suffered much with cancerous humor for years in the past, but she rests from all her sufferings, and her mourning friends have hope in her death.

The funeral was attended by the writer, and remarks were made from Psalms 116: 15.

W. H. Mitchell.

Fisk. Died in North Sutton, N. H., Oct. 1st, 1865, Sister Susan Fisk, wife of Bro. Levi Fisk, aged forty-two years, five months, and eighteen days.

Sister Fisk sought the Lord in the days of her youth, and has for twenty-five years been on pilgrimage. She loved God and his service. She died in faith, looking for Jesus soon to come, and to give immortality to all his people. She leaves a kind husband and nine daughters to mourn.

Lord, hasten the day when death shall be swallowed up in victory. The writer addressed the bereaved and sympathizing friends from words found in 1 Cor. 15: 19.

John G. Hook.

Gloyd. Died in Dalton, Mass., Aug. 4th, of typhoid fever, Austin E. Gloyd, aged thirty-five years.

He was converted one year since, and came into profession of the blessed hope, which proved to him an anchor to the soul, sure and steadfast, reaching to that within the veil. The little church with whom he worshiped will deeply feel his loss, for he was always at his post, willing and obedient. He hath done what he could. When disease laid him upon the bed of death, he met his fate without a murmur, and without a fear; and when the death damp gathered on his brow, and its icy chill crept over his frame, in broken accents he exclaimed, "Such a hope!" and the lamp of life went out. He leaves a wife and five little children to mourn his loss, but not without hope. May they find a refuge in the widow's God, in the Father of the fatherless.

Discourse by the writer, from 1 Thess. 4: 13, 14. We were kindly assisted in the service by the congregationalist and Methodist ministers of Dalton, Mass.

We have laid him down to rest,
Away in the grave so lone,
But sleeping in Jesus he is blest,
Though his pillow be a stone.
For every jewel laid away
Low in the cold, damp tomb,
Will live again in that glad day,
When Christ to earth shall come.

Elizabeth Warren.

Bryant. Died in Whitefield, N. H., Aug. 24th, of diphtheria, Freddie D., only son of Daniel and Olive Bryant, aged six years, nine months, and ten days.

Freddie now quietly sleeps, awaiting the time when Michael's clarion shall awake the dead, when he will be brought from "the land of the enemy."

Dear Freddie, we hope to meet thee,
When mortality has fled;
In the kingdom hope to greet thee,
Where no farewell tear is shed.

J. A. Cleaveland.

Reeves. Died in Jefferson, Me., Sept. 24th, 1865, Eld. Moses Reeves, aged fifty-three years.

Bro. Reeves had belonged to the Christian Baptists, and was ordained six years ago. Within the last year he embraced the Advent faith, and united with the Advent church in Jefferson four weeks before his death. He died in peace, and leaves a wife and seven children to mourn his loss. But he will live again.

S. K. Partridge.

Slocum. Died of diphtheria, in Central Village, Coventry, R. I., Aug. 9th, 1865, Sarah E. Slocum, aged seven years and five months.

Also, Aug. 16th, Deborah Slocum, aged three years, three months, and sixteen days.

Two precious little jewels
Thou hast reluctant laid,
Far from the dear home circle,
Beneath the green grass shade.
But in the great Life-giver
Thou hast a faithful trust,
The keys are his forever,
He'll wake their slumb'ring dust.

Eld. J. J. Northup.

Herald of Life and Voice of the West please copy.

Fullerton. Fell asleep in Jesus, in Augusta, Washtenaw Co., Mich., Aug. 28th, 1865, Mary Ann, infant daughter of Alexander and Ann Fullerton, aged nine months and fifteen days.

"She sleeps in Jesus; cease thy grief;
Let this afford thee sweet relief,—
That freed from death's triumphant reign,
In glory she will live again."

Hale. Died in Hawley, Mass., Oct. 2d, 1865, Sister Mary Jane Hale, wife of Bro. Wm. J. Hale, aged thirty-six years.

She sleeps in Jesus. Sermon by the writer, from Rev. 14: 13.

E. M'Culloch.

Eldred. Died in Pittston, Me., Oct. 2d, 1865, Capt. William Eldred, aged sixty-one years.

S. K. Partridge.

Brooks. Died in Vernon, Vt., Sept. 22d, 1865, of consumption, Eli L. Brooks, aged twenty-eight years.

N. H. Brooks.

Summary of News.

FOREIGN.

Advices of the 24th ult.

Liverpool, Sept. 22. The Fenian arrests continue. Another non-commissioned officer has been arrested in the Cork garrison. Two arrests have been made in Manchester and one in Sheffield.

The Italian Minister of the Interior has issued a letter to the Prefects relative to the approaching elections. He also specifies sundry measures that are to be presented to the new Parliament, including one for the suppression of religious bodies and readjustment of ecclesiastical property.

A Vienna paper learns that the warlike preparations which are again being made in Montenegra have induced the Porte to adopt precautionary measures and send reinforcements to the frontier. Omar Pasha's presence in Vienna is believed to be in connection with these movements.

At Alleppo, Beyrout and Alexandretta, in Syria, the cholera was making great ravages. Also at Damascus, where the deaths averaged 200 a day. This was the case at Jaffa. In the Dardanelles and at Constantinople it was on the decline. It is noticed as a remarkable fact, that the Jews have thus far been exempt from the plague, and it is said the majority of the plague-smitten have been the habitual drunkards and the unclean. The long-standing dust-bin, the stagnant sewer, the weighted clothes-line exhaling unwholesome vapors—such is the soil in which cholera sows its seeds with greatest success; they spring up and quickly choke the enfeebled stems of health. Four hours have often sufficed to complete the fatal work, but some have held out for nearly forty.

The *Moniteur* authoritatively states that no changes in the members or policy of the French Government is contemplated. The rumors are the inventions of evil disposed persons.

The Emperor of Austria has issued an important manifesto to his people, solemnly guaranteeing them the right to participate, through their representatives, in legislation and the conduct of finances.

Liverpool, Sunday, Sept. 24. The Fenian prisoners were all remanded yesterday at Dublin for a week. They will all be tried together. Arrests continue. Among the latest are a merchant tailor in Dublin, named Doniffe, and a stationer in Liverpool named Archdeacon. Treasonable documents and arms were found in both houses.

Liverpool, Sept. 29th.

A number of Fenian prisoners were brought before the police magistrates at Dublin on Saturday. The government counsel stated that large sums of money had been received by some of the prisoners from America, and a letter was intercepted in that day's mail containing a large draft for one of them.

Some of the correspondence seized shows that the designs of the Fenians were of a most sanguinary character, being the extermination and assassination of the nobility on the breaking out of the revoution.

Liverpool Sept. 30th, Queenstown Oct. 1st.

There is nothing new as to the Fenians. Arrests continue, and important documentary evidence is accumulating. Among the papers discovered is one giving the particulars of expected arrivals at Bantry Bay of arms-bearing vessels from America.

The Cork *Examiner* gives a report that a special commission is shortly to be issued for that city to try prisoners on the charge of high treason. Fenianism is said to have been discovered among the Irish residents in London, and the police were keeping a strict surveillance.

The *Moniteur*, alluding to the reported evacuation of Rome, says: "No doubt should exist relative to the intentions of the French Government. So soon as France shall consider the proper moment to have arrived, she will, in concert with the Pontifical Government, adopt the necessary measures for the commencement of the evacuation of Rome, in order that the withdrawal of the French troops may be completed within an appointed period.

Alderman Phillips, who is of the Hebrew faith has been unanimously elected Lord Mayor of London.

The *Pall Mall Gazette* says it is generally believed at Constantinople that a political catastrophe is impending in the Danubian principalities, and Turkey is preparing to be first in the field in case of intervention. Muchi Pasha Abdi Basha, who commands the finest corps d'arme at Shumla, is ordered to be ready to march with 15,000 men across the Danube at twenty-four hours' notice.

DOMESTIC.

St. Louis, Mo., Oct. 2. A special dispatch from Lawrence, Kansas, to the *Democrat*, says Col. Wells, Superintendent of the Southern Indians, has made an important treaty with the Osage tribe at the council ground on Friday. The Osages cede about one million acres, for which the Government pays $300,000. About two millions of acres were also ceded from the north side of their reservation, to be held in trust for the Indians. All these lands are in Kansas, and the rights of settlers on these lands, who are heads of families, are protected by the treaty.

New York, Oct. 4. The *Herald's* Vera Cruz correspondence of the 21st represents a terrible state of affairs in Mexico. Disorder and violence reign supreme, the guerrillas increase in numbers, and their depredations continue in all sections. Some 1600 additional French troops have lately arrived, and a number of negro troops are expected from Egypt. It is feared that they will bring the cholera with them and inflict a new misery upon the country.

The *Herald's* Florence (Italy) correspondence refers to the mysterious communications going on between the Emperor Napoleon and King Victor Emanuel with a view to the recognition of Italy by Austria and the settlement of the Roman question. The Pope is recruiting and strengthening his army, and it is rumored that his resignation is determined upon and his successor named.

New Orleans, Oct. 4. Matamoras advices say Cortinas, Canales and Escabbo have combined their forces, and are marching on Matamoras with 2000 Liberals, robbing and plundering the whole country. Capt. Neyes' cavalry is operating between Matamoras and Monterey. Nine hundred Belgians and Mexicans defeated 3500 Juarists, near Cosma, in the State of Michocan on the 17th of July, capturing 17 prisoners, 700 stand of arms and 6 pieces of artillery. They proceeded in the direction of Tehuacan. The telegraph lines are in process of construction to connect the principal cities of the Empire.

Condition of the Freedmen.—The accounts of the condition of the freedmen at the South, received from intelligent and reliable sources, are of a character to indicate that much must be done for the negro by his friends at the North, to prevent suffering the coming winter. The National Freedmen's Relief association of New York makes public the following:

"From Louisiana we hear: 'There are several thousands in my charge throughout the parish. It is really pitiful to see their necessity and hear their sad cries for help. The women and children are usually worse off than the men. A large portion of those at the colony are crippled, infirm, most of them bruised and mangled by cruel task masters.' Mr. Kinne writes from Florida: 'Since the suspension of hostilities, many are coming from the plantations because their former masters refuse to remunerate them for their services in raising the crop now ready for harvest, either by wages or a share of the crop. Many others are driven by violence and threats from their homes on the plantations, stripped of every thing, and compelled to wander without food for days, except what may be gathered in the woods, or begged of their colored friends by the way. The condition of those who come to us for care and protection defies description.'

From North Carolina we have the same sad story: 'Old men and women, who have worked all their lives long, are driven away without one mouthful of food, and hardly clothes enough to cover their nakedness. Hardly a day passes but my sympathies are strongly appealed to by some case of entire destitution.'"

Terrible Conflagration in Stamboul.—A Constantinople letter in the *Tribune* says that, on the 5th of September, a fire broke out in the Turkish quarter, near the Custom House, on the Golden Horn. It is said to have originated either in the shop of a candy merchant or in an adjoining coffee house. The wind was blowing a gale from the north, and within an hour 1000 houses were in flames. The scene was terrible, and only for a fortunate change of wind, the great public buildings and the mosque of St. Sophie would have been sacrified. Next day the wind increased in fury, and the whole city was in peril from the flames. Hundreds of houses were torn down to stop its progress, but it leaped these barriers, and sent such a storm of burning coals before it that it kindled fires half a mile in advance. About noon, another slight change in the wind turned the current of fire toward the Sea of Marmora and saved the rest of the city. By evening it reached the sea; the wind suddenly went down and the progress of the fire along the shore was stopped. It is estimated that from 6000 to 8000 houses were burned, including more than a hundred palaces, eight mosques, two churches, five kahns, and many public baths. It is estimated that the sufferers by the fire number about 75,000. The space burned over is about two miles in length and half a mile in width, including some of the wealthiest and some of the poorest quarters in Stamboul. The Turks are the heaviest sufferers.—*Journal.*

The Davenport Swindle Exposed in Paris: A correspondent of a London paper writes from Paris, Sept. 17th, describing the first appearance of the Davenport brothers there, and the detection of the imposture. All the usual arrangements having been made, the brothers were bound to the bench in their box, and the doors closed on them, and the lights put out. The account says:

"The unearthly hubbub of unmusical instruments commences; the spectators ask for light, the spirits, by their interpreter, object; the public is for a moment silent, and the brothers walk out of their box unbound. One of the gentlemen who tied them thinks the ropes produced are not the same as he had used, but the objection does not prevent a second manifestation. This time the brothers, who had entered the box unbound, are found solidly attached to the bench, but a spectator, whose attention has been uninterruptedly fixed on the bench, jumps on the stage, puts his hand on the bench round which the cords are wound, touches a spring, the bench bends in the middle, and the cords fall at the feet of the captives. The rush, the row, were terrific, but the appearance of the commissary of police, who announced that the money would be returned, succeeded in restoring quiet. The company, after examining the mysteries of the cupboard, retired, not sorry to find their money in their pockets, delighted at having detected the imposture."

The African Embassy.—The gentlemen comprising the embassy from Tunis, the New York papers say, are not Africans in the conventional sense of the term. In personal appearance they are more like the Moors or Turks than the African negro. They are men of education, speak French, and are of position and influence in their own country. They wear the European costume and the Turkish fez. The envoy, Gen. Otman Hashem, is about fifty years of age. Col. Ramiro Gaita, his aid-de-camp, is a fine looking man, apparently about thirty-five years of age, with black hair and heavy black moustache.

ITEMS.

☞ Reports received at the Freedmen's Bureau from Arkansar, represent freedmen's affairs in that State to be in a most encouraging condition. Labor is scarce, many of the freedmen having returned to their original States, and the planters are hiring former slaves by the month, paying them from ten to fifteen dollars each. The colored lessees of farms are doing well, raising large crops, while other freedmen have interests in the crops being raised by planters.

☞ There are again reports of the very serious illness of Lord Palmerston. It is stated that he is suffering not merely from gout, but from a disease which compels him to be lifted in and out of his bed in a blanket. His physicians, it is further said, do not give him any hope of immunity from this complaint in future, so that he will be physically unable to lead the new House of Commons.

☞ A tornado visited Insanti and Chicago counties, Minnesota, about forty miles north of St. Paul, on the 12th ult., making a clean track through the heavy pine and oak forests, about thirty rods wide, for a distance of many miles. Trees three feet in diameter were literally twisted into broom splints. In some places the debris is piled thirty feet high.

The London *Leader* says that experiments recently made on the velocity of light agree with observation made on the parallax of stars, that the distance between the sun and earth must be reduced from about 95,000,000 to less than 93,000,000 miles, and all the planets must have their distance decreased.

☞ It is stated that an agent, appointed for the purpose, has purchased thirty thousand acres of land in Texas, for the establishment of a colony of Poles. This tract is situated near the town of Palestine, in the upper valley of the Trinity, and is represented to be admirably adapted for the culture of cotton and cereals.

☞ The Canadian journals are uneasy over certain alleged Fenian meetings (in secret) in various parts of the country. One held in Montreal, the other evening, is said to have contributed $2000 in cash to the cause. Mysterious circulars, too, are out, with cabalistic characters.

☞ The small town of Eureka, on Humboldt Bay, was violently shaken by an earthquake on Sunday last. Nearly every chimey was torn down or cracked, the goods in stores thrown from the shelves and much crockery broken. The damage amounts to several thousand dollars.

Notices.

Special Notice.

It will be twenty-five years, the 15th of October next, since the first organized conference of Adventists was held in Chardon street Chapel, in Boston. I have been invited by the committee of the Advent church of Lowell street Chapel, Boston, to preach for them on the twenty-fifth anniversary of this conference. They say that "a discourse having reference to the past history and present prospects of the cause would do good. It would bring together many of the friends from the neighboring towns and cities, who have been long identified with the cause, and some of them for a quarter of a century. Your old friends will be happy to hear you on your past experience and labor with Father Miller and others, in proclaiming, 'Behold, the Bridegroom cometh! go ye out to meet him.' Many of us still believe that God has been with us from the first, and that this truth will soon have a glorious ending. It is a good time now, 'mid the defection from the truth, that would upturn Adventism, to review the old landmarks, and show what position we should now occupy as Adventists, and take fresh courage in this glorious campaign."

Agreeably to this general invitation, I shall spend the Sabbath (October 15) with the Advent church in Lowell street. I will not promise much, but hope so to improve the day as to cheer the hearts of the waiting ones, and give a new impulse to the glorious cause.

I shall spend the following Sabbath (Oct. 22) with the brethren in No. 18 Cooper Institute, New York. I hope for a large gathering of the tried and faithful.

I shall return from this meeting and go South as soon as arrangements can be made, with a view to open new fields of missionary labor among the Freedmen.

J. V. Himes.

Discussion at Portland, Me.

We, the undersigned, have agreed to hold a public discussion in the city of Portland, Me., at the Second Advent Hall on Congress street, commencing Monday evening, Nov. 7th, at 8 oclock, and continuing through eight consecutive afternoon and evening sessions of two hours each, unless concluded earlier by mutual consent of the parties. Afternoon sessions at 2 o'clock, and evening at 7.

Question:—Is the seventh day Sabbath, observed by God's people prior to the crucifixion of Christ, still binding upon mankind?

Affirmative, M. E. Cornell.
Negative, T. M. Preble.

Advent Christian State Conference of New Hampshire.

The annual session of this Conference will be held at Lake Village, N. H., commencing Oct. 12th, and continue over the following Sunday. We hope there will be a full attendance, both of ministers and delegates from churches throughout the State. In the meantime let prayers go up to God for his blessing to rest upon us during its session.

Albion Ross, President.
A. W. Sibley, Secretary.

We would call the attention of our preaching brethren who are members of the Advent Christian State Conference of New Hampshire to the following: The constitution requires that "the ministers shall report themselves personally, or by letter, and the churches by delegates duly appointed thereby," at its annual session. Let this be remembered.

A. Ross,
A. W. Sibley.

Maine Ministerial Conference.

The Maine Ministerial Conference will be held at Augusta, Me., at the north parish, to commence Oct 26th, at one o'clock P. M., and continue over Lord's day. We are anxious to see all of our brethren in the ministry at this conference. The brethren will do all they can to make us comfortable and happy. Call on Brn. Allen Church or James Dudley. We should be happy to see any of our preaching brethren from other States who may feel it to be a privilege to meet with us.

Israel Damman, R. R. York, Isaac Wight, } Committee.

Notice.

Eld. Wm. Sheldon will commence a meeting in Floyd Village, Floyd Co., Iowa, on Thursday, Oct. 12th, to continue several days. All are invited to come. Come, brethren from New Hartford, Boylen's Grove, and Marble Rock; and all who can, come in the spirit of the Master and enjoy this meeting, that our strength may be renewed, and we better fitted for future labors in the Lord's vineyard. For the brethren,

J. R. Preston.

Notice.

Am to commence a meeting in Antioch, Hancock Co., Ill., Friday, Oct. 27th, as Bro. Scott may appoint.

The Carlinville meeting will commence Friday, Nov. 10th. Probably Brn. Scott and Bywater, and Sr. Prescott, will be with us.

W. Sheldon.

Conference.

The Lord willing, a conference of free Sabbath keepers, who are looking for his speedy return, will commence at my residence, in Bristol, Ct., Friday, Oct. 20th, at 2 o'clock P. M., and continue over the Sabbath and First day, or longer, should it seem best. All lovers of truth, whether they understand every point exactly with us or not, are cheerfully invited to attend. Brethren E. A. Poole and J. C. Day are expected to be present.

S. C. Hancock.

Notice.

There will be a series of meetings at Chichester, (Pine Ground), commencing Thursday evening, Oct. 19th, and continue over the following Sunday. T. W. Piper and others are expected to be present.

S. S. Mooney.

Notice.

Preaching brethren wishing to labor with the Second Advent Association on Springfield Hill, will correspond with F. K. Oatly, Springfield, Mass.

Maine Second Advent Tract Society.

S. K. Partridge, R. R. York, I. C. Wellcome
Board of Managers.
I. C. Wellcome, Secretary and Business Agent.
Isaac Wight, Treasurer.

It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. Wellcome, Agent.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. B. Cook.... Friday evening, Oct. 13th
J. V. Himes.... Sunday, Oct. 15th

Charlestown, Mass., (69 Maine Street), Lord's day, Oct. 15th, at 10½ o'clock A. M. and at 3 P. M.
Wm. C. Thurman.

Philadelphia.... Oct. 15th, 22d, 29th
Miles Grant.

Worcester, Mass.... Oct. 22d and 29th
S. G. Mathewson.

Freeport, (Swamp school-house).... Oct. 15th
Portland, (if not supplied).... Oct. 22d
R. R. York.

North Adams, Mass.... Sunday, Oct 22d
Elizabeth Warren.

Windham, Me.... Sunday, Oct. 15th
East Boston, Mass.... Sunday, Oct. 22d
W. H. Mitchell.

South Hope, Me.... Friday evening, Nov. 3d and hold over Sunday.
S. K. Partridge.

East Canaan, Saturday evening, Oct. 14th, and over Sunday, the 15th. Love feast at 9½ A. M. Come together, brethren and sisters, in the name and spirit of Jesus, to work for the salvation of souls.
North Sutton, (at Israel Andrew's).... Oct. 22d
J. G. Hook.

New Preston, Ct.... Thursday eve, Oct. 26th
Morris, Ct., (as Bro. Canfield may appoint), Friday eve, Oct. 27th.
Thomaston, Ct.... Sunday, Oct. 29th
Wrightville, Ct.... Tuesday eve, Oct. 31st
Cold Spring, Mass.... Sunday eve, Nov. 5th
Dalton, Mass., as brethren may arrange), Tuesday eve, Nov. 7th.
Savoy, Mass.... Wednesday eve, Nov. 8th
Bro. David Thayer's.... Thursday eve, Nov. 9th
Plainfield Pond.... Sunday, Nov. 12th
Goshen.... Monday eve, Nov. 13th
Chester Factories, (as Bro. Haskins may appoint), Tuesday evening, Nov. 14th.
Geo. L. Teeple.
N. B. If any of the above conflict, please address me previous to Oct. 20th at Danbury, Conn., care of J. B. Trowbridge.
G. L. T.

South Windsor, Me., (Partridge neighborhood), Sunday, Oct. 15th.
Bristol, (where Bro. Harding may appoint), Wednesday and Thursday evenings, Oct. 18th and 19th.
Friendship, Me.... Sunday, Oct. 22d
South Hope, Me.... Tuesday eve, Oct. 24th
Augusta, Me.... Conference, Oct. 26th
South Livermore, Me.... Saturday eve, Nov. 4th
Britton's Mills, Me.... Sunday, Nov. 5th
Yarmouth, Me.... Sunday, Nov. 12th
I. C. Wellcome.

Pownal, Vt.... Oct. 15th—22d
Savoy, (as Bro. Hadlock may arrange).... Oct. 29th
Plainfield Pond.... Nov. 5th
Goshen, Mass.... Nov. 12th—19th
J. K. Bellows.

Agawam.... Sunday, Oct. 15th
Square Pond, Conn.... Sunday, Oct. 22d
Union, Conn., (where Bro. Morse may arrange), Sunday, Oct. 29th.
Walbridge.... Sunday, Nov. 5th
P. S. Butler.

Guilford, Ct., (East River).... Sunday, Oct. 15th
O. D. Woodruff.

Concord, N. H.... Sabbath, Oct. 15th
Manchester, N. H.... Sabbath, Oct. 22d
T. M. Preble.

Father and Mother Ongley will preach at Ripley Hill, Chaut. Co., N. Y., Saturday evening, and over Sunday, Oct. 21st and 22d.
J. T. Ongley.

Hinsdale, N. H.... Oct. 22d
B. F. Streeter.

River Point, R. I.... Sunday, Oct. 15th
Natick, R. I.... Tuesday evening, Oct. 17th
Wm. M. Ingham.

Wrightville, Ct.... Oct. 22d
Samuel M. Tatro.

Albany, N. Y., (as Bro. Wm. Nichols may arrange), Tuesday evening, Oct. 17th.
Seneca Falls, N. Y., (as Bro. Geo. Dillabaugh may arrange), Wednesday evening, Oct. 18th.
Rochester, N. Y., (as Bro. Narramore may arrange), Thursday evening, Oct. 19th.
Buchanan, Mich.... Lord's day, Oct. 22d
H. Munger.

North Canton.... Oct. 15th
Wm. J. Ripley.

Grafton, (Slab City).... Oct. 15th
F. S. Ransom.

New Haven.... Oct. 15th
Wm. Stuart.

Cooper Institute, New York, (Room 18.)
J. V. Himes.... Sunday, Oct. 22d

Moultonborough Neck.... Oct. 15th
New Hampton, (Vessey school-house), Sunday, Oct. 22d
Holderness, (Brick school-house).... Sunday, Oct. 29th
Nelson Hartshorn.

Walbridge.... Oct. 15th
A. M. Higgins.

West Abington, Mass.... Sunday, Oct. 15th
W. H. Eisher.

The Lord willing, I will preach as follows, as suggested by Bro. Munger:—
West Poland, (where Bro. Libby appoints), Sunday, Oct. 15th, and until Friday, the 20th.
Norway, (if there is a conveyance), Sunday, Oct. 22d, and longer if desired.
I hope the brethren in each place will pray that these meetings may be owned and blessed to the salvation of souls.
Timothy Cole.

Newstead, Erie Co., N. Y., (Benedict school-house), Oct. 15th, 10½ A. M., and West or Kinny school-house, at 4 P. M.
C. W. Low.

North Dana.... Sunday, Oct. 15th
Friends from abroad are invited.
Geo. A. Streeter.

Brookfield.... Sunday, Oct. 15th
Haverhill, Mass.... Oct. 20th
Lowell.... Sunday, Oct. 22d
Lynn.... Oct. 23d
Warehousepoint, Ct.... Sunday, Oct. 29th
A. Ross.

Hoosick, N. Y.... Sundays, Oct. 15th and 22d
Poultney, Vt.... Sundays, Oct. 29th and Nov. 5th
Chas. E. Piper.

Wallingford.... Oct. 15th
Cheshire.... Oct. 22d
West Meriden.... Oct. 29th
Hartford.... Nov. 5th
Middle Hadam.... Nov. 12th
East Hampton.... Nov. 19th
In all these places will brethren please arrange.
H. Rockwell.

Poultney, Vt.... Sundays, Oct. 15th and 22d
West Hoosick, N. Y.... Sunday, Oct. 29th
A. Simpson.

Portsmouth, N. H.
C. Goodrich.... Sunday, Oct. 15th

Plainville, Ct.... Sunday, Oct. 15th
Holyoke, Mass.... Sunday, Oct 22d
Edwin Burnham.
Bro. Burnham is expected to stay and hold meetings three or four evenings in Plainville the week following his appointment. Those wishing to attend from a distance can be provided for by calling on Geo. Morgan.

Nottingham, N. H. (Geebig school-house), Sunday, Oct. 15th.
West Deerfield.... Monday eve, Oct. 16th
New Boston.... Tuesday eve, Oct. 17th
Nashua.... Thursday eve, Oct. 19th
Lawrence, Mass.... Sunday, Oct. 22d
Haverhill.... Monday eve, Oct. 23d
Exeter, N. H.... Tuesday eve, Oct. 24th
Northwood Narrows.... Sunday, Oct 29th
If these conflict with others, please write me at Dover, N. H., immediately.
J. Pinkham.

Business.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

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☞ *Sickness and absence of help in the office still prevents our making the usual acknowledgments of Cash Receipts; and some irregulations and delays have occurred in consequence. Brethren will have patience. We shall catch up as soon as we can.*

LETTERS RECEIVED.

W. C. Thurman, M G. S., J H Lutteton, A Lounsburg, E A Hudson, M. D. W., H McClary, T Redfern, M E Green, H L Hastings, R M Jordan, W C Clark.

POST OFFICE ADDRESS.

Eld. D J. Weaver.—Westfield, Mass.
Maria Mathews Weaver.—Westfield, Mass.
S. S. Brewer—Newark, N. J., till further notice.
J. Couch—Concord, N H.
H. F. Carpenter—Rutland, Vt.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
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For the World's Crisis.

ELIJAH.

When Israel's Queen, the proud daughter of Tyre,
Had lured by her arts the Lord's people astray;
When the sons of the prophets, to hide from her ire,
Were shunk into caves from the light of the day;

When the name of Jehovah, once Israel's glory,
No longer was heard in the streets of Jezreel;
When the popular crowd, from the youth to the hoary,
Were gone after Baal with unhallowed zeal;

When the lamps in the temple no longer now burned;
When the name of the Lord was a name to despise;
For this once honored nation in madness had turned
From the great God of heaven to the God of the flies;*

Then alone, but unswerving, 'mid peril and danger,
With faith to be shaken by no mortal fear;
Stood Elijah the Tishbite, to Ahab no stranger,
Confronting him boldly with accent severe.

"As the Lord my God liveth before whom I stand;
No dew neither rain on this country shall fall
But according to my word; except this whole land
Again on the Lord God of heaven shall call."

Then woe to the prophet, unless he shall speed him
Away to the wilderness, led by his Lord;
Who commanded the ravens in pity to feed him,
Who dared among sinners to honor his word.

And there by the brook in communion with heaven,
The ravens providing an ample supply,
Did the prophet abide, with but sympathy given
By angels and God, till the waters ran dry.

And then amid barrenness, famine and dearth,
His throat parched with thirst, and all glazed his dim eye,
Shall he now pray to God to send rain on the earth,
While his people still worship this God of the fly?

No, rather than Israel should still be deceived
By rulers so wicked and prophets so vile,
Let himself be the victim. Until they believed,
Let Heaven still refuse on this nation to smile.

But shall God leave *his own*, when so faithful and true,
To die like the sinners who scoff at his word?
No, *never*. Mark this, ye who fear to pass through
The trials before you, nor doubt the reward.

In Zarepheth, a land where the Lord was not known,
Lived a widow, well known to the Lord of the sky;
And to her was the prophet sent, living alone
With her son, in this famine expecting to die.

But receiving this stranger, and trusting God's word,
She received heaven's favors, and lived with her son;
As true faith and charity bring their reward,
And the Lord pours his blessing on deeds kindly done.

At length over three years of famine are gone,
And Israel's faith in their new God is shaken,
But faltering still, if Jehovah alone
Or Baal be God, must some measure be taken

To prove beyond doubt. So the prophets of Baal,
With the thousands of Israel on Carmel's green sod,
Are assembled together. Can truth *now* prevail?
For Elijah alone stands, the prophet of God.

"Let the altars be built, and things made ready all;
Let the prophets of Baal pray as they desire,
And I on the Lord God of heaven will call,
And then let the *true* God send down his own fire."

"Amen," said the people. And now comes the test,
Over four hundred voices go up with loud cries,
From morning till evening. No pausing to rest,
But nothing that answers—ah! nothing replies.

The prophet approaches with calmness and hope,
No fear in his step, and no doubt in his eye;
A few brief words of prayer, the heavens now ope,
And down pours the answering fire from on high.

The prophets of Baal are struck dumb with wonder;
But Israel's thousands fall flat on the sod,
All humbly confessing, with robes rent asunder,
"The Lord he is God! ah, the Lord he is God"!

Shall we pursue longer this wonderful story,
And how he was honored above other men?
After being thrice called, see him caught up to glory,
In radiance bright. Allelula! Amen!

* * * * * * * * *

Oh ye who the truths of the gospel have known,
Now shun the broad road by the multitude trod;
If you stand like the prophet Elijah, alone,
Yet *stand*, and you'll see the salvation of God.

Pawling, N. Y. JULIA A. PEARCE.

* Baal-zebub, the god of Ekron (2 Kings 1: 2), was the god of flies, and usually represented as a fly with a human face.

For the World's Crisis.

THE RETURN WALK.

We took leave of the two disciples just as they reached the terminus of their walk. They had "constrained" the supposed stranger, saying, "Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them." At subsequent interviews, it is reported what Jesus said to his disciples; but on this extraordinary occasion it is hid from our view; nor will we even attempt so much as to imagine what was said. We are told what he did at that wonderful meeting; "he took bread and blessed it, and brake, and gave to them." Imagination is tame; here, utterly at fault. How many were sitting at that table, besides Jesus and the two disciples, we are not informed. It is fair to presume there were others however; for these two men appear to have entered merely as guests in the family where they had called. How they had introduced their stranger friend on entering the house we are not informed, as we have seen this stranger had gained their confidence from the first, for these disciples had confided to him their choicest secrets, not thinking that he knew their secrets much better than themselves. Their hearts were drawn closer and closer to him, till they were set on fire, and burned within them. They were prepared, therefore, for a *warm* communication, when they sat down at the table; but for aught we know all was silence.

That must have been a familiar *stranger*, incidentally dropping in with two travelers, to sit down and do the honors at table, unasked, take bread, bless, break, and give to other guests, and then vanish out of sight, without a word spoken. But it is all we are allowed to know. We have a right to imagine, if imagination will come to our aid, something of the astonishment created. What was vastly better than astonishment, their "eyes were opened." They of course had the natural powers of vision before; for they had *seen* him take bread, and break it. "And they knew him," it is said. The vail which had concealed his identity hitherto, is not explained to us. These disciples now made all haste back to Jerusalem. They could now corroborate the story which Mary had told to the unbelieving eleven, in the morning, and restore her to confidence again. Before they had reached Jerusalem, however, Simon had added his testimony; for when these had reached the gathering, the glad acclamation was heard, "The Lord has risen indeed, and hath appeared to Simon." Then the two "told what things were done in the way, and how he was known of them in breaking of bread." "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."

What an accumulation of evidence is here. During the whole day, from morn to evening, had the evidence been on the increase, with time enough for reflection, one would have supposed; and whence their remaining doubt? "But they were terrified and affrighted, and thought they had seen a spirit." Poor men! we know well, in this our day, how to sympathize with you. It is still the fashion to begin with children in the nursery, and frighten them about spirits, and ghost stories. This home system of treatment for children is very little improved after they get into the Sunday school and church; only there the spirits become a little more civilized, and are finally adopted as the spirits of our departed friends. Should any of these friends be permitted to return in reality, we should be as much frightened as were the disciples, at the *real*, visible and bodily return of their Lord.

He had, in and about him, every thing they had last seen, except the blood, which was spilled on the cross; and the loss of that they could not detect. Whence then their fear, except from the prejudices of their education? Their Lord had done all to remove their prejudices, during a three years' training, that could be required of any teacher who respected the laws which govern free agency.

But with all patience our Lord went on to establish the truth of his identity; showed them his hands and his feet, and said, "It is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." They still doubted, and wondered. He then resorted to the same expedient which proved so effectual upon the two disciples at Emmaus, viz., his familiar manner of blessing and breaking of bread, and the eating of it. "He said unto them, Have ye here any meat? And they gave unto him a piece of broiled fish and an honey comb, and he took it and did eat before them."

But where is Thomas? He was among the eleven as an unbeliever, all alone. Possibly the poor man is casting round for some means of a livelihood, and been detained from the meeting. All the disciples have been left in destitute circumstances. Judas, the treasurer, who had charge of the contribution, has abandoned his post. Possibly James and John have a small patrimony; but John has been constituted the protector of Mary the mother of Jesus, which may absorb the little surplus those disciples have at command. At any rate, be charitable towards Thomas, and not think his absence arises from indifference. But during the week, when the other disciples told him, "We have seen the Lord," he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." O Thomas!

Well, the patience of Jesus is inexhaustible; so we will not despair, even of such a hard case as this. The next Sunday evening came round, and Thomas is found in his place. Now if these lines ever meet the eyes of any one lacking in forbearance towards an offending brother, heed this lesson. After the disciples were all in (and seated we will suppose), "then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." That is enough, Thomas.

One object which the writer has had in view in these few thoughts, is to illustrate the inveterate nature of prejudice and pre-conceived opinions, arising from the mistakes of even a pious education. I have only entered on the subject. At some subsequent opportunity, if space is allowed me, I design, in a few short articles, to follow these eleven men in some of the most striking incidents of their lives, for twenty-one years, from the time I now take leave of them. They now, after a few more interviews with their Lord, before his ascension into heaven, close their primary studies in the "school of Christ," and enter into the high school with vastly increased advantages. Jesus, in a few days, will send them down a new teacher, called the Holy Ghost. He will guide them into all truth, bring all things to their remembrance (which Jesus has taught them), and teach them things to come.

In spite of all these advantages, I will show that it required twenty-one years for them to get only partially clear of some of their strong prejudices and pre-conceived opinions; causing divisions in the apostolic churches as troublesome as those which now afflict the Advent churches. And if I can do it without giving offense to any one, I will show that some of those causes of strife were the same questions which now divide the Advent believers into different branches.

I said I would follow the history of these *eleven*. We will have the number made whole, not however by including the one which in a hasty and unauthorized manner was elected by lot; but fill the vacancy occasioned by the disloyalty of Judas by the man whom the Lord Jesus chose—a man whose mind could be more easily cleared of those strange and inveterate prejudices which often fall to the lot of poor human nature.

D. CAMPBELL.

For the World's Crisis.

SELF-EXAMINATION.

"Commune with your own heart."—DAVID.

Communion with self is one of the most profitable exercises of a christian. By it he is enabled to learn the greatest lesson ever learned by man. This to some, however, appears inconsistent and absurd. Notwithstanding, it is of uncalculable value. Without it man may strive in vain to be a christian. He may assume the name, but the character he cannot. Still, comparatively speaking, but few take a single step in this path.

Man is ready to commune with his secular interest. The merchant will sit down at night and make a calculation of his profits through the day. The mechanic makes a calculation upon the net proceeds of his income. And the farmer will make his calculations upon the growth of his increase in wealth. But seldom do men, before retiring for the night, sit down and converse with their own hearts, and seek to know if they have a conscience void of offence towards God and man. But, instead of conversing with his own heart, man is, as were our first parents, sewing together fig leaves with which to hide his incredulity, without so much as making a single effort to heal his moral maladies. Such a course will never answer. It will never cause man to make a single step in reform.

Again, there are other errors than those already mentioned, into which man is liable to fall. When man examines himself, being full of self-love, he looks not with a critic's eye upon his own, as he does upon the faults of others. He looks only at the bright side of the picture, and the dark side, as soon as it is discovered, is turned far from him. And when he views his own actions he compares them with those known to be evil. By so doing he deceives himself, and is led to think that he is better than he really is. Now the question arises, how and by what principle can man try himself? I answer, by the principles laid down in the gospel of our Lord and Savior Jesus Christ. This is a standard by which he may try himself without being deceived. This is a standard of true excellence, beauty and virtue.

Having considered the propriety and necessity of self-examining, let us look at the benefits resulting therefrom, which, as before stated, are incalculable. First, then, such an examination humbles man, by causing him to see himself as he really is. Pride and arrogance are the legitimate offsprings of a want of such an examination. Did he have a knowledge of himself he would be found praying as the Publican, "Lord, be merciful to me a sinner." His vanity would forsake him, and he would consider himself the least worthy of his Father's house.

This point is well illustrated in the case of the prodigal son. Through want of knowledge of himself, he left his father's house and wandered into a strange land, where he spent his substance in riotous living; which course continued until meager want stared him in the face so sternly, that he would have gladly fed upon the husks that were given to the swine. This state of suffering caused him to reflect; for we read that "he came to himself." He now saw his situation, therefore began to form resolutions, and to put them into practice. That home he once had departed from began to look lovely, and he could say with the poet,

"Home, sweet home,
There is no place like home."

Hence we see him returning to his father's house, where there is enough and to spare, willing to be made as one of the hired servants. Humility has taken possession of his bosom, and he is led to exclaim (as his father embraces and kisses him), "Father, I have sinned before heaven and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants."

Here are the effects of self-examination. The son is humbled and made willing to resign the title of a son for that of a servant.

Again, such an examination will cause man to make an exertion to reform, by discovering to him the situation in which he stands. It is unnatural for a person to make an attempt at reformation before he discovers that he is impure. It must first be known by man that he is sick before he will send for a physician, or take medicine for the purpose of healing himself. So it is with his moral nature. Before he is willing to do any thing to heal his moral maladies, he must first learn that his moral nature is diseased. This can be done by no other means than self-examination, looking into his own heart and holding communication with it.

Thirdly, I would say, self-examination not only enables man to discover that he is diseased, but will direct him in such a manner as to enable him to avoid the quicksands of temptation upon which he has before foundered. This must be apparent to every reflecting mind; for surely this will point out the cause of his disease, and of course enable him to shun it as he would a den of vipers. Self-examination increases happiness, and dispels misery. Therefore, let us examine ourselves faithfully, that we may shun those grievous errors and temptations which stand so ready to destroy us.

"Help, Lord, for men of virtue fail,
Religion loses ground;
The sons of violence prevail,
And treacheries abound."

Fisherville, N. H. J. ELKINS.

For the World's Crisis.

SNAKES IN THE GRASS.----No. 3.

"Serpents with their venomous stings,
Or bright angels, crowd around us."

A WORD TO STUDENTS IN COLLEGES AND SEMINARIES.

Upon no class of persons does the habitual reading of this branch of our literature exert a more pernicious influence than upon the young men connected with our colleges, and other institutions of learning. We have heard it asserted by those whose positions enable them to judge intelligently in this matter, that there is scarcely an instance on record where a young man, who habitually and regularly peruses works of fiction during his undergraduate course, ever received that degree of mental discipline which is necessary for a successful entrance upon the great duties of life, and which it is the aim of a collegiate course to furnish. And, indeed, it is hard to conceive how the case should be otherwise, for, besides the enormous waste of time, which is a necessary consequence of any considerable indulgence in novel reading, the mind, accustomed to follow some sentimental hero or heroine through all sorts of silly, unheard-of adventures, and to revel amid scenes of fancied pleasure and happiness, takes little delight in attempting to grapple with the more profound truths of philosophy and mathematics, even when it is not wholly incapacitated to do so.

It is a lamentable fact, that at least half of the young men who graduate each year at our colleges, hardly possess even the rudiments of a sound and substantial education. Many, after spending three or four years within the walls of a university, possess, in return for their time and money, little besides their "diploma," to which, certainly, in our day, no great importance can be attached. We hazard little in saying that the evil in question may, to a very great extent, be traced to the "popular novels," which form so important an element in the composition of the student's libraries in many of our colleges. And so long as our young men are content to spend the precious moments which ought to be devoted to the acquisition of substantial knowledge, and to fritter away the knowledge which God has given them, in poring over books worse than profitless, to the neglect of all that is useful and instructive, just so long are we to expect superficial thinkers, instead of profound thinkers; mere triflers instead of men.

The indirect tendency of nine-tenths of the popular novels of the present day is to inculcate false views of life, and to corrupt instead of cultivating the imagination. They weaken the judgment, the reasoning powers are unhinged, and all the perceptive faculties destroyed or greatly vitiated. More than this, all the generous affections of the heart, and all the noble sensibilities of human nature, become blunted and seared under their blighting and withering influence! The intellect is greatly injured by their creating a distaste for nobler and more solid reading. Men do not like to go from the splendid palaces of kings—from the soft and lascivious saloons and drawing rooms of dukes and counts, into the common walks of life—no, they would rather luxuriate amid the splendid castles and enchanted scenes of the novel-writer! It is truly painful to see in some reading-rooms popular works of fiction, novels and romances, and works positively infidel in their tendency. Such libraries and reading-rooms are a curse instead of a blessing to the community. Many a young man has been ruined for time and eternity by this corrupting literature.

No book or periodical, whatever its merits in other respects, which takes the name of God in vain, or uses it profanely or irreverently, which contains a profane oath, an impure or libidinous thought, or speaks lightly of the word of God, should ever be allowed in a family or reading-room. A parent ought never to allow a fascinating writer to say that behind the screen to the eye of a child, which he would not permit any one to breathe into the ear.

Byron, Scott, Shakspeare, are more or less defiled by profane and impure allusions, dashes or exclamations, that offend the ear of modesty and virtue. What christian father or mother would allow Shakspeare, if he were now alive, to associate with a blooming circle of sons and daughters, or read his plays, just as they now stand in the best editions? Is it possible for them to pass through the youthful mind and not leave a foul stain behind? Read the "Personal Recollections of Charlotte Elizabeth," and see how narrowly she escaped the loss of both body and soul by poring over Shakspeare's corrupting fascinations.

Says the Rev. O. B. Waters: "Shakspeare's morality seldom rises above the supreme selfishness of the heartless world, and often sinks into its grossest forms. He has exhibited ambition, avarice, revenge, jealousy, and all the grovelling passions of the human soul, with all the skill of art, but where are those opposite graces of the spirit which alone can antidote their influence?

The tendency of nearly all his writings is to quicken into inordinate and morbid activity that faculty which phrenologists term amativeness, already strong enough to need firm and wise restraint. No one can deny, moreover, that with all his excellences there is among his plays a great amount of senseless frivolity, unworthy of a thoughtful, earnest mind.

Besides, who has counted up the passages where he is positively vulgar and covertly, or openly licentious? Not a few there are, I am sure, that are most grossly so. What a sink of pollution, vulgarity and licentiousness is, for instance, the Merry Wives of Windsor. While no one of his plays, even the best, can give you a model, and scarcely an instance, of those exalted and self-denying virtues which spring only from a heart-felt sympathy with the spirit of the Bible.

His powerful and exciting delineations of love have, without doubt, ruined many a soul. If those instances were recorded where the works of Shakspeare have had an influence, either directly or indirectly, in exciting the passions to such an ungovernable strength, that men have been led into crime and misery, what an account would be placed to their score."

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

DEFINITE TIME.

I perceive there is a move being made on definite time. Some different opinions are advanced in the Crisis. This is the only way I have learned any thing about the time, for I have not been blessed with light enough to gather it from the Bible for myself, and I have never seen any of the present works on definite time, and I don't know of any one who has them. It is apparently unsettled who is right.

It is not in my heart to feel opposed to or afraid of definite time, but shall love it when I can have the evidence that it is God's time. I cannot say that I have been blessed with this evidence yet. But it is painful and unpleasant to see so many conflicting ideas, so much sarcasm and striving about such a soul-inspiring, great and yet solemn event. I have reasons to firmly believe God designs that the living church shall know the time definitely. I believe she can safely trust in God for this knowledge; and if the time is not given in the Bible and correctly obtained from it, it will be by direct revelation from the mouth of God to his church; for there is a God in heaven who revealeth secrets —Dan. 2 : 28.

As it was in the days of Noah, and of Lot, so shall it be in the coming of the Son of Man. It is evident in the Scriptures that *they* were not left ignorant of the day. If there was something that was not disclosed to Daniel, and that he did not understand, rest assured it was for some wise purpose; and the living God will assuredly finish up his work in due season here in these last days. He will withhold no good thing. He can as easily give visions in these latter days as in the days of the prophets and apostles. He possesses the same will and means to speak to his children now as then, and he loves us with the same love. MARY E. BLODGETT.

West Stewartstown, N. H.

THE ASSISTANT TREASURY AT NEW YORK.

The leading financial institution in the United States is the United States Assistant Treasury at New York. Though it is only an assistant treasury, and the Treasury proper is at Washington, yet the transactions of the former are so vastly greater in volume than those of the latter, that the chief work of the Washington office is keeping record of the business done by its New York branch. Nineteen-twentieths of the public creditors are paid here; nearly all the public loans are disposed of here; by far the greater part of the revenue from customs and taxes is paid, on the days fixed by law, the interest on $2,000,000,000 of United States securities. A business of from $3,000,000 to $10,000,000, daily, is done here—done quickly, quietly and without errors or disputes. No institution in the city is better worth inspection than the Sub-Treasury, and be it said, in simple justice, no man is more willing to have it inspected than Mr. Van Dyck, the Sub-Treasurer.

The vaults are a sight which cannot be witnessed elsewhere in this country. There are two of them; but one is comparatively empty, as it only holds some $10,000,000. The other contains over $60,000,000, one-half in coin, the other half in paper. How many readers have ever seen $1,000,000 in paper or gold? We remember one of the oldest of our judges, a man of large experience and profound wisdom, interrupting a party of talkers who were chattering about millions of gold, with the naive questions:

"How big is a million of gold? Would it rest on this table? Would it go under this chair? How many men would it take to carry it? What does it look like?"

His Honor might have gratified his curiosity by a visit to the Sub-Treasury. There $30,000,000 of gold lie dormant, awaiting the resurrection of specie payments. They are put up in bags containing $5000 each, and weighing say forty-five pounds. These bags are piled one upon another in closets, which line the inner wall of the vault; a hundred bags fill a closet. When filled, the door is closed, locked, and sealed with the cashier's seal; a ticket attached specifies that in that dark and narrow hole $500,000 in gold lie hidden. Fifty or more such closets may be seen, duly closed, locked and sealed. But in that vault, whose wealth far outshines the wildest fables of Oriental story, bags of gold lie around in every corner. You kick one as you enter. Others rest on trucks, waiting sepulture, in its closets. They are so plentiful, and so seemingly despised by the officials who handle them, that insensibly the spectator loses his respect for them, and forgets that the possession of a few such bags would realize his life-long dreams of material prosperity.

These bags are the product of custom duties. Every day, between three and four o'clock, a little hand-cart, ark shaped, painted red, covered over and locked, may be seen traveling up Wall street, propelled by two stout men, and wending its way from the Custom house to the Sub-Treasury. There are but two men ostensibly engaged in pushing the little red cart, but a careful observer may discover two other men, likewise stout and ever watchful, who lounge up the sidewalk on a parallel line. They look as if they carried revolvers. In these days, when the customs duties are heavy, the little red ark sometimes contains $750,000—a prize worth the attention of robbers. But it is never attacked. When it reaches the Sub-Treasury, it is unlocked, and the bags handed in. Each bag is then counted by the Sub-Treasurer's clerks. They count with both hands, and with a rapidity and accuracy truly wonderful. They seem to possess a sort of instinct—the product of long experience—which enables them to discover a false coin at a glance. Pieces which have split open, the inside filled out, the cavity filled with iridium, the two halves soldered together, and remilled on the edges, are so like genuine coins that the best judges are often deceived by them. They weigh precisely the same as genuine coins. They are precisely the right size. They have the ring of pure gold. Their external surface throughout is gold. Yet these counterfeits are detected at a glance by the experienced clerks of the Treasury. It used to be said of Mr. E. H. Birdsale, the present cashier, that when he was clerk he could, in emptying a $5000 bag, at the first dip of his hands into the glittering mass, pick out all the spurious coins.

There is a quantity of silver in the Sub-Treasury, in bags and kegs, but after one has been handling millions of gold, it seems a poor sort of metal. A silver closet holds $40,000; there are a few dozen of them full to repletion. Within a short time considerable amounts of silver have arrived here from New Orleans—the product of duties or of the confiscation act. Many of the coins are rusted and dingy, and it is shrewdly suspected that during the dark days of rebel supremacy, these pieces slept the sleep of the just in damp and underground holes. One of the New Orleans banks is known to have buried its coin when confederate shin-plasters made their appearance, and the plan was doubtless adopted by many private individuals.

Of paper money the Sub-Treasury in New York holds some forty millions. Of this over eighteen millions are in fives, tens and twenties, and are piled on a shelf in the vault. As nearly as we could calculate by the eye, there is about a cord and a half of this money. It might fill a two-horse hay-cart. When a paymaster calls with a draft, the clerks give him a trunk full or a bushel basket. The notes are legal tenders and National Bank notes mixed indiscriminately—some old and worn, showing evidence of long service, others new and crisp.

The larger notes, $100's, $500's, and $1000's, have the honor of closet room. There is a closet there which contains half-a-dozen millions. Lying on the top of a mountain of these notes was a package which we examined. It could easily have been put in the coat pocket and carried away without inconvenience. It contained one thousand $500 legal tenders, and was, therefore, worth just half a million. But for the contempt for money which the inspection of these enormous sums is apt for the moment to inspire, one might have coveted this little package. How many able and successful men toil for a life-time in the hope of acquiring just such a parcel!

Seven-thirty coupons are so small that you can easily put $50,000 worth in your waist-coat pocket; and as to Ten-forty coupons, a pinch of them, between finger and thumb, is a small fortune. These little bits of paper, no bigger than apothecaries' labels, or half the size of a five-cent note in fractional currency, represent sums varying from $25 in gold to $365 in currency. As interest-day comes round, they pour in from all quarters—from the far West and the lately rebellious South; from Germany and Holland; from crowned heads in Europe; and from industrious washer-women in this country. To examine and sort these papers is no slight task. One of the richest men in New York is said to keep his daughters, married and single, busy cutting off coupons for a whole afternoon and evening before interest-day; when the cutting is done, the eldest daughter herself sweeps out the room to intercept waifs and estrays.

The vaults of the Sub-Treasury may really be said to defy burglars. In the first place they are built on thirty-five feet of solid masonry, so that digging under them and working by a tunnel to the floor would be impracticable. Then they stand in the main hall of the Treasury building, in which a watch is always kept, and into which it would require no small labor to intrude after nightfall. The vaults themselves are iron chambers, with iron floors, roofs, and walls. The latter are two feet thick, and hollow; the hollow being filled with musket balls, which defy the burglar's drill. Four doors, of massive iron, close the entrance to the vault; each door is locked with two locks, so that eight different keys of peculiar mechanism are required to open sesame.

We remember the Sub-Treasury when Mr. Cisco was first appointed its chief, in two rooms of the Assay Building—a quiet, retired establishment, in which nobody spoke above a whisper, and a few clerks leisurely counted their gold, and demurely paid the salary of the President and other public functionaries. People went there to chat with the Sub-Treasurer—a man of leisure and considerable information—and twice a year called to collect their interest. It was so slow and so old-fogy an institution that even the small Wall street bankers used to laugh at it.

In these days the Sub-Treasurer at New York has his grip on the throat of nearly all the bankers in the country, and we notice that none of them are disposed even to smile when the name of Mr. Van Dyck is mentioned.—*Harper's Weekly.*

TRUST IN GOD AND DO THE RIGHT.

Courage, brother! do not stumble,
Though thy path is dark as night;
There's a star to guide the humble—
Trust in God and do the right.

Let the road be long and dreary,
And its ending out of sight;
Foot it bravely—strong or weary,
Trust in God and do the right.

Perish "policy" and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God and do the right.

Trust no party, church, or faction,
Trust no "leaders" in the fight,
But in every word and action
Trust in God and do the right.

Trust no forms of guilty passion,
Fiends can look like angels bright;
Trust no custom, school, or fashion,
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
Trust in God and do the right.

Simple rule and safest guiding,
Inward peace and inward light;
Star upon our path abiding,
Trust in God and do the right.

Hygiene.

"This is for your health."—Paul.

FIFTEEN FOLLIES.

1. To think that the more a man eats the fatter and stronger he will become.

2. To believe that the more hours children are confined in study at school the faster they learn.

3. To conclude that if exercise is good for the health, the more violent and exhausting it is, the more good is done.

5. To imagine that every hour taken from sleep is one gained.

5. To act on the presumption that the smallest room in the house is large enough to sleep in.

6. To argue that whatever remedy causes one to feel immediately better is good for the system without regard to ulterior effects.

7. To commit an act which is felt in itself to be prejudicial, hoping that somehow or other it may be done in your case with impunity.

8. To advise another to take a remedy which you have not tried yourself, or without making special inquiry whether all the conditions are alike.

9. To eat without an appetite, or to continue to eat after it has been satisfied, merely to gratify the taste.

10. To eat a hearty supper for the pleasure experienced while it is passing down the throat, at the expense of a whole night of disturbed sleep, and a weary waking in the morning.

11. To remove a portion of the clothing immediately after exercise, when the most stupid drayman in New York knows that if he does not put a cover on his horse the moment he ceases work in winter, he will lose him in a few days at most of pneumonia.

12. To contend that because the dirtiest children in the street, or on the highway, are healthy and hearty, therefore, it is healthy to be dirty; forgetting that the continuous exposure to the pure out-door air, in joyous and unrestrained activity, is such a powerful agency for health, for those who thus live are well in spite of rags and dirt.

13. To presume that because the injuries resulting from the indiscretion, exposure and intemperances of youth are not immediate, they can be practiced with impunity.

14. To believe that warm air is necessarily impure, or that pure cool air is necessarily more healthy than the confined air of a close and crowded vehicle; the latter, at most, can only produce fainting and nausea; while entering a conveyance after walking briskly, lowering a window, thus, while still, exposed to a draft, will give a cold infallibly, or an attack of pleurisy or pneumonia, that will cause weeks and months of suffering, if not death within four days.

15. To "remember the Sabbath day," by working harder and later on Saturday than on any other day of the week, with a view of sleeping late next morning, and staying at home all day to rest, conscience being quieted by the plea of "not feeling very well."—*Arcana.*

SLEEPING.

Inability to sleep is the first step towards madness, while sound and sufficient sleep imparts a vigor to the mind, and a feeling of wellness and activity to the body, which are beyond price. To be able to go to sleep within a few minutes of reaching the pillow, and to sleep soundly until the morning breaks, and to do this for weeks and months together, is perfectly delightful. How such a thing may be brought about, and kept up, as a general rule, is certainly well worth knowing, and will be appreciated, even by those who have lost but a half night's sleep. The reader can study out the reasons of the suggestions at his leisure.

Both in city and country the chamber should be on the second, third or higher floor; its windows should face the east or south, so as to have the drying and purifying influences of the blessed sunlight; there should be no curtains to the bed or windows, nor should there be any hanging garments or other woven fabrics except the clothes worn during the day, each article of which should be spread out by itself, for the purpose of thorough airing. There should be no carpet on the floor of a sleeping-room, except a single strip by the side of the bed, to prevent a sudden shock by the warm foot coming in contact with a cold floor. Carpets collect dust and dirt and filth and dampness, and are the invention of laziness to save labor and hide uncleanness.

Ordinarily, mattrasses of shucks, chaff, straw or curled hair, are best to sleep upon. For old persons and those of feeble vitality, there is nothing better than a clean feather bed. No one can sleep well if cold. Have as little covering as possible from just above the knees upwards, but cover the legs and feet abundantly, for by keeping them warm, the blood is withdrawn from the brain, and to that extent, dreaming is prevented.

There should be no standing fluid of any description, nor a particle of food or vegetation or any decayable substance allowed to remain in a bed-room for a moment; nor should any light be kept burning, except from necessity, as all these things corrupt the air which is breathed while sleeping.

The entire furniture of a chamber should be the bed, two or three wooden chairs, a table and a bureau or chest of drawers. Every article of bed-clothing should be thrown over a chair or table by itself, and the mattress remain exposed, until the middle of the afternoon; not later, lest the damps of the evening should impregnate them. From morning until afternoon of every sunshiny day, the windows of the chamber should be hoisted fully. The fire-place should be kept open, at least during the night, thus affording a draft from the crevices of doors and windows. As foul air is lightest in warm weather, it is best that the sash should be let down at the top half an inch or more, and the lower one elevated several inches; by this means the pure and cool air from without enters and drives the heated impure air upwards and outwards.

In a very cold room, without a good draught or ventilation, carbonic acid being generated by the sleeper, becomes heavy and falls to the floor; this gas has no nourishment for the lungs, and to breathe it wholly for two minutes, is to die; it is this which causes suffocation in descending some wells. In summer it goes to the ceiling, in winter to the floor; hence it is more important that a sleeping room should have a very gentle current of air in winter than in summer.

Never go to bed with cold or damp feet, else refreshing sleep is impossible; but spend the last five or ten minutes before bed-time, at least in fire-time of year, in drying and heating the feet before the fire, with the stockings off. Indians and hunters sleep with their feet towards the camp-fire.

Different persons require different amounts of sleep, according to age, sex, and occupation. Nature must make the apportionment, and will always do it wisely and safely; and there is only one method of doing it. Do not sleep a moment in the day, or, if essential do not exceed ten minutes, for this will refresh more than if you sleep an hour or longer. Go to bed at a regular early hour, not later than ten, and get up as soon as you wake of yourself in the morning; follow this up for a week or two, and if there is no actual disease, nature will always arouse the sleeper as soon as enough sleep has been taken to repair the expenditures of the preceding day, a little more or less in proportion to the amount of bodily and mental effort made the day before. Commonly there will be but a few minutes' difference for weeks together. It is not absolutely necessary to get up and dress, but only to avoid a second nap. Sometimes it is advantageous to remain in bed until the feeling of tiredness, with which most persons are familiar, has passed from the limbs. It is safest and best for all to take breakfast before going out of doors in the morning, whether in summer or winter, most especially in new, flat or damp countries, as a preventive of chill and fever.

If from any cause you get up during the night, throw open the bed-clothes, so as to give the bedding an airing, and also with the hands give the whole body a good rubbing for a minute or two; the effect will be an immediate feeling of refreshment, and a more speedy falling to sleep again. This was Franklin's remedy in case of restlessness at night.

When it is remembered that one third of our whole time is spent in our chambers, and that only uncorrupted air can complete the process of digestion and assimilation and purify the blood, it is most apparent that the utmost pains should be taken to secure the breathing of a pure atmosphere during the hours of sleep; and that the most diligent attention in this regard is indispensable to high health. —*Hall's Journal of Health.*

WATER.

As a remedial agent water is almost invaluable. It has been for only a few years that a person scorched with fever has been allowed to use cold water. He was formerly dosed with "teas," and if allowed water at all, it had to be boiled before he could quench his raging thirst. What noxious properties were removed by boiling, we are unable to say, but we know, from experience, that it has none of the refreshing properties of the original article. Now no physician thinks of absolutely prohibiting its use, and if he dd, he would be voted insane almost unanimously, yet among the people the relics of the old practice exist, and you will find them making use of all experiments to avoid it. Nature, generally, has a good idea of what she wants, and when she cries out for water she does not mean penny-royal, catnip, sage, or saffron, and will not allow to them be substituted for the unadulterated article.

Go into the narrow streets of our cities and you will find a large number of persons infected with this fear of water. From their appearance you would think water was one of the most costly articles, and entirely beyond the reach of any except the millionaire. They may apply it sparingly once a week, but oftener than that is very doubtful. Looking at the number of "saloons" and their frequenters, you would think it the most deadly poison known to science, and that it should be avoided by all the means in our power. You find men and women willing to drink almost anything rather than the beverage God provides for them. They want something to "warm them up," or "cool them off," or they "felt sick," or "had the cramp," or the "head ache," and innumerable excuses to account for their conduct. The verdict of the coroner's jury, that a toper died of brandy and water on the basin, would seem to be practically true, although the physician insisted upon brandy being omitted.—*Methodist Protestant.*

CURE FOR DYSPEPSIA.—I have been troubled with the dyspepsia for five years, most of the time. Have tried almost every thing that I could hear of, and never found any thing to help me until about three months ago.

Take three quarters of a teaspoonful of sulphur, and one quarter of a teaspoonful of cream tartar, and mix with molasses or sugar, as you like. Take every other morning until you find relief. This is a simple medicine, and does not cost much.

ANNA M. MOULTON.

RECIPE FOR MAKING TOGUS BREAD.—Three cups of sweet milk, one cup of sour; three cups of Indian meal, one of flour. Half cup of molasses, half teaspoonful saleratus, and a little salt. Put it in a two quart tin pail, secure the cover on, and steam it three hours. Try it. It is a very good bread.

J. N. B.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

O, COME!

TUNE—"*When Johnny comes marching home.*"

I hear a voice which gently calls, O come! O come!
I hear it, 'tis to one and all, O come! O come!
I'll gently take you by the hand,
And lead you through to Canaan's land,
Where all is joy, and Jesus bids you come. [*Repeat.*]

O, cling not to earth's paltry toys, but come! O come!
I'll lead you on to richer joys, O come! O come!
You there may walk the streets of gold,
The gates of pearl you shall behold,
Where all is joy, and Jesus bids you come.

O, do not linger by the way, but come! O come!
Grasp not the flowers that fade away, but come! O come!
You there shall see more beauteous flowers
Than ever bloomed in earthly bowers,
Where all is joy, and Jesus bids you come.

Though earthly friends may bid you stay, O come! O come!
While there is time, O don't delay, but come! O come!
Come pluck the fruit from life's fair tree!
Come eat and live eternally,
Where all is joy, and Jesus bids you come.

O, would you see those loved ones dear, O come! O come!
And with them dwell thro' endless years, O come! O come!
Come meet them on the other shore;
Come see them as in days of yore,
Where all is joy, and Jesus bids you come.

Come ere you hear the word, *depart!* O come! O come!
Come one, come all, give Christ your heart; O come! O come!
With sighs and tears I bid you come,
Now don't delay—come while there's room,
Where all is joy, and Jesus bids you come.

Livermore, Me. B. W. BOOTHBY.

APOSTOLIC DOCTRINE.

"The subject of your periodical is an intensely solemn and affecting one," writes an esteemed correspondent. But for the deep conviction of this truth our periodical would never have seen the light, and sought the suffrages of Christian men; and the more we study the subject the more we are convinced of its solemnity and importance. That the Lord Jesus Christ will return in person to his own world, and find it in a state of open rebellion against his authority; that this return *may* be at any moment, without further warning; and that it will *most certainly* be before the earth shall be filled with truth and righteousness, are statements so strange and startling to the majority of his disciples, that they refuse to believe them, and consider them only as fit subjects for ridicule. Whatever degree of scriptural clearness on the usually received evangelical doctrines may characterize those who hold these derided views, *here*, at least, it is at once assumed they are in error. Our soundness on the great themes of sacrifice, reconciliation, justification, and eternal life, is not called in question, but when we teach that the coming of the Lord precedes the subjugation of revolted humanity to the holy sceptre of heaven, we are at once set down as fanatics or dreamers, or as men with "carnal views," whose perception of the analogy of faith is deficient, and whose zeal for the conversion of the world has been cooled by a misapprehension or misinterpretation of the sacred writings.

Well, we can bear all these utterances with perfect equanimity, at any rate with patience, so far as the personal element is concerned, for if we are in error, most assuredly it is unconsciously and unwillingly; but supremely concerned as we are for the honor of what appears to us divine truth invested with profound solemnity, we crave arrest of judgment until we have once more given a reason of the hope that is in us. We ask no forced or fanatical interpretation, nay, the peculiarity and the glory of our doctrine is, that we ask NO *interpretation* AT ALL—but just the acceptance of the words of Scripture in their plain, obvious, grammatical sense, such as the same words receive in the ordinary speech and writings of men. We boldly affirm that "INTERPRETATION" has darkened councils, obscured revelation, bewildered the church, perplexed "theology," and done an enormous amount of mischief which nothing short of the advent of JESUS himself can counteract. We do not apologize for this statement, though it may seem extravagant to those who believe that we are on the high road to millennial blessedness through the diligent use of existing ecclesiastical agency; for we are as fully convinced of its truth as we are of the indisputable fact, that whatever the cause may be, counsel is darkened, revelation is obscured, the church is bewildered, and theology is perplexed. The logical character of the inference we draw from these broad premises may be very easily denied, but the premises themselves are so deplorably notorious, that it were a waste of time to call a single witness; and the doctrine that INTERPRETATION is the terrible mischief-maker may be vehemently resented, but if it were not distressingly painful—when one thinks of how it has made the Bible a riddle—it would be rarely amusing to collect the "views," and "opinions," and "thoughts," and "ideas," of the devout and excellent men who have spent many precious years in efforts to interpret the plainest book in the world. When the unhappy period arrived in the history of Christendom, at which the Bible began to be considered as speaking in a non-natural sense, the true doctrine of the Messiah's relationship to the entire human race began to be shorn of its glory, scholastic theology began to usurp the place of the holy oracles, and dismal and horrible inferences, totally repugnant to the entire genius of revelation, began to be accepted as a part of that revelation. These are facts, and though facts may be accounted for, they cannot be reasoned away, and should not be ignored.

Let us then go to the fountain head, and hear what inspired men say about the coming of the Lord. Apostolic teaching on this momentous subject should be final with the modern church, and if, while believing that the second advent precedes and introduces the long-looked for era of human blessedness, we find ourselves in the glorious company of the apostles, we can well afford to be in the minority, whatever temporary unpleasantness may attach to that fact.

1. The coming of the Lord in relation to patience. Neither the prospect of death, nor that of a peaceful world, subdued by the doctrine of the cross, is set before believers as an argument for patience, but the return of the Lord is used for that purpose. "In your patience possess ye your souls. . . . . And then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. . . . . Watch ye, therefore, and pray also, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21: 19, 27, 23, 36.) Paul, writing to the Thessalonians, remembers gratefully their "patience of hope in our Lord Jesus Christ," and how they "turned to God from idols to serve the living and true God, and to wait for his Son from heaven." (1 Thes. 1: 3, 9, 10.) Again, in his second letter to the church, he says, "We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations which ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven." (2 Thes. 1: 4–7.) These disciples endured persecutions patiently, because they looked for the return of their blessed Savior, and the establishment of his glorious kingdom. And thus the apostle lovingly prays for them, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (chap. 3: 5). Paul charges Timothy to "follow after righteousness, godliness, faith, love, patience, meekness," and that he "keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." (1 Tim. 6: 11, 14.)

Patience is also among the graces which Titus is charged to inculcate among his hearers, and the glorious appearing of the Savior is the goal on which their eye is to rest. (Tit. 2: 2, 43.) "For ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." (Heb. 10: 36, 37.) "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." (James 5: 7, 8.) Patience is also among the graces named by Peter as qualifying for an abundant entrance into the Savior's kingdom (2 Peter 1: 8–11); and it is needless to remark that the setting up of the kingdom is always made dependent upon the coming of the Lord. Death and heaven are the popular ideas of the coming of the Lord, and the establishment of the kingdom; but the popular ideas are not the scriptural doctrines.

2. The coming of the Lord in relation to hope. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thes. 2: 19.) "But I would not have ye to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others that have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thes. 4: 13, 14.) Paul tells Timothy (1: 1) that the "Lord Jesus Christ is our hope," that is to say, his advent, as is quite clear from his words to Titus (2: 13), "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3: 2, 3.) "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. 1: 13.)

3. The coming of the Lord in relation to watchfulness. "Watch therefore; for ye know not what hour your Lord doth come. . . Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."—(Matt. 24: 42, 44.) See also Matt. 25: 13; Mark 13: 32–37; Luke 21: 34–36.

4. The coming of the Lord in relation to Christian labor. One of the common objections to the pre-millennial advent is—that those who believe it are not likely to be zealous in evangelistic or missionary labors. If this objection mean merely that they do not exhibit their christian zeal and devotedness as the result of the conviction that to the church has been entrusted the "conversion of the world," we accept it cheerfully; but the objection, tested by the grievously misunderstood "analogy of faith," shapes itself into a powerful argument in favor of the doctrine against which it is brought forward. We have not space here to enter into this matter; enough at present if we prove from Scripture that the coming of the Lord was used by Jesus and his apostles as *the great incentive to holy zeal*; our opponents will find it a hard task to prove that it is *not*. And that which it was eighteen centuries ago it must, from the nature of the case, be at the present hour, if it be understood and realized as it was in the apostolic day. The parable of the Pounds (Luke 19) is clearly in point.

"*Occupy* TILL I COME," is the great lesson of the dispensation under which we live. These brief words embrace every *item* of christian duty, and declare the most powerful motive of christian fidelity. Within the whole range of thought there is nothing equal to a settled expectation of the Lord's return as an impulse to consecration. Even the oft-repeated statement that our labors are to issue in the evangelization of the entire race falls immeasurably short of the advent of Jesus as an argument for diligence in the Lord's work. Why, the return of Jesus is literally every thing now, for *every thing depends* upon it. There is no putting down of rampant evil, no cleansing of the hideous abominations of the world, no filling the earth with truth and righteousness, no fulfilling of a thousand outstanding predictions, no resurrection of the saints from among the dead, no glorification of departed believers, and no public recognition of God's annointed king till then. The return of the King, who was murdered by his subjects, to take possession of his dominions, reward his friends and punish his foes, is the one great, comprehensive, and all-embracing thought which meets us in the pages of prophets, evangelists, and apostles. Instead of glancing faintly on the eye here and there, as we look across the broad fields of revelation, it bathes those fields with celestial light and burnishes them with heavenly glory. Just listen to this—it is the word of an apostle to a preacher, both of whom were undeniably "millenarians,"—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." (2 Tim. 4: 1, 2.) No one can deny that Timothy is here urged to earnestness as a christian minister within view of his Lord's return; and the noble Paul himself, when about to go to rest after many a well-fought field, says,—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is *laid up for me* a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that *love his appearing*." In one word, the coming of the Lord, the return of Jesus, was the theme, and thought, and hope, and joy of the early christians; it was, and is, emphatically APOSTOLIC DOCTRINE.—*The Rainbow.*

For the World's Crisis.

CHURCH IN THE WILDERNESS.

Was it the true or false church that *fled* into the wilderness? All agree that the wilderness state of the church was during the 1260 years of the persecution of the saints. Now to get a right understanding of the history of the true and false churches during this period, we must attend carefully to the *symbols* by which they are represented, and also to the *character* of those symbols.

One church is symbolized (Dan. 7) by eyes and mouth in a horn, during the 1260 years, speaking great things and wearing out the saints. In Rev. 13, we find this same church introduced, or represented by a mouth given to a leopard beast, speaking great things, also making war on the saints. In Rev. 17, the same character is introduced by a woman on a scarlet-colored beast, drunken with the blood of saints. Also the same character is symbolized in Rev. 6 by Death on the pale horse, and is killing by all manner of tortures.

The other church is represented as being in a straitened condition, persecuted, afflicted, tormented. One is embraced in the arms of powerful government, with the arms of the government to support her; the other is the sole object of persecution by this combined power.

Now, I ask, which would be most likely to flee from the dragon under the circumstances? Hear what the Savior says to his church:—"When ye see the abomination of desolation standing in the holy place, then let him that is in Judea *flee* to the mountains." Who did flee; the apostate church, called the abomination of the earth, or the true church, which had no power to resist? But did not the Catholic church flee to the leopard beast to save her from the dragon? If so, she fled to an avowed agent of the dragon; for the dragon gave the leopard beast his seat, and great authority to carry out the very principles of the dragon in warring against the saints.

No. The church fled from the dragon's agent; church and state united an abominable, desolating power, and she was nourished a thousand, two hundred and threescore days from the face of the serpent; or endured in spite of the serpent, and those days were shortened for the elect's sake. But was not the Catholic church the true church when she went into the wilderness, or when the wilderness state began? No. She was the abomination with the dragon's agency *set up*.

To relieve this matter from any doubt, go with me to the fourth seal, and discover all the features of the little horn power, the abomination of desolation, and the woman on the scarlet beast, embodied in the symbol of death on the pale horse. Here are church and state united, doing precisely the work of the leopard beast, etc. Hear the redeemed church (symbolized by the eagle) say, "Come and see!" What is she pointing out? or to what would she direct our attention? Ans. To death on the pale horse, killing with hunger and with death, and with the beasts of the earth; to the little horn with eyes and mouth wearing out the saints of the Most High; to the leopard beast making war on the saints; to the scarlet beast drunken with the blood of saints. Here, then, is the suffering church of Christ for 1260 years, symbolized by an eagle borne (on "eagle's wings") away from the dragon by flight, while the apostate church is lifted to the very seat of God by a chosen agent of the dragon.

To this last symbol, unlike the others, we have *both* churches symbolized; one embodied in the symbol of death on the pale horse, the other by an eagle; one having all power and killing, the other, according to the Savior's direction, fleeing from or striving to avoid the slaughter.

Now as the woman symbolizing a church had two wings of a great eagle given her to fly from the dragon, and as God has symbolized the *true* church during this same period by an eagle; and as the false church under the dragon's agency had the power and was seeking to destroy the saints, is it not a fact that the true church fled into the wilderness while the false church was speeding their flight with sword, flame, captivity, and spoil?

Again. As the Catholic church is symbolized by death on the pale horse, killing; and as the true church is symbolized by the eagle, and being killed, does it not follow that the true church is the fleeing party, and the false church the pursuing party under the dragon's agency? So I believe, and so I speak.

H. PRATT.

For the World's Crisis.

SATAN'S LIES.

We have been looking for new developments and wonderful manifestations, both from God and the Devil, but especially in Satan's department. He is very active and zealous just now, for he knows his time is short. How cunning he is! It seems sometimes as though he had stolen an angel's robe to cover his hideous form; and, like the wolf in sheep's clothing, he gets into the flock and snathes his victims here and there. He marks out a road just as near the gospel path as he can get it (and have it end in perdition), and strews it with artificial flowers: then stands and with ghastly smiles and grimaces beckons to the inhabitants of earth to walk in it. He cried, "The end is not yet," as long as he thought that cry would deceive, but when the signs thickened so fast he saw that people would believe, he changed his tune. Now he says, "You're right about the time. The kingdom is soon to be established, and you are going to have a glorious time. But you are a little mistaken about the *manner* of its coming. You look for a literal reign; it will be a *spiritual* one. There will be peace, harmony and prosperity all over the world."

This is the devil's sugar-coated pill; and I have said for a long time that the churches would take the pill. It agrees so well with their own theology, why shouldn't they? They have advocated a time of prosperity and glory this side the coming of Christ, and have sung the lullaby of "Peace and safety," until they are nearly ready for this last lie of the devil. Like the Jews, they mistake the nature of the kingdom that is to come. They stumble over the same stumbling stone. Will their fall be like theirs? What prospect, or what signs they can see of the conversion of this wicked world, I cannot tell.

When the Book declares that "wicked men . . . . shall wax worse and worse, deceiving and being deceived," how can men, in the face of that declaration, and with the present condition of society before them, continue to say, they will grow better and better, until a sinner shall be a stranger in the land? Christ says, "The tares and wheat will grow together till the harvest," and the harvest is the end of the world. How do men dare, with the Bible and the words of Christ before them, stand up and say that the wheat shall increase until it shall cover all the ground and leave no room for tares, and so the earth shall become, even while time lasts, as the garden of the Lord? It is strange! and yet not so very strange after all. I see no reason why those who believe and cherish the old traditions and lies that were first brought to light in the hot-bed of Paganism, should not be carried away by the last edition of Pagan delusions.

I never saw the necessity of renouncing the visionary fables of the old heathen philosophers more than I have of late. Catholicism was Paganism baptized or whitewashed.—Protestantism is Catholicism reformed. But through all the baptisms and reformations they have kept the old Pagan root. And what a crop the root is producing in these last days! What bundles of tares to be gathered that have sprung from the old germ! Oh! when I look round the world, and see what error, what superstition, what horrid delusions and blasphemous doctrines, have grown out of that "cunningly devised fable," immortal-soulism, I do not wonder that Satan began and will end his great conspiracy on earth with that lie. He knew that he could accomplish more, and destroy more of the proud and rebellious children of Adam, by making them believe that they "should not surely die," than in any other way. Without that belief, he never could have drawn them into his last edition of lying wonders, the last act in the drama, and masterpiece of the whole—modern Spiritualism.

But what has immortal-soulism to do with the doctrine of a temporal Millennium? A great deal. It is not strange that men who believe that good people jump out of their shells and fly away to some blissful region (they cannot tell where), to receive at once their final reward, should talk about a time of peace and prosperity while time lasts; the Bible so plainly teaches that the earth shall be filled with God's glory, and the will of the Lord be done on earth as it is done in heaven. They have lost sight of the inheritance in their wanderings in the wilderness, and as they do not believe that the righteous and meek will inherit the earth after the coming of Christ, of course the good time promised must come before that event takes place.

Let us analyze this hope. They think God's people, some time in the future, are going to have a grand time, right here among the thistles and thorns, with the curse still resting upon the earth. Their fathers and mothers and friends, many of them, in their graves, and themselves subject to pain and death. Where is the glory? They cannot meet the loved ones who have died, without shutting their eyes to all the peace and prosperity on earth, and bidding farewell to the Millennial glory, and flying away "beyond the bounds of time and space" to *nowhere*; and when they have found them they will be spirits lighter than air, whom they never can clasp in a loving embrace. And *there* they are to have their reward, with their spirit friends, a spirit Jesus, and a sky kingdom!

Away with such visionary hopes without any substance. It is like trying to warm ourselves by the picture of a fire. We want the real fire—the substance of things hoped for—the evidence of real *things* not seen. We cannot cast an anchor in the sky; there is nothing to hold it. It must reach *land* to hold our ship in the coming storm. Thank God! we can cast it upon land in the new earth—the paradise of God.

I see no safety in these last days of peril; no escape from the tide of error, the flood of delusions that are about to deluge the world, or from the power of the spirits of devils working miracles, but to stand on the Bible platform, and believe that the dead "know not any thing." The dragon is abroad! He has been to the kings of earth and spread before them visions of future glory. He visits Napoleon and tells him if he can revive the old Latin, or Pagan form of government, he can rule the world. He offers the kingdoms on the same conditions they were offered to Christ. Who will fall down and worship him? Those who worship the dead, and acknowledge them as their counsellors and gods, are doing it, for their gods are demons with stolen names. Will they possess the kingdom? It is possible that after God's children have all left the earth, and are hid in the chambers, they may have it for a little while, just to let them see how they can manage it without any God or goodness in it. But with it they will have demons, despair, anguish and death.

See the monster dragon! traveling over the earth, deceiving the nations, poisoning the people with his loathsome slime, encircling them in his folds, whispering horrid blasphemies into their ears, binding them into bundles to be burned. Who can deliver them from his power? None but Christ. And if they reject him, and will not have him to reign over them, but choose a ruler who is, like themselves, a rebel to the government of Christ, and strive to build up kingdoms of their own, their house will be left unto them desolate.

The sifting time is coming. The servants of God are being sealed. Satan is marking his victims. Soon the separation will take place. Let us have no mark of the Beast, for if we have the angels will pass us by. Let us not love a lie. "For without are dogs and sorcerers . . . and whosoever loveth and maketh a lie." May we find a refuge in the coming storm, and a home in the kingdom at last.

B. P. FRENCH.

For the World's Crisis.

THE TWO LITTLE KIDS.

These were feeding in the door-yard, when suddenly their mistress heard them coming on a fast run, and bleating as they ran. She suspected something wrong, and opened the door and took her seat upon the sill, when both the kids leaped into her arms and nestled down into her lap. The cause of their fright was a large dog trotting through the yard.

As the lady related the circumstance with moistened eyes, this thought flashed upon me: *Jesus is the only refuge in this land of enemies!* My heart yearned for the poor woman herself, as I reflected upon the enemy into whose hands she had fallen,—even Spiritualism. O could she have been as wise as her kids to distinguish an enemy, and have fled to the arms of Jesus, and there been shielded from this "strong delusion," she might have been saved alive, and her fatherless children. Once she loved Jesus, and obeyed him in baptism; but she wandered from the "Good Shepherd," and was overtaken by the "wolf," and became his prey. O how painful the thought. How dreadful the work of this spoiler now in the land. No safe place but in the arms of Jesus. And no knowing that we are even there but by a plain "thus saith the Lord," so near does the counterfeit come to the true.

The Lord has been pleased to graciously hear our prayers, and send faithful servants among us, to again warn this people, and to ripen the tares, and, peradventure, induce one heart to desire to obey God. O bless his name for these tokens of his love! Our work seems closing up here, and our eye is unto God for a new field of labor.

* * * * * * *

Months have rolled away, and again the Lord has sent his servant to speak unto us "all the words of this life." The precious soul who was induced in his previous visit to desire to obey God in baptism, now went forward, accompanied by another.

It was a plesant scene, on Friday afternoon, in presence of a score of witnesses, upon the green shore, beside the calm lake, warmed by the clear sun, to see these meek, frail ones, who had counted the cost, trembling under the cross, yet with a fixed purpose to bear it, go forward and confess Christ before men, in the hope that he, in his turn, will confess them before his Father and the holy angels.

O, if there be a scene on which angels delight to look on this earth, we think it is such a one as this—a deliberate renunciation of one world to care for the things of another—a burial to "this present world," and a resurrection to "the world to come." How blessed the sight! How wise the actors! How glorious will be the results! "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

E. S. WILLARD.

Hammonton, N. J.

For the World's Crisis.

"HE SHALL BUILD MY CITY."

Saith the Lord of Cyrus, "He shall build my city, and he shall let go my captives."—Isa. 45: 13. That Cyrus did let go the captive Jews, all admit; and now it is expresaly declared of the same Cyrus, "HE shall build my city"; which was as literally accomplished by the same Cyrus, king of Persia, as that of letting go the captive Jews; for "the king of Babylon," having burned "all the houses of Jerusalem" (2 Kings 25: 9), when the Jews returned home, they had to build houses to live in; and when they had built houses enough for 49,697 persons to live in (Ezra 2: 1–70), Jerusalem was large enough to be called a city; hence, literally true, "HE shall build my city."

If it is unreasonable to suppose that such a large multitude of people would take their wives and small children to a desolate place, without a shelter to shield them from the pelting storms, we must conclude that they sent up men to build Jerusalem before this multitude went up. And that they did do this, it is expressly said, that they "came again unto Jerusalem and Judah, every one unto his city" (Ezra 2: 1), which they could not have done before Jerusalem was builded.

It is asked, "If Cyrus built Jerusalem, why do we find the Jews building the city in the reign of Artaxerxes?" We answer, the Artaxerxes of Ezra 4: 7, 11, was the son of Cyrus (Ezra 4: 15), the same king who was by Herodotus called Cambyses, and he informs us that when Cyrus commenced the Scythian war, "he delegated his authority to his son Cambyses," "to whom he also entrusted the kingdom." (Herod. b. 1, c. 208.) Thus we learn that before the death of Cyrus, his son was in "authority," as king of Persia. And that the letter was written to Artaxerxes before the death of Cyrus, we learn thus: They "hired counsellors against them to frustrate their purpose all the days of Cyrus king of Persia." (Ezra 4: 5.) Says Josephus, "Cyrus, who was busy about other wars, knew nothing of all this." Says Philo, "The building was impeded on account of the death of Darius Hystaspes. Nor could Cyrus be seen, who was occupied in war with Tomgris.... Joshua, in the twelfth year of Assuerus, left his son Joiahim in the dignity of high priest, and went up to Assuerus; but being then distracted with war, he would not listen to his application. But it happened that in the next year, when he had become victorious, ... he issued a decree prohibiting the building of the temple." (See "Times of Daniel," page 235.) From the above, it would appear that the enemies of the Jews wrote to Artaxerxes about the time of the death of Darius Hystaspes, that is, B. C. 486; which being only the third year after the Jews returned home, they were yet employed in "building" their "city." (Ezra 4: 12.) In the twelfth year of Artaxerxes, that is, B. C. 480, Joshua went to Babylon to see Artaxerxes; and in the next year, that is, B. C. 479, Artaxerxes wrote forbidding the building of the temple. This being nine years after the Jews first commenced building their city, and seven years after the time their enemies found them employed in building it, we find that they had ample time to finish the building of Jerusalem before they ceased to build the temple. Hence, in the edict of Darius, there is not a word about building Jerusalem, but the temple. "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place." Ezra 6: 7.

The Lord did not say that Cyrus should build the temple, but lay the foundation (Isa. 44: 28), which was literally accomplished, (Ezra 3: 10.) But he was to "build Jerusalem,—"he shall build my city." Hence, with the exception of the temple, which was completed in the sixth year of Darius (Ezra 6: 15), we in all the Bible never read of a single house ever being built at Jerusalem after the death of Cyrus. Therefore, it is literally true, "he shall build my city." And now, reader, remember this. They that place the building of the temple before the building of Jerusalem, charge the Lord with an untruth, for "Thus saith the Lord, I am returned to Jerusalem with mercies; mine house shall be built in it saith the Lord" (Zech. 1: 16), which could not be done before Jerusalem was builded.

Josephus dates the building of Jerusalem before the laying of the foundation of the temple; for in allusion to what we find recorded in Ezra 3: 1–6, he says, "They performed their vows to God, and opposed the sacrifices that had been accustomed of old time, I mean this upon the rebuilding of their city."—*Jose. Ant. b.* 11, *c.* 1, *s.* 3. And since we read that "the people gathered themselves together as one man to Jerusalem," (Ezra 3: 1), which could not be done before enough of the city had been built to call it Jerusalem, I conclude that Josephus must be correct. But one thing is clear, the Lord hath said of Cyrus, "*he shall build my city.*" Therefore, Daniel's sixty-nine weeks cannot be reckoned from a later epoch than his day; for if when he says Cyrus he means Artaxerxes, the Bible is no longer a revelation to me.

WILLIAM C. THURMAN.

For the World's Crisis.

THE PROPER USE OF A METAPHOR.

We should follow our Lord's example in the use of metaphorical language, and then it is beautiful. It expresses much in few words. It is also as useful as beautiful. But abused, it becomes the language of Babel. I propose to inquire as to the use of the metaphor by our blessed Master and Teacher, in a few instances, and select from the very many instances in which he used it to illustrate the kingdom of heaven. And as we are commanded, and as Adventists should be strongly inclined to seek *first* the "kingdom of God," in all things, I will notice the use of a metaphor in reference to that subject of all subjects.

We must ever bear in mind that a metaphor (except in the mouth of a Babylonian) points to one *clear* and *distinct* corresponding *reality*. Otherwise, it is worse than useless. In his early teaching, Jesus first resorted to the use of parables, as he contemplated the awful wickedness of the generation to which he was sent. When his attention was called to the circumstance of slaying John the Baptist, it was a strong case. He says, "Unto what shall I liken this generation?" He says, "It is like unto children sitting in the markets, and calling upon their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." No one will be likely to understand by this that the people of that generation had no other employment than alternate dancing and mourning. They are not so likely to confuse the use of metaphor, when applied to the things of this world, as when applied to the "things of the kingdom"; and in this latter case lies the field of our inquiry.

Although Jesus abounded in the use of the metaphor in his public teachings from the first, he did not adopt it as a special model of illustration so much until after he had encountered the most inveterate spite and opposition from the Scribes and Pharisees. When the use of this mode of language had become frequent, the disciples came to him with apparent anxiety, saying, "Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." What a declaration! Dear reader, has that age or generation ever been so completely duplicated since that time, until now? I should delight to dwell on that point, but cannot now.

The occasion which brought out this anxious inquiry of the disciples, in reference to the use of parables, was the time they sat in the ship, and the multitude stood on the shore. It was the parable of the "sower sent forth to sow." The explanation was given to the disciples afterwards. It illustrated one general phase or feature of the kingdom, preparatory to its ultimate establishment, and occupies the age or dispensation now about to close. He then put forth another parable to his disciples, carrying forward a likeness of a phase of the kingdom just at the close of the age here alluded to. This parable, also, Jesus explains to his disciples. It is the parable of the "tares and wheat," very familiar to us all.

Then Jesus adds another parable, to show that, although this kingdom seems very small in the beginning, it will be exceeding great in the end. For a metaphor, he takes the grain of mustard seed. "Another parable spake he unto them: the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Turn to this thirteenth chapter of Matthew, reader, and you will see the explanation given to several of these parables, and then more are added. The kingdom of heaven is likened unto treasure hid in a field; likened unto a merchantman, seeking goodly pearls; likened unto a net cast into the sea.

Then he closes by drawing the likeness of a model teacher, of which we are greatly in need these days. It is under the metaphor of "scribe." There must be a corresponding reality to this metaphor, as well as all the others. Jesus has not told us who it was, but gives us some of his characteristics, so that we shall know him should he be found. This "scribe" must have been a rare character, if found among his associates the Pharisees. I do not think he was found there. To give us a little clearer insight into the mystery, Jesus likens him to a "householder which bringeth forth out of his treasure things new and old." And as Jesus had previously asked his disciples if they "understood all these things," he had been giving, under such various emblems, that these constituted the treasure lodged with that householder.

I cannot pursue this thought further now, fearing my space would be exhausted before completing the illustration I had in view at the outset. My object is this,—let it be distinctly understood. The kingdom of heaven is presented to us under a variety of aspects, each distinctive feature under its appropriate emblem, and these emblems must not be confounded.

To illustrate: the parables noticed in the foregoing remarks are only a part of what we should like to notice; but are all we have space for now. Many of these were explained by Jesus, but not all. Suppose the disciples, at some social interview,—perhaps while the Master was taking necessary rest, or at his secret devotions and meditations,—the conversation turned upon that formidable grouping together of parables. We imagine the first utterance heard would be like this: "What a powerful discourse our Master gave us to-day! No wonder some of the hearers cried out in astonishment at its close." "But how many," says another, "in those Scribes and Pharisees

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

O, COME!

TUNE—"*When Johnny comes marching home.*"

I hear a voice which gently calls, O come! O come!
I hear it, 'tis to one and all, O come! O come!
I'll gently take you by the hand,
And lead you through to Canaan's land,
Where all is joy, and Jesus bids you come. [*Repeat.*]

O, cling not to earth's paltry toys, but come! O come!
I'll lead you on to richer joys, O come! O come!
You there may walk the streets of gold,
The gates of pearl you shall behold,
Where all is joy, and Jesus bids you come.

O, do not linger by the way, but come! O come!
Grasp not the flowers that fade away, but come! O come!
You there shall see more beauteous flowers
Than ever bloomed in earthly bowers,
Where all is joy, and Jesus bids you come.

Though earthly friends may bid you stay, O come! O come!
While there is time, O don't delay, but come! O come!
Come pluck the fruit from life's fair tree!
Come eat and live eternally,
Where all is joy, and Jesus bids you come.

O, would you see those loved ones dear, O come! O come!
And with them dwell thro' endless years, O come! O come!
Come meet them on the other shore;
Come see them as in days of yore,
Where all is joy, and Jesus bids you come.

Come ere you hear the word, *depart!* O come! O come!
Come one, come all, give Christ your heart; O come! O come!
With sighs and tears I bid you come,
Now don't delay—come while there's room,
Where all is joy, and Jesus bids you come.

Livermore, Me. B. W. BOOTHBY.

APOSTOLIC DOCTRINE.

"The subject of your periodical is an intensely solemn and affecting one," writes an esteemed correspondent. But for the deep conviction of this truth our periodical would never have seen the light, and sought the suffrages of Christian men; and the more we study the subject the more we are convinced of its solemnity and importance. That the Lord Jesus Christ will return in person to his own world, and find it in a state of open rebellion against his authority; that this return *may* be at any moment, without further warning; and that it will *most certainly* be before the earth shall be filled with truth and righteousness, are statements so strange and startling to the majority of his disciples, that they refuse to believe them, and consider them only as fit subjects for ridicule. Whatever degree of scriptural clearness on the usually received evangelical doctrines may characterize those who hold these derided views, *here*, at least, it is at once assumed they are in error. Our soundness on the great themes of sacrifice, reconciliation, justification, and eternal life, is not called in question, but when we teach that the coming of the Lord precedes the subjugation of revolted humanity to the holy sceptre of heaven, we are at once set down as fanatics or dreamers, or as men with "carnal views," whose perception of the analogy of faith is deficient, and whose zeal for the conversion of the world has been cooled by a misapprehension or misinterpretation of the sacred writings.

Well, we can bear all these utterances with perfect equanimity, at any rate with patience, so far as the personal element is concerned, for if we are in error, most assuredly it is unconsciously and unwillingly; but supremely concerned as we are for the honor of what appears to us divine truth invested with profound solemnity, we crave arrest of judgment until we have once more given a reason of the hope that is in us. We ask no forced or fanatical interpretation, nay, the peculiarity and the glory of our doctrine is, that we ask NO *interpretation* AT ALL—but just the acceptance of the words of Scripture in their plain, obvious, grammatical sense, such as the same words receive in the ordinary speech and writings of men. We boldly affirm that "INTERPRETATION" has darkened councils, obscured revelation, bewildered the church, perplexed "theology," and done an enormous amount of mischief which nothing short of the advent of JESUS himself can counteract. We do not apologize for this statement, though it may seem extravagant to those who believe that we are on the high road to millennial blessedness through the diligent use of existing ecclesiastical agency; for we are as fully convinced of its truth as we are of the indisputable fact, that whatever the cause may be, counsel is darkened, revelation is obscured, the church is bewildered, and theology is perplexed. The logical character of the inference we draw from these broad premises may be very easily denied, but the premises themselves are so deplorably notorious, that it were a waste of time to call a single witness; and the doctrine that INTERPRETATION is the terrible mischief-maker may be vehemently resented, but if it were not distressingly painful—when one thinks of how it has made the Bible a riddle—it would be rarely amusing to collect the "views," and "opinions," and "thoughts," and "ideas," of the devout and excellent men who have spent many precious years in efforts to interpret the plainest book in the world. When the unhappy period arrived in the history of Christendom, at which the Bible began to be considered as speaking in a non-natural sense, the true doctrine of the Messiah's relationship to the entire human race began to be shorn of its glory, scholastic theology began to usurp the place of the holy oracles, and dismal and horrible inferences, totally repugnant to the entire genius of revelation, began to be accepted as a part of that revelation. These are facts, and though facts may be accounted for, they cannot be reasoned away, and should not be ignored.

Let us then go to the fountain head, and hear what inspired men say about the coming of the Lord. Apostolic teaching on this momentous subject should be final with the modern church, and if, while believing that the second advent precedes and introduces the long-looked for era of human blessedness, we find ourselves in the glorious company of the apostles, we can well afford to be in the minority, whatever temporary unpleasantness may attach to that fact.

1. The coming of the Lord in relation to patience. Neither the prospect of death, nor that of a peaceful world, subdued by the doctrine of the cross, is set before believers as an argument for patience, but the return of the Lord is used for that purpose. "In your patience possess ye your souls. . . . . And then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. . . . . Watch ye, therefore, and pray also, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21: 19, 27, 23, 36.) Paul, writing to the Thessalonians, remembers gratefully their "patience of hope in our Lord Jesus Christ," and how they "turned to God from idols to serve the living and true God, and to wait for his Son from heaven." (1 Thes. 1: 3, 9, 10.) Again, in his second letter to the church, he says, "We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations which ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven." (2 Thes. 1: 4–7.) These disciples endured persecutions patiently, because they looked for the return of their blessed Savior, and the establishment of his glorious kingdom. And thus the apostle lovingly prays for them, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (chap. 3: 5). Paul charges Timothy to "follow after righteousness, godliness, faith, love, patience, meekness," and that he "keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." (1 Tim. 6: 11, 14.)

Patience is also among the graces which Titus is charged to inculcate among his hearers, and the glorious appearing of the Savior is the goal on which their eye is to rest. (Tit. 2: 2, 43.) "For ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." (Heb. 10: 36, 37.) "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." (James 5: 7, 8.) Patience is also among the graces named by Peter as qualifying for an abundant entrance into the Savior's kingdom (2 Peter 1: 8–11); and it is needless to remark that the setting up of the kingdom is always made dependent upon the coming of the Lord. Death and heaven are the popular ideas of the coming of the Lord, and the establishment of the kingdom; but the popular ideas are not the scriptural doctrines.

2. The coming of the Lord in relation to hope. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thes. 2: 19.) "But I would not have ye to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others that have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thes. 4: 13, 14.) Paul tells Timothy (1: 1) that the "Lord Jesus Christ is our hope," that is to say, his advent, as is quite clear from his words to Titus (2: 13), "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3: 2, 3.) "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. 1: 13.)

3. The coming of the Lord in relation to watchfulness. "Watch therefore; for ye know not what hour your Lord doth come. . . Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."—(Matt. 24: 42, 44.) See also Matt. 25: 13; Mark 13: 32–37; Luke 21: 34–36.

4. The coming of the Lord in relation to Christian labor. One of the common objections to the pre-millennial advent is—that those who believe it are not likely to be zealous in evangelistic or missionary labors. If this objection mean merely that they do not exhibit their christian zeal and devotedness as the result of the conviction that to the church has been entrusted the "conversion of the world," we accept it cheerfully; but the objection, tested by the grievously misunderstood "analogy of faith," shapes itself into a powerful argument in favor of the doctrine against which it is brought forward. We have not space here to enter into this matter; enough at present if we prove from Scripture that the coming of the Lord was used by Jesus and his apostles as *the great incentive to holy zeal*; our opponents will find it a hard task to prove that it is *not*. And that which it was eighteen centuries ago it must, from the nature of the case, be at the present hour, if it be understood and realized as it was in the apostolic day. The parable of the Pounds (Luke 19) is clearly in point.

"*Occupy* TILL I COME," is the great lesson of the dispensation under which we live. These brief words embrace every *item* of christian duty, and declare the most powerful motive of christian fidelity. Within the whole range of thought there is nothing equal to a settled expectation of the Lord's return as an impulse to consecration. Even the oft-repeated statement that our labors are to issue in the evangelization of the entire race falls immeasurably short of the advent of Jesus as an argument for diligence in the Lord's work. Why, the return of Jesus is literally every thing now, for *every thing depends* upon it. There is no putting down of rampant evil, no cleansing of the hideous abominations of the world, no filling the earth with truth and righteousness, no fulfilling of a thousand outstanding predictions, no resurrection of the saints from among the dead, no glorification of departed believers, and no public recognition of God's annointed king till then. The return of the King, who was murdered by his subjects, to take possession of his dominions, reward his friends and punish his foes, is the one great, comprehensive, and all-embracing thought which meets us in the pages of prophets, evangelists, and apostles. Instead of glancing faintly on the eye here and there, as we look across the broad fields of revelation, it bathes those fields with celestial light and burnishes them with heavenly glory. Just listen to this—it is the word of an apostle to a preacher, both of whom were undeniably "millenarians,"—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." (2 Tim. 4: 1, 2.) No one can deny that Timothy is here urged to earnestness as a christian minister within view of his Lord's return; and the noble Paul himself, when about to go to rest after many a well-fought field, says,—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is *laid up for me* a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that *love his appearing*." In one word, the coming of the Lord, the return of Jesus, was the theme, and thought, and hope, and joy of the early christians; it was, and is, emphatically APOSTOLIC DOCTRINE.—*The Rainbow.*

For the World's Crisis.

CHURCH IN THE WILDERNESS.

Was it the true or false church that *fled* into the wilderness? All agree that the wilderness state of the church was during the 1260 years of the persecution of the saints. Now to get a right understanding of the history of the true and false churches during this period, we must attend carefully to the *symbols* by which they are represented, and also to the *character* of those symbols.

One church is symbolized (Dan. 7) by eyes and mouth in a horn, during the 1260 years, speaking great things and wearing out the saints. In Rev. 13, we find this same church introduced, or represented by a mouth given to a leopard beast, speaking great things, also making war on the saints. In Rev. 17, the same character is introduced by a woman on a scarlet-colored beast, drunken with the blood of saints. Also the same character is symbolized in Rev. 6 by Death on the pale horse, and is killing by all manner of tortures.

The other church is represented as being in a straitened condition, persecuted, afflicted, tormented. One is embraced in the arms of powerful government, with the arms of the government to support her; the other is the sole object of persecution by this combined power.

Now, I ask, which would be most likely to flee from the dragon under the circumstances? Hear what the Savior says to his church:—"When ye see the abomination of desolation standing in the holy place, then let him that is in Judea *flee* to the mountains." Who did flee; the apostate church, called the abomination of the earth, or the true church, which had no power to resist? But did not the Catholic church flee to the leopard beast to save her from the dragon? If so, she fled to an avowed agent of the dragon; for the dragon gave the leopard beast his seat, and great authority to carry out the very principles of the dragon in warring against the saints.

No. The church fled from the dragon's agent; church and state united an abominable, desolating power, and she was nourished a thousand, two hundred and threescore days from the face of the serpent; or endured in spite of the serpent, and those days were shortened for the elect's sake. But was not the Catholic church the true church when she went into the wilderness, or when the wilderness state began? No. She was the abomination with the dragon's agency *set up*.

To relieve this matter from any doubt, go with me to the fourth seal, and discover all the features of the little horn power, the abomination of desolation, and the woman on the scarlet beast, embodied in the symbol of death on the pale horse. Here are church and state united, doing precisely the work of the leopard beast, etc. Hear the redeemed church (symbolized by the eagle) say, "Come and see!" What is she pointing out? or to what would she direct our attention? Ans. To death on the pale horse, killing with hunger and with death, and with the beasts of the earth; to the little horn with eyes and mouth wearing out the saints of the Most High; to the leopard beast making war on the saints; to the scarlet beast drunken with the blood of saints. Here, then, is the suffering church of Christ for 1260 years, symbolized by an eagle borne (on "eagle's wings") away from the dragon by flight, while the apostate church is lifted to the very seat of God by a chosen agent of the dragon.

To this last symbol, unlike the others, we have *both* churches symbolized; one embodied in the symbol of death on the pale horse, the other by an eagle; one having all power and killing, the other, according to the Savior's direction, fleeing from or striving to avoid the slaughter.

Now as the woman symbolizing a church had two wings of a great eagle given her to fly from the dragon, and as God has symbolized the *true* church during this same period by an eagle; and as the false church under the dragon's agency had the power and was seeking to destroy the saints, is it not a fact that the true church fled into the wilderness while the false church was speeding their flight with sword, flame, captivity, and spoil?

Again. As the Catholic church is symbolized by death on the pale horse, killing; and as the true church is symbolized by the eagle, and being killed, does it not follow that the true church is the fleeing party, and the false church the pursuing party under the dragon's agency? So I believe, and so I speak.

H. PRATT.

For the World's Crisis.

SATAN'S LIES.

We have been looking for new developments and wonderful manifestations, both from God and the Devil, but especially in Satan's department. He is very active and zealous just now, for he knows his time is short. How cunning he is! It seems sometimes as though he had stolen an angel's robe to cover his hideous form; and, like the wolf in sheep's clothing, he gets into the flock and snathes his victims here and there. He marks out a road just as near the gospel path as he can get it (and have it end in perdition), and strews it with artificial flowers: then stands and with ghastly smiles and grimaces beckons to the inhabitants of earth to walk in it. He cried, "The end is not yet," as long as he thought that cry would deceive, but when the signs thickened so fast he saw that people would believe, he changed his tune. Now he says, "You're right about the time. The kingdom is soon to be established, and you are going to have a glorious time. But you are a little mistaken about the *manner* of its coming. You look for a literal reign; it will be a *spiritual* one. There will be peace, harmony and prosperity all over the world."

This is the devil's sugar-coated pill; and I have said for a long time that the churches would take the pill. It agrees so well with their own theology, why shouldn't they? They have advocated a time of prosperity and glory this side the coming of Christ, and have sung the lullaby of "Peace and safety," until they are nearly ready for this last lie of the devil. Like the Jews, they mistake the nature of the kingdom that is to come. They stumble over the same stumbling stone. Will their fall be like theirs? What prospect, or what signs they can see of the conversion of this wicked world, I cannot tell.

When the Book declares that "wicked men . . . . shall wax worse and worse, deceiving and being deceived," how can men, in the face of that declaration, and with the present condition of society before them, continue to say, they will grow better and better, until a sinner shall be a stranger in the land? Christ says, "The tares and wheat will grow together till the harvest," and the harvest is the end of the world. How do men dare, with the Bible and the words of Christ before them, stand up and say that the wheat shall increase until it shall cover all the ground and leave no room for tares, and so the earth shall become, even while time lasts, as the garden of the Lord? It is strange! and yet not so very strange after all. I see no reason why those who believe and cherish the old traditions and lies that were first brought to light in the hot-bed of Paganism, should not be carried away by the last edition of Pagan delusions.

I never saw the necessity of renouncing the visionary fables of the old heathen philosophers more than I have of late. Catholicism was Paganism baptized or whitewashed.—Protestantism is Catholicism reformed. But through all the baptisms and reformations they have kept the old Pagan root. And what a crop the root is producing in these last days! What bundles of tares to be gathered that have sprung from the old germ! Oh! when I look round the world, and see what error, what superstition, what horrid delusions and blasphemous doctrines, have grown out of that "cunningly devised fable," immortal-soulism, I do not wonder that Satan began and will end his great conspiracy on earth with that lie. He knew that he could accomplish more, and destroy more of the proud and rebellious children of Adam, by making them believe that they "should not surely die," than in any other way. Without that belief, he never could have drawn them into his last edition of lying wonders, the last act in the drama, and masterpiece of the whole—modern Spiritualism.

But what has immortal-soulism to do with the doctrine of a temporal Millennium? A great deal. It is not strange that men who believe that good people jump out of their shells and fly away to some blissful region (they cannot tell where), to receive at once their final reward, should talk about a time of peace and prosperity while time lasts; the Bible so plainly teaches that the earth shall be filled with God's glory, and the will of the Lord be done on earth as it is done in heaven. They have lost sight of the inheritance in their wanderings in the wilderness, and as they do not believe that the righteous and meek will inherit the earth after the coming of Christ, of course the good time promised must come before that event takes place.

Let us analyze this hope. They think God's people, some time in the future, are going to have a grand time, right here among the thistles and thorns, with the curse still resting upon the earth. Their fathers and mothers and friends, many of them, in their graves, and themselves subject to pain and death. Where is the glory? They cannot meet the loved ones who have died, without shutting their eyes to all the peace and prosperity on earth, and bidding farewell to the Millennial glory, and flying away "beyond the bounds of time and space" to *nowhere*; and when they have found them they will be spirits lighter than air, whom they never can clasp in a loving embrace. And *there* they are to have their reward, with their spirit friends, a spirit Jesus, and a sky kingdom!

Away with such visionary hopes without any substance. It is like trying to warm ourselves by the picture of a fire. We want the real fire—the substance of things hoped for—the evidence of real *things* not seen. We cannot cast an anchor in the sky; there is nothing to hold it. It must reach *land* to hold our ship in the coming storm. Thank God! we can cast it upon land in the new earth—the paradise of God.

I see no safety in these last days of peril; no escape from the tide of error, the flood of delusions that are about to deluge the world, or from the power of the spirits of devils working miracles, but to stand on the Bible platform, and believe that the dead "know not any thing." The dragon is abroad! He has been to the kings of earth and spread before them visions of future glory. He visits Napoleon and tells him if he can revive the old Latin, or Pagan form of government, he can rule the world. He offers the kingdoms on the same conditions they were offered to Christ. Who will fall down and worship him? Those who worship the dead, and acknowledge them as their counsellors and gods, are doing it, for their gods are demons with stolen names. Will they possess the kingdom? It is possible that after God's children have all left the earth, and are hid in the chambers, they may have it for a little while, just to let them see how they can manage it without any God or goodness in it. But with it they will have demons, despair, anguish and death.

See the monster dragon! traveling over the earth, deceiving the nations, poisoning the people with his loathsome slime, encircling them in his folds, whispering horrid blasphemies into their ears, binding them into bundles to be burned. Who can deliver them from his power? None but Christ. And if they reject him, and will not have him to reign over them, but choose a ruler who is, like themselves, a rebel to the government of Christ, and strive to build up kingdoms of their own, their house will be left unto them desolate.

The sifting time is coming. The servants of God are being sealed. Satan is marking his victims. Soon the separation will take place. Let us have no mark of the Beast, for if we have the angels will pass us by. Let us not love a lie. "For without are dogs and sorcerers . . . and whosoever loveth and maketh a lie." May we find a refuge in the coming storm, and a home in the kingdom at last.

B. P. FRENCH.

For the World's Crisis.

THE TWO LITTLE KIDS.

These were feeding in the door-yard, when suddenly their mistress heard them coming on a fast run, and bleating as they ran. She suspected something wrong, and opened the door and took her seat upon the sill, when both the kids leaped into her arms and nestled down into her lap. The cause of their fright was a large dog trotting through the yard.

As the lady related the circumstance with moistened eyes, this thought flashed upon me: *Jesus is the only refuge in this land of enemies!* My heart yearned for the poor woman herself, as I reflected upon the enemy into whose hands she had fallen,—even Spiritualism. O could she have been as wise as her kids to distinguish an enemy, and have fled to the arms of Jesus, and there been shielded from this "strong delusion," she might have been saved alive, and her fatherless children. Once she loved Jesus, and obeyed him in baptism; but she wandered from the "Good Shepherd," and was overtaken by the "wolf," and became his prey. O how painful the thought. How dreadful the work of this spoiler now in the land. No safe place but in the arms of Jesus. And no knowing that we are even there but by a plain "thus saith the Lord," so near does the counterfeit come to the true.

The Lord has been pleased to graciously hear our prayers, and send faithful servants among us, to again warn this people, and to ripen the tares, and, peradventure, induce one heart to desire to obey God. O bless his name for these tokens of his love! Our work seems closing up here, and our eye is unto God for a new field of labor.

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Months have rolled away, and again the Lord has sent his servant to speak unto us "all the words of this life." The precious soul who was induced in his previous visit to desire to obey God in baptism, now went forward, accompanied by another.

It was a plesant scene, on Friday afternoon, in presence of a score of witnesses, upon the green shore, beside the calm lake, warmed by the clear sun, to see these meek, frail ones, who had counted the cost, trembling under the cross, yet with a fixed purpose to bear it, go forward and confess Christ before men, in the hope that he, in his turn, will confess them before his Father and the holy angels.

O, if there be a scene on which angels delight to look on this earth, we think it is such a one as this—a deliberate renunciation of one world to care for the things of another—a burial to "this present world," and a resurrection to "the world to come." How blessed the sight! How wise the actors! How glorious will be the results! "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

E. S. WILLARD.

Hammonton, N. J.

For the World's Crisis.

"HE SHALL BUILD MY CITY."

Saith the Lord of Cyrus, "He shall build my city, and he shall let go my captives."—Isa. 45: 13. That Cyrus did let go the captive Jews, all admit; and now it is expresly declared of the same Cyrus, "HE shall build my city"; which was as literally accomplished by the same Cyrus, king of Persia, as that of letting go the captive Jews; for "the king of Babylon," having burned "all the houses of Jerusalem" (2 Kings 25: 9), when the Jews returned home, they had to build houses to live in; and when they had built houses enough for 49,697 persons to live in (Ezra 2: 1–70), Jerusalem was large enough to be called a city; hence, literally true, "HE shall build my city."

If it is unreasonable to suppose that such a large multitude of people would take their wives and small children to a desolate place, without a shelter to shield them from the pelting storms, we must conclude that they sent up men to build Jerusalem before this multitude went up. And that they did do this, it is expressly said, that they "came again unto Jerusalem and Judah, every one unto his city" (Ezra 2: 1), which they could not have done before Jerusalem was builded.

It is asked, "If Cyrus built Jerusalem, why do we find the Jews building the city in the reign of Artaxerxes?" We answer, the Artaxerxes of Ezra 4: 7, 11, was the son of Cyrus (Ezra 4: 15), the same king who was by Herodotus called Cambyses, and he informs us that when Cyrus commenced the Scythian war, "he delegated his authority to his son Cambyses," "to whom he also entrusted the kingdom." (Herod. b. 1, c. 208.) Thus we learn that before the death of Cyrus, his son was in "authority," as king of Persia. And that the letter was written to Artaxerxes before the death of Cyrus, we learn thus: They "hired counsellors against them to frustrate their purpose all the days of Cyrus king of Persia." (Ezra 4: 5.) Says Josephus, "Cyrus, who was busy about other wars, knew nothing of all this." Says Philo, "The building was impeded on account of the death of Darius Hystaspes. Nor could Cyrus be seen, who was occupied in war with Tomgris. . . . Joshua, in the twelfth year of Assuerus, left his son Joiahim in the dignity of high priest, and went up to Assuerus; but being then distracted with war, he would not listen to his application. But it happened that in the next year, when he had become victorious, . . . he issued a decree prohibiting the building of the temple." (See "Times of Daniel," page 235.) From the above, it would appear that the enemies of the Jews wrote to Artaxerxes about the time of the death of Darius Hystaspes, that is, B. C. 486; which being only the third year after the Jews returned home, they were yet employed in "building" their "city." (Ezra 4: 12.) In the twelfth year of Artaxerxes, that is, B. C. 480, Joshua went to Babylon to see Artaxerxes; and in the next year, that is, B. C. 479, Artaxerxes wrote forbidding the building of the temple. This being nine years after the Jews first commenced building their city, and seven years after the time their enemies found them employed in building it, we find that they had ample time to finish the building of Jerusalem before they ceased to build the temple. Hence, in the edict of Darius, there is not a word about building Jerusalem, but the temple. "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place." Ezra 6: 7.

The Lord did not say that Cyrus should build the temple, but lay the foundation (Isa. 44: 28), which was literally accomplished, (Ezra 3: 10.) But he was to "build Jerusalem,—"he shall build my city." Hence, with the exception of the temple, which was completed in the sixth year of Darius (Ezra 6: 15), we in all the Bible never read of a single house ever being built at Jerusalem after the death of Cyrus. Therefore, it is literally true, "he shall build my city." And now, reader, remember this. They that place the building of the temple before the building of Jerusalem, charge the Lord with an untruth, for "Thus saith the Lord, I am returned to Jerusalem with mercies; mine house shall be built in it saith the Lord" (Zech. 1: 16), which could not be done before Jerusalem was builded.

Josephus dates the building of Jerusalem before the laying of the foundation of the temple; for in allusion to what we find recorded in Ezra 3: 1–6, he says, "They performed their vows to God, and opposed the sacrifices that had been accustomed of old time, I mean this upon the rebuilding of their city."—*Jose. Ant. b.* 11, *c.* 1, *s.* 3. And since we read that "the people gathered themselves together as one man to Jerusalem," (Ezra 3: 1), which could not be done before enough of the city had been built to call it Jerusalem, I conclude that Josephus must be correct. But one thing is clear, the Lord hath said of Cyrus, "*he shall build my city.*" Therefore, Daniel's sixty-nine weeks cannot be reckoned from a later epoch than his day; for if when he says Cyrus he means Artaxerxes, the Bible is no longer a revelation to me.

WILLIAM C. THURMAN.

For the World's Crisis.

THE PROPER USE OF A METAPHOR.

We should follow our Lord's example in the use of metaphorical language, and then it is beautiful. It expresses much in few words. It is also as useful as beautiful. But abused, it becomes the language of Babel. I propose to inquire as to the use of the metaphor by our blessed Master and Teacher, in a few instances, and select from the very many instances in which he used it to illustrate the kingdom of heaven. And as we are commanded, and as Adventists should be strongly inclined to seek *first* the "kingdom of God," in all things, I will notice the use of a metaphor in reference to that subject of all subjects.

We must ever bear in mind that a metaphor (except in the mouth of a Babylonian) points to one *clear* and *distinct* corresponding *reality*. Otherwise, it is worse than useless. In his early teaching, Jesus first resorted to the use of parables, as he contemplated the awful wickedness of the generation to which he was sent. When his attention was called to the circumstance of slaying John the Baptist, it was a strong case. He says, "Unto what shall I liken this generation?" He says, "It is like unto children sitting in the markets, and calling upon their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." No one will be likely to understand by this that the people of that generation had no other employment than alternate dancing and mourning. They are not so likely to confuse the use of metaphor, when applied to the things of this world, as when applied to the "things of the kingdom"; and in this latter case lies the field of our inquiry.

Although Jesus abounded in the use of the metaphor in his public teachings from the first, he did not adopt it as a special model of illustration so much until after he had encountered the most inveterate spite and opposition from the Scribes and Pharisees. When the use of this mode of language had become frequent, the disciples came to him with apparent anxiety, saying, "Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." What a declaration! Dear reader, has that age or generation ever been so completely duplicated since that time, until now? I should delight to dwell on that point, but cannot now.

The occasion which brought out this anxious inquiry of the disciples, in reference to the use of parables, was the time they sat in the ship, and the multitude stood on the shore. It was the parable of the "sower sent forth to sow." The explanation was given to the disciples afterwards. It illustrated one general phase or feature of the kingdom, preparatory to its ultimate establishment, and occupies the age or dispensation now about to close. He then put forth another parable to his disciples, carrying forward a likeness of a phase of the kingdom just at the close of the age here alluded to. This parable, also, Jesus explains to his disciples. It is the parable of the "tares and wheat," very familiar to us all.

Then Jesus adds another parable, to show that, although this kingdom seems very small in the beginning, it will be exceeding great in the end. For a metaphor, he takes the grain of mustard seed. "Another parable spake he unto them: the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Turn to this thirteenth chapter of Matthew, reader, and you will see the explanation given to several of these parables, and then more are added. The kingdom of heaven is likened unto treasure hid in a field; likened unto a merchantman, seeking goodly pearls; likened unto a net cast into the sea.

Then he closes by drawing the likeness of a model teacher, of which we are greatly in need these days. It is under the metaphor of "scribe." There must be a corresponding reality to this metaphor, as well as all the others. Jesus has not told us who it was, but gives us some of his characteristics, so that we shall know him should he be found. This "scribe" must have been a rare character, if found among his associates the Pharisees. I do not think he was found there. To give us a little clearer insight into the mystery, Jesus likens him to a "householder which bringeth forth out of his treasures things new and old." And as Jesus had previously asked his disciples if they "understood all these things," he had been giving, under such various emblems, that these constituted the treasure lodged with that householder.

I cannot pursue this thought further now, fearing my space would be exhausted before completing the illustration I had in view at the outset. My object is this,—let it be distinctly understood. The kingdom of heaven is presented to us under a variety of aspects, each distinctive feature under its appropriate emblem, and these emblems must not be confounded.

To illustrate: the parables noticed in the foregoing remarks are only a part of what we should like to notice; but are all we have space for now. Many of these were explained by Jesus, but not all. Suppose the disciples, at some social interview,—perhaps while the Master was taking necessary rest, or at his secret devotions and meditations,—the conversation turned upon that formidable grouping together of parables. We imagine the first utterance heard would be like this: "What a powerful discourse our Master gave us to-day! No wonder some of the hearers cried out in astonishment at its close." "But how mean," says another, "in those Scribes and Pharisees

in twitting our beloved Teacher of his humble origin! I could hardly bear that. Twitted him also about the poverty of Mary, and of his brothers and sisters. I suppose it was because their father and mother were too poor to send them to school; and there was this elder brother, he had to work with that old 'carpenter' till he was thirty years old!"

"But," says another, "I was so much troubled about one of these parables, I did not listen to the abuse heaped upon Jesus at the close of his sermon." "Which parable?" "Why, the one about the 'linen'; Master did not explain that to us. Probably he meant to leave some things for that 'scribe' or for that 'householder' to explain. Once he told us to beware of the leaven of the Pharisees. What can there be about the kingdom of heaven likened unto leaven hidden in three measures of meal, when leaven under other circumstances means something so different, and to be avoided?"

"I was troubled about the whole thing in general," says another, "notwithstanding the explanation given. How can the kingdom of heaven be likened unto so many different things? I supposed, by reading the prophet Daniel, it meant just one thing. When we are delivered from the Romans, the long dismembered kingdom of Israel will be reconstructed, and the 'God of heaven will set up a kingdom,' and that will be the kingdom of heaven." To this idea they all agreed; they were then living under the fourth and last great power. The next was to be the kingdom which Daniel had predicted, and John had announced just at hand. More than all this, the Messiah had come now and promised them they should "sit on twelve thrones, judging the twelve tribes of Israel."

Poor men! they were destined to greater perplexities than these. These were but the first lessons in that school they had entered. They had shared the common lot of man—to acquire prejudices in early life, some correct, and some incorrect; and they had yet to learn the struggle it would cost them to eradicate every impression. Very few live long enough in this world to accomplish that work. Reader, what progress have you and I made in the warfare against narrow-minded or even honest preconceived opinions, which are erroneous?

D. CAMPBELL.

For the World's Crisis.

THE PAPACY.

I find the following items in the papers named respecting the papacy and our times, that I think would interest all students of prophecy; hence my sending them for our paper.

The New York *Evening Post*, of Sept. 19, 1865, in a leading article—"The troubles of the Pope"—quoting from "*Gazette de France*," says:—

"The revolutionary propagandists are organizing themselves in all the villages on the frontiers. Garibaldian clubs are springing up on all sides. Everything is being prepared with a view to seizing the '*De Profundis*' of the papacy the moment the French troops take their departure.... The purveyors for the French army have received instructions to make no further contracts for provisions."...

FRIARS DEFYING THE POPE.—The "*Pall Mall Gazette*" says:—"The Capuchins of the extensive convent at Rome presented a petition relative to certain irregularities which have been introduced. When the Holy Father read the petition he flew into a terrible passion, and, instead of giving a formal answer, contented himself with writing on the margin of the petition these words, (I give the translation),—'Monks, the punishments which God has sent to you do not suffice. You are no wiser. Oh, monks! monks!' On the reception of the answer by the monks, their indignation passed all bounds. They sent an address to the Pope, commencing thus,—'Most Holy Father: The punishments which God has sent you have not been sufficient. Already you have twice lost your kingdom, and yet you are no wiser. Oh, Holy Father! Holy Father!' For this audacious reply, the Capuchins were suspended, and others arrested. Among them were the Father Custodian, who, on being arrested by Major Eligi, turned upon him and said, haughtily, 'You, the agent of the Pontifical government, you dare to lay your hand on one of the children of the poor of God.... A Franciscan Father, Barnabas, was also arrested. He is the author of a work on 'The end of the world.' The monks are getting up protests against the Pope, which are being circulated in all the convents of Rome."

The Boston *Journal* of Sept. 4, 1865, has an article headed, "The end of the world," by a British army officer. "Capt. W. A. Baker, of the Royal Bombay Engineers, has at last settled an often disputed date, the year in which the world will come to an end. In a work just published in England, entitled 'The day and the hour; or, Notes on Prophecy, a Sketch of the future extracted from the Bible,' he imparts a considerable amount of information, which is certainly important if true.' The day of judgment, he tells us, is fixed for Sept. 20, 1878; the hour is sunset, the translation of the saints having previously taken place at one o'clock in the morning of the 25th of January 1875."

JOHN TAYLOR.

IMMORTALITY.

Did God make man immortal? Gen. 2:7 informs us that God made man of the dust of the ground, and breathed into his nostrils the breath of life. And in chapter 1:27, we are informed that God made man in his own image. Again we are taught in Hebrews 1:3, that Christ was the express image of his (God's) person; and again in 2 Cor. 4:4; Phil. 2:6; Col. 1:15. Now if the expression, his own image, or likeness, means that God made man immortal, then Christ was immortal, and born immortal. Then in what sense did God make man after his own image? First, I claim it was morally; and 2nd, physically. 1st. Man had a mind God-like, what Paul in Eph. 4:24 called righteousness and true holiness. 2nd. By having a body in form like God. Thus man was made in mind God-like, and in body after his likeness or form; not immortal, but a probationer. He must be tried, and if a probationer, then a probationer for immortality. Just what God's people have before them now, as probationers. Rom. 2:7.

But man rebelled, the mind yielded, the moral image of God was lost, and immortality was lost, and man was sentenced to die, Gen. 3:19. Then, in providing a Savior, his blood was shed to purge our conscience from dead works, Heb. 9:14, called the robe in Rev. 7:14—thus making provision to restore the moral image of God; and 2nd, Christ died and rose again and thus abolished death and brought life and immortality to light through the gospel, 2 Tim. 1:10. Thus, at the resurrection, the people of God are to have, through Christ, immortality. This mortal shall put on immortality, 1 Cor. 15:53, 54. It is through Christ, because he procured it at his resurrection, and he only has it; because it belongs to mortals as their physical blessing. 1 Tim. 6:13-16.—D. W. SORNBERGER.—*Adv. Herald.*

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Oct. 17, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

DISCUSSION IN PHILADELPHIA.

We are to have a discussion in Philadelphia, Pa., with J. G. Fish, a noted Spiritualist, commencing Oct. 23d, at 7 P. M., in Sansom Hall, and continuing five evenings. We are to discuss the following resolution:

"*Resolved*, That man has a spirit which exists after the death of the body, in a conscious state, and communicates with the inhabitants of earth."

INCIDENTS BY THE WAY.

In our last report, we parted with our readers at the close of the discussion in Dixfield, Me. After the discussion, we preached three evenings on the sleep and resurrection of the dead, and the coming kingdom. The audiences were large and very attentive. The Universalists kindly offered us the free use of their house, well lighted, and affording every other kindness heart could wish. During these meetings, an intelligent Congregational minister, two lawyers, and some others, asked us many questions on the subjects mentioned, which served to make the truth shine much brighter than it would have done, had it not been thus closely criticized. The first class of people became very much interested, and were anxious to hear more. They were astonished to see the harmony and simplicity of the doctrine of the Bible, and wondered why it had not been seen before. A prominent lawyer remarked, at the close of the meetings, that if the Congregationalist minister asked many more questions, he would "make all the people Adventists," because the objections that had been raised were being removed as fast as presented. We trust that some of the fruit sown will produce an abundant harvest.

During the discussion, we found a most excellent pilgrim's home at Bro. John Staples, in Carthage. It was in his great barn where Bro. Munger held interesting meetings, which he noticed in the Crisis several weeks since. The barn is 122 feet long and 42 feet wide. Some five hundred were fed at Bro. Staples' table, in one day, during the meeting. His whole heart is in the service of the Lord, in harmony with his excellent companion. He has been in the service of the Lord only about one year, but he has tried the way long enough to love it and all who walk therein.

During the meeting, we formed a pleasant acquaintance with Brn. Abbott and Wheeler, who are laboring to persuade men to become christians, and be ready for the coming of the Son of man. We found some excellent brethren and sisters in Carthage, Dixfield Centre, and vicinity, who are pressing for the christian's prize.

Saturday, Sept. 30th, Bro. Heber Kimball took us to Canton Mills, where we held meetings till Wednesday evening, Oct. 5th. We had a meeting in that place, on our way to Dixfield, Sept. 25th, and received a very earnest invitation to return that way and preach to them again. We found the people very anxious to hear, and some ready to obey the truth. On the Lord's day, Oct. 1st, quite a number came in from adjoining towns, the distance of seven to twenty miles. Among these were many ardent lovers of the truth, with whom we had a very pleasant interview. Among them was Bro. E. Haggett, from Livermore. The cause of Christ is advancing at Canton Mills, through the consistent lives of a few faithful souls who love the appearing of Jesus. We received very kind treatment from all classes, and trust that some who have never served the Lord will at once begin, and reap the reward of the faithful. Moistened eyes showed that the Spirit of the Lord was at work upon their hearts.

Spiritualism has taken deep root in all that section, and, unless checked soon, will become the prevailing religion. Wherever it goes, vital godliness dies out. It is the great antagonist of christianity. We spoke one evening on the *cause* of the spiritual phenomena. A large audience listened attentively. Several Spiritualists and Universalists asked a variety of questions, for the purpose of testing our position, which only made the truth shine the brighter, and caused its lovers to rejoice; while its enemies were confounded. We have great reason for thankfulness to the Lord for the light that now shines from the Bible, showing clearly that man is wholly unconscious between death and the resurrection; and consequently cannot make any communications. We think no truth is clearer than this; but popular theology can do nothing towards blocking the wheels of Spiritualism. The churches are being completely undermined by it; and many who have been their pillars are now sympathizing with the infernal delusion, giving it character and influence. The most intelligent, amiable, wealthy, and honored citizens, are often the first to be led astray by this demonism. The great deceiver has so arranged it as to make it specially pleasing to the natural heart, and interesting to all but the true disciples of Christ. In this, his last great effort, he has combined all his cunning craftiness to devise a system that shall blind the eyes of the people, and make them think they are on the christian's road, while he is leading them straight to perdition. His success is alarming, and yet, but few seem to apprehend any danger, and those who sound the note of alarm have to put up with ridicule as the reward of their faithfulness. It will not always be so. The time is at hand when the truth and right will be defended, and error exposed to an astonished world. It is all important that we be found in harmony with the truth of the Lord.

Our meetings increased in interest till their close. The truth was well received, and we trust some permanent good was accomplished, judging from what we heard and saw. A hearty relish was manifested for the pure principles of the christian religion. Those who had been turned away from the house of worship by the inconsistent walk of professors came and gave the very *best* attention. We hope they will give their hearts to the Lord.

Thursday, Oct. 6th, we went to the North Norway Conference, which was a most *excellent* one. We have rarely, if ever, attended a better one. Every thing moved as though the Lord was affording us special help. The conference was held in the M. E. meeting-house, in North Norway, about nine miles from So. Paris, Me. There was a large attendance, and many came a long distance. We had the pleasure of meeting Brn. T. Jordan, J. A. Libby, and J. Whitman, who aided us in the labors of the conference. They are true men in the vineyard of the Lord, seeking the welfare of the flock.

Our meeting began Thursday evening, and closed Lord's day evening with the sacrament of the Lord's Supper. Our love-feast, on Lord's day morning, was a *blessed* one. About seventy-five testimonies were given in about forty-five minutes. All could say it was good to be there. It was a scene that will be long remembered by those who were privileged to enjoy it.

Several requested prayers during the conference, and were blest.

We formed some very pleasant acquaintances with the dear children of the Lord. We found them whole-hearted and true in the cause of Christ. We left them joyful in the Savior, with a bright hope of soon seeing him coming in all his glory.

THE ITALIAN MISSION.

Bro. Czechowski, who is engaged in the Italian Mission, with good results, has moved to Switzerland, where there is a still better prospect for doing good; but he is very much crippled for want of funds to pay his expenses. He owes 200 francs in Italy, and was obliged to borrow 90 francs to pay the freight on his baggage, when it arrived in Switzerland, and the amount is to be paid in two months from the latter part of Sept. Who will help this needy Bro., who is laboring to spread the light and truth relative to the christian's blessed hope? *Now* is a good time to give him a lift, while he most needs it. Send *immediately*, and we will have it forwarded to his address.

DERIVATION OF THE NAME "NAPOLEON."

Under the above heading, we find an interesting article in *The Rainbow*, published in London, Eng., and very ably conducted, in which is the following, which was taken from "a remarkable little work edited by M. Frederic Monod, entitled '*Comme quoi Napoleon n'a jamais existe.*'"

The writer in *The Rainbow*, when referring to Monod's work says, "I need not say it is no way prophetical."

When giving the "derivation of the name Napoleon," or the words of which it is composed, Monod says:—

"They are derived from Apollyo (*Apolluo*) or Apoleo (*Apoleo*), two Greek verbs, which indeed make only one, and which signify to destroy, kill, or exterminate. So that if the christian hero of our day should call himself Apoleon, he would, etc." * * * But this personage is named Napoleon, and consequently there is in his name an initial letter which is not in the name of * * Yes, there is a letter more, and even a syllable; for according to the inscriptions which are engraved on all sides in the capital, the true name of this christian hero was Neapoleon or Neapolion—which one sees particularly on the column in the '*Place Vendome*.'

"But then this extra syllable makes no difference. The syllable doubtless is Greek, like the rest of the name, and, in Greek, *ne* (*ve*), or *nai* (*vai*), is one of the greatest affirmatives, which we render veritable. Whence it follows, that Napoleon signifies veritable exterminator, etc."

If this derivation of "Napoleon" be a true one, then we cannot refuse to acknowledge that, insomuch as *Apolluo* and *Apoleo* own a common root, their derivatives Napoleon and Apollyon may not refuse to own a like identical original. I am, dear sir, yours, faithfully and obliged,

C. C.

"A CRIMINAL ERA."

The New York *World*, of Aug. 16, 1865, when speaking of the moral state of things in our land, thinks the present state of society "will prove to those who have heretofore sneered at the theory that this is 'a criminal era,' and 'a crisis of crime,' that these are indeed the proper appellations for the passing period." Notwithstanding all the startling facts before us to confirm the above conclusion, there are many so blinded by the theory of "the conversion of the world," or other false notions, that they can see no evidence that wickedness is any greater now than it was thirty years ago. Such persons mingle but little with the masses of mankind. They only associate with the moral and amiable, where they do not witness the multitude of horrid deeds that are committed outside of their refined circle of friends; but observing men, editor's of public journals, judges, statesmen, and all who are called into the great thoroughfares of the world, are compelled to acknowledge that the present is "a criminal era."

The New York *Independent* speaks of "the extraordinary developments of crime in the mercantile community." Men who have been long in business with those whom they supposed perfectly honest, awake on a fine morning to find their clerk, agent, or partner, has slipped away with thousands of dollars, thus robbing his employer, or partner, of his fortune, leaving him bankrupt, at the mercy of his creditors. The time has come when business men are full of "perplexity." They know not whom to trust. Every thing is uncertain. Traitors are all about them. Covetousness is so strong and general in the hearts of the people, that the principle of honesty is almost smothered to death. "Any way to get the money," appears to be the ruling principle of these last days. The days of Sodom are being repeated. All these things are but signs foretold, and show very clearly that the end of this dispensation is at hand.

FAMILY GOVERNMENT.

It is lamentable to see the lack of family government in these days. One would think, judging from multiplied examples on every side, that the order of things in family arrangements was reversed; so that instead of having the parents govern the children, the children rule the parents. This is certainly true in many cases, and such sad sights are becoming very common. This only fulfills a prophetic declaration of the apostle Paul,—"This know also, that in the last days" children will be "disobedient to parents, unthankful, unholy, without natural affection." Many parents understand this from sorrowful experience; but we think, in many cases, there might be much improvement made, if they would observe the following advice:—

"Family government does not consist in watching children with a suspicious eye, frowning at their merry outburst of innocent hilarity, suppressing their joyous laughter, and moulding them into melancholy little models of patriarchal gravity. And when they have been in fault, it is not to punish them simply on account of the *injury* you may have chanced to suffer in consequence of their faults, while the *disobedience* is suffered to pass without rebuke. Nor is it to overwhelm the little culprit with a flood of angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets which would be extravagant if applied to a fault of tenfold enormity; or to declare with passionate vehemence that he is the worst child in the neighborhood, and likely to come to the gallows.

But it is to watch anxiously for the first risings of sin, and kindly to repress them; to counteract the earliest workings of selfishness; to suppress the first beginnings of rebellion against rightful authority; to teach an implicit, unquestioning, and cheerful obedience to the will of the parent, as a preparation for future allegiances to the requirements of civil authority, and for subjection to the will of God, the great ruler and Father; it is to punish a fault because it is sinful and contrary to the commands of God, without reference to whether it may, or may not have been productive of immediate injury to the parent or others. It is to reprove with calmness and composure, and not with angry irritation, in a few words fitly chosen, and uttered in low and serious tones, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you see the absolute necessity of punishment; to say what you mean, and then do as you say. It is, in a word, to govern your family as in the sight of Him who has made you a parent, and given you authority to train up and govern your children for him; and who will reward your fidelity with such blessings as he bestowed on Abraham, or punish your neglect with such curses as he visited on Eli.—*Friend of Virtue.*

NAPOLEON III.

A pamphlet, the manuscript of which was written five years ago, and published last May, has been issued in London, Eng., in which "the *supposed* thoughts of a certain Emperor" [Napoleon III.] are made known to the world. The remarkable work thus concludes:—

"When all the world is nearly in my hands, I'll bring it all to bear against Great Britain.

"She is all scattered—I concentrated. Everywhere her commerce shall be attacked, her colonies invaded, her seaports stormed. Electric wires shall flash my orders at a given moment, rise in all climes, and crush Great Britain. She shall go down, and I will reign supreme; supreme throughout the world. Builder and architect of my own fortune! Happier than Napoleon's son, and greater; greater than he himself. I will transcend his glory. Never name shall be like my name. The image of all glory shall be my image. I, that great reality, like unto God, my power universal—

"But soft—I dream—I am but captive now!

"Well, well! all's one for that. I'll let time shape; and there—an end. Now to my studies!

"Thus he sat him down. He knew not it is writ: 'This matter is by a decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men!'"

A CALL TO WORKING MEN

IN THE TEMPERANCE CAUSE.

Intemperance rages, and will rage till we change our hand, rely less on organizations, and more on honest, earnest, *individual* effort. There is desperate need of men to battle this great evil on their "own hook," responsible to God only. What if great men continue to discuss the Maine Law, and their admirers continue to read and admire? Will that save us? What if great conventions continue to be held, and distinguished men make masterly speeches and pass resolutions, both masterly-foolish and masterly-wise? Will that save us? What if temperance societies, not a few, continue to meet and do little more than air their regalias, have a convivial time, and occupy our newspapers with a display of organizations and names? Will that save us?

Most manifestly we have organizations enough, discussions enough, and legislation enough, while the EVIL waxes worse and worse. In this dilemma, can anything be done? Yes, thank heaven. Let us with the spirit and gospel of Christ go straightway to work (as individuals) in the very neighborhoods where we reside. Let us labor, might and main, with Young America, with temperate drinkers and drunkards—diffuse light and love by spreading temperance papers and temperance tracts in the very dens of sin, and in all the "highways and byways" of life; and looking to God for strength, we may soon understand the promise, "*One shall chase a thousand.*"

The spreading of tracts—tracts which are short, pungent, pithy, rather than pretty—is attended with great success. We have such tracts. We sell them at common prices. We send them gratuitously to those who wish to do good, but are too poor to buy them. Friends, send for them. *Send a little postage*, if you please; the tracts you can have "without money and without price."

We are rather radical, but we have a few friends just as radical. They like our "One Man Tract Society," they like our individual and independent action against popular abominations, and occasionally send us a little money to carry on the battle; and being almoners of their bounty, though poor, we wish, with God's blessing, to make many rich. Therefore, fellow-laborers, send for our tracts, and try their quality upon your dram-sellers and dram-drinkers. The floodgates of iniquity are lifted up. We have three hundred thousand drunkards sinking into their graves! We have hosts of "temperate drinkers" coming on to fill their places! Earnest, self-denying workers are needed on all hands. We must reanimate a dying cause. Friends, awake, let us stretch ourselves upon it as Elisha stretched himself upon the dead child, and it shall rise to life in majesty and strength.

GEORGE TRASK.

Temperance Depository, Fitchburg, Mass.

The above should receive a prayerful consideration. Bro. Trask has not overdrawn the picture. It is evident to any careful observer that intemperance is rapidly advancing.

Bro. Trask has some *excellent* temperance tracts that ought to be scattered far and wide. Let us help in the good cause.—ED.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	$1359.28
F. P. Smith, Orange, Mass.	.50
John M. Snook, Romeo, Mich.	.50
A friend (through M. Grant)	.95
A young brother, N. J.	5.00
Rufus Pike, Pomfret, Ct.	10.00
—— Hall, ——	5 00
Wm. Baker and wife, Rochester, Vt.	2.00
John Metcalf, Hasel Green, Wis.	1.63
A young brother	5 00
Thos. Smith	1.25
A young brother	5.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous pledges and donations	$35.00
Samuel Smith, Baltimore, Md.	2.50
Emily L. Marsh, New Richmond, Pa.	1.00
Alex. Ogsbury, Young America, Ill.	2.50
C. L. Burdick, W. Killingly, Ct.	.50

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1279.89
A. R. Robbins, Westford, Ct.	1.00
A sister in Concord, N. H. (thro' H. K. Flagg)	1.38
Chas. M. Mathews, Plantsville, Ct.	1.00
B. F. Hammond, Peacedale, R. I.	1.00
Three sisters, No. Fayette	1.00
Hannah Bronson, Waterbury, Ct.	2.00
J. W. Sharick, Thedford, Mich.	2.50
Sister R., Hawley, Mass.	5.00
Dea. Waterhouse (thro' Hiram Munger)	5.00
A sister in Dixfield, Me. "	5.00
Geo. H. Emery, Concord, N. H.	1.26
Rufus Pike, Pomfret, Ct.	10.00
H. M. Oyer, E. Otto, N. Y.	1.00
A brother in Stonington, Ct.	10.00
Wm. Baker and wife, Rochester, Vt.	8.00
Mrs. L. S. Densmore, Hallowell, Me.	5 00
N. D. B. " "	3.00
Emily L. Marsh, New Richmond, Pa.	2.00
Julia E. Baldwin, E. Litchfield, Ct.	2.00
C. S. Sherman, Castleton, Vt.	100.00
I. T. Woodward, W. Hebron, N. Y.	1.00
Harriet Dana, Worcester	10.00
Sr. Newton, "	5 00
Sr. J. Knights, "	1.00

PLEDGES PAID.—P. S. Butler, $25.00.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass.

JOSHUA V. HIMES,
President Amer. Adv. Miss. Society.

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already more than one hundred boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Mrs. E. S. Willard, Hammonton, N. J. $1.00

THE ANNIVERSARY DISCOURSES.

According to previous announcement, Elder Himes delivered three discourses last Sabbath in Lowell Street Chapel, commemorative of the organization of the first General Conference of Second Advent believers, in Chardon Street Chapel, Boston, Oct. 16th, 1840; in which he briefly reviewed the history of the Advent cause for the last twenty-five years, its progress and results, and gave an explanation of past mistakes and present prospects. The discourses were listened to with much interest, and were well attended, considering the unpropitious weather, many who had been identified with the cause from its beginning being present. The substance of these discourses will doubtless be given to the public before long.

How swiftly time flies! A quarter of a century has passed away since the Advent proclamation first called us out and made us a people, and we are now so much nearer to the end of our pilgrimage. Still the vision tarries, and the Bridegroom lingers; and still his sweet assurance cheers us on,—"*Though it tarry, wait for it; because it will surely come, it will not tarry.*" Blessed are the *waiting* ones.

W. B. H.

HELP WANTED!

Brethren and sisters who are willing to aid me in going to preach the gospel of the kingdom to the people of the South, may still send in their orders for the "Saints' Harvest." Some fourteen dozen have been called for, and about ten dollars received, in response to the call of two weeks ago; and still there are several copies left. The receipts for the sale of them will help me on my way, and will not impoverish you. I am leaving father, mother, wife, children, home, friends and all, for the sake of the gospel and the salvation of poor, dying sinners; and you, who are worth your hundreds and thousands, and can stay at home with your families and friends, will you not spare a little for the help of those who are willing to sacrifice all to win souls to Christ? The Missionary Board are willing to aid me, but I want to do what I can to help them by helping myself; and while co-operating with the Society, and working for its interests, I prefer, if possible, to labor in such a way as not to be entirely dependent on the Society. I expect to start for the South about Nov. 1st. All orders for the "Saints' Harvest" may be addressed to me as follows—*H. K. Flagg, Crisis Office, Boston.* Price 8c. single; or 70c. per dozen.

For the World's Crisis.

COME TO CHRIST.

My heart is filled with sadness, and my eyes dim with tears, when I look upon this poor old dying world, and see how few there are prepared to meet God in peace. My heart yearns over those who are going the downward path to ruin, and yet it seems as if they heeded it not. It is sad to think of those I love so tenderly who are yet in the broad road to death. I ask you in loving tones to come to Christ. Jesus stands with outstretched arms waiting to receive you. The Spirit and the bride say, Come. Come and give your hearts to God while there is a day of acceptance. Jesus is waiting to be gracious. He loves you and pities you, and wants to save you. Come to Christ and take his yoke upon you, and learn of him who is meek and lowly in heart, and you shall find rest to your souls. Come to Christ. He died to save you. He died that you might live. Think how much he has suffered for you. Go with me to the place of our Master's crucifixion. See him there nailed upon the rugged cross. Hear the hammer as it drives the nails into his hands and feet. See the meek and blessed Master in his humility and love. He says not a hard word. He bears his cross. He is nailed to the cross. For one moment think of the cruelty of these wicked men.

He hangs upon the bleeding cross until he gives up the ghost. The Son of God dies for you and me. Think of that crown of thorns he wore. Think how they spit upon him, struck him in the face, while he was blindfolded; and he suffered all that we might *live*, that we might be saved from our sins, and have a home where no tears or sorrows can ever come.

This, my dear friend, he suffered for you and for me. Come to Christ. See how he stands pleading for you. Come and be saved. See, he calls you to give him your heart. It is all for us he has thus suffered, and can you slight the Savior? Can you turn a deaf ear to his calls?

Come to Christ, and be saved with all the good of earth. He is soon to come in all his glory and majesty, and then all that are ready will go into the marriage, and the door will be shut. Christ pleads for you to-day. Oh, secure a home where nothing can harm you. The storms of the last day are fast approaching. Can you bear his wrath? Can you stand the fires of the last day? My heart yearns over you. Gladly would I take you in my arms and bring you to Christ; but, alas! I cannot. It is an individual case; we must stand or fall for ourselves.

Come to Christ. You will want to share in the glories of the better land. You will want a crown of life, a harp of God. You will want a palm of victory, a home where are no sorrows and tears, trials and afflictions. You will want to see the Savior, who bore the cross for us. You will want to meet there dear friends, who now sleep in Jesus. Come to Christ. The day of the Lord hasteth greatly.

Be wise, for soon the heavens will be rolled together as a scrol, and you will want a hiding place in Christ. The mountains will flee away. You will want a stronghold in that day. Then come to Christ, and give him now your heart, and by and by we shall all meet to praise God and the Lamb, and live forevermore where the weary are ever at rest, and no sickness, sorrow, pain or death shall ever come.

LUTHERA B. WEAVER.

JUSTIN MARTYR'S VIEW OF REV. 20.

In Justin Martyr's dialogue with Trypho, the Jew, we find the following:—ED.

Trypho. "But tell me, do you honestly allow Jerusalem will be rebuilt, and do you expect our nation will be gathered, and with joy be brought back, together with the Messiah, and the patriarchs, and prophets, and proselytes, before the coming of your Messiah, or do you hold this that you may seem to triumph in the argument?

Justin. "I am not reduced to the miserable necessity, Trypho, of saying what I do not think. I profess to you again that myself, with others with me, think this will take place. But I have told you, also, that many again, and they of the sort of christians who follow sound and holy doctrine, do not acknowledge this. For I have told you that some indeed called christians are in fact atheists, and impious heretics, because in every way they teach blasphemy, impiety and folly. And that you may know I say this not to you only, I compose a volume of all my conversations, according to my ability, in which I record whatever passes between us, showing that I publicly profess the same which I confess to you. For I am determined to follow not men, or human authority, but God and the doctrine taught by him. For should you happen upon some, who are called christians, indeed, and yet are far from holding these sentiments,—but even dare to assail the God of Abraham, the God of Isaac, and the God of Jacob with blasphemy, and say, *There is no resurrection of the dead; but instantly, when they die, their souls are received up into heaven*; do not count these among christians,—even as they are not Jews, if accurately considered, who are called Sadducees, and the like sects of Genistæ, Meristæ, Galileans, Hellenists, Pharisees and Baptists, and others (that I may not tire you to hear me express all I think), but under the name of Jews and sons of Abraham, they worship God, as he charges them, with their lips only, while their heart is far from him. But I, and all christians properly instructed in all things, believe there will be a resurrection of the flesh, and a millennium in Jerusalem rebuilt, adorned, and enlarged, which the prophets Ezekiel, Isaiah and others have explained.

"For thus Isaiah speaks of this time of the millennium: 'For there shall be a new earth; and the former shall not be remembered, nor come into mind; but they shall find joy and rejoicing in that which I create; because I will make Jerusalem a rejoicing, and her people a joy. And I will exult over Jerusalem, and rejoice over my people; and no longer shall the voice of weeping be heard in it, or the voice of crying. And there shall not be any more one of unripe age, and an old man that has not fulfilled his time: for the young man shall be a son of a hundred years; but the dying sinner shall be a son of a hundred years, and also accursed. And they shall build houses and inhabit them; and plant vineyards and eat their fruit, and drink wine. They shall not build, and another inhabit; and they shall not plant, but others eat; for as the days of the tree of life are the days of my people. The produce of their toils shall be multiplied; my elect shall not labor in vain, nor beget sons unto a curse, for they shall be a righteous and blessed seed of the Lord, and their offspring with them. And it shall be before they cry, I will hear; and while they yet speak, I will say, What is it? Then the wolf and the lamb shall feed together, and the lion shall eat straw like the ox, and the serpent earth, like bread. They shall not hurt or harm in the holy mountain, saith the Lord.'

"What, therefore, is said in these words, 'For as the days of a tree shall be the days of my people; the produce of their toils shall be multiplied,' we understand mysteriously to signify a millennium: for when it was said to Adam, that in the day he ate of the tree he should die, we know he did not live out that millennium. Moreover, we understand in the same way this also: *The day of the Lord is a Millennium.* To this agrees what one among us by the name of John, one of the apostles of Christ, foretold in a Revelation made to him; that the faithful in Christ would spend a millennium in Jerusalem, and after that will be the general, and I may say, in a word, the eternal resurrection and judgment of all together: the same as our Lord said: They shall neither marry, nor be given in marriage, but shall be equal to angels, since they are the sons of the God of the resurrection."

Justin in this passage quotes Isa. 65, showing the Jerusalem of the risen saints during the millennium to be in the New Heavens and the new earth after the present world is gone out of sight and mind. No sorrow, sighing, crying, nor pain, or any evil thing is to enter there. Such, then, is an early view of the Millennium.—*Advent Herald.*

PTOLEMY VS. GOD'S PROPHETS.

Has it never struck you as being somewhat singular that infidels who have ransacked all creation to discover evidence of the falsity of the divinely inspired book, have never seized upon the glaring discrepancy between the prophecy of Daniel in reference to the time for the advent of Messiah into our world, and the actual appearing of the Lord Christ fifty-three years subsequent to the time given by Gabriel? It would have been a very easy matter for them to have proved by the "undoubted canon of Ptolemy" that the command to "restore and build Jerusalem" went forth B. C. 536. Then they had only to deduct 483 years comprising the sixty-nine weeks, and fifty-three years overplus would have demonstrated the falsity of the prophecy. But it appears there are men professing to be christians who prefer sacrificing Daniel rather than relinquish Ptolemy. Then again it is evident that the seventy weeks extend over the whole ground of the Jewish probationary time from their deliverance from the machinations of Haman till they should be delivered over to the desolating power of the Romans, and their city and temple be destroyed, and the host scattered to the four winds of heaven. But did any such catastrophe occur within these seventy weeks? No? Certainly not: if Ptolemy's canon be correct. The city and the sanctuary remained unmolested twenty years beyond the latest time that can be fixed for the termination of these seventy weeks, if we follow the chronology of the canon. Here is another discrepancy fatal to either Daniel or Ptolemy. Now what shall we do? Must we yield to infidelity? Stick to Ptolemy at all hazards, or throw him overboard and accept the infallible Word? I have no hesitation in choosing God's holy prophet in preference to all the astronomers on the foot-stool. I care not whether Thurman be able to calculate eclipses or not; he may be for aught I know, a mere tyro in the science, and if Professors could demonstrate to the world that he was such, it would not affect the question in the least. The difficulty lies between Daniel and Ptolemy; and if the calculations of Thurman were shown to be false, that would not end the conflict between the two former.

We must remember also that Daniel is not the only one of God's holy prophets that is brought into disrepute by Ptolemy's canon, but Jeremiah also is placed amongst the false prophets. He had declared that the captivity would positively continue seventy years; but Ptolemy cuts it down to fifty-nine. Now here is another of the Lord's prophets who has to be sacrificed at the shrine of the "undoubted canon." Wonder how many more victims will be required to be slain, in order that said canon may still continue to be "undoubted." Isaiah, I am inclined to think, would have to be looked upon as doubtful authority, for he asserts in the most unequivocal terms that *Cyrus* would be the individual who should carry into effect the "command to restore and build Jerusalem." Then again Ezra must come in for a share of the "doubt" also, as he records the fact of the return and rebuilding in accordance with Isaiah's prediction. So if the "canon of Ptolemy is not to be receded from for the authority of any writing whatsoever," we must at once abandon the *writings* of the prophets, the sacred historians; aye, and even Jesus himself: for he most distinctly recognizes the "*writings*" of the prophet Daniel when giving his disciples instructions in reference to their conduct when they should "see the abomination of desolation spoken of by Daniel the prophet."

Now if its opponents should succeed in overthrowing the chronology of Thurman they are bound to furnish us with one that will accord with the divine oracles; else they had better let it alone; for, in their frantic endeavors to sustain Ptolemy they are furnishing infidels with the very best argument they could desire to prove the Bible to be a "cunningly devised fable." For according to their chronology the Messiah did *not* appear at the time specified. Jerusalem was *not* besieged, the temple was not razed to the ground and the sacrifice and oblation did *not* cease in accordance with Daniel's prediction. Neither was the sanctuary cleansed twenty years ago as it *should* have been. Now in view of all these palpable failures, what guarantee have we that our hopes will ever be realized unless we abandon Ptolemy, and accept a system of chronology that harmonizes with historical facts and the writings of God's holy prophets? In conclusion let me remind those who have so freely indulged in sarcasm, ridicule and imputation of unworthy motives, that such arguments have no weight with us, and until they can produce something more tangible their labors of this sort are thrown away. Yours in the hope,

W. H. HACKING.

Listowell, C. W.—"Voice of the West."

☞ No man lives without foibles and peculiarities; and instead of ungenerously exposing those of others to ridicule or contempt, we should make allowances for them, in order to receive an indulgence for our own.

VARIOUS READINGS IN THE NEW TESTAMENT.

It is well known that the various Greek manuscripts of the New Testament differ in many places. The differences are called various readings. Infidels have sometimes taken advantage of this fact, to throw discredit upon the Scriptures; and christians, who are not fully informed as to the facts, are sometimes perplexed and disquieted by the exaggerated statements of the former class. The following particulars, the result of a careful examination of the matter, will show how little occasion the former have for triumph, and the latter for uneasiness. The edition of the New Testament used in this examination was the well known one of Prof. G. C. Knapp, of Halle. Prof. K. is not sparing in his criticism, and rejects as spurious many passages which later editors, of fully equal competency, receive as genuine. He has marked those passages, in the commonly received text, which he regards as unquestionably interpolations, by enclosing them in double brackets; and those which he only regards as doubtful by enclosing them in single brackets. I find that he has used the first of these signs in one hundred and forty-four places. Of the part thus adjudged by him to be spurious sixty-seven are such as do not affect the sense, being merely the insertion or omission of a pronoun, or a proper name; thirty-eight are such as are found unquestionably genuine in some other part of Scripture, for example, in the parallel passage of another Gospel; and seventeen are merely the word, Amen, at the end of the Gospels and epistles. These all deducted, leave twenty-two. Of this number, fifteen are of no real importance to the sense, consisting mostly of single words. The remaining seven are somewhat more noticeable. One of the doxology, at the close of the Lord's prayer in Matt. 7: 13. But the only one of any doctrinal importance is that in 1st John 5: 7, 8, where he omits all between the words "records," and "the Spirit."

Of the second class of passages, which he marks as doubtful, there are in all one hundred and seven. Of these eighty do not at all affect the sense; twelve are found elsewhere in the New Testament; three are only the word Amen; and three are but the repetition of the word translated *forever* in such passages as "forever and ever." Of the remaining nine, seven consist only of single words, are of no real importance. The other two are, John 5: 3, 4, and John 8: 53, to 8: 11.

To sum up, of the two hundred and fifty-one passages which Knapp has marked as either certainly spurious, or at least of doubtful genuineness, only three can be considered as of any consequence, and only one of these is ever quoted as a proof-text in support of any important doctrine.

So trifling are the variations in the more than six hundred manuscripts of the Greek Testament that have been examined. It is proper to say, however, that the whole number of various readings is much greater than that given in the above account. But those not reckoned here are as a whole of no greater importance, and have for the most part less claim to be substituted for the commonly received text, than those above noticed. So if any one who does not happen to read the Greek Testament should hear some flippant sciolist, who measures his own wisdom by the number of things which he does not believe, proclaiming that the original manuscripts of the New Testament Scripture vary in more than a thousand places, he need not thereupon incontinently give up his faith in Divine revelation, nor feel any other emotion than that of pity for his shallow-minded and deluded informer.—*Watchman and Reflector.*

For the World's Crisis.

THAT BOOK.

BRN. AND SRS.:—Have you read that book called the "Life and Sketches of Sr. A. Mussey"? I have, and take this liberty to recommend it to you and every one. It will interest and edify you, and I think do you good. Sr. Mussey has labored hard to get up the book for you. Now take one. The price is $1.00, to be had at the Crisis office. It is neatly bound, and will look well in your library. GEO. A. STREETER.

North Dana, Mass.

Correspondence.

From Sr. H. P. Chase.

DEAR CHILDREN:—Remember, "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." I am striving to be an overcomer, that I may inherit all things promised to the faithful. I believe in the second coming of Christ to this earth, and that the signs he told us should transpire prior to his coming are nearly all fulfilled; so we may look in good faith for his return; and he is to come in like manner as he went up to heaven. He is coming to raise the dead and change the living (saints), and then shall we "ever be with the Lord." "Wherefore comfort one another with these words." That the Lord is coming? Yes. And is it a comfort? Yes. Jesus is coming to be king, to reign o'er all the earth, and of his kingdom there shall be no end, and death shall never enter there.

"I thank thee, oh Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto" us; "even so, Father, for so it seemed good in thy sight." I can ask no greater honor than to be an heir with Christ to an inheritance incorruptible, undefiled, and that fadeth not away; a land where peace and joy forever abound, and sorrows come no more. O, ye sad ones, rejoice, for your redemption draweth nigh. What if we are despised and rejected, and cast out by a wicked world. Can you bear it? I can. It is not worthy to be mentioned when once compared with the great and sublime truths before us. Noah preached the flood a hundred and twenty years. Did he give it up? No. Did it come? It did. Now read in 2 Pet. 3: 6, 7,—"Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Rev. 1: 7,—"Behold he cometh with clouds, and every eye shall see him." Heb. 9: 23,—"And unto them that look for him, shall he appear the second time, without sin, unto salvation."

I thank God that a few yet look for the blessed hope and glorious appearing of our Lord and Savior Jesus Christ, who shall change our vile bodies and fashion them like Christ's glorious body. This hope is more than all this world to me. It is like an anchor to the soul, sure and steadfast. When I look over the past, and see how in all ages the Lord has taken care of his children, led them through the sea dry shod, saved them in the lion's den, and walked with them in the fiery furnace; and when in prison sent his angels to deliver them,—will he not take care of us? He will, and give us the kingdom at last.

I thank the Lord for our much loved paper, the Crisis. I prize it next to the Bible. May it ever come laden with the present truth. There are hungry children here, and we need warm bread right from heaven. We could not eat cold, if we had it. Now I do pray that the Lord will send some holy one here to preach the word. We are languishing for spiritual food. We are not rich in this world's goods, but we have a rich Father, and I pray that he will not let us perish in these last days of peril.

Sister L. B. Weaver, I would say to you, "Is any sick, let him call for the elders of the church." "The prayer of faith shall save the sick." Where two or three "are agreed as touching any one thing, it shall be done." "All things whatsoever ye desire when ye pray, believe . . . and ye shall have them." Nothing shall be impossible to him that believeth. The promises are immutably sure. Have faith in God. He that made heaven and earth, can he not speak, and it is done? How much good might be done if we lived by faith upon the Son of God.

Bridgewater, Vt. HANNAH P. CHASE.

From Bro. H. H. Mix.

DEAR BRO. GRANT:—Permit me, through the Crisis, to say to the dear brethren scattered abroad, that through the labors of our dear Brn. Hitchcock and Piper, the neighborhood in which we live has been greatly blessed and revived, and we have really felt that in all our meetings the Spirit of the Lord has been present to aid and to bless; hence many have been led to inquire, What shall we do to be saved? About ten have professed faith in Christ, and conviction is still fastening itself upon the minds of the people.

In the good providence of God we have had a visit from our good Bro. Stewart, of Philadelphia, who, by his timely aid in preaching the Gospel, has greatly strengthened and refreshed the brethren, so that the good work of the Lord seems to be widening and deepening. Brn. Stewart and Piper have for several days been going from house to house, endeavoring by prayers and exhortations to refresh and strengthen the brethren and sisters, and all seemed disposed to take right hold and labor and pray that the good work of the Lord may have free course, run and be glorified, by the conversion of many, and the strengthening of the things that remain.

Bro. Stewart has preached with great acceptance to the people twice on Lord's day, at Wallingford Chapel (North Farms), and twice in the week at the school-house near the same place, and twice at Yalesville, by invitation of Bro. Piper, who gave place to the stranger, and on the evening following he was at North Farms. From there he took his departure for Hartford, to fill his appointment on the Lord's day. May the Lord bless his labors.

On Sunday, Sept. 17th, Brn. Perkins and Lounsburg were with us, and in the evening, who gave us words of encouragement, meat in due season. May the Lord bless their labors, as they have just commenced in the field. We bid them God speed.

Sunday, Sept. 24th, Bro. Hitchcock, who has been a faithful preacher among us, had a full house. At the close of the services, the Lord's Supper was administered. We then repaired to the water for the baptism. Two were baptized. Others seeing this ordinance performed were led to duty. Three more prepared themselves for the occasion and were buried with Christ by baptism. In the evening we had a meeting. It was a heart-cheering time; one of deep interest among the people. May the Lord continue this good work. Glory be to God for what has been done. May conviction deepen on this people. Pray for me, that when He who is our life shall appear, I may appear with him in glory, without spot. Your brother in Christ,

Yalesville, Ct. H. H. MIX.

From Sr. L. E. Saulpaugh.

BRO. GRANT:—I have lived here three years, and during that time there have been seven Advent sermons preached. There had been none for years before that, and the largest part of the town do not go to any meeting. They are tired of hearing the ordinary preaching, and so stay at home. I have tried in my feeble way to tell the great truths of the Bible, and there are many inquiring what the Bible teaches. How many have said to me, "Why don't some of your ministers come here and tell us the truth, if they have got it?" And I feel sometimes, what shall I say? I have written to different ministers, and no one seems to think it his duty to come; but I see appointments for other places two and three Sundays in succession. Ought such things to be, and where there has been Advent preaching for years, and many Advent people live who could be as lights to the place? O Lord, direct. I do know, if there is any thing to be known by the Spirit of God, he wants some of his watchmen to come here and warn this people of the coming judgment. How many souls, young and old, would receive the word and hear quickly; but how can they hear unless they have a preacher?

The people want to hear something else besides hell-fire and death-bed scenes, and sympathetic stories told to scare them into religion. They want to hear something that looks more like truth and facts. I think some time this place will rise up in judgment against some of God's ministers. They seem to go round and round to places where they have been scores of times before, and where they have been preached to so much I fear it is not treasured up as it ought to be; and they do not go out into the highways and hedges as they ought to, and compel them to come in.

I do hope the ministry will think of us. We will get a hall any time to hold a meeting in, only let us know. We will do all we can by the help of the Lord. He will help. Remember us. Come and preach the gospel to this people before it is too late. Tell them His eternal truth, and be the instrument in God's hand of saving perishing souls, that will be lost for lack of knowledge. My heart aches now to see how near we are to the judgment and they know it not. May God lead some one here to sow the good seed, that it may take root and bring forth fruit to the glory of God. Your unworthy sister,

L. E. SAULPAUGH.

Goffstown Village, N. H.

From Bro. Lounsbury.

BRO. GRANT:—About a year and a half ago, after a careful perusal of, and a diligent research into the revealed truth of the Bible, I embraced the general doctrines held by the Advent church; and for this reason, the people called Methodist, with whom I had been associated in church fellowship, withheld from me their sympathy, love, and brotherly kindness, and in the meantime called upon me to abandon the truth of God, which I now hold so dear, and take up and propagate a theory which can only be supported by heathen philosophy. To this I could not submit. Accordingly, in the month of March, the present year, in order that I might enjoy the liberty of conscience which I prize so highly, I withdrew myself from all connection with them, as a church, and have since been standing on the sure promises of the word, which are attended with increasing light.

Myself, with Bro. H. W. Perkins, whose experience has been similar to that of my own, and who has been called to share my fate, have entered the field of labor, and are endeavoring to scatter the truth wherever we go; and the Lord is in a measure blessing our feeble efforts; and we enjoy some precious seasons with the flock of God.

Sunday, Oct. 1st, we met the brethren and sisters at Campville, Ct., and the Lord was with us. The meeting increased in interest during the day, and in the evening we beheld manifest tokens of good. While prayer was being offered by the brethren, the spirit of the Lord came down with power; and as we listened to the exhortations of Brn. Perkins, Austin, Gunn, Butler, and others, and Sisters Austin, Scoville, Thorp, and others, christians shouted, sinners wept, and the cold-hearted and backslidden came forward and confessed their deplorable condition, and resolved from henceforth to rise to higher attainments in christian experience, while tears of joy and sadness fell like the water drops of a summer shower.

How great will be the amount of good resulting from this interview, we cannot yet determine; but we have every reason to believe that if the scattered few in that vicinity will continue to sow the precious seed, that He, who is faithful to his promises, will give us an abundant harvest, and many precious sheaves be gathered for the garner of the Lord.

Brethren: God speed you on in the work; and when the great gathering time shall come, and the kingdom of our Lord shall be established, we expect to meet an extensive, harmonious band, who shall come up from Campville, Ct., worthy to wear the robes of white; and range in unbroken fruition the evergreen plains of light, and help to swell the chorus of eternal glory to the great Author of our redemption. ALLEN LOUNSBURG, JR.

Bethany, Ct.

From Sr. M. J. J.

BRO. GRANT:—How I love the return of the Crisis. I love to hear from the dear scattered flock; and as I look over its exposition of truths, I notice some letters from weak ones, some sick, who are longing for Jesus to come. Such should pray continually for the Lord to give strength, that we may bear every burden. He will help us; for let us remember Jesus suffered before us. If we are suffering with adversity, remember Jesus had not where to lay his head, instead of thinking we are poor. But we are rich in faith. If we are suffering with adversity, we have the same duties to perform; and sometimes I am led to think it brings us to trust more and more in Him who has promised us bread and water if we will trust in him.

Fathers and mothers, you to whom God has committed children, do you love them so well that you are trying to save them from that great and dreadful day that is fast hastening? I see those who profess to love the Lord and his appearing, never take their children to the closet when they lift their voices to God in prayer, perhaps never tell them Jesus is soon coming, but let them go on sinning against God, breaking the Sabbath, or doing anything they choose. It seems to me strange, as much as we feel for our children, we are not more engaged for their salvation. Christ expects, when he converts fathers and mothers, that they shall instruct their children in the same good way, that families may go in to the marriage supper of the Lamb unbroken. Mothers, let us strive to bring them up as olive plants around our hearthstone; so when Jesus comes he may say to our children, Come, for of such is the kingdom of heaven. Yours in the hope of the coming of Jesus, M. J. J.

Colcraine.

Obituaries.

BOUTELL. Died in Groton, Mass., Sept. 26th, 1865, Sarah E., the only daughter of Luther and Hannah Boutell, aged twenty-one years, five days.

Suddenly, of typhoid and lung fever, our only and dearly beloved daughter Sarah has fallen a victim to that cruel monster death. She was the comfort of our home, beloved by those who knew her, and we have hope she will soon "live again" by the coming of Jesus, the resurrection and the life. We are smitten and deeply afflicted, but our trust is in the Lord. The good hope lifts us up and is consoling. We were comforted at the funeral, by a sermon on the resurrection of the dead, by Bro. J. S. White. My wife is feeble. We are sad and lonely; dear brethren, do pray for us.

L. BOUTELL.

FLINT. Died in Farabault, Minn., Sept. 28th, 1865, Sister Ellen Flint, wife of Mason M. Flint, aged thirty-one years.

Sister Flint was visiting some friends in Minnesota, and was taken sick and died a few days before she purposed to return to her place of residence in Worcester, Mass., and was borne in sadness by her lonely companion to Westboro, Mass., where she was laid in the grave to sleep in Jesus, till he returns to raise his chosen ones, and give them immortality. Sister F. was a *lovely christian.*

Funeral attended by the writer, Oct. 12th, 1865. MILES GRANT.

CROCKER. Died in Fredonia, Chautauqua Co., N. Y., Sept. 29th, 1865, after a short illness, Bro. Luther Crocker, aged eighty-six years.

Bro. C. has been a believer in the doctrines of the advent of Christ, and of the kingdom of God, for over twenty years. He was a man of means, and he did good with them. Widows and orphans, and many of the Lord's poor, will rise up in the judgment and call him blessed.

A good man has gone to his rest in the grave, leaving a large family of children and grandchildren to mourn their loss.

A few remarks were offered at his funeral, by the writer, from 1 Peter 1: 3-5. C. W. LOW.

Advent papers please copy.

SHEPHERD. Died in Melvin Village, N. H., Oct. 10th, 1865, Ezra Shepherd, aged seventy-four years, five months, and twenty-three days.

Oh, the sorrows of earth! When will they end? Jesus, let thy kingdom come. C. H. SHEPHERD.

BLAISDELL. Died in Moultonborough, N. H., Sept. 22d, Sister Lydia Blaisdell, wife of Bro. John S. Blaisdell, aged fifty-three years.

Our beloved sister was one of those who for more than twenty years had contended for the faith once delivered unto the saints, and like them died in the faith. She leaves a husband and two sons to mourn. May God sanctify the affliction to their good.

Words of comfort by the writer. T. W. PIPER.

SULLIVAN. Died in Tuftonborough, N. H., Sept. 24th, John Sullivan, aged seventy-three years and nine months.

Also, in the same house, Oct. 1st, Lizzie E. Staples, grand-daughter of the same, and only child of Peltiah and Eliza Staples, aged three years, one month and four days.

Thus the aged and the youth are falling. Sermon by the writer. T. W. PIPER.

STEDMAN. Died in Oakfield, Genesee Co., N. Y., Sept. 17th, Philinda, consort of John Stedman, aged seventy-two years, six months, and twenty-nine days.

She sleeps in Jesus.

Words of consolation were spoken by H. L. Hastings, from Job 14: 13.

GLOYD. Died in Dalton, Oct. 8th, 1865, Henry, son of Austin E. and Amanda M. Gloyd, aged nine years.

Sermon by the writer, from Jer. 25: 8.

Farewell then, dearest Henry,
Farewell till we shall meet
Around the throne forever,
To chant in triumph sweet.

E. M'CULLOCH.

Summary of News.

FOREIGN.

Advices of the 6th instant.

Liverpool, Oct. 6. Political news unimportant.

Fenian arrests continue. About 200 in all have thus far been arrested.

The examination of the six Fenians at Dublin was concluded on the 2d. Additional evidence developed nothing new of moment. Five of the prisoners were committed to take their trial for high treason. The prisoners denied that the indiscriminate slaughter of the higher classes was ever meditated.

The French news is unimportant.

DOMESTIC.

WASHINGTON, Oct. 13th.—The Department of State has been officially informed that the cholera has almost entirely disappeared from Constantinople. The infection at Palma, the capital of the Island of Marjorca, appears in a very aggravated form, and seems to baffle human skill.

A report had reached Port Mahon that the disease is spreading into the interior of Spain.

Intelligence from the Consul at Marseilles, France, is to the effect that this terrible disease is frightfully on the increase there. Eighty thousand citizens have left the city, and the deaths now average between fifty and sixty per day.

BELFAST, ME., Oct. 13.—A fire last night consumed nearly the entire business portion of this city below Washington and Cross streets. Over 100 buildings were destroyed, and the loss is at least $300,000.

The fire was caused by an incendiary. A strong wind favored the flames, which threatened the destruction of the entire city. An engine from Searsport rendered good service. Commander Wm. D. Whiting of the U. S. steamer Trojan, with his officers and crew, were most effectual in subduing the conflagration.

SAN FRANCISCO, Oct. 10.—There is news from Kanagawa, Japan, to the last of August. A private letter from Nagasaki says heavier floods have recently occurred between Osaca and Heago than have been recorded during the last one hundred and thirty years. Serious losses have been sustained.

Advices from Osaca to July 31 report the movements of the Tycoon against the rebellious Prince Chasia. An expedition was rapidly organizing, and it was the general opinion that it would soon move toward the seat of operations.

Mount Hood, in Oregon, has been in a state of eruption since Sept. 23, and it is supposed to have some connection with the recent earthquake in California, although the central part of the State only felt the shock.

A MAN ONE HUNDRED AND FIFTEEN YEARS OLD.—There is a man two miles and a half below Newburgh, N. Y., at a place called New Windsor, who was born Aug. 15, 1751. His name is McCormick. He came to this country in 1846, from Ireland, and is now in his 115th year. He was a rebel in 1798, and has two wounds in his leg. He is well and hearty, with the exception of poor eyesight. He has always lived a very temperate life, using no tea, coffee, or tobacco, and drinking very little water, and never any milk. He has always been an early riser, and a hard working man.

A SINGULAR CEREMONY.—A masonic association in New York, called the Lodge of Perfection, performed a singular ceremony last week—a sort of imitation of christian baptism. It is described as follows:

"The members having entered in procession, were followed by a party with six children, some borne on cushions and others led by sponsors and parents—a man following behind with the sacred triangle of burning candles. This company made three circuits, escorted by the lodge, the Masons chanting praises. Then advancing to the East, they stood before the Grand Master. Prayer was read and a hymn was sung. The orator then addressed the sponsors and children, admonishing them to be true to themselves, their neighbor, their country and their God. Another prayer was then repeated. A font of perfumed water stood before the Grand Master. Taking each child's hand, he immersed it in the water, repeating its name and the words, 'I wash thee with pure water. May God give thee and maintain thee in that innocence and purity of heart of which this cleansing is a symbol.' He then marked on the forehead of each child a triangle with consecrated oil, and pronounced the invocation of blessing. A hymn was then sung; the brethren knelt and uttered a solemn vow to watch and protect these children through life. Each partook of salt in confirmation of the pledge. A locket was presented to each of the female children and a ring to the boys; also the triangle and an apron. A benediction completed the rite."

THANKSGIVING.—His Excellency the Governor, with advice of the Council, has appointed Thursday, November 30th, as the day for an annual Thanksgiving.

ITEMS.

☞ A great congress of Roman Catholics is to be held this month at Treves. Like the congress held some two years ago at Malines, it is expected that the coming assemblage (which will be the seventeenth general meeting of Catholics in Germany) will number amongst its members some of the most eminent men belonging to the Roman Catholic faith in Europe. Montalembert will be among the speakers.

☞ A great revival of religion is now progressing in all the colored churches of Richmond, and every night the churches are densely crowded. At the Third Street Baptist Church, one night last week, there appeared over one hundred seekers at the altar.

☞ Professor Snell of Amherst, who has kept a meteorological register for twenty-seven years, states that he never recorded so small an amount of rain for a single month as during the month of September last. The water that fell measured only thirty-eight hundredths of an inch.

☞ The population of Paris is rapidly overtaking that of London, and has increased more rapidly. It is now over 1,700,000, whereas London must still be under 3,000,000. Formerly the difference between the capitals was much greater.

☞ It has been calculated that in the time of Julius Cæsar, Spain contained a population of 78,000,000. In 1688 the number had dwindled down to 8,000,000. Since then the population has steadily increased, and now numbers about 16,000,000.

☞ The planet Jupiter is now our evening star, and is slowly approaching the sun, and on Dec. 31 it will set with the sun, and after that date become a morning star.

☞ Orders have been issued that all seacoast forts south of Fortress Monroe, except forts Taylor and Jefferson, Florida, will hereafter be garrisoned by colored troops.

☞ Nearly one thousand cords of wood were destroyed by fire at Fruit Hill, Providence, Saturday afternoon.

☞ A pair of dwarf elephants, not much larger than Newfoundland dogs, recently arrived in London from the interior of Africa.

Notices.

Discussion at Portland, Me.

We, the undersigned, have agreed to hold a public discussion in the city of Portland, Me., at the Second Advent Hall on Congress street, commencing Monday evening, Nov. 7th, at 7 o'clock, and continuing through eight consecutive afternoon and evening sessions of two hours each, unless concluded earlier by mutual consent of the parties. Afternoon sessions at 2 o'clock, and evening at 7.

Question:—Is the seventh day Sabbath, observed by God's people prior to the crucifixion of Christ, still binding upon mankind?

Affirmative, M. E. CORNELL.
Negative, T. M. PREBLE.

Maine Ministerial Conference.

The Maine Ministerial Conference will be held at Augusta, Me., at the north parish, to commence Oct. 26th, at one o'clock P. M., and continue over Lord's day. We are anxious to see all of our brethren in the ministry at this conference. The brethren will do all they can to make us comfortable and happy. Call on Bro. Allen Church or James Dudley. We should be happy to see any of our preaching brethren from other States who may feel it to be a privilege to meet with us.

ISRAEL DAMMAN,
R. R. YORK, } Committee.
ISAAC WIGHT,

Conference.

The Lord willing, a conference of free Sabbath keepers, who are looking for his speedy return, will commence at my residence, in Bristol, Ct., Friday, Oct. 20th, at 2 o'clock P. M., and continue over the Sabbath and First day, or longer, should it seem best. All lovers of truth, whether they understand every point exactly with us or not, are cheerfully invited to attend. Brethren E. A. Poole and J. C. Day are expected to be present.

S. C. HANCOCK.

Notice.

Am to commence a meeting in Antioch, Hancock Co., Ill., Friday, Oct. 27th, as Bro. Scott may appoint.

The Carlinville meeting will commence Friday, Nov. 10th. Probably Brn. Scott and Bywater, and Sr. Prescott, will be with us. W. SHELDON.

Conference.

There will be a conference held at Kast Hall, commencing on Wednesday evening, Oct. 18th, at 7 o'clock P. M., and continue over the Sabbath. All lovers of truth are cordially invited.

Per order, OZIAS CLAPP.

Notice.

A series of meetings will be held in Hollis Centre, commencing in the evening of Oct. 26th, and continuing over the Lord's day. Brn. Mitchell and Emery will be present. T. CARLL. S. LOCK.

Notice.

Persons desiring hymns inserted in the new book, will please forward them to Geo. T. Adams, 167 Hanover Street, Boston, Mass., as I have delivered the prepared manuscripts to the committee for publication. S. T. BREWER.

Notice.

There will be a series of meetings at Chichester, (Pine Ground), commencing Thursday evening, Oct. 19th, and continue over the following Sunday. T. W. Piper and others are expected to be present. S. S. MOONEY.

Notice.

Preaching brethren wishing to labor with the Second Advent Association on Springfield Hill, will correspond with F. K. Oatly, Springfield, Mass.

Notice.

Preachers desiring to visit Poultney, Vt., will please consult the church hereafter before publishing their appointments. ASA J. ROGERS.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. Couch .... Sunday, Oct. 22d

Charlestown, Mass., (69 Maine Street), Lord's day, Oct. 22d, at 10½ o'clock A. M. and 3 P. M.
Pittsfield, N. H., Thursday evening, Oct. 26th, and continuing both day and evening for one week.
WM. C. THURMAN.

Philadelphia .... Oct. 22d, 29th
MILES GRANT.

Kennebunkport, Me .... Sunday, Oct. 22d
Biddeford .... Tuesday, Oct. 24th
Bath, (as Bro. Leverton may arrange), Thursday evening, Oct. 26th, and over Sunday.
Brunswick .... Tuesday evening, Oct. 31st
Livermore, (as Bro. Hanscomb may arrange), Nov. 2d and over Sunday.
Britton's Mills .... evening, Nov. 7th
Canton Mills .... evening, Nov. 8th
Goshen .... evening, Nov. 9th
Dixfield Centre .... evenings, Nov. 10th and 11th
Carthage, (as Bro. Wheeler may arrange), Sunday, Nov. 12th, to Wednesday the 15th.
C. GOODRICH.

Grand Rapids, Mich. .... Oct. 29th and in that vicinity to Nov. 5th.
Grand Blanc .... Nov. 12th
Norwalk, Ohio .... Nov. 19th
The brethren in each place are requested to make the arrangements best adapted to publish the glad tidings.
J. B. COOK.

Pleasant Valley .... Sunday, Oct. 22d
Newfield .... Sunday, Oct. 29th
Wrightville .... Sunday evening, 7 o'clock, Oct. 29th
P. WILLIAMS.

Cumberland, (Merrill school-house), at 1½ o'clock, Sunday, Oct. 22d.
R. R. YORK.

Newstead, Erie Co., N. Y., (Benedict school-house), Sunday, Oct. 29th, 10½ A. M.; and at Kinny school-house 4 P. M.
C. F. SWEET.

Kennebunkport, Me. .... Saturday evening, Oct. 28th and over the following Lord's day.
Evenings during the following week until Friday, where Bro. Mitchell may appoint.
Hollis, Me. .... Sunday, Nov. 5th
J. T. JORDAN.

North Sutton, (at Israel Andrew's) .... Oct. 22d
Bradford, N. H., (Bush meeting-house) Sunday, Oct. 29th. Love feast at 9½ A. M. Baptism same day.
Pittsfield, N. H. .... Sunday, Nov. 5th
J. G. HOOK.

Guilford, Ct., (East River) .... Sunday, Oct. 22d
O. D. WOODRUFF.

New Durham Corner, N. H. .... Sunday, Oct. 22d
At the Spinney meeting-house in Wakefield, (or where the brethren may arrange), Sunday, Oct. 29th.
J. H. F. VARNEY.

Poultney, Vt. .... Sunday, Oct. 22d
West Hoosick, N. Y. .... Sunday, Oct. 29th
Pownal, Vt. ...... Thursday and Friday evenings, Nov. 2d and 3d.
North Adams, Mass. .... Sunday, Nov. 5th
Warehousepoint, Ct. .... evenings, Nov. 7th and 8th
East Windsor, Ct. .... evenings, Nov. 9th and 10th
Hartford, Ct. .... Sunday, Nov. 12th
New Britain, Ct. .... evenings, Nov. 14th and 15th
Bristol, Ct. .... evenings, Nov. 16th and 17th
Newfield, Ct. .... Sunday, Nov. 19th
A. SIMPSON.

London Ridge, N. H. .... Sabbath, Oct. 29th
T. M. PREBLE.

North Whitefield, (with Bro. D. Levitt) .... Nov. 5th
C. F. YOUNG.

Worcester, Mass. .... Sunday, Oct. 22d
S. G. MATHEWSON.

Portland, (if not supplied) .... Oct. 22d
R. R. YORK.

Lawrence, Mass. .... Sunday, Oct. 22d
Haverhill .... Monday eve, Oct. 23d
Exeter, N. H. .... Tuesday eve, Oct. 24th
Northwood Narrows .... Sunday, Oct. 29th
If these conflict with others, please write me at Dover, N. H., immediately.
J. PINKHAM.

Friendship, Me. .... Sunday, Oct. 22d
South Hope, Me. .... Tuesday eve, Oct. 24th
Augusta, Me. .... Conference, Oct. 26th
South Livermore, Me. .... Saturday eve, Nov. 4th
Britton's Mills, Me. .... Sunday, Nov. 5th
Yarmouth, Me. .... Sunday, Nov. 12th
L. C. WELLCOME.

Pownal, Vt. .... Oct. 22d
Savoy, (as Bro. Hedlock may arrange) .... Nov. 5th
Plainfield Pond .... Nov. 12th—19th
Goshen, Mass. .... Nov. 12th—19th
J. K. BELLOWS.

New Hampton, (Veasey school-house), Sunday, Oct. 22d
Holderness, (Brick school-house), Sunday, Oct. 29th
NELSON HARTSHORN.

COOPER INSTITUTE, NEW YORK, (ROOM 18.)
J. V. Himes .... Sunday, Oct. 22d

Spruce Pond, Conn. .... Sunday, Oct. 22d
Union, Conn., (where Bro. Moses may arrange), Sunday, Oct. 29th.
Wallingford .... Sunday, Nov. 5th
F. S. BUTLER.

Manchester, N. H. .... Sunday, Oct. 22d
T. M. PREBLE.

Haverhill, Mass. .... Oct. 29th
Lowell .... Sunday, Oct. 22d
Lynn .... Sunday, Oct. 29th
Warehousepoint, Ct. .... Sunday, Oct. 29th
A. ROSS.

Hoosick, N. Y. .... Sunday, Oct. 22d
Poultney, Vt. .... Sundays, Oct. 29th and Nov. 5th
CHAS. E. PIPER.

Cheshire .... Oct. 22d
West Meriden .... Oct. 29th
Hartford .... Nov. 5th
Middle Haddam .... Nov. 12th
East Hampton .... Nov. 19th
In all these places will brethren please arrange.
H. ROCKWELL.

Holyoke, Mass. .... Sunday, Oct. 22d
EDWIN BURNHAM.

North Adams, Mass. .... Sunday, Oct. 22d
ELIZABETH WARREN.

East Boston, Mass. .... Sunday, Oct. 22d
W. H. MITCHELL.

South Hope, Me. .... Friday evening, Nov. 3d and hold over Sunday.
S. K. PARTRIDGE.

New Preston, Ct. .... Thursday eve, Oct. 26th
Morris, Ct., (as Bro. Canfield may appoint), Friday eve, Oct. 27th.
Thomaston, Ct. .... Sunday, Oct. 29th
Wrightville, Ct. .... Tuesday eve, Oct. 31st
Cold Spring, Mass. .... Sunday eve, Nov. 5th
Dalton, Mass., (as brethren may arrange), Tuesday eve, Nov. 7th.
Savoy, Mass. .... Wednesday eve, Nov. 8th
Bro. David Thayer's .... Thursday eve, Nov. 9th
Plainfield Pond .... Sunday, Nov. 12th
Goshen .... Monday eve, Nov. 13th
Chester Factories, (as Bro. Haskins may appoint), Tuesday evening, Nov. 14th.
GEO. L. TEEPLE.
N. B. If any of the above conflict, please address me previous to Oct. 20th at Danbury, Conn., care of J. B. Trowbridge.
G. L. T.

Father and Mother Ongley will preach at Ripley Hill, Chaut. Co., N. Y., Saturday evening, and over Sunday, Oct. 21st and 22d.
J. T. ONGLEY.

Hinsdale, N. H. .... Oct. 22d
B. F. STREETER.

Wrightville, Ct. .... Oct. 22d
SAMUEL M. TATRO.

Buchanan, Mich. .... Lord's day, Oct. 22d
H. MUNGER.

The Lord willing, I will preach as follows, as suggested by Bro. Munger:—
Norway, (if there is a conveyance), Sunday, Oct. 22d, and longer if desired.
I hope the brethren in each place will pray that these meetings may be owned and blessed to the salvation of souls.
TIMOTHY COLE.

Business.

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☞ *Sickness and absence of help in the office still prevents our making the usual acknowledgments of Cash Receipts; and some irregulations and delays have occurred in consequence. Brethren will have patience. We shall catch up as soon as we can.*

TO CORRESPONDENTS.

C. Goodrich—He was not here to comply with your request.

LETTERS RECEIVED.

B Spaulding, S O Bradbury, E Bates, J T Kimball, B L Haggett, A A Lason, M. D. W., M E Haskell, L A Wheeler, F H Chamberlain, M C Bailey, S Jackman, M. J. J.

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N. A. Hitchcock—Exeter, Green Co., Wis.
Eld. D. F. Weaver—Westfield, Mass.
Maria Mathews Weaver—Westfield, Mass.
S. S. Brewer—Newark, N. J., till further notice.
J. Couch—Concord, N. H.
H. F. Carpenter—Rutland, Vt.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
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For the World's Crisis.

A HOME IN HEAVEN.

AIR.—"*O give me a home by the sea.*"

O give me a home in that land
 Made pure by the presence of God,
And waves there the conqueror's wand,
 And honor ascribed to the Lord.
I'd sing then the angel's song,
 And join in the angelic strain;
And there shall the anthem prolong
 In that land where Jesus reigns.
CHORUS.—That land where Jesus reigns.

O give me a home in that land,
 In a land from the sin-curse free,
A home with the angelic band,
 To eat there of life's healing tree.
Our Savior we'll ever adore,
 While the noon-tide of glory remains,
Nor ask in this wide world for more
 Than a home where Jesus reigns.

O give me a home in that land,
 Where the desert shall bloom as the rose,
The trees of the field clap their hands,
 And no blighting of winter earth knows.
Where the lame man shall leap as an hart,
 And roam o'er the hills and the plains,
And the tongue of the dumb bears its part
 In the home where Jesus reigns.

O give me a home in that land
 Where the meek ever dwell with the Lord;
A home with the pure spotless band,
 Redeemed by their Savior and God.
A home free from sorrow and care,
 A life free from trial and pain;
O grant in that world me a share,
 In that land where Jesus reigns.

Portland, Me. W. C. CLARK.

LETTER TO A PREACHER.

[The following extracts are taken from a pamphlet written by Dr. Adam Clarke, in 1830. Though intended as advice to ministers, the extracts which I have made will doubtless be read with interest by every reader of the Review. The reader cannot fail to see the marked antithesis between the Doctor's advice in regard to the manner of treating the word of God, and the mystical, allegorical manner in which it is now treated. Let those who are in any way inclined to grow ludicrous over the practice of Seventh-day Adventists, in abandoning the use of tea and coffee, note especially the last paragraph of these extracts. Read, contrast, and ponder.—J. W. RAYMOND.]

Remember, God is the fountain of all good; whatever comes from him will lead to him. His blessing is on his own productions, and his curse on everything besides. Son of man, saith the Lord, receive the word at my mouth, and warn them from me. Deeply consider that to be successful in bringing souls to God, you must bring the spirit of the gospel into the work of the ministry. In order to this, see to it that you retain a clear sense of God's mercy to your own soul, and while you feel this love in your heart, it will not only support you in all your trials and difficulties, but it will induce you cheerfully to spend and be spent for the salvation of those for whom Christ has died. You preach, not merely to explain God's word, but to save souls. Whenever you forget this, you go astray. Now, as no man can see the worth of the salvation which God has provided for him till he be convinced of his want of it, therefore preach the law and its terrors to make way for the gospel of Christ crucified. But take heed lest while you announce the terrors of the Lord, in order to awaken sinners and prepare them for Christ, that you do not give way to your own spirit, especially if you meet with opposition. Remember that admirable advice given by the greatest preacher God ever made, to a young man just setting out in the work: "The servant of God must not strive, but be gentle toward all, apt to teach, patient, in meekness instructing those who oppose themselves."—2 Tim. 2: 24, 25. . . . . . I have known ministers, and of no mean note either, who seldom have a soul comforted under their ministry, merely because of their harsh, austere manner of preaching the gospel. Others, far their inferiors in point of ministerial qualifications, get souls for their hire wherever they come, principally (under God) through their affectionate manner of recommending the gospel of the grace of God. Of the former it has been justly said, They make even the promises of God too hot to be held. . . . .

Never take a text that you do not fully understand, and make it a point of conscience to give the *literal* meaning of it to the people. This is a matter of great and solemn importance. To give God's words a different meaning from what he intended them to convey, or to put a construction upon them which we have not the fullest proof he has intended, is awful indeed. Any person who is but little acquainted with spiritual things, may give a spiritual interpretation (according to his own opinion), to any text, but it is not every person that can give the *literal* sense. The spiritual meaning must ever be drawn from the literal, and, indeed, when the first is known, the latter, which is its use and application, will naturally spring from it; but, without controversy, the literal meaning is that which God would have us first to understand. By not attending to this, heresies, false doctrines, and errors of all kinds have been propagated and multiplied in the world.

Remember, you are called not only to explain the *things* of God, but also the *words* of God. The meaning of the *thing* is found in the *word*, and if the *word* which comprises the original *idea* be not properly understood, the meaning of the thing can never be defined, and upon this ground the edification of the people is impossible. . . . . .

Never appear to contradict the Holy Spirit by what is called treating a subject *negatively* and *positively*. I shall waive all strictures on the barbarism of showing "*negatively* what a thing *is not*;" and will beg leave to state the following:

A citizen of no mean city took his text from Luke 12: 32:—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." In opposition to the *letter* of the text, the preacher labored to prove that the flock of Christ is not a little, but a very large flock. And in order to this, brought in multitudes of pious heathens, vast multitudes who sought and found mercy in their last hour, together with myriads of infants, idiots, etc. . . . .

Who does not see that in the above case ignorance, or inattention to the literal meaning of the text, was the grand cause of this absurdity and contradiction? . . . .

Seldom take a very short text, because a short one may not afford you sufficient matter to entertain and instruct your congregation. There are not many to be found who have the ability to use a *few words* of Scripture as Addison and Steele used the Greek and Latin mottoes of their spectators. And those who have the ability should not use it in this way, for this plain reason, that in preaching God should be heard more than man. But where imagination and invention are put to the rack to supply the place of the words of God, the hearers may admire the address of the preacher, but are not likely to be fed with the bread of life. In such cases man speaks most, God least. Such preaching must leave the people ignorant of the Scriptures. With many, at present, preaching is become more of a human art than a divine science. And when this is considered, we need not wonder that the pulpit is so often employed without becoming a means of salvation to them that hear. . . . . .

Go from your knees to the chapel. Get a renewal of your commission every time you go to preach, in a renewed sense of the favor of God. Carry your authority to declare the gospel of Christ not in your hand, but in your heart. When in the pulpit, be always solemn. Say nothing to make your congregation laugh. Remember, you are speaking for eternity; and trifling is inconsistent with such awful subjects as the great God, the agony and death of Christ, the torments of hell, and the happiness of heaven.

Never assume an air of importance in the pulpit; you stand in an awful place, and God hates the proud man. . . . . .

The pulpit appears to me analagous to the *box* in which witnesses are sworn in a court of justice, "to say the truth, the whole truth, and nothing but the truth." You are a witness for God, and are bound by more, if possible, than an oath, to speak the truth in righteousness, and to declare faithfully and solemnly, according to the best of your knowledge, the whole counsel of God. . . . .

In your prayers, avoid long prefaces and circumlocution. You find none of these in the Bible. Some have got a method of complimenting the Most High on the dignity of his nature, and the glory of his heavens. This you should studiously avoid. He that cometh to God must know that HE IS; and a proper consideration of his being, power, holiness and mercy, cannot fail deeply to impress your mind, and lead you at once even to his seat. You should never come into the congregation but in the spirit of prayer. Let your mind be wound up in that spirit in your closet, and then in your prayers in the congregation you will appear what you should be, a man familiar with God. Examine the Scriptures, and you will find that all the holy men of God prayed in this way. They came directly to the throne and preferred their suit; ever considering themselves in the presence of God, the very commencement of their supplications seems no other than an external continuance of prayers in which their hearts had been long previously engaged. . . . .

You may easily find many treatises written on the gift of preaching, the eloquence of the pulpit, the composition of the sermon, both in our own language and in foreign tongues; and he who has a good judgment may profit by them. But I must confess, all I have ever read on the subject has never conveyed so much information to my mind on the original, and in my opinion the only proper mode of preaching, as Neh. 8: 8:—"So they read in the book of the law of God, distinctly, and gave the sense and caused them to understand the reading." A few moments spent considering this subject will not be lost. . . . .

First. They read in the book of the law of God. The words of God are the proper matter of preaching, for they contain the wisdom of the Most High, and reveal to man the things which make for his peace.

Second. They read distinctly: *m'phorash*, from *parash*, to expand—they analyzed, dilated, and expounded it at large.

Third. They gave the sense—*v'son sekel*, put weight to it—i. e., showed its importance and utility; thus applying verbal criticism and general exposition to the most important purpose.

Fourth. They caused them to understand the reading: *vaiyabinu bammikra*, and they understood, had a mental taste and perception of the things which were in the reading —i. e., in the letter and spirit of the text. . . .

While you are engaged in the pulpit in recommending the salvation of God, endeavor to *feel* the truth you preach, and diffuse a divine animation through every heart. As the preacher appears to preach, the people hear and believe. You may set it down as an incontrovertible truth, that none of your hearers will be more affected with your discourse than yourself. A dull, dead preacher, makes a dull, dead congregation. . . . . .

Seventeen years ago I met with Mr. Wesley's letter on tea. I read it, and resolved from that hour to drink no more of the juice of that herb till I could answer his arguments and objections. I never saw that tract since, and from that day until now, I have not drank a cup of tea or coffee. For these things I mostly found a substitute in the morning, and when I could not, I cheerfully went without breakfast; and in their place I never took any thing in the evening. By this line of conduct, I have not only joined hands with God to preserve a feeble constitution; but I can demonstrate that I have actually saved two whole years of time which otherwise must have been irrecoverably lost, and perhaps my soul with it.—*Review.*

For the World's Crisis.

PAUL AND BARNABAS.

"The contention was so sharp between them, that they departed asunder one from the other."—ACTS 15: 39.

The old adversary, doubtless, desires to create strife among brethren, and he stands ready to fan the flame when the contention is growing sharp between them. Paul was "not ignorant of his devices," yet he was sometimes hindered, and perplexed, and apparently thwarted in his purposes by him. Satan knows that he can never gain the final victory in the war he is waging against the saints of the Most High; yet he often seems to win small victories, and get possession of some of the outer works of the army of Jesus. And he could hardly fail to be pleased to see strife between two such valiant soldiers as Paul and Barnabas. The enemy soon heard one say, "I am Paul;" another, "I follow Barnabas;" others, "we are of Apollos." As a "house divided against itself cannot stand," it is his constant aim to divide the house of the Lord. We may not understand his tactics as well as Paul did, but we can see some of his ways.

When he can find a heart that is capable of envy, he makes haste to stir up that heart, and if possible cause it to manifest venom and spite toward those who stand high in the church. And when he finds one that is irritable and very sensitive, he aims to draw such a one into debate with one who is hard and overbearing, in order, if possible, to throw one or both off the track and destroy them.

The admonition of Paul should be kept in mind by our "strong" brethren. "Through thy knowledge shall the weak brother perish for whom Christ died?" O how can you trample under your feet the weak ones, and yet retain your acceptance with God? Read the following article from an exchange, and ponder it carefully:

TAKE CARE.

"Do not wound the hearts of those you should shield. Your anger may sting venomously. Your jealousy may do a mischief in one short hour that your whole life cannot repair. Your cruel pride may do a whole age's work in a day. You cannot take back the injuries you have done to those whose hearts lie throbbing next to yours. Ah! when winter has frozen my heliotropes, it makes no difference that the next morning thaws them out. There lie the heliotropes a black, noisome heap. And it is possible for you to chill a tender nature so that no thawing can restore it. You may relent, but frost has been there, and you cannot bring back freshness and fragrance to the blossom. You cannot sweeten the embittered heart to which your words have been like scorpions. It is a terrible thing for a man to have the power of poisoning the hearts of others, and yet carry that power carelessly. He cannot find place for repentance, though he seeks it carefully with tears."

And another terrible thought is that, when we offend the weak brother, we "sin against CHRIST." "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."—Luke 17: 2.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

THE PHILOSOPHY OF CHRISTIANITY.

What is the philosophy of christianity? I answer: it consists in keeping sacred the laws of life—in fearing God and keeping his commandments. Not with a slavish fear, but with a fear that opens the way to our present and future happiness.

In looking out upon the civilized part of the world, the Christian philosopher finds much to regret, as well as to admire—a dark, as well as a bright side of the moral picture. Hypocrisy, narrow-minded bigotry, and pharisaical pride, are taking the place of the lowly and sincere purity which the followers of Christ should ever put on. Many of his professed disciples, even those who weekly proclaim him and his gospel, instead of the armor of holiness, have girded on the weapons of worldly warfare, and are wielding them, much to the injury of God's cause on earth.

This I believe to be the effect of prescribing the idea of evangelical religion,—true christianity. This has become too confined and limited by too many rules. The religion of Christ has a broad platform encircling the whole family of man, without distinction of condition or sect. It is, in fact, synonymous with universal love and impartial philanthropy. It is an emanation from on high—a germ of divinity itself, that is planted in the breast of all, and may unfold its beauty as well in the life of the red man, who offers his humble prayers to the Great Spirit, as in him who sits weekly within the sanctuary. Its existence is not in sure dependence upon a ceremonious performance, or even a knowledge of any system of christianity. The untutored savage, who deals justly and kindly toward all, who has charity, and abounds in love to his fellow man; who, in short, obeys all the requirements of the moral law within him, is more worthy of the name of christian, than he who is robed in lawn, prays every day at the corners of the streets, puts his name to charity donation papers, gotten up by fashion, or adopts any other of the many prevalent methods of being christian by rule.

Christianity can not be reduced to any code or creed. It is unlimited, involuntary, as it were, boundless and free as the mountain air, and as unstinted in its measure. Its seed is in every heart, and needs but the enlivened touch of a master hand to spring forth in beauty and strength, and yield fruits meet for immortality. But let it be nourished only by the hand of cold ceremony; let it be reared merely for the praise and homage of the crowd, and most assuredly will it wither as beneath the rude touch of the northern wind.

I would not, however, advocate an entire disregard of all ceremonies. On the contrary, I believe many of them shadow forth most beautifully the truths and power of the gospel, and with more effect on the heart than can possibly be done by mere precept. I know that many ceremonies are simple and direct in their application, that are sanctioned by the Savior, and should be dear to the heart of every christian. Let such be perpetuated,—let them entwine themselves around the soul of every believer, as sacred types of the religion he possesses. But I would most earnestly censure a pompous display of forms without the substance.

Let us beware lest we render the death and preaching of Christ of no avail, by engrafting on the pure and perfect system he has left for us to adopt. Let us not follow the shadow, to the utter neglect of the substance. Rather, let us look first to our own hearts. Let the religion of Christ be in our souls. Let them be filled with true love to God and our fellow men, and the fruit from such a spirit *must* stand forth in all the beauty of holiness. From such a heart a rich and acceptable incense must ever ascend to the throne of Infinite Goodness.

I fear that our brethren who have taken up the cross of Christ are not careful enough to look well to themselves to see that they have girded on the whole armor of God, and for all seasons. It cannot be taken off and put on as our worldly passions may dictate. It must not be put on at the door of the house of God, and laid aside at the same place. It must be borne at all times, in season and out of season. We have ofttimes within us feelings and passions not like the principles cherished by our divine Master. Against such feelings and passions there is need of perpetual warfare; and when we have conquered them, root and branch; when we feel that we are holy, *for holiness' sake;* when we realize the Lord is with us, then indeed shall we find his yoke easy and his burden light; then indeed shall we feel a joy unspeakable and full of glory. And when we shall lie down to yield our soul to Him who gave it, the sweet "voice of days that are gone" shall come with their hallowing influences and soothe and soften the pillow of death, and shed a joyful radiance over our path to the end.

I see on the horizon of the future tokens of a brighter day. The people in some measure are beginning to feel and understand their rights. The time will soon come when there will be no aristocracy but that which nature has instituted—the aristocracy of merit. The time has nearly arrived in which all artificial partition walls will be broken down. Men begin to feel that they are bound together by stronger and sacred bonds, and they will burst the fetters of every system which tends to check the generous outpourings of their souls. The friends of liberal principles have everything to hope, and nothing to fear. The night is far spent, and the day is at hand. Brethren and sisters, let us prepare to meet our Judge in peace. J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER NINETEEN.

To F. M——. *My Dear Sister:*—Why do you so long linger around the fountain, fearful to plunge into its crimson depths and be cleansed? Are you not yet satisfied that all of your own efforts to make your heart better are wholly unavailing? With thousands you are stumbling at the simplicity of the way of faith. How hard to believe that you may come *just as you are—just now*—and be made every whit whole.

You feel somewhat as the friend did with whom we conversed several years ago on this point. When told that he must make the entire consecration of himself to God, lay all upon the sacred altar that sanctifieth the gift, and then reckon himself from henceforth the Lord's, to serve him, he replied, "*That is too simple; I must do something more than this.*" That is the great trouble; we want to do something great *ourselves*; this simply bathing seven times in Jordan, is altogether "too simple. Had the Lord bidden us do some great thing, instead of simply believing on him, why, we would have gladly done it."

It seems almost incredible that by just believing on Christ as our justifier, our Savior, we shall pass from death unto life—be regenerated—become a new creature in Christ Jesus, adopted into the family of God, and receive the gift of the Holy Spirit. And so, too, with those who are justified, but are seeking to be wholly sanctified, sealed with the Spirit unto the day of redemption, endued with power from on high. They read in Holy Writ, "*This is the will of God, even your sanctification,*" and they know that an inspired apostle prayed for some, that God would *sanctify* them *wholly;* so the fact is very evident that it is the will of God that his people be wholly sanctified, and then preserved thus *blameless* unto the appearing of Christ. They know, too, that Christ gave himself for the church, that he might *redeem her from all iniquity*, and *purify* her unto himself a *peculiar people*, zealous of good works. There is therefore no evading the fact that God wills their entire sanctification, and that Christ is the one who can redeem them from all iniquity.

But the point at which many stumble is this: believing that they do become a holy and acceptable offering, just when they present their bodies a living sacrifice to God, through Jesus Christ. They present their offering upon the altar; they yield all to God; but here they stop, and for what? Why, they are waiting to *feel* that God accepts them; to *feel* that the blood of Jesus cleanses them, *before they believe*. And thus they might wait *forever* ere they would *feel* this, if they do not *first believe.*

Faith is the *one condition* of salvation. Consecration is only the preparatory step. It is is essential to faith; no one can savingly believe until consecrated; but the consecration will never bring salvation without the faith. And would you know what *kind* of faith is necessary? It is the faith spoken of by John (5: 14), "And this is the confidence we have in him, that *if we ask anything* ACCORDING TO HIS WILL, HE HEARETH US; *and if we know that he hears us, whatsoever we ask,* WE KNOW THAT WE HAVE THE PETITIONS THAT WE DESIRED OF HIM." Ponder this well, and receive it into your heart.

You have already read the express declaration, "This is the *will of God, even your sanctification.*" That point is settled, then; it is God's *will* that you be *sanctified*. Very well. Now have you the confidence expressed by John, viz: that if we ask anything *according to God's will, he heareth us* (that is settled—*He heareth us*); and if he heareth us, we know that we *have the petitions* we desired of him? Or as Jesus himself has taught us, "All things whatsoever ye desire when ye pray, *believe that ye receive them,* and ye shall have them." That is the kind of faith requisite to bring pardon, or purity.

"But I am afraid thus to believe," say you. Afraid of what?

"Why, I fear that I shall not be accepted and saved if I do believe. I want to have some evidence within, some different feelings from what I now have, and then I would venture on Christ."

Has he not said, "*I will receive you*"?

"Why yes, but then I want to *feel* that he receives me before I believe."

Are you aware, my dear friend, that you insult God by such a demand? that you do virtually say to him, "I cannot believe thy word without some other evidence confirmatory of its truth"? True faith, God-honoring, soul-saving faith, looks to the promise, and that alone; laughs at impossibilities, and cries, "It shall be done."

A short time since we conversed with a young lady who was almost in a state of despair. For two years she had been seeking Christ, but failed to obtain an evidence of pardoned sin. She was willing to come out from the world, and take the cross of Christ. She bore reproach for his sake; she confessed openly her desire for salvation; she prayed much, and if cross-bearing, confessing Christ before men, and pleading with many tears, could have saved her, those years of sorrow had not been hers. She was willing, apparently, to do anything, except to believe without any other evidence than the *word of God* that Jesus *did receive and save her.* She wanted to have the *inward witness* of the Spirit before she believed, forgetful of the fact that "he that *believeth* hath the witness," none others.

An incident was related illustrating her difficulty, and the happy result which followed the abandonment of feeling, and simply resting by faith on God's promises. When concluded, she exclaimed, "*I will trust in Jesus; I believe he does save me!*" and immediately with a sunny smile said, "I feel better already." Then she began to *feel*, and why? Because she had believed on Christ as her Savior.

Soon she remarked, "I am going to stay and be baptized." She had intended leaving the tented grove, when we first addressed her. When, in the afternoon, she was led from her watery grave to the shore, her countenance bespoke the light and peace within.

What caused this sudden transition from a state of utter darkness and doubt, almost of complete despair? It was *faith*—faith stepping out, at Christ's command, on his word of promise.

Then, in conclusion, we say to you, "Go thou and do likewise," and *thy faith shall make thee whole.*" Yours in love, M. D. W.

LIGHT ADVANCING.

We are glad to see the light and truth advancing on the subject of future punishment. Able and devoted men on both continents, in different evangelical churches, are giving the subject a careful investigation. The following, from "The Rainbow, a magazine of Christian Literature," published in London, is an item of interest:—ED.

DEAR SIR:—In the June number of THE RAINBOW, a correspondent, signing himself "Inquirer," touched upon a question of very deep and awful interest—which, in common, I have reason to believe, with others among your readers, I could wish to have fully and fairly discussed in your impartial pages. I have accordingly waited with some anxiety to see whether any notice was taken of "Inquirer's" letter; hitherto I have been disappointed, but from a notice on the cover of the current number I see that a reply is to appear next month. This reply may lead, as I hope, to a further discussion, and in view of this result I venture to call attention to a question which, it appears to me, underlies the whole subject of eternal punishment.

This subject of eternal punishment is surely one which, however painful, claims our most earnest attention in connexion with "the revealed future of the Church and the world." Truly has Professor Plumptre recently observed: "The question is one which our generation seems called upon to face, and which needs to be faced truthfully and fearlessly. As yet we are living in a warfare of half-truths. Noble and earnest words have been spoken on both sides also, it must be confessed, rash and railing and angry words; but we look almost in vain on either for even an approximation to the right method of inquiry."

What "the right method" may be is of course a matter of opinion. Professor Plumptre advocates the critical history of the doctrine, and doubtless this, if carried out with adequate learning and in a candid spirit, would be a most important and interesting line of inquiry. Still I am, for my own part, strongly of opinion that the question of the eternity of future punishment can not be fairly handled till the previous question to which I desire to draw attention—that, namely, of *the natural immortality of man*—has been settled. For, as Dean Sherlock candidly said long ago, "Whatever other difficulties there may be in eternal punishments, this will be an unanswerable one, that a mortal creature should be made immortal to be punished for ever. For eternal punishments can never be just, if the person who is to suffer them be by nature mortal. For such punishments as exceed the proportion of nature must exceed the proportion of justice too." My question, then, is: What evidence have we, either from reason or Scripture, to prove that man is *naturally* immortal? or, in other words, that he will and must exist to all eternity, unless annihilated by a miraculous exercise of Divine power. With the arguments commonly adduced from reason I am tolerably familiar; but while I quite admit, nay, strenuously maintain, that, taken collectively, they amount to a high probability, if not a demonstration, that man is *to exist in a future state*, they fail altogether to prove *the eternal duration of that state*, or of his being itself. We must beware of a pitfall here, into which almost all writers on the immortality of the soul have either blindly or wilfully fallen: the failing to distinguish between a *future* life and an *endless* life, and regarding that which is a proof of the former as necessarily also a proof of the latter, which is by no means the case.

We have, then, after all, to rely upon the testimony of Scripture, and here, perhaps, the question may be narrowed to this: Does the Scripture contain one passage which either explicitly *asserts* or necessarily *implies* the natural immortality of man? Will any of your readers kindly adduce such a passage? The Rev. Howard Hinton, in his "Athanasia, recently published, brings forward as a proof-text, and with no small air of triumph, Luke 20 36; but I hardly think any intelligent reader of THE RAINBOW will be disposed to follow his example; certainly no one, who understands the blessed doctrine of the first resurrection, to which, of course, that passage has exclusive reference.

I am, dear sir, yours respectfully, M. M.

TRUE CHRISTIAN LIFE.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act or martyrdom, make up the true christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment, not the waters of torrent, noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and the flesh, little acts of indolence or indecision, slovenliness, or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gaiety, little indifferences to the feelings or wishes of others, little outbreaks of temper or crossness, or selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour in public transactions, or private dealings, or family arrangements; to little words, and looks, and tones; little benevolences, or forbearances, or tendernesses; little self-denials, self-restraints, and self-forgetfulnesses; little plans of quiet kindness, and the thoughtful consideration for others; to punctuality, and method, and true aim, in the ordering of each day,—these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes yon hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slope composed of innumerable blades of grass. It is of small things that a life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible character to admire or copy.—*Dr. Bonar.*

☞ A christian in business should deal with God as he does with his wife and children, when he comes home at night after a whole day's worldly employment; he brings his affections to them as entire at night as when he went out in the morning. So should he be ready for communion with God at all times, and bring him back his whole heart after the toil and bustle of the day are gone.—*Gurnall.*

☞ The goldsmith, when he puts a wedge into the fire, stands by till the dross be consumed. So God is with his children in the furnace of affliction. He brings them into affliction; he continues with them in affliction; and he brings them at last out of affliction.—*Sibbes.*

☞ No one places any confidence in persons who are habitually behind time. They scarcely ever succeed in any enterprise. Therefore, for your own sake, as well as for the sake of others, be punctual.

WHEN TO PICK APPLES AND PEARS.—Most people let apples and pears become too ripe before they gather them. They wait to see them fully ripe—ready to fall off the tree—before they pick them. This is wrong. If picked a few days before maturing, they will keep longer, color more highly and command a higher price in market. The precise time to pick is rather difficult to determine. The best criterion is to raise the fruit up, and bend the stem over, and if the stem parts from the shoot without breaking, the fruit is ready to pick, whether apples or pears. Pears should be picked proportionately earlier than apples. The quality of the fruit is also improved by early gathering. After being picked it should be put in tight boxes or barrels, and kept a few days in the dark, if of summer or fall varieties. Here they undergo a sweating process, and when the barrel is opened, the fruit will be found of the brightest crimson and richest golden colors. Half the secret success in orcharding is in knowing how and when to pick fruit, and how to get it to market so as to command the highest price and readiest sales. Every one's experience must govern him, and the more he studies this matter the more expert he will become. We are anxious all our readers should *think* while they work—that the mind should be exercised as well as the muscle in all farm operations; and particularly should this be the case in fruit growing, where skill of the highest order will always be suitably rewarded.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A SNAKE IN THE GRASS.

THE HORRORS OF DELIRIUM TREMENS.

Come, listen awhile to me, my lad,
Come, listen to me for a spell!
 Let that terrible drum
 For a moment be dumb,
For your uncle is going to tell
 What befell
A youth who loved liquor too well.

A clever young man was he, my lad,
And with beauty uncommonly blessed,
 Ere with brandy and wine
 He began to decline,
And behaved like a person possessed;
 I protest
The temperance plan is the best.

One evening he went to a tavern, my lad,
He went to a tavern one night,
 And drinking too much
 Rum, brandy, and such,
The chap got exceedingly "tight";
 And was quite
What your aunt would entitle a "fright."

The fellow fell into a snooze, my lad;
'Tis a horrible slumber he takes—
 He trembles with fear,
 And acts very queer;
My eyes! how he shivers and shakes
 When he wakes,
And raves about horrid great snakes!

'Tis a warning to you and to me, my lad,
A particular caution to all—
 Though no one can see
 The viper but he—
To hear the poor lunatic bawl,
 "How they crawl!
All over the floor and the wall!"

Next morning he took to his bed, my lad,
Next morning he took to his bed;
 And he never got up,
 To dine or to sup,
Though properly physicked and bled;
 And I read
Next day the poor fellow was dead.

You've heard of the snake in the grass, my lad,
Of the viper concealed in the grass;
 But now you must know,
 Man's deadliest foe
Is a snake of a different class:
 Alas!—
'*Tis the viper that lurks in the glass.*

J. G. SAXE.

A FOOLISH FEAR; OR, THE DEATH-WATCH.

"O, mamma, I am sorry about that death-watch. Do you think it is really true?"

"What do you mean, Annie? I do not understand you."

"O, did you not know, mamma, that there's a death watch in the nursery? And we hear it every night, and Jane says it *did* come true in the last place that she lived at, for the eldest young lady died before the year was ended."

"What did come true, Annie?"

"The sign that the death-watch gave was a true one, I mean."

"Do you know what the death-watch is, Annie?"

"It is a strange sound, mamma."

"But you know there must always be cause for a sound. It is either produced by some living creature, or caused by the action of the air upon some object not living; as, for instance, the rustling of the leaves, or the noise that is made upon the window when a cart passes the house."

"Then is the death-sound made by anything that is alive, mamma?"

"Yes, it is, my dear. Would you like to hear something about it?"

"I should like to hear all about it very much, and to see it, too, if I could; though I think I could not help disliking it because it brings such a gloomy message."

"That would not be quite right to dislike the messenger because of the message—would it? But now, first of all, tell me what is this sad message which has distressed my little girl?"

"O, mamma, Jane says that whenever the death-watch is heard in any house, it is a sign that some one belonging to that house will die before the end of the year, and I can't bear to think of it; it makes me quite sad."

"Do not distress yourself, my child. It is made by a little insect—a kind of beetle—which makes its home in the walls of old houses; and this ticking sound, which has brought so much terror to many a mind, is only the call which this little beetle gives to its companion, and which it keeps repeating till the companion answers in the same manner. A long time ago some people who could not see anything to cause this ticking, and who did not understand much of the habits and nature of insects, said that this unusual sound must be the sign of something dreadful, and concluded it was come to tell them that there was soon to be a death in that house, and there was a death there before many months had passed away, and so it came to be believed that this sound was always the sign of a death in the place where it was heard, and thus the insect which caused it got the name of the death-watch. And even now, though people are not so superstitious as they were, yet many who do not know any better, alarm themselves very much when they hear this simple sound, and yet the same people can hear the true word of God spoken to them, saying, 'Ye know neither the day nor the hour wherein the Son of man cometh,' and feel unmoved. This shows us how foolish the heart of man is.

But I will tell you the history of a poor girl whose illness was greatly increased, if not brought on, by such a fright. Her name was Esther Lilly. She was a scullery maid in a gentleman's house. One day when the call of the beetle was heard, the other servants talked about it, and wondered what was going to happen, and who was going to die and then they forgot all about it. But it was not so with poor Esther; she kept on thinking again and again of this strange little noise, till she made herself quite ill. She never had strong health, and now she grew daily more pale and sickly, and more quiet and reserved; for the one dreadful thought would still come to her mind that very likely she might be the one who would have to die so soon. Poor Esther had not come to the Lord Jesus Christ for the pardon of her sins; for if she had, she need not have felt alarmed at the prospect of death. The bright heavenly home which is prepared for all those who love God, was hidden by sin from Esther's eyes.

Nobody knew what it was that troubled Esther; and it was not till she lay upon her death bed that she told one of her fellow-servants how frightened she had been at the thought of death. I am sorry I cannot tell you that there was hope in her end. The alarm had not the effect of rousing Esther's concern about her soul, but she seemed to care only for getting better, that she might enjoy the things of the world; and, unhappily for her, she lived in a house where there was not the fear of God. But you see, dear Annie, how needlessly we may alarm ourselves. I do not say that Esther Lilly would have died had she not been so frightened; but the ticking of the beetle might have been heard, and no one have died for a long, long time in that house. I know myself of a house in which it is heard every spring, and there has not been a death in that household for years. I am glad you have given me an opportunity of explaining this to you, and I hope you will not now feel so distressed when you hear the ticking of the little insect in the nursery. I must tell Jane about it too; and I must desire her not to alarm foolish people by talking so ignorantly on this subject. It is, indeed, very wrong and sinful for servants to fill the minds of children in a family with superstitious notions.

We know not the day nor the hour when God shall see fit to call us away from this world. He has not thought it needful for us to know, and it is in kindness to us that he has hidden from our eyes the things that shall come to pass. But we must not forget what he has told us—to be ready. It may be that God may this year take some one out of this house. May we all be made ready through grace, and may we be washed in Jesus' blood, and clothed in his righteousness. But I do not think that little ticking of the beetle has anything to do with teaching us God's will: *that* he teaches us by his holy word."

Annie was comforted by mamma's explanation about the death-watch; but before she slept that night, she prayed earnestly to God that all her sins might be forgiven, and that she, and every one in that house, might be made ready to go whenever God's voice should call them; and it was not till many years after that death visited that dwelling. And then two dear ones were called to die; but they had been warned before, not by the sound of the death-watch, as the little beetle is called, but by God's own word. They had fled to Jesus; so they gladly heard his voice calling them away from a world of sin.

Dear readers, are you ready?—*Child's Magazine.*

LITTLE MARY'S GRIEF.

What is the matter with little Mary? There is some big sorrow swelling her young heart. She is full of grief and shame. What can be the cause of Mary's woe?

Mary has been doing wrong. Sorrow very seldom finds its way into a child's heart unless sin open the door. What has Mary done?

An hour ago Mary was playing in high glee with her two brothers when a sudden thought about cherries popped into her head. There was a big cherry tree at the foot of the garden which was at the back of Mary's home. They were almost ripe, and she longed to taste them, for when ripe they were nice sweet "black hearts," as Mary knew. So she ran to her mother and said:

"Mamma, may I go down the lot and see if the cherries are ripe?"

"They are not ripe, my dear," replied her mother, "I sent John to see this morning."

This ought to have satisfied Mary. It would if she had not felt a little more self-will than usual in her breast. But instead of going on quietly with her play, she put on a scowling face and in a bitter tone said:

"You are an ugly old mother. I don't like you one bit. I wish I had some one else for my mother.

These were strange words to fall from little Mary's lips. Had each word been a toad or a viper her mother would not have been more surprised nor so much pained as she was to hear her daughter speak so. The good woman felt stunned. She sighed, cast a look of wonder, grief, and pity upon the little girl, and said:

"My child, when I am gone you will be sorry for the way you have spoken to your mother."

Now if Mary's mother had whipped her ever so severely she would not have felt as she did when she heard these words. The tones, the look, the words, all pierced the poor child's heart. They made her feel the wickedness of her conduct just as the look of Jesus made Peter feel the sin of denying his Master.

With a broken and contrite spirit Mary ran after her mother, and, falling at her feet, craved to be forgiven. She was forgiven and taught to seek pardon at the feet of Jesus too.

Mary is a woman now. Her mother is dead. But Mary has never forgiven herself for speaking those wicked words to her mother. She would give almost anything she has if she could unsay them. That cannot be. Words once spoken cannot be recalled. O how careful children should be of their words! Yes, and of their actions also. Dear child, ask God to keep you from doing any act or saying any word you wish undone or unsaid when you grow older and wiser, or when you shall stand at the bar of Christ to be judged.

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AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME"

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For the World's Crisis.

"THE SHADOWS OF EARTH'S SUNSET."

Earth's sun will soon set; the shadows grow long,
And twilight fast gathers around;
Deep slumber now heavily presses on some,
While others are sleeping profound.

Oh, herald of Jesus! how solemn the warning
That thou to a world lost in sin art to give;
To awaken the sinner, to rouse up the christian,
That they may be ready with Jesus to live.

Already the fields are white for the harvest,
The great autumn of time, with its leaf pale and sere,
Gives token unerring that Jesus is coming,—
O sinner, awaken! for judgment prepare.

Toil on, lonely pilgrim; may Jesus be with thee,
And guide to his praise and glory while here,
Till thy mission is ended, thy warfare is over,
And thou free from all sin in his presence appear.

F. A. GRAY.

For the World's Crisis.

THE JUBILEE.

Some are of the opinion that the jubilee was the forty-ninth year of the Jewish cycle, others suppose that the jubilee was pointed out by a cycle of fifty years; both of which we think incorrect. Hence, our object in this article is to prove, first, that the jubilee was pointed out by the cycle of forty-nine years; second, that the jubilee was not the forty-ninth, but the fiftieth year, which Moses has made so plain. I am at a loss to know how there could have ever been more than one opinion concerning this, for saith the Lord, "The seventh year shall be a Sabbath of rest unto the land. . . . And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month."—Lev. 25: 4-9.

From this it is clear that the jubilee begins at the end of the forty-ninth year; therefore, forming no part of the forty-ninth, it is properly the fiftieth year.

To make this plain to all, let us suppose that the tenth day of the seventh month, A. D. 6, was the beginning of a jubilee. If to this we add forty-nine years, we will have the tenth day of the seventh month, A. D. 55, for the beginning of the next jubilee.

Observe that the last day of the forty-ninth year, being in the past, the jubilee can form no part of the forty-ninth, hence, is properly the fiftieth year, and the law says, "a jubilee shall that fiftieth year be unto you."—Lev. 25: 11. Now, are not two points here made clear? 1. That the jubilee is not the forty-ninth year, for it is not proclaimed until the end of that year. 2. That the "space of the seven Sabbaths of years" between the two days on which the jubilee is proclaimed was forty-nine, and not fifty years, as some seem to suppose.

Josephus teaches the same thing. He says Moses "gave then rest to the land from ploughing and planting every seventh year, as he had prescribed to them to rest from working every seventh day, and ordered that then what grew of its own accord, out of the earth, should, in common, belong to all that pleased to use it, making no distinction in that respect between their own countrymen and foreigners; and he ordered that they should do the same after seven times seven years; which is not fifty but forty-nine years. But if you would include the jubilee, he adds, "which in all are fifty years, and that fiftieth year is called by the Hebrews the jubilee."—(An. b. 3, c. 12, s. 3.)

The supposition that Josephus may have meant that the forty-nine years were the interval between two jubilees, has given rise to the opinion that the jubilee cycle was fifty years; but a mere conjecture should not be offered as an argument against the express words both of Josephus and Moses.

Josephus' express words are, that Moses "gave then rest to the land from ploughing and planting every seventh year," by which he could not have meant the jubilee; and now in reckoning, not from the jubilee, but from this sabbatical year, he says, Moses "ordered that he should do the same after seven times seven years." So he clearly makes the interval not between two jubilees, but between a sabbatical year and the jubilee just forty-nine years; hence the jubilee is the fiftieth year, which is in exact harmony with Moses.

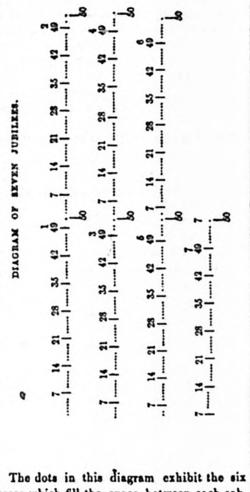
It will now be discovered that the jubilee was the fiftieth year, in the same way that the first year of their cycle of seven was the eighth year. For example, it is said, "Ye shall sow the eighth year."—Lev. 25: 22. Here the first year of the cycle of seven is by the same writer, and that in the same chapter, as clearly called the eighth year, as the first year of the cycle of forty-nine, is called the fiftieth year.

The first year of the cycle is called the eighth year, because it follows the seventh. And so with the jubilee, it is called the fiftieth year, because it follows the forty-ninth; and yet it is as properly the first year of their next cycle of forty-nine as the eighth year is the first of the cycle of seven. The following diagram will illustrate how the first year of the cycle of seven was the eighth in reckoning from the last sabbatical year, and how the first year of the cycle of forty-nine was the fiftieth from the beginning of the last jubilee:

1	2	3	4	5	6	7	8			
43	44	45	46	47	48	49	50	2	3	4
1	2	3	4	5	6	7	1	2	3	4

The first line is the number from the last sabbatical year; the second line from the last jubilee, and the third line the continued cycle of seven years. This diagram will make it plain how the first year of the cycle of seven was the eighth year, and the first of the cycle of forty-nine as properly the fiftieth year, in that it follows the forty-ninth.

We will now add another diagram, by which we wish to show that it is as absurd to say that the jubilee was pointed out by a cycle of fifty years, as to say that the sabbatical year was a cycle of eight years.



The dots in this diagram exhibit the six years which fill the space between each sabbatical year. The lines raised above the dots are the sabbatical years, and the figures placed above them give the number of years since the last jubilee. The figures above each forty-ninth year give the number of jubilees. The lines falling below the dots, against which fifty is placed, point out the year in which the jubilee would fall if reckoned by a cycle of fifty years. By reference to the foregoing diagram, the reader will discover that if we use a cycle of fifty years, the "seven Sabbaths of years," in the second cycle, would occupy the space of only forty-eight years, the third forty-seven, the fourth forty-six, the fifth forty-five, the sixth forty-four, and the seventh only forty-three. But the express law is, that "the space of the seven Sabbaths of years shall be unto thee forty and nine years."

It is added, "Then," that is, at the end of the seven Sabbaths of years, "shalt thou cause the trumpet of the jubilee to sound." But if we use a cycle of fifty years, the trumpet of the jubilee in the second cycle would not sound until two years after; in the third, three years after; in the fourth, four years after; in the fifth, five years after; in the sixth, six years after; and in the seventh, not until seven years after the sabbatical year; for two years must be added to the second cycle of seven Sabbaths, three to the third, four to the fourth, five to the fifth, six to the sixth, to make out the complete cycle of fifty years. And though the express language of the law is, "Thou shalt number seven Sabbaths of years," we would have to add another entire Sabbath of years unto the seventh cycle, thus making eight Sabbaths where the law requires but seven.

Observe also that in the fifth cycle, the sixth year, which was to supply the demands of the jubilee Sabbath, occurs five years before the beginning of the jubilee; and in the sixth cycle, the jubilee would fall in the very year that was to yield its supply. And the law, "six years shalt thou sow thy field," would in every jubilee cycle be violated.

This being too grossly absurd to be received, some of the advocates of the fifty year cycle commence a new epoch, from which to reckon the sabbatical year, at the end of each jubilee. This is done by leaving the fiftieth year as a blank, or omitting to reckon it in the cycle of seven. By this omission the first year of the next cycle falls one entire year lower, for it is thus made to begin with what is properly the second year of the next cycle, as exhibited in the following diagram:—

4	5	6	7	1	2	3	4	5
46	47	48	49	50	1	2	3	4
4	5	6	7		1	2	3	4

The first line is the continued cycle of seven years, as enjoined in the law. The second is the cycle of fifty years; and the third, the method used by those who, omitting to reckon the fiftieth year, thus begin a new epoch from which to reckon the next cycle.

But observe, that this violates the law,—"At the end of every seven years, thou shalt make a release" (Deut. 15: 1), for "the seventh year is the year of release" (Deut. 15: 9). But this arrangement once in fifty years would place the year of release after eight years, instead of seven. It is also a positive violation of the law, "ye shall sow the eighth year" (Lev. 25: 22). Those who commence the sabbatical year in the spring understand the "three years" supply to be intended both for the jubilee and the sabbatical year; but those who commence it in the fall understand the "three years" supply to be intended for the jubilee only, for a supply of only two years is all that is necessary for an ordinary sabbatical year, if commenced in the fall; so all, with one consent, admit that the "three years" supply was intended for the jubilee; and if so, the law, "ye shall sow the eighth year," cannot be evaded by saying that it may have been binding during the ordinary cycle of seven, but not in the one following the jubilee; for it is placed in connection with and has direct allusion to that "three years" supply which all admit was intended for the jubilee. Lev. 25: 21.

The foregoing method of commencing a new cycle once in fifty years, by omitting the fiftieth year, also contradicts the express word of Josephus, who says that Moses "gave then rest to the land from ploughing and planting every seventh year, as he had prescribed to them to rest from work every seventh day." (*Jos. Ant.*, b. 3, c. 12, 13.)

Now it is well known that the seventh day sabbath was observed by a continued and unbroken cycle of seven days, never being moved to another day of the week; and Josephus expressly declares that "the Jews observed this rest every seventh year, as they do every seventh day" (*Ant.*, b. 13, c. 8, s. 1); so those who break this continued cycle of seven years not only violate the law of Moses, but contradict Josephus as to the way he and his people continued to observe the law.

If Tacitus believed that the Jews observed a cycle of seven years, "because of the seven stars by which men are governed," and that the seventh year answered to "the star of Saturn, which moves in the higher orbit, and exerciseth the greater influence" (*Tacitus*, b. 5, c. 4), he could not have believed that the sabbatical year moved down through each year of the cycle.

Thus it will be seen that the cycle of fifty years not only violates the law of Moses, but contradicts Josephus, Tacitus, and all other ancient writers, both sacred and profane, as to the Jewish continued cycle of seven years. But if the cycle between each day on which the jubilee was proclaimed be just forty-nine years, we find no clashing, but one complete harmony throughout the Bible, Josephus, the Jews, and all that I, at least, have yet met with written by ancient authors.

For example, according to the law, "Thou shalt number seven sabbaths of years, and the space of the seven sabbaths of years shall be unto thee forty and nine years." If against the tenth day of the seventh month, in a sabbatical year, we place forty-nine years, we have seven sabbaths to the day, I may say to the hour; and if the last hour and minute of the forty-ninth year ends with the beginning of the jubilee, Moses has well said, "A jubilee shall that fiftieth year be unto you"; and Josephus could add, "which in all are fifty years, and that fiftieth year is called by the Hebrews the jubilee." And if this fiftieth year be the first of the next cycle of forty-nine, the continued order of things is never interfered with. The sixth year, which supplies the demands of all of the sabbaths, is kept to its proper place, to supply the demands of the jubilee. And if the jubilee ends on the tenth day of the seventh month, the law, "Ye shall sow the eighth year," is never violated.

WM. C. THURMAN.

(*To be continued.*)

For the World's Crisis.

PROVE ALL THINGS.

To-day the future may be bright before us, but on the morrow dark and gloomy clouds may hover around us, and blight our fair prospects. Some loved one may be torn from our fond embrace to slumber for a while in the silent grave. A certain writer, speaking of the soul, says, "The soul—where goes that? Does it immediately feel and act when separated from the body, or does it slumber for a time in dreamless rest?"

The writer goes on to say, "To my mind the conviction is clear that the soul never slumbers, but when it leaves the body it is only uncaged, freed, and soars away with all its powers and feelings with full force." The writer says, "It is a matter of feeling! Let feeling then decide it."

How can a person rest upon a decision like that? A more substantial proof is desirable. Let us take the word of God for our counsel. He has given it to us for our guide. Let us search the Scriptures and see if these things are so. If we there find that the souls of departed friends ever know what is passing on earth, that their spirits are constantly hovering around us, I say, if we find it written in the word of God, we can rest assured that these things are so. But, on the other hand, if it be contrary to the Scriptures, what are we to do? Believe them, or let our feelings rule? I find nothing to support such an idea. We are dependent upon a resurrection. I think we can find sufficient proof of this. "For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground: yet through the scent of water it will bud again, and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time and remember me."

How uncertain is every thing in life! Let us prepare, ourselves, for we know not when the reaper may come and thrust in his sickle among us. Come, christian, although you are weary and heavy laden, do not faint by the way. Come, and he will give you rest. Come often to the throne of grace. Although you lack wisdom and knowledge, if you ask assistance he will not upbraid you, but will freely give unto all those who ask in faith, believing that he is, and that he is a rewarder of them that diligently seek him.

If you have severe trials and afflictions, look unto him; cast your care upon him; for it is said, "Is any among you afflicted? Let him pray." "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Come, wanderer, return to the fold of Christ. We can make ourselves no better by staying away. Come just as you are. Jesus will receive you. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Do not linger by the way. Come before it shall be too late, and he will have mercy upon you, for his mercy "endureth forever."

Come, sinner, to Jesus; for now is the accepted time, and now is the day of salvation. Do you not thirst after righteousness? Come, buy, without money and without price. Do not delay, for time is precious. One day, or even one moment, may be too late; the door may be closed forever.

"Without faith it is impossible to please God." "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," if we would be heirs according to promise.

B. L. HAGGETT.

For the World's Crisis.

OLIVET'S STAR.

TUNE.—"*Star of the Evening.*"

Beautiful star, ere long to rise,
Shedding glory o'er the skies,
Soon thy scepter shall divide,
Out of Judah, Israel's tribe.

CHORUS.
Star of the East, Bethlehem's star,
Star of the morning, beautiful, beautiful star.

Thou the bright and morning star,
Shall have glory near and far;
And God shall beautify his place,
And make his feet most glorious.

Beautiful star, whose heavenly light
Shone round the shepherds at midnight;
Then thou biddest the Gentiles "come,"
By thy brightness as the sun.

Beautiful star, whose brilliant reign
Exceeds the right of earth's domain;
Rise! and wave thy scepter here.
Rise! and thy lone subjects cheer.

Portland, Me. W. C. CLARK.

For the World's Crisis.

PATIENCE.

"In your patience possess ye your souls."—Lk. 21: 19.

This is a kind admonition of Jesus, who well knew that trials awaited his children while in their pilgrimage here. He told them they would weep and lament, while the world would rejoice, and that they would be sorrowful. He well understood that this world in its present state was not a congenial place for a renewed heart, with its holy aspirations and hungerings and thirstings after righteousness.

Patience, patience, has had to be the christian's motto all the way through. "Ye have heard of the patience of Job," says the apostle James, referring us to the just man who meekly bowed to the will of God concerning him, still maintaining his integrity, and to "the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." And we know it took patience in the days of the apostles to preach and follow Jesus, while the great red dragon was seeking to destroy both him and them. Nor was there any less call for this fruit of the Spirit after the dragon gave his seat and great authority to the leopard beast, with seven heads and ten horns, who put to death its million of saints.

James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." But nowhere in the past has the church had so much occasion to bring into exercise their patience as during that space which Paul calls a "little while." He has told us that we should have need of patience, that after we had done the will of God we might receive the promise; "for yet a *little while*, and He that shall come will come, and will not tarry. Now the just shall live by faith." Yes, dear reader, faith and patience mingled together during the rest of our journey here. Again James says, "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh."

A great point is, to get the heart "established," rooted and grounded; not only in the word of the Lord generally, but in the present truth—the Lord's soon coming. When that matter is fully settled in the mind by the sure word of God, which cannot fail, though heaven and earth shall pass away, then "*hold fast*," for, as John the revelator has said, "here is the *patience* of the saints; here are they that keep the commandments of God, and the faith of Jesus." Where, John, we may ask, is this particularly located? After the third angel's message (Rev. 14: 12), or the last call to supper (14: 23)? Then marvel not, christian, at the trial of your *patience*, here, and yet more as you near the haven of eternal rest. It will only serve to make you "perfect and entire, wanting nothing." It will clean away the dross, and leave the gold to shine more bright.

But why all this call for faith and patience now? First, it is an evil time, even perilous, because the wickedness of the last days is about us, causing the saints to feel like Lot, whose righteous soul was vexed with the filthy conversation and unlawful deeds of the wicked. And then they have felt a little foretaste of the joys of home, and they long to be there, which makes them like John say, Come, Lord Jesus, and come quickly. May He help us to be patient.

LAURA A. WHEELER.

Hawley, Mass.

For the World's Crisis.

RELIGIOUS EXPERIENCE.

No subject in all the rounds of theological inquiry exceeds that of practical personal experience. Persons must get on the right track or they will reach the wrong destination. If we do not enlist, we shall not become soldiers. If we will not start in the divine life, we shall not make progress.

It demands deep conviction to stir up the soul to its own conscious wants. Appeals, powerful and direct, have to be made. The everlasting gospel is the weapon to be wielded. Ministers must preach earnestly, and rightly divide the word of truth. The church comes up together to secure the salvation of souls. And the prayer of every pious person, fervent and faithful to his calling in winning souls, is, O Lord, revive thy work! When Zion travails she brings forth. Let us labor together.

But to have Bible conversions, and have our efforts result in securing healthy and substantial christians, we must commence our work intelligently. One mistake quite general among professors is, that the sinner must move from mere emotion. It is a fact that feeling is flung in the foreground in four-fifths of our revivals. Feeling is made to take the place of faith. Every honest, earnest Bible reader knows this is stepping out of gospel order.

The work of the ministry is to assert, expound, explain and enforce the truth to the mind of the sinner. When the truth is spoken in love, with earnestness and a becoming solemnity, it must carry conviction to the conscience and heart. Having heard and believed the truth in regard to his condition, character, and destiny out of Christ, the sinner then decides whether he will *receive* or *reject* the truth. If he repents and goes forward, he *commences* his own experience. He knows his sins forgiven and becomes a genuine christian.

I have often heard young persons say, they have "got religion." This expression can only grow out of wrong instruction. In every condition man is a *religious* being. Such is his nature. And nothing but its *practice* can satisfy. In primitive times, one of position and royal power cried out, "Almost thou persuadest me to be a christian."

Religion is action towards God and humanity. Religion is daring to be true, right and useful. To become a disciple of Christ is to change from a life of selfishness to one of holiness. The philosophy of this struggle is summed up in these words: "Cease to do evil and learn to do well." This is experience begun. "We only know what we have lived," and we *do* know that. Now if we continue in the Word our experience will enlarge. Making God the party of the first part, our contract will not be broken. Delighting in his will, our experience will grow with our growth, a good christian character will be formed, and genuine happiness will be secured.

A. A. LABON.

For the World's Crisis

EXPERIENCE OF A UNIVERSALIST.

BRO. GRANT:—Feeling that I have peculiar reasons for gratitude to my heavenly Father, I would like to acknowledge the same through the columns of your excellent paper.

But, before I proceed, I would tell you a little about myself. I am a woman of a very limited education (as you will immediately discover). I am thirty-four years of age, and was taught from a child to believe in the final salvation of all men,—that we could not understand the Scriptures aright as we found them, but that many words were changed by the translators to favor their peculiar views; and to obtain the true signification we must depend upon those who could go to the original. I have always attended a Universalist meeting more than any other, and have always read a Universalist paper until very recently, and none could be more attached to their belief than I was.

But, thanks be to God, he has been pleased to remove me from such a slippery foundation and set my feet upon a rock. Three years ago it pleased the Lord to chasten me severely by removing from my side my companion, by that most afflicting of all diseases—cancer. Suffice it to say, I was sufficiently humbled to seek the Lord with all my heart, and from that time was anxious to be established in my belief; and as it was my favorite subject of conversation, I wished to improve every means to obtain information. Therefore, seeing Dr. Cobb's Comments advertised in the *Banner*, I sent for it, and commenced the study of the New Testament.

I could not believe in endless misery. I could not make it agree with the attributes of our Father. Therefore I tried hard to believe that all would finally be saved, but found that those passages which I had heard explained in meeting, which seemed to me then quite reasonable, by looking out all the references, seemed to stand upon a very narrow foundation; and that he (Mr. C.) even entirely rejected some portions which he could not dispose according to his views. For example, The prophecy of Enoch, Jude 14; 15, 16;—and that if they could not establish the date at a certain period when John was banished to the Isle of Patmos, i. e., prior to the destruction of Jerusalem, they were in wondrous mazes lost; and even intimated that it would perhaps have been as well to have left the apocalypse out of the Bible. *Who would dare believe that?*

And I prayed continually that God would not suffer me to sow the seeds of error in the little hearts which he had entrusted to my keeping, and that he would hasten to send his servants unto us, who would "rightly divide the word of truth," giving us "meat in due season." I *know that he heard me*, for he has given me to know that Universalism is not according to his teachings.

The first Advent preacher I heard after I began to seek for the truth, was Bro. Munger, who showed us so clearly that we were living in Daniel's quick time, that I was convinced; *and may God bless him for it.* I went home and burned up my Comments, for I did not wish to leave them for a stumbling block for any one, and have since studied my Bible, praying that he would grant me such an outpouring of his Spirit that I might investigate aright,—that I might discern spiritual things.

I do feel to thank God that he has blessed me with a knowledge of my happiness, and the way that leadeth into it, and pray that he may excite in me such ardent desires after the one as shall lead to a diligent prosecution of the other; and that I may never in this life cease my endeavors to drink in the benign spirit of my blessed Jesus; that he would keep afar from me the haughty spirit and the boasting tongue, and let his good Spirit so rule in me that I may do justly, love mercy, and walk humbly before him as a disciple and follower of Him who loved us, and gave himself for us; that he would never suffer me to presume on my own strength, nor distrust his divine assistance; but while I am using my utmost endeavors, that he would ever teach me to depend upon him for success.

My dear reader, are you tending toward Universalism? If so, let me entreat you to call upon God for assistance; for nothing less than his Spirit can dispel the charm which the tempter has thrown around you; for when once its sentiments are instilled into the mind they operate like a mighty opiate, drowning the gentle whisperings of the Spirit, and lulling a guilty conscience to sleep amid its chains. Know you not that you are in rebellion against him? Let me assure you that there is something in religion that you know not of; for when your heart becomes filled with the love of God you will be reconciled to his will, and his word also.

I always read my Bible, but was actuated more by a sense of duty than love. But, thank God, now his word is sweet to my taste, yea, sweeter than honey to my mouth, and I can say that I have none in heaven but him, and none on earth do I desire beside him.

Casco, Me. MRS. R. W. JORDAN.

For the World's Crisis.

PROGRESS OF SCIENCE.

The human mind is adapted for continual progression. It is so constituted that it cannot remain satisfied with its present attainments, however great these attainments may be; but is ever longing for something higher, purer and nobler than has yet been reached. This is no less true of mind in its social, than in its individual capacity. Under circumstances favoring the development of the social and intellectual faculties of man, science has always rapidly advanced. The light of science and religion has continued to increase in brightness and grandeur, both in the natural and in the moral world. The field of mental vision has grown wider and wider, and objects which yesterday were shrouded in impenetrable darkness, or were dimly seen through the misty vapors of ignorance and error, to-day stand before us unveiled and crowned with light.

The invention of the art of printing forms an important epoch in the history of society. A gradual diffusion of knowledge followed that auspicious event, and as a natural consequence the multitude discovered that they had rights as well as their oppressors. They discovered that they had been not only oppressed but deceived. As a result of this discovery, on the part of the people, a reformation followed; and the degrading and debasing superstitions of former ages were cast aside, never to be resumed, and men asserted their rights to read, think and judge for themselves.

But society did not remain stationary at the point at which it was left by the Reformation. New light continued to pour in upon the benighted world. Every century has witnessed the consignment to the resting place of things "which were, but are not" of many a long cherished superstition. Mankind now rejects with disgust the intellectual food which in ages past was swallowed with a greedy relish.

The American Revolution forms another era in the history of society. A beacon fire was then lighted on our hill-tops, which shed its radiance far and wide. The shout which rent the air when the chains of three millions of people to the throne of a tyrant were broken, was heard even across the mighty ocean, and monarchs trembled on their thrones. Well might they tremble, for their doom was then sealed, their hoary dynasties were shaken to their foundations.

We will pass over many things that have transpired since the Revolution, and speak a little of our civil war that has recently transpired. By this war the shackles of the bondmen have been sundered and broken, and liberty has been given them, and their freedom restored. This is another progress in the present era. And we still look forward to a greater progress. We see on the horizon of the future a better day advancing. The people by past experience are beginning to feel their divinity and to understand their duty.

Men are looking forward, for that day to come when our beloved Savior shall descend and take the reins of government here on the earth into his own hands. The time is soon coming when there will be no government but what God has instituted—the government of merit. It is in vain that interested partisans and sectaries attempt to perpetuate those artificial distinctions which separate men into classes. The time has nearly arrived in which all artificial partition walls will be broken down. Men begin to feel that they are bound together by strong and sacred bonds, and they will burst the fetters of every system which tends to check the generous outpourings of their souls. The friends of liberal principles have everything to hope, and nothing to fear.

"The night is far spent, and the day is at hand" for our Judge to appear and cleanse the earth. Dear brethren and sisters, let us prepare to meet him. Here conscience compels me to say, notwithstanding all that has been said and done, there is much yet for us who are on the stage of action to do, to meet the requirements of God. We are at best but ignorant and imperfect beings, and our present condition is exposed to such a conflicting variety of influences that they are constantly bewildering and leading us astray. We greatly need the light of "that wisdom which is from above" to guide and direct us in our precarious pilgrimage.

Among all the maxims which are laid down for our present and future salvation, there is nothing like those contained in the Scriptures of truth. Let us go to them and examine them with a fervent desire to be benefited by their teachings and guided by their counsels.

"Rejoice, ye righteous, in the Lord,
This work belongs to you;
Sing of his ways and of his word,
How holy, just, and true!

His mercy and his righteousness
Let heaven and earth proclaim;
His works of nature and of grace
Reveal his wondrous name."

Fisherville, N. H. J. ELKINS.

For the World's Crisis.

ANSWER TO PRAYER.

BRO. GRANT:—My motive in writing is, to tell of the goodness of God, and, if it may be, to cheer the heart of some lone, suffering one, whose eye may have grown dim with tears, and whose frame prostrated by sickness. Such has been my portion; such the cup I have deeply drank. For more than eight years I have suffered greatly, in consequence of an injury received, by which I was reduced to extreme debility. From this I only partially recovered, never so as to walk, except a few steps with a cane. With the utmost effort I could only get about so far. If I passed over my bounds, suffering and great prostration was the result.

Often have I been where, apparently, there was but a step between me and death; and how often, through those weary years, have those words of the blest Redeemer, "According to your faith be it unto you," been in my mind and heart. Long have I believed the prayer of faith would save the sick in these last days, as well as when the inspired apostle wrote it to cheer the believing heart; but it was a great thing for me to get where I could claim the promise for myself; but by the help of God I gained courage to have my case presented to the Lord, according to the direction given in James 5: 14.

I called upon Brn. N. G. Reed and J. R. Hall,—men who, I think, belong to that class of whom Jesus said, "Ye are the salt of the earth." They pleaded with God, in the name of Jesus, and his name, through faith in his name, prevailed. I received strength to rise and walk. From "that hour" I have been improving, and I desire to give praise ever to Him to whom belongeth glory, and honor, and power.

Brothers and sisters in affliction (if the eyes of such peruse these lines), it is to you I would speak. *Trust in God.* He will not disappoint those who do truly trust in him. True are his promises, and faithful will he be to fulfill them.

With the hope that these few lines may encourage some poor afflicted one to look to God, to cast their care upon him, I close, praying to meet you where suffering and sorrow will be no more.

F. A. GRAY.

Weeks' Mills, Me.

For the World's Crisis.

ARE THERE DIFFERENT DEGREES OF HAPPINESS HEREAFTER?

Any thing relating to our future state should claim our attention, and if the Bible gives any light in regard to it, it is our duty as well as privilege to have it decide this question. All that is not drawn from the word of God on this subject, must be mere speculation. Therefore we should not take any one's views upon this, unless they are in harmony with the teachings of God's Word.

We learn from the Scriptures there will be degrees in the capacities of the mind in heaven, but not degrees in happiness. We read in Psalm 16: 11:—"In the presence of God there is fullness of joy." "Every vessel will be full, though every vessel be not alike." The people of that fair world will all be righteous, one holy, united and happy people, who will with one voice crown Jesus "Lord of all." Every one will join in the song of redeeming love.

"There lasting bright glories light up the blest plain,
And the King in his beauty triumphantly reigns."

There will be fulness of joy in Christ, who is the Head of principalities and powers.—Psalms 17: 15. The Savior is our redemption now; but the Saviour through eternity. "We may be presented faultless before the presence of his glory with exceeding joy."

May we be wise, learn what the word of God teaches, obey its precious lessons, that we may tatain to that world of light and glory.

N. M. WELLS.

Plymouth, Ohio.

☞ Be sure and embrace every opportunity of doing good to others, but always remember to be guided by wisdom in bestowing charities, sympathy or counsel.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"THE SHADOWS OF EARTH'S SUNSET."

Earth's sun will soon set; the shadows grow long,
And twilight fast gathers around;
Deep slumber now heavily presses on some,
While others are sleeping profound.

Oh, herald of Jesus! how solemn the warning
That thou to a world lost in sin art to give;
To awaken the sinner, to rouse up the christian,
That they may be ready with Jesus to live.

Already the fields are white for the harvest,
The great autumn of time, with its leaf pale and sere,
Gives token unerring that Jesus is coming,—
O sinner, awaken! for judgment prepare.

Toil on, lonely pilgrim; may Jesus be with thee,
And guide to his praise and glory while here,
Till thy mission is ended, thy warfare is over,
And thou free from all sin in his presence appear.

F. A. Gray.

For the World's Crisis.

THE JUBILEE.

Some are of the opinion that the jubilee was the forty-ninth year of the Jewish cycle, others suppose that the jubilee was pointed out by a cycle of fifty years; both of which we think incorrect. Hence, our object in this article is to prove, first, that the jubilee was pointed out by the cycle of forty-nine years; second, that the jubilee was not the forty-ninth, but the fiftieth year, which Moses has made so plain. I am at a loss to know how there could have ever been more than one opinion concerning this, for saith the Lord, "The seventh year shall be a Sabbath of rest unto the land. . . . And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month."—Lev. 25: 4-9.

From this it is clear that the jubilee begins at the end of the forty-ninth year; therefore, forming no part of the forty-ninth, it is properly the fiftieth year.

To make this plain to all, let us suppose that the tenth day of the seventh month, A. D. 6, was the beginning of a jubilee. If to this we add forty-nine years, we will have the tenth day of the seventh month, A. D. 55, for the beginning of the next jubilee.

Observe that the last day of the forty-ninth year, being in the past, the jubilee can form no part of the forty-ninth, hence, is properly the fiftieth year, and the law says, "a jubilee shall that fiftieth year be unto you."—Lev. 25: 11. Now, are not two points here made clear? 1. That the jubilee is not the forty-ninth year, for it is not proclaimed until the end of that year. 2. That the "space of the seven Sabbaths of years" between the two days on which the jubilee is proclaimed was forty-nine, and not fifty years, as some seem to suppose.

Josephus teaches the same thing. He says Moses "gave then rest to the land from ploughing and planting every seventh year, as he had prescribed to them to rest from working every seventh day, and ordered that then what grew of its own accord, out of the earth, should, in common, belong to all that pleased to use it, making no distinction in that respect between their own countrymen and foreigners; and he ordered that they should do the same after seven times seven years; which is not fifty but forty-nine years. But if you would include the jubilee, he adds, "which in all are fifty years, and that fiftieth year is called by the Hebrews the jubilee."—(An. b. 3, c. 12, s. 3.)

The supposition that Josephus may have meant that the forty-nine years were the interval between two jubilees, has given rise to the opinion that the jubilee cycle was fifty years; but a mere conjecture should not be offered as an argument against the express words both of Josephus and Moses.

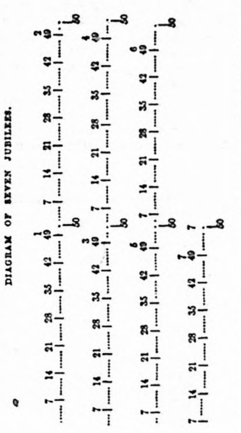
Josephus' express words are, that Moses "gave then rest to the land from ploughing and planting every seventh year," by which he could not have meant the jubilee; and now in reckoning, not from the jubilee, but from this sabbatical year, he says, Moses "ordered that he should do the same after seven times seven years." So he clearly makes the interval not between two jubilees, but between a sabbatical year and the jubilee just forty-nine years; hence the jubilee is the fiftieth year, which is in exact harmony with Moses.

It will now be discovered that the jubilee was the fiftieth year, in the same way that the first year of their cycle of seven was the eighth year. For example, it is said, "Ye shall sow the eighth year."—Lev. 25: 22. Here the first year of the cycle of seven is by the same writer, and in the same chapter, as clearly called the eighth year, as the first year of the cycle of forty-nine is called the fiftieth year. [illegible] The first year of the cycle is called the eighth year, because it follows the seventh. And so with the jubilee, it is called the fiftieth year, because it follows the forty-ninth [illegible] ing diagram will illustrate how the first year of the cycle of seven was the eighth in reckoning from the last sabbatical year, and how the first year of the cycle of forty-nine was the fiftieth from the beginning of the last jubilee:

1	2	3	4	5	6	7	8			
43	44	45	46	47	48	49	50	2	3	4
1	2	3	4	5	6	7	1	2	3	4

The first line is the number from the last sabbatical year; the second line from the last jubilee, and the third line the continued cycle of seven years. This diagram will make it plain how the first year of the cycle of seven was the eighth year, and the first of the cycle of forty-nine as properly the fiftieth year, in that it follows the forty-ninth.

We will now add another diagram, by which we wish to show that it is as absurd to say that the jubilee was pointed out by a cycle of fifty years, as to say that the sabbatical year was a cycle of eight years.



The dots in this diagram exhibit the six years which fill the space between each sabbatical year. The lines raised above the dots are the sabbatical years, and the figures placed above them give the number of years since the last jubilee. The figures above each forty-ninth year give the number of jubilees. The lines falling below the dots, against which fifty is placed, point out the year in which the jubilee would fall if reckoned by a cycle of fifty years. By reference to the foregoing diagram, the reader will discover that if we use a cycle of fifty years, the "seven Sabbaths of years," in the second cycle, would occupy the space of only forty-eight years, the third forty-seven, the fourth forty-six, the fifth forty-five, the sixth forty-four, and the seventh only forty-three. But the express law is, that "the space of the seven Sabbaths of years shall be unto thee forty and nine years."

It is added, "Then," that is, at the end of the seven Sabbaths of years, "shalt thou cause the trumpet of the jubilee to sound." But if we use a cycle of fifty years, the trumpet of the jubilee in the second cycle would not sound until two years after; in the third, three years after; in the fourth, four years after; in the fifth, five years after; in the sixth, six years after; and in the seventh, not until seven years after the sabbatical year; for two years must be added to the second cycle of seven Sabbaths, three to the third, four to the fourth, five to the fifth, six to the sixth, to make out the complete cycle of fifty years. And though the express language of the law is, "Thou shalt number seven Sabbaths of years," we would have to add another entire Sabbath of years unto the seventh cycle, thus making eight Sabbaths where the law requires but seven.

Observe also that in the fifth cycle, the sixth year, which was to supply the demands of the jubilee Sabbath, occurs five years before the beginning of the jubilee; and in the sixth cycle, the jubilee would fall in the very year that was to yield its supply. And the law, "six years shalt thou sow thy field," would in every jubilee cycle be violated.

This being too grossly absurd to be received, some of the advocates of the fifty year cycle commence a new epoch, from which to reckon the sabbatical year, at the end of each jubilee. This is done by leaving the fiftieth year as a blank, or omitting to reckon it in the cycle of seven. By this omission the first year of the next cycle falls one entire year lower, for it is thus made to begin with what is properly the second year of the next cycle, as exhibited in the following diagram:—

4	5	6	7	1	2	3	4	5
46	47	48	49	50	1	2	3	4
4	5	6	7		1	2	3	4

The first line is the continued cycle of seven years, as enjoined in the law. The second is the cycle of fifty years; and the third, the method used by those who, omitting to reckon the fiftieth year, thus begin a new epoch from which to reckon the next cycle.

But observe, that this violates the law,—"At the end of every seven years, thou shalt make a release" (Deut. 15: 1), for "the seventh year is the year of release" (Deut. 15: 9). But this arrangement once in fifty years would place the year of release after eight years, instead of seven. It is also a positive [illegible] the "three years" supply to be intended both for the jubilee and the sabbatical year; but those who commence it in the fall understand the "three years" supply to be intended for the jubilee only, for a supply of only two years is all that is necessary for an ordinary sabbatical year, if commenced in the fall; so all, with one consent, admit that the "three years" supply was intended for the jubilee; and if so, the law, "ye shall sow the eighth year," cannot be evaded by saying that it may have been binding during the ordinary cycle of seven, but not in the one following the jubilee; for it is placed in connection with and has direct allusion to that "three years" supply which all admit was intended for the jubilee. Lev. 25: 21.

The foregoing method of commencing a new cycle once in fifty years, by omitting the fiftieth year, also contradicts the express word of Josephus, who says that Moses "gave then rest to the land from ploughing and planting every seventh year, as he had prescribed to them to rest from work every seventh day." (*Jos. Ant.*, b. 3, c. 12, 13.)

Now it is well known that the seventh day sabbath was observed by a continued and unbroken cycle of seven days, never being moved to another day of the week; and Josephus expressly declares that "the Jews observed this rest every seventh year, as they do every seventh day" (*Ant.*, b. 13, c. 8, s. 1); so those who break this continued cycle of seven years not only violate the law of Moses, but contradict Josephus as to the way he and his people continued to observe the law.

If Tacitus believed that the Jews observed a cycle of seven years, "because of the seven stars by which men are governed," and that the seventh year answered to "the star of Saturn, which moves in the higher orbit, and exerciseth the greater influence" (*Tacitus*, b. 5, c. 4), he could not have believed that the sabbatical year moved down through each year of the cycle.

Thus it will be seen that the cycle of fifty years not only violates the law of Moses, but contradicts Josephus, Tacitus, and all other ancient writers, both sacred and profane, as to the Jewish continued cycle of seven years. But if the cycle between each day on which the jubilee was proclaimed be just forty-nine years, we find no clashing, but one complete harmony throughout the Bible, Josephus, the Jews, and all that I, at least, have yet met with written by ancient authors.

For example, according to the law, "Thou shalt number seven sabbaths of years, and the space of the seven sabbaths of years shall be unto thee forty and nine years." If against the tenth day of the seventh month, in a sabbatical year, we place forty-nine years, we have seven sabbaths to the day, I may say to the hour; and if the last hour and minute of the forty-ninth year ends with the beginning of the jubilee, Moses has well said, "A jubilee shall that fiftieth year be unto you"; and Josephus could add, "which in all are fifty years, and that fiftieth year is called by the Hebrews the jubilee." And if this fiftieth year be the first of the next cycle of forty-nine, the continued order of things is never interfered with. The sixth year, which supplies the demands of all of the sabbaths, is kept to its proper place, to supply the demands of the jubilee. And if the jubilee ends on the tenth day of the seventh month, the law, "Ye shall sow the eighth year," is never violated.

Wm. C. Thurman.

(*To be continued.*)

For the World's Crisis.

PROVE ALL THINGS.

To-day the future may be bright before us, but on the morrow dark and gloomy clouds may hover around us, and blight our fair prospects. Some loved one may be torn from our fond embrace to slumber for a while in the silent grave. A certain writer, speaking of the soul, says, "The soul—where goes that? Does it immediately feel and act when separated from the body, or does it slumber for a time in dreamless rest?"

The writer goes on to say, "To my mind the conviction is clear that the soul never slumbers, but when it leaves the body it is only uncaged, freed, and soars away with all its powers and feelings with full force." The writer says, "It is a matter of feeling! Let feeling then decide it."

How can a person rest upon a decision like that? A more substantial proof is desirable. Let us take the word of God for our counsel. He has given it to us for our guide. Let us search the Scriptures and see if these things are so. If we there find that the souls of departed friends ever know what is passing on earth, that their spirits are constantly hovering around us, I say, if we find it written in the word of God, we can rest assured that these things are so. But, on the other hand, if it be contrary to the Scriptures, what are we to do? Believe them, or let our feelings rule? I find nothing to support such an idea. We are dependent upon a resurrection. I think we can find sufficient proof of this. "For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud again, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!" [illegible]

How uncertain is every thing in life! [illegible] among us. Come, christian, although you are weary and heavy laden, do not faint by the way. Come, and he will give you rest. Come often to the throne of grace. Although you lack wisdom and knowledge, if you ask assistance he will not upbraid you, but will freely give unto all those who ask in faith, believing that he is, and that he is a rewarder of them that diligently seek him.

If you have severe trials and afflictions, look unto him; cast your care upon him; for it is said, "Is any among you afflicted? Let him pray." "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Come, wanderer, return to the fold of Christ. We can make ourselves no better by staying away. Come just as you are. Jesus will receive you. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Do not linger by the way. Come before it shall be too late, and he will have mercy upon you, for his mercy "endureth forever."

Come, sinner, to Jesus; for now is the accepted time, and now is the day of salvation. Do you not thirst after righteousness? Come, buy, without money and without price. Do not delay, for time is precious. One day, or even one moment, may be too late; the door may be closed forever.

"Without faith it is impossible to please God." "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," if we would be heirs according to promise.

B. L. Haggett.

For the World's Crisis.

OLIVET'S STAR.

Tune.—"*Star of the Evening.*"

Beautiful star, ere long to rise,
Shedding glory o'er the skies,
Soon thy scepter shall divide,
Out of Judah, Israel's tribe.

Chorus.
Star of the East, Bethlehem's star,
Star of the morning, beautiful, beautiful star.

Thou the bright and morning star,
Shall have glory near and far;
And God shall beautify his place,
And make his feet most glorious.

Beautiful star, whose heavenly light
Shone round the shepherds at midnight;
Then thou biddest the Gentiles "come,"
By thy brightness as the sun.

Beautiful star, whose brilliant reign
Exceeds the right of earth's domain;
Rise! and wave thy scepter here.
Rise! and thy lone subjects cheer.

Portland, Me. W. C. Clark.

For the World's Crisis.

PATIENCE.

"In your patience possess ye your souls."—Lk. 21: 19.

This is a kind admonition of Jesus, who well knew that trials awaited his children while in their pilgrimage here. He told them they would weep and lament, while the world would rejoice, and that they would be sorrowful. He well understood that this world in its present state was not a congenial place for a renewed heart, with its holy aspirations and hungerings and thirstings after righteousness.

Patience, patience, has had to be the christian's motto all the way through. "Ye have heard of the patience of Job," says the apostle James, referring us to the just man who meekly bowed to the will of God concerning him, still maintaining his integrity, and to "the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." And we know it took patience in the days of the apostles to preach and follow Jesus, while the great red dragon was seeking to destroy both him and them. Nor was there any less call for this fruit of the Spirit after the dragon gave his seat and great authority to the leopard beast, with seven heads and ten horns, who put to death its million of saints.

James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." But nowhere in the past has the church had so much occasion to bring into exercise their patience as during that space which Paul calls a "little while." He has told us that we should have need of patience, that after we had done the will of God we might receive the promise; "for yet a *little while*, and He that shall come will come, and will not tarry. Now the just shall live by faith." Yes, dear reader, faith and patience mingled together during the rest of our journey here. Again James says, "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh."

A great point is, to get the heart "established," rooted and grounded; not only in the word of the Lord generally, but in the present truth—the Lord's soon coming. When that matter is fully settled in the mind by the sure word of God, which cannot fail, though heaven and earth shall pass away, then "hold fast," for, as John the revelator has said, "here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Where, John, we may ask, is this particularly located? After the third angel's message (Rev. 14: 12), or the last call to supper (14: 23)? [illegible] christian, at the trial of your patience, here, and yet more as you near the haven of eternal rest. It will only serve to make you "perfect and entire, wanting nothing." It will clean away the dross, and leave the gold to shine [illegible] because the wickedness of the last days is about us, causing the saints to feel like Lot, whose righteous soul was vexed with the filthy conversation and unlawful deeds of the wicked. And then they have felt a little foretaste of the joys of home, and they long to be there, which makes them like John say, Come, Lord Jesus, and come quickly. May He help us to be patient.

Laura A. Wheeler.

Hawley, Mass.

For the World's Crisis.

RELIGIOUS EXPERIENCE.

No subject in all the rounds of theological inquiry exceeds that of practical personal experience. Persons must get on the right track or they will reach the wrong destination. If we do not enlist, we shall not become soldiers. If we will not start in the divine life, we shall not make progress.

It demands deep conviction to stir up the soul to its own conscious wants. Appeals, powerful and direct, have to be made. The everlasting gospel is the weapon to be wielded. Ministers must preach earnestly, and rightly divide the word of truth. The church comes up together to secure the salvation of souls. And the prayer of every pious person, fervent and faithful to his calling in winning souls, is, O Lord, revive thy work! When Zion travails she brings forth. Let us labor together.

But to have Bible conversions, and have our efforts result in securing healthy and substantial christians, we must commence our work intelligently. One mistake quite general among professors is, that the sinner must move from mere emotion. It is a fact that feeling is flung in the foreground in four-fifths of our revivals. Feeling is made to take the place of faith. Every honest, earnest Bible reader knows this is stepping out of gospel order.

The work of the ministry is to assert, expound, explain and enforce the truth to the mind of the sinner. When the truth is spoken in love, with earnestness and a becoming solemnity, it must carry conviction to the conscience and heart. Having heard and believed the truth in regard to his condition, character, and destiny out of Christ, the sinner then decides whether he will *receive* or *reject* the truth. If he repents and goes forward, he *commences* his own experience. He knows his sins forgiven and becomes a genuine christian.

I have often heard young persons say, they have "got religion." This expression can only grow out of wrong instruction. In every condition man is a *religious* being. Such is his nature. And nothing but its *practice* can satisfy. In primitive times, one of position and royal power cried out, "Almost thou persuadest me to be a christian."

Religion is action towards God and humanity. Religion is daring to be true, right and useful. To become a disciple of Christ is to change from a life of selfishness to one of holiness. The philosophy of this struggle is summed up in these words: "Cease to do evil and learn to do well." This is experience begun. "We only know what we have lived," and we *do* know that. Now if we continue in the Word our experience will enlarge. Making God the party of the first part, our contract will not be broken. Delighting in his will, our experience will grow with our growth, a good christian character will be formed, and genuine happiness will be secured.

A. A. Lason.

For the World's Crisis.

EXPERIENCE OF A UNIVERSALIST.

Bro. Grant:—Feeling that I have peculiar reasons for gratitude to my heavenly Father, I would like to acknowledge the same through the columns of your excellent paper.

But, before I proceed, I would tell you a little about myself. I am a woman of a very limited education (as you will immediately discover). I am thirty-four years of age, and was taught from a child to believe in the final salvation of all men,—that we could not understand the Scriptures aright as we found them, but that many words were changed by the translators to favor their peculiar views; and to obtain the true signification we must depend upon those who could go to the original. I have always attended a Universalist meeting more than any other, and have always read a Universalist paper until very recently, and none could be more attached to their belief than I was.

But, thanks be to God, he has been pleased to remove me from such a slippery foundation and set my feet upon a rock. Three years ago it pleased the Lord to chasten me severely by removing from my side my companion, by that most afflicting of all diseases—cancer. Suffice it to say, I was sufficiently humbled to seek the Lord with all my heart, and from that time was anxious to be established in my belief; and as it was my favorite subject of conversation, I wished to improve every means to obtain information. Therefore, seeing Dr. Cobb's Comments advertised in the *Banner*, I sent for it, and commenced the study of the New Testament.

I could not believe in endless misery. I could not make it agree with the attributes of our Father. Therefore I tried hard to believe that all would finally be saved, but found that those passages which I had heard explained in meeting, which seemed to me then quite reasonable, by looking over all the references, seemed to stand upon a very narrow foundation. [illegible] prove according to his views. For example, The prophecy of Enoch, Jude 14: 15, 16, [illegible] at a certain period when John was banished to the Isle of Patmos, [illegible] apocalypse out of the Bible. *Who would dare believe that?*

And I prayed continually that God would not suffer me to sow the seeds of error in the little hearts which he had entrusted to my keeping, and that he would hasten to send his servants unto us, who would "rightly divide the word of truth," giving us "meat in due season." *I know that he heard me*, for he has given me to know that Universalism is not according to his teachings.

The first Advent preacher I heard after I began to seek for the truth, was Bro. Munger, who showed us so clearly that we were living in Daniel's quick time, that I was convinced; *and may God bless him for it.* I went home and burned up my Comments, for I did not wish to leave them for a stumbling block for any one, and have since studied my Bible, praying that he would grant me such an outpouring of his Spirit that I might investigate aright,—that I might discern spiritual things.

I do feel to thank God that he has blessed me with a knowledge of my happiness, and the way that leadeth into it, and pray that he may excite in me such ardent desires after the one as shall lead to a diligent prosecution of the other; and that I may never in this life cease my endeavors to drink in the benign spirit of my blessed Jesus; that he would keep afar from me the haughty spirit and the boasting tongue, and let his good Spirit so rule in me that I may do justly, love mercy, and walk humbly before him as a disciple and follower of Him who loved us, and gave himself for us; that he would never suffer me to presume on my own strength, nor distrust his divine assistance; but while I am using my utmost endeavors, that he would ever teach me to depend upon him for success.

My dear reader, are you tending toward Universalism? If so, let me entreat you to call upon God for assistance; for nothing less than his Spirit can dispel the charm which the tempter has thrown around you; for when once its sentiments are instilled into the mind they operate like a mighty opiate, drowning the gentle whisperings of the Spirit, and lulling a guilty conscience to sleep amid its chains. Know you not that you are in rebellion against him? Let me assure you that there is something in religion that you know not of; for when your heart becomes filled with the love of God you will be reconciled to his will, and his word also.

I always read my Bible, but was actuated more by a sense of duty than love. But, thank God, now his word is sweet to my taste, yea, sweeter than honey to my mouth, and I can say that I have none in heaven but him, and none on earth do I desire beside him.

Casco, Me. Mrs. R. W. Jordan.

For the World's Crisis.

PROGRESS OF SCIENCE.

The human mind is adapted for continual progression. It is so constituted that it cannot remain satisfied with its present attainments, however great these attainments may be; but is ever longing for something higher, purer and nobler than has yet been reached. This is no less true of mind in its social, than in its individual capacity. Under circumstances favoring the development of the social and intellectual faculties of man, science has always rapidly advanced. The light of science and religion has continued to increase in brightness and grandeur, both in the natural and in the moral world. The field of mental vision has grown wider and wider, and objects which yesterday were shrouded in impenetrable darkness, or were dimly seen through the misty vapors of ignorance and error, to-day stand before us unveiled and crowned with light.

The invention of the art of printing forms an important epoch in the history of society. A gradual diffusion of knowledge followed that auspicious event, and as a natural consequence the multitude discovered that they had rights as well as their oppressors. They discovered that they had been not only oppressed but deceived. As a result of this discovery, on the part of the people, a reformation followed; and the degrading and debasing superstitions of former ages were cast aside, never to be resumed, and men asserted their rights to read, think and judge for themselves.

But society did not remain stationary at the point at which it was left by the Reformation. New light continued to pour in upon the benighted world. Every century has witnessed the consignment to the resting place of things "which were, but are not" of many a long cherished superstition. Mankind now rejects with disgust the intellectual food which in ages past was swallowed with a greedy relish.

The American Revolution forms another era in the history of society. A beacon fire was then lighted on our hill-tops, which shed its radiance far and wide. The shout which rent the air when the chains of three millions of people to the throne of a tyrant were broken, was heard even across the mighty ocean, and monarchs trembled on their thrones. Well might they tremble, for their doom was then sealed, their hoary dynasties were shaken to their foundations.

We will pass over many things that have transpired since the Revolution, and speak a little of our civil war that has recently transpired. [illegible] what God has instituted—the government of merit. It is in vain that interested partisans and sectaries attempt to perpetuate those artificial distinctions which separate men into classes. The time has nearly arrived in which all artificial partition walls will be broken down. Men begin to feel that they are bound together by strong and sacred bonds, and they will burst the fetters of every system which tends to check the generous outpourings of their souls. The friends of liberal principles have everything to hope, and nothing to fear.

"The night is far spent, and the day is at hand" for our Judge to appear and cleanse the earth. Dear brethren and sisters, let us prepare to meet him. Here conscience compels me to say, notwithstanding all that has been said and done, there is much yet for us who are on the stage of action to do, to meet the requirements of God. We are at best but ignorant and imperfect beings, and our present condition is exposed to such a conflicting variety of influences that they are constantly bewildering and leading us astray. We greatly need the light of "that wisdom which is from above" to guide and direct us in our precarious pilgrimage.

Among all the maxims which are laid down for our present and future salvation, there is nothing like those contained in the Scriptures of truth. Let us go to them and examine them with a fervent desire to be benefited by their teachings and guided by their counsels.

"Rejoice, ye righteous, in the Lord,
This work belongs to you;
Sing of his ways and of his word,
How holy, just, and true!
His mercy and his righteousness
Let heaven and earth proclaim;
His works of nature and of grace
Reveal his wondrous name."

Fisherville, N. H. J. Elkins.

For the World's Crisis.

ANSWER TO PRAYER.

Bro. Grant:—My motive in writing is, to tell of the goodness of God, and, if it may be, to cheer the heart of some lone, suffering one, whose eye may have grown dim with tears, and whose frame prostrated by sickness. Such has been my portion; such the cup I have deeply drank. For more than eight years I have suffered greatly, in consequence of an injury received, by which I was reduced to extreme debility. From this I only partially recovered, never so as to walk, except a few steps with a cane. With the utmost effort I could only get about so far. If I passed over my bounds, suffering and great prostration was the result.

Often have I been where, apparently, there was but a step between me and death; and how often, through those weary years, have those words of the blest Redeemer, "According to your faith be it unto you," been in my mind and heart. Long have I believed the prayer of faith would save the sick in these last days, as well as when the inspired apostle wrote it to cheer the believing heart; but it was a great thing for me to get where I could claim the promise for myself; but by the help of God I gained courage to have my case presented to the Lord, according to the direction given in James 5: 14.

I called upon Brn. N. G. Reed and J. R. Hall,—men who, I think, belong to that class of whom Jesus said, "Ye are the salt of the earth." They pleaded with God, in the name of Jesus, and his name, through faith in his name, prevailed. I received strength to rise and walk. From "that hour" I have been improving, and I desire to give praise ever to Him to whom belongeth glory, and honor, and power.

Brothers and sisters in affliction (if the eyes of such peruse these lines), it is to you I would speak. *Trust in God.* He will not disappoint those who do truly trust in him. True are his promises, and faithful will he be to fulfill them.

With the hope that these few lines may encourage some poor afflicted one to look to God, to cast their care upon him, I close, praying to meet you where suffering and sorrow will be no more.

F. A. Gray.

Weeks' Mills, Me.

For the World's Crisis.

ARE THERE DIFFERENT DEGREES OF HAPPINESS HEREAFTER?

Any thing relating to our future state should claim our attention, and if the Bible gives any light in regard to it, it is our duty as well as privilege to have it decide this question. All that is not drawn from the word of God on this subject, must be mere speculation. Therefore we should not take any one's views upon this, unless they are in harmony with the teachings of God's Word.

We learn from the Scriptures there will be degrees in the capacities of the mind in heaven, but not degrees in happiness. We read in Psalm 16: 11:—"In the presence of God there is fullness of joy." "Every vessel will be full, though every vessel be not alike." The people of that fair world will all be righteous, one holy, united and happy people, who will with one voice crown Jesus "Lord of all." Every one will join in the song of redeeming love. [illegible]

For the World's Crisis.

AN EXAMPLE.

Pilgrims! You are not left in this world to wander in a path untrodden to the kingdom. You are not left to break your own road through this uneven world without a track to follow, an example to imitate; "because Christ also suffered for us, leaving us *an example*, that we should follow his steps."

1. We should imitate Christ in the practical exhibitions that he made in his life of his system of truth. We find the system of truth, as taught by Christ, to be different from that taught by Moses, inasmuch as Christ "magnified the law, and made it honorable." What saith the law of God, as taught by Moses? "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I (Christ) say unto you, that whosoever is *angry* with his brother without a cause shall be in danger of the judgment." "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil."

We might follow Christ from his sermon on the mount to the cross. But you have it to read, and we will not weary you in multiplying scriptures. We find that Christ's mission into the world was to introduce this new and perfect system of truth, based upon the principles taught from the beginning—obedience to God.

We are not only to receive and imitate his system of truth, but we must imitate him as he appears before us in his daily life, in order to fully develop our individual power, and exert a holy influence. "If any man will come after me, let him deny himself and take up his cross daily and follow me. For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it."

We read of the sufferings of the apostles and primitive church. The word says;—"Whosoever will live godly in Christ Jesus *shall* suffer persecution." Do you revile not when you are reviled? Do you threaten not when you are made to suffer? Are you ready to suffer for Christ? He suffered for you. By his stripes ye are healed. Daily are you brought to suffer the trials, afflictions and insults of an ungodly world, if you live godly in Christ Jesus.

Therefore is our cross daily, and, if our reputation, or even our life is called for, we should be ready to lose them for Christ's sake. All we have and are must be consecrated upon his altar. A band of disciples, following the Savior in this sense, must necessarily be invincible. The word *retreat* is never heard in their ranks. They *can* die, but they *cannot* yield. A force made up of an aggregate of forces; a courage that flowed from many courageous hearts, was mighty through God to the pulling down of the strongholds of sin. It shook Jerusalem, with all her power and pomp and ancient glory. It traveled over the Holy Land, leaving its mark and scattering its blessing wherever it went. It visited distant shores and spread the new religion among the nations of the earth.

We should also follow Christ in order to obtain the mastery over the principles of the world. "Him that overcometh shall sit with me on my throne. Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out. Be not conformed to the world, but be ye transformed by the renewing of your mind. Ye cannot serve God and mammon."

Finally, we must follow Christ here, that we may rejoice and reign with him hereafter. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Be not doubtful christians. The day is not far distant when you will receive the "crown," if you are only faithful and follow him to the end. For, "He that shall come will come, and will not tarry."

Take His example "who did no sin." Receive his system of truth; bear the cross daily; that ye may obtain the mastery over the principles of the world, and finally rejoice and reign with him in a world where sin, sorrow and death will no more visit the people of God.

W. B. P.

China, Me.

For the World's Crisis.

NOTES BY THE WAY.

I am now at Baraboo, Wis., waiting to attend the Western Conference. I had many conflicts on my way here. Am still fighting with the opposers of truth. Attended a Roman Catholic meeting. Heard the priest say we must pray to the Virgin Mary, the mother of God. Told of two great men who had prayed to God, and the Son of God, and could not find any peace until they prayed to the Virgin Mary, when they were both converted immediately. Told his congregation she was the only refuge in the hour of death.

I had an interview with him after the meeting. Told him it was a new doctrine, that I had never heard before. I had been taught that there was only one name given under heaven or among men whereby we could be saved, and that was the name of Jesus.

"O!" says he, "you pray to both, and then you will get the right one."

He asked me if I thought Mary was a saint. I told him I thought she was before she died, and that I believed she would come forth in the morning of the resurrection, blooming with immortality, like all other good women.

I asked him if he was going to preach in English in the afternoon? when he told me he did not want me to stay, but told me to be off, and not come back there again, and drove me out of his house and yard.

Then the members took it up, and said I ought to have known better than to go to the priest for information; he was better than [illegible] I ought to have gone to a [illegible] And they swore at me, at a great rate, for disturbing their priest.

So it is with the old "mother," as well as with the daughters. I see the same spirit in the daughters that is in the mother; and it is increasing very fast. The "image" beast is coming up. Brethren, let us get on the whole armor, that we may be able to withstand all the fiery darts of the enemy.

I am still in my Master's service, contending for the truth. My next tour will be South, to teach the freed men and women and children about Jesus and the resurrection. Pray for me, brethren. The Cain family is very industrious here in raising their tobacco and hops for their winter stock. I think they will not starve this winter. Intemperance is on the increase in this western country. Wicked men and seducers are waxing worse and worse, deceiving and being deceived.

Sept. 23d, 1865. [illegible]

The World's Crisis AND SECOND ADVENT MESSENGER.
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☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

EXPOSITION OF PROPHECY.

The following interesting exposition of the beast of Rev. 13th chap. is from the pen of Jung Stilling, a devoted and distinguished Prof. in the German university at Marburg. He died about 1820. He was deeply interested in the study of prophecy, and believed that the coming of Christ was nigh at hand.

The following extract is a translation from the eighth volume of his works, by Bro. L. Reimer, of Philadelphia.

"Satan is old. He has had much experience during his struggle of 6000 years' duration with the Savior, about ruling the earth and its inhabitants. He has learned much. From one head there have sprang seven now; yet he is neither omniscient nor almighty; therefore he fails in many an attempt; and at the end he will fail together. From these attempt we may with safety conclude that the "man of sin" is at the door. He has found now that he cannot gain his object by mere cruelty and tyranny, because by this men are aroused in such a degree that they break lose before they are fastened in his chains. Neither has he succeeded by a man [Napoleon I.] who with all possible energy and power tries to obtain the supremacy over the whole world, but shows his design too openly, and endeavors to gain his object by war and blood-shed. This at last arouses the other rulers, and the Lord uses them to bring the plan of Satan to naught. Meanwhile the wholesome object is gained by which many are brought to the knowledge of the truth, are awakened and become true christians. There remains therefore no other means for the Prince of darkness in order to gain his object, but bottomless subtlety.

There shall therefore, at some future time, arise a man very silently, who will pretend religion and holiness, distinguish himself from all other men through remarkable and benevolent seeming deeds, and thereby draw the attention of all christendom upon himself, and this is the very thing he seeks. He shall even perform seeming miracles, and hereby deceive all the world, even such who are not firmly established in the religion of Jesus Christ. In all this he will be assisted by "the false prophet," who will be a powerful help to him. By and by he will succeed, through the most subtle policy, to unite with himself diverse powerful rulers, and become their head, by which he obtains great worldly power; then he will commence to announce a universal reformation, and will show with plausible reasons, that the christian religion is not sufficient to make mankind truly happy; yes, that it is even a hindrance to them, and that God has sent him as the true Messiah in order to make mankind happy indeed. This, then, "the false prophet" will try to recommend and demonstrate to the world with all sorts of plausible reasons and demonstrations, and induce the same to bestow upon him divine honor and worship. Then there will be plenty of pictures, portraits, busts, and statutes, which shall represent the great and wonderful monarch, before which they will bow down to worship. At this time the true disciples of Christ will be greatly tried: perhaps also the Jews; then it will be most necessary to heed the awful warning and threatening, Rev. 14; 9–11, and have them continually before their eyes. This is the great, trying hour, that will come upon all christendom, through which the true church of Christ will be separated from all false christians, and the last and final separation between christians and antichristians shall be completed.

Now 'the man of sin' will gradually put off his mask, because his power has reached its highest point. The false prophet also will sound his dragon-voice; 'the son of perdition' will use his power and try to sweep the christian religion from the face of the earth. Now comes his mark and the number of his name to light. But then the Lord will send his Ambassador, who will gather his true church into a safe place, the conversion of the Jews and their return to Palestine will probably take place, if not sooner.

And now begin the terrible judgments of the seven vials, whose outpouring is rather directed upon fallen christianity. 'The man of sin' now makes his last effort; the Lord appears and casts him and all his worshipers into the lake of fire.

Perhaps the man of sin may be the last Pope; he will by hypocrisy deceive the bishops of the church, go through all the lawful degrees, and at last be put by them on the throne. This even affirms a Catholic priest, Peter Lambert, in Paris; in a most interesting work, 'Explanations of the prophecies that are given to the church.'

"We can say nothing about the future, but so much as we know according to the Bible, and that is, the appearing of 'the man of sin,' or the beast 'out of the bottomless pit.' But now the question arises, 'has this man of sin not already been in existence?' People have not looked upon Napoleon as this 'man of sin,' but the answer in the negative is easy. 'The man of sin,' or the beast 'out of the bottomless pit' will reign until the coming of Christ, at which time the Lord will slay him with the sword of his mouth, and cast him and the false prophet, and all his worshipers into the lake of fire. Now, Napoleon has been beaten, and that the Lord has [illegible] there is no doubt about [illegible] defeat at Waterloo in 1815.—[illegible] lator [illegible] of the false prophet as single [illegible] himself as such distinguishing person we know as yet nothing; and then the island of St. Helena is no lake of fire and brimstone. In short, Napoleon had not quite the character of 'the man of sin.' Paul describes him plainly in 2 Thess. 2.

Napoleon's future, or appearing, was not so much the working of Satan, as it was rather a natural consequence of the political affairs in France and its ambitious desires. Several conquerors and despots had in a similar way worked themselves upon the throne. Will you call this the work of Satan? then there lies nothing distinguishing in this expression, by which we can know 'the man of sin.' His origin, his public appearing, and his obtaining the universal monarchy, must have something extraordinarily Satanic, so that at least the most enlightened christians shall not have any doubt about it; of all this we find nothing in the history of Napoleon Bonaparte.

The second characteristic of 'the man of sin' is, that the appearing of 'the man of sin' is after the working of Satan by all kinds of lying and wonders and signs, etc. These have not been done as yet; but that the apostle further says in the 10th, 11th and 12th verses, this rather fits also the present time; for this is the true character of the judgment of hardening, which will continue till the Lord comes and puts an end to it. Napoleon was not the man of sin from another reason; namely, he did not interfere with religion; on the contrary, he was a friend to the Protestants, and introduced everywhere, wherever he had the power, religious freedom. It is true, he placed himself above all, but by all his ambition, he did not set himself in the temple of God; for the expressions in his catechism say in reality nothing more than that he is ruler in his empire in God's stead, and that he has to be obeyed; and this is the case with all governments, and a duty which the christian religion prescribes and requires of us; therefore no characteristic that is applicable to the antichrist.

That Napoleon has not been 'the man of sin' so far, is therefore demonstrated, but it is not demonstrated that he will never become 'the man of sin.' That Napoleon will ever return again is not probable, and even if he should come back, and should be endowed with all powers of darkness, yet he possesses not the real character of 'the man of sin.' This requires serpent's craftiness without example; an appearance of holiness and a hypocrisy without limits, and a secret hatred against Christ, which however will develope itself gradually; of all this Napoleon is but a medium head. It is said, that some time ago, one of his friends asked him the following question:—'Does your majesty know that many people think you to be the antichrist?' Upon which he answered: 'That I am not, but his forerunner.' The time will show it soon who is to be the man of sin."

"The same beast, which comes out of the sea, shall also arise out of the bottomless pit. Napoleon should have also been the beast out of the sea; but when we compare the character of this minister described in Rev. 13, with the history of Napoleon, we find soon that both do not fit together. Now mark what I am going to say. By those beasts which Daniel saw, were not understood individual rulers, but whole kingdoms. So the lion with eagles' wings represented the Babylonian, a bear the Persian, a four-headed leopard the Greek, and a monster with ten horns the Roman empire. Daniel 7.

The last beast now with the ten horns is that which John saw arise out of the sea (Rev. 13), and which has its seat in the city of Rome (chap. 17). This beast, therefore, is not a single person, but a whole kingdom, and, without doubt, the Roman empire; for the angel says distinctly, that the seven-hilled city, that is, Rome, was the seat of the beast and Babylonian harlot, that is, the church, fallen from the truth, represented by a figure. The beast of the sea, the Roman empire, shall go into obscurity [is not]. It will be in existence and at the same time not be, and this is really the fact. For there exists no more a Roman empire; and yet it is existing, and its spiritual regent, Pope Pius VII. was also in existence, and at the same time non-existing. Now we expect that the beast out of the sea will arise out of "the bottomless pit." Namely, there will come up a power in the Roman empire whose head will be a single man, namely, 'the man of sin' 'the son of perdition' (2 Thess. 2.) who finally will fulfill the holy prophecies of the prophets. Whether we know already this power of the bottomless pit, or not, I shall not decide, but leave it to my enlightened cotemporaries to judge for themselves. Enough, this power shall rebuild the ancient Roman empire, and the beast out of the earth, or the false prophet, will be his mighty co-worker."—*Stilling's Works, Vol. 8, pp.* 573—5; 651—3; 658—9.

INCREASE OF CRIME.

The terrible increase of crime is attracting the attention of all careful observers, and even those who have been determined to believe that the world was growing better, because their creed required it. At present, they are confounded and thunderstruck at the overwhelming amount of horrid crimes committed every twenty-four hours. The daily papers come loaded with accounts of blackest deeds of debauchery, drunkenness, licentiousness, and murder.

It should be remembered that the prophets and our Savior have foretold these things, and given them as signs of "the last days." If it were not as it is, we should not be warranted in believing that the second coming of Christ is near. If there was no apparent increase of wickedness, we should know that it must wait till it should abound to an alarming degree before Jesus would appear. He tells us that the harvest is the end of the world." When speaking of the state of things at that time, says the prophet:—"Put ye in the sickle; for the harvest is *ripe;* come, get you down; for the press is *full*, the fats *overflow;* for their *wickedness* is *great*."—Joel 3: 13. This prophecy shows that at the time of "the harvest," which "is the end of the world," the wickedness will be great. If it should not be so, then the scripture would be broken. Jesus says:—"As it was in the days of Noah, so shall it be also in the days of the Son of man; ... likewise also as it was in the days of Lot; ... even thus shall it be when the Son of man is revealed."—Luke 17: 26–30. Then the mass of mankind will not be holy.

We think there is no chance to be mistaken on this point. There will certainly be an alarming amount of wickedness at the time when our Savior returns to this planet. "Wickedness is great" now, but each succeeding day will witness an increase till the end.

The following article, from one of our exchanges, is worthy of a careful reading. It presents a sad picture, but truthful. It is headed,—"Crime and its causes."

"The perpetration of fearful outrages against person and property, all over the country, is one of the signs of the times, and, there is no denying it, a symptom of deep rooted social disease. Not to speak of other violations of the moral law, the infractions of the fifth, sixth and seventh precepts of the Decalogue have been of late so glaring and frequent as to force upon us the conviction that many are restrained from the gratification of such degrading passions as revenge, lust, and avarice, solely by the terrors of the criminal law. Conscience, which in a christian community is expected to keep in check all but the most depraved, has lost its hold on many among us who belong to the refined and educated classes; and respectable people are almost every day shocked on finding that they were on intimate terms with persons who, by the merest accident, are found to have been familiar with the most abominable vices and the most dishonest practices. Should this carnival of crime, as it is called, continue, the consequence will be not only that our criminal calendar will be disgraceful to us as a nation, but that mutual confidence, so necessary to cherish respect and friendship between one citizen and another, must eventually disappear, and every man will come to regard his neighbor as a swindler, libertine or murderer. The prisons of almost every State are occupied by wretches against whom such charges are entertained or have been already proved; and there is scarcely a day passes that the police do not ferret out some scoundrel who is afterwards convicted of a series of dark deeds, any one of which, had he received his deserts sooner, should have consigned him years before to the gallows or the penitentiary.

Were these monstrous crimes against justice, purity and human life, perpetrated by the dregs of the population, could they be fairly attributed to squalid ignorance, brutal instincts, or wide-spread social demoralization, or were it possible to assign them a place among the evils which we have inherited from the rebellion, the moralist, much as he might deplore them as discreditable to our national character, might find many a precedent in human history sufficient, if not to justify, at least to excuse them; but the circumstances under which many of them have been committed, much as we might be disposed to defend the fair name of our countrymen, admit of no such palliation. Gladly would we accept of any theory which would enable us to account for the existence of such an abundant harvest of crime as we are reaping at present without being compelled to admit that with our own hands we have planted the seed, and with our own hands have we brought the crop to maturity. But no such theory is admissible; sin lies at our door, and our business is to remove it if we can, if we would reduce the evil within narrower bounds, or even confine it to its present limits.

People may differ in assigning reasons for the flood of immorality with which society is deluged, but the unblushing impurities, the cold blooded murders, the astounding forgeries, and the wholesale robberies that have imparted to the present period an unenviable pre-eminence in the annals of crime, are not to be regarded as among the demoralizing results of war or civil strife, for many of the disorders which we deplore, indeed all that have been referred to by the press as indicative of wide spread social corruption, are confined to districts which were never reached by the disturbing effects of revolution or insurrection. No one will pretend that the inhuman attacks on females (some of whom were mere children) which rendered it even unsafe for little girls to indulge in their usual excursions after berries, that the adroit swindlings by means of which accomplished and respectable rogues contrived to indulge in debaucheries that would have ruined a millionaire, or that the frightful murders in which the knife, the bullet and the cup were so remorselessly plied, had any connection with the rebellion; for these crimes were committed in the midst of communities where the public peace had never for a single moment been disturbed, and where evil doers were not exotic productions, but indigenous plants, deriving their dangerous peculiarities from the soil on which they grew.

If we would reach the source of these social plague spots, we must go back beyond the year 1860, or the firing of the first gun at Sumter. Rebellion or no rebellion the moral epidemic was sure to burst forth; we had opened the way for the advent of the scourge, and its irruption was only a question of time. Look at the nature of the discipline through which the youth of the country has passed for many years. The facilities for education have been for a long time such that at present it would be almost impossible to find a citizen who could not read and write; of this we have all a right to be proud, but we should remember it is one thing to possess and another to exercise a privilege. It is good to be able to read, but it is bad to devote this acquired faculty to the perusal of dangerous books; it is good to be able to write, but it is bad to exercise our penmanship in the production of forged checks. The extension of a benefit often implies a duty on the giver as well as the receiver; when asked for a dollar on account of charity, it is good to give it; but before doing so, it would be well to make sure that the beggar is not likely to spend it at the next tavern. Admitting then that the education we have given our children is of an unexceptionable quality, the principles we have laid down if correct, should satisfy us that the knowledge acquired in the common schools, though intended to render the pupils good citizens, may, unless we do our duty, only develop in a more subtle form the bad points in their character, and thus prepare them to lead a career of crime with a better prospect of success and less chance of detection. For this very reason, the greatest criminals in this country and England have often been among the most highly educated; no more dangerous fallacy than the supposition that what we call education will put an end to the reign of crime. Education, like a two-edged sword, cuts both ways, and is favorable to virtue and vice, according to the disposition of him who handles it. Renan unsheathes it to direct a fatal thrust at the Divinity of our Lord. Newman wields it with powerful effect in the defence of the christian faith. Nothing so much resembles the opposite ends to which secular education may be applied, as the cross purposes for which iron is now used by modern engineers. Some hope to avail themselves of it in the construction of vessels of war, so as to render them perfectly bullet proof; others are sanguine that they can invent a projectile of the same material which will penetrate the thickest armor with which an iron-clad will float; how the question will be solved we cannot tell, but we are confident that the struggle between those who are certain that education is a means of promoting virtue and truth, and those who avail themselves of it to disguise error and vice, will continue as long as there is a soul to be saved by the one class or corrupted by the other.

Education, then, in order to produce not only intelligent, but, what we need above all else, upright citizens, should be under the control of those who are able and willing to use it as a means for the spread of truth and the promotion of virtue. Were, however, such the ends to which education in this country is directed, there are elements at work which would neutralize its good effect; for scarcely has the child succeeded in its first attempt at reading, when its taste for knowledge is vitiated by the bad or worthless books to which it is introduced. Such productions as belong to what is popularly known as the dime literature are exercising a wonderful fascination over the plastic minds of our youth. Gotten up in an attractive style, and filled with such stories as interest the young, they circulate everywhere; and it is no unusual occurrence for a poor boy after being paid for running an errand to hurry off to the booksellers, secure a dime novel, withdraw to the shade, and devour its contents at one sitting. Such reading is in many cases highly objectionable on account of the ruinous principles inculcated, and the false views conveyed of all the practical duties of life. Nor is this all; as the young boy increases in years he begins to patronize places of public amusement, where the immoral scenes with which his reading has made him familiar are produced on the stage, and where owing to the close proximity of the dram shop, and even worse dens, he has a chance of putting in practice all the abominable principles he had hitherto learned. We will not insist any longer on this point, as all who have paid any attention to the matter must admit that the demoralizing effects of infidel and obscene literature, the pestiferous influence of certain theatrical exhibitions, on the minds of the rising generation in America can scarcely be over estimated.

Were the education provided for our children by the Common School Law of the right sort, it might, indeed, save a few, but it could not save all, especially in the cities, where vice assumes the most attractive form and the moral atmosphere is tainted with its poisonous breath. But it is not of that class. We make no allusion to the books used, or the teachers employed, though God knows there is ground enough for complaint here; we merely refer to the promiscuous intermingling of all classes of children permitted, rather rendered necessary at the public schools. Children who have been taught obedience, reverence for God, self-restraint, purity, honesty, and truth, are associated with others already addicted to lying, stealing, swearing, quarreling, and obscene habits, the consequence is most deplorable; for the contagion of vice is thus spread throughout the whole community, till at last it may with truth be said "all flesh has become corrupt." So seriously is this evil felt by all classes that many Protestants had rather employ private tutors, at great outlay, for their children, or send them to select schools, than place them at the common schools, where they have learned to their grief that no one's morals are safe. Such, we believe, are some of the causes to which may be attributed the awful crimes which have lately startled the whole country. Though we may be unable, just now to stem the torrent of iniquity, it is well to be able to trace it to its source; such knowledge may enable us to lessen its fury, if not check its progress altogether."

SPIRIT COMMUNICATION.

The following was published in "The Progressive Age," edited by Moses Hull, April 15th, 1865, and shows how the demons endeavor to convince people that they are the spirits of our friends:—

"*Editor Progressive Age.*—On the 5th day of August, 1857, I clambered over a knob of the Green Mountains, in Vermont, to a medium, where the journey had to be in part on foot, as the course was too rugged to admit of a buggy ride.

When I got into the little valley and house it was about noon. After dinner the medium retired from her kitchen with me to have a sitting; such an apparent array of spirits I had never realized before. At first some of my relatives took possession of the medium and communicated; then a number of our former statesmen; then Lawrence of Boston family; then the medium began to shudder, and went through an apparent freezing-to-death condition. Then, as soon as she recovered from that condition, the following communication from Sir John Franklin was given.

Yours, Tho. Richmond.

FROM SIR JOHN FRANKLIN.

August 4th, 1857. My vessel was stove to pieces against an iceberg; it was past any effort that I could make to save it. It was run in amongst a school of icebergs, unawares. We used all efforts to save our vessel that we were capable of. We also fell upon our knees and prayed to our Father in heaven that, if it was his will, to save our vessel and us from being destroyed against those ice mountains. But it did not appear to be the will of our Father to save the vessel and us from destruction; so the will of God was done; and I wish to have my dear wife know that the will of God was done, and not the will of man. I feel anxious to have her realize that I am not dead, but present with her mostly. Tell her I wish to have her investigate Spiritualism. It is a great truth; and if I can find a medium in the vicinity, will communicate frequently. I feel very anxious to embrace that dear wife. I have tried hard to impress her that I was present with her, but of no avail. My last words was praying to God to prepare my dear wife to meet with me at last in that glorious home above.

The whole company were frozen to death; I was the last survivor. Charge her from me to be sure and investigate Spiritualism, so that I can come and console her heart and dry her tears. She mourns me dead, but that is a wrong idea. I still live, and I will convince her of it if she will listen to my silent voice. Tell her not to harbor one doubt but that this came from her dear beloved companion.

The vessel was lost Feb. 28, 1853, latitude 77, out of sight of land. I shall give her a more correct statement sometime. Please to tell her that this is the first medium I have found that I could communicate through. Please to say to her that I shall be present with her when she reads this communication.

Direct your letter to Lady John Franklin, in care of the Postmaster General of England. Please say to her that the medium must be pure in heart as I am, else I cannot control them. Sir John Franklin."

The demons might know all the circumstances connected with the loss of Franklin and his crew, and would have only to impress their medium, and make known the facts to the eager inquirer; but in this case, we have not yet any means of testing the truth of their statements.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	[illegible]
F. [illegible]	[illegible]
John [illegible] Shook, [illegible] Mich.	.50
A friend (through M. Grant)	.25
A young brother, N. J.	5.00
Rufus Pike, Pomfret, Ct.	10.00
—— Hall, ——, ——.	5.00
Wm. Baker and wife, Rochester, Vt.	2.00
John Metcalf, Hazel Green, Wis.	1.63
A young brother	5.00
Thos. Smith	1.25
A young brother	5.00
T. T. Farrell, Millville, N. J.	1.00
C. P. Churchill	.40

Orders for Tracts.

We have several orders on hand, which we are not yet able to fill. We shall fill them just as soon as the tracts come from the printers, which we trust will be in a few days.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 500. Ann'l Expense, $1600,00.

Previous pledges and donations	$33.00
Samuel Smith, Baltimore, Md.	2.50
Emily L. Marsh, New Richmond, Pa.	1.00
Alex. Ogsbury, Young America, Ill.	2.00
C. L. Burdick, W. Killingly, Ct.	.50

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1279.89
A brother in Stonington, Ct.	10.00
Wm. Baker and wife, Rochester, Vt.	8.00
Mrs. L. S. Densmore, Hallowell, Me.	5.00
N. D. B. "	3.00
Emily L. Marsh, New Richmond, Pa.	2.00
Julia E. Baldwin, E. Litchfield, Ct.	2.00
C. S. Sherman, Castleton, Vt.	100.00
L. T. Woodward, W. Hebron, N. Y.	1.00
Harriet Dana, Worcester	10.00
Sr. Newton, "	5.00
Sr. J. Knights, "	1.00
Mrs. J. P. Mooney, Winchester, Mass.	.50
P. C. Covey, So. Windham, Vt.	1.00
B. W. Hill, Lynn, Mass.	1.50
"Giver," Worcester, Mass.	8.00

One box of clothing from the Sisters in Worcester, Mass.

Pledges Paid.—P. W. Higgins, $5.00; A. Flagg, $1.00; Mrs. B. Mathewson, $35.00.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address Wm. B. Herron, Secretary of the Board, No. 167 Hanover Street, Boston, Mass.

Joshua V. Himes,
President Amer. Adv. Miss. Society.

The American Advent Mission Society.

☞ All communications relating to the general business of the Society, should be addressed to the Secretary, Wm. B. Herron, *Crisis Office, Boston, Mass.*

☞ All donations and subscriptions should be sent to the Treasurer, Geo. T. Adams, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already more than one hundred boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Mrs. E. S. Willard, Hammonton, N. J. $1.00

For the World's Crisis.

PAUL'S PUPILS.—2 Tim. 2: 15.

Every preacher ought to study in these days, not to see how many divisions he can get out of one text, nor where he can get the largest and most popular congregation, nor where he can pry open a door to present his particular, one-eyed view, where some one else has built the house; but they should study to feed the flock. Not one sheep or buck, but the lambs also.

First, study to ascertain what kind of a flock you are to feed. Second, what kind of food they have been eating. Third, what kind of food, or truth, will be best for the flock you are among.

If you have got more than one truth or set of ideas, study to divide, or appropriate aright, and if you do, God will approve it in the following ways: First, if there are any lambs or young converts, they will comprehend your preaching, eat it, and grow in grace and the knowledge of our Lord and Savior Jesus Christ. See Peter's last words. 2 Pet. 3: 18. To grow in knowledge, and not in grace, shows a want or lack of the ingredient of grace, and that the preacher did not study, or did not know how to divide, or serve up the food for the occasion, or congregation. There need not be so many misshots, or misapplied sermons, if the ministers would study in this direction more, and books less.

Grace and knowledge will always gather with Christ. Self-will and knowledge will always scatter. Grace and ignorance are better than the latter for young minds.

Study to know whether your preaching fed the humble or willful. If the humble are crying or mourning, and the willful doubting and speculating, you may be sure you have given the wrong food, and it is not approved of God or his people; and if you do not study to improve, you had better go back to your worldly occupation, get your living honestly, and stop causing division. If you have not tact enough to work at something to advantage, you have not to work for God, as flock feeders. Some are ingenious and subtle, and will float around and pass for awhile, but God will sooner or later disapprove.

Some may say Christ came to cause division. Fanatics say so; but wisdom and grace say, not in the flock, but to divide them from the world. Jesus says, "Beware of those that cause division in the flock."

Every doctrine is afloat now, and we need to study what to preach and how to select, for soon every man's works (not belief only) will be made manifest. Study brevity, with all the rest; for a long sermon, if ever so good, will cloy. More people get sick by long meals at feasts, than short ones at fasts. A little studying over our subject, and we can generally cut it down one third, and if there is time to spare, fill it up with exhortation, or pressing it home, which will prove more effectual.

Paul knew what kind of study Timothy needed in those days, and we need the same down here, for he was speaking of the last days, and their perils, the very place we now prophetically occupy.

Be careful, brethren, and select such as gather, and not admit every one who pretends to feed the flock, unless you know them. You cannot get the tares out when they once get in. The Lord of the harvest is soon coming.

H. Munger.

For the World's Crisis.

MEEKNESS OF CHRIST.

Dear Brethren and Sisters:—When I write about the dear and lovely Jesus, I cannot refrain from weeping. I have shed many tears while I reflect upon the dignity and glory of that dear Redeemer, who is soon to be our King in the renewed earth. Do we love him enough? He is the embodiment of love, goodness and mercy. But can it be possible that a being of such high and exalted dignity (as displayed on the Mount), could ever come upon this sin-polluted earth, and bear such insults and abuse from wicked men and devils; who was declared to be the "beloved Son" of the great Jehovah? I do not wonder that amid such a display of glory and splendor, the three disciples fell to the earth; they were but mortals. But the time is close at hand when "we shall be changed from mortal to immortality;" and then we "shall see him as he is," and behold his glory, without being hindered by the dimming veil of mortality. We will follow Jesus down the mountain. How kind he was to the man whose son was possessed with a devil. How ready the divine Redeemer to relieve suffering humanity; and what terror seized the evil spirit when brought into the presence of a being of so much purity and loveliness. The devil is glad to withdraw when Jesus makes his appearance; and so it is, dear reader, when you are tried and tempted and buffeted by Satan; just retire to the grove, or to your closet, and there fall on your knees, and in humble faith call on Jesus for help; and I tell you of a truth, that the tempter will soon flee. This I know by happy experience.

Look at that passage in the fifteenth of Matthew, where Jesus, who was always meek and lowly, was ready to help the poor Gentile woman from Canaan, who cried unto him for help. Although she seemed to meet with a repulse at first, she urged her suit with greater earnestness; and when informed that the crumbs did not belong to Gentile dogs, yet she soon gave the Savior to understand that she was willing to be humble enough to receive the crumbs from his hands; and it appears that she looked upon Christ as an inexhaustible fountain of the bread of life; and therefore would have plenty of crumbs for Gentiles after the Jews had received a full supply of the bread. When Jesus saw her mighty faith, he had only to say to her, that her petition was granted, and the fiend that vexed her daughter was gone.

The Redeemer was always ready to stoop down and relieve suffering humanity in all its forms, although he was the greatest king in human flesh that ever stepped on this sin-cursed earth. How can any one help loving such a being? Well might he be called the "express image of the Father's person." How can one be a christian, and not love Christ's appearing, when it must be the very height of glory to gaze upon the lovely Lamb of God, who taketh away the sin of the world? I fear there are thousands who profess to follow Christ, but do not love Christ, or his appearing. They must be lost. Now if the glory that was displayed on the holy Mount is only a miniature of the kingdom that is about to be revealed from heaven, what must be the reality, when all the saints meet in the kingdom, with their King, and reign with him for ever?

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

B. Perham.

For the World's Crisis.

REPORT.

Wilbraham Grove, Aug. 26th, 1865. Met according to adjournment to transact business for the Female Union Missionary Association. Meeting called to order by the President, A. E. Smith. Prayer offered by the same. Minutes of the last meeting were read and adopted. Next in order, reports of delegates. Sr. Mussey reported her labors at Poultney, Vt. Preached several times. The church seemed to be on the rise. Preached one evening at the school-house in the west part of the town, and once at the house of a sick brother, by invitation. Was much blessed in trying to comfort the sick with the promises of the Lord, and also in preaching salvation to the lost. There are omens of good in Poultney.

Tuesday, July 3d, left Poultney, and went to Rutland. Preached in their chapel two evenings, and made some visits and had some seasons of family prayer, leaving the result with the Lord, praying my labors may not be lost.

Sunday, July 8th, met with the friends in North Springfield, at Bro. Cook's chapel. Preached three times on Lord's day, once on Tuesday evening. The witnesses for Jesus with the hearty responses from the lovers of Jesus, told the story.

My next appointment was at Vernon, Sunday, July 16th. Preached three times. Quite a number of experiences from Brn. and Srs. gave evidence that God had warm, living children there. Sunday, July 23d, Northfield Farms, Mass. Preached three times in Bro. Streeter's barn. Had quite a large gathering of friends from abroad, showing an interest to hear the female preacher, which made it quite easy to speak to an attentive audience.

Next appointment at Griswoldville, Mass., Wednesday and Thursday evenings, July 25th and 26th. Some good children there, who received me in the Lord. Friday evening, at Charlemont, Ms., at the house of Bro. Hicks. Sunday, July 30th, met my appointment at North Adams, Ms. Staid over two Sundays, and held five evening meetings. Had good attendance. Savoy, Ms., Sunday, Aug. 13th. Preached in Bro. Merrick's house. Full attendance. Tuesday evening, preached in a school-house at Plainfield Pond. Had a free time. Young ladies arose with tears freely flowing. We invited them forward to the front seat, and Sr. Merrick knelt with me beside them and had a season of prayer, and they prayed for themselves, and God blessed them. Thursday evening, preached in a school-house in Bro. Merrick's neighborhood; but a few out, but God gave freedom in speaking. Sunday, Aug. 20th, preached in Savoy. Sr. C. Warren preached in the morning, and myself in the afternoon. I never spoke with such freedom. Some tears and some smiles, and God was honored, glory to his blessed name; then left for the campmeeting at Wilbraham to meet with brethren and sisters in Christ.

Sr. Jennings reported her labors at Poultney, Rutland, and North Adams. The Lord had been with her in her work and labor of love. The church at Poultney was in a prosperous condition.

Sr. Higgins then spoke. Related her expe-

rience in reference to her labors in the vineyard of the Lord. She spoke much to the comfort and strengthening of the sisters. We ought to labor in union with the brethren. She and her husband labored together in the field.

Sr. Crumb also related her experience in being called to labor in the vineyard. Sr. Boide reported her labors in different places, New York, Ashland, Montgomery Co., Jersey, Hackensack, Peekskill, and other places, for which she had great cause to bless the Lord; he blessed her labors in those places, and souls were converted to God. While we visit those that are sick and in a destitute condition, the Lord has blessed us with a little means to relieve their wants, which they receive with thankful hearts.

There were other meetings held in Bro. Hastings' large tent. Some of the brethren and sisters wanted an explanation of this Association, what it was for. Sr. A. E. Smith explained, and gave some idea of our labors, and then gave an opportunity to all who had any remarks to make. Several spoke in favor of this movement, and not only by speaking but by contributing, and giving their names to this Association as members.

Names. Dr. C. C. Crossman, Bro. Spencer Brown, Adeline B. Smith, S. Lamprey, Martha Tuttle, Ellen A. White, Harriet Tharall, Eliza D. Hitchcock, Ethan O. Allen, Sr. S. Churchill, Henry Campbell, Margaret Campbell, James Campbell, Daniel Campbell, Bro. Wellcome,—each $1.00.

Adjourned to meet the second Sunday in April, wherever the call is made.

This report has been delayed because of our having so many extra meetings to attend to. The Sec. has not had an opportunity to prepare it for the Crisis till now.

S. J. Boide, *Secretary.*

For the World's Crisis.

MAINE WESTERN QUARTERLY CONFERENCE REPORT.

Met Thursday evening, Sept. 28th, at Biddeford, in a large hall secured by the brethren for their meetings. Bro. I. C. Welcome delivered a profitable discourse from the words, "She hath done what she could," found in Mark 14 : 8.

Friday. Prayer meeting at nine o'clock A. M. Preaching by Bro. Goud at eleven o'clock. Text 1 John 1 : 3. It was a good season. At two P. M. a sermon by the writer, from Heb. 1 : 4. In the evening we listened to a discourse from Bro. Emery, from Gen. 4 : 7, which was followed by suitable remarks from others.

Saturday A. M. Prayer meeting at nine o'clock, and continued till noon. Met at two P. M. Had a singular meeting. It was evidently Bro. Mitchell's duty to preach, but he urged it upon Bro. Goud, who reluctantly consented to preach. But finding no liberty, he sat down. By this we are taught that the Spirit of God must lead. But notwithstanding this seeming failure, the meeting was turned to good account, by having some stirring exhortations, and we felt that it worked for good. In the evening Bro. A. Ross, who providentially arrived in the afternoon, delivered a discourse from Ps. 2 : 8. We were much interested in the discourse.

Sunday A. M. At nine met for prayer and conference. Many warm exhortations and prayers. At eleven, a discourse by the writer, from 2 Tim. 4 : 1. At two o'clock P. M. Bro. Emery preached from Heb. 9 : 28. The sermon had a good effect. In the evening, from half past six to nine, we had prayer and exhortation. It was interesting to hear the experience of many of our brethren and sisters in the Advent faith.

During the meeting, members of other churches came in and took part with us. In the last meeting an infidel talked. He said he doubted if there were any who carried out the teachings of the Bible. He, however, approved of the spirit we manifested toward those who differ from us in sentiment, as there seemed to be love and union in Christ. Bless the Lord for this fellowship, which constrains infidels even to say, "See how these brethren love one another."

Although there were no conversions during the meeting, yet we think good resulted to the church and community in Biddeford.

Bath, Me. C. H. Leverton.

Correspondence.

From Bro. B. Spaulding.

Bro. Grant:—Grace, peace and truth be multiplied to you, and all the lovers of Jesus and of his appearing. I still live, blessed be the Lord, and am at work in the vineyard of my Master. Still love the work, and find plenty to do.

Since I wrote last, have visited Sandwich and Tamworth. In Sandwich I gave ten lectures in different places with good congregations and respectful attention. The Lord blessed. The devil was a little disturbed in one neighborhood, and appeared in the shape of unruly boys; but no harm was done to the cause. Many friends to the cause were made, and kind hospitality was extended to me in the families of the brethren.

In Tamworth held several meetings. There are a few, even there, who love the coming of Jesus, and several are just getting their eyes open, and need help. I find in all this region scattered ones, who love Jesus and look for his coming; but because they are so few and scattered, they do not have any meetings. Yesterday I traveled twenty miles on foot, and did not get lame. None of our brethren can boast of a better horse than I can, and every poor family can and loves to put him up, and he is kept very easy, and always kind and ready to go.

I arrived at Eaton before dark, somewhat tired, but a good supper and good lodgings fitted me for another day's labor. I have found here an old veteran, who came into the Advent faith before Father Miller preached it. He says he has been looking forward to 1866 this good many years, expecting some great event to come then. And I often find those who have been led by the Word and Spirit to believe what we call the Advent doctrine, before they ever heard of Father Miller.

This old veteran believes, with many others, that there is to be a space, after Jesus comes, in which all the unfulfilled prophecies will be fulfilled. And I find the view very generally prevailing that there will be a thousand years following Jesus' coming, in which he will conquer the wicked nations by sword, famine, and pestilence, until the cities shall be left without an inhabitant, and the houses without a man; and that this thousand years will be the seventh thousand of this world's history, and will begin when the six thousand years end, and when the twenty-three hundred days of Dan. 8th end.

It is so near, it seems to be our privilege to understand it, as it is not of private interpretation, and, like all other scripture, profitable. It was written for our learning, for us, upon whom the ends of the world (or age) are come.

My prospect at Eaton is encouraging. I see people are hungry for the word of life and salvation, ready and willing to hear; and I expect a good interest. Pray for me, all ye who can pray, for I need much grace, and strength of body, holy boldness, and tenderness of mind, and the spirit of faithfulness. Yours, B. Spaulding.

Eaton, N. H.

From Sr. H. F. Moore.

Bro. Grant:—I am very happy that I have found Jesus. Through affliction I am brought where I am. I was educated in the German Lutheran faith. Some three years since, the doctrine of the speedy coming of Christ was preached in our neighborhood. Through many cares I was not at first so much interested as my husband; still the Lord was gracious and sent his servants. I made many promises, but this did not do.

By and by came his hand heavily upon me. My health was gone, and I on the confines of the grave. I then began to turn to him with all my heart. I urged my husband to take me to Hammonton to the house of Bro. W., in whom I had confidence as a physician. I was well nigh spent on my arrival, a distance of fourteen miles. After examination, and seeing my extreme debility and night sweats, he frankly told me he had little or no hope in medicines, but recommended me to the Great Physician, to whom, as a family, they constantly presented me in their prayers. O, such prayers as were offered for me! I felt they must be heard. And they were

The third day after my arrival there, I was deeply impressed in my own mind, without a word from them, that I ought to go forward *then* in baptism. This came upon me while in wrestling prayer, alone, before the Lord. I made my desire known to my Bro. and Sr., and asked him to perform the work for me. He consented in the fear of God, and on the next day (Lord's day) I was buried with Christ in baptism in a placid lake, with an Eden-like margin, where, with a little company of believers, I knelt, and with all my heart asked the Lord to heal me soul and body, to cleanse me outside and in, and make me his forever. *My prayer was heard.* As I came out of the water I felt strengthened in my breast, and from that time until now (nearly four weeks) I have been gradually improving in health, and my peace is like a river. Praise the Lord.

Should this meet the eye of any afflicted Bro. or Sr., let them obey whatever duty is undone, and they will be blessed *in obedience* as well as myself. "For the Lord God is a sun and shield; the Lord will give grace and glory; and no good thing will he withhold from them that walk uprightly." "O Lord of hosts, blessed is the man that trusteth in thee." Your sister, Hannah F. Moore.

Weymouth Works, Atlantic Co., N. J.

From Sr. A. M. Beach.

Brethren and Sisters in Christ:—I feel an ardent desire to see more letters in the Crisis on christian experience. It does me good to read such from the many brethren and sisters who are working in the vineyard of the Lord. It is seldom that I can hear preaching. We are so situated that either my husband or myself is obliged to stay at home. No one can tell the enjoyment there would be in meeting with those who delight in serving the Lord. How my thirsty soul longs for the preaching of the word. Why is there so much indifference among professed christians? I feel alarmed for myself at times, I am so stupid. I say, Arise, my soul, arise, shake of thy slothfulness; and I find by conversing that a great many have just the same feeling.

I see the day approaching. Let us make haste and trim our lamps, and have them brightly burning. Let our light shine abroad. Let us see to our own house, that all things may be in readiness for the reception of our Lord and King. Let us not stand and contend while we are on the verge of that great and eventful day. Let us pray for each other, not bite and devour, for if we do that day will overtake us like a thief. Let us keep a sentinel at every part of our house, to keep the enemy from breaking through and carrying off what little we do possess, and we be left without any thing to shield us from that dreadful storm the word says will come upon the ungodly.

Let us cry to God. He will help us to arouse from our stupidity. If we call on him with full purpose of heart he will answer our petition. He who hears the ravens when they cry will not fail to hear the christian when he prays.

"Satan trembles when he sees
The weakest saint upon his knees."

I sometimes ask myself the question, Do I really put my trust in God? Am I trying to live as God would have me? I want more of the love of God. I am trying to serve the Lord with all my heart, and to overcome self. Others' faults I will try to overlook, and have an abundance of charity, which is the greatest gift. Oh, God! give me purity of heart, which will enable me to see thy face. I want the prayers of christians to aid me in my christian course. Amaret M. Beach.

Pleasant Valley, Ct.

From Bro. B. P. Manning.

Brethren and Sisters in the Lord:—I am still in this wicked world, striving to serve the Lord according to my ability; but the suffering of pain, it seems to me sometimes, is more than I can bear. Still the Lord is very good to me in sparing my life till this present hour. I think I shall lose one of my legs (from erysipelas), if not my life. My leg is a sight to behold. But the great Life-giver is soon coming, and then death will yield the dead, and the sea the dead which are in it, and then eternal life will be given to all God's dear children. They will be free from pain and sickness, sorrow and death, for ever and ever. "Bless the Lord, O my soul, and all that is within me bless his holy name."

Brethren and sisters, pray to the great God that he will raise me up to health again, so I can labor a little longer in his vineyard. How much need of faithful help there is at this time. Souls are perishing all around us, look which way we will. Can there not be something done before it is for "ever too late"? If I only knew what to do I should be about it. May the Lord guide us, into all truth, and save us from all that is not truth.

Brethren, are we ready for the judgment of the great day of the Lord? If not, it is time that we were ready. Jesus says, "If ye love me, keep my commandments." I am satisfied that if we ever get into the kingdom, we shall love God with all our heart, and our dear brethren and sisters, too. O that God, by his Spirit, would fasten truth like a nail in a sure place, so that it never will be moved out of our minds. Love is the fulfilling of the law. If we are filled with love we shall rid ourselves of all works of the flesh and spirit, such as hatred, variance, wrath, etc. Brethren, "Be ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks."

Do remember me, brethren, at the throne of grace. Your brother in Christ,

Goffstown, N. H. B. P. Manning.

From Mrs. S. G. Bradbury.

Bro. Grant:—I wish to say that the Advent doctrine has been very interesting to me since I first heard it preached, a little over a year ago, and through the Crisis, and at the Alton Bay Campmeeting. The sermon that was preached on the "Cross of Christ," the exhortation from Eld. Hastings afterward, and the prayer meetings, and the baptism, and the Lord's Supper, all these things made the scene very impressive to me. They have dwelt in my mind ever since. Those baptisms I never shall forget. The greatest desire of my heart is to live near to Christ, and know no will but his, and learn of him what is right. It is blessed to live for him, and I feel the need of being more in earnest. I have often thought, when I have seen the earnestness that some of the Adventists have for the cause of Christ, how different from other denominations, and have felt dissatisfied with myself. I think I never obtained that new birth which our Savior speaks of, and if I have not, my greatest desire is that I may obtain it, and be found at the feet of Jesus.

Respectfully, Mrs. S. G. Bradbury.

Married.

In Yarmouth, Me., Oct. 17th, by R. R. York, Mr. Charles A. Marston and Sr. Mary E. Stubbs, both of Pownal.

Obituaries.

Johnson. Died in Lakeville, Minn., Aug. 3d, 1865, Sister Belinda, wife of Samuel Johnson, formerly of Burlington, Ct.

She with her family removed to Minnesota some five years since, where she fell a victim to the King of Terrors. But we trust her sleep will be short, for we believe she was one of those Inspiration designates "Blessed and holy," consequently must have part in the "first resurrection," when Jesus will reward all his servants. Many will remember her labors of love during the campmeeting that was held near her house. Well, God remembers it, too. Bro. and Sister Johnson's house was ever a pilgrim's home. We remember how attentively she used to listen to the word of the Lord when spoken by his servants in Collinsville. But she has fallen! Yet nothing will be lost that belongs to Jesus, for he "*will raise it up at the last day.*" She was brought to her native place, Burlington, Ct., for interment; and there

"Sweet be thy rest, till He bid thee arise,
To hail him in triumph descending the skies."

Bro. H. Pratt spoke words of comfort to the afflicted friends. May the Lord sustain our bereaved brother in his deep trials.

S. G. Mathewson.

Dalton. Died in Rye, N. H., Oct. 8th, of typhoid fever, Miss Eliza A., only daughter of Daniel and Martha Dalton, aged twenty-one years and eight months.

Her funeral was attended on Monday by a large concourse of people, where many eyes unaccustomed to weeping shed the sympathetic tear, while one so active and amiable was snatched away. Thus her fond parents and an only brother are bereft and deeply feel their loss. Also a loved friend, who anxiously lingered from day to day, and night to night, around Eliza's sick and dying bed, ready to lend every possible assistance, desiring that his fondest hopes might not be blasted by death. But, alas! Eliza is laid low. She sleeps to wake no more till the morn of the resurrection. She embraced religion six years ago. When questioned respecting her case, said she had not lived as well as she might, but had given herself up into the hands of the Lord at the commencement of her sickness. Was not afraid to die. Thus her many relatives and mourning friends are comforted by the hope of meeting her again, where death will no more sever fond hearts. S. A. Philbrick.

Stratton. Fell asleep in Christ, at Rouses Point, N. Y., Sept. 28th, 1965, Ezra Stratton, aged eighty-four years.

And thus another has gone from among the few in this village who looked for redemption at hand. It is well. Calm and happy in life, a man of prayer, a lover of song, a good father, a kind husband, a lover for twenty years past of our Lord's advent, a father and pillar in the church,—all is over. He sleeps fast and safe in his lowly grave, where we with tender hands have laid him. But not forever. That "waking" which is "supremely blest" is soon to come. Then immortality. Then the city and kingdom of God.

Sermon by the writer, on the Resurrection of the Just. A daughter and two sons mourn his death. Will they meet father in glory, to part no more?

D. T. T.

Staples. Died in Casco, Me., Aug. 18th, 1865, of consumption, Bro. Whitmon J. Staples, in his thirty-sixth year.

Like many others, he neglected the one thing needful till disease had marked him for a victim. Then he sought and found mercy, and found much consolation in the promises of God. His last day was one of much suffering, and as he lay down to rest at night, ere his friends were aware, he had fallen asleep to wake no more till the trump of God shall break the slumbers of the dead. May the Lord sustain his aged father and companion in their affliction, and bring them to the land of promise. J. Gay.

Reed. Died in Richmond, Oct. 5th, after several months distressing illness, Sister Mary R. Reed, aged sixty years and eight months.

For many years Sister Reed had been a faithful christian, and as might have been expected, her "end was peace." She sleeps in hope of eternal life at the coming of the Lord.

May the afflicted family be sustained by the consolation of the gospel, and prepared to meet wife and mother in the better land. R. R. York.

☞ Seek holiness rather than consolation. Not that consolation is to be despised, or lightly thought of; but solid and permanent consolation is the result rather than the forerunner of holiness; therefore, he who seeks consolation as a distinct and independent object, will miss it. Seek and possess holiness, and consolation will follow as assuredly as warmth follows the dispensation of the rays of the sun.—He who is holy must be happy.—*Upham.*

☞ Unmerited honors never wear well.

Summary of News.

FOREIGN.

From Liverpool the 12th.

Political news unimportant.

The correspondence between Mr. Adams, the American Minister, and Earl Russell, was in relation to the responsibility of England for the ravages committed upon American commerce by rebel pirates fitted out in England. Earl Russell repudiates all liability and refuses all arbitration.

The *Times* can hardly doubt that the proposal for a commission will ultimately be accepted, and says it is the best if not the only solution, and the candid and friendly tone of the argument between Russell and Adams justifies that expectation. Other journals hope for an amicable solution.

DOMESTIC.

New York, Oct 18. The *Herald's* City of Mexico correspondence says that matters grow worse and worse for the Empire. The Republicans are increasing in activity and boldness, and have defeated the Imperial troops in a number of recent engagements. Republican detachments swarm all over the country, and one has appeared within only thirty-six miles of the capital.

In the State of Vera Cruz they defy all efforts to expel them. In Zacatecas and Jalisco they are sweeping all before them. It is said that the rebel officers in Mexico have refused to enter Maximilian's army.

The war between Paraguay and Brazil and her allies, has commenced in real earnest. Details of the battle at Gayty show the sanguinary character of the struggle.

On the 17th of August the allied forces, 8500 strong, encountered 3400 Paraguayans. The latter were summoned to surrender, when they replied by shooting the messenger. For an hour and a quarter the battle raged without the asking or giving quarter. At length the Paraguayans fled, pursued by cavalry, when a slaughter took place, which was a perfect butchery.

The Paraguayans left 1500 dead on the field and only 300 wounded. Their leader, Duarte, and 1200 of his troops were made prisoners, together with all their stores.

The allies state that their loss is only 250 killed and wounded.

Another detachment of Paraguayans, 7000 strong, on the opposite side of the river, were prevented from reinforcing their friends by the Brazilian gunboats, and at last accounts were hemmed in by a vastly superior force. More important battles were daily expected.

New York, Oct. 21. Additional details of the terrible hurricane which swept over the West India Islands are furnished by late files of papers. In Guadaloupe the houses were lifted from the ground, torn to pieces and scattered. In one town the hospital was blown down and all the inmates killed or wounded. Between 200 and 300 persons were killed. The crops were destroyed and vessels stranded.

The Medical Director of the Freedman's Bureau in the Southeast District of North Carolina reports fifteen large rice plantations occupied and cultivated by Freedmen.

Another writer from Galveston, Texas, says that there are not more than ten indigent negroes in that vicinity, and expresses the opinion that the negroes will require but little assistance, as they are earning ample wages for their wants.

The *Herald's* Mexican letter of the 1st inst. states that the United States Consul presented himself three days in one of the palace offices, in order to make a claim in favor of a Frenchman. He sent his card, and was informed that he was unknown there, and the best he could do was to quit the palace unless he wanted to be put out by the palace guard.

Maximilian's Secretary of War offered to muster into the Emperor's service all the Confederate officers in Mexico, but they refused the proposition, adding that they could serve only under the United States flag; that they might have troubles among themselves, but that was no reason for them to forget that they were North Americans and Republicans, and consequently unwilling to defend an empire.

The Fenians.—The purposes of this organization are sufficiently explicit, if the declarations of the speakers at the public meeting at the Assembly Building in Philadelphia may be relied on. Mr. S. J. Meany, editor of the Toledo *Commercial,* said:

"He was glad that they had done with the arts and artifices of England. They had determined to succeed this time, and not to bring new miseries upon their unprotected countrymen. They were determined and united to secure the independence of Ireland."

Capt. P. D. Walsh of Philadelphia said:

"The ballot box, the petition, the remonstrance, have all been resorted to without effect, and to day the Irish people are determined to give up all these and grasp the sword that will sunder their bonds. The Irish people have been well schooled in the lesson of experience. They have tried everything in the way of peaceable attempts, only to fail; and they are now to appeal to the God of arms and the Lord of hosts. And he believed there never was a nation striving for independence that had as good a prospect of success as Ireland to-day."

Mr. A. M. Morrison said that "O'Connell used to boast Ireland had nine millions of people. Who brought the famine on her? ('John Bull.') It came through England's abominable laws, and crushing system of land owners. England affects to cry out at the despots of Europe, but in the same year there was a famine in Poland, Austria and Ireland. Those despots forbade the exportation of grain, while England took the opposite course, to exterminate their people. And those who were starved were taken to their graves in coffins with false bottoms to them, so that they were cast into their graves and cheated of their coffins. England thought that we were as dead men in this country, but we shall now teach her we are all alive." (Applause.)

The Cholera in France.—A letter from Toulon says that cholera has broken out with startling suddenness at Sollies-Point, a little town of 3000 inhabitants. In the course of the first night in which it made its appearance there were sixty cases, and thirty-six hours later there had already been fifty-five deaths out of a population reduced to 1000 souls by a panic-stricken people. In Toulon it has a peculiarly virulent character. It has also made its appearance at Paris, where, according to the testimony of Dr. Vacher, the condition of the stagnant water of the basin causes a serious apprehension of its rapid spread.

ITEMS.

☞ The drouth prevails alarmingly in all the regions around New York. No rain of any amount has fallen for months. The ground is like an ash heap for more than two feet below the surface. In some cases cattle are driven from one to three miles to water, and the fall feed is nearly destroyed. Water on the Hudson is carried about the villages and sold from the cart, as milk is sold. The Croton river has reached its minimum, and the Commissioners warn New York to be saving, or terrible consequences will follow. The great dam at Croton Falls is now drawn upon.

☞ Considerable alarm is felt in England in regard to the cholera. Three or four cases, said to be undoubted, have occurred in London, and four cases in the vicinity of Southampton. The excessive dry weather which has prevailed here was continuing in England, and yellow fever and other severe complaints were appearing. A form of prayer relating to the cholera and the cattle plague had been prepared by the church authorities.

☞ The panic in the South of France on account of the cholera is said to be unparalleled. Several bankers in the north of France have given notice that they cannot undertake to get bills paid or protested in Marseilles or Toulon. The cases, however, in both places, are diminishing in number.

☞ A minister who had received a number of calls, and could hardly decide which was the best, asked the advice of his faithful African servant, who replied, "Massa, go where de most debbel."

☞ The *South Carolina Leader,* owned and edited by colored men, is the name of a new weekly paper which has just appeared in Charleston.

☞ The *Siecle,* of Paris, calculates that there are in Europe more than 2,000,000 Catholic Free Masons, who do not seem to heed much the thunderbolt of the Vatican.

☞ John Taylor, of New Sharon, picked from his strawberry bed on Saturday, a nice fresh berry of good flavor, measuring three inches.

☞ The *World's* Washington dispatch says the President recently received a petition of five thousand women of Georgia, for the release of Jeff Davis.

☞ The Pope of Rome was seventy-three years old on the 12th of May, and on the 16th of this month he reached the nineteenth year of his pontificate.

☞ English omnibuses have been established, which run from Jerusalem and Bethlehem to places in the neighborhood.

Notices.

Discussion at Portland, Me.

We, the undersigned, have agreed to hold a public discussion in the city of Portland, Me., at the Second Advent Hall on Congress street, commencing Monday evening, Nov. 7th, at 8 o'clock, and continuing through eight consecutive afternoon and evening sessions of two hours each, unless concluded earlier by mutual consent of the parties. Afternoon sessions at 2 o'clock, and evening at 7.

Question:—Is the seventh day Sabbath, observed by God's people prior to the crucifixion of Christ, still binding upon mankind?

Affirmative, M. E. Cornell.
Negative, T. M. Preble.

Maine Ministerial Conference.

The Maine Ministerial Conference will be held at Augusta, Me., at the north parish, to commence Oct 26th, at one o'clock P. M., and continue over Lord's day. We are anxious to see all of our brethren in the ministry at this conference. The brethren will do all they can to make us comfortable and happy. Call on Brn. Allen Church or James Dudley. We should be happy to see any of our preaching brethren from other States who may feel it to be a privilege to meet with us.

Israel Damman,
R. R. York, } Committee.
Isaac Wight,

Notice.

Am to commence a meeting in Antioch, Hancock Co., Ill., Friday, Oct. 27th, as Bro. Scott may appoint.

The Carlinville meeting will commence Friday, Nov. 10th. Probably Brn. Scott and Bywater, and Sr. Prescott, will be with us. W. Sheldon.

Notice.

Providence permitting, there will be a meeting of the Advent brethren at Norwalk, Ohio, to commence on Saturday Nov. 4th, at 2 o'clock P. M., and continue over Lord's day. Brethren of like precious faith are invited to attend. Bro. Jonas Wendell will be present. S. F. Rogers.

Notice.

Persons desiring hymns inserted in the new book, will please forward them to Geo. T. Adams, 167 Hanover Street, Boston, Mass., as I have delivered the prepared manuscripts to the committee for publication. S. T. Brewer.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. Couch....................Sunday, Oct. 29th

Philadelphia....................Sunday, Oct. 29th
Worcester, Mass....................Sunday, Nov. 5th
Miles Grant.

Charlestown, Mass., (69 Maine Street), Lord's day, Oct. 29th, at 10½ o'clock A. M. and 3 P. M.
T. Worthington.

Pittsfield, N. H., Thursday evening, Oct. 26th, and continuing both day and evening for one week
Wm. C. Thurman.

Worcester, Mass....................Sunday, Oct. 29th
S. G. Mathewson.

Lowell, Mass....................Sunday, Nov. 5th
Lake Village, N. H....................Sunday, Nov. 12th
J. Couch.

Concord, N. H....................Sunday, Nov. 5th
Whitefield....................Nov. 12th
A. W. Sibley.

Springfield, Mass. (Barnes' Hall), Monday evening, Oct. 30th.
Vernon, Vt....................Tuesday evening, Oct. 31st
S. G. Mathewson.

Danville, C. E....................Sunday, Oct. 29th
Montreal, C. E....................Sundays, Nov. 5th and 12th
A. Mussey.

Woodstock, N. H., Nov. 1st, and continue through the week and over the following Sabbath. Meetings all day Saturday and Sunday.
Concord, N. H....................Sunday, Nov. 12th
J. A. Cleaveland.

Manchester, N. H....................Sunday, Oct. 29th
Goffstown....................evening, Oct. 30th
New Boston....................evening, Oct. 31st
Pittsfield....................Sunday, Nov. 5th
Wakefield, (Spinney meeting-house), Sunday, Nov. 12th
Portsmouth....................Sunday, Nov. 19th
J. G. Smith.

Ware, Mass., (at Bro. Newcomb's)..........eve, Nov. 3d
Southbridge, (Brick school-house)..........eve, Nov. 6th
Will friends circulate the appointment?
Westford, Ct., (at Bro. Chapman's), evenings, Nov. 8th 9th and 10th.
Abington, Ct., (at Bro. Geo. Davis')..........eve, Nov. 11th and Sunday, the 12th.
Wilsonville, (at Bro. Jennings')..........eve, Nov. 15th
Worcester, Mass..........eve, Nov. 17th
Clinton..........Sunday, Nov. 19th
Holden..........eve, Nov. 20th
Geo. A. Streeter.

New Durham Corner, N. H..........Sunday, Nov. 5th
Heman Barden.

Vernon, Vt..........Sunday, Oct. 29th
West Brattleboro..........eve, Oct. 30th
Springfield, Mass..........eve, Oct. 31st
Agawam..........eve, Nov. 1st
Savoy, Mass..........Sunday, Nov. 5th
Shall be in Chicago, Ill., Friday night, Nov. 10th. Will preach Sunday following as Bro. Himes may arrange. Please drop me a line to Savoy, Mass., in season, as I leave there for the west Monday, Nov. 6th.
H. K. Flagg.

Lake Village, N. H..........Sunday, Oct. 29th
S. S. Mooney.

Melvin Village..........Oct. 29th
Tamworth, (Birch Interval)..........Nov. 5th
T. W. Piper.

Wilton Upper Village..........Sunday, Oct. 29th
J. C. Wheeler.

Plymouth, Vt..........evenings, Oct. 31st, Nov. 1st and 2d
Friends from surrounding towns are invited.
H. F. Carpenter.

Union, Conn., (where Bro. Morse may arrange), Sunday, Oct. 29th.
Walbridge..........Sunday, Nov. 5th
P. S. Butler.

West Meriden..........Oct. 29th
Hartford..........Nov. 5th
Middle Hadam..........Nov. 12th
East Hampton..........Nov. 19th
In all these places will brethren please arrange.
H. Rockwell.

South Hope, Me..........Friday evening, Nov. 3d and hold over Sunday. S. K. Partridge.

Thomaston, Ct..........Sunday, Oct. 29th
Wrightville, Ct..........Tuesday eve, Oct. 31st
Cold Spring, Mass..........Sunday eve, Nov. 5th
Dalton, Mass., as brethren may arrange), Tuesday eve, Nov. 7th.
Savoy, Mass..........Wednesday eve, Nov. 8th
Bro. David Thayer's..........Thursday eve, Nov. 9th
Plainfield Pond..........Sunday, Nov. 12th
Goshen..........Monday eve, Nov. 13th
Chester Factories, (as Bro. Haskins may appoint), Tuesday evening, Nov. 14th. Geo. L. Teeple.
N. B. If any of the above conflict, please address me previous to Oct. 20th at Danbury, Conn., care of J. B. Trowbridge. G. L. T.

Newstead, Erie Co., N. Y., (Benedict school-house) Sunday, Oct. 29th, 10½ A. M.; and at Kinny school-house 4 P. M. C. F. Sweet.

Kennebunkport, Me..........Saturday evening, Oct. 28th and over the following Lord's day.
Evenings during the following week until Friday, where Bro. Mitchell may appoint.
Hollis, Me..........Sunday, Nov. 5th
J. T. Jordan.

Bradford, N. H., (Bush meeting-house), Sunday, Oct. 29th. Love feast at 9½ A. M. Baptism same day.
Pittsfield, N. H..........Sunday, Nov. 5th
J. G. Hook.

At the Spinney meeting-house in Wakefield, (or where the brethren may arrange), Sunday, Oct. 29th.
J. W. Horne.
J. H. F. Varney.

West Hoosick, N. Y..........Sunday, Oct. 29th
Pownal, Vt....Thursday and Friday evenings, Nov. 2d and 3d.
North Adams, Mass..........Sunday, Nov. 5th
Warehousepoint, Ct..........evenings, Nov. 7th and 8th
East Windsor, Ct..........evenings, Nov. 9th and 10th
Hartford, Ct..........Sunday, Nov. 12th
New Britain, Ct..........evenings, Nov. 14th and 15th
Bristol, Ct..........evenings, Nov. 16th and 17th
Newfield, Ct..........Sunday, Nov. 19th
A. Stimson.

London Ridge, N. H..........Sabbath, Oct. 29th
T. M. Preble.

Northwood Narrows..........Sunday, Oct. 29th
If these conflict with others, please write me at Dover, N. H., immediately. J. Pinkham.

South Livermore, Me..........Saturday eve, Nov. 4th
Britton's Mills, Me..........Sunday, Nov. 5th
Yarmouth, Me..........Sunday, Nov. 12th
I. C. Wellcome.

Surry, (as Bro. Hadlock may arrange)..........Oct. 29th
Plainfield Pond..........Nov. 5th
Goshen, Mass..........Nov. 12th
T. K. Barlow.

Holderness, (Brick school-house)....Sunday, Oct. 29th
Nelson Hartshorn.

Bath, (as Bro. Leverton may arrange), Thursday evening, Oct. 26th, and over Sunday.
Brunswick..........Tuesday evening, Oct. 31st
Livermore, (as Bro. Hanscomb may arrange), Nov. 2d and over Sunday.
Britton's Mills..........evening, Nov. 7th
Canton Mills..........evening, Nov. 8th
Goshen..........evening, Nov. 9th
Dixfield Centre..........evenings, Nov. 10th and 11th
Carthage, (as Bro. Wheeler may arrange), Sunday, Nov. 12th, to Wednesday the 15th.
C. Goodrich.

Grand Rapids, Mich..........Oct. 29th and in that vicinity to Nov. 5th.
Grand Blanc..........Nov. 12th
Norwalk, Ohio..........Nov. 19th
The brethren in each place are requested to make the arrangements best adapted to publish the glad tidings.
J. B. Cook.

Newfield..........Sunday, Oct. 29th
Wrightsville..........Sunday evening, 7 o'clock, Oct. 29th
P. Williams.

Danielsonville..........Sunday, Oct. 29th
West Gloucester, R. I..........Sunday, Nov. 12th
R. Bellows.

Barnstead, N. H., (Clark meeting-house) eve, Oct. 30th
Alton Corner..........eve, Oct. 31st
(What Name?)

Newstead, N. Y., (Benedict school-house), Sundays, Oct. 29th and Nov. 26th, at 10½ A. M. At Kinny school house 7 P. M., Nov. 26th.
Brockport, Sunday, Nov. 5th, at 10½ A.M. and 7 P.M.
Kendall, (as Bro. O. Spicer may appoint), Nov. 11th and 12th.
Carlton..........Nov. 19th
C. F. Sweet.

North Wakefield, (with Bro. D. Levitt)..........Oct. 29th
C. F. Young.

New Durnam Corner..........eve, Nov. 1st
Nottingham (Geebig school-house)....Sunday, Nov 5th
J. Pinkham.

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Selected for the Crisis.

TREASURE IN HEAVEN.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"—MARK 8: 36.

I would not have my treasure here,
This world I would not love;
When Jesus comes (signs speak him near),
I'd have them laid above.

I would not have my only hope
In this my passing life;
Where sinful mortals darkly grope—
Heirs of corruption, strife.

In vain amusements and in ease,
My days I would not spend;
Myself I would not strive to please,
But rather none offend.

Society I would not seek,
Where pride and fashion throng;
But with the humble, pure and meek,
May I fore'er belong.

Fame, earthly wisdom, wealth, renown,—
Nor would I these desire;
To win an everlasting crown,
My soul, for this aspire.

'T will profit nothing in the end,
E'en though the world we gain;
If we have not in heaven a friend,
Our lives will end in pain.

The happiness that earth bestows
Is transient, insecure;
Earth's joys are like the melting snows,
Not long do they endure.

Our brightest hopes here have their fears,
Our fondest ones decay;
Our very smiles are washed by tears—
Who here would wish to stay?

May none of us be so unwise
To lay our treasure here;
But seek that "city of the skies,"
All God's commands revere.

May we take Jesus for our friend,
A home in heaven choose;
'T will profit something in the end,
E'en though this world we lose.

For the World's Crisis.

MEETING AT HACKENSACK.

DEAR SISTERS:—On the 18th of September, Sister Howard, the slave woman, arrived from Philadelphia, according to her agreement. The 19th I took her to Hackensack. On our arrival found that the white Methodists had taken sides with the rowdies to oppose us, because, they said, we baptized the negroes, and preached the second coming of Christ. The M. E. minister of the place had preached two sermons against this doctrine, and had hurt the feelings of those who were assisting us in our Sabbath school. He said he would put a stop to his members going to the mission meetings. He said there were three or four in the church now who believed it, and it was still in them, and he would bring their cases up at the next leader's meeting, and have them examined in reference to their faith, for they were an injury to the church. So the members were scared, some hurt, and some said they would leave the church.

Thus I found there was war among them. I thought I would let them fight it out, and I would attend to my own affairs. Evening came. The church was crowded inside and out, the road in front of the church, and all around it. Put me in mind of the crowds in '42 and '43. The white preacher had said so much about our mission that every body came to see what was going on. Sister Howard preached on the judgment, after which three came forward for prayers. We were so crowded we could scarcely find room to kneel down to pray with the mourners; but we had a good meeting. We closed the meeting and went to my lodgings, but I could not sleep. I felt something was the matter. I lay and talked with the Lord. I began to feel, it may be I went in my own strength; for if the Lord had sent me I should not meet all this persecution. I cried and prayed to the Lord to show me what his will was concerning me. But I could find no rest nor comfort.

In the morning I arose with my whole nervous system prostrated. I went to breakfast, and Bro. Z. said to me,—

"Did you know there is a warrant out for you?"

"What for?"

"Because you hold your meetings so late, and make so much noise that people cannot sleep."

"We close our meetings at half past nine o'clock. But who got out the warrant for me?"

"The Roman Catholics."

I said I did "not believe it, for we were not near any house. Our church was down in the fields, where we could annoy no one. But if there is a warrant for me, it is through your Methodist preacher, and he is mad about the truth. Now this is what I felt all night pressing me down. If I have got to fight with the church as well as with the rowdies, and have no protection or sympathy from any body but the Lord, in his strength I shall take my stand, and in his blessed name defy all the hosts of Satan to do one thing to me. I do not want to fight with the church, but if you make me do it, in God's name I will head the little army and march right out to battle, at the risk of life or limb."

I then called at Sister H.'s lodgings and asked her what we had better do?

"We must fast and pray for the victory."

I found all the colored people had heard of it, and were very much frightened. I told them to put their trust in the Lord and come to church, and if I was arrested to come to the jail and shout and sing so loud that they would either let me out or put them in; and if they put them all in we would ask Daniel's God to send an angel to open the doors.

The evening came, and I found the colored people were very much alarmed. It was my turn to preach. I took for my text Daniel 3: 16–18. And you that are Bible students know what came out of those verses. I related the trials of God's people, and how God had delivered them all the way along, and we were about to bring up the rear; and the same God had said to us, Go forward, and we intended to do it. I defied one of them, in the name of the Lord Jehovah, to touch a hair of our heads.

We entered into the prayer meeting, but the colored people were afraid to pray or sing for a while; but six came forward for prayers, and then the spell was broken. Two were converted, and we shouted the victory. Ten minutes before ten we closed the meeting, and did not get arrested that night.

The next day we appointed to fast and pray, which was a hard thing for this people to do, as they were all hard-working women. Some of them lived at service, and others took in washing and ironing, and others were out in the fields digging potatoes; but with it all they agreed to fast and ask God for the victory. Fasting was something I never could do before, but to set the example I thought I would do it this one time, live or die, and in death cry, "Behold he cometh."

Evening came, and we went to church. The devil came too. The crowd around the church was like a political meeting. I wondered where so many people came from. They were quiet during the preaching, but as soon as the prayer meeting commenced the outsiders began. They threw stones, hickory nuts, corn cobs, dirt clods, pulled up grass, threw it in, dirt and all, into the windows, right into our faces, all over the women; but we kept on praying. Then they got a large wagon from another field, and run it along side of the church; the rowdies got into it, and all went to smoking cigars and blowing the smoke over the tops of the windows, till some thought the house was on fire. Then we shut up the windows.

The house being so crowded, and no air, with the cigar smoke, two or three fainted and had to be carried out. Then the rowdies thought they had the victory. I told the trustees to open the windows, and the door too, for God had made the air for us to breathe as well as for them, and we intended by his help to have our share of it, and for them all to come around the altar and help me, and God would take care of the rowdies. If they did not leave us alone, God would put them in their beds, and they would send for us to pray for them.

When all were quiet, we prayed, and one soul was converted. Praise the Lord. This ended our meeting till Sunday morning, when we had one of the most blessed meetings I ever was in.

In the afternoon we held a love feast. Sr. Howard told her experience, relative to being whipped and imprisoned for the testimony of Jesus. The house was full, and the crowd outside immense. The lot all around the church, and the road in front, and every place was alive with people. To stand in the pulpit and look out the door and windows, reminded me of campmeeting. Many wept while they listened to the sorrows and sufferings of slavery. How when they went to church on Sunday, they were taken on Monday morning, tied up by their thumbs, and thirty-nine lashes laid on the bare back; these cuts reached the bone, and the blood ran to the ground. How they would have to lie on their faces and hands, and have their backs oiled with a feather. Many were the sobs and sighs through the congregation, even from the white people.

In the evening Sister H. preached to another crowd. In the prayer meeting the rowdies commenced again. Cigar smoke seemed to be their main weapon of war, till they got to fighting among themselves, and let us alone. Four came forward for prayers, but none were converted.

Monday night had preaching again. But I had to open a new meeting in New York, and was not present. In this new meeting in New York there were eight arose for prayers. On Tuesday evening I was with them again. Took Sister Boide with me, as I knew she was a favorite with the people, and thought we should have a good time; but such a horror of darkness came over us all we could not work. We could not pray, or sing, or talk, or do any thing, and I almost thought the wicked would swallow us up. We closed the meeting. The trustees said I must go to Bro. L. and make some arrangements with him, and get the deed, so they could take the law on the rowdies.

Next morning I took Sister Boide with me, and went to him. He had promised to give us the lot, and another man promised to give us the house, if we would move it to the place, which we did. Another gave the bricks for the foundation. But when we called on Bro. L., he said he did not promise to give the lot. We found he was not a man of his word. Then we thought we would buy it. We asked him what he would take for it. He said he would take one thousand dollars for the house and lot, three hundred dollars cash, and a mortgage for seven hundred. I told him I would get the money. He said,—

"Who shall I make the deed to?"

"I will see the trustees to-night, and tell you in the morning."

In the evening went again to church. The rowdies behaved worse than ever. I began to find this man had used his influence among them, and made them bold in this wickedness. We had only two forward for prayers. Felt discouraged. Closed the meeting at nine o'clock.

Next morning called on Bro. L. Told him the trustees wished the deed made out in my name, till I could collect the money, and when it was paid for I would give them the deed. He said he would not do it. I asked him what he would do. He said he would make the deed to the trustees. I told him to do so, and I would get him the money. So I went to New York.

While I was gone he went to a lawyer. Told him what he wanted to do, to make a deed to these colored people. The lawyer asked him,—

"Who is this Mrs. Smith?"

He told him I was a Millerite, and had come down there to make money out of the "niggers," and he wanted to fix this deed so she could not cheat them out of it. He told him to have nothing to do with the "Millerites," for they were a bad people. So he would give us no deed for the place.

I then went and bought a lot of land, and paid for it, and got the deed. When he found out what I had done, he said he would oppose me every step of the way. But the Lord is on my side, and what can he do? I had promised me some three or four hundred dollars, by different persons, to build a church. He went to those persons and told them not to give a cent, for I only came there, like all other Millerites, to make money under the cloak of religion; and I being a stranger there, and every body opposed to the truth, they believed him before they would me, and no one would give me any thing.

The poor colored people then gave up and sank in despair. This man we thought was our friend, and we put him in for superintendent of the Sabbath school, and made him our treasurer. So now, he has the lot, the house, and all our collections for eight months, and he wont give up the money without a lawsuit.

Thus I am left with fifty-four converts, without house or home to worship in. I have bought a piece of ground, taken my son's bounty money and paid for it, and am going out on raw faith to build a church, without a dollar, trusting only in God, and I feel sure that God will give me a house for these children. Thus ends a two weeks meeting, of all kinds of difficulties, and twelve souls converted.

Beloved friends, all this trouble came through the M. E. minister. He is so afraid that I will get a place for the Advent preaching in this place that he cannot sleep at night, and, God being my helper, I will do that very thing. Now who will encourage me in this work? Who will pray for me? Sisters, my heart is almost broken while I write these lines for you to read. Are we not living in the last days? The christians of these days are determined that this truth of the coming of Jesus shall not be preached, and I am determined to preach it if I lose my head. Pray for me.

ANNA E. SMITH.

For the World's Crisis.

THE POOR.

My good friend, the Book says, "Blessed is he that considereth the poor." Will you think of them now for a moment—will you "CONSIDER" their case? The winter is near, and many have not the needful clothing to keep them comfortable. Is your brother, or your sister, in such a case?

There are men who have an income of thousands, and also have near relatives in the *poor-house.* I do not suppose this will apply to any who read this. But I know one such case, and am not afraid of being considered personal, or being accused of slander if I relate it. The man is a prominent member of a Methodist church, and has risen from abject poverty to the estate of a man of great wealth. Some of his relatives are still poor as he was formerly. One of his brothers—not in the church—but according to the flesh—received a dangerous accidental injury. He was not far from the stately mansion of his wealthy brother, and permission was asked to carry the injured man there. But the request met a prompt refusal. Another door was opened, and, under that roof the poor brother soon breathed his last. Many would naturally ask how can *such* a rich man "enter into the kingdom of heaven?"

And this act is in harmony with the character of the man.

But I will not tell any more about that man, lest I should become personal. You have read about the man who fell among thieves, and was so roughly treated and left helpless, or "half dead." The priest who came that way passed by on the other side. The Levite did the same. And thousands in this present time follow their example.

Well-clad, well-fed, comfortable, and well-to-do people, will say it is as much as they can do to provide for themselves. So when they see a brother or sister in extreme poverty, they will not "consider" the case. But I must say to you, you are "withholding more than is meet," and you will find that this course tendeth to poverty."

I hope most of those who read this brief article may be classed with the good Samaritan, who *went to the poor man*, and kindly cared for him. And truly such shall be blest, for our text says "blessed is he that considereth the poor."

The poor can help each other, if in no other way, by prayer. Instances, almost without number, might be related, of answers to prayer for temporal blessings. Then let us who are in destitute circumstances pray for each other. GOD will certainly hear our prayers, and send us the relief we need. While we ask earnestly for great spiritual blessings, it is right for us to ask for small temporal blessings also.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER TWENTY.

TO SISTER D——. *My Dear Sister:*—I am glad that your mind is stirred up more fully to the duty of *prayer*—importunate prayer; but be sure and have it *believing*, as well as *earnest*. Many, very many prayers possess very excellent characteristics. They are expressive of good desires; they contain very important requests; they are offered with great fervor; but after all they are lacking in one thing, and that the *essential thing*, without which all the rest is valueless. It is the fervent and effectual prayer of the righteous that availeth much; and what is it that makes the prayer effectual? It is *faith!* Without that all is vain. "He that cometh to God *must believe.*" Believe what? Why, that he *is the rewarder* of those who diligently seek him. "*Believe that ye receive*, and ye shall have."

I heard a minister relate an anecdote recently touching this matter of prayer. He was attending a Methodist campmeeting in the State of Vermont, when, in one of the social meetings, a brother began to pray with much fervor. While thus engaged, the minister present cried out quite abruptly, "Lord, does he *mean* it?" What effect was produced by such an interrogation, was not stated. Would it not be well if we carefully pondered the question respecting our own utterances before God, *Do I mean it?* Am I sincere in these requests that I offer before the throne? Do I really feel my need of these things, and do I expect them to be given me?

It is truly a serious matter to pray to the Holy One, who understandeth perfectly our thoughts and motives. We may pray in a manner to deceive those who look only on the outward appearance; we may seem to them very devout, very eloquent, very fervent, but God knows whether we are or not. He cannot be deceived, "for all things are naked and open to the eyes of Him with whom we have to do." There are those who pray only in the presence of others; they love not the closet devotion; they have no desire to go alone and, with no ear to hear but God's, pour out their earnest pleadings before him. No times of secret prayer are set apart by them. No wrestlings with the Angel of the Covenant till victory is theirs; no breathings out of the heart's deep yearnings for a closer walk with God; no groanings after the fulness and power of grace; no cryings out for wisdom to guide and illuminate their path; none of these mark the experience of many who have an outward semblance of piety which passes current with the most.

But let me just whisper one thought in your ear, my sister. I have no confidence in the piety and purity of that person who is zealous for God and his truth in the public assembly, while there is no *love* for closet prayer, no pleadings daily alone with God on their knees before him. I speak, of course, of those who are situated so that they can be alone with God, can have opportunities for secret prayer. This excusing of one's self from daily retirement by the plea—"O, I pray all the time. I pray mentally in my heart," only manifests that there is not a love for secret prayer—closet prayer in the heart. I greatly doubt the assertion that they pray continually, so they need not retire alone for devotion. A truly spiritual christian, one of deep devotion, who carries with him everywhere the spirit of love and communion with God, never makes such a plea—*never!* Jesus said to his disciples, "Enter into thy closet, and shut thy door about thee, and pray to thy Father which seeth in secret." That means something more than the *closet of the heart.*

Be assured, we do not pray half enough; and when we do pray, we are too cold, too formal, too stereotyped in our petitions. We do not say, as often as we ought, "*I will not let thee go, unless thou bless me.*"

There is more praying from a form, a habit, a feeling that we *must* pray, than there is from a deep sense of need, and a love for prayer. Let me give you some brief extracts from the devoted William Bramwell's letters, taken from a Magazine before me.

"I never lived so much with God as at present. I can say, 'My life is praying, and much in agony.' . . . It is praying continually that keeps the mind. I am more convinced of this than ever. . . . Pray, pray, and continue in it, plead in it, groan in it. . . . I am using every means, by prayer, etc., to be fit to live among angels. . . . I am praying *always.* Nothing less will do."

"'One thing is needful,' which is continual prayer. . . . Forgive me, when I say to you, my life is now prayer. . . . I am more than ever given to prayer, and enjoy much more friendship with my God. . . . I could write it twenty times over to you, that it is continual prayer, with strong faith, which will produce every effect."

Few men have presented a type of such deep, devoted piety, as Bramwell. The secret of his holy walk, and intimate fellowship with God, was his frequent seasons of secret prayer. This kept the spirit of prayer always alive in his heart, so that he could say, "I am *praying always.*" He was not one of those who said this as do some who have no closet. It was *knee*-work alone with God, and *heart*-work when occupied with other things.

The more we pray, the more we shall want to pray. Where there is no real love for the duty in itself considered, there is a lack of love for God.

May we understand what the scripture meaneth when it says, "*The Spirit helpeth* our infirmities, *and maketh intercession for us with groanings which cannot be uttered.*"

Yours in Christ, M. D. W.

For the World's Crisis.

A DIALOGUE.

Evangelist.—Good morning, Bro. O., I understand you think that as God foreknew man would sin, it was unjust to bring him into existence.

Bro. O.—I do.

E.—Would you consent to return to non-existence?

O.—No. The present life is better than no life; besides, I have the chance of getting eternal life.

E.—You say this knowing that all the ungodly will be *burned* to death, finally; yourself, possibly, among the number?

O.—Yes.

E.—Why, then, do you find fault with God?

O.—Your treatment of the subject has cured me of the habit. I suppose it was only a habit common to the unreflecting.

E.—If eternal torment was the punishment to be realized, you would still complain, doubtless, and so would I.

O.—Certainly. And on a second thought, I waver a little, when I consider the greatness and length of suffering some are subjected to in the present life.

E.—Reflect a little, then answer me, whether with all these evils, and yourself being liable to them, you would consent to return to a state of non-existence?

O.—I think I would if I were to suffer as some have.

E.—Probably you are justified in your choice, but only on the ground of not having the gifts suitable to the suffering you speak of. The whole question is to be determined by the kind and degree of suffering we are liable to. But we cannot speak for others, with the present limited evils; not even for our children. H. B.

A SOLDIER REPORTING FOR JESUS;

OR, HOW TO BECOME A CHRISTIAN.

In the evening I attended a meeting at the post chapel. Three persons from abroad addressed the company. One was Judge Story, from Cincinnati, who spoke affectingly of the feeling of the folks at home, accompanied with an excellent exhortation. The second, a business man, who told some very interesting cases which he had witnessed. The third was a member of the Christian Commission from the army. He knew just how to talk to soldiers.

He said he attended a meeting at City Point, and persons were invited to come forward for prayers. Among those that came, several remained after the meeting for religious conversation. He sat down by a fine-looking young man, and asked him his name.

"Tom Brown."

"Where are you from?"

"New York."

"Do you want to be a christian?"

"Yes, sir, I do."

"Do you know what it is to be a christian?"

"I do not know; I ought to know; my parents have been trying to teach me what a christian should be ever since I can remember."

"Then why do you not become a christian?"

"Because I do not know how. I have been trying and cannot."

The speaker said he tried some time to make the way plain to him, but failed. Finally, he said to him, "If Lieutenant ——," speaking the name of a lieutenant in command of the boys, "should send word to you to report to him immediately, what would you do?"

"Why, I should report, sir."

"Well, when you got to the officer, what would you say?"

"I would tell him I had reported according to orders."

"Then what would you do?"

"I would wait until I received orders."

"Well, then, when you got orders, what would you do?"

"Then I would do them."

"That is just what I want you to do in this case. I bring orders for you to report to Christ immediately, for duty; will you do it?"

"Yes, I do report now."

"Very well. Do not expect to hear any voice telling you what to do, but turn your mind within, and see if something is not telling you what to do."

"Yes, it seems to me I ought to pray."

"Very well, that is Order No. 1. Will you pray?"

"Yes (kneeling.) O Lord, I want to be a christian. I have reported for duty. Teach me what I ought to do. Forgive me all my sins. Amen."

"Now do you know anything else you ought to do?"

"Yes, I ought to go and talk with ——," mentioning the name of his mate.

"Well, that is Order No. 2. So you are to hold yourself in readiness to hear and to obey orders."

Very soon Tom Brown was seen making his way out of the door. Some one observing him, and supposing he was trying to get away from the meeting, got in his way, and began to talk with him, but soon found he was in a very different frame of mind from what he had supposed, and said,—

"Why, a man cannot talk as you do without being a christian."

The next morning the speaker said Tom came to see him, his countenance beaming with joy, and feeling so light he hardly touched the floor.

"Well," said he, "I talked with my mate about being a christian, and it is all right."

Tom holds himself in readiness to obey Christ's orders, he being the Captain of his salvation. The incident was told in such a way that it made a deep impression on the audience, all of whom were soldiers and could appreciate it.—*Guide to Holiness.*

For the World's Crisis.

THE PILGRIM'S HOPE.

TUNE.—"*Tramp, tramp, tramp.*"

In our pilgrimage below,
We are thinking of the time
When our Savior will descend and take us home;
And the tears will fill our eyes,
As we near the holy prize,—
O! we love to talk and sing of that blest home.

CHORUS.

Yes, yes, yes, a home with Jesus,
Cheer up, brethren, soon he'll come;
And beneath his gentle reign
We shall breathe the air of heaven,
Free from sorrow in the saint's eternal home.

But while here we do remain,
Let's be strong in Jesus' name,
Patient every trial, and bear every cross;
He will keep his faithful few,
And will guide them safely through,
And will crown them his at last in that blest home.

CHORUS.

Home, home, home, a home with Jesus,
Cheer up, brethren, soon he'll come, etc.

Worcester. M. E.

THE DEMAND OF THE DRUNKARD

AT THE COUNTER OF THE LIQUOR SELLER.

There's my money. Give me drink.

There's my clothing and my food. Give me drink.

There's the clothing, food and fire of my wife and children. Give me drink.

There's the education of the family, and the peace of the house. Give me drink.

There's the rent I have taken from my landlord, fees that I have robbed the schoolmaster, and innumerable articles I have had from the storekeeper. Give me drink. Pour me out drink, for more I will have, and pay for it.

There's my health of body and peace of mind. There's my character as a man, and my profession as a christian. I give up all. Give me drink.

More yet I have to give. There's my heavenly inheritance, and the eternal friendship of the redeemed. There, there is all hope of salvation. I give up my Savior. I give up my God. I resign all. All that is great, good and glorious in the universe, I resign forever, that I may be drunk.—*Selected by N. L. Curtiss.*

HEART AND TONGUE.

"For out of the abundance of the heart the mouth speaketh."—MATT. 12: 34.

The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the work-house where is the forge of deceits and slanders; and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such and no other can come out.

One Mr. Tongue of much renown,
Who lived at large in Tattle Town,
Was mischief full and wicked too,
As all could tell if Tongue they knew.
The statute brought, the charge was plain,
That Tongue was full of deadly bane.
Tongue then was seized and brought to court,
Pleading himself the impending suit.
"'Tis Neighbor Heart," plead Mr. Tongue,
"Who leads me into so much wrong;
I should be good as neighbors are,
As Mr. Nose, or Eye, or Ear,
If Neighbor Heart, who lives below,
Were changed by grace, or made anew.
'Tis very hard to bear the wrong
Of neighbor Heart," said Mr. Tongue.
The plea was sound of Mr. Tongue,
Jurors and Judge said all as one;
While Neighbor Heart is also wrong,
No good, they said, could come from Tongue.
The court decide as the best good,
To renovate the neighborhood;
That Mr. Heart must be renewed,
Or never Tongue can be subdued.

Selected by G. E. C.

POWER OF SACRED SONG.—Concerning the power of united sacred song, Bishop Jewell in 1560 wrote to Peter Martyn: "Religion is now somewhat more established than it was. The people are every where exceedingly inclined to the better part. Ecclesiastical and popular music has very much conduced to this result; for as soon as they had once commenced to sing publicly in only one little church in London, immediately not only the other neighboring churches, but even the towns far distant, began to vie with each other in the same practice. At times, you may see, at Paul's Cross, after sermon, six thousand persons, old and young, of both sexes, singing together and praising God. This sadly annoys the priests and the devil, for they see that, by these means, the sacred discourses sink more deeply into men's minds, and that their kingdom is shaken and shattered at almost every note." That, now, is sacred music worth having. The "shakes" are too much on the other side in our day.—*Ex.*

A KEEN REPLY.—John Wesley, in a considerable party, had been maintaining with great earnestness the doctrine of *Vox populi vox Dei* against his sister, whose talents were not unworthy the family to which she belonged. At last the preacher, to put an end to the controversy, put his argument in the shape of a dictum and said,

"I tell you, sister, the voice of the people is the voice of God."

"Yet," she replied, mildly, "it cried, 'Crucify him! crucify him!'"

A more admirable answer was perhaps never given.

A QUALIFIED FORGIVENESS.—An old negro was on his dying bed. Some one had done him a great injury, the committer of which his faithful minister had labored hard to induce him to forgive. At length, when just on the verge of the border land, a last strong appeal was made.

"Tom, won't you forgive him?"

"Well, massa, if I'm going to die, I suppose I must; but if I ever get well, I'll give him another dig."

☞ There is no living in this world and doing right, if you cannot meet public opinion and resist it, when arrayed on the side of evil.—*Lyman Beecher.*

Hygiene.

"This is for your health."—Paul.

"THE BREATH OF LIFE."

BY ELLEN H. GOODELL, M. D.

"And God breathed into man the breath of life, and man became a living soul." "The breath of life," what is it? An atmosphere impregnated with poison, to breathe which is contamination, disease and premature decay? No; but 'tis an atmosphere so pure and vitalizing that he who partakes freely will 'live, move, and have his being," all other conditions being favorable, to a "good old age." Pure air is the first demand of nature, and the latest of our physical necessities.

A human being comes into existence; what is it? A senseless form of flesh, blood, and bones, arteries, veins, organs, etc; there it lies motionless until a breath from heaven gently kisses its brow, when lo, it moves, it feels! The little form so dark and torpid for want of oxygen, now assumes a livelier hue. A new fountain of life has been unsealed, the crimson tide, with its rich vermillion tints, gently, noiselessly wends its way through all the delicate and intricate channels of the body; all the little springs hidden from mortal ken, have been set in motion by the divine Architect, and all is now in harmonious action; this we say is life; how wonderful, how glorious!

Deprive the little one of this life-giving, life-sustaining element, and it assumes again its livid hue, its breath grows fainter and fainter, until the last flickering ray expires, and we have but a lifeless lump of clay, past all hopes of physical redemption. Pure air is so essential to the growth and development of the child, that when deprived of it, it must seriously suffer.

But how is it? Let us commence at the foundation. Nearly all women who are *enciente*, live too much within doors; consequently they do not breathe enough to purify their own blood, and how can their children have good blood, or well developed lungs? It is utterly impossible; inasmuch as the child is formed from the mother's blood, and must of necessity, to a greater or less extent become the inheritor of her physical conditions. Then how all-important is it that you breathe freely, live out of doors as much as possible, and never confine yourself, day or night, in an unventilated room. If your lungs are weak and sensitive, take special pains to improve their condition at this time, and your offspring may be blessed with stronger and better lungs than you have. Although I feel that it is wrong for women with weak lungs and consumptive tendencies to bear children, lest they should ruin their own health, and their offspring be sickly and short-lived, yet if they properly understood, and would obey the physical laws of life, they might bear comparatively healthy children, who, with proper training, would, despite all the unfortunate conditions of the mother, enjoy life and health for many years.

You may say it is all nonsense, this talk about giving children pure air before their birth; but if deprivation of air after birth proves injurious—why is not just as detrimental, perhaps more so, when in embryo, and entirely helpless?

Now let us see how it is after birth. The room is too warm, the windows have been closed for hours, so that not a breath of air can enter; what little there was at first, has been appropriated by those present, all the oxygen has been consumed, and with no means of a fresh supply, and the poisonous, exhalations, which constantly emanate from the lungs and bodies of those present, the little stranger is ushered into existence, surrounded by an atmosphere laden with the seeds of death. Is it not wrong to subject a helpless infant to such a poisoning process every time it breathes, to send the breath of death, instead of life, through those lungs, composed of millions of delicate air cells? The blood not being properly purified, or oxygenated, the child begins to look blue and cold; this is an indication for the nurse to make the room still warmer, examine every crack in doors and windows, put a few more wrappings around the baby, who is already overburdened with clothing, for it must be suffering with the cold.

But just listen to the baby's plea,—"Please do give me a little fresh air, I am suffering for the want of oxygen!" But you do not hear the silent pleading, and hundreds of these little helpless ones are hurried out of existence through the ignorance of mothers and nurses.

When the child sleeps it must of course be placed in bed with its mother, where it gets in a perspiration from being nearly smothered; in this condition it is not allowed even the privilege of breathing its own breath, but must take in the exhalations from its mother's body. This is decidedly wrong. Children should sleep by themselves, in a crib by the bed side, with head and face uncovered, and plenty of air in the room; if it *will* get uncovered then fasten the clothes on in any way that your ingenuity can invent.

Your children should early become accustomed to outside air; but when you take them out, do not suffocate them with blankets, cloaks, hoods, and veils—many a one has been killed in this way—but wrap the body in sufficient covering, and let the gentle zephyrs play over its little face; if it is a very unpleasant day, however, you may protect its face with a thin veil. What, do you think I am going to take my child out in a storm of wind, rain, or snow? Yes: why not take your child out, as well as go yoursels, provided they are accustomed to take the air?

I have a friend who eight years ago had pulmonary consumption, and was regarded as "hopeless" by friends and physicians, and even by one of our best hydropathic practitioners; but her will was so strong that she recovered, and is now quite healthy. She has a child a year and a half old, who is comparatively healthy; but if he had been treated as other children are, would have been in his grave. Before his birth the mother accustomed herself so much to the open air, that if he does not go out every day he becomes languid and half sick; then the mother sends him out in his carriage, when he becomes quiet, and oftimes sleeps for hours in warm weather, out of doors. When he was about six months old, I visited the family, and was not a little surprised at the effect produced by subjecting the little one to pure air. One day I was anxious to go several miles on business, but it was storming and I thought I must delay; but my friend said "No, I will take you there." "But what will you do with the baby?" "Take him of course; he always goes when I do." "Why, you do not take him out in a storm like this; he will take cold!" "No fear of that, he is used to it, and as he has not been out to-day, and is getting restless, it will do him good." I must confess that *I* did not exactly relish the idea of going out in a *snow storm*; however we were soon on our way; the baby became quiet, and slept, and when we reached home seemed perfectly well. I would not advise any of you mothers to take your children out the first stormy day that comes, for they would most likely take cold; but just commence in pleasant weather, and see if you are not well repaid for the time you spend in thus caring for them.

How is it in the school-room? There the children are confined in close rooms, six hours a day, when they should be out of doors, educating, and developing their bodies, until they are at least ten years of age, unless schools are conducted on a better basis than at present. Being so confined, required to obey the strictest rules, sit up straight with folded hands, they get uneasy, dull, stupid, their heads ache, and "oh dear, they would give anything if they could be free;" and very often we hear them say, "*How I do hate school!*" If schools were rightly managed, as we hope and trust they will be in "the good time coming," children will hail with delight the hours of school, and some of their happiest moments will be spent in the presence of their teachers.

If your children are sick with measles, scarlet fever, or are indisposed in any way, do not at once exclude them from the air, for they will recover much more rapidly if pure air is freely admitted to their rooms. I was listening to an interesting lecture, a few days since, at a Medical College in this city; the lecturer was speaking of the necessity of proper ventilation in the sick room, and related a case that recently came under his own observation. A family of three children had been ill with scarlet fever; two had died; the only one remaining had been very ill for three weeks, had passed through the different stages of the disease, and seemed in a state of very tardy convalescence; the physicians in attendance were unable to tell why the child did not recover more rapidly; it was restless, and could not sleep; he was called in council. "Why," said he, "gentlemen, this child has been shut up here three weeks, and needs some oxygen." He directed another room to be prepared for it, made as warm as the one it was then occupying, and the child was transferred to a pure, wholesome atmosphere; its restlessness gave way to quiet, and sleep, "nature's sweet restorer," blessed it again, and it is now rapidly recovering. I repeat, then, do not exclude the air from the sick room; it has much to do with dissipating disease, and if one of your family is ill with a contagious disease, the others will not be so liable to get it, if due attention is given to thorough ventilation. There are hundreds and thousands of cases where sickness is prolonged week after week, and in many instances death occurs, from neglect in this one department of sanitary science.

If then, you would have your children healthy and vigorous, see that they are well supplied with an abundance of pure air, both night and day, and they will escape many of "the ills which flesh is heir to," in the form of mental and physical suffering; they will be more cheerful and happy, all the functions of life will be more perfect in their action, and all other things being equal, as life advances it will be to them a bright and glorious *reality* to be enjoyed in the present, and not "a *burden* grievous to be borne," from which the wearied spirit longs to be released.—*Herald of Health.*

NEGLECTING COLDS.

Every intelligent physician knows that the best possible method of promptly curing a cold is, that the very day in which it is observed to have been taken, the patient should cease absolutely from eating a particle for twenty-four or forty-eight hours, and should be strictly confined to a warm room, or be covered up well in bed, taking freely hot drinks. It is also in the experience of every observant person, that when a cold is once taken, very slight causes indeed increase it. The expression, "It is nothing but a cold," conveys a practical falsity of the most pernicious character, because an experienced medical practitioner feels that it is impossible to tell in any given case, where a cold will end; hence, and when highly valuable lives are at stake, his solicitudes appear sometimes to others to verge on folly or ignorance.

A striking and most instructive example of these statements is found in the case of Nicholas the First, the Emperor of all the Russias. For more than a year before his death, his confidential medical adviser observed that in consequence of the Emperor "not giving to sleep the hours needed for restoration," his general vigor was declining, and that exposures which he had often encountered with impunity, were making unfavorable impressions on the system—that he had less power of resistance. At length, while reviewing his troops on a January day, he took a severe cold, which at once excited the apprehensions of his watchful physician, who advised him not to repeat his review.

"Would you make as much of my illness if I were a common soldier?" asked the Emperor, in a tone of good-natured pleasantry.

"Certainly, please your majesty; we should not allow a common soldier to leave the hospital if he were in the state in which your majesty is."

"Well, you would do your duty—I will do mine," and the exposure was repeated, with the result of greatly increasing the bad effects of this original cold, and he died in a week afterwards.—*Hall's Journal of Health.*

SEVERAL WAYS BY WHICH PEOPLE GET SICK.—Eating too fast, and swallowing food imperfectly masticated.

Taking too much fluid during meals.

Keeping late hours at night, and sleeping too late in the morning.

Wearing the clothes so tight as to impede circulation.

Wearing thin shoes.

Neglecting to take sufficient exercise to keep the hands and feet warm.

Neglecting to wash the body sufficiently to keep the pores of the skin open.

Keeping up a constant excitement by fretting the mind with imaginary troubles.

Taking meals at irregular intervals.

Starving the stomach to gratify a vain and foolish passion for dress.

Exchanging the warm clothing worn during the day for the light costumes worn to evening parties.

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THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

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[illegible]

Selected for the Crisis.

TREASURE IN HEAVEN.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?—MARK 8: 20.

I would not have my treasure here,
This world I would not love;
When Jesus comes (signs speak him near),
I'd have them laid above.

I would not have my only hope
In this my passing life;
Where sinful mortals darkly grope—
Heirs of corruption, strife.

In vain amusements and in ease,
My days I would not spend;
Myself I would not strive to please,
But rather none offend.

Society I would not seek,
Where pride and fashion throng;
But with the humble, pure and meek,
May I fore'er belong.

Fame, earthly wisdom, wealth, renown,—
Nor would I these desire;
To win an everlasting crown,
My soul, for this aspire.

'T will profit nothing in the end,
E'en though the world we gain;
If we have not in heaven a friend,
Our lives will end in pain.

The happiness that earth bestows
Is transient, insecure;
Earth's joys are like the melting snows,
Not long do they endure.

Our brightest hopes here have their fears,
Our fondest ones decay;
Our very smiles are washed by tears—
Who here would wish to stay?

May none of us be so unwise
To lay our treasure here;
But seek that "city of the skies,"
All God's commands revere.

May we take Jesus for our friend,
A home in heaven choose;
'T will profit something in the end,
E'en though this world we lose.

For the World's Crisis.

MEETING AT HACKENSACK.

DEAR SISTERS:—On the 18th of September, Sister Howard, the slave woman, arrived from Philadelphia, according to her agreement. The 19th I took her to Hackensack. On our arrival found that the white Methodists had taken sides with the rowdies to oppose us, because, they said, we baptized the negroes, and preached the second coming of Christ. The M. E. minister of the place had preached two sermons against this doctrine, and had hurt the feelings of those who were assisting us in our Sabbath school. He said he would put a stop to his members going to the mission meetings. He said there were three or four in the church now who believed it, and it was still in them, and he would bring their cases up at the next leader's meeting, and have them examined in reference to their faith, for they were an injury to the church. So the members were scared, some hurt, and some said they would leave the church.

Thus I found there was war among them. I thought I would let them fight it out, and I would attend to my own affairs. Evening came. The church was crowded inside and out, the road in front of the church, and all around it. Put me in mind of the crowds in '42 and '43. The white preacher had said so much about our mission that every body came to see what was going on. Sister Howard preached on the judgment, after which three came forward for prayers. We were so crowded we could scarcely find room to kneel down to pray with the mourners; but we had a good meeting. We closed the meeting and went to my lodgings, but I could not sleep. I felt something was the matter. I lay and talked with the Lord. I began to feel, it may be I went in my own strength; for if the Lord had sent me I should not meet all this persecution. I cried and prayed to the Lord to show me what his will was concerning me. But I could find no rest nor comfort.

In the morning I arose with my whole nervous system prostrated. I went to breakfast, and Bro. Z. said to me,—

"Did you know there is a warrant out for you?"

"What for?"

"Because you hold your meetings so late, and make so much noise that people cannot sleep."

"We close our meetings at half past nine o'clock. But who got out the warrant for me?"

"The Roman Catholics."

I said I did not believe it, for we were not near any house. Our church was down in the fields, where we could annoy no one. But if there is a warrant for me, it is through your Methodist preacher, and he is mad about the truth. Now this is what I felt all night pressing me down. If I have got to fight with the church as well as with the rowdies, and have no protection or sympathy from any body but the Lord, in his strength I shall take my stand, and in his blessed name defy all the hosts of Satan to do one thing to me. I do not want to fight with the church, but if you make me do it, in God's name I will head the little army and march right out to battle, at the risk of life or limb."

I then called at Sister H.'s lodgings and asked her what we had better do?

"We must fast and pray for the victory."

I found all the colored people had heard of it, and were very much frightened. I told them to put their trust in the Lord and come to church, and if I was arrested to come to the jail and shout and sing so loud that they would either let me out or put them in; and if they put them all in we would ask Daniel's God to send an angel to open the doors.

The evening came, and I found the colored people were very much alarmed. It was my turn to preach. I took for my text Daniel 3: 16–18. And you that are Bible students know what came out of those verses. I showed the trials of God's people, and how God had delivered them all the way along, and we were about to bring up the rear; and the same God had said to us, Go forward, and we intended to do it. I defied one of them, in the name of the Lord Jehovah, to touch a hair of our heads.

We entered into the prayer meeting, but the colored people were afraid to pray or sing for awhile; but six came forward for prayers, and then the spell was broken. Two were converted, and we shouted the victory. Ten minutes before ten we closed the meeting, and did not get arrested that night.

The next day, we appointed to fast and pray, which was a hard thing for this people to do, as they were all hard-working women. Some of them lived at service, and others took in washing and ironing, and others were out in the fields digging potatoes; but with it all [illegible]

Evening came, and we went to church. The devil came too. The crowd around the church was like a political meeting. I wondered where so many people came from. They were quiet during the preaching, but as soon as the prayer meeting commenced the outsiders began. They threw stones, hickory nuts, corn cobs, dirt clods, pulled up grass, threw it in, dirt and all, into the windows, right into our faces, all over the women; but we kept on praying. Then they got a large wagon from another field, and run it along side of the church; the rowdies got into it, and all went to smoking cigars and blowing the smoke over the tops of the windows, till some thought the house was on fire. Then we shut up the windows.

The house being so crowded, and no air, with the cigar smoke, two or three fainted and had to be carried out. Then the rowdies thought they had the victory. I told the trustees to open the windows, and the door too, for God had made the air for us to breathe as well as for them, and we intended by his help to have our share of it, and for them all to come around the altar and help me, and God would take care of the rowdies. If they did not leave us alone, God would put them in their beds, and they would send for us to pray for them.

When all were quiet, we prayed, and one soul was converted. Praise the Lord. This ended our meeting till Sunday morning, when we had one of the most blessed meetings I ever was in.

In the afternoon we held a love feast. Sr. Howard told her experience, relative to being whipped and imprisoned for the testimony of Jesus. The house was full, and the crowd outside immense. The lot all around the church, and the road in front, and every place was alive with people. To stand in the pulpit and look out the door and windows, reminded me of campmeeting. Many wept while they listened to the sorrows and sufferings of slavery. How when they went to church on Sunday, they were taken on Monday morning, tied up by their thumbs, and thirty-nine lashes laid on the bare back; these cuts reached the bone, and the blood ran to the ground. How they would have to lie on their faces and hands, and have their backs oiled with a feather. Many were the sobs and sighs through the congregation, even from the white people.

In the evening Sister H. preached to another crowd. In the prayer meeting the rowdies commenced again. Cigar smoke seemed to be their main weapon of war, till they got to fighting among themselves, and let us alone. Four came forward for prayers, but none were converted.

Monday night had preaching again. But I had to open a new meeting in New York, and was not present. In this new meeting in New York there were eight arose for prayers. On Tuesday evening I was with them again. Took Sister Boide with me, as I knew she was a favorite with the people, and thought we should have a good time; but such a horror of darkness came over us all we could not work. We could not pray, or sing, or talk, or do any thing, and I almost thought the wicked would swallow us up. We closed the meeting. The trustees said I must go to Bro. L. and make some arrangements with him, and get the deed, so they could take the law on the rowdies.

Next morning I took Sister Boide with me, and went to him. He had promised to give us the lot, and another man promised to give us the house, if we would move it to the place, which we did. Another gave the bricks for the foundation. But when we called on Bro. L., he said he did not promise to give the lot. We found he was not a man of his word. Then we thought we would buy it. We asked him what he would take for it. He said he would take one thousand dollars for the house and lot, three hundred dollars cash, and a mortgage for seven hundred. I told him I would get the money. He said,—

"Who shall I make the deed to?"

"I will see the trustees to-night, and tell you in the morning."

In the evening went again to church. The rowdies behaved worse than ever. I began to find this man had used his influence among them, and made them bold in this wickedness. We had only two forward for prayers. Felt discouraged. Closed the meeting at nine o'clock.

Next morning called on Bro. L. Told him the trustees wished the deed made out in my name, till I could collect the money, and when it was paid for I would give them the deed. He said he would not do it. I asked him what he would do. He said he would make the deed to the trustees. I told him to do so, and I would get him the money. So I went to New York.

While I was gone he went to a lawyer. Told him what he wanted to do, to make a deed to these colored people. The lawyer asked him,—

"Who is this Mrs. Smith?"

He told him I was a Millerite, and had come down there to make money out of the "niggers," and he wanted to fix this deed so she could not cheat them out of it. He told him to have nothing to do with the "Millerites," for they were a bad people. So he would give us no deed for the place.

I then went and bought a lot of land, and paid for it, and got the deed. When he found out what I had done, he said he would oppose me every step of the way. But the Lord is on my side, and what can he do? I had promised me some three or four hundred dollars, by different persons, to build a church. He went to those persons and told them not to give a cent, for I only came there, like all other Millerites, to make money under the cloak of religion; and I being a stranger there, and every body opposed to the truth, they believed him before they would me, and no one would give me any thing.

The poor colored people then gave up and sank in despair. This man we thought was our friend, and we put him in for superintendent of the Sabbath school, and made him our treasurer. So now he has the lot, the house, and all our collections for eight months, and he wont give up the money without a lawsuit.

Thus I am left with fifty-four converts, without house or home to worship in. I have bought a piece of ground, taken my son's bounty money and paid for it, and am going out on raw faith to build a church, without a dollar, trusting only in God, and I feel sure that God will [illegible]

the M. E. minister. He is so afraid that I will get a place for the Advent preaching in this place that he cannot sleep at night, and, God being my helper, I will do that very thing. Now who will encourage me in this work? Who will pray for me? Sisters, my heart is almost broken while I write these lines for you to read. Are we not living in the last days? The christians of these days are determined that this truth of the coming of Jesus shall not be preached, and I am determined to preach it if I lose my head. Pray for me.

ANNA E. SMITH.

For the World's Crisis.

THE POOR.

My good friend, the Book says, "Blessed is he that considereth the poor." Will you think of them now for a moment—will you "CONSIDER" their case? The winter is near, and many have not the needful clothing to keep them comfortable. Is your brother, or your sister, in such a case?

There are men who have an income of thousands, and also have near relatives in the *poor-house*. I do not suppose this will apply to any who read this. But I know one such case, and am not afraid of being considered personal, or being accused of slander if I relate it. The man is a prominent member of a Methodist church, and has risen from abject poverty to the estate of a man of great wealth. Some of his relatives are still poor as he was formerly. One of his brothers—not in the church—but according to the flesh—received a dangerous accidental injury. He was not far from the stately mansion of his wealthy brother, and permission was asked to carry the injured man there. But the request met a prompt refusal. Another door was opened, and, under that roof the poor brother soon breathed his last. Many would naturally ask how can *such* a rich man "enter into the kingdom of heaven?"

And this act is in harmony with the character of the man.

But I will not tell any more about that man, lest I should become personal. You have read about the man who fell among thieves, and was so roughly treated and left helpless, or "half dead." The priest who came that way passed by on the other side. The Levite did the same. And thousands in this present time follow their example.

Well-clad, well-fed, comfortable, and well-to-do people, will say it is as much as they can do to provide for themselves. So when they see a brother or sister in extreme poverty, they will not "consider" the case. But I must say to you, you are "withholding more than is meet," and you will find that this course tendeth to poverty."

I hope most of those who read this brief article may be classed with the good Samaritan, who *went to the poor man*, and kindly cared for him. And truly such shall be blest, for our text says "blessed is he that considereth the poor."

The poor can help each other, if in no other way, by prayer. Instances, almost without number, might be related, of answers to prayer for temporal blessings. Then let us who are in destitute circumstances pray for each other. GOD will certainly hear our prayers, and send us the relief we need. While we ask earnestly for great spiritual blessings, it is right for us to ask for small temporal blessings also.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

NUMBER TWENTY.

TO SISTER D——. *My Dear Sister*:—I am glad that your mind is stirred up more fully to the duty of *prayer*—importunate prayer; but be sure and have it *believing*, as well as *earnest*. Many, very many prayers possess very excellent characteristics. They are expressive of good desires; they contain very important requests; they are offered with great fervor; but after all they are lacking in one thing, and that the *essential thing*, without which all the rest is valueless. It is the fervent and effectual prayer of the righteous that availeth much; and what is it that makes the prayer effectual? It is *faith!* Without that all is vain. "He that cometh to God *must believe*." Believe what? Why, that he *is the rewarder* of those who diligently seek him. "*Believe that ye receive*, and ye shall have."

I heard a minister relate an anecdote recently touching this matter of prayer. He was attending a Methodist campmeeting in the State of Vermont, when, in one of the social meetings, a brother began to pray with much fervor. While thus engaged, the minister present cried out quite abruptly, "Lord, does he *mean* it?" What effect was produced by such an interrogation, was not stated. Would it not be well if we carefully pondered the question respecting our own utterances before God, *Do I mean it*? Am I sincere in these requests that I offer before the throne? Do I really feel my need of these things, and do I expect them to be given me?

It is truly a serious matter to pray to the Holy One, who understandeth perfectly our thoughts and motives. We may pray in a manner to deceive those who look only on the outward appearance; we may seem to them very devout, very eloquent, very fervent, but God knows whether we are or not. He cannot be deceived, "for all things are naked and open to the eyes of Him with whom we have to do." There are those who pray only in the presence of others; they love not the closet devotion; they have no desire to go alone and, with no ear to hear but God's, pour out their earnest pleadings before him. No times of secret prayer are set apart by them. No wrestlings with the Angel of the Covenant till victory is theirs; no breathings out of the heart's deep yearnings for a closer walk with God; no groanings after the fulness and power of grace; no cryings out for wisdom to guide and illuminate their path; none of these mark the experience of many who have an outward semblance of piety which passes current with the most.

But let me just whisper one thought in your ear, my sister. I have no confidence in the piety and purity of that person who is zealous for God and his truth in the public assembly, while there is no *love* for closet prayer, no pleadings daily alone with God on their knees before him. I speak, of course, of those who are situated so that they can be alone with God, can have opportunities for secret prayer. This excusing of one's self from daily retirement [illegible]

they need not retire alone for devotion. A truly spiritual christian, one of deep devotion, who carries with him everywhere the spirit of love and communion with God, never makes such a plea—*never!* Jesus said to his disciples, "Enter into thy closet, and shut thy door about thee, and pray to thy Father which seeth in secret." That means something more than the *closet of the heart*.

Be assured, we do not pray half enough; and when we do pray, we are too cold, too formal, too stereotyped in our petitions. We do not say, as often as we ought, "*I will not let thee go, unless thou bless me.*"

There is more praying from a form, a habit, a feeling that we *must* pray, than there is from a deep sense of need, and a love for prayer. Let me give you some brief extracts from the devoted William Bramwell's letters, taken from a Magazine before me.

"I never lived so much with God as at present. I can say, 'My life is praying, and much in agony.' . . . It is praying continually that keeps the mind. I am more convinced of this than ever. . . . Pray, pray, and continue in it, plead in it, groan in it. . . . I am using every means, by prayer, etc., to be fit to live among angels. . . . I am praying *always*. Nothing less will do."

"'One thing is needful,' which is continual prayer. . . . Forgive me, when I say to you, my life is now prayer. . . . I am more than ever given to prayer, and enjoy much more friendship with my God. . . . I could write it twenty times over to you, that it is continual prayer, with strong faith, which will produce every effect."

Few men have presented a type of such deep, devoted piety, as Bramwell. The secret of his holy walk, and intimate fellowship with God, was his frequent seasons of secret prayer. This kept the spirit of prayer always alive in his heart, so that he could say, "I am *praying always*." He was not one of those who said this as do some who have no closet. It was *knee*-work alone with God, and *heart*-work when occupied with other things.

The more we pray, the more we shall want to pray. Where there is no real love for the duty in itself considered, there is a lack of love for God.

May we understand what the scripture meaneth when it says, "*The Spirit helpeth* our infirmities, *and maketh intercession for us with groanings which cannot be uttered.*"

Yours in Christ, M. D. W.

For the World's Crisis.

A DIALOGUE.

Evangelist.—Good morning, Bro. O., I understand you think that as God foreknew man would sin, it was unjust to bring him into existence.

Bro. O.—I do.

E.—Would you consent to return to non-existence?

O.—No. The present life is better than no life; besides, I have the chance of getting eternal life.

E.—You say this knowing that all the ungodly will be *burned* to death, finally; yourself, possibly, among the number?

O.—Yes.

E.—Why, then, do you find fault with God?

O.—Your treatment of the subject has cured me of the habit. I suppose it was only a habit common to the unreflecting.

E.—If eternal torment was the punishment to be realized, you would still complain, doubtless, and so would I.

O.—Certainly. And on a second thought, I waver a little, when I consider the greatness and length of suffering some are subjected to in the present life.

E.—Reflect a little, then answer me, whether with all these evils, and yourself being liable to them, you would consent to return to a state of non-existence?

O.—I think I would if I were to suffer as some have.

E.—Probably you are justified in your choice, but only on the ground of not having the gifts suitable to the suffering you speak of. The whole question is to be determined by the kind and degree of suffering we are liable to. But we cannot speak for others, with the present limited evils; not even for our children. H. B.

A SOLDIER REPORTING FOR JESUS;

OR, HOW TO BECOME A CHRISTIAN.

In the evening I attended a meeting at the post chapel. Three persons from abroad addressed the company. One was Judge Story, from Cincinnati, who spoke affectingly of the feeling of the folks at home, accompanied with an excellent exhortation. The second, a business man, who told some very interesting cases which he had witnessed. The third was a member of the Christian Commission from the army. He knew just how to talk to soldiers.

He said he attended a meeting at City Point, and persons were invited to come forward for prayers. Among those that came, several remained after the meeting for religious conversation. He sat down by a fine-looking young man, and asked him his name.

"Tom Brown."

"Where are you from?"

"New York."

"Do you want to be a christian?"

"Yes, sir, I do."

"Do you know what it is to be a christian?"

"I do not know; I ought to know; my parents have been trying to teach me what a christian should be ever since I can remember."

"Then why do you not become a christian?"

"Because I do not know how. I have been trying and cannot."

The speaker said he tried some time to make the way plain to him, but failed. Finally, he said to him, "If Lieutenant ——," speaking the name of a lieutenant in command of the boys, "should send word to you to report to him immediately, what would you do?"

"Why, I should report, sir."

"Well, when you got to the officer, what would you say?"

"I would tell him I had reported according to orders."

"Then what would you do?"

"I would wait until I received orders."

"Well, then, when you got orders, what would you do?"

"Then I would do them."

"That is just what I want you to do in this case. I bring orders for you to report to Christ immediately, for duty; will you do it?"

"Yes, I do report now."

"Very well. Do not expect to hear any voice telling you what to do, but turn your mind within, and see if something is not telling you what to do."

[illegible]

me what I ought to do. Forgive me all my sins. Amen."

"Now do you know anything else you ought to do?"

"Yes, I ought to go and talk with ——," mentioning the name of his mate.

"Well, that is Order No. 2. So you are to hold yourself in readiness to hear and to obey orders."

Very soon Tom Brown was seen making his way out of the door. Some one observing him, and supposing he was trying to get away from the meeting, got in his way, and began to talk with him, but soon found he was in a very different frame of mind from what he had supposed, and said,—

"Why, a man cannot talk as you do without being a christian."

The next morning the speaker said Tom came to see him, his countenance beaming with joy, and feeling so light he hardly touched the floor.

"Well," said he, "I talked with my mate about being a christian, and it is all right."

Tom holds himself in readiness to obey Christ's orders, he being the Captain of his salvation. The incident was told in such a way that it made a deep impression on the audience, all of whom were soldiers and could appreciate it.—*Guide to Holiness.*

For the World's Crisis.

THE PILGRIM'S HOPE.

TUNE.—"*Tramp, tramp, tramp.*"

In our pilgrimage below,
We are thinking of the time
When our Savior will descend and take us home;
And the tears will fill our eyes,
As we near the holy prize,—
O! we love to talk and sing of that blest home.

CHORUS.
Yes, yes, yes, a home with Jesus,
Cheer up, brethren, soon he'll come;
And beneath his gentle reign
We shall breathe the air of heaven,
Free from sorrow in the saint's eternal home.

But while here we do remain,
Let's be strong in Jesus' name,
Patient every trial, and bear every cross;
He will keep his faithful few,
And will guide them safely through,
And will crown them his at last in that blest home.

CHORUS.
Home, home, home, a home with Jesus,
Cheer up, brethren, soon he'll come, etc.

Worcester. M. E.

THE DEMAND OF THE DRUNKARD

AT THE COUNTER OF THE LIQUOR SELLER.

There's my money. Give me drink.

There's my clothing and my food. Give me drink.

There's the clothing, food and fire of my wife and children. Give me drink.

There's the education of the family, and the peace of the house. Give me drink.

There's the rent I have taken from my landlord, fees that I have robbed the schoolmaster, and innumerable articles I have had from the storekeeper. Give me drink. Pour me out drink, for more I will have, and pay for it.

There's my health of body and peace of mind. There's my character as a man, and my profession as a christian. I give up all. Give me drink.

More yet I have to give. There's my heavenly inheritance, and the eternal friendship of the redeemed. There, there is all hope of salvation. I give up my Savior. I give up my God. I resign all. All that is great, good and glorious in the universe, I resign forever, that I may be drunk.—*Selected by N. L. Curtiss.*

HEART AND TONGUE.

"For out of the abundance of the heart the mouth speaketh."—MATT. 12: 34.

The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the work-house where is the forge of deceits and slanders; and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such and no other can come out.

One Mr. Tongue of much renown,
Who lived at large in Tattle Town,
Was mischief full and wicked too,
As all could tell if Tongue they knew.
The statute brought, the charge was plain,
That Tongue was full of deadly bane.
Tongue then was seized and brought to court,
Pleading himself the impending suit.
"'Tis Neighbor Heart," plead Mr. Tongue,
"Who leads me into so much wrong;
I should be good as neighbors are,
As Mr. Nose, or Eye, or Ear,
If Neighbor Heart, who lives below,
Were changed by grace, or made anew.
'Tis very hard to bear the wrong
Of neighbor Heart," said Mr. Tongue.
The plea was sound of Mr. Tongue,
Jurors and Judge said all as one;
While Neighbor Heart is also wrong,
No good, they said, could come from Tongue.
The court decide as the best good,
To renovate the neighborhood;
That Mr. Heart must be renewed,
Or never Tongue can be subdued.

Selected by G. E. C.

POWER OF SACRED SONG.—Concerning the power of united sacred song, Bishop Jewell in 1560 wrote to Peter Martyn: "Religion is now somewhat more established than it was. The people are every where exceedingly inclined to the better part. Ecclesiastical and popular music has very much conduced to this result; for as soon as they had once commenced to sing publicly in only one little church in London, immediately not only the other neighboring churches, but even the towns far distant, began to vie with each other in the same practice. At times, you may see, at Paul's Cross, after sermon, six thousand persons, old and young, of both sexes, singing together and praising God. This sadly annoys the priests and the devil, for they see that, by these means, the sacred discourses sink more deeply into men's minds, and that their kingdom is shaken and shattered at almost every note." That, now, is sacred music worth having. The "shakes" are too much on the other side in our day.—*Ex.*

A KEEN REPLY.—John Wesley, in a considerable party, had been maintaining with great earnestness the doctrine of *Vox populi vox Dei* against his sister, whose talents were not unworthy the family to which she belonged. At last the preacher, to put an end to the controversy, put his argument in the shape of a dictum and said,

"I tell you, sister, the voice of the people is the voice of God."

"Yes," she replied, mildly, "it cried, 'Crucify him! crucify him!'"

A more admirable answer was perhaps never given.

A QUALIFIED FORGIVENESS.—An old negro was on his dying bed. Some one had done him a great injury, the committee of which his faithful minister had labored hard to induce him to forgive. At length, when just on the verge of the border land, a last strong appeal was made.

"Tom, won't you forgive him?"

"Well, massa, if I'm going to die, I suppose I must; but if I ever get well, I'll give him another dig."

[illegible]

Hygiene.

"This is for your health."—*Paul.*

"THE BREATH OF LIFE."

BY ELLEN H. GOODELL, M. D.

"And God breathed into man the breath of life, and man became a living soul." "The breath of life," what is it? An atmosphere impregnated with poison, to breathe which is contamination, disease and premature decay? No; but 'tis an atmosphere so pure and vitalizing that he who partakes freely will 'live, move, and have his being," all other conditions being favorable, to a "good old age." Pure air is the first demand of nature, and the latest of our physical necessities.

A human being comes into existence; what is it? A senseless form of flesh, blood, and bones, arteries, veins, organs, etc; there it lies motionless until a breath from heaven gently kisses its brow, when lo, it moves, it feels! The little form so dark and torpid for want of oxygen, now assumes a livelier hue. A new fountain of life has been unsealed, the crimson tide, with its rich vermillion tints, gently, noiselessly wends its way through all the delicate and intricate channels of the body; all the little springs hidden from mortal ken, have been set in motion by the divine Architect, and all is now in harmonious action; this we say is life; how wonderful, how glorious!

Deprive the little one of this life-giving, life-sustaining element, and it assumes again its livid hue, its breath grows fainter and fainter, until the last flickering ray expires, and we have but a lifeless lump of clay, past all hopes of physical redemption. Pure air is so essential to the growth and development of the child, that when deprived of it, it must seriously suffer.

But how is it? Let us commence at the foundation. Nearly all women who are *enciente*, live too much within doors; consequently they do not breathe enough to purify their own blood, and how can their children have good blood, or well developed lungs? It is utterly impossible; inasmuch as the child is formed from the mother's blood, and must of necessity, to a greater or less extent become the inheritor of her physical conditions. Then how all-important is it that you breathe freely, live out of doors as much as possible, and never confine yourself, day or night, in an unventilated room. If your lungs are weak and sensitive, take special pains to improve their condition at this time, and your offspring may be blessed with stronger and better lungs than you have. Although I feel that it is wrong for women with weak lungs and consumptive tendencies to bear children, lest they should ruin their own health, and their offspring be sickly and short-lived, yet if they properly understood, and would obey the physical laws of life, they might bear comparatively healthy children, who, with proper training, would, despite all the unfortunate conditions of the mother, enjoy life and health for many years.

You may say it is all nonsense, this talk about giving children pure air before their birth; but if deprivation of air after birth proves injurious—why is not just as detrimental, perhaps more so, when in embryo, and entirely helpless?

Now let us see how it is after birth. The room is too warm, the windows have been closed for hours, so that not a breath of air can enter; what little there was at first, has been appropriated by those present, all the oxygen has been consumed, and with no means of a fresh supply, and the poisonous, exhalations, which constantly emanate from the lungs and bodies of those present, the little stranger is ushered into existence, surrounded by an atmosphere laden with the seeds of death. Is it not wrong to subject a helpless infant to such a poisoning process every time it breathes, to send the breath of death, instead of life, through those lungs, composed of millions of delicate air cells? The blood not being properly purified, or oxygenated, the child begins to look blue and cold; this is an indication for the nurse to make the room still warmer, examine every crack in doors and windows, put a few more wrappings around the baby, who is already overburdened with clothing, for it must be suffering with the cold.

But just listen to the baby's plea,—"Please do give me a little fresh air, I am suffering for the want of oxygen!" But you do not hear the silent pleading, and hundreds of these little helpless ones are hurried out of existence through the ignorance of mothers and nurses.

When the child sleeps it must of course be placed in bed with its mother, where it gets in a perspiration from being nearly smothered; in this condition it is not allowed even the privilege of breathing its own breath, but must take in the exhalations from its mother's body. This is decidedly wrong. Children should sleep by themselves, in a crib by the bed side, with head and face uncovered, and plenty of air in the room; if it *will* get uncovered then fasten the clothes on in any way that your ingenuity can invent.

Your children should early become accustomed to outside air; but when you take them out, do not suffocate them with blankets, cloaks, hoods, and veils—many a one has been killed in this way—but wrap the body in sufficient covering, and let the gentle zephyrs play over its little face; if it is a very unpleasant day, however, you may protect its face with a thin veil. What, do you think I am going to take my child out in a storm of wind, rain, or snow? Yes: why not take your child out, as well as go yourselves, provided they are accustomed to take the air?

I have a friend who eight years ago had pulmonary consumption, and was regarded as "hopeless" by friends and physicians, and even by one of our best hydropathic practitioners; but her will was so strong that she recovered, and is now quite healthy. She has a child a year and a half old, who is comparatively healthy; but if he had been treated as other children are, would have been in his grave. Before his birth the mother accustomed herself so much to the open air, that if he does not go out every day he becomes languid and half sick; then the mother sends him out in his carriage, when he becomes quiet, and oftimes sleeps for hours in warm weather, out of doors. When he was about six months old, I visited the family, and was not a little surprised at the effect produced by subjecting the little one to pure air. One day I was anxious to go several miles on business, but it was storming and I thought I must delay; but my friend said "No, I will take you there." "But what will you do with the baby?" "Take him of course; he always goes when I do." "Why, you do not take him out in a storm like this; he will take cold!" "No fear of that, he is used to it, and as he has not been out to-day, and is getting restless, it will do him good." I must confess that *I* did not exactly relish the idea of going out in a *snow storm*; however we were soon on our way; the baby became quiet, and slept, and when we reached home seemed perfectly well. I would not advise any of you mothers to take your children out the first stormy day that comes, for they would most likely take cold; but just commence in pleasant weather, and see if you are not well repaid for the time you spend in thus caring for them.

How is it in the school-room? There the children are confined in close rooms, six hours a day, when they should be out of doors, educating, and developing their bodies, until they are at least ten years of age, unless schools are conducted on a better basis than at present. Being so confined, required to obey the [illegible]

often we hear them say, "*How I do hate school!*" If schools were rightly managed, as we hope and trust they will be in "the good time coming," children will hail with delight the hours of school, and some of their happiest moments will be spent in the presence of their teachers.

If your children are sick with measles, scarlet fever, or are indisposed in any way, do not at once exclude them from the air, for they will recover much more rapidly if pure air is freely admitted to their rooms. I was listening to an interesting lecture, a few days since, at a Medical College in this city; the lecturer was speaking of the necessity of proper ventilation in the sick room, and related a case that recently came under his own observation. A family of three children had been ill with scarlet fever; two had died; the only one remaining had been very ill for three weeks, had passed through the different stages of the disease, and seemed in a state of very tardy convalescence; the physicians in attendance were unable to tell why the child did not recover more rapidly; it was restless, and could not sleep; he was called in council. "Why," said he, "gentlemen, this child has been shut up here three weeks, and needs some oxygen." He directed another room to be prepared for it, made as warm as the one it was then occupying, and the child was transferred to a pure, wholesome atmosphere; its restlessness gave way to quiet, and sleep, "nature's sweet restorer," blessed it again, and it is now rapidly recovering. I repeat, then, do not exclude the air from the sick room; it has much to do with dissipating disease, and if one of your family is ill with a contagious disease, the others will not be so liable to get it, if due attention is given to thorough ventilation. There are hundreds and thousands of cases where sickness is prolonged week after week, and in many instances death occurs, from neglect in this one department of sanitary science.

If then, you would have your children healthy and vigorous, see that they are well supplied with an abundance of pure air, both night and day, and they will escape many of "the ills which flesh is heir to," in the form of mental and physical suffering; they will be more cheerful and happy, all the functions of life will be more perfect in their action, and all other things being equal, as life advances it will be to them a bright and glorious *reality* to be enjoyed in the present, and not "a *burden* grievous to be borne," from which the wearied spirit longs to be released.—*Herald of Health.*

NEGLECTING COLDS.

Every intelligent physician knows that the best possible method of promptly curing a cold is, that the very day in which it is observed to have been taken, the patient should cease absolutely from eating a particle for twenty-four or forty-eight hours, and should be strictly confined to a warm room, or be covered up well in bed, taking freely hot drinks. It is also in the experience of every observant person, that when a cold is once taken, very slight causes indeed increase it. The expression, "It is nothing but a cold," conveys a practical falsity of the most pernicious character, because an experienced medical practitioner feels that it is impossible to tell in any given case, where a cold will end; hence, and when highly valuable lives are at stake, his solicitudes appear sometimes to others to verge on folly or ignorance.

A striking and most instructive example of these statements is found in the case of Nicholas the First, the Emperor of all the Russias. For more than a year before his death, his confidential medical adviser observed that in consequence of the Emperor "not giving to sleep the hours needed for restoration," his general vigor was declining, and that exposures which he had often encountered with impunity, were making unfavorable impressions on the system—that he had less power of resistance. At length, while reviewing his troops on a January day, he took a severe cold, which at once excited the apprehensions of his watchful physician, who advised him not to repeat his review.

"Would you make as much of my illness if I were a common soldier?" asked the Emperor, in a tone of good-natured pleasantry.

"Certainly, please your majesty; we should not allow a common soldier to leave the hospital if he were in the state in which your majesty is."

"Well, you would do your duty—I will do mine," and the exposure was repeated, with the result of greatly increasing the bad effects of this original cold, and he died in a week afterwards.—*Hall's Journal of Health.*

SEVERAL WAYS BY WHICH PEOPLE GET SICK.—Eating too fast, and swallowing food imperfectly masticated.

Taking too much fluid during meals.

Keeping late hours at night, and sleeping too late in the morning.

Wearing the clothes so tight as to impede circulation.

Wearing thin shoes.

Neglecting to take sufficient exercise to keep the hands and feet warm.

Neglecting to wash the body sufficiently to keep the pores of the skin open.

Keeping up a constant excitement by fretting the mind with imaginary troubles.

Taking meals at irregular intervals.

Starving the stomach to gratify a vain and foolish passion for dress.

Exchanging the warm clothing worn during the day for the light costumes worn to evening parties.

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THE YOUNG PILGRIM:

FOR CHILDREN AND YOUTH.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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The World's Crisis

AND SECOND ADVENT MESSENGER,

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

WAITING!

O, light of Peace from Eden land,
Whose streams illume the fadeless shore,
Sweep your soft billows to the strand,—
This Time-land where I longing stand—

Stand waiting till the folding skies
Their misty substance roll afar;
Till happiest views of Paradise
Gleam broad and glorious on my eyes.

The sunniest isles in all our seas,
The loveliest vales where summer glows,
Are wanting in the power to ease
The soul which seeks the heavenly peace.

But once the portals open swung,
Which let the golden glories through,
The spirit's anthems, erst unsung,
Rise thro' the radiance, earthward flung.

And with the Prophet's holy eyes,
Faith sees the splendor drawing near;
O. City of God's Paradise,
Come to us thro' the op'ning skies!

O, hidden Age beyond all Time,
O, Rest of rests which art to come,
We hear thy thrilling advent chime
Ring through the years its notes sublime!

Its music, heard above the din
Of soulless strife and bootless toil,—
To this great hope our glad hearts win,
We may behold it ushered in!

Marysville, O. LOUISA SOUTHWICK.

For the World's Crisis.

THE JUBILEE.

(Continued.)

We shall now produce a list of sabbatical years observed by the Jews, and thus prove that the method of beginning a new cycle in fifty years was at that day unknown, hence only a modern invention of men.

We can establish the first sabbatical year thus: We learn from Deuteronomy 15: 15, that the Jews observed the year of release, in commemoration of their redemption from Egyptian bondage, and if so, the first year of release was the seventh after they left Egypt.

If law is always in force from the time the covenant is made, we can point out the first release, not only the year, but the very day: for "thus saith the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, at the end of seven years let ye go every man his brother Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee." Jer. 34: 13, 14.

The law here alluded to is found in Exodus 21: 2, and reads thus,—"If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free from working," for "the seventh year is the year of release" (Deut. 15; 9); that is, the seventh from the time Israel left Egypt; for that was the beginning of a new epoch with them. And if, as Jeremiah expressly declares, the "covenant" was made "on the day that" the Lord "brought them forth out of the land of Egypt," that is, on the "fifteenth day of the first month, on the morrow after the passover" (Num. 33: 3), Thursday, April 5th, B. C. 1611, the first release was "on the morrow after the passover," in the year B. C. 1605; for thus saith the Lord, "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee; therefore I command thee this thing to-day" (Deut. 15: 15); that is, the fifteenth of the first month, "the day that I brought them forth out of the land of Egypt, out of the house of bondmen," as the day to be commemorated by making a release, for "at the end of every seven years thou shalt make a release" (Deut. 15: 1), "and when he hath served thee six years, thou shalt let him go free from thee;" hence the seventh from the time they left Egypt was the sabbatical year of release.

It is now clear that if Moses left Egypt B. C. 1611, the first sabbatical year was B. C. 1605. Having now established the time of the *first* sabbatical year, we can, by the continued cycle of seven, know all of the Sabbaths. "And the people came up out of Jordan on the tenth day of the first month" (Josh. 4: 19), in the sixth year of the cycle of seven: hence the following year was a Sabbath, which we can again prove to be correct thus,—"The Lord spoke unto Moses in Mount Sinai, saying, speak unto the children of Israel, and say unto them, when ye come in to the land which I give you, then shall the land keep a Sabbath unto the Lord." Lev. 25: 1, 2.

From this law, it is evident that Israel was under obligation to give rest to the land at the earliest period that they obtained the power of doing so, which could not have been the year in which they entered the land, for nine days of the year had passed before they crossed the Jordan, and they must first break the power of those who were in possession of the land before they could give rest to it.

The falling of the walls of Jericho, and other victories achieved, put them in possession of enough land during the first year, to answer to the expression, "come in to the land;" hence the law, "then shalt thou keep a Sabbath unto the Lord," restricts us to the second year of their entering Canaan for the Sabbath of the land.

As the first year was spent in wars, that could not have been the Sabbath, for when "that year on which the Jews used to rest came on," they were "released from war," "for the Jews observe this rest every seventh year, as they do every seventh day." (Jose. Ant. b. 3, c. 8, s. 1.) And the law, "when ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord," restricts us to the earliest period at which they could secure rest to the land, which, as we have observed on page 65 of "The Book of Daniel Opened," was the second year of their entering Canaan, that is, B. C. 1570.

That the second year after Israel entered the land was a sabbatical year, we can prove again, in another way: "Moses commanded them, saying, at the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing" (Deut. 31: 10, 11), which was strictly observed by Joshua, in the second year after entering the land of Canaan, when "he read all the words of the law." "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them" (Josh. 8: 35); which being required at no other time, but during the sabbatical year of release, clearly proves that this was a sabbatical year. "Three times in a year shall all thy males appear before the Lord" (Deut. 16: 16), but "women and children, and the stranger that is within thy gates," were only required to appear during the seventh year. Deut. 31: 12. This same law proves the twelfth of Solomon to have been a sabbatical year, for "at that time Solomon held a feast, and ALL ISRAEL with him." 1 King 8: 65.

"The house was finished" in "the eighth month," in "the eleventh year of Solomon's reign," and dedicated eight months after, at the feast of tabernacles, in the sabbatical year; an additional proof that the twelfth of Solomon was a seventh year, in B. C. 975.

By the foregoing mentioned law, we can prove that "the fifteenth year of the reign of Asa" was a sabbatical year, for "the gathered ALL JUDAH, and Benjamin, and the stranger, with them" (2 Chron. 15: 9), which was only required during the sabbatical year. Deut. 31: 12.

The law further required women to be present only during the solemnities of the seventh year, and at this time we find the women also assembled (2 Chron. 15: 10). "All Judah and Benjamin" "gathered themselves together at Jerusalem, in the third month" (2 Chron. 15: 10), a season too busy for farmers thus to leave home at any other time, but during the Sabbath of the Lord; hence the fifteenth of Asa, or B. C. 912, was a sabbatical year.

From 2 Chron. 17: 7–10, it would appear that the third year of Jehoshaphat was a sabbatical year, which was B. C. 884. The first year of Jehoash is called both "the seventh year" and "the Sabbath." 2 Chron. 11: 47. This sabbatical year occurred B. C. 849.

That Amos wrote during a sabbatical year would appear from this: The seventh year Sabbath was the only one that ended with the appearing of the new moon, or with the ending of the Jewish month; and at the time he wrote the Jews were with impatience waiting for the Sabbath to end, saying, "when will the new moon be gone?" or, as some render it, "when will the month be over" (Amos 8: 5)? from which we conclude that he wrote during the last month of the sabbatical year.

We can again, in another way, prove that he wrote during a Sabbatical year, thus:—"The third year is the year of tithing." Deut. 26: 12. And Amos wrote three years before the time of tithing, for he says, "bring your tithes after three years." Amos 4: 4.

Amos wrote "two years before the earthquake (Chron. 1: 1); and with this earthquake ended the forty-first year of Jeroboam. (See Book of Dan. Opened, p.77.) Therefore the thirty-ninth year of Jeroboam was a sabbatical year. On the day of the earthquake there was a total eclipse of the sun (Amos 8: 8), which eclipse occurred May 31st B. C. 755; thus, by astronomical demonstration, we have proven that B. C. 758 was a sabbatical year. (See Book of Daniel Opened, p.74.) That the fourteenth of Hezekiah was a sabbatical year, we learn from Isaiah 37: 30, B. C. 674.

Josiah, in the eighteenth year of his reign, "went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small, and he read in their ears all the words of the book of the covenant, that was found in the house of the Lord" (2 Chron. 34: 30); which being enjoined but once in seven years shows that this was a sabbatical year; that is, B. C., 583.

"The beginning of the reign of Zedekiah, king of Judah," was "in the fourth year" (Jer. 28: 1), hence his third, or B. C. 555, was a sabbatical year. From the thirty-fourth chapter of Jeremiah, we learn that the tenth year of Zedekiah was a sabbatical year, which was B. C. 548.

That B. C. 485 was a sabbatical year, see page 149 of "The Book of Daniel Opened." From Exodus 9: 40, it would appear that the ninth year of the reign of Artaxerxes, B. C. 429, was a sabbatical year. From Nehemiah 13: 12, we learn that the thirty-third year of Artaxerxes was the tithing year; that is, "the third year, which is the year of tithing" (Deut. 26: 12); hence the thirtieth year of Artaxerxes was a sabbatical year, which was B. C. 408.

We learn from 1 Mac. 6: 20, 49, 53, that the one hundred and fiftieth year of the Seleucidæ was a sabbatical year, that is, B. C. 163. By comparing 1 Mac. 16: 14, with Josephus (Ant. b. 13, c. 8, s. 1), we learn that the one hundred and seventy-eighth year of the Seleucidæ was a sabbatical year. This answers to B. C. 135.

Josephus further informs us, that the third year of the one hundred and eighty-fifth olympiad, that is, B. C. 37, was a sabbatical year. "According to the Hebrews, both temples were destroyed in years immediately succeeding sabbaths." We have already noticed that the destruction of the first temple did follow a sabbatical year. The second temple was destroyed B. C. 70, hence B. C. 69 was a sabbatical year.

For convenience, we will now give a table of sabbatical years, to which we will add the years which are admitted and proved to be years of jubilee. We have also added the jubilee according to the arrangement of the Duke of Manchester, to exhibit the jubilee as used by those who make the cycle fifty years.

	49	50	
B. C.			
1629			50
1605	7	3	
1570	7	2	
1563	7	2	49
975	7	4	49
912	7	3	
884	7	3	
849	7	2	
758	7	7	
674	7	5	
583	7	4	49
555	7	3	
548	7	3	
534	7	3	49
485	7	2	
429	7		50
408	7	7	
163	7	2	
135	7	2	
37	8	7	
A. D.			
69	7	5	
72			50
1868	7		49

EXPLANATION OF THE TABLE.

1. This table exhibits at one view the twenty sabbatical years mentioned in the Bible and history. The figures in the first column, under B. C., give the year before Christ in which they occurred.

2. The second column, under 49, shows that they occurred in the Jewish seventh year, and that the cycle of forty-nine, by which the jubilee was pointed out, does in no way interfere with this continued cycle of seven years.

3. The third column, under 50, shows where the seventh year would fall, if we use a cycle of fifty for the jubilee, instead of forty-nine. In its arrangement, we have followed the Duke of Manchester. He gives B. C. 429 for a jubilee, to which add twelve hundred years, and we have B. C. 1629 for a jubilee. From which take 1605, and we have 24, in which there are three sabbatical years and three over. Therefore, the cycle of fifty would make B. C. 1605, the third year of the cycle of seven, instead of the seventh, which proves the incorrectness of the idea of using a cycle of fifty years to point out the jubilee.

By tracing down this third column, as placed under fifty, it will be seen that out of twenty sabbatical years, found recorded in the Bible and history, there are but three that could have been sabbatical years, according to the arrangement of the fifty years cycle, as used by the Duke of Manchester.

The reader will now discover that this table in a clear, positive, and undeniable way, exposes the absurdity of supposing that the Jews may have used a cycle of fifty years to point out the jubilee, and proves to absolute certainty that their cycle was forty-nine years.

4. The fifties in the fourth column show where the jubilee would fall, according to the arrangement of the Duke of Manchester.

5. The forty-nines in the same column give the four years which are admitted to be years of jubilee. They are admitted thus: The Jews say that "the fourtenth year after that the city was smitten," that is what Ezekiel calls "the five and twentieth year of our captivity" (Ezek. 41: 1), was a jubilee. In proof of which, they ask "what year began on the tenth of the month but that of the jubilee?" "The fourteenth year after that the city was smitten" was B. C. 534.

"The Jews say that the eighteenth of Josiah, when the law was found in the temple, was a jubilee." That they are correct in this would appear from Ezek. 1: 1, 2; for there we learn that the thirtieth year of the cycle of forty-nine was "the fifth year of King Jehoachin's captivity." (See p. 108 of The Book of Daniel Opened.) The eighteenth of Josiah was B. C. 583, from which take forty-nine, and we have 534, which was "the fourteenth year after the city was smitten." Therefore, if, as the Jews say, these two years were jubilees, their cycle could not have been fifty, but was forty-nine years.

Says Bishop Usher, "the twelfth of Solomon was a jubilee, which, descending to our chronology, was B. C. 975; if from this we take 583, we have 392, which, divided by 49, leaves no remainder; but if divided by 50, there is a remainder of 42 years; so we have in many ways proved that the cycle of jubilees was forty-nine, and not fifty years.

WM. C. THURMAN.

(To be concluded.)

WILBERFORCE.—"Come and sit near me, and let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterwards putting his arms around that friend, he said: "Let us talk of heaven. Do not weep for me. I am happy. Think of me and let the thought press you forward. I never knew happiness till I found Christ a Savior. Read the Bible—read the Bible! Let no religious book take its place; through all my perplexities and distresses I never read any other books, and I never felt the want of any other. It has been my hourly study, and all my knowledge of the doctrines and all my acquaintance with the experience and realities of religion, have been drawn from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do in the place of the simple truth of the Bible."—*Dying Words of Wilberforce.*

THE STANDARD.

Is the Bible our standard of faith and practice? Are we to judge of our religious state from the correspondence of our experience and practice with its teachings? So says the whole Protestant church. Whatever they divide upon, they are united in this, that the word of God is the supreme law of human action. Here they meet upon common ground. And this is the true view of the case. If the Bible is of any authority it is of the highest authority. By this word we must be judged at the last day, and by this word we should prove ourselves. The great tendency is to ignore the teaching of the Bible. And it requires watchfulness and energy to resist the common tendency. In a rapid stream he who would not be borne down by the current must row hard and constantly. Preaching, by explaining and forcing the word of God, has well nigh gone out of fashion. The text is generally taken from the Bible, though some modern pulpit orators base their Sunday evening discourses upon popular proverbs, slang phrases, or quotations from Shakspeare. But from whatever source the text is taken, the body of the sermon is made from the sayings of men, or from the periodical literature of the day. We have a great deal of preaching for the times; we need preaching for eternity. Preachers are demanded who can "*speak with authority*, and not as the scribes" who read smooth essays that lull their hearers into a feeling of false security. Who, as he goes into modern, fashionable churches, and impartially surveys the congregation and their worship, would ever dream that they are the followers of the meek and lowly Jesus?

1. *Where is the humility he required?* His first blessing was pronounced upon *the poor in spirit.* To them belongs the kingdom of heaven. His followers are told that theirs is a state of peculiar exaltation when men *despise* them and *persecute* them, and *say all manner of evil of them falsely, for Christ's sake.* Does the "costly apparel" of that gay looking congregation of worshipers bear much resemblance to the modest raiment of humility? Do those ear-rings, and breast-pins, and finger-rings, and gold watches and chains, worn in such profusion, in instances not a few, by even the preacher and his family, look as if they were commanded by the highest authority not to adorn themselves with gold or pearls or costly array? Do they undertake to justify the practice from the Bible? The apology that they attempt to make for this plain violation of God's command is, "my conscience does not condemn me." They thus show that in their judgment the word of God is not supreme. They have another arbiter, whose decisions they practically place above the commands of God. They have tampered with conscience until it has become perverted, and they set up its dictates in opposition to the requirements of the Bible. Does that tall steeple, that pretending edifice, have the appearance of humility? Is that a place so in keeping with the feelings of "the poor in spirit" that they would naturally congregate there? There may be a show of humility where that grace is wanting; but wherever it really exists its fruit will be apparent.

2. *Where is the spiritual worship that Christ requires?* God is a Spirit, and they that worship him must worship him in spirit and in truth. Outward acts of worship are enjoined, but their value does not consist in the artistic skill, but in the spirit in which they are executed. That organ or melodeon may send forth harmonious sounds, but is God specially pleased with strains of music, no matter what the source from which they originate? If not, then the musical part of the worship, as an act of devotion, can be of but little value. The most valuable portion, doubtless, is that performed by the organ, for that inanimate machine is at least innocent. It does not quarrel, nor have fits of jealousy, nor drink brandy, nor swear, nor go to theatres on week-days, nor flirt, nor make love on the Sabbath while the minister is preaching. It behaves with becoming seriousness and decorum. You cannot, by any figure of speech, call that brilliant execution of a difficult piece of music, set to words of devotion, spiritual worship. Do the people worship God by sitting upon their seats and perhaps politely bowing their heads while the minister reads or makes a prayer? Is listening to a literary production, read in an affected style, worshiping God? It were better to heed the Psalmist's invitation, "O, come let us worship, and bow down, let us kneel before the Lord, our Maker."

3. *Where does the Bible sanction that respect of persons* so common in modern houses of worship? If the poor have the gospel preached unto them, it is not in these representative churches. They are not wanted, and they know it. Why does the church say to the rich man, as he enters the house of worship, "'Sit thou here in a good place!' You have the money; only pay for the privilege, and you shall have the exclusive occupancy of the seat of your choice every Sabbath in the year. Your gold shall secure you from the intrusion of any but those of your own selection. No common person—none of the poorer classes shall be allowed to kneel by your side." Is there a single passage of the Bible that can be brought to the support of this practice which heathenism itself condemns? * * *

There are many other points in which the word of God is made of no effect by modern interpretations or traditions. We give these as specimens. So great is the general departure from gospel simplicity, that it requires the courage of martyrs to come out and plant ourselves in all things upon Bible ground. There must be no half-way work in this matter. If the Bible is of God, we must cordially submit to its teachings. We should strive to interpret it as God will interpret it at the judgment day. Let us then come back to the Bible standard of experimental and practical piety. The first aim should be to get in your own soul that grace that will bear you in triumph through all the difficulties of life, and take you safely to heaven. Seek, until you obtain, righteousness and true holiness, without which no man shall see the Lord. Be not satisfied with the superficial experience that characterizes the mass of professing christians. Go to the bottom. Build upon the rock. Confess and restore where you have wronged others.

As you receive the light, walk in it and let it shine. Be a witness every where both to God's fidelity and to his truth. Bear your unequivocal testimony against all practices, no matter by whom sanctioned, which the Bible condemns. Be not deterred because opposition is provoked or charges made of the want of chartiy. Have the love that beareth all things, and then deal faithfully with your fellows. Be not afraid of any truth which you find in the Bible. We do well to heed the solemn words of Jesus, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—*Earnest Christian.*

For the World's Crisis.

LIFE'S OCEAN.

The blue bounding wave is crested with foam,
And angrily tossing our bark;
The surging billows sweep over our home,
And are sporting with us for a mark.

The clouds and the ocean seem bent with the gale
To swallow us up 'neath the wave;
And adversity's storm carried away every sail,
Nor content if our lives we save.

But onward they sweep, more loud and more shrill,
Unheeding our prayers and our tears;
Then we look far away to Zion's hill,
And behold, our Savior appears.

His appearance brings peace, their rage is staid,
A heavenly calm prevails;
O, the sweet peaceful rest his presence has made
In life's rough, keen, heart-searching gales.

W. C. CLARK.

For the World's Crisis.

BROTHERLY KINDNESS.

I have often heard people talk about acts of kindness and deeds of charity; but, in order to imitate our kind Master, we must do something more than *talk* about kindness. Real acts of kindness, prompted by the holy principle of that charity which is the love of God shed abroad in the heart by the Holy Ghost, will be shown by all true and humble followers of Jesus, in extending the hand of relief to our suffering brethren and sisters, whether black, white, red or yellow.

We know that in Peter's catalogue of christian graces, he places "brotherly kindness" before "charity," and next to it; and I think that all the difference between charity and kindness is, that charity is a heaven-born principle, or a great and glorious reservoir, from whence all acts of brotherly kindness flow out in little streams, or small rivers, like brooks that flow from a large pond, and refresh every thing in their course, and cause the flowers to bud and blossom, and the grass to look green and beautiful, and the meadows gay; and all living animals quench their thirst from the refreshing streams. Brotherly kindness, when manifested in kind acts and efforts to relieve the suffering poor, is like refreshing streams from the great fountain of charity, which cause every thing to rejoice in their course.

Now you who have been blessed by a kind Providence, and have barns and cellars full of the products of the good Lord's fertile earth, in kindness remember thy suffering brother or sister, whether in bonds, or in hunger, or nakedness; and let us never do as the priest and Levite did; but do as the good Samaritan did, who dismounted from his own beast, put the sufferer thereon, and conveyed him to a place of safety and comfort, where he supplied his wants.

It is very true that we have many of our dear brethren and sisters near by, who are poor, and who are suffering for the comforts that we are blessed with, and should by all means be relieved and converted by those who have their full stores of provision and money, for our dear Redeemer says, "Inasmuch as ye have done it unto one of these my brethen, ye have done it unto me," to whom he will say, "Come, ye blessed of my Father, inherit the kingdom."

Think, for one moment, of the thousands of our colored brethren and sisters at the South; and of the many white people there, who, in consequence of the dreadful war, so lately closed, are left in a destitute and suffering condition. There is a cold winter coming on, and thousands at the South must suffer greatly for want of food and clothing between now and spring; and you know the great Teacher tells us, that "whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets." St. Paul says (Gal. 5: 13), "By love serve one another;" and in the next verse, "For all the law is fulfilled in one word, even this; thou shalt love thy neighbor as thyself."

A few more words about charity, which is the "bond of perfectness." It is said by one of the prophets (Neh. 9: 17), that "God is slow to anger, and of great kindness:" and Paul says (1 Cor. 13: 4), "Charity suffereth long and is kind." Of course, if charity, or God's love, is established in our hearts by the Holy Ghost, then we shall manifest great kindness towards our suffering brethren, wherever we can find them; and, as the good Lord said to Isaiah the prophet (Isaiah 54: 8), "But with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer."

Thus noble acts of kindness grow out of the great fountain of God's love to poor, sinful creatures; and, therefore, I sincerely think that any brother or sister, who has one spark of that noble principle of the love of God in the heart, will be just as sure to show that principle of love by acts of kindness, so far as they are able, just as sure as they would eat when they were hungry, or drink when they were thirsty. What sweet peace it brings to our minds to do acts of kindness to our dear and suffering brethren. For one, I shall do all I can.

Yours, waiting for the kingdom,

Vernon, Vt. B. PERHAM.

For the World's Crisis.

A COMPUTATION.

IS THE EARTH LARGE ENOUGH TO CONTAIN ALL THE REDEEMED UPON ITS SURFACE?

Some understand the doctrine taught in the Bible in relation to the final abode of the saints to be, as declared therein, that they will "inherit the earth"—this very identical one which we now inhabit, after its reconstruction and purification. Others think that the saints, even in their resurrected state, will live in a kingdom in heaven, away off beyond the stars, in a "land elysian, far, far away,"

"Beyond the bounds of time and space,"

as sung by poets, and believe this earth too small so contain all the righteous who ever lived upon it.

If this be so, we must be careful how we preach God's word, that "the meek shall inherit the *earth.*" But let us be candid and examine the subject, and so determine if it is unreasonable that the earth is for the saint's eternal inheritance.

The population of the earth is estimated to be about one thousand millions, which is probably not far from correct. The chronological age of the world is calculated to be about six thousand years; and according to the latest chronologers, the world will arrive at its six-thousandth year before the year 1880.

We will presume that from the beginning of the creation of man, each generation has been thirty years in length. The world being about six thousand years old, we thus have two thousand generations since that time. This is a generous number to suppose; for it is plain that in the early age of the world a generation was much longer than thirty years, and that till within a few generations, they were much over thirty years. So in fact there have not been nigh so many as two thousand generations. But, for argument's sake, let it remain that number.

The first generation consisted of two persons, Adam and Eve; and the last, the present one, the two thousandth generation from the first, comprising a thousand millions, and we have an average of five hundred millions to a generation. This being the average number of each, and there being two thousand generations, we find the number of persons who have lived during the six thousands years past, to be one hundred billions, or, as some express it, one hundred thousand millions. As there have not been two thousand generations since the creation of man, and all who lived in the year of the Deluge perished, excepting eight persons; then not so large a number ever lived as we have calculated, but for argument's sake let it remain as stated at first.

Supposing a space of ground two feet square, or four square feet, be required for each person to stand upon, these one thousand million, if all alive at one time, would require four hundred thousand millions square feet, or a little over 14,348¼ square miles of land to stand upon. This would be about twice the size of Massachusetts, less than half the size of Maine, less than one third of New York; so that New York state alone would hold more than three times as many as ever lived on the whole earth. The United States and Territories, with Mexico, contain about 2,564,000 square miles. Now each person requiring four square feet to stand upon, these United States and Territories, etc., contain surface enough for one hundred and seventy-seven times as many as ever lived; provided all the land was suitable for that purpose.

On an average, man requires twelve square feet to lie upon; or for his grave. And though many giants have lived and died, yet many infants have died, enough, no doubt, to balance the difference in size. If all the one thousand millions who ever lived on earth, were buried side by side, that would require 43,044 square miles of land. There are 46,220 square miles in New York state. If we allow 3176 square miles for the surface covered by water, we have an area of 43,044 square miles of land—just the space required for the graves of all earth's inhabitants, each one having twelve square feet for that purpose.

Thus it is seen that all who ever lived on earth—yes, more than all—could be buried in the state of New York; not one above the other either, as in some graveyards, where they lie two and three and more, in some places, deep—but each one alone, none above and none beneath.

It has gone the rounds in many public prints, and is believed by many persons, that every part of the earth has been dug over seven times to bury the dead,—that the dead are so numerous there are seven layers of human beings in the ground all over the whole world. This is a mere assumption, as will at once be seen by reflecting a moment, and considering how many have ever lived on earth, and how much space is necessary for each one's grave; and readily it will be seen that every mortal that ever drew the breath of life, now dead, together with every soul now alive, could all be buried one deep in the state of New York alone.

The surface of the globe contains two hundred millions square miles, nearly three-quarters of which is water, leaving about fifty millions square miles of land. At the present time the average number of persons to a square mile is twenty. Allowing twelve square feet for a grave, one square mile contains space enough to bury more than two millions of persons. There being fifty millions square miles of land on the globe, gives sufficient room to bury one hundred and sixteen trillions, and one hundred and sixty billions, more than a thousand times as many as ever were born; and if the earth were covered with persons standing erect, there would be room enough for three times as many as this countless number, above enumerated.

The United States contains over two millions square miles; and nearly sixty times as many as ever existed could be buried beneath its surface. Even if only half the United States be suitable for a graveyard, there would be ample room for the burial of thirty times as many persons as ever drew a breath since the creation of man, six thousands years ago.

Suppose all who ever lived, and who now are living, to be alive on the earth at once, there would be about two thousand persons to a square mile of 640 acres, or about three to an acre; giving a lot of land one hundred and eighteen feet square to each individual; large enough to build a convenient sized house and all other needed buildings.

The New Jerusalem city, of Rev. 21: 16, being 12,000 furlongs, or 1500 miles in measure—probably the whole distance around it; though some suppose it means 1500 miles square; but the city was four square, and its measure being 12,000 furlongs, we understand it to be the whole distance around, not a quarter of it. Allowing this to be the distance around, would make the city 375 miles square, and would contain 140,625 square miles, or ninety million acres. All who ever lived on earth could stand within the walls of this city, and each one would have a space of over thirty-nine square feet, over six and a quarter feet square. The city would cover an area of land nearly equal to the seven states of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York and Pennsylvania. It would cover land equal to the whole of Palestine, Syria, and all of Mesopotamia excepting the southeast part, below the ruins of old Babylon. Or, it would extend from the southwest corner of Palestine, northward, the whole eastern coast of the Mediterranean Sea, and beyond as far north as Tarsus, in Asia Minor; and from thence eastward about fifty miles beyond the ruins of ancient Nineveh, and from there southward, within fifty miles of old Babylon, and down to a point one hundred miles into the desert of Arabia, and from there westward to the southwest corner of Palestine.

If the city were fifteen hundred miles square, it would be six thousand miles around its walls, and would contain two million, two hundred and fifty thousand square miles. The countries of Turkey in Europe, and Asia, Persia, Arabia, Greece, and Italy, contain less surface than the supposed area of this city. The whole of the United States, from the Atlantic to the Pacific, from the Gulf of Mexico to the British Possessions, would be about the right size, shaped into a square, for such a monstrous city, which would extend one seventeenth around the earth. And hence we conclude that it must be only three hundred and seventy-five miles square, and this size, it will be seen, is of sufficient magnitude to contain all who ever lived on earth.

And now, having shown how small a space would be needed to contain all mankind, the question may arise, Can enough food be procured from the earth to sustain all its occupants, provided they need it? The curse being removed from the earth, the land will yield its increase, and grapes may grow in clusters as large as a man can lift, as they did in Canaan, when Caleb and Joshua went to spy; and all vegetation would be invigorated proportionately, and sufficient food would be obtained from each lot of land of seven rods square, at only one crop a year, to feed half a dozen persons, even allowing each one to eat a ton of food per year. Without going into details, we think it will be admitted that no difficulty will ever be experienced in this respect.

From what we have above shown, it will be seen that the earth, even a small portion of it,—even one of these (once) United States, viz., New York,—contains room enough for, not only every soul that breathed the breath of life on earth, and all who now inhabit it, from every nation under the sun, to stand upon comfortably, but ample space to bury every mortal who ever existed, and room to spare.

As the word of God declares that the "meek shall inherit the earth," the promise will be fulfilled, literally, we believe. S. D. B.

For the World's Crisis.

MAN.

If man cometh by the uniform working of natural law, why do we not see that same law working? It would be a miracle to see the working of common law change, as much so as it would to see man formed without it. Gen. 2: 7.—"God created man in his own image."

Observation and natural experience teach that man came by an intelligent agent. If at first a child, then the law of helplessness governs it. Could natural law teach it to eat and drink? Do we see external law teaching a child to articulate sounds? It is proven by a deaf and dumb person, that a child not hearing articulations could never make them. Dumbness being the consequence of not hearing.

Faith cometh by hearing, and hearing by the word of God. Rom. 11: 17. The conclusion is of necessity, reasoning from effect to cause, that God made man, and the faculty of speech is a gift in his creation. Adam told his children of his condition, and by the law of memory (which is easier resorted to, and better kept than any written code), the most remote of all nations, and the heathen in particular, have got the name and the belief of God.

Adam remembered the first conversation he had with his Father, and from him as our common father, speech is derived.

H. L. SALSBURY.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis

WAITING!

O, light of Peace from Eden land,
 Whose streams illume the fadeless shore,
Sweep your soft billows to the strand,—
 This Time-land where I longing stand—

Stand waiting till the folding skies
 Their misty substance roll afar;
Till happiest views of Paradise
 Gleam broad and glorious on my eyes.

The sunniest isles in all our seas,
 The loveliest vales where summer glows,
Are wanting in the power to ease
 The soul which seeks the heavenly peace.

But once the portals open swung,
 Which let the golden glories through,
The spirit's anthems, erst unsung,
 Rise thro' the radiance, earthward flung.

And with the Prophet's holy eyes,
 Faith sees the splendor drawing near;
O, City of God's Paradise,
 Come to us thro' the op'ning skies!

O, hidden Age beyond all Time,
 O, Rest of rests which art to come,
We hear thy thrilling advent chime
 Ring through the years its notes sublime!

Its music, heard above the din
 Of soulless strife and bootless toil,—
To this great hope our glad hearts win,
 We may behold it ushered in!

Marysville, O. LOUISA SOUTHWICK.

For the World's Crisis.

THE JUBILEE.

(*Continued.*)

We shall now produce a list of sabbatical years observed by the Jews, and thus prove that the method of beginning a new cycle in fifty years was at that day unknown, hence only a modern invention of men.

We can establish the first sabbatical year thus: We learn from Deuteronomy 15: 15, that the Jews observed the year of release, in commemoration of their redemption from Egyptian bondage, and if so, the first year of release was the seventh after they left Egypt.

If law is always in force from the time the covenant is made, we can point out the first release, not only the year, but the very day: for "thus saith the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, at the end of seven years let ye go every man his brother Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee." Jer. 34: 13, 14.

The law here alluded to is found in Exodus 21: 2, and reads thus,—"If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free from working," for "the seventh year is the year of release" (Deut. 15; 9); that is, the seventh from the time Israel left Egypt; for that was the beginning of a new epoch with them. And if, as Jeremiah expressly declares, the "covenant" was made "on the day that" the Lord "brought them forth out of the land of Egypt," that is, on the "fifteenth day of the first month, on the morrow after the passover" (Num. 33: 3), Thursday, April 5th, B. C. 1611, the first release was "on the morrow after the passover," in the year B. C. 1605; for thus saith the Lord, "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee; therefore I command thee this thing to-day" (Deut. 15: 15); that is, the fifteenth of the first month, "the day that I brought them forth out of the land of Egypt, out of the house of bondmen," as the day to be commemorated by making a release, for "at the end of every seven years thou shalt make a release" (Deut. 15: 1), "and when he hath served thee six years, thou shalt let him go free from thee;" hence the seventh from the time they left Egypt was the sabbatical year of release.

It is now clear that if Moses left Egypt B. C. 1611, the first sabbatical year was B. C. 1605. Having now established the time of the *first* sabbatical year, we can, by the continued cycle of seven, know all of the Sabbaths. "And the people came up out of Jordan on the tenth day of the first month" (Josh. 4: 19), in the sixth year of the cycle of seven: hence the following year was a Sabbath, which we can again prove to be correct thus,—"The Lord spoke unto Moses in Mount Sinai, saying, speak unto the children of Israel, and say unto them, when ye come in to the land which I give you, then shall the land keep a Sabbath unto the Lord." Lev. 25: 1, 2.

From this law, it is evident that Israel was under obligation to give rest to the land at the earliest period that they obtained the power of doing so, which could not have been the year in which they entered the land, for nine days of the year had passed before they crossed the Jordan, and they must first break the power of those who were in possession of the land before they could give rest to it.

The falling of the walls of Jericho, and other victories achieved, put them in possession of enough land during the first year, to answer to the expression, "come in to the land;" hence the law, "then shalt thou keep a Sabbath unto the Lord," restricts us to the second year of their entering Canaan for the Sabbath of the land.

As the first year was spent in wars, that could not have been the Sabbath, for when "that year on which the Jews used to rest came on," they were "released from war," "for the Jews observe this rest every seventh year, as they do every seventh day." (Jose. Ant. b. 3, c. 8, s. 1.) And the law, "when ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord," restricts us to the earliest period at which they could secure rest to the land, which, as we have observed on page 65 of "The Book of Daniel Opened," was the second year of their entering Canaan, that is, B. C. 1570.

That the second year after Israel entered the land was a sabbatical year, we can prove again, in another way: "Moses commanded them, saying, at the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing" (Deut. 31: 10, 11), which was strictly observed by Joshua, in the second year after entering the land of Canaan, when "he read all the words of the law." "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them" (Josh. 8: 35); which being required at no other time, but during the sabbatical year of release, clearly proves that this was a sabbatical year. "Three times in a year shall all thy males appear before the Lord" (Deut. 16: 16), but "women and children, and the stranger that is within thy gates," were only required to appear during the seventh year. Deut. 31: 12. This same law proves the twelfth of Solomon to have been a sabbatical year, for "at that time Solomon held a feast, and ALL ISRAEL with him." 1 King 8: 65.

"The house was finished" in "the eighth month," in "the eleventh year of Solomon's reign," and dedicated eight months after, at the feast of tabernacles, in the sabbatical year; an additional proof that the twelfth of Solomon was a seventh year, in B. C. 975.

By the foregoing mentioned law, we can prove that "the fifteenth year of the reign of Asa" was a sabbatical year, for "he gathered ALL JUDAH, and Benjamin, and the stranger, with them" (2 Chron. 15: 9), which was only required during the sabbatical year. Deut. 31: 12.

The law further required women to be present only during the solemnities of the seventh year, and at this time we find the women also assembled (2 Chron. 15: 10). "All Judah and Benjamin" "gathered themselves together at Jerusalem, in the third month" (2 Chron. 15: 10), a season too busy for farmers thus to leave home at any other time, but during the Sabbath of the Lord; hence the fifteenth of Asa, or B. C. 912, was a sabbatical year.

From 2 Chron. 17: 7–10, it would appear that the third year of Jehoshaphat was a sabbatical year, which was B. C. 884. The first year of Jehoash is called both "the seventh year" and "the Sabbath." 2 Chron. 11: 47. This sabbatical year occurred B. C. 849.

That Amos wrote during a sabbatical year would appear from this: The seventh year Sabbath was the only one that ended with the appearing of the new moon, or with the ending of the Jewish month; and at the time he wrote the Jews were with impatience waiting for the Sabbath to end, saying, "when will the new moon be gone?" or, as some render it, "when will the month be over" (Amos 8: 5)? from which we conclude that he wrote during the last month of the sabbatical year.

We can again, in another way, prove that he wrote during a Sabbatical year, thus:—"The third year is the year of tithing." Deut. 26: 12. And Amos wrote three years before the time of tithing, for he says, "bring your tithes after three years." Amos 4: 4.

Amos wrote "two years before the earthquake (Chron. 1: 1); and with this earthquake ended the forty-first year of Jeroboam. (See Book of Dan. Opened, p.77.) Therefore the thirty-ninth year of Jeroboam was a sabbatical year. On the day of the earthquake there was a total eclipse of the sun (Amos 8: 8), which eclipse occurred May 31st B. C. 755; thus, by astronomical demonstration, we have proven that B. C. 758 was a sabbatical year. (See Book of Daniel Opened, p.74.) That the fourteenth of Hezekiah was a sabbatical year, we learn from Isaiah 37: 30, B. C. 674.

Josiah, in the eighteenth year of his reign, "went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small, and he read in their ears all the words of the book of the covenant, that was found in the house of the Lord" (2 Chron. 34: 30); which being enjoined but once in seven years shows that this was a sabbatical year; that is, B. C., 583.

"The beginning of the reign of Zedekiah, king of Judah," was "in the fourth year" (Jer. 28: 1), hence his third, or B. C. 555, was a sabbatical year. From the thirty-fourth chapter of Jeremiah, we learn that the tenth year of Zedekiah was a sabbatical year, which was B. C. 548.

That B. C. 485 was a sabbatical year, see page 149 of "The Book of Daniel Opened." From Exodus 9: 40, it would appear that the ninth year of the reign of Artaxerxes, B. C. 429, was a sabbatical year. From Nehemiah 13: 12, we learn that the thirty-third year of Artaxerxes was the tithing year; that is, "the third year, which is the year of tithing" (Deut. 26: 12); hence the thirtieth year of Artaxerxes was a sabbatical year, which was B. C. 408.

We learn from 1 Mac. 6: 20, 49, 53, that the one hundred and fiftieth year of the Seleucidæ was a sabbatical year, that is, B. C. 163. By comparing 1 Mac. 16: 14, with Josephus (Ant. b. 13, c. 8, s. 1), we learn that the one hundred and seventy-eighth year of the Seleucidæ was a sabbatical year. This answers to B. C. 135.

Josephus further informs us, that the third year of the one hundred and eighty-fifth olympiad, that is, B. C. 37, was a sabbatical year. "According to the Hebrews, both temples were destroyed in years immediately succeeding sabbaths." We have already noticed that the destruction of the first temple did follow a sabbatical year. The second temple was destroyed B. C. 70, hence B. C. 69 was a sabbatical year.

For convenience, we will now give a table of sabbatical years, to which we will add the years which are admitted and proved to be years of jubilee. We have also added the jubilee according to the arrangement of the Duke of Manchester, to exhibit the jubilee as used by those who make the cycle fifty years.

	49	50	
B. C.			
1629			50
1605	7	3	
1570	7	2	
1563	7	2	49
975	7	4	49
912	7	3	
884	7	3	
849	7	2	
758	7	7	
674	7	5	
583	7	4	49
555	7	3	
548	7	3	
534	7	3	49
485	7	2	
429	7		50
408	7	7	
163	7	2	
135	7	2	
37	8	7	
A. D.			
69	7	5	
72			50
1868	7		49

EXPLANATION OF THE TABLE.

1. This table exhibits at one view the twenty sabbatical years mentioned in the Bible and history. The figures in the first column, under B. C., give the year before Christ in which they occurred.

2. The second column, under 49, shows that they occurred in the Jewish seventh year, and that the cycle of forty-nine, by which the jubilee was pointed out, does in no way interfere with this continued cycle of seven years.

3. The third column, under 50, shows where the seventh year would fall, if we use a cycle of fifty for the jubilee, instead of forty-nine. In its arrangement, we have followed the Duke of Manchester. He gives B. C. 429 for a jubilee, to which add twelve hundred years, and we have B. C. 1629 for a jubilee. From which take 1605, and we have 24, in which there are three sabbatical years and three over. Therefore, the cycle of fifty would make B. C. 1605, the third year of the cycle of seven, instead of the seventh, which proves the incorrectness of the idea of using a cycle of fifty years to point out the jubilee.

By tracing down this third column, as placed under fifty, it will be seen that out of twenty sabbatical years, found recorded in the Bible and history, there are but three that could have been sabbatical years, according to the arrangement of the fifty years cycle, as used by the Duke of Manchester.

The reader will now discover that this table in a clear, positive, and undeniable way, exposes the absurdity of supposing that the Jews may have used a cycle of fifty years to point out the jubilee, and proves to absolute certainty that their cycle was forty-nine years.

4. The fifties in the fourth column show where the jubilee would fall, according to the arrangement of the Duke of Manchester.

5. The forty-nines in the same column give the four years which are admitted to be years of jubilee. They are admitted thus: The Jews say that "the fourteenth year after that the city was smitten," that is what Ezekiel calls "the five and twentieth year of our captivity" (Ezek. 41: 1), was a jubilee. In proof of which, they ask "what year began on the tenth of the month but that of the jubilee?" "The fourteenth year after that the city was smitten" was B. C. 534.

"The Jews say that the eighteenth of Josiah, when the law was found in the temple, was a jubilee." That they are correct in this would appear from Ezek. 1: 1, 2; for there we learn that the thirtieth year of the cycle of forty-nine was "the fifth year of King Jehoachin's captivity." (See p. 108 of The Book of Daniel Opened.) The eighteenth of Josiah was B. C. 583, from which take forty-nine, and we have 534, which was "the fourteenth year after the city was smitten." Therefore, if, as the Jews say, these two years were jubilees, their cycle could not have been fifty, but was forty-nine years.

Says Bishop Usher, "the twelfth of Solomon was a jubilee, which, descending to our chronology, was B. C. 975; if from this we take 583, we have 392, which, divided by 49, leaves no remainder; but if divided by 50, there is a remainder of 42 years; so we have in many ways proved that the cycle of jubilees was forty-nine, and not fifty years.

WM. C. THURMAN.

(*To be concluded.*)

WILBERFORCE.—"Come and sit near me, and let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterwards putting his arms around that friend, he said: "Let us talk of heaven. Do not weep for me. I am happy. Think of me and let the thought press you forward. I never knew happiness till I found Christ a Savior. Read the Bible—read the Bible! Let no religious book take its place; through all my perplexities and distresses I never read any other books, and I never felt the want of any other. It has been my hourly study, and all my knowledge of the doctrines and all my acquaintance with the experience and realities of religion, have been drawn from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do in the place of the simple truth of the Bible."—*Dying Words of Wilberforce.*

THE STANDARD.

Is the Bible our standard of faith and practice? Are we to judge of our religious state from the correspondence of our experience and practice with its teachings? So says the whole Protestant church. Whatever they divide upon, they are united in this, that the word of God is the supreme law of human action. Here they meet upon common ground. And this is the true view of the case. If the Bible is of any authority it is of the highest authority. By this word we must be judged at the last day, and by this word we should prove ourselves. The great tendency is to ignore the teaching of the Bible. And it requires watchfulness and energy to resist the common tendency. In a rapid stream he who would not be borne down by the current must row hard and constantly. Preaching, by explaining and forcing the word of God, has well nigh gone out of fashion. The text is generally taken from the Bible, though some modern pulpit orators base their Sunday evening discourses upon popular proverbs, slang phrases, or quotations from Shakspeare. But from whatever source the text is taken, the body of the sermon is made from the sayings of men, or from the periodical literature of the day. We have a great deal of preaching for the times; we need preaching for eternity. Preachers are demanded who can "*speak with authority*, and not as the scribes" who read smooth essays that lull their hearers into a feeling of false security. Who, as he goes into modern, fashionable churches, and impartially surveys the congregation and their worship, would ever dream that they are the followers of the meek and lowly Jesus?

1. *Where is the humility he required?* His first blessing was pronounced upon *the poor in spirit*. To them belongs the kingdom of heaven. His followers are told that theirs is a state of peculiar exaltation when men *despise* them and *persecute* them, and *say all manner of evil of them falsely, for Christ's sake.* Does the "costly apparel" of that gay looking congregation of worshipers bear much resemblance to the modest raiment of humility? Do those ear-rings, and breast-pins, and finger-rings, and gold watches and chains, worn in such profusion, in instances not a few, by even the preacher and his family, look as if they were commanded by the highest authority not to adorn themselves with gold or pearls or costly array? Do they undertake to justify the practice from the Bible? The apology that they attempt to make for this plain violation of God's command is, "my conscience does not condemn me." They thus show that in their judgment the word of God is not supreme. They have another arbiter, whose decisions they practically place above the commands of God. They have tampered with conscience until it has become perverted, and they set up its dictates in opposition to the requirements of the Bible. Does that tall steeple, that pretending edifice, have the appearance of humility? Is that a place so in keeping with the feelings of "the poor in spirit" that they would naturally congregate there? There may be a show of humility where that grace is wanting; but wherever it really exists its fruit will be apparent.

2. *Where is the spiritual worship that Christ requires?* God is a Spirit, and they that worship him must worship him in spirit and in truth. Outward acts of worship are enjoined, but their value does not consist in the artistic skill, but in the spirit in which they are executed. That organ or melodeon may send forth harmonious sounds, but is God specially pleased with strains of music, no matter what the source from which they originate? If not, then the musical part of the worship, as an act of devotion, can be of but little value. The most valuable portion, doubtless, is that performed by the organ, for that inanimate machine is at least innocent. It does not quarrel, nor have fits of jealousy, nor drink brandy, nor swear, nor go to theatres on week-days, nor flirt, nor make love on the Sabbath while the minister is preaching. It behaves with becoming seriousness and decorum. You cannot, by any figure of speech, call that brilliant execution of a difficult piece of music, set to words of devotion, spiritual worship. Do the people worship God by sitting upon their seats and perhaps politely bowing their heads while the minister reads or makes a prayer? Is listening to a literary production, read in an affected style, worshiping God? It were better to heed the Psalmist's invitation, "O, come let us worship, and bow down, let us kneel before the Lord, our Maker."

3. *Where does the Bible sanction that respect of persons so common in modern houses of worship?* If the poor have the gospel preached unto them, it is not in these representative churches. They are not wanted, and they know it. Why does the church say to the rich man, as he enters the house of worship, "'Sit thou here in a good place!' You have the money; only pay for the privilege, and you shall have the exclusive occupancy of the seat of your choice every Sabbath in the year. Your gold shall secure you from the intrusion of any but those of your own selection. No common person—none of the poorer classes shall be allowed to kneel by your side." Is there a single passage of the Bible that can be brought to the support of this practice which heathenism itself condemns? * * *

There are many other points in which the word of God is made of no effect by modern interpretations or traditions. We give these as specimens. So great is the general departure from gospel simplicity, that it requires the courage of martyrs to come out and plant ourselves in all things upon Bible ground. There must be no half-way work in this matter. If the Bible is of God, we must cordially submit to its teachings. We should strive to interpret it as God will interpret it at the judgment day. Let us then come back to the Bible standard of experimental and practical piety. The first aim should be to get in your own soul that grace that will bear you in triumph through all the difficulties of life, and take you safely to heaven. Seek, until you obtain, righteousness and true holiness, without which no man shall see the Lord. Be not satisfied with the superficial experience that characterizes the mass of professing christians. Go to the bottom. Build upon the rock. Confess and restore where you have wronged others.

As you receive the light, walk in it and let it shine. Be a witness every where both to God's fidelity and to his truth. Bear your unequivocal testimony against all practices, no matter by whom sanctioned, which the Bible condemns. Be not deterred because opposition is provoked or charges made of the want of chartiy. Have the love that beareth all things, and then deal faithfully with your fellows. Be not afraid of any truth which you find in the Bible. We do well to heed the solemn words of Jesus, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—*Earnest Christian.*

For the World's Crisis.

LIFE'S OCEAN.

The blue bounding wave is crested with foam,
 And angrily tossing our bark;
The surging billows sweep over our home,
 And are sporting with us for a mark.

The clouds and the ocean seem bent with the gale
 To swallow us up 'neath the wave;
And adversity's storm carried away every sail,
 Nor content if our lives we save.

But onward they sweep, more loud and more shrill,
 Unheeding our prayers and our tears;
Then we look far away to Zion's hill,
 And behold, our Savior appears.

His appearance brings peace, their rage is staid,
 A heavenly calm prevails;
O, the sweet peaceful rest his presence has made
 In life's rough, keen, heart-searching gales.

W. C. CLARK.

For the World's Crisis.

BROTHERLY KINDNESS.

I have often heard people talk about acts of kindness and deeds of charity; but, in order to imitate our kind Master, we must do something more than *talk* about kindness. Real acts of kindness, prompted by the holy principle of that charity which is the love of God shed abroad in the heart by the Holy Ghost, will be shown by all true and humble followers of Jesus, in extending the hand of relief to our suffering brethren and sisters, whether black, white, red or yellow.

We know that in Peter's catalogue of christian graces, he places "brotherly kindness" before "charity," and next to it; and I think that all the difference between charity and kindness is, that charity is a heaven-born principle, or a great and glorious reservoir, from whence all acts of brotherly kindness flow out in little streams, or small rivers, like brooks that flow from a large pond, and refresh every thing in their course, and cause the flowers to bud and blossom, and the grass to look green and beautiful, and the meadows gay; and all living animals quench their thirst from the refreshing streams. Brotherly kindness, when manifested in kind acts and efforts to relieve the suffering poor, is like refreshing streams from the great fountain of charity, which cause every thing to rejoice in their course.

Now you who have been blessed by a kind Providence, and have barns and cellars full of the products of the good Lord's fertile earth, in kindness remember thy suffering brother or sister, whether in bonds, or in hunger, or nakedness; and let us never do as the priest and Levite did; but do as the good Samaritan did, who dismounted from his own beast, put the sufferer thereon, and conveyed him to a place of safety and comfort, where he supplied his wants.

It is very true that we have many of our dear brethren and sisters near by, who are poor, and who are suffering for the comforts that we are blessed with, and should by all means be relieved and converted by those who have their full stores of provision and money, for our dear Redeemer says, "Inasmuch as ye have done it unto one of these my brethen, ye have done it unto me," to whom he will say, "Come, ye blessed of my Father, inherit the kingdom."

Think, for one moment, of the thousands of our colored brethren and sisters at the South; and of the many white people there, who, in consequence of the dreadful war, so lately closed, are left in a destitute and suffering condition. There is a cold winter coming on, and thousands at the South must suffer greatly for want of food and clothing between now and spring; and you know the great Teacher tells us, that "whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets." St. Paul says (Gal. 5: 13), "By love serve one another;" and in the next verse, "For all the law is fulfilled in one word, even this; thou shalt love thy neighbor as thyself."

A few more words about charity, which is the "bond of perfectness." It is said by one of the prophets (Neh. 9: 17), that "God is slow to anger, and of great kindness:" and Paul says (1 Cor. 13: 4), "Charity suffereth long and is kind." Of course, if charity, or God's love, is established in our hearts by the Holy Ghost, then we shall manifest great kindness towards our suffering brethren, wherever we can find them; and, as the good Lord said to Isaiah the prophet (Isaiah 54: 8), "But with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer."

Thus noble acts of kindness grow out of the great fountain of God's love to poor, sinful creatures; and, therefore, I sincerely think that any brother or sister, who has one spark of that noble principle of the love of God in the heart, will be just as sure to show that principle of love by acts of kindness, so far as they are able, just as sure as they would eat when they were hungry, or drink when they were thirsty. What sweet peace it brings to our minds to do acts of kindness to our dear and suffering brethren. For one, I shall do all I can.

Yours, waiting for the kingdom,

Vernon, Vt. B. PERHAM.

For the World's Crisis.

A COMPUTATION.

IS THE EARTH LARGE ENOUGH TO CONTAIN ALL THE REDEEMED UPON ITS SURFACE?

Some understand the doctrine taught in the Bible in relation to the final abode of the saints to be, as declared therein, that they will "inherit the earth"—this very identical one which we now inhabit, after its reconstruction and purification. Others think that the saints, even in their resurrected state, will live in a kingdom in heaven, away off beyond the stars, in a "land elysian, far, far away,"

"Beyond the bounds of time and space,"

as sung by poets, and believe this earth too small so contain all the righteous who ever lived upon it.

If this be so, we must be careful how we preach God's word, that "the meek shall inherit the *earth*." But let us be candid and examine the subject, and so determine if it is unreasonable that the earth is for the saint's eternal inheritance.

The population of the earth is estimated to be about one thousand millions, which is probably not far from correct. The chronological age of the world is calculated to be about six thousand years; and according to the latest chronologers, the world will arrive at its six-thousandth year before the year 1880.

We will presume that from the beginning of the creation of man, each generation has been thirty years in length. The world being about six thousand years old, we thus have two thousand generations since that time. This is a generous number to suppose; for it is plain that in the early age of the world a generation was much longer than thirty years, and that till within a few generations, they were much over thirty years. So in fact there have not been nigh so many as two thousand generations. But, for argument's sake, let it remain that number.

The first generation consisted of two persons, Adam and Eve; and the last, the present one, the two thousandth generation from the first, comprising a thousand millions, and we have an average of five hundred millions to a generation. This being the average number of each, and there being two thousand generations, we find the number of persons who have lived during the six thousands years past, to be one hundred billions, or, as some express it, one hundred thousand millions. As there have not been two thousand generations since the creation of man, and all who lived in the year of the Deluge perished, excepting eight persons; then not so large a number ever lived as we have calculated, but for argument's sake let it remain as stated at first.

Supposing a space of ground two feet square, or four square feet, be required for each person to stand upon, these one thousand million, if all alive at one time, would require four hundred thousand millions square feet, or a little over 14,348½ square miles of land to stand upon. This would be about twice the size of Massachusetts, less than half the size of Maine, less than one third of New York; so that New York state alone would hold more than three times as many as ever lived on the whole earth. The United States and Territories, with Mexico, contain about 2,564,000 square miles. Now each person requiring four square feet to stand upon, these United States and Territories, etc., contain surface enough for one hundred and seventy-seven times as many as ever lived; provided all the land was suitable for that purpose.

On an average, man requires twelve square feet to lie upon; or for his grave. And though many giants have lived and died, yet many infants have died, enough, no doubt, to balance the difference in size. If all the one thousand millions who ever lived on earth, were buried side by side, that would require 43,044 square miles of land. There are 46,220 square miles in New York state. If we allow 3176 square miles for the surface covered by water, we have an area of 43,044 square miles of land—just the space required for the graves of all earth's inhabitants, each one having twelve square feet for that purpose.

Thus it is seen that all who ever lived on earth—yes, more than all—could be buried in the state of New York; not one above the other either, as in some graveyards, where they lie two and three and more, in some places, deep—but each one alone, none above and none beneath.

It has gone the rounds in many public prints, and is believed by many persons, that every part of the earth has been dug over seven times to bury the dead,—that the dead are so numerous there are seven layers of human beings in the ground all over the whole world. This is a mere assumption, as will at once be seen by reflecting a moment, and considering how many have ever lived on earth, and how much space is necessary for each one's grave; and readily it will be seen that every mortal that ever drew the breath of life, now dead, together with every soul now alive, could all be buried one deep in the state of New York alone.

The surface of the globe contains two hundred millions square miles, nearly three-quarters of which is water, leaving about fifty millions square miles of land. At the present time the average number of persons to a square mile is twenty. Allowing twelve square feet for a grave, one square mile contains space enough to bury more than two millions of persons. There being fifty millions square miles of land on the globe, gives sufficient room to bury one hundred and sixteen trillions, and one hundred and sixty billions, more than a *thousand* times as many as ever were born; and if the earth were covered with persons standing erect, there would be room enough for three times as many as this countless number, above enumerated.

The United States contains over two millions square miles; and nearly sixty times as many as ever existed could be buried beneath its surface. Even if only half the United States be suitable for a graveyard, there would be ample room for the burial of thirty times as many persons as ever drew a breath since the creation of man, six thousands years ago.

Suppose all who ever lived, and who now are living, to be alive on the earth at once, there would be about two thousand persons to a square mile of 640 acres, or about three to an acre; giving a lot of land one hundred and eighteen feet square to each individual; large enough to build a convenient sized house and all other needed buildings.

The New Jerusalem city, of Rev. 21: 16, being 12,000 furlongs, or 1500 miles in measure—probably the whole distance around it; though some suppose it means 1500 miles square; but the city was four square, and its measure being 12,000 furlongs, we understand it to be the whole distance around, not a quarter of it. Allowing this to be the distance around, would make the city 375 miles square, and would contain 140,625 square miles, or ninety million acres. All who ever lived on earth could stand within the walls of this city, and each one would have a space of over thirty-nine square feet, over six and a quarter feet square. The city would cover an area of land nearly equal to the seven states of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York and Pennsylvania. It would cover land equal to the whole of Palestine, Syria, and all of Mesopotamia excepting the southeast part, below the ruins of old Babylon. Or, it would extend from the southwest corner of Palestine, northward, the whole eastern coast of the Mediterranean Sea, and beyond as far north as Tarsus, in Asia Minor; and from thence eastward about fifty miles beyond the ruins of ancient Nineveh, and from there southward, within fifty miles of old Babylon, and down to a point one hundred miles into the desert of Arabia, and from there westward to the southwest corner of Palestine.

If the city were fifteen hundred miles square, it would be six thousand miles around its walls, and would contain two million, two hundred and fifty thousand square miles. The countries of Turkey in Europe, and Asia, Persia, Arabia, Greece, and Italy, contain less surface than the supposed area of this city. The whole of the United States, from the Atlantic to the Pacific, from the Gulf of Mexico to the British Possessions, would be about the right size, shaped into a square, for such a monstrous city, which would extend one seventeenth around the earth. And hence we conclude that it must be only three hundred and seventy-five miles square, and this size, it will be seen, is of sufficient magnitude to contain all who ever lived on earth.

And now, having shown how small a space would be needed to contain all mankind, the question may arise, Can enough food be procured from the earth to sustain all its occupants, provided they need it? The curse being removed from the earth, the land will yield its increase, and grapes may grow in clusters as large as a man can lift, as they did in Canaan, when Caleb and Joshua went to spy; and all vegetation would be invigorated proportionately, and sufficient food would be obtained from each lot of land of seven rods square, at only one crop a year, to feed half a dozen persons, even allowing each one to eat a ton of food per year. Without going into details, we think it will be admitted that no difficulty will ever be experienced in this respect.

From what we have above shown, it will be seen that the earth, even a small portion of it,—even one of these (once) United States, viz., New York,—contains room enough for, not only every soul that breathed the breath of life on earth, and all who now inhabit it, from every nation under the sun, to stand upon comfortably, but ample space to bury every mortal who ever existed, and room to spare.

As the word of God declares that the "meek shall inherit the earth," the promise will be fulfilled, literally, we believe. S. D. B.

For the World's Crisis.

MAN.

If man cometh by the uniform working of natural law, why do we not see that same law working? It would be a miracle to see the working of common law change, as much so as it would to see man formed without it. Gen. 2: 7.—"God created man in his own image."

Observation and natural experience teach that man came by an intelligent agent. If at first a child, then the law of helplessness governs it. Could natural law teach it to eat and drink? Do we see external law teaching a child to articulate sounds? It is proven by a deaf and dumb person, that a child not hearing articulations could never make them. Dumbness being the consequence of not hearing.

Faith cometh by hearing, and hearing by the word of God. Rom. 11: 17. The conclusion is of necessity, reasoning from effect to cause, that God made man, and the faculty of speech is a gift in his creation. Adam told his children of his condition, and by the law of memory (which is easier resorted to, and better kept than any written code), the most remote of all nations, and the heathen in particular, have got the name and the belief of God.

Adam remembered the first conversation he had with his Father, and from him as our common father, speech is derived.

H. L. SALSBURY.

For the World's Crisis.

THE WORK FOR TO-DAY.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9: 10.

This morning I saw Bro. Neal, of Connecticut. He told me Bro. H. L. Bradley was dead. I felt shocked. I felt like dying too. He and I traveled together in '42 and '43, endeavoring to wake up the church and world in reference to the coming of our blessed Lord and Savior. Our hearts blended together. I never felt it more so with any in all my labors. I think we visited every town on the west side of the Connecticut river, from Hartford to Old Saybrook, and from Saybrook to New Haven, and many other towns in the interior of Connecticut. When I was in Connecticut last spring we talked of going over the old ground again, and see if we could wake up an interest along the seashore of Connecticut; but it is too late now.

As I heard of his death this morning, the past seems to come before me, and our talk of what we would do in the future. The text named came forcibly to my mind,—"Whatsoever thine hand findeth to do, do it." There is much to be done. The church professing to be waiting for the Lord have become worldly, and in many instances sensual, and need some one to stir them up to a sense of what they once were and what they ought to be. If the Advent church are not raised up to a higher state of piety and philanthropy, God will take their crown from them and give it to some other people. He will have a people to bear this truth to the world,—Behold, the Lord cometh!

The popular churches are conformed to the world, but here and there is a spot where the christian character is visible. God has some among them whose hearts are in harmony with Christ; but not but few.

The world is fast going into infidelity; in fact, every thing is going on to ruin as fast as sin and Satan can drive it. Here we stand, like Lot in Sodom. Disease rushing upon us, sweeping off the people at an alarming rate. The judgment just upon us. War breeding the world over. The world and church all in a hurry to get rich. Pride, fashion, luxury, bring a host of cares upon the heads of families. Fretting and frowning among the children, if they cannot appear as well as others, especially as well as the minister's family.

What is done for the world, north and south, must be done soon. God will have his house filled, and he will have it done by men and means; and if we do not act our part, some others will do it, and receive the reward. God says, "Son, work in my vineyard, and whatsoever is right I will pay thee." He will be up to his word. What is done for ourselves must be done soon, or left undone forever. Then all is lost; this world, and that to come. We had better judge ourselves now.

If you see any thing you can do for God, the church, the world, or yourselves, *do it.* Do it now. To-morrow may be too late. If any thing is to be done for God and the souls of men, you need not ask first, what shall I gain or lose? God will see you paid to your full satisfaction.

Brethren, let us awake to duty and truth; seek others' good, and the glory of God; have our wills submissive to God's will, that we at last may have the happiness to hear the Judge say to us, "Well done, good and faithful servant, enter the joy of your Lord." This is the prayer of MATTHEW BATCHELOR.

Rutland, Vt.

P. S. I meant to say a few words about Low Hampton. This is the place where Bro. Miller lived and died, where a church was raised by him and others. I saw in print some weeks ago, a statement in reference to that church, which I feel I ought to correct. The writer said he passed through L. H., found that by deaths, removals and heresy, the church was so reduced that they had no regular preaching. I would just say, I preached for them half of the time from April '63 to April '64. Since that time they have had preaching more than half the time, and during the last summer they had a very interesting Sunday school. I preached there the first Sunday in this month, to a full and attentive congregation. I expect to preach there half the time until next spring. Brethren, pray for us at L. H., that the light may be kept burning there until Jesus comes. For it I will always pray. M. B.

CONVERSION OF SLAVES.

The following extract from the "Mission Journal" of Bro. Childs, at Nashville, Tenn., affords some interesting facts in connection with the operation of the Holy Spirit upon the minds of the poor slaves at the South.

"This people are peculiar for a thorough conversion. No light work will answer, and usually they demand that the sealing work be repeated. Never did I realize the words of Joel 2: 28, 'Your old men shall dream dreams; your young men shall see visions,' until I labored with this people. None are converted without visions; not one is satisfied short of hearing a voice. They expect it and receive it, and at the relation of their experience there is a striking correspondence with the age of revelation. The voice first declares itself as the 'First and the Last,' and then either bids them seek on, or else they feel a hand that touches them. Sometimes it strikes them on the head, in some cases changes their hands, feet and body to pure gold or light, and then the voice sings to them, and they always remember the tune in which the song was sung. Usually it is a singing kind of expression, using various portions of Scripture. As the imagination is varied, so are the pictures that are drawn. At first I suspected that this was but fancy work, but by carefully watching and weighing their experience, I now conclude that as the mind of this people demands pictures, so, as in former days when letters were unknown and the Bible beyond the reach of the ordinary mind, the Holy Spirit reveals itself through these workings of the mind, and thus shows that God's grace is equal to every condition of man, and scorns no channel through which it can flow to the soul. Before I left home, I was strongly impressed with the independent existence of the Holy Ghost, and that in the absence of the Word, it could find and convert the sinner's heart, and that the Bible was the result of the Holy Spirit, and not the Spirit the result of the Word."

HABITS.—Habits are more easily formed than altered. It takes more time to abridge one book than it does to write half a dozen. The same remark will apply to letters. The only reason people write a three-paged epistle is because they have not time to condense it into one. It may seem like a paradox, still it's a fact, that almost every editor finds it easier to write a half column article than he does to get up one that only contains two or three paragraphs.

☞ He who promises runs in debt.

The World's Crisis and Second Advent Messenger.

Boston, Tuesday, Oct. 31, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

NAMES.

After all that has been said against the practice, we still receive communications for the Crisis without any *names* signed to them. Sometimes the articles are excellent; but the writers must not expect to see them published, if they withhold their names. Please remember this. No one should be ashamed to be introduced to their christian brothers and sisters who read their interesting epistles. They would feel insulted should we introduce them to a company of their friends as "Mrs. A. B.," or "Mr. C. D.;" besides those to whom they were presented would have reason to wonder why names were not given. It is considered a bad sign, when a man assumes a *fictitious* name in society; why should it be done when he writes for his friends to read? Do not be ashamed of your *names.*

"REIGN OF TERROR."

The daily periodicals talk about a "reign of terror" as about to commence, in consequence of the daring deeds of crime that are being committed daily in our large cities and villages. Good men may well stand appalled at the alarming state of things in the world. Instead of any abatement, the tide of iniquity is rapidly rising on every side. Virtue has no safety when walking alone in the streets after dark. Justice is thrown down by the mob, and but few dare stand up in its defense, lest they receive a pelting from the lawless crowd, who regard neither man nor God. None can now reasonably dispute that we have come to the perils of "the last days," as foretold by the apostle Paul in 2 Tim. 3: 1–5; but worse things are at hand. Let us keep on "the whole armor of God," that we "may be able to stand against the wiles of the devil."

"THE DAY AND THE HOUR."

The above heading is the title of a new work, by Capt. W. A. Baker, Royal Bombay Engineers. It is published in London, by William Macintosh, 24 Paternoster Row.

When speaking on the saying of our Lord, —"Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," the author very properly says, the present tense is used, and that we have no right to substitute "shall ever know" for "knoweth." Capt. Baker appears to be very much awake to the subject of the immediate second coming of Christ. Indeed, it is remarkable to see the interest that is being felt on this all important subject. Many of the most devoted and intelligent men and women in the various churches, on both continents, are now well satisfied that our Savior will very soon appear, and are proclaiming it to others. The Spirit of the Lord appears to be impressing the humble christians that the end of the present dispensation is at hand.

Capt. Baker has come to the conclusion that the 6,000 years from creation will close in the last part of the year 1874. He speaks with much confidence on the subject. The following is the table of contents of his work: "The study of prophecy a duty; On unbelief; The Destiny of Great Britain; Who is Michael? Who is the Prince of the Covenant? Who is Antichrist? The Day and the hour; The Signs of the Times; On Numbers—the past; the Future, to the appearance of Antichrist; the Future—to the appearance of Christ; the Future—the world to come; Conclusion."

This work of Capt. Baker's is producing some stir among those who have been indifferent on the subject of the Lord's coming. There appears to be quite a general expectation among all the students of prophecy, that the day of the Lord is really at hand; and many are speaking out boldly on the subject. Dr. Seiss, in Philadelphia, Editor of the *Prophetic Times*, an ably conducted monthly, devoted to the evidences of Christ's speedy coming, is preaching powerful sermons to large and intelligent audiences, on the subject of the speedy coming of Christ. Those who hear him say he seems to be almost inspired when he speaks on the subject of the second advent of the Messiah. This great truth is taking strong hold of the lovers of Christ. There seems to be a *certainty* about the matter, never felt before, and the evidence is continually increasing in clearness and strength.

While in Philadelphia, we called on an Episcopal minister, who thinks the Lord will come next year. He has presented a memorial to the great meeting of the Episcopalian bishops and clergy now in session (Oct. 25th) in Philadelphia, entreating them, in the most respectful manner, to consider the subject of the second coming of Christ, and express their opinion as to the evidence of its near approach; but they passed the subject in silence, and voted that he have leave to withdraw his memorial. It cannot be expected that popular ecclesiastical bodies will embrace the light on this subject, and proclaim it to the world. One is not prepared to receive the whole truth till he renounces the world with all its pomp and pride, and consents to become "of no reputation," like our blessed Savior. But few are willing to do this. The cross is so heavy, they are unwilling to bear it. They wish to enjoy the honors of the world, and drink of its pleasure cup with worldly friends; but they can never stand free in Christ so long as they do it; neither can they, in that state, see the evidences that are now beaming upon the humble followers of the Lamb, that show them that the night of sorrow will soon close.

The hour in which we are living is one of great peril, and the dangers are daily increasing. Dear reader, are *you* ready for the coming of the Son of man? Is your heart pure? Is the old man crucified with the affections and lusts? Remember, without holiness, we have no promise of salvation.

NAPOLEONISM.

"Napoleonism" is but another name for Spiritualism. It is well known that Napoleon III. has been a Spiritualist for some years, and has been consulting Mr. Home, who is said to be the most noted medium in the world. So far as we can learn the principles of Napoleon, we find them harmonizing, in the main, with those of the Spiritualists every where. We look upon him as Satan's prime minister on our planet, practically co-operating with the designs of the great deceiver in leading all nations away from the Lord and his worship, to a system of "humanitarianism," or man-worship. We think the true character of Napoleon will soon be better known. Already it is beginning to be developed, but not seen, or noticed, except by the student of prophecy, who is closely watching the signs of the times. He may well be called "a man of wonder," for such he truly is. He has no equals, or rivals.

It is a point of interest to know his purposes and principles; the former he keeps concealed, but some of the latter are made known to the world; such as may tend to make him popular; while the deep infidel and atheistical ones are yet hid with his purposes, to be expressed when the favored opportunity arrives to throw off the mask.

The following are some that have been expressed. We introduce them in order to point out the similarity between them and those uttered by the Spiritualists. They are from an interesting work entitled, "The Speaking Image; or Napoleonism Prophetically Unveiled," published in London.

When speaking of "the policy of the Emperor . . . as regards Europe generally," the author says:—It "does not indicate any desire for actual conquest; he wishes, doubtless, to subjugate Europe, and to exercise a paramount influence over the people; but the ascendancy which he covets is moral." It is evident he wishes to unite both the temporal and spiritual supremacy in his own person. A pamphlet has lately appeared in France, written by M. Cayla, one of his Majesty's special friends. It is well known that when Napoleon wishes to adopt some new measure, that might receive opposition, instead of speaking out openly himself, he gets some friend of his to write the book, or publish one written by himself, in which is set forth the plan he wishes to execute; and after he has thus made the people somewhat familiar with the object proposed, and seen how it affects the public mind, he steps forward, and boldly executes the work. In the pamphlet by M. Cayla, it is indicated "that the Emperor should sever the connection between the Pope and the French Catholic church," and become himself the "head"; for as he has "been known as '*the Savior of society*,' the Emperor might claim the title of '*the Savior of religion*.'" The claim corresponds with the position of Spiritualists.

When Napoleon was making a journey in the south of France, he "was compared to Charlemagne, to St. Louis, and *the Messiah*." During the war in Italy, the Italians formed a parody on the Apostle's Creed, and addressed Napoleon I. as the "*almighty maker of the first empire of the kingdom of Italy*," and Napoleon III. as "*our omnipotent Savior*."

In the coinage made for the first empire, under Napoleon I., on one side might be seen "the *emblems of liberty*, and the inscription '*Republique Francaise*,'—[French Republic], whilst on the reverse occurs *the head of Napoleon Buonaparte*, with the words, '*Napoleon 1 re. Empereur*,'"—[Napoleon first Emperor." Here we have the strange idea of a *republic* and *an empire* united in one system of government. It should be remembered that this is just what the Spiritualists propose to do, as directed by the spirits. "*Napoleonism*," alias Spiritualism, or more properly *Demonism*, is spreading most rapidly in all parts of the world, and the time is at hand, beyond all doubt, for the demons to take the control of political and religious matters as they now exist in their very corrupt state. The hour has arrived when all true christians should come out and be separate, and prepare to meet their Bridegroom King, who is about to appear in all his glory.

"*Napoleonism*," like Spiritualism, is called a "NEW RELIGION." An English writer,—the author of "The Speaking Image," says:—"This new religion, as it may be called, is known in England under the title of *Liberalism*, and on the Continent as *Napoleonism*."

The creed of this new religion is expressed as follows:—"*Liberty, Equality*, and *Fraternity*." This is also the creed of the Spiritualists. It is stated that *Napoleonism* tolerates "all religions," "whether true or false, but *none* are allowed to influence, or to thwart, the aims of the liberal faith." The same is true of Spiritualism. Says the author of "The Speaking Image":—"The pretensions of the new religion are unbounded; the nations of the earth are to be regenerated by its influence, for '*it is the only civilizing agency in Europe*.' It is to unite the people in a bond of common love and interest, and to bring about '*peace and plenty, indefinite progress, and a millennium*.' The god of this new faith is termed by its apostles *the crowned representative of the French Revolution, the Savior of society in France*; and as *our Omnipotent Savior* and *Temporary Providence* in Italy. Indeed, the man who receives these idolatrous flatteries, and proposes them to his soul, regards his own dynasty as the *Messiah of the new principles*."

The writer then very properly remarks:—"Is not Satan's last counterfeit, in all its solemn proportions, now before us? Where is christianity, the religion of the Bible, if not almost buried beneath the seductive illusions of the *Liberal Faith*? . . . Where, we ask, but lost amid the delusions of an earthly and mock millennium? . . . In a word, Louis Napoleon promises to Europe that which christianity and the righteous sceptre of Jesus alone can impart. Is he, then, the Antichrist?"

Spiritualism makes the same promises as Napoleonism; and it is evident that the principles have a common origin, and that Satan is the father of the whole.

A RISING CLOUD.

The present aspect of England and America looks rather stormy. It will be recollected that the English allowed the pirate ship Alabama to sail from her port for the purpose of destroying the shipping of the Union navy. The United States claim damages at the hands of the English government for what the Alabama was allowed to do. A correspondence has been going on between Earl Russell and Charles F. Adams, the American Minister at the court of London, in relation to the matter. The British government absolutely refuses to pay any damages for the destructive works of the Alabama. Mr. Adams thinks the United States will not agree to the terms of Earl Russell, and thus the matter stands. We wait for the issue.

Says the Philadelphia *Inquirer*:—

"The comments of the English papers on this matter, so far as they are made known to us, are somewhat apprehensive. The London *Star* proceeds to point out the probability of a rupture, if the British Government continues to maintain its position, refusing to submit to arbitration. Undoubtedly the situation is very delicate. If Earl Russell thinks that the American people will abandon their claims for compensation because he says that none will be made, he is very much mistaken. Every sentiment of justice to ourselves demands that we shall insist upon reparation."

SUNDAYS AT NIAGARA.

A traveler stopping at Niagara thus writes of the state of religion at that place as exhibited by the traveling public, which is supposed to be composed of our first class citizens:—

"It is a lamentable fact that christianity is not popular at Niagara Falls. The permanent population is large, and the number of visitors through the summer is very great, but notwithstanding it is a rare sight to see any of the three small churches here well filled on the Sabbath. On the contrary, the Sabbath is very little regarded here. The myriads of lager-beer and liquoring saloons which exist, so profitably to their proprietors, are kept open on Sunday the same as any other day, and so are curiosity shops, fancy goods establishments, and some of the provision markets and grocery stores. It is probably a "time-honored custom" at Niagara, as the people and authorities seem to pay little if any attention to such a wicked and unnecessary desecration of the Lord's day.

It is a fact which all who have visited the Falls have noticed, that a multitude of the hackmen here are the meanest and most unprincipled beings that ever disgraced a civilized community. You can hire them to perform extraordinary service for a mere trifle, but when you come to pay the bill, it is doubly multiplied. If you remonstrate or refuse to pay it, as you would seem to have a right to do, they knock you down and rob you. If the police interfere, the force is overpowered by the hackmen in superior numbers, and you thus lose your money and get half killed without any redress whatever. In one case of this kind, a few days since, quite a serious riot was threatened, and would probably have occurred, had not the colored waiters in the hotels come to the rescue of the police and assisted them in overpowering the army of hackmen."

Of course, where christianity dies out, abounding iniquity will come in. Jesus' disciples are called "the light of the world,"—"the salt of the earth;" but when that light is put under a bushel, and they cease to exert a saving influence upon community, corruption deep must be expected to follow, as is the case at the present time. How rapidly the tide of iniquity is rising, and with it comes a general spread of infidel principles, calculated to destroy all confidence in the Bible.

BOSTON MORALS.

Boston is said to be the most moral city of its size, in the world; and that in the millennium it will be about as it is in Boston. The following, from a Boston paper, will give some idea of the morals of Boston, which are continually growing worse:—

"Liquor is sold by the glass in one hundred and thirty two places on North street, in this city. One block which is owned by a rich fashionable Boston lady, contains five liquor shops, five brothels and a large dance hall."

Such would be a strange millennium. But we do not find in the Bible any promise of a better state of things than we now see before the second personal coming of Christ. Wickedness has increased in Boston during the last ten years; but while time lasts, we may expect to see the morals continue to grow worse till Jesus comes to end earth's long, dreary night of sin and sorrow, by setting up his glorious kingdom.

THE PROPHETIC TIMES.

"The Prophetic Times," edited by Dr. Seiss, of Philadelphia, and other distinguished ministers in different denominations, is a valuable monthly, that should be read by all Bible students. Price only $1.00. Address "Prophetic Times," P. O. Box 2245, Philadelphia, Pa.

☞ Bro. John Chambers, Eureka, Gallia Co., O., wishes some good minister of Jesus who holds the truth to come there and preach. He thinks good could be done, and will do what he can to defray his expenses.

For the World's Crisis.

AMER. ADVENT MISSION SOCIETY.

A meeting of the Executive Board was held at their office, 167 Hanover St., Boston, Oct. 17th, at 3 P. M. Elder Himes in the chair.

Prayer was offered by Eld. Cunningham, and the minutes of previous meetings were read and approved. After which some unfinished business was taken up,—the election of Chairman and Secretary; whereupon Elder Joshua V. Himes was chosen permanent Chairman of the Board, and William B. Herron Recording and Corresponding Secretary.

The proceedings of organization with the Secretary's Address was announced to be ready for press, and five thousand copies were ordered to be printed, for sale and free distribution among the friends of the mission work.

Elder Himes expressed his intention to proceed South about the middle of November; and the Treasurer was authorized to pay into his hands the sum of $300 to defray the expenses of establishing a mission among the freedmen; and Eld. H. K. Flagg was appointed to accompany him as an assistant in the work.

Letters were read from brethren and sisters desiring to go as teachers to the freedmen; all of which were referred to the Committee on Schools and Missions.

Several manuscripts for freedmen's tracts were laid before the Board, and referred to the Committee on Publications.

The importance of having a uniformity of text books for the freedmen's schools was considered; and a series of Reading Books, published by the American Tract Society (Boston), expressly for the freedmen, were offered for examination, and referred to the Committee on Publications.

A letter was read from Sr. Anna E. Smith, desiring to be recognized as a teacher among the colored people in New York and vicinity, and a letter of recommendation was ordered to be given to her.

A letter was read from a missionary in the South, containing some information and suggestions as to the mission work, teachers, etc. (an extract from which will be found in another column).

A letter from M. B. Czechowski, now in Switzerland, was read, asking for help to meet his present necessities; and the sum of $100 was ordered to be sent to him for that purpose.

A letter was read from an evangelist in Massachusetts, suggesting the appointment of Home Missionaries to travel and labor in destitute regions in the *North*. This work was contemplated in the organization of the Society, and provided for in its Constitution; but it was thought expedient to defer action in that direction, until there should be funds enough in the treasury to sustain such missionaries in the work. Home missionaries are needed, and they will be appointed just as soon as the benevolent shall furnish the means.

Adjourned to the call of the Secretary.

WILLIAM B. HERRON, *Secretary.*

FINANCIAL REPORT
Of Wilbraham Campmeeting, 1865.

EXPENDITURES.

Paid for lumber, straw, fuel, drawing water, storing crockery, etc.	$207.46
" For new crockery, stoves, tin ware, and various articles for the table and cooking department	225.79
" Insurance on campmeeting property, advertising, postage, printing, etc.	19.50
Loss by counterfeit bank bills and postal currency taken at the various stands	39.85
" For services rendered by various persons in the boarding department at the several stands, and for work in refitting campground, etc.	475.63
" For groceries, provisions, and the various articles used and sold at the boarding house and refreshment stands	2120.51
Total	$3088.74

RECEIPTS.

Balance in Treasurer's hands from last year's receipts	$32.18
Cash received on pledges made at campmeeting of 1864	25.00
Collections	190.09
Sale of straw	121.27
Rent of barber's shop	6.00
Amount received for board, and sales at the boarding house, oyster, cake and fruit stands, and from all other sources not included in the above receipts	2658.77
Total	$3033.31
Excess of expenditures over receipts	$55.43

From the above it will be seen that our receipts, although larger than in any one year before, are less than our expenses by more than fifty dollars. It was hoped that the ordinary collections taken would be sufficient to pay the expense of repairing and erecting the stands, re-seating the ground, putting it in order, and taking care of the same; while the profits on sales made at the various refreshment stands would meet the outlay incurred in making additions to the table and cooking departments, also the expense of the free boarders, and any deficit that might arise in the boarding department; but the unusually large additions, as above mentioned, the large number of free boarders, and the low price charged for board combined, were more than sufficient to absorb all profits on sales made. We trust that in the future, should the Lord permit us to meet again, that our receipts will not fall so far short of meeting our expenses as this year.

At a meeting of the Advent Christian Association, held August 23d, a committee was appointed to *nominate* and recommend a campmeeting committee of *five*. At a meeting of the brethren and sisters held at the preacher's stand, Aug. 26th, the nominating committee reported the names of the former campmeeting committee, which report was accepted, and the same committee re-chosen. Afterward, at the suggestion of the campmeeting committee, that, in consequence of the great amount of work devolving upon them, two brethren be added to their number, making the committee to consist of seven, two names were added, and accepted by the campmeeting, so that the committee for 1866 stands as follows:—

S. G. MATHEWSON,
MILES GRANT,
GEO. T. ADAMS,
HIRAM MUNGER,
JAMES HEMENWAY,
R. E. LADD,
D. MATHEWSON.

GEO. T. ADAMS, *Treasurer.*

For the World's Crisis.

MISSION SOUTH.

BRO. GRANT:—I wish to say to the friends and patrons of the mission among the Freedmen, that I shall start for the South about the middle of November, with Bro. Flagg, who is to aid me in this work. The brethren will hear from us duly in the *Crisis* and the *Voice*. We ask the prayers of all, that we may have wisdom to direct and grace to sustain us in this great and good work.

JOSHUA V. HIMES.

$5000 TRACT FUND.
For the Free Distribution of Tracts.

Previous [illegible]	[illegible]
Rufus P[illegible], Ct.	10[illegible]
—— Hall	[illegible]
Wm. Baker and wife, Rochester, Vt.	2.00
John Metcalf, Hazel Green, Wis.	1.63
A young brother	5.00
Thos. Smith	1.25
A young brother	5.00
T. T. Farrell, Millville, N. J	1.00
C. F. Churchill	.40
A soldier	1.00
Susan E. Teeple	.50
Mrs. A. T. St. Clair	.50

POOR FUND DONATIONS.
To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous pledges and donations	$35.00
Samuel Smith, Baltimore, Md.	2.50
Emily L. Marsh, New Richmond, Pa.	1.00
Alex. Ogsbury, Young America, Ill.	2.50
C. L. Burdick, W. Killingly, Ct.	.50
Susan E. Teeple	.50
Lucy M. Moore	1.00

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1279.80
Harriet Dana, Worcester	10.00
Sr. Newton, "	6.00
Sr. J. Knights, "	1.00
Mrs. J. P. Mooney, Winchester, Mass.	.50
P. C. Corey, So. Windham, Vt.	1.00
R. W. Hill, Lynn, Mass.	1.50
"Given," Worcester, Mass.	8.00
S. Dodge, Newburyport, Mass.	1.00
Betsey A. Brown, Concord, N. H., (through H. K. Flagg)	1.00
Sarah B Safford, Concord, N. H., (thro' H. K. F.)	1.00
M. and L. Otis, Worcester, Mass.	5.00
Elizabeth Haskell, Harvard, Mass.	2.00
A. M. Bancroft, Warehouse Point, Ct.	6.00
A. W. T., Byron, Me.	3.00
G. W. S., Waterbury, Ct.	2.00

PLEDGES PAID.—W. A. Thomas and wife, $5.00.

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass.

JOSHUA V. HIMES,
President Amer. Adv. Miss. Society.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already more than one hundred boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it? W. B. H.

Mrs. E. S. Willard, Hammonton, N. J.	$1.00
Mattie	.50

For the World's Crisis.

QUALIFICATIONS OF TEACHERS.

We addressed a letter recently to a missionary in the South, asking for some information in regard to mission fields there, and also inviting such suggestions and advice as he might be able to give from his experience in regard to the mission work; and, from his reply, we make the following extract, showing what kind of teachers are needed for this great field of Christian labor:—

"BRO. HERRON:—I devote my first moments to you; for, I assure you, my interest in the great missionary work you are, with others, carrying forward, impels me to address you and reply to your letter of Sept. 25th as early as possible. How great my interest in *your* Society is, I can hardly express. * * *

About teachers and missionaries. Let me say, you want the very first and best class of teachers. You want men and women who have both *bodies* and *minds*. Weakly bodies and little minds don't do much here. Some have an idea that almost any thing will do to come down here and teach the negro. It is a great mistake. The very best talent and the best qualifications are required. Do not send, I beg of you, any who do not fully understand their mother tongue. An interested heart is essential, but a well stored head and a good constitution are just as necessary. I fear you will not get the teachers you ought to have. Teachers must be such as command respect, or much will be lost. A teacher here should be qualified for almost any position, for he will have to shape himself or herself into many places, in order to carry out the object of the mission.

You want only *one* man at each station, and he should be an *energetic, whole* man, qualified to teach, preach, and direct, in the best manner. He should be competent to choose his teachers, or, at least, to guide them. He must have some business talent, and know how to deal with men in general. The qualifications of female teachers are very essential. They should be women of good judgment, with characters established, and above reproach. They should be capable of leading in social worship, and directing the freed women in *every thing* in which they need instructing. Never did a person need all the talent which God gives more than in this work."

If there are any teachers of experience who can meet the above requirements, and *who feel that God wants them to go*, we shall be glad to hear from them soon. W. B. H.

For the World's Crisis.

DORCAS MISSION SUNDAY SCHOOL.

A few more words about the Dorcas Mission Sunday School are necessary at this time. We have an abundance of primers and spelling-books, having on hand one hundred of them. We are also well supplied with gift-cards, and little tracts, and singing-books.

The school now numbers one hundred and fifty boys and girls, whose ages range from three to fifteen years. Quite a large number are in want of clothing to cover them from the cold. The following articles of cast off clothing are much needed at this time: caps, coats, jackets, pants, shirts, underclothing, socks, boots, and shoes, for the boys; bonnets, shawl, cloaks, dresses, aprons, furs, hoods, stockings, under-clothing, boots, rubbers, mittens, gloves, and handkerchiefs for the girls. Boys and girls are shivering with the cold, several are sick with fever and chills. We want clothing, cast-off clothing, for these poor bare-footed and half-naked children. Shall we have it? I believe we shall.

Last winter the church at Twenty-fourth street sent us a large box and a barrel full, and the church in Portsmouth, N. H., sent us three barrels full, and we were enabled to clothe about one hundred and seventy-five men, women and children. It would have done any child of God good to have seen the little white teeth and dancing eyes of the boys and girls as we gave them clothing, that by them was as gladly received as new suits by boys and girls whose parents are in better circumstances. The heaviest barrel from Portsmouth weighed seventy-five pounds, and the entire express bill was but three dollars from there to my home in Philadelphia, which bill, with others, the Lord enabled me to pay through the liberality of the churches in Portsmouth, New York and Philadelphia.

Any church among us who may feel it to be a duty to send us a lot of cast-off garments, had better send us a barrel, or a half-barrel, full, as such weigh less than boxes. Direct them to MRS. M. HELDINSON, S. W., Cor. of Rye and Marion Sts., Philadelphia, Penn. Who will send us such barrels and half-barrels of substantial God bless yous? "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."—Prov. 21: 13.

Yours in the highways and hedges,
Philadelphia. F. H. BURBANK.

A HYMN AND TUNE BOOK.

At a meeting of the *Advent Christian Publication Society*, held Oct. 19th at their office, 167 Hanover St., Boston, the subject of the new *Hymn Book*, now for some time in preparation, was discussed, and all action with reference thereto, at Wilbraham Campmeeting in August last, was rescinded. In consideration of the general demand for a book containing *tunes* with the hymns, it was voted to proceed at once to publish a *Hymn and Tune Book*, not to exceed one thousand hymns, in the form of the "Christian Lyre," and to be called—"*The Jubilee Harp*." The hymns, as selected and arranged by Elder Brewer, were accepted, and will be used, as far as practicable, in the new book. The plates of the "Christian Lyre" were purchased of Elder Himes, and the best and most acceptable hymns and music therein will be embodied in the "*Harp*." The Western Association were invited to appoint two members of their Board to co-operate with us in its preparation; and the Business Agent, in conjunction with the Editorial Committee, was empowered to employ such additional help as may be needed to complete the work in a superior manner, and without delay. Choice hymns and tunes may still be sent in, addressed to the *Advent Christian Publication Society, Boston, Mass.* WM. B. HERRON, *Sec'y.*

For the World's Crisis.

THE NEW HYMN BOOK.

BRO. GRANT:—I wish to say to the friends East and West that I have transferred the *Christian Lyre* to the Christian Publication Society, with a desire for union in the publication and support of *one book*. The two Associations East and West are united in this movement. And now let all the people give it their support.

I have reason to believe that the best hymns and tunes of the Lyre, with other good hymns and tunes, will be put into the new book, by which it will be made acceptable to all.

JOSHUA V. HIMES.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.—No. 2.

DEAR BRO. GRANT:—According to my expectation when I wrote my last, we left La Tour, Italy, the 5th inst. We held meetings several evenings in succession with the little church of St. Jean before leaving them. They flocked down the mountain the evening before we left, bringing their little tokens of affection and good will. We preached and administered the Lord's Supper. Our parting with them was very affecting. Many tears were shed, and some wept aloud as we exchanged the sad, temporary farewell. We went by way of Turin to Susa by cars. We were nine persons, including my brother and Bro. Jean Geymet, and could ill afford to pay the twenty francs per person, required to pass Mont Cenis by Diligence; so on arriving at seven o'clock, evening, we took each what baggage we could carry and walked three hours before stopping for the night. Early the next morning we continued our walk, passing over the mountain and descending to the village of Lansingburg, which we reached at six o'clock in the evening, very weary, for we were quite heavily laden, and were very glad that our day's labor was ended. But the earnest prayer ascended to God, from our heart, that we might ere long return, weighed down more heavily still with Advent publications for the further and more vigorous prosecution of the work of God, already commenced in Italy.

We hired a Diligence at Lansingburg the same evening for twenty-two francs, and reached St. Michel, at the foot of the mountain, at two o'clock the next morning. We took cars again at five o'clock, and at eight o'clock evening were at Yverdun, a pleasant little city at the southwestern extremity of Lake Neuchatel, passing on our way through Chambery, Geneva, and Lausanne. The next morning we found comfortable apartments for twelve francs per month, some two miles distant, on the Lake shore in this little village of Grandson, and felt that the Lord himself had provided for us. We are without furniture, having none to bring from Italy, never having been able to buy it, nor are we now, and we are very glad to repose our weary bodies at night on straw, remembering our Divine Master, who had "not where to lay his head."

Dear brethren and sisters, please to remember the great loss there has been on your donations by exchange, and also bear in mind that one quarter that we have received had to be expended for postage, as our European correspondence is necessarily quite extensive, and will be more so in future; and you will not, I trust, accuse me of extravagance.

I will now give you more fully than I have done the reasons for our removal from Italy to Switzerland, as it may be a matter of much surprise to my brethren and sisters in the United States. The sound of the "Italian Mission" has gone abroad through Italy, and of course the heart-searching doctrines we preach meet much opposition. Protestants as well as Catholics are very bigoted, and the christianity of the majority is merely nominal. In regard to national characteristics, the Italian people are not noted for kindness and hospitality to strangers; their friendship is not reliable as that of many nations.

Before establishing a Mission house and issuing publications, as we must do with God's help, we felt it our duty to look over the ground of location very carefully. We did so, and became fully satisfied that there would

For the World's Crisis.

THE WORK FOR TO-DAY.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9: 10.

This morning I saw Bro. Neal, of Connecticut. He told me Bro. H. L. Bradley was dead. I felt shocked. I felt like dying too. He and I traveled together in '42 and '43, endeavoring to wake up the church and world in reference to the coming of our blessed Lord and Savior. Our hearts blended together. I never felt it more so with any in all my labors. I think we visited every town on the west side of the Connecticut river, from Hartford to Old Saybrook, and from Saybrook to New Haven, and many other towns in the interior of Connecticut. When I was in Connecticut last spring we talked of going over the old ground again, and see if we could wake up an interest along the seashore of Connecticut; but it is too late now.

As I heard of his death this morning, the past seems to come before me, and our talk of what we would do in the future. The text named came forcibly to my mind.—"Whatsoever thine hand findeth to do, do it." There is much to be done. The church professing to be waiting for the Lord have become worldly, and in many instances sensual, and need some one to stir them up to a sense of what they once were and what they ought to be. If the Advent church are not raised up to a higher state of piety and philanthropy, God will take their crown from them and give it to some other people. He will have a people to bear this truth to the world,—Behold, the Lord cometh!

The popular churches are conformed to the world, but here and there is a spot where the christian character is visible. God has some among them whose hearts are in harmony with Christ; but not but few.

The world is fast going into infidelity; in fact, every thing is going on to ruin as fast as sin and Satan can drive it. Here we stand, like Lot in Sodom. Disease rushing upon us, sweeping off the people at an alarming rate. The judgment just upon us. War breeding the world over. The world and church all in a hurry to get rich. Pride, fashion, luxury, bring a host of cares upon the heads of families. Fretting and frowning among the children, if they cannot appear as well as others, especially as well as the minister's family.

What is done for the world, north and south, must be done soon. God will have his house filled, and he will have it done by men and means; and if we do not act our part, some others will do it, and receive the reward. God says, "Son, work in my vineyard, and whatsoever is right I will pay thee." He will be up to his word. What is done for ourselves must be done soon, or left undone forever. Then all is lost; this world, and that to come. We had better judge ourselves now.

If you see any thing you can do for God, the church, the world, or yourselves, *do it*. Do it now. To-morrow may be too late. If any thing is to be done for God and the souls of men, you need not ask first, what shall I gain or lose? God will see you paid to your full satisfaction.

Brethren, let us awake to duty and truth; seek others' good, and the glory of God; have our wills submissive to God's will, that we at last may have the happiness to hear the Judge say to us, "Well done, good and faithful servant, enter the joy of your Lord." This is the prayer of MATTHEW BATCHELOR.

Rutland, Vt.

P. S. I meant to say a few words about Low Hampton. This is the place where Bro. Miller lived and died, where a church was raised by him and others. I saw in print some weeks ago, a statement in reference to that church, which I feel I ought to correct. The writer said he passed through L. H., found that by deaths, removals and heresy, the church was so reduced that they had no regular preaching. I would just say, I preached for them half of the time from April '63 to April '64. Since that time they have had preaching more than half the time, and during the last summer they had a very interesting Sunday school. I preached there the first Sunday in this month, to a full and attentive congregation. I expect to preach there half the time until next spring. Brethren, pray for us at L. H., that the light may be kept burning there until Jesus comes. For it I will always pray. M. B.

CONVERSION OF SLAVES.

The following extract from the "Mission Journal" of Bro. Childs, at Nashville, Tenn., affords some interesting facts in connection with the operation of the Holy Spirit upon the minds of the poor slaves at the South.

"This people are peculiar for a thorough conversion. No light work will answer, and usually they demand that the sealing work be repeated. Never did I realize the words of Joel 2: 28, 'Your old men shall dream dreams; your young men shall see visions,' until I labored with this people. None are converted without visions; not one is satisfied short of *hearing a voice*. They expect it and receive it, and at the relation of their experience there is a striking correspondence with the age of revelation. The voice first declares itself as the 'First and the Last,' and then either bids them seek on, or else they feel a hand that touches them. Sometimes it strikes them on the head, in some cases changes their hands, feet and body to pure gold or light, and then the voice sings to them, and they always remember the tune in which the song was sung. Usually it is a singing kind of expression, using various portions of Scripture. As the imagination is varied, so are the pictures that are drawn. At first I suspected that this was but fancy work, but by carefully watching and weighing their experience, I now conclude that as the mind of this people demands pictures, so, as in former days when letters were unknown and the Bible beyond the reach of the ordinary mind, the Holy Spirit reveals itself through these workings of the mind, and thus shows that God's grace is equal to every condition of man, and scorns no channel through which it can flow to the soul. Before I left home, I was strongly impressed with the independent existence of the Holy Ghost, and that in the absence of the Word, it could find and convert the sinner's heart, and that the Bible was the result of the Holy Spirit, and not the Spirit the result of the Word."

HABITS.—Habits are more easily formed than altered. It takes more time to abridge one book than it does to write half a dozen. The same remark will apply to letters. The only reason people write a three-paged epistle is because they have not time to condense it into one. It may seem like a paradox, still it's a fact, that almost every editor finds it easier to write a half column article than he does to get up one that only contains two or three paragraphs.

☞ He who promises runs in debt.

The World's Crisis and Second Advent Messenger.

Boston, Tuesday, Oct. 31, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

NAMES.

After all that has been said against the practice, we still receive communications for the Crisis without any *names* signed to them. Sometimes the articles are excellent; but the writers must not expect to see them published, if they withhold their names. Please remember this. No one should be ashamed to be introduced to their christian brothers and sisters who read their interesting epistles. They would feel insulted should we introduce them to a company of their friends as "Mrs. A. B.," or "Mr. C. D.;" besides those to whom they were presented would have reason to wonder why names were not given. It is considered a bad sign, when a man assumes a *fictitious* name in society; why should it be done when he writes for his friends to read? Do not be ashamed of your *names*.

"REIGN OF TERROR."

The daily periodicals talk about a "reign of terror" as about to commence, in consequence of the daring deeds of crime that are being committed daily in our large cities and villages. Good men may well stand appalled at the alarming state of things in the world. Instead of any abatement, the tide of iniquity is rapidly rising on every side. Virtue has no safety when walking alone in the streets after dark. Justice is thrown down by the mob, and but few dare stand up in its defense, lest they receive a pelting from the lawless crowd, who regard neither man nor God. None can now reasonably dispute that we have come to the perils of "the last days," as foretold by the apostle Paul in 2 Tim. 3: 1–5; but worse things are at hand. Let us keep on "the whole armor of God," that we "may be able to stand against the wiles of the devil."

"THE DAY AND THE HOUR."

The above heading is the title of a new work, by Capt. W. A. Baker, Royal Bombay Engineers. It is published in London, by William Macintosh, 24 Paternoster Row.

When speaking on the saying of our Lord,—"Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," the author very properly says, the present tense is used, and that we have no right to substitute "shall ever know" for "knoweth." Capt. Baker appears to be very much awake to the subject of the immediate second coming of Christ. Indeed, it is remarkable to see the interest that is being felt on this all important subject. Many of the most devoted and intelligent men and women in the various churches, on both continents, are now well satisfied that our Savior will very soon appear, and are proclaiming it to others. The Spirit of the Lord appears to be impressing the humble christians that the end of the present dispensation is at hand.

Capt. Baker has come to the conclusion that the 6,000 years from creation will close in the last part of the year 1874. He speaks with much confidence on the subject. The following is the table of contents of his work: "The study of prophecy a duty; On unbelief; The Destiny of Great Britain; Who is Michael? Who is the Prince of the Covenant? Who is Antichrist? The Day and the hour; The Signs of the Times; On Numbers—the past; the Future, to the appearance of Antichrist; the Future—to the appearance of Christ; the Future—the world to come; Conclusion."

This work of Capt. Baker's is producing some stir among those who have been indifferent on the subject of the Lord's coming. There appears to be quite a general expectation among all the students of prophecy, that the day of the Lord is really at hand; and many are speaking out boldly on the subject. Dr. Seiss, in Philadelphia, Editor of the *Prophetic Times*, an ably conducted monthly, devoted to the evidences of Christ's speedy coming, is preaching powerful sermons to large and intelligent audiences, on the subject of the speedy coming of Christ. Those who hear him say he seems to be almost inspired when he speaks on the subject of the second advent of the Messiah. This great truth is taking strong hold of the lovers of Christ. There seems to be a *certainty* about the matter, never felt before, and the evidence is continually increasing in clearness and strength.

While in Philadelphia, we called on an Episcopal minister, who thinks the Lord will come next year. He has presented a memorial to the great meeting of the Episcopalian bishops and clergy now in session (Oct. 25th) in Philadelphia, entreating them, in the most respectful manner, to consider the subject of the second coming of Christ, and express their opinion as to the evidence of its near approach; but they passed the subject in silence, and voted that he have leave to withdraw his memorial. It cannot be expected that popular ecclesiastical bodies will embrace the light on this subject, and proclaim it to the world. One is not prepared to receive the whole truth till he renounces the world with all its pomp and pride, and consents to become "of no reputation," like our blessed Savior. But few are willing to do this. The cross is so heavy, they are unwilling to bear it. They wish to enjoy the honors of the world, and drink of its pleasure cup with worldly friends; but they can never stand free in Christ so long as they do it; neither can they, in that state, see the evidences that are now coming upon the humble followers of the Lamb, that show them that the night of sorrow will soon close.

The hour in which we are living is one of great peril, and the dangers are daily increasing. Dear reader, are you ready for the coming of the Son of man? Is your heart pure? Is the old man crucified with the affections and lusts? Remember, without holiness, we have no promise of salvation.

NAPOLEONISM.

"Napoleonism" is but another name for Spiritualism. It is well known that Napoleon III. has been a Spiritualist for some years, and has been consulting Mr. Home, who is said to be the most noted medium in the world. So far as we can learn the principles of Napoleon, we find them harmonizing, in the main, with those of the Spiritualists every where. We look upon him as Satan's prime minister on our planet, practically co-operating with the designs of the great deceiver in leading all nations away from the Lord and his worship, to a system of "humanitarianism," or man-worship. We think the true character of Napoleon will soon be better known. Already it is beginning to be developed, but not seen, or noticed, except by the student of prophecy, who is closely watching the signs of the times. He may well be called "a man of wonder," for such he truly is. He has no equals, or rivals.

It is a point of interest to know his purposes and principles; the former he keeps concealed, but some of the latter are made known to the world; such as may tend to make him popular; while the deep infidel and atheistical ones are yet hid with his purposes, to be expressed when the favored opportunity arrives to throw off the mask.

The following are some that have been expressed. We introduce them in order to point out the similarity between them and those uttered by the Spiritualists. They are from an interesting work entitled, "The Speaking Image; or Napoleonism Prophetically Unveiled," published in London.

When speaking of "the policy of the Emperor . . . as regards Europe generally," the author says:—It "does not indicate any desire for actual conquest; he wishes, doubtless, to subjugate Europe, and to exercise a paramount influence over the people; but the ascendancy which he covets is moral." It is evident he wishes to unite both the temporal and spiritual supremacy in his own person. A pamphlet has lately appeared in France, written by M. Cayla, one of his Majesty's special friends. It is well known that when Napoleon wishes to adopt some new measure, that might receive opposition, instead of speaking out openly himself, he gets some friend of his to write the book, or publish one written by himself, in which is set forth the plan he wishes to execute; and after he has thus made the people somewhat familiar with the object proposed, and seen how it affects the public mind, he steps forward, and boldly executes the work. In the pamphlet by M. Cayla, it is indicated "that the Emperor should sever the connection between the Pope and the French Catholic church," and become himself the "head"; for as he has "been known as '*the Savior of society*,' the Emperor might claim the title of '*the Savior of religion*.'" The claim corresponds with the position of Spiritualists.

When Napoleon was making a journey in the south of France, he "was compared to Charlemagne, to St. Louis, and *the Messiah*." During the war in Italy, the Italians formed a parody on the Apostle's Creed, and addressed Napoleon I. as the "*almighty maker of the first empire of the kingdom of Italy*," and Napoleon III. as "*our omnipotent Savior*."

In the coinage made for the first empire, under Napoleon I., on one side might be seen "the *emblems of liberty*, and the inscription '*Republique Francaise*,'—[French Republic], whilst on the reverse occurs *the head of Napoleon Buonaparte*, with the words, '*Napoleon 1 re. Empereur*,'"—[Napoleon first Emperor." Here we have the strange idea of *a republic* and *an empire* united in one system of government. It should be remembered that this is just what the Spiritualists propose to do, as directed by the spirits. "*Napoleonism*," *alias* Spiritualism, or more properly *Demonism*, is spreading most rapidly in all parts of the world, and the time is at hand, beyond all doubt, for the demons to take the control of political and religious matters as they now exist in their very corrupt state. The hour has arrived when all true christians should come out and be separate, and prepare to meet their Bridegroom King, who is about to appear in all his glory.

"*Napoleonism*," like Spiritualism, is called a "NEW RELIGION." An English writer,—the author of "The Speaking Image," says:—"This new religion, as it may be called, is known in England under the title of *Liberalism*, and on the Continent as *Napoleonism*."

The creed of this new religion is expressed as follows:—"*Liberty, Equality*, and *Fraternity*." This is also the creed of the Spiritualists. It is stated that *Napoleonism* tolerates "all religions," "whether true or false, but *none* are allowed to influence, or to thwart, the aims of the liberal faith." The same is true of Spiritualism. Says the author of "The Speaking Image":—"The pretensions of the new religion are unbounded; the nations of the earth are to be regenerated by its influence, for '*it is the only civilizing agency in Europe*.' It is to unite the people in a bond of common love and interest, and to bring about '*peace and plenty, indefinite progress, and a millennium*.' The god of this new faith is termed by its apostles *the crowned representative of the French Revolution, the Savior of society in France*; and as *our Omnipotent Savior* and *Temporary Providence* in Italy. Indeed, the man who receives these idolatrous flatteries, and presses them to his soul, regards his own dynasty as the *Messiah of the new principles*."

The writer then very properly remarks:—"Is not Satan's last counterfeit, in all its solemn proportions, now before us? Where is christianity, the religion of the Bible, if not almost buried beneath the seductive illusions of the *Liberal Faith*? . . . Where, we ask, but lost amid the delusions of an earthly and mock millennium? . . . In a word, Louis Napoleon promises to Europe that which christianity and the righteous sceptre of Jesus alone can impart. Is he, then, the Antichrist?"

Spiritualism makes the same promises as Napoleonism; and it is evident that the principles have a common origin, and that Satan is the father of the whole.

A RISING CLOUD.

The present aspect of England and America looks rather stormy. It will be recollected that the English allowed the pirate ship Alabama to sail from her port for the purpose of destroying the shipping of the Union navy. The United States claim damages at the hands of the English government for what the Alabama was allowed to do. A correspondence has been going on between Earl Russell and Charles F. Adams, the American Minister at the court of London, in relation to the matter. The British government absolutely refuses to pay any damages for the destructive works of the Alabama. Mr. Adams thinks the United States will not agree to the terms of Earl Russell, and thus the matter stands. We wait for the issue.

Says the Philadelphia *Inquirer*:—

"The comments of the English papers on this matter, so far as they are made known to us, are somewhat apprehensive. The London *Star* proceeds to point out the probability of a rupture, if the British Government continues to maintain its position, refusing to submit to arbitration. Undoubtedly the situation is very delicate. If Earl Russell thinks that the American people will abandon their claims for compensation because he says that none will be made, he is very much mistaken. Every sentiment of justice to ourselves demands that we shall insist upon reparation."

SUNDAYS AT NIAGARA.

A traveler stopping at Niagara thus writes of the state of religion at that place as exhibited by the traveling public, which is supposed to be composed of our first class citizens:—

"It is a lamentable fact that christianity is not popular at Niagara Falls. The permanent population is large, and the number of visitors through the summer is very great, but notwithstanding it is a rare sight to see any of the three small churches here well filled on the Sabbath. On the contrary, the Sabbath is very little regarded here. The myriads of lager-beer and liquoring saloons which exist, so profitably to their proprietors, are kept open on Sunday the same as any other day, and so are curiosity shops, fancy goods establishments, and some of the provision markets and grocery stores. It is probably a "time-honored custom" at Niagara, as the people and authorities seem to pay little if any attention to such a wicked and unnecessary desecration of the Lord's day.

It is a fact which all who have visited the Falls have noticed, that a multitude of the hackmen here are the meanest and most unprincipled beings that ever disgraced a civilized community. You can hire them to perform extraordinary service for a mere trifle, but when you come to pay the bill, it is doubly multiplied. If you remonstrate or refuse to pay it, as you would seem to have a right to do, they knock you down and rob you. If the police interfere, the force is overpowered by the hackmen in superior numbers, and you thus lose your money and get half killed without any redress whatever. In one case of this kind, a few days since, quite a serious riot was threatened, and would probably have occurred, had not the colored waiters in the hotels come to the rescue of the police and assisted them in overpowering the army of hackmen."

Of course, where christianity dies out, abounding iniquity will come in. Jesus' disciples are called "the light of the world,"—"the salt of the earth;" but when that light is put under a bushel, and they cease to exert a saving influence upon community, corruption deep must be expected to follow, as is the case at the present time. How rapidly the tide of iniquity is rising, and with it comes a general spread of infidel principles, calculated to destroy all confidence in the Bible.

BOSTON MORALS.

Boston is said to be the most moral city of its size, in the world; and that in the millenniun it will be about as it is in Boston. The following, from a Boston paper, will give some idea of the morals of Boston, which are continually growing worse:—

"Liquor is sold by the glass in one hundred and thirty two places on North street, in this city. One block which is owned by a rich fashionable Boston lady, contains five liquor shops, five brothels and a large dance hall."

Such would be a strange millennium. But we do not find in the Bible any promise of a better state of things than we now see before the second personal coming of Christ. Wickedness has increased in Boston during the last ten years; but while time lasts, we may expect to see the morals continue to grow worse till Jesus comes to end earth's long, dreary night of sin and sorrow, by setting up his glorious kingdom.

THE PROPHETIC TIMES.

"The Prophetic Times," edited by Dr. Seiss, of Philadelphia, and other distinguished ministers in different denominations, is a valuable monthly, that should be read by all Bible students. Price only $1.00. Address "Prophetic Times," P. O. Box 2245, Philadelphia, Pa.

☞ Bro. John Chambers, Eureka, Gallia Co., O., wishes some good minister of Jesus who holds the truth to come there and preach. He thinks good could be done, and will do what he can to defray his expenses.

For the World's Crisis.

AMER. ADVENT MISSION SOCIETY.

A meeting of the Executive Board was held at their office, 167 Hanover St., Boston, Oct. 17th, at 3 P. M. Elder Himes in the chair.

Prayer was offered by Eld. Cunningham, and the minutes of previous meetings were read and approved. After which some unfinished business was taken up,—the election of Chairman and Secretary; whereupon Elder Joshua V. Himes was chosen permanent Chairman of the Board, and William B. Herron Recording and Corresponding Secretary.

The proceedings of organization with the Secretary's Address was announced to be ready for press, and five thousand copies were ordered to be printed, for sale and free distribution among the friends of the mission work.

Elder Himes expressed his intention to proceed South about the middle of November; and the Treasurer was authorized to pay into his hands the sum of $300 to defray the expenses of establishing a mission among the freedmen; and Eld. H. K. Flagg was appointed to accompany him as an assistant in the work.

Letters were read from brethren and sisters desiring to go as teachers to the freedmen; all of which were referred to the Committee on Schools and Missions.

Several manuscripts for freedmen's tracts were laid before the Board, and referred to the Committee on Publications.

The importance of having a uniformity of text books for the freedmen's schools was considered; and a series of Reading Books, published by the American Tract Society (Boston), expressly for the freedmen, were offered for examination, and referred to the Committee on Publications.

A letter was read from Sr. Anna E. Smith, desiring to be recognized as a teacher among the colored people in New York and vicinity, and a letter of recommendation was ordered to be given to her.

A letter was read from a missionary in the South, containing some information and suggestions as to the mission work, teachers, etc. (an extract from which will be found in another column).

A letter from M. B. Czechowski, now in Switzerland, was read, asking for help to meet his present necessities; and the sum of $100 was ordered to be sent to him for that purpose.

A letter was read from an evangelist in Massachusetts, suggesting the appointment of Home Missionaries to travel and labor in destitute regions in the *North*. This work was contemplated in the organization of the Society, and provided for in its Constitution; but it was thought expedient to defer action in that direction, until there should be funds enough in the treasury to sustain such missionaries in the work. Home missionaries are needed, and they will be appointed just as soon as the benevolent shall furnish the means.

Adjourned to the call of the Secretary.

WILLIAM B. HERRON, *Secretary*.

FINANCIAL REPORT Of Wilbraham Campmeeting, 1865.

EXPENDITURES.

Paid for lumber, straw, fuel, drawing water, storing crockery, etc.	$207.46
" For new crockery, stoves, tin ware, and various articles for the table and cooking department	225.79
" Insurance on campmeeting property, advertising, postage, printing, etc.	19.50
Loss by counterfeit bank bills and postal currency taken at the various stands	39.85
" For services rendered by various persons in the boarding department at the several stands, and for work in refitting campground, etc.	475.63
" For groceries, provisions, and the various articles used and sold at the boarding house and refreshment stands	2120.51
Total	$3088.74

RECEIPTS.

Balance in Treasurer's hands from last year's receipts	$32.18
Cash received on pledges made at campmeeting of 1864	25.00
Collections	190.09
Sale of straw	121.27
Rent of barber's shop	6.00
Amount received for board, and sales at the boarding house, oyster, cake and fruit stands, and from all other sources not included in the above receipts	2658.77
Total	$3033.31
Excess of expenditures over receipts	$55.43

From the above it will be seen that our receipts, although larger than in any one year before, are less than our expenses by more than fifty dollars. It was hoped that the ordinary collections taken would be sufficient to pay the expense of repairing and erecting the stands, re-seating the ground, putting it in order, and taking care of the same; while the profits on sales made at the various refreshment stands would meet the outlay incurred in making additions to the table and cooking departments, also the expense of the free boarders, and any deficit that might arise in the boarding department; but the unusually large additions, as above mentioned, the large number of free boarders, and the low price charged for board combined, were more than sufficient to absorb all profits on sales made. We trust that in the future, should the Lord permit us to meet again, that our receipts will not fall so far short of meeting our expenses as this year.

At a meeting of the Advent Christian Association, held August 23d, a committee was appointed to *nominate* and recommend a campmeeting committee of *five*. At a meeting of the brethren and sisters held at the preacher's stand, Aug. 26th, the nominating committee reported the names of the former campmeeting committee, which report was accepted, and the same committee re-chosen. Afterward, at the suggestion of the campmeeting committee, that, in consequence of the great amount of work devolving upon them, two brethren be added to their number, making the committee to consist of seven, two names were added, and accepted by the campmeeting, so that the committee for 1866 stands as follows:—

S. G. MATHEWSON,
MILES GRANT,
GEO. T. ADAMS,
HIRAM MUNGER,
JAMES HEMENWAY,
R. E. LADD,
D. MATHEWSON.

GEO. T. ADAMS, *Treasurer*.

For the World's Crisis.

MISSION SOUTH.

BRO. GRANT:—I wish to say to the friends and patrons of the mission among the Freedmen, that I shall start for the South about the middle of November, with Bro. Flagg, who is to aid me in this work. The brethren will hear from us duly in the *Crisis* and the *Voice*. We ask the prayers of all, that we may have wisdom to direct and grace to sustain us in this great and good work.

JOSHUA V. HIMES.

$5000 TRACT FUND. For the Free Distribution of Tracts.

Previous pledges and donations	[illegible]
Rufus P[illegible], Pomfret, Ct.	10.00
—— Hall, ——	[illegible]
Wm. Baker and wife, Rochester, Vt.	2.00
John Metcalf, Hazel Green, Wis.	1.63
A young brother	5.00
Thos. Smith	1.25
A young brother	5.00
T. T. Farrell, Millville, N. J.	1.00
C. F. Churchill	.40
A soldier	1.00
Susan E. Teeple	.50
Mrs. A. T. St. Clair	.50

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous pledges and donations	$35.00
Samuel Smith, Baltimore, Md.	2.50
Emily L. Marsh, New Richmond, Pa.	1.00
Alex. Ogsbury, Young America, Ill.	2.50
C. L. Burdick, W. Killingly, Ct.	.50
Susan E. Teeple	.50
Lucy M. Moore	1.00

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1279.80
Harriet Dana, Worcester	10.00
Sr. Newton, "	5.00
Sr. J. Knights, "	1.00
Mrs. J. P. Mooney, Winchester, Mass.	.50
P. C. Corey, So. Windham, Vt.	1.00
E. W. Hill, Lynn, Mass.	1.50
"Given," Worcester, Mass.	5.00
S. Dodge, Newburyport, Mass.	1.00
Betsey A. Brown, Concord, N. H., (through H. K. Flagg)	1.00
Sarah B Safford, Concord, N. H., (thro' H. K. F.)	1.00
M. and L. Ould, Worcester, Mass.	5.00
Elizabeth Haskell, Harvard, Mass.	2.00
A. M. Bancroft, Warehouse Point, Ct.	6.00
A. W. T., Byron, Me.	3.00
G. W. S., Waterbury, Ct.	2.00

PLEDGES PAID.—W. A. Thomas and wife, $6.00.

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass.

JOSHUA V. HIMES,
President Amer. Adv. Miss. Society.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already more than one hundred boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Mrs. E. S. Willard, Hammonton, N. J.	$1.00
Mattie	.50

For the World's Crisis.

QUALIFICATIONS OF TEACHERS.

We addressed a letter recently to a missionary in the South, asking for some information in regard to mission fields there, and also inviting such suggestions and advice as he might be able to give from his experience in regard to the mission work; and, from his reply, we make the following extract, showing what kind of teachers are needed for this great field of Christian labor:—

"BRO. HERRON:—I devote my first moments to you; for, I assure you, my interest in the great missionary work you are, with others, carrying forward, impels me to address you and reply to your letter of Sept. 25th as early as possible. How great my interest in *your* Society is, I can hardly express. * * *

About teachers and missionaries. Let me say, you want the very first and best class of teachers. You want men and women who have both *bodies* and *minds*. Weakly bodies and little minds don't do much here. Some have an idea that almost any thing will do to come down here and teach the negro. It is a great mistake. The very best talent and the best qualifications are required. Do not send, I beg of you, any who do not fully understand their mother tongue. An interested heart is essential, but a well stored head and a good constitution are just as necessary. I fear you will not get the teachers you ought to have. Teachers must be such as command respect, or much will be lost. A teacher here should be qualified for almost any position, for he will have to shape himself or herself into many places, in order to carry out the object of the mission.

You want only *one* man at each station, and he should be an *energetic*, *whole* man, qualified to teach, preach, and direct, in the best manner. He should be competent to choose his teachers, or, at least, to guide them. He must have some business talent, and know how to deal with men in general. The qualifications of female teachers are very essential. They should be women of good judgment, with characters established, and above reproach. They should be capable of leading in social worship, and directing the freed women in *every thing* in which they need instructing. Never did a person need all the talent which God gives more than in this work."

If there are any teachers of experience who can meet the above requirements, and *who feel that God wants them to go*, we shall be glad to hear from them soon. W. B. H.

For the World's Crisis.

DORCAS MISSION SUNDAY SCHOOL.

A few more words about the Dorcas Mission Sunday School are necessary at this time. We have an abundance of primers and spelling-books, having on hand one hundred of them. We are also well supplied with gift-cards, and little tracts, and singing-books.

The school now numbers one hundred and fifty boys and girls, whose ages range from three to fifteen years. Quite a large number are in want of clothing to cover them from the cold. The following articles of cast off clothing are much needed at this time: caps, coats, jackets, pants, shirts, underclothing, socks, boots, and shoes, for the boys; bonnets, shawl, cloaks, dresses, aprons, furs, hoods, stockings, under-clothing, boots, rubbers, mittens, gloves, and handkerchiefs for the girls. Boys and girls are shivering with the cold, several are sick with fever and chills. We want clothing, cast-off clothing, for these poor bare-footed and half-naked children. Shall we have it? I believe we shall.

Last winter the church at Twenty-fourth street sent us a large box and a barrel full, and the church in Portsmouth, N. H., sent us three barrels full, and we were enabled to clothe about one hundred and seventy-five men, women and children. It would have done any child of God good to have seen the little white teeth and dancing eyes of the boys and girls as we gave them clothing, that by them was as gladly received as new suits by boys and girls whose parents are in better circumstances. The heaviest barrel from Portsmouth weighed seventy-five pounds, and the entire express bill was but three dollars from there to my home in Philadelphia, which bill, with others, the Lord enabled me to pay through the liberality of the churches in Portsmouth, New York and Philadelphia.

Any church among us who may feel it to be a duty to send us a lot of cast-off garments, had better send us a barrel, or a half-barrel full, as such weigh less than boxes. Direct them to MRS. M. HELDINSON, S. W., Cor. of Rye and Marion Sts., Philadelphia, Penn. Who will send us such barrels and half-barrels of substantial God bless yous? "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."—Prov. 21: 13.

Yours in the highways and hedges,
Philadelphia. F. H. BURBANK.

A HYMN AND TUNE BOOK.

At a meeting of the *Advent Christian Publication Society*, held Oct. 19th at their office, 167 Hanover St., Boston, the subject of the new *Hymn* Book, now for some time in preparation, was discussed, and all action with reference thereto, at Wilbraham Campmeeting in August last, was rescinded. In consideration of the general demand for a book containing tunes with the hymns, it was voted to proceed at once to publish a *Hymn and Tune Book*, not to exceed one thousand hymns, in the form of the "Christian Lyre," and to be called—"*The Jubilee Harp.*" The hymns, as selected and arranged by Elder Brewer, were accepted, and will be used, as far as practicable, in the new book. The plates of the "Christian Lyre" were purchased of Elder Himes, and the best and most acceptable hymns and music therein will be embodied in the "*Harp.*" The Western Association were invited to appoint two members of their Board to co-operate with us in its preparation; and the Business Agent, in conjunction with the Editorial Committee, was empowered to employ such additional help as may be needed to complete the work in a superior manner, and without delay. Choice hymns and tunes may still be sent in, addressed to the *Advent Christian Publication Society, Boston, Mass.* WM. B. HERRON, *Sec'y.*

For the World's Crisis.

THE NEW HYMN BOOK.

BRO. GRANT:—I wish to say to the friends East and West that I have transferred the *Christian Lyre* to the Christian Publication Society, with a desire for union in the publication and support of *one book*. The two Associations East and West are united in this movement. And now let all the people give it their support.

I have reason to believe that the best hymns and tunes of the Lyre, with other good hymns and tunes, will be put into the new book, by which it will be made acceptable to all.

JOSHUA V. HIMES.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.—No. 2.

DEAR BRO. GRANT:—According to my expectation when I wrote my last, we left La Tour, Italy, the 5th inst. We held meetings several evenings in succession with the little church of St. Jean before leaving them. They flocked down the mountain the evening before we left, bringing their little tokens of affection and good will. We preached and administered the Lord's Supper. Our parting with them was very affecting. Many tears were shed, and some wept aloud as we exchanged the sad, temporary farewell. We went by way of Turin to Susa by cars. We were nine persons, including my brother and Bro. Jean Geymet, and could ill afford to pay the twenty francs per person, required to pass Mont Cenis by Diligence; so on arriving at seven o'clock, evening, we took each what baggage we could carry and walked three hours before stopping for the night. Early the next morning we continued our walk, passing over the mountain and descending to the village of Lansingburg, which we reached at six o'clock in the evening, very weary, for we were quite heavily laden, and were very glad that our day's labor was ended. But the earnest prayer ascended to God, from our heart, that we might ere long return, weighed down more heavily still with Advent publications for the further and more vigorous prosecution of the work of God, already commenced in Italy.

We hired a Diligence at Lansingburg the same evening for twenty-two francs, and reached St. Michel, at the foot of the mountain, at two o'clock the next morning. We took cars again at five o'clock, and at eight o'clock evening were at Yverdun, a pleasant little city at the southwestern extremity of Lake Neuchatel, passing on our way through Chambery, Geneva, and Lausanne. The next morning we found comfortable apartments for twelve francs per month, some two miles distant, on the Lake shore in this little village of Grandson, and felt that the Lord himself had provided for us. We are without furniture, having none to bring from Italy, never having been able to buy it, nor are we now, and we are very glad to repose our weary bodies at night on straw, remembering our Divine Master, who had "not where to lay his head."

Dear brethren and sisters, please to remember the great loss there has been on your donations by exchange, and also bear in mind that one quarter that we have received had to be expended for postage, as our European correspondence is necessarily quite extensive, and will be more so in future; and you will not, I trust, accuse me of extravagance.

I will now give you more fully than I have done the reasons for our removal from Italy to Switzerland, as it may be a matter of much surprise to my brethren and sisters in the United States. The sound of the "Italian Mission" has gone abroad through Italy, and of course the heart-searching doctrines we preach meet much opposition. Protestants as well as Catholics are very bigoted, and the christianity of the majority is merely nominal. In regard to national characteristics, the Italian people are not noted for kindness and hospitality to strangers; their friendship is not reliable as that of many nations.

Before establishing a Mission house and issuing publications, as we must do with God's help, we felt it our duty to look over the ground of location very carefully. We did so, and became fully satisfied that there would

be the same danger for our Mission house in any part of Italy as there was for that of the Freedmen near Nashville, Tenn., which I am pained to learn has been recently destroyed; and that it would be wrong to expose my family to the suffering they would have to endure there. Therefore prudence required us to change our location, and economy also. We cannot long look to America for help, but must raise up churches in Europe, that will have the spirit of missions, and will give of their substance to aid in this good work. It would be in vain to look for much help from Italy, as with all its natural advantages it is a poor country. Systematic oppression, in church and state, impoverished its people, and it is a poor place in which to make money. In this little Republic we shall be as safe as in New England, and we hope among its free churches to receive encouragement and assistance in our work. Another reason for our removal, and a very weighty one to my mind, is, that this position is a much more central one for our missionary labors than Italy.

As I wrote you soon after my return from my tour through Switzerland and Germany last summer, I found a rich and very extensive field of labor among people who seemed much more anxious for light and truth than those among whom I have labored in Italy.

We now expect with the help of God to establish the headquarters of this Mission among the quiet, industrious, law-abiding people of this Canton of Vaud, on the borders of the beautiful Lake Neuchatel. Here I commenced a course of lectures, soon after our arrival, and have preached every evening since, to very attentive hearers. I shall continue to preach the word, as the Lord opens the way. Think not that we have abandoned Italy. O no, no! Our dear Bro. Jones is laboring in Tuscany. Bro. Besson will do what he can in La Tour and vicinity. Bro. Geymet will assist me in this part of the field. As often as circumstances will permit, I shall visit Italy in person. And when with the assistance of God, and my dear brethren and sisters who have "charity" (1 Cor. 13 : 1–3), we are enabled to publish books and tracts, our evangelists and colporters will scatter them through Italy as well as other parts of Europe, "to many peoples and nations and tongues and kings." Rev. 10 : 11.

My heart is very grateful for the assistance already received from you, my dear christian brethren and sisters of the United States, in this great work; and it is very painful to my feelings to ask of you more. But it is impossible to prosecute this work, as I feel that God requires me to do, without further assistance. We see a broad field, already ripe for harvest; and shall we fold our hands, or work without assistance, and to great disadvantage, when other good workmen are anxious to give their assistance? All that is needed, in addition to God's promised help, to prosecute it efficiently is, that all of you to whom the Lord has entrusted the "unrighteous mammon" should give of it at once, according to your ability, for the enlightenment of the nations. Can we, who know what is soon coming on the earth, slumber and leave the world to perish, thoughtless of the great events just ready to burst upon them? Shall we not rather rouse ourselves, and labor earnestly and willingly, part with some of our earthly luxuries and comforts, to give them the light and truth necessary to awake them to a sense of their condition, that they be prepared to meet the Lord in peace? The kingdom of God is approaching, and the nations sleep in their sins.

Forgive my boldness, my plainness of speech, for my heart is too full for silence or smooth words. I am especially affected for my dear Slavonian people, who are without publications, almost without Bibles. Europe does but very little if anything for their spiritual enlightenment. We have appealed to christian England, but of late have received no assistance nor word of sympathy. May the Lord destroy in us all the spirit of selfishness and sectarianism, that we may labor in one spirit (John 22 : 21) for the everlasting good of our fellow men. Amen. Your Bro. in the vineyard of the Lord, M. B. Czechowski.

Grandson, Canton de Vaud, Suisse, Sept. 23d, 1865.

For the World's Crisis.

WHAT IS OUR DUTY?

Dear Sisters:—Will you bear with me while I address you? Having the cause of my Master and the prosperity of the children of God at heart, I know you will pardon my imperfect manner while I try to stir up your pure minds by way of remembrance. The subject which lies so heavy on my heart is the support of our spiritual teachers. It grieves me to see them traveling through frosts and snow, rain and mud, sometimes with a poor horse and indifferent clothing, which have been worn out in preaching the Gospel. These things touch my heart. Sisters, let us think of the comforts we enjoy. We have our dear companions with us to provide for our wants, and to cherish and soothe us in the hours of affliction. But let us not forget the wives of our spiritual guides. They are often destitute of these comforts. Let us not withhold our little mite to help those dear ministers and their families. Some of our ministers have left behind them tender wives and helpless little children, or are torn away from the fond embrace of aged and loving parents, for our good. They have forsaken all to preach Christ to a dying world.

Ought we not to deprive ourselves of some little superfluity, or even some things that we may call the necessaries of life, but in the sight of God are not really so? Shall we not divide our temporal substance with those men of God who are laboring day and night for our good? Our blessed Savior, in days of old, was willing to accept the offerings of our sex, and I have no doubt he will do it again. By giving our mite, the Lord will bless our basket and store, and bless our souls also. What we do let us do quickly. The Lord loveth a cheerful giver.

Let us all examine ourselves, and see if the Lord has not some work for us to do, although we are the weaker vessel. Let us act well our part, and be mothers and sisters to those servants of God, some of whom we are likely to lose for the want of a support for their suffering families. They must have something to eat and drink, and clothes to keep them warm. They do not wish to follow the fashions of this world. They are looking for a better world, and for our Savior Jesus Christ, who shall change our vile bodies, and fashion them like Christ's glorious body.

Do not think I am surrounded with wealth. O no, far from it. I am just recovering from a sickness which was caused by over work. But we have a rich Father, and I pray that he will not let us perish in these last days of peril. Let us awake and do our duty in the fear of the Lord. Your sister in Christ,

Jane Brown.

Correspondence.

From Bro. A. N. Seymour.

Dear Brother:—Through the goodness of my heavenly Father I still live, move, and have a conscious being on this, God's footstool, for which I would be abundantly thankful. I find by traveling about that there are some tenderly affected towards the truth and a pure christianity, and who can be reached by proper influences exerted in their behalf by warm-hearted christians.

But as a general remark, I find the element of *spiritual intercourse* with God is fast receding from the minds or hearts of the masses of professors and other influences very deleterious to good morals are occupying the field. This, to my mind, constitutes one of the prominent signs that faithfully admonish us that the final judgment is truly impending. Wherever I go a powerless faith and hope and christianity are spread out before me, and inactivity in the would be religious world is the general order of these inauspicious times.

But this is only fulfilling the words of Christ found in close proximity to the gospel being preached in all the world for a witness unto all nations,—'Because iniquity shall abound the love of many shall wax cold.' Oh! how true and faithful are these words of this great Prophet. Notwithstanding this, and many more of like import, stupid indifference still prevails, and they would have all things continue as they are. How surprised they will be when the Savior shall rend the heavens, and come down in his mighty power with the angels, to collect the few scattered remnants of nations that are to be saved in the day of the Lord Jesus. Too late, too late then, to be saved. Hence they will cry to the mountains and hills to shelter them from the storms of vengeance that shall fall on the guilty in this day of trouble and anguish.

Sinner, cold-hearted, worldly-minded, pleasure-seeking professor, fly, fly, fly with rapid strides to the Savior. Tarry not for a moment. Sacrifice all for God and glory. Make no attempts to enjoy a little more sleep and folding of hands, a little more gratification of the lusts of the flesh, but now, this moment, put forth a desperate effort to break the chains of a spell-bound world.

Christian-warrior, fellow-servant, gird thyself anew for fresh victories and dangers that threaten your safety in the school of Christ, and steadily watch for the dazzling light that heralds forth one endless day. Yours in christian bonds, A. N. Seymour.

Reading, Mich.

From Sr. S. E. Teeple.

Bro. Grant:—I would like to communicate a few thoughts, through the columns of the Crisis, to strengthen the little church scattered so widely around, and that they may see God's willingness to save and his power to heal. Oh that the church may contend for the faith once delivered to the saints, and feel that the last chapter of Mark and the epistle of James are for us in these days, if we live up to the gospel rule. Although I feel it a great thing to live so that at all times we can claim the promises of God, yet I know it is our privilege. God is a hearer and answerer of prayer, and does and will answer the prayer of faith, and that prayer shall save the sick. I believe it. I feel it. I know it, having been an eye witness of it.

In my neighborhood a young man in the prime of life, opposed to the people called Adventists, was taken sick, and lingered along with consumption for over one year and a half. He tried various remedies. Had four different physicians, and tried many different sorts of medicine. Consulted the clairvoyant, and found all of these to fail, and got no better, but rather grew worse, till satisfied that no medium could ever reach his case, and the grave, with all its gloom and terror, must be his resting place.

At last he felt that prayer might avail, and the people he had always hated must be sent for. Accordingly, Bro. and Sr. Beers, and the writer, arrived at the house not far from midnight. Had we been called to attend his funeral we could not have felt more solemn. Never will that midnight hour be forgotten. From that time he began to amend. It was according to his faith. Although his faith was very weak, his confidence and trust was in God, and he walked out on his promises, and can say to-day, the prayer of faith has saved the sick.

Oh, how good the Lord is. I love him. I am trying to serve him. I want to live so as to share an abundant entrance into his kingdom,

"Where no death nor dismay, neither trouble nor sorrow,
Shall be felt for to-day, nor be feared for to-morrow."

Yours in the faith of the gospel,

Roxbury, Ct. Susan E. Teeple.

From Sr. E. Hill.

Bro. Grant:—Permit me through the Crisis to say a few words concerning our beloved brother in Christ, Henry L. Bradley, of Bristol, Ct., who fell asleep Oct. 14th, 1865. I have known Bro. B. from the early part of his life, from fourteen to sixteen years of age. He was converted to God, and united with the Baptist church in his native town, and while in fellowship with that church was a devoted follower of our blessed Lord. Many has been the time he has left his mountain home to walk to the village, a distance of one mile and a half, through storm and darkness, to attend their weekly conference meeting. He felt it not only a duty but a privilege to meet with his brethren to pray, and sing praises to God. But, alas! he has fallen.

Soon after Father Miller commenced preaching the soon coming of the Lord, Bro. B. embraced the doctrine, and was strong in the faith till the last. Many times he felt that the Lord would have him preach, but he did not feel that he could say, I will obey, until sometime within the past year. He went forth to preach, and he felt he was greatly blest in obeying him. Many will remember the kind spirit he always manifested.

We can say of a truth, a good man has fallen. And as I gazed upon his lifeless remains, as they lay in his coffin, ready for the tomb, I could say without a doubt, they will come up in the morning of the resurrection, to immortality and eternal life, and my prayer was, Lord, keep me in the narrow way, that I may meet him in glory. Praise the Lord! the word is full of precious promises to the faithful. To the bereaved and heart-stricken widow I would say, I deeply sympathize with you. But let us be faithful a little longer, and we shall meet loved ones where parting will be no more. And to the children, remember the agonizing prayers of your father in your behalf, and be prepared to meet your God in peace and your father in glory.

To the brethren and sisters scattered abroad upon the earth, the Lord is soon coming; it must be so, for the generation which was to see all the signs that were to precede his coming, are nearly all passed away; and remember, Christ says, this generation shall not all pass away till all is fulfilled. May we all take heed that we be not overcharged with the cares of this life, so that day come upon us unawares. Let us all who love his appearing be faithful, that at last we may hear the welcome words, "Well done, enter thou into the joy of thy Lord."

Your sister in Christ, E. Hill.

Wallingford, Ct.

Obituaries.

Wentworth. Died in Dover, Mass., Oct. 2, 1865, of typhoid fever, Joel Wentworth, aged sixty-four years.

Young. Also, in Dover, Mass., at the residence of her lately deceased father, Joel Wentworth, Oct. 16, 1865, of typhoid fever, Lucy A., wife of Benj. Young, aged thirty-eight years, six months and fourteen days.

Our sister left her home in Brooklyn, N. Y., to visit her parents in Dover, about three weeks before the Alton Bay Campmeeting. She left her father's home in company with her companion, to attend that "feast of tabernacles," and was greatly strengthened and blessed of the Lord while there. After that meeting closed, she returned to her father's house for the children, and on arriving there found him sick with the typhoid fever. His request, and her own affection for him, led her to remain and administer to his wants. Night and day she watched over her father's sick bed, until at last she became a victim to the disease. In a few days the father closed his eyes in death, but not until he assured those around him that he was prepared for the kingdom of heaven.

For a while, strong hopes were entertained that our sister would recover; but at last such hopes were blasted, for on Sunday, Oct. 16th, she sank rapidly, and at one o'clock she fell sweetly asleep in Jesus. Her funeral took place in Wakefield, N. H., and a discourse from Acts 26 : 22, 23, was delivered by Eld. Jos. Spinney.

A beloved companion, two children, a mother and brother, and a large company of the "household of faith," are called to mourn the loss of one whom none knew but to love. Little did the saints at Alton Bay think when our sister at the close of the meeting went from tent to tent to shake hands with them, that they were shaking hands with one who was to be snatched away from us by that cruel enemy death, so soon and so suddenly.

Our sister was a *christian*. Scores of saints were entertained at her home in East Boston. All such will "rise up and call her blessed." Often has she denied herself for the cause of her Master, for it was her meat and her drink to do his will. To her husband and children she was devotedly attached. She was the light of the household, and carried sunshine wherever she went. Her heart was large. All who loved Jesus in sincerity she gladly called brother and sister. To see dissensions among the body caused her many hours of grief. She loved all, and felt that it was a pleasure to love what Jesus loved.

The home is desolate now, but her companion, though in such bitter affliction, sorrows not without hope, for he is assured by the promises of God's word that she will be raised up at the last day. May God bless him and his dear children, and sanctify to them this sad event. May the mother, who is bowed down by this double affliction, the death of her companion and her only daughter, be sustained by the abundant grace of God, who has promised to be the widow's God. May the surviving brother be led to the Rock that is able to keep him in this hour of deep grief, and may the Lord sanctify this event to the churches in Boston, Portsmouth and other cities, where our sister was well known and much loved.

The day is near when she and all those who sleep in Jesus will awake to die no more. How blessed the meeting. We shall look for Jesus first, then our dear friend. Signs tell us that Jesus is coming soon. He who is "the resurrection and the life" will bid the sleepers arise. Joyful day! "Come, Lord Jesus, and come quickly." "So when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. The sting of death is sin, and the strength of sin is the law; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

F. H. Burbank.

Lloyd. Died of consumption, at Mont Clair, New Jersey, Oct. 17th, Nellie E. Lloyd, daughter of Marshall Lloyd, of Westfield, Mass., aged twenty years.

She will "hunger no more, neither thirst any more."

There will be no more strong clinging to life, for throughout eternal ages she will be immortal. Trusting herself in the Everlasting Arms, the smiles which occasionally flitted over her suffering face told how sweet were the visions of home and rest purchased by her Redeemer. J. E. L.

Fletcher. Died in Rome, Me., Sept. 25th, Carrie G., daughter of John and Cynthia Fletcher, aged nineteen years and seven months.

Thus death has made another draft upon our congregation, and has taken a jewel. We all mourn. Carrie was a good girl, and sleeps in Jesus. I trust the Lord will comfort the sorrow-stricken family, who for the first time are called to mourn, with the hope of meeting where scorching fevers will never come. L. L. Howard.

Thayer. Died in Windsor, Mass., Oct. 13th, 1865, of typhoid fever, Gregory Thayer, aged thirty-one years.

He fell with the armor on. Half an hour before he died he revived and sang,—

"How long, oh Lord, our Savior,
Wilt thou remain away?"

But his voice was soon lost in death. But ere long he will sing again

In triumph o'er the tomb,
When Christ, his Lord and Savior,
To deliver him hath come.

Discourse by the writer, from 1 Tim. 7: 8.

Elizabeth Warren.

Smith. Died in Addison, Vt., Oct. 30th, 1865, of bowel complaint, Henry Carter, son of William and Harriet Smith, aged eighteen months.

"Of such is the kingdom of heaven." H. F. C.

Long Sermons.—It is said of that excellent man, Rev. Orlo Bartholomew, for twenty-eight years pastor in Augusta, in the sermon preached at his funeral, that "the secret of his marked acceptableness as a preacher lay in the following things: the transparent simplicity of his motive, the earnestness and vivacity of his manner, the evangelical substance and judicious brevity of his discourse. Almost invariably he brought his discourse within the half-hour." A man who preaches twice and lectures once a week to the same congregation will commonly find the half-hour quite enough for them, if it is not for him. And, since his chief object is to do them good, why should he cause his good sermons "to be evil spoken of"? Why, after having preached them into a good frame, insist on preaching them *out* of it?—*Evangelist.*

☞ Pack your cares in as small a space as you can, so that you can carry them yourself, and not let them annoy others.

Summary of News.

FOREIGN.

From Liverpool the 13th.

The official journal of Rome, the *Di Roma*, announces its authority to declare that the Pope, in his allocution, spoke upon secret societies, as at all times, from all the promptings of his own conscience and with full independence. It denies that the French government prohibited the publication of the Pope's remarks relative to the funeral of Marshal Magnan.

The French troops have already withdrawn from Frosinove and Veletri in the Papal States.

The Minister of Police in Warsaw has intimated that the state of siege of Poland will be raised at the opening of the new year.

The *Journal De St. Petersburg* draws a parallel between Ireland and Poland. The London *Times* emphatically denies the truth of the parallel, and points out the essential difference between the two countries.

Shanghae, Sept. 4. A successful revolt is reported in Western Tartary. The province of Ili has been wrested from the Celestial Empire; Nigenfei had seized three cities.

From Queenstown the 14th.

Fenian arrests and commitments for trial continue in Ireland.

Madrid, Oct. 13. There was a great increase in the cholera here yesterday. There were 540 cases and 165 deaths during the day. A general panic prevails.

A dispatch from Rome denies that any movement of French troops has yet taken place. The Papal Minister of War has, however, received a notification from the French Government that the army of occupation will be concentrated at Rome, Civita, Vecchia and Viterbo in January.

DOMESTIC.

Philadelphia, Oct. 24. The Fenian Congress continued in session yesterday. A complete reorganization has been effected, modeled after our national government, with a President, Cabinet, Senate and House of Representatives. Both Houses of the newly established Congress held sessions yesterday. Col. John O. Mahony was unanimously and amidst great cheering declared President, after which he took the oath of office and delivered an address. A committee was appointed to draft an address embodying a recognition of an Irish Republic, which is to have a building in (blank) for governmental purpose. There is said to be much rivalry for the possession of the bonds authorized by the Congress to be issued, which are now nearly, if not quite, ready for distribution. It is thought that all the business will be finished to-day.

New York, Oct. 26. The Herald's Toronto dispatch says the Fenian excitement is increasing and great activity is manifested in military circles. Drills, inspections, enrolling volunteers, etc., are going on.

Many of the Irish soldiers in the regular regiments are deserting to the United States, and a large portion of the volunteers are believed to be Fenians. Many Scotchmen are joining the order.

The Herald's Washington dispatch says that the trial of Jeff. Davis has been decided upon and that the arrangements are nearly completed. He will be tried for treason either in Washington or Richmond in the United States Supreme Court.

It is said that the Secretary of the Navy has directed all available steam war vessels to be got ready for sea.

The Secretary of War has issued an order that no more arrests will be made of persons as deserters for having failed to report under draft, and all those now held are to be discharged immediately.

New York, Oct. 30. It is reported that the Fenian Senate to-day arranged to send agents to Ireland immediately to organize a revolution there, which is expected to take place shortly.

Private letters from Paris, state that a large number of French troops have been recently and secretly sent from Algiers to reinforce Maximilian's army in Mexico.

Morehead City, N. C., Oct, 28. The purser of the steamship Eagle makes the following report: An insurrection has broken out among the negroes of Jamaica. The English Consul General at Havana has applied to the Captain General of Cuba for aid to put the negroes down. Four Spanish war vessels have been dispatched for that purpose.

Successor of Juarez.—The term of President Juarez expires on the 30th of November, when he is succeeded according to the provisions of the Mexican constitution, by Gen. Ortega, Chief Justice of the Republic. It is said that Gen. Ortega is about to leave New York for Mexico, and that he will be accompanied by a number of officers. They are supposed to be in possession of some funds to carry on the war against Maximillan.

☞ There are four freedmen's colonies in Louisiana, viz: at Baton Rouge, St. Charles, Lafourche, and Jefferson, embracing altogether nine thousand six hundred and fifty acres of land. There were settled on these one thousand nine hundred and two blacks, who raised crops this year to the value of $185,000.

Notices.

Discussion at Portland, Me.

We, the undersigned, have agreed to hold a public discussion in the city of Portland, Me., at the Second Advent Hall on Congress street, commencing Monday evening, Nov. 7th, at 8 oclock, and continuing through eight consecutive afternoon and evening sessions of two hours each, unless concluded earlier by mutual consent of the parties. Afternoon sessions at 2 o'clock, and evening at 7.

Question:—Is the seventh day Sabbath, observed by God's people prior to the crucifixion of Christ, still binding upon mankind?

Affirmative, M. E. Cornell.
Negative, T. M. Preble.

Help, Brethren!

The church in Biddeford, Me., believing in the speedy advent of our Savior, and having struggled hard to sustain a meeting, so that the people shall hear the doctrine of Jesus' second advent, have decided to build them a house for that purpose, as they cannot sustain their meetings and pay the amount of rent which they will have to pay the coming year, all of them being poor, and would thankfully receive any assistance which any one would feel a privilege to render. Now, dear brethren, you who can, help this church, for they are worthy of your assistance.

W. H. Mitchell,
A. W. Sibley,
Miles Grant.

Western New York.

I am authorized to give notice that the Christian Conference of Western New York will hold its second quarterly session for the year with the Advent Christian Church of Dansville, Liv. Co., N. Y., to commence on Thursday evening, Nov. 23d, and continue over the following Sunday. A general invitation is extended by the church. Brethren, pray that the meeting may result in the glory of God. F. Burr.

Book Notice.

I would say to the friends who have subscribed for my Life sketches, paid or not, please send in your orders to E. P. Woodward, Crisis office, Boston, Mass., and he will send them to your address. Please excuse the long delay.

Abigail Mussey.

Notice.

There will be a conference in Deerfield, N. H., commencing Wednesday evening, Nov. 15th, to hold over the following Sunday. Provision will be made to take care of all who come. Meeting near Bro. John M. Quimby's.

S. W. Bishop.
D. S. Holt.

Notice.

By arrangement with Bro. Hanscomb, I withdraw my appointment at Britton's Mills, Nov. 5th, and at South Livermore evening of Nov. 4th, in favor of Bro. Goodrich, who will preach at those places in my stead. I. C. Wellcome.

Notice.

Preaching brethren desiring to preach to the church in Lee, N. H., will correspond with Josiah Durgin, that there may be no conflicting appointments. We want none to come but those whom the Lord sends, and whom the Lord sends we invite to come. Josiah Durgin.

Notice.

Providence permitting, there will be a meeting of the Advent brethren at Norwalk, Ohio, to commence on Saturday Nov. 4th, at 2 o'clock P. M., and continue over Lord's day. Brethren of like precious faith are invited to attend. Bro. Jonas Wendell will be present. S. F. Rogers.

Notice.

Brethren and sisters in Providence and vicinity are cordially invited to the house of Bro. John C. Burch, Eagle street, South Providence, where a meeting of the believers of Christ's soon coming and the resurrection of the dead is established.

Preachers coming this way and desiring to stop, will receive a hearty welcome.

Geo. A. Cole. In behalf of the Brethren.

Notice.

Notice is hereby given, that preaching brethren visiting North Adams, will find a pilgrim's home at Bro. Charles Patterson's on Brooklyn street, in the house belonging to Oliver Parker.

A. J. McCulloch. In behalf of the Church.

Notice.

The Carlinville meeting will commence Friday, Nov. 10th. Probably Brn. Scott and Bywater, and Sr. Prescott, will be with us. W. Sheldon.

Notice.

Persons desiring hymns inserted in the new book, will please forward them to Geo. T. Adams, 167 Hanover Street, Boston, Mass., as I have delivered the prepared manuscripts to the committee for publication. S. T. Brewer.

Maine Second Advent Tract Society.

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It was voted that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine this year.

I. C. Wellcome, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. T. Dixon .... Sunday, Nov. 5th

Worcester, Mass .... Sunday, Nov. 5th
Miles Grant.

Concord, N. H .... Sunday, Nov. 5th
Whitefield .... Nov. 12th
A. W. Sibley.

Montreal, C. E. .... Sundays, Nov. 5th and 12th
A. Mussey.

Concord, N. H .... Sunday, Nov. 12th
J. A. Cleaveland.

Pittsfield .... Sunday, Nov. 5th
Wakefield, (Spinney meeting-house), Sunday, Nov. 12th
Portsmouth .... Sunday, Nov. 19th
J. G. Smith.

New Durham Corner, N. H .... Sunday, Nov. 5th
Heman Barden.

Savoy, Mass .... Sunday, Nov. 5th
Shall be in Chicago, Ill., Friday night, Nov. 10th. Will preach Sunday following as Bro. Himes may arrange. Please drop me a line to Savoy, Mass., in season, as I leave there for the west Monday, Nov. 6th.
H. K. Flagg.

Walbridge .... Sunday, Nov. 5th
P. S. Butler.

Hartford .... Nov. 5th
Middle Hadam .... Nov. 12th
East Hampton .... Nov. 19th
In all these places will brethren please arrange.
H. Rockwell.

Cold Spring, Mass .... Sunday eve, Nov. 5th
Dalton, Mass., as brethren may arrange), Tuesday eve, Nov. 7th.
Savoy, Mass. .... Wednesday eve, Nov. 8th
Bro. David Thayer's .... Thursday eve, Nov. 9th
Plainfield Pond .... Sunday, Nov. 12th
Goshen .... Monday eve, Nov. 13th
Chester Factories, (as Bro. Haskins may appoint), Tuesday evening, Nov. 14th. Geo. L. Teeple.
N. B. If any of the above conflict, please address me previous to Oct. 20th at Danbury, Conn., care of J. B. Trowbridge. G. L. T.

Hollis, Me .... Sunday, Nov. 5th
J. T. Jordan.

Pittsfield, N. H. .... Sunday, Nov. 5th
J. G. Hook.

North Adams, Mass .... Sunday, Nov. 5th
Warehousepoint, Ct .... evenings, Nov. 7th and 8th
East Windsor, Ct .... evenings, Nov. 9th and 10th
Hartford, Ct .... Sunday, Nov. 12th
New Britain, Ct .... evenings, Nov. 14th and 15th
Bristol, Ct .... evenings, Nov 16th and 17th
Newfield, Ct .... Sunday, Nov. 19th
A. Simpson.

South Livermore, Me .... Saturday eve, Nov. 4th
Britton's Mills, Me .... Sunday, Nov. 5th
Yarmouth, Me .... Sunday, Nov. 12th
I. C. Wellcome.

Plainfield Pond .... Nov. 5th
Goshen, Mass .... Nov. 12th—19th
J. K. Bellows.

Livermore, (as Bro. Hanscomb may arrange), Nov. 2d and over Sunday.
Britton's Mills .... evening, Nov. 7th
Canton Mills .... evening, Nov. 8th
Goshen .... evening, Nov. 9th
Dixfield Centre .... evenings, Nov. 10th and 11th
Carthage, (as Bro. Wheeler may arrange), Sunday, Nov. 12th, to Wednesday the 15th. C. Goodrich.

Grand Blanc .... Nov. 12th
Norwalk, Ohio .... Nov. 19th
The brethren in each place are requested to make the arrangements best adapted to publish the glad tidings.
J. B. Cook.

West Gloucester, R. I. .... Sunday, Nov. 13th
E. Bellows.

Brockport, Sunday, Nov. 5th, at 10½ A.M. and 7 P.M.
Kendall, (as Bro. O. Spicer may appoint), Nov. 11th and 12th.
Carlton .... Nov. 19th
C. F. Sweet.

North Wakefield, (with Bro. D. Levitt) .... Oct. 29th
C. F. Young.

Nottingham (Geebig school-house) .... Sunday, Nov. 5th
J. Pinkham.

Charlestown, Mass., (69 Maine Street), Lord's day, Nov. 5th, at 10½ o'clock A. M. and 3 and 7 P. M.
Wm. C. Thurman.

Lowell, Mass .... Sunday, Nov. 19th
J. T. Dixon.

Lowell, Mass .... Sunday, Nov. 5th
Lake Village, N. H .... Sunday, Nov. 12th
Melvin Village, N. H., (protracted meeting), commencing Thursday evening, Nov. 16th, and continuing over the Sabbath, and longer if the interest demands it.
J. Couch.

Lynn, Mass., (where G. R. Coburn and others may arrange), Friday and Saturday evenings, and Sunday, Nov. 3d, 4th and 5th. H. L. Hastings.

Portsmouth, N. H .... Nov. 5th
Dover, N. H. .... Nov. 12th
C. S. Emerson.

Bristol, Ct .... Sunday, Nov. 12th
S. Woodruff.

West Abingdon, Mass .... Sunday, Nov. 5th
Wm. H. Fisher.

Westford .... Sunday, Nov. 5th
Townsend .... Sunday, Nov. 12th
B. Spaulding.

North Canton .... Nov. 5th
Wm. J. Ripley.

Southbridge, Mass., (at Brick school-house), Sunday, Nov. 5th.
Abington, Ct .... Sunday, Nov. 12th
West Woodstock, Ct., (at Bro. Sherman's), eve., Nov. 13th. Geo. A. Streeter.

Guilford (East River), Ct .... Sunday, Nov. 5th
O. D. Woodruff.

Greenwood, (Martin school-house), Saturday evening, Nov. 11th.
Greenwood, (city school-house) .... Sunday, Nov. 12th
Dry Mills, Gray, Me .... Sunday, Nov. 19th
J. T. Jordan.

Springfield, (Gunn's Block, Armory Hill), Sunday, Nov. 5th. H. Pratt.

Southington, Ct .... Thursday eve, Nov. 9th
Prospect, Ct .... Friday eve, Nov. 10th
and continue over the following Sunday.
S. C. Hancock.

Portland, Me .... Sabbath, Nov. 5th
Schoodac school-house, (Warner, N. H), Sabbath, Nov. 12th, and baptize.
Concord, N. H .... Sabbath, Nov. 19th
Manchester, N. H .... Sabbath, Nov. 26th
T. M. Preble.

Bristol, Ct.
Lewis Gunn .... Sunday, Nov. 5th
Ira Morgan .... Sunday, Nov. 19th

Truro, Cape Cod .... Sundays, Nov. 12th and 19th
Wm. M. Ingham.

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"	roan, " without references,	1.90
"	roan, ref. between verses,	2.50
"	calf, marbled edges, without ref.	2.15

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For the World's Crisis.

WHEN JESUS COMES.

"Truth mighty is and must prevail,
Though men and devils do assail;
And truth and peace on earth shall reign,
With all the glories of their train."

'Tis true, but not till Jesus comes,
To gather all his ransomed home.
The wicked slain, his name erased
From earth, forgotten in his native place;
For O! his rod shall never rest
On the possession of the blest;
Lest quick in some unguarded hour
He yield unto the tempter's power.
No! in that ever blessed home
Temptation's blandishments never come.
No envy there, nor jealous rage,
Shall e'er the ransomed's heart engage;
But love and peace, and joy complete,
Attend around the mercy-seat.
No sickness there, nor numbing pain,
Shall e'er assail the immortal frame;
Life's healing tree shall strength renew,
As, crowned with fruit forever new,
It stands unguarded by the sword,
Which once debarred creation's lord.

O, home of peace! O, blest abode!
When shall I leave this heavy load
Of sins and cares, of pains and fears?
When end these bitter, burning tears?
When shall my weary footsteps press
The new earth, robed in gloriousness?
When will that fairest morning dawn,
Which brings my Father's children home?
When shall they meet around his board,
And share the supper of their Lord?
When they the King in glory see,
Then, O my Lord, remember me.

E. Dodoson.

For the World's Crisis.

THE SIGN OF THE SON OF MAN.

As there is a difference of opinion in regard to the sign of the Son of man, perhaps it would not be time lost to look over the subject for a few moments, or notice some of the views that are claimed. Some suppose that the darkening of the sun and moon, falling of the stars, and on earth distress of nations with perplexity, the sea and the waves roaring, all together make up the sign. Again, it is claimed that it is a *sceptre*. Then, that it will be the trumpet, with the resurrection of the dead. Others think it will be a bright cloud that will appear just before Christ's coming. Some may claim that it will be the shaking of the heavens. I have heard that one saw the hand-writing in the heavens, Christ's kingdom, or some such language. I think that was claimed to be the sign.

Now we think it cannot be *all* of them. As the subject should interest all of us who are looking for the return of the Master, I think it may do us all good to look the subject over, and try to get at the truth. If there is yet to be a sign, we want to know it. Why? Because that will be in connection with His coming; and, on the other hand, if the signs are all in the past, we want to know that.

If there is yet to be a sign, who knows anything about it? The darkening of the sun and moon, and falling of the stars, those things we can understand. We can understand the distress of nations. That those have all appeared you will agree. Yes. Now let us see what the disciples wanted to understand. What is the question asked (Matt. 24: 3)? "As he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" Mark you, they asked what should be the "sign of thy coming?" If they had in their minds the sign that some think is yet to appear, he did not explain any such sign, and therefore did not answer their question; for I find no description of the sign from our Savior or any of the apostles. Some of them who claim to know or guess what the sign of the Son of man is, may be right; but Jesus has told us nothing about what it will be, if this is yet to be a sign.

To the question, "What shall be the sign of thy coming?" look at the long history of events he gives. See how particular he is to mention all these things, so we need not be mistaken as to the way he will come, or whether he is here or there; "for as the lightning cometh out of the east and shineth unto the west, so shall also the coming of the Son of man be." Tracing this history down, we can see that he was very particular to give us all the events that would transpire, but did not explain the sign of the Son of man. That it is not explained is positive. Now we might ask, Who knows what it will be? Some say this, some that. We might all say what we think it will be. I think I should have a right to call it what I thought, and so would you, and so on throughout the world; and what would it amount to?

We will notice verse 30th, where we find the expression, "sign of the Son of man:" "And then shall the sign of the Son of man"; "and *then*"—an adverb of time. What event shall we connect it with, if this is a sign? If we connect it with verse 29th, what portion? The last part of the verse reads, "And the powers of the heavens shall be shaken, and then shall appear (not see, but appear) the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn. And they shall see the Son of man coming in the clouds." Is it not the Son that will make the tribes of the earth mourn? Something will cause the tribes to mourn. We think it will be the Son of man. Taking the view that some do, this sign will cause all the tribes to mourn; or, in other words, all the tribes will see this sign. That being the case, what shall we do with the scriptures, or how shall we harmonize the words of Jesus where he says, "As in the days of Noah and of Lot"? It says they "knew not until the flood came and took them all away; so also shall the coming of the Son of man be." If they see the sign of the Son of man, and it makes all the tribes of the earth mourn, will they not know something about it? I think the tribes will mourn, but it will be the Son of man that will cause them to mourn. It says "all kindreds of the earth shall wail because of him,"—not of the sign.

I think the sign, as claimed by some, we know but little about. Says one, What will you do with it? Suppose we take this view, that they all make one sign. You will notice He told all that would happen before he came. Now after he had mentioned all that would take place, he answers the question that was asked, "What will be the sign of thy coming, and the end of the world?" by saying, "*Then* (when? after these things happen) shall appear"; or, in other words, when all shall have taken place, the last one, which is "the powers of the heavens shall be shaken," the next is the Son of man. They have all appeared, are in the past. It looks as though the disciples were satisfied with the answer and asked no further questions. I think the disciples were quite inquisitive about some things. If they understood there was to be a sign, would they not have been likely to have asked the Master what it would look like? Then when they asked, "What shall be the sign?" if their question had not been a proper one, he would have corrected them, I think.

Let us pray God to give us the truth. If we are faithful, we shall know by and by. If there is yet to be a sign, let us watch. Let us watch and pray, and so live that we can hail Him with joy, and hear him say, Well done! I hope and pray all that may read this will have it said to them, "Come, ye blessed of my Father!"

Concord, N. H. John T. Kimball.

SEEK THAT YE MAY EXCEL.

"Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."

This injunction brings before us the building of the temple at Jerusalem. We see young and old working with busy hands and earnest hearts,—all Israel interested.

Before the death of their beloved king David, the people had gladdened his heart, "because with perfect heart they offered willingly to the Lord" of their treasures of gold, silver, and precious stones. Having consecrated themselves to the service, they went on with the erection of the temple, and rejoiced as it rose in beauty and unrivalled splendor before them.

Other nations had built pyramids, temples, and wondrous works of art, but had not the motive that inspired the myriads of workers in Judea. Israel built for God, the Lord of heaven and earth, who had promised, "I will dwell among you."

When reading the scriptural account of the temple-building and the dedication, one is prompted for a moment to wish he might have been a fellow-laborer in the work, that he had been within the temple praising God when the "glory of the Lord filled the house."

Let us not forget that for us is reserved a greater honor. We may "excel to the edifying of the church," the spiritual temple of our God. Apostles, martyrs, prophets, have finished their course, and gone to rest.—Our day of labor is come. What have we to do? Most of us are so weak and poor spiritually, and withal so ignorant, what *can* we do?

Let us consecrate ourselves to God with an honest heart and willing mind. Let us believe that he receives us in Jesus, whose blood can purge the conscience from dead works to serve the living God. Let us trust Jesus to raise up, *by his life-giving word, the buried talents of our soul.* Then, losing no time in regrets for the past, or bewailing our want of power, "let us do good to all."

Look about us; there is plenty of work for willing hands. Enter our Sunday schools; there are goodly stones there,—infant and youthful minds to be taught the way of holiness. Many of them are already deeply imbued with the follies and sins of the world, and Zion mourns as she sees her jewels in the hand of the wicked one. Can we not do something in God's strength to wrest them from the enemy? Go to our social means of grace, specially where all may work as the Spirit impels them. The object of these gatherings is to "call upon his name, and make known his doings among the people." Have we done our part in this work, or have we only enjoyed, and perhaps in some instances only criticised?

Let us not excuse ourselves by pleading, "We have no talent for speaking or praying publicly." God commands, "*Seek* that *ye* may excel." He promises, "To him that hath shall be given." He threatens, "To him that hath not shall be taken away even that which he hath."

If we give ourselves to the work, God will supply the power, and we shall find many other ways besides those alluded to, in which we may help to build Zion. As the reward and result of our labors, it may be ours to see the glory of the Lord fill many human hearts with peace and purity. Even though we may not behold the end for which we have labored, we may hope to hear, "Well done, it was in thy heart to build."

Many who consecrated with joy to the Lord, at David's request, were gathered with him to their fathers before the temple was reared and dedicated, "yet *their* labor was not in vain in the Lord."

A beautiful illustration was given lately of the truth of God's word: "Prove me, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

The pastor of one of our city churches called his people to a renewed consecration of themselves to God and the church. He desired those to rise who would pledge themselves to help in the work in any way he saw expedient. Several did so, but one sister hesitated. Her pastor might request her to pray vocally in the weekly prayer-meeting. She said to herself, "I cannot speak there, much less pray." Then she remembered the prayers she had been offering for a clean heart. She longed to be wholly sanctified, and knew that to be so she must be willing to take up *every* cross. She counted the cost, and decided to obey the call God had made for her service in his sanctuary. She made known her resolve to her pastor as he desired by rising.

She went to the next prayer-meeting with a trembling heart, but determined to be obedient to God. Her resolution was tested. She was requested to pray. She made the effort. A few stammering words, and utterance failed. She began again. "Lord, help me," was her cry. "I desire to please thee; I want to be wholly thine, to serve thee with my whole heart." For the time, regardless of the presence of others, she poured out her soul before God, pleading for a clean heart. God answered her. Prayer was turned to praise. Then she continued to pray for others, and, to use her own words, "It seemed as though God gave me all I asked him for."

Returning home, she told her companion what God had done for her. It was so easy for her unsealed lips to express the abundant joy of her heart. Previously, it had appeared almost impossible for her to speak to him of personal experience. Now she knew not when to stop. The poet's language suited her,—

"Salvation shall inspire our hearts,
And dwell upon our tongues."

Let us, in view of God's faithfulness, seek that we may excel, to the edifying of the church, remembering the promise, "If any purge himself from these [sins], he shall be a vessel of honor, sanctified, and meet for the Master's use, and prepared unto every good work."—*Guide to Holiness.*

☞ To meet with difficulties is of use to us. It gives us the power of sympathy with others. It is a good thing to lift the burden from shoulders bent down, and throw sunlight over a heart shaded by gloom.

THE ORNAMENT OF A MEEK AND QUIET SPIRIT.

I will tell you what I saw the other night in a parlor of one of our hotels. Two middle-aged Quaker ladies came gliding in, with calm, cheerful faces, and lustrous dove-colored silks. By their conversation, I found they belonged to that class of women among the Friends who devote themselves to traveling on missions of benevolence. They had just completed a tour of all the hospitals for wounded soldiers in the country, where they had been carrying comforts, arranging, advising, and soothing by their cheerful, gentle presence. They were now on another mission to the lost and erring of their own sex. Night after night, guarded by a policeman, they have ventured at midnight into the dance houses where girls are led to ruin; and with gentle words of tender, motherly counsel, sought to win them from their evil ways, telling them where they might go, the next day, to find friends, who would open to them an asylum, and aid them to seek a better life.

As I looked upon these women, dressed with such modest purity, I began seriously to think that the apostle was not wrong when he spoke about women adorning themselves with the ornament of a meek and quiet spirit; for the habitual gentleness of their expression; calmness and purity of the lines of their faces; the delicacy and simplicity of their apparel, seemed themselves a rare and peculiar beauty. I could not help thinking that fashionable bonnets, flowing lace sleeves, and dresses elaborately trimmed, could not have improved even their outward appearance. Doubtless their simple wardrobe needed but a small trunk in traveling from place to place, and hindered but little their prayers and ministrations. Now, it is true, all women are not called to such a life as this; but might not all women take a leaf from their book? I submit the inquiry.

It seems to me that there are many who go monthly to the sacrament, and receive it with sincere devotion, and who give thanks each time sincerely that they are thus made "members incorporate in the mystical body of Christ," who have never thought of this membership as meaning that they should share Christ's sacrifices for lost souls, or abridge themselves of one ornament, or encounter one inconvenience for the sake of those wandering sheep for whom He died. Certainly there is a higher economy which we need to learn,—that which makes all things subservient to the spiritual and immortal, and that not merely to the good of our own souls and those of our own family, but of all who are knit with us in the great bonds of human brotherhood.

The Friends, and other noble-hearted women of kindred spirit, have shown to womanhood, on the battle-field and in the hospital, a more excellent way, a beauty and nobility, before which all the common graces and ornaments of the sex fade; appear like dim candles by the pure celestial stars.—*Friend of Virtue.*

For the World's Crisis.

A FEW DISAGREEABLE THINGS.

1. To undertake to tell a person anything, and have him break in and do all the talking.

2. To be busy waiting upon a customer, and have another rush in and begin to ask questions and inquire the price of every thing they can think of.

3. To enter a store in a hurry, and see three or four clerks sitting round, and none of them start to wait upon you.

4. To attempt to get through a crowded street in a hurry, and overtake half a dozen females dressed in modern costume.

5. To be tried and perplexed all day with business, and go home at night and have your wife commence a detailed account of all the bad things the children have done through the day, and then get tried with you because you don't get tried with them, when they are so "glad to see father."

6. To have Sabbath schools one day in the week to instruct your children in the principles of the gospel of peace, and have day schools six days in the week where a large share of their time is taken up in practising the art of war.

7. To see ministers pass boldly by a poor brother, and bow and scrape to a rum-seller.

8. To see people profess to be great temperance men, and let their buildings to sell rum in.

9. To see christians pass by a temperance store, and buy their groceries in a rum shop.

10. To hear people tell how much they love the Lord, and never want to see him.

11. To meet with a brother or sister, and begin to talk about the blessed hope, and they begin to edge off to get out of your company.

12. To see brethren and sisters, who profess to love the Lord with all the heart, and act as though they loved the devil best.

13. To engage in prayer with a brother or sister, and hear them tell the Lord they believe his coming is near, even at the door; and the next thing hear them telling the children what they must do when they grow up to be men and women.

14. To be connected with a church or society that profess to believe the Lord is soon coming, and when you bring forward a strong argument to prove their position, they turn a cold shoulder, and tell you they do not believe you know any thing about it.

Portsmouth, N. H. E. A. Hudson.

For the World's Crisis.

"SHOW THYSELF A MAN."

A man! That is just what religion would make you, just what the Bible would make you. Perhaps you do not think so. You may have imbibed that foolish and wicked notion that it is not manly to be a christian—a Bible christian. Many do. But look at some of the Bible christians. Look at Abraham, and Joseph, and Moses, and David, and Daniel. Look at Peter and John, and Paul, all men, noble, manly specimens of humanity. You could see this if you would but study their characters.

Well, the Bible will make you a man if you will obey its requirements and imitate its perfect Pattern. It is eminently calculated, as well as expressly designed, to make us men, intellectually and morally, men. Be a man in your aims. Aim at something worthy of a rational, accountable man. If you do, you will aim at something higher than money, or worldly fame, or sensual pleasure. You will aim at holiness and heaven.

Be a man in your principles. Cherish a love for justice, truth, self-control, benevolence. Be governed by them in all things. Swerve not from the right for any present advantage. In all circumstances, show thyself a man, by unflinching rectitude.

Be a man in understanding. The Bible expressly enjoins it. You have a mind capable of vast expansion and improvement. Cultivate it. Whatever your social position in our happy country, you can hardly be placed in circumstances in which you cannot command the means of self-improvement. Be a man in the daily business and intercourse of life. Never do a small thing,—a mean act. Be noble, generous, open-hearted and open-handed in all your dealings with men. Don't be narrow-minded, prejudiced, and selfish. Respect the rights and feelings, and even the prejudices of others. You will do this if you are a christian. A mean, tight-fisted, uncharitable, bigoted, mulish christian is a contradiction of terms.

Be a man in your judgment of other men. Do not let the quality of the coat, the color of the skin, or the weight of the purse determine your estimation of and conduct towards them. Be a man—a true man here, and you shall be a king and a priest unto God by and by. H. S. Pinkham.

Casco, Me.

For the World's Crisis.

DEATH.

The poet says in one of our hymns:—

"Why do we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms!"

'Tis false! Jesus does not send any such "voice" "to call them to his arms." When he wants our friends, and us also, he will come and get us himself, with his holy angels, and not send such a cruel, heartless monster as Death on any such errand. How in the world any christian who reads the Bible as it reads can believe such dogmas, is strange, and especially so for Adventists to believe it, or sing it. It ought to be blotted out of every christian hymn book in the world, and all kindred sentiments in like manner.

Other poets sing different songs of death. Dr. Johnson in his poem of "Irene," says:—

"Oh! name not death! distraction and amazement,
Horror and agony are in that sound!
Let me but live! heap woes on woes upon me,
Hide me with murderers in the dungeon's gloom,
Send me to wander on some pathless shore,
Let shame and hooting infamy pursue me,
Let slavery harass, and let hunger gripe."

People may talk calmly of death, as if they were almost impatient to meet it; but when they think he is coming after them, they send for the doctor as soon as possible. They feel as Milton represents Adam to have felt, and expressing his horror thus:—

"But have I now seen death? Is this the way
I must return to native dust? O sight
Of terror, foul and ugly to behold,
Horrid to think, how horrible to feel!"

Truth! it is "horrid to think." Talk about death being a friend: 'tis a lie. No friend does such acts as death. A friend don't come and slay the companion of your life, with whom you walk its pathway, leaning on in sunshine and sorrow. A friend don't kill the sweet little one on your bosom, who never knew or thought of scarcely a summer's flower. A friend never follows you with a sword hanging above you, suspended as it were by a hair; nor awaits your coming, unconscious of danger, then stabs you to the heart. You would think one crazy or foolish to tell you that he who did all this, and more, was a kind friend. Common sense would say it was a lie.

And yet there are preachers of the gospel who talk as if death was a friend! Why they do not believe the Bible, which declares death an enemy, is queer. Two and two make four. It is a fact; no one disputes it. "The *last enemy*, death, shall be destroyed." It is a fact. And yet some dispute it. It is strange. Most, if not all, love life, and dread death. Tupper, in his "Proverbial Philosophy," speaks thus of this fact:—

——"Even to the best, the wise and pure and pious,
Death, repulsive king, thine iron rule is terrible:
Yea, even at the best, in company with buried kindred,
With hallowing rites, and friendly tears, and the dear old country church,
Death, cold and lonely, thy frigid face is hateful:
The bravest look on thee with dread, the humblest curse thy coming."

"The living know that they shall die, but the dead know not any thing," is the testimony of the Bible throughout.

Spiritualists call dying "passing on," and so make dead folks know more than live ones about the future life. And to see professed christians, who teach the same fancy, accusing Spiritualists of false teaching, is queer. They are both blind as bats in sunshine. Some are afraid to look for light, lest their darling old mouldy rotten theory of natural immortality of the soul should get smashed in the contest with truth eternal, viz., that *man is mortal*, and "the *soul* that sinneth, *it shall* DIE." J. N. Berry.

For the World's Crisis.

PERSONAL.

There may be some among the readers of the Crisis who would be interested by reading a little sketch of my history and experience.

I was left an orphan in early infancy, and have no recollection of ever seeing either my father or mother. I was the youngest of a family of eight children, four of each sex. The man who had the care of me through the period of my childhood and youth, changed his place of abode quite often; consequently I had some acquaintance with various localities, and was exposed to a variety of influences. I lived at a distance from all my relatives, so that I was a stranger to my own brothers and sisters. And that is the case to a great extent up to the present time.

But "the Father of the fatherless" was with me in my youth, and though it might seem that I was almost friendless, yet there was One who cared for me. I believe that I was the subject of prayer, and under the influence of the Holy Spirit from a very early age.

I have been told that my mother spent almost her last breath praying for her children, and I have sometimes felt that her blessing and the influence of her prayers had followed me through life.

In February, 1843, during a revival in the Congregational church in Northbridge, I found Christ precious, and rejoiced in hope of immortality. Soon after my conversion, I heard several lectures on the coming of the Lord. I was willing to embrace the view of his speedy coming, as there was no object so dear to me as my Savior. His coming was of all things most desirable, so long as he was my best friend, and I felt that I was ready to meet him with joy.

My oldest brother and his companion embraced the doctrine of the Second Advent at the same time, and have, so far as I know, been steadfast from that day to this. But, alas, I cannot say the same of myself. I offer no excuses, though I may say I was very young, and not established and settled in the faith, and was for many years without hearing or reading anything favorable to that doctrine, and but little in favor of religion at all. I was in many different places, but not often in company with living, earnest christians.

In September, 1845, I shipped for a whaling voyage, and sailed from New Bedford, for a cruise in the Indian Ocean. On the 24th of Nov., 1846, I came very near being killed by a whale. I lay forty days and nights in the dismal, noisome forecastle of the bark *Mars*, in such agony as few are ever called to pass through. My right hip was badly fractured, and the right arm crushed and broken. I have never since been able to step my full weight upon my right limb, and my hand and arm are also crippled, awkward and weak.

It is now nearly nineteen years since this accident occurred, and I do not expect to be made whole till Jesus comes. This event is my only hope. I am striving to be ready, and wish to do all I can to lead others to be also ready.

I have reason to think that some of the readers of this paper are very warm friends, and I trust none of them are my enemies. If I felt sure that as many as one in a hundred of those who read this would breathe one earnest, fervent prayer for me, it would encourage me greatly. Myself and my little family are in extreme poverty, and know not which way to turn for relief; but we will trust in the Lord. My first and last and constant desire is to be filled with "righteousness, and peace, and joy in the Holy Ghost." Pray for us, that we may be "perfect and entire, wanting nothing." Your unworthy Bro.,

Sutton, Mass. F. H. Chamberlain.

For the World's Crisis.

TRAVELS AND LABORS.

Left Anapolis, Nova Scotia, in the steamer for St. John, Aug. 17th. Stopped over Sunday. Spoke to the Baptist people at Carlton half the day, being invited by their minister. Left St. John 21st for the W. Campmeeting. Met with many old veterans of the cross, and some younger soldiers that have started for the heavenly country, expecting to see their Master soon, and get their discharge.

29th, Alton Bay Campmeeting. Had a refreshing time with the pilgrims and strangers.

Sept. 5th to 11th, West Alton. Held nine meetings. Good time speaking to them. I think they need more good religion. 12th, Dover. An evening meeting. Quite a free time speaking. Signs of better times. 13th, Rye. Good evening meeting at Rufus Garland's. 15th, Lynn. Not so much interest as I could wish.

16th to 18th, West Abington, Mass. Had quite an interesting time. Some few there have just started on the pilgrim's journey. 20th, Worcester. Quite a free time. A number took part in the meeting. 23d to 25th, Abington, Ct. Think they have gained some new strength to go on the heavenly journey. Quite a number of converts there, who enlisted a few months ago.

26th. Morning prayer meeting at Bro. King's, Brooklyn. Good meeting. Some few there have lately professed religion. 27th, at Bro. Pond's, Brooklyn. Sixteen exhortations after sermon. 29th to Oct. 1st, Danielsonville. Had rather a discouraging time. Think they need more zeal in the cause of the Lord. Times have changed there. Some have died, and others have moved away. Hope they will awake to new obedience in the cause of their Master.

3d, Willimantic, to see my old friend, Nathan Delap, formerly of Nova Scotia. Had an evening meeting. He told me he thought they never had an Advent meeting there before. The best of attention. Hope that some good was done. 3d, Brooklyn. Prayer meeting. Oct. 4th, evening meeting at Bro. Pond's, Brooklyn. Quite a number took a part, among them the Baptist minister. Three arose for prayers, one a returned soldier, Bro. Pond's son.

5th to 7th, N. Foster, R. I., to the Conference. Had an excellent meeting. Harmony throughout. Quite an interest to hear an Adventist. Formed some new and happy acquaintances. Hope to meet them and all the Father's family soon in the better land. 8th, Danielsonville. Nothing special.

Sunday, 15th, River Point, R. I. Some stormy. Had a good meeting among the few that are left in the place. Some ten or twelve exhortations after preaching. Paul said,—"Suffer the word of exhortation." I think, brethren, if we would talk a little shorter, and let the church have something to do, things would move better. The Lord give us all wisdom in all things. In the evening at Natick. Rainy. Quite a good meeting.

Two months have swiftly passed away since I left my home to go to my native land, and travel over hills and through valleys to sound the alarm of the speedy coming of the Lord. Hope some little good has been done in the name of Jesus. If so, I wish to give all the glory to him. In a few weeks, the Lord willing, I shall leave for the N. S. shore. Pray for me, that I may go in all the fulness of the blessing of the gospel of Christ, and that some more may be sealed heirs of salvation, and shine as stars in God's everlasting kingdom.

Wm. M. Ingham.

Natick, R. I., Oct. 16th.

For the World's Crisis.

A LOOKING GLASS.

Who is a deceiver and an antichrist?

He "who confesseth not that Jesus Christ is come in the flesh." 2 John 1: 7.

Who is he that confesseth not that Jesus Christ is come in the flesh?

He that denieth that his second advent will be in the flesh; for if Jesus Christ is come in the flesh, and God has declared that he will not suffer his flesh to see corruption (Ps. 16: 10; Acts 27: 31), then he is in the flesh today, and will be in the flesh in all coming ages. Whosoever therefore hath seen Christ in the past, or shall see him at the second advent, ("and every eye shall see him." Rev. 1: 7), have seen and will see him in the flesh, and then the saints "shall be like him, for they shall see him as he is." 1 John 3: 2.

O, blessed hope, leading us to purify ourselves even as he is pure. O glorious prospect for the saints! In view of this Job could exclaim, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," and that in his flesh he should see him. Job 19: 25, 26. And John says, Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. . . . If there come any unto you and bring not this doctrine (of Christ; see 2 John 9: 10), receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds" (false teaching). C. Goud.

Webster.

THE DAY OF THE LORD AT HAND.

The day of the Lord is at hand, and then all men shall appear and be manifested as they really are; there shall be no borrowed colors in that day; men borrow the luster of christianity, but how many counterfeit masks will be burned in the day of God!

How many do I see who are sowing only the flesh; alas! what a crop will that be!

I find this world, now that I have looked upon it at both sides, is but the fool's idol. O Lord, let it not be the nest that my soul buildeth in. This world, in its gain and glory, is but the great and notable deceiver by which the sons of men have been beguiled these five thousand years.

Build your nest upon no tree here in the enemy's country, for God hath sold the forest to Death; and every tree upon which we would rest, is ready to be cut down, to the end we may flee and mount up and build our hopes on high, where death and judgment cannot come!

This body of sin and corruption embitters and poisons our enjoyments. Oh! that I were where I shall sin no more! Who of the children of God have not cause to say that they are weary of this vain life, and that they long to go home and enjoy rest?

I know no obligation the saints have to this world, seeing we fare upon the smoke of it. Oh! then let us pull up the stakes of our tent, and be moving toward our home, for here we have no continuing city! Only let us not grow weary; the miles to that land are every day growing fewer and shorter.

Why are not our thoughts more frequently than they are upon our country? Heaven casteth a sweet perfume afar off, to those who have spiritual senses.

Whatever creature you find to have no savor of Christ, let it have no more relish for you than the white of an egg.

Take heed, my friend; sinning against light will put out your candle, and stupefy your conscience, and bring upon it less feeling and sense of guiltiness; and when that is done, the devil is like a mad horse that hath broken the bridle, and runneth away with his rider whither he listeth.—*Rutherford's Letters, A. D.* 1628–61.

IMPORTANT TO LETTER WRITERS.

The public may be surprised to learn that the number of letters which are received at the dead-letter office at Washington, sent there under the new law which makes prepayment of postage compulsory, amounts to more than fifteen thousand per week. These figures denote great carelessness or ignorance of the law on the part of the senders of these letters. The public should remember that the old law allowing letters not pre-paid to be sent forward according to the address, and double postage collected of the receiver, has been repealed; that now every letter not entitled to be carried through the mail free, must have a stamp upon it, or it is sent to the dead-letter office. Especial care should be taken by every person to observe at the time of depositing a letter in the post office that the postage stamp is firmly fixed upon it. Such attentive scrutiny would soon reduce the number of letters "held for postage," and consequently prevent the embarassments and vexations now arising from the failure of such letters to reach their destination.—*Ex.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"COALS OF FIRE."

"I'm sure I can not understand that verse," said Josey Carleton to his cousin. "I don't know what is meant by heaping coals of fire on one's head, and I think it is queer talk to be in the Bible."

His cousin Mary was called away before she could reply, and Josey went out with his sled. In a basement near his home lived a black woman, who made and sold cakes and pies. Josey loved to annoy this woman. He threw chips, bits of coal, and snowballs, down her doorway; he tried to slide against her as she toiled along bearing a heavy basket; and he spattered her windows with dirty water. Josey made himself the torment of Dinah's life. He was naturally mischievous, and moreover, was idle; and you know Satan is always finding work for idle hands. Josey coasted past the black woman's window, and then returned to torment her. Dinah was suprised by a snowball. She went to the door; but Josey had hidden. When she returned to her baking, Josey made a hard ball, and threw it into a basket of eggs that stood on the floor. Dinah had left the door open, as her kitchen was full of smoke. When she saw her eggs broken, she hurried out, crying, "Indeed, little master, I have borne this as long as I can. I'll go and complain of you to your folks, I will."

"Pooh! they won't let you in at the door; and if they did, ma wouldn't believe what you said," retorted Josey, running off with his sled. Near his own door he turned to make grimaces at Dinah; and, slipping on the ice, he fell heavily against the stone step. He lay insensible; and Dinah, forgetting her vexation, ran to his relief. She raised him tenderly in her arms, and carried him into the house; while his mother, who had come out in great alarm, sent for a surgeon. The first thing Josey saw when he opened his eyes, was Dinah chafing his temples, and looking compassionately upon him. His cheeks reddened with shame as he turned away. For several days Josey was quite ill, and every morning Dinah came to inquire after him. When she found him able to sit up and see company, she brought him a plate of delicate cakes. When she came into his room, Josey covered his face with his hands, saying,—

"O Dinah! how can you be so good to me?"

"Why, master," replied Dinah, "the Savior says to do so; to love everybody; and suppose you did tease me, don't I know you are sorry for it? and so I must be kind to you."

"Oh, dear!" said Josey, humbly, "I never could be so good to anybody who had acted so mean to me."

"You could if you loved Jesus Christ," said Dinah.

"I wish I did. O Dinah! I was very near dying."

Just then, Cousin Mary came in.

"Now, cousin," cried Josey, "I know what it means about coals of fire heaped on an enemy's head. Dinah has taught me. No punishment could have made me so sorry and ashamed as her goodness."—*S. S. Visitor.*

ANECDOTE OF A GREAT MAN.

Sir William Napier was one day taking a long country walk near Freshford, when he met a little girl, about five years old, sobbing over a broken bowl; she had dropped and broken it in bringing it back from the field, to which she had taken her father's dinner in it, and she said she would be beaten on her return home for having broken it; then, with a sudden gleam of hope, she innocently looked up into his face and said, "But ye can mend it, can't ye?" My father explained that he could not mend the bowl, but the trouble he could, by the gift of a sixpence to buy another. However, on opening his purse, it was empty of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour the next day, and to bring the sixpence with him, bidding her, meanwhile, tell her mother she had seen a gentleman who would bring her the money for the bowl next day. The child, entirely trusting him, went on her way comforted.

On his return home he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom he specially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl, and of still being in time for the dinner party in Bath; but finding this could not be, he wrote to decline the invitation on the plea of a "pre-engagement," saying to us, "I cannot disappoint her, she trusted me so implicitly."—*Bruce's Life of Sir William Napier.*

A GOOD PROMISE.

A little boy in a city, who had no nice play-yard, was sometimes allowed to play in the street. His mother always told him to have nothing to do with boys who used bad words; and Johnny felt a great responsibility for good behavior when trusted alone. One day, another boy, to whom he had lent his drum, got vexed, and broke out in rude, disagreeable language. Johnny marched right up to the boy, and asked for the drum, saying, "I must go to my mother."

"Why? what for?" the children all inquired.

"Mamma never lets me play with boys who use bad words," said Johnny.

"Well, I won't use any more bad words if I may play with you," said the boy, sorry to lose the music of the drum.

"I'll ask my mother," said Johnny; "and, if she says I may, then I will; but I shouldn't like to learn such words."

"Tell your mother, Johnny," answered the boy, "I'm done now; she needn't ever be afraid any more of my using bad words; for I just won't, that's all, if *she* thinks so."

Johnny's mother watched the children at their play for a time afterward, and she never learned that the boy broke his promise not to use bad language any more.

That is the way to break any wrong habit,—say, *I will not*, and keep the promise like a man. And if every little boy who is taught at home to be good, and who wishes to make of himself a good man, would turn away from all wicked and mean-talking street-boys, they would be always reproved for bad words, and many, like the one who promised Johnny, would never let good people hear any thing bad from their lips again.

What little boys will do as Johnny did?—*Freedman's Journal.*

THE GIANT.

"And so you would like to be great:
A conqueror, too, did you say?
Well, if you will listen a while,
I think I can show you the way.

There's a giant about in the world,
That a great deal of mischief can do;
But, strong as he is, I have hopes
That he will surrender to you.

If you live but to love and to serve,
You will conquer this giant, I know;
You may vanquish him even to-day,
For Self is the name of your foe."

HE'LL NEVER DROP YOU.

A poor child lost her father and mother; and the woman who took care of the children, I am afraid, was not very kind. Clara did not like to be at home; and you often found her out-doors, sitting on the grass under the trees, with nobody but the birds and crickets to keep her company, looking quite neglected and forlorn. Poor Clara! One day, Mary, a dear little Sabbath-school scholar, went up to her, and said, "How do you do, Clara, to-day?"

"As well as I can be, with no father and mother," answered Clara.

"You have God for your Father, Clara," said Mary. "The Bible says he is the Father of the fatherless."

"Well," said Clara, "I've no mother."

Mary could not remember that it said God was mother to the motherless; but she said, "Clara, you've got *Jesus;* and the Bible says, 'When my father and mother forsake me, the Lord will take me up.'"

"And," said poor Clara, sadly, "I suppose I should lose *him* too."

"No," cried little Mary; "the Bible says Jesus Christ is the same, yesterday, to-day, and forever. If he once takes you up, Clara, he'll never *drop you.*"—*Freedman.*

CHILDREN'S PRAYERS HEARD IN HEAVEN.

"When a child prays," says one, "he may rest assured that Jesus Christ heareth him. Jesus hears in heaven more beautiful songs of praise than you have sung just now; but when a little child invokes him, he listens to that child. You know what the great Luther once said. He was very much discouraged in his work, when he was told that some children had been praying for him. 'Ah!' said he, 'our cause is safe,—*the children are praying!*'"—*S. S. Herald.*

THE FIRST LESSON.

"Not a soul in the whole world will ever know it," said Robert Jones to himself, one day, when he was strongly tempted to do some wrong act.

"But God will know it," promptly whispered conscience; and Robert was afraid to do it.

"The fear of the Lord is the beginning of wisdom," says the Bible.

Robert had learned this first lesson.

The World's Crisis
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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

SOW YE BESIDE ALL WATERS.

BRO. GRANT:—I send you some lines which were clipped from an exchange. They contain the true sentiment. Let them encourage some who almost feel discouraged and ready to faint, to work on, and continue to scatter the precious seed over hill and dale, and cease not "until the dial points to the noon below."

GEO. A. STREETER.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, this or that; or whether they both shall be alike good."—ECCL. 11: 6.

Sow ye beside all waters
Where the dew of heaven may fall;
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.
Sow, though the thorns may wound thee;
One wore the thorns for thee;
And though the cold world scorn thee,
Patient and hopeful be.
Sow ye beside all waters,
With a blessing and a prayer;
Name Him whose hand upholds us,
And sow thou everywhere.

Sow, though the rock repel thee,
In its cold and sterile pride;
Some cleft there may be riven
Where the little seed may hide.
Fear not, for some will flourish;
And though the tares abound,
Like the willows by the waters
Will the ripened grain be found.
Work while the daylight lasteth,
Ere the shades of night come on,
Ere the Lord of the vineyard cometh,
And the laborer's work is done.

Work in the wild waste places,
Though none thy love may own;
God guides the down of the thistle
The wandering wind hath sown.
Will Jesus chide thy weakness,
Or call thy labor vain?
The word that for him thou bearest,
Shall return to him again.
Oh! with thy heart in heaven,
Thy strength in the Master's might,
Till the wide waste places blossom
In the warmth of a Savior's light.

Watch not the clouds above thee,
Let the whirlwind round thee sweep;
God may the *seed time give thee,*—
But another's hand may reap.
Have faith, though ne'er beholding
The seed burst from its tomb;
Thou knowest not what may perish,
Or what be spared to bloom.
Room on the narrowest ridges
The ripened grain will find,
That the Lord of the harvest, coming,
In the harvest sheaves may bind.

H. C.

"THE TIME OF THE END."

Notes of preparation for these stirring times are already sounding. Even the cursory reader of the journalism of the day will be convinced of this. Already out of every sixteen of the able-bodied men in France, even 400,000 men are under arms, not as raw recruits, but as best disciplined troops; in addition to these, as a body of reserve, is a force of 100,000 more, *a force equal to the whole equipment of the British army.* A recent number of the *Times*, an indisputable authority, has called attention to this fact, as an item of current news rather than as a preparation for coming woes. Of French naval preparations little is known, save that dockyards and arsenals are alive with formidable preparedness; and thro' the espionage of the inscrutable man of mysteries, the Press tells not, and most probably is ignorant of their progress. We do know, however, that in the ports of Spain a gigantic steam fleet is in progress, paid for by French money, directed by French skill, mortgaged to the Man of Destiny, the man of the coming future. Morocco is being most mysteriously fortified. Egypt is occupied by troops from France, engaged in the chimerical project of the Suez Canal; its viceroy is inextricably the creature of France, through being hopelessly involved in this speculation. M. Billault, until his death the mouthpiece of His Imperial Master, told the world that if French troops be withdrawn from Syria, the ships bearing the tricolor shall hover o'er that coast, and on the least emergency Imperial troops shall land yet once again, and, unfettered by any treaty, will occupy the fastnesses of Syria, and thus this coveted land shall become the vassal of the growing empire. Who shall say what this Vindicator of oppressed nationalities is about to do for Venetia, for Hungary, for Poland?

The Italian kingdom, now that Cavour is no more, is but the dependent of a yet more extended empire, and its monarch but the puppet of the Third Napoleon. The troops of France for years have garrisoned the future metropolis of this re-constituted empire, even on the seven hills of Rome. The Algerine shore of Africa has long been a French province; so that very shortly we may expect the grand idea of the First Napoleon to become the accomplished enterprise of his successor: the Mediterranean Sea a huge French lake; the European nationalities a French empire, or rather the Roman empire; and the wondrous parvenu, who wields its sceptre, the representative of the seventh head—the eighth, yet of the seven.

These *ten horns*, or kings, must not be identified as yet; for we are expressly told (Rev. 17: 12) that they have received no (power as) kingdom as yet; but receive power as kings one hour with the beast. Is the time "as yet," to be referred to the time of St. John? and are these *ten* kingdoms to be dynasties of comparatively modern date, which occupy the area of the ancient Roman world? Probably so; this is far more probable than that they are to be entirely new kingdoms created in a great European revolution of the last times. Although they cleave not together, even as iron is not mixed with clay (Dan. 2: 43), yet in one particular they shall have one mind in giving their power and strength to the beast; they receive power as kings one hour with the beast. It is possible that as the First Napoleon created his relatives kings of Westphalia, Holland, Spain, and Naples; so the Third Napoleon may create a decem-regal kingdom out of the universal anarchy of the coming revolution. At the holy alliance of 1815, it was decreed that no Buonaparte should ever sit upon the throne of France; in thirty-three years Napoleon is at the helm of the French state in troublous times. He leagues himself with England, Turkey, Italy, against the Czar; he does exploits at Magenta and Solferino. He holds the Pope, and gives away his kingdom piecemeal. He gives away the imperial tiara of Mexico. He annexes Italian provinces, Savoy and Nice, to his growing empire. Nay, even already, as the presiding genius of commercial treaties, he is giving foretokens of the time when no man shall buy or sell save he that hath the mark of the wild beast, his name, or the number of his name. As the currency of a nation bears the image of its sovereign and his name, so it may be foreshadowed here that the whole re-constituted world shall have one common coinage re-cast with the impress of his supremacy, bearing his image, name, and number of his name.

What then is the number of his name, or the name of his number? Herein is wisdom. Let him that hath understanding count the number of the beast, for it is the number (the numerical name) of a man, and his number is six hundred threescore and six. It must be borne in mind that the language in which St. John wrote was Greek. By the Greeks the letters of their alphabet were used for numbers, instead of the Arabic figures amongst ourselves, thus:

$\alpha = 1$	$\eta = 8$	$\xi = 60$	$\tau = 300$
$\beta = 2$	$\theta = 9$	$o = 70$	$\upsilon = 400$
$\gamma = 3$	$\iota = 10$	$\pi = 80$	$\varphi = 500$
$\delta = 4$	$\kappa = 20$	$\varrho = 90$	$\chi = 600$
$\epsilon = 5$	$\lambda = 30$	$\sigma = 100$	$\psi = 700$
$\varsigma = 6$	$\mu = 40$	$\varsigma = 200$	$\omega = 800$
$\zeta = 7$	$\nu = 50$		

Thus in the word *Napoleonti*, the dative case of the Greek word, *Ναπολεοντι*, we have $50 + 1 + 80 + 70 + 30 + 5 + 70 + 50 + 300 + 10 = 666$. But why should the *dative* case be used? Because it was the form of any dedicatory inscription on a temple, or idol image. Thus St. Paul saw an altar at Athens with this inscription, *to agnosto Theo* to the unknown God (Acts 16), and at Rome he would have read Jovi Capitoloni, or Statori. So under this image of the wild beast the seer of Patmos read *Napoleonti*, in the dative case. It is a very significant coincidence that the two names Louis Napoleon in Greek characters also form the same mystic number, thus: $\Lambda = 30$, $o = 70$, $\iota = 10$, $\varsigma = 200$, $N = 50$, $\alpha = 1$, $\pi = 80$, $o = 70$, $\lambda = 30$, $\epsilon = 5$, $o = 70$, $\nu = 50$.

The meaning of the Greek word Napoleon would mean the lion of the thicket, and most singularly we read (Jer. 4: 7) in reference to the desolation of Palestine by the last great potentate, "The *lion from the thicket* is come up, the destroyer of the Gentiles is on his way: he is gone forth from his place to make desolate the land." The name of this potentate is Charles Louis Napoleon Bonaparte. By an overruling Providence he has chosen to be designated by the very name which fulfills the requirements of prophecy. Had he been called Charles Bonaparte, who could have found a clue to the name of the number?

I find that no fewer than seven different writers, several years before the *coup d'etat*, anticipated the revival of the Napoleon dynasty, when few ever dreamed that it could ever be resuscitated. They also determined from prophetic foreshadowings that this resurrection should take place earlier than the year 1864–8. As early as 1815 itself, as early as Napoleon's fall at Waterloo, James Hatley Frere gave out to the world, despite the Congress of the Holy Alliance, that a facsimile of the First Napoleon should arise, short only of actual identity. Three years later his findings are confirmed and reiterated by no less an authority than the learned prebendary, Stanley Faber, late Master of Sherburn Hospital. Two years later, 1820, Rev. H. Gauntlett, an able expositor, repeats the assurance: and in the year 1825 the eloquent voice of the gifted Edward Irving might have been heard arresting the attention of admiring crowds by the announcement of the beast that was, but is not, but very soon should be. This day is this scripture being fulfilled in your ears, and ere our youthful sons have reached an early manhood, this revived wild beast shall be caught, taken *alive*, and cast into the burning flame (Dan. 7: 11), even into a lake of fire burning with brimstone. (Rev. 19: 20.)

But an image of this Napoleon is to be set up—yea, in the holy of holies of Jerusalem's restored temple. You will say, Can this be possible in these days of enlightenment, of independence, and of manly progress? Let me remind you that such has been the case in the dynasties that have been before. In the plain of Dura, in the province of Babylon, surging multitudes out of all peoples and of every language fell down and worshipped the golden image which Nebuchadnezzar the king had set up, and he that proved disloyal was cast into the midst of a burning fiery furnace! To Medo-Persian monarchies such obeisance was continuously paid. The Grecian Alexander proclaimed himself the son of Jupiter Ammon. The flatterers of Cesar (gifted) honored him with worship on his "apotheosis." But in these, our days, can such be possible? Even now, in his embryo estate, Napoleon III. is not averse to almost idolatrous adulation. Listen to the addresses with which he is hailed on his progress through the provinces. He is styled by the *elite* of each department as well as by the humbler bourgeois, the Savior, the Regenerator, the elect of God, the Messiah of God. 'Twas thus with the First Napoleon. He asked his courtiers what men thought of him? One replied, "Some think you an angel, sire, some a devil; but all think you are *more than man.*"

A prefect one said in a public address, in the ears of listening thousands, "God made Buonaparte and rested from his labors." Nay, even Jewish Rabbins, convoked at Paris, styled him, "The Lord's anointed Cyrus, *the image of the Divinity*"; and this was no metaphorical language, nor oriental exuberance of speech, for they blended his name and that of Josephine with the ineffable name of Jehovah, and inscribed it upon the ark of the covenant, which was further surmounted by the eagle of Imperial France. Nay, more, he accepted the title, *Your Providence*, which is a specimen of the names of blasphemy upon the brows of the seven-headed monster, with his healed wound. To Napoleon III. has been addressed the parody of the divine prayer, "Our Sire, which art in power, Thy kingdom come, Thy will be done abroad as it is done at home." Such are the indications of what may be expected when this wild beast shall arise in the fulness of his strength, shall scatter, tear and slay.

This power of France is culminating even now. The policy of England has been neutrality and non-intervention, and the strengthening of the entente cordiale with our imperial ally. Most probably, according to the best informed journals, the next Parliament will cause retrenchments in naval and military expenditure, the reduction of arms, the paying off of ships—or perhaps ships and regiments may be scattered far away to remote dependencies—but all this should be to weaken ourselves, to strengthen our neighbors. Soon the real state of affairs shall be made known, and the man of the coming destiny shall come up, even the lion from his thicket, and shall get for himself the pre-eminence among the nations.—*The Rainbow.*

For the World's Crisis.

THE JUBILEE.

(Concluded.)

On page 65 of "The Book of Daniel Opened," we have noticed that the first jubilee occurred B. C. 1563, which was the fiftieth year from the time the Lord God of Israel first proclaimed liberty to the people, or instituted the jubilee; saying, "I am come down to deliver them out of the hand of the Egyptians, and to bring them . . unto a land flowing with milk and honey" (Ex. 3: 8.) In proof of this, "Aaron was fourscore and three years old" at that time (Ex. 7: 7), and "an hundred and twenty and three years old when he died," "in the first day of the fifth month," "in the fortieth year after the children of Israel were come out of the land of Egypt" (Num. 33: 38, 39.) Forty years placed against the first day of the fifth month of the fortieth year, would give the first of the fifth month in the year before the leaving of Egypt; and if Aaron was at that time eighty-three years, two months, and ten days old, we will have the tenth day of the seventh month, the day of atonement, for the time at which the Lord "came down" "out of the most holy" to bless his people, in bringing them into the goodly land (Ex. 3: 8); and forty-nine years from this day brings us to the proclamation of the first jubilee, in the beginning of the fiftieth year from this epoch. Therefore, thus saith the Lord: "A jubilee shall that fiftieth year be unto you." Lev. 25: 11.

But since some place the first jubilee in the fiftieth year from the time that the children of Israel entered Canaan, it becomes necessary to give that, at least, a passing notice. Our first objection to this view of the matter is, that instead of the first jubilee occupying the space of forty-nine years, as all of the others, it would not be proclaimed until the end of eighty-nine years from the beginning of the dispensation of jubilees; that is, of the Mosaic dispensation, under which they were observed. The reason they offer for placing the first jubilee in the fiftieth year from the time Israel entered Canaan is, the supposition on their part, that with the entering of the land the sabbatical year commenced; but since we have clearly proven that the Sabbath commenced forty years before, or with the beginning of the Mosaic dispensation, their opinion as to the time of the first jubilee is clearly incorrect. It is true that the law required, saying, "When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord"; but this does not teach that that was to be the first sabbatical year. If the land could "enjoy her sabbath while she lieth desolate, without them" (Lev. 26: 43), it does not even teach that that was the first sabbath of the land. Indeed, it cannot date even the beginning of the sabbath of the land, for when the law of the sabbath of the land was first given, there was not a word said about their waiting until they came into the land, but reads thus: "Six years thou shalt sow thy land" (Ex. 23: 10.) According to this law, the sabbath of the land could not have commenced at a later date than the year before they entered Canaan, for those that received their inheritance on the east of Jordan had their land given in the year in which Aaron died (Num. 32: 1–42.) Now, according to the express language of the law; the "six years thou shalt sow thy land" could not date from a later epoch than the year before they crossed the Jordan. This is a clear proof that, by the expression, "then shall the land keep a sabbath," Moses did not mean that that was to date the beginning of the cycle of seven years; but was rather a prophecy of the time at which they should enter the land; that is, in a sabbatical year, occurring at that time, the land should "keep a sabbath unto the Lord." If the sabbatical year had been only a sabbath of rest for the land, the first sabbath would have occurred in the seventh year from the time they came in possession of the land, on the east of Jordan; but from the eleventh chapter of Joshua, it would appear that they were at that time involved in war; hence could not have been a sabbatical year. But if Moses meant that the land should then "keep a sabbath," because the sabbatical year would at that time occur; then the first sabbath of rest to the land was the second year after they crossed the Jordan; and we have already proven that that was a sabbatical year; for in that year Joshua "read all the words of the law . . . before all the congregation of Israel, with the women and the little ones and the strangers" (Josh. 8: 35), which was only required during the seventh or sabbatical year.

From the expression, "The Lord thy God hath blessed thee in all the work of thy hand" (Deut. 2: 7), we conclude that they had not been idle during the forty years in the wilderness. They may have all the time been cultivating the land and letting it rest the seventh year. But whether they had or not, one thing is clear, the sabbatical year of release was enjoined "in the day that the Lord brought them forth out of the land of Egypt" (Jer. 34: 13.) And according to the law, we are required to number not seven sabbaths *of rest to the land*, but "seven sabbaths *of years.*" Five of these sabbaths of years were in the past when Israel entered the land, hence but two was wanting to make out the seven.

That the year of release was the sabbatical year, observe that it was "at the end of every seven years" (Deut. 15: 1); and yet the time spent in labor was but six. "Six years he shall serve thee" (Ex. 21: 2), to which add the sabbath of rest for the servant, and we have seven, the time of the next release. This makes it clear, that the sabbatical year commenced, not with the entering of the land, but with the beginning of the dispensation of sabbaths, that is of the Mosaic dispensation; hence, the seven, not sabbaths of rest to the land, but "sabbaths of years," cannot extend beyond the beginning of the fiftieth year from the time they left Egypt.

It would appear that those who place the first jubilee eighty-nine years after Moses left Egypt, contradict the word of God, for saith the Lord, "in the year of this jubilee ye shall return every man unto his possessions"; but Israel being at that time in bondage, did not return to their possessions."

In proof of this, they were in the wilderness forty years, after which Joshua lived twenty-five years. The Anarchy eighteen years, after which "the Lord sold them into the hand of the heathen "eight years (Judges 3: 8), 40, 25, 18, 8, are 91 years, from which take 89, and we have two years for the remaining time of their bondage, hence could not at that time have returned to their possessions.

The Lord gave "the land of Canaan to the children of Israel for a possession," and the particular time at which they were to receive this their possession was in the year of the first jubilee. "In the year of this jubilee, ye shall return every man unto his possessions." (Lev. 25: 13.)

Now all that remains to prove the year of the first jubilee, is to learn the time at which Israel did thus return unto their possessions. And since they did "return every man unto his possessions" in the ninth year after crossing the Jordan, which was the forty-ninth after leaving Egypt, that year is settled and fixed as the time of the first jubilee.

"The jubilee of the children of Israel" having then come, said Joshua unto them, "Now return ye, and get ye unto your tents, and unto the land of your possession." (Josh. 22: 4.) To show that the express language of the law of the jubilee was at this time carried out, we will here give it on opposite columns, fulfilled in the forty-ninth year.

LAW OF THE JUBILEE.

"In the year of this jubilee, ye shall return every man unto his possession." LEV. 25: 13.	"And then shall ye return every man unto his possession which I have given you."—DEUT. 3: 20.
"And ye shall return every man unto his family."—LEV. 25: 10.	"We will not return unto our houses, . . . our little ones and our wives," "until the children of Israel have inherited every man his inheritance."—NUM. 32: 18–26;

that is, not until the jubilee; that the law may not be broken, which saith not before, nor after, but "in the year of this jubilee ye shall return every man unto his possession."

Those who received their inheritance on the east of Jordan, left their families, their "wives," and their "little ones" "there in the cities of Gilead" (Num. 32: 26), saying, "we will not return unto our houses until the children of Israel have inherited every man his inheritance" (Num. 32: 18); that is, not until the jubilee, for "when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received" (Num. 36: 4); for "in the year of this jubilee, ye shall return every man unto his possession" (Lev. 25: 13); and this jubilee occurred in the ninth year after crossing the Jordan; that is, the forty-ninth from the leaving of Egypt; for in allusion to what was accomplished at that time, Moses said, "And then shall ye return every man unto his possession, which I have given you" (Deut. 3: 20). Moses "was commanded by the Lord to give the inheritance of Zelophehad unto his daughters." "And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received" (Num. 36: 2, 4). And the time at which "the Lord gave them an inheritance among the brethren of their fathers" (Josh. 17: 4) was the forty-ninth year after leaving Egypt.

The jubilee formed a part of the Mosaic dispensation, and the space occupied by each jubilee is forty-nine years; hence the first jubilee could not have occurred at a later epoch than the fiftieth year from that which was to them "the beginning of months" (Ex. 12: 2); for it is expressly declared, "a jubilee shall that fiftieth year be unto you" (Lev. 25: 11). As the passover was an annual festival observed in commemoration of the Lord's passing over the first born of Israel; so the jubilee was at the end of every forty-nine years observed in commemoration of their being delivered from Egyptian bondage (Lev. 25: 54, 55). Hence, as the passover was observed at the proper time, in the second year after leaving Egypt; so the jubilee must have been observed at its proper time, in the forty-ninth year after. It was proclaimed on "the day of atonement" (Lev. 25: 9); the day on which the high priest "came out of the most holy to bless the people"; for on that day the Lord "came down" "out of the most holy to bless" his people, by breaking the bonds of Egyptian bondage, and bringing them "into a land flowing with milk and honey" (Ex. 3: 8). Forty-nine years from this the institution of the jubilee, that is from the tenth day of the seventh month, B. C. 1612, brings us to the tenth day of the seventh month, B. C. 1563, that is, to the beginning of the fiftieth year; hence "a jubilee shall that fiftieth year be unto you" (Lev. 25: 11).

Having now settled the time of the *first* jubilee, the cycle of forty-nine years becomes one of the clearest proofs of the correctness of our chronology; for the eighteenth year of Josiah is admitted by both Jews and Gentiles to be a year of jubilee.

Those who are willing to admit that the eighteenth of Josiah is proven to be a jubilee, must admit the strict correctness of our chronology, seeing that there cannot be a mistake except by complete cycles of forty-nine years.

WILLIAM C. THURMAN.

EXPECTING THE SAVIOR.

AN ESSENTIAL FEATURE IN TRUE CHRISTIAN CHARACTER.

(From the "*Blessed Hope,*" by Dr. McCaul.*)

We now proceed to consider, particularly, what this "waiting" is, as expressed in the text by the words "looking for that blessed hope;" and to show, from the nature of the duty, that the practice of waiting for the second advent is an essential feature in the character of a true christian. The glorious coming of the Lord is represented in Scripture as the promised return of a kind Master to his faithful servants. To wait for that which is promised is an exercise of faith. It is likened to the sudden coming of a thief, against which we have been warned: to take heed to the warnings of God is an effect of holy fear. It is compared to the return of the beloved Bridegroom: that the bride should wait with earnest desires for his return is an evidence of love. It is set forth as the return of the Lord to his disciples, for which he commandeth them to watch. To wait for it, then, is an act of obedience; but in whichever of these four points of view we consider the practice of waiting for the second advent, whether as an exercise of faith, an effect of holy fear, an evidence of love, or an act of obedience, it is equally an essential feature in the character of a true christian. Faith is an essential feature of a true christian, for "without faith it is impossible to please God." The promises of God are the object of faith: the promise of the Lord's return is one of those most frequently repeated. Where then is faith in this promise, if the practice of waiting for it is wanting? Remember, brethren, that faith is an operative principle, and, whatever be its object, it produces certain effects. When faith fixes upon the promise of forgiveness of sins it drives to prayer and confession. When it lays hold upon the promise of the Holy Spirit for sanctification, it produces earnest supplicatian that will not be silenced until the promise is fulfilled. When it looks to the often repeated promise of the Lord's return, it generates a habit of waiting for it with patience. The servants, who believe that their Lord will return according to his promise, gird their loins, put on the best apparel, and hold all things in readiness; and though the shades of evening should set in, they despair not; and though the darkness of midnight should begin to pass, they slumber not; but keep their lights burning, and hearken in watchful silence to every distant sound that may perhaps give notice of their Lord's approach. And, if they speak, if the silence of expectation be broken, it is to rouse the slumbering, or to ask, "Watchman, what of the night?" or to discourse about the happy meeting: for their Lord has promised to return, and they believe his promise. Faith in the promise necessarily produces these effects. When, then, the effects follow not, where is the faith? And, where there is no practice of waiting, what evidence is there of faith in the Lord's promise?

Some may perhaps say that it is not yet time to expect the Lord's advent; it would therefore be folly to wait for it; when it is near, it will be time enough to look for it. If there be in this congregation any in this faithless state of mind, let me remind them that this is exactly the excuse of the unprofitable servant whose portion is appointed with the unbelievers: mark these words, "with the unbelievers." He says, "My Lord delayeth his coming." It is not so near—no need of watching yet! You will perhaps answer, We are watching for death, for death will certainly arrest us before the Lord come again. I ask in reply, Where has the Lord commanded you to watch for death, instead of watching for his second coming? Tell me the chapter and the verse. I ask you, in the second place, what reason you have for thinking that death will surprise you sooner than the second advent? who revealed to you the day and the hour of which no man knoweth? You will reply, No man hath revealed it to me: my belief that death will precede the second advent is founded on no declaration of Scripture; my own reason tells me of it. So many generations have already passed away without the Lord's coming that it is now most probable that the present will pass away in like manner. If this be your mode of arguing, then, beyond all doubt you believe more firmly in the probable conclusions of your own reason than in the words of your Lord and Master. Where then is your faith? And where your likeness to those disciples of whom our Lord says, "Blessed are those servants whom the Lord when he cometh shall find watching?" But, whatever you may think of your state, you cannot possibly deny that steadfastly to trust in Christ's promise, confidently to expect its fulfillment, and humbly to obey his commands, is an indispensable evidence of the reality of that faith without which no man has a right to esteem himself as one of Christ's true disciples.

This practice of waiting is also compared to the state of a householder, who expects his house to be attacked, but knows not the hour when the thief may come. He therefore remains in a state of suspense and fear, and, consequently, of active vigilance. He knows that his property, and perhaps his life, are at stake; he, therefore, takes heed that his heart be not overcharged with surfeiting and drunkenness, or with the cares of this life, and so the thief comes unawares. This represents the habit of holy fear in which the true christian lives: contemplating the awful transactions of the great day of Christ's appearing, and remembering that it will come as a snare upon all them that dwell upon the earth; such a state of mind as the Apostle describes when he says, "We must all appear before the judgment-seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad: knowing therefore the terror of the Lord we persuade men." (2 Cor. v. 10, 11.) Need I stop, my brethren, to prove that this is an essential feature in the character of a true christian? No; your consciences assure you that no man is a true christian without it.

The coming of the Lord is likened also to the return of the Bridegroom long delayed but surely promised. And the Bridegroom is chief among ten thousand. To him the bride owes life and liberty. He delivered her from death, and ransomed her from captivity. For he left his Father's house, forsook his Father's throne, and took upon himself the form of a servant, endued countless hardships, and suffered countless wrongs. And the bride is not insensible to his love, nor indifferent to the promise of his coming. The days of his absence are days of mourning. "She seeketh him whom her soul loveth: she seeketh, and findeth him not." (Song iii. 1.) She counteth the days "until the winter be past, and the rain over and gone; *until the fig-tree putteth forth her green figs*" (Song ii. 11–13); for that is the promised sign of his approach. She crieth, "Make haste, my beloved." "The Spirit and the bride say, Come." And were it otherwise, were the bride happy and content without the bridegroom, careless and indifferent to his coming, where were her love? And when persons calling themselves christians are perfectly satisfied with the present state of things, and utterly indifferent to the Lord's return, where is their love? Does that man really love the Lord Jesus Christ who almost never meditates upon his union with him; who never prays for his coming; who never looks at the signs of the times to see whether it be near? I speak not now of those who have never fled for refuge to the Savior, and who have therefore no experience of his forgiving love (for them to pray for the Savior's return would be presumption): but of those who profess to have found forgiveness of sins, and justification by faith. Have you no desire to behold him who purchased for you these blessings with his precious blood? To see him as he is, and be like him; to fall down before his throne, with a heart overflowing with gratitude; and to join in the glorious song of the redeemed, "Worthy is the Lamb that was slain." But, whatever be your state, acknowledge that to wait in humble and earnest expectation for the Lord's return, as the bride waits for the bridegroom, is an evidence of love; and that love is an essential feature in the character of a true christian.

Lastly, to wait for the Lord's coming is an act of obedience: and without obedience to talk of faith, hope, love, or any other christian grace is nothing short of madness.

"Ye are my friends," saith our Lord, "if ye do whatsoever I command you." If, therefore, the Lord had but once given a command to watch for his second advent, it would have been sufficient to bind us to obedience: but I know of no command more frequently repeated in the New Testament than this. I have already, in this discourse, remarked how often it is insisted on, and how variously it is applied; I will now only notice how often it occurs as a command. It occurs as an express and positive command at least eight times in the Gospels, (Matt. 24: 42, 45; 15: 13; Mark 13: 33, 35, 37; Luke 12: 35–40; 21: 36,) five times in the Epistles, (1 Thess. v. 1–6; Titus 2: 12, 13; James v. 7, 8; 1 Pet. 4: 7; 2 Pet. 3: 14,) and twice in the Revelation of St. John, (Rev. 3: 3; 16: 15;) altogether fifteen times. It is a command given in the most solemn manner, with a blessing attached to those who obey it, ("Blessed are those servants whom the Lord, when he cometh, shall find watching,") and a curse pronounced upon them who disobey it, ("They shall be cut asunder, and have their portion appointed with the unbelievers.") It is a command accompanied by a declaration that is applicable to all, so that no one can hold himself excepted. "What I say unto you I say unto all, Watch." It is a command so clearly expressed, and so exactly limited by the context, that it cannot be interpreted figuratively, nor wrested to apply to anything but the coming of the Lord in glory. For in the Gospels it is preceded by an account of the judgment; and in the Epistles, connected with the resurrection of the dead, or the conflagration of the world. What then is the state of a man who deliberately disobeys such a command as this? If obedience be at all times necessary, is it not in such a case indispensable? Will any man dare, under any pretext whatsoever, to dispense himself or others from such a command as this? Or can any man so grossly deceive himself as to imagine that he is a true christian, when he is living in wilful disobedience to his Lord's plainly revealed will? There is but one infallible mark of a true christian,—obedience to his Lord's commands; and he that waiteth not for the Lord's coming hath it not. He may possess great knowledge of the mysteries of the Gospel, but he is "a child of disobedience." You see, then, brethren, that whether we look at the express testimonies of Scripture, or consider the nature of waiting for the second advent as it is set forth in Scripture, as an exercise of faith, a state of holy fear, an effect of love, or an act of obedience, my assertion is true; the practice of waiting for the second advent of the Lord is an essential feature in the character of a true christian.—*Prophetic Times.*

* This entire tract, embracing thirty-two pages, has just been re-printed, and may be had by addressing "Prophetic Times," Box 2245, Philadelphia, Pa. Price 10 cents. By the hundred, $6.

ELIJAH YET TO COME.

Some think that the words, "I will send you Elijah the prophet before the coming of that great and dreadful day of the Lord," (Mal. 4: 5,) was fulfilled in the advent of John the Baptist; and that all we are to understand by the promise of Elijah preceding the second advent is merely the spirit of preparation being infused every where previous to that event. But this does not seem to me to exhaust the words of scripture. For instance, our Lord says: "Truly Elijah must first come, and restore all things." Mat. 17: 11. But then he adds, "Elijah is come already." The two things seem inconsistent; but it does appear to me from various reasons that Elijah will personally precede Christ who comes to reign, just as John preceded Christ who came to suffer. Recollect that Elijah needs no resurrection from the dead; he never saw death; he was translated; and why translated, unless for some sublime mission similar to that which is here indicated? Let us mark well our Lord's words. He says: "Truly Elijah shall first come and restore all things." But if John the Baptist was Elijah, can it be said of John that he restored all things? He did not restore anything at all; he preached repentance. Then if you say, How do you explain the other passage—viz.: "Elijah is come already?" I explain it by referring to the corresponding passage in Luke 1: 16, 17, where it was said of John the Baptist, "he shall go before him in the spirit and power of Elijah." But he was not Elijah. Our Lord says of John the Baptist that "He came and they knew him not, but have done unto him whatsoever they listed; likewise also shall the Son of Man suffer of them." What does he here say? He says John the Baptist came, and they killed him, but that cannot be said of Elijah; he never was killed; he was translated; he is in glory; and if he had come to the earth in the person of John the Baptist, he could not have been killed. But certain parties appealed to John himself. They came to him and said, "Art thou Mesiah? He said no. Art thou Elijah? And he said I am not Elijah."

Well, John the Baptist surely knew who he was, and yet he denied that he was Elijah who was to come and restore all things. The passage, "This is Elijah that ought to come," the French translators have given us the true meaning of: "C'est l' Elie qui devait venir." This is THAT Elijah who ought to come now, at this moment; is John the Baptist; he is come in the spirit and power of Elijah; but Elijah personally is yet to come and precede my glorious advent to triumph and reign. It does seem highly probable that before our Lord comes, Elijah, who is living in the body, who never died, and is not therefore to be raised from the dead, will herald the return of the Prince of Peace; just as a suffering Baptist came to precede a suffering Christ, so a glorified Elijah will come to precede a glorified and triumphant Christ. At least I can not explain these passages in any other way. —*Dr. Cummings.*

For the World's Crisis.

DON'T BE TOO POSITIVE.

Always allow other people their opinions, and do not be too sure you are right. Remember if you are right in one particular, you may be wrong in others. Do not be deficient, or boldly contradict; but calmly express your reasons, and patiently bear with those whose understanding is less clear, or whose reason is disturbed by passion. Rather than "it is," and "it isn't," "you did," and "you didn't," say, "it seems to me," or, I think it is," or, "if I mistake not." This should not be. Then let us avoid all rude and ill-natured expressions; as calling one foolish, obstinate, or provokingly stupid. Our aim should be to advance the truth, not ourselves.

It often happens that much time is wasted in matters of no great consequence. One says the lesson is hard, another says it is not; and there is a fuss. All this shows a wrong spirit, and causes much bitterness, both in words and feelings. While in all cases concerning duty and happiness we are faithful to the right, let us remember to hold up the truth in meekness, and love God more and serve him better.

L. J. PINKHAM.

Casco, Me.

For the World's Crisis.

IS THE PASSAGE IN MARK 16: 9-20 GENUINE?

I am requested to say, through the *Crisis*, "how much of the sixteenth chapter of Mark is found in the original manuscripts?"

The manuscripts are "original" only with respect to the printed editions. They range from the fourth century to the invention of printing. The autographs of the sacred writers are of course lost.

The last twelve verses of Mark's Gospel are known to be disputed. And this is the only considerable passage in the New Testament alleged to be spurious, or interpolated, except that in John's Gospel, from 7: 53 to 8: 11. The "various readings" are mostly in single words or brief clauses, very few of which at all affect the sense. The dispute in respect to the present passage is of considerable interest, partly for the extent of the passage, partly for the "signs" here predicted to "follow those that believe," and partly because one clause is so often quoted in respect to baptism as a condition of salvation.

The passage is retained as genuine by Lachmann and Tregelles. It is rejected by Tischendorf, and by Griesbach it is marked as most *probably* to be rejected. The Sinaitic Manuscript also omits it. In the "Critical Concordance" which is now growing toward completion the passage will be left with the authorities as just stated, unless a special note is added respecting other opinions and especially the manuscripts.

I will here add the opinions of two or three writers, and then quote the substance of the manuscript authority as given by Tischendorf.

Mr. F. A. Scrivener, in his "Introduction to the Criticism of the New Testament," holds the passage to be genuine. Speaking of this with that in John's Gospel, he says, on p. 7, "We shall hereafter defend these passages, the first without the slightest misgiving, the second to a high degree of probability, as entitled to be regarded as authentic portions of the Gospels in which they stand." Coming to his argument, pp. 429–432, he says: "The authority of the Sinaitic Codex has since been thrown into the opposite scale, yet we see no cause for altering our judgment, though it may be proper to speak with less confidence." The argument is of such a nature that it could not be intelligibly transferred without being much enlarged. But one important point may be named, that is, that where the Vatican Manuscript omits the passage, a column is left blank, and this is the only blank of the kind.

On the other hand, T. S. Green, in his "Developed Criticism," concludes his argument, pp. 49–53, by saying: "Thus does the hypothesis of *very early interpolation* satisfy the body of facts in evidence." He lays stress on the statement of Eusebius that in his time the accurate copies close the Gospel with the words "for they were afraid" (v. 8); and of Jerome, who affirms that the passage is wanting in nearly all the Greek MSS.

Dean Alford, in his edition of the Greek Testament with English notes, says, "The passage . . . appears to have been added by another hand in very early times." He gives the arguments *pro* and *con*, thinks the internal evidence also is against the authorship of Mark, and conjectures that the last leaf of the original Gospel was torn away. The argument for this conjecture is the difficulty of supposing that the Gospel ended with verse 8, and the fact that various manuscripts give another closing passage instead, and some manuscripts give both passages.

I may add that De Wette, in his commentary, seems to doubt the genuineness of the passage, and he gives some history of the controversy. Among our own biblical scholars it is omitted by Andrews Norton, who thinks it was "added by some other writer to supply a short conclusion to the work, which some cause had prevented the writer from completing."

Thus the doctors are found to disagree. And they dissent with such arguments as render it difficult to decide the question by the present body of manuscripts. The manuscript facts are given most briefly and fully by Tischendorf, of which the principal are as follows:

1. The passage is omitted in the Vatican MS., (B). This was the oldest known until the discovery of the Sinaitic, which also omits, as above stated. (The oldest MS. is not of course the best; only, other things being equal, the older the better.) The passage is omitted also in the manuscript *k* of the Latin version, of the fifth or perhaps the fourth century, and which gives another passage instead. Also in an Armenian manuscript, and in an Arabic of about the ninth century. Certain MSS. also note the passage as doubtful, with an asterisk.

2. The manuscript L, of the ninth century, attests that earlier ones had other endings. And this argument is supported by two other MSS. named.

3. This is also apparent from the notes (scholia) of numerous manuscripts, to which add four names besides the authority of Eusebius and Jerome.

4. The passage finds no place in the "sections" of Ammonius or the "canons" of Eusebius. Of this several proofs are adduced.

On the other side is the great majority of the manuscripts now known, and of copies of the versions. Also citations by early Fathers as far back as Irenæus.

In conclusion I will say that while Scrivener and Alford, both conservative and careful, differ so widely, we cannot look for any agreement among critics very soon. And while such differences long continue in high quarters, the unlearned but judicious preacher may quote disputed passages in argument, but as disputed passages, which can demonstrate nothing so long as the doubt of genuineness remains respectable. C. F. H.

Cambridge, Oct., 1865.

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The World's Crisis AND SECOND ADVENT MESSENGER.

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All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

"A FREE PAPER."

We have often heard conversation about "a free paper," but have never yet seen one, neither do we ever expect to; but should such a strange thing appear, we think it would be a very unpopular affair,—very much like a swill pail, full of nauseous things, fit only for the place where slops are thrown. But what is a *free* paper? By a "free paper" is not meant one that costs its readers nothing, but one in which *all* parties can have a chance to speak their sentiments freely. Is there such a paper in the world? If so, where is it published? We have heard frequently that such papers were to be published, but have always noticed that after their issue they were just as far from being *free* as the ones they condemned. They were open and free for the publication of the views of those who sustained them, and we see no reason to find fault with such a course. The only reason for complaint lies in the claim made, that the paper is *free*, when it is no more so than the one it condemns; thus using a false claim to get patronage, and to throw censure on their neighbors.

We say we have never seen "a free paper"; neither do we care to be one of its readers. It would be like going to a prayer meeting, where christians prayed, infidels talked, and atheists sung. It might be called a *free* meeting, because all said what they pleased,—some confessed the dear Savior, while others scoffed at religion. No christian would enjoy such a meeting, and surely no infidel could. We learn that "where the Spirit of the Lord is, there is liberty"; but no one, who knows its workings, would expect to enjoy its liberty in such a meeting. The same is true of a paper. Those who support an anti-slavery paper would not wish to have it partly filled with communications advocating slavery. An infidel does not wish the columns of his paper filled with articles about revivals, prayer meetings, and christian experience, which to him is all nonsense. One who takes a paper on moral reform does not desire to find it containing obscene anecdotes from the libertine, and vulgar songs from rowdies. But all these various classes have what they *call* "free papers"; but they are only free for what their patrons desire to read and support. Yet it is not to be supposed that all the readers of any paper will endorse every thing that is published in its columns; neither do we know of an editor who inserts articles that he does not indorse himself. We do not believe it would be best for any editor to refuse to publish every thing that did not agree with his own views. None of us are infallible. We are all liable to be mistaken; and while an editor should not allow a paper to be like a swill pail, he should not be pope on the other hand, and run every thing through his seive, by reviews and criticisms, before he gives it to his readers. With all his wisdom and experience, he will often be in great doubt as to what will be the most proper course to pursue. The best he can do is to do the best he can. But even then, it will be impossible to suit all. If an opinion should be advanced by a writer which some of the readers did not believe, the latter might claim the paper was not "free" unless he could have the privilege of reviewing it; but the more of controversy there is in a paper, the more the spirit of controversy is aroused; until it becomes a "free fight" and no one is benefitted; and the influence of the paper is no more profitable to its readers than would be a church quarrel to a revival of religion. Satan would then have accomplished his object, and scattered desolation in all directions.

We think every truly christian paper should aim to produce the same effect upon its readers as would a good prayer and conference meeting; so that when they have perused its columns, they will feel refreshed in spirit, comforted, edified, and instructed; but a controversial paper never produces such results, any more than would disputes in a prayer meeting tend to awaken devotional feelings, and kindle up brotherly love.

The following remarks on this subject, from a writer in the *Herald of Life*, are to the point:—

"We will state what we take to be the true policy. The great desideratum is a paper that, while it gives sufficient pre-eminence to the point of agreement, allows a healthy expression on all proper questions. We say 'proper questions,' because there must be a limit *somewhere* between christianity and infidelity. "But who shall decide the limit?" The Editor. "But suppose he does not decide as I think?" Then bear the vexation with patience. Do you know that you can manifest a wrong spirit on this point as well as on any other? Hence if you make a needless objection to the paper or its Editor on this question, you give place to the devil and are helping the cause of darkness. You are bound as a christian to do all that you can to advance the truth. Hence when a paper is started which in its main position agrees with your view, how can you be so cruel as to find fault and withhold your countenance because the Editor allows questions that you do not approve, or excludes those that you would admit? In what other way can you have a free paper? . . We want all honest christians to perceive the necessity of supporting a paper that upholds free investigation, and allows the contributors to write and let write, the readers to think and let think, and the Editor to do the best he can without hampering him with bonds of Lilliputian invention.

"But suppose a view that I cannot bear appears to have the advantage in the paper? In that case, we advise you first to reconsider your position, and if you are reassured of its virtue, ask God to give you patience that you may not impede, nor fail to support *the truth* that is taught in the paper, for it is that which will sooner or later overthrow the error."

DEATH OF LORD PALMERSTON.

The [illegible] steamer brings the tidings that "Lord Palmerston is dead." The death of Palmerston is an event in the British nation like the death of Daniel Webster to the American people. Lord Palmerston was England's great statesman. He was 81 years of age on the 20th of last October. It will be difficult to fill his place in the Parliament. England has had but few men equal to Lord Palmerston. He exerted great influence in the British government, and was very instrumental in preserving peace. We may reasonably expect some radical changes soon in the condition of the English government. The position of England, with the Fenians and Napoleon against her, and indeed the whole world, is far from being very promising. There are strong reasons to believe that the *mene, mene, tekel, upharsin*, is written upon her walls, and that another year may witness the opening of her closing drama.

PREPARATIONS FOR WAR.

Again preparations are being made for war. The spirits of demons seem to be arousing all the baser passions of the human breast, especially that of war. Just before the second coming of Christ, "the spirits of devils, working miracles" are to "go forth unto the kings of the earth, and of the *whole world*, to gather them to the battle of that great day of God Almighty."—Rev. 16: 14. The next statement is, "Behold, I come as a thief; blessed is he that watcheth." This is the hour to *watch*, lest we enter into temptation. Let us not sleep now.

The following shows what the government thinks of the dangers of war again:—

"New York, Nov. 2. The *Herald's* dispatch says the Secretary of the Navy has issued orders to the commanders of navy yards to put all the iron-clad vessels within their jurisdiction in order, to be ready for sea service at the earliest practicable moment."

NATIONAL CONVENTION OF SPIRITUALISTS.

The Spiritualists held their second National convention, in Concert Hall, Philadelphia, commencing Tuesday Oct. 17th, and ending Saturday, Oct. 22nd. This convention was composed of delegates from the Spiritualists in thirteen states. They are in *earnest* about their work, and in this respect would put to shame the careless indifference of the mass of church members. While Satan, through the spiritual manifestations is completely undermining the churches, they look as unmoved as an idiot, when the greatest peril surrounds them. O that something might be done to open the eyes of the people to the perils of the hour in which we are living. They speak so boldly against the Bible, the christianity and God of the Bible, that a person who knew but little of either, might think it a disgrace to believe in such things. They seem very anxious to get rid of the Bible and its influence, which they appear to think the greatest hindrance to their progress. No infidel ever was bolder than are the Spiritualists in their warfare against the sacred Scriptures; and yet they claim that Spiritualism is "ancient christianity."

The President of their convention, was a venerable looking and intelligent man, eighty-one years of age, well known in New England, and elsewhere, by the prominent positions he has occupied as a preacher and writer,—JOHN PIERPONT, who is now employed by our government in some of the departments at Washington. He is a strong Spiritualist.

There were many able men and women in the convention, whose earnest zeal is well calculated to give them power over the mass of people that do not stop to investigate before they act. Many of these leaders have held high positions in the various churches as preachers, or as officials; while others have held, or do now hold, high stations in the offices of our nation. They are men and women who are calculated to *accomplish* something when they take hold of a work; such as are not discouraged at the sight of a few obstacles;—such men and women as would make martyrs, were they in the service of Christ instead of Satan. The deceiver has picked his leaders in the great movement of Spiritualism; and they are glorying in their calling.

It may be asked what did they *do* at their convention? They have formed a *National organization*, in order to carry out their purposes. What are their purposes? We will answer the inquiry by quoting some of their sayings during their convention, as we noted them down at the time. Said a very prominent speaker in the convention [Warren Chase]:—

"We have a *power* in this nation, and we are to *exercise* it." "We are to *concentrate* our power. "Spiritualism will roll on like the stone cut out of the mountain without hands and fill the whole earth, and old theology shall be among the things that were.

Said another able speaker, [Benj. Todd,] formerly a Methodist minister: The Spiritualists have an immense power and intellect. We wish to concentrate this power to make it tell upon the world. The education of the land is in the hands of the clergy, and we wish to take it out of their hands." [Cheers.]

Said Mr. Chase:—"As our fathers met in this city [Philadelphia] to break in pieces despotic power, in 1776, so we are here to break in pieces the power of the priesthood."

We learn that Mr. Chase has been some years a member of the legislative body, and a Governor of one of the western states. Another eloquent speaker, [J. S. Loveland,] formerly a Methodist preacher, when speaking of Spiritualism in its *religious* bearing, said:

"*It is a new dispensation, a new religion, a new hope, a new experience, a higher, grander, diviner religion!* It is a new inspiration, a new revelation, new light, a complete change;—the great, important thing, superior to all else,—the *supreme*. The inspiration of the past is more than repeated. The wonder of the past is more than repeated by the apostles of to-day. It is the world's regeneration. We have passed the period of storm. We shall soon be the power that will be felt. We are about to [illegible] measures that will accomplish [illegible]. I have [illegible] when I was a Methodist. We are to revolutionize the world. We shall accomplish it easily."

Said Mrs. Wilsie, "We have come together to *act*, to erect a structure, the corner stone of which is peace. We need a centre, and we come together to lay the platform. We make the soul *free*."

We were reminded of the saying in the prophecy of Paul,—"When they shall say, Peace and safety; then sudden destruction cometh upon them." The signs most clearly indicate that the day of destruction for the enemies of the Lord is at hand. Their boastings will soon end; but that end will be *terrible*.

Said Judge Carter, from Cincinnati, O., "*Spiritualism is the second advent of the Redeemer.*" It should be remembered that this is what the Spiritualists teach; hence they say, that when we embrace the teachings of the spirits then Christ comes to us;—that he is never coming again *personally* in the *flesh*. John says that those who teach such a doctrine, or deny that "Christ is come [literally *is coming*] in the *flesh*, . . . is a *deceiver* and an antichrist." 2 John 5: 7.

The Judge further stated, "Spiritualism destroys Diabolism. We say 'bully' for the devil. We will send a monster petition to the President for his pardon." [Loud *amens*.] "It is Diabolism to say that Spiritualism is Diabolism. Those who say so have diabolical natures. Diabolical theologians will be consumed and destroyed soon. Let Spiritualists take courage. If Diabolism attack us, let us defend ourselves. Let us carry on offensive movements."

A lady speaker called Spiritualism "The blessed religion of this century." She said, "We wish to establish a platform that shall attract the world."

Said Warren Chase, "We wish to extricate our schools, of all kinds, from sectarian control which they are now under."

Said Mr. Bush, of New York, "Our new philosophy strikes at the foundation of false christianity. Pagans, Mohammedans, Jews, and Christians, have a free platform here. We are sure to prevail." By "false christianity," they mean the christian religion; and by the true,—Spiritualism. Mr. Bush remarked further,—"We are in opposition to every form of religion that is opposed to *universal brotherhood*." Hindoos, Mohammedans, Jews, Catholics, Protestants, and Pagans, are all alike christians, according to the Spiritualist standard; and one is just as much a member of the church of Christ as the other. Truly this is the "Broad Church," as it is called.

It was remarked by the President, "I am a *Christian* Spiritualist"; whereupon Mr. Chase replied, "I am not a Christian Spiritualist,—I hope I never shall be."

Said Mr. J. S. Loveland:—"Spiritualism will be organized, and become a power, changing entirely the whole system of the present institutions, religious, social, and commercial."

Mr. Rhen, of Philadelphia, said that man should have "freedom from all authority, and should be the *sole* judge of what he should do."

Said Mr. Storer:—"Our love is purer and better than that of the old church. Spiritualism comes to liberate us from all authority. It destroys the platform on which theology is based, and destroys the Bible account of the creation of man. Man progresses till he becomes a God. Spiritualism teaches us that men are immortal."

Satan taught the same doctrine, about 6000 years ago, to our first parents, in Eden, and is now endeavoring to confirm that lie by the spiritual manifestation of demons in these last days, and many believe him, rather than the word of the Lord.

Mr. Bush said, "The religion of this nation must be *changed*. All religions must be merged into Spiritualism. We must have a *nationality*. Spiritualism is at the base of all reforms.

An intelligent lady, chosen as one of the speakers at the convention, concerning whom we heard a noted Spiritualist remark,—"She is a free-lover," during her speech said:—"I and my Father are one. The Roman Catholic church is the *Mother* of our religion. We, as Spiritualists, are the result of the whole—of *all* churches. I am propelled by the power behind the throne. I never realized the love of the Nazarene as I do to-day. I have been in the garden. We are doing to-day what the Nazarene did eighteen hundred years ago. 'Every thing that is, is right.' Our lives run parallel with the apostles. We throw away the material God, and the material Bible; then we have a spiritual one."

Andrew Jackson Davis remarked:—"We are the opponents of old theology. We purpose to inaugurate a new and perfectly revolutionary system. It must go into all institutions. We are trying to bring the kingdom of heaven on earth."

The members of the National Convention prepared an address to the *world*, which we may lay before our readers at some future time, when we obtain a true copy of the same. In that address it is said,—"The most *important* principle in this belief is the *immortality of the soul*."

Should this great error be taken from their platform, the whole system would fall to the ground at once; and with it would go the hero-worship of the pagans, the Roman Catholic religion, with its purgatory and prayers to saints; Shakerism, Swedenborgianism, and every other false system of religion, and the *Bible* would stand triumphant over all.

"THE HERALD OF HEALTH."

If any of our readers wish for a good paper on the laws of health, they will secure it if they send $1.50 and take the "Herald of Health," published monthly by Miller, Wood & Co., 15 Laight Street, New York. It is a paper that should be in every family, because it contains things that every one should know and practice if they wish to enjoy good health.

"THE REIGN OF MESSIAH, the King of the Jews, on the throne of his father David: its nature and the time of its commencement."

The foregoing is the title of a good tract, by Wm. Sheldon, containing 40 pp., and just the thing to put into the hands of those who do not understand about the coming kingdom of Christ. This tract should have a wide circulation. Price, single copies 10c, six copies 50c, twelve copies 85c, fifty copies $2.75, one hundred $5—postage paid in each case.

For sale at this office, and at the office of the "Voice of the West," at Buchanan, Mich.

THE FENIANS.

The movement of the "Fenian Brotherhood" is assuming large proportions, and begins to wear a formidable aspect; especially towards England. The avowed object of the Fenians is to liberate Ireland from the English yoke. We are satisfied that Napoleon III. is aiding this movement; as it will help to weaken England, and give him a better chance to avenge the battle of Waterloo, when Napoleon I. was defeated by the English sword. England begins to tremble before the rising of the Irish. It is evident the latter have started in *earnest* this time, having counted the cost, and are determined to accomplish their object. The position of England is becoming very critical. As was lately stated by a member of Parliament, she has not a friend in the world. Napoleon has been faithfully and successfully at work to bring her into just such a state.

The Fenians have been holding a Congress in Philadelphia, in Oct., and on the 18th inst. were addressed by Geo. Francis Train. During his speech he said, as reported in the Philadelphia *Inquirer*, Oct. 19th,

"England received an attack of apoplexy in the Crimean war. The second attack was that of neutrality. The third will be her death through the Fenians.

England is simply an *attache* of France; she drives the coach, and Napoleon rides inside. He uses her as a cat's paw to draw the chesnuts out of the fire. She has obeyed all his plans and designs. She fought the Russians and the Austrians with France, as he wished. And now the head of the Fenians is in the Tuileries, planning for the future. It is with you, Irishmen, to follow out these promptings."

Great enthusiasm is manifested in the Fenian movement. They talk like men in earnest, who are confident of success. We learn from a most reliable source, that it is stated by the chief leader of the Fenians in this country that they are sustained by Napoleon, and other noted men in their efforts to free Ireland from the control of the English.

During the Fenian Congress, held last week in Philadelphia, most of their meetings were "conducted with profound secrecy," but on one evening, a public meeting was held, and addressed by Mr. S. J. Meany, formerly editor of the Irish *Tribune*, now of the Toledo *Commercial*. The following is a portion of his address, as published in the Philadelphia *Inquirer*.

Mr. S. J. Meany wished that he had been introduced simply as an Irish citizen. (Applause. "Good.") He was glad to meet them here with the animating feeling of the new hope for Ireland. He stood here as one who had once failed, but he promised them that now he would not fail. (Applause.) He was glad that they had done with the arts and artifices of England. They had determined to succeed this time, and not to bring new miseries upon their unprotected countrymen. They were determined and united to secure the independence of Ireland. He begged to introduce his Irish friend, Captain Walsh, to this audience. (Applause)

Capt. P. D. Walsh stated that he was well known to Philadelphia audiences, and to-night, knowing the hearts of the Irish people, he was glad to tell them of the time when Ireland would rise again to her feet and deal a giant blow against her oppressors, wrenching asunder her chains, and taking her place as an independent nation. (Loud applause.) Her career was commencing with the honest, lowly spirits; was spreading throughout every hamlet of our land; was spreading throughout every village in Canada, and was now throbbing abroad the seas in the hearts of those who lived for Ireland's freedom. (Applause.)

The ballot box, the petition, the remonstrance, have all been resorted to without effect, and to-day the Irish people are determined to give up all these and grasp the sword that will cut asunder their bonds. (Applause.) The scaffold, the dungeon, the guillotine, all have failed, and, to-day, throughout all Europe, men are arousing to the glory of common humanity. (Good.) The young spirit of Ireland is again becoming eloquent, and is blessed with the spirit of resurrection.

The Irish people have been well schooled in the lesson of experience. They have tried everything in the way of peaceable attempts, only to fail; and they are now to appeal to the God of arms and the Lord of hosts. And he believed there never was a nation striving for independence that had as good a prospect of success as Ireland to-day. (Applause.) Ireland has but the one enemy in this world—England. We, years ago, cast our bread upon the waters; we aided France, and upon the fields of Fontenoy the Frenchman reads it yet to-day. That bread will return to us upon the waters. Let all breathe the prayer that soon the white sails may be seen upon the seas. (Applause.) We sent them to Spain, to Austria.

In that glorious war that gave to America its independence, upon its waters we also cast our bread. We gave it a Montgomery, a Barry, a Sullivan, a Wayne, and that bread will again return. (Applause.) We have only now to make the demand. The pure, the brave, the heroic people of this country only wait for our call to aid us. Only love of England, or fear of England, can hinder that aid.

America has no reason to love her, and no cause to fear her.

England strove to crush the infant republic in 1812, but having failed she concocted the poisonous draught of treason and rebellion to destroy the country's life.

The Americans do not love her; they certainly do not fear her. To-day this nation holds in her hands a power that can crush England's power and life forever. In the Revolutionary war Ireland sent from her little store a supply to Washington's army; and now when, in 1865, we are about to take the step they took in 1775, they will help us, knowing "one good turn deserves another." (Applause.)

It is needless to enter at any length upon our object and purposes. Some of you may have fears of the recent actions in Ireland; some of you may think the movement has prematurely exploded, because a few have been arrested. But we knew that some must fall; we knew this, and were satisfied that one hundred thousand men should fall, to pay the price of Ireland's liberty. (Applause.) We will not be driven from our purposes. England has no knowledge that these men belonged to us. (Cheers.) It will put her to trouble to convict them, and if anybody ought to know about it, we ought. (Laughter.)

Should she seize them by hundreds there will still be enough to strike England to the heart. (Applause.) There are enough to avenge Ireland's wrongs, and they have sworn to do it. Let nothing change you from looking forward to the day when, through the zeal of this organization, the young spirit of Ireland shall stand upon the battle-field fully equipped to fight for their country. The Fenian Brotherhood designs to put well-drilled, well-armed, well-officered men, as an army of the Irish Republic. Hot blood and enthusiasm are not to be their animus. They know it is not steel or spirit that makes the veterans give way, but patience and enduring courage and bravery.

Ireland is to put in the field a hundred thousand well-disciplined soldiers, and then we will [illegible] the [illegible] flag, raise the old battle-cry, [illegible] shout, "forward to [illegible]," that your country may be free."

Do that, resolve to do all that you can to make her a nation. Give her all you can; every dollar strengthens her hands, and is worth twenty given after she is free. (Applause.) I hope you will presevere in your sympathy until we can rejoice together and sing the pæans of victory throughout our land.

A. M. Morrison stated that throughout our whole land they had been hurrying together on the wings of steam, to send more than words of greeting to those who before many months have passed will unfurl the free flag of Ireland. (Applause.)

Time was when Ireland fell with the death of her leaders; but, brothers, liberty is immortal! Liberty never dies! (Applause.) It matters not how many hundred years have past since the unholy foot of the invaders were planted on our soil; but do you not hate them as if it were done but yesterday? (Loud shouts of "yes.") It matters not who fall in her defense.

Brothers, it is time to speak out. (So it is.) Our characters are at stake among the American people. As men they were to stand up before God and declare they must be free; and they must be free in everything. I tell you, boys, that neither the priests and bishops of America or Ireland shall decide whether we shall be slaves or freemen. I am a Catholic, but I cannot agree to that. They say it is immoral to strive for Ireland, and I say it is not.

The day has gone past when men can be trampled down in America. Any man too pious to strike England is out of place here. (Laughter.)

He was sinning in good company, and would go on sinning, and would die unrepenting. (Applause.)

A sin to strike England! All should blush to say those accursed words. How many here to-night have seen the highways of Ireland crowded with those who were rotting and dying under England's exterminating rule. Remember the wagons loaded with grain escorted past those starving lips by English soldiers. Dare you tell me it is a sin to strike this enemy? (Loud applause.) We know it will cause rivers of blood to flow; but which will you prefer, to die on the battle-field or die like vermin in the ditches of your own land?

A man in the audience—"I want to ask one question of that speaker. (Cries of "Put him out," and great confusion.)

The man who interrupted was brought to the platform, and after he had secured silence by saying he never knew that an Englishman could not be answered by an Irishman, he called for a statement of the change that existed in Ireland since the famine. The scene was very amusing. The speaker uttering the most "Cockneyish" English.) He finally retired, giving his name as Robert Jackson.

Mr. Morrison resumed—O'Connell used to boast Ireland had nine millions of people. Who brought the famine on her? ("John Bull.") It came through England's abominable laws, and crushing system of land owners. England affects to cry out at the despots of Europe, but in the same year there was a famine in Poland, Austria and Ireland. Those despots forbade the exportation of grain, while England took the opposite course, to exterminate their people. And those who were starved were taken to their graves and cheated of their coffins. England thought that we were as dead men in this country, but we shall now teach her we are all alive. (Applause.)

For the World's Crisis.

TRACTS WANTED FOR MINNESOTA.

WHO WILL SEND THEM?

BRO. GRANT:—I am laboring continually, earnestly, with prayers and with tears by day and by night, in the desk and out of it, in public and in private, through much pain and weariness, amid all classes, grades and phases of society, to advance the glorious cause of the Redeemer in this young western state. Some weeks give a discourse every evening, and twice on Lord's day. Sometimes only on Lord's day, but steadily at work as the way opens and my health permits. I keep looking forward to a short time in the future when I will give myself a little rest, but when that promised time arrives I have as many appointments ahead as usual, and as little prospect of rest, there is such an urgent and continued call for labor in the vineyard of the Lord. Well, God helping me,

> I'll still the cross sustain,
> And gladly wander up and down,
> And smile at toil and pain."

But what I want to say to you, or those interested in the distribution of tracts, is this. Minnesota stands greatly in need of them. If I had wealth at my command I would send and purchase, and keep one continued stream of them flowing over the country. But I have not the means. My chances of distribution are great, and if our eastern friends would send them to me I could scatter them continually in my different fields of labor and along the routes I travel on the steamboat, cars, or stage, and who can tell how many precious souls they might be the means of winning to Christ? They are silent but faithful messengers, which speak right to the heart, without the interposition of a possible offensive personality. Some, who would not receive the truth from others in consequence of prejudices against the person who presented it, might be induced from a silent, inoffensive, yet eloquent, tract, to fall in love with the truth, and in grasping the truth, lose their hold on error, and banish their former prejudices.

Our eastern friends will reflect that Minnesota is not like New Hampshire and Massachusetts, those old states where our oldest and ablest ministers have labored and preached every year; where they have their great gatherings of Alton Bay and Wilbraham; where books and tracts have been scattered, I had almost said, like autumn leaves throughout the country, and the truth presented in almost every shape and form. But Minnesota is a young state, fast filling up with an intelligent, enterprising population, many of whom never heard our ideas advanced, and would perhaps receive them if they were presented in an understanding, friendly manner.

God has blessed us, and still is blessing us, thanks to his holy name. The banner of the cross is unfurled in our young and growing state. True-hearted men and women are rallying around the standard, chosen ones of God who count not their own life dear unto them, and God is constantly adding to their number such as shall be saved. The doors are opening, the field is widening, the Macedonian cry is continually saluting our ears, "Come over and help us," and, when we have come, the next question is, "Can't you stay longer?" Now, if we only had tracts to send or scatter among these people, where we cannot go, or, if we do go, make but a short stay, and give few discourses and leave them; if, when leaving them, after making an opening, we could leave behind us for their instruction some tracts which they might read and investigate at their leisure, where their arguments might be met and their objections answered, what a vast amount of good might be done.

I am now about to preach in two different places where, I presume to say, an Advent sermon was never preached. In one place there are a few isolated brethren. In the other I know of none, but they have invited me to come among them to labor, knowing me to be a strong Adventist, and there are peculiar reasons leading me to think it may ultimately bring many to the fold. I go a single-handed, weak woman; but if I could scatter among them some of these able defenders of the truth, these silent messengers, how much they might accomplish in doing away prejudice and leading to a proper understanding of the Bible. RUTH M. ROWELL.

Winona, Winona Co., Minn.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	$1359.28
John Metcalf, Heart Green, Wis.	1.02
A young brother	5.00
Thos. Smith	1.25
A young brother	5.00
T. T. Farrell, Millville, N. J.	1.00
C. F. Churchill	.40
A soldier	1.00
Susan E. Teeple	.50
Mrs. A. T. St. Clair	.50
A young brother	5.00
M. H. Lewis	1.00
F. B. Jones	1.00
A sister, Nashua, N. H.	.50

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To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous pledges and donations	$35.00
Susan E. Teeple	.50
Lucy M. Moore	1.00
F. L. Smith	2.50
A young brother	2.00
Mary C. Denman	.48
E. A. Marsh	.75
A Sister, Nashua, N. H.	2.50

To send the Crisis to the Poor.

"I wish to take a share in the Lord's Bank, and here enclose $1.00 to help send the Crisis to the worthy poor who do not indulge in expensive and useless habits, such as using snuff, tobacco, tea and coffee." M.

Jackson, Pa.

Who else will help in this good work? "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again."—Prov. 19: 17. Are there not many more who are willing to lend some to the Lord? He will keep his promise, and pay again. Trust him and see the results. "Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."—Acts 20: 35.

Our time of work is nearly done. Let us live so that when Jesus comes, he will say, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. The harvest is all ripe for the laborers. Let each do his part of the work, and soon the reward will be given.

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1279.89
M. and L. Otis, Worcester, Mass.	5.00
Elizabeth Haskell, Harvard, Mass.	2.00
A. M. Bancroft, Warehouse Point, Ct.	5.00
A. W. T., Byron, Me	3.00
G. W. S., Waterbury, Ct.	2.50
Haverhill, Mass.	3.00
F. L. Smith, Newtonville, Mass.	15.00
A young brother	3.00
Thos. Harley, Newcastle, Me.	5.00
D. Newton, (through M. Grant)	2.00

PLEDGES PAID.—M. Grant $25; P. W. Higgins $2.00.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already more than one hundred boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Mrs. E. S. Willard, Hammonton, N. J.	$1.00
Mattie	.50
J. F. Busch, Philadelphia	3.00
E. A. Marsh	1.00

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass.

JOSHUA V. HIMES,
President Amer. Adv. Miss. Society.

THE CALIFORNIA "WORLD'S CRISIS" is published in San Francisco, Cal., 1311 Powell St., edited and published by J. L. Hopkins. It has just appeared in a new dress, pamphlet form, containing 16 octavo pages. Bro. Hopkins has been struggling for some few years to get the news of the speedy coming of our Savior before the people in California. We trust his labor has not been in vain. The whole world is being warned of its approaching end, and the coming of its rightful King to reign in glory upon Mt. Zion. The day is at hand. Those who are ready may expect to be called soon to the marriage of the Lamb. The wickedness of the wicked is great, but their triumph is short. *Now* is their time to repent and prepare to welcome the "coming One," if they wish to be saved and have a home in "the kingdom of heaven." They have not a moment to lose. The last sands of time are dropping. We would urge them to fly in haste to the Savior, that they may be hid in the pavilion of the Lord, when the terrible storm bursts upon a wicked world.

THE BIBLE STUDENT'S LIBRARY.—A prominent preacher in the west, not associated denominationally with brethren in the east, after ordering 183 volumes of H. L. Hastings' Bible Student's Library, and also some other books besides, writes to the author thus:—"*Your works on the Signs of the Times, Life and Death question, etc., I regard as far ahead of any of our works on the same subjects, and therefore shall circulate them.* May God bless you in every good work, is the prayer of your Bro." B.

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—Since writing before, I have visited West Ossipee. Found a few there who love the appearing of Jesus, although division, strife and contention have somewhat disturbed them. O that there might be a more liberal disposition among our brethren who love the Lord and the truths of his word.

I next met with the brethren at Freedom, where are a few families who love the truth; yet they are in a very low state, do not put forth much effort. They need more energy and engagedness. O that there were more life, zeal and energy among those who expect soon to see Jesus. Went to Parsonsfield, where are a few families who love the advent of Jesus, and meet together frequently to stir up each other's minds. I was with them two evenings. Should have staid longer, but so much sickness in the neighborhood prevented.

I have been gone ten weeks from home, and experienced much of God's goodness, and much of the kindness and hospitality of friends. This region where I have been is rather a neglected field. Little labor has been expended; yet there is room and encouragement for labor even here. O that our brethren who are strong and well able to labor, and love it, would visit this neglected field. They would find Advent friends in every town, who would bid them welcome to their houses, and hold up their hands while they labored. They could not, of course, expect much money, but they would get that which is better, and they would find ears to hear, and much more good would be effected than in those popular congregations where they have been cloyed with so much good preaching.

Come, brethren, walk back into this wild, romantic, mountain country, where sublime scenery will surround you, where people will hear, where good will be done, and God will bless you. I have traveled several times over twenty miles in a day, and visited several families, while my health and strength have improved, and I have taken just about enough to pay my traveling expenses. I now retire to my home for a few weeks. Yours,

Chelmsford, Mass. B. SPAULDING.

From Sr. J. A. Jenness.

BRO. GRANT:—Please permit me to make known through the Crisis to the saints scattered abroad the dealings of a kind and merciful heavenly Father to me, while I saw as it seemed to me death just before me. After having a lung fever, one of my lungs was left in a very serious condition, as was stated by the doctors to whom I applied for help, and it was supposed that I was nearly if not quite in the condition of any one in consumption. I had a very hard, wearing cough, so much so that rest did not seem to be within my reach day or night.

After becoming satisfied that no human prescription could reach my case for good, I humbled myself beneath the mighty arm of God, gave up all human skill, laid myself, with friends and all that was dear to me on earth, upon the altar, and said, "Here I am, Lord; do with me as seemeth good to thee. I will be thy child, come life or death." It then appeared to me to be right to take a Bible rule and call for the elders of the church to pray for me; but circumstances were such with those brethren that they could not come; but the Lord as ever remained the same, and I was satisfied that all things work for the good of those that love him.

I was at this time stopping with some of the Lord's children, and we thought it proper, as Jesus had given us his word, to believe it and ask for help from on high, which we did, and the Lord was just as good as his word. I was made whole in answer to prayer, thank his dear name. I am, after less than one week's time, a monument of his mercy. Glory to his name. The hard, wearing cough is silenced. I feel well, and what can I do but praise him? I must praise him now, and expect to forevermore.

And now, dear brethren and sisters, believe in Jesus, and no tongue can tell what blessings he will bestow upon you. How blessed, how glorious, to believe the words of God. To the careless sinner I would say, come to Christ, the Great Physician. Do not delay. The jewels of God will soon be gathered, his house filled, and where will you, where can you flee for safety? No time to escape, then. Escape for thy life, and do it *now*.

Alton, N. H. JOSEPHINE A. JENNESS.

From Bro. D. M. Kinter.

BRO. GRANT:—Having entered a new field of labor, and wishing to inform the readers of the Crisis of our whereabouts, I ask a corner in *our excellent paper* for that purpose. I arrived here (near Indiana, Pa.) about three weeks ago, and have preached some and talked a great deal on the subject of the christian religion and on the coming of our Lord and Savior. Our congregations are large and attentive, but prejudice and sectarianism are against me, and Satan's agents are not idle in circulating all manner of evil reports, and I have just learned that they say that we use a different Bible from the common version, and are trying to deceive the people; however, the excitement is getting up, and some will not be deceived by them, but are beginning to "search the Scriptures to see if these things be so." There have never been any of our preachers through here, and consequently they call us a setter forth of new doctrines, and as the time has come when men "will not endure sound doctrine," and "the devil hath great wrath because he knoweth that his time is short," we may expect opposition. We have, however, good encouragement to labor, and by the grace of God we shall continue to do so for a while. There is a large field here without any laborers, and with the proper effort many precious souls may be born to Jesus. Pray for me, dear brethren, that I may be sustained in this good work, and reap a rich harvest of souls for our reward. Tracts are needed here, as many are anxious to obtain the "precious little messengers of truth," and we have distributed the few we brought with us.

Brethren, be faithful. We have a great work to do, and but little more time to work in. Have you time? Use it for the warning of a wicked world. Have you influence? Let it extend far and wide for the good cause. Have you talent? Preach and write for all. Have you money? The Lord wants it to publish tracts, to support the watchmen on the watch-tower, and to preach the gospel to the poor. Let no man deceive you; or, as our beloved Paul says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6: 7, 8. We are all sowing time, influence, talents, and money; let us sow them to the Spirit, for we shall soon reap, if we faint not.

Hoping to meet you soon in the everlasting kingdom of our dear Redeemer, I am, dear brother, yours in the hope of eternal life at the coming of Christ, D. M. KINTER.

Gilpin, Pa., Oct., 1865.

From Sr. M. E. Streeter.

DEAR BRN. AND SRS.:—My heart is made to rejoice from week to week, as I read your good letters in our blessed paper, the Crisis. I love to hear from the dear ones in Christ. And I do earnestly long for the coming of my dear Jesus; for then I know that all the good and faithful will be gathered home. Praise the Lord. I can truly say that I am sick of this vain world with its cares and anxieties. I am spoiled for it, and if I lose the kingdom, I lose all. But, blessed be the name of the Lord, I have no fears, for

"I'm bound for the kingdom;
Will you go to glory with me?"

My peace in Christ has been perfect for the last few months. And I am glad that it is our privilege to live where we can feel our acceptance with God daily, and then the scoffs and frowns of an ungodly world will not trouble us in the least. And if we do not suffer any persecution, we may know that there is something wrong; for the Master says if we live godly we "shall suffer persecution." Thank the Lord, then, for persecution, for it will only make us stronger in the Lord. What if cold-hearted professors do judge you, and say you have no religion, unless you say and do just as they do; remember the Lord is Judge, and he will do right, and all will be rewarded according to their works.

The enemy has done his utmost for a few weeks past to throw me off the track; but, thanks be to God, I have a sure foundation to stand upon. I do know in whom I have believed, and that he is able to keep me from falling. No earthly power can keep me from the love of God.

The Lord is soon coming, and by grace divine I mean to be ready to hail him with joy. I long for the time to come when the saints will all be gathered from east and west, north and south, and sit down in the kingdom of God, no more to be separated forever. Lord, hasten the time. MARY E. STREETER.

No. Dana, Mass.

BRO. S. MARSH writes from Shabbona:—"The Amboy campmeeting and the Dekalb tent meeting were of the best kind. The Brn. were lovely, brotherly, and liberal toward each other. Indeed, there appeared to be a general burst of joy, in hope of the Lord's soon coming; and I believe the time question is the principal cause of it. I have been very much interested in the time question. I believe the Lord will come in 1868, and I rejoice in it. I wish it might be sooner. By the help of God, I mean to wait patiently, and live by every word of God."

Obituaries.

NOBLE. At Westfield, West Parish, Mass., Sept. 9th, 1865, George Noble, after a few days sickness of a fever, when he fell sweetly asleep, looking unto Jesus, aged sixty-two years.

For more than forty years, Bro. Noble had confessed and endeavored to follow Christ; he having been converted when he was nineteen years of age, among the Methodists, in a revival, which occurred in connection with labors of Sister Barnes, who was afterwards a missionary to the Indians. This was before the old-time Methodism had been so largely diluted with worldliness as it has been in later days. Among those men of God who then fought the fight of faith, Bro. Noble stood firm and steadfast, and in his quiet way sought to work the work of God. For twenty-four successive years, in his attendance at meetings, it is said he averaged *four meetings a week, besides Sundays.* His house was a pilgrim's home, where God's servants could come and rest and pray, and feel that their peace abode there, and that the Son of Peace was there. He was an old friend and associate of my honored father, through long years of labor and conflict in the good warfare.

Some ten or twelve years since, after mature consideration and protracted investigation, concerning the nature and destiny of man, the pretensions of Spiritualism, and the teachings of the Bible, he was led to look to Christ as the only giver of immortal life, and to his glorious appearing as the blessed hope of the waiting church.

Henceforth, his position was taken, and whenever duty called, he was ready to bear witness to the truth. "His peculiar views," as some were pleased to call the words of God, which he so freely quoted, were not entirely relished by all of his former brethren; and at one time an effort was made to expel him from the Methodist Episcopal church, on account of the Scriptural heresies which he had embraced, concerning the nature and hope of man, and the wages of sin. The effort proved a failure; Rev. Daniel E. Chapin, and other prominent Methodists, stood up like men for the old-fashioned Methodist principles of toleration and freedom of private judgment.

He continued in the Methodist church to the close of his life. With other congenial spirits, who sympathized with him in his waiting for the consolation of Israel, he met from week to week in the class meeting of Bro. E. A. Eggleston, where they rejoiced together in the hope of the glory of God; and a distance of some four miles, and the darkness of night, and the infirmities of advancing age, did not prevent his constant attendance upon public and social worship.

He was also zealous in conversation, in the distribution of books and tracts, and in trying to spread the message of salvation in the regions beyond. Mild in manners, slow of speech, industrious, prudent, exact and honorable in business, he commanded the respect of community, and had a good report of them that were without.

At last the good man came to die. In perfect resignation and in peace, he passed his closing hours. He had no fears, and no will or choice concerning the issue of his sickness. His chamber of pain was a Bethel indeed—the house of God and the gate of heaven. Those who thought his faith gloomy, and his hope vain, should have heard the shouts of joy, and the hallelujahs of triumph of that quiet and retiring man, as, at last, with every doubt and fear forever gone, he praised the Lord upon his dying bed. They would have learned that this "blessed hope" "maketh not ashamed," because the love of God is shed abroad in the heart by the Holy Ghost.

Summoned by telegraph, the writer barely found time to stop upon his westward tour to look upon the pallid face of his own and his father's friend, and to pronounce above his lifeless form words of consolation and hope to the throngs of friends and mourners who gathered there, from the words of the Psalmist, "Mark the perfect man, and behold the upright; for the end of that man is peace."—Psa. 37: 37.

So devout men carried him to his burial, and lamented over him, and his widowed wife and fatherless children shed their tears in sorrow, but yet in hope. His brethren and neighbors lament him, and the testimony of one of the members of the church was, "Bless God, that they didn't get him out of the church." The pastor of the Methodist church in Westfield assisted the writer in conducting the services of the funeral, and commended the afflicted ones to the fatherly care of God, who is their comforter. May they know the God of their father, and follow his faith, and so greet him again when the warfare is accomplished, and the salvation of the church completed. H. L. HASTINGS.

TUCK. Died in Bangor, Me., Oct. 21st, of heart disease, Joseph S. Tuck, aged sixty-five years, three months and fifteen days.

Father was a firm believer in the soon coming of Christ to raise the dead, change the living saints from mortal to immortal, and establish his everlasting kingdom. He was an old and tried Adventist, having been with that people from the very first of their existence as a people, witnessing and participating in the many trials and disappointments through which they have passed. He was a man of keen perception, mighty in the Scriptures, apt to teach, and possessed a heart always open to receive the truth, however unpopular it might be. He was the first one in this region who advocated the doctrine of no future life out of Christ.

Father is dead. The cruel hand of death has torn him from our midst. A large family are left to mourn his loss. May the Lord enable us so to live that we may all meet again in the kingdom of God.

A sermon was preached by Bro. Henry Perkins.

CHARLES C. TUCK.

WAIT. Died at her residence in Warwick, Oct. 24th, 1865, Ellen M., wife of Dea. James B. Wait, in the thirty-first year of her age.

We think of her as a noble woman, a lovely wife, and a christian mother. Having had from her youth up a fixed principle of right, her life was a constant example of the religion of Christ. A higher degree of purity characterized her course than is often found in mortal life. Early in life, and by her own exertions, she stored her mind with useful knowledge, fitting herself for any position in life. May the great Redeemer, who ever hears the prayers of his children, take her little ones in his care, and soon, very soon call that mother from her grave, and restore her to her sorrowing husband and bereft children.

We've waited long, our God, for thee,
Let not the hour delay;
Oh, call our loved ones from the tomb,
And chase our tears away.

S. L. REED.

FISK. Died in Starkville, Herkimer county, N. Y., Elmira N. Fisk, daughter of Sister Lydia B. Fisk, aged about twenty-one years.

Her illness was short and very severe, and much of the time she was deprived of reason; but in her lucid moments she rejoiced and sang praises to God. She was a member of the Methodist Episcopal church, and her funeral was attended by a minister of that church. She fell asleep in Jesus on Sunday, Oct. 8th. Her mother, who is well known in many places as a faithful and devoted servant of Christ, and a believer in his near coming, is thus bereft of her only earthly stay and staff in her declining years; but she mourns in sure and certain hope of a speedy return of her child from the "land of the enemy;" thus drying her tears, she meekly exclaims, "Thy will, O Lord, *not mine*, be done;" and "Come, Lord Jesus, come quickly." RANDOLPH E. LADD.

ALDEN. Died in Livermore, Me., Oct. 3d, 1865, Chesman T., son of Columbus and Ardela Alden, aged six years and ten months.

He was one of a family of twelve very interesting and highly intellectual children. May God's grace richly sustain the bereaved family, and help them to look forward to that time, when that sown in weakness shall be raised in power; that sown in corruption shall be raised in incorruption.

"Then, parents, dry your tears away,
And rest in Jesus day by day,
For soon your dear one, now asleep,
Will wake and live, no more to weep."

E. M. HAGGETT.

YOUNG. Died in Livermore, Me., Aug. 12th, 1865, Lucius L., son of Lucius A. and Harriet B. Young, aged six years and seven months.

Thus our dear brother, in a few short months, has been called to part with his companion and his two only children. But he sorrows not as those who have no hope, for he believes "that Jesus died and rose again; even so them also that sleep in Jesus will God bring with him."

"O father, weep not o'er his grave,
For Jesus died such ones to save;
And he has triumphed o'er the tomb,
And Lucius soon will wake to bloom."

E. M. HAGGETT.

BUXTON. Died in Worcester, Mass., Oct. 20th, 1865, Lydia M., wife of Dr. H. W. Buxton, aged thirty-nine years.

At her funeral, words of comfort were spoken by Bro. S. G. Mathewson, to a large circle of mourners and friends.

A companion, three children, a mother, sister, and brothers, are called to mourn the loss of one whose meek and quiet spirit none knew but to love. The home is desolate now; but her companion, though in such bitter affliction, sorrows not without hope; for he is assured by the promises of God's word that she will rise again at the last day.

H. W. BUXTON.

Married.

In Richmond, Oct. 12th, 1865, by H. D. Reed, Mr. EDWARD P. PREBLE and Miss MARY P. HATCH, both of Bowdoinham.

Summary of News.

FOREIGN.

Liverpool Oct. 18th, Queenstown 19th.

Lord Palmerston is dead. He had been seriously ill for some days from the effects of a cold. The symptoms had been very alarming, but he steadily improved. On the night of the 17th, however, a bulletin was issued to the effect that he had become worse since morning and that it could not be disguised he was very seriously ill. Telegrams were constantly being sent to the Queen at Balmoral. Palmerston would have completed his 81st year on the 20th of October.

The sensation news, published by the London *Times*, that Secretary Seward recently sent a peremptory dispatch to France, continued to attract attention, but it was generally regarded as wholly unfounded, and this view was confirmed by the Moravian's news. The *Times* contends that, let this remonstrance be what it may, coolness has certainly arisen between France and America.

The Paris *Temps* says the deaths from cholera in that city were averaging 200 per day.

TWO DAYS LATER.

The *Globe* announces that Earl Russell has undertaken the duty of reforming the Cabinet. A council is called for the 26th, when the matter will be decided.

The *Daily News* says it is everywhere assumed that an administration will duly be constructed to the extent rendered necessary by the appointment of a new Premier.

The *Times* says the augury is very difficult; the new Parliament and complications that may lead to war and the termination of the interregnum, as the administration has been called, constitute a new and inscrutable state of things.

The *Daily News* says no liberal Ministry is possible without Mr. Gladstone. Any Peer can lead the Lords, but there is no question as to who shall lead the Commons.

Lord Palmerston would be buried quite privately at Romsey on the 25th. The journals continue to lament his loss.

Most of the European governments have given their assent to an international conference at Constantinople for preventing the spread of the Asiatic cholera.

The cholera had almost disappeared at Madrid.

It is stated that M. Mirode, the Papal Minister of War, has not resigned, but has obtained leave of absence. It is reported that the Papal army is much disorganized.

Liverpool Oct. 26th, Queenstown 27th.

Austria and Prussia have addressed a severe remonstrance to the Senate of Frankfort against agitation and the coarse attacks on the two principal German powers, and threaten the Mayor and Senate with intervention should further meetings of delegates be permitted.

The Prussian Commissioners have announced that a powerful military force will be used to prevent the inhabitants of Schleswig from recognizing the Duke of Augustenburg, or other person, as having authority in the Duchy. The ovation to the Duke at Eckenford caused this demonstration.

The cholera had entirely disappeared from Barcelona, Valencia and the Baliaro Islands. At Madrid fifty cases occurred on the 23d, of which thirty-two were fatal.

DOMESTIC.

New York, Oct. 31. The *Express* says Havana advices confirm the accounts of a mutiny at Jamaica. Many revolting murders have been committed. A white magistrate has been killed, his fingers and toes were cut off and his bowels ripped open by negro women. The greatest alarm prevailed among the whites, and the mutiny was spreading.

New York, Nov. 6. Havana files per steamer Columbia give particulars regarding the negro insurrection in Jamaica. Kingston is in great excitement, business is entirely suspended, the population placing themselves in a state of defense. An immense meeting had been held, volunteers enlisting under the order of the Governor. The rebellion raged with fury in St. Thomas. In the East unprecedented outrages were committed upon lives and property. The volunteers sent to the insurrectionary districts were only partially successful in repulsing the insurgents. One band of negroes, 800 strong, and thoroughly organized, was sweeping everything before it. Kingston and other volunteers were being pressed forward.

A dispatch from Hon. W. P. George was read in the Commercial Exchange, stating that he had been wounded, and that Hon. Baron Von Keetchhool, one of the officials in St. Thomas, Dr. Gerard, Charles Anthony Price, Stephen Cooke and Rev. Mr. Hershell had been killed. A later dispatch confirms the above, and adds that the insurgents killed an official named Henry Alberga and cut his head off. Inspector of Police Finances, Bowen, and John Walton were also shot by the rebels. The Secretary Justice of the Peace is reported murdered.

A council of war was held in Kingston on the 10th ult. Subsequently martial law was declared for the District of Surrey in the name of the Queen. Major Gen. O'Connor has taken command of the troops, and is concentrating them. Active measures will be taken for a vigorous campaign against the rebellion. Paul Bogle, leader of the rebellion, has not yet been arrested.

The latest dispatch received from the seat of war to the Governor says the insurrection is increasing. Troops are wanted and there is no time to be lost. Among the clergy killed is Rev. Mr. Foote.

The Fenian Panic in Canada.

NEW YORK, Nov. 4. The *Herald's* Toronto dispatch says the Fenian excitement still continues. Quite a number of private soldiers are under arrest for sympathizing with the Fenians. The city and its approaches are picketed. Many Americans are preparing to leave for the States. Numbers of Orangemen are arriving for the defense of this district. I have positive information that the Canadian Brotherhood has a fast steamer ready for armament. It is reported that a number of officials of the government are engaged in the conspiracy. Great military preparations are going forward.

NEW YORK, Nov. 5. The *Herald* has a dispatch from Toronto, Canada West, dated yesterday, that says Ex-Grand Master of the Orangemen, Gowan, has published a manifesto declaring that the Fenians are coming, and calling Orangemen to arms. The Orange organ—the *Watchman*—declares that it has positive information of a contemplated invasion of the provinces; that six hundred armed men were in Toronto; that members of the government are fraternizing with the Fenians; that the Premier winks at the contemplated attempt to take the provinces from the British connection; and that the Fenians drill in Toronto at night.

The *Herald's* Toronto dispatch says the Ministerial organ, *L'Union Nationale*, in speaking of the contemplated Fenian invasion, declares that the government is organizing an army of 40,000 men to be stationed along the entire frontier line of Quebec and Toronto, and to garrison all the frontier towns. Depositors are withdrawing their funds from the banks, and a panic prevails. The French Cadets, who left for Mexico, have turned up on the other side of the Lake, where they have unpacked kits and settled down.

The Fenians in the District of Columbia number about 2000 men. They are actively preparing for a movement, and are purchasing uniforms, arms, etc. Yesterday notice appeared in the public press signed by the committee, cautioning the brotherhood against further action in the anticipated movement until they knew more and hear further from the committee.

Cholera in New York.

The appearance of Asiatic cholera in New York, although it is thus far confined to a single vessel in quarantine, will send a wave of alarm through the country, out of all proportion, probably, to the causes. We all knew that this mysterious malady was traveling westward, and was to be expected here sometime during the present autumn. Our hope was that its arrival would be delayed till the settled cold weather, which has always proved a powerful check upon its virulence. And it is now a matter of doubt whether the cases, bad as they are, which are brought over in the steamer Atlanta, may not be so far in advance of that poisonous current in the air upon which the cholera is supposed to depend, that, with proper care, the disease may be kept from extending itself in this country at the present time.

But as to that a few days will determine. However, it is the duty of every one in the meanwhile to make up his mind that, sooner or later, we are to have a partial visitation of the cholera. This being so, it should be remembered that the first thing to do on the part both of individuals and the community, is to get rid of all alarm and excitement about it, as these are the very worst evils we can have in a sanitary point of view. The next thing is to make war—a war of extermination—on filth in every form and shape. Our municipal authorities should, without a moment's delay, take their share of the matter in hand. Every householder should look to his own premises, from garret to cellar, and see that every thing is clean and sweet. Every head of family should have a thoughtful regard for the physical regimen of himself and his own; for, differing as the medical authorities do upon almost every point in the treatment of cholera, they all agree that it never or rarely attacks a person in a high state of health, and that its virulence is in inverse proportion to the patient's vigor of constitution. The requisite preparations, then, may be summed up in these words, equanimity, cleanliness, good health.—*Boston Journal.*

THE STEAMER ATLANTA. Of the passengers and their conduct under the trying circumstances, the *Evening Post* says:

"The passengers of the Atlanta, numbering five hundred and fifty-two, were principally Germans, excepting the cabin passengers, of whom there were forty-eight. The vessel had taken nearly all the latter on board at London, and part of the steerage passengers; but she stopped at Havre, where more passengers were received.

The persons who brought the cholera on board came from Havre. On the day after the Atlanta went to sea, one of them, a child, was attacked, and died on the following day. Others became sick immediately, but the disease was confined entirely to the steerage. None of the cabin passengers were in the least degree affected by it. The cases of sickness numbered from fifty to sixty, and there were fifteen deaths.

The steerage passengers on the Atlanta did not know, it is said, till they arrived at this port, that the disease that was among them was the cholera. Some of the most intelligent among them suspected the fact, but the physician carefully withheld positive information from them, fearing the effect of excitement among them. It is thought that this accounts for the fact that only fifteen of the five hundred persons who were exposed to the disease died of it.

NEW YORK, Nov. 6. The *Herald's* intelligence from the Florida coast gives accounts of the ravages of the recent terrible storm. The destruction of shipping was very great. The ship Mersey, of Liverpool, foundered, and nine of her officers and crew were lost. The survivors suffered terribly on a raft, and quenched their thirst with the blood of one of their number. They were rescued by the U. S. steamer Newburn. The Prussian barque Hurgot was disabled. The steamship Catherine Whiting, of New York, of eight hundred and eighty-one tons, from New York, for Galveston, ship Caroline Nesmith, of New York, and barques John Wesley, of Searsport, Waltham, of Richmond, Me., and L. M. Harwood, of Bath, were lost.

☞ The minister of an English church, the pews of which bring a rental of six hundred and fifty pounds, announces that he is about to abandon this source of income and make all the seats free. He was converted to the free church system by reading a pamphlet thereon, which has lately attracted much attention in England.

☞ Over eleven hundred immigrants per day have arrived from Europe at New York during the past week.

Notices.

Discussion.

A Discussion is to be held in Boston, at East Hall, between RUFUS WENDELL and Rev. J. S. LOVELAND. Question: Is it true that the spirits of those who have once lived in the flesh return and communicate with those who still live on the earth, as asserted by modern Spiritualists? The proof to be drawn from the Bible, reason, and philosophy. The discussion is to commence Tuesday evening, Nov. 14th, at 7 o'clock, and to continue four evenings.

Notice.

The Easterly Maine Advent Quarterly Conference will be holden at North Searsport, Me., to commence Thursday evening, Nov. 23d, and continue over the following Sunday. It is earnestly hoped the brethren may come in the fullness of the blessing of the gospel of Christ.

For the brethren, THOS. SMITH,
F. A. BAKER.

Notice.

On Tuesday, Dec. 5th, I propose starting east to Champlain, Clinton Co., N. Y., via. Cleveland and Erie R. R. to Edinboro, Pa.; thence, via. Erie and Buffalo, to Syracuse; thence to Ogdensburg, and thence to Rouses Point, N.Y. If any of the brethren on either or all of these routes desire preaching by me "as I go," please write to me at *once*, directing to Olena, Huron Co., O., and I will forward the appointment, and time for them to meet myself, wife and boy at the cars. Do not delay.

Elder G. W. STETSON.

Western Quar. Conference.

The next session of this conference will be held in the Booker school-house, Gardiner, Me., commencing Thursday evening, Nov. 30th, at 7 o'clock. Brethren from abroad will call on Joseph Booker, Thomas Booker, and George Peacock. Come to this meeting, brethren, prepared to work for the Lord. C. H. LEVERTON, Sec.

Notice.

There will be a conference in Deerfield, N. H., commencing Wednesday evening, Nov. 15th, to hold over the following Sunday. Provision will be made to take care of all who come. Meeting near Bro. John M. Quimby's.

S. W. BISHOP.
D. S. HOLT.

Notice.

The appointment for the Western New York Christian Conference, as published last week, is hereby withdrawn. F. BURR.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

J. T. Dixon......Sunday, Nov. 12th
M. Grant......Sunday, Nov. 19th

EAST BOSTON.

Joseph W. White......Sunday, Nov. 19th
C. Goodrich......Sunday, Nov. 26th
and onward for the present.

Charlestown, Mass., (69 Maine Street), Lord's day, Nov. 19th, at 10½ o'clock A. M. and 3 and 7 P. M.
WM. C. THURMAN.

Worcester, Mass......Nov. 12th
MILES GRANT.

Exeter, N. H......Sunday, Nov. 12th
JOSEPH W. WHITE.

Carthage, (as Bro. Wheeler may arrange), Sunday, Nov. 12th to Wednesday the 15th.
Bath, Me., (Advent Chapel), Thursday evening, Nov. 16th, at 7 o'clock P. M., and continue over the following Sunday. I expect Bro. C. H. Leverton will be with me.
C. GOODRICH.

Goffstown, (where Bro. B. Saulpaugh may appoint), Nov. 12th.
C. RICHARDSON.

North Sutton, (meeting-house)......Sunday, Nov. 12th
Bradford, (Pond meeting-house)......Sunday, Nov. 19th
Love feast at each place at 9½ A. M. Baptism same day.
JOHN G. HOOK.

Lagrange Corner, Me......Sunday, Nov. 12th
South Atkinson......Sunday, Nov. 19th
THOMAS SMITH.

Northwood Narrows......Nov. 12th
Lawrence, Mass......Nov. 19th
Pittsfield......Nov. 26th
Z. FORD.

West Abington......Sunday, Nov. 12th
South Reading......Sunday, Nov. 19th
WM. H. FISHER.

South Hope, Me......; Saturday evening, Nov. 18th and Sunday, the 19th.
J. SOMES.

PORTSMOUTH, N. H.

Wm. C. Thurman......Sunday, Nov. 12th
J. G. Smith......Sunday, Nov. 19th
A. Ross......Sunday, Nov. 26th

Square Pond, Ct......Sunday, Nov. 19th
P. S. BUTLER.

BRISTOL, CT.

Seth Woodruff......Sunday, Nov. 12th
Dr. A Decker......Sunday, Nov. 19th
Ira Morgan......Sunday, Dec. 3d

Charlemont, Mass., (where Bro. Cudworth may appoint), Friday evening, Nov. 17th.
Savoy, Mass., (where Bro. McCulloch may appoint), Saturday evening, Nov. 18th, and over Sunday.
Goffstown Village, N. H......Sunday, Dec. 3d
and hold as long as duty may require.
D. W. MILLER.

Warehousepoint, Ct......Sunday, Nov. 12th
Thompsonville, Ct......Monday, Nov. 13th
Springfield, Mass......Tuesday, Nov. 14th
Hartford, Ct......Thursday, Nov. 16th
New Britain, Ct......Friday, Nov. 17th
Cheshire Street, Ct......Sunday, Nov. 19th
Yalesville, Ct......Sunday evening.
Wallingford Farms, Ct......Monday, Nov. 20th
New Preston, Ct......Nov. 23d to 26th
Campville, Ct......Monday, Nov. 27th
Waterbury, Ct......Tuesday, Nov. 28th
with Bro. Munn's people, if desired. Will some one meet me at the R. R. station, as I am a stranger in the place?
Worcester, Mass......Thursday, Nov. 30th
Clinton, Mass......Friday, Dec. 1st
New Bedford, Mass......Sunday, Dec. 3d
A. ROSS.

Middle Hadam......Nov. 12th
East Hampton......Nov. 19th
Barkhamsted, Ct., at the gate house, (Bro. H. Beach), Wednesday evening, Nov. 22d.
New Hartford, Ct., West Hill......Nov. 26th
East Hartland, Ct., (as Bro. L. H. Ganes may arrange), Dec. 3d.
Pleasant Valley, Ct......Dec. 10th
Avon, Ct., Lovely Street......Dec. 17th
Winchester, Ct., (Stone school-house)......Dec. 24th
Campville, Ct......Dec. 31st
Yalesville, Wallingford, Ct......Jan. 7th
Prospect, Ct......Jan. 14th
Wallingford, Ct., (at Bro. H. G. Dudley's), Wednesday evening, Jan. 3d
Franklin, Cortland Co., N. Y......Jan. 21st
H. ROCKWELL.

Abington, Ct......Sunday, Nov. 12th
West Woodstock, Ct., (at Bro. Sherman's), eve., Nov. 13th.
Wilsonville, Mass., (at Bro. Jenning's)......Nov. 15th
Worcester, Mass......Nov. 17th
Clinton, Mass......Nov. 19th
Holden, Mass......Nov. 20th
GEO. A. STREETER.

Whitefield......Nov. 12th
A. W. SIBLEY.

Montreal, C. E......Sundays, Nov. 5th and 12th
A. MERRITT.

Concord, N. H......Sunday, Nov. 12th
J. A. CLEAVELAND.

Wakefield, (Spinney meeting-house), Sunday, Nov. 12th
Portsmouth......Sunday, Nov. 19th
J. G. SMITH.

Plainfield Pond......Sunday, Nov. 12th
Goshen......Monday eve, Nov. 13th
Chester Factories, (as Bro. Haskins may appoint), Tuesday evening, Nov. 14th.
GEO. L. TEEPLE.

Hartford, Ct......Sunday, Nov. 12th
New Britain, Ct......evenings, Nov. 14th and 15th
Bristol, Ct......evenings, Nov. 16th and 17th
Newfield, Ct......Sunday, Nov. 19th
A. SIMPSON.

Yarmouth, Me......Sunday, Nov. 12th
L. C. WELCOME.

Goshen, Mass......Nov. 12th—19th
J. K. BURNETT.

Grand Rapids......Nov. 12th
Norwalk, Ohio......Nov. 19th
The brethren in each place are requested to make the arrangements best adapted to publish the glad tidings.
J. B. COOK.

West Gloucester, R. I......Sunday, Nov. 12th
E. BELLOWS.

Truro, Cape Cod......Sundays, Nov. 12th and 19th
W. INGRAHAM.

[illegible], (as Bro. O. Spicer may appoint), Nov. 12th and 12th.
[illegible]......Nov. 12th
C. E. [illegible]

[illegible] Village, N. H......Sunday, Nov. 12th
Melvin Village, N. H., (protracted meeting), commencing Thursday evening, Nov. 16th, and continuing over the Sabbath, and longer if the interest demands it.
J. COUCH.

Dover, N. H......Nov. 12th
C. S. EMERSON.

Bristol, Ct......Sunday, Nov. 12th
S. WOODRUFF.

Townsend......Sunday, Nov. 12th
B. SPAULDING.

Greenwood, (Martin school-house), Saturday evening, Nov. 11th.
Greenwood, (city school-house)......Sunday, Nov. 12th
Dry Mills, Gray, Me......Sunday, Nov. 19th
J. T. Jubbard.

Prospect, Ct......Friday eve, Nov. 10th
and continue over the following Sunday.
S. C. HANCOCK.

Schoodac school-house, (Warner, N. H.), Sabbath, Nov. 12th, and baptize.
Concord, N. H......Sabbath, Nov. 19th
Manchester, N. H......Sabbath, Nov. 26th
T. M. PREBLE.

Lowell, Mass......Sunday, Nov. 19th
J. T. DIXON.

Business.

TO CORRESPONDENTS.

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8. Last Day Tokens. No. 3. This is a phenomenal [illegible]

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Correspondence.

From Bro. B. Spaulding.

Bro. Grant:—Since writing before, I have visited West Ossipee. Found a few there who love the appearing of Jesus, although division, strife and contention have somewhat disturbed them. O that there might be a more liberal disposition among our brethren who love the Lord and the truths of his word.

I next met with the brethren at Freedom, where are a few families who love the truth; yet they are in a very low state, do not put forth much effort. They need more energy and engagedness. O that there were more life, zeal and energy among those who expect soon to see Jesus. Went to Parsonsfield, where are a few families who love the advent of Jesus, and meet together frequently to stir up each other's minds. I was with them two evenings. Should have staid longer, but so much sickness in the neighborhood prevented.

I have been gone ten weeks from home, and experienced much of God's goodness, and much of the kindness and hospitality of friends. This region where I have been is rather a neglected field. Little labor has been expended; yet there is room and encouragement for labor even here. O that our brethren who are strong and well able to labor, and love it, would visit this neglected field. They would find Advent friends in every town, who would bid them welcome to their houses, and hold up their hands while they labored. They could not, of course, expect much money, but they would get that which is better, and they would find ears to hear, and much more good would be effected than in those popular congregations where they have been cloyed with so much good preaching.

Come, brethren, walk back into this wild, romantic, mountain country, where sublime scenery will surround you, where people will hear, where good will be done, and God will bless you. I have traveled several times over twenty miles in a day, and visited several families, while my health and strength have improved, and I have taken just about enough to pay my traveling expenses. I now retire to my home for a few weeks. Yours,

Chelmsford, Mass. B. Spaulding.

From Sr. J. A. Jenness.

Bro. Grant:—Please permit me to make known through the Crisis to the saints scattered abroad the dealings of a kind and merciful heavenly Father to me, while I saw as it seemed to me death just before me. After having a lung fever, one of my lungs was left in a very serious condition, as was stated by the doctors to whom I applied for help, and it was supposed that I was nearly if not quite in the condition of any one in consumption. I had a very hard, wearing cough, so much so that rest did not seem to be within my reach day or night.

After becoming satisfied that no human prescription could reach my case for good, I humbled myself beneath the mighty arm of God, gave up all human skill, laid myself, with friends and all that was dear to me on earth, upon the altar, and said, "Here I am, Lord; do with me as seemeth good to thee. I will be thy child, come life or death." It then appeared to me to be right to take a Bible rule and call for the elders of the church to pray for me; but circumstances were such with those brethren that they could not come; but the Lord as ever remained the same, and I was satisfied that all things work for the good of those that love him.

I was at this time stopping with some of the Lord's children, and we thought it proper, as Jesus had given us his word, to believe it and ask for help from on high, which we did, and the Lord was just as good as his word. I was made whole in answer to prayer, thank his dear name. I am, after less than one week's time, a monument of his mercy. Glory to his name. The hard, wearing cough is silenced. I feel well, and what can I do but praise him? I must praise him now, and expect to forevermore.

And now, dear brethren and sisters, believe in Jesus, and no tongue can tell what blessings he will bestow upon you. How blessed, how glorious, to believe the words of God. To the careless sinner I would say, come to Christ, the Great Physician. Do not delay. The jewels of God will soon be gathered, his house filled, and where will you, where can you flee for safety? No time to escape, then. Escape for thy life, and do it *now*.

Alton, N. H. Josephine A. Jenness.

From Bro. D. M. Kinter.

Bro. Grant:—Having entered a new field of labor, and wishing to inform the readers of the Crisis of our whereabouts, I ask a corner in *our excellent paper* for that purpose. I arrived here (near Indiana, Pa.) about three weeks ago, and have preached some and talked a great deal on the subject of the christian religion and on the coming of our Lord and Savior. Our congregations are large and attentive, but prejudice and sectarianism are against me, and Satan's agents are not idle in circulating all manner of evil reports, and I have just learned that they say that we use a different Bible from the common version, and are trying to deceive the people; however, the excitement is getting up, and some will not be deceived by them, but are beginning to "search the Scriptures to see if these things be so." There have never been any of our preachers through here, and consequently they call us a setter forth of new doctrines, and as the time has come when men "will not endure sound doctrine," and "the devil hath great wrath because he knoweth that his time is short," we may expect opposition. We have, however, good encouragement to labor, and by the grace of God we shall continue to do so for a while. There is a large field here without any laborers, and with the proper effort many precious souls may be born to Jesus. Pray for me, dear brethren, that I may be sustained in this good work, and reap a rich harvest of souls for our reward. Tracts are needed here, as many are anxious to obtain the "precious little messengers of truth," and we have distributed the few we brought with us.

Brethren, be faithful. We have a great work to do, and but little more time to work in. Have you time? Use it for the warning of a wicked world. Have you influence? Let it extend far and wide for the good cause. Have you talent? Preach and write for all. Have you money? The Lord wants it to publish tracts, to support the watchmen on the watch tower, and to preach the gospel to the poor. Let no man deceive you; or, as our beloved Paul says, "Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6: 7, 8. We are all sowing time, influence, talents, and money; let us sow them to the Spirit, for we shall soon reap, if we faint not.

Hoping to meet you soon in the everlasting kingdom of our dear Redeemer, I am, dear brother, yours in the hope of eternal life at the coming of Christ, D. M. Kinter.

Gilpin, Pa., Oct., 1865.

From Sr. M. E. Streeter.

Dear Brn. and Srs.:—My heart is made to rejoice from week to week, as I read your good letters in our blessed paper, the Crisis. I love to hear from the dear ones in Christ. And I do earnestly long for the coming of my dear Jesus; for then I know that all the good and faithful will be gathered home. Praise the Lord. I can truly say that I am sick of this vain world with its cares and anxieties. I am spoiled for it, and if I lose the kingdom, I lose all. But, blessed be the name of the Lord, I have no fears, for

"I'm bound for the kingdom;
Will you go to glory with me?"

My peace in Christ has been perfect for the last few months. And I am glad that it is our privilege to live where we can feel our acceptance with God daily, and then the scoffs and frowns of an ungodly world will not trouble us in the least. And if we do not suffer any persecution, we may know that there is something wrong; for the Master says if we live godly we "shall suffer persecution." Thank the Lord, then, for persecution, for it will only make us stronger in the Lord. What if cold-hearted professors do judge you, and say you have no religion, unless you say and do just as they do; remember the Lord is Judge, and he will do right, and all will be rewarded according to their works.

The enemy has done his utmost for a few weeks past to throw me off the track; but, thanks be to God, I have a sure foundation to stand upon. I do know in whom I have believed, and that he is able to keep me from falling. No earthly power can keep me from the love of God.

The Lord is soon coming, and by grace divine I mean to be ready to hail him with joy. I long for the time to come when the saints will all be gathered from east and west, north and south, and sit down in the kingdom of God, no more to be separated forever. Lord, hasten the time. Mary E. Streeter.

No. Dana, Mass.

Bro. S. Marsh writes from Shabbona:—"The Amboy campmeeting and the Dekalb tent meeting were of the best kind. The Brn. were lovely, brotherly, and liberal toward each other. Indeed, there appeared to be a general burst of joy, in hope of the Lord's soon coming; and I believe the time question is the principal cause of it. I have been very much interested in the time question. I believe the Lord will come in 1868, and I rejoice in it. I wish it might be sooner. By the help of God, I mean to wait patiently, and live by every word of God."

Obituaries.

Noble. At Westfield, West Parish, Mass., Sept. 9th, 1865, George Noble, after a few days sickness of a fever, when he fell sweetly asleep, looking unto Jesus, aged sixty-two years.

For more than forty years, Bro. Noble had confessed and endeavored to follow Christ; he having been converted when he was nineteen years of age, among the Methodists, in a revival, which occurred in connection with labors of Sister Barnes, who was afterwards a missionary to the Indians. This was before the old-time Methodism had been so largely diluted with worldliness as it has been in later days. Among those men of God who then fought the fight of faith, Bro. Noble stood firm and steadfast, and in his quiet way sought to work the work of God. For twenty-four successive years, in his attendance at meetings, it is said he averaged *four meetings a week, besides Sundays.* His house was a pilgrim's home, where God's servants could come and rest and pray, and feel that their peace abode there, and that the Son of Peace was there. He was an old friend and associate of my honored father, through long years of labor and conflict in the good warfare.

Some ten or twelve years since, after mature consideration and protracted investigation, concerning the nature and destiny of man, the pretensions of Spiritualism, and the teachings of the Bible, he was led to look to Christ as the only giver of immortal life, and to his glorious appearing as the blessed hope of the waiting church.

Henceforth, his position was taken, and whenever duty called, he was ready to bear witness to the truth. "His peculiar views," as some were pleased to call the words of God, which he so freely quoted, were not entirely relished by all of his former brethren; and at one time an effort was made to expel him from the Methodist Episcopal church, on account of the Scriptural heresies which he had embraced, concerning the nature and hope of man, and the wages of sin. The effort proved a failure; Rev. Daniel E. Chapin, and other prominent Methodists, stood up like men for the old-fashioned Methodist principles of toleration and freedom of private judgment.

He continued in the Methodist church to the close of his life. With other congenial spirits, who sympathized with him in his waiting for the consolation of Israel, he met from week to week in the class meeting of Bro. E. A. Eggleston, where they rejoiced together in the hope of the glory of God; and a distance of some four miles, and the darkness of night, and the infirmities of advancing age, did not prevent his constant attendance upon public and social worship.

He was also zealous in conversation, in the distribution of books and tracts, and in trying to spread the message of salvation in the regions beyond. Mild in manners, slow of speech, industrious, prudent, exact and honorable in business, he commanded the respect of community, and had a good report of them that were without.

At last the good man came to die. In perfect resignation and in peace, he passed his closing hours. He had no fears, and no will or choice concerning the issue of his sickness. His chamber of pain was a Bethel indeed—the house of God and the gate of heaven. Those who thought his faith gloomy, and his hope vain, should have heard the shouts of joy, and the hallelujahs of triumph of that quiet and retiring man, as, at last, with every doubt and fear forever gone, he praised the Lord upon his dying bed. They would have learned that this "blessed hope" "maketh not ashamed," because the love of God is shed abroad in the heart by the Holy Ghost.

Summoned by telegraph, the writer barely found time to stop upon his westward tour to look upon the pallid face of his own and his father's friend, and to pronounce above his lifeless form words of consolation and hope to the throngs of friends and mourners who gathered there, from the words of the Psalmist, "Mark the perfect man, and behold the upright; for the end of that man is peace."—Psa. 37: 37.

So devout men carried him to his burial, and lamented over him, and his widowed wife and fatherless children shed their tears in sorrow, but yet in hope. His brethren and neighbors lament him, and the testimony of one of the members of the church was, "Bless God, that they didn't get him out of the church." The pastor of the Methodist church in Westfield assisted the writer in conducting the services of the funeral, and commended the afflicted ones to the fatherly care of God, who is their comforter. May they know the God of their father, and follow his faith, and so greet him again when the warfare is accomplished, and the salvation of the church completed. H. L. Hastings.

Tuck. Died in Bangor, Me., Oct. 21st, of heart disease, Joseph S. Tuck, aged sixty-five years, three months and fifteen days.

Father was a firm believer in the soon coming of Christ to raise the dead, change the living saints from mortal to immortal, and establish his everlasting kingdom. He was an old and tried Adventist, having been with that people from the very first of their existence as a people, witnessing and participating in the many trials and disappointments through which they have passed. He was a man of keen perception, mighty in the Scriptures, apt to teach, and possessed a heart always open to receive the truth, however unpopular it might be. He was the first one in this region who advocated the doctrine of no future life out of Christ.

Father is dead. The cruel hand of death has torn him from our midst. A large family are left to mourn his loss. May the Lord enable us so to live that we may all meet again in the kingdom of God.

A sermon was preached by Bro. Henry Perkins.

Charles C. Tuck.

Wait. Died at her residence in Warwick, Oct. 24th, 1865, Ellen M., wife of Dea. James B. Wait, in the thirty-first year of her age.

We think of her as a noble woman, a lovely wife, and a christian mother. Having had from her youth up a fixed principle of right, her life was a constant example of the religion of Christ. A higher degree of purity characterized her course than is often found in mortal life. Early in life, and by her own exertions, she stored her mind with useful knowledge, fitting herself for any position in life. May the great Redeemer, who ever hears the prayers of his children, take her little ones in his care, and soon, very soon call that mother from her grave, and restore her to her sorrowing husband and bereft children.

We've waited long, our God, for thee,
Let not the hour delay;
Oh, call our loved ones from the tomb,
And chase our tears away.

S. L. Reed.

Fisk. Died in Starkville, Herkimer county, N. Y., Elmira N. Fisk, daughter of Sister Lydia B. Fisk, aged about twenty-one years.

Her illness was short and very severe, and much of the time she was deprived of reason; but in her lucid moments she rejoiced and sang praises to God. She was a member of the Methodist Episcopal church, and her funeral was attended by a minister of that church. She fell asleep in Jesus on Sunday, Oct. 8th. Her mother, who is well known in many places as a faithful and devoted servant of Christ, and a believer in his near coming, is thus bereft of her only earthly stay and staff in her declining years; but she mourns in sure and certain hope of a speedy return of her child from the "land of the enemy;" thus drying her tears, she meekly exclaims, "Thy will, O Lord, *not mine*, be done;" and "Come, Lord Jesus, come quickly." Randolph E. Ladd.

Alden. Died in Livermore, Me., Oct. 3d, 1865, Chesman T., son of Columbus and Ardela Alden, aged six years and ten months.

He was one of a family of twelve very interesting and highly intellectual children. May God's grace richly sustain the bereaved family, and help them to look forward to that time, when that sown in weakness shall be raised in power; that sown in corruption shall be raised in incorruption.

"Then, parents, dry your tears away,
And rest in Jesus day by day,
For soon your dear one, now asleep,
Will wake and live, no more to weep."

E. M. Haggett.

Young. Died in Livermore, Me., Aug. 12th, 1865, Lucius L., son of Lucius A. and Harriet B. Young, aged six years and seven months.

Thus our dear brother, in a few short months, has been called to part with his companion and his two only children. But he sorrows not as those who have no hope, for he believes "that Jesus died and rose again; even so them also that sleep in Jesus will God bring with him."

"O father, weep not o'er his grave,
For Jesus died such ones to save;
And he has triumphed o'er the tomb,
And Lucius soon will wake to bloom."

E. M. Haggett.

Buxton. Died in Worcester, Mass., Oct. 20th, 1865, Lydia M., wife of Dr. H. W. Buxton, aged thirty-nine years.

At her funeral, words of comfort were spoken by Bro. S. G. Mathewson, to a large circle of mourners and friends.

A companion, three children, a mother, sister, and brothers, are called to mourn the loss of one whose meek and quiet spirit none knew but to love. The home is desolate now; but her companion, though in such bitter affliction, sorrows not without hope; for he is assured by the promises of God's word that she will rise again at the last day.

H. W. Buxton.

Married.

In Richmond, Oct. 12th, 1865, by H. D. Reed, Mr. Edward P. Preble and Miss Mary P. Hatch, both of Bowdoinham.

Summary of News.

FOREIGN.

Liverpool Oct. 18th, Queenstown 19th.

Lord Palmerston is dead. He had been seriously ill for some days from the effects of a cold. The symptoms had been very alarming, but he steadily improved. On the night of the 17th, however, a bulletin was issued to the effect that he had become worse since morning and that it could not be disguised he was very seriously ill. Telegrams were constantly being sent to the Queen at Balmoral. Palmerston would have completed his 81st year on the 20th of October.

The sensation news, published by the London *Times*, that Secretary Seward recently sent a peremptory dispatch to France, continued to attract attention, but it was generally regarded as wholly unfounded, and this view was confirmed by the Moravian's news. The *Times* contends that, let this remonstrance be what it may, coolness has certainly arisen between France and America.

The Paris *Temps* says the deaths from cholera in that city were averaging 200 per day.

TWO DAYS LATER.

The *Globe* announces that Earl Russell has undertaken the duty of reforming the Cabinet. A council is called for the 26th, when the matter will be decided.

The *Daily News* says it is everywhere assumed that an administration will duly be constructed to the extent rendered necessary by the appointment of a new Premier.

The *Times* says the augury is very difficult; the new Parliament and complications that may lead to war and the termination of the interregnum, as the administration has been called, constitute a new and inscrutable state of things.

The *Daily News* says no liberal Ministry is possible without Mr. Gladstone. Any Peer can lead the Lords, but there is no question as to who shall lead the Commons.

Lord Palmerston would be buried quite privately at Romsey on the 25th. The journals continue to lament his loss.

Most of the European governments have given their assent to an international conference at Constantinople for preventing the spread of the Asiatic cholera.

The cholera had almost disappeared at Madrid.

It is stated that M. Mirode, the Papal Minister of War, has not resigned, but has obtained leave of absence. It is reported that the Papal army is much disorganized.

Liverpool Oct. 26th, Queenstown 27th.

Austria and Prussia have addressed a severe remonstrance to the Senate of Frankfort against agitation and the coarse attacks on the two principal German powers, and threaten the Mayor and Senate with intervention should further meetings of delegates be permitted.

The Prussian Commissioners have announced that a powerful military force will be used to prevent the inhabitants of Schleswig from recognizing the Duke of Augustenburg, or other person, as having authority in the Duchy. The ovation to the Duke at Eckenford caused this demonstration.

The cholera had entirely disappeared from Barcelona, Valencia and the Baliaro Islands. At Madrid fifty cases occurred on the 23d, of which thirty-two were fatal.

DOMESTIC.

New York, Oct. 31. The *Express* says Havana advices confirm the accounts of a mutiny at Jamaica. Many revolting murders have been committed. A white magistrate has been killed, his fingers and toes were cut off and his bowels ripped open by negro women. The greatest alarm prevailed among the whites, and the mutiny was spreading.

New York, Nov. 6. Havana files per steamer Columbia give particulars regarding the negro insurrection in Jamaica. Kingston is in great excitement, business is entirely suspended, the population placing themselves in a state of defense. An immense meeting had been held, volunteers enlisting under the order of the Governor. The rebellion raged with fury in St. Thomas. In the East unprecedented outrages were committed upon lives and property. The volunteers sent to the insurrectionary districts were only partially successful in repulsing the insurgents. One band of negroes, 800 strong, and thoroughly organized, was sweeping everything before it. Kingston and other volunteers were being pressed forward.

A dispatch from Hon. W. P. George was read in the Commercial Exchange, stating that he had been wounded, and that Hon. Baron Von Ketchhool, one of the officials in St. Thomas, Dr. Gerard, Charles Anthony Price, Stephen Cooke and Rev. Mr. Hershell had been killed. A later dispatch confirms the above, and adds that the insurgents killed an official named Henry Alberga and cut his head off. Inspector of Police Finances, Bowen, and John Walton were also shot by the rebels. The Secretary Justice of the Peace is reported murdered.

A council of war was held in Kingston on the 10th ult. Subsequently martial law was declared for the District of Surrey in the name of the Queen. Major Gen. O'Connor has taken command of the troops, and is concentrating them. Active measures will be taken for a vigorous campaign against the rebellion. Paul Bogle, leader of the rebellion, has not yet been arrested.

The latest dispatch received from the seat of war to the Governor says the insurrection is increasing. Troops are wanted and there is no time to be lost. Among the clergy killed is Rev. Mr. Foote.

The Fenian Panic in Canada.

New York, Nov. 4. The *Herald's* Toronto dispatch says the Fenian excitement still continues. Quite a number of private soldiers are under arrest for sympathizing with the Fenians. The city and its approaches are picketed. Many Americans are preparing to leave for the States. Numbers of Orangemen are arriving for the defense of this district. I have positive information that the Canadian Brotherhood has a fast steamer ready for armament. It is reported that a number of officials of the government are engaged in the conspiracy. Great military preparations are going forward.

New York, Nov. 5. The *Herald* has a dispatch from Toronto, Canada West, dated yesterday, that says Ex-Grand Master of the Orangemen, Gowan, has published a manifesto declaring that the Fenians are coming, and calling Orangemen to arms. The Orange organ—the *Watchman*—declares that it has positive information of a contemplated invasion of the provinces; that six hundred armed men were in Toronto; that members of the government are fraternizing with the Fenians; that the Premier winks at the contemplated attempt to take the provinces from the British connection; and that the Fenians drill in Toronto at night.

The *Herald's* Toronto dispatch says the Ministerial organ, *L'Union Nationale*, in speaking of the contemplated Fenian invasion, declares that the government is organizing an army of 40,000 men to be stationed along the entire frontier line of Quebec and Toronto, and to garrison all the frontier towns. Depositors are withdrawing their funds from the banks, and a panic prevails. The French Cadets, who left for Mexico, have turned up on the other side of the Lake, where they have unpacked kits and settled down.

The Fenians in the District of Columbia number about 2000 men. They are actively preparing for a movement, and are purchasing uniforms, arms, etc. Yesterday notice appeared in the public press signed by the committee, cautioning the brotherhood against further action in the anticipated movement until they knew more and hear further from the committee.

Cholera in New York.

The appearance of Asiatic cholera in New York, although it is thus far confined to a single vessel in quarantine, will send a wave of alarm through the country, out of all proportion, probably, to the causes. We all knew that this mysterious malady was traveling westward, and was to be expected here sometime during the present autumn. Our hope was that its arrival would be delayed till the settled cold weather, which has always proved a powerful check upon its virulence. And it is now a matter of doubt whether the cases, bad as they are, which are brought over in the steamer Atlanta, may not be so far in advance of that poisonous current in the air upon which the cholera is supposed to depend, that, with proper care, the disease may be kept from extending itself in this country at the present time.

But as to that a few days will determine. However, it is the duty of every one in the meanwhile to make up his mind that, sooner or later, we are to have a partial visitation of the cholera. This being so, it should be remembered that the first thing to do on the part both of individuals and the community, is to get rid of all alarm and excitement about it, as these are the very worst evils we can have in a sanitary point of view. The next thing is to make war—a war of extermination—on filth in every form and shape. Our municipal authorities should, without a moment's delay, take their share of the matter in hand. Every householder should look to his own premises, from garret to cellar, and see that every thing is clean and sweet. Every head of family should have a thoughtful regard for the physical regimen of himself and his own; for, differing as the medical authorities do upon almost every point in the treatment of cholera, they all agree that it never or rarely attacks a person in a high state of health, and that its virulence is in inverse proportion to the patient's vigor of constitution. The requisite preparations, then, may be summed up in these words, equanimity, cleanliness, good health.—*Boston Journal.*

The Steamer Atlanta. Of the passengers and their conduct under the trying circumstances, the *Evening Post* says:

"The passengers of the Atlanta, numbering five hundred and fifty-two, were principally Germans, excepting the cabin passengers, of whom there were forty-eight. The vessel had taken nearly all the latter on board at London, and part of the steerage passengers; but she stopped at Havre, where more passengers were received.

The persons who brought the cholera on board came from Havre. On the day after the Atlanta went to sea, one of them, a child, was attacked, and died on the following day. Others became sick immediately, but the disease was confined entirely to the steerage. None of the cabin passengers were in the least degree affected by it. The cases of sickness numbered from fifty to sixty, and there were fifteen deaths.

The steerage passengers on the Atlanta did not know, it is said, till they arrived at this port, that the disease that was among them was the cholera. Some of the most intelligent among them suspected the fact, but the physician carefully withheld positive information from them, fearing the effect of excitement among them. It is thought that this accounts for the fact that only fifteen of the five hundred persons who were exposed to the disease died of it.

New York, Nov. 6. The *Herald's* intelligence from the Florida coast gives accounts of the ravages of the recent terrible storm. The destruction of shipping was very great. The ship Mersey, of Liverpool, foundered, and nine of her officers and crew were lost. The survivors suffered terribly on a raft, and quenched their thirst with the blood of one of their number. They were rescued by the U. S. steamer Newburn. The Prussian barque Hurger was disabled. The steamship Catherine Whiting, of New York, of eight hundred and eighty-one tons, from New York, for Galveston, ship Caroline Nesmith, of New York, and barques John Wesley, of Searsport, Waltham, of Richmond, Me., and J. M. Harwood, of Bath, were lost.

☞ The minister of an English church, the pews of which bring a rental of six hundred and fifty pounds, announces that he is about to abandon this source of income, and make all the seats free. He was converted to the free church system by reading a pamphlet thereon, which has lately attracted much attention in England.

☞ Over eleven hundred immigrants per day have arrived from Europe at New York during the past week.

Notices.

Discussion.

A Discussion is to be held in Boston, at Kast Hall, between Rufus Wendell and Rev. J. S. Loveland. Question: Is it true that the spirits of those who have once lived in the flesh return and communicate with those who still live on the earth, as asserted by modern Spiritualists? The proof to be drawn from the Bible, reason, and philosophy. The discussion is to commence Tuesday evening, Nov. 14th, at 7 o'clock, and to continue four evenings.

Notice.

The Easterly Maine Advent Quarterly Conference will be holden at North Searsport, Me., to commence Thursday evening, Nov. 23d, and continue over the following Sunday. It is earnestly hoped the brethren may come in the fullness of the blessing of the gospel of Christ.

For the brethren, Thos. Smith, F. A. Baker.

Notice.

On Tuesday, Dec. 5th, I propose starting east to Champlain, Clinton Co., N. Y., via. Cleveland and Erie R. R. to Edinboro, Pa.; thence, via. Erie and Buffalo, to Syracuse; thence to Ogdensburg, and thence to Rouses Point, N.Y. If any of the brethren on either or all of these routes desire preaching by me "as I go," please write to me *at once*, directing to Olena, Huron Co., O., and I will forward the appointment, and time for them to meet myself, wife and boy at the cars. Do not delay.

Elder G. W. Stetson.

Western Quar. Conference.

The next session of this conference will be held in the Booker school-house, Gardiner, Me., commencing Thursday evening, Nov. 30th, at 7 o'clock. Brethren from abroad will call on Joseph Booker, Thomas Booker, and George Peacock. Come to this meeting, brethren, prepared to work for the Lord. C. H. Leverton, Sec.

Notice.

There will be a conference in Deerfield, N. H., commencing Wednesday evening, Nov. 15th, to hold over the following Sunday. Provision will be made to take care of all who come. Meeting near Bro. John M. Quimby's. S. W. Bishop. D. S. Holt.

Notice.

The appointment for the Western New York Christian Conference, as published last week, is hereby withdrawn. F. Burr.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

J. T. Dixon .... Sunday, Nov. 12th
M. Grant .... Sunday, Nov. 19th

East Boston.

Joseph W. White .... Sunday, Nov. 19th
C. Goodrich .... Sunday, Nov. 26th
and onward for the present.

Charlestown, Mass., (69 Maine Street), Lord's day, Nov. 19th, at 10½ o'clock A. M. and 3 and 7 P. M.
Wm. C. Thurman.

Worcester, Mass. .... Nov. 12th
Miles Grant.

Exeter, N. H. .... Sunday, Nov. 12th
Joseph W. White.

Carthage, (as Bro. Wheeler may arrange), Sunday, Nov. 12th to Wednesday the 15th.
Bath, Me., (Advent Chapel), Thursday evening, Nov. 16th, at 7 o'clock P. M., and continue over the following Sunday. I expect Bro. C. H. Leverton will be with me.
C. Goodrich.

Goffstown, (where Bro. B. Saulpaugh may appoint), Nov. 12th. C. Richardson.

North Sutton, (meeting-house) .... Sunday, Nov. 12th
Bradford, (Pond meeting-house) .... Sunday, Nov. 19th
Love feast at each place at 9½ A. M. Baptism same day. John G. Hook.

Lagrange Corner, Me. .... Sunday, Nov. 12th
South Atkinson .... Sunday, Nov. 19th
Thomas Smith.

Northwood Narrows .... Nov. 12th
Lawrence, Mass. .... Nov. 19th
Pittsfield .... Nov. 26th
Z. Ford.

West Abington .... Sunday, Nov. 12th
South Reading .... Sunday, Nov. 19th
Wm. H. Fisher.

South Hope, Me. .... Saturday evening, Nov. 18th and Sunday, the 19th. J. Somes.

Portsmouth, N. H.

Wm. C. Thurman .... Sunday, Nov. 12th
J. G. Smith .... Sunday, Nov. 19th
A. Ross .... Sunday, Nov. 26th

Square Pond, Ct. .... Sunday, Nov. 19th
P. S. Butler.

Bristol, Ct.

Seth Woodruff .... Sunday, Nov. 12th
Dr. A. Decker .... Sunday, Nov. 19th
Ira Morgan .... Sunday, Dec. 3d

Charlemont, Mass., (where Bro. Cudworth may appoint), Friday evening, Nov. 17th.
Savoy, Mass., (where Bro. McCulloch may appoint), Saturday evening, Nov. 18th, and over Sunday.
Goffstown Village, N. H. .... Sunday, Dec. 3d
and hold as long as duty may require.
D. W. Miller.

Warehousepoint, Ct. .... Sunday, Nov. 12th
Thompsonville, Ct. .... Monday, Nov. 13th
Springfield, Mass. .... Tuesday, Nov. 14th
Hartford, Ct. .... Thursday, Nov. 16th
New Britain, Ct. .... Friday, Nov. 17th
Cheshire Street, Ct. .... Sunday, Nov. 19th
Yalesville, Ct. .... Sunday evening.
Wallingford Farms, Ct. .... Monday, Nov. 20th
New Preston, Ct. .... Nov. 23d to 26th
Campville, Ct. .... Monday, Nov. 27th
Waterbury, Ct. .... Tuesday, Nov. 28th
with Bro. Munn's people, if desired. Will some one meet me at the R. R. station, as I am a stranger in the place?
Worcester, Mass. .... Thursday, Nov. 30th
Clinton, Mass. .... Friday, Dec. 1st
New Bedford, Mass. .... Sunday, Dec. 3d
A. Ross.

Middle Hadam .... Nov. 12th
East Hampton .... Nov. 19th
Barkhamsted, Ct., at the gate house, (Bro. H. Beach), Wednesday evening, Nov. 22d.
New Hartford, Ct., West Hill .... Nov. 26th
East Hartland, Ct., (as Bro. L. K. Gates may arrange), Dec. 3d.
Pleasant Valley, Ct. .... Dec. 10th
Avon, Ct., Lovely Street .... Dec. 17th
Winchester, Ct., (Stone school-house) .... Dec. 24th
Campville, Ct. .... Dec. 31st
Yalesville, Wallingford, Ct. .... Jan. 7th
Prospect, Ct. .... Jan. 14th
Wallingford, Ct., (at Bro. H. O. Dudley's), Wednesday evening, Jan. 3d.
Franklin, Cortland Co., N. Y. .... Jan. 21st
H. Rockwell.

Abington, Ct. .... Sunday, Nov. 12th
West Woodstock, Ct., (at Bro. Sherman's), eve., Nov. 13th.
Wilsonville, Mass., (at Bro. Jenning's) .... Nov. 15th
Worcester, Mass. .... Nov. 17th
Clinton, Mass. .... Nov. 19th
Holden, Mass. .... Nov. 20th
Geo. A. Streeter.

Whitefield .... Nov. 12th
A. W. Sibley.

Montreal, C. E. .... Sundays, Nov. 5th and 12th
A. Mussey.

Concord, N. H. .... Sunday, Nov. 12th
J. A. Cleaveland.

Wakefield, (Spinney meeting-house), Sunday, Nov. 12th
Portsmouth .... Sunday, Nov. 19th
J. G. Smith.

Plainfield Pond .... Sunday, Nov. 12th
Goshen .... Monday eve, Nov. 13th
Chester Factories, (as Bro. Haskins may appoint), Tuesday evening, Nov. 14th. Geo. L. Teeple.

Hartford, Ct. .... Sunday, Nov. 12th
New Britain, Ct. .... evenings, Nov. 14th and 15th
Bristol, Ct. .... evenings, Nov. 16th and 17th
Newfield, Ct. .... Sunday, Nov. 19th
A. Sherman.

Yarmouth, Me. .... Sunday, Nov. 12th
L. C. Wellcome.

Goshen, Mass. .... Nov. 12th—19th
J. K. Barrows.

Grand Rapids .... Nov. 12th
Norwalk, Ohio .... Nov. 19th
The brethren in each place are requested to make the arrangements best adapted to publish the glad tidings.
J. B. Cook.

West Gloucester, R. I. .... Sunday, Nov. 12th
E. Bellows.

Truro, Cape Cod .... Sundays, Nov. 12th and 19th
W. M. Ingham.

Mendall, (as Bro. C. Spicer may appoint), Nov. 11th and 12th.
Carlton .... Nov. 19th
C. F. Gurney.

East Village, N. H. .... Sunday, Nov. 12th
Melvin Village, N. H., (protracted meeting), commencing Thursday evening, Nov. 16th, and continuing over the Sabbath, and longer if the interest demands it.
J. Couch.

Dover, N. H. .... Nov. 12th
C. S. Emerson.

Bristol, Ct. .... Sunday, Nov. 12th
S. Woodruff.

Townsend .... Sunday, Nov. 12th
B. Spaulding.

Greenwood, (Martin school-house), Saturday evening, Nov. 11th.
Greenwood, (city school-house) .... Sunday, Nov. 12th
Dry Mills, Gray, Me. .... Sunday, Nov. 19th
J. T. Jubbard.

Prospect, Ct. .... Friday eve, Nov. 10th
and continue over the following Sunday.
S. C. Hancock.

Schoodac school-house, (Warner, N. H), Sabbath, Nov. 12th, and baptize.
Concord, N. H. .... Sabbath, Nov. 19th
Manchester, N. H. .... Sabbath, Nov. 26th
T. M. Preble.

Lowell, Mass. .... Sunday, Nov. 19th
J. T. Dixon.

Business.

TO CORRESPONDENTS.

Ruth Taylor—It was received.

A. D. Whitford—The $5.00 from Mrs. A. Nye was received and acknowledged.

J. M. M. Gernerd—We are now printing a new lot of tracts, and will be able to fill your order soon.

W. Dayton—It was received and acknowledged.

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[illegible]

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"All quiet along the old world now," they say,
Except now and then a convulsion
Is heard from the wrath of the nations afar,
Like the tempest-tossed waves of the ocean.
"'Tis nothing; a murder or two now and then,
Will not hinder the world's conversion;
Not one of them lost, they have only escaped
From the body prepared as their prison."

All quiet all over the fair earth to-night;
Of safety the nations are dreaming;
They see not the signs of the last dreadful day,
Nor the light of the lone watcher gleaming.
A tremulous sigh struggles up from his breast,
Joy and sorrow his bosom are heaving;
Hark! that blast of glad music! his Captain's awake!
But the multitudes round him are sleeping.

He's awake! and is coming in battle array,—
In the beams of the morning are gleaming
The trumpet, the sword, and the dazzling train;
In the breezes his banner is streaming.
Now who's for the Lord! who's received the blessed One,
Who for us was laid low in a manger,
Who for us 'mid temptation and poverty toiled,
And suffered and died as a stranger?

Behold! as a conqueror now he appears,
Bright glory his sweet brow adorning;
His arm shall now gather you safe to his side,
Secure from his foes' bitter scorning.
All quiet along the bright earth in that day,
When the Savior in splendor is reigning;
He has banished our fears, all our tears,
No more sickness, nor death, nor complaining.

Mina, N. Y. H. A. SINDEN.

THE BIBLE TRIED.

BY REV. B. T. ROBERTS.

"The word of the Lord is tried." 2 Sam. 22: 31.

The mariner about to start upon a long and perilous voyage, avails himself of the best chart within his reach. No one would think of setting out without anything to direct his course. A prudent man would search carefully for the best instructions. How highly he would prize a chart giving all needed information, which had been tested by a thousand voyages, and been found, in all respects, entirely reliable!

To the voyager over life's tempestuous ocean God offers such a chart. There is not a rock on which the soul may be shipwrecked that is not pointed out; there is no part of the voyage in which a dangerous storm can arise, but that he is directed to a safe and accessible harbor; no danger can threaten against which ample security has not been provided.

With the Bible in his hand, no one need go to hell. If he does it will be his own fault. No one need be unhappy even here; for he is assured that "godliness is profitable unto all things, having promise of the life which now is, and of that which is to come. The Bible assures man that his aspirations for immortality are not baseless. He is to live forever. He is warned against the indulgence of passions that would render him miserable in time and in eternity. He is directed to the fountain in which impurity may be washed away. The Spirit to apply the remedy to every sinner's case is promised. The conditions upon which the blessings of salvation may be enjoyed by all are laid down with great plainness. He that confesseth and forsaketh his sins shall find mercy. He that believeth and is baptized shall be saved, he that believeth not shall be damned. The wicked shall be turned into hell. The pure in heart shall see God. They that have done evil shall go away into everlasting punishment, but the righteous into life eternal. Upon the statements of the Bible you may rely with the utmost confidence. It has been tested in every possible way. "THE WORD OF THE LORD IS TRIED." It has been tried both by enemies and friends.

1. *Its history has been tried.* There is a fullness in its historical details which would render it easy to detect mistakes did any occur in the Divine record. But not a single fact of the Bible has been successfully contradicted. Many of its most important statements have been confirmed by historians of the greatest authority.

The *general deluge* was an event which modern infidels have sometimes dared to call in question. But the account contained in the Bible is not only confirmed by the physical appearance of the earth, which shows that the highest mountains were once covered with water, but ancient writers, whose credibility is unquestioned, relate this event in language which bears a striking resemblance to that of the Bible. Berosus, an ancient Chaldean historian, wrote the history of his country, fragments of which history are yet preserved. The following account of the flood he copied from the archives of the temple of Belus at Babylon. Noah he calls Xisuthrus, places him, as the Bible does, in the tenth generation, says he was divinely warned, gives the dimensions of the ark, mentions the sending out of the dove at three several times, and the resting of the ark upon the mountains of Armenia. He says: "After the death of Ardates, the ninth sovereign, his son Xisuthrus reigned. In his time happened the great deluge, the history of which is thus described. The deity Cronus appeared to him in a vision and warned him that on the 15th day of the month Desius there would be a flood by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, procedure and conclusion of all things and to bury it in the city of the sun at Sippara; and to build a vessel and take with him into it his friends and relations and to convey on board everything necessary to sustain life, together with the different animals, both birds and quadrupeds, and trust himself fearlessly to the deep. Having asked the Deity whither he was to sail, he was answered, to the gods, upon which he offered up a prayer for the good of mankind. He then obeyed the divine admonition and built a vessel 3033 ft. in length and 1213 ft. in breadth. Into this he put every thing which he had prepared, and last of all conveyed into it his wife, his children and his friends.

"After the flood had been upon the earth, and was in time abated, Xisuthrus sent out birds from the vessel, which not finding any food, nor any place whereupon they might rest their feet, returned to him again. After an interval of some days he sent them forth a second time; and they now returned with their feet tinged with mud. He made a trial a third time with these birds; but they returned to him no more: from whence he judged that the surface of the earth had appeared above the waters. He therefore made an opening in the vessel, and upon looking out found that it was stranded upon the side of some mountain; upon which he immediately quitted it with his wife, his daughter, and the pilot. Xisuthrus then paid his adoration to the earth; and having constructed an altar, offered sacrifices to the gods, and with those who had come out with him disappeared. The vessel being stranded in Armenia, some part of it yet remains in the [illegible] mountains of Armenia [illegible] an account of the flood. Noah he styles Deucalion. He speaks of the different kinds of animals preserved in the ark, and says, "The greatest harmony subsisted between them through the influence of the Deity.

Concerning Abraham, Eupolemus, who wrote some 150 years before Christ, says, "In the tenth generation after the flood lived Abraham, of noble race and superior to all others in wisdom, of whom they relate that he was the inventor of astrology and Chaldean magic; and that on account of his eminent piety he was esteemed by God. It is further said that, under the directions of God he removed and lived in Phenicia and there taught the Phenicians the motions of the sun and moon and all other things, for which reason he was held in great reverence by their king." Berosus, also speaking of this eminent man, states, "That after the deluge, in the tenth generation, was a certain man among the Chaldeans, renowned for his justice and great exploits, and for his skill in the celestial sciences." Josephus says that "Abram communicated to the Egyptians Arithmetic and the science of astronomy."

Concerning Christ, Tacitus, a celebrated writer of Roman history, who flourished in the second century after Christ, records, "That the founder of the sect of christians was Christ, who suffered death in the reign of Tiberius, under his procurator, Pontius Pilate." Pliny became governor of Pontus and Bithynia not far from St. John's death. In his letter to the Emperor he states that he sometimes made the christians confess under torture. He says, "that they were wont to meet together on a stated day, before it was light, and sing among themselves a hymn to Christ as God; and bind themselves by an oath not to commit any wickedness, not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it."

Lucian, a bitter enemy of the Christians, who flourished in the third century, bears testimony to the principal historical facts of Christianity; That its founder was crucified in Palestine, and was worshiped by the christians. He says, "It is incredible what expedition they use when any of their friends are known to be in trouble. In a word they spare nothing upon such an occasion, for these miserable men have no doubt they shall be immortal, and live forever, therefore they contemn death, and many surrender themselves to sufferings. Moreover their first law-giver has taught them that they are all brethren when once they have turned and renounced the gods of the Greeks, and worship this master of theirs who was crucified, and engage to live according to his laws. They have also a sovereign contempt for all things of this world, and look upon them as common."

"Josephus, (Ant. B. 18, chap. iii, §3.) says, "Now about this time there was Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us had condemned him to the cross, those that loved him at first did not forsake him, for he appeared to them alive again the third day, according as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians so named from him are not extinct at this day."

2. *The word of the Lord is tried by its doctrines.* Human reason is not competent to discover them. The most renowned philosophers of the most highly civilized nations that ever flourished without the Bible, held the wildest notions upon the most important subjects. Socrates believed in a supreme God, but sacrificed to fictitious deities. Pythagoras believed in the immortality of the soul, but taught the absurd doctrine of the transmigration of the soul from man to beast and from beast to man. Not a single doctrine which reason generally approves, have philosophers ever taught which was not found in the word of God. The wisest men of antiquity acknowledged the need of a Divine revelation.

3. *By the morality it inculcates.* Warmer praises we do not ask for than those which have been extorted by its most bitter enemies. Rousseau, a French infidel, says, "I will confess to you that the majesty of the Scriptures strikes me with admiration as the purity of the gospel has its influence on my heart." Paine, the well-known infidel, says, "Nothing that is here said can apply even with the most distant disrespect to the moral character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practiced was of the most benevolent kind. He called men to the practice of moral virtue and the belief of one God. The great trait of his character is philanthropy." Bolingbroke, a celebrated English infidel writer, says, "No religion ever appeared in the world whose natural tendancy was so much directed to promote the peace and happiness of mankind as the christian. The gospel of Christ is one continual lesson of the strictest morality, of justice, benevolence and universal charity. Supposing christianity to be a human invention, it is the most amiable and successful invention that ever was imposed on mankind for their good."

4. *By its influence on communities.* The first collection ever taken for benevolent purposes was for the poor saints at Jerusalem; the first hospital ever opened for the distressed was by a christian widow. Look among the present nations of the world, and you will find that, without a solitary exception, where the Bible is most read and its precepts most generally practiced, there is the most intelligence and refinement, the most public and private virtue and the most personal and domestic happiness. This could not be the case were the Bible a cunningly devised fable.

5. *By the assaults of its enemies.* In the year 303 Diocletian ordered the churches to be torn down and the Bible to be burned. In one month 17,000 martyrs suffered death. In the province of Egypt, 144,000 died by persecution, and 700,000 through the fatigues of banishment, or of the public works to which they were condemned. Gildas, an old British historian, relates that all the books of the Holy Scriptures that could be found were burned in the streets. In defence of the Bible the greatest tortures were endured. Felix, of Tibiura, condemned to be beheaded because he refused to give up the Scriptures, said, "I thank thee, O Lord, that I have lived fifty-six years, have preserved the Gospel, and have preached faith and truth. O, my Lord Jesus, the God of Heaven and earth, I bow my head to be sacrificed to thee who livest to all eternity." Euplius of Catona in Sicily, being seized with gospels in his hand, was examined on the rack, "Why do you keep the Scriptures, forbidden by the Emperor?" "Because I am a Christian. Life eternal is in them; he that gives them up loses life eternal." Did this determined effort succeed? Nay, God took care of his word, and it mightily prevailed.

Paine says, "I have gone through the Bible as a man would go through a wood with an axe on his shoulder and fell trees, here they lie; and the priests, if they can, may replant them. They may perhaps stick them in the ground but they will never grow." Has the tree of life died? It is spreading its branches over the earth, and the nations are partaking of its life-giving fruit, and reposing in safety beneath its branches. "In five years," he declared, "there will not be a Bible in America."

Voltaire boasted that with one hand he would overthrow that edifice of Christianity which required the hands of twelve apostles to built up. His press at Ferney was afterwards employed in printing the Holy Scriptures. The first meeting of a Bible society at Edinburg was held in the room in which Hume, the infidel, died.

6. By men in whose talents and candor the world has confidence. Patrick Henry, a short time before his death, said to a friend, who found him reading the Bible, "Here is a book worth more than all the other books which ever were printed."

Dr. Franklin, visited by a skeptical young man upon his death-bed, said, "Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest."

John Locke, the profound thinker and acute metaphysician, cried out, "O, the depths of the riches of the goodness and the knowledge of God! In the Bible are contained the words of eternal life. IT HAS GOD FOR ITS AUTHOR, SALVATION FOR ITS END, AND TRUTH WITHOUT ANY MIXTURE OF ERROR FOR ITS MATTER."

Dr. Johnson, to a young gentleman, said, "Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Judge. *Read the Bible every day of your life.*"

Lord Bacon said, "That a little smattering of philosophy would lead a man to Atheism, but a thorough insight of it will lead him back again to a first cause. He affirms that the first principle of right reason is religion, and seriously professes that after all his studies and investigations, he durst not die with any other thoughts than those of religion, taught as it is professed among christians."

John Q. Adams wrote to his son as follows: "So great is my veneration for the Bible and so strong my belief, that when duly read and meditated upon, it is of all the books in the world that which contributes most to make men good, wise and happy, that the earlier my children begin to read it, and the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that they will prove useful with years, to their country, respectable members of society, and a real blessing to their parents. I have myself, for many years, made it a practice to read the Bible through every year."

7. It has been tried by experience. A pious slave, whom a learned sceptical white man sought to turn from his faith in the Scriptures, replied, "I cannot meet your arguments, but I know the Bible is true by its effects upon my heart." This is a test which cannot fail. The Bible abounds in promises, relating both to the life which now is and that which is to come. They are to be found in almost every chapter. A large proportion of them refer to blessings which may be secured at once. Of the thousands of thousands who have tried those promises, who ever knew a single one of them to fail? Among the many who have backslidden, and the many who have proved faithful to the grace of God, what individual ever testified that any promise contained in the Bible was not fulfilled when the conditions were fairly met? Any one, however uneducated, may test the Scriptures. Let him repent of his sins and believe in the Lord Jesus Christ, and he will find a peace that passeth all understanding. Scepticism has its seat in the heart. Men reject the Bible because the Bible condemns them. But their rejection of its claims does not alter its truth. It has stood every test which could be applied to it for eighteen hundred years, and from one and all it has come forth like gold tried in the fire, all the brighter for the ordeal through which it has passed.

Let us, then, cling to the Bible. Let us obey its precepts and claim its exceeding great and precious promises. It encourages us to seek for degrees of grace which enable us to triumph over all difficulties and rejoice in the Lord always with joy unspeakable and full of glory. Let us, then, search the Scriptures and be enabled to say with the Psalmist, "THY WORD, O, LORD, HAVE I HID IN MY HEART!"—*Earnest Christian.*

THE TEST OF A NEW CREATURE.

"Examine yourselves, whether ye be in the faith." 2 Cor. 13: 5.

1. Do I feel any pride; or am I partaker of the meek and lowly mind that was in Jesus? Am I dead to all desire of praise? If any despise me, do I like them worse for it? Or, if they love and approve, do I love them more on that account? Am I willing to be accounted useless, and of no consequence,—glad to be made of no reputation? Do humiliations give me real pleasure, and is it the language of my heart,

Make me little and unknown,
Loved and prized by God alone?

2. Does God bear witness in my heart that it is purified? that in all things I please him?

3. Is the life I live, "by the faith of the Son of God;" so that Christ dwelleth in me? Is Christ the life of all my affections and designs, as my soul is the life of my body? Is my eye single and my soul full of light,—all eye within and without; always watchful?

4. Have I always the presence of God? Does no cloud come between God and the eye of my faith? Can I "rejoice evermore, pray without ceasing, and in every thing give thanks?"

5. Am I saved from the fear of man? Do I speak plainly to all, neither fearing their frowns, nor seeking their favors? Have I no shame of religion; and am I always ready to confess Christ, to suffer with his people, and to die for his sake?

6. Do I deny myself at all times, and take up my cross as the Spirit of God leads me? Do I embrace the cross of every sort, being willing to give up my ease and convenience to [illegible] to my hours and customs? Does the cross sit light upon me, and am I willing to suffer all the will of God? Can I trample on pleasure and pain? Have I

A soul inured to pain,
To hardship, grief, and loss,
Bold to take up, firm to sustain,
The consecrated cross?

7. Are my bodily senses, and outward things, all sanctified to me? Do I not seek my own things to please myself? Do I seek grace more for God's honor than my own profit, preferring the glory of God to all in earth or heaven, the giver to the gift?

8. Am I "poor in spirit?" Do I "take pleasure in infirmities, necessities, distresses, reproaches;" so that out of weakness, want, and danger I may cast myself on the Lord? Have I no false shame in approaching God? Do I seek to be saved, as a poor sinner, by grace alone?

9. Do I not "lean to my own understanding?" Am I ready to give up the point, when contradicted, unless conscience forbid? Am I easy to be persuaded? Do I esteem every one better than myself? Am I as willing to be a cypher as to be useful, and does my zeal burn bright notwithstanding this willingness to be nothing?

10. Have I no false wisdom, goodness, strength; as if the grace I feel were my own? Do I never take that glory to myself which belongs to Christ? Do I feel my want of Christ as much as ever, to be my all? and do I draw near to God, as poor and needy, only presenting before him his well-beloved Son? Can I say,

"Every moment, Lord, I need
The merit of thy death?
I shall hang upon my God,
Till I thy perfect glory see,
Till the sprinkling of thy blood
Shall speak me up to thee?"

Do I find joy in being thus nothing, empty, undeserving, giving all the glory to Christ? Or do I wish that grace made me something, instead of God being all?

11. Have I meekness? Does it bear rule over all my tempers, affections, and desires; so that my hopes, fears, joy, zeal, love, and hatred are duly balanced? Do I feel no disturbance from others, and do I desire to give none? If any offend me, do I still love them, and make it an occasion to pray for them? If condemned by the world, do I entreat;—if condemned by the godly, am I one in whose mouth there is no reproof; replying only as conscience and not as impatient nature dictates? If in the wrong, do I confess it? If in the right, do I submit, being content to do well, and suffer for it? It is the sin of superiors to be overbearing, of inferiors to be stubborn; if, then, I am a servant, do I yield not only to the gentle, but to the froward, committing my cause in silence to God; or, if a master, do I "show all long-suffering?" The Lord of all was "as he that serveth." If I am the greatest, do I make myself least, "and the servant of all;" if a teacher, am I lowly, meek, and patient, not conceited, self-willed, nor dogmatic? Am I ready to give up the claims of respect due to age, station, parent, master, etc; or do I rigidly exact those demands?

12. Do I possess resignation; am I content with whatever is, or may be; seeing that God, the Author of all events, does, and will do, all for my good? Do I desire nothing but God, willing to part with all, if the Lord manifest his will for my so doing? Do I "know how to abound," and yet not gratify unnecessary wants; but being content with things needful, do I faithfully and freely dispose of all the rest for the help of others? Do I know how to suffer need? Is my confidence unshaken while I feel the distress of poverty, and have the prospect of future want, while, humanly speaking, strangling were better than life? And, in these circumstances, do I pity those who, having plenty, waste it in excess, instead of helping me?

13. Am I just; doing in all things as I would others should do unto me? Do I render homage to those above me, not presuming on their lenity and condescension? As a superior, do I exercise no undue authority, taking no advantage of the timidity, respect, or necessity of any man? Do I consider the great obligation superiority lays me under, of being lowly and kind, and of setting a good example?

14. Am I temperate, using the world, and not abusing it? Do I receive outward things in the order of God, making earth a scale to heaven? Is the satisfaction I take in the creation consistent with my being dead to all below, and a means of leading me more to God? Is the turn of my mind and temper in due subjection, not leading me to any extreme, either of too much silence, or of too much talkativeness, of reserve, or freedom?

15. Am I courteous, not severe? Suiting myself to all with sweetness? Striving to give no one pain, but to gain and win all for their good?

16. Am I vigilant; redeeming time, taking every opportunity of doing good; or do I spare myself, being careless about the souls and bodies to which I might do good? Can I do no more than I do? Do I perform the most servile offices, such as require labor and humiliation, with cheerfulness? Is my conversation always seasoned with salt, at every time administering some kind of favor to those I am with?

17. Do I "love God with all my heart?" Do I constantly present myself, my time, substance, talents, and all that I have, a living sacrifice? Is every thought brought into subjection to Christ? Do I like, or dislike, only such things as are pleasing or displeasing to God?

18. Do I love God with all my strength, and are my spiritual faculties always vigorous? Do I give way to no sinful languor? Am I always on the watch? Do not business, worldly care, and conversation, damp my fervor and zeal for God?

19. Do I love my neighbor as myself; every man for Christ's sake, and honor all men, as the image of God? Do I think no evil, listen to no groundless surmises, nor judge from appearances? Can I bridle my tongue, never speaking of the faults of another, but with a view to do good; and when I am obliged to do it, have I the testimony that I sin not? Have I that love which hopeth, believeth and endureth all things?

20. How am I in my sleep? If Satan presents an evil imagination, does my will immediately resist, or give way to it?

21. Do I bear the infirmities of age or sickness, without seeking to repair the decays of nature by strong liquors; or do I make Christ my sole support, casting the burden of a feeble body into the arms of his mercy?

Jesus, Lord of all, grant thy purest gifts to every willing disciple. [illegible] mark of the prize of our high calling." Let us die to all thou art not; and seek thee with our whole heart, till we enjoy the fullness of the purchased possession.—*Fletcher.*

For the World's Crisis.

SIR ISAAC NEWTON AND VOLTAIRE

ON RAILWAY TRAVELING.

Sir Isaac Newton wrote a work upon the prophet Daniel, and another upon the book of Revelations, in one of which he said, that in order to fulfill certain prophecies before a certain duty was terminated—namely, 1260 years—there would be a mode of traveling, of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased that they would be able to travel at the rate of fifty miles an hour.

Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said: "Now look at that mighty mind of Newton's, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems that, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased, that we shall be able to travel at the rate of fifty miles an hour.

"The poor dotard!" exclaimed the philosophic infidel Voltaire, in the self-complacency of his pity.

But who is the dotard now?

For the World's Crisis.

THOUGHTS OF GOD.

Father, thou art full of love,
Thou who rulest in heaven above,
Thou dost every sorrow know,
Always to thee will I go.

Upon thee will I depend,
Ever be my constant friend;
In distress, or pain, or need,
Me to thee oh! gently lead.

To thee will I ever look,
Never will thou me forsake;
To thee shall I ever flee,
Till thy face at last I see.

I have nothing that I love
As I do my God above;
Never will I thee deny,—
Savior, hear my humble cry.

Thou hast been my shield and sun,
Ever to thee will I come,
Until thou shalt come again,
Then with thee I hope to reign.

Savior, hasten that glad day,
For it do I ever pray;
Let thy dear saints all go home,
Never here again to roam.

LUTHERA B. WEAVER.

North Dana, Mass.

For the World's Crisis.

THE TRUE CAUSE OF REJOICING.

Dear reader, I shall endeavor to lay before you here the true cause of rejoicing; for it must be truly a matter of congratulation to every lover of those great principles which we esteem to be christianity in its purity, that these principles have been and are so abundantly prospered. From all quarters the tidings come to us of their advancing and continually increasing triumphs over opposition and all the influences of error.

We cannot, indeed, very well exaggerate in reference to this subject. When we consider all the circumstances of the case—the complete uprooting of old prejudices and opinions, a work requisite before our faith can be accomplished, and the manner in which it has been opposed, and then see what advances it has made, and the conquests it has achieved over all that has been arrayed against it, we cannot very well speak too strongly in reference to it.

A wonderful work has been accomplished; and when we compare the present with the state of things twenty or even ten years ago, a change is presented to us hardly equalled in the annals of religious history. Truly we may say, "The Lord has done great things for us," and feel that we have reason to be glad therefor.

Great, however, as the occasion for rejoicing here presented us, is there not a higher ground which we should seek to attain, and which attained will afford us still greater occasion for congratulation? Faithfulness to the great principles professed,—a development by us and among us everywhere of their holy moral power, in their application to the heart and life; and a manifestation of their ability to work out the spiritual regeneration of man;—this is the true and only real ground of rejoicing with us; and not until this is attained should we be satisfied.

This, then, is the result which should be verily proposed among us, and which every believer in the great salvation should earnestly devote himself to accomplish. However distinguished our outward prosperity may be, we should really have little or no cause for exultation, so long as this remains unaccomplished.

It cannot be too frequently said, nor too deeply realized, that in the mere outward and physical triumph of any case or principle in the fact that it has overcome opposition, in the gaining of sympathy to itself, or in the gathering of numbers around its standard, more than gather to the standard of an opposing principle, that its true glory and results are found. These are to be found in the working out of a great and good mission by that cause or principle—in the accomplishment by it of good in each individual heart and life, and thus benefit to man and society, benefit which would be wrought, and greater than any other cause could produce. This is the true glory of any movement or principle—its only glory, to which everything else, all other successes are but means.

To rejoice, therefore, in the mere outward extension of any cause, in its mere success and advance, spite of opposition and over opposition, before this its glory appears, is to rejoice before the time—is to rejoice in the means rather than the result. And if these results were not gained, however much sympathy might be given the cause, however much opposition it might overcome, and however many friends it might gain to itself, the true end of the movement and the true cause of the rejoicing would be lost.

The christian cause of rejoicing is higher, holier, greater and nobler than any cause that can be produced. It is that mankind may be made better and purer, holier and happier by its effects; it is not only that men may be made free from sin and error, but that they be built up in the truth, led away from sin into the more devoted service of God, transformed into the image of Christ Jesus, with their spirits baptized into his spirit, with their hearts purified and their affections sanctified, and thus made partakers of that holiness without which no man can see the Lord, nor partake of those joys that are laid up in store for the righteous.

Let this subject, then, be more thought of [illegible] the advances of our cause in making the new ground it is every day gaining, let us see to it that a still greater occasion of joy is found in our increasing moral strength and power as a denomination. Let each one make it an individual matter with his own conscience—feel that individual responsibility rests on him, and that he has individual duties to perform, and then, by the help of God, be faithful;—let this be done, and great will be the blessing.

J. ELKINS.

Fisherville, N. H.

Hygiene.

"This is for your health."—*Paul.*

TREATMENT OF MEASLES.

BY W. T. VAIL, M. D.

This is one of those peculiar diseases especially incident to childhood, which seldom occurs to the same person more than once in a lifetime. In character it may be considered simply a peculiar kind of eruptive fever. Between measles, chicken pox, small pox, scarlatina, typhus and typhoid fevers, there exist many strong points of resemblance.

They are all fevers. All are communicated by one person to another, though in very different degrees. All vary a good deal in the intensity and complication of the development. All have their peculiar modes of development, and all pass through their regular routine of symptoms and stages. They all resemble each other also in the fact that in none of them can the peculiar generating poison be counteracted or neutralized by any poisonous drug administered to the patient, either before or after the accession of the disease, nor be removed from the system by vomiting, sweating, purging, or diuresis. Nor can any kind of treatment, either internal or external, by water or otherwise, reach their morbific causes and remove them from the organism.

We must therefore never expect to *cure* the patient of measles; but only to *treat* him while he is passing through the various stages and developments of the disease. The disease itself is to be considered merely the process of cure, the arrest or hindrance of which would be the patient's swift and certain destruction. Its developments consist in those specific evolutions which the living organism institutes and carries forward for the purpose of ridding itself of the peculiar morbific principles it has unwittingly imbibed, and whose presence it can no longer tolerate.

TREATMENT.—In numerous cases the spontaneous action of the system itself, left wholly to the care of its own organic forces, is fully equal to the task of expelling the peculiar poison, and speedily restoring the patient to health. But in many others, this labor will be so great, owing to constitutional peculiarities, or previously disordered and debilitated conditions of the system, that the organic forces may be taxed to their uttermost in the accomplishment, or may fail altogether, unless prompt, vigorous, and persevering assistance be rendered.

The most critical period of the disorder, and the one usually attended with the greatest amount of pain and suffering, is that elapsing between the first accession of the symptoms and the complete development of the eruption. During this period, usually lasting from three to five days, a little of the right kind of treatment will go a great way towards diminishing the intensity of the symptoms, abating the sufferings of the patient, and making sure of a favorable result.

Warm Baths at 95 to 100 degrees, by immersion or otherwise, will be sure to abate the unpleasant symptoms and to assist the organic functions in the process of bringing out the eruption. If taken by immersion they may be continued five to eight minutes at a time, and may be repeated from two to four times a day, as the urgency of the case may require.

Each bath may be followed up with a cold, wet compress to the forehead and eyes, should there be heat and pain therein. If the patient be feverish, and especially if confined to his bed, he will derive much benefit from the abdominal bandage wet in cool or tepid water, and from hot bottles or other warming appliances to the feet.

If the heat and pain in the head should be excessive, a gentle pouring of cold water over the head for five to ten minutes, allowing the water to drip in a sitz-tub below, will be found one of the best of measures, and may be repeated a dozen times a day or more, if required for the patient's comfort.

If the warm bath by immersion is inconvenient, a warm sitz at 100, at the same time, may be taken in stead, which may be continued fifteen or twenty minutes or more, with hot water added from time to time to sustain the temperature. This bath may be repeated three or four times a day, if need be, and may be followed by the same appliances as mentioned for the full bath.

Packs are an excellent mode of treatment in the beginning of measles. There will seldom, however, be any particular advantage in employing this bath at the very first appearance of the symptoms, nor *after* the eruption has fully appeared, as other baths which do not make so great a draft upon the organic forces, and which may be more easily administered, will have an equally good, if not better effect. If the patient should have chilly sensations, it would be better before packing, to give him a warm foot-bath, or warm sitz bath, or both, and then after wringing the sheet out of water at 90 to 100 degrees, let him go directly from the sitz and foot bath to the pack. If not chilly or sensitive to cold, the water used for the sheet may be 80 to 90 degrees. Let him remain in the pack an hour, or until he is thoroughly warm. He may then be taken from the pack and heated to a tepid wash-down or towel-rubbing at a temperature most agreeable to him, and the bath may be followed up with the same appliances before mentioned. This bath may be resorted to once or twice during the twenty-four hours, but if the patient needs general treatment oftener than this, some other form of bath would be preferable.

The cough in measles is sometimes troublesome and there is frequently a tendency to prolonged irritation of the lining membrane of the lungs, or that of the bronchial tubes, resulting in pneumonia or bronchitis. Cold, wet compresses applied to the upper part of the chest, covered with dry ones, are the proper treatment for this complication, and should be continued night and day. If the cough should still prove troublesome, hot fomentations to the lungs, for fifteen minutes, two or three times a day, followed up by the cold compresses, will give the desired relief. The hot fomentations may be given by wringing flannels out of hot water, and applying to the chest, covering them with dry ones, or in any other convenient way. It is sometimes done by applying compresses and hot bottles or hot bricks to the part to be fomented.

After the eruption is fully out there will be but little to be done besides keeping the extremities warm, and allowing nature to complete for herself the operation she has commenced, and which she alone is competent to finish.

Feed the patient sparingly on fruits and farinacea for a few days and all will be well.

If the eruption recedes shortly after its appearance, through taking cold or from scrofulous or other infirmity of constitution, the case becomes greatly complicated, and danger is always imminent. In this case the full warm bath at 100 to 110 degrees, or sitz and foot-bath before mentioned will be the resort. If a gentle perspiration is induced all the better, or the patient should be put to [illegible] the balance of the circulation be restored and relief obtained. Warm sitz and foot-baths should then be continued for several days, or as long as the symptoms require.

Few persons would ever die of measles, or be troubled with any dangerous diseases as sequences, were the above suggestions for treatment to be carried out.—*Herald of Health.*

DYSPEPSIA AMONG FARMERS.

Farmers, cultivators of the soil, look out, be careful of your diet, what you eat, how you eat, when you eat. Be temperate in all things, else look out for breakers. A Western paper says:

It is a notorious fact that indigestion prevails more extensively among the farming population of the West than among any other class. Why is this? They certainly take any reasonable amount of exercise, and that too in the open air, and in the broad sunlight. Their houses are well ventilated, and by their insulated situation free from the many unhealthy influences of a pent-up city.

We think if our farmers will pause for a moment and look this matter gravely in the face, they will discern the cause of the prevalence of this mother of most maladies, among them to be:

1. The constant use of salt meat, particularly salt pork. It is well known that this abominable swine's flesh, fried in its own filthy grease, constitutes the "staff of life" in nearly every farmhouse in the Mississippi valley. Hog and hominy are household gods, and according to the Hoosier's creed, indispensable to man's existence.

2. The use of coffee. The faithful Western housewife serves it up "strong and good," morning, noon, and night. Reader, just think of it, the vilest of flesh washed into the stomach three times a day by a decoction of narcotic poison.

3. Rapid eating. We should remember that swallowing one's food is not the first process necessary to healthy digestion. If we had gizzards we might then swallow our food whole as ducks do, but instead of gizzards, we have teeth, (some of us,) and are commanded to use them in grinding food for the stomach, but if we compel the stomach to do both its own work and that of the teeth, it will soon give signs of debility and disease in the shape of acidity, headaches, sense of weight over the whole man, irritable temper, despondency, etc.

Our farmers seldom spend more than ten or fifteen minutes at a meal, and then go immediately to the field and engage in the most laborious work. At least one hour should be spent after each meal in repose of both body and mind. This will allow the stomach to collect to itself, so to speak, a due quantity of blood, out of which to elaborate the gastric juice. Violent exercise calls the blood to other parts of the body, and thus robs the stomach.

These gentle hints are applicable, not only to farmers, but to every-day life all around us. Better all of us given to appetite, take Solomon's advice, "put a knife to our throats" "Be not among wine-bibbers; among riotous eaters of flesh."—*Home Thrusts.*

HEALTHFULNESS OF WOMAN'S DRESS.

Man's dress is allowed to fit his body; woman's body is compelled to fit her dress. His chest and waist need no compressing—they were created perfect, and so are allowed to develop naturally, as God designed them; but she—her Maker's "last, best gift to man"—in fashion's eye a sad mistake was made in her creation. The beautifully rounded waist, so full, so perfect, with room within for all the vital organs to play their part in the great drama of physical life, is so "very ungenteel, so vulgar!" And so the little girl, whose form up to the age of thirteen or fourteen years has been left to grow as free and as untrammeled as her brother's, must now begin to pay attention to her figure. The short dress is lengthened down to sweep the floor; the childish waist, so comfortably loose, is laid aside forever; and encased in whalebones, if not in corsets, with a dress so tight that an attempt to take a free breath would endanger every hook and eye upon it, but which fashion says fits so neatly, the process of improving God's handiwork begins.

The muscles of the chest, denied development, become enfeebled by disuse, and gradually shrink away, causing the waist to diminish in size; the heart labors ineffectually to properly circulate the blood through the arteries, capillaries, and veins; the ribs, forced downward and inward, press upon the vital organs, often crowding the abdominal viscera out of position; while the poor lungs, crowded, stifled, unable to more than half expand, become the ready seat of fatal disease. And as she grows older, additional stays are deemed essential, corset-strings are tighter drawn, the dress fits still "more neatly," and by the time she has arrived at womanhood, the goal is won! She has reached the genuine wasp-waist standard, and fashion decides her figure to be "elegant." An "elegant figure!" And yet, with effects following as surely in the wake of their causes as the sunshine follows shade, she cannot see her dress has anything to do with her sickness. Not one woman in a thousand will acknowledge that her dress is tight. "See how loose it is!" she tells you, as, holding her breath and taking up a fold in front, she deems you have convincing proof; when if her dress were but unfastened, and she were but to breathe naturally, it would barely reach together within three inches. From the crown of her head to the sole of her foot there is hardly one article of woman's dress that is really what it should be.—*Mrs. M. Jones.*

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An Illustrated Paper,

FOR CHILDREN AND YOUTH.

[illegible]

For the World's Crisis.

"ALL QUIET."

"All quiet along the old world now," they say,
Except now and then a convulsion
Is heard from the wrath of the nations afar,
Like the tempest-tossed waves of the ocean.
"Tis nothing; a minister or two now and then,
Will not hinder the world's conversion;
Not one of them lost, they have only escaped
From the body prepared as their prison."

All quiet all over the fair earth to-night;
Of peace the nations are dreaming;
They see not the signs of the last dreadful day,
Nor the light of the lone watcher gleaming.
A tremulous sigh struggles up from his breast,
Joy and sorrow his bosom are heaving;
Hark! that blast of glad music! his Captain's awake!
But the multitudes round him are sleeping.

He's awake! and is coming in battle array,—
In the beams of the morning are gleaming
The trumpet, the sword, and the dazzling train;
In the breezes his banner is streaming.
Now who's for the Lord? who's received the blessed One,
Who for us was laid low in a manger,
Who for us 'mid temptation and poverty toiled,
And suffered and died as a stranger?

Behold! as a conqueror now he appears,
Bright glory his sweet brow adorning;
His arm shall now gather you safe to his side,
Secure from his foes' bitter scorning.
All quiet along the bright earth in that day,
When the Savior in splendor is reigning;
He has banished our fears, all our tears,
No more sickness, nor death, nor complaining.

Mina, N. Y. H. A. SNIDER.

THE BIBLE TRIED.

BY REV. B. T. ROBERTS.

"The word of the Lord is tried." 2 Sam. 22 : 31.

The mariner about to start upon a long and perilous voyage, avails himself of the best chart within his reach. No one would think of setting out without anything to direct his course. A prudent man would search carefully for the best instructions. How highly he would prize a chart giving all needed information, which had been tested by a thousand voyages, and been found, in all respects, entirely reliable!

To the voyager over life's tempestuous ocean God offers such a chart. There is not a rock on which the soul may be shipwrecked that is not pointed out; there is no part of the voyage in which a dangerous storm can arise, but that he is directed to a safe and accessible harbor; no danger can threaten against which ample security has not been provided.

With the Bible in his hand, no one need go to hell. If he does it will be his own fault. No one need be unhappy even here; for he is assured that "godliness is profitable unto all things, having promise of the life which now is, and of that which is to come. The Bible assures man that his aspirations for immortality are not baseless. He is to live forever. He is warned against the indulgence of passions that would render him miserable in time and in eternity. He is directed to the fountain in which impurity may be washed away. The Spirit to apply the remedy to every sinner's case is promised. The conditions upon which the blessings of salvation may be enjoyed by all are laid down with great plainness. He that confesseth and forsaketh his sins shall find mercy. He that believeth and is baptized shall be saved, he that believeth not shall be damned. The wicked shall be turned into hell. The pure in heart shall see God. They that have done evil shall go away into everlasting punishment, but the righteous into life eternal. Upon the statements of the Bible you may rely with the utmost confidence. It has been tested in every possible way. "THE WORD OF THE LORD IS TRIED." It has been tried both by enemies and friends.

1. *Its history has been tried.* There is a fullness in its historical details which would render it easy to detect mistakes did any occur in the Divine record. But not a single fact of the Bible has been successfully contradicted. Many of its most important statements have been confirmed by historians of the greatest authority.

The *general deluge* was an event which modern infidels have sometimes dared to call in question. But the account contained in the Bible is not only confirmed by the physical appearance of the earth, which shows that the highest mountains were once covered with water, but ancient writers, whose credibility is unquestioned, relate this event in language which bears a striking resemblance to that of the Bible. Berosus, an ancient Chaldean historian, wrote the history of his country, fragments of which history are yet preserved. The following account of the flood he copied from the archives of the temple of Belus at Babylon. Noah he calls Xisuthrus, places him, as the Bible does, in the tenth generation, says he was divinely warned, gives the dimensions of the ark, mentions the sending out of the dove at three several times, and the resting of the ark upon the mountains of Armenia. He says: "After the death of Ardates, the ninth sovereign, his son Xisuthrus reigned. In his time happened the great deluge, the history of which is thus described. The deity Cronus appeared to him in a vision and warned him that on the 15th day of the month Desius there would be a flood by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, procedure and conclusion of all things and to bury it in the city of the sun at Sippora; and to build a vessel and take with him into it his friends and relations and to convey on board everything necessary to sustain life, together with the different animals, both birds and quadrupeds, and trust himself fearlessly to the deep. Having asked the Deity whither he was to sail, he was answered, to the gods, upon which he offered up a prayer for the good of mankind. He then obeyed the divine admonition and built a vessel 3033 ft. in length and 1213 ft. in breadth. Into this he put every thing which he had prepared, and last of all conveyed into it his wife, his children and his friends.

"After the flood had been upon the earth, and was in time abated, Xisuthrus sent out birds from the vessel, which not finding any food, nor any place whereupon they might rest their feet, returned to him again. After an interval of some days he sent them forth a second time, and they now returned with their feet tinged with mud. He made a trial a third time with these birds, but they returned to him no more; from whence he judged that the surface of the earth had appeared above the waters. He therefore made an opening in the vessel, and upon looking out found that it was stranded upon the side of some mountain; upon which he immediately quitted it, with his wife, his daughter, and the pilot. Xisuthrus then paid his adoration to the earth; and having constructed an altar offered sacrifices to the gods, and with those who had come out with him, disappeared. The vessel being stranded in Armenia, some part of it yet remains in the Corcyrean mountains of Armenia."

Among the Greek writers, Lucian preserved an account of the flood. Noah he styles Deucalion. He speaks of the different kinds of animals preserved in the ark, and says, "The greatest harmony subsisted between them through the influence of the Deity."

Concerning Abraham, Eupolemus, who wrote some 150 years before Christ, says, "In the tenth generation after the flood lived Abraham, of noble race and superior to all others in wisdom, of whom they relate that he was the inventor of astrology and Chaldean magic; and that on account of his eminent piety he was esteemed by God. It is further said that, under the directions of God he removed and lived in Phenicia and there taught the Phenicians the motions of the sun and moon and all other things, for which reason he was held in great reverence by their king." Berosus, also speaking of this eminent man, states, "That after the deluge, in the tenth generation, was a certain man among the Chaldeans, renowned for his justice and great exploits, and for his skill in the celestial sciences." Josephus says that "Abram communicated to the Egyptians Arithmetic and the science of astronomy."

Concerning Christ, Tacitus, a celebrated writer of Roman history, who flourished in the second century after Christ, records, "That the founder of the sect of christians was Christ, who suffered death in the reign of Tiberius, under his procurator, Pontius Pilate." Pliny became governor of Pontus and Bithynia not far from St. John's death. In his letter to the Emperor he states that he sometimes made the christians confess under torture. He says, "that they were wont to meet together on a stated day, before it was light, and sing among themselves a hymn to Christ as God; and bind themselves by an oath not to commit any wickedness, not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it."

Lucian, a bitter enemy of the Christians, who flourished in the third century, bears testimony to the principal historical facts of Christianity; That its founder was crucified in Palestine, and was worshiped by the christians. He says, "It is incredible what expedition they use when any of their friends are known to be in trouble. In a word they spare nothing upon such an occasion, for these miserable men have no doubt they shall be immortal, and live forever, therefore they contemn death, and many surrender themselves to sufferings. Moreover their first law-giver has taught them that they are all brethren when once they have turned and renounced the gods of the Greeks, and worship this master of theirs who was crucified, and engage to live according to his laws. They have also a sovereign contempt for all things of this world, and look upon them as common."

"Josephus, (Ant. B. 18, chap. iii, §3.) says, "Now about this time there was Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us had condemned him to the cross, those that loved him at first did not forsake him, for he appeared to them alive again the third day, according as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians so named from him are not extinct at this day."

2. *The word of the Lord is tried by its doctrines.* Human reason is not competent to discover them. The most renowned philosophers of the most highly civilized nations that ever flourished without the Bible, held the wildest notions upon the most important subjects. Socrates believed in a supreme God, but sacrificed to fictitious deities. Pythagoras believed in the immortality of the soul, but taught the absurd doctrine of the transmigration of the soul from man to beast and from beast to man. Not a single doctrine which reason generally approves, have philosophers ever taught which was not found in the word of God. The wisest men of antiquity acknowledged the need of a Divine revelation.

3. *By the morality it inculcates.* Warmer praises we do not ask for than those which have been extorted by its most bitter enemies. Rousseau, a French infidel, says, "I will confess to you that the majesty of the Scriptures strikes me with admiration as the purity of the gospel has its influence on my heart." Paine, the well-known infidel, says, "Nothing that is here said can apply even with the most distant disrespect to the moral character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practiced was of the most benevolent kind. He called men to the practice of moral virtue and the belief of one God. The great trait of his character is philanthropy." Bolingbroke, a celebrated English infidel writer, says, "No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind as the christian. The gospel of Christ is one continual lesson of the strictest morality, of justice, benevolence and universal charity. Supposing christianity to be a human invention, it is the most amiable and successful invention that ever was imposed on mankind for their good."

4. *By its influence on communities.* The first collection ever taken for benevolent purposes was for the poor saints at Jerusalem; the first hospital ever opened for the distressed was by a christian widow. Look among the present nations of the world, and you will find that, without a solitary exception, where the Bible is most read and its precepts most generally practiced, there is the most intelligence and refinement, the most public and private virtue and the most personal and domestic happiness. This could not be the case, were the Bible a cunningly devised fable.

5. *By the assaults of its enemies.* In the year 303 Diocletian ordered the churches to be torn down and the Bible to be burned. In one month 17,000 martyrs suffered death. In the province of Egypt, 144,000 died by persecution, and 700,000 through the fatigues of banishment, or of the public works to which they were condemned. Gildas, an old British historian, relates that all the books of the Holy Scriptures that could be found were burned in the streets. In defence of the Bible the greatest tortures were endured. Felix, of Tibiura, condemned to be beheaded because he refused to give up the Scriptures, said, "I thank thee, O Lord, that I have lived fifty-six years, have preserved the Gospel, and have preached faith and truth. O, my Lord Jesus, the God of Heaven and earth, I bow my head to be sacrificed to thee who livest to all eternity." Euplius of Catona in Sicily, being seized with gospels in his hand, was examined on the rack, "Why do you keep the Scriptures, forbidden by the Emperors?" "Because I am a Christian. Life eternal is in them; he that gives them up loses life eternal." Did this determined effort succeed? Nay, God took care of his word, and it mightily prevailed.

Paine says, "I have gone through the Bible as a man would go through a wood with an axe on his shoulder and fell trees, here they lie; and the priests, if they can, may replant them. They may perhaps stick them in the ground but they will never grow." Has the tree of life died? It is spreading its branches over the earth, and the nations are partaking of its life-giving fruit, and reposing in safety beneath its branches. "In five years," he declared, "there will not be a Bible in America." Voltaire boasted that with one hand he would overthrow that edifice of Christianity which required the hands of twelve apostles to built up. His press at Ferney was afterwards employed in printing the Holy Scriptures. The first meeting of a Bible society at Edinburg was held in the room in which Hume, the infidel, died.

6. By men in whose talents and candor the world has confidence. Patrick Henry, a short time before his death, said to a friend, who found him reading the Bible, "Here is a book worth more than all the other books which ever were printed."

Dr. Franklin, visited by a skeptical young man upon his death-bed, said, "Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest."

John Locke, the profound thinker and acute metaphysician, cried out, "O, the depths of the riches of the goodness and the knowledge of God! In the Bible are contained the words of eternal life. IT HAS GOD FOR ITS AUTHOR, SALVATION FOR ITS END, AND TRUTH WITHOUT ANY MIXTURE OF ERROR FOR ITS MATTER."

Dr. Johnson, to a young gentleman, said, "Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Judge. *Read the Bible every day of your life.*"

Lord Bacon said, "That a little smattering of philosophy would lead a man to Atheism, but a thorough insight of it will lead him back again to a first cause. He affirms that the first principle of right reason is religion, and seriously professes that after all his studies and investigations, he durst not die with any other thoughts than those of religion, taught as it is professed among christians."

John Q. Adams wrote to his son as follows: "So great is my veneration for the Bible and so strong my belief, that when duly read and meditated upon, it is of all the books in the world that which contributes most to make men good, wise and happy, that the earlier my children begin to read it, and the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that they will prove useful with years, to their country, respectable members of society, and a real blessing to their parents. I have myself, for many years, made it a practice to read the Bible through every year."

7. It has been tried by experience. A pious slave, whom a learned sceptical white man sought to turn from his faith in the Scriptures, replied, "I cannot meet your arguments, but I know the Bible is true by its effects upon my heart." This is a test which cannot fail. The Bible abounds in promises, relating both to the life which now is and that which is to come. They are to be found in almost every chapter. A large proportion of them refer to blessings which may be secured at once. Of the thousands of thousands who have tried those promises, who ever knew a single one of them to fail? Among the many who have backslidden, and the many who have proved faithful to the grace of God, what individual ever testified that any promise contained in the Bible was not fulfilled when the conditions were fairly met? Any one, however uneducated, may test the Scriptures. Let him repent of his sins and believe in the Lord Jesus Christ, and he will find a peace that passeth all understanding. Scepticism has its seat in the heart. Men reject the Bible because the Bible condemns them. But their rejection of its claims does not alter its truth. It has stood every test which could be applied to it for eighteen hundred years, and from one and all it has come forth like gold tried in the fire, all the brighter for the ordeal through which it has passed.

Let us, then, cling to the Bible. Let us obey its precepts and claim its exceeding great and precious promises. It encourages us to seek for degrees of grace which enable us to triumph over all difficulties and rejoice in the Lord always with joy unspeakable and full of glory. Let us, then, search the Scriptures and be enabled to say with the Psalmist, "THY WORD, O, LORD, HAVE I HID IN MY HEART!"—*Earnest Christian.*

THE TEST OF A NEW CREATURE.

"Examine yourselves, whether ye be in the faith." 2 Cor. 13 : 5.

1. Do I feel any pride; or am I partaker of the meek and lowly mind that was in Jesus? Am I dead to all desire of praise? If any despise me, do I like them worse for it? Or, if they love and approve, do I love them more on that account? Am I willing to be accounted useless, and of no consequence,—glad to be made of no reputation? Do humiliations give me real pleasure, and is it the language of my heart,

Make me little and unknown,
Loved and prized by God alone?

2. Does God bear witness in my heart that it is purified? that in all things I please him?

3. Is the life I live, "by the faith of the Son of God;" so that Christ dwelleth in me? Is Christ the life of all my affections and designs, as my soul is the life of my body? Is my eye single and my soul full of light,—all eye within and without; always watchful?

4. Have I always the presence of God? Does no cloud come between God and the eye of my faith? Can I "rejoice evermore, pray without ceasing, and in every thing give thanks?"

5. Am I saved from the fear of man? Do I speak plainly to all, neither fearing their frowns, nor seeking their favors? Have I no shame of religion; and am I always ready to confess Christ, to suffer with his people, and to die for his sake?

6. Do I deny myself at all times, and take up my cross as the Spirit of God leads me? Do I embrace the cross of every sort, being willing to give up my ease and convenience to oblige others; or do I expect them to conform to my hours and customs? Does the cross sit light upon me, and am I willing to suffer all the will of God? Can I trample on pleasure and pain? Have I

A soul inured to pain,
To hardship, grief, and loss,
Bold to take up, firm to sustain,
The consecrated cross?

7. Are my bodily senses, and outward things, all sanctified to me? Do I not seek my own things to please myself? Do I seek grace more for God's honor than my own profit, preferring the glory of God to all in earth or heaven, the giver to the gift?

8. Am I "poor in spirit?" Do I "take pleasure in infirmities, necessities, distresses, reproaches;" so that out of weakness, want, and danger I may cast myself on the Lord? Have I no false shame in approaching God? Do I seek to be saved, as a poor sinner, by grace alone?

9. Do I not "lean to my own understanding?" Am I ready to give up the point, when contradicted, unless conscience forbid? Am I easy to be persuaded? Do I esteem every one better than myself? Am I as willing to be a cypher as to be useful, and does my zeal burn bright notwithstanding this willingness to be nothing?

10. Have I no false wisdom, goodness, strength; as if the grace I feel were my own? Do I never take that glory to myself which belongs to Christ? Do I feel my want of Christ as much as ever, to be my all? and do I draw near to God, as poor and needy, only presenting before him his well-beloved Son? Can I say,

"Every moment, Lord, I need
The merit of thy death?
I shall hang upon my God,
Till I thy perfect glory see,
Till the sprinkling of thy blood
Shall speak me up to thee?"

Do I find joy in being thus nothing, empty, undeserving, giving all the glory to Christ? Or do I wish that grace made me something, instead of God being all?

11. Have I meekness? Does it bear rule over all my tempers, affections, and desires; so that my hopes, fears, joy, zeal, love, and hatred are duly balanced? Do I feel no disturbance from others, and do I desire to give none? If any offend me, do I still love them, and make it an occasion to pray for them? If condemned by the world, do I entreat;—if condemned by the godly, am I one in whose mouth there is no reproof; replying only as conscience and not as impatient nature dictates? If in the wrong, do I confess it? If in the right, do I submit, being content to do well, and suffer for it? It is the sin of superiors to be overbearing, of inferiors to be stubborn; if, then, I am a servant, do I yield not only to the gentle, but to the froward, committing my cause in silence to God; or, if a master, do I "show all long-suffering?" The Lord of all was "as he that serveth." If I am the greatest, do I make myself least, "and the servant of all;" if a teacher, am I lowly, meek, and patient, not conceited, self-willed, nor dogmatic? Am I ready to give up the claims of respect due to age, station, parent, master, etc; or do I rigidly exact those demands?

12. Do I possess resignation; am I content with whatever is, or may be; seeing that God, the Author of all events, does, and will do, all for my good? Do I desire nothing but God, willing to part with all, if the Lord manifest his will for my so doing? Do I "know how to abound," and yet not gratify unnecessary wants; but being content with things needful, do I faithfully and freely dispose of all the rest for the help of others? Do I know how to suffer need? Is my confidence unshaken while I feel the distress of poverty, and have the prospect of future want, while, humanly speaking, strangling were better than life? And, in these circumstances, do I pity those who, having plenty, waste it in excess, instead of helping me?

13. Am I just; doing in all things as I would others should do unto me? Do I render homage to those above me, not presuming on their lenity and condescension? As a superior, do I exercise no undue authority, taking no advantage of the timidity, respect, or necessity of any man? Do I consider the great obligation superiority lays me under, of being lowly and kind, and of setting a good example?

14. Am I temperate, using the world, and not abusing it? Do I receive outward things in the order of God, making earth a scale to heaven? Is the satisfaction I take in the creation consistent with my being dead to all below, and a means of leading me more to God? Is the turn of my mind and temper in due subjection, not leading me to any extreme, either of too much silence, or of too much talkativeness, of reserve, or freedom?

15. Am I courteous, not severe? Suiting myself to all with sweetness? Striving to give no one pain, but to gain and win all for their good?

16. Am I vigilant; redeeming time, taking every opportunity of doing good; or do I spare myself, being careless about the souls and bodies to which I might do good? Can I do no more than I do? Do I perform the most servile offices, such as require labor and humiliation, with cheerfulness? Is my conversation always seasoned with salt, at every time administering some kind of favor to those I am with?

17. Do I "love God with all my heart?" Do I constantly present myself, my time, substance, talents, and all that I have, a living sacrifice? Is every thought brought into subjection to Christ? Do I like, or dislike, only such things as are pleasing or displeasing to God?

18. Do I love God with all my strength, and are my spiritual faculties always vigorous? Do I give way to no sinful languor? Am I always on the watch? Do not business, worldly care, and conversation, damp my fervor and zeal for God?

19. Do I love my neighbor as myself; every man for Christ's sake, and honor all men, as the image of God? Do I think no evil, listen to no groundless surmises, nor judge from appearances? Can I bridle my tongue, never speaking of the faults of another, but with a view to do good; and when I am obliged to do it, have I the testimony that I sin not? Have I that love which hopeth, believeth and endureth all things?

20. How am I in my sleep? If Satan presents an evil imagination, does my will immediately resist, or give way to it?

21. Do I bear the infirmities of age or sickness, without seeking to repair the decays of nature by strong liquors; or do I make Christ my sole support, casting the burden of a feeble body into the arms of his mercy?

Jesus, Lord of all, grant thy purest gifts to every waiting disciple. Enlighten us with the knowledge of thy will, and show us "the mark of the prize of our high calling." Let us die to all thou art not; and seek thee with our whole heart, till we enjoy the fullness of the purchased possession.—*Fletcher.*

For the World's Crisis.

SIR ISAAC NEWTON AND VOLTAIRE

ON RAILWAY TRAVELING.

Sir Isaac Newton wrote a work upon the prophet Daniel, and another upon the book of Revelations, in one of which he said, that in order to fulfill certain prophecies before a certain duty was terminated—namely, 1260 years—there would be a mode of traveling, of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased that they would be able to travel at the rate of fifty miles an hour.

Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said: "Now look at that mighty mind of Newton's, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems that, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased, that we shall be able to travel at the rate of fifty miles an hour.

"The poor dotard!" exclaimed the philosophic infidel Voltaire, in the self-complacency of his pity.

But who is the dotard now?

For the World's Crisis.

THOUGHTS OF GOD.

Father, thou art full of love,
Thou who rulest in heaven above,
Thou dost every sorrow know,
Always to thee will I go.

Upon thee will I depend,
Ever be my constant friend;
In distress, or pain, or need,
Me to thee oh! gently lead.

To thee will I ever look,
Never will thou me forsake;
To thee shall I ever flee,
Till thy face at last I see.

I have nothing that I love
As I do my God above;
Never will I thee deny,—
Savior, hear my humble cry.

Thou hast been my shield and sun,
Ever to thee will I come,
Until thou shalt come again,
Then with thee I hope to reign.

Savior, hasten that glad day,
For it do I ever pray;
Let thy dear saints all go home,
Never here again to roam.

LUTHERA B. WEAVER.

North Dana, Mass.

For the World's Crisis.

THE TRUE CAUSE OF REJOICING.

Dear reader, I shall endeavor to lay before you here the true cause of rejoicing; for it must be truly a matter of congratulation to every lover of those great principles which we esteem to be christianity in its purity, that these principles have been and are so abundantly prospered. From all quarters the tidings come to us of their advancing and continually increasing triumphs over opposition and all the influences of error.

We cannot, indeed, very well exaggerate in reference to this subject. When we consider all the circumstances of the case—the complete uprooting of old prejudices and opinions, a work requisite before our faith can be accomplished, and the manner in which it has been opposed, and then see what advances it has made, and the conquests it has achieved over all that has been arrayed against it, we cannot very well speak too strongly in reference to it.

A wonderful work has been accomplished; and when we compare the present with the state of things twenty or even ten years ago, a change is presented to us hardly equalled in the annals of religious history. Truly we may say, "The Lord has done great things for us," and feel that we have reason to be glad therefor.

Great, however, as the occasion for rejoicing here presented us, is there not a higher ground which we should seek to attain, and which attained will afford us still greater occasion for congratulation? Faithfulness to the great principles professed,—a development by us and among us everywhere of their holy moral power, in their application to the heart and life; and a manifestation of their ability to work out the spiritual regeneration of man;—this is the true and only real ground of rejoicing with us; and not until this is attained should we be satisfied.

This, then, is the result which should be verily proposed among us, and which every believer in the great salvation should earnestly devote himself to accomplish. However distinguished our outward prosperity may be, we should really have little or no cause for exultation, so long as this remains unaccomplished.

It cannot be too frequently said, nor too deeply realized, that in the mere outward and physical triumph of any case or principle in the fact that it has overcome opposition, in the gaining of sympathy to itself, or in the gathering of numbers around its standard, more than gather to the standard of an opposing principle, that its true glory and results are found. These are to be found in the working out of a great and good mission by that cause or principle—in the accomplishment by it of good in each individual heart and life, and thus benefit to man and society, benefit which would be wrought, and greater than any other cause could produce. This is the true glory of any movement or principle—its only glory, to which everything else, all other successes are but means.

To rejoice, therefore, in the mere outward extension of any cause, in its mere success and advance, spite of opposition and over opposition, before this its glory appears, is to rejoice before the time—is to rejoice in the means rather than the result. And if these results were not gained, however much sympathy might be given the cause, however much opposition it might overcome, and however many friends it might gain to itself, the true end of the movement and the true cause of the rejoicing would be lost.

The christian cause of rejoicing is higher, holier, greater and nobler than any cause that can be produced. It is that mankind may be made better and purer, holier and happier by its effects; it is not only that men may be made free from sin and error, but that they be built up in the truth, led away from sin into the more devoted service of God, transformed into the image of Christ Jesus, with their spirits baptized into his spirit, with their hearts purified and their affections sanctified, and thus made partakers of that holiness without which no man can see the Lord, nor partake of those joys that are laid up in store for the righteous.

Let this subject, then, be more thought of; and while we shall ever delight to think of the advances of our cause in making the new ground it is every day gaining, let us see to it that a still greater occasion of joy is found in our increasing moral strength and power as a denomination. Let each one make it an individual matter with his own conscience—feel that individual responsibility rests on him, and that he has individual duties to perform, and then, by the help of God, be faithful;—let this be done, and great will be the blessing.

J. ELKINS.

Fisherville, N. H.

Hygiene.

"This is for your health."—*Paul.*

TREATMENT OF MEASLES.

BY W. T. VAIL, M. D.

This is one of those peculiar diseases especially incident to childhood, which seldom occurs to the same person more than once in a lifetime. In character it may be considered simply a peculiar kind of eruptive fever. Between measles, chicken pox, small pox, scarlatina, typhus and typhoid fevers, there exist many strong points of resemblance.

They are all fevers. All are communicated by one person to another, though in very different degrees. All vary a good deal in the intensity and complication of the development. All have their peculiar modes of development, and all pass through their regular routine of symptoms and stages. They all resemble each other also in the fact that in none of them can the peculiar generating poison be counteracted or neutralized by any poisonous drug administered to the patient, either before or after the accession of the disease, nor be removed from the system by vomiting, sweating, purging, or diuresis. Nor can any kind of treatment, either internal or external, by water or otherwise, reach their morbific causes and remove them from the organism.

We must therefore never expect to *cure* the patient of measles; but only to *treat* him while he is passing through the various stages and developments of the disease. The disease itself is to be considered merely the process of cure, the arrest or hindrance of which would be the patient's swift and certain destruction. Its developments consist in those specific evolutions which the living organism institutes and carries forward for the purpose of ridding itself of the peculiar morbific principles it has unwittingly imbibed, and whose presence it can no longer tolerate.

TREATMENT.—In numerous cases the spontaneous action of the system itself, left wholly to the care of its own organic forces, is fully equal to the task of expelling the peculiar poison, and speedily restoring the patient to health. But in many others, this labor will be so great, owing to constitutional peculiarities, or previously disordered and debilitated conditions of the system, that the organic forces may be taxed to their uttermost in the accomplishment, or may fail altogether, unless prompt, vigorous, and persevering assistance be rendered.

The most critical period of the disorder, and the one usually attended with the greatest amount of pain and suffering, is that elapsing between the first accession of the symptoms and the complete development of the eruption. During this period, usually lasting from three to five days, a little of the right kind of treatment will go a great way towards diminishing the intensity of the symptoms, abating the sufferings of the patient, and making sure of a favorable result.

Warm Baths at 95 to 100 degrees, by immersion or otherwise, will be sure to abate the unpleasant symptoms and to assist the organic functions in the process of bringing out the eruption. If taken by immersion they may be continued five to eight minutes at a time, and may be repeated from two to four times a day, as the urgency of the case may require.

Each bath may be followed up with a cold, wet compress to the forehead and eyes, should there be heat and pain therein. If the patient be feverish, and especially if confined to his bed, he will derive much benefit from the abdominal bandage wet in cool or tepid water, and from hot bottles or other warming appliances to the feet.

If the heat and pain in the head should be excessive, a gentle pouring of cold water over the head for five to ten minutes, allowing the water to drip in a sitz-tub below, will be found one of the best of measures, and may be repeated a dozen times a day or more, if required for the patient's comfort.

If the warm bath by immersion is inconvenient, a warm sitz at 100, at the same time, may be taken in stead, which may be continued fifteen or twenty minutes or more, with hot water added from time to time to sustain the temperature. This bath may be repeated three or four times a day, if need be, and may be followed by the same appliances as mentioned for the full bath.

Packs are an excellent mode of treatment in the beginning of measles. There will seldom, however, be any particular advantage in employing this bath at the very first appearance of the symptoms, nor *after* the eruption has fully appeared, as other baths which do not make so great a draft upon the organic forces, and which may be more easily administered, will have an equally good, if not better effect. If the patient should have chilly sensations, it would be better before packing, to give him a warm foot-bath, or warm sitz bath, or both, and then after wringing the sheet out of water at 90 to 100 degrees, let him go directly from the sitz and foot bath to the pack. If not chilly or sensitive to cold, the water used for the sheet may be 80 to 90 degrees. Let him remain in the pack an hour, or until he is thoroughly warm. He may then be taken from the pack and heated to a tepid wash-down or towel-rubbing at a temperature most agreeable to him, and the bath may be followed up with the same appliances before mentioned. This bath may be resorted to once or twice during the twenty-four hours, but if the patient needs general treatment oftener than this, some other form of bath would be preferable.

The cough in measles is sometimes troublesome and there is frequently a tendency to prolonged irritation of the lining membrane of the lungs, or that of the bronchial tubes, resulting in pneumonia or bronchitis. Cold, wet compresses applied to the upper part of the chest, covered with dry ones, are the proper treatment for this complication, and should be continued night and day. If the cough should still prove troublesome, hot fomentations to the lungs, for fifteen minutes, two or three times a day, followed up by the cold compresses, will give the desired relief. The hot fomentations may be given by wringing flannels out of hot water, and applying to the chest, covering them with dry ones, or in any other convenient way. It is sometimes done by applying compresses and hot bottles or hot bricks to the part to be fomented.

After the eruption is fully out there will be but little to be done besides keeping the extremities warm, and allowing nature to complete for herself the operation she has commenced, and which she alone is competent to finish.

Feed the patient sparingly on fruits and farinacea for a few days and all will be well.

If the eruption recedes shortly after its appearance, through taking cold or from scrofulous or other infirmity of constitution, the case becomes greatly complicated, and danger is always imminent. In this case the full warm bath at 100 to 110 degrees, or sitz and foot-bath before mentioned will be the resorts. If a gentle perspiration is induced all the better, or the patient should be put to bed and measures taken to induce a gentle perspiration which should be sustained until the balance of the circulation be restored and relief obtained. Warm sitz and foot-baths should then be continued for several days, or as long as the symptoms require.

Few persons would ever die of measles, or be troubled with any dangerous diseases as sequences, were the above suggestions for treatment to be carried out.—*Herald of Health.*

DYSPEPSIA AMONG FARMERS.

Farmers, cultivators of the soil, look out, be careful of your diet, what you eat, how you eat, when you eat. Be temperate in all things, else look out for breakers. A Western paper says:

It is a notorious fact that indigestion prevails more extensively among the farming population of the West than among any other class. Why is this? They certainly take any reasonable amount of exercise, and that too in the open air, and in the broad sunlight. Their houses are well ventilated, and by their insulated situation free from the many unhealthy influences of a pent-up city.

We think if our farmers will pause for a moment and look this matter gravely in the face, they will discern the cause of the prevalence of this mother of most maladies, among them to be:

1. The constant use of salt meat, particularly salt pork. It is well known that this abominable swine's flesh, fried in its own filthy grease, constitutes the "staff of life" in nearly every farmhouse in the Mississippi valley. Hog and hominy are household gods, and according to the Hoosier's creed, indispensable to man's existence.

2. The use of coffee. The faithful Western housewife serves it up "strong and good," morning, noon, and night. Reader, just think of it, the vilest of flesh washed into the stomach three times a day by a decoction of narcotic poison.

3. Rapid eating. We should remember that swallowing one's food is not the first process necessary to healthy digestion. If we had gizzards we might then swallow our food whole as ducks do, but instead of gizzards, we have teeth, (some of us,) and are commanded to use them in grinding food for the stomach, but if we compel the stomach to do both its own work and that of the teeth, it will soon give signs of debility and disease in the shape of acidity, headaches, sense of weight over the whole man, irritable temper, despondency, etc.

Our farmers seldom spend more than ten or fifteen minutes at a meal, and then go immediately to the field and engage in the most laborious work. At least one hour should be spent after each meal in repose of both body and mind. This will allow the stomach to collect to itself, so to speak, a due quantity of blood, out of which to elaborate the gastric juice. Violent exercise calls the blood to other parts of the body, and thus robs the stomach.

These gentle hints are applicable, not only to farmers, but to every-day life all around us. Better all of us given to appetite, take Solomon's advice, "put a knife to our throats." "Be not among wine-bibbers; among riotous eaters of flesh."—*Home Thrusts.*

HEALTHFULNESS OF WOMAN'S DRESS.

Man's dress is allowed to fit his body; woman's body is compelled to fit her dress. His chest and waist need no compressing—they were created perfect, and so are allowed to develop naturally, as God designed them; but she—her Maker's "last, best gift to man"—in fashion's eye a sad mistake was made in her creation. The beautifully rounded waist, so full, so perfect, with room within for all the vital organs to play their part in the great drama of physical life, is so "very ungenteel, so vulgar!" And so the little girl, whose form up to the age of thirteen or fourteen years has been left to grow as free and as untrammeled as her brother's, must now begin to pay attention to her figure. The short dress is lengthened down to sweep the floor; the childish waist, so comfortably loose, is laid aside forever; and encased in whalebones, if not in corsets, with a dress so tight that an attempt to take a free breath would endanger every hook and eye upon it, but which fashion says fits so neatly, the process of improving God's handiwork begins.

The muscles of the chest, denied development, become enfeebled by disuse, and gradually shrink away, causing the waist to diminish in size; the heart labors ineffectually to properly circulate the blood through the arteries, capillaries, and veins; the ribs, forced downward and inward, press upon the vital organs, often crowding the abdominal viscera out of position; while the poor lungs, crowded, stifled, unable to move than half expand, become the ready seat of fatal disease. And as she grows older, additional stays are deemed essential, corset-strings are tighter drawn, the dress fits still "more neatly," and by the time she has arrived at womanhood, the goal is won! She has reached the genuine wasp-waist standard, and fashion decides her figure to be "elegant." An "elegant figure!" And yet, with effects following as surely in the wake of their causes as the sunshine follows shade, she cannot see her dress has anything to do with her sickness. Not one woman in a thousand will acknowledge that her dress is tight. "See how loose it is!" she tells you, as, holding her breath and taking up a fold in front, she deems you have convincing proof; when if her dress were but unfastened, and she were but to breathe naturally, it would barely reach together within three inches. From the crown of her head to the sole of her foot there is hardly one article of woman's dress that is really what it should be.—*Mrs. M. Jones.*

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EIN FESTE BURG.

The famous "Battle Song of the Reformation," composed by Luther, A. D. 1529. Newly translated, in the metre of the original, as a fit piece for our times.

BY JOSEPH A. SEISS, D. D.

A mighty fortress is our God,
A Shield and Sword unfailing;
He freely helps through all the flood
Of troubles now assailing.
The old Foe, unspent,
On what wrath intent!
Dreadful craft and power
He wieldeth at this hour;
Earth nowhere has his equal.

Did we in our own strength confide,
Naught 'gainst him were effected;
But the true Champion's on our side,
By God himself elected.
Askest thou his name?
Jesus Christ's the same;
Of all hosts, the Lord,
Nor less than God adored.
Sure he the field secureth.

And should the world with devils teem,
To glut their fury on us;
Nor hopeless yet our cause we'd deem;
The victory still must crown us.
Let the lord of hell,
Scowl with malice fell;
Us no ill is wrought;
For now to judgment brought,
One word can overwhelm him.

The truth shall stand, nor ever yield;
Nor thanks to en'mies for it;
'Tis Christ upholds us on this field,
With his good gifts and Spirit.
Freedom they may take;
Earthly joys unmake;
But when all is done
They still have nothing won,
Whilst for us waits the kingdom.

THREE PARABLES.

MATT. 13 : 44. "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The treasure is commonly supposed to mean salvation, and the act of the man selling all that he had and buying the field, is supposed to represent the way in which a sinner obtains salvation. But, then, the man is represented as buying, not the treasure, but the field, for the sake of the treasure which it contained. Besides, the sinner in no sense buys salvation—he has nothing to pay, and even those things that were gain to him, the believer counts but loss. "By grace are ye saved." Again, the very last thing that a believer would do with that which he finds in Christ, is to hide it. "Is a candle brought to be put under a bushel, or under a bed?"

In a previous part of the same discourse, we know that "the field" represents "the world," and we cannot suppose that the Lord would introduce confusion into his teaching by using the figure in a different sense, almost in the same breath. The treasure represents something found in the world of unspeakable preciousness to him who became the purchaser of it, but which carnal eyes cannot see, and which remains in safe concealment until the purchaser comes to take possession of his own. The believer will disclaim all thoughts of being either the finder of the treasure, or the purchaser of the field. He, poor bankrupt! owes ten thousand talents, and has nothing to pay. But he knows One who had something—wealth boundless as the glory of God—and of that he emptied himself; precious blood, which he freely poured forth, and for what? We are too much accustomed to confine our views of God's gracious purpose in redemption, to our own salvation; and to lose sight of the display of the glory of God in the ultimate glory of Christ's kingdom, which is deferred, as Paul teaches us, "till the redemption of the *purchased possession*."

The world is Christ's by purchase, whoever may claim it, and it contains his hidden treasure. The day is coming when it will be his in visible possession. The purpose of God cannot be thwarted. The enemy cannot steal away Christ's garnered wealth; and very soon the Royal Owner will make good his claim against all rivals, and bring his hidden treasure to light. To us, meanwhile, it is given to pray: "Thy kingdom come, Thy will be done on earth as it is done in heaven."

Verses 45, 46. "Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."

Here, again, according to the common interpretation, we have the sinner buying salvation. But it must be observed that this pearl is not one excellent thing in contrast with many worthless things, but one pearl of great price in comparison with many goodly pearls—the priceless among the precious, the dearest among many beloved. But the gospel is not the best among many goodly systems, but truth in contrast with falsehood; and the salvation which it reveals is not the best among many other goodly hopes, but the only real good in contrast with utter ruin and destruction.

What insolent conceit there is in the thought that the sinner seeks Christ, chooses him, and buys him with his goods! Some one may say: But does not the Lord demand that we should forsake all that we have? Yes, but it is one thing to forsake the ruin and wrath from which grace rescues us, and another thing to purchase salvation by a price of our own. We do not say that the rescued mariner purchased the life-boat with the wreck which he abandoned; nor that a man saved from the devouring flames hired or bought the strong arms of his deliverers, with the home which he left in ashes. Why will men speak as though they could purchase Christ with the world, bliss with misery, heaven with hell? Believers can tell whether they chose God, or he chose them; whether they were the seekers or the sought, the purchasers or the purchased.

In that merchantman seeking goodly pearls, and finding one pearl of great price, we have another view of the shepherd who had a hundred sheep, all the objects of his tender care; but who left the ninety and nine safe in the pasture, and went after the one that had gone astray. In this pearl of great price we see the Church in Christ's estimate of it. Among the other objects of his divine regard—all goodly pearls—this was selected by his especial love, to be the very jewel of his crown. By what displays of love did he win it for himself! "He who was rich, for our sakes became poor." And whatever might be told of the estimation in which he held the other objects of his holy love, of this it is said, in distinction from all the rest, "Christ also loved the Church, and gave himself for it"—THE PEARL OF GREAT PRICE.

Verses 47–50. "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away," etc.

This, which is usually styled "the parable of the draw-net," would be more appropriately named "the parable of the final separation of good and bad;" for both in the parable and in the Lord's application of it, the preliminary action is lost sight of, and attention is directed to the solemn, judicial act in which the kingdom of heaven shall be established. In the common interpretation, almost every thing in the parable is referred to the Church—the Church is the fisherman, the Lord's agent in gathering sinners to himself; the Church is the net into which they are gathered; and, since the Church is composed of sinners saved, the Church is also the fish caught in the net—as though any such confusion of thought could ever be found in the parables of the Lord. The net here spoken of is not the ordinary net used by fishermen, but the *sayene*, used to sweep a stream or pool through its whole extent, and take all the fish which it contains.

In the parable, we hear nothing of the fishermen who cast the net; and in the Lord's application of it, the only agents mentioned are not those whom the Lord makes "fishers of men," but "the angels," who are always introduced in connection with the final separation of the two classes of mankind. The parable, therefore, is not designed to teach a lesson regarding the ordinary ministry of the gospel, or the mission of the Church.

It teaches a peculiarly solemn lesson regarding the influence of the gospel on men at large, including all within a responsibility which they cannot elude. Thus encompassed, they are dragged along to the day of final decision, when to have received or rejected Christ will make all the difference between heaven and hell. The purpose of God is advancing irresistibly to its consummation, in which all mankind shall receive their final doom or their deliverance. "When it is full," when the purpose of God shall have reached the point of accomplishment, he who has been seen as the sower of the seed will appear as the administrator of judgment; "whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire." The result of the final judgment is always described as a final separation of the two classes of mankind, and the removal of all who are opposed to his righteous sceptre; so that there may be none left to disturb the peace of his reign. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity."

This parable relates to all who come within range of gospel influences. Those who are justified by faith shall be welcomed into the joy of his kingdom. The wrath so long suspended will be executed on unbelievers and hypocrites. The Lord gives us none of the details of the sinner's doom, in which a distempered fancy so strangely revels. The silence of an unutterable horror rests upon it; but surely it is a terrible thing to fall into the hands of the living God. "There shall be weeping and gnashing of teeth"—the anguish of insupportable woe, the impotent fury of a desperate soul armed against itself in still more insupportable self-reproach. Gospel-despisers! it is to this you are hastening.

2 Cor. v. 9. "Wherefore we labor, that, whether present or absent, we may be accepted of Him."

This passage is sometimes used to foster a legal spirit, as though our acceptance with God were yet undecided, and we were still called to labor to secure it. The impression is, perhaps, strengthened by the reference, in the next verse, to the judgment-seat of Christ, as though it were there that the question of our acceptance is to be determined, and that, too, upon the ground of the things done in the body. If this were the doctrine of the passage, it would be in open conflict with all that the Spirit of God has taught by the apostles, and by Paul in particular, regarding the salvation of believers, which is of grace, and not by works. It is not reserved for future decision, for "He hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Believers have the Lord's own word for it, that they "shall not come into condemnation," or rather "into *the* judgment."

Nothing could be more positive than the assurance with which Paul speaks of acceptance as a present and accomplished blessedness, in this very chapter. Just because it is so, and in view of the grace that has made it so, under the sweet but strong constraints of love, "We labor, that, whether present or absent, we may be WELL PLEASING to him." A loving child, just in proportion to his love, and in proportion to his sense of his father's love, labors to secure that father's approbation; he desires, when his father is out of sight, to act as would be agreeable to his father if he were present, and desires that his conduct may be such, that when his father returns it may be acknowledged as "WELL DONE." So believers seek to walk now in the light of their Lord's approval—so that, when the Lord comes and reckons with his servants, he may say to them: "Well done, good and faithful servant." A father's approval or disapproval of a child, is a different thing from a judge's acquital or condemnation of a criminal. The word translated "accepted," in this passage, is properly translated "well pleasing" in Col. 3 : 20, and Heb. 13 : 21.

John 17 : 24. "Father, I *will* that those whom thou hast given me be with me where I am."

"I will" sounds harsh, according to the ordinary use of the word, as it implies something like an authoritative demand. Its true meaning is, "I desire;" and then there is a peculiar sweetness in the passage, since it expresses not only his love toward us, but his filial confidence that the intimation of his desire was more than a sufficient plea with the Father's abundant love.—*The Witness.*

EDWARD IRVING ON THE SIGNS OF THE TIMES.

"The church, in the primitive times, did remember the coming of her Lord to judge the nations, especially pagan Rome, which had slain her children; and accordingly, under the fifth seal, the souls of them that had been slain for the word of God, and for the testimony which they held, cried with a loud voice and said, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' But that same church, which had glorified God in the fires of persecution, through the strength of her hope in the coming Lord, who had reserved judgment unto himself,—that same church could not bear the prosperity of being established over the Roman empire. She then forgot that she was a widow; she forgot that her Husband was in the heavens, and was about to appear again for her justification; she made love to the kings of earth, and gave herself to them, even unto that beast who had slain her children, and which was possessed by Satan, that old serpent and devil. But still, God raised up witnesses to witness against this fornication; and he drew out this nation with a high hand, to protest against it, and to pray for judgment upon the mother of harlots, which rideth upon the beast. And this destruction our fathers expected at the coming of Christ. I say the reformers and fathers of the British church did not more certainly expect and believe in a personal advent of Christ, than they expected that to destroy the antichristian Papacy. He was to come; so that until these days, these high and palmy days as they dream, there ever was lifted up by the widow a prayer unto the great Judge, to be righted and redressed of all her wrongs upon that papal destroyer, in whom is found the blood of prophets, and of saints, and of all that were slain upon the earth. But now, behold England and Scotland; Church Presbyterian, and Church Episcopalian, Churchman and Dissenter, have altogether ceased from putting up this prayer for justice upon the adversary. Indeed, they have ceased to regard her as an adversary at all. They have forgotten her deeds of darkness, and her words of blasphemy, and they desire to bring to her succor and help.

I say again, except it be from those who have faith in the coming of the Son of man to judge the quick, there be hardly any members of any church in Christendom who are heartily lifting up the prayer for judgment upon the adversary. There is no faith of such a judgment. They have stricken a league with her upon the ground of political rights, as they are pleased to term them. Meanwhile the rights of God's church have been forgotten; the rights of the Son of man to the only allegiance and affection of his church have been forgotten. Would that the parable of the poor widow, which our Lord constructed with such wisdom, and applied with such earnestness, had been remembered; then would there neither have been an apostasy, nor would there have been proposals of a league with that apostasy. For is she not judged in terms of this very parable? as it is written (Rev. 18 : 7), 'For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God that judgeth her.'

"They talk most idly who speak of a spiritual coming of the kingdom, as yet future; for we have now his spiritual kingdom, hidden within us,—that is to say, he reigneth in the hearts of his believing people. The souls of believers are the only existence upon earth, where Christ reigns. Through the soul indeed, reclaimed by the Holy Ghost, Christ doth enforce the body unto obedience; and the worldly tools likewise: but Satan is natural master, both of the flesh and of the world, succumbing truly to the soul Christ possessed; but unwillingly, with diabolical reluctancy. Here we have no question with those Spiritualists, but hold much higher and distincter doctrine than they do. But when they, in their ignorance and blindness, will go about to say that this is all which God's word hath promised and Christ hath purchased, to totally abjure and abhor their narrow mindedness and indifference to God's verity and to Christ's glory. And we hold that the Son of man is to come like the lightning, and that he is to judge the quick, as the furnace judgeth between the gold and the dross; and he is to separate bosom friends and closest united companions—the one unto destruction, like the deluge, or like Sodom; the other unto honor and to glory, according to no other principle of judgment than this, whether they are expecting him and ready to receive him or not. We say he is to come to destroy the careless church, all indifferent to his coming; to slay the great enemy of the chosen one, which is Antichrist in all his forms, and to deliver his elect ones, who have cried day and night for vengeance upon the adversary, from his oppression, whether that oppression be the oppression of the church upon the living, or the oppression of the grave upon the dead. And I say, moreover, that it is his elect who cry unto him day and night for vengeance, and they only who have the promise of this deliverance; and those only who are on tip-toe readiness to obey the summons, who receive the escape from the fiery deluge. What say you; are not these things in the warning of our Lord? Is not this, and this only, the substance of his warning? Shall I be ashamed to echo the words which my Lord hath spoken? Shall you be unwilling to hear the words he hath commanded us to speak! God forbid! Let the gainsayer gainsay, and let the deniers to the uttermost deny that the Lord is coming in person to judge the Antichrist church; it is the voice of God's word, and it cannot be broken. And if they would quench in death every living voice which declareth it, then the thunders from the heaven above, and the lightnings flashing from pole to pole, and the earthquake's shock from beneath, will make men hear it; ay, and believe it too; but, like the devils, to believe and tremble. Therefore, O men! give heed how ye hear.

"I observe, finally, that it is the duty, the safety, and the glory of every believer, to pray for the coming of the Lord in judgment upon the adversary of his church; to pray always, and not to faint; and those who have so little discernment as not to dare pray for the downfall of the oppressor, the casting out of Satan, the destruction of Babylon, have neither lot nor part in this matter. Those who will not pray for Christ to come, who feel shocked at the thought of the rending bolt which bears him, and the arrowy shower of lightning which goes before him; those who have not their peace made with him, and are hanging in doubt whether he be their Savior or not; those who love father, mother, brother, sister, life, more than him; those who love traffic, wealth, estate, more than him; those who are not ready to take wing and flee from the storm, like doves unto their windows; those who are not, like old Simeon, waiting for his salvation; those who have a divided heart, like Lot's wife: what shall I say of such? That they shall not enter into his kingdom. Do these words strike to the quick? do they prick your heart? I mean it so; in love I mean it so, that ye may instantly shake loose the fetters, as Samson did, in the might of the Holy Ghost given unto you, and join yourselves to the Savior, whom I preach unto every sinner, for instant peace, for instant blessedness: so that I can say to every one that heareth these words, and believeth them, If Christ were this night to appear, this night shalt thou be with him in paradise!"

"THE WANE OF FAITH."

I was much struck with the article on the "Wane of Faith," in the "Prophetic Times," and as a somewhat similar corroboration of the views there expressed came under my notice lately, I thought I would also make it known.

About a year ago, I wrote to a christian friend in Scotland, giving him my views upon the state of religion in Canada, and asking him how he thought matters stood at home? "There is not, in my opinion," I said, "five per cent. of christianity in Canada. Do you think there is more in Scotland? Is there ten per cent.? Is there twenty?" My friend's answer struck me forcibly. His statement was this: "The condition of Christ's cause in Scotland at this moment is very sad; and look at what quarter of the world we may, we are compelled to say that it is very sad. For my part, I look for persecution, or a return of dreary Moderatism." A Scotticism for lukewarmness in religion. In a recent letter, my friend, without further solicitation, again returns to the subject, and writes as follows:—"The Established Assembly created fully as much interest as ours (the Free Church) this year, in consequence of the 'Innovation discussion.' The bulk of serious people whom I have met with seem gratified that Dr. Lee, McLeod & Co. have got a church. I believe that McLeod, Blaiker & Co. are doing great injury to the cause of Christ in Scotland. They are all very popular with young men, specially young ministers, who are getting more and more impregnated with their views. McLeod tries to have a kind of sough (sighing of the wind through the trees) of the gospel, but not at all hearty—awfully 'Broad Church.' Lee and Blaiker are both, I hold, unchristian men. They are both professors (i. e. of theology), and so all our young Established ministers can through them meet. Thus I fear the evangelical element is gradually becoming less and less in the Established Church. Would I could say that it is holding its place among ourselves. I cannot but fear it is not. The grand, sappy truths of the gospel, such as the substitution of Christ, his righteousness, atonement, etc., have not that foremost place in the discourses of many of our young ministers which formerly characterized the preaching of our evangelical ministers. The prevailing cry is, that our preaching must keep up with the requirements of the age; by which they seem to mean that it must be with 'cheering words of man's wisdom.' Of course, there are many exceptions to this; many are faithful ministers of Christ; and perhaps in none are the grand fundamental truths ignored; but what I lament is, that with many they do not get that prominence which is, I hold, essential. Often, after listening to an able, pretty, carefully prepared discourse, when we come home and try to reach it, how amazingly little there is to hold by! And then you meet with a friend, and the remark is, 'Was not that a beautiful discourse we have had?' Perhaps I take too gloomy a view of things. I cannot help dreading there is a time of dreary Moderatism before us. Certainly, there is little appearance of vitality among us. The bones are *very dry*. 'Come from the four winds, O breath, and breathe upon these slain, that they may live.'"

The above remarks speak for themselves, and prove my friend to be what I well know he is, a thoroughly earnest and intelligent christian man, and one who seeks and cares for the abominations of the land. What renders the opinion all the more remarkable, is the fact that he is not a premillennialist, and that he almost, but I think not quite, believes in the conversion of the world.—*Prophetic Times.*

THY WAY—NOT MINE.

Thy way—not *mine*, O Lord!
However dark it be;
Lead me by thine own hand;
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not—
It leads me to thy rest.

I dare not choose my lot;
I would not if I might:
Choose thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is thine; so let the way
That leads to it be thine,
Else surely I might stray.

Take thou my cup, and it
With joy or sorrow fill;
As best to thee may seem,
Choose thou my good and ill.

Choose thou for me my friends,
My sickness or my health;
Choose thou my cares for me,
My poverty or wealth.

Not mine—not mine the choice,
In things or great or small;
Be thou my guide, my strength,
My wisdom, and my all.

For the World's Crisis.

CONSCIENCE SAKE.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—ROM. 14 : 19.

That men are not placed here on this earth to accomplish or gratify their own ends or desires, is evident from what the apostle has said in the text we have just used. But that we were placed here for the mutual benefit of each other; that every individual has an influence that extends over all with whom he is associated, is certain. Somebody is looking up to him. Some are watching us and looking to us for an example. Then ought we not to be very careful?

I have come across many in my travels, who act and talk as if they had a right to do and say what they had a mind to (that is, if their conscience did not condemn them). Now that Paul did not look at it in this light is quite certain.

Hear him, in verse thirteenth, "Let us not, therefore, judge one another any more, but judge this rather; that no man put a stumbling block, or an occasion to fall, in his brother's way." It is true the apostle is speaking in regard to meats, etc., but to my mind it does not stop there; there are more ways than one whereby we may cause our brother to stumble or fall.

But, says one, I can do thus and so. I can allow myself to talk and jest, and not be condemned for it (which I very much doubt). But suppose you can do some things, and not be condemned, is not there a duty for you to do? Are you a stumbling block for any one? Remember that while we may not be condemned in things we allow, if our brother or sister, who is weak and young in the faith, is stumbling in consequence of our proceedings, ought we not to stop at once?

Hear Paul again,—"Wherefore, if meat make my brother to offend (or stumble), I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. 8 : 13. There are certain things that I, perhaps, might do, which in and of themselves might not be sin. But if by my allowing myself to perform a certain act, through the influence that I have over some, they in doing the same thing, sin, fall, and are lost at last, who is to blame? "Through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin against the brethren and wound their weak conscience, ye sin against Christ."—1 Cor. 8 : 11.

Now is it not made plain that we are responsible for our influence? Brethren and sisters, let us be careful how we speak, and what we do. The ideas that Paul has advanced in this chapter, although they are upon meats, are not confined there. Let us take heed lest by any means this liberty of yours became a stumbling block to them that are weak. Ver. 9. Then if we persist in the way that is causing our brother or sister to stumble and be lost at last, shall we not be held to an account for it? If we but viewed the worth of mortal men, or had half the love for our fellowmen that Christ had, we should be more careful.

"But if thy brother be grieved with thy meat (or talk, or dress, or any thing), now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. . . . It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."—Rom. 14 : 15, 21. "But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea."—Matt. 18 : 6.

Brethren and sisters, let us live for the benefit of our fellow men. This is what Christ came into this world for. He that was rich for our sakes became poor, that we who were poor might be rich. The love he bore poor fallen man caused him to suffer and die for us. If Christ esteemed man worth as much as that, shall not we, for whom Christ died, do the same one for the other? May God help us to live more for his glory, and be saved when he comes. Your brother in Christ,

N. Dana, Mass. GEO. A. STREETER.

For the World's Crisis.

THE IMMORTALITY OF THE SOUL.

How much is contained in the above words. What a theme is here presented for our meditation:—Immortality, what is it? I answer, an exemption from death, and every thing connected with it. A life beyond the present, to continue through the ceaseless ages of eternity. Such being the case, we shall see at once the importance of the inquiry, is that immortality to be a source of endless bliss to but a few, or is it to be one of never-ending suffering and anguish for a large portion of the human family? This question is paramount to all others in its importance to the interest of man; and I venture to affirm, that it has engaged his attention and excited his intellectual powers more, and to a greater degree, than all others combined. And why should it not; for who is there in the wide world around us, who has not felt within himself an ardent aspiration for an existence beyond this present life?—a "longing for immortality?"

This sustains the true believer amid the turmoil, vexations and disappointments which it may be his lot to endure while here. It is this blessed hope which enables the christian to endure with such calm resignation the buffetings and persecutions so often heaped upon him. Is he poor, and suffering for a sufficiency of this world's goods, he sees in anticipation a treasure in heaven. Is he persecuted for opinion's sake, he sees with an eye of faith [illegible] children will join in singing praises to their heavenly Father. Has his character been traduced, his most worthy virtues misrepresented; has the voice of scandal been busy with her thousand tongues to villify and abuse him, causing him many sleepless nights and weary days? He has the assurance founded upon the immutable promise contained in the volume of inspiration, that at death all enmity will be laid aside; every evil passion which rages with such uncontrolled fury in the human breast, will then be done away; the lion and the lamb shall then lie down together, and the ransomed of the Lord be made children of the resurrection, and led to that abode where peace and joy shall ever increase.

It is highly important that we make a preparation to meet the day of redemption, lest we be weighed in the balance and found wanting. This is our highest and most essential calling. If we have not our robes washed in the blood of the Lamb, and made clean, all will be lost; and we shall be cast aside into a consuming fire.

Dear reader, let us make a preparation to meet this great and trying day. Let us be up and doing all we can in the service of the Supreme God, before the night of death shall overtake us. Then all will be well with us; then we may die rejoicing. J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

TO THE DEAR ONES.

Permit me to say a few words more in your paper. I hope and pray I may not offend any one, nor cause any one to grieve God's Holy Spirit, whereby we are sealed unto the day of redemption.

I would like to say a few words more about the twentieth of Revelation. After speaking of Satan's being bound and cast into the bottomless pit, then John says he "saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls (or persons) of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, AND THEY," mark the expression, and they "lived and reigned with Christ a thousand years." They lived, which implies once dead. "My son was dead and is alive again."—Luke 15 : 24. We think the angel was plain on this point, when he said, "they lived and reigned *with* Christ." I think John saw those dear ones as they came from their dusty beds. He says "they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished." Is not that enough to show that Christ will reign yet a thousand years? Is he not to have the throne of his father David? I think so. Is he not to reign until he has put all enemies under his feet?

I think John looked down the stream of time, until the angel came and bound Satan; then the dear ones rise from their long and silent slumbers, and live "and reign with Christ a thousand years." That does not look like his having the kingdom set up, while he is in the air, or on his Father's throne. We will let him have his father David's throne. If I live to see the Lord come in the clouds of heaven, I hope and pray I may be accounted worthy to enter the beautiful city, where I can be with all his dear saints.

I have said quite a number of things about the twentieth of Revelation. I could say more, but don't know as what I have said will do any good, but hope it will not hurt any one. I hope I have not wearied any one by my articles. They may seem strange, or fanciful, to some, and yet look good to me. Let us all study, and with studying strive to enter in at the straight gate. Keep the good spirit, live with an eye single to God's glory.

I would say to the dear saints scattered throughout the land, be faithful. Do you meet with trials, ask God to help. He is always ready and willing, thank his name. Ye weak ones, may God help you, with me, to face the storm a little longer. We will anchor soon, if faithful.

A few more words to the watchmen; you whom God has chosen and sent out to proclaim his everlasting kingdom at hand, ye aged ones, as you are called to go from place to place, doubtless you meet with cold hearts and frowns from this wicked world. It is not pleasant; but then you meet with some warm hearts, and see some giving their hearts to God. That pays for all the frowns,—yes, an hundred-fold in this life, and in the world to come life everlasting.

You young ones, you that have left ALL, father, mother, wife, children, brothers and sisters, yes, dear ones at home, may God help you, as you go over the hills and through the vales to new places, as it were to break up the soil, may the good seed be sown, and bring forth fruit in the day when God will make up his jewels. May you be blessed and furthered on your journey. May God help you to look to him. He will not leave nor forsake. Dear children, let us pray for them, that God will help them in this trying hour.

Should any one chance to read these lines who has no hope, where will you appear when the saints sing the song of triumph, and hear it said, "Well done, good and faithful." I ask you to ponder well these things. Do you ever think what God has done for you? Think of Calvary, think of the garden, think of those drops of blood. Do you ask what that was for? O, I answer, that was for you. I warn you, in the name of my Master, to flee from the wrath to come. Give your heart to Jesus; love and serve him, and instead of calling on the rocks and mountains to fall on you, it will be said, "Come, ye blessed of my Father." I know something of what you think are pleasures. I have been there. I have tried both. If you want pleasure that *is* pleasure, [illegible] keep all his commandments, and when you lie down at night all is well. I *know* it is better. Christ knows it is better. The angels know it is better. All that have ever tried it know it is better. You know it is better. Now will you try it? Soon it will be too late. O, may God help you.

Dear children, let us be faithful a little longer, and meet the trials like good soldiers. Pray for me. May God help, is the prayer of your brother in Christ,

Concord, N. H. JOHN T. KIMBALL.

For the World's Crisis.

GRATITUDE.

I wish to tell of some of the dealings of God toward me, which call for praise and thanksgiving. Instead of looking about to find some who seem to be more highly favored, I would "make a covenant with mine eyes," like Job, and look only upon those dealings and providences which demand the exercise of the spirit of gratitude.

In regard to temporal blessings, I have been fed and clothed every day of my life. If some have fared more sumptuously, their costly fare probably produced various diseases, which more than counterbalanced the pleasure of gratifying the desire. So, however strange such a statement may appear, I have more reason to be thankful for a poor man's fare, than I should have been for the more costly viands of the rich, if I had been placed in their condition.

Agur did not profess to be wise, but his prayer—"Feed me with food convenient for me," was in itself the embodiment of wisdom, so far as temporal things are concerned. The table of the rich often becomes a "snare and a trap," and they that will be rich fall into many "foolish and hurtful lusts, that drown men in perdition and destruction."

The poor do not often praise the Lord that he has kept them from becoming rich, but we have reason to do so. And we shall see this more clearly by and by. One approving smile—one "well done" from the lips of our Master, infinitely outweighs all the wealth, honor and fame of the world. Then praise the Lord for our low estate. Praise him that he has hedged up the way, so that we are kept from the dangers that attend the estate of the rich and the great.

Think of this, ye who have been straining every nerve to get wealth, if you have failed; it is an evidence that you are not yet given over to destruction. Do you remember who it was that said, "How hardly shall they who have riches enter into the kingdom of heaven"? Now if you will only strive as earnestly to gain the "true riches," as you have done to amass a little of the dust of earth, you will surely be more successful, and have reason to praise God forever that you failed to become rich in the gold that perisheth. The Lord is

"Good when he gives, supremely good,
No less when he denies."

"Bless the Lord, O my soul, and all that is within me bless his holy name."

Sutton, Mass. F. H. CHAMBERLAIN.

A GREAT THING.—A loving heart and a pleasant countenance are commodities which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing for a man that his wife and children could truly say of him, "He never brought a frown or unhappiness across his threshold."

JONAS PARKER

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

EIN FESTE BURG.

The famous "Battle Song of the Reformation," composed by Luther, A. D. 1529. Newly translated, in the metre of the original, as a fit piece for our times.

BY JOSEPH A. SEISS, D. D.

A mighty fortress is our God,
A Shield and Sword unfailing;
He freely helps through all the flood
Of troubles now assailing.
The old Foe, unspent,
On what wrath intent!
Dreadful craft and power
He wieldeth at this hour;
Earth nowhere has his equal.

Did we in our own strength confide,
Naught 'gainst him were effected;
But the true Champion's on our side,
By God himself elected.
Askest thou his name?
Jesus Christ's the same;
Of all hosts, the Lord,
Nor less than God adored.
Sure he the field secureth.

And should the world with devils teem,
To glut their fury on us;
Nor hopeless yet our cause we'd deem;
The victory still must crown us.
Let the lord of hell,
Scowl with malice fell;
Us no ill is wrought;
For now to judgment brought,
One word can overwhelm him.

The truth shall stand, nor ever yield;
Nor thanks to en'mies for it;
'Tis Christ upholds us on this field,
With his good gifts and Spirit.
Freedom they may take;
Earthly joys unmake;
But when all is done
They still have nothing won,
Whilst for us waits the kingdom.

THREE PARABLES.

MATT. 13: 44. "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The treasure is commonly supposed to mean salvation, and the act of the man selling all that he had and buying the field, is supposed to represent the way in which a sinner obtains salvation. But, then, the man is represented as buying, not the treasure, but the field, for the sake of the treasure which it contained. Besides, the sinner in no sense buys salvation—he has nothing to pay, and even those things that were gain to him, the believer counts but loss. "By grace are ye saved." Again, the very last thing that a believer would do with that which he finds in Christ, is to hide it. "Is a candle brought to be put under a bushel, or under a bed?"

In a previous part of the same discourse, we know that "the field" represents "the world," and we cannot suppose that the Lord would introduce confusion into his teaching by using the figure in a different sense, almost in the same breath. The treasure represents something found in the world of unspeakable preciousness to him who became the purchaser of it, but which carnal eyes cannot see, and which remains in safe concealment until the purchaser comes to take possession of his own. The believer will disclaim all thoughts of being either the finder of the treasure, or the purchaser of the field. He, poor bankrupt! owes ten thousand talents, and has nothing to pay. But he knows One who had something—wealth boundless as the glory of God—and of that he emptied himself; precious blood, which he freely poured forth, and for what? We are too much accustomed to confine our views of God's gracious purpose in redemption, to our own salvation; and to lose sight of the display of the glory of God in the ultimate glory of Christ's kingdom, which is deferred, as Paul teaches us, "till the redemption of the *purchased possession*."

The world is Christ's by purchase, whoever may claim it, and it contains his hidden treasure. The day is coming when it will be his in visible possession. The purpose of God cannot be thwarted. The enemy cannot steal away Christ's garnered wealth; and very soon the Royal Owner will make good his claim against all rivals, and bring his hidden treasure to light. To us, meanwhile, it is given to pray: "Thy kingdom come, Thy will be done on earth as it is done in heaven."

Verses 45, 46. "Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."

Here, again, according to the common interpretation, we have the sinner buying salvation. But it must be observed that this pearl is not one excellent thing in contrast with many worthless things, but one pearl of great price in comparison with many goodly pearls—the priceless among the precious, the dearest among many beloved. But the gospel is not the best among many goodly systems, but truth in contrast with falsehood; and the salvation which it reveals is not the best among many other goodly hopes, but the only real good in contrast with utter ruin and destruction.

What insolent conceit there is in the thought that the sinner seeks Christ, chooses him, and buys him with his goods! Some one may say: But does not the Lord demand that we should forsake all that we have? Yes, but it is one thing to forsake the ruin and wrath from which grace rescues us, and another thing to purchase salvation by a price of our own. We do not say that the rescued mariner purchased the life-boat with the wreck which he abandoned; nor that a man saved from the devouring flames hired or bought the strong arms of his deliverers, with the home which he left in ashes. Why will men speak as though they could purchase Christ with the world, bliss with misery, heaven with hell? Believers can tell whether they chose God, or he chose them; whether they were the seekers or the sought, the purchasers or the purchased.

In that merchantman seeking goodly pearls, and finding one pearl of great price, we have another view of the shepherd who had a hundred sheep, all the objects of his tender care; but who left the ninety and nine safe in the pasture, and went after the one that had gone astray. In this pearl of great price we see the Church in Christ's estimate of it. Among the other objects of his divine regard—all goodly pearls—this was selected by his especial love, to be the very jewel of his crown. By what displays of love did he win it for himself! "He who was rich, for our sakes became poor." And whatever might be told of the estimation in which he held the other objects of his holy love, of this it is said, in distinction from all the rest, "Christ also loved the Church, and gave himself for it"—THE PEARL OF GREAT PRICE.

Verses 47–50. "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away," etc.

This, which is usually styled "the parable of the draw-net," would be more appropriately named "the parable of the final separation of good and bad;" for both in the parable and in the Lord's application of it, the preliminary action is lost sight of, and attention is directed to the solemn, judicial act in which the kingdom of heaven shall be established. In the common interpretation, almost every thing in the parable is referred to the Church—the Church is the fisherman, the Lord's agent in gathering sinners to himself; the Church is the net into which they are gathered; and, since the Church is composed of sinners saved, the Church is also the fish caught in the net—as though any such confusion of thought could ever be found in the parables of the Lord. The net here spoken of is not the ordinary net used by fishermen, but the *sayene*, used to sweep a stream or pool through its whole extent, and take all the fish which it contains.

In the parable, we hear nothing of the fishermen who cast the net; and in the Lord's application of it, the only agents mentioned are not those whom the Lord makes "fishers of men," but "the angels," who are always introduced in connection with the final separation of the two classes of mankind. The parable, therefore, is not designed to teach a lesson regarding the ordinary ministry of the gospel, or the mission of the Church.

It teaches a peculiarly solemn lesson regarding the influence of the gospel on men at large, including all within a responsibility which they cannot elude. Thus encompassed, they are dragged along to the day of final decision, when to have received or rejected Christ will make all the difference between heaven and hell. The purpose of God is advancing irresistibly to its consummation, in which all mankind shall receive their final doom or their deliverance. "When it is full," when the purpose of God shall have reached the point of accomplishment, he who has been seen as the sower of the seed will appear as the administrator of judgment; "whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire." The result of the final judgment is always described as a final separation of the two classes of mankind, and the removal of all who are opposed to his righteous sceptre; so that there may be none left to disturb the peace of his reign. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity."

This parable relates to all who come within range of gospel influences. Those who are justified by faith shall be welcomed into the joy of his kingdom. The wrath so long suspended will be executed on unbelievers and hypocrites. The Lord gives us none of the details of the sinner's doom, in which a distempered fancy so strangely revels. The silence of an unutterable horror rests upon it; but surely it is a terrible thing to fall into the hands of the living God. "There shall be weeping and gnashing of teeth"—the anguish of insupportable woe, the impotent fury of a desperate soul armed against itself in still more insupportable self-reproach. Gospel-despisers! it is to this you are hastening.

2 Cor. v. 9. "Wherefore we labor, that, whether present or absent, we may be accepted of Him."

This passage is sometimes used to foster a legal spirit, as though our acceptance with God were yet undecided, and we were still called to labor to secure it. The impression is, perhaps, strengthened by the reference, in the next verse, to the judgment-seat of Christ, as though it were there that the question of our acceptance is to be determined, and that, too, upon the ground of the things done in the body. If this were the doctrine of the passage, it would be in open conflict with all that the Spirit of God has taught by the apostles, and by Paul in particular, regarding the salvation of believers, which is of grace, and not by works. It is not reserved for future decision, for "He hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Believers have the Lord's own word for it, that they "shall not come into condemnation," or rather "into *the judgment*."

Nothing could be more positive than the assurance with which Paul speaks of acceptance as a present and accomplished blessedness, in this very chapter. Just because it is so, and in view of the grace that has made it so, under the sweet but strong constraints of love, "We labor, that, whether present or absent, we may be WELL PLEASING to him." A loving child, just in proportion to his love, and in proportion to his sense of his father's love, labors to secure that father's approbation; he desires, when his father is out of sight, to act as would be agreeable to his father if he were present, and desires that his conduct may be such, that when his father returns it may be acknowledged as "WELL DONE." So believers seek to walk now in the light of their Lord's approval—so that, when the Lord comes and reckons with his servants, he may say to them: "Well done, good and faithful servant." A father's approval or disapproval of a child, is a different thing from a judge's acquital or condemnation of a criminal. The word translated "accepted," in this passage, is properly translated "well pleasing" in Col. 3: 20, and Heb. 13: 21.

John 17: 24. "Father, I *will* that those whom thou hast given me be with me where I am."

"I will" sounds harsh, according to the ordinary use of the word, as it implies something like an authoritative demand. Its true meaning is, "I desire;" and then there is a peculiar sweetness in the passage, since it expresses not only his love toward us, but his filial confidence that the intimation of his desire was more than a sufficient plea with the Father's abundant love.—*The Witness.*

EDWARD IRVING ON THE SIGNS OF THE TIMES.

"The church, in the primitive times, did remember the coming of her Lord to judge the nations, especially pagan Rome, which had slain her children; and accordingly, under the fifth seal, the souls of them that had been slain for the word of God, and for the testimony which they held, cried with a loud voice and said, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' But that same church, which had glorified God in the fires of persecution, through the strength of her hope in the coming Lord, who had reserved judgment unto himself,—that same church could not bear the prosperity of being established over the Roman empire. She then forgot that she was a widow; she forgot that her Husband was in the heavens, and was about to appear again for her justification; she made love to the kings of earth, and gave herself to them, even unto that beast who had slain her children, and which was possessed by Satan, that old serpent and devil. But still, God raised up witnesses to witness against this fornication; and he drew out this nation with a high hand, to protest against it, and to pray for judgment upon the mother of harlots, which rideth upon the beast. And this destruction our fathers expected at the coming of Christ. I say the reformers and fathers of the British church did not more certainly expect and believe in a personal advent of Christ, than they expected that to destroy the antichristian Papacy. He was to come; so that until these days, these high and palmy days as they dream, there ever was lifted up by the widow a prayer unto the great Judge, to be righted and redressed of all her wrongs upon that papal destroyer, in whom is found the blood of prophets, and of saints, and of all that were slain upon the earth. But now, behold England and Scotland; Church Presbyterian, and Church Episcopalian, Churchman and Dissenter, have altogether ceased from putting up this prayer for justice upon the adversary. Indeed, they have ceased to regard her as an adversary at all. They have forgotten her deeds of darkness, and her words of blasphemy, and they desire to bring to her succor and help.

I say again, except it be from those who have faith in the coming of the Son of man to judge the quick, there be hardly any members of any church in Christendom who are heartily lifting up the prayer for judgment upon the adversary. There is no faith of such a judgment. They have stricken a league with her upon the ground of political rights, as they are pleased to term them. Meanwhile the rights of God's church have been forgotten; the rights of the Son of man to the only allegiance and affection of his church have been forgotten. Would that the parable of the poor widow, which our Lord constructed with such wisdom, and applied with such earnestness, had been remembered; then would there neither have been an apostasy, nor would there have been proposals of a league with that apostasy. For is she not judged in terms of this very parable? as it is written (Rev. 18: 7), 'For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God that judgeth her.'

"They talk most idly who speak of a spiritual coming of the kingdom, as yet future; for we have now his spiritual kingdom, hidden within us,—that is to say, he reigneth in the hearts of his believing people. The souls of believers are the only existence upon earth, where Christ reigns. Through the soul indeed, reclaimed by the Holy Ghost, Christ doth enforce the body unto obedience; and the worldly tools likewise: but Satan is natural master, both of the flesh and of the world, succumbing truly to the soul Christ possessed; but unwillingly, with diabolical reluctancy. Here we have no question with those Spiritualists, but hold much higher and distincter doctrine than they do. But when they, in their ignorance and blindness, will go about to say that this is all which God's word hath promised and Christ hath purchased, to totally abjure and abhor their narrow mindedness and indifference to God's verity and to Christ's glory. And we hold that the Son of man is to come like the lightning, and that he is to judge the quick, as the furnace judgeth between the gold and the dross; and he is to separate bosom friends and closest united companions—the one unto destruction, like the deluge, or like Sodom; the other unto honor and to glory, according to no other principle of judgment than this, whether they are expecting him and ready to receive him or not. We say he is to come to destroy the careless church, all indifferent to his coming; to slay the great enemy of the chosen one, which is Antichrist in all his forms, and to deliver his elect ones, who have cried day and night for vengeance upon the adversary, from his oppression, whether that oppression be the oppression of the church upon the living, or the oppression of the grave upon the dead. And I say, moreover, that it is his elect who cry unto him day and night for vengeance, and they only who have the promise of this deliverance; and those only who are on tip-toe readiness to obey the summons, who receive the escape from the fiery deluge. What say you; are not these things in the warning of our Lord? Is not this, and this only, the substance of his warning? Shall I be ashamed to echo the words which my Lord hath spoken? Shall you be unwilling to hear the words he hath commanded us to speak! God forbid! Let the gainsayer gainsay, and let the deniers to the uttermost deny that the Lord is coming in person to judge the Antichrist church; it is the voice of God's word, and it cannot be broken. And if they would quench in death every living voice which declareth it, then the thunders from the heaven above, and the lightnings flashing from pole to pole, and the earthquake's shock from beneath, will make men hear it; ay, and believe it too; but, like the devils, to believe and tremble. Therefore, O men! give heed how ye hear.

"I observe, finally, that it is the duty, the safety, and the glory of every believer, to pray for the coming of the Lord in judgment upon the adversary of his church; to pray always, and not to faint; and those who have so little discernment as not to dare pray for the downfall of the oppressor, the casting out of Satan, the destruction of Babylon, have neither lot nor part in this matter. Those who will not pray for Christ to come, who feel shocked at the thought of the rending bolt which bears him, and the arrowy shower of lightning which goes before him; those who have not their peace made with him, and are hanging in doubt whether he be their Savior or not; those who love father, mother, brother, sister, life, more than him; those who love traffic, wealth, estate, more than him; those who are not ready to take wing and flee from the storm, like doves unto their windows; those who are not, like old Simeon, waiting for his salvation; those who have a divided heart, like Lot's wife: what shall I say of such? That they shall not enter into his kingdom. Do these words strike to the quick? do they prick your heart? I mean it so; in love I mean it so, that ye may instantly shake loose the fetters, as Samson did, in the might of the Holy Ghost given unto you, and join yourselves to the Savior, whom I preach unto every sinner, for instant peace, for instant blessedness: so that I can say to every one that heareth these words, and believeth them, If Christ were this night to appear, this night shalt thou be with him in paradise!"

"THE WANE OF FAITH."

I was much struck with the article on the "Wane of Faith," in the "Prophetic Times," and as a somewhat similar corroboration of the views there expressed came under my notice lately, I thought I would also make it known.

About a year ago, I wrote to a christian friend in Scotland, giving him my views upon the state of religion in Canada, and asking him how he thought matters stood at home? "There is not, in my opinion," I said, "five per cent. of christianity in Canada. Do you think there is more in Scotland? Is there ten per cent.? Is there twenty?" My friend's answer struck me forcibly. His statement was this: "The condition of Christ's cause in Scotland at this moment is very sad; and look at what quarter of the world we may, we are compelled to say that it is very sad. For my part, I look for persecution, or a return of dreary Moderatism." A Scotticism for lukewarmness in religion. In a recent letter, my friend, without further solicitation, again returns to the subject, and writes as follows:—"The Established Assembly created fully as much interest as ours (the Free Church) this year, in consequence of the 'Innovation discussion.' The bulk of serious people whom I have met with seem gratified that Dr. Lee, McLeod & Co. have got a church. I believe that McLeod, Blaiker & Co. are doing great injury to the cause of Christ in Scotland. They are all very popular with young men, specially young ministers, who are getting more and more impregnated with their views. McLeod tries to have a kind of sough (sighing of the wind through the trees) of the gospel, but not at all hearty—awfully 'Broad Church.' Lee and Blaiker are both, I hold, unchristian men. They are both professors (i. e. of theology), and so all our young Established ministers can through them meet. Thus I fear the evangelical element is gradually becoming less and less in the Established Church. Would I could say that it is holding its place among ourselves. I cannot but fear it is not. The grand, sappy truths of the gospel, such as the substitution of Christ, his righteousness, atonement, etc., have not that foremost place in the discourses of many of our young ministers which formerly characterized the preaching of our evangelical ministers. The prevailing cry is, that our preaching must keep up with the requirements of the age; by which they seem to mean that it must be with 'cheering words of man's wisdom.' Of course, there are many exceptions to this; many are faithful ministers of Christ; and perhaps in none are the grand fundamental truths ignored; but what I lament is, that with many they do not get that prominence which is, I hold, essential. Often, after listening to an able, pretty, carefully prepared discourse, when we come home and try to reach it, how amazingly little there is to hold by! And then you meet with a friend, and the remark is, 'Was not that a beautiful discourse we have had?' Perhaps I take too gloomy a view of things. I cannot help dreading there is a time of dreary Moderatism before us. Certainly, there is little appearance of vitality among us. The bones are *very dry*. 'Come from the four winds, O breath, and breathe upon these slain, that they may live.'"

The above remarks speak for themselves, and prove my friend to be what I well know he is, a thoroughly earnest and intelligent christian man, and one who seeks and cares for the abominations of the land. What renders the opinion all the more remarkable, is the fact that he is not a premillennialist, and that he almost, but I think not quite, believes in the conversion of the world.—*Prophetic Times.*

THY WAY—NOT MINE.

Thy way—not *mine*, O Lord!
However dark it be;
Lead me by thine own hand;
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not—
It leads me to thy rest.

I dare not choose my lot;
I would not if I might:
Choose thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is thine; so let the way
That leads to it be thine,
Else surely I might stray.

Take thou my cup, and it
With joy or sorrow fill;
As best to thee may seem,
Choose thou my good and ill.

Choose thou for me my friends,
My sickness or my health;
Choose thou my cares for me,
My poverty or wealth.

Not mine—not mine the choice,
In things or great or small,
Be thou my guide, my strength,
My wisdom, and my all.

For the World's Crisis.

CONSCIENCE SAKE.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—Rom. 14: 19.

That men are not placed here on this earth to accomplish or gratify their own ends or desires, is evident from what the apostle has said in the text we have just used. But that we were placed here for the mutual benefit of each other; that every individual has an influence that extends over all with whom he is associated, is certain. Somebody is looking up to him. Some are watching us and looking to us for an example. Then ought we not to be very careful?

I have come across many in my travels, who act and talk as if they had a right to do and say what they had a mind to (that is, if their conscience did not condemn them). Now that Paul did not look at it in this light is quite certain.

Hear him, in verse thirteenth, "Let us not, therefore, judge one another any more, but judge this rather; that no man put a stumbling block, or an occasion to fall, in his brother's way." It is true the apostle is speaking in regard to meats, etc., but to my mind it does not stop there; there are more ways than one whereby we may cause our brother to stumble or fall.

But, says one, I can do thus and so. I can allow myself to talk and jest, and not be condemned for it (which I very much doubt). But suppose you can do some things, and not be condemned, is not there a duty for you to do? Are you a stumbling block for any one? Remember that while we may not be condemned in things we allow, if our brother or sister, who is weak and young in the faith, is stumbling in consequence of our proceedings, ought we not to stop at once?

Hear Paul again,—"Wherefore, if meat make my brother to offend (or stumble), I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. 8: 13. There are certain things that I, perhaps, might do, which in and of themselves might not be sin. But if by my allowing myself to perform a certain act, through the influence that I have over some, they in doing the same thing, sin, fall, and are lost at last, who is to blame? "Through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin against the brethren and wound their weak conscience, ye sin against Christ."—1 Cor. 8: 11.

Now is it not made plain that we are responsible for our influence? Brethren and sisters, let us be careful how we speak, and what we do. The ideas that Paul has advanced in this chapter, although they are upon meats, are not confined there. Let us take heed lest by any means this liberty of yours became a stumbling block to them that are weak. Ver. 9. Then if we persist in the way that is causing our brother or sister to stumble and be lost at last, shall we not be held to an account for it? If we but viewed the worth of mortal men, or had half the love for our fellowmen that Christ had, we should be more careful.

"But if thy brother be grieved with thy meat (or talk, or dress, or any thing), now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. . . . It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."—Rom. 14: 15, 21. "But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea."—Matt. 18: 6.

Brethren and sisters, let us live for the benefit of our fellow men. This is what Christ came into this world for. He that was rich for our sakes became poor, that we who were poor might be rich. The love he bore poor fallen man caused him to suffer and die for us. If Christ esteemed man worth as much as that, shall not we, for whom Christ died, do the same one for the other? May God help us to live more for his glory, and be saved when he comes. Your brother in Christ,

N. Dana, Mass. GEO. A. STREETER.

For the World's Crisis.

THE IMMORTALITY OF THE SOUL.

How much is contained in the above words. What a theme is here presented for our meditation:—Immortality, what is it? I answer, an exemption from death, and every thing connected with it. A life beyond the present, to continue through the ceaseless ages of eternity. Such being the case, we shall see at once the importance of the inquiry, is that immortality to be a source of endless bliss to but a few, or is it to be one of never-ending suffering and anguish for a large portion of the human family? This question is paramount to all others in its importance to the interest of man; and I venture to affirm, that it has engaged his attention and excited his intellectual powers more, and to a greater degree, than all others combined. And why should it not; for who is there in the wide world around us, who has not felt within himself an ardent aspiration for an existence beyond this present life?—a "longing for immortality?"

This sustains the true believer amid the turmoil, vexations and disappointments which it may be his lot to endure while here. It is this blessed hope which enables the christian to endure with such calm resignation the buffetings and persecutions so often heaped upon him. Is he poor, and suffering for a sufficiency of this world's goods, he sees in anticipation a treasure in heaven. Is he persecuted for opinion's sake, he sees with an eye of faith [illegible] children will join in singing praises to their heavenly Father. Has his character been traduced, his most worthy virtues misrepresented; has the voice of scandal been busy with her thousand tongues to villify and abuse him, causing him many sleepless nights and weary days? He has the assurance founded upon the immutable promise contained in the volume of inspiration, that at death all enmity will be laid aside; every evil passion which rages with such uncontrolled fury in the human breast, will then be done away; the lion and the lamb shall then lie down together, and the ransomed of the Lord be made children of the resurrection, and led to that abode where peace and joy shall ever increase.

It is highly important that we make a preparation to meet the day of redemption, lest we be weighed in the balance and found wanting. This is our highest and most essential calling. If we have not our robes washed in the blood of the Lamb, and made clean, all will be lost; and we shall be cast aside into a consuming fire.

Dear reader, let us make a preparation to meet this great and trying day. Let us be up and doing all we can in the service of the Supreme God, before the night of death shall overtake us. Then all will be well with us; then we may die rejoicing. J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

TO THE DEAR ONES.

Permit me to say a few words more in your paper. I hope and pray I may not offend any one, nor cause any one to grieve God's Holy Spirit, whereby we are sealed unto the day of redemption.

I would like to say a few words more about the twentieth of Revelation. After speaking of Satan's being bound and cast into the bottomless pit, then John says he "saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls (or persons) of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, AND THEY," mark the expression, and they "lived and reigned with Christ a thousand years." They lived, which implies once dead. "My son was dead and is alive again."—Luke 15: 24. We think the angel was plain on this point, when he said, "they lived and reigned *with* Christ." I think John saw those dear ones as they came from their dusty beds. He says "they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished." Is not that enough to show that Christ will reign yet a thousand years? Is he not to have the throne of his father David? I think so. Is he not to reign until he has put all enemies under his feet?

I think John looked down the stream of time, until the angel came and bound Satan; then the dear ones rise from their long and silent slumbers, and live "and reign with Christ a thousand years." That does not look like his having the kingdom set up, while he is in the air, or on his Father's throne. We will let him have his father David's throne. If I live to see the Lord come in the clouds of heaven, I hope and pray I may be accounted worthy to enter the beautiful city, where I can be with all his dear saints.

I have said quite a number of things about the twentieth of Revelation. I could say more, but don't know as what I have said will do any good, but hope it will not hurt any one. I hope I have not wearied any one by my articles. They may seem strange, or fanciful, to some, and yet look good to me. Let us all study, and with studying strive to enter in at the straight gate. Keep the good spirit, live with an eye single to God's glory.

I would say to the dear saints scattered throughout the land, be faithful. Do you meet with trials, ask God to help. He is always ready and willing, thank his name. Ye weak ones, may God help you, with me, to face the storm a little longer. We will anchor soon, if faithful.

A few more words to the watchmen; you whom God has chosen and sent out to proclaim his everlasting kingdom at hand, ye aged ones, as you are called to go from place to place, doubtless you meet with cold hearts and frowns from this wicked world. It is not pleasant; but then you meet with some warm hearts, and see some giving their hearts to God. That pays for all the frowns,—yes, an hundred-fold in this life, and in the world to come life everlasting.

You young ones, you that have left ALL, father, mother, wife, children, brothers and sisters, yes, dear ones at home, may God help you, as you go over the hills and through the vales to new places, as it were to break up the soil, may the good seed be sown, and bring forth fruit in the day when God will make up his jewels. May you be blessed and furthered on your journey. May God help you to look to him. He will not leave nor forsake. Dear children, let us pray for them, that God will help them in this trying hour.

Should any one chance to read these lines who has no hope, where will you appear when the saints sing the song of triumph, and hear it said, "Well done, good and faithful." I ask you to ponder well these things. Do you ever think what God has done for you? Think of Calvary, think of the garden, think of those drops of blood. Do you ask what that was for? O, I answer, that was for you. I warn you, in the name of my Master, to flee from the wrath to come. Give your heart to Jesus; love and serve him, and instead of calling on the rocks and mountains to fall on you, it will be said, "Come, ye blessed of my Father." I know something of what you think are pleasures. I have been there. I have tried both. If you want pleasure that is pleasure, [illegible] keep all his commandments, and when you lie down at night all is well. I *know* it is better. Christ knows it is better. The angels know it is better. All that have ever tried it know it is better. You know it is better. Now will you try it? Soon it will be too late. O, may God help you.

Dear children, let us be faithful a little longer, and meet the trials like good soldiers. Pray for me. May God help, is the prayer of your brother in Christ,

Concord, N. H. JOHN T. KIMBALL.

For the World's Crisis.

GRATITUDE.

I wish to tell of some of the dealings of God toward me, which call for praise and thanksgiving. Instead of looking about to find some who seem to be more highly favored, I would "make a covenant with mine eyes," like Job, and look only upon those dealings and providences which demand the exercise of the spirit of gratitude.

In regard to temporal blessings, I have been fed and clothed every day of my life. If some have fared more sumptuously, their costly fare probably produced various diseases, which more than counterbalanced the pleasure of gratifying the desire. So, however strange such a statement may appear, I have more reason to be thankful for a poor man's fare, than I should have been for the more costly viands of the rich, if I had been placed in their condition.

Agur did not profess to be wise, but his prayer—"Feed me with food convenient for me," was in itself the embodiment of wisdom, so far as temporal things are concerned. The table of the rich often becomes a "snare and a trap," and they that will be rich fall into many "foolish and hurtful lusts, that drown men in perdition and destruction."

The poor do not often praise the Lord that he has kept them from becoming rich, but we have reason to do so. And we shall see this more clearly by and by. One approving smile—one "well done" from the lips of our Master, infinitely outweighs all the wealth, honor and fame of the world. Then praise the Lord for our low estate. Praise him that he has hedged up the way, so that we are kept from the dangers that attend the estate of the rich and the great.

Think of this, ye who have been straining every nerve to get wealth, if you have failed; it is an evidence that you are not yet given over to destruction. Do you remember who it was that said, "How hardly shall they who have riches enter into the kingdom of heaven"? Now if you will only strive as earnestly to gain the "true riches," as you have done to amass a little of the dust of earth, you will surely be more successful, and have reason to praise God forever that you failed to become rich in the gold that perisheth. The Lord is

"Good when he gives, supremely good,
No less when he denies."

"Bless the Lord, O my soul, and all that is within me bless his holy name."

Sutton, Mass. F. H. CHAMBERLAIN.

A GREAT THING.—A loving heart and a pleasant countenance are commodities which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing for a man that his wife and children could truly say of him, "He never brought a frown or unhappiness across his threshold."

For the World's Crisis.

REPORT OF THE MAINE SEC. ADV. MINISTERIAL CONFERENCE.

Met at North Parish meeting-house, Augusta, Me., at 1 o'clock P. M., Oct. 26th, 1865. S. K. Partridge was chosen President. Adjourned to 9 A. M. Friday. Met Friday according to adjournment. C. H. Leverton was chosen Secretary. The report of the last meeting was called for, and read. Moved, that a committee of three be appointed to take the supervision of the meeting, present business, etc. Carried. Brn. Wellcome, Carr and Damman were appointed.

The committee reported as follows: 1. That we hear the report of the committee on the Constitution. 2. That we have two sessions each day—one at 9 A. M., the other at 1 P. M. Preaching at 7 P. M. Adopted. Adjourned at 12 M. to 1 P. M. The Constitution was adopted with amendments.

CONSTITUTION.

ART. 1. This conference shall be called *The Maine Second Advent Ministerial Conference.*

ART. 2. The officers of this conference shall be, a President, Vice President, Secretary, Treasurer, and a committee of three to be an Executive Board, and shall be chosen annually.

ART. 3. The regular meetings shall be held annually, on the second Tuesday in January.

ART. 4. The Executive Board shall call an extra session of the conference, at such time and place as they judge best for its welfare; always previously giving six weeks notice.

ART. 5. The objects of this conference shall be to obtain thorough investigation and knowledge of the Scriptures, by united examination; a greater unity in the faith, in purity and in doctrine among the ministry; the promotion of gospel order and discipline among ourselves and the churches; christian union and effort to build up the believers in Christ in the doctrine of the New Covenant, and in the knowledge of all Bible truth, especially the proclamation of the immediate personal advent of Christ to restore all things. Also, to bring sinners to Christ for pardon and salvation in the kingdom of God, by harmony of action in preaching; to encourage all whom we believe divinely impressed to preach the word, to move forward in the work of God; and to circulate such publications as we believe the best adapted for these ends.

ART. 6. The members of this conference shall consist of all such ordained ministers as wish to unite in the above objects, and who are not objected to by any of its members.

ART. 7. No person called a preacher shall be received into this conference, unless in the judgment of all its members present such person has natural qualifications to teach, grace enough to be taught, and a call from God to preach, though he be a christian.

ART. 8. All complaints against the character or conduct of any member, to receive attention, must be put in writing, accompanied by the name of the complainant, and then presented to the Secretary, who shall lay it before the Executive Board at once; who [if satisfied there is need of discipline for moral delinquency] may notify the accused to refrain from preaching, and the public from giving him countenance, until the next session of the conference, when proper investigation of the [illegible]

ART. 9. No person ordained by members of this conference shall be thus recognized, unless their character and qualifications agree with article seven.

ART. 10. All members of this conference shall report at each session, either personally or by letter, to the Secretary.

Moved, That we now proceed to elect officers. Carried. Moved, That the President and Secretary now officiating stand for the ensuing year. Carried. Moved, That Wm. H. Mitchell be Vice President. Carried. Moved, That I. C. Wellcome be Treasurer. Carried. Moved, That Wm. H. Mitchell, R. R. York, and S. K. Partridge be the Executive Board. Carried. Moved, That we now hear the report of the Agent of the Tract Society. Carried.

Bro. I. C. Wellcome then read the report.

Total receipts.	$203.03
Total disbursements. . . .	$164.79
Balance in treasury.	$38.24

The report was accepted.

Moved. That the Conference be constituted a Tract Society. Carried. Adjourned to 9 A. M., Saturday. Met Saturday, at 9 A. M. Opened as usual by prayer. Moved, That I. C. Wellcome be agent of the Tract Society. Carried. Moved, That we raise $200.00 for the Tract Fund. Carried. Moved, That the Executive Board, with the agent, be the Board of Managers for the selection and distribution of books and tracts. Carried. Bro. L. L. Howard then moved that the following resolutions [passed at our last session] be rescinded.

1. *Resolved*, That we believe that the doctrine of the Seventh-day Sabbath, as interpreted in the publications emanating from Battle Creek, and the theory of the non-revival of the wicked dead, from elsewhere, are contrary to the teachings of the New Covenant; and their promulgation is subversive of the christian faith, and tends to distraction. We therefore exhort all our brethren not to encourage their circulation.

2. *Resolved*, That the law of faith by which man is justified, or condemned, is the doctrine of Christ, as brought to view in Rom. 10: 5–11, and John 3: 18; which law is established by the death and resurrection of Christ.

The yeas and nays being called, the vote stood as follows: yeas,—L. L. Howard, Isaac Wight, D. M. Hanscomb. Nays,—J. Carr, H. D. Reed, I. C. Wellcome, I. Damman, C. H. Leverton; these being all the members beside the Chair present. The vote to rescind was lost.

Met at one. The following was then presented;—

Resolved, That we, as ministers of Christ composing this conference, will avoid all vain expressions, and, also, all unchristian personal allusions, in public or private. Carried.

Brn. Wight, Hanscomb and Howard now requested to be dismissed. Previous to this, Bro. Howard, conceiving that his presence in the conference was objectionable, made a motion that he should be turned out, without one vote in favor. It was now Moved, That Brn. I. Wight, L. L. Howard, and D. M. Hanscomb, at their request, be dismissed. Carried. Moved, That a report of this session be sent to the "World's Crisis" and "Advent Herald" for publication. Carried. Adjourned sine die.

During the session there was preaching each evening, and on Sunday, with good interest. We think the meeting was a benefit to the people.

S. K. PARTRIDGE, *President.*
C. H. LEVERTON, *Secretary.*

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Nov. 14, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3,00 a year. Thus 50 cents a year is *saved* by paying in advance.

BE PATIENT.

Some of our readers will need a little *patience* to bear with our delays in business matters. One of our clerks, Bro. E. P. Woodward, has been sick for some weeks, and as the result, orders for tracts, books, and changes in the direction of papers, have not been attended to as promptly as we could wish; but we have endeavored to do the best we could under the circumstances. Bro. W. is now better, and expects to be in the office again this week, after which, we hope all will be right.

TRACTS.—We are out of some kinds of tracts, and consequently have not been able to fill all orders. We hope to have a supply soon. Sickness has been the cause of the delay.

OUR VISIT TO PHILADELPHIA.

Our late visit to the city of "Brotherly Love" was one of much interest and profit to us, on account of the delightful interviews enjoyed with the dear children of the Lord, who are looking for his speedy return. We found some in different churches, who appear to be wholly consecrated to Christ, and are anxiously waiting his appearing, and expecting him within a very brief period. We have never met persons to whom the second coming of our Savior seemed to be more of a reality, than to these humble souls. They show their faith by their works. It is no matter of speculation with them. They feel as confident as did Simeon about the first advent; and as sure they shall live to see him come, as he did that he should not die till he had seen the babe of Bethlehem. We have never seen before so much intelligence and devotion combined. It was truly a feast to our soul, for which we have great reason to thank the Lord.

While in Philadelphia we had pleasant interviews with Bro. F. H. Burbank, who is doing a good work among the colored people and poor whites. The Lord is blessing his faithful labors, in company with others who are aiding him. Those who have any thing to spare for the poor will put it to a good use if they send it to the "Dorcas Mission." [See notice on second page.] Brn. Himes and Hastings made a short visit to the city on their way to other fields of labor. They [illegible] interesting meetings in places where they have recently been.

Our last day in the city, Oct. 29th, was one of much interest. Our meetings were held in Concert Hall, on Chestnut St., where the Spiritualists held their National Convention. It is said to be the nicest hall in the city, and to hold some three thousand people. The usual price for the hall is $50 a day.

On the same platform where the Spiritualists formed their National Organization, we gave three discourses to large audiences, on the subject of Spiritualism; showing the *cause* of the various phenomena attributed to the spirits of our friends,—that they proceed from *demons*, and not from human spirits. We next examined the *morals* and *doctrines* of Spiritualism, and found the tendency of the former directly the opposite of christianity; and the latter all opposed to the Bible. In the evening we spoke on "the *future* of Spiritualism," in its political aspect. Several asked questions during the day and evening. The truth did not suffer in consequence of criticism. Several prominent Spiritualists were present to hear what we had to say. During the intermission at noon, we had a pleasant interview with one who has spent some ten thousand dollars in experimenting in Spiritualism. He has invented different machines to aid the spirits in making communications. He has just completed an instrument which surpasses all others, and he says the spirits are delighted with it, because they can communicate through it so rapidly. He took us to his rooms and showed us his various inventions. He is very ardently engaged in his investigations of the various phenomena of Spiritualism. But after listening to his statements for sometime, we felt it duty to point him to the Scriptures of truth on the subject, and show him that if he followed on, it would be as it had been, a continual promise of something he would not obtain; and at last he would only find himself among those who are "ever learning, and never able to come to the knowledge of the truth."—2 Tim. 3: 7. We exhorted him to leave the *ignis-fatuus* he was then pursuing, and take the *Bible* for his guide, and he would be led aright. He is a man of wealth and influence, and very zealously engaged in the cause of Spiritualism. We think we never saw one more in earnest. The spirits keep making him large promises, and are giving him many interesting and encouraging prophecies of what they will soon accomplish.

This is truly an age of wonders—"lying wonders," with which, if it were possible, they would deceive the very elect.

CORRECTION.—In an editorial, in the last Crisis, (Nov. 7th), concerning a "free paper," we are made to say the opposite of what we meant, as follows:—"Neither do we know of an editor who inserts articles that he does not indorse himself." It should read; "Neither do we know of an editor who does *not* insert articles that he does not indorse himself."

DISCUSSION IN PHILADELPHIA.

Our discussion in Philadelphia with Mr. J. G. Fish, of Hammonton, N. J., was one of considerable interest, and did much to advance the cause of truth. The discussion was in Sansom street hall, commencing Monday evening, Oct. 23d, and was continued every evening during the week. We discussed the following question:—

Resolved, That man has a spirit which exists after the death of the body, in a conscious state, and communicates to the inhabitants of earth."

Mr. Fish, who was *formerly* a Baptist preacher, is now one of the boldest and ablest defenders of Spiritualism. He does not hesitate to make earnest efforts to overthrow the Bible and to denounce the God of the Bible. During his remarks the first evening, he said: "I am going to impeach the Bible;—it *shall* be impeached." But when he brought forward his witnesses, for the purpose of impeaching the Bible, they were all proved to be *lying* witnesses; hence the Bible was acquitted, while they were condemned by their own contradictions, and hypocritical lies.

He made a great effort to prove that Moses' writings were copied from the Zend-Avesta* of Zoroaster, and read what was claimed to have been taken by Moses from the Avesta. At the close of the discussion on Thursday evening, after our opponent had been quoting, as it was claimed, from the Zend-Avesta, what he asserted was written three hundred years before the days of Moses, giving a strange account of the origin of man and other things; a stranger to us, who had been attending the discussion, came and said, that he was pained to hear the Avesta so misrepresented, and inquired why we did not correct our opponent? We replied, that we had not the Zend-Avesta, so that we could do it. He replied that he knew of a copy to which he could get access, and if we would call the next day at his office, he would have it there for our inspection. Of course the opportunity was improved, and the book carefully examined; when it was found that no such things were in the book as had been given to the audience by my opponent during the debate, which had been given as extracts from the Avesta. On Friday evening Mr. Fish brought up the subject again, asserting that the Zend-Avesta of Zoroaster was three hundred years older than the books of Moses; and that Moses made up his writings in part from the Zend-Avesta. He had been reading extracts from a book, which, from the way he spoke, we had supposed was the Zend-Avesta, till after our examination of the real work, which is very scarce. The copy loaned to us was the only one we ever saw. It has not been translated into English but a short time.

After hearing the statement of our opponent, in our reply, we said, here is a copy of the real Zend-Avesta; and remarked further, that we did not know what book our opponent had been reading, but would like to have him tell the audience, for we mistrusted it was one got up by the spirits and their followers, and was not very reliable, as we could not find a sentence in the Zend-Avesta, which had been quoted by our opponent as coming from Zoroaster. Mr. Fish did not see fit to inform the people anything about the book from which he read, so that we are still ignorant of its authorship.

After stating to the audience that there were no such things in the Zend-Avesta as had been represented by our opponent, he said if we would let him take the book, he would read from it and prove his position; so we very gladly passed the book to him; but after examining it for some time, he did not find *one word* to read to the audience; hence we concluded that he was obliged to admit that what his book had said was not true. We do not charge Mr. Fish with wilfull misrepresentation; but the author of his book was the one who led him astray.

We then showed that, according to the best authority, Zoroaster, the author of the Zend-Avesta, wrote about one thousand years *after* Moses; hence Moses could not copy from Zoroaster's writings as my opponent had claimed; and whatever might be found in the Zend-Avesta that resembled the writings of Moses, Zoroaster was the one who copied, and not the Jewish writer.

In the English Encyclopedia, Vol. VII. p. 1038, we found the following:—"The modern Parsees assign to their prophet [Zoroaster] the date of 550 B. C." The Parsees were the priests of the Persian religion, and would be most likely to know better about the time when the founder of their religion lived than any one else. It is understood that the priests of any religion are better prepared to give information relative to their religious matters than any outsiders.

Beeton says:—"Zoroaster . . . is supposed to have lived in the reign of Darius Hystaspes."—Beeton's Dictionary of Universal Information, p. 1407. When Cyrus, king of Persia, had reigned seven years, after the conquest of Babylon, his son Cambyses reigned seven years and five months, then Smerdis, the Magian, reigned seven months, and was followed by Darius Hystaspes. Cyrus began his sole reign, as may be most clearly shown, B. C. 488. Cambyses reigned jointly with Cyrus about four years, leaving three for his sole reign; so that Darius Hystaspes did not begin to reign earlier than B. C, 477, which was over ten hundred years after Moses wrote. These facts served to open the eyes of some and remove the fog and dust that had been thrown around them by statements not resting on facts.

In the course of the debate, our opponent said:—"Man is panting for immortality." We inquired how a man could pant after a thing already in his possession? We then showed that the *Bible* nowhere teaches that man is immortal in this state of existence, but is to seek for it "by patient continuance in well-doing."—Rom. 2: 7.

When referring to the resurrection of our Savior, our opponent said he was not raised, but his body was embalmed by Joseph, and stolen away by the apostles. But while holding to such unscriptural doctrines as these, it is claimed that Spiritualism is ancient christianity revived; whereas, the facts in the case show that they have nothing in common. Spiritualism is wholly anti-christian, opposed to God and the Bible.

Our opponent further stated that the Bible was a "mass of fables." He admitted that Spiritualism and heathenism were alike. He stated that the God of the Bible was a human spirit, or a demon, and "ought to have repented of his sins long ago." He said, "I would that Spiritualism prevailed now instead of christianity." Such is the teaching of the spirits, and their followers. Is not this antichrist?

We think the discussion resulted in much good to many by opening their eyes to see the character of Spiritualism as they had never seen it before. But few were aware how deeply it is riveted in error, infidelity and sensualism. To them it had looked "like a lamb," but they now see that it speaks "as a dragon," and is the great enemy of Christ and his religion, "speaking lies in hypocrisy."

Our audiences were large, intelligent, and attentive. The truth found some warm friends who were well satisfied with the results of the discussion.

* ZEND-AVESTA is from Zend and Avesta. *Zend* properly signifies the *translation* of the *Avesta*, or the scriptures of Zoroaster into the Huzvaresh or Pehlevi language, an ancient Persian dialect, in which the Avesta is written. The *Avesta* is the text itself. The *Zend* is the interpretation, or commentary on the Avesta.

THE RIGHT SPIRIT.

We think all must admire the spirit of the following, which was appended to one of the articles in this paper:

"When you receive any of my poetical effusions (if poetry it may be called,) I do not wish you to publish them unless you deem them worthy, and leave it wholly with you to decide; as I wish 'our paper' to continue to be the best in the world."

If all writers felt thus, an editor's troubles and burdens would be greatly relieved. And we are glad to say that we are often cheered in our labors by expressions like the foregoing. It is just such a spirit as we suppose all christians feel. The Spirit of Christ never leads us to seek honor, or a high position in the sight of men, or to be offended if we are not put as high as some one else. It is the "*old* man that clamors for the honors of this world, while "the *new* man" is led to "condescend to men of low estate," "in honor preferring one another." Humility never murmurs because it is put in a low condition; while pride would be very uneasy and fretful if not honored. The Lord gives grace to the humble.

THE REVELATION.

Sir Isaac Newton's "Observations upon the prophecies of Daniel, and the Apocalypse of St. John," printed in London, in 1733, he says:—

"These prophecies of Daniel and John should not be understood till the time of the end; . . . but in the very end, the prophecy should be so far interpreted as to convince many. Then, saith Daniel, "Many shall run to and fro, and knowledge shall be increased." . . . And therefore it makes for the credit of the prophecy, that it is not yet [in 1733] understood. But if the last age, the age of opening these things, be now approaching, as . . . it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the gospel be approaching, it is to us and our posterity that those words mainly belong. In the time of the end "the wise shall understand." . . .

The folly of interpreters has been, to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt."—"*Sir Isaac Newton on Daniel,*" *pp.* 150—1.

"THE HERALD OF THE BRIDEGROOM."—This is a new paper, the first number of which we have just received. It is published in Newark, N. J., and is largely supported, we learn, by the liberality of Bro. A. Flavel. It is edited by Bro. S. S. Brewer, and devoted mainly to the evidence that the Lord will come in 1867. It is to be published semi-monthly. Price $1.25 for twenty-six numbers. It is proposed to sustain it mostly by voluntary contributions.

We think there is no danger of awakening too much interest on the subject of the Lord's coming. The great event is just at hand. It is time all were more awake upon the subject.

HOW TO COOK.

"The Hygienic Cook Book, or How to cook without the use of salt, butter, lard, or condiments. By Mrs. Mary E. Cox, M. D., Chester, N. H.

"The Hygienic Cook Book" we consider an excellent work, and ought to be in every family. It gives a great variety of receipts for making healthy bread and cake,—the best ways yet known to health reformers. Send and get one of the books. Price 20 cents, postage paid.

DIFFERENT SPIRITS.

From two letters received in one day last week:—

One from Maine.

"I see that you withhold publishing what I have written, and I want to know for what reason. I know it was not written in very good style, and if I cannot have the privilege of publishing my communications in our paper, I do not want it any longer."

Another from Washington, D. C.

"Please consult the glory of God in the publication or withholding of this, and use your own judgment whether it will be most to his glory to publish it or not; and be assured that, decide as you may, the writer will be satisfied. I know it is full of faults."

☞ Be sure that you do not search for faults in others more than you do in yourself, for one should know his weak points in order to grow strong.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations......	$1359.28
John Metcalf, Hazel Green, Wis.......	1.63
A young brother.......	5.00
Thos. Smith.......	1.25
A young brother.......	5.00
T. T. Farrell, Millville, N. J.......	1.00
C. F. Churchill.......	.40
A soldier.......	1.00
Susan E. Teeple.......	.50
Mrs. A. T. St. Clair.......	.50
A young brother.......	5.00
M. H. Lewis.......	1.00
F. B. Jones.......	1.00
A sister, Nashua, N. H.......	.50
A young sister.......	3.50
Lydia H. Burgess.......	1.00
G. W. Turner.......	.50

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 800. Ann'l Expense, $1400,00.

Previous pledges and donations.......	$35.00
Susan E. Teeple.......	.50
Lucy M. Moore.......	1.00
F. L. Smith.......	2.50
A young brother.......	2.00
Mary C. Denman.......	.48
E. A. Marsh.......	.75
A Sister, Nashua, N. H.......	2.50
J. Nason.......	.50

FREEDMEN'S MISSION FUND.

Previous pledges and donations..............	$1279.80
M. and L. Otis, Worcester, Mass.......	5.00
Elizabeth Haskell, Harvard, Mass.......	2.00
A. M. Bancroft, Warehouse Point, Ct.......	5.00
A. W. T., Byron, Me.......	3.00
G. W. S., Waterbury, Ct.......	2.60
Haverhill, Mass.......	3.00
F. L. Smith, Newtonville, Mass.......	15.00
A young brother.......	3.00
Thos. Harley, Newcastle, Me.......	5.00
D. Newton, (through M. Grant).......	2.00
A sister, Nashua, N. H.......	2.00
A friend.......	1.00
A sister in New Hampshire.......	1.00
W. H. Peyson, Worcester, Mass.......	.50

PLEDGES PAID.—E. G. Wood, $5.00; W. M. Ingham, $2.50.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already more than one hundred boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Mrs. E. S. Willard, Hammonton, N. J.......	$1.00
Mattie.......	.50
J. F. Busch, Philadelphia.......	3.00
E. A. Marsh.......	1.00
Annie B. Dennett, Portsmouth, N. H.......	.50

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass.

JOSHUA V. HIMES,
President Amer. Adv. Miss. Society.

For the World's Crisis.

WORDS AND THOUGHTS IN THE OFFICE.

We hope every reader will remember that it is no *pleasant* position to pore over some letters that come on business to the office; to have one's patience taxed to a very large extent, and also to cause the Publication Society to pay for half an hour's time lost in almost a fruitless effort to find out where such a letter came from, or where the person now takes his paper; or if he gives the town, he does not the *State*; perhaps neither. Or he may go into some other town, and write from there that he wants his paper *changed*, but does not say *where* he *now* takes it.

Here is an incident a day since. A line from A. R. to be credited for $2.50 Now he had only given the *town* he was in; he did not state that he took the paper in that town. Well, we looked through the large book of twelve hundred pages. Found no town that had such a name to it, and, to be *sure*, we looked again; and the fact that he wanted to be credited, showed he was not a *new subscriber*. Well, he must be on the books somewhere. We had in our mind to say a good many things about him. The Lord gave us grace enough to bear such a tax on our patience, and so from one to another we went, and learned that he formerly took the paper in one town, then he had ordered it to *another* town, and went into still another town, where he dated his letter, but no *State*.

W. C. S.

"THE YOUNG PILGRIM."

A WORD TO ITS FRIENDS.

To you who, in the *Pilgrim's* infancy, labored so nobly and so successfully to extend its circulation and enlarge its usefulness,—to you we appeal in its behalf now.

It was by *your* efforts, with God's help, that its subscription list ran up to *six thousand*, in the six months while it was under our charge before, and to *seven thousand* at the close of its first year. Such was the interest then felt, and so encouraging was the prospect, that a large and continued increase was expected in the year following. Our expectations were disappointed. Instead of an increase, its second year showed a falling off of some four thousand subscribers.

This was to be lamented; and must now, if possible, be remedied. To bring it back to its former circulation and usefulness, ought to be the effort of every friend of the young, and every lover of the truth.

The paper is *needed*; and we cannot afford to do without it. If every other denomination, even those who are less numerous and less able than we are, can support a Sunday School paper for the special instruction of their young in the principles of the gospel and the doctrines of their faith, why should not we? And if they, who differ from one another so little, need each a paper *of their own*, surely we, who, in many things, differ so widely from them all, need one of our own *much more*,—to guard our youth from error, and to establish them in the truth.

God has a mission for the *Young Pilgrim* to fulfill, equally with our other periodicals; and, until that mission is completed, no one, surely, can wish to see the *Pilgrim* die. *It must not die.* It must live, and prosper, and do good, until our Master comes to take us and our children home.

As the editorial charge of the paper has been placed again in our hands, we shall do what we can, with our limited opportunity, to make it acceptable and useful, and to answer the ends for which it was started,—to instruct our children in the principles of the gospel, and fit them for the kingdom of heaven. For the rest, we shall trust to receive the hearty co-operation of every friend of the young, and the aid and favor of the same kind Helper, who so abundantly blessed us in the beginning.

Will you, dear reader, do your part in this good work? And, by soliciting subscribers, by writing for it, and praying for it, will you do what you can to bring it back to its former circulation and usefulness, and even to a larger? Will you hunt up those who have parted company with it, and persuade them to take it again. Every effort made in this direction will be in obedience to the command of Him who said,—"*Feed my lambs!*"—and will, no doubt, receive its reward.

Between now and the new year will be a good time to get subscribers and form clubs. Who will engage in the work? A few words and deeds from all who are interested in this matter will be gladly received.

W. B. H.

Write for the Young Pilgrim.

We want more original matter for our little paper. Who will furnish it? Come, brethren and sisters,—*yes, and the younger pilgrims, too*,—take up your pens, and see what you can do, from month to month, to help make it a LIVE *paper*, and a good one,—just what the young folks need, and just what they will like.

Send on your stories, facts, sketches, anecdotes, letters, poetry, puzzles, Scripture questions and illustrations, Sunday school intelligence, and so forth. Interesting, stirring and instructive articles, suitable for young readers, *short*, pointed and practical, breathing the spirit of Christ, and illustrating truth and duty, will be always acceptable.

Feed the lambs, brethren, and a crown of glory will be yours, when the Chief Shepherd shall appear.

W. B. H.

For the World's Crisis.

UNION.

The monthly Union meetings in New York are increasing in interest. The number at the October meeting was the largest of any yet held. The spirit of the meeting was most excellent, and the paramount object of all is the great and glorious truth of the near approach of the heavenly Bridegroom. It calls out the old friends of the Advent. There were some at the last meeting whom I had not seen for twenty years. I am fully convinced that *our* bond of union is the doctrine of the Lord's coming. It was this that made us a separate people; it is this *alone* that can keep us one. Other doctrines have and will come up; what else can we expect, when we call to mind the fact that thousands all over the land are studying and searching the Scriptures daily? (This fact presents to the world a most interesting phenomenon.) And still further; not studying them in the light of commentaries, and men's expositions, nor in the light of the mongrel theology of the past fifteen hundred years; but, bless the Lord, in their own light. "Thy word is a lamp to my feet, and a light to my path."—Ps. 119: 105. "The holy Scriptures . . . are able to make" us "wise unto salvation, through faith which is in Christ Jesus." 2 Tim. 3: 15.

And now comes an objection;—"If the word of God is a fountain of light, why the disagreement between those who make it their exclusive text book?" I answer, because we have been educated in the different systems of theology, and it is difficult to overcome and rid ourselves of the errors of those systems. Another reason is, many apprehend truth easier than others, and consequently keep in the advance. But perhaps the greater reason is, the imperfection of our present attainments in the knowledge of God and his word. Let us then study, and watch, and pray, and any sentiment advocated by any one, that seems to be erroneous, let us not immediately, before we have tested it, anathematise both it and its author; but bring it to the infallible record; compare it prayerfully, kindly, believingly; and if in the wisdom of the multitude of counsellors (Prov. 11: 14) it is decided to be erroneous, then our course is plain,—James 5: 19, 20, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

New York. SAMUEL CURRY.

For the World's Crisis.

BURIED LOVE.

"Tommy," "Hi," "Gracie,"—gone, all gone to the grave! O ye beautiful of earth, how ye do come to us and win our hearts, but to leave them all broken and yearning at your tombs! Alas! thus it has ever been since "lost Eden," and thus it will be till our Lord and Life comes again. Only three short moons ago, there gathered around the board and altar at my brother's house, in Adams Centre, N. Y., three little prattling, loving, innocent hearts, whose child voices and pattering feet, with their blue eyes and ringleted heads, early taught to bow in prayer, constituted a fond mother's pride, and a father's joy. Very dear and beautiful were they—all who knew them loved them, all who named them, praised. The "enemy" became envious of so glad and joyous a circle, and hurled at each fair head one of his deadliest shafts, diphtheria, and then one after another of these laughing children "bowed to the destroyer," and to-day, "embalmed in memory and bedewed with many tears," lie side by side, white and still, low in the village graveyard. Not a murmur escaped them. Each child had been given to God, and though but of three, five and eight summers in age, each prayed while there was power to speak and say, "Our Father." Gently, and with an unswerving confidence that Jesus would raise him from the grave at his own near coming, did little "Tommy" sink to his last sleep. And never shall I forget when, standing over little pet "Gracie," I closed her beautiful eyes, never to open on earth again, how my brother, calm and yet tearful, folded the little one's cold hands in the attitude of supplication, and turning her face upward toward heaven, exclaimed, "Go to sleep, darling; it is all over now; go to sleep till Jesus comes;" and thus the dead child, as if in agonizing prayer, lay mutely, and yet eloquently, imploring its Maker to bring the day of resurrection.

My dear brother and his companion bear this great loss as only christians can. They have buried their last child, but God is with them. Very wonderfully does their "good hope" bear them up, as the dark shadows fall over their home. Be brave, brother and sister, for the parting is brief, and soon, very soon, "thy children shall come again from the land of the enemy." There are fewer ties to bind you here,—three strong and added cords to draw you towards the deathless land. There is less of parental responsibility,—more time and opportunity left for Christ and his cause. In the coming morning, that voice that thrilled all souls will once more be heard, sweetly as of yore, saying, "Suffer little children to come unto ME," and they will come. Amen.

And so I come to the sad record:—

Thomas W. Taylor, born July 9th, 1857; died Oct. 15th, 1865.

Hiram P. Taylor, born April 7th, 1860; died July 24th, 1865.

Grace C. J. Taylor, born Marth 4th, 1862; died Oct. 17th, 1865.

Only children of Elder Charles O. and Matilda W. Taylor, of Adams Centre, N. Y. Given to death, but given to God first. Oh, you that have children, do you feel the solemn responsibility of your charge? Do you consecrate them to God in prayer? Do you strive to make them beautiful, good and beloved? Do you lead them in paths of virtue? Do you teach them to pray? Do you do all your duty to them for eternity? Will they rise up in the glad morning and call you blessed? Could you bury them like a christian? Have you a well grounded faith and hope that in that awful day God will say to you and yours, as he said to Noah in the great day of the flood, "Come thou and all thy house into the ark, for *thee* have I seen righteous before me." O beware, lest by your bad example and neglect you train your children for eternal death.

D. T. T.

Rouses Point, N. Y.

For the World's Crisis.

ORDINATION.

Bro. Wm. H. Fisher, of Boston, Mass., was set apart to the work of the gospel ministry, at Lowell Street Chapel, Oct. 20th, 1865, by the imposition of hands and prayer. Elders S. G. Mathewson, H. K. Flagg, and A. W. Sibley officiated.

A. W. SIBLEY.

East Boston, Nov. 10th, 1865.

For the World's Crisis.

THE ADVENT CHRIS. STATE CONFERENCE OF NEW HAMPSHIRE.

The twelvth session of the Advent Christian State Conference of N. H. was held at Lake Village, Oct. 12th, 13th, 14th and 15th, 1865, agreeably to the call of the official board.

The first business session of the conference was held on Friday, commencing at 9 o'clock A. M. After the meeting was called to order by the President, Eld. Albion Ross, Exeter, N. H., and prayer by Eld. J. Harvey, it was moved and carried, that the Secretary read the minutes of the last annual session, which was held at Alton Bay, N. H.

On motion, the minutes were accepted. The following resolution was then offered by Eld. J. Knowles: *Resolved*, That the term *constitution* be erased from the minutes of the last annual session, and the word *resolutions* be placed in its stead. After some discussion, in which Elds. Harvey, Knowles, Couch, Piper, and the Secretary, participated, it was passed. Members who were present at this hour were as follows: A. Ross, J. Couch, J. Knowles, T. W. Piper, A. Bean, J. Harvey, D. F. Leavitt, S. S. Moony, and A. W. Sibley.

On motion, the vote passed at the last annual session, relative to those who wish to become members of the New Hampshire State Conference, that they shall suggest, or have their names suggested to the ministerial committee, and they present their names to the conference, was rescinded. Adjourned till after the P. M. service.

Met as adjourned, the President in the chair. After devotional exercises, it was moved and carried, that we proceed immediately to the election of officers; whereupon, by vote, the following officers were elected for the ensuing year: Eld. J. Knowles, President; Eld. T. W. Piper, Vice President; Eld. A. W. Sibley, Secretary; Eld. J. Couch, Treasurer.

Voted, That the visiting Brn. present take a seat with us and participate in our deliberations. On motion, the Chair appointed Elds. J. Couch, J. Harvey, D. F. Leavitt, as committee to prepare business to come before the meeting. It was moved and carried, that Eld. J. A. Cleaveland, pastor of the church in Whitefield, N. H., become a member of the conference. Adjourned till 9 o'clock Saturday A. M.

Met as adjourned. Bro. Knowles in the chair. Prayer by Bro. J. A. Cleaveland. It was moved and carried, that Eld. Wm. Sutherland, Newport, N. H., become a member of this conference. The committee on business then reported the following resolutions, and order of business to be acted upon:

1st. *Resolved*, That we make a missionary effort in the State of N. H. the ensuing year, by holding twelve or more protracted meetings, in different parts of the State; said meetings to be appointed and superintended by a committee of three, appointed by the conference, whose duty it shall be to attend said meetings themselves, or appoint and employ other brethren to do the same.

2nd. *Resolved*, That this conference be responsible for the support of the above laborers, where they fail to receive enough from the churches and places where such meetings are held.

3rd. The election of the ministerial committee.

4th. The election of a quarterly conference committee.

5th. The election of a tract committee.

6th. The election of a protracted meeting committee.

7th. The report of the ministers present.

The report of the committee on business was adopted. By vote, the following committees were chosen for the year ensuing:—For ministerial committee, Elds. J. Couch, J. Morrill, Wm. Sutherland, and J. A Cleaveland. For quarterly conference committee, Elds. A. Ross, J. Knowles, and A. W. Sibley. For tract committee, Elds. J. W. White, J. G. Smith, and T. W. Piper. For protracted meeting committee, Elds. J. Couch, J. G. Smith, and Wm. Sutherland. The following resolution was then presented by the Secretary:—

Resolved, That the committee on protracted meetings be requested to make a report of their financial condition, in holding said meetings,

For the World's Crisis.

REPORT OF THE MAINE SEC. ADV. MINISTERIAL CONFERENCE.

Met at North Parish meeting-house, Augusta, Me., at 1 o'clock P. M., Oct. 26th, 1865. S. K. Partridge was chosen President. Adjourned to 9 A. M. Friday. Met Friday according to adjournment. C. H. Leverton was chosen Secretary. The report of the last meeting was called for, and read. Moved, that a committee of three be appointed to take the supervision of the meeting, present business, etc. Carried. Brn. Wellcome, Carr and Damman were appointed.

The committee reported as follows: 1. That we hear the report of the committee on the Constitution. 2. That we have two sessions each day—one at 9 A. M., the other at 1 P. M. Preaching at 7 P. M. Adopted. Adjourned at 12 M. to 1 P. M. The Constitution was adopted with amendments.

CONSTITUTION.

ART. 1. This conference shall be called *The Maine Second Advent Ministerial Conference.*

ART. 2. The officers of this conference shall be, a President, Vice President, Secretary, Treasurer, and a committee of three to be an Executive Board, and shall be chosen annually.

ART. 3. The regular meetings shall be held annually, on the second Tuesday in January.

ART. 4. The Executive Board shall call an extra session of the conference, at such time and place as they judge best for its welfare; always previously giving six weeks notice.

ART. 5. The objects of this conference shall be to obtain thorough investigation and knowledge of the Scriptures, by united examination; a greater unity in the faith, in purity and in doctrine among the ministry; the promotion of gospel order and discipline among ourselves and the churches; christian union and effort to build up the believers in Christ in the doctrine of the New Covenant, and in the knowledge of all Bible truth, especially the proclamation of the immediate personal advent of Christ to restore all things. Also, to bring sinners to Christ for pardon and salvation in the kingdom of God, by harmony of action in preaching; to encourage all whom we believe divinely impressed to preach the word, to move forward in the work of God; and to circulate such publications as we believe the best adapted for these ends.

ART. 6. The members of this conference shall consist of all such ordained ministers as wish to unite in the above objects, and who are not objected to by any of its members.

ART. 7. No person called a preacher shall be received into this conference, unless in the judgment of all its members present such person has natural qualifications to teach, grace enough to be taught, and a call from God to preach, though he be a christian.

ART. 8. All complaints against the character or conduct of any member, to receive attention, must be put in writing, accompanied by the name of the complainant, and then presented to the Secretary, who shall lay it before the Executive Board at once; who [if satisfied there is need of discipline for moral delinquency] may notify the accused to refrain from preaching, and the public from giving him countenance, until the next session of the conference, when proper investigation of the case shall be had.

ART. 9. No person ordained by members of this conference shall be thus recognized, unless their character and qualifications agree with article seven.

ART. 10. All members of this conference shall report at each session, either personally or by letter, to the Secretary.

Moved, That we now proceed to elect officers. Carried. Moved, That the President and Secretary now officiating stand for the ensuing year. Carried. Moved, That Wm. H. Mitchell be Vice President. Carried. Moved, That I. C. Wellcome be Treasurer. Carried. Moved, That Wm. H. Mitchell, R. R. York, and S. K. Partridge be the Executive Board. Carried. Moved, That we now hear the report of the Agent of the Tract Society. Carried.

Bro. I. C. Wellcome then read the report.

Total receipts.	$203.03
Total disbursements. . . .	$164.79
Balance in treasury.	$38.24

The report was accepted.

Moved. That the Conference be constituted a Tract Society. Carried. Adjourned to 9 A. M., Saturday. Met Saturday, at 9 A. M. Opened as usual by prayer. Moved, That I. C. Wellcome be agent of the Tract Society. Carried. Moved, That we raise $200.00 for the Tract Fund. Carried. Moved, That the Executive Board, with the agent, be the Board of Managers for the selection and distribution of books and tracts. Carried. Bro. L. L. Howard then moved that the following resolutions [passed at our last session] be rescinded.

1. *Resolved*, That we believe that the doctrine of the Seventh-day Sabbath, as interpreted in the publications emanating from Battle Creek, and the theory of the non-revival of the wicked dead, from elsewhere, are contrary to the teachings of the New Covenant; and their promulgation is subversive of the christian faith, and tends to distraction. We therefore exhort all our brethren not to encourage their circulation.

2. *Resolved*, That the law of faith by which man is justified, or condemned, is the doctrine of Christ, as brought to view in Rom. 10: 5–11, and John 3: 18; which law is established by the death and resurrection of Christ.

The yeas and nays being called, the vote stood as follows: yeas,—L. L. Howard, Isaac Wight, D. M. Hanscomb. Nays,—J. Carr, H. D. Reed, I. C. Wellcome, I. Damman, C. H. Leverton; these being all the members beside the Chair present. The vote to rescind was lost.

Met at one. The following was then presented:—

Resolved, That we, as ministers of Christ composing this conference, will avoid all vain expressions, and, also, all unchristian personal allusions, in public or private. Carried.

Brn. Wight, Hanscomb and Howard now requested to be dismissed. Previous to this, Bro. Howard, conceiving that his presence in the conference was objectionable, made a motion that he should be turned out, without one vote in favor. It was now Moved, That Brn. I. Wight, L. L. Howard, and D. M. Hanscomb, at their request, be dismissed. Carried. Moved, That a report of this session be sent to the "World's Crisis" and "Advent Herald" for publication. Carried. Adjourned sine die.

During the session there was preaching each evening, and on Sunday, with good interest. We think the meeting was a benefit to the people.

S. K. PARTRIDGE, *President.*
C. H. LEVERTON, *Secretary.*

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, Nov. 14, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3,00 a year. Thus 50 cents a year is *saved* by paying in advance.

BE PATIENT.

Some of our readers will need a little *patience* to bear with our delays in business matters. One of our clerks, Bro. E. P. Woodward, has been sick for some weeks, and as the result, orders for tracts, books, and changes in the direction of papers, have not been attended to as promptly as we could wish; but we have endeavored to do the best we could under the circumstances. Bro. W. is now better, and expects to be in the office again this week, after which, we hope all will be right.

TRACTS.—We are out of some kinds of tracts, and consequently have not been able to fill all orders. We hope to have a supply soon. Sickness has been the cause of the delay.

OUR VISIT TO PHILADELPHIA.

Our late visit to the city of "Brotherly Love" was one of much interest and profit to us, on account of the delightful interviews enjoyed with the dear children of the Lord, who are looking for his speedy return. We found some in different churches, who appear to be wholly consecrated to Christ, and are anxiously waiting his appearing, and expecting him within a very brief period. We have never met persons to whom the second coming of our Savior seemed to be more of a reality, than to these humble souls. They show their faith by their works. It is no matter of speculation with them. They feel as confident as did Simeon about the first advent; and as sure they shall live to see him come, as he did that he should not die till he had seen the babe of Bethlehem. We have never seen before so much intelligence and devotion combined. It was truly a feast to our soul, for which we have great reason to thank the Lord.

While in Philadelphia we had pleasant interviews with Bro. F. H. Burbank, who is doing a good work among the colored people and poor whites. The Lord is blessing his faithful labors, in company with others who are aiding him. Those who have any thing to spare for the poor will put it to a good use if they send it to the "Dorcas Mission." [See notice on second page.] Brn. Himes and Hastings made a short visit to the city on their way to other fields of labor. They [illegible] interesting meetings in places where they have recently been.

Our last day in the city, Oct. 29th, was one of much interest. Our meetings were held in Concert Hall, on Chestnut St., where the Spiritualists held their National Convention. It is said to be the nicest hall in the city, and to hold some three thousand people. The usual price for the hall is $50 a day.

On the same platform where the Spiritualists formed their National Organization, we gave three discourses to large audiences, on the subject of Spiritualism; showing the *cause* of the various phenomena attributed to the spirits of our friends,—that they proceed from *demons*, and not from human spirits. We next examined the *morals* and *doctrines* of Spiritualism, and found the tendency of the former directly the opposite of christianity; and the latter all opposed to the Bible. In the evening we spoke on "the *future* of Spiritualism," in its political aspect. Several asked questions during the day and evening. The truth did not suffer in consequence of criticism. Several prominent Spiritualists were present to hear what we had to say. During the intermission at noon, we had a pleasant interview with one who has spent some ten thousand dollars in experimenting in Spiritualism. He has invented different machines to aid the spirits in making communications. He has just completed an instrument which surpasses all others, and he says the spirits are delighted with it, because they can communicate through it so rapidly. He took us to his rooms and showed us his various inventions. He is very ardently engaged in his investigations of the various phenomena of Spiritualism. But after listening to his statements for sometime, we felt it duty to point him to the Scriptures of truth on the subject, and show him that if he followed on, it would be as it had been, a continual promise of something he would not obtain; and at last he would only find himself among those who are "ever learning, and never able to come to the knowledge of the truth."—2 Tim. 3: 7. We exhorted him to leave the *ignis-fatuus* he was then pursuing, and take the *Bible* for his guide, and he would be led aright. He is a man of wealth and influence, and very zealously engaged in the cause of Spiritualism. We think we never saw one more in earnest. The spirits keep making him large promises, and are giving him many interesting and encouraging prophecies of what they will soon accomplish.

This is truly an age of wonders—"lying wonders," with which, if it were possible, they would deceive the very elect.

CORRECTION.—In an editorial, in the last Crisis, (Nov. 7th), concerning a "free paper," we are made to say the opposite of what we meant, as follows:—"Neither do we know of an editor who inserts articles that he does not indorse himself." It should read; "Neither do we know of an editor who does *not* insert articles that he does not indorse himself."

DISCUSSION IN PHILADELPHIA.

Our discussion in Philadelphia with Mr. J. G. Fish, of Hammonton, N. J., was one of considerable interest, and did much to advance the cause of truth. The discussion was in Sansom street hall, commencing Monday evening, Oct. 23d, and was continued every evening during the week. We discussed the following question:—

Resolved, That man has a spirit which exists after the death of the body, in a conscious state, and communicates to the inhabitants of earth."

Mr. Fish, who was formerly a Baptist preacher, is now one of the boldest and ablest defenders of Spiritualism. He does not hesitate to make earnest efforts to overthrow the Bible and to denounce the God of the Bible. During his remarks the first evening, he said: "I am going to impeach the Bible;—it *shall* be impeached." But when he brought forward his witnesses, for the purpose of impeaching the Bible, they were all proved to be *lying* witnesses; hence the Bible was acquitted, while they were condemned by their own contradictions, and hypocritical lies.

He made a great effort to prove that Moses' writings were copied from the Zend-Avesta* of Zoroaster, and read what was claimed to have been taken by Moses from the Avesta. At the close of the discussion on Thursday evening, after our opponent had been quoting, as it was claimed, from the Zend-Avesta, what he asserted was written three hundred years before the days of Moses, giving a strange account of the origin of man and other things; a stranger to us, who had been attending the discussion, came and said, that he was pained to hear the Avesta so misrepresented, and inquired why we did not correct our opponent? We replied, that we had not the Zend-Avesta, so that we could do it. He replied that he knew of a copy to which he could get access, and if we would call the next day at his office, he would have it there for our inspection. Of course the opportunity was improved, and the book carefully examined; when it was found that no such things were in the book as had been given to the audience by my opponent during the debate, which had been given as extracts from the Avesta. On Friday evening Mr. Fish brought up the subject again, asserting that the Zend-Avesta of Zoroaster was three hundred years older than the books of Moses; and that Moses made up his writings in part from the Zend-Avesta. He had been reading extracts from a book, which, from the way he spoke, we had supposed was the Zend-Avesta, till after our examination of the real work, which is very scarce. The copy loaned to us was the only one we ever saw. It has not been translated into English but a short time.

After hearing the statement of our opponent, in our reply, we said, here is a copy of the real Zend-Avesta; and remarked further, that we did not know what book our opponent had been reading, but would like to have him tell the audience, for we mistrusted it was one got up by the spirits and their followers, and was not very reliable, as we could not find a sentence in the Zend-Avesta, which had been quoted by our opponent as coming from Zoroaster. Mr. Fish did not see fit to inform the people anything about the book from which he read, so that we are still ignorant of its authorship.

After stating to the audience that there were no such things in the Zend-Avesta as had been represented by our opponent, he said if we would let him take the book, he would read from it and prove his position; so we very gladly passed the book to him; but after examining it for some time, he did not find *one word* to read to the audience; hence we concluded that he was obliged to admit that what his book had said was not true. We do not charge Mr. Fish with wilfull misrepresentation; but the author of his book was the one who led him astray.

We then showed that, according to the best authority, Zoroaster, the author of the Zend-Avesta, wrote about one thousand years *after* Moses; hence Moses could not copy from Zoroaster's writings as my opponent had claimed; and whatever might be found in the Zend-Avesta that resembled the writings of Moses, Zoroaster was the one who copied, and not the Jewish writer.

In the English Encyclopedia, Vol. VII. p. 1038, we found the following:—"The modern Parsees assign to their prophet [Zoroaster] the date of 550 B. C." The Parsees were the priests of the Persian religion, and would be most likely to know better about the time when the founder of their religion lived than any one else. It is understood that the priests of any religion are better prepared to give information relative to their religious matters than any outsiders.

Beeton says:—"Zoroaster . . . is supposed to have lived in the reign of Darius Hystaspes."—Beeton's Dictionary of Universal Information, p. 1407. When Cyrus, king of Persia, had reigned seven years, after the conquest of Babylon, his son Cambyses reigned seven years and five months, then Smerdis, the Magian, reigned seven months, and was followed by Darius Hystaspes. Cyrus began his sole reign, as may be most clearly shown, B. C. 488. Cambyses reigned jointly with Cyrus about four years, leaving three for his sole reign; so that Darius Hystaspes did not begin to reign earlier than B. C. 477, which was over ten hundred years after Moses wrote. These facts served to open the eyes of some and remove the fog and dust that had been thrown around them by statements not resting on facts.

In the course of the debate, our opponent said:—"Man is panting for immortality." We inquired how a man could pant after a thing already in his possession? We then showed that the *Bible* nowhere teaches that man is immortal in this state of existence, but is to seek for it "by patient continuance in well-doing."—Rom. 2: 7.

When referring to the resurrection of our Savior, our opponent said he was not raised, but his body was embalmed by Joseph, and stolen away by the apostles. But while holding to such unscriptural doctrines as these, it is claimed that Spiritualism is ancient christianity revived; whereas, the facts in the case show that they have nothing in common. Spiritualism is wholly anti-christian, opposed to God and the Bible.

Our opponent further stated that the Bible was a "mass of fables." He admitted that Spiritualism and heathenism were alike. He stated that the God of the Bible was a human spirit, or a demon, and "ought to have repented of his sins long ago." He said, "I would that Spiritualism prevailed now instead of christianity." Such is the teaching of the spirits, and their followers. Is not this anti-christ?

We think the discussion resulted in much good to many by opening their eyes to see the character of Spiritualism as they had never seen it before. But few were aware how deeply it is riveted in error, infidelity and sensualism. To them it had looked "like a lamb," but they now see that it speaks "as a dragon," and is the great enemy of Christ and his religion, "speaking lies in hypocrisy."

Our audiences were large, intelligent, and attentive. The truth found some warm friends who were well satisfied with the results of the discussion.

* ZEND-AVESTA is from Zend and Avesta. *Zend* properly signifies the *translation* of the *Avesta*, or the scriptures of Zoroaster into the Huzvaresh or Pehlevi language, an ancient Persian dialect, in which the Avesta is written. The *Avesta* is the text itself. The *Zend* is the interpretation, or commentary on the Avesta.

THE RIGHT SPIRIT.

We think all must admire the spirit of the following, which was appended to one of the articles in this paper:

"When you receive any of my poetical effusions (if poetry it may be called,) I do not wish you to publish them unless you deem them worthy, and leave it wholly with you to decide; as I wish 'our paper' to continue to be the best in the world."

If all writers felt thus, an editor's troubles and burdens would be greatly relieved. And we are glad to say that we are often cheered in our labors by expressions like the foregoing. It is just such a spirit as we suppose all christians feel. The Spirit of Christ never leads us to seek honor, or a high position in the sight of men, or to be offended if we are not put as high as some one else. It is the "*old* man that clamors for the honors of this world, while "the *new* man" is led to "condescend to men of low estate," "in honor preferring one another." Humility never murmurs because it is put in a low condition; while pride would be very uneasy and fretful if not honored. The Lord gives grace to the humble.

THE REVELATION.

[illegible] Isaac Newton's Observations upon the prophecies of Daniel, and the Apocalypse of St. John," printed in London, in 1733, he says:—

"These prophecies of Daniel and John should not be understood till the time of the end; . . . but in the very end, the prophecy should be so far interpreted as to convince many. Then, saith Daniel, "Many shall run to and fro, and knowledge shall be increased." . . . And therefore it makes for the credit of the prophecy, that it is not yet [in 1733] understood. But if the last age, the age of opening these things, be now approaching, as . . . it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the gospel be approaching, it is to us and our posterity that those words mainly belong. In the time of the end "the wise shall understand." . . .

The folly of interpreters has been, to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt."—"*Sir Isaac Newton on Daniel*," pp. 150—1.

"THE HERALD OF THE BRIDEGROOM."—This is a new paper, the first number of which we have just received. It is published in Newark, N. J., and is largely supported, we learn, by the liberality of Bro. A. Flavel. It is edited by Bro. S. S. Brewer, and devoted mainly to the evidence that the Lord will come in 1867. It is to be published semi-monthly. Price $1.25 for twenty-six numbers. It is proposed to sustain it mostly by voluntary contributions.

We think there is no danger of awakening too much interest on the subject of the Lord's coming. The great event is just at hand. It is time all were more awake upon the subject.

HOW TO COOK.

"The Hygienic Cook Book, or How to cook without the use of salt, butter, lard, or condiments. By Mrs. Mary E. Cox, M. D., Chester, N. H.

"The Hygienic Cook Book" we consider an excellent work, and ought to be in every family. It gives a great variety of receipts for making healthy bread and cake,—the best ways yet known to health reformers. Send and get one of the books. Price 20 cents, postage paid.

DIFFERENT SPIRITS.

From two letters received in one day last week:—

One from Maine.

"I see that you withhold publishing what I have written, and I want to know for what reason. I know it was not written in very good style, and if I cannot have the privilege of publishing my communications in our paper, I do not want it any longer."

Another from Washington, D. C.

"Please consult the glory of God in the publication or withholding of this, and use your own judgment whether it will be most to his glory to publish it or not; and be assured that, decide as you may, the writer will be satisfied. I know it is full of faults."

☞ Be sure that you do not search for faults in others more than you do in yourself, for one should know his weak points in order to grow strong.

$5000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	$1350.28
John Metcalf, [illegible] Green, Wis.	1.63
A young brother	5.00
Thos. Smith	1.25
A young brother	5.00
T. T. Farrell, Millville, N. J.	1.00
C. F. Churchill	.40
A soldier	1.00
Susan E. Temple	.50
Mrs. A. T. St. Clair	.50
A young brother	5.00
M. H. Lewis	1.00
F. B. Jones	1.00
A sister, Nashua, N. H.	.50
A young sister	3.50
Lydia E. Burgess	1.00
G. W. Turner	.50

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 800. Ann'l Expense, $1400,00.

Previous pledges and donations	$35.00
Susan E. Temple	.50
Lucy M. Moore	1.00
F. L. Smith	2.50
A young brother	2.00
Mary C. Denman	.48
E. A. Marsh	.75
A Sister, Nashua, N. H.	2.50
J. Nason	.50

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1279.89
M. and L. Otis, Worcester, Mass.	5.00
Elizabeth Haskell, Harvard, Mass.	2.00
A. M. Bancroft, Warehouse Point, Ct.	5.00
A. W. T., Byron, Me	3.00
G. W. S., Waterbury, Ct.	2.60
Haverhill, Mass.	3.00
F. L. Smith, Newtonville, Mass.	15.00
A young brother	3.00
Thos. Harley, Newcastle, Me	5.00
D. Newton, (through M. Grant)	2.00
A sister, Nashua, N. H.	2.00
A friend	1.00
A sister in New Hampshire	1.00
W. H. Peyson, Worcester, Mass.	.50

PLEDGES PAID.—E. G. Wood, $6.00; W. M. Ingham, $2.50.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already more than one hundred boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Mrs. E. S. Willard, Hammonton, N. J.	$1.00
Mattie	.50
J. F. Busch, Philadelphia	3.00
E. A. Marsh	1.00
Annie B. Dennett, Portsmouth, N. H.	.50

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass.

JOSHUA V. HIMES,
President Amer. Adv. Miss. Society.

For the World's Crisis.

WORDS AND THOUGHTS IN THE OFFICE.

We hope every reader will remember that it is no *pleasant* position to pore over some letters that come on business to the office; to have one's patience taxed to a very large extent, and also to cause the Publication Society to pay for half an hour's time lost in almost a fruitless effort to find out where such a letter came from, or where the person now takes his paper; or if he gives the town, he does not the *State*; perhaps neither. Or he may go into some other town, and write from there that he wants his paper *changed*, but does not say *where* he *now* takes it.

Here is an incident a day since. A line from A. R. to be credited for $2.50 Now he had only given the *town* he was in; he did not state that he took the paper in that town. Well, we looked through the large book of twelve hundred pages. Found no town that had such a name to it, and, to be *sure*, we looked again; and the fact that he wanted to be credited, showed he was not a *new subscriber*. Well, he must be on the books somewhere. We had in our mind to say a good many things about him. The Lord gave us grace enough to bear such a tax on our patience, and so from one to another we went, and learned that he formerly took the paper in one town, then he had ordered it to *another* town, and went into still another town, where he dated his letter, but no *State*.

W. C. S.

"THE YOUNG PILGRIM."

A WORD TO ITS FRIENDS.

To you who, in the *Pilgrim's* infancy, labored so nobly and so successfully to extend its circulation and enlarge its usefulness,—to you we appeal in its behalf now.

It was by *your* efforts, with God's help, that its subscription list ran up to *six thousand*, in the six months while it was under our charge before, and to *seven thousand* at the close of its first year. Such was the interest then felt, and so encouraging was the prospect, that a large and continued increase was expected in the year following. Our expectations were disappointed. Instead of an increase, its second year showed a falling off of some four thousand subscribers.

This was to be lamented; and must now, if possible, be remedied. To bring it back to its former circulation and usefulness, ought to be the effort of every friend of the young, and every lover of the truth.

The paper is *needed*; and we cannot afford to do without it. If every other denomination, even those who are less numerous and less able than we are, can support a Sunday School paper for the special instruction of their young in the principles of the gospel and the doctrines of their faith, why should not we? And if they, who differ from one another so little, need each a paper *of their own*, surely we, who, in many things, differ so widely from them all, need one of our own *much more*,—to guard our youth from error, and to establish them in the truth.

God has a mission for the *Young Pilgrim* to fulfill, equally with our other periodicals; and, until that mission is completed, no one, surely, can wish to see the *Pilgrim* die. *It must not die.* It must live, and prosper, and do good, until our Master comes to take us and our children home.

As the editorial charge of the paper has been placed again in our hands, we shall do what we can, with our limited opportunity, to make it acceptable and useful, and to answer the ends for which it was started,—to instruct our children in the principles of the gospel, and fit them for the kingdom of heaven. For the rest, we shall trust to receive the hearty co-operation of every friend of the young, and the aid and favor of the same kind Helper, who so abundantly blessed us in the beginning.

Will you, dear reader, do your part in this good work? And, by soliciting subscribers, by writing for it, and praying for it, will you do what you can to bring it back to its former circulation and usefulness, and even to a larger? Will you hunt up those who have parted company with it, and persuade them to take it again. Every effort made in this direction will be in obedience to the command of Him who said,—"*Feed my lambs!*"—and will, no doubt, receive its reward.

Between now and the new year will be a good time to get subscribers and form clubs. Who will engage in the work? A few words and deeds from all who are interested in this matter will be gladly received.

W. B. H.

Write for the Young Pilgrim.

We want more original matter for our little paper. Who will furnish it? Come, brethren and sisters,—*yes, and the younger pilgrims, too*,—take up your pens, and see what you can do, from month to month, to help make it a LIVE *paper*, and a good one,—just what the young folks need, and just what they will like.

Send on your stories, facts, sketches, anecdotes, letters, poetry, puzzles, Scripture questions and illustrations, Sunday school intelligence, and so forth. Interesting, stirring and instructive articles, suitable for young readers, *short*, pointed and practical, breathing the spirit of Christ, and illustrating truth and duty, will be always acceptable.

Feed the lambs, brethren, and a crown of glory will be yours, when the Chief Shepherd shall appear.

W. B. H.

For the World's Crisis.

UNION.

The monthly Union meetings in New York are increasing in interest. The number at the October meeting was the largest of any yet held. The spirit of the meeting was most excellent, and the paramount object of all is the great and glorious truth of the near approach of the heavenly Bridegroom. It calls out the old friends of the Advent. There were some at the last meeting whom I had not seen for twenty years. I am fully convinced that *our* bond of union is the doctrine of the Lord's coming. It was this that made us a separate people; it is this *alone* that can keep us one. Other doctrines have and will come up; what else can we expect, when we call to mind the fact that thousands all over the land are studying and searching the Scriptures daily? (This fact presents to the world a most interesting phenomenon.) And still further; not studying them in the light of commentaries, and men's expositions, nor in the light of the mongrel theology of the past fifteen hundred years; but, bless the Lord, in their own light. "Thy word is a lamp to my feet, and a light to my path." –Ps. 119 · 105. "The holy Scriptures . . . are able to make" us "wise unto salvation, through faith which is in Christ Jesus." 2 Tim. 3: 15.

And now comes an objection;—"If the word of God is a fountain of light, why the disagreement between those who make it their exclusive text book?" I answer, because we have been educated in the different systems of theology, and it is difficult to overcome and rid ourselves of the errors of those systems. Another reason is, many apprehend truth easier than others, and consequently keep in the advance. But perhaps the greater reason is, the imperfection of our present attainments in the knowledge of God and his word. Let us then study, and watch, and pray, and any sentiment advocated by any one, that seems to be erroneous, let us not immediately, before we have tested it, anathematise both it and its author; but bring it to the infallible record; compare it prayerfully, kindly, believingly; and if in the wisdom of the multitude of counsellors (Prov. 11: 14) it is decided to be erroneous, then our course is plain,—James 5: 19, 20, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

New York. SAMUEL CURRY.

For the World's Crisis.

BURIED LOVE.

"Tommy," "Hi," "Gracie,"—gone, all gone to the grave! O ye beautiful of earth, how ye do come to us and win our hearts, but to leave them all broken and yearning at your tombs! Alas! thus it has ever been since "lost Eden," and thus it will be till our Lord and Life comes again. Only three short moons ago, there gathered around the board and altar at my brother's house, in Adams Centre, N. Y., three little prattling, loving, innocent hearts, whose child voices and pattering feet, with their blue eyes and ringleted heads, early taught to bow in prayer, constituted a fond mother's pride, and a father's joy. Very dear and beautiful were they—all who knew them loved them, all who named them, praised. The "enemy" became envious of so glad and joyous a circle, and hurled at each fair head one of his deadliest shafts, diphtheria, and then one after another of these laughing children "bowed to the destroyer," and to-day, "embalmed in memory and bedewed with many tears," lie side by side, white and still, low in the village graveyard. Not a murmur escaped them. Each child had been given to God, and though but of three, five and eight summers in age, each prayed while there was power to speak and say, "Our Father." Gently, and with an unswerving confidence that Jesus would raise him from the grave at his own near coming, did little "Tommy" sink to his last sleep. And never shall I forget when, standing over little pet "Gracie," I closed her beautiful eyes, never to open on earth again, how my brother, calm and yet tearful, folded the little one's cold hands in the attitude of supplication, and turning her face upward toward heaven, exclaimed, "Go to sleep, darling; it is all over now; go to sleep till Jesus comes;" and thus the dead child, as if in agonizing prayer, lay mutely, and yet eloquently, imploring its Maker to bring the day of resurrection.

My dear brother and his companion bear this great loss as only christians can. They have buried their last child, but God is with them. Very wonderfully does their "good hope" bear them up, as the dark shadows fall over their home. Be brave, brother and sister, for the parting is brief, and soon, very soon, "thy children shall come again from the land of the enemy." There are fewer ties to bind you here,—three strong and added cords to draw you towards the deathless land. There is less of parental responsibility,—more time and opportunity left for Christ and his cause. In the coming morning, that voice that thrilled all souls will once more be heard, sweetly as of yore, saying, "Suffer little children to come unto ME," and they will come. Amen.

And so I come to the sad record:—

Thomas W. Taylor, born July 9th, 1857; died Oct. 15th, 1865.

Hiram P. Taylor, born April 7th, 1860; died July 24th, 1865.

Grace C. J. Taylor, born Marth 4th, 1862; died Oct. 17th, 1865.

Only children of Elder Charles O. and Matilda W. Taylor, of Adams Centre, N. Y. Given to death, but given to God first. Oh, you that have children, do you feel the solemn responsibility of your charge? Do you consecrate them to God in prayer? Do you strive to make them beautiful, good and beloved? Do you lead them in paths of virtue? Do you teach them to pray? Do you do all your duty to them for eternity? Will they rise up in the glad morning and call you blessed? Could you bury them like a christian? Have you a well grounded faith and hope that in that awful day God will say to you and yours, as he said to Noah in the great day of the flood, "Come thou and all thy house into the ark, for *thee* have I seen righteous before me." O beware, lest by your bad example and neglect you train your children for eternal death.

D. T. T.

Rouses Point, N. Y.

For the World's Crisis.

ORDINATION.

Bro. Wm. H. Fisher, of Boston, Mass., was set apart to the work of the gospel ministry, at Lowell Street Chapel, Oct. 20th, 1865, by the imposition of hands and prayer. Elders S. G. Mathewson, H. K. Flagg, and A. W. Sibley officiated.

A. W. SIBLEY.

East Boston, Nov. 10th, 1865.

For the World's Crisis.

THE ADVENT CHRIS. STATE CONFERENCE OF NEW HAMPSHIRE.

The twelvth session of the Advent Christian State Conference of N. H. was held at Lake Village, Oct. 12th, 13th, 14th and 15th, 1865, agreeably to the call of the official board.

The first business session of the conference was held on Friday, commencing at 9 o'clock A. M. After the meeting was called to order by the President, Eld. Albion Ross, Exeter, N. H., and prayer by Eld. J. Harvey, it was moved and carried, that the Secretary read the minutes of the last annual session, which was held at Alton Bay, N. H.

On motion, the minutes were accepted. The following resolution was then offered by Eld. J. Knowles: *Resolved*, That the term *constitution* be erased from the minutes of the last annual session, and the word *resolutions* be placed in its stead. After some discussion, in which Elds. Harvey, Knowles, Couch, Piper, and the Secretary, participated, it was passed. Members who were present at this hour were as follows: A. Ross, J. Couch, J. Knowles, T. W. Piper, A. Bean, J. Harvey, D. F. Leavitt, S. S. Moony, and A. W. Sibley.

On motion, the vote passed at the last annual session, relative to those who wish to become members of the New Hampshire State Conference, that they shall suggest, or have their names suggested to the ministerial committee, and they present their names to the conference, was rescinded. Adjourned till after the P. M. service.

Met as adjourned, the President in the chair. After devotional exercises, it was moved and carried, that we proceed immediately to the election of officers; whereupon, by vote, the following officers were elected for the ensuing year: Eld. J. Knowles, President; Eld. T. W. Piper, Vice President; Eld. A. W. Sibley, Secretary; Eld. J. Couch, Treasurer.

Voted, That the visiting Brn. present take a seat with us and participate in our deliberations. On motion, the Chair appointed Elds. J. Couch, J. Harvey, D. F. Leavitt, as committee to prepare business to come before the meeting. It was moved and carried, that Eld. J. A. Cleaveland, pastor of the church in Whitefield, N. H., become a member of the conference. Adjourned till 9 o'clock Saturday A. M.

Met as adjourned. Bro. Knowles in the chair. Prayer by Bro. J. A. Cleaveland. It was moved and carried, that Eld. Wm. Sutherland, Newport, N. H., become a member of this conference. The committee on business then reported the following resolutions, and order of business to be acted upon:

1st. *Resolved*, That we make a missionary effort in the State of N. H. the ensuing year, by holding twelve or more protracted meetings, in different parts of the State; said meetings to be appointed and superintended by a committee of three, appointed by the conference, whose duty it shall be to attend said meetings themselves, or appoint and employ other brethren to do the same.

2nd. *Resolved*, That this conference be responsible for the support of the above laborers, where they fail to receive enough from the churches and places where such meetings are held.

3rd. The election of the ministerial committee.

4th. The election of a quarterly conference committee.

5th. The election of a tract committee.

6th. The election of a protracted meeting committee.

7th. The report of the ministers present.

The report of the committee on business was adopted. By vote, the following committees were chosen for the year ensuing:—For ministerial committee, Elds. J. Couch, J. Morrill, Wm. Sutherland, and J. A Cleaveland. For quarterly conference committee, Elds. A. Ross, J. Knowles, and A. W. Sibley. For tract committee, Elds. J. W. White, J. G. Smith, and T. W. Piper. For protracted meeting committee, Elds. J. Couch, J. G. Smith, and Wm. Sutherland. The following resolution was then presented by the Secretary:—

Resolved, That the committee on protracted meetings be requested to make a report of their financial condition, in holding said meetings,

to the next annual conference. After considering the matter, it was carried by a full vote.

The conference listened to reports from the following brethren in the ministry:—Elds. J. Couch, T. W Piper, J. Harvey, D. F. Leavitt, Alvah Bean, and S. S. Mooney. On motion, the conference adjourned till after the P. M. service from the stand.

Met according to adjournment. The President in the chair. Prayer by Bro. A. Bean. The following Brn. then reported themselves: J. Knowles, A. W. Sibley, J. A. Cleaveland, Wm. Sutherland, and Calvin H. Fletcher. The Secretary then read a report from Bro. J. W. White, Portsmouth, N. H.; also Bro. Couch, by request, reported for Eld. T. M. Preble, East Weare, N. H. The reports were cheering as a whole, and interesting indeed. We were sorry that there were not more present to report, for they seemed the richest part of our conference.

Bro. Calvin H. Fletcher was formally received, as a member of the conference, and we were glad to welcome him to our embrace. Eld. J. Couch being chairman of a committee to superintend the tract enterprise, etc., reported the amount which he had received by contributions and other sources; which was $20.50, eighteen of which was contributed by the church and friends in Concord, N. H.

Eld. J. W. White submitted the following report, as the result of his efforts in that department, being the second on the committee of supervisors, commencing Dec. 1st, 1864, and ending Oct. 12th, 1865.

Received of the church and friends in Portsmouth, N. H., by collection,	$28.63
Received by private subscription, to Oct. 12th, 1865,	$47.00
Total amount,	$75.63

Eld. J. G. Smith being another on the committee did not forward to the conference his report, consequently, we are unable to give an accurate account of how much has been done during the past year.

The whole amount received by Brn. Couch and White is	$96.13
The sum expended for tracts, etc., is	$75.80
Leaving unexpended in the hands of the committee,	$20.33

We hope more will be done the ensuing year, by way of distributing tracts, than has been the past. Great good will result from what has been done, we verily believe.

It was moved and carried, that a vote of thanks be extended to the brethren of Lake Village, and especially to Bro. J. Knowles, for their courtesy in inviting this conference at Lake Village, and for their christian kindness and liberality manifested to us during the meeting.

The following resolution was offered by Bro. J. Couch:—*Resolved*, That the official board have the power to change the time of holding the next annual session of this conference. After due consideration, it was passed.

Moved, That the minutes of this conference be published in the World's Crisis. Carried. Adjourned without date.

A. W. SIBLEY, *Secretary*.

P. S.—There was preaching during the conference by the following brethren:—Elds. A. Ross, J. A. Cleaveland, J. Couch, A. W. Sibley, J. Harvey, Wm. Sutherland and A. Kidder. The meeting was considered by all to be one of the best ever held in the State; and some said, the best that they had *ever* attended. God was indeed in our midst. We are happy to say that our conferences during the year have been blessed of God. A. W. S.

For the World's Crisis.

REPORT OF THE R. I. AND EAST. CONN. QUAR. CONFERENCE.

Met according to notice, with the North Foster church, on Wednesday, Oct. 4th, 1865. No business on Wednesday. Preaching in the evening.

Thursday, 10 A. M. Met for business. The President in the chair. Minutes of the last conference read and adopted. The treasury remained the same as last reported. Bro. E. R. Wood reported the Exeter church by letter. He says, "The church in Exeter are struggling along. We are not in as good condition as in former days. There is not that union that there should be, in order to labor successfully for the salvation of souls."

Delegates. N. Shumway reported the Danielsonville church. It remains about the same as when last reported. D. V. Corey reported the East Killingly church in a low state. J. Eldrich reported the church at North Foster. Could not give a very favorable report. There are some faithful members. If it were not for their earnest efforts and labor, the church would go down. Preaching most of the time. L. Wade reported the condition of the Abington church. In as good condition as at any time for the past five years. We have a good house, and a good attendance upon the preaching. Sabbath school flourishing.

Brethren E. Bellows, A Durfee, D. V. Corey, J. Eldrich, M. R. Phetteplace, D. O Hopkins, H. C. Hopkins, Wm. Ingham and Peter Noka, reported their labors. Their several reports were full of interest. I forbear giving a full report of the preaching brethren, in order to give place to other matter that should be interesting to all. The usual invitation was extended to the preaching brethren to take part in our deliberations.

Moved, That we adjourn the business part of this Conference to Friday, at 9 o'clock A. M. *Carried.*

At two o'clock in the afternoon, met for social worship. At three, sermon by Bro. Ingham; also in the evening, by Peter Noka.

Friday, 9 A. M. Met as per adjournment. After the usual business was disposed of, the subject of the Freedmen was introduced, and Bro. E. Bellows offered the following preamble and resolution:—

Whereas, The great commission, "Go ye into all the world and preach the gospel to every creature," is still binding upon us to carry the glad tidings to all the world for a witness, and then should the end come; therefore,

Resolved, That this conference should make an effort to raise funds to the extent of its ability to aid in the Freedmen's Mission, the object of which is to instruct them in the knowledge of the gospel of the kingdom.

Moved, That this preamble and resolution be adopted. *Carried.*

The question was discussed by Brethren M. R. Phetteplace, V. P. Simmons, E. Bellows, and Peter Noka. After which it was

Moved, That we organize an independent Freedmen's Mission. *Carried.*

Moved, That we appoint a committee of three to draft a constitution, as a basis for the mission. *Carried.*

Moved, That A. Durfee, E. Bellows, and V. P. Simmons be that committee. *Carried.*

The committee offered the following constitution of the Rhode Island and Eastern Connecticut Freedmen's Mission:—

Preamble. The object of this mission shall be to raise funds to send the gospel to the Freedmen in the southern portion of the United States of America.

Article 1st. The members of the R. I. and East. Conn. conference of reformers, shall be considered members of this Mission. The meeting of which shall be called at each quarterly session of the conference.

Art. 2d. The officers of this Mission shall be the Moderator, Clerk, and Treasurer of the R. I. conference.

Art. 3d. The direct way of raising funds for the said mission shall be by taking collections in the churches once in three months, and donations from other sources may, however, be raised, which donations may be made to the treasurer or moderator of the conference, at each session of the same.

Art. 4th. The funds of this mission may be sent to the treasurer of the grand society, organized at Wilbraham, in the year 1865; or otherwise, as the mission may direct.

Art. 5th. No article of this constitution shall be altered or changed, except by vote of two thirds of the members of this mission at one of its regular meetings.

A. DURFEE,
E. BELLOWS,
V. P. SIMMONS, } Com.

Moved, That we accept the constitution as drafted by the committee. *Carried.*

Moved, That we adjourn this session of the conference, to meet at Danielsonville, on the first Wednesday in January next. *Carried.*

After the organization of the mission, and the adoption of the constitution, which is to regulate all of its future operations, the brethren pledged and paid in to the amount of $33.00. The collections for the free distribution of tracts amounted to $4.20.

Preachers present,—M. R. Phetteplace, E. Bellows, A. Durfee, H. C. Hopkins, J. Eldrich, D. O. Hopkins, Wm. Ingham, Peter Noka, and Sr. Otis.

WM. H. CHAPMAN, Clerk.

Correspondence.

From Bro. H. Rockwell.

BRO. GRANT:—With a heart overflowing with grateful emotions of love and gratitude to the Lord, I feel deeply impressed to drop a few lines to you, as I am persuaded that any tokens of Zion's prosperity will ever be a source of consolation to you. You recollect that at the New Preston campmeeting, I handed you a list of appointments for insertion in the Crisis. Your compliance with my request is duly acknowledged, and as I have been in the field for some weeks, endeavoring by the help of the Lord and the prayers of the dear children to fulfill them, I think that a sketch of my progress, and the results, as far as developed, of the success of my feeble and imperfect labors (if I can communicate them so as to make them intelligible), will be gratifying to you, and I wish that it may prove a source of encouragement, to all the dear Brn. and Srs., to go forth unto Him without the camp, bearing his reproach.

From the vicinity of the Wallingford campground I went to Yalesville; held two evening meetings in that place. I think the work is steadily progressing, and I must say that the spirit of love and unity, which was so sensibly manifest at the campmeeting, seems to be the prevailing spirit of the little flock scattered abroad wherever I go. Lord, speed the gathering day.

From Yalesville went home with Bro. Dudley. He lives one and a half miles south of Wallingford Centre. Held a meeting in the evening. In the morning returned to Yalesville, with the intention to go to Cheshire to my next appointment; but it was intimated to me that my appointment was expected at Prospect, yet I was left in a state of doubt; so I concluded to go to Cheshire, and call on Bro. Durand for information. Found him not fully recovered from his sickness, which came upon him at New Preston. Asked his advice, and he said he thought I should be expected at Cheshire Street. But I requested that we should have a season of prayer for instruction; and as we rose from our knees, I asked Bro. and Sr. Durand if they had any token, and in one simultaneous voice they said, "Go to Prospect." My heart replied, Amen.

Called on Bro. Mix, but they seemed not to understand the matter, but in the morning notified, as far as convenient. Friends came in, and we were favored with a refreshing season through the day and evening. I think the cloud of mercy that passed from this place over to Wallingford is returning, and if not obstructed by pride and unbelief, that this place will soon be revived again.

Among the many good things, found Bro. and Sr. Durand at the Lord's day meeting, the first they had attended since the New Preston campmeeting. Their testimony greatly refreshed my spirit, and gave a new impulse to the cause in this place.

But now comes the triumph. There is in this place one of the Lord's little ones, who has been delivered from the slave power of cruel bondage about two and a half years, not able to read, but, I bless God, he is able to understand better than many who can read. About one year ago last August he was awakened and joyfully converted to a saving knowledge of the present truth. While in the field alone, and as every honest-hearted child should do, he wished to be baptized; but for the peculiar shade of his skin, or some other cause to me unknown, he had been held back from discharging this important duty, although he had often requested it. So we appointed a meeting especially for his accommodation. The hour was agreed upon, and although he was at work two miles and a half away, he was on hand before the hour, and with the company of our good Bro. Mix, and one or two other brethren, and our self-denying and cross-bearing Sister Chandler, after singing, reading the word, and prayer, with the candidate we entered the water, pronounced the impressive words connected with the solemn ordinance, and buried our brother in the likeness of death.

To me, and our dear brother, who had so nobly borne his cross, it was a moment of solemn, triumphant joy, as also to those of the brethren and sisters present. For as our brother rose from beneath the water, as the cry of the new-born infant is the first cheering token of life, so the clear outgushings of loud Alleluias rolled up to the throne of God in long-continued strains, peculiar to the colored race only, filling the hearts of all with joy and gladness. Glory to God! it was not only a day of triumph, but of removing of burthens, and renewing of strength, as many can testify. Praise the Lord! The church in this place seems to be thirsting for the living God, as the hart panteth for the water brooks.

And now, kind Father, send a refreshing shower of thy grace upon them and me. O! may our feeble hands be made strong in the Lord and in the power of his might. O! direct our hands this night, that like Samson we may take hold of the strong pillars on which the temple of darkness rests, and by one united bowing of ourselves before the Lord, be in thy strength enabled to prevail. O that sinners may be awakened, and converted to God! H. ROCKWELL.

Prospect, Ct.

From Sr. A. E. Smith.

BRO. GRANT:—With your permission, I would like to ask a few questions through the Crisis. One is this; are there any among the Advent people who can give me some legal advice, either through the Crisis, or by writing to my address? The point is in reference to our business and financial affairs at the Hackensack church. Is possession nine points of the law? In the first place, Mr. L. promised to give us the lot of ground for one dollar, to make the deed good; and also a hundred dollars. Now he refuses to do it, and wishes us to leave the premises, and has rented the upper part of the church. We have a bill against him for labor, which we need to pay the men, if we do not get the property. We have a bill for the bricks that the church stands on, which were presented to us. The moving of the house, the plastering, the pulpit, and part of the painting, were given to us, which he cannot pay for, because it is ours, and our eight months' collections, which he has confessed are $75,—the whole amount is $248.

What I wish to know is this; can he put us out till he pays over to the church this amount? Again, will not the law hold him fast to his first promise, which was in the presence of eight or nine different witnesses,—some white and some colored men? As I have none of Cæsar's money to spend for advice, I thought this would be a good way to ascertain the facts. My poor colored children are frightened all the time, for fear they will be turned out of the church I have to stand at the head of this affair, to protect these poor black people, and I would like some advice how to act. I find the tide is turning, and many of the white people are coming on our side, and say they will assist me in the Sabbath school, and will follow this meeting, no matter where I take it; and they will help me. But the question is, what shall I do? Everybody is full of law, and say you ought to do this and that, because he has said so many hard things about you; but I don't wish to do any thing but to take care of my children in the Lord. *Shall I hear soon from some one?*

Another question to carpenters and builders that read the Crisis. How much will it cost to put up a church twenty-five feet wide, forty-five long, putting the boards up and down, the height to be the length of the boards; four square windows, *not round tops*, two doors in front, aisles each side, none in the centre, pulpit, and benches with backs,—*old fashion*; shutters or blinds to the windows, and roof on, no paint, no plastering, for the winter?

And again, what will the same church cost finished, with plastering and painting? All the materials can be obtained within half a mile of the premises. I wish to make a contract to build the church as soon as possible. One contractor raised his price six hundred dollars from Saturday till the next Wednesday. He thought he could put up the shell for nine hundred dollars. But after he saw Mr. L., he said it would cost me $1500. According to that, he would make the church cost $2500, which I think can be done for $1800. Now I am standing still, to see what the Lord will do for me and my children. Shall I hear soon from my brother carpenters? Send me two estimates.

ANNA E. SMITH, No. 128 East 27th Street, New York City.

P. S. Will you please give me a little corner for donations for the Hackensack church.

A Brother in Brooklyn	$2.00
A colored woman (collected)	6.00
Miss M. S., R. I.	2.00

Obituaries.

BRADLEY. Died in Bristol, Ct., Oct. 17th, 1865, of typhoid fever, Bro. Henry L. Bradley, aged fifty-five years and four months.

He leaves a wife and four children to mourn his loss. Bro. Bradley was converted when seventeen years of age, joined the Baptist church, and remained a faithful and consistent member till 1842, when he heard the glorious news of the Advent at hand, and left all and went forth with Bro. Matthew Bachelder to publish the glad tidings to a perishing world.

For a year, or more, past, he has felt deeply moved to go forth and preach the gospel of the kingdom; and, in accordance with this conviction of duty, he made a few appointments, which be filled to good acceptance, and still others were in process of arrangement, when death laid his heavy hand upon him. His illness was doubtless induced by the pressure of fatigue and anxiety, consequent upon the severe sickness of his son, with whom he remained almost constantly, caring for him with the utmost solicitude.

He suffered much during his illness, but died easily at the last. He expected to recover, and said to his physician that he thought he should not die yet, but still felt that he had committed all to the Savior, and could be passive in the hands of the Lord. He has passed away, but has left us a rich legacy in his holy life, his christian example, and his patient trust.

The funeral was attended by Bro. Edwin Burnham, who addressed a large concourse of people, from 2 Thess. 4: 18,—"Wherefore comfort one another with these words,"—presenting the hope of the resurrection of the dead, and eternal life at Christ's coming in his kingdom.

We miss thee, dear father, where'er we roam;
We miss thee sadly at our dear old home;
Yes, we miss thy kind voice and presence there,
But we miss thee most at our family prayer.

I. M.

EASTMAN. Died at East Canaan, N. H., Oct. 6th, 1865, Bro. Rendall Eastman, of Spring Creek, Warren County, Pa., aged twenty-eight years.

The subject of this notice was a returned soldier of the 18th N. H. Volunteers. Though not killed in battle, as were many of his fellows, yet he returned but to suffer much pain, and finally to die. He died in the triumphs of faith. He leaves a wife, two little boys, an aged father, brothers, sisters, and many christian acquaintances to mourn his loss.

Funeral sermon by Elder Jones, Freewill Baptist. JOHN G. HOOK.

☞ It is estimated that there are fifty thousand Americans traveling in Europe, spending at the rate of $20,000, a year, at least, in gold.

Summary of News.

FOREIGN.

Liverpool Oct. 28th, Queenstown 29th.

The National Council of Switzerland is proceeding with the revision of the Constitution, and had proclaimed that the free exercise of religion will be permitted to all religious communities. An article admitting priests to the Council was rejected.

The Rome correspondent of the Pall Mall *Gazette* states that Count de Sartiges had informed the Pope that the evacuation by the French troops would commence on the first of November. He also announced to the Pope that the Italian Government would renew negotiations with the Holy See as soon as the elections were completed.

The *Observer* says the Cabinet Council lasted but a short time. It was unanimously agreed to support Earl Russell as Premier. The arrangement is fully expected to receive the Queen's sanction to-morrow.

Two French steamers leave Toulon to-day to bring home a portion of the French troops in the Roman States. The second brigade returns to France next spring.

Liverpool Nov. 2d, Queenstown 3d.

The correspondent of the *Times* says it is generally reported in Paris that the French army in Mexico will be withdrawn by installments, and that by August or September next year the whole will have returned to France.

This resolution is said to be adopted not only from a desire to afford no reasonable grounds of complaint to the United States, but also on economical grounds.

The Brazilian mail had reached Lisbon with the following dates:

It is stated that Spain has informed England that she intends taking energetic measures for the suppression of the slave trade.

Two French vessels had arrived at Civita Vecchia for troops, who are now commencing evacuation.

The Paris correspondent of the *Morning Post* says the intended withdrawal of all the French troops in Mexico has lately assumed a more decided character. Maximilian would recruit more in Austria and Belgium. It is proposed to permit the French officers and men to take the oath of allegiance to Maximilian if inclined, so that Maximilian would find himself surrounded entirely by his own army.

DOMESTIC.

Warhington, Nov. 7. The U. S. Consul stationed at Havana, under date of Oct. 31, informs the State Department that the Captain General of the Island of Cuba has tendered to the British Consul General troops and war vessels to go and assist the authorities of Jamaica. The war vessels were accepted, and two of them sailed on the date of this dispatch, from St. Jago de Cuba.

Our Consul at Havana encloses to the State Department a dispatch from our Consul at Kingston, in which he states that his predecessor, who had had some four years' experience with the Islanders, expresses fears that it will require several months to suppress the insurrection effectually. He also expresses the hope that an American war steamer may be at once dispatched to that port, and states that there are on the Island of Jamaica about 400,000 inhabitants, of which only 10,000 are whites, about 75,000 mulattoes, and the remainder blacks.

The present outbreak has evidently been long contemplated, and is intended to be a war of extermination by the blacks against the whites, and the great disparity of numbers gives the former a great advantage. They have moreover chosen a time when there are but few English troops at that station, and but one small English war steamer—the Wolverine—at the Island.

New York, Nov. 8. Havana dates of the 28th ult. state that the severe hurricane of the 22d and 23d raged with great force all over the Island. In Havana harbor many vessels drifted foul of wharves and sank. The Admiral's flag ship ran into the wharf, damaging several schooners and boats. Several launches, with cargoes, were sunk, and a total of fifty vessels were more or less damaged.

The streets of the city were filled with water to the depth of a foot. Houses and walls were blown down, roofs blown away, and the trees of the plazas prostrated. Two thirds of the roof of the Tacon Theatre was torn off. The country seat of the Captain General and others suffered considerably.

Springfield, Nov. 7. The large and elegant Water Cure Establishment of Dr. Munde at Florence, Mass., near Northampton, was entirely destroyed by fire this evening. The fire originated in one of the bath rooms. Only a part of the furniture was saved. The house was filled with boarders for the winter.

WASHINGTON, Nov. 11.—The official reports received at the State Department represent that the present year has thus far proved disastrous to Syria, agriculturally, for nearly every green thing was devoured by the locusts. In many parts of the country during the spring, this evil was followed by a murrain which carried off five per cent. of the cattle. Then came the cholera, which is still at work at Damascus, Harm and Aleppo. The mortality at Samaria has been estimated at 2000, and at Joppa 1000. The mortality still lingers at Berot, but has lost its epidemic form.

The Consul at Paris says there is no longer any doubt that the cholera has commenced its ravages in that city.

Reports from Florence to the State Department represent that the cholera has greatly diminished in the southern and eastern portions of the Italian kingdom. It is on the decline at Jerusalem, and is also abating at Barcelona.

NEW YORK, Nov. 11.—The Executive officers of the Fenian brotherhood have engaged a spacious mansion in the upper part of the city for their headquarters. The President and different Bureaus will move into it next week. The *Express* says the present organization is not intended for the government of the future Irish Republic; but only to aid their Irish patriots in the struggle for independence by arms, money, etc.

New York, Nov. 13. A Washington dispatch says: General indignation is felt in Government and Diplomatic circles at the wanton attack of Spain upon Chili.

Gov. Hahn, who has just arrived from Louisiana, represents that the reconstructed rebels in that State are acting very badly. In one parish they met in convention and re-established slavery by formal enactment and resolutions.

Three negroes have been shot by returned rebel soldiers within a month at Alexandria.

Last week one of the civil courts sentenced a negro to be whipped under the old Virginia code. Gen. Augur promptly annulled the sentence.

EFFECT OF THE FENIAN MOVEMENT ON CANADIAN NERVES.—An Ottawa (C. W.) letter of the 9th, says:—

It is now beyond doubt that steps are to be taken by the Canadian government to meet the danger of the Fenian movement.

The Executive Council met in Montreal on the 7th, and is to meet in this city on the 10th, and though it is, of course, not known what business was done, enough has transpired to show that the placing a large force on the line of frontier was discussed. That force will likely be at least twelve battalions, or some six to eight thousand men, and this will be backed by the regular force in the country, now amounting to about ten thousand men.

Montreal is to furnish three battalions, or about fifteen hundred men. Three or four others will be raised east of the city, and in Canada West six or eight battalions will also be raised. Of these three will come from Toronto.

Such is the *on dit* in the cities, and a growing pugnacious feeling is arising. The Montreal Gazette of the 7th says that if "fighting comes, we will fight to the uttermost."

The same paper admits that it is possible for a body of fifty thousand Fenians to get upon Canadian territory and do "a good deal of mischief," but they would be driven back, after getting "such a lesson as would not speedily be forgotten." It also publishes the pastoral of the chief pastor of the Irish Catholic church, which advises the Irish to have nothing to do with the Fenian movement. On the influence of this pastoral call on the flocks of the Catholic church in Canada, the government depends not a little for peace and quiet, so far as home goes.

DISTRESS OF FREEDMEN.—The evidence accumulates upon us from all parts of the South, that the destitution of the Freedmen this winter will be beyond all precedent. The desolations of the war, the inability of the Freedmen's Bureau to grant relief, and the rapid restoration of abandoned lands to their former owners, leave multitudes of the Freedmen without food and clothing for the winter. Unless the people of the North will promptly furnish clothing of all kinds for men, women and children, there must be great suffering and loss of life during the inclement season now rapidly approaching.

Reliable persons report that thirty thousand will perish from want of food and clothing, in Georgia alone, if relief is not furnished, and that speedily.

Clothing, blankets, and supplies of all kinds, may be sent to W. E. Whiting, rooms of the Amer. Missionary Association, 61 John St., N. Y.—*American Missionary.*

☞ Grain that has been injured and become musty, unless its gluten is destroyed, may be restored to nearly its original sweetness by pouring boiling water over it, and permitting it to stand till cool.

☞ The trains on the Grand Trunk Road Thursday were delayed several hours on account of the snow storm of that day, and the Montreal papers contain accounts of a heavy snow storm on Monday.

☞ War has broken out between Spain and Chili, in consequence of demands made by the former power, to which Chili could not honorably accede.

Married.

In East Boston, Nov. 7th, 1865, by Elder A. W. Sibley, Mr. DAVID C. ATKINSON and Miss MARGARET A. BASTON, both of Boston, Mass.

In Brooklyn, N. Y., Oct. 19th, by Rev. W. Washburn, Mr. —— BURDICK, of Brooklyn, and Mrs. L. S. HOWELL, of Harvard, Ill.

Nov. 9th, 1865, by Eld. Wm. M. Ingham, Mr. ALFRED JENKINS and Miss ANNA PACK, both of Lynn, Mass.

Notices.

Notice.

By order of the President of the "Christian Conference of Western New York and vicinity," the Second Quarterly Meeting of the year, as appointed in the Crisis of Oct. 31st ultimo, to be held at Dansville, Livingston County, N. Y., Nov. 23d, etc., is postponed to Dec. 7th, and over Sunday, the 10th. Let there be a general gathering of the saints at this feast of love. Do not mistake the time. Remember, it is Dec. 7th to 10th, as now arranged.

C. W. LANE, Pres.
per C. F. SWEET.

Notice.

Bro. Samuel Curry, whose P. O. address is station E., New York, wishes to say that he is now at liberty to hold meetings wherever his services may be needed.

None need be afraid to invite Bro. C.—ED.

Notice.

The Easterly Maine Advent Quarterly Conference will be holden at North Searsport, Me., to commence Thursday evening, Nov. 23d, and continue over the following Sunday. It is earnestly hoped the brethren may come in the fullness of the blessing of the gospel of Christ.

For the brethren, THOS. SMITH,
F. A. BAKER.

Western Quar. Conference.

The next session of this conference will be held in the Booker school-house, Gardiner, Me., commencing Thursday evening, Nov. 30th, at 7 o'clock. Brethren from abroad will call on Joseph Booker, Thomas Booker, and George Peacock. Come to this meeting, brethren, prepared to work for the Lord. C. H. LEVERTON, Sec.

Notice.

There will be a conference in Deerfield, N. H., commencing Wednesday evening, Nov. 15th, to hold over the following Sunday. Provision will be made to take care of all who come. Meeting near Bro. John M. Quimby's.

S. W. BISHOP.
D. S. HOLT.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
M. Grant ... Sunday, Nov. 19th
H. L. Hastings ... Sunday, Nov. 26th

EAST BOSTON.
Joseph W. White ... Sunday, Nov. 19th
C. Goodrich ... Sunday, Nov. 26th
and onward for the present.

Charlestown, Mass., (69 Maine Street), Lord's day, Nov. 19th, at 10½ o'clock A. M. and 3 and 7 P. M.
WM. C. THURMAN.

Lowell, Mass ... Sunday, Nov. 19th
J. T. DIXON.

Newfield, Ct., Monday evening, Nov. 27th, and every evening during the week and over the following Lord's day. We hope to see a general gathering of the people at these meetings. MILES GRANT.

Lynn, Mass ... Sunday, Nov. 19th
C. C. STEVENS.

South Hadley, Mass ... Nov. 21st to 24th
Warehouse Point, Ct ... Nov. 26th
J. K. BELLOWS.

Pleasant Valley, Ct ... Nov. 19th
R. WILLIAMS.

North Adams, Mass ... Nov. 19th
Poultney, Vt ... Nov. 26th
(No name signed.)

Scitico, Ct ... Sunday, Nov. 19th
R. K. STARK.

Manchester, N. H ... Sunday, Nov. 26th
Clinton, Mass ... Monday evening, Nov. 27th
New Britain, Conn ... Tuesday eve., Nov. 28th
Cheshire Street ... Wednesday eve., Nov. 29th
Yalesville ... Thursday eve, Nov. 30th
Wallingford, (where Bro. D. Platt appoints), Friday eve, Dec. 1st.
New Haven ... Sunday, Dec. 3d
Newark, N. J. ... Tuesday eve, Dec. 5th
Eatontown, or Oceanport, (as Brn. Welch and E. Wolcott arrange) ... Sunday, Dec. 10th
S. W. BISHOP.

Dane, Dane Co., Wis., Saturday evening, and over Lord's day, Nov. 25th and 26th.
Henryetta, school-house, Richland Co., Thursday evening, Nov. 30th, (as Bro. Graves may appoint), and continue over the following Lord's day.
West Point ... evening, Dec. 2d and over Lord's day.
Cassel's Prairie ... Dec. 9th and over Lord's day. GEO. W. TURNER.

C. F. Sweet will preach his farewell discourse, for the present, at Benedict school-house, Nov. 26th, at 10½ A. M.; also at Kinney's school-house, at 7 P. M., same day. All are invited to attend.
West Barre, (as Bro. Hay and Grinnell may appoint), Sunday, Dec. 3d, at 10½ A. M.
Jackson, Tioga Co., Pa., Sunday, Dec. 17th, as the church there may appoint, and remain in that section a few days. Will Bro. D. R. Moore send for me at Lawrenceville, Dec. 16th? C. F. SWEET.

Madison, Ct., (Neck District) ... Sunday, Nov. 19th
O. D. WOODRUFF.

New Britain, Ct ... Sunday, Nov. 19th
R. E. LADD.

Yarmouth, Me ... Sunday, Nov. 19th
Portland ... Sunday, Nov. 26th
Gardiner conference ... Dec. 3d
R. R. YORK.

Lee, N H ... Sundays, Nov. 19th and 26th
Alton Corner, N. H ... Dec. 10th
C. S. EMERSON.

New Sharon, (Crowell school-house) ... Nov. 19th
Harris school-house ... evening, Nov. 19th
H. B. SEVEY.

Manchester, N. H ... Nov. 19th
J. A. CLEAVELAND.

East Canaan, N. H., Saturday evening, Nov. 25th, and Sunday, 26th. The new chapel will be dedicated. The service to commence at 10½ A. M.
Pittsfield ... Dec. 3d
Baptism to be administered. J. COUCH.

Hoosick, N. Y ... Sundays, Nov. 16th and 26th
Pittstown, N. Y ... Wednesday eve, Nov. 22d
North Adams, Mass ... Sunday, Dec. 3d
CHAS. E. PIPER.

West Abington, Mass ... Sunday, Nov. 19th
C. C. RAMSEY.

South Reading, Mass ... Sunday, Nov. 19th
West Abington, Mass ... Sunday, Nov. 26th
WM. H. FISHER.

Bath, Me., (Advent Chapel), Thursday evening, Nov. 16th, at 7 o'clock P. M., and continue over the following Sunday. I expect Bro. C. H. Leverton will be with me.
C. GOODRICH.

Bradford, (Pond meeting-house) ... Sunday, Nov. 19th
Love feast at each place at 9½ A. M. Baptism same day. JOHN G. HOOK.

South Atkinson ... Sunday, Nov. 19th
THOMAS SMITH.

Lawrence, Mass ... Nov. 19th
Pittsfield ... Nov. 26th
Z. FORD.

South Reading ... Sunday, Nov. 19th
WM. H. FISHER.

South Hope, Me ... Saturday evening, Nov. 18th and Sunday, the 19th. J. SOMES.

PORTSMOUTH, N. H.
J. G. Smith ... Sunday, Nov. 19th

BRISTOL, CT.
Dr. A. Decker ... Sunday, Nov. 19th
Ira Morgan ... Sunday, Dec. 3d

Square Pond, Ct ... Sunday, Nov. 19th
[illegible]

Charlemont, Mass., (where Bro. Cudworth may appoint), Friday evening, Nov. 17th.
Savoy, Mass., (where Bro. McCulloch may appoint), Saturday evening, Nov. 18th, and over Sunday.
Goffstown Village, N. H. ... Sunday, Dec. 3d and hold as long as duty may require.
D. W. MILLER.

Melvin Village, N. H., (protracted meeting), commencing Thursday evening, Nov. 16th, and continuing over the Sabbath, and longer if the interest demands it.
J. COUCH.

Dry Mills, Gray, Me ... Sunday, Nov. 19th
J. T. JORDAN.

Concord, N. H ... Sabbath, Nov. 19th
Manchester, N. H ... Sabbath, Nov. 26th
T. M. PREBLE.

Cheshire Street, Ct ... Sunday, Nov. 19th
Yalesville, Ct ... Sunday evening
Wallingford Farms, Ct ... Monday, Nov. 20th
New Preston, Ct ... Nov. 23d to 26th
Campville, Ct ... Monday, Nov. 27th
Waterbury, Ct ... Tuesday, Nov. 28th
with Bro. Munn's people, if desired. Will some one meet me at the R. R. station, as I am a stranger in the place?
Worcester, Mass ... Thursday, Nov. 30th
Clinton, Mass ... Friday, Dec. 1st
New Bedford, Mass ... Sunday, Dec. 3d
A. ROSS.

East Hampton ... Nov. 19th
Barkhamsted, Ct., at the gate house, (Bro. H. Beach), Wednesday evening, Nov. 22d.
New Hartford, Ct., West Hill ... Nov. 26th
East Hartland, Ct., (as Bro. L. K. Oanes may arrange), Dec. 3d.
Pleasant Valley, Ct ... Dec. 10th
Avon, Ct., Lovely Street ... Dec. 17th
Winchester, Ct., (Stone school-house) ... Dec. 24th
Campville, Ct ... Dec. 31st
Yalesville, Wallingford, Ct ... Jan. 7th
Prospect, Ct ... Jan. 14th
Wallingford, Ct., (at Bro. E. G. Dudley's), Wednesday evening, Jan. 24.
Franklin, Cortland Co., N. Y ... Jan. 21st
H. ROCKWELL.

Clinton, Mass ... Nov. 19th
Holden, Mass ... Nov. 26th
GEO. A. STREETER.

Portsmouth ... Sunday, Nov. 19th
J. G. SMITH.

Newfield, Ct ... Sunday, Nov. 19th
A. SIMPSON.

Goshen, Mass ... Nov. 12th—19th
J. K. BELLOWS.

Norwalk, Ohio ... Nov. 19th
J. B. COOK.

Business.

TO CORRESPONDENTS.

☞ *Who?*—A letter, postmarked *Cordova, Ill.*, containing $5.00 for the Crisis, is received; but as no name is signed to it, we do not know who the money is to be credited to.

M. E. Severence—Received and credited; all right.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 528. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness *before* No. 468, (if any), charge *four* cents; for every week *since* No. 468, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $2.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—J M Aldrich 551, W F Higgins 494, H A Moore 547, J Hanson 543, A Martin 556, M Sherwood 543, H N White 539, L R Burgess 570, M J Welch 548, W H Peyton 532.

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From its fair soil should flee;

And peace her glorious banner
Spread wide from shore to shore,
For hate and deadly warfare
Will then be known no more.

And light—what bright effulgence
Bursts on the raptured eyes!
As floods of God's own glory
Descend the parted skies;

And all the new earth filling,
As waters do the sea,
Each hill, and vale, and fountain,
Bathe there eternally.

Ah! who would not with pleasure
All sinful joys resign,
And walk the path of sorrow,
Nor murmur nor repine?

That when that glorious morning
Shall dawn upon the blest,
We may with all the ransomed
Share light, and peace, and rest.

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WORKING FOR THE DEVIL.

"The partaker is as bad as the thief."

This is Bible doctrine. "When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers."—Ps. 1: 18. "Lay hands suddenly on no man, neither be partaker of other men's sins."—1 Tim. 5: 22. Again, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2 John 10: 11.

Let us inquire when we are working for the devil, and when we are partaking of other men's sins.

1. Take the case of the christian milliner and dress-maker. She knows full well that many of the articles she makes for her customers foster pride and extravagance. To procure them is a wicked waste of God's money, yet her hands are busy in this avocation. If it is wrong to wear gay, costly and fashionable attire, is it not also wrong to make it? "May we not as well wear, as make, that fashionable bonnet?" The apology for doing this devil's work is, "It's my trade; I must live." Live, sister; live? Will God kill you if you obey him? Abstain from all appearance of evil. . . . .

2. Instance the pious jeweller. He knows it is wrong for people to bedeck themselves in gold ear-rings, finger-rings, breast-pins, chains and bracelets for ornamental purposes. God forbids it; his word is explicit on this point. See Isa. 3: 16; Rom. 12: 2; 1 Tim. 2: 9; 1 Pet. 3: 3, 4. Yet this selling jewelry is his calling, like to that of Demetrius, the shrine-maker, who made silver shrines for Diana, saying, "Sirs, ye know that by this craft we have our wealth." Acts 19: 24–26. But says the jeweller, "I must live; my family must be supported." Brother, will God kill you in very deed unless you persist in doing the devil's work? leave you and your family to perish for lack of bread? Strange doctrine this; where did you find it? anywhere from Genesis to Revelations? Turn to Ps. 37: 23–25. How readest thou? Mechanics work for Satan when they use their skill and ingenuity for the production of articles that naturally tend in their use to fit souls for perdition.

3. Take the man who patronizes the manufacturer and trafficker in strong drink. He knows that every maker and seller of this devil's broth is a murderer—a murderer of fathers, a murderer of mothers; and yet he sustains this horrid trafficker by his patronage. He may not purchase this liquid death and distilled damnation, either for himself or for others; but he upholds this bloody man by purchasing of him other articles for domestic use, and thus partakes of his sins and helps Satan to do his own work. He who makes or sells alcoholic drinks, and he who sustains the maker and seller of these poisons, is alike engaged in the devil's work. * * *

4. Beloved reader, you know that light and trifling conversation, foolish talking and jesting is forbidden of God, and is classed among the vilest sins; and yet the world is full of this nonsense. And can you be innocent, and sit or stand by for a moment and hear this senseless gabble, and not in some way manifest your displeasure? If by your silence, a smile of approval, or if in any way you express your approbation of it, are you not a partaker of the evil of this leprosy, this gangrene of the soul that eateth like a canker, "biteth like a serpent, and stingeth like an adder"?

5. Does a man swear, take God's name in vain in your hearing, and you reprove him not for his blasphemy, are you not guilty of a breach of the law of love, consequently become a partaker of the evil of this violation of the third commandment?

6. Do you see persons in the church or out of it transgressing any of the ten commandments; and if you do not raise your voice reprovingly, "cry aloud, and spare not," does not He who "seeth not as man seeth" reckon you with the transgressors, the guilty ones? "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

7. There goes a man who rents his house, his store, his field or grove, for what? to glorify God? or for deeds of darkness? for gamblers, rumsellers, whoremongers, frolickers, lovers of pleasure more than lovers of God, for any unholy purpose or traffic? The man who rents for evil purposes any property which God has placed in his hands, is doing the devil's work, and is a partaker of the sins resulting therefrom. We know a man calling himself a christian that rents his house to a rumselling hotel-keeper and gambler. Another rents a beautiful grove for Satan to do his worst in. Others rent out houses of ill-fame.

8. Look at those ministers, D. D.'s, christian bishops, and other distinguished church-members, who held a banquet at a rumselling and gambling hotel in Chicago, feasted to surfeiting, drank toasts, and cracked jokes; were they not doing the devil's work with a vengeance? Meanwhile, were they not partakers of the sins of the same gambling, rumselling hotel-keeper?

9. Look at the hurrah at the religious festivals, tea and strawberry parties, fancy fairs, tin and gold weddings, where, like the worshipers of the golden calf, they sit down to eat and rise up to play. Also glance at the New Years' visitations, where wine-bibbing, drunkenness and surfeiting are the order of the day: is there no devil's work here, no partaking of other men's sins?

10. Mark the course of that fond mother tipping off her daughters in all the gaiety and frivolity of a wicked, fashionable world, that tends to make her as proud as Lucifer, and to prepare her for destruction. Would this good mother adorn herself thus in the face of gospel purity and simplicity? Sooner would she sever a right hand; yet she permits her daughters to do thus wickedly, kill or cure. Are not this mother's skirts stained with the blood of souls? Is she not a partaker of the evils resulting from this worldly conformity? Satan is at the bottom of this; it is the devil's work.

11. Again, that father and mother would no more be guilty of attending a theatre, a dancing party, than they would be of setting their neighbor's house on fire; and yet they allow their sons and daughters to do these abominable things. Does not God hold these parents responsible for the consequences resulting from these sins of the flesh and the spirit? The same deeds of wickedness done by their offspring are laid at their very door! How was it with Eli, when his "sons were vile and he restrained them not"? 1 Kings 22: 21; Job 22: 19.

12. Parents, you who disobey God in not training your children "in the way they should go," in the path of duty and holiness, and who consequently grow up wayward, impertinent, godless: are you not guilty fearfully in the sight of Heaven? and are not the very sins committed by your ungodly children placed to your account? Take the example of Eli again, and the terrible judgments that followed his sins of omission.

13. Those who apologize for the sins of slavery in any way, the traffic in the bodies and souls of men, are partakers of the guilt and condemnation of the cruel men-stealers who weep and howl for the miseries that have come upon them, whose riches are corrupted, whose garments are moth-eaten, whose gold and silver is cankered, and the rust of them witnesses against them and eats their flesh as if it were fire!

14. The farmer who sells his grain and hops to the distiller and brewer, to be manufactured into poison to poison the bodies and souls of men, is equally guilty with the manufacturers and seller of the same poisons. It is the devil's work from first to last. The same curse rests upon those New England tobacco raisers and manufacturers. We say New England traffickers in the poisonous Indian weed, for they have long known that the use of this vile narcotic in any form is a curse to the world, a curse to the church, a curse to the body, mind, and soul. Where much is given, much is required. He that knoweth his master's will, and doeth it not, shall be beaten with many stripes.

The raising and habitual using of tobacco is contrary to the spirit of the gospel, a sin against God, the work of Satan; and those who work with Satan and keep on doing Satan's work are sure in the end to have Satan's reward.

15. Once more, ministers that withhold any truth of the Bible, keep back any part of the price, refuse to warn the people of their sins, popular and unpopular, in high places or in low, from the fear of man, the love of applause, or from any worldly motive or policy whatever, will be held responsible at the bar of God for these very sins the people commit through their neglect to preach the word in season and out of season, to reprove, rebuke, exhort with all long suffering and doctrine. 2 Tim. 4: 1, 2; Ezek. 33: 7, 8; Ezek. 34: 8, 9.

D. F. NEWTON, *Author of Home Thrusts.*

[BRO. G.—This article, from the *Tribune* of Oct. 24th, should go into the Crisis. It will show the readers that Noah's times are here again, the "whole earth being filled with violence," and the "days of the Son of man" at the door. Print it; or if you prefer not, then send to me again at my expense, as I desire to preserve it. Great events are before us. Yours, D. T. T.

STATISTICS OF CRIME AND DISASTER.

Half a Year's Record—The "Carnival of Crime" in Figures—Murders in the Analysis—Viatricide, or Railway Murder—Sixty-five Railroad Accidents in Six Months, and twenty-seven in September—Bank Robberies and Defalcations—Disaster by Fire and Flood—The Volume of Losses.

The unusual statement of crimes and disasters during the last six months has been often remarked, and it seems the subject is now about ripe for conclusions of figures. That the public have noticed so large an increase in this fatal species of home production may be sensibly attributed to the lapse of a great war, and the revelation and recoil of the passions which it absorbed. If some have been skeptical as to the extent of individual outbreaks on society, it has been for want of statistics, and partly because crime, which has dabbled so much in catastrophe of late, has been forgotten in other misfortunes, of which the last half year has been full. Regular murders have almost found oblivion in railway disasters. But every chord of suffering life seems to have been stricken; and we have heard of a host of nondescript assaults upon the "house of life," beside homicide, marricide, parricide, matricide, sororicide, infanticide, familicide, patricide (attempted)—hardly pausing at cosmicide, which we interpret to be a violent taking-off in honor of the journal which has made the greatest display of murders. Railway slaughter renders necessary an addition to the vocabulary, and we have it to hand, namely: *viatricide*, or murder of the traveler. Altogether here is an interesting field of inquiry for our Kennedys and De Bows.

STATISTICS AND CURIOSITIES OF MURDER.

The entire estimate of the capital crimes committed in the United States in the last half year it is doubtless impossible to give. But from April to Oct. 10, ninety-five murders are counted from metropolitan files, exclusive of twelve manifest homicides and half a dozen assassinations by Indians and guerrillas. Twenty-five murderous attempts are recorded, nine cases of wife-murder and seven of attempted wife-murder, which seems to have been a terrible specialty with male criminals in New York and New Jersey. In contrast with this, there appear to have been but two husband-murders. Eight instances of familicide, or murder of a family, including three persons, make the most shocking feature of the category. Four fratricides, two parricides and matricides, two double and two quadruple murders, eight infant-murders, half of which were cases of abortion, were recorded. In the West and South-west three lynch-law trials took place. Singularly, amid all this excess of life-taking, we only find thirty-three suicides.

The assassination in April of President Lincoln exceeded all crimes in atrocity and daring, and thence crime seems to have begun its startling episode. The great mass of murders and crimes generally were perpetrated between June and September, viz: fifteen in June, twenty-one in July, twenty in August, and twenty-six in September. The last month was also by far the most fatal with respect to railroad accidents, although it was supposed that crime had its climax in the previous summer months. We conjecture that about one hundred and fifty persons have lost their lives by criminal hands, not remarking those who have perished by the railway Juggernaut.

EXTRAVAGANCE IN CRIME—PHILOSOPHY IN POISON.

Eccentricity and monstrosity seem to have been prodigal in the chapter of the criminal calendar just closed. Of extraordinary cases in America, most all of which seem to have been brute outrages of a multiple kind, may be mentioned—the Joyce tragedy in Roxbury, Mass.; the double murder at Summerville, Pa.; the familicide in Tennessee; the wholesale execution of Judge Wright and his four sons in Missouri, and the Starkweather family murder. But the great crimes of Europe have far exceeded all these in general wonder and mystery, and it is seldom that a grouping of such strange elements are found together in the social history. In systematic wickedness, and depth of motive they show a far older experience than American crime. Intellect, science, a sort of philosophy, and even religion, were sunk in the plot and woven in the deed, with the spirit of a young Lady Macbeth, a Fosco, a Thenardier. How Constance Kent, a child of thirteen, came to put away her little brothers, is still a study. Dr. Pritchard, a medical reviewer, daily resumed the patient task of killing his wife by slow poison. Mrs. Winsor kept a hospital for infanticide. Southey murdered the children of his mistress with a parade of Malthusian philosophy, for fear that they would starve, omitting, of course, to kill himself; and a Swedish priest poisoned a dozen of his parishioners with the sacrament, out of pity for their wretchedness. Crime of this complex character seems weird, appalling, and extravagant beyond expression.

THE VAGARIES OF CRIME.

Of the proportion of crimes in general it is scarcely possible to arrive at conclusions. But it should be remarked that twenty cases of nameless outrage—a class of crime which seldom invites record—were printed in the last six months. Curious and monstrous among other flagrancies were the placing of torpedoes on a railroad, an attempt to throw a train off the track, the burning of three houses by a girl fourteen years old, polygamy to the extent of ten wives by a man who afterward hanged himself, and in another case to the number of four; highway robbery by a politician; mail robbery by a postmaster, and the malign biting off of noses! Add to these the publication of obscene books and papers, and the defacing and misfeaturing of natural scenery, several cases of which came under the law. An ex-Congressman was also convicted of subornation of perjury. We must not omit to mention the story, if only to set it down as a hoax unexcelled in ghastliness—of the boy who deliberately cut off his arm to keep from going to school. This story, reported from New Jersey, was widely circulated.

THE COLOSSAL IN ROBBERY—BANK OPERATIONS.

Large operations of robbery appear to have been in proportion to other crime. The succession of several robberies of banks within a short time, and the apparent ease with which they have been robbed, have already called forth words of caution from the public journals against a state of financial insecurity. The following statement of bank and kindred robberies alone will show that this warning was not without reason of facts:—

Jan.—Bank of Crawford, Pa.	$150,000
March—National Central, N. Y.	50,000
March—Banking-House, Blands, Louisville	50,000
May—Bank, Walpole, N. H. (recovered)	45,000
June—Bank, Richmond	200,000
Aug.—Bank, Wellington, O.	100,000
Aug.—Banking-House, Portland	25,000
Sept.—Bank, Concord	300,000
Sept.—Treasury, Texas	30,000
Sept.—Adams' Express	25,000

This comprehends only robberies committed by outside parties, and we cannot pretend to say the list is complete. A few of the robberies were very remarkable. In the instance of the Crawford Bank (evidently a worked-up robbery), it seems that while the cashier was at work in the evening, the thief entered, extinguished the gas, and made away with the bonds before any light could be obtained. Mr. Bland of Louisville was imprisoned in his own safe, and nearly suffocated to death. The Concord Bank robbery is recent and well known.

ROBBERY AND ABSTRACTION.

A list of bank robberies would not be complete without a statement of the immense defalcations and swindles of the past six months, which have assailed the safety of banks from within as burglars from without. We append a generic list:—

May—Bank, New Haven Savings	$100,000
Aug.—Bank, Phœnix (Jenkins')	250,000
Aug.—Banks, etc., New York (Ketchum's)	4,000,000
Aug.—Erie Railroad bonds (Jones') reported $400,000 to	500,000
Aug.—Custom House, Memphis, reported	1,250,000
Aug.—Quartermaster at Paducah, by clerk	25,000
Sept.—Government bonds, Bliss, N. Y.	36,500
Sept.—Revenue Collector, Ohio (defaulter)	90,000
Sept.—Auerbach swindle, Louisville	80,000
Sept.—Railroad bond forgeries (Gildwin)	204,000
Sept.—By a New York book-keeper	10,000
Oct.—Government bonds by General Bristow, Lynchburg	80,000

A few of these were recovered. The list, of course, does not include the alleged paymaster frauds, navy-yard frauds, and official corruptions, of which the papers have been full. It must not be omitted, however, that a State Treasurer of Ohio was removed from office on charge of heavy embezzlements. Of important operations in the professional line may be mentioned the robbery of Mr. Veazie at Albany of $11,000; that of $25,000 from an Indiana farmer; $48,000 at Chattanooga; the $20,000 burglary at Detroit, and $50,000 at Philadelphia. Forgeries have also been very numerous and extensive, but it is, of course, impossible to give statistics.

RAILWAY MASSACRE—A NEW CHAPTER FOR SEPT.

Railway accidents open up a large account. From May 15th to Oct. 15th there were sixty-eight in all, or sixty-three in six months, up to September. Of these twenty four were collisions, nine explosions (two of which did not occur on the line), six came from bad bridges and culverts, twenty-two from rotten ties, broken rails and axles, and twelve were precipitations, more or less uncomfortable to the traveling public. Ten accidents occurred in June, eight in July, fifteen in Aug., twenty-seven in Sept., and in the whole year to date, not less than one hundred, comparing the present with our former statement of accidents published in August. Thirty million dollars would be a modest reckoning for the loss involved in the demolished lives, trains, and properties of the past year, and probably not less than 300 persons have been killed, and more than 600 injured in every shape by accidents in the same time.

CALAMITY BY STEAMBOAT AND SHIPWRECK.

Steamboat explosions and shipwreck naturally accompany this class of traveling accidents. Ten explosions and eight collisions of steamboats are noted, along with forty five burnings, sinkings, and wrecks of vessels; sixty-three disasters in all, upon the water. Several of these catastrophies, which have crimsoned river and ocean far and wide, are remembered in all their awful poetry, helpless agony and terror. By the explosion of the steamer Sultana some 1,200 victims found a muddy grave in the Mississippi; 400 went down in the burning ship Nelson; 250 with the Brother Jonathan, and 100 were drowned by the collision of the steamers Pewable and Meteor on Lake Michigan. Nearly 3,000 lives, it may be guessed, have been lost at sea between April and September. The translateable loss cannot be far inferior to that sustained upon the railroad. Eight additional disasters are recorded in October.

ACCIDENTS AT LARGE—EXPLOSIONS.

The chapter of miscellaneous accidents takes in a great variety of calamities, such as death from the incavation of walls, wharves and embankments, burning, in foundries and elsewhere, crushing between cars, being run over and run away with, and from shooting, cutting, and poisoning by prescription, all of which causes convey standard warning to society and the individual to be on guard. Seventy mortal cases of this class of accidents were reported, and twenty where injuries were sustained. There were beside eight explosions of boilers and magazines, several of which were particularly frightful in their shock and damage. Counting those by steamboat and rail, there were altogether twenty-seven severe explosions, followed by great loss of life generally, and enormous loss in the case of the Sultana. These explosions embrace such as may be termed causes; those which resulted from other occasions of disaster have not all been counted.

DISASTER IN MASSACHUSETTS.

To recapitulate: there have been, within six months, 131 accidents to travel by land and water, wherein were thirty-two collisions and nineteen explosions; and about 150 prominent accidents of all kinds, outside of the area of ruin belonging simply to fires.

THE AREA OF CONFLAGRATION.

Even in this respect the last half year seems to have been otherwise than ordinary. One hundred and fifty-five fires between April and Oct. 15th make no insignificant item in our business account of loss by accident. In six months up to September we count 142.

These fires, too, reveal startling figures, and make a light whereby the commercial world may read. The loss in twenty fires for the last forty days was $6,000,000; in twenty-five fires, where each loss was $100,000 or upward, $16,000,000; in forty-five fires for five months, $19,270,000; and altogether, about 30,000,000, which we estimate to be as near the truth as it is possible to arrive with the present available data.

Half a dozen great fires combined to swell these losses, chief among which were those in the Petroleum regions; $10,000,000 by the destruction of government works in Tennessee; $3,000,000 by the late large warehouse conflagration in New York; $500,000 by that of Massachusetts factories; and amounts of $200,000 and $300,000 by burnings elsewhere.

LOSSES OF $150,000 AND UPWARD.

Below we give a miscellany of fires as distinguished by loss. They occurred between the middle of May and October:

Pork-packing house at Indianapolis	$400,000
At South Dedham, Mass	150,000
Avenue C, New York	150,000
Balmoral Manufactory, Meriden, Ct.	3.0,000
Nashville Government Warehouses	10,000,000
Louisville, Drug house	200,000
Rolla, Missouri	300,000
Saratoga, N. Y.	350,000
Fire in Quebec	1,000,000
Iron Works at Buffalo	150,000
Barnum's Museum	2,000,000
Drug Mills at Jersey City	150,000
Cotton Factory, Petersburg, Va.	200,000
Williamsburgh Factories	150,000
Water and South street fire	650,000
Fire in St. Louis	300,000
Fire at Troy	150,000
Fire in Augusta, Maine	150,000
Warehouses, Cherry street, New York	3,000,000
American Rice Mills	500,000
Fire in Chicago	170,000
Cotton at Memphis	300,000
French & Richards' Druggery, Phila.	300,000
Cotton at Mobile	1,000,000
Coal Oil at Pithole	150,000
Fire at Belfast, Maine	300,000
Fire in Bridge street, New York	1,000,000

EX-DOMICILIARY—TOWNS IN CINDERS.

The foregoing list, without being entirely comprehensive, is suggestive. Great fires, with a damage to the amount of $1,500,000, occurred in Canada, principally at Toronto and Quebec. In Quebec ninety-one houses were destroyed, and one hundred families left houseless. Twenty-five buildings were burnt at Troy, and as many at Augusta, Me.; and in the great fire at Belfast, Me., one hundred buildings were consumed, and in West Forty-fourth street, New York, seventy-four families were burned out. Towns like Idaho, Denton, Md.; Forest City, Cal., and Galveston, were entirely destroyed. In Carlisle seven children were burned to death, and in Chicago eight firemen were buried under falling walls. One thousand acres of Massachusetts forests were burned away. There are no means of making exact computations of life and property losses.

DISASTERS EXTRAORDINARY.

Here follows a statement of the most remarkable catastrophes of the last six months:

Explosion of steamer Sultana; lives lost (reported)	1.400
Explosion of Mobile Magazine; lives lost	300
Collision, Baltimore & Washington Railroad; killed and wounded	50
Collision, Ohio & Mississippi Railroad; killed and wounded	165 30
Railroad explosion, Tennessee and Alabama	130
Loss of Brother Jonathan (lives)	250
Loss of ship William Nelson (lives)	400
Loss of Pewabic and Meteor (lives)	100
Mississippi steamer explosion (lives)	33
California steamer Yosemite explosion, 52 killed and 60 wounded.	
By storm on the Gulf Coast (reported) drowned	90

DELUGE AND EARTHQUAKE.

The late storm on the coast of Texas and Louisiana is said to have swept away whole settlements like Caucasica and Sabine, and drowned about ninety persons. Six hundred cattle were washed from only one farm, during a sudden rise of the waters twenty feet above the land. Equinoctial tempests in this section of the country inflicted immense damage, according to all report.

Earthquake was felt during August in Memphis, and in various places throughout the south west. But its heaviest shocks were experienced in California and Oregon during September. The citizens of Eureka, Santa Clara, San Francisco, and other localities, were thrown into temporary unsteadiness by being rocked and shaken in the cradle of this phenomenon. Mt. Hood, Oregon, was at the same time reported to be in a state of eruption.

IN FINE.

To recapitulate: a fair calculation from the foregoing would place the entire damage to property by disasters of a public character at about *eighty millions*. Robberies may be set down at about *twenty millions* more.

We have thus given a fair glimpse of a field of statistics, which, if not inviting, appears necessary, at all events, to the public knowledge. Such statistics are painful, but are not without a certain high usefulness and even philosophy, which should commend them especially to the census takers in these days of social science and statistics. Society should understand its pulse, commerce should feel its pocket, and the world should know what proportion crime and disaster bear to the economy of the world.

Thus far the *Tribune*. If we add to this awful record the testimony of the U. S. Consul at Port Mahon, who says that the Russian pest has again broken out in Siberia, and that "its ravages are *frightful* beyond *any thing heretofore known*"; and that of a Paris letter writer to the *Montreal Transcript*, who declares, "It is asserted by scientific men that India is so ravaged by a poisonous wind that the *very reptiles die*, and that this plague will reach us *next spring*, and with so much violence as to make us *dread the end of the world*," and affirm what is too true, that the *terrible cholera* is but ten days from us, if not *actually here*, then the picture of evil and of "FEARFUL LOOKING," (Luke 21) is complete.

Selected for the Crisis.

"HE GIVETH HIS BELOVED SLEEP."

Did you ever watch the ivy which you train about the window, or over the pictures of your parlor in the winter? How glossy and green and beautiful its leaves. So long as they are healthy, living leaves of the plant, deriving their nourishment from the root, so long they remain green and shining, and the dust of the room does not seem to settle upon them, nor tarnish their brightness. But watch here and there a leaf as it withers and turns brown and dry. It still hangs upon the plant, still bears its name, but how unlike its former self. You go to remove it, and as you sever it from the stem, a cloud of dust falls from it, which makes you turn away in disgust. And I have often thought, is it not something so with the christian? In this world of trial, so long as he keeps very near to Christ, feeding on him, drawing all his life and strength from him, so long is he raised above the dust and turmoil and disturbance of the world; above its opinions, its flatteries, or its scandal; its pride and deceit, its petty and perplexing trials, and the world may almost read upon his face the secret of the repose of soul.

But let him loosen his hold on Christ, and his graces wither, his serenity and composure forsake him, his garments trail in the dust, and he is at the mercy of every breath of trial which may assail from a gainsaying, fault-finding, wicked world. And this distance from Christ, this following the Master "afar off," is what makes so many "gloomy christians"; not religion, but the want of it.

Like the eagle, he might have soared sunward and basked in the serenity of that upper air, far above the noise of earth's jars and discords and worries; but he has let himself disgracefully down from that privileged home to be the prey of the veriest trifler that would feed upon his feelings, despoil his home, and make his soul as a "whited sepulchre."

Alas! alas! away from Christ, what may not the christian be left to do and to become! but clinging to him, living upon him, walking with him day by day, his soul shall be nourished and refreshed, and, almost like the disciple on the mount of transfiguration, so shall his face be radiant with that peace which the world cannot give nor take away.

ABBIE S. RICHARDS.

For the World's Crisis.

"THE WORD OF THE LORD."

"Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom."—2 Chron. 36: 22. In this proclamation, there is nothing said about the temple; yet if, instead of Jeremiah, we had been informed that this was to accomplish the word spoken by the mouth of Isaiah, we might conclude the temple was meant; for in the edict which was put in writing, that is mentioned; but since "by the mouth of Jeremiah" the Lord hath spoken nothing concerning the temple, it is impossible that that could have been "the word" as alluded to here. "The word of the Lord spoken by the mouth of Jeremiah" was this,—"I will cause the captives of Judah and the captives of Israel to return, and will BUILD them AS AT THE FIRST."—Jer. 33: 7. When they were BUILDED AS AT THE FIRST, Jerusalem was restored. And since the object of the "proclamation" of Cyrus was to accomplish this,—"the word of the Lord spoken by the mouth of Jeremiah," it was "the going forth of the commandment to restore and to build Jerusalem." Dan. 9: 25.

WM. C. THURMAN.

REST.

Rest, weary soul!
The penalty is borne, the ransom paid,
For all thy sins full satisfaction made;
Strive not thyself to do what Christ has done;
Take the free gift, and make the joy thine own.
No more by pangs of guilt and fear distrest—
Rest, sweetly rest!

Rest, weary heart!
From all thy silent griefs and secret pain,
Thy profitless regrets and longings vain;
Wisdom and love have ordered all the past,
All shall be blessedness and light at last.
Cast off the cares that have so long opprest—
Rest, sweetly rest!

Rest, weary head!
Lie down to slumber in the peaceful tomb,
Light from above has broken through its gloom,
Here, in the place where once thy Savior lay,
Where he shall wake thee on a future day;
Like a tired child upon its mother's breast—
Rest, sweetly rest!

Rest, rest for aye!
In the green pasture of the heavenly shore,
Where sin and sorrow can approach no more;
With all the flock by the Good Shepherd fed,
Beside the streams of life eternal led,
Forever with thy God and Savior blest—
Rest, sweetly rest!

Selected by Louisa Barber.

NEVER TOO OLD TO LEARN.

Socrates, at an extreme age, learned to play on musical instruments, for the purpose of resisting the wear and tear of old age.

Cato, at eighty years of age, thought proper to learn the Greek language.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty.

Boccaccio was thirty years of age when he commenced his studies in polite literature; yet he became one of the three great masters of the Tuscan dialect, Dante and Petrarch being the other two.

Colbert, the famous French minister, at sixty years of age returned to his Latin and law studies.

Ludovico, at the great age of one hundred and fifteen years, wrote the memoirs of his own times—a singular exertion, noticed by Voltaire, who was himself one of the most remarkable instances of the progress of age in new studies.

Accorso, a great lawyer, being asked why he began the study of law so late, answered that indeed he began it late, but he should therefore master it the sooner.

Dryden, in his sixty-eighth year, commenced the translation of the Iliad; and his most pleasing productions were written in his old age.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer.

BELIEVING, YE SHALL RECEIVE.

Every true christian knows and believes that God is a hearer and answerer of prayer for spiritual blessings; for he has experienced it in his own soul. But how few, comparatively, go to him just as freely for the supply of temporal needs. Yet there is nothing right for us to have, which it is not right to ask him for, always submitting our own will to his in the matter. "If we ask any thing according to his will, he heareth us."

Years ago, in the wilds of Pennsylvania, a young minister was settled, who devoted his time through the week to teaching the poor children that belonged to his flock. Writing and arithmetic were the chief branches taught; and, as he was starting for school one morning, he was quite disturbed to find he had lost his pen-knife—an indispensable article to a teacher, in those days of the quill pen. He thought he had probably lost it on his return from school the previous night; but a light snow had fallen, which made it impossible to search for it then. As he walked along, he made the matter a subject of earnest prayer. While thus engaged, he observed a man leading a horse up a by-road, which presently broke into a run, and turned into the highway. Just where his footstep knocked off the snow, the teacher discovered the missing knife. "I never," said he, "had a more delightful sense of God's goodness and faithfulness, as a prayer-hearing and prayer-answering God, than on this occasion."

I know a lady who is in the habit of taking all such seemingly trivial matters to God in prayer, and who says she has sometimes been almost startled by the direct answers she has received. An article of constant use was once lost, much to her inconvenience, and, after much fruitless searching, she thought, "why not pray that God will direct me? Nothing is lost to him; he sees and knows everything." So she knelt down, and asked God if it was according to his will that the article might be found; and then went cheerfully about her accustomed duties. Presently her child begged for a box of shells he seldom played with, and, on opening it, the long-lost article was found, where little hands had stored it away. It was not the first nor the second time that her prayers had been answered in the same way, under very similar circumstances. She seldom speaks of such things, as they appear to many almost like trifling with prayer; but He who numbers even the hairs of our heads, and without whom not a sparrow falls to the ground, will regard nothing as beneath his notice that concerns even our temporal well-being.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

HOLDING THE TRUTH FAST.

I have read of a little boy—call him Willie, if you please—whose grandfather, when dying, had made him promise to "hold fast the truth." Willie had promised to do so, and was very strict in his efforts to keep clear of lying in every form. He was the son of a poor man, and was glad to work in a rich man's garden for his food. One day the gardener said:

"Willie, come here and help me move these plants."

Willie was in such a hurry to obey, that in turning round he knocked over a slender flower-stand, on which stood some very rare plants in costly pots and vases.

"There!" cried the gardener, "you've made a pretty muss of those plants. The vases are all broken, and so are most of the plants. They cost a good deal of money."

"O, I am so sorry," said Willie, weeping as he tried to gather the pieces and put them together again.

"You can't mend them," said the gardener. "You are a careless fellow."

"O dear, dear!" cried the boy, "Mr. Ramsay will be very angry, and turn me away. That will make my father feel bad, for he is very poor, and can hardly earn bread for himself and mother and my little brother."

"But Mr. Ramsey need know nothing about it," rejoined the gardener. "If I tell him that Miss Bertha's dog got into the garden, and upset the stand, he will not blame you, will he?"

"John!" exclaimed Willie, very seriously, "that would be telling a lie."

"But if I tell it what need you care?"

"It would be the same thing as if I said it, if I knew about it," replied Willie, "and," he added with great firmness, "I will tell Mr. Ramsay all about it, let what will happen."

"You may do as you like, Willie," said the gardener; "but if you are turned away it will not be very easy for you to find another place so nice as this."

"I can't help it. I promised grandfather I would 'hold fast the truth,' and I will.

Willie wept a good deal that day, but he stuck to this grand purpose without flinching. When Mr. Ramsay entered the garden shortly after, he noticed Willie's grief, and said kindly: "What is the matter, little Willie?"

"If you please, sir, I have thrown down the flower-stand, and broken those nice vases with the choice roses that were in them. I am sorry sir. Please, sir, don't turn me away."

Mr. Ramsay was a good man, and did not fall into a passion, as many rich men would have done. He inquired into the facts, and forgave the boy, after charging him to be more careful in future. The gardener was glad to keep the boy, too, for, in proposing to invent the story of the dog, he was only tempting Willie, to see, as he said, "of what sort of stuff the boy was made."

I think Willie was made of the right sort of stuff, don't you? He had a good clear conscience, which helped him to see that it would be as wicked to let the gardener lie for him, as it would be to lie himself. Then he had a strong will, by which he held on to the truth in spite of his fear that Mr. Ramsey would turn him away. Ah, Willie was a noble boy. How many such children have I in my great family? Are there not hundreds of thousands among them who hold fast the truth in spite of every thing? How is it with you, my reader? Are you a truth-teller? Yes, sir, you reply. Well, God bless you, my dear, and help you to cling to the truth, even in the face of death.—*S. S. Advocate.*

STRAIGHT PATHS.

The waning light of a Sabbath evening fell on the open leaves of the large, old Bible. Young fingers had turned over the leaves, and those same young fingers had grown old, and bony, and withered, and turned them over then. Young eyes had spelled the words, and those same eyes had peered dimly through spectacles to read its blessed truths. Glad young hearts had felt the preciousness of its reading, and hearts that had found earth's promises to fail, had found here a resting place.

They were young eyes that were bending over it now, and a young heart that was seeking to know the will of Jesus concerning her life. The young girl sat pondering these words—they were marked faintly with a pencil line: "And make straight paths for your feet, lest that which is lame be turned out of the way."

"I have been turned out of the way often, and by such little things. Mother is a christian, and it was only this morning I enjoyed the sermon so much, and when we were coming out of church mother said it was so long, and the minister's voice so unpleasant, that it took away all the good. And last week, after I read about Mr. Miller's giving up all for God, and trusting in him, I wanted to wear my old muslin, and give the five dollars father gave me, to old Mrs. Howe, to buy fruit and jelly for her; but father said, when he threw the book down, 'That man is a fanatic—he can't expect every body to have the faith he has;' and that froze my heart right up, and that isn't half that every body does. I don't know of any body that makes 'straight paths,' and sometimes I think I won't try either. It's only the good books and papers that keep me on; and perhaps the very people that write, walk crookedly, too."

A boy's form emerged from the shrubbery, and a boy of fourteen years ran up the steps and sat down beside his sister.

"How beautiful everything is in the quiet and starlight!"

"Yes, it is beautiful," said the boy. "Are you glad you are a christian?" Charlie looked up in his sister's face. He did not need words.

"It seems to me a blessed thing, something every body longs for; but no one ever becomes a real Bible christian. I don't believe there is such a thing. There might have been when Christ was on the earth, but seeing is believing, and I shan't believe till I do see. If father really believes I'm going to be lost, why don't he tell me so? He never said I must trust in Jesus to be saved. He says so in prayer meeting," Charlie went on. "But I might talk in prayer meeting as well as he does, or any body else. I wish I could, and I'd make the ears of the hypocrites tingle. Why don't he tell me so—and mother too? When I was little, she used to say, at night, 'Don't forget to say your prayers,' and now I'm getting big, I believe she's ashamed; ain't that true, now, Lucy? Did she ever ask you to be a christian?"

"No," said Lucy, sadly.

"And then, as to Sunday school teachers—I never had one that did me a bit of good; they talk in a cold, hard-set way. Why don't they say, Jesus died for you, Charlie; he loves you? Why don't people talk and act as if religion were alive? they act as if the Bible were a story-book, and God was dead."

"But, Charlie, you and I needn't."

"I don't know why we should keep straighter than other people. I'm just discouraged. I don't see why I should sign the pledge when the minister drinks cider, and makes currant wine. That's a beginning of evil; now isn't it?"

"Yes, that isn't keeping in the straight path."

"And when I try to keep from swearing, I hear christians swear every day. O, no, it's nothing to say, 'What under the heavens,' and 'Heaven knows,' and 'Confounded!' instead of what boys say. Now what is the difference," asked Charlie, excitedly. "I don't believe God sees any difference. Father told me this morning not to whistle 'Dixie,' and he was reading the Sunday Herald at the time. He is a christian!"

"I know it, Charlie. This morning I was trying to think Sunday thoughts, and mother called me to button her glove, and all the time she was talking to me about my bonnet strings, and the color of my gloves. Then aunt Mary talked about the dust all the way to church, and the new church stair carpet, all the way home."

"And Aunt Mary went to the theatre last night, and taught in Sunday school to-day."

"I'd either give up one or the other. And she was reading Miss Edgeworth's tales this afternoon, and she'll read a chapter in the Bible before she goes to bed. O, christians! O, christians!"

"And she and mother never go to the weekly prayer meeting—they have to sew or are too tired."

"I don't see how they can expect us to do right. It's the christians that keep us out of the way; we don't expect any thing from other people."

"What is a christian, Charlie?"

"One who loves God better than he loves the world, the flesh or the devil."

"No one loves the devil," said Lucy, smiling.

"Well, they serve him—a good many christians do. I guess he sets christians in the way to keep us out."

"But, Charlie, if our eyes are opened, we needn't follow them. The Bible can be a real Bible to us."

"But, Lucy, is it right for christians to look all around the church in prayer time? I've seen one of the oldest do it. And is it right for father to smoke ten cent cigars, and put five cents on the plate?"

"But, Charlie—"

"Yes, 'but Charlie.' We boys talk it over; we've got our eyes open. You can be a real christian, and if you are, perhaps I'll try it." And Charlie jumped up, and ran around the corner of the house, whistling "Dixie."

The sister's head was bowed on the old book. She was asking God to help her to make "straight paths," for Charlie's lame feet.—*Advocate and Guard.*

A PHOTOGRAPH IN JEWELS.

I saw a young lady's photograph the other day, which had many jewels on it. There were ear-rings, a breastpin, bracelets, finger-rings, and watch-chain. "What remark do you think I made to myself, as I looked on it?"

"You said it was very pretty," replies Miss Lively.

Not so, my pretty miss. But I did say, "The young lady who sat for that photograph is pretty enough, but she is also very, very vain."

"Yes, it is only vain folk,—that is, folk who love to be admired by others—who love to wear ornaments on their persons. I think such people are very silly. A meek spirit, a modest face, a gentle tongue, are far prettier in my eyes, than gold, pearls, or diamonds.

The good Queen of England, Victoria, showed her good sense when she sat for a photograph in a plain, black silk dress, without an ornament, of any kind.

"Had not your majesty better send for some jewels?" said the artist.

"No," replied the sensible queen; "this photograph is to go among my people, and I wish to do all in my power to discourage extravagance."

That saying was worthy of a queen. Ponder it carefully, my dear girls. I wish I could persuade all of you never to wear any jewels except those of piety, modesty, purity, and heavenly love. I know you would be handsomer in calico with these ornaments, than you could be in silks and jewels, without them. Who of you will make a fixed resolve to wear none but jewels of the heart.—*S. S. Advocate.*

The World's Crisis

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE SHELTERING FOLD.

Children, now through a wilderness
All dark and drear we go,
And sin it was that brought us grief,
Sad pain, and death, and woe.
But our good Father hath prepared
For weary ones a rest,
And we may leave our sin and care,
And even here be blest.

CHORUS.—Then hasten to his fold, children,
Unto his sheltering fold;
In Jesus' arms, safe from alarms,
We'll rest within the fold.

O! the dim way in which we tread
With danger is replete,
Snares many, deftly hidden round,
And thorns for tender feet;
And enemies to God and man
Are prowling in the way.
Anger and *self-will, bear* and *wolf,*
The lambkins seek to slay.

Now to a close earth's sixth day dawns,
Its night comes speeding on,
And dark the hour, dread the power,
Before the coming dawn!
And tempest clouds may gather fierce
Those tender heads above,
When more than earthly care you'll need,
And more than earthly love.

Yes, in the care of Him who when
On earth bade children come,
The weary little ones may rest
Till Christ prepares their home.
Then when our glorious Sun doth rise,
And bring us bright glad day,
We'll leave these desert walks and swift
To Zion take our way.

CHORUS.—And there by beauteous fields, children,
By lovely streams we'll roam,
For dangers flee when Jesus comes,
And takes us all safe home.

So. Sodus. CARRIE HILL.

For the World's Crisis.

MAN'S FUTURE DESTINY.

BY J. P. BELT.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—GEN. 3: 19.

In discussing the subject of man's future destiny, the nature and extent of the threatened penalty is involved in the doctrine of the resurrection; and there is no point in the controversy on which so much stress is laid. And although the Bible is the standard by which the different premises are claimed to have been drawn, yet two views, the one directly opposed to the other, regarding the extent of the curse pronounced on Adam, have obtained among theologians.

The position is taken by some, that when the body returned to the ground, death, a negative of life, is the complete annihilation of all the wicked ones. That when Adam transgressed the divine commandment, his life was forfeited; and when death ensued the penalty was fully paid, and the law had no further claim; and unless his sin was forgiven, in consequence of the vicarious death of Christ, the glorious Mediator, he will not come again from the grave. The other position supposes that when the curse was pronounced, it embraced all the evils which in their nature terminate in death; that in the case of Adam, dying he did die, yet not in the sense of annihilation; and that this death came upon all his posterity, with the exception of Enoch and Elijah; that, although it is a negative of life, there will be a resurrection of the bodies "both of the just and of the unjust." This hypothesis is drawn from the premises that "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John 5: 28, 29.

It has been conceded by the advocates of the non-resurrection theory, that if the bodies of those that have returned to the ground were the subjects of Christ's prediction, his language is fatal to their position. Hence is seen and felt the necessity of ridding the text of a literal signification into a sense that obviates and does away the difficulty which otherwise interposes. But this requires a studied effort, and one has said that "it took him four years and a half to get over that text alone." And although it is agreed that the meaning must be determined by the principle, and not the mere language of the text itself, yet there is a diversity of opinion regarding the meaning designed to be understood, so far as the things which are claimed to be represented are concerned. By some it is contended that, by a mere figure of speech, the text represents the whole human family as being under condemnation to eternal death, in consequence of Adam's original sin. That none, but those who embraced the plan of redemption in the atoning blood of the Mediator, will be reprieved from the curse of the law that was imposed upon them. That "they who have done good" will come forth "unto the resurrection of life." That class will live again. But that those who have done evil will come forth "unto the resurrection of damnation." That is, they will not be made alive, although they come forth from the grave and appear in the judgment; for the wrath of God abideth on them.

Another class assume that the text was designed to represent the whole race of mankind in a lost condition, totally depraved in their nature, and spiritually dead in trespasses and sins. That the hour was coming, and now is, when those who are dead in sin will hear his voice, and they that hear and believe shall be spiritually made alive by the quickening power of the Holy Spirit. Consequently, in their view, the language has no reference to the bodies in the literal graves.

But the more general view is, that the whole subject of the chapter pertained to the nation of the Jews in their civil and religious polity. That they had refused to hear that prophet like unto Moses, whom the Lord their God had raised up to them; and for that reason, they were to be dispersed among the Gentile nations, and be destroyed nationally and ecclesiastically. That, by a figure of speech, the text represented that the time would come when they should hear his voice, and be restored to their own land in Palestine, where Christ would reign over them "a thousand years" on David's throne. This, in their view, they call "*the age to come.*" And in that period it is contended that the prophecy of Ezek. 37 will be fulfilled to the whole house of Israel, including the return of the ten lost tribes.

It is no matter of surprise that one misled by such a strange theory should ask, Would it be just to raise Adam again to be punished for the same offence? Would it be just to disturb his slumber and pass on his case again repeating the same penalty? All such questions in that direction are the result of a wrong theory, inasmuch as the Bible no where intimates that either Adam, or any of his antecedents, are required to account for that first sin at the judgment seat of Christ. For that sin Adam was immediately arraigned before his God in the garden of Eden, and the curse was pronounced according to the penalty that had been threatened. Dying he did die, and all his posterity are under the same penalty. For "in Adam all die." Therefore, if Adam committed other sins after the curse had been pronounced, and afterwards died in a state of impenitence, he will be required to answer in in the day of final account for those sins, and not for the original sin which consigned him to the grave.

The account given by Moses is, "Now the serpent was more subtle than any beast of the field which the Lord God had made." And through this cunning medium the "old serpent, which is the devil," proposed the temptation. In its original state, the common serpent probably lived on the delicious fruits of the garden, and walked erect like man. That this was its condition is indicated by the subsequent doom—"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." At all events, it was furnished with speech and rational faculties, as all the subsequent mediums have been; for "he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden?" This faculty of speech was in the view of the woman miraculous, and she listened to its subtle wiles. He began the temptation by insinuating that the restriction was an *interpolation*, and that policy has generally been pursued when a positive declaration of Scripture stands in the way of some peculiar theory. But the woman's reply shows that she could not be induced to believe that it was not God who commanded them to refrain from eating of the restricted tree. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." The acute tempter saw that he had a difficult task before him, and he pressed the temptation in another direction. The woman could not be induced to believe that the prohibition was something added to the original matter, and he ingeniously perverted the words of caution into a sense that was calculated to excite her passions and lust, and then boldly said, "Ye shall not surely die. For God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods knowing good and evil." Then in order to prove his assertion, the serpent probably ate the fruit in her presence, thereby giving her to understand that, instead of producing death, it was this wonderful fruit which had elevated him from brutality to the rank of rational beings. It is also possible that he persuaded her not to be restrained in the laudable acquisition of knowledge, which was only attainable by eating this delicious fruit. And the idea was strongly urged that this wonderful fruit was calculated to enable her to choose the good and refuse the evil. It is evident that it was by some plausible argument and visible demonstration that she was influenced to try the fatal experiment; for it is said that "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also unto her husband with her, and he did eat."

This is the particular account of the temptation and fall of man. It was by a plausible, yet false interpretation of the words of caution that the father of lies, and originator of perverted views of the Scriptures, beguiled the mother of us all; "and the woman being deceived was in the transgression." She was seduced by the sophistry of a talking medium, and was the instrument of her husband's ruin; for the curse was pronounced on him, because he "hearkened unto the voice of his wife." Lust had conceived in their hearts, and in heart they had apostatized. They did not heed the words of God, but on the first trial of their fidelity, they yielded to the sophistry of a subtle medium; and when their sin was finished, it brought forth death. Although the temptation was very plausible, the motive presented was only self-exaltation. The arch-deceiver knew that so long as they had access to the tree of life they would not die. And they had been commanded to "multiply and replenish the earth" by the ordinary laws of propagation, hence they were the more easily deceived.

Now whether we can particularly account for the introduction of sin and death into this world by the fall of man, is not of the greatest consequence. We know that by reason of the temptation man did apostatize, and we can only understand the consequence so far as God has seen fit to explain it. Our first parents were finite, moral beings, and the solemn warning indicated their liability of apostasy. If there had been no danger, why were they so strictly charged concerning the restricted tree of knowledge. Holiness and sin are equally the voluntary acts of moral agents; and the one is as possible as the other. In both cases the agent has the freedom of his own will; otherwise, Adam would have been incapable of either holiness or sin, and consequently unfitted for moral government. But it should be distinctly kept in view that when Adam sinned he violated the law of God, but not the divine decree and purpose. For the eternal covenant and plan of redemption by the death of the glorious Mediator was embraced in the decree; and the covenant compact clearly indicates that "God worketh all things after the counsel of his own will." He foresaw the end from the beginning, and this is the only way to account for every event whatever. That a change in the condition of man took place in consequence of the fall of man, is readily admitted by all. But how great the change, and the nature and extent of the curse, is a subject of much dispute among theologians. Some have supposed that all the posterity of Adam are guilty of his original sin; that, although they were not personally guilty of eating the forbidden fruit, yet there was a transfer to them of the guilt which he incurred. Therefore, they conclude that the whole race of mankind are under condemnation to eternal death for his personal act of disobedience in the garden of Eden. And this sandy foundation is the basis on which the theory of the non-resurrection of the wicked dead is mainly constructed. But the premises do not comport with the Scriptures, nor with reason and common sense. For the language of the Bible is, "*The soul that sinneth, it shall die.* The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him." This is also the language of reason and common sense. Personal acts and moral character are not transferable from one person to another. "For where no law is, there is no transgression." And sin is defined to be the voluntary transgression of the law; and until a person by the volition of his own will transgresses the law, sin and guilt cannot be imputed to him. Therefore the theory that the human family are under condemnation to eternal death for the original sin of Adam, in which they had no personal participation, is opposed to reason and common sense,—a contradiction of the Scriptures, an impossible conceit, a distorted image of human weakness attempting a philosophical deduction.

But the prohibition does indicate the important probation that our first parents were under while they were in the garden of Eden. Life and death were set before them in a manner calculated to enhance their dignity and happiness, if they fulfilled the condition of life. But if they did not fulfill the condition of life, dying they must die. And no word conveys an idea more terrible than *death*, whether it pertains to the body from the natural causes of mortality, or the destruction of both soul and body in the day of final retribution.

Adam's first state of probation was under the covenant of works, and the law knew no mercy; and for his first act of diobedience the curse of the law came upon him, as it is written, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." The language of the law is, "*obey and live, disobey and die*"; and its precepts and penalties cannot be abated. For not "one jot or one tittle shall . . . pass from the law till all be fulfilled." The threatened penalty expressed the just deserts of sin, and when our first parents transgressed the divine law, they were exposed to immediate death, under the abiding wrath of God. The only ground of reprieve was the revelation of mercy through the glorious Mediator, the woman's promised seed. And on this gospel ground they went forth from the garden, on probation for eternal life, being now under the covenant of redemption.

The curse that came upon Adam embraces all his posterity, and the whole race of mankind received hurt in the constitution of their bodies and moral state of the mind. Hence the same inability to satisfy the legal claim under the covenant of works, has passed upon every man. "Through the offence of one, many be dead." Had there been no plan of redemption in the divine purpose, death would have ensued the very day that Adam sinned, and the human race would have perished in his loins. Therefore every candid and reflecting mind must perceive that the plan of redemption is to be fully accomplished at the end of this mortal state. "It is appointed unto men once to die, but after this the judgment." The order and arrangement of the plan proves that the covenant of redemption was established before the beginning of creation. And if all that pertains to the great work of redemption by Jesus Christ be exhibited, we have an exhibition of the whole gospel of divine grace.

According to the covenant compact, it belonged to Christ to assume our nature, and suffer in the sinner's stead, that the law might be vindicated, and made honorable; hence he is eminently "*the Redeemer.*" And as his humiliation and death places him in the position of judge of "the quick and the dead," the final destiny of the race, for whom he died, will not be awarded until he comes the second time. "For the Father judgeth no man, but hath committed all judgment to the Son." And since the Son "came not to judge the world" at his first advent, none have yet been judged and rewarded. Hence Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all."

(*To be continued.*)

"DOES THE SOUL LIVE IN DEATH?"

NUMBER TWO.

In our last we noticed Matthew 10: 28,—"Fear not them that kill the body, but are not able to kill the soul."

The next argument used to prove that the "soul lives in death," is taken from the Messiah's words in John 12: 23–26. Jesus said, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The argument from the above passage is stated thus: "The life of the corn leaves the body in *death*, and the *body* is *dead*; but the *life* is more *alive* than before; that is, it is more active. If the *life dies*, the corn of wheat never produces fruit. The soul lives, then, when the body dies."

What relation has this argument to the words of Christ? Plainly, none. He speaks in reference to his own death and resurrection,

"Our Lord compares *himself* to a *grain* of wheat; his death to a grain *sown*, and decomposed in the ground; his *resurrection* to the *blade* which springs up from the dead grain; which grain thus dying brings forth abundance of fruit. I must die to be glorified; and unless I am glorified I cannot establish a glorious church of Jews and Gentiles upon the earth." (Clarke.)

Paul, using this illustration in reference to *man* (1 Cor. 15: 36–44), says, "That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain; it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed its own body. So, also, is the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. And so it is written, The first man Adam was made a living soul [or person], the last Adam was made a quickening [or life-giving] spirit. The first man was of the earth, earthy: the second man is the Lord from heaven. As is the earthy [or mortal], such are they, also, that are earthy; and as is the heavenly, such are they, also, that are heavenly [or immortal]. As we have borne the image of the earthy [or mortal], we shall, also, bear the image of the heavenly [or immortal]."

In all this argument, thus far, man is not once spoken of as a compound being; but simply as man; as mortal man, whose only hope in death is the resurrection, by the *Life-giver*, the Lord from heaven. He does not speak of the *germ* of the grain as being in one place, and the *body* in another, as separated; but the illustration by the inspired apostle, when applied to man in death, is that whatever is raised was dead; "sleeping in Jesus;" the "life hid with Christ in God." He does not speak of the spirit of man coming at the moment of the resurrection to be united to the body from which it has been long separated: this idea is not even hinted at. Paul gives no place to this doctrine. Hear him: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the *dead* shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ."

Now, since neither Christ nor Paul speak of "the life of the corn leaving the body in death, and the *body dead;* and the *life* more *alive* than before; that is, it is more active" between death and the resurrection, than when living in the flesh: we conclude that it was no part of the doctrine of Christ, or of Paul. For, surely, if this were the true doctrine, the Master and Head of the Church would have spoken plainly upon it; and Paul, the "wise master-builder" in the Apostolic Church, would have at least hinted at it, in his great argument with the Corinthian fool, who denied the resurrection. 1 Cor. 15: 36.

Another argument for the existence and *life* of the soul in *death*, is founded on the fact that "man is called a *soul* because he has a *soul*, as a vessel is called a *sail*, because it has a *sail*. Hence the term, when expressive of the person, is used as a *synecdoche*, not *literally*. 'The soul that sinneth, it shall die.' Here it means the *person*, not the *life element*. Adopt this principle and all is plain."

Let us look at this. "The first man, Adam, was made a living soul." God said to him, in the day of his transgression, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This convicted and doomed sinner is declared to be a *living soul*, having the "*life element*," and yet he is doomed to death, and to return to the dust from whence he was taken. Thus, "The soul that sinneth, it shall die." The "person," the "life-element," dies and goes to the dust.

But "The man is called a *soul* because he has a *soul*, as a vessel is called a *sail*, because it has a *sail*." The *man*. What is the man that has the soul? God says when he created man and breathed into him the breath of life, *man* became a living soul. The author of this tract defines man as composed of three elements: body, soul and spirit. Now if this man has a soul, does it mean that the two elements which help make up the perfect man, possess the third, and call it *his soul?* and in a change of circumstances, do the body and soul say *my spirit?* and still in another view, do the soul and spirit say *my body?* Which of these is the man? Is there more than one man? When one speaks of his soul, or his spirit, of his mind, or heart, does he mean to speak of more than one being, under different forms of expression? When one says, my soul, me, I, does he not simply mean himself, as a simple living soul, or person?

It is said if we will adopt the principle that *soul*, when applied to persons, is figurative, and refers only to the body, and not to the life element, then all would be plain. But would this, if it were true, be honest? Does God make this distinction? When he said to Adam, *the living soul*, "Thou shalt surely die," he told him what he meant by death: it was to return unto the ground: "for out of it thou wast taken: dust thou art, and unto dust shalt thou return." (Ged. 3: 19.) Did not God give the whole truth on this matter?

Here, then, we have man's destiny in death from the mouth of Jehovah. He not only says man shall die, but tells us what that death is: it is going back to dust. And he does not tell us of any part of man that survives the death. He does not speak of a life element in dead men; or of a soul going to the New Jerusalem. But if these things had been true, would God have omitted them when speaking to his fallen creatures? Assuredly not.

In this connection it may be remarked that the Scriptures speak of God having a soul no less than fourteen times. We give one example: "Your new moons and appointed feasts *my soul* hateth." (Is. 1: 14.) Does our brother believe that God has a *soul* in the popular sense of that word? or that he meant to say, simply, that HE hated the hypocritical worship of the Jews at that time?—*Voice of the West.*

For the World's Crisis.

WHO SHALL BE SAVED?

"Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation."

David has here asked a question that should cause every one to pause in their course and listen to the answer, especially those who profess to be in the way that leadeth to Mount Zion, even unto his holy hill. It would seem that David had made the inquiry for the especial benefit of the church, and it becomes us, who profess to be one of that body, to ponder it. The promise is to him that hath clean hands and a pure heart. You here see that the axe is laid at the root of the tree, even to the heart, for the heart is the great source of all our action, and if that be pure, so will our lives be.

Christ pronounced blessings on the pure in heart, and says "they shall see God." A sweet fountain cannot send forth bitter water, neither will a pure heart, one that is sanctified to God, send forth the bitter fruits of hate, strife and malice. We are created with a heart which is represented as a heart of stone, but by the divine influence operating upon it in answer to prayer, we may have it changed to one of flesh, or a pure heart, and then by a faithful continuance in well doing may receive a foretaste of the blessings from on high and the fruition in the kingdom of his Son.

To help us to find if we are in possession of this pure heart, let us consider some of the fruits of an impure one, and if we find we are in possession of a pure heart, we have lost nothing by the few hours' reflection; but if, on the other hand, we find ourselves wanting, it is better to find it out now than to go on deceiving ourselves and hear it said, "Depart, I never knew you." Now the heart that is at enmity with God must be on pretty good terms with Satan, and of course always willing to do his bidding; and you will find it ever on the alert to do some mischief. It has such an experienced leader, and is such an adept in counterfeiting, that it is sometimes almost impossible to tell it from a pure heart. But though *man* may sometimes be deceived, God *never;* for man looketh upon the outward appearance, but God upon the heart, and he knoweth them that are his.

Some of the works of an impure heart, when under the christian guise, are these:—Going about reporting all manner of evil; stirring up discord among brethren; wounding where they should heal; ingratiating themselves into people's favor only to find out what they can to use to their disadvantage; when one brother or sister has a little difficulty they must know all about it, not with a view to act as peacemaker, but to tell, and make it much worse. Of course they know the private history of each member, and many are the dark sayings lisped into the ears of one brother to the detriment of another, and thus the peace of an entire church is destroyed by these impure hearts. They will always end with a pious hope that the erring one may see his faults, and make long prayers for the prosperity of Zion and love of the brethren, when every act is destined to distract and destroy. You see them seeking honor from man, always wishing to be first, and every thing that is not done by their direction is not done right; they are quick to pay homage to the rich, and slow to see the needs of the poor.

These are some of the fruits we see arising from an impure heart. Now let us consider some of the fruits of a pure one. Are any in sorrow, they are ready with sympathy. In distress, with help. In a strange land, they are as a brother or a sister. When cast down, they are ever ready with their prayers. Is there trouble among brethren, they go but to make peace. Patient in trials, firm of faith, strong in hope, long-suffering in adversity, abounding in charity, and, with the whole christian armor on, are ever ready to do the will of the Lord, whether they gain the applause or condemnation of man. Trusting in God, he does his will here, and when he comes down to the stream of death, and the dark waters begin to embrace him, he can quietly yield himself, saying, as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of life."

When we see the eager manner with which the world is striving after earthly gain, gold, silver, honor, a great name, also the most trifling things, many whose greatest trouble is to know how to take a new step in some dance, the latest fashion, or the result of the coming election, we cannot forget that their honors will turn to shame, that earthly pleasure, when the cup is drained, leaves naught but bitterness, and that he that loveth silver shall not be satisfied with silver, nor he that loveth increase with increase, and that this is also vanity. We sometimes ask ourselves, where is the meek christian who wears the world only as a loose garment, to be thrown off at the first call of the Master, whose first question in the morning is, Lord, what wilt thou have me to do, and whose evening praise goes up like a sweet smelling savor?

In this dark night of sin, when mammon is worshiped by a wicked world, who quiet their conscience by the cry of peace, and are solacing themselves with the belief that to-morrow shall be as this day, and much more abundant, the meek follower of Christ, with staff in hand, is wending his way towards his Father's home. The chilling winds of oppression blow fiercely against him. Torrents of persecution almost bear him to the earth. Thick clouds of darkness envelope him, almost hiding from him that bright "Star" by which he directs his course. He is buffeted, derided, scoffed at, and it seems as if the powers of Satan were combined against him; and, worst of all, the lovely face of his Savior seems hidden from his view. In agony he cries, Lord, hide not thou thyself from me. Lord, save, or I perish! He remembers the promise, that though all the world forsake thee, yet will not I forsake thee. Faith takes firm hold of the promise, and soon the clouds begin to move away. The glimmering of Bethlehem's Star is seen. Soon it comes out and shines with a clear and steady brilliancy. The bow of promise is again given in the heavens, to show him God still is, and is faithful.

With a shout of praise he goes on his way, full of hope in God; for even if around him are storms, lightning and thundering, and all is wrapt in despair, far, far above it all shines that lone star to guide him to his home, a land where he shall receive the blessings from the Lord, in the kingdom of Christ, bask in the smiles of Jesus, sing with the holy throng, feast with angels, shout victory, victory, over all trials, dwell in love with faithful Father Abraham and his children of faith, and wake the golden harp in one loud song of praise, while cherubim and seraphim shall echo the refrain, and that sweet singer of Israel will again sing forth his psalms, and all the mighty host unite in a song to God, and to him that sitteth upon the throne, and so shall they ever be with the Lord. D. L. CLARK.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, and the righteous into life eternal."—MATT. 25: 46.

This text seems to express the final result of that great day of judgment, to which we are all hastening; therefore, it is of the greatest importance that we fully understand what is to take place when that awful day arrives. We will consider,

1st. The proof of a day of final judgment. I presume, at this present period of the world's existence, I shall find but very few who will deny the truth of the Bible, which speaks so plainly of that solemn event; which must take place at the closing up of all things in this world's history, and just before a new order of things begins. Now, dear reader, we will refer you to a few passages of Holy Writ, which portray in glowing colors the majestic scenes of that awful day.

We will first refer the reader to the book of Daniel, 7: 10, where it is said,—"Thousand thousands ministered unto them, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." Here the prophet saw, as he relates in the next verse, the overthrow of the cruel horn power, which had done so much mischief in this world. The prophet also had a view of the setting up, and establishing for ever, of that glorious kingdom of the Son of God, when "He who is our life shall appear," and reign over his saints for ever. We also read in Psalms 9: 8, "He shall judge the world in righteousness"; also, Psalms 96: 13, "For he cometh, for he cometh to judge the earth"; and in Psalms 98: 9, "with righteousness shall he judge the world, and the people with equity." We also read in Acts 17: 31, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained." St. Paul also tells us, in Rom. 2: 16, of a day when "God shall judge the secrets of men, by Jesus Christ, according to my gospel." The same apostle tells us, in Rom. 14: 10, "that we shall all stand before the judgment seat of Christ"; and in Heb. 9: 27, "It is appointed unto men once to die, and after this the judgment." The apostle Jude also brings to view the dreadful scenes of the judgment, in verse 15th; and also the dreadful doom of the wicked at that time. St. Paul to Timothy (2 Tim. 4: 1), refers to the same time, where he charges him before the Lord Jesus Christ, "who shall judge the quick and the dead, at his appearing and his kingdom." Our dear Savior refers to the great judgment scene (Matt. 16: 27), where he speaks of his coming "in the glory of his Father, with his angels; and then he shall reward every man according to his works."

We also have the scenes of the judgment day portrayed in awful grandeur, in Rev. 20: 12, where the Revelator informs us that he "saw the dead, small and great, stand before God, and the books were opened," and judgment was rendered according to what was there recorded; so that every one should receive his or her reward according to their works here on this earth.

We think the proof that is brought to view, in the above quotations, is sufficient for any person, who is willing to submit to the testimony of the word of God; and plainly shows us that there will be a day of judgment, when all the human family will stand before Jehovah's awful bar; and saint and sinner will hear their final sentence, the sinner to be finally destroyed, and the righteous to receive the reward of eternal life.

Here I would make a few remarks in relation to the trial of saint and sinner before the judgment seat of Christ. We read in the sacred book that our Savior declares, "My word shall judge you in the last day." But will there be a regular trial for each man and woman before the tribunal bar? or, in other words, a judicial court, to try every person separately? We think there will be no such trial; but we think that every man's sins will be made known, in such a manner that thousands, and perhaps tens of thousands, or millions, will know their final doom in a few moments; and, in fact, I do not believe there could be a judicial, or trial judgment; for in that case it would take more than ten thousand years to try the human family. But according to inspiration, we are very sure there will be an executive judgment; for the sacred word tells us, that the Lord cometh with ten thousand of his saints, "to execute judgment upon all; and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him." Jude 15.

As to the punishment of the wicked, at the day of judgment, we think it will be dreadful indeed; but, from all we can learn from the sacred volume of divine truth, we are firmly convinced that the punishment of the wicked, at, or after the day of judgment, will not be endless *torture;* or, as some say, endless misery: but it will be "second death," just as inspiration informs us. Or, as St. Paul informs us, that "the wages of sin is death"; and the great reason why I believe it is death, which is an extinction of life, is because the whole Bible from Genesis to Revelation, informs us that the instrument of punishment is "fire and brimstone;" and that, in all languages, is held forth as an element of destruction; and also by searching the sacred volume, we shall find the following words, which refer directly to the dreadful punishment of the wicked; viz: "destruction," "second death," "consume away," "be destroyed," "lose life," "perish," "burned up root and branch," "come to an end," "be as though they had not been," etc. But, in relation to a few crimes, which are brought to view by our Savior, who represents the sinner as making pleading excuses at the judgment seat of Christ, I would here remark, that there are many persons who profess to be followers of the meek and lowly Savior, who are so hard-hearted and stingy that they will let their fellow beings suffer hunger, and suffer with the cold, and suffer them, even their brethren, to go naked, rather than to give a little money, or other things, to relieve their sufferings; but the dear Savior says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I tell you, dear reader, you never can be a true christian unless you are free-hearted and kind-hearted to your brethren and sisters.

We will show in our next that all rewards and punishments are after the day of judgment. B. FERMAN.

Vernon, Vt.

PULPIT INGENUITY.

A preacher in the neighborhood of Blackfriars, London, not undeservedly popular, had just finished an exhortation, strongly recommending the liberal support of a certain very meritorious institution. The congregation was numerous, and the chapel crowded to excess. The discourse being finished, the plate was about to be handed round to the respective pews, when the preacher made this short address to the congregation:—

"From the sympathy I have witnessed in your countenances, and the strict attention you have honored me with, there is only one thing I am afraid of; that some of you may feel inclined *to give too much;* now it is my duty to inform you, that justice, though not so pleasant, should always be a prior virtue to generosity; therefore, as you will all be immediately waited upon in your respective pews, I wish to have it thoroughly understood, that no person will think of putting anything into the plate, who *cannot pay his debts.*" I need not add that this advice produced a most overflowing collection.

☞ Thomas Jefferson said that "nothing gave him so much trouble in his administration as intemperate drinking," and regarded [illegible] temperate habits an essential prerequisite for appointments to office. Let total abstinence from all intoxicating drinks be your motto.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart, the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE SHELTERING FOLD.

Children, now through a wilderness
All dark and drear we go,
And sin it was that brought us grief,
Sad pain, and death, and woe.
But our good Father hath prepared
For weary ones a rest,
And we may leave our sin and care,
And even here be blest.

Chorus.—Then hasten to his fold, children,
Unto his sheltering fold;
In Jesus' arms, safe from alarms,
We'll rest within the fold.

O! the dim way in which we tread
With danger is replete,
Snares many, deftly hidden round,
And thorns for tender feet;
And enemies to God and man
Are prowling in the way,
Anger and *self-will*, *bear* and *wolf*,
The lambkins seek to slay.

Now to a close earth's sixth day dawns,
Its night comes speeding on,
And dark the hour, dread the power,
Before the coming dawn!
And tempest clouds may gather fierce
Those tender heads above,
When more than earthly care you'll need,
And more than earthly love.

Yes, in the care of Him who when
On earth bade children come,
The weary little ones may rest
Till Christ prepares their home.
Then when our glorious Sun doth rise,
And bring us bright glad day,
We'll leave these desert walks and swift
To Zion take our way.

Chorus.—And there by beauteous fields, children,
By lovely streams we'll roam,
For dangers flee when Jesus comes,
And takes us all safe home.

So. Sodus. Carrie Hill.

For the World's Crisis.

MAN'S FUTURE DESTINY.

BY J. P. BELT.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3: 19.

In discussing the subject of man's future destiny, the nature and extent of the threatened penalty is involved in the doctrine of the resurrection; and there is no point in the controversy on which so much stress is laid. And although the Bible is the standard by which the different premises are claimed to have been drawn, yet two views, the one directly opposed to the other, regarding the extent of the curse pronounced on Adam, have obtained among theologians.

The position is taken by some, that when the body returned to the ground, death, a negative of life, is the complete annihilation of all the wicked ones. That when Adam transgressed the divine commandment, his life was forfeited; and when death ensued the penalty was fully paid, and the law had no further claim; and unless his sin was forgiven, in consequence of the vicarious death of Christ, the glorious Mediator, he will not come again from the grave. The other position supposes that when the curse was pronounced, it embraced all the evils which in their nature terminate in death; that in the case of Adam, dying he did die, yet not in the sense of annihilation; and that this death came upon all his posterity, with the exception of Enoch and Elijah; that, although it is a negative of life, there will be a resurrection of the bodies "both of the just and of the unjust." This hypothesis is drawn from the premises that "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John 5: 28, 29.

It has been conceded by the advocates of the non-resurrection theory, that if the bodies of those that have returned to the ground were the subjects of Christ's prediction, his language is fatal to their position. Hence is seen and felt the necessity of ridding the text of a literal signification into a sense that obviates and does away the difficulty which otherwise interposes. But this requires a studied effort, and one has said that "it took him four years and a half to get over that text alone." And although it is agreed that the meaning must be determined by the principle, and not the mere language of the text itself, yet there is a diversity of opinion regarding the meaning designed to be understood, so far as the things which are claimed to be represented are concerned. By some it is contended that, by a mere figure of speech, the text represents the whole human family as being under condemnation to eternal death, in consequence of Adam's original sin. That none, but those who embraced the plan of redemption in the atoning blood of the Mediator, will be reprieved from the curse of the law that was imposed upon them. That "they who have done good" will come forth "unto the resurrection of life." That class will live again. But that those who have done evil will come forth "unto the resurrection of damnation." That is, they will not be made alive, although they come forth from the grave and appear in the judgment; for the wrath of God abideth on them.

Another class assume that the text was designed to represent the whole race of mankind in a lost condition, totally depraved in their nature, and spiritually dead in trespasses and sins. That the hour was coming, and now is, when those who are dead in sin will hear his voice, and they that hear and believe shall be spiritually made alive by the quickening power of the Holy Spirit. Consequently, in their view, the language has no reference to the bodies in the literal graves.

But the more general view is, that the whole subject of the chapter pertained to the nation of the Jews in their civil and religious polity. That they had refused to hear that prophet like unto Moses, whom the Lord their God had raised up to them; and for that reason, they were to be dispersed among the Gentile nations, and be destroyed nationally and ecclesiastically. That, by a figure of speech, the text represented that the time would come when they should hear his voice, and be restored to their own land in Palestine, where Christ would reign over them "a thousand years" on David's throne. This, in their view, they call "*the age to come.*" And in that period it is contended that the prophecy of Ezek. 37 will be fulfilled to the whole house of Israel, including the return of the ten lost tribes.

It is no matter of surprise that one misled by such a strange theory should ask, Would it be just to raise Adam again to be punished for the same offence? Would it be just to disturb his slumber and pass on his case again repeating the same penalty? All such questions in that direction are the result of a wrong theory, inasmuch as the Bible no where intimates that either Adam, or any of his antecedents, are required to account for that first sin at the judgment seat of Christ. For that sin Adam was immediately arraigned before his God in the garden of Eden, and the curse was pronounced according to the penalty that had been threatened. Dying he did die, and all his posterity are under the same penalty. For "in Adam all die." Therefore, if Adam committed other sins after the curse had been pronounced, and afterwards died in a state of impenitence, he will be required to answer in in the day of final account for those sins, and not for the original sin which consigned him to the grave.

The account given by Moses is, "Now the serpent was more subtle than any beast of the field which the Lord God had made." And through this cunning medium the "old serpent, which is the devil," proposed the temptation. In its original state, the common serpent probably lived on the delicious fruits of the garden, and walked erect like man. That this was its condition is indicated by the subsequent doom—"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." At all events, it was furnished with speech and rational faculties, as all the subsequent mediums have been; for "he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden?" This faculty of speech was in the view of the woman miraculous, and she listened to its subtle wiles. He began the temptation by insinuating that the restriction was an *interpolation*, and that policy has generally been pursued when a positive declaration of Scripture stands in the way of some peculiar theory. But the woman's reply shows that she could not be induced to believe that it was not God who commanded them to refrain from eating of the restricted tree. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." The acute tempter saw that he had a difficult task before him, and he pressed the temptation in another direction. The woman could not be induced to believe that the prohibition was something added to the original matter, and he ingeniously perverted the words of caution into a sense that was calculated to excite her passions and lust, and then boldly said, "Ye shall not surely die. For God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods knowing good and evil." Then in order to prove his assertion, the serpent probably ate the fruit in her presence, thereby giving her to understand that, instead of producing death, it was this wonderful fruit which had elevated him from brutality to the rank of rational beings. It is also possible that he persuaded her not to be restrained in the laudable acquisition of knowledge, which was only attainable by eating this delicious fruit. And the idea was strongly urged that this wonderful fruit was calculated to enable her to choose the good and refuse the evil. It is evident that it was by some plausible argument and visible demonstration that she was influenced to try the fatal experiment; for it is said that "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also unto her husband with her, and he did eat."

This is the particular account of the temptation and fall of man. It was by a plausible, yet false interpretation of the words of caution that the father of lies, and originator of perverted views of the Scriptures, beguiled the mother of us all; "and the woman being deceived was in the transgression." She was seduced by the sophistry of a talking medium, and was the instrument of her husband's ruin; for the curse was pronounced on him, because he "hearkened unto the voice of his wife." Lust had conceived in their hearts, and in heart they had apostatized. They did not heed the words of God, but on the first trial of their fidelity, they yielded to the sophistry of a subtle medium; and, when their sin was finished, it brought forth death. Although the temptation was very plausible, the motive presented was only self-exaltation. The arch-deceiver knew that so long as they had access to the tree of life they would not die. And they had been commanded to "multiply and replenish the earth" by the ordinary laws of propagation, hence they were the more easily deceived.

Now whether we can particularly account for the introduction of sin and death into this world by the fall of man, is not of the greatest consequence. We know that by reason of the temptation man did apostatize, and we can only understand the consequence so far as God has seen fit to explain it. Our first parents were finite, moral beings, and the solemn warning indicated their liability of apostasy. If there had been no danger, why were they so strictly charged concerning the restricted tree of knowledge. Holiness and sin are equally the voluntary acts of moral agents; and the one is as possible as the other. In both cases the agent has the freedom of his own will; otherwise, Adam would have been incapable of either holiness or sin, and consequently unfitted for moral government. But it should be distinctly kept in view that when Adam sinned he violated the law of God, but not the divine decree and purpose. For the eternal covenant and plan of redemption by the death of the glorious Mediator was embraced in the decree; and the covenant compact clearly indicates that "God worketh all things after the counsel of his own will." He foresaw the end from the beginning, and this is the only way to account for every event whatever. That a change in the condition of man took place in consequence of the fall of man, is readily admitted by all. But how great the change, and the nature and extent of the curse, is a subject of much dispute among theologians. Some have supposed that all the posterity of Adam are guilty of his original sin; that, although they were not personally guilty of eating the forbidden fruit, yet there was a transfer to them of the guilt which he incurred. Therefore, they conclude that the whole race of mankind are under condemnation to eternal death for his personal act of disobedience in the garden of Eden. And this sandy foundation is the basis on which the theory of the non-resurrection of the wicked dead is mainly constructed. But the premises do not comport with the Scriptures, nor with reason and common sense. For the language of the Bible is, "*The soul that sinneth, it shall die.* The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him." This is also the language of reason and common sense. Personal acts and moral character are not transferable from one person to another. "For where no law is, there is no transgression." And sin is defined to be the voluntary transgression of the law; and until a person by the volition of his own will transgresses the law, sin and guilt cannot be imputed to him. Therefore the theory that the human family are under condemnation to eternal death for the original sin of Adam, in which they had no personal participation, is opposed to reason and common sense,—a contradiction of the Scriptures, an impossible conceit, a distorted image of human weakness attempting a philosophical deduction.

But the prohibition does indicate the important probation that our first parents were under while they were in the garden of Eden. Life and death were set before them in a manner calculated to enhance their dignity and happiness, if they fulfilled the condition of life. But if they did not fulfill the condition of life, dying they must die. And no word conveys an idea more terrible than *death*, whether it pertains to the body from the natural causes of mortality, or the destruction of both soul and body in the day of final retribution.

Adam's first state of probation was under the covenant of works, and the law knew no mercy; and for his first act of disobedience the curse of the law came upon him, as it is written, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." The language of the law is, "*obey and live, disobey and die*"; and its precepts and penalties cannot be abated. For not "one jot or one tittle shall . . . pass from the law till all be fulfilled." The threatened penalty expressed the just deserts of sin, and when our first parents transgressed the divine law, they were exposed to immediate death, under the abiding wrath of God. The only ground of reprieve was the revelation of mercy through the glorious Mediator, the woman's promised seed. And on this gospel ground they went forth from the garden, on probation for eternal life, being now under the covenant of redemption.

The curse that came upon Adam embraces all his posterity, and the whole race of mankind received hurt in the constitution of their bodies and moral state of the mind. Hence the same inability to satisfy the legal claim under the covenant of works, has passed upon every man. "Through the offence of one, many be dead." Had there been no plan of redemption in the divine purpose, death would have ensued the very day that Adam sinned, and the human race would have perished in his loins. Therefore every candid and reflecting mind must perceive that the plan of redemption is to be fully accomplished at the end of this mortal state. "It is appointed unto men once to die, but after this the judgment." The order and arrangement of the plan proves that the covenant of redemption was established before the beginning of creation. And if all that pertains to the great work of redemption by Jesus Christ be exhibited, we have an exhibition of the whole gospel of divine grace.

According to the covenant compact, it belonged to Christ to assume our nature, and suffer in the sinner's stead, that the law might be vindicated, and made honorable; hence he is, eminently "*the Redeemer.*" And as his humiliation and death places him in the position of judge of "the quick and the dead," the final destiny of the race, for whom he died, will not be awarded until he comes the second time. "For the Father judgeth no man, but hath committed all judgment to the Son." And since the Son "came not to judge the world" at his first advent, none have yet been judged and rewarded. Hence Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all."

(*To be continued.*)

"DOES THE SOUL LIVE IN DEATH?"

NUMBER TWO.

In our last we noticed Matthew 10: 28,—"Fear not them that kill the body, but are not able to kill the soul."

The next argument used to prove that the "soul lives in death," is taken from the Messiah's words in John 12: 23–26. Jesus said, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The argument from the above passage is stated thus: "The life of the corn leaves the body in *death*, and the *body* is *dead*; but the *life* is more *alive* than before; that is, it is more active. If the *life dies*, the corn of wheat never produces fruit. The soul lives, then, when the body dies."

What relation has this argument to the words of Christ? Plainly, none. He speaks in reference to his own death and resurrection,

"Our Lord compares *himself* to a *grain* of wheat; his death to a grain *sown*, and decomposed in the ground; his *resurrection* to the *blade* which springs up from the dead grain; which grain thus dying brings forth abundance of fruit. I must die to be glorified; and unless I am glorified I cannot establish a glorious church of Jews and Gentiles upon the earth." (Clarke.)

Paul, using this illustration in reference to *man* (1 Cor. 15: 36–44), says, "That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain; it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed its own body. So, also, is the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. And so it is written, The first man Adam was made a living soul [or person], the last Adam was made a quickening [or life-giving] spirit. The first man was of the earth, earthy: the second man is the Lord from heaven. As is the earthy [or mortal], such are they, also, that are earthy; and as is the heavenly, such are they, also, that are heavenly [or immortal]. As we have borne the image of the earthy [or mortal], we shall, also, bear the image of the heavenly [or immortal]."

In all this argument, thus far, man is not once spoken of as a compound being; but simply as man; as mortal man, whose only hope in death is the resurrection, by the *Life-giver*, the Lord from heaven. He does not speak of the *germ* of the grain as being in one place, and the *body* in another, as separated; but the illustration by the inspired apostle, when applied to man in death, is that whatever is raised was dead; "sleeping in Jesus," the "life hid with Christ in God." He does not speak of the spirit of man coming at the moment of the resurrection to be united to the body from which it has been long separated: this idea is not even hinted at. Paul gives no place to this doctrine. Hear him: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the *dead* shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ."

Now, since neither Christ nor Paul speak of "the life of the corn leaving the body in death, and the *body dead*, and the *life* more *alive* than before; that is, it is more active" between death and the resurrection, than when living in the flesh: we conclude that it was no part of the doctrine of Christ, or of Paul. For, surely, if this were the true doctrine, the Master and Head of the Church would have spoken plainly upon it; and Paul, the "wise master-builder" in the Apostolic Church, would have at least hinted at it, in his great argument with the Corinthian fool, who denied the resurrection. 1 Cor. 15: 36.

Another argument for the existence and *life* of the soul *in death*, is founded on the fact that "man is called a *soul* because he has a *soul*, as a vessel is called a *sail*, because it has a *sail*. Hence the term, when expressive of the person, is used as a *synecdoche*, not *literally*. 'The soul that sinneth, it shall die.' Here it means the *person*, not the *life element*. Adopt this principle and all is plain."

Let us look at this. "The first man, Adam, was made a living soul." God said to him, in the day of his transgression, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." This convicted and doomed sinner is declared to be a *living soul*, having the "*life element*," and yet he is doomed to death, and to return to the dust from whence he was taken. Thus, "The soul that sinneth, it shall die." The "person," the "life-element," dies and goes to the dust.

But "The man is called a *soul* because he has a *soul*, as a vessel is called a *sail*, because it has a *sail*." The *man*, What is the man that has the soul? God says when he created man and breathed into him the breath of life, *man* became a living soul. The author of this tract defines man as composed of three elements: body, soul and spirit. Now if this man has a soul, does it mean that the two elements which help make up the perfect man, possess the third, and call it *his soul?* and in a change of circumstances, do the body and soul say *my spirit?* and still in another view, do the soul and spirit say *my body?* Which of these is the man? Is there more than one man? When one speaks of his soul, or his spirit, of his mind, or heart, does he mean to speak of more than one being, under different forms of expression? When one says, my soul, me, I, does he not simply mean himself, as a simple living soul, or person?

It is said if we will adopt the principle that *soul*, when applied to persons, is figurative, and refers only to the body, and not to the life element, then all would be plain. But would this, if it were true, be honest? Does God make this distinction? When he said to Adam, *the living soul*, "Thou shalt surely die," he told him what he meant by death: it was to return unto the ground: "for out of it thou wast taken: dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) Did not God give the whole truth on this matter?

Here, then, we have man's destiny in death from the mouth of Jehovah. He not only says man shall die, but tells us what that death is: it is going back to dust. And he does not tell us of any part of man that survives the death. He does not speak of a life element in dead men; or of a soul going to the New Jerusalem. But if these things had been true, would God have omitted them when speaking to his fallen creatures? Assuredly not.

In this connection it may be remarked that the Scriptures speak of God having a soul no less than fourteen times. We give one example: "Your new moons and appointed feasts *my soul* hateth." (Is. 1: 14.) Does our brother believe that God has a *soul* in the popular sense of that word? or that he meant to say, simply, that HE hated the hypocritical worship of the Jews at that time?—*Voice of the West.*

For the World's Crisis.

WHO SHALL BE SAVED?

"Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation."

David has here asked a question that should cause every one to pause in their course and listen to the answer, especially those who profess to be in the way that leadeth to Mount Zion, even unto his holy hill. It would seem that David had made the inquiry for the especial benefit of the church, and it becomes us, who profess to be one of that body, to ponder it. The promise is to him that hath clean hands and a pure heart. You here see that the axe is laid at the root of the tree, even to the heart, for the heart is the great source of all our action, and if that be pure, so will our lives be.

Christ pronounced blessings on the pure in heart, and says "they shall see God." A sweet fountain cannot send forth bitter water, neither will a pure heart, one that is sanctified to God, send forth the bitter fruits of hate, strife and malice. We are created with a heart which is represented as a heart of stone, but by the divine influence operating upon it in answer to prayer, we may have it changed to one of flesh, or a pure heart, and then by a faithful continuance in well doing may receive a foretaste of the blessings from on high and the fruition in the kingdom of his Son.

To help us to find if we are in possession of this pure heart, let us consider some of the fruits of an impure one, and if we find we are in possession of a pure heart, we have lost nothing by the few hours' reflection; but if, on the other hand, we find ourselves wanting, it is better to find it out now than to go on deceiving ourselves and hear it said, "Depart, I never knew you." Now the heart that is at enmity with God must be on pretty good terms with Satan, and of course always willing to do his bidding; and you will find it ever on the alert to do some mischief. It has such an experienced leader, and is such an adept in counterfeiting, that it is sometimes almost impossible to tell it from a pure heart. But though *man* may sometimes be deceived, God *never*; for man looketh upon the outward appearance, but God upon the heart, and he knoweth them that are his.

Some of the works of an impure heart, when under the christian guise, are these:—Going about reporting all manner of evil; stirring up discord among brethren; wounding where they should heal; ingratiating themselves into people's favor only to find out what they can to use to their disadvantage; when one brother or sister has a little difficulty they must know all about it, not with a view to act as peacemaker, but to tell, and make it much worse. Of course they know the private history of each member, and many are the dark sayings lisped into the ears of one brother to the detriment of another, and thus the peace of an entire church is destroyed by these impure hearts. They will always end with a pious hope that the erring one may see his faults, and make long prayers for the prosperity of Zion and love of the brethren, when every act is destined to distract and destroy. You see them seeking [illegible] always wishing to be first, and every thing that is not done by their direction is not done right; they are quick to pay homage to the rich, and slow to see the needs of the poor.

These are some of the fruits we see arising from an impure heart. Now let us consider some of the fruits of a pure one. Are any in sorrow, they are ready with sympathy. In distress, with help. In a strange land, they are as a brother or a sister. When cast down, they are ever ready with their prayers. Is there trouble among brethren, they go but to make peace. Patient in trials, firm of faith, strong in hope, long-suffering in adversity, abounding in charity, and with the whole christian armor on, are ever ready to do the will of the Lord, whether they gain the applause or condemnation of man. Trusting in God, he does his will here, and when he comes down to the stream of death, and the dark waters begin to embrace him, he can quietly yield himself, saying, as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of life."

When we see the eager manner with which the world is striving after earthly gain, gold, silver, honor, a great name, also the most trifling things, many whose greatest trouble is to know how to take a new step in some dance, the latest fashion, or the result of the coming election, we cannot forget that their honors will turn to shame, that earthly pleasure, when the cup is drained, leaves naught but bitterness, and that he that loveth silver shall not be satisfied with silver, nor he that loveth increase with increase, and that this is also vanity. We sometimes ask ourselves, where is the meek christian who wears the world only as a loose garment, to be thrown off at the first call of the Master, whose first question in the morning is, Lord, what wilt thou have me to do, and whose evening praise goes up like a sweet smelling savor?

In this dark night of sin, when mammon is worshiped by a wicked world, who quiet their conscience by the cry of peace, and are solacing themselves with the belief that to-morrow shall be as this day, and much more abundant, the meek follower of Christ, with staff in hand, is wending his way towards his Father's home. The chilling winds of oppression blow fiercely against him. Torrents of persecution almost bear him to the earth. Thick clouds of darkness envelope him, almost hiding from him that bright "Star" by which he directs his course. He is buffeted, derided, scoffed at, and it seems as if the powers of Satan were combined against him; and, worst of all, the lovely face of his Savior seems hidden from his view. In agony he cries, Lord, hide not thou thyself from me. Lord, save, or I perish! He remembers the promise, that though all the world forsake thee, yet will not I forsake thee. Faith takes firm hold of the promise, and soon the clouds begin to move away. The glimmering of Bethlehem's Star is seen. Soon it comes out and shines with a clear and steady brilliancy. The bow of promise is again given in the heavens, to show him God still is, and is faithful.

With a shout of praise he goes on his way, full of hope in God; for even if around him are storms, lightning and thundering, and all is wrapt in despair, far, far above it all shines that lone star to guide him to his home, a land where he shall receive the blessings from the Lord, in the kingdom of Christ, bask in the smiles of Jesus, sing with the holy throng, feast with angels, shout victory, victory, over all trials, dwell in love with faithful Father Abraham and his children of faith, and wake the golden harp in one loud song of praise, while cherubim and seraphim shall echo the refrain, and that sweet singer of Israel will again sing forth his psalms, and all the mighty host unite in a song to God, and to him that sitteth upon the throne, and so shall they ever be with the Lord. D. L. Clark.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, and the righteous into life eternal."—Matt. 25: 46.

This text seems to express the final result of that great day of judgment, to which we are all hastening; therefore, it is of the greatest importance that we fully understand what is to take place when that awful day arrives. We will consider,

1st. The proof of a day of final judgment. I presume, at this present period of the world's existence, I shall find but very few who will deny the truth of the Bible, which speaks so plainly of that solemn event; which must take place at the closing up of all things in this world's history, and just before a new order of things begins. Now, dear reader, we will refer you to a few passages of Holy Writ, which portray in glowing colors the majestic scenes of that awful day.

We will first refer the reader to the book of Daniel, 7: 10, where it is said,—"Thousand thousands ministered unto them, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." Here the prophet saw, as he relates in the next verse, the overthrow of the cruel horn power, which had done so much mischief in this world. The prophet also had a view of the setting up, and establishing for ever, of that glorious kingdom of the Son of God, when "He who is our life shall appear," and reign over his saints for ever. We also read in Psalms 9: 8, "He shall judge the world in righteousness"; also, Psalms 96: 13, "For he cometh, for he cometh to judge the earth"; and in Psalms 98: 9, "with righteousness shall he judge the world, and the people with equity." We also read in Acts 17: 31, "Because he hath appointed a day in the which, he will judge the world in righteousness, by that man whom he hath ordained." St. Paul also tells us, in Rom. 2: 16, of a day when "God shall judge the secrets of men by Jesus Christ, according to my gospel." The same apostle tells us, in Rom. 14: 10, "that we shall all stand before the judgment seat of Christ"; and in Heb. 9: 27, "It is appointed unto men once to die, and after this the judgment." The apostle Jude also brings to view the dreadful scenes of the judgment, in verse 15th; and also the dreadful doom of the wicked at that time. St. Paul to Timothy (2 Tim. 4: 1), refers to the same time, where he charges him before the Lord Jesus Christ, "who shall judge the quick and the dead, at his appearing and his kingdom." Our dear Savior refers to the great judgment scene (Matt. 16: 27), where he speaks of his coming "in the glory of his Father, with his angels; and then he shall reward every man according to his works."

We also have the scenes of the judgment day portrayed in awful grandeur, in Rev. 20: 12, where the Revelator informs us that he "saw the dead, small and great, stand before God, and the books were opened," and judgment was rendered according to what was there recorded; so that every one should receive his or her reward according to their works here on this earth.

We think the proof that is brought to view, in the above quotations, is sufficient for any person, who is willing to submit to the testimony of the word of God; and plainly shows us that there will be a day of judgment, when all the human family will stand before Jehovah's awful bar; and saint and sinner will hear their final sentence, the sinner to be finally destroyed, and the righteous to receive the reward of eternal life.

Here I would make a few remarks in relation to the trial of saint and sinner before the judgment seat of Christ. We read in the sacred book that our Savior declares, "My word shall judge you in the last day." But will there be a regular trial for each man and woman before the tribunal bar? or, in other words, a judicial court, to try every person separately? We think there will be no such trial; but we think that every man's sins will be made known, in such a manner that thousands, and perhaps tens of thousands, or millions, will know their final doom in a few moments; and, in fact, I do not believe there could be a judicial, or trial judgment; for in that case it would take more than ten thousand years to try the human family. But according to inspiration, we are very sure there will be an executive judgment; for the sacred word tells us, that the Lord cometh with ten thousand of his saints, "to execute judgment upon all; and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him." Jude 15.

As to the punishment of the wicked, at the day of judgment, we think it will be dreadful indeed; but, from all we can learn from the sacred volume of divine truth, we are firmly convinced that the punishment of the wicked, at, or after the day of judgment, will not be endless *torture*; or, as some say, endless misery: but it will be "second death," just as inspiration informs us. Or, as St. Paul informs us, that "the wages of sin is death"; and the great reason why I believe it is death, which is an extinction of life, is because the whole Bible from Genesis to Revelation, informs us that the instrument of punishment is "fire and brimstone;" and that, in all languages, is held forth as an element of destruction; and also by searching the sacred volume, we shall find the following words, which refer directly to the dreadful punishment of the wicked; viz: "destruction," "second death," "consume away," "be destroyed," "lose life," "perish," "burned up root and branch," "come to an end," "be as though they had not been," etc. But, in relation to a few crimes, which are brought to view by our Savior, who represents the sinner as making pleading excuses at the judgment seat of Christ, I would here remark, that there are many persons who profess to be followers of the meek and lowly Savior, who are so hard-hearted and stingy that they will let their fellow beings suffer hunger, and suffer with the cold, and suffer them, even their brethren, to go naked, rather than to give a little money, or other things, to relieve their sufferings; but the dear Savior says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I tell you, dear reader, you never can be a true christian unless you are free-hearted and kind-hearted to your brethren and sisters.

We will show in our next that all rewards and punishments are after the day of judgment. B. Freeman.

Vernon, Vt.

PULPIT INGENUITY.

A preacher in the neighborhood of Blackfriars, London, not undeservedly popular, had just finished an exhortation, strongly recommending the liberal support of a certain very meritorious institution. The congregation was numerous, and the chapel crowded to excess. The discourse being finished, the plate was about to be handed round to the respective pews, when the preacher made this short address to the congregation:—

"From the sympathy I have witnessed in your countenances, and the strict attention you have honored me with, there is only one thing I am afraid of; that some of you may feel inclined to give too much; now it is my duty to inform you, that justice, though not so pleasant, should always be a prior virtue to generosity; therefore, as you will all be immediately waited upon in your respective pews, I wish to have it thoroughly understood, that no person will think of putting anything into the plate, who cannot pay his debts." I need not add that this advice produced a most overflowing collection.

☞ Thomas Jefferson said that "nothing gave him so much trouble in his [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE SHELTERING FOLD.

Children, now through a wilderness
All dark and drear we go,
And sin it was that brought us grief,
Sad pain, and death, and woe.
But our good Father hath prepared
For weary ones a rest,
And we may leave our sin and care,
And even here be blest.

CHORUS.—Then hasten to his fold, children,
Unto his sheltering fold;
In Jesus' arms, safe from alarms,
We'll rest within the fold.

O! the dim way in which we tread
With danger is replete,
Snares many, deftly hidden round,
And thorns for tender feet;
And enemies to God and man
Are prowling in the way.
Anger and *self-will, bear* and *wolf*,
The lambkins seek to slay.

Now to a close earth's sixth day dawns,
Its night comes speeding on,
And dark the hour, dread the power,
Before the coming dawn!
And tempest clouds may gather fierce
Those tender heads above,
When more than earthly care you'll need,
And more than earthly love.

Yes, in the care of Him who when
On earth bade children come,
The weary little ones may rest
Till Christ prepares their home.
Then when our glorious Sun doth rise,
And bring us bright glad day,
We'll leave these desert walks and swift
To Zion take our way.

CHORUS.—And there by beauteous fields, children,
By lovely streams we'll roam,
For dangers flee when Jesus comes,
And takes us all safe home.

So. Sodus. CARRIE HILL.

For the World's Crisis.

MAN'S FUTURE DESTINY.

BY J. P. BELT.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—GEN. 3: 19.

In discussing the subject of man's future destiny, the nature and extent of the threatened penalty is involved in the doctrine of the resurrection; and there is no point in the controversy on which so much stress is laid. And although the Bible is the standard by which the different premises are claimed to have been drawn, yet two views, the one directly opposed to the other, regarding the extent of the curse pronounced on Adam, have obtained among theologians.

The position is taken by some, that when the body returned to the ground, death, a negative of life, is the complete annihilation of all the wicked ones. That when Adam transgressed the divine commandment, his life was forfeited; and when death ensued the penalty was fully paid, and the law had no further claim; and unless his sin was forgiven, in consequence of the vicarious death of Christ, the glorious Mediator, he will not come again from the grave. The other position supposes that when the curse was pronounced, it embraced all the evils which in their nature terminate in death; that in the case of Adam, dying he did die, yet not in the sense of annihilation; and that this death came upon all his posterity, with the exception of Enoch and Elijah; that, although it is a negative of life, there will be a resurrection of the bodies "both of the just and of the unjust." This hypothesis is drawn from the premises that "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John 5: 28, 29.

It has been conceded by the advocates of the non-resurrection theory, that if the bodies of those that have returned to the ground were the subjects of Christ's prediction, his language is fatal to their position. Hence is seen and felt the necessity of ridding the text of a literal signification into a sense that obviates and does away the difficulty which otherwise interposes. But this requires a studied effort, and one has said that "it took him four years and a half to get over that text alone." And although it is agreed that the meaning must be determined by the principle, and not the mere language of the text itself, yet there is a diversity of opinion regarding the meaning designed to be understood, so far as the things which are claimed to be represented are concerned. By some it is contended that, by a mere figure of speech, the text represents the whole human family as being under condemnation to eternal death, in consequence of Adam's original sin. That none, but those who embraced the plan of redemption in the atoning blood of the Mediator, will be reprieved from the curse of the law that was imposed upon them. That "they who have done good" will come forth "unto the resurrection of life." That class will live again. But that those who have done evil will come forth "unto the resurrection of damnation." That is, they will not be made alive, although they come forth from the grave and appear in the judgment; for the wrath of God abideth on them.

Another class assume that the text was designed to represent the whole race of mankind in a lost condition, totally depraved in their nature, and spiritually dead in trespasses and sins. That the hour was coming, and now is, when those who are dead in sin will hear his voice, and they that hear and believe shall be spiritually made alive by the quickening power of the Holy Spirit. Consequently, in their view, the language has no reference to the bodies in the literal graves.

But the more general view is, that the whole subject of the chapter pertained to the nation of the Jews in their civil and religious polity. That they had refused to hear that prophet like unto Moses, whom the Lord their God had raised up to them; and for that reason, they were to be dispersed among the Gentile nations, and be destroyed nationally and ecclesiastically. That, by a figure of speech, the text represented that the time would come when they should hear his voice, and be restored to their own land in Palestine, where Christ would reign over them "a thousand years" on David's throne. This, in their view, they call "*the age to come.*" And in that period it is contended that the prophecy of Ezek. 37 will be fulfilled to the whole house of Israel, including the return of the ten lost tribes.

It is no matter of surprise that one misled by such a strange theory should ask, Would it be just to raise Adam again to be punished for the same offence? Would it be just to disturb his slumber and pass on his case again repeating the same penalty? All such questions in that direction are the result of a wrong theory, inasmuch as the Bible no where intimates that either Adam, or any of his antecedents, are required to account for that first sin at the judgment seat of Christ. For that sin Adam was immediately arraigned before his God in the garden of Eden, and the curse was pronounced according to the penalty that had been threatened. Dying he did die, and all his posterity are under the same penalty. For "in Adam all die." Therefore, if Adam committed other sins after the curse had been pronounced, and afterwards died in a state of impenitence, he will be required to answer in in the day of final account for those sins, and not for the original sin which consigned him to the grave.

The account given by Moses is, "Now the serpent was more subtle than any beast of the field which the Lord God had made." And through this cunning medium the "old serpent, which is the devil," proposed the temptation. In its original state, the common serpent probably lived on the delicious fruits of the garden, and walked erect like man. That this was its condition is indicated by the subsequent doom—"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." At all events, it was furnished with speech and rational faculties, as all the subsequent mediums have been; for "he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden?" This faculty of speech was in the view of the woman miraculous, and she listened to its subtle wiles. He began the temptation by insinuating that the restriction was an *interpolation*, and that policy has generally been pursued when a positive declaration of Scripture stands in the way of some peculiar theory. But the woman's reply shows that she could not be induced to believe that it was not God who commanded them to refrain from eating of the restricted tree. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." The acute tempter saw that he had a difficult task before him, and he pressed the temptation in another direction. The woman could not be induced to believe that the prohibition was something added to the original matter, and he ingeniously perverted the words of caution into a sense that was calculated to excite her passions and lust, and then boldly said, "Ye shall not surely die. For God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods knowing good and evil." Then in order to prove his assertion, the serpent probably ate the fruit in her presence, thereby giving her to understand that, instead of producing death, it was this wonderful fruit which had elevated him from brutality to the rank of rational beings. It is also possible that he persuaded her not to be restrained in the laudable acquisition of knowledge, which was only attainable by eating this delicious fruit. And the idea was strongly urged that this wonderful fruit was calculated to enable her to choose the good and refuse the evil. It is evident that it was by some plausible argument and visible demonstration that she was influenced to try the fatal experiment; for it is said that "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also unto her husband with her, and he did eat."

This is the particular account of the temptation and fall of man. It was by a plausible, yet false interpretation of the words of caution that the father of lies, and originator of perverted views of the Scriptures, beguiled the mother of us all; "and the woman being deceived was in the transgression." She was seduced by the sophistry of a talking medium, and was the instrument of her husband's ruin; for the curse was pronounced on him, because he "hearkened unto the voice of his wife." Lust had conceived in their hearts, and in heart they had apostatized. They did not heed the words of God, but on the first trial of their fidelity, they yielded to the sophistry of a subtle medium; and when their sin was finished, it brought forth death. Although the temptation was very plausible, the motive presented was only self-exaltation. The arch-deceiver knew that so long as they had access to the tree of life they would not die. And they had been commanded to "multiply and replenish the earth" by the ordinary laws of propagation, hence they were the more easily deceived.

Now whether we can particularly account for the introduction of sin and death into this world by the fall of man, is not of the greatest consequence. We know that by reason of the temptation man did apostatize, and we can only understand the consequence so far as God has seen fit to explain it. Our first parents were finite, moral beings, and the solemn warning indicated their liability of apostasy. If there had been no danger, why were they so strictly charged concerning the restricted tree of knowledge. Holiness and sin are equally the voluntary acts of moral agents; and the one is as possible as the other. In both cases the agent has the freedom of his own will; otherwise, Adam would have been incapable of either holiness or sin, and consequently unfitted for moral government. But it should be distinctly kept in view that when Adam sinned he violated the law of God, but not the divine decree and purpose. For the eternal covenant and plan of redemption by the death of the glorious Mediator was embraced in the decree; and the covenant compact clearly indicates that "God worketh all things after the counsel of his own will." He foresaw the end from the beginning, and this is the only way to account for every event whatever. That a change in the condition of man took place in consequence of the fall of man, is readily admitted by all. But how great the change, and the nature and extent of the curse, is a subject of much dispute among theologians. Some have supposed that all the posterity of Adam are guilty of his original sin; that, although they were not personally guilty of eating the forbidden fruit, yet there was a transfer to them of the guilt which he incurred. Therefore, they conclude that the whole race of mankind are under condemnation to eternal death for his personal act of disobedience in the garden of Eden. And this sandy foundation is the basis on which the theory of the non-resurrection of the wicked dead is mainly constructed. But the premises do not comport with the Scriptures, nor with reason and common sense. For the language of the Bible is, "*The soul that sinneth, it shall die.* The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him." This is also the language of reason and common sense. Personal acts and moral character are not transferable from one person to another. "For where no law is, there is no transgression." And sin is defined to be the voluntary transgression of the law; and until a person by the volition of his own will transgresses the law, sin and guilt cannot be imputed to him. Therefore the theory that the human family are under condemnation to eternal death for the original sin of Adam, in which they had no personal participation, is opposed to reason and common sense,—a contradiction of the Scriptures, an impossible conceit, a distorted image of human weakness attempting a philosophical deduction.

But the prohibition does indicate the important probation that our first parents were under while they were in the garden of Eden. Life and death were set before them in a manner calculated to enhance their dignity and happiness, if they fulfilled the condition of life. But if they did not fulfill the condition of life, dying they must die. And no word conveys an idea more terrible than *death*, whether it pertains to the body from the natural causes of mortality, or the destruction of both soul and body in the day of final retribution.

Adam's first state of probation was under the covenant of works, and the law knew no mercy; and for his first act of diobedience the curse of the law came upon him, as it is written, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." The language of the law is, "*obey and live, disobey and die*"; and its precepts and penalties cannot be abated. For not "one jot or one tittle shall . . . pass from the law till all be fulfilled." The threatened penalty expressed the just deserts of sin, and when our first parents transgressed the divine law, they were exposed to immediate death, under the abiding wrath of God. The only ground of reprieve was the revelation of mercy through the glorious Mediator, the woman's promised seed. And on this gospel ground they went forth from the garden, on probation for eternal life, being now under the covenant of redemption.

The curse that came upon Adam embraces all his posterity, and the whole race of mankind received hurt in the constitution of their bodies and moral state of the mind. Hence the same inability to satisfy the legal claim under the covenant of works, has passed upon every man. "Through the offence of one, many be dead." Had there been no plan of redemption in the divine purpose, death would have ensued the very day that Adam sinned, and the human race would have perished in his loins. Therefore every candid and reflecting mind must perceive that the plan of redemption is to be fully accomplished at the end of this mortal state. "It is appointed unto men once to die, but after this the judgment." The order and arrangement of the plan proves that the covenant of redemption was established before the beginning of creation. And if all that pertains to the great work of redemption by Jesus Christ be exhibited, we have an exhibition of the whole gospel of divine grace.

According to the covenant compact, it belonged to Christ to assume our nature, and suffer in the sinner's stead, that the law might be vindicated, and made honorable; hence he is eminently "*the Redeemer.*" And as his humiliation and death places him in the position of judge of "the quick and the dead," the final destiny of the race, for whom he died, will not be awarded until he comes the second time. "For the Father judgeth no man, but hath committed all judgment to the Son." And since the Son "came not to judge the world" at his first advent, none have yet been judged and rewarded. Hence Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all."

(*To be continued.*)

"DOES THE SOUL LIVE IN DEATH?"

NUMBER TWO.

In our last we noticed Matthew 10: 28,—"Fear not them that kill the body, but are not able to kill the soul."

The next argument used to prove that the "soul lives in death," is taken from the Messiah's words in John 12: 23–26. Jesus said, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The argument from the above passage is stated thus: "The life of the corn leaves the body in *death*, and the *body* is *dead*; but the *life* is more *alive* than before; that is, it is more active. If the *life dies*, the corn of wheat never produces fruit. The soul lives, then, when the body dies."

What relation has this argument to the words of Christ? Plainly, none. He speaks in reference to his own death and resurrection,

"Our Lord compares *himself* to a *grain* of wheat; his death to a grain *sown*, and decomposed in the ground; his *resurrection* to the *blade* which springs up from the dead grain; which grain thus dying brings forth abundance of fruit. I must die to be glorified; and unless I am glorified I cannot establish a glorious church of Jews and Gentiles upon the earth." (Clarke.)

Paul, using this illustration in reference to *man* (1 Cor. 15: 36–44), says, "That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain; it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed its own body. So, also, is the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. And so it is written, The first man Adam was made a living soul [or person], the last Adam was made a quickening [or life-giving] spirit. The first man was of the earth, earthy: the second man is the Lord from heaven. As is the earthy [or mortal], such are they, also, that are earthy; and as is the heavenly, such are they, also, that are heavenly [or immortal]. As we have borne the image of the earthy [or mortal], we shall, also, bear the image of the heavenly [or immortal]."

In all this argument, thus far, man is not once spoken of as a compound being; but simply as man; as mortal man, whose only hope in death is the resurrection, by the *Life-giver*, the Lord from heaven. He does not speak of the *germ* of the grain as being in one place, and the *body* in another, as separated; but the illustration by the inspired apostle, when applied to man in death, is that whatever is raised was dead; "sleeping in Jesus;" the "life hid with Christ in God." He does not speak of the spirit of man coming at the moment of the resurrection to be united to the body from which it has been long separated: this idea is not even hinted at. Paul gives no place to this doctrine. Hear him: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the *dead* shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ."

Now, since neither Christ nor Paul speak of "the life of the corn leaving the body in death, and the *body dead*; and the *life* more *alive* than before; that is, it is more active" between death and the resurrection, than when living in the flesh: we conclude that it was no part of the doctrine of Christ, or of Paul. For, surely, if this were the true doctrine, the Master and Head of the Church would have spoken plainly upon it; and Paul, the "wise master-builder" in the Apostolic Church, would have at least hinted at it, in his great argument with the Corinthian fool, who denied the resurrection. 1 Cor. 15: 36.

Another argument for the existence and *life* of the *soul* in *death*, is founded on the fact that "man is called a *soul* because he has a *soul*, as a vessel is called a *sail*, because it has a *sail*. Hence the term, when expressive of the person, is used as a *synecdoche*, not *literally*. 'The soul that sinneth, it shall die.' Here it means the *person*, not the *life element*. Adopt this principle and all is plain."

Let us look at this. "The first man, Adam, was made a living soul." God said to him, in the day of his transgression, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This convicted and doomed sinner is declared to be a *living soul*, having the "*life element*," and yet he is doomed to death, and to return to the dust from whence he was taken. Thus, "The soul that sinneth, it shall die." The "*person*," the "*life-element*," dies and goes to the dust.

But "The man is called a *soul* because he has a *soul*, as a vessel is called a *sail*, because it has a *sail*." The *man*, What is the man that has the soul? God says when he created man and breathed into him the breath of life, *man* became a living soul. The author of this tract defines man as composed of three elements: body, soul and spirit. Now if this man has a soul, does it mean that the two elements which help make up the perfect man, possess the third, and call it *his soul?* and in a change of circumstances, do the body and soul say *my spirit?* and still in another view, do the soul and spirit say *my body?* Which of these is the man? Is there more than one man? When one speaks of his soul, or his spirit, of his mind, or heart, does he mean to speak of more than one being, under different forms of expression? When one says, my soul, me, I, does he not simply mean himself, as a simple living soul, or person?

It is said if we will adopt the principle that *soul*, when applied to persons, is figurative, and refers only to the body, and not to the life element, then all would be plain. But would this, if it were true, be honest? Does God make this distinction? When he said to Adam, *the living soul*, "Thou shalt surely die," he told him what he meant by death: it was to return unto the ground: "for out of it thou wast taken: dust thou art, and unto dust shalt thou return." (Ged. 3: 19.) Did not God give the whole truth on this matter?

Here, then, we have man's destiny in death from the mouth of Jehovah. He not only says man shall die, but tells us what that death is: it is going back to dust. And he does not tell us of any part of man that survives the death. He does not speak of a life element in dead men; or of a soul going to the New Jerusalem. But if these things had been true, would God have omitted them when speaking to his fallen creatures? Assuredly not.

In this connection it may be remarked that the Scriptures speak of God having a soul no less than fourteen times. We give one example: "Your new moons and appointed feasts *my soul* hateth." (Is. 1: 14.) Does our brother believe that God has a *soul* in the popular sense of that word? or that he meant to say, simply, that HE hated the hypocritical worship of the Jews at that time?—*Voice of the West.*

For the World's Crisis.

WHO SHALL BE SAVED?

"Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation."

David has here asked a question that should cause every one to pause in their course and listen to the answer, especially those who profess to be in the way that leadeth to Mount Zion, even unto his holy hill. It would seem that David had made the inquiry for the especial benefit of the church, and it becomes us, who profess to be one of that body, to ponder it. The promise is to him that hath clean hands and a pure heart. You here see that the axe is laid at the root of the tree, even to the heart, for the heart is the great source of all our action, and if that be pure, so will our lives be.

Christ pronounced blessings on the pure in heart, and says "they shall see God." A sweet fountain cannot send forth bitter water, neither will a pure heart, one that is sanctified to God, send forth the bitter fruits of hate, strife and malice. We are created with a heart which is represented as a heart of stone, but by the divine influence operating upon it in answer to prayer, we may have it changed to one of flesh, or a pure heart, and then by a faithful continuance in well doing may receive a foretaste of the blessings from on high and the fruition in the kingdom of his Son.

To help us to find if we are in possession of this pure heart, let us consider some of the fruits of an impure one, and if we find we are in possession of a pure heart, we have lost nothing by the few hours' reflection; but if, on the other hand, we find ourselves wanting, it is better to find it out now than to go on deceiving ourselves and hear it said, "Depart, I never knew you." Now the heart that is at enmity with God must be on pretty good terms with Satan, and of course always willing to do his bidding; and you will find it ever on the alert to do some mischief. It has such an experienced leader, and is such an adept in counterfeiting, that it is sometimes almost impossible to tell it from a pure heart. But though *man* may sometimes be deceived, God *never*; for man looketh upon the outward appearance, but God upon the heart, and he knoweth them that are his.

Some of the works of an impure heart, when under the christian guise, are these:—Going about reporting all manner of evil; stirring up discord among brethren; wounding where they should heal; ingratiating themselves into people's favor only to find out what they can to use to their disadvantage; when one brother or sister has a little difficulty they must know all about it, not with a view to act as peacemaker, but to tell, and make it much worse. Of course they know the private history of each member, and many are the dark sayings lisped into the ears of one brother to the detriment of another, and thus the peace of an entire church is destroyed by these impure hearts. They will always end with a pious hope that the erring one may see his faults, and make long prayers for the prosperity of Zion and love of the brethren, when every act is destined to distract and destroy. You see them seeking honor from man, always wishing to be first, and every thing that is not done by their direction is not done right; they are quick to pay homage to the rich, and slow to see the needs of the poor.

These are some of the fruits we see arising from an impure heart. Now let us consider some of the fruits of a pure one. Are any in sorrow, they are ready with sympathy. In distress, with help. In a strange land, they are as a brother or a sister. When cast down, they are ever ready with their prayers. Is there trouble among brethren, they go but to make peace. Patient in trials, firm of faith, strong in hope, long-suffering in adversity, abounding in charity, and with the whole christian armor on, are ever ready to do the will of the Lord, whether they gain the applause or condemnation of man. Trusting in God, he does his will here, and when he comes down to the stream of death, and the dark waters begin to embrace him, he can quietly yield himself, saying, as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of life."

When we see the eager manner with which the world is striving after earthly gain, gold, silver, honor, a great name, also the most trifling things, many whose greatest trouble is to know how to take a new step in some dance, the latest fashion, or the result of the coming election, we cannot forget that their honors will turn to shame, that earthly pleasure, when the cup is drained, leaves naught but bitterness, and that he that loveth silver shall not be satisfied with silver, nor he that loveth increase with increase, and that this is also vanity. We sometimes ask ourselves, where is the meek christian who wears the world only as a loose garment, to be thrown off at the first call of the Master, whose first question in the morning is, Lord, what wilt thou have me to do, and whose evening praise goes up like a sweet smelling savor?

In this dark night of sin, when mammon is worshiped by a wicked world, who quiet their conscience by the cry of peace, and are solacing themselves with the belief that to-morrow shall be as this day, and much more abundant, the meek follower of Christ, with staff in hand, is wending his way towards his Father's home. The chilling winds of oppression blow fiercely against him. Torrents of persecution almost bear him to the earth. Thick clouds of darkness envelope him, almost hiding from him that bright "Star" by which he directs his course. He is buffeted, derided, scoffed at, and it seems as if the powers of Satan were combined against him; and, worst of all, the lovely face of his Savior seems hidden from his view. In agony he cries, Lord, hide not thou thyself from me. Lord, save, or I perish! He remembers the promise, that though all the world forsake thee, yet will not I forsake thee. Faith takes firm hold of the promise, and soon the clouds begin to move away. The glimmering of Bethlehem's Star is seen. Soon it comes out and shines with a clear and steady brilliancy. The bow of promise is again given in the heavens, to show him God still is, and is faithful.

With a shout of praise he goes on his way, full of hope in God; for even if around him are storms, lightning and thundering, and all is wrapt in despair, far, far above it all shines that lone star to guide him to his home, a land where he shall receive the blessings from the Lord, in the kingdom of Christ, bask in the smiles of Jesus, sing with the holy throng, feast with angels, shout victory, victory, over all trials, dwell in love with faithful Father Abraham and his children of faith, and wake the golden harp in one loud song of praise, while cherubim and seraphim shall echo the refrain, and that sweet singer of Israel will again sing forth his psalms, and all the mighty host unite in a song to God, and to him that sitteth upon the throne, and so shall they ever be with the Lord. D. L. CLARK.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, and the righteous into life eternal."—MATT. 25: 46.

This text seems to express the final result of that great day of judgment, to which we are all hastening; therefore, it is of the greatest importance that we fully understand what is to take place when that awful day arrives. We will consider,

1st. The proof of a day of final judgment. I presume, at this present period of the world's existence, I shall find but very few who will deny the truth of the Bible, which speaks so plainly of that solemn event; which, must take place at the closing up of all things in this world's history, and just before a new order of things begins. Now, dear reader, we will refer you to a few passages of Holy Writ, which portray in glowing colors the majestic scenes of that awful day.

We will first refer the reader to the book of Daniel, 7: 10, where it is said,—"Thousand thousands ministered unto them, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." Here the prophet saw, as he relates in the next verse, the overthrow of the cruel horn power, which had done so much mischief in this world. The prophet also had a view of the setting up, and establishing for ever, of that glorious kingdom of the Son of God, when "He who is our life shall appear," and reign over his saints for ever. We also read in Psalms 9: 8, "He shall judge the world in righteousness"; also, Psalms 96: 13, "For he cometh, for he cometh to judge the earth"; and in Psalms 98: 9, "with righteousness shall he judge the world, and the people with equity." We also read in Acts 17: 31, "Because he hath appointed a day in the which, he will judge the world in righteousness, by that man whom he hath ordained." St. Paul also tells us, in Rom. 2: 16, of a day when "God shall judge the secrets of men, by Jesus Christ, according to my gospel." The same apostle tells us, in Rom. 14: 10, "that we shall all stand before the judgment seat of Christ"; and in Heb. 9: 27, "It is appointed unto men once to die, and after this the judgment." The apostle Jude also brings to view the dreadful scenes of the judgment, in verse 15th; and also the dreadful doom of the wicked at that time. St. Paul to Timothy (2 Tim. 4: 1), refers to the same time, where he charges him before the Lord Jesus Christ, "who shall judge the quick and the dead, at his appearing and his kingdom." Our dear Savior refers to the great judgment scene (Matt. 16: 27), where he speaks of his coming "in the glory of his Father, with his angels; and then he shall reward every man according to his works."

We also have the scenes of the judgment day portrayed in awful grandeur, in Rev. 20: 12, where the Revelator informs us that he "saw the dead, small and great, stand before God, and the books were opened," and judgment was rendered according to what was there recorded; so that every one should receive his or her reward according to their works here on this earth.

We think the proof that is brought to view, in the above quotations, is sufficient for any person, who is willing to submit to the testimony of the word of God; and plainly shows us that there will be a day of judgment, when all the human family will stand before Jehovah's awful bar; and saint and sinner will hear their final sentence, the sinner to be finally destroyed, and the righteous to receive the reward of eternal life.

Here I would make a few remarks in relation to the trial of saint and sinner before the judgment seat of Christ. We read in the sacred book that our Savior declares, "My word shall judge you in the last day." But will there be a regular trial for each man and woman before the tribunal bar? or, in other words, a judicial court, to try every person separately? We think there will be no such trial; but we think that every man's sins will be made known, in such a manner that thousands, and perhaps tens of thousands, or millions, will know their final doom in a few moments; and, in fact, I do not believe there could be a judicial, or trial judgment; for in that case it would take more than ten thousand years to try the human family. But according to inspiration, we are very sure there will be an executive judgment; for the sacred word tells us, that the Lord cometh with ten thousand of his saints, "to execute judgment upon all; and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him." Jude 15.

As to the punishment of the wicked, at the day of judgment, we think it will be dreadful indeed; but, from all we can learn from the sacred volume of divine truth, we are firmly convinced that the punishment of the wicked, at, or after the day of judgment, will not be endless *torture*; or, as some say, endless misery: but it will be "second death," just as inspiration informs us. Or, as St. Paul informs us, that "the wages of sin is death"; and the great reason why I believe it is death, which is an extinction of life, is because the whole Bible from Genesis to Revelation, informs us that the instrument of punishment is "fire and brimstone;" and that, in all languages, is held forth as an element of destruction; and also by searching the sacred volume, we shall find the following words, which refer directly to the dreadful punishment of the wicked; viz: "destruction," "second death," "consume away," "be destroyed," "lose life," "perish," "burned up root and branch," "come to an end," "be as though they had not been," etc. But, in relation to a few crimes, which are brought to view by our Savior, who represents the sinner as making pleading excuses at the judgment seat of Christ, I would here remark, that there are many persons who profess to be followers of the meek and lowly Savior, who are so hard-hearted and stingy that they will let their fellow beings suffer hunger, and suffer with the cold, and suffer them, even their brethren, to go naked, rather than to give a little money, or other things, to relieve their sufferings; but the dear Savior says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I tell you, dear reader, you never can be a true christian unless you are free-hearted and kind-hearted to your brethren and sisters.

We will show in our next that all rewards and punishments are after the day of judgment. B. FRIEMAN.

Vernon, Vt.

PULPIT INGENUITY.

A preacher in the neighborhood of Blackfriars, London, not undeservedly popular, had just finished an exhortation, strongly recommending the liberal support of a certain very meritorious institution. The congregation was numerous, and the chapel crowded to excess. The discourse being finished, the plate was about to be handed round to the respective pews, when the preacher made this short address to the congregation:—

"From the sympathy I have witnessed in your countenances, and the strict attention you have honored me with, there is only one thing I am afraid of; that some of you may feel inclined to *give too much*; now it is my duty to inform you, that justice, though not so pleasant, should always be a prior virtue to generosity; therefore, as you will all be immediately waited upon in your respective pews, I wish to have it thoroughly understood, that no person will think of putting anything into the plate, *who cannot pay his debts*." I need not add that this advice, produced a most overflowing collection.

☞ Thomas Jefferson said that "nothing gave him so much trouble in his administration as incompetent drinking;" and required strict temperance habits as an essential prerequisite for appointments to office. Let total abstinence from all intoxicating drinks be your motto.

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3rd Prize.—For the third largest number,—a Dictionary of the Holy Bible, cloth, gilt, with five colored maps, and two hundred and fifty engravings. A very useful and interesting book for every Bible student. Price $2.50.

Instead of the above, any other books of equal value will be given, if desired.

Also, a set of beautiful and elegantly colored Picture Cards will be given to those who obtain the fourth and fifth largest numbers over twenty, and the sixth, seventh, and so on; so that all will have a chance for a prize.

Come, young friends and old, take hold of the work now, and in earnest, and see how many subscribers you can get, and who will get the most, before the 1st of April.

Address Young Pilgrim, Boston, Mass.

Take Notice.

In forming clubs, and sending names and monies for the paper, the coming year, please state distinctly, in all cases, how many and which are "new" subscribers, and how many and which are "renewals" from those who now take it. In working for the prizes, "renewals" are not to be counted,—only the "new" subscribers.

CLUBS FOR THE NEW YEAR.

The new year is drawing on, and many subscriptions expire with the December numbers.

It is a good time now to renew subscriptions, and form new clubs for the coming year. Sunday Schools and neighborhoods, by taking the paper in clubs, all addressed to one name, will save, in clubs of 50 or more, 36 cents a year on each copy; in clubs of 10 or more, 31 cents on each copy; and, in smaller clubs (of less than ten), from 13 to 21 cents on each copy.

DIRECTIONS TO CLUB-MAKERS.

For Clubs of 50 or more.—Collect from each subscriber 38 cents; send us 35, and with the balance pay the postage.

For Clubs of 10 or more.—Collect from each subscriber 43 cents; send us 40, and take the balance to pay the postage.

For smaller Clubs.—If a club of eight or nine, collect from each 53 cents; six or seven, 54 cents; four or five, 56 cents; three, 58 cents; two, 62 cents. Send us 50 cents for each subscriber, and with the balance pay the postage.

In all cases, be careful to give plainly and distinctly, the *name, post-office, county* and *state* of the person to whom the package is to be addressed. Where the town is called by one name and the post-office by another, be sure and give the name of the *post-office*.

For the World's Crisis.

NEWS FROM CANADA WEST.

Bro. Grant:—I send for the Crisis a brief account of a visit to Canada West, believing brethren will like to hear that truth is spreading there.

In Howick, Huron County, about one hundred and fifty miles from Buffalo, four brethren, one a deacon, were expelled from a Baptist church for believing in the destruction of the wicked. Deacon Andrew Sims, of another Baptist church, and holding our views, moved there, and having before began to preach some, he commenced preaching among these brethren. The Lord blessed his labors, and several were converted and wished to be baptized. There being no Advent preacher in Canada West, whom they knew, that they wished to have baptize them, they held a meeting, and voted to write for me to come and baptize, and form a church. I knew and had visited Bro. Sims five years ago. So the first of October I went and spent three Sabbaths with them; I baptized six, two men and their wives, and two young men. The same day we formed a church of ten members, chosing Bro. Fajrly Milne deacon, and J. S. Milne clerk. The church then voted to have Bro. Sims ordained as pastor, and wished me to perform the ceremony. There being no preacher who would fellowship with Bro. Sims, or the church, within a hundred miles, and having known Bro. Sims' views for years, and the church also being satisfied with his doctrine, character and abilities, I felt it my duty, under the circumstances, to take the responsibility, with the church, of setting him apart to the work of the ministry, by prayer and laying on of hands, by myself and the deacon.

The Lord has set his seal of approbation upon the preaching of Bro. Sims, by opening the hearts of a number to attend to the word spoken by him, as he did the heart of Lydia, when Paul preached the same word. Some are yet seriously impressed, and may the Lord give him many more souls as seals of his ministry.

Some of other denominations are seeking for truth, although, as everywhere, opposition is manifested. A large number turned out to hear each Sabbath I was there, and a good number of books and tracts were sold and given. Brethren were liberal, not only in paying the expense of traveling three hundred miles, but also in providing for my wants when at home. Four signed for the Crisis, and as they are well-to-live farmers, they purpose building a house of worship.

Thus God is overruling to his glory, the blindness of some for expelling members for growing in knowledge, while sinners are converted, his people are comforted, especially those who preferred believing the Bible instead of creeds. It was a joyful visit to me, although the labor was hard; and a happier people I have not seen for many years. Those I baptized truly went on their way rejoicing; giving good evidence that the love of God had been shed abroad in their hearts by the Holy Spirit, and that they were not alone moved to act by a cold, speculative belief of the head, but by the "one faith,—a faith in Christ's death, resurrection and atoning blood; a faith of the gospel, which works by love and purifies the heart."—Gal. 5: 6. Thanks be to our God that his work of mercy in saving lost sinners is not yet ended; and that here and there he is giving us evidence that he can and will bless where destruction is preached as the final penalty of the law.

I am purpose to be at home during the winter, and I shall be happy to hear from brethren who may want books, or wish to pay up accounts. J. Blair.

Buffalo, N. Y.

[illegible]

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 22, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

1866.

The year 1866, when looked at prospectively, promises some very important events, which will give light to the students of prophecy. We find there is quite a general expectation that it will not pass without some important changes in the affairs of this world. Some able and devoted Bible students, who have carefully watched the signs of the times, and from an examination of the prophetic periods of Daniel and John, are quite strong in the belief that the saints will be taken from the world next year; others fix on 1867, others 1868, some 1869, 1870, 1874, 1875; but nearly all Bible students and chronologers tell us we are very near the end of the present dispensation. We think there has never been a more general expectation among all churches that the Lord is soon coming, than at the present time; unless it was in 1843–44. It is very evident that the interest is increasing, and entering deeper into the hearts of those who have paid any attention to this all-important subject. The great question for every one to settle is, am I *ready?* The warnings have been abundant, so that none will have any excuse, if found at last without a wedding garment on when the Bridegroom appears.

It will be recollected that sometime since we published an old prophecy written by Hezekiah Wylly's, of Hartford, Ct., in July 14th, 1766, stating that "in 1866, America's fate is fixed."

Next year the Methodists intend to "have a grand Jubilee" in Oct., to celebrate the "Centenary of Methodism." It will be one hundred years next Oct. since "the first permanent Methodist Society was formed by Philip Embury, in the city of New York."

Next year Napoleon is to take his troops away from Rome, which must cause some important changes, we think, in the history of the "little horn" power, seated on the "seven hills."

There is another very significant event to transpire next year, which is the great gathgathering of Catholics at Rome, to celebrate the eighteen hundredth anniversary of the martyrdom of St. Peter," which is said to have taken place at Rome in A. D. 66. We learn that "the Catholic bishops of the whole world will be invited" to meet there next year; and besides all the priests and lay members are invited. It is expected to be the largest gathering of the Catholics at Rome ever known. It will be recollected that Belshazzar, the last king of ancient Babylon, had a great gathering and a feast in his palace the night that the hand was seen writing on the wall, MENE, MENE, TEKEL, UPHARSIN, which Daniel interpreted as follows:—"MENE, God hath numbered thy kingdom and finished it. TEKEL, thou art weighed in the balances, and art found wanting. Peres, thy kingdom is divided, and given to the Medes and Persians. . . . In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom."—Dan. 5: 25–31.

The Pope confesses that his end is near. It may be nearer than his expectations indicate. We say that it is a significant fact that there is to be such a great gathering at Rome next year. We shall wait for these coming events with great interest. The coming gathering and feast at the seat of mystic Babylon, next year, may result no better than the one in the days of Belshazzar. Indeed, it looks like the corresponding event.

All signs indicate that the glorious morning of the resurrection is very near at hand. Let us all be *ready* when the glad hour arrives, that we may welcome Jesus and all the loved ones now sleeping in death, who will then be raised to die no more.

We are too near home to look back with longing eyes after the things of this world. "Remember Lot's wife."

ORNAMENTS.

There has been no time during the existence of this generation, when so many and so costly ornaments were worn as at the present time. In this respect, one might think the people were returning back to the habits of the heathen nations; and that the tastes of children were gratified, instead of the noble manhood and womanhood that should characterize civilized and christian nations. The disposition to make a show in the world seems to have become almost universal; as well among the majority of church members, as those who make no profession of religion. This is a sure sign that the church is becoming conformed to the world, and floating away from the true standard of christianity. But few have courage to come out from the world, and be *separate*. They do more than Lot's wife,—look back; they go back to the world, and then claim the world has advanced to a higher position. The returning current is so strong, that but few young people who profess religion, have courage to stand against such an overwhelming influence, and dare to be singular, if they lose every earthly friend. We find here and there a few who see and feel the importance of doing all to the glory of the Lord who live, as though they believed their actions were known to their Creator, and that Christianity required more from those who profess it than most believe. [illegible] are some who think, when the Scripture says "that women" should "adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array," that this requirement should be observed as carefully as any other, if they would please the Lord, and hear him say at last, "well done." Would that more felt the force of this Scripture, and other kindred passages. We have come to an age when men and women trample under their feet the laws of God and man which they do not like, provided it is only *fashionable* to do so. Fashion rules the conduct of a large portion of society, not only of the world, but the *church!* Instead of being "*separate*," as commanded, she *follows* after the fashions, with Satan for a leader, in the person of some of the lewd women of Paris.

'Tis true there are some noble exceptions, in all evangelical denominations, who shine like diamonds among the dirt. We have recently met several young ladies in different places, who have sacrificed their jewelry, and adorned themselves in "modest apparel," and with "a meek and quiet spirit, which is in the sight of God of great price." If others only knew how much better they would feel in their minds, we think they would be willing to make the sacrifice. They would not only *feel* better, but certain'y *look* better. Beauty needs no ornaments; and deformity only attracts more attention when ornamented, because there is no similarity, or fitness between the two. Pure gold needs no galvanizing to make it valuable, or to cause it to shine; so pure religion needs no ornaments to make it lovely and beautiful. Ornaments on a christian are as unbecoming as rum blossoms on the nose, or as grease spots on fine linen. We hope those who profess to believe in the coming of Christ will lay them aside for ever. Make the sacrifice at once, and give the results to the poor, and you will feel richer.

HIGH PRICES.

It was thought that when the war closed, the high prices of provision, clothing, and other things, would most certainly be taken off; but instead of the prices being lower, they are higher than ever, with few exceptions; and there appears no prospect of any improvement in favor of the consumer.

The following comparative scale of prices for the month of October, in the last four years, including the present, as taken from one of our inland cites, will show how the case stands:—

	1865.	1864.	1863.	1862.
Beef per lb.	$ .14	13½	9	6½
Butter "	45	45	22	18
Chickens per lb.	.30	20	14	12
Eggs per doz.	.32	30	18	14
Potatoes per bush.	.85	65	50	35
Pork per barrel	46.00	44.00	17.00	14.50
Lard per lb.	.30	23	13	11½
Flour per bbl.	17.00	13.00	10.00	8.50

It is difficult to tell the reasons why the high prices continue, when gold has fallen nearly one half from where it was when the prices of provision were not as high as they are now. It is very evident that traders are not as willing to fall in their prices, when the case demands it, as they are to rise. The fall in the price of goods is seldom accomplished only by competition; and it appears quite evident that the combinations and associations of the various classes of traders and producers are united to keep up the price of goods so long as the people will consent to purchase and pay such exorbitant amounts for them.

Among the poor there must be of necessity much suffering during the coming winter, unless there is a change in their favor from some source. With coal at $16 and $17 a ton, and flour at the same price, the prospective cannot look very flattering to the poor. Such are the fruits of *covetousness*.

THE CONDITION THE POPE.

The condition of the Pope of Rome is becoming *very critical*, and all the world can see it. His own people *feel* it; but vainly hope there may be some timely aid brought for his relief. As he has truly said, "*mene mene tekel upharsin* is already written" for him; and we think the decision cannot be changed. A train of events are at work, that must soon end for ever the temporal power the "little horn" of Daniel's prophecy. His "dominion" was to be taken away just before the end of the present dispensation.

The following from a late Philadelphia *Inquirer*, gives us some idea of the sad "condition of the Pope." We apprehend it will be no better before the coming of Christ:—

"According to the tenor of European advices it is manifest that the tenure of Pius IX in Rome is becoming doubtful. The French Government notified the Holy Father months ago that it was determined to withdraw the troops and evacuate the Eternal City. Time was given to the Pontiff either to make his peace with Victor Emanuel, or perfect arrangements for shelter elsewhere. The King of Italy would be glad if the Pope would remain as a dispenser of religious but not of temporal power. Rome could, under such auspices, still be the capital of the Catholic Church, and whilst the Pope might lose a few temporalties incident to his jurisdiction as a Prince, he would be nearly recompensed by the cessation of those troubles which are concurrent with the exercise of worldly power. As a Patriarch in Rome, the head of a great sect, the Pope would receive the veneration of all who entertain the belief of his church, and his influence would be greater, as it would be divested of all connection with temporal interests. But it is extremely difficult for Pius to accommodate himself to circumstances. 'The logic of events,' which in this country is held to be unanswerable, has no influence upon his determinations. He wishes to stay in Rome despite the inclinations of Victor Emanuel, he can remain there by entering into a proper convention. This he will not do. France tells him that it is time that the problem which has been unsettled since the Revolution of 1848 shall be solved. He must really come to some conclusion in reference to his movements. The French troops, he is told, are soon to be withdrawn, and unless he has a new place of [illegible] "Pontifical Government." Doubtless, if possible; but as yet it has been impossible to make any arrangement with the Papal authorities. The Pope and Cardinals act as if they believed that Louis Napoleon dare not withdraw his soldiers from Rome. To his requests that arrangements should be made to facilitate that movement they pay no attention. There must certainly be an end to this, and the time may not be distant when the difficulty will be suddenly, perhaps very unsatisfactorily, solved."

Truly these are times of thrilling interest to the Bride of the Lamb. Now is the time for her to prepare for the marriage, and see that she is "ready" to be presented without "spot and wrinkle, or any such thing." Let every one go through with a most thorough heart examination, and see if all is right in the sight of the Lord. Let us be *sure* in this matter. Our *all* is at stake.

SWELLING WORDS.

Paul said, "In the last days" men would be "boasters," and "fierce." This prophecy is having a most literal accomplishment, we think, at the present time, and this state of things will, doubtless, increase rapidly till the end of the present dispensation.

The Fenians have recently held a large meeting at Music Hall, Boston, which was addressed by George Francis Train. During his remarks, as reported in the Boston *Journal*, he said:—

"Three years ago I was knocked down in Faneuil Hall; but I am not afraid of being knocked down to-night, for I now have my own boys with me. Boston knocked me down three years ago and I have now come back to pay her off." The greater part of the remainder of the evening until half-past nine o'clock was spent by Mr. Train in the bitterest and most intemperate attacks on the character of the citizens of Boston and its institutions. Several resolutions were offered by him which were adopted by the meeting with hardly a dissenting voice. The following are specimens of the whole: 'Resolved—That we will never again wear a single article of English manufacture;' 'Resolved—That we are in favor of the Southern States coming into the Union;' 'Resolved—That we indorse Andrew Johnson's policy, and if it is interfered with, then the Irish of this country—four millions of Catholics—will go to the polls next fall and elect Irishmen to Congress;' 'Resolved—That the shutting out of the South from Congress will meet the disapprobation of the Irish-American voters.' These and many other resolutions of a similar description were offered and received by the audience with cheers."

FENIAN CONGRESS.

The Fenians have established a Congress of their own in this country, which shows most clearly that they are not acting in harmony with the government of the United States. This is a very singular movement, and we almost wonder that the American government is so indifferent about the matter. Catholicism is the same in its spirit now as it has ever been. It keeps quiet yet, out of policy; but give it the power, and Protestants would be put down at once, without mercy. The Catholics have no sympathy with any thing that does not advance their interests as a religious body.

It is claimed that the object of the Fenian movement is to liberate Ireland from English control. This, no doubt, is one object; but is that all? What need of a Congress in the United States, if Ireland only is the object under consideration. Why so *secret* in their operations? Time will develop what is now hidden.

NEW PUBLICATIONS.

Our Mission Work. A Report of the Organization of the American Advent Mission Society, its Constitution, Officers, etc., with the *Secretary's Address*, and the *Address of the Board*.

A tract of 32 pages, designed for general circulation among the friends of our mission work among the Freedmen. Let it be widely scattered, with or without money. We hope to receive from the liberal enough to pay the cost of printing, and the rest we shall scatter freely. 3 cents each to those who pay; postage 2 cts.; 30 cts. a dozen, postage paid.

The Experience of Thomas H. Jones, who was a Slave for 43 years. Written by a friend, as related by himself.

An interesting little book, of 48 pages, showing the trials and sufferings of slavery. 27 cents postpaid. It is worth the money. We shall make some extracts from it shortly. For sale at this office.

The New Hymn and Tune Book.

Choice hymns and tunes for *The Jubilee Harp*, now in preparation, may still be sent in any time before the 1st of January, addressed to *The Advent Christian Publication Society, Boston, Mass.*

For the World's Crisis.

TO THE UNCONVERTED.

Dear friends, who see, and perhaps read, the World's Crisis, let me address *you*. You have some idea, from what you have read and heard from your friends who are looking for the coming of the Savior, that the end of this *age* is near. Let me tell you it is really so, yes, much nearer than you are aware of. The signs of the times, the moral and religious condition of the world, prove that is really so. Let me entreat you not to be deceived on this all-absorbing subject. You no doubt hear many professing christians saying, "The world is getting better," "The world will soon be converted." I beg of you, listen not for a moment to such unscriptural expressions, for if you do you will be inclined to believe them and deceive yourselves. Oh! be not deceived on this subject, I beseech you. Remember, God has given his word to instruct you. Read that, I pray you. Obey him who died for you. He says, "Search the Scriptures, for in them ye think ye have eternal life."—John 5: 39. "The holy Scriptures are able to make you wise unto salvation, through faith which is in Christ Jesus."—2. Tim. 3: 15. The sayings and teachings of ministers, and others, are true, just as they agree with the Bible, and no further. "If they speak not according to this word, it is because there is no light in them."—Isa. 8: 20. And again, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"—Isa. 2: 22. Let me entreat you to bring every thing you hear on this solemn subject to the test of the Scriptures. I must not be tedious. I must close this exhortation. But I beg of you hear me. The friends of Jesus, among whom you live and with whom you associate, will soon be with Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God. Luke 13: 28. And you, if you continue to reject the Savior, will be thrust out." "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Will you be among those? Are you willing to be considered mere chaff? Will you not rather strive to be among your friends in the kingdom? Some of you have parents sleeping in Jesus; others have children, brothers and sisters, husbands and wives. You may remember their dying words, you may have promised to meet them in "that day." God help you to wake up. Commence to-day to seek the Lord.

From your friend, Samuel Curry.

New York.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	$1359.28
A young sister	3.50
Lydia H. Burgess	1.00
O. W. Turner	.50
Mrs. Nancy J. Mahan	1.00
From Harmony, R. I., to send tracts to Sr. Rowell, Minn.	1.00
Moses Smith, Marion, Ohio.	10.00
C. L. Calhoun, New Preston, Ct., to send tracts to Sr. Rowell, Minn.	3.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous pledges and donations	$35.00
A young brother	2.00
Mary C. Denman	.48
E. A. Marsh	.75
A Sister, Nashua, N. H.	2.50
J. Nason	.50
G. B. Whitford	.50
Moses Smith, Marion, Ohio.	10.00

Who will Help?

A Sister writes from New Hampshire:—

"I want to say a word about the paper which is sent to Sister H. Nearly three years ago she moved from this city to U——, where she was miles from all of 'like precious faith.' She *needed* the Crisis, but could not pay for it; so I have paid for it myself up to this volume. Now my own means have failed, but I have been hoping a way would be opened for me to earn the money before the volume was out. As yet, I see no way to do it, and I want to ask if you can send her this volume free. If I can get the means, I will send pay for it after that. Expecting we shall soon be where the Crisis will not be needed, I am yours in hope, Harriet."

A Bro. writes from Connecticut:—

"I take my pen to say what duty demanded long ago, that I must give up the Crisis or become a free subscriber. I do not like to do either, but sickness has brought me to it. I have been sick for the last two years."

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1279.89
A sister, who gives one-tenth of her substance to the Lord	10.00
Levi Tuttle, Wheatville, N. Y.	.50
Revel O. White, New Hartford, Ct	2.00
Women in Maine	1.50
Henry Keen, Fredrickton, N. B	2.00
Moses Smith, Marion, Ohio.	70.00

Pledges Paid.—R. E. Ladd $5.00.

The American Advent Mission Society.

☞ All communications relating to the general business of the Society, should be addressed to the Secretary, Wm. B. Herron, *Crisis Office, Boston, Mass.*

☞ All donations and subscriptions should be sent to the Treasurer, Geo. T. Adams, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address Wm. B. Herron, Secretary of the Board, No. 167 Hanover Street, Boston, Mass.

Joshua V. Himes,
President Amer. Adv. Miss. Society.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already one hundred and sixty boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Mrs. E. S. Willard, Hammonton, N. J.	$1.00
Mattie	.50
J. F. Busch, Philadelphia	3.00
E. A. Marsh	1.00
Annie B. Dennett, Portsmouth, N. H.	.50
S. Louise Howland	.30
Frank M. Howland	.20
Jenny Howland	.15

From a Brother in Ohio.

Messrs. Grant, Adams, and Herron:—Dear Brethren,—I send inclosed a draft for $105.00, which I wish used in the following manner: $10.00 to the Tract Fund; $10.00 to the Poor Fund; $10.00 for Sr. Anna E. Smith, New York, to be used by her according to discretion in her department of labor; $70.00 to the Freedmen's Mission Fund; and the balance for Crisis and books.

Dear brethren, I am a stranger to you all, only as I have read of you. I am here in this place a lone witness to the truths that you are particularly engaged in promulgating. I have no one to associate with that believes with me, and is expecting with me that the kingdom of heaven is at hand, or rather, that the King is at hand.

I have for some time been wishing for a complete consecration to God, and for that I know I must try and obey the commands of Christ. I want to be of the little flock that is to receive the kingdom. Christ's directions are to "sell that ye have, and give alms." I am poor; but I had an article of property to sell which ought to have sold for about $125; but, not finding a purchaser, I left it with another to sell, and told him not to refuse $100 for it. He sold the property for a note of $115, bearing interest payable in one year, and told me that I might take the note, or, if I chose, he would keep it and give me $100. Well, I was disposed to put the whole into the treasury of the Lord. If I waited a year, there would be much more of it than now; but it would be trusting the Lord's money in the hands of man, where it would be, at least, possible that I might not get it at all; and the thought that it was now greatly needed, and, if now properly used, would be safe,—a treasure in heaven, where no thief approacheth, or moth corrupteth,—I took the money. Take it, brethren, and use it for the glory of God. [illegible] I design for my brother, who has been a missionary to the Sandwich Islands the past thirty-two years, under the American Board. He will be at —— at Thanksgiving, with our mother and brother, and I wish, if possible, that the book may be there before that time. The five dollars worth of tracts for free circulation I would like very much, and as soon as possible.

Brethren, may God bless you all, especially Brn. Himes and Flagg in their mission south.

For the World's Crisis.

OUR EUROPEAN MISSION.

This mission is being prosecuted by Elder M. B. Czechowski. No missionary society has as yet taken him under its sheltering wing. Assisted at the first by individual aid, he is still thus sustained. A good many hundred dollars have gone over the ocean from America to help him in his work. And still he needs and asks for more funds. Shall he have them? Many have given freely who do not know him—given "as unto the Lord." All may know him better who will take the pains to buy and read his "Thrilling Narrative," or history of his life. Personally, I have known him for over nine years. I am not insensible to his faults, nor blind to his virtues. At first, he allied himself to the Seventh-Day Adventists, and proclaimed their views. Then they threw him off from being one of their accredited ministers, not from any fault in his christian character, but because he, preferring an enlarged sphere of action, and greater catholicity of spirit, failed to fully abide by their views and rules. Then he chose the major body of Adventists for his associates. Educated a Romish priest, hence totally unused to labor or to the earning of a penny in any other manner save by his profession, his greatest fault—if it be a fault—consisted, while in the States, in a lack of the genius of obtaining a livelihood, and in the want of the economics of human existence. He whose pursuits were entirely literary, and who in his earlier habits had ever lived on others, found himself at loss in turning a penny among us skin-flint Yankees. Are there not some at home in like plight, who do not know how to live, and whose abundance of brains never run in the channel of acquisitiveness? Very likely.

Well, coming to this country a convert from the awful heresy of Romanism, barely escaping destruction in a burning steamer, on the St. Lawrence, embracing the blessed hope of Christ's near coming and personal reign, his thorough education, his wonderful mastership of the languages, his romantic career, his gentle, loving spirit, his majesty and urbanity of demeanor, won our admiration and our hearts; and we sent him back to Europe with our money and prayers, a missionary at large for all the Adventists,—the *Herald*, *Crisis*, and *Voice*, saying with one voice, "Go, and God be with thee." His letters—always interesting—are before us; and his heart and real work are known to himself and his All-seeing Maker. Somehow, I am impressed with a sense of his sincerity, honesty, ability, and worthiness of support, wherever he may for the time traverse the plains and valleys of old Europe, "proclaiming the kingdom of God." It is worth while to inquire, "Having pushed out his boat on the wild waters of European society, shall we now leave him there to buffet the winds and waves alone? Only *one* missionary in all Europe! Can't our whole body sustain one? Can we do any better than to sustain this man? Will that minister step forth from our ranks, who, like Elder C., possesses the knowledge of *eight different tongues* wherewith to proclaim to the varied nations Jesus' coming? Let him show himself, and we will send him likewise. For this heaven-born message *must* be spoken to "many peoples, and nations, and tongues, and kings."—Rev. 10: 11.

Brethren of all our churches, whom shall we send on this great errand, and who will go for us? One man, whose address and abilities guarantee him access where we should be powerless, has received this commission into his heart and cries, "Here am I, send *me*." Shall we send him? Is n't it best to venture a few thousands on his behalf? And if sustained at all, had he not better, for his credit and our honor, be sustained well? Shall he in shame and semi-pauperism eke out a miserable and cramped existence among strangers, and beg in vain for help from American Adventists, who shout across the water, "The Lord is coming," and still hoard up their wealth behind the back of the only man we have out in the eastern hemisphere who echoes our words? In the name of God, and the benighted nations, let us do something, wisely and well. And do it NOW.

I may err, but pressed with a sense of duty for a long month, I have at last written what I have written. If my counsel is good, God will speed it on to success; but if bad, he will, I humbly pray, bring it to naught.

Reader, THINK concerning the European Mission. D. T. T.

Nov., 1865.

For the World's Crisis.

THE POOR AND THE POORER.

It has been remarked that "there are none so poor but that they know of one or more that they deem poorer than themselves. I heard an amusing story, the truthfulness of which I am unable to assert, which, with one other that I know to be true, I will relate to illustrate the point.

A very poor woman, living in a single room, with a family of three children, had no bed, and scarcely any furniture. When night came, it was her practise to lay her children on the bare floor, and then take down a door and put over them. One night, when the mother had put the welcome door over them, as usual, one of the children looked up to her and said, "Mother, what do poor folks' children do who don't have any doors to put over them?"

This may seem to be an improbable story, but it may be true! Now I will relate story number two, which will bear a favorable comparison with the foregoing, and which I know to be true.

On one forenoon last spring, Sr. Helginson and myself went out into the "Five Points" of Philadelphia, "hunting up" the sick, the sinful, and the poor. In the course of the forenoon we discovered a narrow alley, about sixty feet long and two feet wide. On one side of this alley was a row of low, white-washed, brick buildings, cut up into small tenements. Each tenement consisted of two rooms—one on a floor. The buildings were but two stories in height, and were entered by very narrow and low doors. Each room was lighted by a small window containing but four or six panes of glass. There were no [illegible] plastered ceilings. The rafters were in full view, with the floors above which were nailed to them. The ascent to the second stories was by means of coarsely built ladders. Each room was not more than ten feet square, and about seven feet in height. We visited all that we could get into, and among the rest a room that was rented by a colored woman.

It may be of interest to read a description of the "fixings" of the room, and of its occupant, which I will furnish briefly. The room was dark and dirty. In one corner was a broken lounge frame, some pieces of matting, and a few rags. At one side stood a lamentable looking table, which was furnished with a few pieces of crockery which evidently was in its worst days. There were no chairs to sit in, therefore we, with the occupant of the room, had either to stand, or sit on the broken lounge frame. We decided to remain upon our feet. On another side of the room was a small fireplace, in a small chimney, in which was burning a limited quantity of coke.

The occupant of the room was a negress of about forty years of age. She was very black, and dressed in clothes that were as black as herself. Her dress kept far away from her feet, and was tattered and torn. Her feet were half covered with what was once a pair of men's boots. On her head was a large hood, that broke down at the top, half covering her forehead, which gave her a comical look.

Under other circumstances we should have been much amused at her appearance, but her case was sad indeed, and we had to do what we could to make her more comfortable. The following is a portion of the conversation that passed between us.

"Do you love Jesus Christ?"

"Yes, I do love him, but I think I don't love de bressid Savior like as I used to did." She then wept much.

"But do you not know that Jesus loves you still, and that he will forgive all your sins?"

"Yes, I know dat; but I'se been kind o'cold lately, and I does n't feel Jesus quite so near like as I used to did."

"Come to Christ to-day, and you will be welcomed by him."

"O yes, bress de good Lord. I mean to go to [illegible] to-day."

"How much do you pay for your room?"

"Eight cents a day, an' I has to pay de rent ebery night, or I'll be turned out."

"What do you do for a living?"

"Well, I cleans bones in de bone shops, and whitewashes, and washes and irons, and anything dat I can do dat will get me an honest livin'."

"Some of the people take in lodgers. Could not you take in one or two, and thus get help in paying your rent?"

"Well, no, I had rudder be alone; but if I should see anybody dat was *destitute*, I would *gib* 'em a lodgin'."

"Do you have good health?"

"O, no. I'se sick enough to be in my bed now."

"Where is your bed?"

"Well, I has n't got none. I sleep ove dare in dat yer corner on de floor. Dat is de mos' comf'ble place in de room, for you see de room is bery damp."

After doing as our Lord bade us, we departed to visit other scenes of wretchedness. That poor woman saw others that she called poor, and she would "gib 'em a night's lodgin'." How many there are who are a thousand times better off than that poor black woman, who reverse matters, and forever grumble about their poverty, and rob God of much that belongs to him. Learn of these poor saints of Jesus; then you will always be thankful that you are better off than many others. Yours in Christ,

Philadelphia, Pa. F. H. Burbank.

To Bro. I. K. Lombard.

Bro. Grant:—You will oblige Sr. Gresty very much, if you will give I. K. Lombard's address in the Crisis, or request him to write, as we are very anxious to know of his whereabouts. Yours in waiting for the kingdom,

Joseph Gresty.

Hope Dale, near Hammonton, N. J.

Correspondence.

From Sr. A. E. Smith.

Dear Sisters:—The last you heard from me was in reference to Hackensack. There have been many changes since. I have been very sick since I wrote that letter, with a prostration of the whole nervous system. I was confined to the house and bed one week. I saw in the Crisis a notice of the discussion between Eld. Grant and Mr. Fish, on Spiritualism, in Philadelphia; and, as I was a Philadelphian, I thought this was a good time to go. So I asked Father to please to give me strength and let me go; so he did. O bless his name, how good he is to hear our prayers and grant our requests. O how I do thank him for the privilege I have had of hearing this discussion on the *strong delusion of the last days*. I have been battling against it for the last eleven years with all my might; but I seemed to stand alone. This has strengthened me much, and I feel like taking hold afresh. I was glad to see so many of our people out to hear for themselves. I was glad to see so many old faces that I used to see in 1842, '3, and '4.

The discussion was well conducted. Mr. Fish is well read in history, and well posted in all points that infidels and Spiritualists use in their arguments; but Bro. Grant—"*the little General*," some called him—showed himself to be posted in all these points, and was master of the subject under consideration. When he got through, all Bible students were convinced that Spiritualism was that damnable doctrine, a doctrine of devils, or demons, that should come in the last days. O that the Lord would open the minds of the people, that they may see and understand how the enemy is working through this Satanic power, to deceive, if it was possible, the very elect. The audience was made up of members of all churches, and the most talented and educated of the city were there to pass their opinions of the discussion; and all but Spiritualists or infidels were satisfied that Spiritualism is the work of demons. Eld. Grant has, no doubt, through this discussion, made himself many warm friends.

On Monday, I visited with Sister Helginson in her mission field, and it may be interesting to the readers of the Crisis to know something about the history of this mission. As I have been in it from the beginning, probably I can in a few words show you how the Lord has taken care of his little ones. In 1842, there were forty of us young folks, who were looking for Jesus in 1843. We had little meetings all around among the poor and old and

THE YOUNG PILGRIM.

PRIZES FOR NEW SUBSCRIBERS!

EXTRA INDUCEMENTS FOR THE NEW YEAR.

To every one who shall send us ten new subscribers, with the money for twelve months, we will send one extra copy of the Young Pilgrim, free for one year. For twenty new subscribers, two extra copies; and so on,—one extra copy for every ten subscribers.

In addition to the above, we offer, to any of our friends, old or young, who shall obtain the greatest number of new subscribers (over twenty), in the next four months, the following

Three Valuable Prizes—Worth $10.50.

1st Prize.—For the largest number,—a splendidly bound 12mo Bible, Turkey morocco, elegantly gilt, with references and marginal readings,—a perfect gem, which every lover of beautiful books will be sure to like. Also, with the cuts, one copy of Fox's Book of Martyrs, 540 pages, neatly bound, containing eighteen engravings and stories of hundreds of Christian heroes, old and young, who have lived, suffered and died for Jesus. Both valued at $6.50.

2nd Prize.—For the next largest number,—a very beautiful copy of Bunyan's Pilgrim's Progress from this world to that which is to come; bound in morocco, gilt, and containing some dozen or more fine engravings. A precious gift, and one which always has a peculiar charm to young and old. Valued at $2.50.

3rd Prize.—For the third largest number,—a Dictionary of the Holy Bible, cloth, gilt, with five colored maps, and two hundred and fifty engravings. A very useful and interesting book for every Bible student. Price $1.50.

Instead of the above, any other books of equal value will be given, if desired.

Also, a set of beautiful and elegantly colored Picture Cards will be given to those who obtain the fourth and fifth largest numbers over twenty, and the sixth, seventh, and so on; so that all will have a chance for a prize.

Come, young friends and old, take hold of the work now, and in earnest, and see how many subscribers you can get, and who will get the most, before the 1st of April.

Address Young Pilgrim, Boston, Mass.

Take Notice.

In forming clubs, and sending names and monies for the paper, the coming year, please state distinctly, in all cases, how many and which are "new" subscribers, and how many and which are "renewals" from those who now take it. In working for the prizes, "renewals" are not to be counted,—only the "new" subscribers.

CLUBS FOR THE NEW YEAR.

The new year is drawing on, and many subscriptions expire with the December numbers.

It is a good time now to renew subscriptions, and form new clubs for the coming year. Sunday Schools and neighborhoods, by taking the paper in clubs, all addressed to one name, will save, in clubs of 50 or more, 36 cents a year on each copy; in clubs of 10 or more, 31 cents on each copy; and, in smaller clubs (of less than ten), from 12 to 21 cents on each copy.

DIRECTIONS TO CLUB-MAKERS.

For Clubs of 50 or more.—Collect from each subscriber 38 cents; send us 35, and with the balance pay the postage.

For Clubs of 10 or more.—Collect from each subscriber 43 cents; send us 40, and take the balance to pay the postage.

For smaller Clubs.—If a club of eight or nine, collect from each 53 cents; six or seven, 54 cents; four or five, 56 cents; three, 58 cents; two, 62 cents. Send us 50 cents for each subscriber, and with the balance pay the postage.

In all cases, be careful to give plainly and distinctly, the *name, post-office, county* and *state* of the person to whom the package is to be addressed. Where the town is called by one name and the post-office by another, be sure and give the name of the *post-office*.

For the World's Crisis.

NEWS FROM CANADA WEST.

Bro. Grant:—I send for the Crisis a brief account of a visit to Canada West, believing brethren will like to hear that truth is spreading there.

In Howick, Huron County, about one hundred and fifty miles from Buffalo, four brethren, one a deacon, were expelled from a Baptist church for believing in the destruction of the wicked. Deacon Andrew Sims, of another Baptist church, and holding our views, moved there, and having before began to preach some, he commenced preaching among these brethren. The Lord blessed his labors, and several were converted and wished to be baptized. There being no Advent preacher in Canada West, whom they knew, that they wished to have baptize them, they held a meeting, and voted to write for me to come and baptize, and form a church. I knew and had visited Bro. Sims five years ago. So the first of October I went and spent three Sabbaths with them; I baptized six, two men and their wives, and two young men. The same day we formed a church of ten members, chosing Bro. Fajrly Milne deacon, and J. S. Milne clerk. The church then voted to have Bro. Sims ordained as pastor, and wished me to perform the ceremony. There being no preacher who would fellowship with Bro. Sims, or the church, within a hundred miles, and having known Bro. Sims' views for years, and the church also being satisfied with his doctrine, character and abilities, I felt it my duty, under the circumstances, to take the responsibility, with the church, of setting him apart to the work of the ministry, by prayer and laying on of hands, by myself and the deacon.

The Lord has set his seal of approbation upon the preaching of Bro. Sims, by opening the hearts of a number to attend to the word spoken by him, as he did the heart of Lydia, when Paul preached the same word. Some are yet seriously impressed, and may the Lord give him many more souls as seals of his ministry.

Some of other denominations are seeking for truth, although, as everywhere, opposition is manifested. A large number turned out to hear each Sabbath I was there, and a good number of books and tracts were sold and given. Brethren were liberal, not only in paying the expense of traveling three hundred miles, but also in providing for my wants when at home. Four signed for the Crisis, and as they are well-to-live farmers, they purpose building a house of worship.

Thus God is overruling to his glory, the blindness of some for expelling members for growing in knowledge, while sinners are converted, his people are comforted, especially those who preferred believing the Bible instead of creeds. It was a joyful visit to me, although the labor was hard; and a happier people I have not seen for many years. Those I baptized truly went on their way rejoicing; giving good evidence that the love of God had been shed abroad in their hearts by the Holy Spirit, and that they were not alone moved to act by a cold, speculative belief of the head, but by the "one faith,—a faith in Christ's death, resurrection and atoning blood; a faith of the gospel, which works by love and purifies the heart."—Gal. 5: 6. Thanks be to our God that his work of mercy in saving lost sinners is not yet ended; and that here and there he is giving us evidence that he can and will bless where *destruction* is preached as the final penalty of his law.

It is my purpose to be at home during the winter, and I shall be happy to hear from brethren who may want books, or wish to pay up accounts. J. Blain.

Buffalo, N. Y.

Correction.—In the article entitled "Man's Future Destiny," on the first page of this No., second column, I am made to say, "inasmuch as the Bible no where intimates that either Adam, or any of his *antecedents*," etc. It should read "*descendants*." J. P. Bell.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 22, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

1866.

The year 1866, when looked at prospectively, promises some very important events, which will give light to the students of prophecy. We find there is quite a general expectation that it will not pass without some important changes in the affairs of this world. Some able and devoted Bible students, who have carefully watched the signs of the times, and from an examination of the prophetic periods of Daniel and John, are quite strong in the belief that the saints will be taken from the world next year; others fix on 1867, others 1868, some 1869, 1870, 1874, 1875; but nearly all Bible students and chronologers tell us we are very near the end of the present dispensation. We think there has never been a more general expectation among all churches that the Lord is soon coming, than at the present time; unless it was in 1843–44. It is very evident that the interest is increasing, and entering deeper into the hearts of those who have paid any attention to this all-important subject. The great question for every one to settle is, am I *ready?* The warnings have been abundant, so that none will have any excuse, if found at last without a wedding garment on when the Bridegroom appears.

It will be recollected that sometime since we published an old prophecy written by Hezekiah Wylly's, of Hartford, Ct., in July 14th, 1766, stating that "in 1866, America's fate is fixed."

Next year the Methodists intend to "have a grand Jubilee" in Oct., to celebrate the "Centenary of Methodism." It will be one hundred years next Oct. since "the first permanent Methodist Society was formed by Philip Embury, in the city of New York."

Next year Napoleon is to take his troops away from Rome, which must cause some important changes, we think, in the history of the "little horn" power, seated on the "seven hills."

There is another very significant event to transpire next year, which is the great gathgathering of Catholics at Rome, to celebrate the eighteen hundredth anniversary of the martyrdom of St. Peter," which is said to have taken place at Rome in A. D. 66. We learn that "the Catholic bishops of the whole world will be invited" to meet there next year; and besides all the priests and lay members are invited. It is expected to be the largest gathering of the Catholics at Rome ever known. It will be recollected that Belshazzar, the last king of ancient Babylon, had a great gathering and a feast in his palace the night that the hand was seen writing on the wall, MENE, MENE, TEKEL, UPHARSIN, which Daniel interpreted as follows:—"MENE, God hath numbered thy kingdom and finished it. TEKEL, thou art weighed in the balances, and art found wanting. Peres, thy kingdom is divided, and given to the Medes and Persians. . . . In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom."—Dan. 5: 25–31.

The Pope confesses that his end is near. It may be nearer than his expectations indicate. We say that it is a significant fact that there is to be such a great gathering at Rome next year. We shall wait for these coming events with great interest. The coming gathering and feast at the seat of mystic Babylon, next year, may result no better than the one in the days of Belshazzar. Indeed, it looks like the corresponding event.

All signs indicate that the glorious morning of the resurrection is very near at hand. Let us all be *ready* when the glad hour arrives, that we may welcome Jesus and all the loved ones now sleeping in death, who will then be raised to die no more.

We are too near home to look back with longing eyes after the things of this world. "Remember Lot's wife."

ORNAMENTS.

There has been no time during the existence of this generation, when so many and so costly ornaments were worn as at the present time. In this respect, one might think the people were returning back to the habits of the heathen nations; and that the tastes of children were gratified, instead of the noble manhood and womanhood that should characterize civilized and christian nations. The disposition to make a show in the world seems to have become almost universal; as well among the majority of church members, as those who make no profession of religion. This is a sure sign that the church is becoming conformed to the world, and floating away from the true standard of christianity. But few have courage to come out from the world, and be *separate*. They do more than Lot's wife,—*look* back; they *go* back to the world, and then claim the world has advanced to a higher position. The returning current is so strong, that but few young people who profess religion, have courage to stand against such an overwhelming influence, and dare to be *singular*, if they lose every earthly friend.

We find here and there, a few who see and feel the importance of doing all to the glory of the Lord; who live, as though they believed their actions were known to their Creator, and that Christianity requires more from those who profess it than most believe. There are some who think, when the Scripture says "that women" should "adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array," that this requirement should be observed as carefully as any other, if they would please the Lord, and hear him say at last, "well done." Would that more felt the force of this Scripture, and other kindred passages. We have come to an age when men and women trample under their feet the laws of God and man which they do not like, provided it is only *fashionable* to do so. Fashion rules the conduct of a large portion of society, not only of the world, but the *church*. Instead of being "*separate*," as commanded, she *follows* after the fashions, with Satan for a leader, in the person of some of the lewd women of Paris.

'Tis true there are some noble exceptions, in all evangelical denominations, who shine like diamonds among the dirt. We have recently met several young ladies in different places, who have sacrificed their jewelry, and adorned themselves in "modest apparel," and with "a meek and quiet spirit, which is in the sight of God of great price." If others only knew how much better they would feel in their minds, we think they would be willing to make the sacrifice. They would not only *feel* better, but certainly *look* better. Beauty needs no ornaments; and deformity only attracts more attention when ornamented, because there is no similarity, or fitness between the two. Pure gold needs no galvanizing to make it valuable, or to cause it to shine; so pure religion needs no ornaments to make it lovely and beautiful. Ornaments on a christian are as unbecoming as rum blossoms on the nose, or as grease spots on fine linen. We hope those who profess to believe in the coming of Christ will lay them aside for ever. Make the sacrifice at once, and give the results to the poor, and you will feel richer.

HIGH PRICES.

It was thought that when the war closed, the high prices of provision, clothing, and other things, would most certainly be taken off; but instead of the prices being lower, they are higher than ever, with few exceptions; and there appears no prospect of any improvement in favor of the consumer.

The following comparative scale of prices for the month of October, in the last four years, including the present, as taken from one of our inland cites, will show how the case stands:—

	1865.	1864.	1863.	1862.
Beef per lb.	$ .14	13½	9	6¼
Butter "	.45	45	22	18
Chickens per lb.	.30	20	14	12
Eggs per doz.	.32	30	18	14
Potatoes per bush.	.85	65	50	35
Pork per barrel	46.00	44.00	17.00	14.50
Lard per lb.	.30	23	13	11¼
Flour per bbl.	17.00	13.00	10.00	8.50

It is difficult to tell the reasons why the high prices continue, when gold has fallen nearly one half from where it was when the prices of provision were not as high as they are now. It is very evident that traders are not as willing to fall in their prices, when the case demands it, as they are to rise. The fall in the price of goods is seldom accomplished only by competition; and it appears quite evident that the combinations and associations of the various classes of traders and producers are united to keep up the price of goods so long as the people will consent to purchase and pay such exorbitant amounts for them.

Among the poor there must be of necessity much suffering during the coming winter, unless there is a change in their favor from some source. With coal at $16 and $17 a ton, and flour at the same price, the prospective cannot look very flattering to the poor. Such are the fruits of *covetousness*.

THE CONDITION THE POPE.

The condition of the Pope of Rome is becoming *very critical*, and all the world can see it. His own people *feel* it; but vainly hope there may be some timely aid brought for his relief. As he has truly said, "*mene mene tekel upharsin* is already written" for him; and we think the decision cannot be changed. A train of events are at work, that must soon end for ever the temporal power the "little horn" of Daniel's prophecy. His "dominion" was to be taken away just before the end of the present dispensation.

The following from a late Philadelphia *Inquirer*, gives us some idea of the sad "condition of the Pope." We apprehend it will be no better before the coming of Christ:—

"According to the tenor of European advices it is manifest that the tenure of Pius IX in Rome is becoming doubtful. The French Government notified the Holy Father months ago that it was determined to withdraw the troops and evacuate the Eternal City. Time was given to the Pontiff either to make his peace with Victor Emanuel, or perfect arrangements for shelter elsewhere. The King of Italy would be glad if the Pope would remain as a dispenser of religious but not of temporal power. Rome could, under such auspices, still be the capital of the Catholic Church, and whilst the Pope might lose a few temporalties incident to his jurisdiction as a Prince, he would be nearly recompensed by the cessation of those troubles which are concurrent with the exercise of worldly power. As a Patriarch in Rome, the head of a great sect, the Pope would receive the veneration of all who entertain the belief of his church, and his influence would be greater, as it would be divested of all connection with temporal interests. But it is extremely difficult for Pius to accommodate himself to circumstances. "The logic of events," which in this country is held to be unanswerable, has no influence upon his determinations. He wishes to stay in Rome despite the inclinations of Victor Emanuel. He can remain there by entering into a proper convention.

This he will not do. France tells him that it is time that the problem which has been unsettled since the Revolution of 1848 shall be solved. He must really come to some conclusion in reference to his movements. The French troops, he is told, are soon to be withdrawn, and unless he has a new place of refuge secured, or makes some arrangement with the Italian monarch, trouble will ensue. It is suggested that this movement of French troops is to be made "in concert with the Pontifical Government." Doubtless, if possible; but as yet it has been impossible to make any arrangement with the Papal authorities. The Pope and Cardinals act as if they believed that Louis Napoleon dare not withdraw his soldiers from Rome. To his requests that arrangements should be made to facilitate that movement they pay no attention. There must certainly be an end to this, and the time may not be distant when the difficulty will be suddenly, perhaps very unsatisfactorily, solved."

Truly these are times of thrilling interest to the Bride of the Lamb. Now is the time for her to prepare for the marriage, and see that she is "ready" to be presented without "spot and wrinkle, or any such thing." Let every one go through with a most thorough heart examination, and see if all is right in the sight of the Lord. Let us be *sure* in this matter. Our *all* is at stake.

SWELLING WORDS.

Paul said, "In the last days" men would be "boasters," and "fierce." This prophecy is having a most literal accomplishment, we think, at the present time, and this state of things will, doubtless, increase rapidly till the end of the present dispensation.

The Fenians have recently held a large meeting at Music Hall, Boston, which was addressed by George Francis Train. During his remarks, as reported in the Boston *Journal*, he said:—

"Three years ago I was knocked down in Faneuil Hall; but I am not afraid of being knocked down to-night, for I now have my own boys with me. Boston knocked me down three years ago and I have now come back to pay her off." The greater part of the remainder of the evening until half-past nine o'clock was spent by Mr. Train in the bitterest and most intemperate attacks on the character of the citizens of Boston and its institutions. Several resolutions were offered by him which were adopted by the meeting with hardly a dissenting voice. The following are specimens of the whole: 'Resolved—That we will never again wear a single article of English manufacture;' 'Resolved—That we are in favor of the Southern States coming into the Union;' 'Resolved—That we indorse Andrew Johnson's policy, and if it is interfered with, then the Irish of this country—four millions of Catholics—will go to the polls next fall and elect Irishmen to Congress;' 'Resolved—That the shutting out of the South from Congress will meet the disapprobation of the Irish-American voters.' These and many other resolutions of a similar description were offered and received by the audience with cheers."

FENIAN CONGRESS.

The Fenians have established a Congress of their own in this country, which shows most clearly that they are not acting in harmony with the government of the United States. This is a very singular movement, and we almost wonder that the American government is so indifferent about the matter. Catholicism is the same in its spirit now as it has ever been. It keeps quiet yet, out of policy; but give it the power, and Protestants would be put down at once, without mercy. The Catholics have no sympathy with any thing that does not advance their interests as a religious body.

It is claimed that the object of the Fenian movement is to liberate Ireland from English control. This, no doubt, is one object; but is that all? What need of a Congress in the United States, if Ireland only is the object under consideration. Why so *secret* in their operations? Time will develop what is now hidden.

NEW PUBLICATIONS.

Our Mission Work. A Report of the Organization of the American Advent Mission Society, its Constitution, Officers, etc., with the *Secretary's Address*, and the *Address of the Board*.

A tract of 32 pages, designed for general circulation among the friends of our mission work among the Freedmen. Let it be widely scattered, with or without money. We hope to receive from the liberal enough to pay the cost of printing, and the rest we shall scatter freely. 3 cents each to those who pay; postage 2 cts.; 30 cts. a dozen, postage paid.

The Experience of Thomas H. Jones, who was a Slave for 43 years. Written by a friend, as related by himself.

An interesting little book, of 48 pages, showing the trials and sufferings of slavery. 27 cents postpaid. It is worth the money. We shall make some extracts from it shortly. For sale at this office.

The New Hymn and Tune Book.

Choice hymns and tunes for *The Jubilee Harp*, now in preparation, may still be sent in any time before the 1st of January, addressed to *The Advent Christian Publication Society, Boston, Mass.*

For the World's Crisis.

TO THE UNCONVERTED.

Dear friends, who see, and perhaps read, the World's Crisis, let me address *you*. You have some idea, from what you have read and heard from your friends who are looking for the coming of the Savior, that the end of this *age* is near. Let me tell you it is really so, yes, much nearer than you are aware of. The signs of the times, the moral and religious condition of the world, prove that is really so. Let me entreat you not to be deceived on this all-absorbing subject. You no doubt hear many professing christians saying, "The world is getting better," "The world will soon be converted." I beg of you, listen not for a moment to such unscriptural expressions, for if you do you will be inclined to believe them and deceive yourselves. Oh! be not deceived on this subject, I beseech you. Remember, God has given his word to instruct you. Read that, I pray you. Obey him who died for you. He says, "Search the Scriptures, for in them ye think ye have eternal life."—John 5: 39. "The holy Scriptures are able to make you wise unto salvation, through faith which is in Christ Jesus."—2. Tim. 3: 15. The sayings and teachings of ministers, and others, are true, just as they agree with the Bible, and no further. "If they speak not according to this word, it is because there is no light in them."—Isa. 8: 20. And again, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"—Isa. 2: 22. Let me entreat you to bring every thing you hear on this solemn subject to the test of the Scriptures.

I must not be tedious. I must close this exhortation. But I beg of you hear me. The friends of Jesus, among whom you live and with whom you associate, will soon be with Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God. Luke 13: 28. And you, if you continue to reject the Savior, will be thrust out." "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Will you be among those? Are you willing to be considered mere chaff? Will you not rather strive to be among your friends in the kingdom? Some of you have parents sleeping in Jesus; others have children, brothers and sisters, husbands and wives. You may remember their dying words, you may have promised to meet them in "that day." God help you to wake up. Commence to-day to seek the Lord.

From your friend, Samuel Curry.

New York.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	$1359.28
A young sister	3.50
Lydia H. Burgess	1.00
G. W. Turner	.50
Mrs. Nancy J. Mahan	1.00
From Harmony, R. I., to send tracts to Sr. Rowell, Minn.	1.00
Moses Smith, Marion, Ohio	10.00
C. L. Calhoun, New Preston, Ct., to send tracts to Sr. Rowell, Minn.	3.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous pledges and donations	$35.00
A young brother	2.00
Mary C. Denman	.48
E. A. Marsh	.75
A Sister, Nashua, N. H.	2.50
J. Nason	.50
G. B. Whitford	.50
Moses Smith, Marion, Ohio	10.00

Who will Help?

A Sister writes from New Hampshire:—"I want to say a word about the paper which is sent to Sister H. Nearly three years ago she moved from this city to U——, where she was miles from all of 'like precious faith.' She *needed* the Crisis, but could not pay for it; so I have paid for it myself up to this volume. Now my own means have failed, but I have been hoping a way would be opened for me to earn the money before the volume was out. As yet, I see no way to do it, and I want to ask if you can send her this volume free. If I can get the means, I will send pay for it after that. Expecting we shall soon be where the Crisis will not be needed, I am yours in hope, Harriet."

A Bro. writes from Connecticut:—

"I take my pen to say what duty demanded long ago, that I must give up the Crisis or become a free subscriber. I do not like to do either, but sickness has brought me to it. I have been sick for the last two years."

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1279.89
A sister, who gives one-tenth of her substance to the Lord	10.00
Levi Tuttle, Wheatville, N. Y.	.50
Revel O. White, New Hartford, Ct	2.00
Women in Maine	1.50
Henry Keen, Fredericton, N. B	2.00
Moses Smith, Marion, Ohio	70.00

Pledges Paid.—R. E. Ladd $5.00.

The American Advent Mission Society.

☞ All communications relating to the general business of the Society, should be addressed to the Secretary, Wm. B. Herron, *Crisis Office, Boston, Mass.*

☞ All donations and subscriptions should be sent to the Treasurer, Geo. T. Adams, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address Wm. B. Herron, Secretary of the Board, No. 167 Hanover Street, Boston, Mass.

Joshua V. Himes,
President Amer. Adv. Miss. Society.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already one hundred and sixty boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it? W. B. H.

Mrs. E. S. Willard, Hammonton, N. J.	$1.00
Mattie	.50
J. F. Busch, Philadelphia	3.00
E. A. Marsh	1.00
Annie B. Dennett, Portsmouth, N. H.	.50
S. Louise Howland	.30
Frank M. Howland	.20
Jenny Howland	.15

From a Brother in Ohio.

Messrs. Grant, Adams, and Herron:—Dear Brethren,—I send inclosed a draft for $105.00, which I wish used in the following manner: $10.00 to the Tract Fund; $10.00 to the Poor Fund; $10.00 for Sr. Anna E. Smith, New York, to be used by her according to discretion in her department of labor; $70.00 to the Freedmen's Mission Fund; and the balance for Crisis and books.

Dear brethren, I am a stranger to you all, only as I have read of you. I am here in this place a lone witness to the truths that you are particularly engaged in promulgating. I have no one to associate with that believes with me, and is expecting with me that the kingdom of heaven is at hand, or rather, that the King is at hand.

I have for some time been wishing for a complete consecration to God, and for that I know I must try and obey the commands of Christ. I want to be of the little flock that is to receive the kingdom. Christ's directions are to "sell that ye have, and give alms." I am poor; but I had an article of property to sell which ought to have sold for about $125; but, not finding a purchaser, I left it with another to sell, and told him not to refuse $100 for it. He sold the property for a note of $115, bearing interest payable in one year, and told me that I might take the note, or, if I chose, he would keep it and give me $100. Well, I was disposed to put the whole into the treasury of the Lord. If I waited a year, there would be much more of it than now; but it would be trusting the Lord's money in the hands of man, where it would be, at least, possible that I might not get it at all; and the thought that it was now greatly needed, and, if now properly used, would be safe,—a treasure in heaven, where no thief approacheth or moth corrupteth,—I took the money. Take it, brethren, and use it for the glory of God. [illegible]

... brother, who has been a missionary to the Sandwich Islands the past thirty-two years, under the American Board. He will be at —— at Thanksgiving, with our mother and brother, and I wish, if possible, that the book may be there before that time. The five dollars worth of tracts for free circulation I would like very much, and as soon as possible.

Brethren, may God bless you all, especially Brn. Himes and Flagg in their mission south.

For the World's Crisis.

OUR EUROPEAN MISSION.

This mission is being prosecuted by Elder M. B. Czechowski. No missionary society has as yet taken him under its sheltering wing. Assisted at the first by individual aid, he is still thus sustained. A good many hundred dollars have gone over the ocean from America to help him in his work. And still he needs and asks for more funds. Shall he have them? Many have given freely who do not know him—given "as unto the Lord." All may know him better who will take the pains to buy and read his "Thrilling Narrative," or history of his life. Personally, I have known him for over nine years. I am not insensible to his faults, nor blind to his virtues. At first, he allied himself to the Seventh-Day Adventists, and proclaimed their views. Then they threw him off from being one of their accredited ministers, not from any fault in his christian character, but because he, preferring an enlarged sphere of action, and greater catholicity of spirit, failed to fully abide by their views and rules. Then he chose the major body of Adventists for his associates. Educated a Romish priest, hence totally unused to labor or to the earning of a penny in any other manner save by his profession, his greatest fault—if it be a fault—consisted, while in the States, in a lack of the genius of obtaining a livelihood, and in the want of the economics of human existence. He whose pursuits were entirely literary, and who in his earlier habits had ever lived on others, found himself at loss in turning a penny among us skin-flint Yankees. Are there not some at home in like plight, who do not know how to live, and whose abundance of brains never run in the channel of acquisitiveness? Very likely.

Well, coming to this country a convert from the awful heresy of Romanism, barely escaping destruction in a burning steamer, on the St. Lawrence, embracing the blessed hope of Christ's near coming and personal reign, his thorough education, his wonderful mastership of the languages, his romantic career, his gentle, loving spirit, his majesty and urbanity of demeanor, won our admiration and our hearts; and we sent him back to Europe with our money and prayers, a missionary at large for all the Adventists,—the *Herald, Crisis*, and *Voice*, saying with one voice, "Go, and God be with thee." His letters—always interesting—are before us; and his heart and real work are known to himself and his All-seeing Maker. Somehow, I am impressed with a sense of his sincerity, honesty, ability, and worthiness of support, wherever he may for the time traverse the plains and valleys of old Europe, "proclaiming the kingdom of God." It is worth while to inquire, "Having pushed out his boat on the wild waters of European society, shall we now leave him there to buffet the winds and waves alone? Only *one* missionary in all Europe! Can't our whole body sustain one? Can we do any better than to sustain this man? Will that minister step forth from our ranks, who, like Elder C., possesses the knowledge of *eight different tongues* wherewith to proclaim to the varied nations Jesus' coming? Let him show himself, and we will send him likewise. For this heaven-born message *must* be spoken to "many peoples, and nations, and tongues, and kings."—Rev. 10: 11.

Brethren of all our churches, whom shall we send on this great errand, and who will go for us? One man, whose address and abilities guarantee him access where we should be powerless, has received this commission into his heart and cries, "Here am I, send *me*." Shall we send him? Is n't it best to venture a few thousands on his behalf? And if sustained at all, had he not better, for his credit and our honor, be sustained well? Shall he in shame and semi-pauperism eke out a miserable and cramped existence among strangers, and beg in vain for help from American Adventists, who shout across the water, "The Lord is coming," and still hoard up their wealth behind the back of the only man we have out in the eastern hemisphere who echoes our words? In the name of God, and the benighted nations, let us do something, wisely and well. And do it NOW.

I may err, but pressed with a sense of duty for a long month, I have at last written what I have written. If my counsel is good, God will speed it on to success; but if bad, he will, I humbly pray, bring it to naught.

Reader, THINK concerning the European Mission. D. T. T.

Nov., 1865.

For the World's Crisis.

THE POOR AND THE POORER.

It has been remarked that "there are none so poor but that they know of one or more that they deem poorer than themselves. I heard an amusing story, the truthfulness of which I am unable to assert, which, with one other that I know to be true, I will relate to illustrate the point.

A very poor woman, living in a single room, with a family of three children, had no bed, and scarcely any furniture. When night came, it was her practise to lay her children on the bare floor, and then take down a door and put over them. One night, when the mother had put the welcome door over them, as usual, one of the children looked up to her and said, "Mother, what do poor folks' children do who don't have any doors to put over them?"

This may seem to be an improbable story, but it may be true. Now I will relate story number two, which will bear a favorable comparison with the foregoing, and which I know to be true.

On one forenoon last spring, Sr. Helginson and myself went out into the "Five Points" of Philadelphia, "hunting up" the sick, the sinful, and the poor. In the course of the forenoon we discovered a narrow alley, about sixty feet long and two feet wide. On one side of this alley was a row of low, white-washed, brick buildings, cut up into small tenements. Each tenement consisted of two rooms—one on a floor. The buildings were but two stories in height, and were entered by very narrow and low doors. Each room was lighted by a small window containing but four or six panes of glass. [illegible] plastered ceilings, [illegible] view, with the floors above which were nailed to them. The ascent to the second stories was by means of coarsely built ladders. Each room was not more than ten feet square, and about seven feet in height. We visited all that we could get into, and among the rest a room that was rented by a colored woman.

It may be of interest to read a description of the "fixings" of the room, and of its occupant, which I will furnish briefly. The room was dark and dirty. In one corner was a broken lounge frame, some pieces of matting, and a few rags. At one side stood a lamentable looking table, which was furnished with a few pieces of crockery which evidently was in its worst days. There were no chairs to sit in, therefore we, with the occupant of the room, had either to stand, or sit on the broken lounge frame. We decided to remain upon our feet. On another side of the room was a small fireplace, in a small chimney, in which was burning a limited quantity of coke.

The occupant of the room was a negress of about forty years of age. She was very black, and dressed in clothes that were as black as herself. Her dress kept far away from her feet, and was tattered and torn. Her feet were half covered with what was once a pair of men's boots. On her head was a large hood, that broke down at the top, half covering her forehead, which gave her a comical look.

Under other circumstances we should have been much amused at her appearance, but her case was sad indeed, and we had to do what we could to make her more comfortable. The following is a portion of the conversation that passed between us.

"Do you love Jesus Christ?"

"Yes, I do love him, but I think I don't love de bressid Savior like as I used to did." She then wept much.

"But do you not know that Jesus loves you still, and that he will forgive all your sins?"

"Yes, I know dat; but I'se been kind o'cold lately, and I does n't feel Jesus quite so near like as I used to did."

"Come to Christ to-day, and you will be welcomed by him."

"O yes, bress de good Lord. I mean to go to [illegible] to-day."

"How much do you pay for your room?"

"Eight cents a day, an' I has to pay de rent ebery night, or I'll be turned out."

"What do you do for a living?"

"Well, I cleans bones in de bone shops, and whitewashes, and washes and irons, and anything dat I can do dat will get me an honest livin'."

"Some of the people take in lodgers. Could not you take in one or two, and thus get help in paying your rent?"

"Well, no, I had rudder be alone; but if I should see anybody dat was *destitute*, I would *gib* 'em a lodgin'."

"Do you have good health?"

"O, no. I'se sick enough to be in my bed now."

"Where is your bed?"

"Well, I has n't got none. I sleep ove dare in dat yer corner on de floor. Dat is de mos' comf'ble place in de room, for you see de room is bery damp."

After doing as our Lord bade us, we departed to visit other scenes of wretchedness. That poor woman saw others that she called poor, and she would "gib 'em a night's lodgin'." How many there are who are a thousand times better off than that poor black woman, who reverse matters, and forever grumble about their poverty, and rob God of much that belongs to him. Learn of these poor saints of Jesus; then you will always be thankful that you are better off than many others. Yours in Christ,

Philadelphia, Pa. F. H. Burbank.

To Bro. I. K. Lombard.

Bro. Grant:—You will oblige Sr. Gresty very much, if you will give I. K. Lombard's address in the Crisis, or request him to write, as we are very anxious to know of his whereabouts. Yours in waiting for the kingdom,

Joseph Gresty.

Hope Dale, near Hammonton, N. J.

Correspondence.

From Sr. A. E. Smith.

Dear Sisters:—The last you heard from me was in reference to Hackensack. There have been many changes since. I have been very sick since I wrote that letter, with a prostration of the whole nervous system. I was confined to the house and bed one week. I saw in the Crisis a notice of the discussion between Eld. Grant and Mr. Fish, on Spiritualism, in Philadelphia; and, as I was a Philadelphian, I thought this was a good time to go. So I asked Father to please to give me strength and let me go; so he did. O bless his name, how good he is to hear our prayers and grant our requests. O how I do thank him for the privilege I have had of hearing this discussion on the *strong delusion of the last days*. I have been battling against it for the last eleven years with all my might; but I seemed to stand alone. This has strengthened me much, and I feel like taking hold afresh. I was glad to see so many of our people out to hear for themselves. I was glad to see so many old faces that I used to see in 1842, '3, and '4.

The discussion was well conducted. Mr. Fish is well read in history, and well posted in all points that infidels and Spiritualists use in their arguments; but Bro. Grant—"*the little General*," some called him—showed himself to be posted in all these points, and was master of the subject under consideration. When he got through, all Bible students were convinced that Spiritualism was that damnable doctrine, a doctrine of devils, or demons, that should come in the last days. O that the Lord would open the minds of the people, that they may see and understand how the enemy is working through this Satanic power, to deceive, if it was possible, the very elect. The audience was made up of members of all churches, and the most talented and educated of the city were there to pass their opinions of the discussion; and all but Spiritualists or infidels were satisfied that Spiritualism is the work of demons. Eld. Grant has, no doubt, through this discussion, made himself many warm friends.

On Monday, I visited with Sister Helginson in her mission field, and it may be interesting to the readers of the Crisis to know something about the history of this mission. As I have been in it from the beginning, probably I can in a few words show you how the Lord has taken care of his little ones. In 1842, [illegible]

infirm, who could not get out to meeting; and where the mission meets now, is one of the places where we met. After the time past in 1844, in less than two years we were all scattered, and the meetings stopped; but Sr. Doughty, who now sleeps in Jesus, and myself, kept on visiting these old creatures for some time, till I became engrossed in business, and could not attend to it. Those old people ranged from sixty to one hundred and twelve years of age. The one we called Aunt Betsey, where the meetings are now held, was a hundred and sixteen years of age when she died. She remembered all about the dark day of 1780, and could tell you all about it, just as though it happened yesterday. About fifteen years ago, I became acquainted with Sr. Helginson, who was then a member of the Protestant Methodist church, and a despiser of the people called Adventists; and like Paul would hold the clothes while they were stoned. But after a great deal of persuasion, she came to the Advent meetings; but she told us she believed we were all antichristian. But we made her a subject of prayer, that the Lord would show her the truth. He heard our prayers. She saw the light, believed it, and has been faithful ever since. We then started this mission again, and it has been going on ever since. The first year there were twenty-nine souls converted. I spoke every Tuesday and Friday evening, and gave several courses of lectures on the charts. We had a house full always, and wanted to get a larger place for the meeting; but the old lady said, "No, honeys, I isn't going to live long, and you mus'nt move the meetin' till the old woman dies." So we still staid there till I came to New York.

After I was away awhile, I received many letters to come back. The young converts kept writing all the time for me to return to that city. I loved those dear ones, and it grieved me that I could not be with them. Then I interceded, and had two Bible readers put on there, employed and paid by this mission in N. Y. They were only on a few months, till their employer became dissatisfied, learning from his son, who is a minister in that city, that they did not do their duty as Bible readers. They were discharged, and Sr. Helginson was put on, who has given every satisfaction. But she needs help in visiting such low, degraded localities as she must visit. She ought not to go alone. It is not prudent; neither is it safe. And again she needs assistance in her meetings and her school. Sr. Reeves is helping her nights and Sundays; but she needs her all the time. She cannot labor unless she is supported. Are there not Adventists enough in Philadelphia to put on another Bible reader? You know it is needed. You can see how every thing is done. It is right under your own eyes, and you can see and be satisfied. And again you know Sr. Reeves personally. She has been an Adventist since 1843, and is competent to teach the truth in its purity to these poor creatures. I feel interested in this work, and as this mission employs one for your city, I know you can employ another, if you try, so that they can work together. *What say you, brethren and sisters, shall it be done?*

I visited some terrible localities with Sr. H., enough to make the vilest of the vile blush for shame, and every christian woman, over the degradation of that city. We found in one room, fourteen feet by sixteen, twenty-seven persons, all drunk, lying like pigs, piled up on the floor; men and women, black and white, all mixed together. I might mention many such places that we visited, but it would take more room than I am entitled to in these columns. There is much work to be done in both cities before the Master comes, and we must hasten, for he is coming very soon. O let us have our portion of work done and well done. I would just say here, that Sister M. Helginson's post office address is No. 214 Marion street, above 2d, Philadelphia, Pa.

I have had a very pleasant time in Trenton, N. J., visiting God's little ones. O there is nothing like the love of Christ; and to know that he is soon coming is glorious. Praise his name. Come, Lord Jesus, and come quickly. Your Sr. in Christ,

ANNA E. SMITH.

No. 128 East 27th Street, New York City.

From Bro. G. Thompson.

BRO. GRANT:—How welcome are the weekly visits of the Crisis, as it comes laden with its precious stores of knowledge, words of consolation and comfort, the experiences of saints, from the East, the West, the North, and the South; and how highly appreciated by the many pilgrims scattered here and there, whom we so often hear through the Crisis, saying, *We have no preaching here;* and I hear something like an inquiry from such, "Watchman, what of the night?" What do its signs portend? And anon the watchman hears a voice from heaven, saying, "Feed my sheep." And then the weekly messenger comes, bearing the watchman's response, "The night is *dark*, but the star of hope is growing brighter, and *the day* will soon dawn.

"Comfort ye, comfort ye, my people, saith your God." Ye weary pilgrim ones, ye are almost home. Ye scarred and care-browned veterans of the cross, your warfare is almost accomplished; but keep your armor on, and your weapons bright; there may be a few more conflicts, and then the crisis, and then the shout of victory—Hallelujah! Jesus comes! Hallelujah! *the day* dawns.

And some of these lone ones are *mourning* because of persecutions, afflictions, or, it may be, bereavements. "Blessed are they that mourn; for they shall be comforted." So said my dear Savior, and then went away *a little while*, that he might send the Comforter, and also prepare a place for the mourners. And our dear Bro. Paul, he has said, "Comfort one another with these words." What are the words, Paul? "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

O, the exceeding great and precious [illegible]

to cause tears, sighing, and sadness; the opposition of the ungodly, the tauntings of the wicked, the mockings of the scoffer, the pains of affliction, the cravings of poverty, and the pangs of bereavement. There, it is written, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." Take the comforting, christian pilgrim. "He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

Monroe, Wis. G. THOMSON.

From Sr. L. P. Hastings.

BRO. GRANT:—The Lord has favored us here of late with preaching from Bro. Fox, of Ohio, and Bro. E. A. Babcock of Jonesville, which has revived and cheered us, and we trust some good seed has been sown which will spring up and bear fruit unto eternal life. We are hoping to see Bro. Babcock here again before long to dispense the word of life and truth. O, how good it seems, after being deprived of those precious privileges for so long time, once more to listen to the gospel in its simplicity, purity, and beauty. May the Lord move mightily in this place.

The past season we have attended two conferences, held by Bro. A. N. Seymour, near Delta, Ohio, which have resulted in much good. Quite a number there have seen the truth, and are striving to walk in it. May the Lord bless them abundantly, and remember them in that day when he makes up his jewels. And that day we believe is not far distant. That last great deception is going on, and how wily is the deceiver. "Ye shall not surely die, but be as gods, knowing good and evil," was believed in Eden instead of the word of the Lord; and how many are taken in the snare at the present day. O that men might see that we have life only through Christ!

Yours in hope of life when Christ, who is our life, shall appear, L. P. HASTINGS.

Morenci, Mich.

From Bro. W. Stuart.

BRO. GRANT:—Allow me, through the Crisis, to address a few lines to my friends in Massachusetts and Connecticut, where I have been preaching.

My dearly beloved brethren and sisters in the Lord, after an absence of nearly ten weeks, through the mercy of our God, I arrived safely at home, and received a hearty welcome from my family and brethren. On last Lord's day, I had the pleasure of preaching to them, on which occasion I urged on them, as I would on you at this time, the necessity of a continual preparation for the coming and kingdom of our Lord and Savior, Jesus Christ.

The darkest hour of night is just before the dawn, and this is truly and emphatically a dark hour to the world, and to the merely nominal professor of religion. For, although it can be demonstrated that all the prophetic periods will soon terminate, and also that the six thousand years, or world's week, will end about the same time, as is clearly shown by God's great time-piece, which he has placed in the heavens; notwithstanding all this, they sleep on. But, blessed be God, although these things are darkness to the world, they are the light of divine truth to the waiting few. O my brethren, what manner of persons ought we to be in all holy conversation and godliness! As we are looking for these things, ought we not to be purifying ourselves, because the Lord is pure, consecrating ourselves entirely to his service; and while it is the duty of all to provide things honest in the sight of all men, and hence to be diligent in business, fervent in spirit, serving the Lord, let us be careful, lest we be overcharged with the cares of this life, and so that day overtake us unawares. We need much of the Holy Spirit in these days of peril, that we may heed the Savior's injunction, What I say unto you, I say unto all, *watch;* because the enemy of all righteousness is ever vigilant, whom we must resist steadfastly in the faith; for if he cannot drive us from the foundation of our hope, he will endeavor to alienate us from each other, by some mere abstraction, in and of itself of no real value to any one. Therefore, my beloved brethren, let us hold fast the beginning of our confidence steadfastly unto the end; endeavoring to keep the unity of the spirit in the bonds of peace. Let our conversation be of heaven, from whence also we look for the Savior, the Lord Jesus, who shall change our vile bodies and fashion them like unto his own most glorious body. Let the anticipation of our glorious and eternal home keep our hearts and minds stayed on God, and our hope will be as an anchor to the soul, cast within the vail, taking hold of Christ, our life-giver. With our hearts and minds thus fixed, and looking unto him, the author, until he shall have become the finisher of our faith, we shall soon attain the full fruition of that rest and glory which remain for the people of God.

And now, in conclusion, my dearly beloved brethren and sisters in Christ, permit me to say that your brotherly kindness and affectionate regard for me, while among you, will ever be a source of pleasing reflection to me, and my heart's desire and prayer to God is, that we may all soon meet in the kingdom of heaven.

Yours in the hope of eternal life in Christ,

WILLIAM STUART.

Philadelphia, Nov. 10th, 1865.

From Bro. F. H. Chamberlain.

BRO. GRANT:—I have great reason for gratitude and love to the Advent people; and I do thank and praise the Lord that I have had the privilege of becoming identified with them.

The Crisis has been a great blessing to me, and words cannot express the gratitude I owe to the dear friends who first sent it to me, and kindly and generously paid for it also. And the same friends paid my expenses to Wilbraham, and kindly cared for me while there. May the Lord bless them, and reward them a thousand fold for all they have done for me.

What a blessing it was to me to be at the campmeeting at Wilbraham. I had not heard an Advent sermon for about four years, and the campmeeting was a blessed feast for me. I there had the privilege of being buried in baptism, as I had never been immersed, having been a member of the Congregational church, and afterwards associated with the Methodists.

The articles in the Crisis on baptism led [illegible]

From Bro. A. S. Dow.

BRO. GRANT:—I would say through the Crisis, that it is a long time since we have had any Advent preaching here. The most of the brethren go to sea, but all will be at home soon. Bro. Leverton talked of coming here, but another door opened to him where he thought there was an opportunity for him to do more good. If there is a preacher in the field who is willing to come and make us a visit, I would say that the most of us are poor, and there are but few of us, but we will meet his expenses, and make up a fair compensation for his labor. Bro. Munger was here a year or two ago. There are many who will never forget him. If any one thinks of coming, please direct to

ANDREW DOW, *Machiasport, Washington Co., Me.*

Bro. MOSES SMITH, of Marion, Ohio, writes: "If some of the good brethren will make it convenient to call on me as they are passing this way, I shall be glad."

Married.

In Livermore, Me., Nov. 12th, 1865, by Eld. E. M. Haggett, JOSIAH MOULTON, of Chesterville, and LYDIA THOMAS, of Livermore, Me.

Obituaries.

FENTON. Died in New Britain, Ct., Oct. 10th, 1865, Sister Mary, wife of Mr. Seth K. Fenton, aged thirty-four years.

For many years she has been a devoted christian and loved the "blessed hope" most deeply and fervently. She attached herself to our glorious Life-giver, with a true and loving heart, and until within a few months has lived as happily as could be desired in mortality. In March, 1864, a lovely and only child, her beautiful "Carrie," aged about seven years, was suddenly stricken down and torn from her embrace. Sister Mary was so violently shocked by the blow, that her wounded heart refused to heal. Gradually her nervous system gave way under the pressure of her grief, and although she never doubted the goodness and love of God, yet she lost, in a measure, that sweet sense of the abiding presence of the Spirit, which had been her joy and her song, and for some five or six months past it has been painfully evident to her friends that her reason was yielding to the terrible pressure. She often complained of a dreadful feeling in her head that almost made her frantic, and in one of those periods of mental prenzy, in an unguarded moment, while her friends (who had scarcely left her for an hour for months) were all away, she took her own life.

It is a most painful trial to her friends, who had just began to hope that with returning health of body she would recover her shattered reason. But she sleeps sweetly, and none can doubt, who knew her lovely and amiable christian character, that "she will arise in the morning."

The writer was permitted to spend an hour with her about three weeks previous to her decease, and never remembers to have enjoyed a more precious season in prayer and conversation with a prostrate but earnest, struggling soul, who was seeking deliverance, than on that occasion,—and the Lord heard and answered prayer; none who were present *can ever doubt it*, and from that evening she began steadily to improve in body and in mind. But for wise reasons the Lord saw fit to permit her to fall asleep.

Her funeral was attended, and words of comfort and hope were spoken to a large audience by the writer. RANDOLPH E. LADD.

RAWSON. Died in Jamica, Vt., Oct. 10th, 1865, Sister Charlotte Rawson, wife of Bro. Lyman Rawson.

Sister Rawson embraced the glorious truth of a speedy coming salvation, among the first in that region of country; and her untiring zeal for more than twenty years, in helping onward the cause of God, she so much loved, together with a consistent, godly life, evinced to all that she was not only an Adventist, but a christian. When, therefore, death came, it found her calmly resting in faith; and she closed her eyes in an unconscious sleep, firmly believing that, in a short time at the longest, she will be counted worthy to obtain the resurrection of the dead.

Many of our old preachers will remember Bro. Rawson's as a pilgrim's home; and with what earnest care Sister Rawson ministered to their temporal wants; and with it they will remember with the greatest pleasure the refreshing seasons around the family altar, when Sister Rawson's voice was always heard mingling with others in prayer and praise. But she sleeps to awake at the last day, to die no more. May God bless the bereaved family, and lead them all to be careful above all things else, to secure with her a part in the resurrection at the last day.

Words of comfort and exhortation were spoken by the writer to a large and very attentive audience, from Prov. 14: 32. S. W. BISHOP.

She has lain down to rest till the morning,
Where the storm-blasts of time never sweep,
'Mid life's conflicts and toils she grew weary,
So he gave his beloved one sleep.

She has lain down to rest 'mid earth's shadows,
But, oh! when the morning shall break,
And the Life-giver comes for his chosen,
With joy, yea, with singing, she'll wake.

Z. R. K. R.

REYNOLDS. Departed this life at Coventry Centre, R. I., Oct. 19th, 1865, of diphtheria, Emily G., aged sixteen years, seven months, and five days.

Oct. 20th, 1865, Isabella B., aged thirteen years, three months and twenty-three days, daughters of Eld. Bowen and Isabella D. Reynolds.

These daughters were gifted with very amiable dispositions. They were only to be known to be loved. Emily gave directions how her funeral services should be conducted. Called her father to her bedside, put her arms round his neck, saying, "Weep not for me, father," and gave the parting farewell. Isabella found peace in her Savior. Her father came home from a prayer meeting, told her he requested the children of God to pray for her that night. She was blessed of the Lord. When her sister was carried out to the grave, she said she wished she was going too. She expired a few minutes after they returned from the grave. By request of Emily, Eld. Northup attended the funeral, and spoke comforting words from 1 Thess. 4: 13.

E. BELLOWS.

MOWDER. Died in Mason County, Ill., Sept. 27th, 1865, Hiram Mowder, youngest son of Joseph and Jane Mowder, in the fifteenth year of his age.

He was accidentally shot. This youth was beloved by all his acquaintances. His upright walk and christian deportment was admired by all who knew him. When death stared him in the face he remained undaunted. We trust he sleeps in Jesus, and will come forth in the just resurrection. May the Lord sustain his aged parents in their affliction, and bring them to the land of promise.

C. BUNNELL.

EMERSON. Died in Northwood, N. H., Oct. 17th, 1865, Flora Esther, infant babe of Richard J. and Esther S. Emerson, aged two months and twenty-four days.

The little flower, so soon blasted, will soon appear again with immortal bloom.

S. S. MOONEY.

Herald of Life please copy.

BLANCHARD. Died in Bennington, Vt., Nov. 2d, A. F. Blanchard, only son of Oliver Blanchard, aged four years and seven months.

Words of comfort were spoken by the writer.

A. SIMPSON.

FENIAN EXCITEMENT IN CANADA.—A Montreal dispatch says the banking institutions have resolved to arm their employees, and the money brokers propose establishing a night patrol. A company of *Chasseurs Canadiens* is under orders for the frontier. Hundreds are waiting to go. A new militia organization is under consideration.

Summary of News.

FOREIGN.

Liverpool Nov. 8th, Queenstown 9th.

The French commenced evacuating Rome on the 5th. Other news unimportant.

DOMESTIC.

New York, Nov. 14. There have been no additional cases of cholera on board the Atlanta. The passengers on board complain much of the detention. Strict quarantine is being enforced by the Commissioners.

A Washington dispatch has a sensation rumor that the strongest possible grounds will be taken in the matter of our relations with Great Britain, and that the indemnity question will be backed up, if necessary, by our whole naval and military force; also that an army of observation of not less than 50,000 will be placed on the Canadian frontier before the 1st of December.

A special Washington dispatch says a gentleman from Tobasco for New York reports meeting an agent of Maximilian. This agent represents Maximilian's affairs as being in extremes; that the reported victories of the Imperialists brought no satisfactory results, and that the war against the Liberals was a decided expense on account of this inability to draw supplies from that country; and that he had been dispatched by Maximilian to ask of the French Emperor one hundred million dollars and forty thousand troops, and that if Napoleon failed to furnish these the evacuation of Mexico would follow. Maximilian was ostensibly visiting Yucatan, but had removed his personal effects there as a safe point of embarkation in case the city of Mexico had to be suddenly abandoned. The action of this government is thought will hasten Maximilian's movements.

St. Louis, Mo., Nov. 16. Highway robberies and burglaries have become so frequent and daring here lately as to create a general alarm, and the citizens are seriously contemplating the formation of a Vigilance Committee.

GOVERNMENT FINANCES.—The income of the government from internal revenue this week has averaged one million one hundred and forty thousand dollars a day, or equal to a weekly aggregate of nearly seven million dollars a week. The total receipts of the National Treasury from this source, thus far in the current fiscal year, commencing with July 1st, have amounted to the enormous sum of one hundred and thirty-eight million dollars, or equal to a weekly average of about seven million two hundred and sixty-three thousand dollars, which average, carried through the whole of the current fiscal year, would yield an income of nearly three hundred and seventy-eight million dollars.

FRENCH TROOPS IN MEXICO.—The Washington correspondent of the Philadelphia *Ledger* says the proposed removal of the French troops from Mexico is based on the condition that our government will guarantee that Maximilian shall not be disturbed in his present position, but that he will be left to carry out his plans for the establishment of the empire on a durable basis.

METEORS.—Professor Newton of Yale College, writing to the New Haven Register, says that he, with three other gentlemen, saw from one of the towers of Alumni Hall, on Monday morning, in one hour and fifty minutes, commencing at five minutes before four o'clock, four hundred and thirty shooting stars. He says three hundred and sixty of them moved in paths diverging from the constellation Leo, and are therefore presumed to belong to the November group. The remaining seventy were moving in other paths, and are such as we see every night.

A large proportion of the meteors left phosphorescent trains. Three or four of these trains lasted over a minute. One star, which appeared to explode with a splendid green flame, left a track, which slowly shortened itself and floated away to the north, curling itself up into a crescent. The motion was not rapid to the eye, but as the train was probably as much as seventy miles high, the wind which carried it must have been blowing fifty or one hundred miles an hour. He expected to see as many more next morning if the clouds did not prevent.

PRUNE GRAPE VINES NOW.—The books generally advise winter pruning, or during the month of February. The objections to that season are, the work is liable to run into March, which does not allow time for the cut to become dry enough to check the flow of sap a little later, the weather is apt to be cold, rendering it uncomfortable; besides, the wood is frozen much of the time, in which state it ought not to be disturbed. There is sufficient leisure now, the vines are pliable and can be handled at will, while the mild weather will dry and harden the cuts so that there will be no bleeding in spring. A pair of pruning shears will be found very convenient in making the cuts—in fact, they are almost indispensable to the horticulturist in trimming his shrubbery roses, honeysuckles, blackberries, etc., in addition to the grape vines.—*Ex.*

IMPORTANT FACT.—A letter from Paris to a New York contemporary, in speaking of the cholera in France, and particularly in the capital of that country, states the fact as an important one, and one which carries immense weight, that, with the cholera deaths at near a hundred a day in Paris, the total bill of mortality is not increased, the reason being that people take proper care of themselves, and the other ordinary maladies which prey upon human life are not developed. Thus, if people were to eat correctly, clothe themselves correctly, avoid currents of air and sudden transitions from hot to cold, the mortality of a city of two millions of inhabitants might be reduced something approaching to a hundred per cent., or three-fourths its ordinary mortality.

ITEMS.

☞ It appears that those who have suffered most from cholera in Paris are the ragmen and the street-sweepers. On the former class it has fallen so heavily that there is some intention of suppressing the trade altogether. It is said that one hundred and fifteen thousand persons fled from Paris within ten days to avoid the epidemic.

☞ In a Fenian book found in Tyrone, Ireland, besides a list of names, was the following toast: "Here's to ——. Long may he live; may he live till he sees chapels built ten miles long, and seven broad—built with Protestant bones, thatched with ministers' skins, whitewashed with their blood, and their backbones for scrapers at the doors."

☞ The leaves of the elder, if strewn among corn or other grain when it is put into the bin, will effectually preserve it from the ravages of the weevil. The juice will also kill bed bugs and magots. Insects never touch elder bushes. The leaves of the elder scattered over cabbages, cucumbers, squashes and other plants subject to the ravages of insects, effectually shield them.

☞ The cholera was brought to New York in 1848 by the steamer New York, which arrived at that port on Nov. 9th, with 400 passengers from Havre. By a singular coincidence, it is again introduced there in the same month, and by a similar steamer, coming from the same port.

☞ The Russian papers announce that the cholera, which appeared two months since in the southern provinces of the empire, is advancing north; and, notwithstanding the cold weather, it has arrived at Berdytchen, in Russian Poland, a town of forty thousand souls, mostly Jews.

☞ Some of the principal New York hotels talk of raising the price of board to $6 per day. There are families in the Fifth avenue who give $500 or $600 a week for their mere lodging and boarding privilege, while their "extras" will reach $300 or $400 more.

☞ A middle aged man was drugged while on the cars between New York and Bridgeport, and robbed of $1200 in gold. He had recently arrived from England, and was en route to Boston to meet his wife. The money he had with him was all he possessed.

☞ Another great artesian well, flowing 200,000 gallons daily, was struck at Chicago last week. Its diameter is five inches, though the intention is to enlarge it to twenty inches, at which size it will have a discharge capacity of 18,000,000 gallons daily.

☞ The citizens of Matamoras are already in a starving condition, and the imperial troops are but little better off. Many of the late Southern officers are fighting with the liberals.

☞ The population of Chicago is one hundred and seventy-eight thousand five hundred and thirty-nine.

☞ During the three months ending Oct. 31, the police made twenty-two thousand two hundred and eighty-four arrests in New York and Brooklyn.

☞ The Great Western express train to Exeter, England, travels at the average speed of forty-three miles per hour, including stoppages.

☞ The whole of Manhattan Island, on which stands the city of New York, was once purchased by one Peter Minuit for twenty-four dollars.

To Anti-Tobacco Men—Prize Tracts.

The Managers of the Tract Society of the Methodist Episcopal Church wish to procure three superior original tracts on tobacco: one on the physical and moral effects of its use, for general circulation; another, addressed to ministers; and still another for boys. To secure this end, it is desirable to offer liberal premiums to qualified writers for the three best tracts that may be offered in competition for prizes.

For various reasons the Board did not think it best to draw on its regular income for these proposed premiums. It was of the opinion that the friends of the tobacco-reform would cheerfully contribute a special fund for that purpose. *Two hundred and fifty dollars,* will be needed. As soon as that sum is placed in the hands of its treasurer, the Board will offer a prize of $100 for the best tract, not exceeding thirty-two 12mo. pages, on the first point named above; and $75 each for the best tracts, not exceeding twenty-four pages each, on the other two points. The prizes to be awarded by a competent committee to be hereafter appointed.

If, therefore, the friends of tobacco reform wish such premiums offered and such tracts produced and published, they can accomplish their wishes by sending in their contributions. Messrs. E. H. Brown, W. H. Dikeman, and C. C. North have already contributed $25 each. We need $175 more. Will the anti-tobacco men give it? If so, let them send such sums as they please to donate for this purpose to Rev. James Porter, 200 Mulberry Street, New York, *immediately.* Should more than the amount named be sent in, the surplus will be expended in the gratuitous circulation of the tracts, especially of the one appealing to the ministry. Anti-tobacco man, send in your money directly!

DANIEL WISE,
Cor. Sec'y Tract Soc'y M. E. Church.

Notices.

Notice.

By order of the President of the "Christian Conference of Western New York and vicinity," the Second Quarterly Meeting of the year, as appointed in the Crisis of Oct. 31st ultimo, to be held at Dansville, Livingston County, N. Y., Nov. 23d, etc., is postponed to Dec. 7th, and over Sunday, the 10th. Let there be a general gathering of the saints at this feast of love. Do not mistake the time. Remember, it is Dec. 7th to 10th, as now arranged.

C. W. LANE, Pres.
per C. F. SWEET.

Western Quar. Conference.

The next session of this conference will be held in the Booker school-house, Gardiner, Me., commencing Thursday evening, Nov. 30th, at 7 o'clock. Brethren from abroad will call on Joseph Booker, Thomas Booker, and George Peacock. Come to this meeting, brethren, prepared to work for the Lord. C. H. LEVERTON, Sec.

Notice.

Bro. Samuel Curry, whose P. O. address is station E. New York, wishes to say that he is now at liberty to hold meetings wherever his services may be needed.

None need be afraid to invite Bro. C.—ED.

Notice.

On Tuesday, Dec. 5th, I propose starting east to Champlain, Clinton Co., N. Y., via. Cleveland and Erie R. R. to Edinboro, Pa.; thence, via. Erie and Buffalo, to Rome; thence to Ogdensburg, and thence to Rouses Point, N. Y. If any of the brethren on either or all of these routes desire preaching by me "as I go," please write to me *at once*, directing to Olena, Huron Co., O., and I will forward the appointment, and time for them to meet myself, wife and boy at the cars. Do not delay.

Elder G. W. STETSON.

Help, Brethren!

The church in Biddeford, Me., believing in the speedy advent of our Savior, and having struggled hard to sustain a meeting, so that the people shall hear the doctrine of Jesus' second advent, have decided to build them a house for that purpose, as they cannot sustain their meetings and pay the amount of rent which they will have to pay the coming year, all of them being poor, and would thankfully receive any assistance which any one would feel a privilege to render. Now, dear brethren, you who can, help this church, for they are worthy of your assistance.

W. H. MITCHELL,
A. W. SIBLEY,
MILES GRANT.

Book Notice.

I would say to the friends who have subscribed for my Life sketches, paid or not, please send in your orders to E. P. Woodward, Crisis office, Boston, Mass., and he will send them to your address. Please excuse the long delay.

ABIGAIL MUSSEY.

Notice.

Preachers desiring to visit Poultney, Vt., will please consult the church hereafter before publishing their appointments. ASA J. ROGERS.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
H. L. Hastings..........Sunday, Nov. 26th

EAST BOSTON.
C. Goodrich..........Sunday, Nov. 26th
and onward for the present.

Charlestown, Mass., (69 Maine Street), Lord's day, Nov. 26th, at 10½ o'clock A. M. and 3 and 7 P. M.
WM. C. THURMAN.

Springfield, Mass., in Opera Hall..........Sunday, Nov. 26th
Newfield, Ct., Monday evening, Nov. 27th, and every evening during the week and over the following Lord's day. We hope to see a general gathering of the people at these meetings.
Portsmouth, N. H..........Dec. 10th
MILES GRANT.

Bristol. Ct..........Sunday, Nov. 26th
North Canton, Ct..........Sunday, Dec. 10th
S. WOODRUFF.

North Adams, Mass..........Friday evening, Nov. 24th
Savoy, Mass., (where Bro. Hadlock may arrange), Saturday evening, Nov. 25th, and over the following Lord's day.
North Bennington, Vt..........Sunday, Dec. 3d
J. WILBUR.

Whitefield, N. H..........Sunday, Nov. 19th
Woodstock, N. H., Thursday and Friday evenings, Nov. 23d and 24th, and over the following Sunday.
Concord, N. H..........Sundays, Dec. 3d and 10th
Am not engaged beyond the 2d Sunday in Dec.
A. W. SIBLEY.

Bristol, Ct..........Sunday, Nov. 26th
Concord, N. H..........Sunday, Dec. 3d
Lee, N. H..........Sunday, Dec. 17th
Biddeford, Me..........Sunday, Dec. 24th
Portland, Me..........Sunday, Dec. 31st
A. SIMPSON.

Hatley, C. E..........Sunday, Nov. 26th
and evenings through the week.
ABIGAIL MUSSEY.

Agawam, Mass..........Sunday, Dec. 3d
I. B. POTTER.

Yarmouth, Me..........Sunday, Nov. 26th
Gardiner Conference..........Dec. 1st, 2d and 3d
Strickland's Ferry..........evening, Dec. 8th
South Livermore..........evening, Dec. 9th
Britton's Mills..........Sunday, Dec. 10th
Yarmouth..........Sunday, Dec. 24th
I. C. WELLCOME.

Warehouse Point, Ct..........Nov. 26th
South Windsor, Ct..........Nov. 29th, 30th, and Dec. 1st
Hartford, Ct..........Sunday, Dec. 3d
J. K. BELLOWS.

Worcester, Mass..........Sunday, Nov. 26th
Warner Gore, Friday evening, Saturday and Sunday, day and evening, Dec. 1st, 2d and 3d.
Let there be a large gathering to labor for our fellow men.
JOHN G. HOOK.

Newfield..........Sunday, Nov. 26th
Pleasant Valley..........Dec. 3d
R. WILLIAMS.

Chichester, N. H., (Pine Ground)..........Sunday, Nov. 26th
Baptism to be administered.
S. S. MOONEY.

Barnstead, N. H., (Clark meeting-house) Sunday, Nov. 26th.
J. G. SMITH.

Poultney, Vt..........Nov. 26th
(No name signed.)

East Canaan, N. H., Saturday evening, Nov. 25th, and Sunday, 26th. The new chapel will be dedicated. The service to commence at 10½ A. M.
Pittsfield..........Dec. 3d
Baptism to be administered.
J. COUCH.

Portland..........Sunday, Nov. 26th
Gardiner conference [illegible]
R. R. YORK.

New Hartford, Ct., West Hill..........Nov. 26th
New Hartford, Ct. (as Bro. L. H. Gibbs may arrange), Dec. 3d.
Pleasant Valley, Ct..........Dec. 10th
Avon, Ct., Lovely Street..........Dec. 17th
Winchester, Ct., (Stone school-house)..........Dec. 24th
Campville, Ct..........Dec. 31st
Yalesville, Wallingford, Ct..........Jan. 7th
Prospect, Ct..........Jan. 14th
Wallingford, Ct., (at Bro. E. G. Dudley's), Wednesday evening, Jan. 3d.
Franklin, Cortland Co., N. Y..........Jan. 21st
H. ROCKWELL.

Goffstown Village, N. H..........Sunday, Dec. 3d
and hold as long as duty may require.
D. W. MILLER.

Manchester, N. H..........Sabbath, Nov. 26th
T. M. PREBLE.

New Preston, Ct..........Nov. 23d to 26th
Campville, Ct..........Monday, Nov. 27th
Waterbury, Ct..........Tuesday, Nov. 28th
with Bro. Munn's people, if desired. Will some one meet me at the R. R. station, as I am a stranger in the place?
Worcester, Mass..........Thursday, Nov. 30th
Clinton, Mass..........Friday, Dec. 1st
New Bedford, Mass..........Sunday, Dec. 3d
A. ROSS.

Dane, Dane Co., Wis., Saturday evening, and over Lord's day, Nov. 25th and 26th.
Henryetta, school-house, Richland Co., Thursday evening, Nov. 30th, (as Bro. Graves may appoint), and continue over the following Lord's day.
West Point..........evening, Dec. 2d
and over Lord's day.
Cassel's Prairie..........Dec. 9th
and over Lord's day. GEO. W. TURNER.

Hoosick, N. Y..........Sunday, Nov. 26th
North Adams, Mass..........Sunday, Dec. 3d
CHAS. E. PIPER.

West Abington, Mass..........Sunday, Nov. 26th
WM. H. FISHER.

Pittsfield..........Nov. 26th
Z. FORD.

BRISTOL, CT.
Ira Morgan..........Sunday, Dec. 3d

C. F. Sweet will preach his farewell discourse, for the present, at Benedict school-house, Nov. 26th, at 10½ A. M.; also at Kinney's school house, at 7 P. M., same day. All are invited to attend.
West Barre, (as Bro. Hay and Grinnell may appoint), Sunday, Dec. 3d, at 10½ A. M.
Jackson, Tioga Co., Pa., Sunday, Dec. 17th, as the church there may appoint, and remain in that section a few days. Will Bro. D. R. Moore send for me at Lawrenceville, Dec. 16th? C. F. SWEET.

Lee, N. H..........Sundays, Nov. 19th and 26th
Alton Corner, N. H..........Dec. 10th
C. S. EMERSON.

☞ All my appointments are necessarily withdrawn.
S. W. BISHOP.

Business.

TO CORRESPONDENTS.

M. Woodruff—Nothing due from S. K. F.
R. M. Thompson—You are paid to No. 527.
O. B. Whitford—They were both credited.
Jas. Morrison—Your paper is sent regularly.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 529. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

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infirm, who could not get out to meeting; and where the mission meets now, is one of the places where we met. After the time past in 1844, in less than two years we were all scattered, and the meetings stopped; but Sr. Doughty, who now sleeps in Jesus, and myself, kept on visiting these old creatures for some time, till I became engrossed in business, and could not attend to it. Those old people ranged from sixty to one hundred and twelve years of age. The one we called Aunt Betsey, where the meetings are now held, was a hundred and sixteen years of age when she died. She remembered all about the dark day of 1780, and could tell you all about it, just as though it happened yesterday. About fifteen years ago, I became acquainted with Sr. Helginson, who was then a member of the Protestant Methodist church, and a despiser of the people called Adventists; and like Paul would hold the clothes while they were stoned. But after a great deal of persuasion, she came to the Advent meetings; but she told us she believed we were all antichristian. But we made her a subject of prayer, that the Lord would show her the truth. He heard our prayers. She saw the light, believed it, and has been faithful ever since. We then started this mission again, and it has been going on ever since. The first year there were twenty-nine souls converted. I spoke every Tuesday and Friday evening, and gave several courses of lectures on the charts. We had a house full always, and wanted to get a larger place for the meeting; but the old lady said, "No, honeys, I isn't going to live long, and you mus'nt move the meetin' till the old woman dies." So we still staid there till I came to New York.

After I was away awhile, I received many letters to come back. The young converts kept writing all the time for me to return to that city. I loved those dear ones, and it grieved me that I could not be with them. Then I interceded, and had two Bible readers put on there, employed and paid by this mission in N. Y. They were only on a few months, till their employer became dissatisfied, learning from his son, who is a minister in that city, that they did not do their duty as Bible readers. They were discharged, and Sr. Helginson was put on, who has given every satisfaction. But she needs help in visiting such low, degraded localities as she must visit. She ought not to go alone. It is not prudent; neither is it safe. And again she needs assistance in her meetings and her school. Sr. Reeves is helping her nights and Sundays; but she needs her all the time. She cannot labor unless she is supported. Are there not Adventists enough in Philadelphia to put on another Bible reader? You know it is needed. You can see how everything is done. It is right under your own eyes, and you can see and be satisfied. And again you know Sr. Reeves personally. She has been an Adventist since 1843, and is competent to teach the truth in its purity to these poor creatures. I feel interested in this work; and as this mission employs one for your city, I know you can employ another, if you try, so that they can work together. *What say you, brethren and sisters, shall it be done?*

I visited some terrible localities with Sr. H., enough to make the vilest of the vile blush for shame, and every christian woman, over the degradation of that city. We found in one room, fourteen feet by sixteen, twenty-seven persons, all drunk, lying like pigs, piled up on the floor; men and women, black and white, all mixed together. I might mention many such places that we visited, but it would take more room than I am entitled to in these columns. There is much work to be done in both cities before the Master comes, and we must hasten, for he is coming very soon. O let us have our portion of work done and well done. I would just say here, that Sister M. Helginson's post office address is No. 214 Marion street, above 2d, Philadelphia, Pa.

I have had a very pleasant time in Trenton, N. J., visiting God's little ones. O there is nothing like the love of Christ; and to know that he is soon coming is glorious. Praise his name. Come, Lord Jesus, and come quickly. Your Sr. in Christ,

ANNA E. SMITH.

No. 128 East 27th Street, New York City.

From Bro. G. Thompson.

BRO. GRANT:—How welcome are the weekly visits of the Crisis, as it comes laden with its precious stores of knowledge, words of consolation and comfort, the experiences of saints, from the East, the West, the North, and the South; and how highly appreciated by the many pilgrims scattered here and there, whom we so often hear through the Crisis, saying, *We have no preaching here*, and I hear something like an inquiry from such, "Watchman, what of the night?" What do its signs portend? And anon the watchman hears a voice from heaven, saying, "Feed my sheep." And then the weekly messenger comes, bearing the watchman's response, "The night is dark, but the star of hope is growing brighter, and *the day* will soon dawn.

"Comfort ye, comfort ye, my people, saith your God." Ye weary pilgrim ones, ye are almost home. Ye scarred and care-browned veterans of the cross, your warfare is almost accomplished; but keep your armor on, and your weapons bright; there may be a few more conflicts, and then the crisis, and then the shout of victory—Hallelujah! Jesus comes! Hallelujah! *the day* dawns.

And some of these lone ones are *mourning* because of persecutions, afflictions, or, it may be, bereavements. "Blessed are they that mourn; for they shall be comforted." So said my dear Savior, and then went away *a little while*, that he might send the Comforter, and also prepare a place for the mourners. And our dear Bro. Paul, he has said, "Comfort one another with these words." What are the words, Paul? "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

O, the exceeding great and precious promises of God's word! Cheer up, pilgrims; we shall soon be there. Here are many things to cause tears, sighing, and sadness; the opposition of the ungodly, the tauntings of the wicked, the mockings of the scoffer, the pains of affliction, the cravings of poverty, and the pangs of bereavement. There, it is written, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." Take the comforting, christian pilgrim. "He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

Monroe, Wis. G. THOMSON.

From Sr. L. P. Hastings.

BRO. GRANT:—The Lord has favored us here of late with preaching from Bro. Fox, of Ohio, and Bro. E. A. Babcock of Jonesville, which has revived and cheered us, and we trust some good seed has been sown which will spring up and bear fruit unto eternal life. We are hoping to see Bro. Babcock here again before long to dispense the word of life and truth. O, how good it seems, after being deprived of those precious privileges for so long time, once more to listen to the gospel in its simplicity, purity, and beauty. May the Lord move mightily in this place.

The past season we have attended two conferences, held by Bro. A. N. Seymour, near Delta, Ohio, which have resulted in much good. Quite a number there have seen the truth, and are striving to walk in it. May the Lord bless them abundantly, and remember them in that day when he makes up his jewels. And that day we believe is not far distant. That last great deception is going on, and how wily is the deceiver. "Ye shall not surely die, but be as gods, knowing good and evil," was believed in Eden instead of the word of the Lord; and how many are taken in the snare at the present day. O that men might see that we have life only through Christ!

Yours in hope of life when Christ, who is our life, shall appear, L. P. HASTINGS.

Morenci, Mich.

From Bro. W. Stuart.

BRO. GRANT:—Allow me, through the Crisis, to address a few lines to my friends in Massachusetts and Connecticut, where I have been preaching.

My dearly beloved brethren and sisters in the Lord, after an absence of nearly ten weeks, through the mercy of our God, I arrived safely at home, and received a hearty welcome from my family and brethren. On last Lord's day, I had the pleasure of preaching to them, on which occasion I urged on them, as I would on you at this time, the necessity of a continual preparation for the coming and kingdom of our Lord and Savior, Jesus Christ.

The darkest hour of night is just before the dawn, and this is truly and emphatically a dark hour to the world, and to the merely nominal professor of religion. For, although it can be demonstrated that all the prophetic periods will soon terminate, and also that the six thousand years, or world's week, will end about the same time, as is clearly shown by God's great time-piece, which he has placed in the heavens; notwithstanding all this, they sleep on. But, blessed be God, although these things are darkness to the world, they are the light of divine truth to the waiting few. O my brethren, what manner of persons ought we to be in all holy conversation and godliness! As we are looking for these things, ought we not to be purifying ourselves, because the Lord is pure, consecrating ourselves entirely to his service; and while it is the duty of all to provide things honest in the sight of all men, and hence to be diligent in business, fervent in spirit, serving the Lord, let us be careful, lest we be overcharged with the cares of this life, and so that day overtake us unawares. We need much of the Holy Spirit in these days of peril, that we may heed the Savior's injunction, What I say unto you, I say unto all, *watch*; because the enemy of all righteousness is ever vigilant, whom we must resist steadfastly in the faith, for if he cannot drive us from the foundation of our hope, he will endeavor to alienate us from each other, by some mere abstraction, in and of itself of no real value to any one. Therefore, my beloved brethren, let us hold fast the beginning of our confidence steadfastly unto the end; endeavoring to keep the unity of the spirit in the bonds of peace. Let our conversation be of heaven, from whence also we look for the Savior, the Lord Jesus, who shall change our vile bodies and fashion them like unto his own most glorious body. Let the anticipation of our glorious and eternal home keep our hearts and minds stayed on God, and our hope will be as an anchor to the soul, cast within the vail, taking hold of Christ, our life-giver. With our hearts and minds thus fixed, and looking unto him, the author, until he shall have become the finisher of our faith, we shall soon attain the full fruition of that rest and glory which remain for the people of God.

And now, in conclusion, my dearly beloved brethren and sisters in Christ, permit me to say that your brotherly kindness and affectionate regard for me, while among you, will ever be a source of pleasing reflection to me, and my heart's desire and prayer to God is, that we may all soon meet in the kingdom of heaven.

Yours in the hope of eternal life in Christ,

WILLIAM STUART.

Philadelphia, Nov. 10th, 1865.

From Bro. F. H. Chamberlain.

BRO. GRANT:—I have great reason for gratitude and love to the Advent people; and I do thank and praise the Lord that I have had the privilege of becoming identified with them.

The Crisis has been a great blessing to me, and words cannot express the gratitude I owe to the dear friends who first sent it to me, and kindly and generously paid for it also. And the same friends paid my expenses to Wilbraham, and kindly cared for me while there. May the Lord bless them, and reward them a thousand fold for all they have done for me.

What a blessing it was to me to be at the campmeeting at Wilbraham. I had not heard an Advent sermon for about four years, and the campmeeting was a blessed feast for me. I there had the privilege of being buried in baptism, as I had never been immersed, having been a member of the Congregational church, and afterwards associated with the Methodists.

The articles in the Crisis on baptism led me to decide to go forward and follow Jesus, going down into the water in the likeness of his resurrection. Dear friends, pray for me.

Sutton, Mass. F. H. CHAMBERLAIN.

From Bro. A. J. Dow.

BRO. GRANT:—I would say through the Crisis, that it is a long time since we have had any Advent preaching here. The most of the brethren go to sea, but all will be at home soon. Bro. Leverton talked of coming here, but another door opened to him where he thought there was an opportunity for him to do more good. If there is a preacher in the field who is willing to come and make us a visit, I would say that the most of us are poor, and there are but few of us, but we will meet his expenses, and make up a fair compensation for his labor. Bro. Munger was here a year or two ago. There are many who will never forget him. If any one thinks of coming, please direct to

ANDREW DOW, *Machiasport, Washington Co., Me.*

Bro. MOSES SMITH, of Marion, Ohio, writes: "If some of the good brethren will make it convenient to call on me as they are passing this way, I shall be glad."

Married.

In Livermore, Me., Nov. 12th, 1865, by Eld. E. M. Haggett, JOSIAH MOULTON, of Chesterville, and LYDIA THOMAS, of Livermore, Me.

Obituaries.

FENTON. Died in New Britain, Ct., Oct. 10th, 1865, Sister Mary, wife of Mr. Seth K. Fenton, aged thirty-four years.

For many years she has been a devoted christian and loved the "blessed hope" most deeply and fervently. She attached herself to our glorious Life-giver, with a true and loving heart, and until within a few months has lived as happily as could be desired in mortality. In March, 1864, a lovely and only child, her beautiful "Carrie," aged about seven years, was suddenly stricken down and torn from her embrace. Sister Mary was so violently shocked by the blow, that her wounded heart refused to heal. Gradually her nervous system gave way under the pressure of her grief, and although she never doubted the goodness and love of God, yet she lost, in a measure, that sweet sense of the abiding presence of the Spirit, which had been her joy and her song, and for some five or six months past it has been painfully evident to her friends that her reason was yielding to the terrible pressure. She often complained of a dreadful feeling in her head that almost made her frantic, and in one of those periods of mental frenzy, in an unguarded moment, while her friends (who had scarcely left her for an hour for months) were all away, she took her own life.

It is a most painful trial to her friends, who had just began to hope that with returning health of body she would recover her shattered reason. But she sleeps sweetly, and none can doubt, who knew her lovely and amiable christian character, that "she will arise in the morning."

The writer was permitted to spend an hour with her about three weeks previous to her decease, and never remembers to have enjoyed a more precious season in prayer and conversation with a prostrate but earnest, struggling soul, who was seeking deliverance, than on that occasion,—and the Lord heard and answered prayer; none who were present *can ever doubt it*, and from that evening she began steadily to improve in body and in mind. But for wise reasons the Lord saw fit to permit her to fall asleep.

Her funeral was attended, and words of comfort and hope were spoken to a large audience by the writer. RANDOLPH E. LADD.

RAWSON. Died in Jamaica, Vt., Oct. 10th, 1865, Sister Charlotte Rawson, wife of Bro. Lyman Rawson.

Sister Rawson embraced the glorious truth of a speedy coming salvation, among the first in that region of country, and her untiring zeal for more than twenty years, in helping onward the cause of God, she so much loved, together with a consistent, godly life, evinced to all that she was not only an Adventist, but a christian. When, therefore, death came, it found her calmly resting in faith; and she closed her eyes in an unconscious sleep, firmly believing that, in a short time at the longest, she will be counted worthy to obtain the resurrection of the dead.

Many of our old preachers will remember Bro. Rawson's as a pilgrim's home; and with what earnest care Sister Rawson ministered to their temporal wants; and with it they will remember with the greatest pleasure the refreshing seasons around the family altar, when Sister Rawson's voice was always heard mingling with others in prayer and praise. But she sleeps to awake at the last day, to die no more. May God bless the bereaved family, and lead them all to be careful above all things else, to secure with her a part in the resurrection at the last day.

Words of comfort and exhortation were spoken by the writer to a large and very attentive audience, from Prov. 14: 32. S. W. BISHOP.

She has lain down to rest till the morning,
Where the storm-blasts of time never sweep,
'Mid life's conflicts and toils she grew weary,
So he gave his beloved one sleep.

She has lain down to rest 'mid earth's shadows,
But, oh! when the morning shall break,
And the Life-giver comes for his chosen,
With joy, yea, with singing, she'll wake.

I. R. K. B.

REYNOLDS. Departed this life at Coventry Centre, R. I., Oct. 19th, 1865, of diphtheria, Emily G., aged sixteen years, seven months, and five days.

Oct. 20th, 1865, Isabella B., aged thirteen years, three months and twenty-three days, daughters of Eld. Bowen and Isabella D. Reynolds.

These daughters were gifted with very amiable dispositions. They were only to be known to be loved. Emily gave directions how her funeral services should be conducted. Called her father to her bedside, put her arms round his neck, saying, "Weep not for me, father," and gave the parting farewell. Isabella found peace in her Savior. Her father came home from a prayer meeting, told her he requested the children of God to pray for her that night. She was blessed of the Lord. When her sister was carried out to the grave, she said she wished she was going too. She expired a few minutes after they returned from the grave. By request of Emily, Eld. Northup attended the funeral, and spoke comforting words from 1 Thess. 4: 13.

E. BELLOWS.

MOWDER. Died in Mason County, Ill., Sept. 27th, 1865, Hiram Mowder, youngest son of Joseph and Jane Mowder, in the fifteenth year of his age.

He was accidentally shot. This youth was beloved by all his acquaintances. His upright walk and christian deportment was admired by all who knew him. When death stared him in the face he remained undaunted. We trust he sleeps in Jesus, and will come forth in the just resurrection. May the Lord sustain his aged parents in their affliction, and bring them to the land of promise.

C. BUNNELL.

EMERSON. Died in Northwood, N. H., Oct. 17th, 1865, Flora Esther, infant babe of Richard J. and Esther S. Emerson, aged two months and twenty-four days.

The little flower, so soon blasted, will soon appear again with immortal bloom.

S. S. MOONEY.

Herald of Life please copy.

BLANCHARD. Died in Bennington, Vt., Nov. 3d, A. F. Blanchard, only son of Oliver Blanchard, aged four years and seven months.

Words of comfort were spoken by the writer.

A. SIMPSON.

FENIAN EXCITEMENT IN CANADA.—A Montreal dispatch says the banking institutions have resolved to arm their employees, and the money brokers propose establishing a night patrol. A company of Chasseurs Canadiens is under orders for the frontier. Hundreds are waiting to go. A new militia organization is under consideration.

Summary of News.

FOREIGN.

Liverpool Nov. 8th, Queenstown 9th.

The French commenced evacuating Rome on the 5th. Other news unimportant.

DOMESTIC.

New York, Nov. 14. There have been no additional cases of cholera on board the Atlanta. The passengers on board complain much of the detention. Strict quarantine is being enforced by the Commissioners.

A Washington dispatch has a sensation rumor that the strongest possible grounds will be taken in the matter of our relations with Great Britain, and that the indemnity question will be backed up, if necessary, by our whole naval and military force; also that an army of observation of not less than 50,000 will be placed on the Canadian frontier before the 1st of December.

A special Washington dispatch says a gentleman from Tobasco for New York reports meeting an agent of Maximilian. This agent represents Maximilian's affairs as being in extremes; that the reported victories of the Imperialists brought no satisfactory results, and that the war against the Liberals was a decided expense on account of this inability to draw supplies from that country; and that he had been dispatched by Maximilian to ask of the French Emperor one hundred million dollars and forty thousand troops, and that if Napoleon failed to furnish these the evacuation of Mexico would follow. Maximilian was ostensibly visiting Yucatan, but had removed his personal effects there as a safe point of embarkation in case the city of Mexico had to be suddenly abandoned. The action of this government it is thought will hasten Maximilian's movements.

St. Louis, Mo., Nov. 18. Highway robberies and burglaries have become so frequent and daring here lately as to create a general alarm, and the citizens are seriously contemplating the formation of a Vigilance Committee.

GOVERNMENT FINANCES.—The income of the government from internal revenue this week has averaged one million one hundred and forty thousand dollars a day, or equal to a weekly aggregate of nearly seven million dollars a week. The total receipts of the National Treasury from this source, thus far in the current fiscal year, commencing with July 1st, have amounted to the enormous sum of one hundred and thirty-eight million dollars, or equal to a weekly average of about seven million two hundred and sixty-three thousand dollars, which average, carried through the whole of the current fiscal year, would yield an income of nearly three hundred and seventy-eight million dollars.

FRENCH TROOPS IN MEXICO.—The Washington correspondent of the Philadelphia *Ledger* says the proposed removal of the French troops from Mexico is based on the condition that our government will guarantee that Maximilian shall not be disturbed in his present position, but that he will be left to carry out his plans for the establishment of the empire on a durable basis.

METEORS.—Professor Newton of Yale College, writing to the New Haven Register, says that he, with three other gentlemen, saw from one of the towers of Alumni Hall, on Monday morning, in one hour and fifty minutes, commencing at five minutes before four o'clock, four hundred and thirty shooting stars. He says three hundred and sixty of them moved in paths diverging from the constellation Leo, and are therefore presumed to belong to the November group. The remaining seventy were moving in other paths, and are such as we see every night.

A large proportion of the meteors left phosphorescent trains. Three or four of these trains lasted over a minute. One star, which appeared to explode with a splendid green flame, left a track, which slowly shortened itself and floated away to the north, curling itself up into a crescent. The motion was not rapid to the eye, but as the train was probably as much as seventy miles high, the wind which carried it must have been blowing fifty or one hundred miles an hour. He expected to see as many more next morning if the clouds did not prevent.

PRUNE GRAPE VINES NOW.—The books generally advise winter pruning, or during the month of February. The objections to that season are, the work is liable to run into March, which does not allow time for the cut to become dry enough to check the flow of sap a little later, the weather is apt to be cold, rendering it uncomfortable, besides, the wood is frozen much of the time, in which state it ought not to be disturbed. There is sufficient leisure now, the vines are pliable and can be handled at will, while the mild weather will dry and harden the cuts so that there will be no bleeding in spring. A pair of pruning shears will be found very convenient in making the cuts—in fact, they are almost indispensable to the horticulturist in trimming his shrubbery roses, honeysuckles, blackberries, etc., in addition to the grape vines.—*Ex.*

IMPORTANT FACT.—A letter from Paris to a New York contemporary, in speaking of the cholera in France, and particularly in the capital of that country, states the fact as an important one, and one which carries immense weight, that, with the cholera deaths at near a hundred a day in Paris, the total bill of mortality is not increased, the reason being that people take proper care of themselves, and the other ordinary maladies which prey upon human life are not developed. Thus, if people were to eat correctly, clothe themselves correctly, avoid currents of air and sudden transitions from hot to cold, the mortality of a city of two millions of inhabitants might be reduced something approaching to a hundred per cent., or three-fourths its ordinary mortality.

ITEMS.

☞ It appears that those who have suffered most from cholera in Paris are the ragmen and the street-sweepers. On the former class it has fallen so heavily that there is some intention of suppressing the trade altogether. It is said that one hundred and fifteen thousand persons fled from Paris within ten days to avoid the epidemic.

☞ In a Fenian book found in Tyrone, Ireland, besides a list of names, was the following toast: "Here's to ——. Long may he live; may he live till he sees chapels built ten miles long, and seven broad—built with Protestant bones, thatched with ministers' skins, whitewashed with their blood, and their backbones for scrapers at the doors."

☞ The leaves of the elder, if strewn among corn or other grain when it is put into the bin, will effectually preserve it from the ravages of the weevil. The juice will also kill bed bugs and magots. Insects never touch elder bushes. The leaves of the elder scattered over cabbages, cucumbers, squashes and other plants subject to the ravages of insects, effectually shield them.

☞ The cholera was brought to New York in 1848 by the steamer New York, which arrived at that port on Nov. 9th, with 400 passengers from Havre. By a singular coincidence, it is again introduced there in the same month, and by a similar steamer, coming from the same port.

☞ The Russian papers announce that the cholera, which appeared two months since in the southern provinces of the empire, is advancing north; and, notwithstanding the cold weather, it has arrived at Berdytchen, in Russian Poland, a town of forty thousand souls, mostly Jews.

☞ Some of the principal New York hotels talk of raising the price of board to $6 per day. There are families in the Fifth avenue who give $500 or $600 a week for their mere lodging and boarding privilege, while their "extras" will reach $300 or $400 more.

☞ A middle aged man was drugged while on the cars between New York and Bridgeport, and robbed of $1200 in gold. He had recently arrived from England, and was en route to Boston to meet his wife. The money he had with him was all he possessed.

☞ Another great artesian well, flowing 200,000 gallons daily, was struck at Chicago last week. Its diameter is five inches, though the intention is to enlarge it to twenty inches, at which size it will have a discharge capacity of 18,000,000 gallons daily.

☞ The citizens of Matamoras are already in a starving condition, and the imperial troops are but little better off. Many of the late Southern officers are fighting with the liberals.

☞ The population of Chicago is one hundred and seventy-eight thousand five hundred and thirty-nine.

☞ During the three months ending Oct. 31, the police made twenty-two thousand two hundred and eighty-four arrests in New York and Brooklyn.

☞ The Great Western express train to Exeter, England, travels at the average speed of forty-three miles per hour, including stoppages.

☞ The whole of Manhattan Island, on which stands the city of New York, was once purchased by one Peter Minuit for twenty-four dollars.

To Anti-Tobacco Men—Prize Tracts.

The Managers of the Tract Society of the Methodist Episcopal Church wish to procure three superior original tracts on tobacco; one on the physical and moral effects of its use, for general circulation; another, addressed to ministers; and still another for boys. To secure this end, it is desirable to offer liberal premiums to qualified writers for the three best tracts that may be offered in competition for prizes.

For various reasons the Board did not think it best to draw on its regular income for these proposed premiums. It was of the opinion that the friends of the tobacco-reform would cheerfully contribute a special fund for that purpose. *Two hundred and fifty dollars*, will be needed. As soon as that sum is placed in the hands of its treasurer, the Board will offer a prize of $100 for the best tract, not exceeding thirty-two 12mo. pages, on the first point named above; and $75 each for the best tracts, not exceeding twenty-four pages each, on the other two points. The prizes to be awarded by a competent committee to be hereafter appointed.

If, therefore, the friends of tobacco reform wish such premiums offered and such tracts produced and published, they can accomplish their wishes by sending in their contributions. Messrs. E. H. Brown, W. H. Dikeman, and C. C. North have already contributed $25 each. We need $175 more. Will the anti-tobacco men give it? If so, let them send such sums as they please to donate for this purpose to Rev. James Porter, 200 Mulberry Street, New York, *immediately*. Should more than the amount named be sent in, the surplus will be expended in the gratuitous circulation of the tracts, especially of the one appealing to the ministry. Anti-tobacco man, send in your money directly!

DANIEL WISE,
Cor. Sec'y Tract Soc'y M. E. Church.

Notices.

Notice.

By order of the President of the "Christian Conference of Western New York and vicinity," the Second Quarterly Meeting of the year, as appointed in the Crisis of Oct. 31st ultimo, to be held at Dansville, Livingston County, N. Y., Nov. 23d, etc., is postponed to Dec. 7th, and over Sunday, the 10th. Let there be a general gathering of the saints at this feast of love. Do not mistake the time. Remember, it is Dec. 7th to 10th, as now arranged.

C. W. LANE, Pres.
per C. F. SWEET.

Western Quar. Conference.

The next session of this conference will be held in the Booker school-house, Gardiner, Me., commencing Thursday evening, Nov. 30th, at 7 o'clock. Brethren from abroad will call on Joseph Booker, Thomas Booker, and George Peacock. Come to this meeting, brethren, prepared to work for the Lord.

C. H. LEVERTON, Sec.

Notice.

Bro. Samuel Curry, whose P. O. address is station E. New York, wishes to say that he is now at liberty to hold meetings wherever his services may be needed.

None need be afraid to invite Bro. C.—ED.

Notice.

On Tuesday, Dec. 5th, I propose starting east to Champlain, Clinton Co., N. Y., via. Cleveland and Erie R. R. to Edinboro, Pa.; thence, via. Erie and Buffalo, to Rome; thence to Ogdensburg, and thence to Rouses Point, N. Y. If any of the brethren on either or all of these routes desire preaching by me "as I go," please write to me *at once*, directing to Olena, Huron Co., O., and I will forward the appointment, and time for them to meet myself, wife and boy at the cars. Do not delay.

Elder G. W. STETSON.

Help, Brethren!

The church in Biddeford, Me., believing in the speedy advent of our Savior, and having struggled hard to sustain a meeting, so that the people shall hear the doctrine of Jesus' second advent, have decided to build them a house for that purpose, as they cannot sustain their meetings and pay the amount of rent which they will have to pay the coming year, all of them being poor, and would thankfully receive any assistance which any one would feel a privilege to render. Now, dear brethren, you who can, help this church, for they are worthy of your assistance.

W. H. MITCHELL,
A. W. SIBLEY,
MILES GRANT.

Book Notice.

I would say to the friends who have subscribed for my Life sketches, paid or not, please send in your orders to E. P. Woodward, Crisis office, Boston, Mass., and he will send them to your address. Please excuse the long delay.

ABIGAIL MUSSEY.

Notice.

Preachers desiring to visit Poultney, Vt., will please consult the church hereafter before publishing their appointments.

ASA J. ROGERS.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
H. L. Hastings........Sunday, Nov. 26th

EAST BOSTON.
C. Goodrich........Sunday, Nov. 26th
and onward for the present.

Charlestown, Mass., (69 Maine Street), Lord's day, Nov. 26th, at 10½ o'clock A. M. and 3 and 7 P. M.
WM. C. THURMAN.

Springfield, Mass., in Opera Hall........Sunday, Nov. 26th
Newfield, Ct., Monday evening, Nov. 27th, and every evening during the week and over the following Lord's day. We hope to see a general gathering of the people at these meetings.
Portsmouth, N. H........Dec. 10th
MILES GRANT.

Bristol, Ct........Sunday, Nov. 26th
North Canton, Ct........Sunday, Dec. 10th
S. WOODRUFF.

North Adams, Mass........Friday evening, Nov. 24th
Savoy, Mass., (where Bro. Haddock may arrange), Saturday evening, Nov. 25th, and over the following Lord's day.
North Bennington, Vt........Sunday, Dec. 3d
J. WILBUR.

Whitefield, N. H........Sunday, Nov. 19th
Woodstock, N. H., Thursday and Friday evenings, Nov. 23d and 24th, and over the following Sunday.
Concord, N. H........Sundays, Dec. 3d and 10th
Am not engaged beyond the 2d Sunday in Dec.
A. W. SIBLEY.

Bristol, Ct........Sunday, Nov. 26th
Concord, N. H........Sunday, Dec. 3d
Lee, N. H........Sunday, Dec. 17th
Biddeford, Me........Sunday, Dec. 24th
Portland, Me........Sunday, Dec. 31st
A. SIMPSON.

Hatley, C. E........Sunday, Nov. 26th
and evenings through the week.
ABIGAIL MUSSEY.

Agawam, Mass........Sunday, Dec. 3d
I. B. POTTER.

Yarmouth, Me........Sunday, Nov. 26th
Gardiner Conference........Dec. 1st, 2d and 3d
Strickland's Ferry........evening, Dec. 8th
South Livermore........evening, Dec. 9th
Britton's Mills........Sunday, Dec. 10th
Yarmouth........Sunday, Dec. 24th
I. C. WELLCOME.

Warehouse Point, Ct........Nov. 26th
South Windsor, Ct........Nov. 29th, 30th, and Dec. 1st
Hartford, Ct........Sunday, Dec. 3d
J. K. BELLOWS.

Worcester, Mass........Sunday, Nov. 26th
Warner Gore, Friday evening, Saturday and Sunday, day and evening, Dec. 1st, 2d and 3d.
Let there be a large gathering to labor for our fellow men.
JOHN G. HOOK.

Newfield........Sunday, Nov. 26th
Pleasant Valley........Dec. 3d
R. WILLIAMS.

Chichester, N. H., (Pine Ground)........Sunday, Nov. 26th
Baptism to be administered.
S. S. MOONEY.

Barnstead, N. H., (Clark meeting-house), Sunday, Nov. 26th.
J. G. SMITH.

Poultney, Vt........Nov. 26th
(No name signed.)

East Canaan, N. H., Saturday evening, Nov. 25th, and Sunday, 26th. The new chapel will be dedicated. The service to commence at 10½ A. M.
Pittsfield........Dec. 3d
Baptism to be administered.
J. COUCH.

Portland........Sunday, Nov. 26th
Gardiner conference........
R. R. YORK.

New Hartford, Ct., West Hill........Nov. 26th
East Hartford, Ct. (as Bro. [illegible] may arrange)........Dec. 3d
Pleasant Valley, Ct........Dec. 10th
Avon, Ct., Lovely Street........Dec. 17th
Winchester, Ct., (Stone school-house)........Dec. 24th
Campville, Ct........Dec. 31st
Yalesville, Wallingford, Ct........Jan. 7th
Prospect, Ct........Jan. 14th
Wallingford, Ct., (at Bro. R. G. Dudley's), Wednesday evening, Jan. 3d.
Franklin, Cortland Co., N. Y........Jan. 21st
H. ROCKWELL.

Goffstown Village, N. H........Sunday, Dec. 3d
and hold as long as duty may require.
D. W. MILLER.

Manchester, N. H........Sabbath, Nov. 26th
T. M. PREBLE.

New Preston, Ct........Nov. 23d to 26th
Campville, Ct........Monday, Nov. 27th
Waterbury, Ct........Tuesday, Nov. 28th
with Bro. Munn's people, if desired. Will some one meet me at the R. R. station, as I am a stranger in the place?
Worcester, Mass........Thursday, Nov. 30th
Clinton, Mass........Friday, Dec. 1st
New Bedford, Mass........Sunday, Dec. 3d
A. ROSS.

Dane, Dane Co., Wis., Saturday evening, and over Lord's day, Nov. 25th and 26th.
Henryette, school-house, Richland Co., Thursday evening, Nov. 30th, (as Bro. Graves may appoint), and continue over the following Lord's day.
West Point........evening, Dec. 2d
and over Lord's day.
Cassel's Prairie........Dec. 9th
and over Lord's day.
GEO. W. TURNER.

Hoosick, N. Y........Sunday, Nov. 26th
North Adams, Mass........Sunday, Dec. 3d
CHAS. E. PIPER.

West Abington, Mass........Sunday, Nov. 26th
WM. H. FISHER.

Pittsfield........Nov. 26th
Z. FORD.

BRISTOL, CT.
Ira Morgan........Sunday, Dec. 3d

C. F. Sweet will preach his farewell discourse, for the present, at Benedict school-house, Nov. 26th, at 10½ A. M.; also at Kinney's school house, at 7 P. M., same day. All are invited to attend.
West Barre, (as Bro. Hay and Grinnell may appoint), Sunday, Dec. 3d, at 10½ A. M.
Jackson, Tioga Co., Pa., Sunday, Dec. 17th, as the church there may appoint, and remain in that section a few days. Will Bro. D. R. Moore send for me at Lawrenceville, Dec. 16th?
C. F. SWEET.

Lee, N. H........Sundays, Nov. 19th and 26th
Alton Corner, N. H........Dec. 10th
C. S. EMERSON.

☞ All my appointments are necessarily withdrawn.
S. W. BISHOP.

Business.

TO CORRESPONDENTS.

M. Woodruff—Nothing due from S. K. F.
R. M. Thompson—You are paid to No. 527.
G. B. Whitford—They were both credited.
Jas. Morrison—Your paper is sent regularly.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 529. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, (if any), charge *four* cents; for every week *since* No. 468, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3 12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—H. Healey 548, F Carpenter 540, B Pilcher 503, E A Merrick 542, H Lambert 547, N Danks 529, E B Coon 530, H Keen 547, N L Willard (old acc.), B S Jackson 541.

$1.25 each—E. Bates 556, P. M. Loudon 553, R. O. White 546, A Jewett 553, F G Smith 554, J M Lydason 554, W Huntley 532, I J Rivers 554, N C Locke 550, L K Fowler 539, Mrs. S D Applebee 550, M E Havelland 554, H Cowles 557, N Phillips 546, Mrs. A Howard 554.

$2.00 each—H N Read 524, A Pettebone 558, J Hooper 546, H McClary 569.

$2.50 each—O Mayberry 474, A R P Yeaton 583, N J Anny 580, Mrs. P Pierce 572, H R Wheelock (what P. O.?) D W Howe 579, L Tuttle 572, S B Brisbee 566, Mrs. E Lewis 580, S Hale 572, A E Smith 561, C Stone 618, M Woodruff 580, M A Leavett 580, J D Moulton 577, A E Sherman 582, W H Hodgdon 583, C Flanders 576, G F Converse 580, S A Dewey 540, G F Cook 589, J Spicer 557, W Chapman 559.

$3.00 each—J Peen 543, M Rand 520, L A Gilbert 541.

$4.00 each—N Keene 575, M Lewis (what P. O.?) J P K Hathaway 537.

Various sums—J Churchill $2 38, 529; J W Leighton 63c, 541; Mrs. Wm. Robinson 50c, 518; M Smith $2.75, 587; G Huttson 75c, 529; Jas. Morrison 68c, 574; J McClellan $2.15, 586; R P Clark 50c, 572; A Thompson $4.00, 633; A B Eddy 50c, 522; M L Rich $7.00, 574.

FOR BOOKS AND TRACTS.

H Dearborn $5.00, A E Smith $6.25, G F Locke $3.00, H Libby $1.00, D Austin $1.00, G B Whitford 50c, R O White 30c, F F Fletcher 30c, C M Starks 20c, N A Russell 88c, G D Wilson 50c, R P Clark 50c, E L Burnap 50c, W Huntly 25c, H Tuttle 50c, D E Gault $1.00, L P Judson 21c, H W Daun $1.00, I S Hunt 25c, Mrs H Rose 25c.

BOOKS AND TRACTS SENT.

BY MAIL.—E L Burnap, Mrs I Field, G D Wilson, F G Smith, T T Fletcher, C M Stark, G F Locke, N A Russell, D Austin, Sr H Dearborn, R P Clark, H L Tuttle.

LETTERS RECEIVED.

F H Chamberlain, G W Stetson, L T Cunningham, J T Kimball, S Curry, L S Coon, C A Hicks, L K Fowler, A E Smith, F H Burbank, J Wilbur, D Taylor, P Lawrence, O R Fassett.

POST OFFICE ADDRESS.

Mrs. Abigail Mussey—East Hatley, C. E., care of Burton Harvey.
Samuel Curry—Station E., New York.
W. H. Fisher—167 Hanover Street, Boston, Mass.
Josiah Durgin—Hadley Falls, N. H.
N. F. Nason—North Hermon Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
L. Boutell—Salem, Mass.
Eld. D. J. Weaver—Westfield, Mass.
Maria Mathews Weaver—Westfield, Mass.
N. A. Hitchcock—Exeter, Green Co., Wis.
S. S. Brewer—Newark, N. J., till further notice.
J. Couch—Concord, N. H.
H. F. Carpenter—Rutland, Vt.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
W. Sheldon—Baraboo, Sauk Co., Wis.
H. Munger—Chicopee Falls, Mass.
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For the World's Crisis.

The sorrows of earth are thickening around me,
And I sigh for the rest of that happy land,
So long ago promised the faithful and holy,
Prepared by the Savior's bounteous hand.

How frail is our hold of the treasures earth gives us,
Blighted, they wither and die in a day;
No pleasures terrestrial are pure and lasting,
On every thing earthly is written decay.

How many a widow and lone homeless orphan
Are mourning for joys that forever have fled,
And parents are weeping o'er hopes that lie buried
With the young and beautiful early dead.

My mind oft will wander to yonder lone graveyard,
Where the soft sun rays pitying abide,
And mournfully lingers, for there in death's slumber
My two darling children lie side by side.

And while I am mourning for loved ones departed,
I shrink from the sorrows that yet may impend,
And long for the dawn of that glorious morning
When saints immortal to Christ will ascend.

When I think of the precious promises given
By Him who hath suffered and died for me,
And the blessed support I received from Heaven
While passing affliction's turbulent sea;

Then I know that He who provides for the raven,
And numbers the hairs of each chosen one,
Will safely conduct me into the blest haven,
The warfare ended, the victory won.

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THE OLD ERROR REPEATED.

THOUGHTS FOR CHRISTIANS TO CONSIDER.

"CHRIST IS ALL AND IN ALL." So wrote the inspired Paul. And another apostle says, "There is no other name under heaven given among men whereby we must be saved." It is, therefore, a matter of the utmost practical moment to have *right views of Christ*, and his relations to the children of men.

The two great central facts in the Biblical account of Christ are his two advents. With these two important facts are connected all the curses and blessings of God's ancient people and of the world. The one conducts to Bethlehem's manger and Calvary's cross; and the other to the clouds of heaven and the New Jerusalem. Connected with the first advent we have the rejection of God's ancient people, the Jews, and their dispersion, under God's scathing judgments, among all nations; the preaching of the gospel *as a witness* to all people; the calling of the Gentiles; and the gathering out of the world a people for the Lord, to be his kings and his priests in "the world to come." Connected with Christ's second advent we have the glorious gathering and restoration of "the outcasts of Israel and the dispersed of Judah," the pouring out of the vials of wrath upon the unbelieving and idolatrous christian nations, and the setting up of Christ's kingdom on the earth. Correct views of the manner and object of these two advents of Christ are necessary to a right appreciation and enjoyment of Christ as the Savior.

A striking lesson on this subject may be found in the case of the Jews, in regard to the first advent. They believed that the promised Messiah would come. It was universally admitted that he would come. Many devout people believed that the time for his appearing had arrived. The Scriptures had plainly announced the state and condition of things amid which he would appear. Many believed these announcements, and were anxiously waiting for his appearing. But many looked only for a triumphing Messiah, who was to deliver them from their oppression, and overlooked the *manner* and *object* of the first advent. They looked for the immediate realization of the Psalmist's declaration: "When the Lord shall build up Zion, *he shall appear in his glory*." They looked for him as a Prince and Ruler who would give great honor to the nation, and at once smite their enemies, "assemble the outcasts of Israel, and gather the dispersed of Judah." They looked for an immediate universal reign, in which he should take "the heathen for his inheritance, and the uttermost parts of the earth for his possession." They thought their own sacred hills would at once be made the scene and centre of his universal triumphs, because it had been written, "He shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously"; and "the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High."

Such seems to have been the almost universal opinion and belief among the Jews, at that time, in regard to the manner and object of Messiah's coming. They expected a Messiah of noble and princely estate, and surrounded by external pomp and power, such as they thought became the Son of David. And they were not wrong in their conceptions of the coming Messiah. All this, and much more, had been predicted of him. But their great error was that they looked only at results, and not at the means. They were so absorbed with the idea of what they should realize in the glories of the mount upon which Messiah is to reign "before his ancients gloriously," that they entirely lost sight of the deep, dark valley that lay between them and that mount. They failed to perceive that the same prophecies which predicted Messiah's triumph and reign also predicted his sufferings and death. They would not believe that the way to the mount of glory, and that even for Messiah, was to be through the valley of humiliation. They forgot that, whilst it was appointed unto him to reign, it also behooved him to suffer and to die. They were so anxious to be delivered from the Roman yoke, and have the palmy days of David and Solomon restored, that they were offended at the manger and the cross. Their great eagerness for the expected deliverance blinded their eyes to the prophet's words that Messiah was to be "*as a root out of dry ground*," "*a man of sorrows and acquainted with grief*." They were so filled with the glory which God had promised to the house of Israel through him, that they failed to see in their sacrifices and ceremonies the types of a better sacrifice, and that the blood which flowed from their altars pointed to the precious blood of Jesus, "the Lamb of God, which taketh away the sin of the world." They failed to comprehend that, long before the predicted glory, Messiah should first spend a life of toil, and poverty, and wretchedness, and submit to the cruelties of his enemies, be nailed to the tree of crucifixion, and "cut off" for the sins of the world. And by failing to comprehend and believe ALL that the prophets had written concerning the promised Deliverer, they failed of a deliverer entirely, and rejected the only Messiah. Though "he came to his own, his own received him not"; and for this their house was "left unto them desolate," and for eighteen hundred years they have been suffering the judgments of God, scattered among all nations, their very name a by-word and reproach.

But shall we reproach the Jews for this, their error, in regard to the manner and object of the Savior's first advent? "Let him that is without sin, cast the first stone." Many professing christians are guilty of the same error, in another direction. How many spiritualize and allegorize away some of the most solemn and positive declarations, which are as plain and straightforward as those by which the coming of the Messiah, as a sufferer, was announced to the Jews! There are those who preach the doctrines of Redemption, Repentance, and Faith, very earnestly, who yet hate and condemn the great doctrine of Christ's Second Personal Advent and Reign, and warn their hearers against it as a pernicious heresy. And yet there is no truth more clearly and fully announced in the Scriptures than this. And are not such doing the very thing for which they condemn the Jews? Notwithstanding their zeal and sincerity for other truths, they preach only half a gospel, and hold up to the worship and faith of their people only half a Christ.

The minds of the Jews were so occupied with the glories of Messiah's reign and triumphs, that they overlooked his sufferings and death, and hence would not receive him as the promised Messiah; and so many christians confined themselves so entirely to what the Jews stumbled at, as to look only at the humiliation and the cross, whilst they set aside the crown and the throne, and are as much offended at them as the Jews at the humility and the cross.

And whence is this? Not from any uncertainty or indefiniteness in the manner in which the triumph is announced; for the Scriptures are just as clear, full and distinct on this as on any doctrine they contain. It comes from a false system of spiritualizing and allegorizing the word of God, as the Jewish mistake came from a like perversion of God's plain records. It is high time, however, that we cease to tamper with the word of God, by forcing upon it meanings which it was never intended to teach, and to be assured that the Bible means just what it says, and says just what it means. Our only safety is in interpreting unfulfilled Scripture in the light of Scripture *already fulfilled*. As to those numerous curses which the God of Jacob pronounced upon the rebellious Jews, were they not all brought upon them *literally*? Who, then, has the right to say that the blessings which the same God has promised to bestow upon these same people will not also be fulfilled in the same literal way? Or does God *literally* fulfill his curses, and his blessings only *spiritually*? When God threatened to scatter the children of Israel among all nations, and make them a by-word and a reproach among all people, did he not execute his threat *literally*? And if the scattering and reproach was *literal*, why will not also the gathering and blessing be? If the pulling down of their beloved Zion was a *literal* pulling down, will not the promised building up also be *literal*? If the threatened rejection of Israel was a literal rejection, will not the promised restoration also be a *literal* restoration?

And what is true of those solemn declarations in regard to the Jews, is also true of those passages which refer to the manner and object of Christ's two advents. The predictions concerning the one must be fulfilled the same as those concerning the other. Christ's first advent was *literal*, *visible*, and *personal*, fulfilling the very letter of prophecy. How dare we then suppose that the second advent will be *spiritual* only, especially when it is affirmed that it will be as *literal, visible, personal* as the first? (Acts 1: 9–11.) At Christ's first advent, every prediction, even to the dividing of his garments, and casting lots for his seamless coat, was *literally* fulfilled; and how can it be possible that the predictions relating to his second coming will not also be fulfilled in the same literal manner? The shame was all literal and visible, and so also must be the exaltation and glory. What right have we to say that Judah, Israel, Zion, and Jerusalem mean any thing else than Judah, Israel, Zion, etc.? And yet, alas! how is such language turned and misapplied! The error of the Jews was in thinking too exclusively of Messiah's reign and glory; ours is in thinking too exclusively of Christ's sufferings and humiliation. And if it was a fatal error in the Jews to dwell too exclusively upon the predicted triumphs, ignoring the intervening sufferings, may it not be an error equally fatal to us to dwell upon the accomplished humiliation and ignominy, to the rejection of the true doctrine concerning the kingdom? The Jews ignored the cross; but do not the great mass of professing christians equally ignore the crown? Is it not the practise of many to interpret the Scriptures referring to the first advent of Christ *literally*, and those referring to the second advent *spiritually*? If this is understanding "all that the prophets have spoken" about the first advent, it is certainly very far from understanding "all that the prophets have spoken" about the second. If we are right in understanding those scriptures literally which speak of the humiliation, sufferings, and ascension of Christ, we certainly cannot be right in interpreting those respecting his second coming and reign in any other way.—*Prophetic Times*

For the World's Crisis.

CONSCIENTIOUS THOUGHTS.

Dear reader, I will give you here a few brief thoughts concerning the spirit and power of God, for your meditation. In the true sense of God's word, mankind are slow to think, or more especially to meditate upon the source from whence they came or from whom they sprang. In other words, who made them, or what spirit brought them into existence. We are informed by the Scriptures of truth, that God, by his Spirit and power created all things, both animate and inanimate. That he created man in his own image, or likeness. That is to say, in my opinion, God created man superior in knowledge and intellect, more like himself than any living thing he had yet created upon the face of the earth.

Now it would be well for us to notice here, that man has fallen from his first estate by transgressing the law of God—by partaking of the forbidden fruit. Yet God leaves us not in this fallen and distressing condition without a remedy. God, through his infinite goodness and mercy, has given us a revelation whereby we can be restored. But men in general have fallen so low by reason of sin and transgression, that they give but little heed to what has been revealed for their best good. They give not the Spirit of Wisdom that preferment it deserves, and thus they fall short of that happiness the willing and obedient enjoy. Now in respect to the Spirit of God, we will notice what Christ said to his beholders when he arose from the tomb: I am not a spirit, as ye suppose me to be, for a spirit hath not flesh and bones, as you see me have. Therefore I conclude that God, who was in existence from all eternity, hath neither flesh nor bones like unto man, who was made from the dust of the earth; yet the Spirit of Wisdom, the Spirit of God, hath power to create and power to destroy.

I fully believe that God gives to man ofttimes, presentiments and revelation of things present and things yet to come. For the spirit that gives us our thoughts reveals to us many things that are essential for us to know. This I can affirm by experience. However, I have no belief in what is called Spiritualism at the present day. I have no belief that disembodied spirits, who have left their bodies and organs of speech in the grave, can come back and deliver messages of any kind whatever to the living here on earth, as the Spiritualists pretend to believe.

We find many passages in Scripture which must destroy the system of Spiritualism. We must confess that there are in the class of Spiritualists those who write high swelling words, so "if it were possible," they would "deceive the very elect." They mix truth and error so artfully, and in such an absurd way, it would puzzle a logician to separate them. Therefore we should be very cautious how we receive them.

There is one thing more among the Spiritualists which demands our caution. There are jugglers among them, who are sponging money from their dupes without the least benefit to them whatever. Those we ought to avoid as we would a venomous usurper. They are like snakes in the grass; whenever they can charm a victim they bite him like an adder, and sting him like a serpent. May we be able to discern the spirit of God and the spirit of demons, that we may choose the good and denounce and shun the evil.

Fisherville, N. H. J. ELKINS.

TO A YOUNG CHRISTIAN.

Do not imagine that, having obtained a hope of salvation, and having made a profession of that hope before men, you have little to do. Your parents and your pastor will be apt to have the feeling that their work for you is well nigh done, and will perhaps leave you to the sunshine and showers of heaven. Should this be so, there will be then the more need that you look well to yourself. There are several points which demand your earnest attention.

In the first place, you want to be a *Bible Christian*. Now do not look to members of the church in order to find out what that is; go straight to the Bible. There you read, "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple."—Luke 14: 33. "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself."—Matt. 22: 38, 39. "Be ye therefore perfect, even as your Father in heaven is perfect."—Matt. 5: 48. "Reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—Rom. 6: 17.

The 12th chapter of Romans, the 13th chapter of the first of Corinthians, and the sermon on the Mount, give a full length portraiture of the Bible christian. No doubt, you have read them many times; but let me ask you to read them again, as an answer to the inquiry,—"What is it to be a Bible christian?" You see what you have undertaken to do,—nothing less than to live up to these requirements. Those vows which you lately uttered, in the house of God, in the presence of men and angels, implied all this. Perhaps, after reading these Scriptures carefully, you are ready to shrink back, and to say, "How can I undertake to come up to so high a standard? If I take these passages literally, and really go about obeying them to the letter, I shall certainly be attempting more than the church expects of me."

You certainly will, for the standard of piety in the church now is very low, as you may see by comparing it with the church as it was in the days of the apostles. She lost almost every thing during the dark ages, and as yet has recovered herself but in part. Therefore it will never do to ask the church what you ought to be.

You see these passages, and the whole spirit of the Bible, demand an entire consecration to the Lord, of all you have, and all you are, for time and eternity. This can imply nothing less than the distinct recognition, at all times, of the fact that every power of the soul and body, every moment of your time, every talent and gift, all your property, all your influence, all your knowledge, and all the objects of your affection, belong to God, and are to be held only as his, and for his service, with a perfect willingness on your part to relinquish any or all of them, whenever they shall be called for. It implies that you are ready to suffer all the will of God, and equally ready to be every moment doing all his will, and that you no longer allow any degree of self-will, or any form of self-seeking, and that you are actuated, everywhere and at all times, by the one great idea of pleasing God.

Perhaps you admit that this is your reasonable service, but fear to venture upon an act so solemn, lest you should not be able to live up to it. Many halt here a long time, but it is not a good place to stop. It was by an unconditional surrender that you found pardon and peace at first, and if you have not backslidden, no difficulty will be felt except that which arises from your now having a fuller perception of what is implied in consecration, with, perhaps, a greater sense of your own weakness, and a stronger appreciation of the power of your spiritual enemies. It is true that you are weak, very weak, and your enemies are strong. At the period of your conversion, you, perhaps, did not perceive, that if you spent time, or money, or talents, simply to please yourself and others, it was robbing God; that if you felt any thing different from cheerful acquiescence under painful dispensations of Providence, or indulged yourself in a little sin, or in the neglect of any duty; if you failed to listen to the suggestions of the Spirit, or, hearing, failed to obey promptly and joyfully in all things; if you indulged selfishness in any form—the form of the appetite, propensities, affections, or self-will; if you allowed yourself to feel that any possession, any earthly good—health, friends, home, or any thing else—was essential to your happiness; if you were not willing to live in any way, and die at any time God should appoint, the consecration was not entire.

But now you see this plainly, and shrink from a distinct renewal of your consecration. But a moment's reflection will convince you that it will not do to stop here; for how can you consistently retain the hope that you are a christian, unless you live up to the light you have? . . . . Therefore, necessity is laid upon you to go forward at once in this act of renewed consecration. But you say, "How can I undertake so much?" Venture forward, and God will meet you. "Give all and take all." Lay all on the altar, and he will enable you to keep it there. Be not afraid,—only believe. Yield up your whole being to the control of your Savior, and he will accept and bless it, and do every thing in, for, and by you, exceeding abundantly above all you can now ask or think. As soon as you take this important step, you will find yourself no longer a servant, but a child. The promises will be yours, and the Holy Ghost will come and abide with you.—*Friend of Virtue.*

For the World's Crisis.

"BECAME GREAT."—Dan. 8: 4.

It is said the ram began pushing before he became great, and continued to push until that end was accomplished; and that no other means is revealed by which he became great but by pushing. It is true that the time when the ram "became great" was after the "pushing"; for the time when Abraham became "great" in acts of kindness towards "the Jews," was after the decree for the slaughter of all of Daniel's people. Esther 10: 3. And it is a little remarkable that of all the kings of Persia, this Ahasuerus, or Artaxerxes, is the only one that is called "great." In the Chronicle of the seventy seigniors, he is called "Artaxerxes Ahasuerus the Great" (Times of Daniel p. 236); also in the apocryphal book of Esther he is called "Artaxerxes the Great," and distinguished as "the great king Artaxerxes."—Chap. 11: 1, and 13: 1.

But so far from its being revealed in the prophecy that the pushing was the "means" of his becoming great, this would appear impossible; for before the greatness alluded to in the prophecy, we find him pushing with such resistless power that "no living might stand before him, neither was there any that could deliver out of his hand"; hence could not have been less than great in power; and if already great, he could not in this sense, that is, in *power*, become great. He may have become greater, but impossible to become what he already was; and that which Daniel saw, was not that he became *greater*, but "great"; and this greatness was not by the means of his "pushing"; for the horns being already high, waxed no higher. To convey the idea that some would have this text teach, it should read thus:—I saw the ram pushing, and when he "became great," "no beast might stand before him." As it now stands, it would appear impossible to apply it to a pushing against kingdoms; that is, without contradicting the express word of God; for while in verse fourth we read, "no beast might stand before him," from verse seven we learn that "there was no power in the ram to stand before" the goat. Now why place a construction upon it that conflicts with the holy Scriptures? why not take it in its plain, literal, and obvious meaning?

WM. C. THURMAN.

For the World's Crisis.

A SHORT SERMON.

"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—MAL. 3: 13.

In this verse there are three points to be considered, viz:—

1. Who shall return and discern between the righteous and wicked?

2. When are they to return and discern the difference between them?

3. What will be the difference in the reward of the two classes?

1. The class represented by the pronoun "*ye*" is evidently the wicked. This may be clearly seen by carefully reading the chapter from the thirteenth verse. Here God says to a class of sinful men, "Your words have been stout against me, saith the Lord of hosts. Yet ye say, what have we said so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts." Here the wicked say, "It is vain to serve God," and there is no use in religion, or to keep the ordinances of God.

In the fifteenth verse, the prophet speaks of things as they are among the wicked. "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Then in the sixteenth verse, another class are spoken of by a pronoun in the *third* person, and verse seventeen as well. "Then *they* that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for *them* that feared the Lord, and that thought upon his name. And *they* shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare *them*, as a man spareth his own son that serveth him." In these two verses God speaks of the righteous. Then in the eighteenth verse he speaks *to* the wicked, the same class to whom he speaks in verses thirteen and fourteen, representing them by the same pronoun "ye." The wicked have said it is vain and unprofitable to serve God, but the Lord informs them that the time will come when they shall see things in a different light; they shall "*return* and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." They will then see that there is an exceeding great reward for those who have feared God and thought upon his name and served him, but a strange punishment for the workers of iniquity.

2. To what point of time does the adverb "then" point in my text; or when shall the wicked return and discern their great mistake?

In verse seventeen the Lord says of the saints, "*They* shall be . . mine in that day when I make up my jewels," and in verse eighteen he says to the wicked, "*Then* shall ye return," etc. The jewels of the Lord will be made up or gathered when Christ shall send his angels with a great sound of a trumpet to gather his elect. This will be when Jesus comes with his reward with him, to render to every man as his works shall be. This is when the wicked are to *return*, to come again from the first death, to be raised to "shame and . . . contempt" to a resurrection of damnation. O! what shame and regret will be theirs, when they shall see how much they have lost by not serving God and keeping his ordinances, and when they shall behold the awful end to which they are condemned.

3. What will be the difference which will be discerned at that time between the righteous and the wicked—him that serveth God and him that serveth him not?

The difference referred to in the text is evidently one of profit and loss. The position of the wicked is, that there is nothing to be gained by serving God, or lost by failing to serve him. To correct this great mistake, the Lord sets before them the reward of the two classes, the final issue of the two courses. He says of those who serve him and keep his ordinances, "They shall be mine in that day when I make up my jewels, and I will spare them," etc. The Lord will gather them as his jewels, and then they shall "shine forth as the sun in the kingdom of their father."

In Mal. 4: 2, he tells us that to those who fear his name the "Sun of righteousness shall arise," etc., and that they "shall go forth and grow up as calves of the stall," or as Sawyer translates, "Ye shall go forth and bound as calves let loose from bonds." The Lord says, "I will spare them," etc. This language implies that there is some evil or punishment to come upon others, from which they shall be preserved. That from which they shall be spared is plainly brought to view in the fourth chapter; "For behold the day cometh that shall burn as an oven, and *all* the *proud*, yea and *all* that do wickedly shall be stubble, and the day that cometh shall burn them up . . . that it shall leave them neither root nor branch." This will be the end of the wicked, the end of those who say it is vain to serve God.

Are any who read these lines saying, by word or by practice, It is vain to serve God? Think then, I pray you, that if you do not change this opinion, and turn to Christ immediately, your eyes will be opened to see your sad mistake when it is too late to make amends. Remember godliness is great gain, "having promise of the life that now is, and of that which is to come." F. A. BAKER.

For the World's Crisis.

DID PAUL SAY HE WANTED TO DEPART AND BE WITH CHRIST, Phil. 1: 23?—*He did not.* He said that he would rather Christ would *return*, which would be better than to live or die. He used the Greek word *analusia*, rendered in Luke 12: 36, *return*. Our translators made him say the contrary from what Paul said himself. Let us preach according to the word of God, and not after the traditions of men. J. W.

THE POPE AND THE PAPACY.

A London paper speaks as follows of the prospects and plans of the Papacy:

"Abandoned by all the European governments, the Court of Rome feels that it must continue its struggle alone, and it is preparing to do so with all the energy of despair. It is now organizing the Italian Catholic Association for the defense of the liberties of the Church. The statutes of the association are being drawn up at Rome. The object will be to organize the numerous clerical party in the peninsula so as to exercise a powerful and inevitable pressure at the coming election, and on the governmental machine as it now exists. Great exertions, too, are being made to obtain as many signatures as possible to the address from the Italians to the Pope, protesting against the rupture of the negotiations with Rome by the Italian government. The address is signed both in the kingdom of Italy and the Papal territory, and the priests in the neighborhood of Rome recommend the faithful from the pulpit to affix their names to it. In every small town commissioners have been appointed to receive signatures, together with subscriptions in money.

Finally, the Pope has formed a project which will cause the greatest excitement throughout the Catholic world. Pius IX was much struck by the fetes at Florence in honor of Dante, and he has resolved next year to celebrate the eighteenth secular anniversary of the martyrdom of St. Peter (crucified A. D. 66 at Rome). The Catholic bishops of the whole world are to be summoned to the canonization with which the celebration will commence, and Pius IX wishes the whole Catholic laity—that is to say, all the faithful of the five parts of the globe—to be invited. The invitations to the bishops will be sent out in November; and each bishop is, in his turn, to call upon so many of the faithful of his diocese as can do so to undertake a pilgrimage to the Eternal City. On this occasion it is certain important measures will be taken, and that an ecumenical council will be held. But where are to be lodged all the Catholics who will flock to Rome? Perhaps modern enterprise will come to the rescue, and English or French speculators will erect temporary accommodation for the faithful in the Roman Campagna."

THE NEW WIFE.

Mr. —— was a professor of religion, and was considered quite a good man. He had the misfortune to lose his wife, who was also pious. Having a large family of children he found it necessary to marry a second wife. He chose one who had moved in high life, but nearly all of whose relatives rejected the doctrines of evangelical religion.

Mr. —— did not mean to be irreligious, but he thought too much religion would not please his wife or her friends, and for this reason he neglected family worship and other christian duties.

One night a short time after their marriage, when he and his wife had retired to rest, she said to him:

"Mr. ——, I thought when I married you I was marrying a christian."

"Why, my dear wife, do you doubt my being a christian?"

"Yes sir, I do."

"What reason have I given you to think so?"

"Because, sir, a christian prays with his family, and you do not?"

His reply was, "I thought that the reading of the Bible and prayer would be unpleasant and irksome to one who has been reared under such an influence and moved in such a circle as you have."

"Sir, you have nothing to do with all that. Your buisness is to do your duty as a christian. It is true, I have moved in such a circle as you have described; but I have been influenced by a different one. I *do believe* in religion, and I *do love* to see its professors faithful and consistent."

Her husband said to her, "As it is your wish, I will erect a family altar to-morrow morning."

"Will you wait until morning? We may both of us be in hell before that time."

"Why, my dear wife, are you willing to rise to read the Bible and pray?"

"Certainly I am."

Accordingly they arose and dressed, the husband read a portion of God's word, and knelt in prayer; and when he had prayed, his wife was ready to pray.

Their minister was afterwards inquiring of this brother how he got along with the family altar. His reply was, "By the grace of God, it has never gone down since my wife and I erected it that night."—*American Messenger.*

☞ When sorrow is asleep, wake it not.

Hygiene.

"This is for your health."—Paul.

SEA-SICKNESS.

The following excellent instruction on sea-sickness, is from Dr. A. L. Wood, written for the *Herald of Health*, after the Dr. had arrived in London, Eng. Those who expect to take a sea voyage will do well to save the article for their benefit.—*Ed.*

SEA-SICKNESS.

A large number of the passengers were sea-sick during the first part of the voyage, and some during the whole time. Judging from observation only, never having had the benefit of experience, I should say that if there is any thing that will render one perfectly *wretched*, it is sea-sickness. Well may it be feared more than shipwreck by those who know not how to prevent it, for while the latter seldom occurs, the former is almost universal. "Were you sea-sick?" is almost the first question asked when speaking of the voyage. "Not in the least," I always answer, "we decided before embarking that we *would not* be sea-sick, and having taken the necessary measures to prevent it, of course we *were not*." In nine cases out of ten all sickness on shipboard might be avoided, and instead of a sea voyage being regarded as something to be dreaded, and when past, to be looked upon as one of the most miserable periods of one's existence, it would be anticipated with pleasure, and remembered as one of the most pleasing episodes of the past.

"But what can you take to prevent it?" asks a would-be traveler on the "mighty deep." Take! That is the difficulty. People *take* too much. Take less. Is it any wonder our poor stomachs revolt when they have to *take* five meals a day, to say nothing about various little knicknacks between meals? When they have to take soups, fish, several kinds of meat and vegetables, puddings and pastry, crackers and cheese, fruits and nuts, spices and condiments, ales, wines, etc., at a single meal; and then take brandy, tobacco and drugs to ward off the enemy, and when in addition to all *this taking*, they have to take such a churning as they can get only on shipboard, I think it a case of "*justifiable rebellion*."

Since you desire it, I will tell you what to take. First of all take a full dose of *common sense*; this will enable you to live temperately before embarking, so that the stomach may be in good condition and the bowels free from obstruction. Instead of eating four or five regular meals a day, and more or less irregular ones, never take more than three, and still better if only two, and if you feel the least unpleasant sensation about the head or stomach, eat nothing at all until you recover. Live very simply and even abstemiously during the first few days, and plainly and simply during the entire voyage, avoiding all soups, gravies, fat meats, rich puddings, pastries, and the like, drinking nothing but water, and not even that during or immediately after meals. Eat but few kinds of food at a time, the fewer the better; be sure to masticate it thoroughly, and also use a large proportion of good ripe fruit.

Take especial care to avoid the impure air of the cabin or berth as much as possible, and instead spend your time on deck in the open air, and the genial rays of the sun, where the pure breezes of heaven and the bright, glorious sunshine will impart new life and vigor to your frame, paint your cheeks a rosier, healthier hue, expand and strengthen your lungs, purify your blood, and make it dance for very joy through every artery of your system. Take all the exercise you can without undue fatigue, and always, if possible, on deck. Do not be afraid of *breathing*. There is an abundance of good fresh air, and see to it that the lungs perform their duty.

One of the best kinds of exercise you can take is walking. Walking on land is a very good exercise, but it is much more thorough and effectual when performed on the deck of a vessel at sea, with the wind blowing briskly and when you have to keep your thoughts about you to retain your balance as the ship rolls from side to side. Always walk with your head erect and shoulders thrown well back, so that the chest shall be free and unconstrained and the lungs can act easily. If a gentlemen, you can amuse yourself by climbing the ropes and rigging, swinging by the iron rings of the main yard, etc. Whether a gentleman or lady, you can take along a copy of Prof Rathe's little "Manual of the New Gymnastics," and practise the admirable exercises therein described and illustrated.

Ladies, in consequence of their more sedentary habits, need active exercise more than gentlemen, but still they take less. To them, especially, the New Gymnastics will prove a great blessing, if they will but practise them faithfully. Always, when the weather will allow, perform the exercises on deck, but when that is impossible, you can practise them in the saloon or in your room. If you can get a few others to join with you, which you can easily do, it can be made a very interesting and amusing pastime.

Always secure the best ventilation possible during the night; rise early in the morning, bathe yourself all over, and take a long walk on deck before breakfast. Keep the mind or body occupied with reading, writing, conversation, exercise, amusement, or something of the kind.

Readers, if you will follow these directions, you will have but a small chance of being sea-sick, will enjoy the voyage exceedingly, and step on *terra firma* feeling stronger and healthier than when you started.

CHOLERA.

The "Asiatic cholera," as first known in this country in 1832 and 1833, is chiefly a disease prevailing in warm weather, or, rather in a warm atmosphere, for it can be created at any season, and in the coldest latitude, by combining the proper degrees of the three essential requisites, namely, moisture, vegetable decay and a regular heat exceeding eighty degrees. The great and distinguishing feature of cholera is copious, frequent, and painless discharge from the bowels of a substance almost as thin as water, with a whitish tinge, as if rice had been boiled in it, or as if a little milk had been dropped in it. When this occurs the patient soon begins to perspire profusely, the skin assumes a leaden hue, and shrivels up—the nails become blue, insufferable cramps come on, and the victim's death occurs in a few hours, with the most perfect calmness, in the fullest possession of all the faculties, and absolute freedom from every pain.

Three things ought to be known in reference to cholera by every human being.

First. The writer has never known a case in which it was not preceded, for one, two, or more days, by the bowels acting twice, or oftener, in every twenty-four hours, universally styled the "premonitory symptoms."

Second. A cure is impossible, under any conceivable circumstances, without absolute quietude of body, on a bed, for days together; the time of confinement being shortened in proportion to the promptitude with which the quietude is secured after the first action of the bowels has taken place, which gives a feeling of tiredness, and, on sitting down, a sensation of rest and satisfaction.

Third. When the patient ceases to urinate he begins to die, and its resumption is a certain index of recovering health, always and infallible.

One of the usual attendants of an attack of cholera is an unconquerable tendency to vomit. The very instant anything reaches the stomach, even if it is but cold water, it is ejected; the mildest food meets the same fate, in such cases; much less will medicine find a lodgment, except one, and that it is impossible to vomit up if it once reaches its destination. That medicine has no taste; it is small in bulk; will retain its virtues for a quarter of a century, as the writer knows by personal experience and repeated observation. Unless it is in the very last stages, it is believed capable of arresting the disease in nine cases out of ten—a pill made up of ten grains of calomel with a little gum water. If the symptoms do not abate in two hours, double the dose, and let it work itself off. Do nothing else, but let the patient be quiet, and eat all the ice he can possibly want.—*Hall's Journal of Health.*

THE BEST BED.

A feather bed is ruinous to health. A mattress is better, but in the course of a generation or two, either will become considerably loaded with the emanations from the bodies of those who sleep on them. When we consider the immense amount of animal refuse which is constantly escaping from the pores of the skin, the conviction is forced upon us, that what we sleep on breeds purification once in a while, just as the clothes we wear have need to be taken to the washtub. A straw bed is better than a mattrass, for we can throw the straw away and the expense is not heavy. But nice and clean as a straw bed is, it has a troublesome rattle, while it is new, which to some persons, is suggestive of ghosts or midnight robbers. A light, elastic plank is very pleasant, if supported at the ends, and covered with a blanket. Sleeping on the floor is pleasanter than it seems, and there is no danger of breaking one's bones by tumbling out of the bed. Many of our soldiers have found sleeping in snow-drifts or mud-puddles to agree with them; and it is certain that a mud-puddle in pure atmosphere is a more wholesome sleeping accommodation than the most luxurious bed in an unventilated chamber.

But of all beds ever invented, the best, most wholesome, and perhaps the cheapest, is the hammock. You need no bedstead, no cumbrous trappings of any kind. You can lie at perfect ease in it, all the "making of the bed" that is necessary, being to hang it up, and to put a blanket or sheet into it, as you prefer. It should be well hung on two stout wrought iron hooks, which are securely fastened into the wall on opposite sides of the room. If you want to rock yourself, as you rock your baby in the cradle, you can do it with no trouble all. There is none of that feeling of unventilated closeness, which there is about a feather bed, for the whole concern is as open as a shad net. There is no fear of vermin taking up their lodgings in it, for every shred of it is exposed to view, and there is no room for the creatures to hide. There is no difficulty about cleaning it, for you can dip it into a bucket of scalding water. Nor is there any trouble in moving it, for when it is rolled up and tied, the bundle is no larger than your hat.

Anybody who will try a hammock for a few nights will wonder that they ever could enjoy the ponderous old thing known as bed and bedstead. Try it.

THE NECESSITY OF EXERCISE.—The benefits of exercise to those whose occupation does not lead them to make any physical exertion, cannot be too highly estimated. The body must undergo a certain amount of fatigue to preserve its natural strength, and maintain all the muscles and organs in proper vigor. This activity equalizes the circulation, and distributes the blood more effectually through every part. Cold feet, or a chill anywhere, shows that the circulation is languid there. The muscles during exercise press on the veins and help forward the current by quickening every vessel into activity. The valves of the heart are in this way aided in the work of sending on this stream, and relieved of a certain amount of labor. When exercise is neglected, the blood gathers too much around the central region, and the oppression about the heart, difficulty of breathing, anxiety and heaviness, are evidence of this stagnation.

FARMERS HEALTHIER THAN PROFESSIONAL MEN.—1. They work more, and develop all the leading muscles of the body. 2. They take their exercise in the open air, and thus breathe a greater amount of oxygen. 3. Their food and drinks are commonly less adulterated, and far more simple. 4. They do not overwork their brain as much as industrious professional men do. 5. They take their sleep commonly during the hours of darkness, and do not try to turn day into night. 6. They are not commonly so ambitious, and do not wear themselves out so rapidly in the fierce contest of rivalry. 7. Their pleasures are more simple, and less exhausting.

For the World's Crisis.

SUBSTITUTE FOR COFFEE.—Take any quantity of Indian meal, moisten with molasses, (sugar is best), rub it well together, then brown in the oven, or otherwise, like coffee, brown it well; put in as much as you like in your coffee pot and boil. The above is much more wholesome than coffee, and has a rich look and taste. It is better than cold drink for the health. J. W.

For the World's Crisis.

A SURE REMEDY FOR CATARRH.—Take hemlock leaves, dry them, and smoke them in a common pipe. It has cured cases which have baffled the skill of the most eminent physicians. Try it. S. D. DANIELS.

West Suffield, Ct.

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For the World's Crisis.

The sorrows of earth are thickening around me,
And I sigh for the rest of that happy land,
So long ago promised the faithful and holy,
Prepared by the Savior's bounteous hand.

How frail is our hold of the treasures earth gives us,
Blighted, they wither and die in a day;
No pleasures terrestrial are pure and lasting,
On every thing earthly is written decay.

How many a widow and lone homeless orphan
Are mourning for joys that forever have fled,
And parents are weeping o'er hopes that lie buried
With the young and beautiful early dead.

My mind oft will wander to yonder lone graveyard,
Where the soft sun rays pitying abide,
And mournfully lingers, for there in death's slumber
My two darling children lie side by side.

And while I am mourning for loved ones departed,
I shrink from the sorrows that yet may impend,
And long for the dawn of that glorious morning
When saints immortal to Christ will ascend.

When I think of the precious promises given
By Him who hath suffered and died for me,
And the blessed support I received from Heaven
While passing affliction's turbulent sea;

Then I know that He who provides for the raven,
And numbers the hairs of each chosen one,
Will safely conduct me into the blest haven,
The warfare ended, the victory won.

Farmington, N. H. M. S. Horne.

THE OLD ERROR REPEATED.

THOUGHTS FOR CHRISTIANS TO CONSIDER.

"Christ is all and in all." So wrote the inspired Paul. And another apostle says, "There is no other name under heaven given among men whereby we must be saved." It is, therefore, a matter of the utmost practical moment to have *right views of Christ*, and his relations to the children of men.

The two great central facts in the Biblical account of Christ are his two advents. With these two important facts are connected all the curses and blessings of God's ancient people and of the world. The one conducts to Bethlehem's manger and Calvary's cross; and the other to the clouds of heaven and the New Jerusalem. Connected with the first advent we have the rejection of God's ancient people, the Jews, and their dispersion, under God's scathing judgments, among all nations; the preaching of the gospel *as a witness* to all people; the calling of the Gentiles; and the gathering out of the world a people for the Lord, to be his kings and his priests in "the world to come." Connected with Christ's second advent we have the glorious gathering and restoration of "the outcasts of Israel and the dispersed of Judah," the pouring out of the vials of wrath upon the unbelieving and idolatrous christian nations, and the setting up of Christ's kingdom on the earth. Correct views of the manner and object of these two advents of Christ are necessary to a right appreciation and enjoyment of Christ as the Savior.

A striking lesson on this subject may be found in the case of the Jews, in regard to the first advent. They believed that the promised Messiah would come. It was universally admitted that he would come. Many devout people believed that the time for his appearing had arrived. The Scriptures had plainly announced the state and condition of things amid which he would appear. Many believed these announcements, and were anxiously waiting for his appearing. But many looked only for a triumphing Messiah, who was to deliver them from their oppression, and overlooked the *manner* and *object* of the first advent. They looked for the immediate realization of the Psalmist's declaration: "When the Lord shall build up Zion, *he shall appear in his glory*." They looked for him as a Prince and Ruler who would give great honor to the nation, and at once smite their enemies, "assemble the outcasts of Israel, and gather the dispersed of Judah." They looked for an immediate universal reign, in which he should take "the heathen for his inheritance, and the uttermost parts of the earth for his possession." They thought their own sacred hills would at once be made the scene and centre of his universal triumphs, because it had been written, "He shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously"; and "the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High."

Such seems to have been the almost universal opinion and belief among the Jews, at that time, in regard to the manner and object of Messiah's coming. They expected a Messiah of noble and princely estate, and surrounded by external pomp and power, such as they thought became the Son of David. And they were not wrong in their conceptions of the coming Messiah. All this, and much more, had been predicted of him. But their great error was that they looked only at results, and not at the means. They were so absorbed with the idea of what they should realize in the glories of the mount upon which Messiah is to reign "before his ancients gloriously," that they entirely lost sight of the deep, dark valley that lay between them and that mount. They failed to perceive that the same prophecies which predicted Messiah's triumph and reign also predicted his sufferings and death. They would not believe that the way to the mount of glory, and that even for Messiah, was to be through the valley of humiliation. They forgot that, whilst it was appointed unto him to reign, it also behooved him to suffer and to die. They were so anxious to be delivered from the Roman yoke, and have the palmy days of David and Solomon restored, that they were offended at the manger and the cross. Their great eagerness for the expected deliverance blinded their eyes to the prophet's words that Messiah was to be "*as a root out of dry ground*," "*a man of sorrows and acquainted with grief*." They were so filled with the glory which God had promised to the house of Israel through him, that they failed to see in their sacrifices and ceremonies the types of a better sacrifice, and that the blood which flowed from their altars pointed to the precious blood of Jesus, "the Lamb of God, which taketh away the sin of the world." They failed to comprehend that, long before the predicted glory, Messiah should first spend a life of toil, and poverty, and wretchedness, and submit to the cruelties of his enemies, be nailed to the tree of crucifixion, and "cut off" for the sins of the world. And by failing to comprehend and believe ALL that the prophets had written concerning the promised Deliverer, they failed of a deliverer entirely, and rejected the only Messiah. Though "he came to his own, his own received him not"; and for this their house was "left unto them desolate," and for eighteen hundred years they have been suffering the judgments of God, scattered among all nations, their very name a by-word and reproach.

But shall we reproach the Jews for this, their error, in regard to the manner and object of the Savior's first advent? "Let him that is without sin cast the first stone." Many professing christians are guilty of the same error, in another direction. How many spiritualize and allegorize away some of the most solemn and positive declarations, which are as plain and straightforward as those by which the coming of the Messiah, as a sufferer, was announced to the Jews! There are those who preach the doctrines of Redemption, Repentance, and Faith, very earnestly, who yet hate and condemn the great doctrine of Christ's Second Personal Advent and Reign, and warn their hearers against it as a pernicious heresy. And yet there is no truth more clearly and fully announced in the Scriptures than this. And are not such doing the very thing for which they condemn the Jews? Notwithstanding their zeal and sincerity for other truths, they preach only half a gospel, and hold up to the worship and faith of their people only half a Christ.

The minds of the Jews were so occupied with the glories of Messiah's reign and triumphs, that they overlooked his sufferings and death, and hence would not receive him as the promised Messiah; and so many christians confined themselves so entirely to what the Jews stumbled at, as to look only at the humiliation and the cross, whilst they set aside the crown and the throne, and are as much offended at them as the Jews at the humility and the cross.

And whence is this? Not from any uncertainty or indefiniteness in the manner in which the triumph is announced; for the Scriptures are just as clear, full and distinct on this as on any doctrine they contain. It comes from a false system of spiritualizing and allegorizing the word of God, as the Jewish mistake came from a like perversion of God's plain records. It is high time, however, that we cease to tamper with the word of God, by forcing upon it meanings which it was never intended to teach, and to be assured that the Bible means just what it says, and says just what it means. Our only safety is in interpreting unfulfilled Scripture in the light of Scripture *already fulfilled*. As to those numerous curses which the God of Jacob pronounced upon the rebellious Jews, were they not all brought upon them *literally?* Who, then, has the right to say that the blessings which the same God has promised to bestow upon these same people will not also be fulfilled in the same literal way? Or does God *literally* fulfill his curses, and his blessings only *spiritually?* When God threatened to scatter the children of Israel among all nations, and make them a by-word and a reproach among all people, did he not execute his threat *literally?* And if the scattering and reproach was *literal*, why will not also the gathering and blessing be? If the pulling down of their beloved Zion was a *literal* pulling down, will not the promised building up also be *literal?* If the threatened rejection of Israel was a literal rejection, will not the promised restoration also be a *literal* restoration?

And what is true of those solemn declarations in regard to the Jews, is also true of those passages which refer to the manner and object of Christ's two advents. The predictions concerning the one must be fulfilled the same as those concerning the other. Christ's first advent was *literal*, *visible*, and *personal*, fulfilling the very letter of prophecy. How dare we then suppose that the second advent will be *spiritual* only, especially when it is affirmed that it will be as *literal*, *visible*, *personal* as the first? (Acts 1: 9–11.) At Christ's first advent, every prediction, even to the dividing of his garments, and casting lots for his seamless coat, was *literally* fulfilled; and how can it be possible that the predictions relating to his second coming will not also be fulfilled in the same literal manner? The shame was all literal and visible, and so also must be the exaltation and glory. What right have we to say that Judah, Israel, Zion, and Jerusalem mean any thing else than Judah, Israel, Zion, etc.? And yet, alas! how is such language turned and misapplied! The error of the Jews was in thinking too exclusively of Messiah's reign and glory; ours is in thinking too exclusively of Christ's sufferings and humiliation. And if it was a fatal error in the Jews to dwell too exclusively upon the predicted triumphs, ignoring the intervening sufferings, may it not be an error equally fatal to us to dwell upon the accomplished humiliation and ignominy, to the rejection of the true doctrine concerning the kingdom? The Jews ignored the cross; but do not the great mass of professing christians equally ignore the crown? Is it not the practise of many to interpret the Scriptures referring to the first advent of Christ *literally*, and those referring to the second advent *spiritually?* If this is understanding "all that the prophets have spoken" about the first advent, it is certainly very far from understanding "all that the prophets have spoken" about the second. If we are right in understanding those scriptures literally which speak of the humiliation, sufferings, and ascension of Christ, we certainly cannot be right in interpreting those respecting his second coming and reign in any other way.—*Prophetic Times.*

For the World's Crisis.

CONSCIENTIOUS THOUGHTS.

Dear reader, I will give you here a few brief thoughts concerning the spirit and power of God, for your meditation. In the true sense of God's word, mankind are slow to think, or more especially to meditate upon the source from whence they came or from whom they sprang. In other words, who made them, or what spirit brought them into existence. We are informed by the Scriptures of truth, that God, by his Spirit and power created all things, both animate and inanimate. That he created man in his own image, or likeness. That is to say, in my opinion, God created man superior in knowledge and intellect, more like himself than any living thing he had yet created upon the face of the earth.

Now it would be well for us to notice here, that man has fallen from his first estate by transgressing the law of God—by partaking of the forbidden fruit. Yet God leaves us not in this fallen and distressing condition without a remedy. God, through his infinite goodness and mercy, has given us a revelation whereby we can be restored. But men in general have fallen so low, by reason of sin and transgression, that they give but little heed to what has been revealed for their best good. They give not the Spirit of Wisdom that preferment it deserves, and thus they fall short of that happiness the willing and obedient enjoy. Now in respect to the Spirit of God, we will notice what Christ said to his beholders when he arose from the tomb: I am not a spirit, as ye suppose me to be, for a spirit hath not flesh and bones, as you see me have. Therefore I conclude that God, who was in existence from all eternity, hath neither flesh nor bones like unto man, who was made from the dust of the earth; yet the Spirit of Wisdom, the Spirit of God, hath power to create and power to destroy.

I fully believe that God gives to man oft-times, presentiments and revelation of things present and things yet to come. For the spirit that gives us our thoughts reveals to us many things that are essential for us to know. This I can affirm by experience. However, I have no belief in what is called Spiritualism at the present day. I have no belief that disembodied spirits, who have left their bodies and organs of speech in the grave, can come back and deliver messages of any kind whatever to the living here on earth, as the Spiritualists pretend to believe.

We find many passages in Scripture which must destroy the system of Spiritualism. We must confess that there are in the class of Spiritualists those who write high swelling words, so "if it were possible," they would "deceive the very elect." They mix truth and error so artfully, and in such an absurd way, it would puzzle a logician to separate them. Therefore we should be very cautious how we receive them.

There is one thing more among the Spiritualists which demands our caution. There are jugglers among them, who are sponging money from their dupes without the least benefit to them whatever. Those we ought to avoid as we would a venomous usurper. They are like snakes in the grass; whenever they can charm a victim they bite him like an adder, and sting him like a serpent. May we be able to discern the spirit of God and the spirit of demons, that we may choose the good and denounce and shun the evil.

Fisherville, N. H. J. Elkins.

TO A YOUNG CHRISTIAN.

Do not imagine that, having obtained a hope of salvation, and having made a profession of that hope before men, you have little to do. Your parents and your pastor will be apt to have the feeling that their work for you is well nigh done, and will perhaps leave you to the sunshine and showers of heaven. Should this be so, there will be then the more need that you look well to yourself. There are several points which demand your earnest attention.

In the first place, you want to be a *Bible Christian*. Now do not look to members of the church in order to find out what that is; go straight to the Bible. There you read, "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple."—Luke 14: 33. "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself."—Matt. 22: 38, 39. "Be ye therefore perfect, even as your Father in heaven is perfect."—Matt. 5: 48. "Reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—Rom. 6: 17.

The 12th chapter of Romans, the 13th chapter of the first of Corinthians, and the sermon on the Mount, give a full length portraiture of the Bible christian. No doubt, you have read them many times; but let me ask you to read them again, as an answer to the inquiry,—"What is it to be a Bible christian?" You see what you have undertaken to do,—nothing less than to live up to these requirements. Those vows which you lately uttered, in the house of God, in the presence of men and angels, implied all this. Perhaps, after reading these Scriptures carefully, you are ready to shrink back, and to say, "How can I undertake to come up to so high a standard? If I take these passages literally, and really go about obeying them to the letter, I shall certainly be attempting more than the church expects of me."

You certainly will, for the standard of piety in the church now is very low, as you may see by comparing it with the church as it was in the days of the apostles. She lost almost every thing during the dark ages, and as yet has recovered herself but in part. Therefore it will never do to ask the church what you ought to be.

You see these passages, and the whole spirit of the Bible, demand an entire consecration to the Lord, of all you have, and all you are, for time and eternity. This can imply nothing less than the distinct recognition, at all times, of the fact that every power of the soul and body, every moment of your time, every talent and gift, all your property, all your influence, all your knowledge, and all the objects of your affection, belong to God, and are to be held only as his, and for his service, with a perfect willingness on your part to relinquish any or all of them, whenever they shall be called for. It implies that you are ready to suffer all the will of God, and equally ready to be every moment doing all his will, and that you no longer allow any degree of self-will, or any form of self-seeking, and that you are actuated, everywhere and at all times, by the one great idea of pleasing God.

Perhaps you admit that this is your reasonable service, but fear to venture upon an act so solemn, lest you should not be able to live up to it. Many halt here a long time, but it is not a good place to stop. It was by an unconditional surrender that you found pardon and peace at first, and if you have not backslidden, no difficulty will be felt except that which arises from your now having a fuller perception of what is implied in consecration, with, perhaps, a greater sense of your own weakness, and a stronger appreciation of the power of your spiritual enemies. It is true that you are weak, very weak, and your enemies are strong. At the period of your conversion, you, perhaps, did not perceive, that if you spent time, or money, or talents, simply to please yourself and others, it was robbing God; that if you felt any thing different from cheerful acquiescence under painful dispensations of Providence, or indulged yourself in a little sin, or in the neglect of any duty; if you failed to listen to the suggestions of the Spirit, or, hearing, failed to obey promptly and joyfully in all things; if you indulged selfishness in any form—the form of the appetite, propensities, affections, or self-will; if you allowed yourself to feel that any possession, any earthly good—health, friends, home, or any thing else—was essential to your happiness; if you were not willing to live in any way, and die at any time God should appoint, the consecration was not entire.

But now you see this plainly, and shrink from a distinct renewal of your consecration. But a moment's reflection will convince you that it will not do to stop here; for how can you consistently retain the hope that you are a christian, unless you live up to the light you have? . . . . Therefore, necessity is laid upon you to go forward at once in this act of renewed consecration. But you say, "How can I undertake so much?" Venture forward, and God will meet you. "Give all and take all." Lay all on the altar, and he will enable you to keep it there. Be not afraid,—only believe. Yield up your whole being to the control of your Savior, and he will accept and bless it, and do every thing in, for, and by you, exceeding abundantly above all you can now ask or think. As soon as you take this important step, you will find yourself no longer a servant, but a child. The promises will be yours, and the Holy Ghost will come and abide with you.—*Friend of Virtue.*

For the World's Crisis.

"BECAME GREAT."—Dan. 8: 4.

It is said the ram began pushing before he became great, and continued to push until that end was accomplished; and that no other means is revealed by which he became great but by pushing. It is true that the time when the ram "became great" was after the "pushing"; for the time when Abraham became "great" in acts of kindness towards "the Jews," was after the decree for the slaughter of all of Daniel's people. Esther 10: 3. And it is a little remarkable that of all the kings of Persia, this Ahasuerus, or Artaxerxes, is the only one that is called "great." In the Chronicle of the seventy seigniors, he is called "Artaxerxes Ahasuerus the Great" (Times of Daniel p. 236); also in the apocryphal book of Esther he is called "Artaxerxes the Great," and distinguished as "the great king Artaxerxes."—Chap. 11: 1, and 13: 1.

But so far from its being revealed in the prophecy that the pushing was the "means" of his becoming great, this would appear impossible; for before the greatness alluded to in the prophecy, we find him pushing with such resistless power that "no living might stand before him, neither was there any that could deliver out of his hand"; hence could not have been less than great in power; and if already great, he could not in this sense, that is, in *power*, become great. He may have become greater, but impossible to become what he already was; and that which Daniel saw, was not that he became *greater*, but "great"; and this greatness was not by the means of his "pushing"; for the horns being already high, waxed no higher. To convey the idea that some would have this text teach, it should read thus:—I saw the ram pushing, and when he "became great," "no beast might stand before him." As it now stands, it would appear impossible to apply it to a pushing against kingdoms; that is, without contradicting the express word of God; for while in verse fourth we read, "no beast might stand before him," from verse seven we learn that "there was no power in the ram to stand before" the goat. Now why place a construction upon it that conflicts with the holy Scriptures? why not take it in its plain, literal, and obvious meaning?

Wm. C. Thurman.

For the World's Crisis.

A SHORT SERMON.

"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Mal. 3: 13.

In this verse there are three points to be considered, viz:—

1. Who shall return and discern between the righteous and wicked?

2. When are they to return and discern the difference between them?

3. What will be the difference in the reward of the two classes?

1. The class represented by the pronoun "*ye*" is evidently the wicked. This may be clearly seen by carefully reading the chapter from the thirteenth verse. Here God says to a class of sinful men, "Your words have been stout against me, saith the Lord of hosts. Yet ye say, what have we said so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts." Here the wicked say, "It is vain to serve God," and there is no use in religion, or to keep the ordinances of God.

In the fifteenth verse, the prophet speaks of things as they are among the wicked. "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Then in the sixteenth verse, another class are spoken of by a pronoun in the *third* person, and verse seventeen as well. "Then *they* that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for *them* that feared the Lord, and that thought upon his name. And *they* shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare *them*, as a man spareth his own son that serveth him." In these two verses God speaks of the righteous. Then in the eighteenth verse he speaks *to* the wicked, the same class to whom he speaks in verses thirteen and fourteen, representing them by the same pronoun "ye." The wicked have said it is vain and unprofitable to serve God, but the Lord informs them that the time will come when they shall see things in a different light; they shall "*return* and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." They will then see that there is an exceeding great reward for those who have feared God and thought upon his name and served him, but a strange punishment for the workers of iniquity.

2. To what point of time does the adverb "then" point in my text; or when shall the wicked return and discern their great mistake?

In verse seventeen the Lord says of the saints, "*They* shall be . . mine in that day when I make up my jewels," and in verse eighteen he says to the wicked, "*Then* shall ye return," etc. The jewels of the Lord will be made up or gathered when Christ shall send his angels with a great sound of a trumpet to gather his elect. This will be when Jesus comes with his reward with him, to render to every man as his works shall be. This is when the wicked are to *return*, to come again from the first death, to be raised to "shame and . . . contempt" to a resurrection of damnation. O! what shame and regret will be theirs, when they shall see how much they have lost by not serving God and keeping his ordinances, and when they shall behold the awful end to which they are condemned.

3. What will be the difference which will be discerned at that time between the righteous and the wicked—him that serveth God and him that serveth him not?

The difference referred to in the text is evidently one of profit and loss. The position of the wicked is, that there is nothing to be gained by serving God, or lost by failing to serve him. To correct this great mistake, the Lord sets before them the reward of the two classes, the final issue of the two courses. He says of those who serve him and keep his ordinances, "They shall be mine in that day when I make up my jewels, and I will spare them," etc. The Lord will gather them as his jewels, and then they shall "shine forth as the sun in the kingdom of their father."

In Mal. 4: 2, he tells us that to those who fear his name the "Sun of righteousness shall arise," etc., and that they "shall go forth and grow up as calves of the stall," or as Sawyer translates, "Ye shall go forth and bound as calves let loose from bonds." The Lord says, "I will spare them," etc. This language implies that there is some evil or punishment to come upon others, from which they shall be preserved. That from which they shall be spared is plainly brought to view in the fourth chapter; "For behold the day cometh that shall burn as an oven, and *all* the *proud*, yea and *all* that do wickedly shall be stubble, and the day that cometh shall burn them up . . . that it shall leave them neither root nor branch." This will be the end of the wicked, the end of those who say it is vain to serve God.

Are any who read these lines saying, by word or by practice, It is vain to serve God? Think then, I pray you, that if you do not change this opinion, and turn to Christ immediately, your eyes will be opened to see your sad mistake when it is too late to make amends. Remember godliness is great gain, "having promise of the life that now is, and of that which is to come." F. A. Baker.

For the World's Crisis.

Did Paul say he wanted to depart and be with Christ, Phil. 1: 23?—*He did not.* He said that he would rather Christ would *return*, which would be better than to live or die. He used the Greek word *analusia*, rendered in Luke 12: 36, *return*. Our translators made him say the contrary from what Paul said himself. Let us preach according to the word of God, and not after the traditions of men. J. W.

THE POPE AND THE PAPACY.

A London paper speaks as follows of the prospects and plans of the Papacy:

"Abandoned by all the European governments, the Court of Rome feels that it must continue its struggle alone, and it is preparing to do so with all the energy of despair. It is now organizing the Italian Catholic Association for the defense of the liberties of the Church. The statutes of the association are being drawn up at Rome. The object will be to organize the numerous clerical party in the peninsula so as to exercise a powerful and inevitable pressure at the coming election, and on the governmental machine as it now exists. Great exertions, too, are being made to obtain as many signatures as possible to the address from the Italians to the Pope, protesting against the rupture of the negotiations with Rome by the Italian government. The address is signed both in the kingdom of Italy and the Papal territory, and the priests in the neighborhood of Rome recommend the faithful from the pulpit to affix their names to it. In every small town commissioners have been appointed to receive signatures, together with subscriptions in money.

Finally, the Pope has formed a project which will cause the greatest excitement throughout the Catholic world. Pius IX was much struck by the fetes at Florence in honor of Dante, and he has resolved next year to celebrate the eighteenth secular anniversary of the martyrdom of St. Peter (crucified A. D. 66 at Rome.) The Catholic bishops of the whole world are to be summoned to the canonization with which the celebration will commence, and Pius IX wishes the whole Catholic laity—that is to say, all the faithful of the five parts of the globe—to be invited. The invitations to the bishops will be sent out in November; and each bishop is, in his turn, to call upon so many of the faithful of his diocese as can do so to undertake a pilgrimage to the Eternal City. On this occasion it is certain important measures will be taken, and that an ecumenical council will be held. But where are to be lodged all the Catholics who will flock to Rome? Perhaps modern enterprise will come to the rescue, and English or French speculators will erect temporary accommodation for the faithful in the Roman Campagna."

THE NEW WIFE.

Mr. —— was a professor of religion, and was considered quite a good man. He had the misfortune to lose his wife, who was also pious. Having a large family of children he found it necessary to marry a second wife. He chose one who had moved in high life, but nearly all of whose relatives rejected the doctrines of evangelical religion.

Mr. —— did not mean to be irreligious, but he thought too much religion would not please his wife or her friends, and for this reason he neglected family worship and other christian duties.

One night a short time after their marriage, when he and his wife had retired to rest, she said to him:

"Mr. ——, I thought when I married you I was marrying a christian."

"Why my dear wife, do you doubt my being a christian?"

"Yes sir, I do."

"What reason have I given you to think so?"

"Because, sir, a christian prays with his family, and you do not?"

His reply was, "I thought that the reading of the Bible and prayer would be unpleasant and irksome to one who has been reared under such an influence and moved in such a circle as you have."

"Sir, you have nothing to do with all that. Your business is to do your duty as a christian. It is true, I have moved in such a circle as you have described; but I have been influenced by a different one. I *do believe* in religion, and I *do love* to see its professors faithful and consistent."

Her husband said to her, "As it is your wish, I will erect a family altar to-morrow morning."

"Will you wait until morning? We may both of us be in hell before that time."

"Why, my dear wife, are you willing to rise to read the Bible and pray?"

"Certainly I am."

Accordingly they arose and dressed, the husband read a portion of God's word, and knelt in prayer; and when he had prayed, his wife was ready to pray.

Their minister was afterwards inquiring of this brother how he got along with the family altar. His reply was, "By the grace of God, it has never gone down since my wife and I erected it that night."—*American Messenger.*

☞ When sorrow is asleep, wake it not.

Hygienic.

"This is for your health."—Paul.

SEA-SICKNESS.

The following excellent instruction on sea-sickness, is from Dr. A. L. Wood, written for the *Herald of Health*, after the Dr. had arrived in London, Eng. Those who expect to take a sea voyage will do well to save the article for their benefit.—*Ed.*

SEA-SICKNESS.

A large number of the passengers were sea-sick during the first part of the voyage, and some during the whole time. Judging from observation only, never having had the benefit of experience, I should say that if there is any thing that will render one perfectly *wretched*, it is sea-sickness. Well may it be feared more than shipwreck by those who know not how to prevent it, for while the latter seldom occurs, the former is almost universal. "Were you sea-sick?" is almost the first question asked when speaking of the voyage. "Not in the least," I always answer, "we decided before embarking that we *would not* be sea-sick, and having taken the necessary measures to prevent it, of course we *were not*." In nine cases out of ten all sickness on shipboard might be avoided, and instead of a sea voyage being regarded as something to be dreaded, and when past, to be looked upon as one of the most miserable periods of one's existence, it would be anticipated with pleasure, and remembered as one of the most pleasing episodes of the past.

"But what can you take to prevent it?" asks a would-be traveler on the "mighty deep." Take! That is the difficulty. People *take* too much. Take less. Is it any wonder our poor stomachs revolt when they have to *take* five meals a day, to say nothing about various little knicknacks between meals? When they have to take soups, fish, several kinds of meat and vegetables, puddings and pastry, crackers and cheese, fruits and nuts, spices and condiments, ales, wines, etc., at a single meal; and then take brandy, tobacco and drugs to ward off the enemy, and when in addition to all *this taking*, they have to take such a churning as they can get only on shipboard, I think it a case of "*justifiable rebellion*."

Since you desire it, I will tell you what to take. First of all take a full dose of *common sense*; this will enable you to live temperately before embarking, so that the stomach may be in good condition and the bowels free from obstruction. Instead of eating four or five regular meals a day, and more or less irregular ones, never take more than three, and still better if only two, and if you feel the least unpleasant sensation about the head or stomach, eat nothing at all until you recover. Live very simply and even abstemiously during the first few days, and plainly and simply during the entire voyage, avoiding all soups, gravies, fat meats, rich puddings, pastries, and the like, drinking nothing but water, and not even that during or immediately after meals. Eat but few kinds of food at a time, the fewer the better; be sure to masticate it thoroughly, and also use a large proportion of good ripe fruit.

Take especial care to avoid the impure air of the cabin or berth as much as possible, and instead spend your time on deck in the open air, and the genial rays of the sun, where the pure breezes of heaven and the bright, glorious sunshine will impart new life and vigor to your frame, paint your cheeks a rosier, healthier hue, expand and strengthen your lungs, purify your blood, and make it dance for very joy through every artery of your system. Take all the exercise you can without undue fatigue, and always, if possible, on deck. Do not be afraid of *breathing*. There is an abundance of good fresh air, and see to it that the lungs perform their duty.

One of the best kinds of exercise you can take is walking. Walking on land is a very good exercise, but it is much more thorough and effectual when performed on the deck of a vessel at sea, with the wind blowing briskly and when you have to keep your thoughts about you to retain your balance as the ship rolls from side to side. Always walk with your head erect and shoulders thrown well back, so that the chest shall be free and unconstrained and the lungs can act easily. If a gentlemen, you can amuse yourself by climbing the ropes and rigging, swinging by the iron rings of the main yard, etc. Whether a gentleman or lady, you can take along a copy of Prof. Rathe's little "Manual of the New Gymnastics," and practise the admirable exercises therein described and illustrated.

Ladies, in consequence of their more sedentary habits, need active exercise more than gentlemen, but still they take less. To them, especially, the New Gymnastics will prove a great blessing, if they will but practise them faithfully. Always, when the weather will allow, perform the exercises on deck, but when that is impossible, you can practise them in the saloon or in your room. If you can get a few others to join with you, which you can easily do, it can be made a very interesting and amusing pastime.

Always secure the best ventilation possible during the night; rise early in the morning, bathe yourself all over, and take a long walk on deck before breakfast. Keep the mind or body occupied with reading, writing, conversation, exercise, amusement, or something of the kind.

Readers, if you will follow these directions, you will have but a small chance of being sea-sick, will enjoy the voyage exceedingly, and step on *terra firma* feeling stronger and healthier than when you started.

CHOLERA.

The "Asiatic cholera," as first known in this country in 1832 and 1833, is chiefly a disease prevailing in warm weather, or, rather in a warm atmosphere, for it can be created at any season, and in the coldest latitude, by combining the proper degrees of the three essential requisites, namely, moisture, vegetable decay and a regular heat exceeding eighty degrees. The great and distinguishing feature of cholera is copious, frequent, and painless discharge from the bowels of a substance almost as thin as water, with a whitish tinge, as if rice had been boiled in it, or as if a little milk had been dropped in it. When this occurs the patient soon begins to perspire profusely, the skin assumes a leaden hue, and shrivels up—the nails become blue, insufferable cramps come on, and the victim's death occurs in a few hours, with the most perfect calmness, in the fullest possession of all the faculties, and absolute freedom from every pain.

Three things ought to be known in reference to cholera by every human being.

First. The writer has never known a case in which it was not preceded, for one, two, or more days, by the bowels acting twice, or oftener, in every twenty-four hours, universally styled the "premonitory symptoms."

Second. A cure is impossible, under any conceivable circumstances, without absolute quietude of body, on a bed, for days together; the time of confinement being shortened in proportion to the promptitude with which the quietude is secured after the first action of the bowels has taken place, which gives a feeling of tiredness, and, on sitting down, a sensation of rest and satisfaction.

Third. When the patient ceases to urinate he begins to die, and its resumption is a certain index of recovering health, always and infallible.

One of the usual attendants of an attack of cholera is an unconquerable tendency to vomit. The very instant anything reaches the stomach, even if it is but cold water, it is ejected; the mildest food meets the same fate in such cases; much less will medicine find a lodgment, except one, and that is, it is impossible to vomit up if it once reaches its destination. That medicine has no taste; it is small in bulk; will retain its virtues for a quarter of a century, as the writer knows by personal experience and repeated observation. Unless it is in the very last stages, it is believed capable of arresting the disease in nine cases out of ten—a pill made up of ten grains of calomel with a little gum water. If the symptoms do not abate in two hours, double the dose, and let it work itself off. Do nothing else, but let the patient be quiet, and eat all the ice he can possibly want.—*Hall's Journal of Health.*

THE BEST BED.

A feather bed is ruinous to health. A mattress is better, but in the course of a generation or two, either will become considerably loaded with the emanations from the bodies of those who sleep on them. When we consider the immense amount of animal refuse which is constantly escaping from the pores of the skin, the conviction is forced upon us, that what we sleep on breeds purification once in a while, just as the clothes we wear have need to be taken to the washtub. A straw bed is better than a mattress, for we can throw the straw away and the expense is not heavy. But nice and clean as a straw bed is, it has a troublesome rattle, while it is new, which to some persons, is suggestive of ghosts or midnight robbers. A light, elastic plank is very pleasant, if supported at the ends, and covered with a blanket. Sleeping on the floor is pleasanter than it seems, and there is no danger of breaking one's bones by tumbling out of the bed. Many of our soldiers have found sleeping in snow-drifts or mud-puddles to agree with them; and it is certain that a mud-puddle in pure atmosphere is a more wholesome sleeping accommodation than the most luxurious bed in an unventilated chamber.

But of all beds ever invented, the best, most wholesome, and perhaps the cheapest, is the hammock. You need no bedstead, no cumbrous trappings of any kind. You can lie at perfect ease in it, all the "making of the bed" that is necessary, being to hang it up, and to put a blanket or sheet into it if you prefer. It should be well hung on two stout wrought iron hooks, which are securely fastened into the wall on opposite sides of the room. If you want to rock yourself, as you rock your baby in the cradle, you can do it with no trouble all. There is none of that feeling of unventilated closeness, which there is about a feather bed, for the whole concern is as open as a shad net. There is no fear of vermin taking up their lodgings in it, for every shred of it is exposed to view, and there is no room for the creatures to hide. There is no difficulty about cleaning it, for you can dip it into a bucket of scalding water. Nor is there any trouble in moving it, for when it is rolled up and tied, the bundle is no larger than your hat.

Anybody who will try a hammock for a few nights will wonder that they ever could enjoy the ponderous old thing known as bed and bedstead. Try it.

The Necessity of Exercise.—The benefits of exercise to those whose occupation does not lead them to make any physical exertion, cannot be too highly estimated. The body must undergo a certain amount of fatigue to preserve its natural strength, and maintain all the muscles and organs in proper vigor. This activity equalizes the circulation, and distributes the blood more effectually through every part. Cold feet, or a chill anywhere, shows that the circulation is languid there. The muscles during exercise press on the veins and help forward the current by quickening every vessel into activity. The valves of the heart are in this way aided in the work of sending on this stream, and relieved of a certain amount of labor. When exercise is neglected, the blood gathers too much around the central region, and the oppression about the heart, difficulty of breathing, anxiety and heaviness, are evidence of this stagnation.

Farmers Healthier than Professional Men.—1. They work more, and develop all the leading muscles of the body. 2. They take their exercise in the open air, and thus breathe a greater amount of oxygen. 3. Their food and drinks are commonly less adulterated, and far more simple. 4. They do not overwork their brain as much as industrious professional men do. 5. They take their rest commonly during the hours of darkness, and do not try to turn day into night. 6. They are not commonly so ambitious, and do not wear themselves out so rapidly in the fierce contest of rivalry. 7. Their pleasures are more simple, and less exhausting.

For the World's Crisis.

Substitute for Coffee.—Take any quantity of Indian meal, moisten with molasses, (sugar is best), rub it well together, then brown in the oven, or otherwise, like coffee; brown it well; put in as much as you like in your coffee pot and boil. The above is much more wholesome than coffee, and has a rich look and taste. It is better than cold drink for the health. J. W.

For the World's Crisis.

A Sure Remedy for Catarrh.—Take hemlock leaves, dry them, and smoke them in a common pipe. It has cured cases which have baffled the skill of the most eminent physicians. Try it. S. D. Daniels.
West Suffield, Ct.

The World's Crisis

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

BEAT ON, BRAVE HEART!

Beat on, brave heart, beat on,
Though deep and keen the smart,
And every throb the pain,
It shall not be in vain
Thou wearest the galling chain,—
Beat on, brave heart!

Long 'gainst a fearful odds
'T would seem, of care and woe,
Thou'st struggled on, and sure
Stronger should'st be to endure
Each latest stroke, and so
Beat on, beat on!

With ever active zeal
Laboreth still each foe?
Doth the strong hand of power
In darkness rule the hour?
Envy and malice low
Whisperings pour?

Know thou, O stricken heart,
That brief is Error's reign,
That cause to Truth allied,
Sacred must e'er abide,
Its every foe be slain,
Abased their pride.

Then beat thou bravely on;
The hour draws nigh,
When, ruling in thy breast,
Fair Truth shall stand confest,
In robes of pureness drest,
Exalted high!

So. Sodus. CAROLINE HILL.

For the World's Crisis.

THE PENALTY OF SIN.

"The wages of sin is death."—Rom. 6: 23.

There never was an age of more abounding light and knowledge than the present; and I am bold to affirm that there never was an age when men and the world at large were more determined to remain in darknes and error than now.

"E'en adders hear,
But turn, and dart into the dark again."

And though we are amid the light of "the time of the end" (Dan. 12: 4), yet also we are in "the last days, when" men "will not endure sound doctrine," and they "turn away their ears from the truth," and are "turned unto fables." 2 Tim. 4,

The penalty of sin is declared to be "*death.*" But Satan from the beginning has endeavored by every possible means to deny, pervert, obscure and mistify this penalty, and he has been most remarkably successful; deceiving by his subtlety, Eve, the mother of all living, and since, most of her children, who have come to years of knowledge. The better to do this, and perpetuate his *first* great lie, "ye shall not surely die," no marvel that he "himself is transformed into an angel of light"; and that "his ministers also be transformed as the ministers of righteousness." 2 Cor. 11: 14, 15. If he can employ good men to propagate his error, through ignorance, he is the more pleased, and often the more successful. If he can make bad men to assume the garb of "ministers of righteousness," and jesuitically teach his doctrine, he is ready to do this. In both instances they are equally the tools of Satan to do his work to ruin souls. Thus fulfilling the Scripture:—"With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life" (or, that I should save his life, margin). Ezek. 13: 22.

Satan has many devices "whereby he lies in wait to deceive," and carry on his warfare against the truth, to the ruin of men. His tactics are, as an arch rebel, as soon as driven from one position to take another, and there fortify himself. Let us follow him in his many windings, and, for a time, successful positions in hostility to the penalty of God's law.

First and original position. After the threatened penalty—"In the day that thou eatest thereof thou shalt surely die" (Gen. 2: 17), he boldly negates the penalty—"Thou shalt not surely die." Gen. 3: 4. This ground he maintains until *death* actually makes its appearance in the world, when he begins to retreat to a

Second position. In this he assumes the doctrine of the *immortality of the soul,* and defines death to be the separation of the *soul* and the *body,* in which the latter only dies, and *the man* proper escapes death.

"'Tis but the casket that lies here,
The gem that fills it sparkles yet,"

is the epitaph for the dead. "The soul secure in its own existence smiles at dissolution and defies its power," is the doctrine he now maintains through enlightened heathen philosophy for ages; teaching that mankind are judged and rewarded at and in a state of the death of the body, in Tartarus—Hades—Heaven, or Hell! Socrates taught "that a suitable destiny hurls into Tartarus the souls of the wicked; and that the spirits of just men are freed from *Hades* and dwell in the upper parts of the earth." The Pharisees, a sect of the Jews, who obtained their doctrine of the immortality of the soul and rewards at death from the heathen philosophers, taught that the spirits of the just went to *Hades,* to "the right hand," a place called the "bosom of Abraham"; while those of the wicked "were guided to the left, near by the flames of hell, where they were tormented by the hot vapor, and saw the place (or choir) of the Fathers afar off, with a vast gulf between," impassable either to the wicked or just; and this "a subterranean region in the earth!" Christian men, who have received the same tradition, corrupting the word of God, maintain that Christ went down into *hell,* preached the gospel to the spirits of the just, and liberated them from *Hades*—the "bosom of Abraham," and has ascended with them to heaven; while the spirits of the wicked dead are left to remain in hell below, or a place undefined; and that now souls, or spirits, of the just ascend at death into heaven, and those of the wicked into hell.

What is most remarkable, this heathen philosophy of the soul's immortality and rewards at death, has indoctrinated both the Jewish and the Christian church in turn, while they both have failed to convince the enlightened heathen world of the Scriptural doctrine of the resurrection of the dead. And why? The immortality of the soul and the rewards at death being granted, a future judgment and resurrection from the dead is made null and void. As says Wm. Tyndal,—"In putting departed souls in heaven, hell and purgatory, you destroy the argument wherewith Christ and Paul prove the resurrection. . If the souls be in heaven, tell me why they be not in as good case as the angels be."

Satan, however, by the increased light now shining from the word of God, is being compelled to abandon this ground he has held so long. It is now being seen and admitted that "the doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."* "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."† Therefore, in retreating from this position reluctantly, he is compelled to take a

Third position. He now asserts that man possesses a *life element* within him that survives death; and death is defined to be, "the departure of *the life,* at the extinction of natural life"—"the withdrawel of *the life* at the extinction of natural life." Thus man is made to be *dead* and *alive* at one and the same time! Truly the devil is in earnest to perpetuate his doctrine still,—"Ye shall not surely die."

But how can there be an *extinction* of the *life* of man, and yet his life depart and escape *alive,* does not yet appear. In the case of the righteous there may be some ground for argument, for the Scripture saith,—"He that believeth hath everlasting life." John 3: 36. Now it must be admitted that this everlasting life cannot become extinct. But how this can help unbelievers, or prove them to be *alive* while *dead,* is not made clear. And we think that it does not prove the believer to exist while in death, as the following Scriptures show. The same apostle says,—"This is the record, that God hath given to us eternal life, and *this life is* IN HIS SON." 1 John 4: 11, 12. Mark! not in the believer. St. Paul affirms this life to be an object of hope. "In hope of eternal life." Titus 1: 2. This "hope" he says, "is laid up for you in heaven." Col. 1: 4. "And when Christ, who is *our life,* shall appear, then shall ye also appear with him in glory." Col. 3: 4. So that the believer does not come into possession of it until the Son of God appears, when, according to Christ, "the righteous" enter "into life eternal." Matt. 25: 31–46.

Again, our Lord says, "This is the will of him that sent me, that every one who believeth on the Son, *may have eternal life,* and I will raise him up at the last day." John 6: 40. "Everlasting life" is the reward of faith on the Son of God, and the time of its bestowment is at "the resurrection of the just," "at the last day." Hence the promise, "He that believeth in me, though he were *dead* yet *he shall live.*" John 11: 25. Not as often quoted, "yet doth he live."

Is the following text, however, quoted in support of the doctrine that believers never die? "Whosoever *liveth* and believeth in me *shall never die.*" John 11: 26. I would say that this refers to those believers who will be *alive* on the earth when the Lord shall come to raise the dead, and who shall be exempted from death, being translated and changed from mortality to immortality, as were Enoch and Elijah, who did not taste death. 1 Cor. 15: 51. 2 Thess. 4: 17. But again, is our Lord's language,—"Verily, verily, I say unto you, if a man keep my saying he shall *never see death,*"—cited as favoring the doctrine that christians do not die "at the extinction of natural life"? I remark that the chronology of this promise fixes it at "the second death," and it synchronizes with the promise, "He that overcometh shall not be hurt of the second death" (Rev. 2: 11), and is equivalent to the one given in Ezekiel 18: 21, "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is right, he shall surely *live, he shall not die.*" This refers to the moral law, and has no reference to the Adamic law. No one can possibly suppose that there is promised a repentant sinner exemption from the *first death,* or Adamic penalty. It must refer to an exemption from the penalty of the moral law, which is "the second death."

Against the doctrine of a *life element* in man that survives death, I would quote the apostle's positive averment,—"We had the *sentence of* DEATH *in ourselves,* that we should not trust in *ourselves,* but in God which raiseth the dead." 1 Cor. 1: 9. Our hope of future life and existence is dependent—not upon an inherent life within us—not under "*the sentence of death,*" but in God and the resurrection.

Fourth position. There is another position Satan assumes, together with the above, which is this: that "*the penalty of sin is moral and spiritual death.*" The one we have just been considering is like to Petersburg, and this to Richmond, the rebel capital of the late Southern Confederacy. And thus Satan has entrenched himself in these as strongholds on the river of Death, for a final conflict. But in the name of Zion's King he shall be routed and defeated.

*Olshausen. †[illegible]

The following Scriptures are cited in proof that the penalty of sin is a moral or spiritual death: "Dead in trespasses and sin." Eph. 2; 1. "To be carnally minded is death." Rom. 8: 6. These Scriptures prove, it is affirmed, that "unpardoned sinners are dead"—"natural sinners are dead,"—"in a state or condition of death," and that "the gospel offers the reversion of this," namely, "passed from death unto life." "To be spiritually minded is life and peace." I here quote the language of two ministers of different denominations two hundred miles apart.

According to this view of the penalty of sin, the Scriptures must be thus interpreted: "The wages of sin" *is sin*; or a condition in sin. "The soul that sinneth it" shall sin, or become a sinner! And thus God's declared penalty is made to appear thus: "In the day that thou eatest thereof thou shalt surely" *sin,* or become a sinner. And Satan's negation is, "Ye shall not surely" sin, or become a sinner—dead in trespasses and sins. Marvellous discovery!

Now I boldly deny that "a moral or spiritual death" is the penalty of God's law. A death in "trespasses and sins" is a metaphor, founded on the fact that *real death* exists in our world. If there was no such thing as natural death, or extinction of life, in the world, there could be no such figure used as a death in sin, which is a condition of the absence of spiritual life. There are but *two* real *deaths* made known in the Bible, as there are but *two* comings or revelations of the Son of man. The *first death* is the penalty attached to the *first transgression* and the Adamic law. "The second death" is the penalty of the moral law, and of disobedience to the gospel. These deaths are *literal* and *real,* as are the the two advents of the Messiah; and no one has the least right or authority for spiritualizing them. If he does so, it is at his peril. Rev. 22: 18, 19.

My surprise is, that men of intelligence, of scriptural knowledge, with logical and comprehensive minds, and christian men who fear God, should so interpret the word of God as to make a figure a fact, a shadow the substance, and by this means convert the penalty of God's moral law into a state of spiritual death, a death in sin! We should not be surprised if St. Paul's language—"dead to sin" should yet be converted into the penalty of divine law, inasmush as it is "*a state of death.*"

Here is the error which the adversary, in his subtlety, endesvors to make appear as truth; namely, the legitimate effects and results of sin; the state and condition into which sin immediately plunges the sinner to be the penalty of sin, while the real penalty is overlooked and left out altogether. Let me illustrate. A father commands his child not to disobey him, assuring him if he does he must punish him with the rod. The child, under temptation, and the allusion that his father will not do as he threatened, disobeys. Immediately he becomes a sinner, feeling guilt, shame, sorrow, and a dread and fear of punishment from a righteous father. Now is "the state" or "condition" of that child dead in sin by his disobedience, the *punishment* the father threatened? By no means. The penalty is not yet reached. Every one must see this. And yet this state and condition of sinners is declared to be the penalty of sin!

Our government says rebellion and treason must be punished as a crime. Men become rebels and guilty of treason. Now is their *condition* or *state* of rebellion, together with the suffering into which their disloyalty has plunged them, the punishment for their crime? Who will advocate the doctrine? The men of the South have been in this state or condition, and many of them are so now, where they are exposed to executive *wrath*; they may become the subjects of executive clemency upon conditions of taking the prescribed oath of allegiance, and their return to loyalty. Just *this* is the state of sinners and rebels against God. Exposed to wrath and punishment, but through grace are the subjects of mercy.

If "a state of sin" is the penalty of the Adamic law and of the first transgression, then there is the promise of *universal* salvation, and this the adversary would be glad to prove. Thus, "As in Adam *all* die (in trespasses and sins), *even so* in Christ shall *all* be made alive" (passed from death unto life).

But why is "a state" or "condition in sin" made to be the penalty of transgression? It is (1) to prove, if possible, that natural death is not the extinction of life wholly. "Are sinners *annihilated* when dead?" asks one, when referring to a death in sin. And these words "annihilation" and "annihilationists" are used and oft repeated by this clergyman, to cast odium and reproach upon our views, and upon us as a christian people; thinking that by associating us with the infidels of France, and of the seventeenth and eighteenth centuries, he may bring us into contempt. This betrays either his *ignorance* or *dishonesty* as a public instructor; and in any case he cannot plead ignorance; for he must know that the term "annihilationist," as given to those infidels of the past in history and controversy, was given to men who believed there was no future judgment, resurrection, or rewards after death! Whereas we believe in a coming judgment, the resurrection of all men, and future rewards and punishment. Thus our views being as wide apart as the poles, and as St. Paul has fixed and declared them. 1 Cor. 15: 18, 32.

"Are sinners annihilated when dead in sin?" Certainly not. But what is gained by the question? Does it prove that because one may be dead in sin, and yet in the possession of natural life, that he also is *alive* when *dead* and deprived of his life? That is begging the question, which is yet to be proved. Let me ask, Are sinners *spiritually alive* when *dead* in sin? When this is proved, then there may be some force and reason to the question above.

Again. A man may be dead, yet alive,—dead spiritually, alive physically, may he not?" asks another. Certainly he may. But let me inquire: "A person may be dead, yet alive—dead spiritually," alive *spiritually,* may he? Prove this, and you may gain your point; not before. Again, "A person may be dead, yet alive"—dead *physically,*" may he? Demonstrate *this,* and you may gain your argument; not before. What logical force in the reasoning that because a man may be dead in sin, and yet in the possession of natural life and existence, therefore he must be *alive* when *dead!* Away with such nonsense! The reasoning will answer for that age when "distinctions were made between theological and philosophical truth, affirming that a proposition might be theologically true and philosophically false;" but not for this, when it is maintained by christian men, as it was by Thomas Aquinas in the darker age, "that the doctrine of revelation is in no respect at variance with an enlightened reason, and that faith does not destroy or annihilate philosophy." The subtlety of the serpent shall not (if grace be given us) make us believe to be *theologically true,* what both divine revelation and philosophy teach us to be false, namely, that *the dead are alive!* A step in advance of the dark ages. O. R. FASSETT.

(*To be concluded.*)

For the World's Crisis.

MAN'S FUTURE DESTINY.

BY J. P. BELT.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—GEN. 3: 19.

(*Continued.*)

In the Bible sense, redemption was to be effected by the vicarious death of Christ, and "he tasted death for every man. And when Adam sinned, the way was opened for Christ to interpose under the covenant of mercy, and he made "propitiation for . . . the sins of the whole world," and the law was vindicated and made honorable. The ransom was paid for all, and the keys of *hades* were wrested from "him that had the power of death, that is, the devil." The atonement was unlimited, however limited the application of the atoning blood, in the actual salvation of souls from the power of sin, by the regenerating work of the Holy Ghost, may be. The paschal lamb, which was a type of the Lamb of God, was required to be slain, roasted and eaten. Hence Christ, the antitype, said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." By this metaphorical language, he informed those to whom it was addressed that his death was the ransom paid for the life of every man unconditionally. But the condition of an endless life was to believe on his name, or submit to the requirements of his commandments. Hence the condition of eternal life does not preclude a resurrection to condemnation, as some have supposed. But as suffering corresponds with the curse of the law, and is necessary to the proper executiou of its penalty, Christ bore the sin of the world in his own body. And although he did not take upon him the nature of those who had sinned, and actually die upon the cross in their stead for some four thousand years after the fall of man, yet he was "the Lamb slain from the foundation of the world." He not only died for the sin of Adam, but the covenant compact embraced the whole human family.

The atonement, of itself, did not change the character of any man. He suffered death and bought the race of mankind with all the ruin which sin had brought upon them. He died, "the just for the unjust." He "died for the ungodly" "while" they "were yet sinners." "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Had there been no part assigned to the Holy Ghost in the covenant of redemption, the death of Christ would have been fruitless. For had it not been the work of the Holy Spirit to renew the hearts of sinners, none of them would have become the willing subjects of Christ's kingdom. Hence the mere death of Christ saves no man from his sins, and none can be saved in their sins. It was to this end that Christ said to his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." Therefore the sufferings and death of Christ are attended with a great reward, and his resurrection and ascension into heaven place him in an exalted position in the divine economy. To him is given the dominion over principalities and powers, and all things which pertain to this world. "Wherefore, God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of the things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Thus he "was delivered for our offences, and was raised again for our justification." By going down into the grave he wrested the keys of death from the devil, and "when he ascended up on high he led captivity captive." Therefore, an inspired apostle has said, "By one offence, judgment came upon all men to condemnation; even so by one righteousness, the free gift came upon all men to the justification of life." He "died and rose, and revived, that he might be Lord of both the dead and living." The very fact that he tasted death for every man, proves that every man must appear at his judgment seat, in order that they be rewarded for the deeds which they have done in the body, whether they be good, or whether they be evil.

If the non-resurrection theory is true, Christ was greatly mistaken in supposing that he had wrested the keys of death and *hades* from the power of the devil. For if he only is to open the graves of the righteous dead, the greater portion of the human family will remain in their places of sepulture, and the last enemy, "death," will not be destroyed. But "the Scriptures cannot be broken"; hence "death and hell" must surrender the dead which are in them, at the time and in the manner that was revealed to John on the island of Patmos; for according to the Scriptures, the "*multitude of captives*" are to remain in "the shadow of death" until the ascended Lord returns from the right hand of the Majesty on high, and then every man will be raised in his own order. Those who live again, when Christ descends with the voice of the archangel, are to be caught up, together with those who were alive and changed, and "meet the Lord in the air." And the beloved John was informed that "this is the first resurrection." When this event takes place, the devil will be shut up in prison, and a seal set upon him, where he is bound "a thousand years." During that time, "the seven last plagues, for in them is filled up the wrath of God," are poured out upon the earth; and the saints stand "as it were" upon "a sea of glass," and they sing the song of Moses and the Lamb. For "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." But "the rest of the dead lived not again until the thousand years were finished." For Christ must reign till the last enemy is destroyed, when he is to deliver up the kingdom to the Father, that God may then "be all in all." But "when the thousand years are expired, Satan shall be loosed out of his prison" for a little season, and "deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea." But they only "went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Then the devil "was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." This is the last account that we have of the old arch-deceiver. After this had taken place, John "saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

Now let it be kept in mind that "the second death" hath no power on such as have part in the first resurrection; and that "they lived and reigned with Christ a thousand years," the time during which the vials of wrath were being fulfilled, then the class which compose the "rest of the dead" that are to live again when the thousand years are completed, are easily determined. For this class can be none other than those who are the end of the order, in the harvest crop from the graves, in 1 Cor. 15. And this settles the matter of the apocalyptic vision, that the dead then given up to be cast into the lake of fire, are the wicked dead of every age; and that the term "second death" applies to them only; and that their destruction by fire is the fulfillment of Christ's declaration, fear not them who are able to "kill the body, . . . but I will forewarn you" to fear him who "is able to destroy both soul and body in hell." Therefore the *first death* pertains only to the body, but the *second death* is the everlasting destruction of both the soul and the body in the lake of fire. But a wonderful discovery has recently been made, which ignores the revelation of Jesus Christ concerning the apocalyptical vision. It is claimed that the symbolical lake of fire in the book of Revelations does not produce a literal death, and *is not what some foolishly call "the second death."* According to this exegesis the judgment in Rev. 20 was only designed to symbolize *complete destruction* by five elements which never did exist. Courtesy demands a silent reply to such logic.

According to the language of the Scriptures, which relate to the resurrection and final destiny of man, it is a matter of infinite importance that every accountable being should be brought before the judgment seat of Christ, in order that the long suffering and goodness of God may be manifested, and every one convinced of the justice of his righteous administration. And how can this be done more effectually than by the exhibition of every man's character before the assembled universe? Accordingly, God "hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." And regarding the judgment there are these prominent ideas clearly developed:

1st. That all the dead, small and great, are to be judged out of the things which are written in the books. "All that are in the graves shall hear his voice, and shall come forth."—John 5: 28.

2nd. That for every secret thought, idle word, and good or evil deed, all men shall give account. "I, the Lord, search the heart; I try the reins, even to give unto every man according to his ways, and according to the fruit of his doings."

3d. That the judgment of the world belongs to Christ. "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father."—John 5: 22, 23.

It is distinctly stated in various portions of the Scriptures, that the character of both the righteous and the wicked will be brought to light at the session of the grand assize; that the rewards may be given to every man according to what he has done in this life. The exhibition of all the infirmities of the saints is necessary to the awarding of the various degrees of glory according to their meekness and faithfulness in the cause of Christ. Although their sins had been forgiven when they repented and were converted, they will not "be blotted out" until "the times of refreshing [revivifying] shall come from the presence of the Lord," whom the heaven now retains. And every account of "the day of the Lord" presents the blessedness of the righteous, and the perdition of the wicked.

That there is to be a resurrection, both of the just and of the unjust, is a doctrine clearly revealed in the Bible; and its importance to the christian faith is shown by the apostle Paul in 1 Cor. 15. For if the doctrine does not prove to be true, the whole gospel scheme necessarily fails, and the resurrection of Christ was but a fable. He commences by calling to the mind of his brethren the gospel which had been preached unto them, that Christ died for our sins, was buried, and rose again the third day, "according to the Scriptures." He then refers to the number of times, and also gives the number of those persons who saw him after he had arisen from the dead. By this amount of evidence, the fact that Christ was personally raised to life again was unmistakably established. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" From the fact that Christ was raised up again, he proves the doctrine of a future resurrection of the dead. "But if there be no resurrection of the dead, then is Christ not risen. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins." By this he shows that the whole gospel scheme is but a fable, if so be the dead rise not at all. For "if in this life only we have hope in Christ, we [christians] are of all men most miserable." Why so? Because we are persecuted for Christ's sake, and counted but "the offscouring of all things." "But now is Christ risen from the dead, and become the first-fruits of them that slept." Christ, the first-fruits of the resurrection harvest, thus proves that the crop will be gathered subsequently to his resurrection. And as his body, that was in the grave, was the body that was raised, so will the bodies of all the sleepers be raised up again. "But every man in his own order, Christ the first-fruits; afterward they that are Christ's at his coming." Then the end of the crop, when Christ delivers up the kingdom to God, even the Father. "For he (Christ) must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Now bear in mind that he is "Lord of both the dead and living."

Having thus shown that the gospel scheme and plan of redemption of the all in Adam, from the power of death, together with the order of the resurrection, he says, "But some man will say, How are the dead raised up? and with what body do they come?" He then demonstrates the doctrine by the object that men have in sowing different kinds of grain, and illustrates the essential properties of the spiritual body, or the crop that springs up from that which is sowed, by the different glory that exists between celestial bodies and bodies terrestrial. In his answer to the question which is raised in the premises, he says, "Thou fool! that which thou sowest is not quickened, except it die." Every candid and reflecting mind must perceive that the object in sowing seed, is the crop to be produced from that which falls into the ground. And without the dissolution of the seed, there can be no crop. He then says, "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain." That is, thou sowest not the crop that germinates and springs up from the seed, but barely the seed itself; no matter whether it be wheat, or any kind of some other grain. And then he lays down the rule which must be observed, in order that all the illustrations throughout the chapter may be properly understood and determined.

Rule. "But God giveth it a body as it hath pleased him, and to every seed his own body." By this rule he proves that, although God produces the crop by his own power and agency, yet in all his works, as it was in the beginning, at the creation, he observes the strict est order and consistency. He never produces tares from the seed of wheat. For as it was said on another occasion, "Whatsoever a man soweth, that shall he also reap." When wheat is sown, the crop will also be wheat. But if tares are sown, the crop will also be tares. The idea is more clearly brought out in the parable of the wheat and tares (Matt. 13: 24–30). In the parable, Christ shows that both the wheat and the tares, the one representing the children of the kingdom of God, and the latter the children of the wicked one, are to be gathered in the harvest, which is the end of the world, or age, when the tares are to be burned, and the righteous will be gathered into God's "*barn,*" representing his everlasting kingdom. The same body that dissolves and dies is reproduced in the crop. But "it is sown a natural body; it is raised a spiritual body." The same "it" that is sown, is the "it" that is raised.

(Concluded next week.)

IS MAN A COMPOUND BEING?

Some tell us that man is a compound being, that the body is the house, and in this house abides a never-dying soul. But how came man in possession of this immortal soul? God has told us, in his word, that he formed man of the dust of the earth: not the body, only, the house, the covering of the spirit, as it is termed; but God formed man—a complete, perfect man, of the dust of the earth. Are you astonished that so perfect a piece of mechanism could be produced from the dust of the earth? Is it more astonishing than that such a piece of mechanism should be supported, sustained, and kept in running order by the dust of the earth? Do we not receive all our food that tends to support and prolong life from mother earth? Whether we consume vegetables, fruit, farinaceous matter, or meat, it all originates from the earth; and, without this continual supply of food, we should lose all our precious thoughts—we could neither think, reflect, or act; but would grow weaker and weaker, until we finally returned to the earth, from whence we are taken. "Dust thou art, and unto dust shalt thou return."

But says the objector, God formed the house, the body, of dust, and breathed into this frame, or organism, the breath of life;" and "man became a living soul." But God tells us he formed the man, a complete man, of the dust of the ground; but the breath of life did not animate his frame: hence, God breathed into man the breath of life, and he became a living soul. Prior to man's receiving this breath he could not be called a living soul; but now life is infused throughout all his system. The breath of life has entered his nostrils, the life-giving air fills his lungs, and radiates its vitality throughout his system, imparting power of motion and sensation, and Adam becomes a breathing, or living, man.

But, says the objector, I believe that when God gave man this breath, he breathed into him a part of himself: a part of God: and this part of God is what we call "the immortal soul." Let us look at this a little. If God breathed into Adam a part of himself, then this part of God which Adam received from God, must possess the same nature with God. Now as God is an all-wise being, so must Adam henceforth have been: for like begets like. Adam being all-wise, the inducement held out by the tempter saying, "Ye shall be as the gods, knowing both good and evil," would have been of no avail; for he would have possessed equal wisdom with God. Yea, was not his very being a part of God? As God is omniscient, and omnipresent, so would Adam have been: and we would not read of his hiding himself from the presence of the Lord among the trees of the garden, where, when God called unto him, he answered that he was afraid. God is an all-powerful being; consequently, Adam must have been, and we should not read of God driving him out of Eden. Adam being all-powerful, would have remained in the garden as long as he pleased. But allowing Adam had this part of God infused in him by the breath of the Almighty, how did his descendants get a part of God? Could Adam transmit it to his offspring? and has there been a constant transmission of the deity from generation to generation for the past six thousand years? Do you answer, Yes? Then, I ask, How is it mankind have become so wicked? If, as you contend, that portion of man that was made of the dust of the earth is only the tenement formed for this part of God to dwell in, and, consequently, cannot feel, act, or think, then all thoughts, all deeds, originated from this part of God dwelling in this framework of dust!

What has been the history of this race of men in which you contend dwelleth so much of God? The first human pair were tempted, yielded at once to the temptation, and committed sin. Cain, their first born son, slew his brother: and that, too, because his brother's works were righteous, and his own were evil. And from the days of Adam until now, the great mass of mankind have tracked their pathway on the earth with crimson lines of blood. Lust, murder, pride, and hate are completely interwoven with the history of man.

God is immortal. If Adam possessed so much of God he certainly would have possessed immortality. We are told in God's word, that God *alone* hath immortality. If that is the case, how can man possess it: or how consistent would it have been for God to tell Adam "in the day thou eatest thereof thou shalt surely die," if, indeed, he was immortal? Why did God say, "Lest he put forth his hand and take of the tree of life, and eat, and live forever?" Did he not possess already an immortal life, a life that was destined to run parallel with that of Deity itself? Why, then, such care to guard the tree of life? Did he die, as you say, a spiritual death? then this "part of God" died, and consequently, man was no longer immortal. A spiritual death must mean the death of the spirit: and if the spirit that animated this house died, and the breath that God breathed into this house made it a living soul, what animated the frame after the spirit, or the "part of God," died? Do you contend that by this spiritual death you mean a change which took place in the inner man, this soul; and that man, in consequence of sin, fell from a state of purity and blessedness, to one of impurity and misery, I ask, Can God or his attributes change? and, if one attribute can be changed, cannot every one? can his justice, mercy, and truth be changed to malice, oppression, and falsehood? If so, then indeed can he descend from immortality to mortality? Would it not follow, by a natural sequence, if one of his attributes underwent a change, all would be affected?

Immortality is a great and impressive word. To be immortal is to possess no principle of alteration or corruption. Now we are expressly told that "he [the man] that soweth to the flesh, shall of the flesh reap corruption"; and "the soul that sinneth it shall die." This cannot mean the Adamic death; for all suffer this, good or bad; consequently it must refer to the second death, when all those that have sowed to the flesh shall reap corruption, and perish, while those who have sowed to the spirit reap life eternal.—HENRY M. ROWELL.—*Voice of the West.*

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The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 29, 1865.

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Watching and varying the tensions upon the threads, necessary in other machines, is unnecessary in this. The tension being once adjusted on the GROVER & BAKER machine, any amount of sewing may done without change.

They will make BEAUTIFUL EMBROIDERY without any change of arrangement, simply by inserting threads of suitable sizes and colors for this purpose. These are the *only* machines that *both* embroider and sew perfectly.

LIGHT ON ACTS 13: 19--20.

The period of 450 years, mentioned in Acts 13: 20, has been one that has greatly perplexed chronologers, when they have endeavored to harmonize it with some other scriptures. The difficulty lay in making 450 years for the judges, after the division of the land of Canaan, till Samuel the prophet.

The passage reads as follows:—"And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that, he gave unto them judges, about the space of four hundred and fifty years until Samuel the prophet."

We recently came across a fact that seemed to remove the whole difficulty. In a work by the noted scholar, S. P. Tregelles, entitled, "New Testament Historic Evidence," when referring to this passage in Acts, he says, on page 103, "Now, in the most ancient copies, the period four hundred fifty years stands in quite a different connection: 'He destroyed seven nations in the land of Canaan, and gave them their land by lot about four hundred and fifty years; and afterwards he gave unto them judges, etc.'"

☞ You will find the article headed "Spiritual Revival," a most excellent one. It ought to be read by everybody. Mr. Spurgeon's eyes, seem to be fully opened to the sad state of things in these last days, characterized by moral declension. It is high time for all to awake, and prepare to meet the King of kings.

☞ Do not fail to read the article from "The Witness," headed, "Separation from the world the condition of true service to God."

"The Witness" is an excellent monthly, edited by James Inglis, 26 Cooper Institute, New York. It is full of good things. Price 50 cents a year.

WAR CLOUDS.

Again the war clouds begin to float about, indicating another bloody storm. Preparations are active in all parts of the world for a terrible conflict. The spirit of peace seems to have departed from the nations of the earth, especially the most civilized. We can expect no bright future for this planet till the coming of the Prince of Peace. But we do not expect to have to wait long. The glad hour makes haste, and soon the glorious hour will burst upon an astonished world.

The Washington correspondent of the Boston *Journal*, under date of Nov. 16th, 1865, writes as follows:—

"War clouds again begin to float across the political horizon, and military men talk of a campaign against the French occupants of Mexico, as if it was decided upon. Meanwhile large sales of government arms and munitions of war are to be made, which will afford emigrants to our sister republic a chance to procure means of defense. At the War and Navy Departments it is denied that any warlike preparations are being made."

SPIRITS OF ANIMALS.

This is certainly "an age of progress," as claimed by the spirits. There are two ways to progress, one towards the light, the other into darkness;—one towards the haven of eternal rest; the other to perdition. The Savior has most plainly taught us that one way leads to *life*, the other to death. When we hear men boasting of the "progress" of these days, we like to inquire in what that progress consists? If they mean in error, pride, covetousness, love of pleasure, licentiousness, and wickedness of all kinds, then, we cannot dispute the statement; because facts abundantly sustain it; but if by "progress" is meant advance towards a better moral condition; then we call for the *proof*, which we have not yet seen produced. Facts are as stubborn things as they ever were, and they stand arrayed in overwhelming strength against the idea of any progress in favor of a pure christianity, such as Jesus taught.

But to the point that was in our mind when we wrote the heading of this article. When reading a communication, purporting to come from a spirit, in answer to the inquiry,—"Do the spirits of animals exist hereafter?" we thought surely this is an age of progress; for the spirit answered—"they do," and then goes on to say "these animals have a spiritual part," and "that spiritual part is the part that lives in the spirit-world." So rather than admit that man dies, the spirits teach that animals have immortal spirits. When we come to compare the teachings of Spiritualism with ancient Buddhism, in Hindostan, we find them almost one and the same thing. Indeed, we believe the doctrines of the two systems come from the same source, that is, from the demons. The correspondence is unmistakable. The doctrines of modern Spiritualism are only the revival of the doctrines of the pagans.

When speaking of "the religion of Jesus Christ," a spirit says, as reported in the *Banner of Light* for Sept. 30th, 1865, "It is not fit for the developed mind of the nineteenth century."

Twenty years since, who would have believed that thousands and thousands of intelligent men and women, in this enlightened age, so called, would have so far departed from the teachings of Jesus as to claim that "it is not fit for the developed mind of the nineteenth century"? Yet such infidel expressions have become so common, as hardly to attract attention, and men who make or believe them are among the honored members of society, who hold the first positions of office in our nation. Where will this thing end? These sentiments are rapidly advancing in all directions. Those who think otherwise are not acquainted with the facts in the case. We might as well say the waters of the Niagara cease to flow after they have passed the cataract, because they are not accompanied by a mighty roar as when plunging over the precipice. The facts in the case are, the world, as a whole, has already made the Niagara plunge into Spiritualism, and will never return to Christianity again; and now a host, who did not come over the cataract with the pioneers in the cause, have joined the company for a pleasant sail on the same stream; and after they have floated with the current to some "vanity fair" on board their pleasure boat, they find, when they attempt to return, that, like "The Maid of the Mist," they can go no further than to the falls, when they again return with the current, and float on to perdition.

To all, who wish for salvation through Christ, we would say, keep as far as possible from every thing pertaining to Spiritualism. As is arsenic to the physical constitution, so are the doctrines of Spiritualism to the moral nature—a deadly poison.

Some may wonder why we so often speak on this subject. Did they know and see all that we do, they might wonder why we do not say more. But few have even a faint idea of what is being accomplished by this crowning work of Satan. Spiritualism has entered the field as the avowed enemy of the Bible and the religion of the Bible, and the God of the Bible. Said an aged Spiritualist lecturer, once a Baptist preacher, "I am going to impeach the Bible,—it shall be impeached." "The spirits of devils" have begun their last great work in *earnest*. Shall we who see the perils of these last days be *silent* in an hour like the present? Who would give such counsel?

THE ADVANCE OF CRIME.

The advance of crime is most marked. We can scarcely take up a paper but we find the editorials referring to the astonishing progress of crime. Instead of abating, it grows like an avalanche, threatening ruin in all directions. Says the Boston *Journal*:—

"The present seems to be the high carnival of crime. Accounts from all quarters show outrages on person and property to be numerous beyond all precedent. A St. Louis paper says that highway robberies and burglaries have become so really alarming—especially the former—that it is dangerous to walk the streets after 9 o'clock at night. The *Democrat* says the police seem to be unable to meet the exigency, and the day is fast approaching, if indeed it has not already arrived, when the people themselves will have to take the matter in hand, and makes a suggestion tending to the organization of a vigilance committee."

"THE FRENCH CANADIAN MOVEMENT."

A meeting of French Canadians has been recently held in New York, for the purpose, it seems, of considering the propriety of being free from British rule. It is very evident that Napoleon is doing all he can to persuade all nations to break friendship with England, so that when the hour arrives for him to invade her, there will be no one to interfere.

The following is an extract from the address of Dr. Cadeux, delivered at the New York meeting.

"For many years the French Canadians have been compelled—by persecution from the English government, and, shame to say, from the hands of those from whom they naturally expected love and protection—to leave their native soil and emigrate to the United States, where they sought the bread, space and liberty that were refused them under British rulers. The tory press and false patriots of Canada, fearing that the large emigration of Canadians toward the United States would continue, and jealous of the prosperity and the blessing of liberty we enjoy in this country, have poured upon us for the past ten years continued insults and gross calumnies worthy of their authors. But during the late war forty thousand French Canadians have taken arms and fought bravely for the defense of the government which had given them protection, and this, especially, has exasperated the Canadian tories so much that their presses and pulpits thunder not only falsehoods, but the most ridiculous and false assertions. Our compatriots are suffering in Canada, pining away under hard labor, which, under despots, never rewards. Let us seize the first opportunity not only to refute the black calumnies of the Canadian tories, but let us watch the progressive events which are passing before us, and, at the first rallying cry, let us give our support to our compatriots in the neighboring provinces and help them to break their shackles. Let us not be deceived. The hour of deliverance for Canada, like that of Ireland, will soon strike."

"EVIL MEN."

The apostle Paul has told us that "in the last days" "evil men" will abound. It is certain that they have not been as plenty at any time during the present generation, as they are at this time. Crimes multiply all around us, especially the darkest ones—the most shocking.

The following is the bill of fare for one night in Chelsea, Mass.:—

"While Mr. Stephen Jennings was passing through Cherry street, in the rear of the Orthodox Church, shortly after eight o'clock last evening, he was assaulted by three men, one taking him by the throat and holding over his mouth a handkerchief wet with chloroform. A desperate struggle ensued between Mr. Jennings and the villains, in which the former was at length overpowered and robbed of his wallet containing $50 in greenbacks, which he had just before received at the City Hall from the Treasurer of the Savings Bank. The three men made good their escape.

At about half-past ten o'clock, Mr. Charles White, while passing by Garden Cemetery, when near the gate was attacked by two ruffians with whom he had hard fight, and finally succeeded in putting them to flight.

Shortly before eleven o'clock, Mr. J. S. Brown, being on his way from Salem to Boston in an open buggy, encountered two highwaymen, not far from the junction of the turnpike and Chelsea Beach roads, who seized his horse by the bridle, and one pointing a pistol at his head demanded his money or his life, in good old-fashioned style. There being no help at hand, and no chance of escape, Mr. Brown gave up his pocket book, which contained $80 in United States notes, and the robbers left, taking the Saugus road."

SOCIAL HYMNS.—*What they say of them.*—A preacher in a new place writes:—

"They took up a collection for me, and I send you the money for the hymn books, so that we may be able to sing. I have long wanted something of the kind."

A sister writes: "Hymn — was the means of bringing me up out of the horrible pit into which sin had plunged me. May it go to many others, bearing tidings of hope and peace. Then, 'A little while,' (No. 160), how cheering! 'Forsaken, anguish-torn'; written 'out of the depths,' etc." D.

"I like your social hymn book very much, and have been requested to send for one dozen for others." E. J.

A preacher in Canada writes:—"I have seen your last edition of Social Hymns, and I like it. It is the nearest right of any one that I know of. Everybody gets their books *too large*. Then yours is so *handy*. A man can carry a dozen of them easily, and save all the bother, when out preaching here and there, on finding that there are only three or four books in one congregation, and those not alike. I should like a dozen of them." L.

For prices, see H. L. Hastings' catalogue.

FREEDMAN'S PRAYER.—"O Massa Jesus! we's jes like little birds, sittin' on de edge ob de nest wid dar mouths open; now, jes gib us what you will!"

$5000 TRACT FUND.

For the Free Distribution of Tracts.

Previous pledges and donations	$1359.25
Lydia E. Burgess	1.00
G. W. Turner	.50
Mrs. Nancy J. Mahan	1.00
From Harmony, R. I., to send tracts to Sr. Rowell, Minn.	1.00
Moses Smith, Marion, Ohio	10.00
C. L. Calhoun, New Preston, Ct., to send tracts to Sr. Rowell, Minn.	3.00
Chas. Fairservice, Alna, N. H.	1.00
S——, Alton, N. H., to send tracts to Sr. Rowell	.50

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous pledges and donations	$35.00
J. Nason	.50
G. B. Whitford	.50
Moses Smith, Marion, Ohio	10.00
G. B. Whitford	.50
Moses Smith, Marion, O.	10.00

FREEDMEN'S MISSION FUND.

Previous pledges and donations	$1279.80
Women in Maine	1.50
Henry Keen, Fredericton, N. B.	2.00
Moses Smith, Marion, Ohio	70.00
T. J. M. Storer, Brunswick, Me.	3.00
B. C. Bancroft, Ashburnham, Mass.	1.00
S——, Alton, N. H.	.50
E. A. Hudson, Portsmouth, N. H., (gold)	2.00

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass.

JOSHUA V. HIMES,
President Amer. Adv. Miss. Society.

The Italian Mission.

One Narrative sold, $1.00; collected by J. V. Himes, $1.00; E. B., $1.00; J. F. Burch, $5.00; S. R. C., 50c; A sister in Maine, $1.50; Sr. T., $5.00; Geo. W. Johnson, $2.00; L. R. Otis, $5.00; E. A. Hudson, $1.00; Thos. Smith, $2.00; J. F. Burch, (Ms.), $1.00; Olive Persons, $1.00; A friend of missions, $5.00; F. B. Jones, $3.00; Mattee, 50c.; A friend, $1.00; Mary J. Ruggles, 50c.; J. McClellan, $5.00; H. B. Eaton, (gold) $1.00; American Millennial Association, $72.00; W. H. Connell $1.00; Mary H. Cottle, $3.00.

☞ We shall, in a few days, remit to Bro. Czechowski again. Those wishing to send, will do so soon.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already one hundred and sixty boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Mrs. E. S. Willard, Hammonton, N. J.	$1.00
Mattie	.50
J. F. Busch, Philadelphia	3.00
E. A. Marsh	1.00
Annie B. Dennett, Portsmouth, N. H.	.50
S. Louise Howland	.30
Frank M. Howland	.20
Jenny Howland	.15
W. H. Connell	1.00
S——, Alton, N. H.	.50

The New Hymn and Tune Book.

Choice hymns and tunes for *The Jubilee Harp*, now in preparation, may still be sent in any time before the 1st of January, addressed to *The Advent Christian Publication Society, Boston, Mass.*

For the World's Crisis.

SUNDAY SCHOOLS.

How many Sunday Schools are there connected with our denomination? That question I am unable to answer, but this I know, there name is not "Legion," for there are not many. I have been grieved many times in my missionary work in various places, to find many of our churches without Sunday schools. This is not right.

Many children belonging to Adventist parents are attending Episcopal, Orthodox, Presbyterian, Methodist, Baptist and other Sunday schools, and after being in them awhile it is next to impossible for them to leave. They become ashamed of the denomination to which their parents belong, and in many cases they do not attend our meetings.

The parents have left those churches for a better theology, but put their children under the very instruction that they repudiate themselves. This ought not so to be. All that is needed to get up a good Sunday school is, first, a love for Christ and his gospel. Second, a love for children. Third, a disposition to teach them what we believe to be truth, and not an indifference as to where they go, or what they learn. Fourth, a little enterprise. Fifth, "stick-to-itiveness." Sixth, some self-denial. Seventh, a little money. Eighth, punctual and constant attendance. Ninth, singing-books, gift cards, and the Young Pilgrim, to be furnished to the scholars.

When the Crisis comes along, father, mother, and the rest of the older ones, get it and read, and after that the children can have the paper, to read what is in the children's department, after being cautioned about a dozen times not to tear the paper, or get it dirty, or tumble it, or to hold it near the lamp or stove, and the poor children, in many instances, look upon the Crisis as they do upon eggs that are to be very carefully handled.

Give the children a paper of their *own*, the Young Pilgrim, if you please. Then teach them little by little how to take care of it.

Who will organize a Sunday school in their village, town, or city? None of you work too hard for Christ. You can work all the week for temporal benefits, but you can manage to do something for the Master in the Sunday school line. Let us fill up the ranks at once. "Time is short." "The Lord is at hand." Yours in Christ,

Philadelphia, Pa. F. H. BURBANK.

THE NEW TRACTS—"*My Father's House*," "*Contrast*," etc.—"I am much pleased with the tracts you sent me, and think I shall order some as soon as I can spare the money. 'My Father's House,' I think is decidedly a good thing, and I hope before long to scatter some of them. I like 'The Contrast.'" R. H.

"O how good, 'Words of Hope.' I feasted. 'The Contrast' is what is needed. It is not dry and hard, and will take with the people. They will become interested ere they are aware." [illegible]

For prices, see H. L. Hastings' catalogue.

For the World's Crisis.

THE FAIR.

BRO. G[illegible]:—Is not this the day spoken of by the prophet, when darkness should cover the earth, and gross darkness the people? and that perilous times have come, when men are lovers of pleasure more than lovers of God, and the time when men will not endure sound doctrine, but heap to themselves teachers having itching ears? As I view the tide of iniquity rising higher and faster, as we advance down the stream of time, my soul cries out, to what are we coming?

Last Thursday, as I was returning to my work after dinner, I saw a large flag, the emblem of our nation, hanging out of the window of Jackson and Huntington Halls, and from that were stretched on a line twenty-three or four other flags, the emblems of the nations of the earth. I inquired what it meant? I was informed that the Worthen St. Methodists were to have a fair and festival. I enclose one of their bills, hoping that you and all the faithful watchmen will lift your voices like a trumpet, that the people may be warned against all such influences. Is it not true that the world has converted the church? Men who make no pretensions to religion, say if that is religion, I am best off as I am; and so I think. My prayer is, Lord of love, spare the little flock in this perilous time. Who will be able to stand? Who will endure to the end? It will be only those that have pure hearts and clean hands. For this I am striving.

IRA THOMPSON.

"Remember the fair and festival to be given by the ladies of the Worthen St. Methodist church, at Huntington and Jackson Halls, Thursday, Friday and Saturday evenings, Nov. 16th, 17th, and 18th. Among the attractions in Huntington Hall will be Prof. D. C. Hall's band, of Boston. Fair tables, fishing pond, an extensive museum, shooting gallery, etc. Provisions will be served the same as last year. In Jackson Hall Prof. Thwackum will hold a session of his country singing school! Also, Mons. Carlo will exhibit his trained elephant Tippo! Huntington Hall will be splendidly decorated by Colonel Beals, of Boston. Tickets 25 cents."

For the World's Crisis.

NOTICE TO IOWA FRIENDS.

Agreeably to the request of the friends of Iowa, that I would notify through the Crisis when I would come to that State, I hereby give notice that, nothing in providence preventing, after attending our quarterly meeting appointed to be held at Elliota, Dec. 23d and 24th, in company with my husband, I will proceed directly to Bro. C. P. Burroughs, Floyd, Floyd Co., Iowa. From thence go to Strawberry Point, in time to attend the quarterly meeting, to be held at that place, Dec. 30th and 31st. After the close of that meeting, visit other places, as the way opens and health permits. The different friends in Iowa, who have written to me, will please excuse me from answering their letters individually, and let this notice suffice. For however much I would like to write to them, my duties are so many and so pressing, it is next to impossible to answer all communications.

Winona, Minn. RUTH M. ROWELL.

For the World's Crisis.

THE CHRISTIAN CHURCH.

It is a question yet in discussion, at least among some of our advent friends, what is a Christian Church? Feeling my own inability to write on the great subject, what constitutes a Christian Church, I leave this discussion to them, with the suggestion that they study carefully the Acts of the Apostles, and that they give these inspired builders of churches a prominent place in the list of their authorities.

But the question, What is the purpose and design of a Church? is one of these practical inquiries which need often to be asked, and never pressed itself home with greater weight than at the present time. What object had Christ, its head and founder, in establishing it here on the earth? For what did the apostles travel over all the known world, planting churches in every city and country, wearing out their lives, or freely giving themselves up in martyrdom? Was it that a few christian men and women might have a pleasant place to meet on the Sabbath, when it is not too hot or too cold; when it does not rain, or snow, or blow; where they may sit upon their cushioned seats and hear the word of God preached, and his praises sung; pay their quarter's rent; see that the finances for their society are well kept up; bless themselves in their privileges, and inwardly thank God that they are not as other men? To judge from what we often see, one might conclude that this is the great aim and end of a Christian Church; and yet every heart that has ever given the subject a thought, knows that this utterly and grossly belies the grand purpose of a church.

What are lighthouses for? The personal comfort of those who occupy them? Nay. They are to lift up and hold forth a light in the gloom of the night, which shall send its rays far out over the dark waters, where men are buffeting the waves, and breasting the storm, to show them their place on the trackless deep, to direct them on their course, and guide them into the safe harbor.

What are life-boats for? The pleasure sailing of those who are in them? Nay, but to go among the breakers where men are clinging to the wreck, where they are swept off and lost in the remorseless waves, and to rescue them when half dead and bring them to the safe shore.

And so is the Christian Church to save men by holding forth in this dark world, where men are groping their way down to eternal death, the light of truth, the word of life as it shines from the Scriptures of truth, as it beams forth from the Cross, and is reflected in the godly walk and conversation of those who have received it. To save men by going out amid the breakers of sin, and through the great waves and billows of temptation, in which they are struggling and disappearing, and going down to destruction and perdition; to lay hold of them and bring to the safe shore.

This is the grand object of a Christian Church,—if we have read aright the design of Christ. For this they have been furnished with a ministry which is to sound abroad the invitations of the gospel, and beseech men in Christ's stead to be reconciled to God. For this her heralds are to go out through the streets and lanes of our cities, into the highways and hedges, and compel men by all the arts of moral suasion, and by all the logic of a heart touched by the constraining love of Christ, to come in. Now, unless the church be true to this object for which Christ planted it here on the earth, it is not worth sustaining. Christ leaves it, the Holy Spirit withdraws from it, life becomes extinct, and it becomes a mass of corruption.

The only right a church has to live, and the only condition in which it can live, is that it be sending forth the streams of salvation; that it be putting forth its energies to reclaim the wayward, and to save the lost; and just as soon as a church draws itself into itself, and becomes solicitous only for its own interest, it begins to decline, and it ought to. The only condition on which a fountain lives, is that it sends forth streams. The moment it ceases to do this it ceases to be a fountain. The only way in which the sun maintains his glorious pre-eminence as king of day, is that he shines. The moment he ceases to shine, he ceases to be the sun, and becomes a great, black, chilly orb—a blot on the face of the heavens, and the sooner he sinks out of sight he better.

The proper questions for a church to ask are,—What can we do, as a church of Christ, to rescue the wayward, and to save the lost? What can we do to arrest the tide of evil and wickedness that is surging through our streets? What can we do to save the largest number of men and women? And what especially can we do to save the young and to bring them to Christ before he leaves the mediatorial seat, and comes to gather his saints, and to pour his fury upon the wicked? These are the proper questions for christians to ask, because such is the proper work for them to do.

Hyde Park, Mass. M. D. P.

SPIRITUAL REVIVAL THE WANT OF THE CHURCH.

BY C. H. SPURGEON.

"O Lord, revive thy work."—HAB. 3: 2.

All true religion is the work of God; it is pre-eminently so. If he should select out of his works that which he esteems most of all, he would select true religion. He regards the work of grace as being even more glorious than the works of nature; and he is, therefore, especially careful that it shall always be known, so that if any one dare to deny it, they shall do so in the teeth of repeated testimonies to the contrary, that God is indeed the author of salvation in the world and in the hearts of men, and that religion is the effect of grace, and is the work of God. We firmly believe that it is God who quickens the soul "dead in trespasses and sins." We think we can have no subject more appropriate for our consideration than the text: "O Lord, revive thy work!" Let us commence with ourselves, remembering that we are part of the church, and that our own want of revival is in some measure the cause of that want in the church at large.

Now, I directly charge the great majority of professing christians—and I take the charge to myself, also—with a need of a revival of piety in these days. In the first place, look at the *conduct* and *conversation* of too many who profess to be the children of God. The evil lies with too many of you who unite yourselves with christian churches, and in practically protesting against your profession. It has become very common now-a-days to join a church; go where you may, you find professing christians, who sit down at some Lord's table or another; but are there fewer cheats than there used to be? Are there less frauds committed? Do we find morality more extensive? Do we find vice entirely at an end? No, we do not. The age is as immoral as any that preceded it; there is still as much sin, although it is more cloaked and hidden. The outside of the sepulchre may be whiter: but within, the bones are just as rotten as before. Society is not one whit improved. My brethren, it is well known—and who dares deny it that is not too partial, and who will not speak willful falsehood?—it is well known that it is not in these days a sufficient guaranty even of a man's honesty, that he is a member of a church. It is a hard thing for christian ministers to say, but we must say it, and if friends say it not, enemies will, and better that the truth be spoken in our own midst, that men may see that we are ashamed of it, than that they should hear us impudently deny what we must confess to be true. O sirs, the lives of too many members of christian churches give us grave cause to suspect that there is none of the life of godliness in them all! Why that reaching after money, why that covetousness, why that following of the crafts and devices of a wicked world, why that clutching here and there, that grinding of the faces of the poor, that stamping down of the workman, and such like things, if men are truly what they profess to be? God in heaven knows that what I speak is true, and too many here know it themselves. If they be christians, at least they want revival; if there be life in them, it is but a spark which is covered up with heaps of ashes; it needs to be fanned, aye, and it needs to be stirred, also, that, haply, some of the ashes may be removed, and the spark may have place to live. The members of christian churches are not what once they were. It is fashionable to be religious now; persecution is taken away; and ah! I had almost said, the gates of the church were almost taken away with it.

Have you noticed the conversation of too many who think themselves christians? You might live with them from the first of January to the end of December, and you would never be tired of their religion for what you would hear of it. They scarcely mention the name of Jesus Christ at all. On Sabbath afternoon all the ministers are talked over, faults are found with one and the other, and all kinds of conversation take place, which they call religious, because it is concerning religious places. When we step into each other's houses, do we begin to talk concerning the cause and truth of God? We talk too little about our Lord and Master. That word sectarian has crept into our midst, and we must say nothing about Christ, because we are afraid of being called sectarians. I am a sectarian, and hope to be so until I die, and I glory in it; for I cannot see, now-a-days, that a man can be a christian, thoroughly in earnest, without winning for himself the title. Why, we must not talk of this doctrine, because such and such a friend doubts or denies it; and so we drop all the grand topics which used to be the staple commodities of godly talk, and begin to speak of anything else, because we feel that we can agree better on worldly things than we can on spiritual. Is not this the truth?

Brethren, let me ask some of you how long is it since you have had a love-visit from Jesus Christ—how long since you could say, "My beloved is mine, and I am his: he feedeth among the lilies"? Perhaps some of you can

say, "It was but this morning that I saw him; I beheld his face with joy, and was ravished with his countenance." But I fear the greatest part of you will have to say, "Ah, sir, for months I have been without the shinings of his countenance." What have you been doing, then, and what has been your way of life? Have you been groaning every day? Have you been weeping every moment? "No!" Then you ought to have been. Christians will lose sometimes the society of Jesus; the connection between themselves and Christ will be at times severed, as to their own feeling of it, but they will always groan and cry when they lose their Jesus. In the present era there is a *sad decline of the vitality of godliness.* This age has become too much the age of form, instead of the age of life. God had clothed Whitefield with power: he was preaching with a majesty and a might of which one could scarcely think mortal could ever be capable; not because he was anything in himself, but because his Master girded him might. But now, we have fallen upon the dregs of time. *Men* are the rarest things in all this world; we have not many left now. There is preaching, and what is it? "O Lord, help thy servant to preach, and teach him by thy spirit what to say." Then out comes the manuscript, and they read it. A pure insult to Almighty God! We have preaching, but it is of this order. It is not preaching at all. It is speaking very beautifully and very finely, possibly eloquently, in some sense of the word; but where is the right down preaching, such as Whitefield's? Have you ever read one of his sermons? You will not think him eloquent; you cannot think him so. His expressions were rough, frequently very coarse and unconnected; there was very much declamation in his speech. But where lay his eloquence? Not in the words you read, but in the tone in which he delivered them, and in the earnestness with which he felt them, and in the tears which ran down his cheeks, and in the pouring out of his soul. He did not speak as a trade, or as a mere machine, but he preached what he felt to be the truth, and what he could not help preaching. When you heard him preach you could not help feeling that he would die if he could not preach, and with all his might call to men and say, "Come! come! come to Jesus Christ, and believe on him!" Now that is just the lack of these times. Where is earnestness now? It is neither in pulpit nor yet in pew, in such a manner as we desire it; and it is a sad, sad age when earnestness is scoffed at, and when that very zeal which ought to be characteristic of the pulpit is regarded as enthusiasm and fanaticism. One sad proof that the church wants revival is the absence of that death-like, solemn earnestness which was once seen in the christian pulpits.

The absence of sound doctrine is another proof of our want of revival. Do you know who are called Antinomians now, who are called "hypers," who are laughed at, who are rejected as being unsound in the faith? Why, the men that were once the orthodox are now the heretics. We have got a "new theology." New theology? Why, it is any thing but a *Theology*; it is an ology which hath cast out God utterly and entirely, and enthroned man. We want a revival of sound doctrine once more in the midst of the land. Look at our prayer-meetings, with here and there a bright exception. Go in. There are six women; scarcely enough members ever come to pray four times. Prayer-meetings, they are called; *spare* meetings they ought to be called, for sparely enough are they attended. "Oh!" says one, "if we had another minister; another kind of worship; a different sort of preaching." Just as if that were all! It is, "Oh! if the Lord would come into the hearts of the men you have got. Oh! if he would make the forms you do use full of power." You do not want fresh ways or fresh machinery; you want the life in what you have. There is an engine on a railway; a train has to be moved. "Bring another engine," says one, "and another, and another." The engines are brought, but the train does not move at all. Light the fire, and get the steam up, that is what you want; not fresh engines. We do not want fresh ministers, or fresh plans, or fresh ways, though many might be invented, to make the church better; we only want life in what we have got. I have noticed in different churches, that the minister thought first of this contrivance, then of that. He tried one plan, and thought that would succeed; then he tried another; that was not it. Keep to the old plan, but get life in it. We do not want any thing new; "the old is better"—let us keep to it. But we want the life in the old. The church wants fresh revivals. Oh! for the days of Cambuslang again, when Whitefield preached with power. It has been known that two thousand credible cases of conversion have happened under one solitary discourse. Oh! for the age of deep feeling—the age of deep, thorough-going earnestness! Let us ask God for it! let us plead with him for it. Perhaps he has the man, or the men, somewhere, who will shake the world yet; perhaps even now he is about to pour forth a mighty influence upon men, which shall make the church as wonderful in this age as it ever was in any age which has passed.

Correspondence.

From Bro. P. A. Smith.

Bro. Grant:—After having closed the debate, there being a number of questions asked, and unanswered for the want of time, I gave out that I would answer them the next Sunday afternoon and evening, because Mr. P. and a number of his church said they were anxious to hear me explain them if I could. When the time came, only two or three of their members were present. But outsiders and Mr. Smith and lady, the Methodist preacher, were present. But Mr. Pendergast and his three preachers, who were present the last evening, were among the missing.

Thus closed my efforts, in Woodland, to spread the truth among a very sectarian class of people.

Now the question arose, what was my duty next? My circumstances required me to be either engaged in some business, or to be preaching the gospel of the kingdom. And as no one but Bro. Fike had invited me to their place to hold meetings, and it was very expensive to travel and put up at public hotels among strangers, and hire places in which to hold meetings, with the prejudices among such a money-loving and God-forsaking people as I found in Cal., I concluded I had received all the benefits, in regard to my health, that I should by staying longer. And if I came back before next summer, I ought to come in the next steamer, in order to arrive here in this climate before cold weather, that I might not be attacked severely with the asthma.

I took the opposition steamer by the way of Nicaragua, Aug. 12th, and arrived at San Juan del Sur, Nicaragua, Friday, Aug. 25th. A part of the passengers landed about four o'clock P. M., and rode on horseback, on horses and mules, the distance of twelve miles, to Virgin Bay. I arrived there about eight o'clock in the evening. It was very pleasant before dark, in seeing and hearing the parrots, and seeing the monkeys. I saw four on one tree picking nuts. But after dark, it was a very dangerous road to travel, as the natives have very long-bladed knives, with which they could despatch a person very quickly, and no one would have known it.

While on the Pacific, we had quite a "storm at sea," that made some look rather sober, who had before this been making fun of every thing that was said or done of a religious nature. But I found the "blessed hope" sustained me, while others turned pale. I had no more fear than I should have had on land. A number were very sick, and one little boy died from its effects, and was buried on the banks of the San Juan river.

We went aboard the steamer, on the Lake Nicaragua, the next day at evening after arriving at Virgin Bay, and arrived at the head of San Juan river at midnight. There we shifted on to a light draft steamer, to run down the river.

While getting aboard, a man fell overboard; but having so much gold coin on his body, he did not rise again, and was drowned. The boat soon started down the river, and left him to be eaten up by crocodiles and alligators. I thought they acted as though one man was not of much account among so many. We arrived at Greytown Monday, Aug. 28th, being sixty-five hours crossing the isthmus, instead of twenty, as they had advertised. Instead of having a vessel there, ready to bring us direct to N. Y., we lay at Greytown from Monday to the next Sunday. While there, I had an opportunity of preaching twice in the English Western Mission Wesleyan Methodist church. The minister and church received the truth with joy, which the minister signified by a motion of thanks to the speaker, which he desired to have the congregation signify by standing up on their feet, which they did. The minister then addressed me, invoking God's blessing to go with me in proclaiming the gospel to the children of men. I thank the Lord I had an opportunity of preaching the "gospel of the kingdom" in Central America, for a witness. They enjoyed the singing very much. O how they did sing "Happy day," in the words,—

> "So let our lips and lives express
> The holy gospel we profess";

which they sung out of my little hymn book, with the words printed on the outside of the cover—"Advent Hymns." That title did not scare them, I think, for they wanted to get the books to sing in, in the church. I gave the preacher one, and one of every kind of book I had with me. I had visited their houses, and distributed what tracts I had left to the poor class, which they received with a warm "thank you, sir." The next day, one of the officers of the church came to me and requested me to preach. He said the tracts I had scattered had waked up quite an interest among the people to hear more on the subject. I would suggest that the Publication Society send a package of tracts, and one copy of the Crisis. Direct to the preacher in charge at that mission. I think him to be a good man. The government and many of the people are Catholics. Any help this mission church can get is received very thankfully.

The first Sunday after sailing from Cal., being the next day, the people were so rough that there was no attempt made by any one for preaching. My time was spent in circulating books, and in defending the "hope." Some infidels, some Catholics, some Jews, and a great many that had been in the mountains for six or eight years, and had not been to a meeting in that time, were very rough.

The next Sunday was the storm, and there could not be any meeting. The next, we were sailing down the San Juan river, on a small boat, with about one thousand on board, and hardly room to stand up on the boat, and almost starved at that. The people were cross and mad, on account of the poor fare. There was no chance for a meeting there. The next Sunday was the day we sailed from Greytown. There was so much confusion in getting ready and putting water aboard, and so much grumbling all over the decks of the boat, that there was no use in trying to have a meeting.

The next Sunday, and last on board, the Capt. concluded to put into force the rules of the ship. He gave orders to stop gambling, and gave out that there would be preaching on the stern of the boat, at half past ten o'clock A. M. A Baptist minister preached a very good discourse. There was some talk of his preaching on the bow of the boat in the afternoon; but the passengers said, "If he comes on this end of the boat, we will throw him overboard"; that there was a preacher on that end of the boat, and if any one preached he should. I was the one referred to. The Capt. was consulted, and his permission granted. So, of course, I improved the occasion. Text, Prov. 11: 31. Although the congregation was the roughest set of people that I ever addressed, yet they behaved as well, and listened with as much interest, as any congregation I ever spoke to. It was made up of almost all nations and sects. After that, I could hear a good many remarks made that assured me that there was good done.

One would say, "I can hardly believe it, yet it is the most reasonable doctrine that I ever heard. I should like to hear you through." I heard one Catholic say, if we were right, it was better for him to know it, and he was going to look into it; for, said he, "I have to do penance, go to confessional, abstain from meat, all of which is a great deal of trouble; and if we can be saved without all that trouble, it is better."

We arrived in N. Y. Thursday, Sept. 14th, making thirty-two days, instead of twenty-five, that the boat of the old line made. The line we came on they call the "opposition." I think the first syllable should be *im*, instead of *op*. It would convey the true meaning—imposition. I think there should be a little legislation to make those companies treat their passengers like human beings, and not like four-footed beasts, because they happen to be poor and cannot pay cabin passage. The meat they call beef, that they set before the steerage passengers, is an insult to a human being; and what is good before being cooked is served up in such a dirty manner that it is not fit to eat. If the officers of the boat had to eat it for one month, I think they would agree with me. A person going in the steerage should take food enough to last to the Isthmus, and then replenish for the other side. Take soda crackers, and ginger snaps, put up in tin cans, also meats and fruits.

But I should never advise my friends to go in the "opposition," by the way of Nicaragua, especially females: *it don't pay.* There is a good deal of danger, and many privations. In my case, I wanted to see the country, and oh, what a country! I thank the Lord that my birth was in a land that I prize as much more than that, as I prize a beautiful garden above a wilderness. I have seen the country where tropical fruits grow. It is a universal wilderness, no enterprise, no society, the people ignorant and lazy; no vegetables; cannot rove over the woodland for fear of the wild creatures killing you. The climate, to be sure, is good for particular conditions of health. I never felt better. And as for California, let those live there that want to. I think there are places in *America* with as good climate, and where you can have the benefits of a shower of rain in six months, and be privileged with the sight of some green grass, which is a luxury compared to that dry, scorched, parched, dusty place. I think I could live there without the asthma, although some people have it there; but by changing from one part to the other, they get relief.

I do not know what I shall be forced to do to get rid of so much suffering, but I dislike, in order to get rid of one trouble, to add three or four more. I think, however, that we shall have to wait till Jesus comes, before we shall have it all right. I long to see that time, when this mortal shall put on immortality.

I have been laboring in Murray, where the Lord has poured out his Spirit. About ten started for the kingdom. I labored till I was so sick I had to come home and doctor myself. I am now some better. Yours waiting for the coming of Jesus, P. A. Smith.

Rochester, N. Y., Nov. 7th, 1865.

From Bro. L. Boutell.

Dear Brother:—I have of late been passing through the severest affliction and trials of my life. Suddenly and unexpectedly, I was called to part with my only daughter, leaving us lonely to sigh and weep. My wife is feeble, but, by the grace of God, able to bear it with christian resignation. The condition of my family was such that it became necessary for me to make some change. Having an only son left, with his wife, and they being desirous of our being together, and his business being in Lynn, in order to bring it about, it became necessary for me to change location. Consulting duty, and this being the only opening, I came to Salem, found a rent, and engaged it (as I could find none in Lynn, where we could live in a family together). I soon went to Groton and sent my goods to Salem, and I found it quite a trial to leave the associations of forty years, and the homestead of thirty; the place of my married life, and the birthplace of my children, and leaving all but one sleeping in the shady cemetery, till they come from the land of the enemy, and we with them range fair Eden's bowers.

But now I am pleasantly situated in Salem, which denotes peace, and hope, by the blessing of the Lord, to be useful till the coming of our Lord and Master. And I hope it will be so that I can visit my brethren, and preach the gospel of the kingdom to some who may come to the knowledge of the truth and be saved. In this transition state, I have been unable to answer many kind, sympathizing letters, which have been of much comfort to me and wife. God bless you all, and help us to be faithful to the end, and receive a crown of life. L. Boutell.

Salem, Mass., Nov. 10th, 1865.

From Sr. L. Davis.

Bro. Grant:—I wish to insert in the Crisis, an obituary of a dear sister in Christ, Sr. Hale. One who was unknown, yet well known; a Methodist, but one who loved our hope. None knew her but to love her, she was so meek and unassuming. But she has fallen a victim to death. The enemy claims her, but not long will he hold the precious dust. Our Life-giver will soon restore her to us again, with all of the sainted dead.

Before her death, this dear sister had the pleasure of witnessing the conversion of an only son. Her joy was inexpressible.

The Lord is pouring out his Spirit in this place. Souls are being awakened and converted. Some four have given good evidence; others are tender and under concern of mind. Some are coming fast into the truth. I give them tracts, send them our papers. For this one thing I have been praying and wrestling with God, that the people might know the truth and be sanctified by it. Pray for us, that the Lord may raise up others in this place to honor his great name. The harvest truly is great, but laborers are few.

I have been telling our people here, I could not stay, unless the Lord moved in this place. The children of God are being awakened. All classes,—Orthodox, Baptist, Methodist, and Adventist, work together, and know no name but Christ. It is blessed. All the dear children are willing to work together for the salvation of sinners. What care we for those who have not the cause of Christ at heart? Pray for me, that I may be wise as a serpent, but harmless as a dove, that I may win souls to Christ. Some of the first class of people labor with us. One is an Orthodox deacon, a very devoted man. L. Davis.

Fitzwilliam, N. H.

From Bro. J. K. Bellows.

Bro. Grant:—Our meeting at Hoosick, in September last, was a good one. We commenced Wednesday evening, Sept. 17th, with a good attendance, and interest and anxiety to hear. The brethren and sisters had a mind to work. Some from abroad took hold in earnest. The Spirit of the Lord was present. The church was quickened, and sinners convicted, one converted, and two baptized. Bro. Jacob Wilber, of West Hoosick, New York, was set apart for the ministry, and the meeting left a good impression upon the community.

I spent two Sundays at Pownal, Vt., Bro. Batchelor's old battle-ground. Found things in a bad state; a large number of professors, and a few holding on to the faith, keeping clear of picnics and church fairs, and looking and longing for deliverance. Stopped at Eld. Blanchard's, in Stamford, Vt., an old pilgrim and waymark. Had two good meetings.

Oct. [illegible]th, went to Florida, Mass. While there the snow fell ten inches, and hindered our meetings. The 29th, I was at Savoy. Here is a lamentable division, that never ought to have been, and I hope the stray sheep will soon come back into the fold again. I am now at Plainfield, Ms., holding meetings. Here, too, we see the effect of abounding iniquity, the love of some waxing cold, and I sometimes feel almost discouraged. But my trust is in the Lord. Pray for me. J. K. Bellows.

Bro. J. T. Dixon writes:—"My post office address for three weeks will be Rutland, Vt., care of Eld. H. F. Carpenter. Letters forwarded me from home I have not received, so cannot reply. Don't know who they were. Write again."

☞ Bro. S. C. Hancock wishes us to say that he is about to issue another edition of his music to Eld. D. T. Taylor's "Glad Voices," and that orders may be addressed to him at Forestville, Ct.

Obituaries.

Lambert. Died of consumption, in Mapleton, Kansas, Oct. 24th, Sr. Mary K. Lambert, aged forty-seven years.

Sr. Lambert, daughter of Justus Ives, was born in the town of Russels, St. Lawrence county, N. Y. She experienced religion at the age of fourteen, and joined the Presbyterian church. She was married to Taylor Wright at the age of seventeen, and was left a widow at twenty-two. At the age of twenty-three she joined the Advent Christian church, passed through all the fanaticism of '43 and '44, but remained firm in the faith, as her abundant labors in many parts of the United States will prove.

She labored in the temperance cause in the counties of Seneca and Allegheny, and many other places, also preaching the Gospel of Christ as she travelled through the States of Massachusetts, Rhode Island, Connecticut, New York, Ohio, Indiana, and extensively in Illinois, where over one hundred were converted under her labors in Pike and Brown counties alone. About that time she was married to Joseph E. Lambert, of Illinois. Her health failing, her physician advised her to remove to a Southern climate. Accordingly she moved to Texas. Her health improving at first, and then declining, she removed to Kansas, where she remained and continued her labors as health would permit until her death.

Wherever she has lived she was always engaged in some reform for the improvement and elevation of the human race. Her unflinching zeal and energy did not fail her till the last. She suffered much during her last illness, yet submitted to her affliction with christian resignation. Her mind was composed and her faith and confidence in God firm and unmoved. She leaves many friends to mourn her early exit. Many who have known her in years past will feel and know that the gospel of God's dear Son has been bereft of one of its most faithful and able advocates, and the world has lost a faithful christian counsellor.

She was followed to her grave by her family and friends. Her funeral services were held by Elder E. R. Nugent, a Presbyterian brother, no minister of like precious faith being within reach. D. L. Campbell.

Millennial Harbinger and *Herald of Life* please copy.

Roby. Fell asleep in Jesus, in Warner, N. H., Aug. 23d, 1865, Flora Ettie, only daughter of Bro. and Sr. Simeon Roby, aged seven months and eight days.

The funeral was attended by Bro. John G. Hook. Though they miss the sweet young face, and their hearts yearn for the little prattling voice that shall sound in their dwelling no more, they have an assurance which nothing can obliterate, that their precious one will come forth again blooming in immortality, to die no more.

> Then father, mother, brother dear,
> Trust in the Lord, be of good cheer;
> Flora, we know, will rise again,
> Free from sickness, death and pain.
>
> In that blest land to which we go,
> No sorrow shall we ever know;
> Then we will shout our suffering o'er,
> When landed safe on Canaan's shore.

J. B. H.

Blanchard. Died in Charlestown, Mass., Nov. 7th, 1865, of typhoid fever, Sr. Sarah Blanchard, aged seventy-three years.

Sr. Blanchard was an ardent lover of the christian's blessed hope, and has long enjoyed its holy comfort. She has been an active member of the body of Christ, and as the result, she sweetly fell asleep in Jesus, expecting to be awakened soon to attend the marriage of the Lamb. Like the setting sun, she still shines by reflected light from her good works. We miss her now, but hope to greet her soon in the kingdom of heaven, where none will ever be sick or sad. Miles Grant.

Peterson. Died in Utica, Minn., Thursday morning, Oct. 26th, Nancy Jane Peterson, wife of Andrew Peterson, and daughter of Solomon Ramer of that place, aged twenty-five years and seven months.

She was a dutiful daughter, a faithful wife, and an affectionate mother. When the trying hour for her exit from life had come, she exclaimed, "Blessed Jesus—sweet sleep," and closed her eyes in death without a struggle or a groan.

Funeral discourse by the writer. Text, Mal. 3: 17, 18. Ruth M. Rowell.

Wilson. Died in Kittery, Me., Feb. 19th, 1865, of consumption, Sr. Lucinda Wilson, daughter of Bro. Augustus and Sr. Nancy Wilson, aged twenty years and five months.

Sr. Lucinda embraced religion about three years since. Her voice has often been heard, exhorting and warning sinners to flee from the impending storm. She met death with calm trust, and quietly fell asleep in Christ. As a family we expect, if faithful to our trust, to meet in the morning. Praise God for the prospect the christian has of immortality. J. D. Goodwin.

Hough. Died in East Douglass, Oct. 21st, of diphtheria, Elmer E. Hough, aged four years, eleven months.

No age is exempt from the cruel enemy death. May the parents derive comfort from the hope of soon meeting Elmer in a deathless world. Funeral by the writer. S. G. Mathewson.

Hale. In Fitzwilliam, N. H., of quick consumption, Sr. Adaline Hale, aged forty-nine years.

An affectionate wife, tender mother, and a self-sacrificing, christian friend, has left us to mourn her loss. The mourning circle was comforted by a discourse from our pastor, George W. Cutting, from John 14: 2, 3. Lizzie Davis.

Summary of News.

FOREIGN.

Liverpool Nov. 11th, Queenstown 12th.

News unimportant.

M. Dupin, Procureur General of France, died on the 9th inst.

The Emperor and Empress left Paris on the 11th for Compeigne.

The pirate Shenandoah had been handed over to the United States Consul and will be sent to New York. Her captain and crew have been unconditionally discharged.

DOMESTIC.

☞ Persons arrived at St. Louis from the plains report that the late snow storm was terribly destructive to stock on the plains, some trains losing so many animals that large quantities of freight will have to be stored along the route during this winter. One train alone lost seventy head of cattle by freezing.

☞ A letter from Illinois says that owing to the high price of coal much of the corn there, which cannot be sent to the seaboard at a profit, will be used for fuel. High railroad fares prevents its being sent North.

Great Bridge.—The great bridge which is to be suspended across the Ohio at Cincinnati, will be the longest in the world. It is 200 feet longer than that over the Niagara, and 640 feet longer than the Menai bridge between England and Wales. Its total span is 1,057 feet, and its massive stone piers tower 100 feet above the floor of the bridge and 200 feet above the foundations. It is expected that the massive structure will be completed in a year.

☞ Two thousand men and women get free instruction daily in music and painting at Cooper Institute, New York.

Notices.

Notice.

By order of the President of the "Christian Conference of Western New York and vicinity," the Second Quarterly Meeting of the year, as appointed in the Crisis of Oct. 31st ultimo, to be held at Dansville, Livingston County, N. Y., Nov. 23d, etc., is postponed to Dec. 7th, and over Sunday, the 10th. Let there be a general gathering of the saints at this feast of love. Do not mistake the time. Remember, it is Dec. 7th to 10th, as now arranged. C. W. Lane, Pres. per C. F. Sweet.

Notice.

On Tuesday, Dec. 5th, I propose starting east to Champlain, Clinton Co., N. Y., via. Cleveland and Erie R. R. to Edinboro, Pa.; thence, via. Erie and Buffalo, to Rome; thence to Ogdensburg, and thence to Rouses Point, N. Y. If any of the brethren on either or all of these routes desire preaching by me "as I go," please write to me *at once*, directing to Olena, Huron Co., O., and I will forward the appointment, and time for them to meet myself, wife and boy at the cars. Do not delay. Elder G. W. Stetson.

Minnesota Quarterly Meeting.

The second quarterly meeting of the Minnesota conference will be held at Elliota, Fillmore Co., on Saturday, the 23d of December next, at two o'clock P. M., and continue over the following Sunday. Thos. K. Allen, Sec.

Maine Second Advent Tract Society.

Wm. H. Mitchell, R. R. York, S. K. Partridge, } *Executive Board.*

I. C. Wellcome, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866. I. C. Wellcome, Agent.

Help, Brethren!

The church in Biddeford, Me., believing in the speedy advent of our Savior, and having struggled hard to sustain a meeting, so that the people shall hear the doctrine of Jesus' second advent, have decided to build them a house for that purpose, as they cannot sustain their meetings and pay the amount of rent which they will have to pay the coming year, all of them being poor, and would thankfully receive any assistance which any one would feel a privilege to render. Now, dear brethren, you who can, help this church, for they are worthy of your assistance. W. H. Mitchell, A. W. Sibley, Miles Grant.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

Notice.

Brethren and sisters in Providence and vicinity are cordially invited to the house of Bro. John C. Burch, Eagle street, South Providence, where a meeting of the believers of Christ's soon coming and the resurrection of the dead is established.

Preachers coming this way and desiring to stop, will receive a hearty welcome.

Geo. A. Cole. In behalf of the Brethren.

Notice.

Notice is hereby given, that preaching brethren visiting North Adams, will find a pilgrim's home at Bro. Charles Patterson's on Brooklyn street, in the house belonging to Oliver Parker.

A. J. McCullock. In behalf of the Church.

Notice.

Preaching brethren desiring to preach to the church in Lee, N. H., will correspond with Josiah Durgin, that there may be no conflicting appointments. We want none to come but those whom the Lord sends, and whom the Lord sends we invite to come. Josiah Durgin.

Notice.

Preaching brethren wishing to labor with the Second Advent Association on Springfield Hill, will correspond with F. K. Oatly, Springfield, Mass.

Notice.

Preachers desiring to visit Poultney, Vt., will please consult the church hereafter before publishing their appointments. Asa J. Rogers.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

East Boston.

C. Goodrich.....Sunday, Dec. 3d

Portsmouth, N. H.....Dec. 10th
Haverhill, Mass., Tuesday evening, Dec. 12th, and every evening through the week, and over the following Lord's day. Miles Grant.

Lynn, Mass.....Tuesday evening, Dec. 5th
Philadelphia, Penn., Sunday, P. M., Dec. 17th, to continue my missionary labors permanently, in connection with Srs. Helginson and Reeves, with whom I have labored the greater part of my time for the last ten months. Pray for us. F. H. Burbank.

North Canton.....Dec. 10th
Wm. J. Ripley.

Lawrence, Mass., (City Hall), three times.....Sunday, Dec. 3d. H. L. Hastings.

Danielsonville, Ct., and vicinity.....Sundays, Dec. 10th 17th, 24th, and 31st. H. F. Carpenter.

Armena, Bradford Co., Pa., (Button school-house) Dec. 24th, and through the week following.
Canton, Pa.....Jan. 2d, and perhaps continue a few evenings.
J. W. Taylor.

Plainfield Pond.....Dec. 3d
Savoy, (Bro. Tilton's).....Dec. 10th
Wm. J. Blanchard.

Waterbury, Ct.....Sunday, Dec. 3d
Yalesville, Ct.....Sunday, Dec. 10th
in company with Bro. Hitchcock. S. C. Hancock.

Water Village, (Ossipee).....Dec. 10th
Simeon Veasey's, (New Hampton), Thursday evening, Dec. 14th.
Lake Village.....Friday evening, Dec. 15th
Loudon Ridge.....Sunday, Dec. 17th
Pittsfield, (Old Chapel).....Tuesday eve, Dec. 19th
Chichester, (Pine Ground).....Wednesday eve, Dec. 20th
North Barnstead.....Thursday eve, Dec. 21st
Clark meeting-house.....Dec. 24th
Melvin Village.....Dec. 31st
T. W. Piper.

Madison, Ct., (Neck District).....Sunday, Dec. 3d
O. D. Woodruff.

Worcester, Mass.....Sunday, Dec. 3d
Zina Ford.

Hartford, Ct.....Sunday, Dec. 3d
Prospect, Ct.....Dec. 10th
Yalesville, Ct.....Dec. 17th
Wallingford, Ct.....Dec. 24th
J. K. Bellows.

Springfield, (Corner of State and Walnut Streets), Sabbath, Dec. 3d. H. Pratt.

Charlestown, Mass., (69 Maine Street), Lord's day, Dec. 3d, at 10½ o'clock A. M. and 3 and 7 P. M.
Wm. C. Thurman.

North Canton, Ct.....Sunday, Dec. 10th
S. Woodruff.

North Bennington, Vt.....Sunday, Dec. 3d
J. Willard.

Concord, N. H.....Sunday, Dec. [illegible]
[illegible].....Sunday, Dec. 17th
Portland, Me.....Sunday, Dec. 31st
[illegible] Emerson.

Agawam, Mass.....Sunday, Dec. 3d
L. H. Potter.

Gardiner Conference.....Dec. 1st 2d and 3d
Strickland's Ferry.....evening, Dec. 5th
South Livermore.....evening, Dec. 9th
Britton's Mills.....Sunday, Dec. 10th
Yarmouth.....Sunday, Dec. 24th
I. C. Wellcome.

Warner Gore, Friday evening, Saturday and Sunday, day and evening, Dec. 1st, 2d and 3d.
Let there be a large gathering to labor for our fellow men. John G. Hook.

Pleasant Valley.....Dec. 3d
R. Williams.

Pittsfield.....Dec. 3d
Baptism to be administered. J. Couch.

Gardiner conference.....Dec. 3d
R. R. York.

East Hartland, Ct., (as Bro. L. K. Ganes may arrange), Dec. 3d.
Pleasant Valley, Ct.....Dec. 10th
Avon, Ct., Lovely Street.....Dec. 17th
Winchester, Ct., (Stone school-house).....Dec. 24th
Campville, Ct.....Dec. 31st
Yalesville, Wallingford, Ct.....Jan. 7th
Prospect, Ct.....Jan. 14th
Wallingford, Ct., (at Bro. E. G. Dudley's), Wednesday evening, Jan. 3d.
Franklin, Cortland Co., N. Y.....Jan. 21st
H. Rockwell.

Goffstown Village, N. H.....Sunday, Dec. 3d
and hold as long as duty may require.
D. W. Miller.

New Bedford, Mass.....Sunday, Dec. 3d
A. Ross.

West Point.....evening, Dec. 2d
and over Lord's day.
Cassel's Prairie.....Dec. 9th
and over Lord's day. Geo. W. Turner.

North Adams, Mass.....Sunday, Dec. 3d
Chas. E. Piper.

Bristol, Ct.

Ira Morgan.....Sunday, Dec. 3d

West Barre, (as Bro. Hay and Grinnell may appoint), Sunday, Dec. 3d, at 10½ A. M.
Jackson, Tioga Co., Pa., Sunday, Dec. 17th, as the church there may appoint, and remain in that section a few days. Will Bro. D. R. Moore send for me at Lawrenceville, Dec. 16th? C. F. Sweet.

Alton Corner, N. H.....Dec. 10th
C. S. Emerson.

Business.

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[illegible]

O glorious morning, when Jesus shall come
[illegible] to take his bride home,
[illegible] forever will rest
[illegible] to the home of the blest.
O glorious morning, when saints come again
From the enemy's land where so long they have lain;
What shouts, what rejoicing, as upward they'll rise
To meet their dear Savior they love in the skies.
We'll hail that glad morn which brings us sweet peace,
When trouble and care and suffering will cease,
When the poor aching invalid's freed from all pain,
And sickness and mourning will ne'er reign again.
O thrice blessed home, where death comes no more,
And parting with loved ones forever is o'er;
Where sin never enters that bright starry land,
And naught mars the peace of the pure ransomed band.
I long for that home where the bright beaming eye
Will shine [illegible], where sorrow will die;
[illegible] on that fair radiant shore,
[illegible], when time is no more.

[illegible], Ill. LOUISA A. DEWEY.

SEPARATION FROM THE WORLD
THE CONDITION OF TRUE SERVICE TO GOD.

The followers of Jesus of Nazareth might be expected to know that it is not by the energies, activities, and powers of the natural man, and that it is not by the wisdom, resources, and influences of the world, that their mission and the glory of his name can be promoted. Yet who, that regards the true objects of the church's existence here, can see without pain and humiliation the extent to which the professing churches are falling back upon these elements of worldly success? It is considered not only allowable, but necessary, to surround the worship of God with carnal attractions; to resort to the expedients of worldly policy; to rely upon talent, intellectual cultivation, and the arts of eloquence; to seek wealth, honor, worldly position, worldly alliances; and to make the church a felt power in the affairs of the world, as the means by which the gospel is to be diffused, the truth advocated, souls saved, God served and glorified. Almost every degree of worldly conformity is justified under the plea of "becoming all things to all men." Christians almost seem to be persuaded that Satan will cast out Satan, and that he is at length divided against himself, to the overthrow of his kingdom.

Some, who perceive the evil, shrink from the consequences of separation from it. Some, who have prayerfully sought to walk in fellowship with Christ, to live a life of faith upon the Son of God, and to serve him in his own way, are perplexed and tried; and their perplexity is increased by the arguments and expostulations of those who are reputed wise. "See," they say, "how you are narrowing your sphere of usefulness, cutting yourself off from access to men, exciting prejudice, and losing your hold especially upon the young." It is a hard lesson to learn to follow where he leads, leaving the results in his hands; and in the midst of these perplexities it may be well to ask whether our shrinking from humiliation is not disguising itself as a zeal for God.

Nothing stands out more plainly in Scripture than the fact that the service of God involves separation from the world. When he calls a chosen instrument to eminent service, in which, it might seem, the highest endowments and accomplishments, and all the advantages of power and position were demanded, he chooses one destitute of these supposed qualifications; or, if he chooses one who possesses them, he sets them all aside, and makes it only more evident that "no flesh should glory in his presence." "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

"The lesson is impressively taught in the history of Moses, "the servant of God." See him at the age of forty years, in the maturity of manhood, learned in all the wisdom of the Egyptians, mighty in word and deed, acknowledged as the son of Pharaoh's daughter, in the height of renown at the court of Egypt, with one foot on the step of its throne, and all the power of present glory within his grasp. There, men would have thought, were unequaled advantages for the service of God and the relief of his oppressed people. The spirit of expediency which has crept into the counsels of the church would have regarded it as worse than folly to relinquish all this to take part with his brethren, or at least would have deemed it a wiser love to have used the power of Pharaoh's sceptre on their behalf. The splendor and influence of his position would have secured the confidence of the Israelites; and in the wise use of his power, he might have benefited the oppressors at the same time that he emancipated the oppressed. So it seemed to sense; but "by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God." The first step toward his destined office was separation from that which, to the world, must have seemed the best means of securing his object.

When he had renounced the name of Pharaoh's daughter, and its accompanying honor and influence, nature would conclude that a man so endowed, at that period of his life, with all the claims which such a sacrifice gave him upon the gratitude and confidence of his brethren, was the very man, and that the very time, to lead them to liberty. Moses himself seems to have had such an impression. "For he supposed his brethren would have understood how that God by his hand would deliver them." But then the faith which separated him from Pharaoh's court, led him to be faithful in rebuking sin in Israel; and so "they refused him." Rejected by Israel, and refused by Pharaoh, the favorite of a court is a fugitive in Midian—the emancipator of Israel is feeding a flock in the wilderness. Now worldly wisdom may taunt him with folly, and probably Moses himself had many misgivings when he saw in what his course had, for the time being, ended. But it was there in the desert, and not at the court of Pharaoh, that God trained a ruler and a leader for his people.

Forty years were spent in that school, not surely in cultivating the gifts which man would regard as essential to the character of the emancipator, leader, and legislator of a nation. And now behold him at the burning bush. The vigor of youth is spent; the fire of natural ambition is extinguished; he has reached the four-score years of which he has sung—"Yet is their strength labor and sorrow"; the wisdom of Egypt has been unlearned; the man "mighty in word and deed" now says of himself, "I am slow of speech, and of a slow tongue"; so far as either Israelite or Egyptian could recall his name from the oblivion of forty years, it was [illegible] associated with [illegible] world, and had been cast out by it; after the pride and energy of the flesh had been subdued, and he stood stripped of all that the world had given or could claim—nothing but a poor old man—that the Lord said: "Come, now, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." So God ever orders it, "that no flesh should glory in his presence."

Moses, in the confidence of an untaught and impetuous zeal, like many a child of God since, who has thought to carry all before him, "supposed that his brethren would have understood how that God by his hand would deliver them." But forty years later, when God had actually called him to a service on which, confident and self-reliant, he had been so eager to enter, how he shrinks back in conscious insufficiency! "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel?" It was then, and only then, that God could say: "Certainly I will be with thee." And thus in deepest humiliation and trial, the Lord empties his chosen servants, and prepares them to say, in all service and success: "Yet not I, but the grace of God that was with me."

Robert Hall, himself a striking instance of the utter powerlessness of the most brilliant genius and the most enchanting eloquence in the service of God, says: "It is worthy of observation, that those who have had the greatest success in preaching the gospel, have ever been the most deeply convinced of this important truth. Brainerd, and Schwartz, and Eliot, and those in every age who have had the greatest success in turning men to righteousness, have been the first to declare that they were nothing; that they merely planted and watered, but that it was God who gave the increase." The place of the servant of God is to hide himself, and let God appear.

We close with an important suggestion by one who spoke from experience: "The preparation for active service is in secret with God; in learning to know ourselves in communion with him. *There* the battle is really fought. Power *for* active service is acquired not in active service, but in intercourse with God in secret."—*The Witness.*

For the World's Crisis.

A CHRISTIAN SOLDIER.

Am I called to be a soldier of the cross? Then I must equip myself for the battle; enroll myself under the banner of my Captain, and give up my whole being to his commands. Now, he has ordered me to be "shod with the preparation of the gospel of peace"; that is, to abound in the knowledge of his word; and have on the girdle of truth, and "the breastplate of righteousness," believing what God has spoken he will perform; being pure in heart; truthful in all my ways; abounding in good works; having on "the helmet of salvation"; having confidence in ultimate victory through our Lord Jesus Christ; having "the shield of faith," to enable me to use "the sword of the Spirit, which is the word of God," with unwavering confidence. Having all these in our possession, we are commanded to "stand fast." Arouse! thee, then, O drowsy soldier; arise! "put on the whole armor of God." Be courageous, thine immortal life is at stake. Pray "with all prayer, and supplication in the Spirit," for thy strength is in the Lord. He will give thee wisdom to use thy weapons skillfully, and strength to "fight the good fight of faith," and to lay hold on eternal life. "The fearful und unbelieving" the Lord will not receive.

We are nearing the gates of the New Jerusalem, the city of our God. We can almost behold the flag of glory floating in the celestial breeze. Courage, then, brother, stand manfully to the foe. Keep thy armor bright, at the foot of the cross, for in thy God is all thy strength. Seek not to save thy life, lest thou lose it. Let thy motto be, *Victory! victory in the Lord!* Let thy light shine. Fight for the kingdom, and a crown of glory that fadeth not away. Reach forth thy hand, take hold of the hope set before thee. Our Captain will soon return to lead us on to victory. A few more battles with the enemy of all righteousness, and our victory will be complete. Our Lord has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Philadelphia. JOHN M. STETLER.

THE INTERMEDIATE STATE.

"We obtain light upon the intermediate state by what is said to Abraham (Gen. 25: 8),—'Then Abraham gave up the ghost, and was gathered to his people.' This, by a superficial reader of the Bible, might be supposed to mean that Abraham's body was buried with his people. But it is not, for his fathers were buried hundreds of miles from him; some in Chaldea, and Terah in Haran, in Mesopotamia; while Abraham was buried in the cave of Machpelah, in Canaan. The sense of the passage is this: that he was gathered to the assembly of the blest,—that he went to those good men among his ancestors, who were united to that assembly." G.

It is an easy matter to assume a point; so G. assumes that Abraham had a *ghost*—a soul, that he gave up to go to his "good fathers." The fact is, so far as Scripture gives us an account of his "fathers," they were all idolaters; and hence he was called to go out from his kindred and his father's house to another land; but it seems G. places him back among them when dead; perhaps they had passed a purgatory and become "good men." Abraham was gathered unto his fathers, without distinction of moral character; and hence he must be in a state involving a common gathering; they were all in heaven, or all in hell, if G.'s theory is true; but if all were silent in death, then he could be gathered into the same state.

Let us look at this text and subject a little further. It was Abraham that gave up the ghost. Now if he gave up the ghost then, he—Abraham—had no ghost left. Abraham lost the possession of that which he gave up; so that, if the ghost was his soul, he lost his soul and was without one. The text saith nothing of Abraham's ghost or soul being gathered to his fathers; it was *Abraham* who was gathered; the same person who gave up the ghost, and not the ghost he gave up. Was the body Abraham? According to G.'s theory, it was the body that gave up the soul; and yet, strange to tell, it was the thing given up, and not he who gave it up, that was gathered to his fathers!

But G. has mangled the text, and put his words in the place of God's words. The text saith, "Abraham gave up the ghost, and died." [illegible] assumes [illegible] Prof. Pick, in his Bible Student's Concordance, says is, literally, "wasted away." Abraham was "in a good old age," saith the text, and he "wasted away, and died." How very plain and simple is truth. The term osaph—translated gathered—Prof. Pick gives the literal sense, "to be brought in." Abraham died, and was brought into the state of his people, which was the state of death, where "there is no knowledge."

The same thing is said of Ishmael, ver. 17 of the same chapter, as is said of Abraham, viz: that "he gave up the ghost and died, and was gathered to his people." As nothing very good is recorded of Ishmael, and he did "mock" the child of promise, it is for G. to show that he was a "good man." But whatever his character, he was gathered to the same "people" as Abraham, for all G. can prove to the contrary. Whatever the state of "the people" was, it was a state of death, not life.—*Herald of Life.*

SONNET.
SUGGESTED BY GOUGH'S LECTURE ON "HABIT."

The power of habit! who can estimate
Its influence on the heart, the hopes, the will?
Like ermine snow-flakes fall they silently,
Each in its tiny place, till mountains great
Of frigid vanity the valleys fill!
When, lo! the frowning clouds a flood outpour,—
The fragile mountains melt, they rush and roar,
And madly revel in stark misery!
Bad habits! are not they a hideous height
Of vain and villainous hypocrisy?
Snow white without,—alas! how false within!
Just retribution storms, and all is night!
Flee! flee! oh tempted soul, from every sin;
Crush out the fiends of hell, and heaven win!

EDWARD P. NOWELL.

WINGS OR WEIGHTS.

Hebrews 12 is so precious that my Bible almost always opens there. "Laying aside every weight." Oh! then how easily and joyfully could we "run." But what are these weights, and how shall they be laid aside? Every christian has his own, and probably no two find the same equally burdensome. Our Father gives us blessings—*wings* to assist our upward flight to him, but we, through sin, change them to "weights." The more precious the gift, the greater the curse it becomes, if its use is perverted. The greater the ascent the *wings* might have made for us, the greater the degradation the "*weights*" will cause us.

Gifts, physical, intellectual and spiritual, are all *wings or weights*—just as we choose. The gratification of our desire for food is an enjoyment essential to the prolongation of physical life, yet it is often made the means of shortening it, or of producing untold suffering. The marriage relation, that most sacred of earthly ties, when wisely and truly enjoyed, may, nevertheless, become the source of the deepest sorrow and most degrading misery. Another has said that the most dreadful corruption is the corruption of the best thing. Shall we, can we take the richest gifts of our ever loving Father, and make them weights to keep us from loving and obeying him, when we might make wings of them with which to rise constantly higher and higher above every defiling thing of earth, getting new and sweeter foretastes of heavenly joy? The watchful christian finds that every gratified desire of the "old nature" becomes a weight and hindrance to the "new life," and every act of self-denial increases the strength and vigor of the "new nature." Let us all be watchful, ever "looking unto Jesus," making for ourselves wings, so that our "running" shall be with flying speed, hindering none, and being hindered never.

My dear readers, are you looking to Jesus, conscious that his gracious blood has made you pure, and does your heart respond to the desire to lay aside every weight? Oh! then, rejoice, for the Lord knoweth them that are his, and causeth all things to work together for your good. Most wonderful truth! How seldom is it fully realized! How imperfectly do we comprehend the workings of such a law and the goodness and unbounded love of him who made it. "All *things*"—no exceptions—not even our mistakes and errors. We ask, how can it be? We cannot answer, but have only to believe our Father's word, and be happy.

But what can be said to you who do not love God, who are carrying your sins, cherishing them so dearly, that you do not realize that they are "weights," dragging you down to earth, to prove your ruin! Listen now, and believe your best friends, who would have you leave the service of your enemy, the arch deceiver, and come into the glorious liberty of the children of God. Listen to the loving voice of Jesus, who asks you to be his, that he may make you, with himself, an heir of his Father's love. You commend and admire the benevolence which can receive a poor, forlorn, despised child, and bestow upon it a parent's tender and patient care, and can you be unmoved by God's infinite condescension and boundless love to the sinner?—*Friend of Virtue.*

THE CLOSING HOURS OF TIME.

Are we really in the winding up of our world's history? If so, what a solemn thought. All to be over soon! Our work all to be closed up!! A day of settlement to dawn!!! Yes, the scrutinizing eye of the Judge will then be turned with a searching glance upon us. Our past history of faithfulness, or unfaithfulness, will then reappear, to approve or condemn us. Our hearts, filled with heavenly zeal, or chilling lukewarmness, will then decide our claims to the felicities of a celestial paradise; for we shall then continue "holy still" or "filthy still." Are we indeed nearing a day of such magnitude? Are we truly living in the closing hours of time? We cannot evade the conclusion that such is the case. Then what is our duty? If the Master is about to return, how should we improve these closing hours? If we have been remiss in duty in days gone by, should we not begin now to do the will of Christ? If we have lived prayerless lives, let us begin to visit the throne of grace, and seek pardon for past indifference, and strength for time to come. Let us go to work for God, and pluck men as brands from the burning. The hours fly—will we improve them? The closing hours of time are upon us; shall we squander them in idleness? Oh! sound out the cry, "Behold the Bridegroom cometh," and do it with devoted hearts, and earnest minds.—*Voice of the West.*

KEEP YOUR PROMISE.—A promise given is a bond inviolable. A man is already of consequence in the world when it is known that we can implicitly rely on him. I have frequently seen such a man preferred to a long list of applicants for some important charge. He has been lifted at once into station and fortune, because he has the reputation that [illegible]

BLIND?—YES, THEY ARE.

Multitudes are now blind that once could see, that once had their eyes opened. Instead of being able to say with the blind man in the gospel, "Whereas I was once blind, now I see,"—it is evident that whereas they once saw, now are they blind, judicially blind; a blindness most fearful, most terrible, most lamentable!

Look at the writings and pulpit ministrations of some ministers and editors some ten or twenty years ago. The spirit of Bible reform was then manifested, a holy unction, a conscience tender as the apple of the eye; they rose above a man-fearing spirit, a time-serving policy. God was evidently with them in very deed, they had power from on high, God crowned their labors marvellously. Mark the writings and preachings of these same public teachers—where now the flash of holy zeal, the fire pentecostal? Alas! alas! what a falling off, what a sad, lamentable degeneracy! The form of godliness is still kept up, but where the soul, the life, the power? the flint, the nail, the hammer? They are evidently shorn of their strength. Wherefore? —they have hewn out to themselves cisterns, broken cisterns that hold no water. They have gradually yielded to the tempter, lowered the gospel standard, bowed the knee to the popular voice. The Holy Spirit is grieved, takes his flight!

Christ says, "He that findeth his life shall lose it! and he that loseth his life for my sake shall find it."

The *Earnest Christian*, a valuable monthly, alluding to this backsliding in old age, says: "The body may retain its form long after vitality is fled.... The form of devotion may be retained long after the spirit has departed. Consider the history of Solomon. The God of nature gave him wisdom above all men. The God of grace gave him another heart; and, in a special sense, the Lord loved him. Yet, strange to say, 'it came to pass when Solomon was old,' that 'his heart was turned from the Lord God of Israel.' He yielded to a compromising spirit—the sin of old age. The altar and worship of Jehovah he never thought of forsaking; but in sinful compliance to the wishes of his wives, he gave countenance and support to the worship of false gods. 'And the Lord was angry with Solomon.'

"How many, who, in their younger days were noted for their uncompromising hostility to the fashionable follies and vanities of the world, find reasons, when their children come upon the stage of action, in favor of practices, which, when they walked in the light of the Spirit, they strongly condemned.—What a pitiable sight to see men in old age spending the remnant of their days in pulling down the edifice for the erection of which they devoted the strength of their manhood."—*Home Thrusts.*

For the World's Crisis.

"I CANNOT REVERSE IT."

God, in his wisdom, having placed "the commandment to restore and to build Jerusalem" before the laying of the foundation of the temple (Isa. 44; 28), "I cannot reverse it" (Num. 23: 20), for that would violate the express word of God, which says "one jot or one tittle shall in no wise pass."—Matt. 5: 18. Being commanded to "hold fast the form of sound words" (2 Tim. 1: 13), "I cannot reverse" the order of things in the book of God, hence am compelled to admit that "the commandment to restore and to build Jerusalem," (Dan. 9: 25), went forth before the laying of the foundation of the temple; therefore, if the foundation of the temple was laid in the second year of Cyrus (Ezra 3: 8), "the commandment to restore and to build Jerusalem" must have gone forth "in the first year of Cyrus king of Persia; that the word of the Lord by the mouth of Jeremiah might be fulfilled" (Ezra 1: 1), saying, I "will build them as at the first" (Jer. 33: 7). When they were "BUILDED AS AT THE FIRST," Jerusalem was restored; and if the object of the decree of Cyrus was to fulfill this, "the word of the Lord," Daniel's 69 weeks cannot be reckoned from a later epoch. WM. C. THURMAN.

For the World's Crisis.

"I WILL HELP THEE."

"For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee."—Isa. 41. 13.

Dearly beloved, chosen ones, take courage! Here is a "thus saith the LORD" for you. "Fear thou not; for I am with thee: be not dismayed; for I am thy GOD; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness." Believe this, and rest upon this promise, "I will help thee." If you are now doing your duty, and have a conscience void of offence, and feel your need of help, ask for it in faith.

If you are not quite clear in regard to your standing, if you have doubts and fears, yet honestly desire to please God and feel willing to deny yourself and take up your cross, go FORWARD. Believe him who says, "I will help thee." Is your companion or your dear child out of the ark of safety? And are you praying and laboring for their salvation? "Fear not, I will help thee." Let this sure word of promise increase your hope and strengthen your faith.

Praise the Lord for what he has done, and trust that he will yet do more and better for you than you can ask or even think.

Sutton, Mass. F. H. CHAMBERLAIN.

A LAWYER ON PREACHING.

I have been a listener to sermons for fifty years, and either I have changed or there has been a change for the worse in the delivery of the gospel message. There is less earnestness, less directness, less logical power, and less study than there was thirty years ago; and as a necessary consequence, the general style has become diffuse, if not superficial, and the result less efficient. If I am right in this, we have an important fact to be dealt with, and it ought to be removed, greatly modified, and that immediately.

What is the remedy? Let the ministers of the gospel review their past history, and return, as soon as it is possible, to the good old paths of their fathers, and preach the Bible in all its simplicity and grandeur.

No pulpit orator can hope to orator much into his audience unless he follows his text closely, and he must advance nothing that does not tend directly to illustrate his main proposition; and, when his argument is finished, he should not spend half an hour, more or less, in restating his propositions.

Many ministers deliver finely written, and even classical sermons, on very solemn subjects, but they are essays merely; and their effect is to lower the standard of christian [illegible]

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

In the closing remarks of our last article, we proposed to show in this one that all the rewards of the righteous, and the punishments of the wicked, are to take place *after* the day of judgment, and not before.

We will now refer to a few positive declarations of the Bible, which plainly show that no one will receive his or her reward till Christ comes and raises the dead, and changes the living. We will refer the reader to John 5: 29. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear this voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." And also in Rev. 20, we find it brought to view that "the dead small and great" shall "stand before God," when they would be "judged out of those things which were written in the books, according to their works." Also in Jude 14th and 15th verses, where the apostle refers to the prophecy of Enoch, who speaks of the Lord's coming "with ten thousand of his saints, to execute judgment" upon the ungodly. But when is the time of the destruction here spoken of? We will let St. Paul answer, in 2 Thess. 1: 7: "When the Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Again, in Matt. 16: 27: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." See Luke 14: 14: "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." We also find, in 1 Pet. 5: 4: "When the Chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away."—In Psa. 17: 15, the Psalmist says: "I shall be satisfied when I awake with thy likeness." In 2 Tim. 4: 8, Paul tells us that "henceforth there is laid up for" him "a crown of righteousness, which the Lord, the righteous judge, shall give" him at that day; and not to "him" only, but unto all them also that love his appearing; which plainly shows that St. Paul will receive his crown when Christ comes to raise the dead, and sit in judgment upon the wicked.

Perhaps some one will ask the question, "What will become of the saint and the sinner, between death and the resurrection?" We answer, they will be silent in their graves. "What! does not the spirit return to God who gave it?" Yes, indeed it does; but what is the spirit? We answer, negatively, it is not an immortal soul, that can live as a separate entity from the body; for the Hebrew word (*ruach*) from which spirit is translated, is rendered wind, air, and breath, but never translated soul; and never translated "immortal spirit," or "never-dying spirit;" but the word from which soul is translated, in Hebrew, means life and person; but never in all the Bible is it called immortal. But if the word *nephesh*, which is translated soul, when applied to man, is called immortal, so by the same rule, we can prove the beasts and creeping things of the earth, and fish in the sea, to have immortal souls; for the word *nephesh*, which is rendered soul, when applied to man, is often applied to beasts. The fact in the case is, that according to the Bible, no one is immortal but God. But supposing that the spirit of man is an immortal soul, which returns to God who gave it; then, of course, the spirit of beast is an immortal soul, that goeth downward to the earth, and must be a never-dying soul, and live somewhere in the earth forever. This is the only conclusion we can arrive at, if we call the word spirit an immortal, self-existent entity; for the spirit of man, and the spirit of beast, are both from one Hebrew word (*ruach*), and, of course, must have the same meaning in relation to man as it does to the beast, and the same meaning in relation to the beast as it does to man.

In relation to the Greek word *pneuma*, which is rendered spirit in the New Testament, it is never called an immortal, or never-dying spirit, and is never translated soul; but the word *pneuma*, which is rendered spirit so often in the New Testament, very frequently refers to the mind in man, or the faculties of the mind, which cannot exist as a separate entity from the body, any more than fire can blaze without fuel. The faculties, or mind in man, exist only by the action of the nerves on the brain; and if any one can make out that a man's brains are immortal, and can live separate from the body, then they will make out that the man's mind is an immortal soul, and leaves the body at death, and goes to heaven or hell in the shape of live brains.

Oh, consistency, thou art a jewel.
But oh, adsurdity, thou art cruel!

We will leave the subject of the spirit, and take the word soul. Perhaps the reader says, "I wonder if the man is going to try to make out that the soul is not immortal? Can it be possible that he has gone into such an error as that? when in fact our fathers and mothers have always told us that we had immortal souls, and we have been taught from childhood, by our ministers, that every person has an immortal soul, that went immediately to heaven, at the death of the body, if a christian; or to hell, if wicked, and there roll in the flames of fire and brimstone to all eternity!" But stop a moment, dear reader, and do not be too fast. Did you ever find the word immortal soul, or never-dying soul, or immortal spirit, and never-dying spirit, in the Bible? Do you think that holy book of God carries out the devil's lie, and declares that man shall not surely die, but live eternally in the flames of fire, for his sins which were committed here on earth? when in fact God declares that the sinner shall die and be consumed, or "destroyed," or die "the second death," and be burned up root and branch, "and be as though they had not been."

Let us see if we can't find a plenty of proof that the wicked are mortal and must die, soul and body. If we find that God only hath immortality, surely man has not got it. Now let us turn to 1 Tim. 6: 15, 16. Here it is positively asserted that God "only hath immortality," and that he is the only potentate and Lord of lords; so that if any person contends that the word *only* does not show us to be mortal, by the same rule we are all potentates, and supreme Lords. B. PERHAM.

Vernon, Vt.

The Children's Corner.

PLEDGE OF THE TEY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"I'M AS UNHAPPY AS I CAN BE."

So said a little girl to herself one autumn evening, as she was passing a long covered bridge. "I'm real mad about it, and I think it's very mean that I can't have it." Bessie thought she was alone on the bridge, and she started in alarm when she heard a voice say,

"Little girl, come back, and let me speak to you."

The voice was so pleasant that the child turned back, and a few steps from her, resting on a beam, sat a small woman, with bent form and wrinkled face, who asked, "Will you tell me your trouble?"

"My mother won't buy me a new cloak that I want, just like Mary Cloud's, and I want it so much," said Bessie.

"What's the matter with this cloak that you are now wearing? it is nice and warm, and very pretty."

"O, it's all dark in here, and you can't see. It's dreadful old-fashioned, and looks so by Mary's pretty new one."

"Why will not your mother get you one? tell me that, little girl."

"She says that this cloak is perfectly good, and that Harry, my cousin, whose father and mother are dead, needs all the money she can spare this winter."

"Has he an overcoat to wear?"

Bessie laughed. "Why, he is a little boy not big enough to get out alone, if he could walk; and he can't walk one step, and perhaps he never will."

"Would you like to take his place, and have just what he has?"

"No, not for anything."

"Would you like to be me, and carry this big basket a mile?"

"Would I like to be you?" said Bessie. "Why, no; you are old, and most ready to die; and I guess you are lame, by the way you are resting. No, I don't want to be you."

"Well, now, little girl, do you know that I would not be you—that I would not change my feeble body and my wrinkled face and my faded clothes for your young face and bright looks and your home; and yet I am, as you said, near death; and I haven't any one to take care of me, as you have."

"Why not?" almost gasped Bessie in astonishment.

"Because I don't wish to be unhappy, nor mad, nor do I wish to think that I have a mean mother."

"O," said Bessie, "I don't. Mother is so kind to me, and she is so good to Harry; but do you like to be old and wrinkled and lame, and to have no home?"

"Yes, I like all these things, because God sent them. He has let me live so many years to try and do a little good, and I have tried. . . . Now go home, and be thankful that you are young and strong, and have such a comfortable cloak to wear; and don't say again that you are unhappy or mad, for only sin can make people unhappy. Now, good bye, and don't forget me. I've a long way to go, and my basket is heavy."

Bessie watched the little woman as she slowly went her way through the bridge.

"O, dear me, I am so thankful for what I have, I won't mind not having the cloak any more," thought Bessie; and she truly intended to remain thankful to the end of her days.—*Child's Paper.*

THE CHILD'S POCKET ETIQUETTE.
IN TEN COMMANDMENTS.

Although not appertaining to the laws of health, the following hints on education, etiquette, and morals, from the pen of George Francis Train, are worth publishing:—

[Obey these, and you shall have five dollars every Fourth of July, which you may give to the poor.]

1. Always say, Yes, sir. No, sir. Yes, papa. No, papa. Thank you. No, thank you. Good night. Good morning. Never say how, or which, for what. Use no slang terms. Remember that good spelling, reading, writing, and grammar, are the base of all true education.

2. Clean faces, clean clothes, clean shoes, and clean finger nails, indicate good breeding. Never leave your clothes about the room. Have a place for every thing, and every thing in its place.

3. Rap before entering a room, and never leave it with your back to the company. Never enter a private room or public place with your cap on.

4. Always offer your seat to a lady or old gentleman. Let your companions enter the carriage or room first.

5. At table eat with your fork; sit up straight; never use your toothpick (although Europeans do), and when leaving ask to be excused.

7. Never overlook any one when reading or writing, nor talk or read aloud while others are reading. When conversing listen attentively, and do not interrupt or reply till the other is finished.

8. Never talk or whisper aloud at public places, and especially in a private room, where any one is singing or playing the piano.

9. Loud coughing, hawking, yawning, sneezing, and blowing, are ill mannered. In every case cover your mouth with your handkerchief (which never examine, nothing is more vulgar except spitting on the floor.)

10. Treat all with respect, especially the poor. Be careful to injure no one's feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, mimic the unfortunate, or be cruel to insects, birds, or animals.—*Herald of Health.*

DO YOU OBEY YOUR MOTHER?

Charles T—— was the son of a poor widow in the city of N. B. He and a younger brother were her only earthly comfort and care. But when ten years of age, he began to go with wicked companions, and yield to their wishes in disobedience to his mother's commands. Charles loved her, yet when tempten to do wrong forgot her kindness, and the grief he would occasion. Like all habits, good and evil, disobedience became stronger every time he was guilty of it; and sins which were once thought of with dread, Charles, before he was twelve years old, committed boldly.

One morning a police officer, whose business it is to arrest criminals, called at his humble home and took him away to be tried for stealing. The little fellow cried, and so did his lonely mother. After he was found guilty, it was decided to send him to the Reform-school in a distant city. The next news Charles' mother had from him, he was very sick. An epidemic prevailed in the institution, and he was among those most dangerously ill. A benevolent man gave Mrs. T—— money to pay the expenses of a visit to her sick boy. When she arrived at the large building in which he was confined, she entered a room where several lads were lying on their small beds, in pain, with no mother to watch over them. She looked around for the familiar locks of hair above the pale face of her son. But she sought in vain for the one for whom her heart was yearning. When an attendant came and told her that he was too ill to be there; he was in another room.

The weeping mother hastened to the apartment, and in a moment she saw the emaciated features of her Charles. It was a sad and affecting meeting. After she had talked [illegible] forehead, she unfolded a little handkerchief, and said it was his brother's at home.

"Oh, mother," exclaimed Charles, "lay it on my breast; I want it near my heart." And soon he added, "Does brother mind you, mother?" "Sometimes," she replied. "Oh, tell him to obey you *always, always; if I had done so, I should not be here.*" And he buried his tearful face in the bed clothes and sobbed.

Mrs. T—— saw that Charles must die, and begged permission to stay all night in the room, and sleep on the floor, or watch by his side. But this was contrary to the rules of the institution, and she left him with a breaking heart. In the morning he was delirious, and soon after died. The same kind gentleman who helped the widow when she went to see Charles, sent for the body, and last autumn, as the leaves were dying, it was laid in the grave, upon which for the first time the snows of winter have fallen.

Think of Charles, and of what God said amid the thunderings and flames of Sinai: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

THE TENTH COMMANDMENT.

"Thou shalt not covet," said all the boys in a breath, and then each one repeated it from beginning to end.

"That means you mustn't wish for things that don't belong to you," said Frank.

"I don't see how you can help it" exclaimed Sam. "I see heaps of things every day that I want."

"There are two ways of wishing," explained the teacher. "We may wish for things which we cannot get, but in an improper and dishonest way; or we may wish for things which we can ask for, or buy, or earn. One way is wrong, and the other right. One way will make us industrious and careful, in order to obtain what we want, and the other will lead to dishonesty and crime. I will tell you a story to explain this: When I was teaching school up north, one afternoon I put some money into my desk; there was a bill and a silver five cent piece. At recess the scholars played touch-and-run in the room. My desk was a little way open, and the boys as they ran past it could see the little piece of money, which was new and bright. One boy named Waldo, stopped and looked at it. That made him want it, I suppose; for after he had run past the desk three or four times, I saw him put in his hand slyly and take it out, and slip it into his pocket. What commandments had he broken so far, boys?"

"He coveted, and broke the tenth, and stole and broke the eighth," said Sam.

"I had seen him take the money, but I wanted to give him a chance to be sorry and confess his fault; and so before school was done I told the scholars of the money I had lost, and talked to them of the great sin of stealing. And then I told them that I would wait after school that the child who had done the wicked act might come to me and own it, and return the five cent piece. But Waldo did not come; he made his bow, put on his cap, and walked off just like the others. Did he break any commandment, then?"

"The ninth," said Frank.

"But he did not speak a word."

"Never mind, he lied, though."

"I thought I would go then to his mother's and tell her about it, for I felt very sorry for Waldo, and was afraid he would go on to steal more and more. I found her in great trouble. It was an hour after school, and the child had not got home yet; and, said she, 'It is my rule for him to come straight home from school, and he knows it.' Boys, had he broken any other of God's commandments?"

"The fifth," answered all the boys.

"Yes, he had disobeyed his mother. Pretty soon he came in, his face and hands all daubed with molasses candy. 'Where did you get candy?' asked his mother. 'John Smith gave it to me,' said Waldo. 'It is not so, my child, I am sure,' said the sorry mother. 'I believe you bought it with the five cent piece you took out of your teacher's desk this afternoon.'"

"He broke the ninth commandment over again," said Sam.

"Certainly. Waldo looked at his mother, then at me, and burst out crying. Poor child, how sorry I felt for him that he should have been led into so many sins. And, dear boys, remember this story. If you break the tenth commandment you will be sure to break others. A good man once said we must never wish for anything which we could not kneel down and pray for. If we do this, it will be sure to keep us from using any wicked means to optain it."—*Freedmen.*

DELIGHUFUL PRAISE

"My son is now twenty-five years old," said a mother to her friend, at the same time wiping tears of gratitude from her face; "and he has always remembered what I taught him in his childhood. He has been a good son. *He has never brought a tear to his mother's eye.*"

Boys, of how many of you can your mothers say the same? And if any of you feel that it could not with truth be said, who will resolve to-day,—"From this time, I will do nothing which shall bring tears to my mother's eyes"?—*Freedmen's Journal.*

"YOU MUST DO AS GOD PLEASES."

"I shall do as I please," cried Charlie.

"No, Charlie," said his sister, "you must do as God pleases."

"Must I not act for myself?"

"Yes; but you must not act for yourself, Charlie, on God's principles, not on Satan's principles."—*Myrtle.*

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For the World's Crisis.

O glorious morning, when Jesus shall come
Resplendent in grandeur to take his bride home,
The weary [illegible] pilgrim forever will rest
[illegible] in the bosom of the blest.
O glorious morning, when saints come again
From the enemy's land where so long they have lain;
What shouts, what rejoicing, as upward they'll rise
To meet their dear Savior they love in the skies.
[illegible] which brings us sweet peace,
When tumult and war and suffering will cease,
When the poor aching invalid's freed from all pain,
And sickness and mourning will ne'er reign again.
O thrice blessed hope, where death comes no more,
And parting with loved ones forever is o'er;
Where sin never enters that bright starry land,
And naught mars the peace of the pure ransomed band.
I long for that home where the bright beaming eye
[illegible] where sorrow will die;
[illegible] to be there on that fair radiant shore,
[illegible] throng, when time is no more.
[illegible] LOUISA A. DEWEY.

SEPARATION FROM THE WORLD

THE CONDITION OF TRUE SERVICE TO GOD.

The followers of Jesus of Nazareth might be expected to know that it is not by the energies, activities, and powers of the natural man, and that it is not by the wisdom, resources, and influences of the world, that their mission and the glory of his name can be promoted. Yet who, that regards the true objects of the church's existence here, can see without pain and humiliation the extent to which the professing churches are falling back upon these elements of worldly success? It is considered not only allowable, but necessary, to surround the worship of God with carnal attractions; to resort to the expedients of worldly policy; to rely upon talent, intellectual cultivation, and the arts of eloquence; to seek wealth, honor, worldly position, worldly alliances; and to make the church a felt power in the affairs of the world, as the means by which the gospel is to be diffused, the truth advocated, souls saved, God served and glorified. Almost every degree of worldly conformity is justified under the plea of "becoming all things to all men." Christians almost seem to be persuaded that Satan will cast out Satan, and that he is at length divided against himself, to the overthrow of his kingdom.

Some, who perceive the evil, shrink from the consequences of separation from it. Some, who have prayerfully sought to walk in fellowship with Christ, to live a life of faith upon the Son of God, and to serve him in his own way, are perplexed and tried; and their perplexity is increased by the arguments and expostulations of those who are reputed wise. "See," they say, "how you are narrowing your sphere of usefulness, cutting yourself off from access to men, exciting prejudice, and losing your hold especially upon the young." It is a hard lesson to learn to follow where he leads, leaving the results in his hands; and in the midst of these perplexities it may be well to ask whether our shrinking from humiliation is not disguising itself as a zeal for God.

Nothing stands out more plainly in Scripture than the fact that the service of God involves separation from the world. When he calls a chosen instrument to eminent service, in which, it might seem, the highest endowments and accomplishments, and all the advantages of power and position were demanded, he chooses one destitute of these supposed qualifications; or, if he chooses one who possesses them, he sets them all aside, and makes it only more evident that "no flesh should glory in his presence." "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

The lesson is impressively taught in the history of Moses, "the servant of God." See him at the age of forty years, in the maturity of manhood, learned in all the wisdom of the Egyptians, mighty in word and deed, acknowledged as the son of Pharaoh's daughter, in the height of renown at the court of Egypt, with one foot on the step of its throne, and all the power of present glory within his grasp. There, men would have thought, were unequaled advantages for the service of God and the relief of his oppressed people. The spirit of expediency which has crept into the counsels of the church would have regarded it as worse than folly to relinquish all this to take part with his brethren, or at least would have deemed it a wiser love to have used the power of Pharaoh's sceptre on their behalf. The splendor and influence of his position would have secured the confidence of the Israelites; and in the wise use of his power, he might have benefited the oppressors at the same time that he emancipated the oppressed. So it seemed to sense; but "by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God." The first step toward his destined office was separation from that which, to the world, must have seemed the best means of securing his object.

When he had renounced the name of Pharaoh's daughter, and its accompanying honor and influence, nature would conclude that a man so endowed, at that period of his life, with all the claims which such a sacrifice gave him upon the gratitude and confidence of his brethren, was the very man, and that the very time, to lead them to liberty. Moses himself seems to have had such an impression. "For he supposed his brethren would have understood how that God by his hand would deliver them." But then the faith which separated him from Pharaoh's court, led him to be faithful in rebuking sin in Israel; and so "they refused him." Rejected by Israel, and refused by Pharaoh, the favorite of a court is a fugitive in Midian—the emancipator of Israel is feeding a flock in the wilderness. Now worldly wisdom may taunt him with folly, and probably Moses himself had many misgivings when he saw in what his course had, for the time being, ended. But it was there in the desert, and not at the court of Pharaoh, that God trained a ruler and a leader for his people.

Forty years were spent in that school, not chiefly in cultivating the gifts which man would regard as essential to the character of the emancipator, leader, and legislator of a nation. And now behold him at the burning bush. The vigor of youth is spent; the fire of natural ambition is extinguished; he has reached the four-score years of which he has sung—"Yet is their strength labor and sorrow"; the wisdom of Egypt has been unlearned; the man "mighty in word and deed" now says of himself, "I am slow of speech, and of a slow tongue"; so far as either Israelite or Egyptian could recall his name from the oblivion of forty years, it was become associated with [illegible] world, and had been cast out by it; after the pride and energy of the flesh had been subdued, and he stood stripped of all that the world had given or could claim—nothing but a poor old man—that the Lord said: "Come, now, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." So God ever orders it, "that no flesh should glory in his presence."

Moses, in the confidence of an untaught and impetuous zeal, like many a child of God since, who has thought to carry all before him, "supposed that his brethren would have understood how that God by his hand would deliver them." But forty years later, when God had actually called him to a service on which, confident and self-reliant, he had been so eager to enter, how he shrinks back in conscious insufficiency! "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel?" It was then, and only then, that God could say: "Certainly I will be with thee." And thus in deepest humiliation and trial, the Lord empties his chosen servants, and prepares them to say, in all service and success: "Yet not I, but the grace of God that was with me."

Robert Hall, himself a striking instance of the utter powerlessness of the most brilliant genius and the most enchanting eloquence in the service of God, says: "It is worthy of observation, that those who have had the greatest success in preaching the gospel, have ever been the most deeply convinced of this important truth. Brainerd, and Schwartz, and Eliot, and those in every age who have had the greatest success in turning men to righteousness, have been the first to declare that they were nothing; that they merely planted and watered, but that it was God who gave the increase." The place of the servant of God is to hide himself, and let God appear.

We close with an important suggestion by one who spoke from experience: "The preparation for active service is in secret with God, in learning to know ourselves in communion with him. *There* the battle is really fought. Power *for* active service is acquired not in active service, but in intercourse with God in secret."—*The Witness.*

For the World's Crisis.

A CHRISTIAN SOLDIER.

Am I called to be a soldier of the cross? Then I must equip myself for the battle; enroll myself under the banner of my Captain, and give up my whole being to his commands. Now, he has ordered me to be "shod with the preparation of the gospel of peace"; that is, to abound in the knowledge of his word; and have on the girdle of truth, and "the breastplate of righteousness," believing what God has spoken he will perform; being pure in heart; truthful in all my ways; abounding in good works; having on "the helmet of salvation"; having confidence in ultimate victory through our Lord Jesus Christ; having "the shield of faith," to enable me to use "the sword of the Spirit, which is the word of God," with unwavering confidence. Having all these in our possession, we are commanded to "stand fast." Arouse! thee, then, O drowsy soldier; arise! "put on the whole armor of God." Be courageous, thine immortal life is at stake. Pray "with all prayer, and supplication in the Spirit," for thy strength is in the Lord. He will give thee wisdom to use thy weapons skillfully, and strength to "fight the good fight of faith," and to lay hold on eternal life. "The fearful and unbelieving" the Lord will not receive.

We are nearing the gates of the New Jerusalem, the city of our God. We can almost behold the flag of glory floating in the celestial breeze. Courage, then, brother, stand manfully to the foe. Keep thy armor bright, at the foot of the cross, for in thy God is all thy strength. Seek not to save thy life, lest thou lose it. Let thy motto be, *Victory! victory in the Lord!* Let thy light shine. Fight for the kingdom, and a crown of glory that fadeth not away. Reach forth thy hand, take hold of the hope set before thee. Our Captain will soon return to lead us on to victory. A few more battles with the enemy of all righteousness, and our victory will be complete. Our Lord has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Philadelphia. JOHN M. STETLER.

THE INTERMEDIATE STATE.

"We obtain light upon the intermediate state by what is said to Abraham (Gen. 25: 8),—'Then Abraham gave up the ghost, and was gathered to his people.' This, by a superficial reader of the Bible, might be supposed to mean that Abraham's body was buried with his people. But it is not, for his fathers were buried hundreds of miles from him; some in Chaldea, and Terah in Haran, in Mesopotamia; while Abraham was buried in the cave of Machpelah, in Canaan. The sense of the passage is this: that he was gathered to the assembly of the blest,—that he went to those good men among his ancestors, who were united to that assembly." G.

It is an easy matter to assume a point; so G. assumes that Abraham had a *ghost*—a soul, that he gave up to go to his "good fathers." The fact is, so far as Scripture gives us an account of his "fathers," they were all idolaters; and hence he was called to go out from his kindred and his father's house to another land; but it seems G. places him back among them when dead; perhaps they had passed a purgatory and become "good men." Abraham was gathered unto his fathers, without distinction of moral character; and hence he must be in a state involving a common gathering; they were all in heaven, or all in hell, if G.'s theory is true; but if all were silent in death, then he could be gathered into the same state.

Let us look at this text and subject a little further. It was Abraham that gave up the ghost. Now if he gave up the ghost then, he—Abraham—had no ghost left. Abraham lost the possession of that which he gave up; so that, if the ghost was his soul, he lost his soul and was without one. The text saith nothing of Abraham's ghost or soul being gathered to his fathers; it was *Abraham* who was gathered; the same person who gave up the ghost, and not the ghost he gave up. Was the body Abraham? According to G.'s theory, it was the body that gave up the soul; and yet, strange to tell, it was the thing given up, and not he who gave it up, that was gathered to his fathers!

But G. has mangled the text, and put his words in the place of God's words. The text saith, "Abraham gave up the ghost, and died." Prof. Pick, in his Bible Student's Concordance, says it, literally, "wasted away." Abraham was "in a good old age," saith the text, and he "wasted away, and died." How very plain and simple is truth. The term [illegible] translated gathered—Prof. Pick gives the literal sense, "to be brought in." Abraham died, and was brought into the state of his people, which was the state of death, where "there is no knowledge."

The same thing is said of Ishmael, ver. 17 of the same chapter, as is said of Abraham, viz: that "he gave up the ghost and died, and was gathered to his people." As nothing very good is recorded of Ishmael, and he did "mock" the child of promise, it is for G. to show that he was a "good man." But whatever his character, he was gathered to the same "people" as Abraham, for all G. can prove to the contrary. Whatever the state of "the people" was, it was a state of death, not life.—*Herald of Life.*

SONNET.

SUGGESTED BY GOUGH'S LECTURE ON "HABIT."

The power of habit! who can estimate
Its influence on the heart, the hopes, the will?
Like ermine snow-flakes fall they silently,
Each in its tiny place, till mountains great
Of frigid vanity the valleys fill!
When, lo! the frowning clouds a flood outpour,—
The fragile mountains melt, they rush and roar,
And madly revel in stark misery!
Bad habits! are not they a hideous height
Of vain and villainous hypocrisy?
Snow white without,—alas! how false within!
Just retribution storms, and all is night!
Flee! flee! oh tempted soul, from every sin;
Crush out the fiends of hell, and heaven win!

EDWARD P. NOWELL.

WINGS OR WEIGHTS.

Hebrews 12 is so precious that my Bible almost always opens there. "Laying aside every weight." Oh! then how easily and joyfully could we "run." But what are these weights, and how shall they be laid aside? Every christian has his own, and probably no two find the same equally burdensome. Our Father gives us blessings—*wings* to assist our upward flight to him, but we, through sin, change them to "weights." The more precious the gift, the greater the curse it becomes, if its use is perverted. The greater the ascent the *wings* might have made for us, the greater the degradation the "*weights*" will cause us.

Gifts, physical, intellectual and spiritual, are all *wings or weights*—just as we choose. The gratification of our desire for food is an enjoyment essential to the prolongation of physical life, yet it is often made the means of shortening it, or of producing untold suffering. The marriage relation, that most sacred of earthly ties, when wisely and truly enjoyed, may, nevertheless, become the source of the deepest sorrow and most degrading misery. Another has said that the most dreadful corruption is the corruption of the best thing. Shall we, can we take the richest gifts of our ever loving Father, and make them weights to keep us from loving and obeying him, when we might make wings of them with which to rise constantly higher and higher above every defiling thing of earth, getting new and sweeter foretastes of heavenly joy? The watchful christian finds that every gratified desire of the "old nature" becomes a weight and hindrance to the "new life," and every act of self-denial increases the strength and vigor of the "new nature." Let us all be watchful, ever "looking unto Jesus," making for ourselves wings, so that our "running" shall be with flying speed, hindering none, and being hindered never.

My dear readers, are you looking to Jesus, conscious that his gracious blood has made you pure, and does your heart respond to the desire to lay aside every weight? Oh! then, rejoice, for the Lord knoweth them that are his, and causeth all things to work together for your good. Most wonderful truth! How seldom is it fully realized! How imperfectly do we comprehend the workings of such a law and the goodness and unbounded love of him who made it. "All *things*"—no exceptions—not even our mistakes and errors. We ask, how can it be? We cannot answer, but have only to believe our Father's word, and be happy.

But what can be said to you who do not love God, who are carrying your sins, cherishing them so dearly, that you do not realize that they are "weights," dragging you down to earth, to prove your ruin! Listen now, and believe your best friends, who would have you leave the service of your enemy, the arch deceiver, and come into the glorious liberty of the children of God. Listen to the loving voice of Jesus, who asks you to be his, that he may make you, with himself, an heir of his Father's love. You commend and admire the benevolence which can receive a poor, forlorn, despised child, and bestow upon it a parent's tender and patient care, and can you be unmoved by God's infinite condescension and boundless love to the sinner?—*Friend of Virtue.*

THE CLOSING HOURS OF TIME.

Are we really in the winding up of our world's history? If so, what a solemn thought. All to be over soon! Our work all to be closed up!! A day of settlement to dawn!!! Yes, the scrutinizing eye of the Judge will then be turned with a searching glance upon us. Our past history of faithfulness, or unfaithfulness, will then reappear, to approve or condemn us. Our hearts, filled with heavenly zeal, or chilling lukewarmness, will then decide our claims to the felicities of a celestial paradise; for we shall then continue "holy still" or "filthy still." Are we indeed nearing a day of such magnitude? Are we truly living in the closing hours of time? We cannot evade the conclusion that such is the case. Then what is our duty? If the Master is about to return, how should we improve these closing hours? If we have been remiss in duty in days gone by, should we not begin now to do the will of Christ? If we have lived prayerless lives, let us begin to visit the throne of grace, and seek pardon for past indifference, and strength for time to come. Let us go to work for God, and pluck men as brands from the burning. The hours fly—will we improve them? The closing hours of time are upon us; shall we squander them in idleness? Oh! sound out the cry, "Behold the Bridegroom cometh," and do it with devoted hearts, and earnest minds.—*Voice of the West.*

KEEP YOUR PROMISE.—A promise given is a bond inviolable. A man is already of consequence in the world when it is known that we can implicitly rely on him. I have frequently seen such a man preferred to a long list of applicants for some important charge. He has been lifted at once into station and fortune, because he has the reputation that [illegible]

BLIND?—YES, THEY ARE.

Multitudes are now blind that once could see, that once had their eyes opened. Instead of being able to say with the blind man in the gospel, "Whereas I was once blind, now I see,"—it is evident that whereas they once saw, now are they blind, judicially blind; a blindness most fearful, most terrible, most lamentable!

Look at the writings and pulpit ministrations of some ministers and editors some ten or twenty years ago. The spirit of Bible reform was then manifested, a holy unction, a conscience tender as the apple of the eye; they rose above a man-fearing spirit, a time-serving policy. God was evidently with them in very deed, they had power from on high, God crowned their labors marvellously. Mark the writings and preachings of these same public teachers—where now the flash of holy zeal, the fire pentecostal? Alas! alas! what a falling off, what a sad, lamentable degeneracy! The form of godliness is still kept up, but where the soul, the life, the power? the flint, the nail, the hammer? They are evidently shorn of their strength. Wherefore? —they have hewn out to themselves cisterns, broken cisterns that hold no water. They have gradually yielded to the tempter, lowered the gospel standard, bowed the knee to the popular voice. The Holy Spirit is grieved, takes his flight!

Christ says, "He that findeth his life shall lose it! and he that loseth his life for my sake shall find it."

The *Earnest Christian*, a valuable monthly, alluding to this backsliding in old age, says: "The body may retain its form long after vitality is fled.... The form of devotion may be retained long after the spirit has departed. Consider the history of Solomon. The God of nature gave him wisdom above all men. The God of grace gave him another heart; and, in a special sense, the Lord loved him. Yet, strange to say, 'it came to pass when Solomon was old,' that 'his heart was turned from the Lord God of Israel.' He yielded to a compromising spirit—the sin of old age. The altar and worship of Jehovah he never thought of forsaking; but in sinful compliance to the wishes of his wives, he gave countenance and support to the worship of false gods. 'And the Lord was angry with Solomon.'

"How many, who, in their younger days were noted for their uncompromising hostility to the fashionable follies and vanities of the world, find reasons, when their children come upon the stage of action, in favor of practices, which, when they walked in the light of the Spirit, they strongly condemned.—What a pitiable sight to see men in old age spending the remnant of their days in pulling down the edifice for the erection of which they devoted the strength of their manhood."—*Home Thrusts.*

For the World's Crisis.

"I CANNOT REVERSE IT."

God, in his wisdom, having placed "the commandment to restore and to build Jerusalem" before the laying of the foundation of the temple (Isa. 44: 28), "I cannot reverse it" (Num. 23: 20), for that would violate the express word of God, which says "one jot or one tittle shall in no wise pass."—Matt. 5: 18. Being commanded to "hold fast the form of sound words" (2 Tim. 1: 13), "I cannot reverse" the order of things in the book of God, hence am compelled to admit that "the commandment to restore and to build Jerusalem," (Dan. 9: 25), went forth before the laying of the foundation of the temple, therefore, if the foundation of the temple was laid in the second year of Cyrus (Ezra 3: 8), "the commandment to restore and to build Jerusalem" must have gone forth "in the first year of Cyrus king of Persia; that the word of the Lord by the mouth of Jeremiah might be fulfilled" (Ezra 1: 1), saying, I "will build them as at the first" (Jer. 33: 7). When they were "BUILDED AS AT THE FIRST," Jerusalem was restored; and if the object of the decree of Cyrus was to fulfill this, "the word of the Lord," Daniel's 69 weeks cannot be reckoned from a later epoch.

WM. C. THURMAN.

For the World's Crisis.

"I WILL HELP THEE."

"For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee."—Isa. 41: 13.

Dearly beloved, chosen ones, take courage! Here is a "thus saith the LORD" for you. "Fear thou not, for I am with thee: be not dismayed; for I am thy GOD; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness." Believe this, and rest upon this promise, "I will help thee." If you are now doing your duty, and have a conscience void of offence, and feel your need of help, ask for it in faith.

If you are not quite clear in regard to your standing, if you have doubts and fears, yet honestly desire to please God and feel willing to deny yourself and take up your cross, go FORWARD. Believe him who says, "I will help thee." Is your companion or your dear child out of the ark of safety? And are you praying and laboring for their salvation? "Fear not, I will help thee." Let this sure word of promise increase your hope and strengthen your faith.

Praise the Lord for what he has done, and trust that he will yet do more and better for you than you can ask or even think.

Sutton, Mass. F. H. CHAMBERLAIN.

A LAWYER ON PREACHING.

I have been a listener to sermons for fifty years, and either I have changed or there has been a change for the worse in the delivery of the gospel message. There is less earnestness, less directness, less logical power, and less study than there was thirty years ago; and as a necessary consequence, the general style has become diffuse, if not superficial, and the result less efficient. If I am right in this, we have an important fact to be dealt with, and it ought to be removed, greatly modified, and that immediately.

What is the remedy? Let the ministers of the gospel review their past history, and return, as soon as it is possible, to the good old paths of their fathers, and preach the Bible in all its simplicity and grandeur.

No pulpit orator can hope to orator much into his audience unless he follows his text closely, and he must advance nothing that does not tend directly to illustrate his main proposition; and, when his argument is finished, he should not spend half an hour, more or less, in restating his propositions. Many ministers deliver finely written, and even classical sermons, on very solemn subjects, but they are essays merely; and their effect is to lower the standard of christian character and the dignity and glory of the [illegible]

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment; but the righteous into life eternal."—MATT. 25: 46.

In the closing remarks of our last article, we proposed to show in this one that all the rewards of the righteous, and the punishments of the wicked, are to take place *after* the day of judgment, and not before.

We will now refer to a few positive declarations of the Bible, which plainly show that no one will receive his or her reward till Christ comes and raises the dead, and changes the living. We will refer the reader to John 5: 29. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear this voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." And also in Rev. 20, we find it brought to view that "the dead small and great" shall "stand before God," when they would be "judged out of those things which were written in the books, according to their works." Also in Jude 14th and 15th verses, where the apostle refers to the prophecy of Enoch, who speaks of the Lord's coming "with ten thousand of his saints, to execute judgment" upon the ungodly. But when is the time of the destruction here spoken of? We will let St. Paul answer, in 2 Thess. 1: 7: "When the Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Again, in Matt. 16: 27: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." See Luke 14: 14: "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." We also find, in 1 Pet. 5: 4: "When the Chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away."—In Psa. 17: 15, the Psalmist says: "I shall be satisfied when I awake with thy likeness." In 2 Tim. 4: 8, Paul tells us that "henceforth there is laid up for" him "a crown of righteousness, which the Lord, the righteous judge, shall give" him at that day; and not to "him" only, but unto all them also that love his appearing; which plainly shows that St. Paul will receive his crown when Christ comes to raise the dead, and sit in judgment upon the wicked.

Perhaps some one will ask the question, "What will become of the saint and the sinner, between death and the resurrection?" We answer, they will be silent in their graves. "What! does not the spirit return to God who gave it?" Yes, indeed it does; but what is the spirit? We answer, negatively, it is not an immortal soul, that can live as a separate entity from the body; for the Hebrew word (*ruach*) from which spirit is translated, is rendered wind, air, and breath, but never translated soul; and never translated "immortal spirit," or "never-dying spirit;" but the word from which soul is translated, in Hebrew, means life and person; but never in all the Bible is it called immortal. But if the word *nephesh*, which is translated soul, when applied to man, is called immortal, so by the same rule, we can prove the beasts and creeping things of the earth, and fish in the sea, to have immortal souls; for the word *nephesh*, which is rendered soul, when applied to man, is often applied to beasts. The fact in the case is, that according to the Bible, no one is immortal but God. But supposing that the spirit of man is an immortal soul, which returns to God who gave it; then, of course, the spirit of beast is an immortal soul, that goeth downward to the earth, and must be a never-dying soul, and live somewhere in the earth forever. This is the only conclusion we can arrive at, if we call the word spirit an immortal, self-existent entity; for the spirit of man, and the spirit of beast, are both from one Hebrew word (*ruach*), and, of course, must have the same meaning in relation to man as it does to the beast, and the same meaning in relation to the beast as it does to man.

In relation to the Greek word *pneuma*, which is rendered spirit in the New Testament, it is never called an immortal, or never-dying spirit, and is never translated soul; but the word *pneuma*, which is rendered spirit so often in the New Testament, very frequently refers to the mind in man, or the faculties of the mind, which cannot exist as a separate entity from the body, any more than fire can blaze without fuel. The faculties, or mind in man, exist only by the action of the nerves on the brain; and if any one can make out that a man's brains are immortal, and can live separate from the body, then they will make out that the man's mind is an immortal soul, and leaves the body at death, and goes to heaven or hell in the shape of live brains.

Oh, consistency, thou art a jewel.
But oh, adsurdity, thou art cruel!

We will leave the subject of the spirit, and take the word soul. Perhaps the reader says, "I wonder if the man is going to try to make out that the soul is not immortal? Can it be possible that he has gone into such an error as that? when in fact our fathers and mothers have always told us that we had immortal souls, and we have been taught from childhood, by our ministers, that every person has an immortal soul, that went immediately to heaven, at the death of the body, if a christian; or to hell, if wicked, and there roll in the flames of fire and brimstone to all eternity!" But stop a moment, dear reader, and do not be too fast. Did you ever find the word immortal soul, or never-dying soul, or immortal spirit, and never-dying spirit, in the Bible? Do you think that holy book of God carries out the devil's lie, and declares that man shall not surely die, but live eternally in the flames of fire, for his sins which were committed here on earth? when in fact God declares that the sinner shall die and be consumed, or "destroyed," or die "the second death," and be burned up root and branch, "and be as though they had not been."

Let us see if we can't find a plenty of proof that the wicked are mortal and must die, soul and body. If we find that God only hath immortality, surely man has not got it. Now let us turn to 1 Tim. 6: 15, 16. Here it is positively asserted that God "only hath immortality," and that he is the only potentate and Lord of lords; so that if any person contends that the word *only* does not show us to be mortal, by the same rule we are all potentates, and supreme Lords. B. PERHAM.

Vernon, Vt.

Quit not certainty for hope.

The Children's Corner.

PLEDGE OF THE [illegible] COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"I'M AS UNHAPPY AS I CAN BE."

So said a little girl to herself one autumn evening, as she was passing a long covered bridge. "I'm real mad about it, and I think it's very mean that I can't have it." Bessie thought she was alone on the bridge, and she started in alarm when she heard a voice say,

"Little girl, come back, and let me speak to you."

The voice was so pleasant that the child turned back, and a few steps from her, resting on a beam, sat a small woman, with bent form and wrinkled face, who asked, "Will you tell me your trouble?"

"My mother won't buy me a new cloak that I want, just like Mary Cloud's, and I want it so much," said Bessie.

"What's the matter with this cloak that you are now wearing? it is nice and warm, and very pretty."

"O, it's all dark in here, and you can't see. It's dreadful old-fashioned, and looks so by Mary's pretty new one."

"Why will not your mother get you one? tell me that, little girl."

"She says that this cloak is perfectly good, and that Harry, my cousin, whose father and mother are dead, needs all the money she can spare this winter."

"Has he an overcoat to wear?"

Bessie laughed. "Why, he is a little boy not big enough to get out alone, if he could walk; and he can't walk one step, and perhaps he never will."

"Would you like to take his place, and have just what he has?"

"No, not for anything."

"Would you like to be me, and carry this big basket a mile?"

"Would I like to be you?" said Bessie. "Why, no; you are old, and most ready to die; and I guess you are lame, by the way you are resting. No, I don't want to be you."

"Well, now, little girl, do you know that I would not be you—that I would not change my feeble body and my wrinkled face and my faded clothes for your young face and bright looks and your home; and yet I am, as you said, near death; and I haven't any one to take care of me, as you have."

"Why not?" almost gasped Bessie in astonishment.

"Because I don't wish to be unhappy, nor mad, nor do I wish to think that I have a mean mother."

"O," said Bessie, "I don't. Mother is so kind to me, and she is so good to Harry; but do you like to be old and wrinkled and lame, and to have no home?"

"Yes, I like all these things, because God sent them. He has let me live so many years to try and do a little good, and I have tried.... Now go home, and be thankful that you are young and strong, and have such a comfortable cloak to wear; and don't say again that you are unhappy or mad, for only sin can make people unhappy. Now, good bye, and don't forget me. I've a long way to go, and my basket is heavy."

Bessie watched the little woman as she slowly went her way through the bridge.

"O, dear me, I am so thankful for what I have, I won't mind not having the cloak any more," thought Bessie; and she truly intended to remain thankful to the end of her days.—*Child's Paper.*

THE CHILD'S POCKET ETIQUETTE.

IN TEN COMMANDMENTS.

Although not appertaining to the laws of health, the following hints on education, etiquette, and morals, from the pen of George Francis Train, are worth publishing:—

[Obey these, and you shall have five dollars every Fourth of July, which you may give to the poor.]

1. Always say, Yes, sir. No, sir. Yes, papa. No, papa. Thank you. No, thank you. Good night. Good morning. Never say how, or which, for what. Use no slang terms. Remember that good spelling, reading, writing, and grammar, are the base of all true education.

2. Clean faces, clean clothes, clean shoes, and clean finger nails, indicate good breeding. Never leave your clothes about the room. Have a place for every thing, and every thing in its place.

3. Rap before entering a room, and never leave it with your back to the company. Never enter a private room or public place with your cap on.

4. Always offer your seat to a lady or old gentleman. Let your companions enter the carriage or room first.

5. At table eat with your fork; sit up straight; never use your toothpick (although Europeans do), and when leaving ask to be excused.

7. Never overlook any one when reading or writing, nor talk or read aloud while others are reading. When conversing listen attentively, and do not interrupt or reply till the other is finished.

8. Never talk or whisper aloud at public places, and especially in a private room, where any one is singing or playing the piano.

9. Loud coughing, hawking, yawning, sneezing, and blowing, are ill mannered. In every case cover your mouth with your handkerchief (which never examine, nothing is more vulgar except spitting on the floor.)

10. Treat all with respect, especially the poor. Be careful to injure no one's feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, mimic the unfortunate, or be cruel to insects, birds, or animals.—*Herald of Health.*

DO YOU OBEY YOUR MOTHER?

Charles T—— was the son of a poor widow in the city of N. B. He and a younger brother were her only earthly comfort and care. But when ten years of age, he began to go with wicked companions, and yield to their wishes in disobedience to his mother's commands. Charles loved her, yet when tempted to do wrong forgot her kindness, and the grief he would occasion. Like all habits, good and evil, disobedience became stronger every time he was guilty of it; and sins which were once thought of with dread, Charles, before he was twelve years old, committed boldly.

One morning a police officer, whose business it is to arrest criminals, called at his humble home and took him away to be tried for stealing. The little fellow cried, and so did his lonely mother. After he was found guilty, it was decided to send him to the Reform-school in a distant city. The next news Charles' mother had from him, he was very sick. An epidemic prevailed in the institution, and he was among those most dangerously ill. A benevolent man gave Mrs. T—— money to pay the expenses of a visit to her sick boy. When she arrived at the large building in which he was confined, she entered a room where several lads were lying on their small beds, in pain, with no mother to watch over them. She looked around for the familiar locks of hair above the pale face of her son. But she sought, in vain for the one for whom her heart was yearning. When an attendant came and told her that he was too ill to be there; he was in another room.

The weeping mother hastened to the apartment, and in a moment she saw the emaciated features of her Charles. It was a sad and affecting meeting. After she had talked with him until her tears fell on his feverish forehead, she unfolded a little handkerchief, and said it was his brother's at home.

"Oh, mother," exclaimed Charles, "lay it on my breast; I want it near my heart." And soon he added, "Does brother mind you, mother?" "Sometimes," she replied. "Oh, tell him to obey you *always, always; if I had done so, I should not be here.*" And he buried his tearful face in the bed clothes and sobbed.

Mrs. T—— saw that Charles must die, and begged permission to stay all night in the room, and sleep on the floor, or watch by his side. But this was contrary to the rules of the institution, and she left him with a breaking heart. In the morning he was delirious, and soon after died. The same kind gentleman who helped the widow when she went to see Charles, sent for the body, and last autumn, as the leaves were dying, it was laid in the grave, upon which for the first time the snows of winter have fallen.

Think of Charles, and of what God said amid the thunderings and flames of Sinai: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

THE TENTH COMMANDMENT.

"Thou shalt not covet," said all the boys in a breath, and then each one repeated it from beginning to end.

"That means you mustn't wish for things that don't belong to you," said Frank.

"I don't see how you can help it!" exclaimed Sam. "I see heaps of things every day that I want."

"There are two ways of wishing," explained the teacher. "We may wish for things which we cannot get, but in an improper and dishonest way; or we may wish for things which we can ask for, or buy, or earn. One way is wrong, and the other right. One way will make us industrious and careful, in order to obtain what we want, and the other will lead to dishonesty and crime. I will tell you a story to explain this: When I was teaching school up north, one afternoon I put some money into my desk; there was a bill and a silver five cent piece. At recess the scholars played touch-and-run in the room. My desk was a little way open, and the boys as they ran past it could see the little piece of money which was new and bright. One boy named Waldo, stopped and looked at it. That made him want it, I suppose; for after he had run past the desk three or four times, I saw him put in his hand slyly and take it out, and slip it into his pocket. What commandments had he broken so far, boys?"

"He coveted, and broke the tenth, and stole and broke the eighth," said Sam.

"I had seen him take the money, but I wanted to give him a chance to be sorry and confess his fault; and so before school was done I told the scholars of the money I had lost, and talked to them of the great sin of stealing. And then I told them that I would wait after school that the child who had done the wicked act might come to me and own it and return the five cent piece. But Waldo did not come; he made his bow, put on his cap, and walked off just like the others. Did he break any commandment, then?"

"The ninth," said Frank.

"But he did not speak a word."

"Never mind, he lied, though."

"I thought I would go then to his mother's and tell her about it, for I felt very sorry for Waldo, and was afraid he would go on to steal more and more. I found her in great trouble. It was an hour after school, and the child had not got home yet; and, said she, 'It is my rule for him to come straight home from school and he knows it.' Boys, had he broken any other of God's commandments?"

"The fifth," answered all the boys.

"Yes, he had disobeyed his mother. Pretty soon he came in, his face and hands all daubed with molasses candy. 'Where did you get candy?' asked his mother. 'John Smith gave it to me,' said Waldo. 'It is not so, my child, I am sure,' said the sorry mother, 'I believe you bought it with the five cent piece you took out of your teacher's desk this afternoon.'"

"He broke the ninth commandment over again," said Sam.

"Certainly. Waldo looked at his mother, then at me, and burst out crying. Poor child, how sorry I felt for him that he should have been led into so many sins. And, dear boys, remember this story. If you break the tenth commandment you will be sure to break others. A good man once said we must never wish for anything which we could not kneel down and pray for. If we do this, it will be sure to keep us from using any wicked means to obtain it."—*Freedman.*

DELIGHUFUL PRAISE

"My son is now twenty-five years old," said a mother to her friend, at the same time wiping tears of gratitude from her face, "and he has always remembered what I taught him in his childhood. He has been a good son. *He has never brought a tear to his mother's eye.*"

Boys, of how many of you can your mothers say the same? And if any of you feel that it could not with truth be said, who will resolve to-day,—"From this time, I will do nothing which shall bring tears to my mother's eyes"?—*Freedmen's Journal.*

"YOU MUST DO AS GOD PLEASES."

"I shall do as I please," cried Charlie.

"No, Charlie," said his sister, "you must do as God pleases."

"Must I not act for myself?"

"Yes; but you must act for yourself, Charlie, on God's principles, not on Satan's principles."—*Myrtle.*

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

WAITING.

I am waiting for the Bridegroom
To appear with glory bright,
With a crown of dazzling splendor,
Turning darkness into light.

Angels will attend his coming,
Seraphs will proclaim his power;
Wake, ye drowsy saints, look upward,
Hail with joy the coming hour.

Ye who long have mourned in sadness
For the friends your hearts held dear,
Wipe the tear drops, banish sadness,
Lo! your Savior draweth near.

Take my heart, O blest Redeemer,
Cleanse it all entire from sin;
Give me in thy home a welcome,
When thy saints shall enter in.

May there be no separation
From the ones I love so well,
But, O grant that we with Jesus
In one family may dwell.

O! how blest the comtemplation,
Sweetest peace pervades my soul,
While unto my raptured vision
Heavenly joys do now unfold.

Come, thou great Deliverer, hasten,
Change the jarring scenes of earth;
Give us pleasures never ceasing,
Where no pain is mixed with mirth.

Then before thy throne we'll triumph,
Heavenly halleluahs raise,
Bow before the King eternal,
Offer songs of endless praise.

Maxfield. ELLA N. HARVEY.

For the World's Crisis.

THE PENALTY OF SIN.

"The wages of sin is death."—ROM. 6: 23.

(Concluded.)

2. The object is to prove an existence in conscious suffering and untold misery hereafter; and a "death that never dies." The penalty of sin being declared to be "a state" or "condition in sin," then "the second death" must be an eternal state of death in sin. "Death (the second) is a perpetuity of sin," it is affirmed. Again, "The moral law knows nothing of mercy, nothing of pardon," therefore, "the soul that sinneth it must die," i. e. forever be fixed in "a state of death in sin." And hence, "the sinner must always have conscious guilt—the writhings of conscience—endless torment—woe, sin, misery and anguish is their worm that eats and never destroys, and fire that burns and never consumes. Death is not the extinction of being; but endless consciousness in woe!" We deny that "the second death," which is the punishment threatened to all who disobey the gospel, is a state of "perpetuity in sin," and accordingly of "endless consciousness in woe"! For the penalty of sin is not to become a sinner with guilt, etc., but it is "DEATH." And the death threatened is not "a death that never dies"! for no such death is threatened or announced in the Scriptures. And such a death is an absurdity, as "a life that never lives" would be a contradiction of terms and of fact, and hence an absurdity.

As God has said, "All souls are mine; the soul that sinneth it shall die"; and as our Lord has declared that he is "able to destroy both soul and body in hell"; and as it is affirmed that "none can keep alive his own soul"—I conclude that Jehovah will and can execute the penalty of sin upon the sinner in "the second death," and that "whosoever" is "not found written in the Book of Life will be cast into the lake of fire." Then will be fulfilled the Scripture, "Sin, when it is *finished*, bringeth forth *death*." James 1: 15. Not merely "ruin," but "death." If "death is a perpetuity of sin," there can be no finishing of sin. There must be "the end of the ungodly and sinner," to be an end or finishing of sin. And for this the prophetic prayer has long since been uttered, which will finally be fulfilled:—"Oh, let the wickedness of the wicked come to an end; but establish thou the just." Psa. 7: 9. And when God shall establish the just in eternal life, and their eternal inheritance, the wicked shall be "consumed out of the earth—be no more," being "silent in darkness." Even as "Sodom and Gomorrah and the cities about them," are "set forth for an example, suffering the vengeance of eternal fire." Jude 7.

The penalty of the Adamic law. The whole argument that the penalty of sin is a moral or spiritual death, is based upon a false interpretation of the threatened penalty of the FIRST *transgression of man*. If *death* in that instance can be made out to be "*death in sin*," then there is no difficulty in making "*the second death*" to be "a perpetuity in sin"; for "*the second death*" must be like unto the *first*, only it is "*eternal*" and "everlasting."

Now to prove this, Satan and his ministers play upon the *first* clause of the threatened penalty,—"*In the day*." Says the serpent, Did I not say ye shall not surely die? And that I told the truth, do you not see that the man did not die "*in the day*" he did eat of the forbidden fruit? Therefore that threatened penalty was just what I told you would be the result of your transgression: "God doth know that IN THE DAY ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and *evil*." Gen. 3: 5. And now the serpent endeavors to convince man that his "*state* and *condition* in sin," into which his transgression immediately plunged him, is the punishment of his sin; and so he still negates the *true penalty*, and endeavors to prove that man's *state* of *experience* of "knowledge of good and evil," is the real penalty of God's violated law! Thus making God a liar and himself a truth teller! instead, as the Scriptures saith,—"He is a liar and the father of it."

The argument upon the penalty of the Adamic law runs thus: "I assert that Adam did die '*in the day*'; in the hour of the day; in the moment of the day he sinned, just as the author of the law threatened. That the penalty was carried into execution at once, according to the reading of the penalty: 'In the day thou eatest thereof, thou shalt surely die.'"

Let us more critically examine the threatened penalty of the Adamic law. It reads thus: "In the day thou eatest thereof, dying thou shalt die." (Margin, Heb). Now this evidently does not declare, or can it be made to mean, that "in the day, in the hour of the day, in the moment of the day" Adam sinned he should suffer the *full penalty* of his crime. The language most clearly implies that there is to be a process and continuance as well as some duration of time in the execution and full infliction of the penalty. Immediately he would suffer, or begin to suffer the *first part* of the penalty, "*dying*"—which would ultimately be followed by the *second—death*," in its dread execution. The period of time for the duration and full infliction of the punishment must be determined by the Scriptures, and by fact.

A criticism on the following texts will illustrate this: "In Gen. 1: 29, it is written of "the herb bearing seed"—in the marginal rendering, "seeding seed." That is, continue to seed. How long? This must be determined by the following Scripture: "While the earth remaineth, seed time and harvest shall not cease." Gen. 8: 22. Again (Gen. 2: 16), permit is given to the man, "Of every tree of the garden thou mayst freely eat" (Margin, "eating thou shalt eat"). That is, continue to eat. How long? Till driven from the garden. 3: 23.

These texts determine the meaning of the language,—"Dying thou shalt die." That is, first become a subject of death—change—vanity of life—corruption—disease—of which our present condition with our "body of humiliation" is an illustration and satisfactory proof. How long? Till *death* should end the scene. And that period in the case of the *first man* would include his own day of twenty-four hours, when the penalty would begin the process of fulfillment, and "the Lord's day" upon which he had already entered as a probationer for eternity. Hence within the first millennium the sentence would be fully executed in the death of Adam. And the fact that neither Adam nor his posterity has in mortality and corruption reached a thousand years, is proof of this meaning. This view is advocated by Justin Martyr: "The day of the Lord is a millennium—when it is said to Adam, that in the day he ate of the tree he should die, we know that he did not live out that millennium." *Justin Martyr. Dia. with Trypho.* In reference to Adam's race involved in the same penalty (Rom. 5: 12, Heb. 9: 27), that period of time has been subsequently shortened and limited. Job. 14: 5, 14; 7: 1; Ps. 90: 10. Acts 17: 26.

As the appointment of Adam and his posterity for *sin*, and the *first* transgression, is unto *death*—real and literal (Rom. 5: 12; Heb. 9: 27, 1 Cor. 15: 22), so must "the second death," the appointed sentence of the moral law and the rejection of Christ, and the offered gift of eternal life, together with disobedience to the gospel, be *death*—real and *literal*; yet "eternal" and "everlasting," as it is declared to be. The wicked "*visited*" with it, "in the land of uprightness," and in "the world to come," are ever to remain "dead—they shall not live; they are deceased, they shall not rise; therefore thou hast *visited* and *destroyed* them, and made all their memory to perish." Isa. 24: 21; 26: 10, 12–14; Matt. 12: 31, 32; Luke 13: 28; Rev. 21; 1; 22: 14, 15; 20: 5–9.

Final argument. Disobedience is rebellion, and rebellion is sin. A child that disobeys his parent rebels against parental authority. A citizen that disobeys and breaks the law of his government rebels. Both become sinners. The Bible regards disobedience as rebellion, and rebellion sin, and sin is the transgression of law. Samuel said to Saul, on Saul's refusing to execute the command of God upon Agag: "Behold, to obey is better than sacrifice . . . . for rebellion is as the *sin* of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. And Saul said unto Samuel, I have SINNED; for I have transgressed the commandment of the Lord." 1Sam. 15: 22–24. From that time "the Spirit of the Lord departed from Saul, and an evil spirit from the Lord terrified him." 1 Sam. 16: 14. And he was "delivered into the hands of the Philistines," and the "archers hit him, and he was sore wounded"—and finally "he fell" upon his "own sword" and "*died*"—"and they fastened his body to the wall of Bethshan"—having "cut off his head, and stripped off his armor, and sent them to the house of their idols, and among their people." 1 Sam. 31. This was Saul's punishment for his rebellion, which was sin.

As the punishment of sin is *death*, under the divine displeasure and the withdrawal of God's favor and spirit, so also is the punishment of rebellion. And furthermore, THE DEATH signified and determined as the *punishment* and *penalty of rebellion*, is defined to be "*cast off from the earth*," and not a moral or spiritual death. The following Scripture will show this: "Therefore thus saith the Lord: behold, *I will cast thee from off the face of the earth*; this year *thou shalt die*, because thou hast taught rebellion against the Lord." Jer. 28: 16. In this passage *death* is the punishment for the crime of rebellion, and *the death* which is the penalty is defined to be "*cast off from the face of the earth*."

Now Adam's disobedience was rebellion against the Lord. All must admit this. The penalty and punishment of his sin must be *death*; and that death which would "*cast him from off the face of the earth*." Not a moral or spiritual death! Who so blind that they cannot see this? And the fact that Adam, and his posterity in him, have in their successive generations been "cut off from the face of the earth" by *real death*, in horrid form, demonstrates that *natural death*, and not *spiritual death*, is the true penalty of his sin. The *punishment*, then, for the *first transgression* under the divine displeasure, and the withdrawal of God's favor and presence, was "*death*"—and that death which would "cast from off the face of the earth" the transgressor. Has the penalty been executed? It has to the very letter. "Adam lived nine hundred and thirty years: and *he died*." Gen. 5: 5. "He now lies in *dust*." Gen. 3: 19. His race are with him the subjects of death. Rom. 5: 12.

"For they in him by delegation were
In him to stand or fall, to live or die."

The fact that a few of his race are by the grace in Jesus Christ exempted from the penalty, as Enoch and Elijah, with those "alive" at "the Lord's coming" of his people, who shall not "see" or "taste death," is no proof or argument against this interpretation of the penalty.

"The *second* death" must be similar to the *first*. It will be extinction of being eternally, as from it there is no redemption, and its punishment is of everlasting duration. Therefore the Scriptures declare,—"The wages of sin is death." "The soul that sinneth it shall die." And this is defined to be,—"The end of the wicked shall be cut off." "Evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." "They that be cursed of him shall be cut off." "The sinners shall be consumed out of the earth—the wicked be no more." "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." "And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people:" "*Exolothreuthesetai ek ton laon*"—"shall be utterly exterminated out of, or, out from among the people." "And fire came down from God out of heaven and devoured them . . . . This is *the second death*." Rev. 20. "They shall consume, into smoke shall they consume away." "Even as Sodom and Gomorrah—are set forth for an example suffering the vengeance of eternal fire."

These are a few of the many Scriptures which disclose "the end" of the sinner and ungodly. Therefore we conclude that the final end of rebellion is as the Lord by Samuel has declared. "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. He will keep the feet of his saints, and *the wicked shall be silent in darkness*." 1 Sam. 2: 9, 10.

The fruits of the error that the penalty of sin is not death, or extinction of life.

1st. It declares that God will save the life of the wicked," when God has said, "All the wicked will he destroy." Ezek. 13: 22; Psa. 145: 20. Thus "with a lie strengthening the hands of the wicked that he should not return from his wicked way." Ezek. 13: 22. This LIE, that God will "SPARE THE LIFE OF THE WICKED" (Ezek. 13: 32) gives hope that the future eternal existence may be a state where divine clemency may finally be shown rebels or transgressors. As this state since the first transgression has been one of divine wrath, yet of mercy; so if the future state is "a death in sin, divine clemency may some time in the eternal future reach the sad cases of those in woe. So the sinner puts off till another state of existence the repentance from his sins. For if it be true God is to "save his life" and he have an eternal existence hereafter you fail to convince him that Omnipotent Goodness and Justice will torture in hell-fire, or fire of any kind, with torment and torture extreme, endlessly, a creature he has made; or that he will allow sin and rebellion to reign in the universe under his sovereign sway, eternal and unending ages. It cannot be done. Therefore, *Universalism*, or *Restorationism*, is the fruit of this doctrine. Errors which never would have seen the light, or had an existence, had the penalty of sin been as faithfully announced as God's servants the prophets have done. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30: 19.

Who will dare to be responsible for the continuance of such false doctrines and false hopes as such a view of the penalty of sin sustains? Beware! God has said, "The wages of sin is death." "The soul that sinneth it shall die." If you promise the wicked *life*—or that God will spare *his life*—you do it at your peril, and as the ministers of Satan; and not the servants of Jesus Christ. "The times of this ignorance God winked at"—but not now.

2d. The doctrine of the immortality of the soul, or spirit, or of a life element inherent in man, independent of the life, and distinct from the life in Christ, and a conscious existence in death, has given rise to the errors of *spiritualism, witchcraft, necromancy, consulting with the spirits of the dead, demon worship*, and all this train of abominations which Jehovah has forbidden, and has declared he will not suffer to go unpunished. Isa. 8: 19, 20; 50: 11; Deut. 18: 9–14; Rev. 16.

These are of heathen origin, where the doctrine of the immortality of the soul originated, and where there was no light of divine revelation or oracles of God to consult. And those who return to these errors with the Bible in hand are abandoned of the spirit of God, and denying the Word of God, they became possessed of "an evil spirit from the Lord." The world will soon be flooded by this class of men, who, under strong delusions and through demoniacal agency will set on fury the passions of men and kingdoms, gathering them to "the battle of that great day of God Almighty." Rev. 16: 14.

Who will be responsible for the hastening on of this dread crisis of that great day by teaching the doctrine of devils, "Ye do not surely die"—"ye shall not surely die"? Beware! "They have sown the wind, and they shall reap the whirlwind."

The doctrine of a conscious existence of soul or spirit in death, and rewards and punishments at death, nullifies and destroys the doctrines of the word of God,—of an appointed day of judgment—of the coming of the Lord himself to reward his servants the prophets, and all men according to their works, and the things written in the books of the resurrection of the dead, and hides and obscures the true character of the penalty of the moral law—*the second death*—when, where, how executed, and the terrible result of the doom. Beware! "God is not mocked." Rev. 22: 18–19.

While "the wages of sin is death," and the dread penalty awaits the unrepenting sinner and ungodly, to be visited upon them at the final judgment, let me say to all those in sin and unbelief, there is now *mercy*, and divine clemency, and pardon, proffered you through Jesus Christ, who "is the end of the law for righteousness to every one that believeth on him." And "the gift of God is eternal life through our Lord Jesus Christ." Oh, sinner! exposed to the wrath to come, accept the proffered salvation and *live*.

Now, without further delay of a single precious hour of probation, do make confession of your sins by a hearty repentance, and believe the glad tidings that to you is offered eternal life through Jesus Christ. Let not the golden moments of your precious mortal life pass away without securing the everlasting life and rewards of the just and believing hereafter.

Brethren, you have faithfully exposed the error of "the immortality of the soul." The battle upon that point has been nearly fought. But you must rally to the defense of the truth against the *two positions* in error Satan and his servants *now assume*, which I have mentioned in this article, namely:

1. That there is "*a life element* in man that survives death, and is rewarded in death;—death being defined to be "the departure of the life at the extinction of natural life."

2. That the penalty of sin, of both the *first transgression* and of the *moral law*, is "a moral or spiritual death,"—"*a state of death in sin*;" "perpetuity of sin" eternal ages, with consequent woe and writhings of conscience.

Let us rally with "the armor of God," and "the sword of the Spirit," and expose these errors, while we proclaim "with a loud voice," to a doomed generation,—*Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters*." Let us be faithful to our trust. "The Lord is at hand." "The Judge standeth before the door." O. R. FASSETT.

Sandy Hill, N. Y.

For the World's Crisis.

THE JUBILEE.

On page 149 of the "Sealed Book of Daniel Opened," we observed that the eighth chapter of Nehemiah contains a history of what occurred during the fourth year after "the going forth of the commandment to restore and to build Jerusalem"; that is, during the sabbatical year of B. C. 485.

From Nehemiah 11: 3, we inferred that this was the year of jubilee, and in the Book of Daniel Opened set it down as such; but having at that time no clear proof of this, we omitted to mention it in our list of recorded and established jubilees. But having now discovered the proof that it was a jubilee, we here add it to the list, which gives us five established jubilees.

The proof we allude to is this:—"Rabbi Eliezer, who wrote either in the first or third century, and who is one of the most esteemed Jewish authorities, has a passage to this effect": "Ezra Zerubbabel, the son of Shealtiel, and Jeshua the son of Jehotzedech, went up from Babylon, . . . as it is said. Then arose Zerubbabel, the son of Shealtiel," and "laid the foundation of the temple of the Lord." (Ezra 3: 10.) "Against them the Samaritans came in battle, to the number of one hundred and eighty thousand." (Ezra 4: 23.) "Moreover, they formerly impeded the work of God (i. e., the restoration of the temple) for two years, *even to the year of jubilee*." (Rabbi Eliezer, Vorst's translation, p. 101.) The Jews returned home, B. C. 488. "In the second year of their coming unto the house of God at Jerusalem," that is, B. C. 487, they "laid the foundation of the temple." "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple," "then the people of the land weakened the hands of the people of Judah, and troubled them in building" (Ezra 4: 1, 4), "for two years, even to the year of Jubilee." Two from 487 leaves 485. Hence B. C. 485 was a year of jubilee, and to add this to our list of recorded and established jubilees, we here again publish the whole list of sabbatical years and jubilees, as found both in the Bible and history.

TABLE OF SABBATICAL YEARS AND JUBILEES.

B. C.	49	50	
1629			50
1605	7	3	
1570	7	2	
1563	7	2	49
975	7	4	49
912	7	3	
884	7	3	
849	7	2	
758	7	7	
674	7	5	
583	7	4	49
555	7	3	
548	7	3	
534	7	3	49
485	7	2	49
429	7		50
408	7	7	
163	7	2	
135	7	2	
37	7	7	
A. D.			
69	7	5	
72	7		50
1868	7		49

The explanation of this table is given in the Crisis of Oct. 31st, and we think it settles the long disputed question as to the length of the cycle by which the year of jubilee was pointed out. We have also proven that the forty-ninth year after Israel left Egypt; that is, B. C. 1563, was the *first* jubilee.

1. This is clearly proven thus: The Lord gave "the land of Canaan . . . unto the children of Israel for a possession," (Deut. 32: 49), and the time at which they were to receive this their possession was in the first jubilee; for, in allusion to the first jubilee, it is expressly said, "In the year of *this* jubilee ye shall return every man unto his possession." (Lev. 25: 13.) Now all that remains in order to know the time of the first jubilee, is to learn the particular epoch at which they did thus "return every man unto his possession." And from Joshua 21: 43, we learn that this occurred in the forty-ninth year from the time they left Egypt. At that time "the Lord gave unto Israel all the land which he swore to give unto their fathers, and they possessed it and dwelt therein." Now, if, as Joshua expressly declares, "all came to pass"; "there failed not aught of any good thing which the Lord had spoken unto the house of Israel"; this fixes even to absolute certainty the time of the first jubilee; for one "good thing which the Lord had spoken" was this: "In the year of this jubilee, ye shall restore every man unto his possession."

2. But if the reader should call for an additional proof, that in the mouth of two or three witnesses every word may be established, we can prove it again thus:—Those who received their inheritance on the east of Jordan, left their families, their "wives" and "little ones" there "in the cities of Gilead," saying, "We will not return unto our houses until the children of Israel have inherited every man his inheritance." (Num. 32: 18, 26.) That is, not until the jubilee, for that was the time at which they were to "return every man unto his possession." (Lev. 25: 13.) Therefore, if we can find the particular time at which they did "return every man unto his family," we can know the time of the first jubilee. From Joshua 22: 9, we learn that the particular time at which they returned to their "families" in "Gilead, and to the land of their possession," was in the forty-ninth year of the dispensation of jubilees; that is, of the Mosaic dispensation.

Now observe that this does as closely point out the time of the first jubilee, as if Joshua had said that the forty-ninth year from the time Israel left Egypt was the first jubilee.

3. We can again prove this thus: Saith the Lord, "Ye shall divide the land by lot for an inheritance among your families" (Num. 33: 54), and the time at which the land was thus to be divided was in the year of jubilee; for "when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received." (Num. 36: 4.) And Joshua "made an end of dividing the land for inheritance" (Josh. 19: 49), in the forty-ninth year after they left Egypt; hence the first jubilee could not have occurred at a later epoch.

4. We can prove it again thus: Every seventh year was a year of release; and the jubilee was the great national release observed at the end of seven times seven years; hence, the first could not have been later than at the end of the seventh sabbatical year of release.

5. The time Israel left Egypt was the epoch from which they reckoned time: for, saith the Lord, "This month shall be unto you the beginning of months; it shall be the first month of the year unto you." (Ex. 12: 2.) "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land" (Lev. 25: 10); hence the fiftieth year was the jubilee.

6. The jubilee was the proclamation of "liberty throughout all the land, unto all the inhabitants thereof" (Lev. 25: 10); and the time at which liberty was proclaimed throughout all the land, to all the inhabitants thereof, was the forty-ninth year after the leaving of Egypt (Josh. 22: 1–9); therefore that was the jubilee.

7. Moses "was commanded by the Lord to give the inheritance of Zelophehad unto his daughters," which was to be done in the jubilee, for "when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received." (Num. 36: 24); and the time at which they received this inheritance was in the forty-ninth year after the leaving of Egypt (Josh. 17: 3); so we have seven times, or in seven different ways, established the time of the first jubilee.

8. We might prove it again thus: According to the law, "When ye come into the land I give you (saith the Lord), then shall the land keep (not Sabbaths, but) A SABBATH" (Lev. 25: 1); hence, a Sabbath must have been observed immediately on entering the land; but seven Sabbaths reckoned from that time would contain only forty-four years; and if you add five to make out the forty-nine, the jubilee would not be proclaimed until five years after the seventh Sabbath.

9. We might prove it again thus:—The "covenant" concerning the sabbatical year of release was made on the day the Lord "brought them forth out of the land of Egypt" (Jer. 34: 13); therefore, the seventh year after leaving Egypt was a Sabbath; and according to the express language of the law, "Thou shalt number seven Sabbaths of years unto thee; seven times seven years, and the space of the seven Sabbaths of years shall be unto thee forty and nine years."—Lev. 25: 8.

10. If the jubilee was instituted on the tenth day of the seventh month, B. C. 1612, when the Lord came "down" out of the most holy to bless the people by proclaiming liberty from Egyptian thraldom, the first jubilee, to celebrate this proclamation of liberty, must have been at the end of forty-nine years from that time.

11. The Mosaic was a dispensation of jubilees; and every fiftieth year of that dispensation was a jubilee; hence, the fiftieth year from the beginning of the Mosaic dispensation must have been the first jubilee.

12. As the passover was at the end of twelve months observed in commemoration of the Lord's passing over the first-born in Egypt; so the jubilee was celebrated at the end of forty-nine years, in commemoration of the proclamation of liberty to Israel, on bringing them "forth out of the land of Egypt" (Lev. 25: 55); hence the first jubilee could not have been later than the end of forty-nine years from the proclamation, as made B. C. 1612 (Ex. 3: 16, 17).

13. The first jubilee could not have occurred later than the ninetieth year from the leaving of Egypt, and within the limits of that time the proclamation of liberty, as made by Joshua in the forty-ninth year, is all that has the least appearance of a jubilee.

14. Our fourteenth proof is the testimony of the Jews themselves. They say, in the time of Joshua, they counted the sabbatical years and jubilee (Bosanquet, page 93). As Joshua died in the sixty-fourth year after he left Egypt, the only jubilee that he could have observed was the one which occurred in the forty-ninth year; for if the first jubilee did not occur until the fiftieth year after he entered Canaan, he died twenty-five years before the jubilee.

15. But the great sabbatical rest, which "the Lord gave them round about"; the proclamation of liberty to those who had spent nine years in the thraldom of arms; the returning of husbands to their wives and little ones, and every man unto his family, after nine long years absence; the returning of the men unto their "tents and unto the land of" their "possession" (Josh. 21: 44; 22: 1–9); was as properly a jubilee as the rest of the seventh day was a Sabbath: therefore, we are compelled to admit that that was properly a jubilee, even if it could be proven that the Jews observed another forty-one years after.

But so far from any man being able to prove that they observed it in the forty-first year after, or in the ninetieth year from their leaving Egypt; no one can even suppose it possible that they may have done it, without bringing his supposition in direct contact with the Bible, Josephus, and the Jews; hence, in opposition to all authority to which we can appeal.

1. We have observed that it contradicts the word of God to suppose that the jubilee was in the ninetieth year from the leaving of Egypt; for Israel, being at that time in bondage to the heathen, could not return home (Judg. 3: 8), and yet the Lord had expressly declared, "In the year of *this* jubilee ye shall return every man unto his possession."

2. It contradicts those Jews who place the jubilee during the lifetime of Joshua, for Joshua died twenty-five years before.

3. It contradicts Josephus, for he says, "When the jubilee is come, which name denotes liberty, slaves are set at liberty;" which could not, according to his chronology, have occurred in the ninetieth year after leaving Egypt; for at that time they were in bondage to the heathen. (Jos. Ant., b. 3, c. 12, s. 3.)

In conclusion, let it be borne in mind that we have as clearly proven the time of the first jubilee, as if Joshua had said that "on the tenth day of the seventh month, in the forty-ninth year after leaving Egypt," the first jubilee commenced; for at that time we find every thing carried out which was required at the time of the jubilee.

1. Was the jubilee a Sabbath of rest? "The Lord gave them rest round about."—Josh. 21: 44.

2. Does the name jubilee denote liberty? There was liberty at that time. Josh. 22: 4.

3. Were they to proclaim liberty through out all the land? There was liberty to "all the inhabitants thereof." Josh. 22: 1–9.

4. Were slaves to be released? All of the Hebrews who up to that time had spent nine years in the thraldom of arms, were set free. Josh. 22: 1–9.

5. Were they to "return every man unto his possession"? They returned to "the land of their possession." Josh. 22: 4.

6. Were they to return unto their families? They did. "Now return ye, and get ye unto your tents." Josh. 22: 4.

7. Was the jubilee to occur in the fiftieth year? It was the ninth of Joshua, hence the fiftieth from the institution of the jubilee, by the proclamation of liberty to the Hebrew slaves in Egypt. Ex. 3: 16, 17.

8. Was it proclaimed on the tenth day of the seventh month, during the seventh sabbatical year? It occurred in the ninth of Joshua, which was the seventh Sabbath from the leaving of Egypt.

9. Was it at the end of forty-nine years, and on the day of atonement? Yes, just forty-nine years after the Lord came down out of the most holy, "to deliver them out of the hand of the Egyptians, and to bring them up out of that land." Ex. 3: 8.

Thus we find all things pertaining to the jubilee duly accomplished. While the only shadow of authority that any man can claim for placing it in the ninetieth year, is the supposition that the seven Sabbaths are to be reckoned from the time at which they began to cultivate the land; but so far from this being a real objection, a strict adherance to the express language of the law would show that they did not come in possession of the land, to cultivate, until the first jubilee; for up to that time they, as soldiers, remained in arms; but "in the year of this jubilee, ye shall return every man unto his possession"; hence, the jubilee is not reckoned by Sabbaths of rest to the land; but "Sabbaths of years." "Thou shalt number seven Sabbaths of years," and in the year of this jubilee they, receiving their possessions, commenced cultivating the land.

To make this plain, call to mind that they could not cultivate land before they had it to cultivate; and as those who received their inheritance on the west of Jordan had none to cultivate before the division made in the ninth of Joshua, they at least did not commence farming before the first jubilee; and since those who received their land on the east of Jordan said, "We will not return unto our houses until the children of Israel have inherited every man his inheritance" (Num. 32: 18); that is, until the jubilee, it is clear that the cultivation of land did not begin until after the first jubilee.

WM. C. THURMAN.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, and the righteous into life eternal."—MATT. 25: 46.

We began, in the closing remarks of our last article, to examine the popular sentiment of the immortality of the human soul. We will continue the subject by referring to 1 Tim. 1: 17,—"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever. Amen." In Rom. 2: 7, we are exhorted to "seek for immortality," in the following words: "To them who by patient continuance in well doing, seek for glory, and honor, and immortality." he will render "eternal life." If we are immortal beings, why should we be exhorted to seek for immortality? We find, through all the Bible, that we are to look to the coming of Christ, and to the resurrection, for immortality, and eternal life; and not to the death of the body.

We will now go into a more thorough examination in relation to the soul, and see if we can find out what it is, by the aid of God's eternal truth, and by so doing we think we shall understand more clearly what the punishment of the wicked will be, at the great day of accounts. What is the soul, which so many of our "so called" orthodox ministers tell us is immortal, and cannot die with the body? We think, by what we can learn from the Holy Scriptures, that the whole man is the soul; and when he is alive, he is a living soul, and when he is dead, he is a dead soul! The Hebrew word (*nephesh*), which is rendered soul in the Old Testament, is either life, person, or desire, and is applied to beasts in a large number of places, as well as to men.

Now let us see what God calls the soul, and then let us submit to his decision; for we think he knows what it is, and has told us very plainly what constitutes the living soul. We will first examine Gen. 2: 7, where it is stated in plain language,—"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Can you discover any thing in that Scripture to give you the least idea that the Creator intended to have us understand that any part of man, made of the dust, was immortal? Certainly, we cannot suppose the *breath* was an immortal soul, that can live as a separate being from the body. The idea is preposterous in the extreme. God never said the breath was the soul. "Well," says the objector, "the immortal soul went in with the breath." But stop, do you find a thus saith the Lord to prove it? If not, I have just as good a right to say that a horse and wagon went in with the breath, as you have to say that an immortal soul went into the man with his breath.

We do not see one particle of evidence in that passage of Scripture to show that any part of man was made immortal. In that verse God declares the whole man (made from dust) to be a living soul. In Gen. 3: 19, God declares to the same dust-man, which was pronounced in Gen. 2: 7 to be "a living soul,"—"dust thou art, and unto dust shalt thou return." So you must see very plainly, that no part of the man was immortal. In the first chapter of Genesis and thirtieth verse, all living creatures which God had made are called living souls. See the marginal readings. We find by examination that the word life, which is applied to beasts, is translated from the same Hebrew word (*nephesh*) as the word soul, when applied to man. But we do not believe that beasts have immortal souls.

Man is made above the beasts in relation to his faculties, or intellectual powers; and if Christians, they have the promise of being made immortal "at the resurrection of the just."

Now we will show that the whole man, when he is dead, is wholly dead, and is unconscious till the resurrection; and of course can receive no reward, or punishment, until the day of judgment, or until Christ comes t

second time, personally, to raise the dead and change the living. We will refer the reader to Psa. 6: 5,—"For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Psa. 88: 10–12,—"Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Selah." Would this be the language of inspiration if the soul were in heaven praising God? No indeed.

"But," says the objector, "the spirit returns to God who gave it." Yes, we know the spirit returns to God who gave it; but the spirit there referred to in the writings of Solomon, is translated from the Hebrew word (*ruach*), which is translated breath and spirit in Eccl. 3: 19–21, and the same word spirit is applied to the beasts; so that, if the word spirit, which is translated breath, means an immortal soul, which returns to God who gave it, then of course the beasts have got immortal souls, which go down into the earth, and live there, while the souls of men go upward to heaven, where they formerly lived, before entering the human body. B. PERHAM.

Vernon, Vt.

THE WORLD'S CRISIS.

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Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us *every one* see what we can do.

GEO. T. ADAMS, BUSINESS AGENT.

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Gentlemen: It gives me the greatest pleasure to add my testimony to the unrivalled excellencies of Grover & Baker's Sewing Machine. It is, in my opinion, by far the most valuable of any I have tried. The thorough operation of it is most easy and simple, and its unobtrusive and quiet movements are very grateful to a weary head. The work when done is wonderful in its strength. More than two-thirds of all the sewing done in my family for the last two years has been done by Grover & Baker's machine, and I have never had a garment rip or need mending, except those rents which frolicsome boys will make in whole cloth, and for them your machine has, I suppose, no remedy but a patch or darn.

The seam on the under side, sometimes represented as an objection to Grover & Baker's machine, is, I think, only the evidence of unskillful operation.

Honestly appreciating the excellencies of your machine as fully as I have here stated, I could give it no higher praise than the fact that when my only daughter married, I gave her this long-tried household friend, depriving myself of its services to lighten her first assumption of domestic duties. I can manage any machine comfortably, but my daughter was never willing to use any but Grover & Baker's.

I hope to be able soon to send you a well-deserved recommendation from my husband; meanwhile if any part of this will be of value, it is at your disposal.

Yours gratefully,
MRS. H. W. BEECHER.

Brooklyn, N. Y.

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The following are some of the extra qualities of Grover and Baker's machine:—

They are more simple, durable, and less liable to derangement than others.

They sew from ordinary spools, and no rewinding of thread is necessary.

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Greatest Addition to Philology in Half a Century.

The most important contribution to *Philology*, during the year 1864, was the publication of the illustrated edition of Webster's Quarto Unabridged Dictionary. This work, which had long been in preparation, and on the revision of which years of labor had been bestowed by several eminent scholars, was, in many respects, the greatest addition to the philology of the present age which has appeared within *half a century*.—*Appleton's Cyclopaedia for 1864.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 6, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

THE PREMIUMS.

Now is the time for all our readers to make an effort to spread the light among their neighbors and friends and the members of the various churches, and thus do them good, at the same time they are securing to themselves some valuable articles that are needful in every family. We hope every preacher will succeed in obtaining a sewing machine for his wife, and Webster's invaluable Dictionary for his own use, if he has not got it already. It is a book that he needs.

A great favor might be done to some poor widow, if the brethren in the different churches where such live would unite their efforts, and get subscribers enough to obtain a sewing machine for such poor ones as are trying to get a living by the use of the needle.

Webster's Unabridged Dictionary is a vast treasure house of knowledge, containing over 3000 fine engravings, and "ten thousand words and meanings not found in other dictionaries." Over thirty able American and European scholars were employed upon its revision, and thirty years of labor were expended upon it. It contains one fifth more matter than any former edition. Do not fail to secure a copy. We offered these premiums as part pay for the extra time that may be spent in securing subscribers. We think there are thousands in the country who would be glad to take just such a paper as the Crisis. All that is wanting is for them to see a copy, and learn its character. Many have been led to see the truth in the Bible, and are now waiting for our Savior from heaven, with hearts full of love, as the result of reading "our paper," which was first sent them by some friend who was interested in their welfare. If by *all* our efforts we can save *one* it will pay for the labor of a life-time. Think of the value of "eternal life." No other gift can equal it, and if we can be instrumental in leading any one to secure it, let us rejoice in such a privilege. A very little effort may accomplish such a glorious result. Let the effort be made, while we look to the Lord for his blessing upon our labors.

"THE HOUR OF PERIL."

The "perilous times" of "the last days" have really come. We think no one who looks candidly at the matter, can see any ground to deny the fact. It is a time when every christian should have on "the whole armor of God," and be established in the truth and work of the Lord. Indifference now is hazardous in the extreme. Every one is needed as an active soldier of the cross. The enemy is strong, united, well-disciplined, of long experience, very decided, and knows he is about to engage in the last conflict. The struggle before us is not one of a sham fight, but of deadly conflict,—the final battle for the everlasting kingdom; and all who stand firmly for the right, "immovable, always abounding in the work of the Lord," are sure of a share in the grand triumph when our King comes; but cowards and idle ones have no promise.

This is the hour for decisive action. It is no time for compromising with the enemy. An hour's delay may turn the scale in the wrong direction. Be bold and daring for the right. *Risk every thing for Jesus, and all is safe.*

Perhaps we can best illustrate the present "hour of peril" by relating the following incident:—

"The foundations of a gigantic mill were laid upon the banks of a rapid stream in Western New York, and the men of the little village near gathered to raise the massive frame to its place. Bent after bent was lifted, till the last and heaviest one alone was left. At the word of command, this rose above the strong arms which held the pikes, until it reached what builders call 'the pinch in the bent,' beyond which it passes with comparative ease to the vertical position, and there it stopped.

The master-builder shouted, with alarm: 'Lift, men, or die!' Every muscle was strained anew but in vain. There it hung over the living throng like an engine of swift destruction. Just then three men appeared in the highway, upon the brow of the hill, and the call for help fell on their ears; they saw the peril, and hastened away from the scene with cowardly fear.

The chief workman mounted a plate above the trembling company, and in tears again shouted: 'Lift, men, or die!' The struggle was fruitless—the frame was settling toward the exhausted throng.

Meanwhile the tidings had spread through the village; the women had gathered along the opposite bank of the current, and were anxiously looking up to the imperilled loved ones. The eye of the builder was turned upon them a moment, and then with a fresh flood of tears, he exclaimed, 'Mothers, if you would have sons; wives, if you would have husbands; and sisters, if you would have brothers, to-night, come and help us!' With the strong impulse of woman's nature they rushed across the stream, and stood side by side with the dear inmates of the deserted homes. Then came the cry of distress once more: 'Now, all together lift, or die!' And they did lift. Up—up—went the frame. A stroke of the hammer, and all was safe."

As in the thrilling scene just read, so now the church has come to a crisis, when help is absolutely necessary. We are at an awful point of danger, when the help of every one is needed. The enemy is making a grand rally of all his forces in order to crush out the little company of christians scattered over the world, who are trying to raise the spiritual bent. If they yield or give up, death will be the result. There are many who have been but spectators of the conflict; but has not the time come when they can see the distressing need of help, and will they, like the three men referred to, hasten away from the scene of danger? Who will be so cowardly, and desert when their help is most needed? Well may Jesus say of such, they are not worthy to be at the marriage of the Lamb. There are many who will follow Jesus at a distance; speak well of him, when the scoffer is absent; but in the hour of peril, their ears are not open to hear the cry for help, their aid is not given when it might save a soul from death. They see the danger, but have not courage to give the alarm. When they hear the cry—"Lift, men, or die!" they hope to save their lives by flight; but they are followed by the declaration of the Captain of our salvation,—"Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Which shall be done?

The cry for help goes forth to our sisters in the Lord. We are aware that the popular voice enjoins silence upon them in the *religious* meetings, while they are urged to take an active part in picnics, fairs, festivals, and all other scenes of *worldly amusement.* This, we are sure, is as Satan would have it; but has not the time come for them to leave for ever all such vain pursuits, and, like those noble women who saved their husbands, sons, and brothers, from *temporal* destruction, make one more earnest, united effort to save them from *eternal* death? The cry echoes all around us, "Lift, men, or die." While a few stand burdened with their crushing load, that might be easily moved if all would help, will the rest look on, or turn away to save themselves, or to keep a good name among those who have no interest in the cause of Christ? Will Jesus say to such—"Well done?"

The hour has arrived for those to separate from the world, who expect to be "called to the marriage supper of the Lamb." Jesus is about to appear to take his bride; but she will be composed *only* of those who "love his appearing." Is the reader ready? Is your *all* consecrated to the Lord? Are you dead to the world? Are you lifting *unitedly* with all the children of the Redeemer? or are you only looking on to see the rest toil, when your help would turn the scale in your favor, and be the means of saving many more? Shall we entreat in vain? Can no words stir you? Is there no sympathy in your bosom for the suffering cause of Christ? Shall the few still stand in perilous need of your aid and receive none at your hand? Do not turn a deaf ear to their cries for help. It is too late for further delays.

"'Tis the last call of mercy
That lingers for thee;
Break away from thy bondage,
Come, help and be free."

ALCOHOL AS A MEDICINE.—We hope all will read the article in the Hygienic columns this week. It contains facts that all should know. Though the article is somewhat lengthy, it will pay well for a careful reading. Dr. Jewett, the author, is well qualified to speak on the subject.

THE DRESS OF WOMEN.

The dress of women at the present day is the most extravagant ever known since this continent was settled. The passion for costly apparel, and foolish ornaments, seems to have no limits. The instructions given in the Bible relative to dress, are treated with utter contempt, and so is the one who attempts to show the importance of adhering to the Bible directions. He is looked upon as some old "crusty cynic," that ought to live in a hermitage outside of society. It is a sad fact that there are ministers, professing to preach the gospel of the kingdom, who even give their sanction to the fashionable fooleries of these last day extravagances.

A careful observer might reasonably conclude that the chief end of woman was to spend all she could get in dress; each endeavoring to excel her neighbor. Many honest, hard-working men are completely beggared by the extravagance of those who should help bear the burdens of life; while thousands of active business men are obliged to do business on borrowed capital, in consequence of the extravagance of their families. It is said there is no nation in the world, except the French, that is so extravagant as the Americans, especially since the war began. Never have the festive halls and all scenes of amusement been so crowded as during the past year and the present; and the tide of fashion and pleasure is still rising.

The following list of articles in an American lady's wardrobe, at the present day, as enumerated by J. B. Gough, in his lecture on "Habit," will read very differently from one containing the modest variety worn by primitive christians. The list contains sixty-eight different articles, and yet it is not complete:

"Whalebone, rattan, cord, flannel, steel, silk, braid, silesia, chenille, tassels, buttons, hooks and eyes, fringe, furbelows, laces, ribbons, stockings, shoes, skirts, Balmorals, stays, pads, muslin, bracelets, breastpins, ear rings, cloaks, borders, collars, bosoms, trimmings, bonnets, waterfalls, pincushions, with somebody else's hair wound around them, rats, mice, combs, flowers, scarfs, gloves, muffs, furs, wristlets, opera cloaks, shawls, kids, *passementier*, point lace, trefoils, embroidery, *lingerie*, velvets, ruches, puffings, bugles, ruffles, flounces, beads, tucks, yokes, veils, undershirts, chemisettes, belts, buckles, tulle, leaves, berries," etc.

Has the following Scripture any meaning? Does it deserve any attention? Will it make any difference whether it is observed or not? Judging from the dress of a large proportion of professors of religion, we should think they considered these Scriptures as unworthy of their notice: "I will . . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." 1 Tim. 2: 8–9. Let it be remembered that the Roman church, referred to in Revelation 17th chapter, is symbolized by a harlot woman richly dressed, "and decked with gold and precious stones and pearls." The dress she wore showed at once she did not represent the true bride of Christ; so, if those who now profess to be the true church, dress like the harlot woman, it is proof that they have departed from Christ, are conformed to the world.

Is it not time there was a reform? Who will take the lead? Many say, we do not want to be the first, lest it should make people talk. Had we all acted on that principle, we should not now be rejoicing in the "blessed hope" of soon seeing Jesus. We have bowed to the tyrant of *fashion* full long enough. Let us now try to please the *Lord*, if no one else is suited, then we may continually enjoy the peace that is like a river, passing all understanding, and soon our dear Savior will appear with his mighty angels to bring his bride to his loving embrace.

THE POWER OF HABIT.

But few are aware of the power of habit, when once fully formed. Almost every thing we do is the result of habit. It is said with much truth, that "man is a bundle of habits." His manner of walking, talking, eating, working, thinking, etc., are the result of habits formed. How important, then, that we form good habits; such as will honor the Lord, and cause us to rejoice in him. Good habits are a source of continued comfort; whereas, bad ones only rob us of our joy and peace; besides making us unpleasant companions for others.

Bad habits are like tyrants over us. In the case of eating and drinking, the bad ones produce a *hankering*, an uneasy longing for the bad thing, that is not felt by those who do not indulge in food and drinks that are unhealthy. The following is an instance:—

"Coleridge, one of the subtlest intellects and finest poets of his time, battled for twenty years before he could emancipate himself from his tyrant, opium. He went into voluntary imprisonment. He hired a man to watch him day and night, and keep him by force from tasting the pernicious drug. He formed resolution after resolution. Yet, during all the best years of his life, he wasted his substance and his health, neglected his family, and lived degraded and accursed, because he had not resolution to abstain. He would lay plans to cheat the very man whom he paid to keep the drug from him, and bribe the jailer to whom he had voluntarily surrendered himself."

The same is true of tobacco, tea, coffee, and intoxicating drinks. When one has formed the habit of using these things, it requires much decision and self-denial to break up one of these bad habits. They were formed gradually; and every time they are repeated they gain new power over us. Their repetition is like winding a cord around an object; every coil secures it more firmly. Satan is trying in every possible way to bind us up with *bad* habits. Our only safety is in continued resistance, and in no case yielding to what we know is not right.

The following bad habits are among those to be avoided entirely, if we would have the christian's peace and joy:—all unkind words to every one, all evil-speaking, backbiting, and joking. Wherever these things abound, vital godliness will be very low. But few, we think, are aware of the evil arising from an indulgence in these evils; but they are as common as they are wicked. Their only tendency is to spread ruin wherever they are allowed.

Let us commence a war of extermination against all our bad habits, that we may be ready for the return of the Son of man.

STUDY THE SCRIPTURES.

Said John Locke:—"Study the Holy Scriptures; therein are contained *the words of eternal life.* They have God for their author, *salvation* for their end, and *truth* without any mixture of error for their matter."

Said Sir William Jones:—*Theological enquiries* are no part of my present subject; but I cannot refrain from adding that the collection of tracts we call from their excellence THE SCRIPTURES, contain, independently of a divine origin, more true *sublimity*, more exquisite *beauty*, purer *morality*, more important *history*, and finer strains of *poetry* and *eloquence* than could be collected within the same compass from all other books that were ever composed in any age or in any idiom.

The two parts of which the Scriptures consist—[the Old and New Testament] are connected by a chain of compositions—[THE PROPHECIES], which bear no resemblance in form or style to any that can be produced from the stores of *Grecian*, *Indian*, *Persian*, or even *Arabian* learning. The *antiquity* of these compositions no man doubts; and the unstrained application of them to events *long subsequent* to their publication, is a solid ground of belief that they were *genuine predictions*, and consequently inspired."

THE LITTLE HORN.

Before the clear light shone on the prophecies of Daniel, there were several writers who thought the "little horn" of Daniel 7: 8, represented *Antiochus Epiphanes* who desolated the Jews; but that opinion has been most fully exposed as unsound. That it represents the Roman power in its Papal form, we see no room to doubt. Some of the objections to applying it to Antiochus are well stated by Sir Isaac Newton in his work on the book of Daniel, as follows:—

"This last horn is by some taken for *Antiochus Epiphanes*, but not very judiciously. A horn of a beast is never taken for a single person; it always signifies a new kingdom, and the kingdom of *Antiochus* was an old one. *Antiochus* reigned over one of the four horns, and the little horn was a fifth under its proper kings. This horn at first was a little one, and waxed exceeding great, but so did not *Antiochus*. It is described great above all the former horns, and so was not *Antiochus*. His kingdom on the contrary was weak, and tributary to the *Romans*, and he did not enlarge it. The horn was a *king of fierce countenance, and destroyed wonderfully, and prospered and practiced;* that is, he prospered in his practices against the holy people; but *Antiochus* was frightened out of *Egypt* by a mere message of the *Romans*, and afterwards rooted and baffled by the *Jews*. The horn was mighty by another's power, *Antiochus* acted by his own. The horn stood up against the Prince of the host of heaven, the Prince of Princes; and this is the character not of *Antiochus*, but of *Antichrist*. The horn cast down the sanctuary to the ground, and so did not *Antiochus*; he left it standing. The Sanctuary and Host were trampled under foot 2300 days; and in *Daniel's* prophecies days are put for years; but the profanation of the temple in the reign of *Antiochus* did not last so many natural days. These were to last till the time of the end, till the last end of the indignation against the *Jews*; and this indignation is not yet at an end. They were to last till the sanctuary which had been cast down should be cleansed, and the sanctuary is not yet cleansed."—*Sir Isaac Newton on Daniel, pp.* 123–4.

$3000 TRACT FUND.

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One barrel of clothing, collected by I. C. Perkins, China, Me.

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass. JOSHUA V. HIMES,
President Amer. Adv. Miss. Society.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already one hundred and sixty boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35 00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Mrs. E. S. Willard, Hammonton, N. J.	$1.00
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The New Hymn and Tune Book.

Choice hymns and tunes for *The Jubilee Harp*, now in preparation, may still be sent in any time before the 1st of January, addressed to *The Advent Christian Publication Society, Boston, Mass.*

NEW PUBLICATIONS.

BLIND BARTIMEUS; or, How to be Saved. Mark 10: 46–52.

A neat little tract of twelve pages, written by a "young brother," in earnest to save souls. It is plain, pointed, practical, and excellent to scatter among the unconverted. It opens the way of salvation more clearly, by drawing a beautiful and striking analogy between the condition and conduct of Blind Bartimeus and the experience of the spiritually blind, who, by faith and prayer and wonder-working grace, are brought out of nature's darkness into God's marvellous light. May the same pen be moved to write again, and cultivate the ability which God hath given. For sale at the Crisis office. Price per dozen, 25 cents; $1.50 per hundred.

"OUR MISSION WORK." This neat little tract of thirty-two pages contains a Report of the Organization of the America Advent Mission Society, its Constitution, list of Officers, the Address on "Our Mission Work," and the Address of the Board. Five thousand copies are published *for general circulation.* The Board desire to have them scattered as widely as possible, *with or without money.* Those who feel disposed to help defray the cost of printing, can send what they please, when ordering for distribution among the friends of the cause. The price, to those who pay, will be 30 cts. per dozen, post paid; or 3 cts. single. Postage 2 cts.

THRILLING NARRATIVE: An Experience of Fifteen Years as a Roman Catholic Priest. By M. B. Czechowski.

A few copies of the above work can be had at this office. Price $1 00. The proceeds will go for the European Mission.

W. B. H.

PROSPECTUS
OF A
Critical Greek and English Concordance.

The undersigned herewith presents to students of the Bible, and to the friends of sacred literature generally, the accompanying specimen pages, of "A Critical Greek and English Concordance of the New Testament." It differs materially from all other Concordances, and grew out of the personal wants and desires of the publisher, and has been improved in design and execution by the suggestions of persons accomplished in the department of sacred literature.

The following statement will indicate its peculiarities. It contains:

1. References to all places where each Greek word contained in the New Testament is used. A few particles only, constantly occurring, are excepted, and of these an ample account is given. The list of proper names is given separately, with their various readings.

2. The different English words and phrases by which these Greek words are translated in the common version.

3. The various readings of the four best editors of the New Testament, Griesbach, Lachmann, Tischendorf, and Tregelles, and also of the SINAITIC MANUSCRIPT, in all places variously read by either of these editors.

4. An Index of English words, by means of which persons entirely unacquainted with the Greek language can find the original for any English word in any passage, and can trace and ascertain its usage throughout the entire New Testament.

It is proposed to the patronage of the public in the hope of supplying the existing lack of Greek Concordances of the New Testament; so CRITICAL that it will present the most advanced condition of sound textual investigation, and so THOROUGH that the most learned will find it adapted to their needs; so SIMPLE that the mere English student can use it with fecility; so CHEAP that the multitudes may obtain it; and so COMPACT and portable that it may be made a constant companion of the traveler, the student, and the evangelist.

The execution of the plan has been committed to the skilful and competent hands of Prof. C. F. Hudson, and the work is now about two-thirds completed. If the Lord will, it is hoped that it may be finished during the summer of 1866.

It will contain about five hundred pages, and, upon *this* paper, will make a book about six and a half inches long, four and a half inches wide, and half an inch thick. If subscribers should signify a desire for a *larger* edition, one suited for library use may be prepared upon thicker paper, and with a wider margin. The edition described will be portable. The prices, as nearly as can be estimated, will be, for copies bound in cloth, $2.50; for copies bound in morocco, $3.50.

Subscribers will confer a favor by sending their names, with or without the money, to the undersigned. When the book is ready, they will be apprised of the fact.

H. L. HASTINGS,
No. 19 Lindall St., Boston, Mass.

For the World's Crisis.

WORSHIP ON "THE FIRST DAY OF THE WEEK."

DEAR BRETHREN IN THE LORD:—I desire, in meekness, to submit to you the following observations relative to meetings for worship on "the first day of the week," commonly called "The Lord's day;" being named by the Holy Ghost "the first day of the week, when the disciples came together to break bread," in commemoration of the Lord's death and resurrection.

It is the worship of sinners saved by grace—the church of God—believers, walking in holiness and having the one hope in Christ; whom they acknowledge as their Head, the ever-living Head of His body, the church, by meeting together in His name, and worshiping God as His Father and their Father. John 20: 17. It is thus family worship—the children scattered abroad gathered together by Jesus (John 11: 52), and brought into recognized relation to God, and to each other, by the Spirit of the Father dwelling in them. Rom. 8. 15; 1 John 4: 13.

And wherever the Lord's risen family meet together, he has not only given them an assurance that he is in the midst of them, as their Head (Matt. 18: 20), but he has also given them gifts whereby one may edify another. 1 Cor. 12; Luke 19: 13; Eph. 4: 15, 16. He has bountifully endowed his church—his own loved and cherished body; his Spirit dwells in her, and comforts, and rules, and teaches, and supplies her every need, enabling her to speak as he dictates to these several ends. John 14: 16, 17.

By the exercise of these gifts the newly begotten body is built up, strengthened, edified; and the utterance of the mind of the Spirit by the mouth of "each one severally as He will." Let us remember, for our comfort, that God has not left us to *guess* our way in these great privileges. No; we have his word and Spirit still for our guidance in these rebellious days; and if we search the word of God, in humble dependence on the Spirit of God to guide us aright, we shall not miss the way God has marked out for us. And what does the Scripture say on this very point, and with special reference to *these last days?* "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and *so much the more as ye see the day approaching.*" Heb. 10: 25. "Much *the more,*" when others are neglecting to do so; and especially *as the coming of the Lord draws nigh.* How precious, then, these two portions of Scripture (Matt. 18: 20; Heb 10: 25) in these last evil days. And how clearly it is our duty and privilege to assemble ourselves together in the name of the Lord Jesus, as believers and brethren in Christ, as members of his body—the church of God.

On this subject, our next remark is, that Christ is the only Lord and Priest of the church. There is no ministry of lordship or priesthood in the church, but that of Christ, save the common priesthood of all believers. Ministry is simply service; those who have special gifts using them for the benefit of the body. There are those gifted to rule or guide the saints; and they are exhorted to be subject to them. But the service of rule is not lordship. "Not for that we have *dominion* over your faith." 2 Cor. 1: 24. "Neither as being *lords* over God's heritage." 1 Peter 5: 3. It is simply those who have more wisdom (gifts for so guiding) than the rest, for guiding the flock. And the command is, "Not for filthy lucre (money), but of a ready mind," etc. 1 Peter 5: 2.

To confine ministry to a class is to exclude the presence of the Holy Ghost, as dwelling in and guiding the body. Where he dwells he must be supreme; and he "divides to every man severally as *he will.*" 1 Cor. 12: 11. He cannot be limited by us. If we would have his presence, guidance, and power, in connection with the assembly, there must be full liberty of ministry—liberty for all to use whatever gift the Lord may bestow, and as the Holy Ghost may lead.

The next remark I would make is, has the church, then, nothing to do with the world as to the things of God? Yes, much. She is "the light of the world" (Matt. 5: 14), but not to mingle her light with the world's darkness and make confusion, but by her light to reprove its darkness (Eph. 5: 11); and she has to hold forth the preached gospel, that they who are ordained unto eternal life may believe.

Now where ministry of the church is thus according to Scripture, the unity of the body is preserved, as well as its healthy action. The members are all dependent on each other; and each performing its proper function, the growth, strength, and unity of the whole are thereby promoted.

How blessed it would be for the church, if these God appointed principles were acted on by all the saints! If all were gathered around the common table of the Lord, with full liberty for the Spirit of God to minister by whom he will; then would the church know the presence of the Lord manifested in real, spiritual unity, power and blessing, as it is impossible to realize in sectarian fellowship.

Brethren, "the time is short." "The night is at hand." "Behold! the bridegroom cometh!" Oh! let not the Lord come and find us in systems that he will burn up in that day 1 Cor. 3: 12–15. But whatever others may do, may we through grace be found "endeavoring to keep the unity of the Spirit in the bond of peace." And remember that the Lord's last words to us were, "Surely, I come quickly." Then may our hearts reply, "Amen. Even so, come, Lord Jesus." Rev. 22: 20

New Glasgow, C. E. M. H. MORRISON.

For the World's Crisis.

"BE YE ALSO READY."

Supposing a messenger, sent by the highest authority in the land, should go through our villages and towns proclaiming that all who should on a coming day be found fitted according to instructions given, should receive some high office, a position at once delightful to occupy, and every way calculated to promote the highest interests of the individual concerned; and that also, not only were provisions made that all the real sacrifices incurred by the necessary neglect of ordinary business, in securing the required fitness, should be made up manifold, but a heavy penalty should be incurred in case of a refusal, or neglect to comply with the conditions. What would be thought of the individual that would treat with indifference the whole matter, or that should defer the work of preparation until the very day they were to start for the place of examination?

Well, a proclamation has come to us from the King of Kings, the God of the universe, saying, that whosoever shall be found ready according to his expressly recorded instructions, shall on the day in which he shall crown his only Son King of the whole world, be made co-heirs with him in that kingdom. And that all the sacrifices that shall be made in consequence of opposition from the present ruler of this world, shall be made up a hundred fold here, and eternal life added, in the kingdom coming.

Now the time being just at hand for that coming of the King, in what case does it find the world? Many, who profess, nevertheless, an attachment to the King, and his Son, still prefer to have them at a distance, and are so well pleased with Cæser and his rule, who gave Cæser his seat and power, that they see no necessity for the coming of the Son of God, to take the kingdom, and conclude that it is all a mistake, that he never will come.

Others, just as good, profess to think that he may come sometime, but, shutting their eyes to the signs given to encourage and cheer the hearts truly waiting for him, inquire, "Where are these signs of his coming? These things were just so in the days of our fathers."

Still, by the order of the King sounds out the word, "Behold, he cometh," and with it there comes to the ears of the world a lingering remembrance of having heard, in some former time, perhaps, "In such an hour as ye think not, I come;" and turning to these popular teachers they inquire, "Is it indeed so? does the end draw nigh? the fearful Judgment come?" And the answer comes, "*Nay, ye know not the time;* look not for his coming, it *is a delusion.* Ages of peace and safety succeed these times. We have *preached* and *prayed* for it, and shall we not have it? We have persuaded tens of thousands of our fellows to shed their blood, cutting off their chance of a future salvation, and they now wail in unending torments for it, and SHALL WE NOT HAVE IT? Besides, it is written, 'My kingdom is not of this world:' this is for *us and Cæser*, and by and by, when we can possibly stay here no longer, we expect our spirits to go away beyond the bounds of time and space, where it must be more favorable for the Lord to reign than it can possibly be for him here."

Thus the fear of impending judgment is driven from the hearts of both professor and unprofessor; and the eye is seen to sparkle anew as they go about, trusting for a longer time in which to indulge the lusts of the flesh, ere they are summoned to take a reluctant leave of all, and go, as they think, through the gates of death into the presence of Him whom they could not endure to have to come to them.

In this manner, then, do we find the "many" treating this wonderful proclamation of an offended, yet gracious Being, to his erring, lost creatures, while the "few," here and there a traveler, are fleeing worldly lusts, keeping their garments unspotted, forsaking all that they may be accounted worthy to be crowned joint heirs with Christ in the kingdom of God.

Reader, to which of these classes do you belong? Are you, too, hoping that the "time is prolonged"? Then read in that very desire your unfitness for the event. What if, while reading this, the Son of God should come, "like a thief" indeed, to you, because you trusted to false teachers? how could you meet him? What a position, then, do you occupy? There is nothing to which you can liken it, for your risks are the greatest possible. Eternity cannot all reveal them, for that will never end. What are you to do, then? Let me tell you what I truly believe. The call is as imperative to you as to Lot in Sodom,—"*Up! get you out of this place, flee for your life. Look not behind you.*" Cast not a lingering look to the fashions, habits and associations that consume your time, engross your mind, and involve you in eternal ruin. Your name may be enrolled on church records; that cannot save you. You may be living as well as very many; that cannot save you.

With all diligence, then, seek a knowledge of God's requirements of you, obey him, secure an application of that blood that cleanseth from all sin, then shall you in truth "love" the appearing of the great King, and thus shall an abundant entrance be administered unto you, into the everlasting kingdom of our Lord and Savior, Jesus Christ.

So. Sodus. CAROLINE HILL.

☞ Improve every moment to some valuable purpose. Cultivate an intimate acquaintance with the Scriptures. Reverence the name, the laws, and the worship of God.

second time, personally, to raise the dead and change the living. We will refer the reader to Psa. 6: 5,—"For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Psa. 88: 10–12,—"Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Selah." Would this be the language of inspiration if the soul were in heaven praising God? No indeed.

"But," says the objector, "the spirit returns to God who gave it." Yes, we know the spirit returns to God who gave it; but the spirit there referred to in the writings of Solomon, is translated from the Hebrew word (*ruach*), which is translated breath and spirit in Eccl. 3: 19–21, and the same word spirit is applied to the beasts; so that, if the word spirit, which is translated breath, means an immortal soul, which returns to God who gave it, then of course the beasts have got immortal souls, which go down into the earth, and live there, while the souls of men go upward to heaven, where they formerly lived, before entering the human body. B. PERHAM.

Vernon, Vt.

THE WORLD'S CRISIS.

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Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us *every one* see what *we* can do.

GEO. T. ADAMS, BUSINESS AGENT.

MRS. HENRY WARD BEECHER'S EXPERIENCE WITH THE

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Gentlemen: It gives me the greatest pleasure to add my testimony to the unrivalled excellencies of Grover & Baker's Sewing Machine. It is, in my opinion, by far the most valuable of any I have tried. The thorough operation of it is most easy and simple, and its unobtrusive and quiet movements are very grateful to a weary head. The work when done is wonderful in its strength. More than two-thirds of all the sewing done in my family for the last two years has been done by Grover & Baker's machine, and I have never had a garment rip or need mending, except those rents, which frolicsome boys will make in whole cloth, and for them your machine has, I suppose, no remedy but a patch or darn.

The seam on the under side, sometimes represented as an objection to Grover & Baker's machine, is, I think, only the evidence of unskillful operation.

Honestly appreciating the excellencies of your machine as fully as I have here stated, I could give it no higher praise than the fact that when my only daughter married, I gave her this long-tried household friend, depriving myself of its services to lighten her first assumption of domestic duties. I can manage any machine comfortably, but my daughter was never willing to use any but Grover & Baker's.

I hope to be able soon to send you a well-deserved recommendation from my husband; meanwhile if any part of this will be of value, it is at your disposal.

Yours gratefully,
MRS. H. W. BEECHER.

Brooklyn, N. Y.

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The most important contribution to *Philology*, during the year 1864, was the publication of the illustrated edition of Webster's Quarto Unabridged Dictionary. This work, which had long been in preparation, and on the revision of which years of labor had been bestowed by several eminent scholars, was, in many respects, the greatest addition to the philology of the present age which has appeared within *half a century*.—*Appleton's Cyclopedia for 1864.*

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 6, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

THE PREMIUMS.

Now is the time for all our readers to make an effort to spread the light among their neighbors and friends and the members of the various churches, and thus do them good, at the same time they are securing to themselves some valuable articles that are needful in every family. We hope every preacher will succeed in obtaining a sewing machine for his wife, and Webster's invaluable Dictionary for his own use, if he has not got it already. It is a book that he needs.

A great favor might be done to some poor widow, if the brethren in the different churches where such live would unite their efforts, and get subscribers enough to obtain a sewing machine for such poor ones as are trying to get a living by the use of the needle.

Webster's Unabridged Dictionary is a vast treasure house of knowledge, containing over 3000 fine engravings, and "ten thousand words and meanings not found in other dictionaries." Over thirty able American and European scholars were employed upon its revision, and thirty years of labor were expended upon it. It contains one fifth more matter than any former edition. Do not fail to secure a copy. We offered these premiums as part pay for the extra time that may be spent in securing subscribers. We think there are thousands in the country who would be glad to take just such a paper as the Crisis. All that is wanting is for them to see a copy, and learn its character. Many have been led to see the truth in the Bible, and are now waiting for our Savior from heaven, with hearts full of love, as the result of reading "our paper," which was first sent them by some friend who was interested in their welfare. If by *all* our efforts we can save *one* it will pay for the labor of a life-time. Think of the value of "eternal life." No other gift can equal it; and if we can be instrumental in leading any one to secure it, let us rejoice in such a privilege. A very little effort may accomplish such a glorious result. Let the effort be made, while we look to the Lord for his blessing upon our labors.

"THE HOUR OF PERIL."

The "perilous times" of "the last days" have really come. We think no one who looks candidly at the matter, can see any ground to deny the fact. It is a time when every christian should have on "the whole armor of God," and be established in the truth and work of the Lord. Indifference now is hazardous in the extreme. Every one is needed as an active soldier of the cross. The enemy is strong, united, well-disciplined, of long experience, very decided, and knows he is about to engage in the last conflict. The struggle before us is not one of a sham fight, but of deadly conflict,—the final battle for the everlasting kingdom; and all who stand firmly for the right, "immovable, always abounding in the work of the Lord," are sure of a share in the grand triumph when our King comes; but cowards and idle ones have no promise.

This is the hour for decisive action. It is no time for compromising with the enemy. An hour's delay may turn the scale in the wrong direction. Be bold and daring for the right. *Risk every thing for Jesus, and all is safe.*

Perhaps we can best illustrate the present "hour of peril" by relating the following incident:—

"The foundations of a gigantic mill were laid upon the banks of a rapid stream in Western New York, and the men of the little village near gathered to raise the massive frame to its place. Bent after bent was lifted, till the last and heaviest one alone was left. At the word of command, this rose above the strong arms which held the pikes, until it reached what builders call 'the pinch in the bent,' beyond which it passes with comparative ease to the vertical position, and there it stopped.

The master-builder shouted, with alarm: 'Lift, men, or die!' Every muscle was strained anew but in vain. There it hung over the living throng like an engine of swift destruction. Just then three men appeared in the highway, upon the brow of the hill, and the call for help fell on their ears; they saw the peril, and hastened away from the scene with cowardly fear.

The chief workman mounted a plate above the trembling company, and in tears again shouted: 'Lift, men, or die!' The struggle was fruitless—the frame was settling toward the exhausted throng.

Meanwhile the tidings had spread through the village; the women had gathered along the opposite bank of the current, and were anxiously looking up to the imperilled loved ones. The eye of the builder was turned upon them a moment, and then with a fresh flood of tears, he exclaimed, 'Mothers, if you would have sons; wives, if you would have husbands; and sisters, if you would have brothers, to-night, come and help us!' With the strong impulse of woman's nature they rushed across the stream, and stood side by side with the dear inmates of the deserted homes. Then came the cry of distress once more: 'Now, all together lift, or die!' And they did lift. Up—up—went the frame. A stroke of the hammer, and all was safe."

As in the thrilling scene just read, so now the church has come to a crisis, when help is absolutely necessary. We are at an awful point of danger, when the help of every one is needed. The enemy is making a grand rally of all his forces in order to crush out the little company of christians scattered over the world, who are trying to raise the spiritual bent. If they yield or give up, death will be the result. There are many who have been but spectators of the conflict; but has not the time come when they can see the distressing need of help, and will they, like the three men referred to, hasten away from the scene of danger? Who will be so cowardly, and desert when their help is most needed? Well may Jesus say of such, they are not worthy to be at the marriage of the Lamb. There are many who will follow Jesus at a distance; speak well of him, when the scoffer is absent; but in the hour of peril, their ears are not open to hear the cry for help, their aid is not given when it might save a soul from death. They see the danger, but have not courage to give the alarm. When they hear the cry—"Lift, men, or die!" they hope to save their lives by flight; but they are followed by the declaration of the Captain of our salvation,—"Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Which shall be done?

The cry for help goes forth to our sisters in the Lord. We are aware that the popular voice enjoins silence upon them in the *religious* meetings, while they are urged to take an active part in picnics, fairs, festivals, and all other scenes of *worldly amusement*. This, we are sure, is as Satan would have it; but has not the time come for them to leave for ever all such vain pursuits, and, like those noble women who saved their husbands, sons, and brothers, from *temporal* destruction, make one more earnest, united effort to save them from *eternal* death? The cry echoes all around us, "Lift, men, or die." While a few stand burdened with their crushing load, that might be easily moved if all would help, will the rest look on, or turn away to save themselves, or to keep a good name among those who have no interest in the cause of Christ? Will Jesus say to such—"Well done?"

The hour has arrived for those to separate from the world, who expect to be "called to the marriage supper of the Lamb." Jesus is about to appear to take his bride; but she will be composed *only* of those who "love his appearing." Is the reader ready? Is your *all* consecrated to the Lord? Are you dead to the world? Are you lifting *unitedly* with all the children of the Redeemer? or are you only looking on to see the rest toil, when your help would turn the scale in your favor, and be the means of saving many more? Shall we entreat in vain? Can no words stir you? Is there no sympathy in your bosom for the suffering cause of Christ? Shall the few still stand in perilous need of your aid and receive none at your hand? Do not turn a deaf ear to their cries for help. It is too late for further delays.

"'Tis the last call of mercy
That lingers for thee;
Break away from thy bondage,
Come, help and be free."

ALCOHOL AS A MEDICINE.—We hope all will read the article in the Hygienic columns this week. It contains facts that all should know. Though the article is somewhat lengthy, it will pay well for a careful reading. Dr. Jewett, the author, is well qualified to speak on the subject.

THE DRESS OF WOMEN.

The dress of women at the present day is the most extravagant ever known since this continent was settled. The passion for costly apparel, and foolish ornaments, seems to have no limits. The instructions given in the Bible relative to dress, are treated with utter contempt, and so is the one who attempts to show the importance of adhering to the Bible directions. He is looked upon as some old "crusty cynic," that ought to live in a hermitage outside of society. It is a sad fact that there are ministers, professing to preach the gospel of the kingdom, who even give their sanction to the fashionable fooleries of these last day extravagances.

A careful observer might reasonably conclude that the chief end of woman was to spend all she could get in dress; each endeavoring to excel her neighbor. Many honest, hard-working men are completely beggared by the extravagance of those who should help bear the burdens of life; while thousands of active business men are obliged to do business on borrowed capital, in consequence of the extravagance of their families. It is said there is no nation in the world, except the French, that is so extravagant as the Americans, especially since the war began. Never have the festive balls and all scenes of amusement been so crowded as during the past year and the present; and the tide of fashion and pleasure is still rising.

The following list of articles in an American lady's wardrobe, at the present day, as enumerated by J. B. Gough, in his lecture on "Habit," will read very differently from one containing the modest variety worn by primitive christians. The list contains sixty-eight different articles, and yet it is not complete:

"Whalebone, rattan, cord, flannel, steel, silk, braid, silesia, chenille, tassels, buttons, hooks and eyes, fringe, furbelows, laces, ribbons, stockings, shoes, skirts, Balmorals, stays, pads, muslin, bracelets, breastpins, ear rings, cloaks, borders, collars, bosoms, trimmings, bonnets, waterfalls, pincushions, with somebody else's hair wound around them, rats, mice, combs, flowers, scarfs, gloves, muffs, furs, wristlets, opera cloaks, shawls, kids, *passementier*, point lace, trefoils, embroidery, *lingerie*, velvets, ruches, puffings, bugles, ruffles, flounces, beads, tucks, yokes, veils, undershirts, chemisettes, belts, buckles, tulle, leaves, berries," etc.

Has the following Scripture any meaning? Does it deserve any attention? Will it make any difference whether it is observed or not? Judging from the dress of a large proportion of professors of religion, we should think they considered these Scriptures as unworthy of their notice: "I will . . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." 1 Tim. 2: 9-10. It is remembered that the Roman church, referred to in Revelation 17th chapter, is symbolized by a harlot woman richly dressed, "and decked with gold and precious stones and pearls." The dress she wore showed at once she did not represent the true bride of Christ; so, if those who now profess to be the true church, dress like the harlot woman, it is proof that they have departed from Christ, are conformed to the world.

Is it not time there was a reform? Who will take the lead? Many say, we do not want to be the first, lest it should make people talk. Had we all acted on that principle, we should not now be rejoicing in the "blessed hope" of soon seeing Jesus. We have bowed to the tyrant of *fashion* full long enough. Let us now try to please the *Lord*, if no one else is suited, then we may continually enjoy the peace that is like a river, passing all understanding, and soon our dear Savior will appear with his mighty angels to bring his bride to his loving embrace.

THE POWER OF HABIT.

But few are aware of the power of habit, when once fully formed. Almost every thing we do is the result of habit. It is said with much truth, that "man is a bundle of habits." His manner of walking, talking, eating, working, thinking, etc., are the result of habits formed. How important, then, that we form good habits; such as will honor the Lord, and cause us to rejoice in him. Good habits are a source of continued comfort; whereas, bad ones only rob us of our joy and peace; besides making us unpleasant companions for others.

Bad habits are like tyrants over us. In the case of eating and drinking, the bad ones produce a *hankering*, an uneasy longing for the bad thing, that is not felt by those who do not indulge in food and drinks that are unhealthy. The following is an instance:—

"Coleridge, one of the subtlest intellects and finest poets of his time, battled for twenty years before he could emancipate himself from his tyrant, opium. He went into voluntary imprisonment. He hired a man to watch him day and night, and keep him by force from tasting the pernicious drug. He formed resolution after resolution. Yet, during all the best years of his life, he wasted his substance and his health, neglected his family, and lived degraded and accursed, because he had not resolution to abstain. He would lay plans to cheat the very man whom he paid to keep the drug from him, and bribe the jailer to whom he had voluntarily surrendered himself."

The same is true of tobacco, tea, coffee, and intoxicating drinks. When one has formed the habit of using these things, it requires much decision and self-denial to break up one of these bad habits. They were formed gradually; and every time they are repeated they gain new power over us. Their repetition is like winding a cord around an object; every coil secures it more firmly. Satan is trying in every possible way to bind us up with *bad* habits. Our only safety is in continued resistance, and in no case yielding to what we know is not right.

The following bad habits are among those to be avoided entirely, if we would have the christian's peace and joy:—all unkind words to every one; all evil-speaking, backbiting, and joking. Wherever these things abound, vital godliness will be very low. But few, we think, are aware of the evil arising from an indulgence in these evils; but they are as common as they are wicked. Their only tendency is to spread ruin wherever they are allowed.

Let us commence a war of extermination against all our bad habits, that we may be ready for the return of the Son of man.

STUDY THE SCRIPTURES.

Said John Locke:—"Study the Holy Scriptures; therein are contained *the words of eternal life*. They have God for their author, *salvation* for their end, and *truth* without any mixture of error for their matter."

Said Sir William Jones:—*Theological enquiries* are no part of my present subject; but I cannot refrain from adding that the collection of tracts we call from their excellence THE SCRIPTURES, contain, independently of a divine origin, more true *sublimity*, more exquisite *beauty*, purer *morality*, more important *history*, and finer strains of *poetry* and *eloquence* than could be collected within the same compass from all other books that were ever composed in any age or in any idiom.

The two parts of which the Scriptures consist—[the Old and New Testament] are connected by a chain of compositions—[THE PROPHECIES], which bear no resemblance in form or style to any that can be produced from the stores of *Grecian*, *Indian*, *Persian*, or even *Arabian* learning. The *antiquity* of these compositions no man doubts; and the unstrained application of them to events *long subsequent* to their publication, is a solid ground of belief that they were *genuine predictions*, and consequently inspired."

THE LITTLE HORN.

Before the clear light shone on the prophecies of Daniel, there were several writers who thought the "little horn" of Daniel 7: 8, represented *Antiochus Epiphanes* who desolated the Jews; but that opinion has been most fully exposed as unsound. That it represents the Roman power in its Papal form, we see no room to doubt. Some of the objections to applying it to Antiochus are well stated by Sir Isaac Newton in his work on the book of Daniel, as follows:—

"This last horn is by some taken for *Antiochus Epiphanes*, but not very judiciously. A horn of a beast is never taken for a single person; it always signifies a new kingdom, and the kingdom of *Antiochus* was an old one. *Antiochus* reigned over one of the four horns, and the little horn was a fifth under its proper kings. This horn at first was a little one, and waxed exceeding great, but so did not *Antiochus*. It is described great above all the former horns, and so was not *Antiochus*. His kingdom on the contrary was weak, and tributary to the *Romans*, and he did not enlarge it. The horn was a *king of fierce countenance, and destroyed wonderfully, and prospered and practiced;* that is, he prospered in his practices against the holy people; but *Antiochus* was frightened out of *Egypt* by a mere message of the *Romans*, and afterwards rooted and baffled by the *Jews*. The horn was mighty by another's power, *Antiochus* acted by his own. The horn stood up against the Prince of the host of heaven, the Prince of Princes; and this is the character not of *Antiochus*, but of *Antichrist*. The horn cast down the sanctuary to the ground, and so did not *Antiochus*; he left it standing. The Sanctuary and Host were trampled under foot 2300 days; and in *Daniel's* prophecies days are put for years; but the profanation of the temple in the reign of *Antiochus* did not last so many natural days. These were to last till the time of the end, till the last end of the indignation against the *Jews*; and this indignation is not yet at an end. They were to last till the sanctuary which had been cast down should be cleansed, and the sanctuary is not yet cleansed."—*Sir Isaac Newton on Daniel, pp.* 123–4.

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The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass. JOSHUA V. HIMES,

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W. B. H.

PROSPECTUS
OF A
Critical Greek and English Concordance.

The undersigned herewith presents to students of the Bible, and to the friends of sacred literature generally, the accompanying specimen pages, of "A Critical Greek and English Concordance of the New Testament." It differs materially from all other Concordances, and grew out of the personal wants and desires of the publisher, and has been improved in design and execution by the suggestions of persons accomplished in the department of sacred literature.

The following statement will indicate its peculiarities. It contains:

1. References to all places where each Greek word contained in the New Testament is used. A few particles only, constantly occurring, are excepted, and of these an ample account is given. The list of proper names is given separately, with their various readings.

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It is proposed to the patronage of the public in the hope of supplying the existing lack of Greek Concordances of the New Testament; so CRITICAL that it will present the most advanced condition of sound textual investigation, and so THOROUGH that the most learned will find it adapted to their needs; so SIMPLE that the mere English student can use it with fecility; so CHEAP that the multitudes may obtain it; and so COMPACT and portable that it may be made a constant companion of the traveler, the student, and the evangelist.

The execution of the plan has been committed to the skilful and competent hands of Prof. C. F. Hudson, and the work is now about two-thirds completed. If the Lord will, it is hoped that it may be finished during the summer of 1866.

It will contain about five hundred pages, and, upon *this* paper, will make a book about six and a half inches long, four and a half inches wide, and half an inch thick. If subscribers should signify a desire for a *larger* edition, one suited for library use may be prepared upon thicker paper, and with a wider margin. The edition described will be portable. The prices, as nearly as can be estimated, will be, for copies bound in cloth, $2.50; for copies bound in morocco, $3.50.

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H. L. HASTINGS,
No. 19 Lindall St., Boston, Mass.

For the World's Crisis.

WORSHIP ON "THE FIRST DAY OF THE WEEK."

DEAR BRETHREN IN THE LORD:—I desire, in meekness, to submit to you the following observations relative to meetings for worship on "the first day of the week," commonly called "The Lord's day;" being named by the Holy Ghost "the first day of the week, when the disciples came together to break bread," in commemoration of the Lord's death and resurrection.

It is the worship of sinners saved by grace—the church of God—believers, walking in holiness and having the one hope in Christ; whom they acknowledge as their Head, the ever-living Head of His body, the church, by meeting together in His name, and worshiping God as His Father and their Father. John 20: 17. It is thus family worship—the children scattered abroad gathered together by Jesus (John 11: 52), and brought into recognized relation to God, and to each other, by the Spirit of the Father dwelling in them. Rom. 8. 15; 1 John 4: 13.

And wherever the Lord's risen family meet together, he has not only given them an assurance that he is in the midst of them, as their Head (Matt. 18: 20), but he has also given them gifts whereby one may edify another. 1 Cor. 12; Luke 19: 13; Eph. 4: 15, 16. He has bountifully endowed his church—his own loved and cherished body; his Spirit dwells in her, and comforts, and rules, and teaches, and supplies her every need, enabling her to speak as he dictates to these several ends. John 14: 16, 17.

By the exercise of these gifts the newly begotten body is built up, strengthened, edified; and the utterance of the mind of the Spirit by the mouth of "each one severally as He will." Let us remember, for our comfort, that God has not left us to *guess* our way in these great privileges. No; we have his word and Spirit still for our guidance in these rebellious days; and if we search the word of God, in humble dependence on the Spirit of God to guide us aright, we shall not miss the way God has marked out for us. And what does the Scripture say on this very point, and with special reference to *these last days?* "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and *so much the more as ye see the day approaching.*" Heb. 10: 25. "Much *the more*," when others are neglecting to do so; and especially *as the coming of the Lord draws nigh*. How precious, then, these two portions of Scripture (Matt. 18: 20; Heb 10: 25) in these last evil days. And how clearly it is our duty and privilege to assemble ourselves together in the name of the Lord Jesus, as believers and brethren in Christ, as members of his body—the church of God.

On this subject, our next remark is, that Christ is the only Lord and Priest of the church. There is no ministry of lordship or priesthood in the church, but that of Christ, save the common priesthood of all believers. Ministry is simply service; those who have special gifts using them for the benefit of the body. There are those gifted to rule or guide the saints; and they are exhorted to be subject to them. But the service of rule is not lordship. "Not for that we have *dominion* over your faith." 2 Cor. 1: 24. "Neither as being *lords* over God's heritage." 1 Peter 5: 3. It is simply those who have more wisdom (gifts for so guiding) than the rest, for guiding the flock. And the command is, "Not for filthy lucre (money), but of a ready mind," etc. 1 Peter 5: 2.

To confine ministry to a class is to exclude the presence of the Holy Ghost, as dwelling in and guiding the body. Where he dwells he must be supreme; and he "divides to every man severally as *he will*." 1 Cor. 12: 11. He cannot be limited by us. If we would have his presence, guidance, and power, in connection with the assembly, there must be full liberty of ministry—liberty for all to use whatever gift the Lord may bestow, and as the Holy Ghost may lead.

The next remark I would make is, has the church, then, nothing to do with the world as to the things of God? Yes, much. She is "the light of the world" (Matt. 5: 14), but not to mingle her light with the world's darkness and make confusion, but by her light to reprove its darkness (Eph. 5: 11); and she has to hold forth the preached gospel, that they who are ordained unto eternal life may believe.

Now where ministry of the church is thus according to Scripture, the unity of the body is preserved, as well as its healthy action. The members are all dependent on each other; and each performing its proper function, the growth, strength, and unity of the whole are thereby promoted.

How blessed it would be for the church, if these God appointed principles were acted on by all the saints! If all were gathered around the common table of the Lord, with full liberty for the Spirit of God to minister by whom he will; then would the church know the presence of the Lord manifested in real, spiritual unity, power and blessing, as it is impossible to realize in sectarian fellowship.

Brethren, "the time is short." "The night is at hand." "Behold! the bridegroom cometh!" Oh! let not the Lord come and find us in systems that he will burn up in that day. 1 Cor. 3: 12–15. But whatever others may do, may we through grace be found "endeavoring to keep the unity of the Spirit in the bond of peace." And remember that the Lord's last words to us were, "Surely, I come quickly." Then may our hearts reply, "Amen. Even so, come, Lord Jesus." Rev. 22: 20.

New Glasgow, C. E. M. H. MORRISON.

For the World's Crisis.

"BE YE ALSO READY."

Supposing a messenger, sent by the highest authority in the land, should go through our villages and towns proclaiming that all who should on a coming day be found fitted according to instructions given, should receive some high office, a position at once delightful to occupy, and every way calculated to promote the highest interests of the individual concerned; and that also, not only were provisions made that all the real sacrifices incurred by the necessary neglect of ordinary business, in securing the required fitness, should be made up manifold, but a heavy penalty should be incurred in case of a refusal, or neglect to comply with the conditions. What would be thought of the individual that would treat with indifference the whole matter, or that should defer the work of preparation until the very day they were to start for the place of examination?

Well, a proclamation has come to us from the King of Kings, the God of the universe, saying, that whosoever shall be found ready, according to his expressly recorded instructions, shall on the day in which he shall crown his only Son King of the whole world, be made co-heirs with him in that kingdom. And that all the sacrifices that shall be made in consequence of opposition from the present ruler of this world, shall be made up a hundred fold here, and eternal life added, in the kingdom coming.

Now the time being just at hand for that coming of the King, in what case does it find the world? Many, who profess, nevertheless, an attachment to the King, and his Son, still prefer to have them at a distance, and are so well pleased with Cæser and his rule, who gave Cæser his seat and power, that they see no necessity for the coming of the Son of God, to take the kingdom, and conclude that it is all a mistake, that he never will come.

Others, just as good, profess to think that he may come sometime, but, shutting their eyes to the signs given to encourage and cheer the hearts truly waiting for him, inquire, "Where are these signs of his coming? These things were just so in the days of our fathers."

Still, by the order of the King sounds out the word, "Behold, he cometh," and with it there comes to the ears of the world a lingering remembrance of having heard, in some former time, perhaps, "In such an hour as ye think not, I come;" and turning to these popular teachers they inquire, "Is it indeed so? does the end draw nigh? the fearful Judgment come?" And the answer comes, "*Nay, ye know not the time;* look not for his coming, it *is a delusion*. Ages of peace and safety succeed these times. We have *preached* and *prayed* for it, and shall we not have it? We have persuaded tens of thousands of our fellows to shed their blood, cutting off their chance of a future salvation, and they now wail in unending torments for it, and SHALL WE NOT HAVE IT? Besides, it is written, 'My kingdom is not of this world:' this is for *us and Cæser*, and by and by, when we can possibly stay here no longer, we expect our spirits to go away beyond the bounds of time and space, where it must be more favorable for the Lord to reign than it can possibly be for him here."

Thus the fear of impending judgment is driven from the hearts of both professor and unprofessor; and the eye is seen to sparkle anew as they go about, trusting for a longer time in which to indulge the lusts of the flesh, ere they are summoned to take a reluctant leave of all, and go, as they think, through the gates of death into the presence of Him whom they could not endure to have to come to them.

In this manner, then, do we find the "many" treating this wonderful proclamation of an offended, yet gracious Being, to his erring, lost creatures, while the "few," here and there a traveler, are fleeing worldly lusts, keeping their garments unspotted, forsaking all that they may be accounted worthy to be crowned joint heirs with Christ in the kingdom of God.

Reader, to which of these classes do you belong? Are you, too, hoping that the "time is prolonged"? Then read in that very desire your unfitness for the event. What if, while reading this, the Son of God should come, "like a thief" indeed, to you, because you trusted to false teachers? how could you meet him? What a position, then, do you occupy? There is nothing to which you can liken it, for your risks are the greatest possible. Eternity cannot all reveal them, for that will never end. What are you to do, then? Let me tell you what I truly believe. The call is as imperative to you as to Lot in Sodom,—"*Up! get you out of this place, flee for your life. Look not behind you.*" Cast not a lingering look to the fashions, habits and associations that consume your time, engross your mind, and involve you in eternal ruin. Your name may be enrolled on church records; that cannot save you. You may be living as well as very many; that cannot save you.

With all diligence, then, seek a knowledge of God's requirements of you, obey him, secure an application of that blood that cleanseth from all sin, then shall you in truth "love" the appearing of the great King, and thus shall an abundant entrance be administered unto you, into the everlasting kingdom of our Lord and Savior, Jesus Christ.

So. Sodus. CAROLINE HILL.

☞ Improve every moment to some valuable purpose. Cultivate an intimate acquaintance with the Scriptures. Reverence the name, the laws, and the worship of God.

For the World's Crisis.

ESPECIAL PROVIDENCE OF GOD MANIFEST IN HIS CHURCH.

While it is generally admitted that the providence of God is manifest in the ordering and overruling of events in relation to the world, few, comparatively, see his *especial* providence in the events connected with his church. Now while it is a fact that Christ taught the direct providence of his Father in both cases (Matt. 5: 45; Luke 12: 24–27), yet on account of the union and oneness of believers with Christ, as the bridegroom and the bride, his *especial* care and providence should be seen. Thus he has taught us to recognize it. Luke 12: 7,—"But the very hairs of your head are all numbered." Matt. 28: 20,—"And, lo, I am with you alway, even unto the end of the world."

Now if the providence of God extends to the minutiæ or life, in reference to his people, surely the more *prominent* events of our history are under his direction. While I would not inculcate the idea that all which even good men may teach is in accordance with the will of God, or by the influence of the Holy Spirit (yet even that may be overruled to accomplish some of God's purposes in a way that we may not understand), yet I do inculcate the idea, and defend the position, that God does and has directed his people to teach and occupy positions that may appear paradoxical. Proof. The case of Abraham called to offer up his son Isaac as a burnt offering; and Jonah sent to preach to the Ninevites that in forty days Nineveh should be overthrown. Now worldly and unbelieving men might deny the direction of God in both these instances; because it might appear inconsistent and unreasonable to them. But God had a purpose to be accomplished which we may all understand.

Now let us apply the principle of the foregoing (i. e., the *especial* providence of God) in the history of the advent movement the past twenty-five or thirty years. Was it not by the *especial* providence of God that Bro. Miller, Bro. Himes, and a host of God's faithful ministers, were raised up to proclaim Christ's *immediate* coming, and by their instrumentality multitudes were converted and thousands of God's people made to rejoice in prospect of speedy redemption? Other circumstances and results, thus far, appear to be evidently by his direction. In the second chapter of the prophecy of Habakkuk, the prophet appears to occupy the position of a representative of those who would be called to perform a special and important work. As the apostle Peter has it, "Unto whom it was revealed, that not unto themselves, but *unto us* they did minister."—1 Pet. 1: 12. Thus when the time arrived indicated in the prophecy, the Holy Spirit stirred up Bro. Miller and other ministers to occupy this position on the watch tower, to receive the command from the Lord, "Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is *yet* for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." If this scripture has not had, at least, a partial fulfillment in the past history of the Advent movement, it would be difficult to discern the fulfillment of a large portion of the prophetic scriptures.

The apostle Paul, in Heb. 10: 35–38, evidently has his mind on the prophecy of Habakkuk, for his language is nearly the same; and he refers it to the coming of Christ. Therefore the vision refers to the coming of Christ. The prophet Isaiah evidently refers to the same subject in the twenty-ninth chapter tenth verse and onward, speaking of the treatment those will receive who seek for an understanding of the vision.

The large charts on which the vision of Daniel and St. John have been written, so that the subject might be presented to the eye at a glance, have fulfilled the command to "write the vision and make it plain upon tables." Then the prophet says, "For the vision is YET for an appointed time," evidently implying it will reach *beyond* the time that is specified on the tables. That little word *yet* has great significance in my mind, for it shows that God made provision for the failure in definite time that has been preached in the past. The parable of our Savior in Matt. 25 teaches a tarrying of the Bridegroom beyond the time in which he was expected to come. The same idea is taught by Paul in the tenth chapter of Heb., where we are exhorted not to cast away our "*confidence*, which has great recompense of reward. For ye have need of *patience*, that, after ye have *done the will* of God, ye might receive the promise. For yet a *little while*, and he that shall come will come, and will not tarry." Paul's "little while," in which we shall need patience, corresponds to the prophet's "an appointed time" for the tarrying of the vision.

The above scriptures belong to God's tried and *waiting* church at the present time in a special manner; and I think we are to draw great consolation and encouragement from them.

We learn from the foregoing that the preaching of Christ's coming in A. D. 1843–4, that great movement, was by the especial providence of God; and his servants could not have done otherwise, and have been honest to their convictions of truth, to have refrained from preaching the coming of Christ at that time. God had a special purpose in causing the children of Israel to wander in that terrible wilderness for forty years; and it proved in the result that God intended the sifting out of the chaff from the wheat. But it was a terrible sifting. So before the church shall enter the heavenly Canaan, it may need a similar sifting, that the true may be made manifest from the false.

Then let us never murmur or complain of the way the Lord chooses for us to walk in. What if our good name and reputation must be laid aside? did not Moses esteem the reproach of Christ greater riches than the treasures of Egypt? Surely if we have no positions to take that bring reproach, would it not be well for us to examine our foundation and see if we are built on Christ.

Believing in and preaching a definite point of time for Christ to come, has been the head and front of our reproach in the past; yet I could not have done differently and been honest, with the light I supposed I had, without making it known. And I have a conscience void of offence in the matter. I now believe the church is about to emerge out of the wilderness of obscurity, and receive light that will shine brighter and brighter till we reach the heavenly Canaan. The Lord says he is going to make that proverb to cease, the saying "the days are prolonged and every vision faileth." Say unto them, "Thus saith the Lord, the days are at hand and the effect of every vision." Ezek. 12: 22, 23.

How plain it is that "in the first year of the reign of Cyrus king of Persia, ("*That the word of* the Lord by the mouth of Jeremiah *might be fulfilled*." What word might be fulfilled? That recorded in Jer. 29: 10,—"For THUS SAITH THE LORD, *that after seventy years be accomplished at Babylon*, I will visit you, and perform my good word toward you, IN CAUSING YOU TO RETURN TO THIS PLACE.") *the Lord stirred up the spirit of Cyrus king of Persia*, that he made a proclamation"—for the return of the captive Jews from Babylon to Jerusalem, and the building of their city; thus fulfilling Dan. 9: 25. "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks," or 483 years. The Bible does not say from the going into effect of the commandment, but *from the going forth*, etc. Now who gave the commandment? Ans. THE LORD GOD OF HEAVEN. To whom? To Cyrus king of Persia. "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to *Jerusalem, Thou shalt be built*, and to the temple, Thy foundation shall be laid. . . . *He shall build my city*, and he shall *let go my captives*, not for price nor reward, saith the Lord of hosts." Did not the Lord give command to Artaxerxes to restore and build Jerusalem? If he did, where is the record of the facts? not in the Bible, surely. But we formerly supposed he did, because learned men said so, who dated it in the seventh year of his reign; and believing in that date for the going forth of the commandment, resulted in our disappointment in not seeing the Lord in '43 or '44.

But God has not left us in our trial and disappointment, but by his providence has brought us to see the true light for "the going forth of the commandment" to the birth of Christ, by his humble but honored instrument, Wm. C. Thurman. Therefore what has been dark and mysterious in reference to the passing of the time when we expected our Lord, is now made light and clear to our vision. Now, the dates appear to be all simple and harmonious, and we may surely "lift up our heads and look up, knowing that our redemption draweth nigh," and that the kingdom of God is nigh at hand. Yours in Christ,

L. T. CUNNINGHAM.

Newton Upper Falls, Mass.

A HINT TO TRACT DISTRIBUTORS.

Don't leave your tracts on door-steps, ring the bells, and walk off. If you do, in most cases your tracts will go into the house waste basket, possibly into the fire.

Don't give your tracts to servants and walk off. Most servants in these days are Romanists. They will only curse you and burn your tracts.

Don't leave tracts on profanity, drunkenness or other vices with families whose members you know to be eminently moral. They will be offended with your lack of discrimination, and throw the ill chosen tracts into the fire.

Don't leave awakening and warning tracts with christian families. They may not be angry with you, but they will feel that in bringing them such tracts you wasted your own time and somebody's money.

Select your tracts with discrimination. Learn by courteous inquiries all you can of the religious proclivities or prejudices of the families composing your district. Let your selections be appropriate, not so as to appear personal, but suited to the religious necessities of the parties. Before you start on your round pray for the divine blessing on yourself and on those whom you visit. Go into the houses of your district inquiring for the heads of the family. On your first call tell them what you are, what you intend doing, and ask permission to leave your tract weekly or monthly, as the case may be. Make a few inquiries respecting their place of worship. If they attend nowhere, tell them how pleasant a thing it is to be a regular attendant on a place of worship, and invite them to church. Don't reprove or say hard things. People are to be *attracted*, not whipped, to the cross.

In your subsequent calls talk about the tract previously left. Make it the starting point of a faithful but kind religious conversation. Follow up this plan with a clearly defined purpose to lead every soul in your district to Christ, and you will soon begin to reap the fruits of your labors.

I respectfully but earnestly desire all tract distributors when they see the results of their work to report the facts to the subscriber.

D. WISE, Cor. Sec. Tract Society.

TARES.

The enemy of all good is very cunning in his plans to introduce tares among the wheat. He watches for his opportunity. He knows man's weak points,—his natural tastes and appetites, and knows how to take advantage of these.

The following, from the October number of the *Earnest Christian*, is to the point:—ED.

"Already do we see the old serpent the devil, here and there in these new settlements, in the light, fascinating, popular literature, the mixed publications. Harper, Godey, Peterson, Arthur, the Swedenborgian, and other satanic transformations. These serpents in the grass—sugar-coated poisons—are doing a death-work! Novel-readings, romances, sickly, sentimental love-stories, fashionable adornments in dress, foolish talking and jesting, go hand in hand. What next? 'On with the dance, let joy be unconfined!'

Books and papers have souls: they think, speak and act, for evil or for good. A bad book or paper is as dangerous as a bad man or a bad woman, a bad boy or a bad girl. Reading a bad book is keeping bad company, and reading a good book is keeping good company. Every book, paper, has a soul breathing a spirit good or bad. It is the soul of its author, and when spread over the pages of the book, that soul acts upon its reader as truly as when acting directly.

Several years ago, we were persuaded to examine (in an evil hour) the writings of Emanuel Swedenborg, George Bush, and several other apostles of the 'New Church'; and we fear that we shall never, while we live, be able to rid ourself entirely of their injurious effects. A more subtle mixture of truth and error was never concocted. We consider it far more dangerous than open infidelity. God be praised for leading us to see the falsity of their plausible but soul-stirring tenets, and to renounce them before it was too late to obtain mercy and forgiveness through the vicarious atonement of the Savior which they deny. In the Sabbath School library, and in the books purchased for children, we furnish them with the means of cultivating a taste for novel-reading, and so prepare them greedily to devour whatever fictitious trash may fall in their way, and then waste our breath in deploring their exposure to a corrupting literature. Parents and teachers seem not to know that the thirst for novel-reading is cultivated by novel-reading; or they seem not to know that reading fiction, with a little sprinkling of religion, prepares children to love and read fiction, though it may have a sprinkling of irreligion.

There is that in the character of fictitious writings, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, didactic, or any of the other classes of writing; and this taste is as readily formed by indulging the child in religious novels in younger years, as if he were supplied with secular novels. By our religious machinery the child is piously trained to seek his gratifications of mind among elements of grossest corruption. If the enemy of all good should set himself to devise a scheme to take children out of religious families, and from them to rear a supply of victims of this form of ruin, he could, with all his cunning, hardly contrive a better way to avoid giving alarm and to secure the result. If it be agreed that religious novels are a source of mischief, we shall find ample work in clearing out the old leaven. Our Sabbath School libraries, and our book stores, are full of these introductions to the 'Mysteries of Paris,' and, even our editors should be called to use their puffing apparatus with a little more caution.

Parent, when you place novels or fictitious writings, in the form of a book or paper, in the hands of your child, for the purpose of cultivating a taste for reading, you do your child an irreparable injury—you peril the soul forever."

Correspondence.

From Sr. A. E. Smith.

DEAR BRN. AND SRS.:—I thank you for your sympathy and prayers. I believe God will hear and answer your prayers, for I find the tide of persecution is turning, and I am finding friends among those who were enemies. The Lord is able to turn enemies to friends. I have foes, because I take up such unpopular views. First, I hold to the soon coming of Jesus, and will stick to it, when I ought to know better after twenty-three years' experience, and it is no nearer than it was before. But we don't look through the same glasses. I can see it is twenty-three years nearer; so this is the difference. Praise the Lord.

The next unpopular theme is, the rights of my own sex. I am told women ought to keep silent, and ask their husbands at home. How is it with those whose husbands are wicked and lie at home drunk while their wives go to church, and when they come home beat and kick them about like old shoes, and swear at them, and call them bad names? Did Paul mean these women too? Because if these women should ask their husbands, they would not learn much about the church. But then how about those who have no husbands? But they say Paul would not suffer a woman to speak; yet this same Paul said, "I commend unto you Phebe, a servant of the church." You see the argument is lame. So I will talk on till Paul tells me to stop.

But another unpopular theme is, the black man has brains as well as the white man. Now my experience has been this, that where a colored child can be taken young, and educated, he learns faster and is more apt than a white child, and can remember better. Being satisfied in my own mind of this, I labor among them, in preference to laboring among the Irish whites. But all this is unpopular.

I praise the Lord I have reached the place where I am willing to be anything or nothing, so I can honor my Master and do good to m fellow creatures. But there is some comfort in all this. The other day we were out visiting. We found an old colored woman a hundred and seven years old; and to hear this old saint tell how good the Lord had been to her in all those years, it made me think of the apostles and those ancient ones that the Lord had taken care of. When the riot was here, the mob had the rope around her neck three times to hang her, and she begged of them not to take her life. Then they gave her so many minutes to get out of the way, and she was very lame, and could hardly walk. But the Lord helped her, and she made her escape, but had to leave all behind. She had her room furnished quite comfortably, but now has nothing but what her christian friends choose to give her. She is happy, and so thankful for our visit. She kissed our hands and cried tears of joy, and thanked God that the white ladies had called to see her. I intend the next time I call on her to see if she remembers the dark day of 1780. She remembers General Washington, and many things about the Revolutionary war, which were very interesting to us.

So we go among the old and the young, trying to do something in the name of our Master. Pray for me. ANNIE E. SMITH.

No. 128 East 27th St., New York.

From Sr. C. A. Hicks.

BRO. GRANT:—What a blessed hope is ours! so soon to see Jesus, that dear loving One who has gently led us through all these years of affliction, to meet our friends whom we have laid in the grave to rest, to be freed from disease and the long train of ills inherited by frail mortality, and to celebrate the great jubilee of jubilees in the promised land.

I believe the last message has begun to sound, and it will wax louder and louder, until a people have been called out to meet the Bridegroom. Then, watchman, haste with it o'er hill and dale, to the comfort of God's little ones and the conversion of sinners; for "blessed is that servant whom his Lord when he cometh shall find so doing." And, ye stewards of the Lord's money, put forth an earnest effort to help roll on the car of salvation. Lay aside those meats and drinks which only injure your bodies, and all needless adornments, and bring all into the treasury of the Lord, and you shall receive in return for your perishable gold a thousand fold of glory in this life, and in the world to come a treasure that is incorruptible and undefiled, and that fadeth not away.

And, ye little ones, despise not your mission because it is small. All can do something. You have a work that no other can do. And all alike shall hear the sweet "well done" from Jesus' lips; the high and low, the rich and poor, the bond and free. Praise God for the gospel plan, which brings all on a level, a level of purity and holiness. "The vulture's eye hath not seen it, nor the lion's whelp trodden it." Yours looking for the return of Jesus in '68. CELIA A. HICKS.

Charlemont.

From Sr. L. K. Fowler.

BRO. GRANT:—The Crisis is all the Bible preaching we have, and we cannot well do without it. We have various denominations around us, but only a very few who are looking for the soon coming of the Just One. I believe there is but one outside of our family who believes in the doctrines of the Crisis. We are poor in this world's goods, and not able to hire any one to preach to us; but if any of the preaching brethren are coming this way, we should be glad to have them stop and give us a few words of encouragement. Call on E. D. Fowler, only a few rods from the Liberty Post Office and Stage house. Yours in hope, L. K. FOWLER.

Married.

In Lee, N. H., Nov. 26th, by Eld. C. S. Emerson Bro. GEORGE REYNOLDS, of Lee, and Sr. SUSAN YORK, of Pittsfield, N. H.

In Savoy, Mass., Oct. 15th, by Eld. Rufus Starks, SYLVANUS N. RICE, of Rawley, and EMELINE STARKS, of Savoy.

In Monmouth, Me., 1st inst., by Rev. O. B. Walker, Mr. LEONARD G. ANDREWS and Miss LUCINDA A. WALKER, both of M.

In Buckfield, Me., Nov. 28th, by Eld. E. M. Haggett, Mr. SAMUEL A. HAGGETT, of Standish, and Miss EMILY A. CURTIS, of Poland, Me.

Obituaries.

WESTON. Died, suddenly, in Yarmouth, Me., Nov. 24th, 1865, after a few hours of extreme suffering, caused by a fall, Bro. Frank N. Weston, aged twenty-one years, five months.

Although so unexpectedly called to leave us, Bro. Frank was fully prepared for this afflictive event. He was naturally one of the most amiable, but grace had made him a christian. His character and walk were blameless, and now he sweetly sleeps in Jesus, leaving his heart-stricken father and mother to weep over the loss of their last child. But they weep not alone. All who knew him mourn; for none knew him but to love him. May this deep affliction work for our good.

With sad heart, dear Frank, we lay thee
In the grave so dark and drear;
But we hope ere long to greet thee,
When the Savior shall appear.

That will be a blessed meeting,
Over on the other shore;
No more sudden death nor weeping,—
God be praised forevermore.

R. R. YORK.

HUTCHINS. Fell asleep in hope of eternal life, Nov. 15th, 1865, Sister Cynthia Hutchins, wife of Bro. James Hutchins, of Portland, Me., aged sixty-eight years.

Sister H. was a lover of the Lord, and for many years maintained a christian walk. She was a kind and faithful wife, an affectionate mother, and a bright ornament in the church of Christ. Her end was peace, and she rests in hope. Much shall we all miss her. May great grace rest upon her aged companion, and upon the children, to sustain and comfort them in this hour of deep distress and affliction. Lord, hasten the day when in Eden's fair clime we shall meet the good of all ages, and sing the song of victory. R. R. YORK.

HITCHCOCK. Died in Palmer, Mass., Sept. 29th, 1865, Mrs. Abigail B. Hitchcock, aged seventy-eight years.

She was a believer in Christ formerly, but the last twenty years enjoyed the Advent faith, and looked for the glorious appearing of Christ's soon coming. She left an aged husband and six children to mourn her loss. CHARLES MERRIAM.

Summary of News.

DOMESTIC.

New York, Nov. 29. Richmond correspondence of the 28th says Gen. Grant was heartily welcomed to that city by the military authorities. He freely expressed his opinion while there regarding Mexican affairs. He said emphatically that the advent of Maximilian to the pretended throne of Mexico was a part of the rebellion, and his immediate expulsion should be a part of its history. France did not ask our consent to establish a throne in Mexico, and we should not consult that power in re-establishing the Republic. He said France had no right to interfere in the question, but if she would involve herself in a war with us on this point, now is the time to have it, while our army and navy are yet organized.

A Havana letter says news from Venezuela states that a party headed by Gen. Miranda in Truxillo was entirely destroyed in a battle. The General was left dead on the field.

The Ex-Emperor Soulouque, of Hayti, had arrived at Santiago De Cuba, en route to St. Thomas, having been expelled from Jamaica.

Cape Haytien had been bombarded by two English war vessels and reduced to ashes. Geffrard's troops are in possession of the ruins. Many of the rebels perished and the rest fled. The insurrection in Hayti has terminated.

Under orders from Spain all negroes landed from slavers are to be returned to Africa.

Official news from El Paso has been received this evening by Mr. Romero, the Mexican Minister, that the recent movements of the National forces in Mexico have compelled the French forces at Chihuahua to evacuate that city and State and withdraw to Durango.

On the 25th of October the evacuation began, and four days later there was not a single French soldier left in Chihuahua. President Juarez writes on the 31 inst. that he is about leaving El Paso for the city of Chihuahua to reconstruct the National Government. This is thought to be a great success for the Republican cause of Mexico, since the French admit their inability to hold their conquered ground.

An official telegram from Nevada says that on the 17th inst. Lieut. Osmar, with sixty California volunteers and a howitzer, attacked a large band of Indians who had fortified themselves in the black mountains, about 100 miles northwest of Dungeler, in the northerly part of the State of Nevada. During the engagement one volunteer was killed and two wounded. Of the Indians 120 were killed, but few escaping. All their horses, arms and ammunition were captured. This was the band which, three weeks ago, robbed a train and killed six teamsters, and afterward obliged thirty armed men who were scouting after them to retire after an unsuccessful engagement.

A letter from London has the following concerning the prospects of Fenianism in Ireland:

"It may be easy to take Canada, though it did not seem so in 1837–8. It may be easy to sell bonds of the Irish Republic. It may not be difficult, when two or three other things have been done, to fit out privateers to prey on British commerce; but to wrest Ireland from the grasp of England is quite another affair, and a much more serious one than some people seem to imagine. Here, in London, it seems nothing short of madness to attempt, or even to propose to attempt it."

New York, Dec. 2. A fire early this morning, on State and Bridge streets, destroyed three large bonded warehouses, together with 7000 bales of cotton and other merchandise. The buildings were six stories, and are in complete ruins. It is reported that seven or eight firemen were killed by the falling walls. Loss estimated at nearly $2,000,000.

THE JERSEY FLYING MACHINE.—A work is now proceeding at Hoboken, New Jersey, under directions of the government, which excites attention from its curiosity as well as scientific interest. It is the construction of a flying machine, which is intended to be independent of the wind for its propulsion. The propelling power, says the *Army Journal*, is gained by the rapid revolution of large, spiral fans, just as a propelling steamship is urged through the waters by the screw. The idea is not by any means new, but has many times been proposed, though we do not know that it has been put in practice on a large scale. The working principle is already exhibited in the form of a little toy, simple in construction, and of which there are thousands in use.

The government was induced to enter a field which has hitherto been occupied chiefly by enthusiasts, through the representations of the late lamented Gen. O. M. Mitchell. He mounted a fan upon a vertical pole, and experimentally determined what size of blad[illegible] and what speed of revolution [illegible] necessary to raise a six-ton load, which is to be the weight of the projected machine. It is canoe-shaped, and built of copper, with iron ribs. An engine is placed in the centre, with sufficient power to work a screw fan with twenty foot blades. There are four of these fans connected with the engine—one below, one above the canoe, and one at each end. The upper and lower fans are worked together to produce an ascent, and the terminal fans are made to revolve together, or separately, in the same directions, for the purpose of propelling the craft horizontally. The officer in superintendence hopes to have his task completed in a month.

☞ Last year nine thousand new buildings were put up in Chicago. Six of them cost $100,000 each; forty others cost $30,000 each; and eight hundred were worth $1000 each. The total amount of capital employed in building during the year was $6,000,000. The number of new churches was seven; of schools, two; of public halls, four.

☞ Van Amburgh, the celebrated lion tamer, died in Philadelphia last Wednesday very suddenly. He was a native of New York State.

Notices.

Wisconsin Advent Christian Conference.

The next quarterly session will be held at Sumpter, Sauk Co., Wis., commencing Thursday evening, Dec. 28th, 1865, and continue over the following Lord's day. Will Deacons Knapp and Bush please arrange for the meeting? Dear brethren and sisters, who are interested in this meeting, will you endeavor to be there? Come with earnest prayer that God will make this meeting a blessing to all of us. Elders Sheldon, Preston, Hitchcox, Shears, Barnes, Adams, Turner, and others, are expected to be present to preach the word.

GEO. W. TURNER, Sec.
GEO. W. BARNES, Pres.

"*Voice*" please copy.

Notice.

I will hold a series of meetings at Farmington Village, commencing Tuesday evening, Dec. 24th, and continue every evening, and over the following Lord's day. Bro. J. G. Smith is expected to be with me. All laboring brethren and sisters, whether young or old in experience, are invited to come and work for God. J. PINKHAM.

Notice.

By order of the President of the "Christian Conference of Western New York and vicinity," the Second Quarterly Meeting of the year, as appointed in the Crisis of Oct. 31st ultimo, to be held at Dansville, Livingston County, N. Y., Nov. 23d, etc., is postponed to Dec. 7th, and over Sunday, the 10th. Let there be a general gathering of the saints at this feast of love. Do not mistake the time. Remember, it is Dec. 7th to 10th, as now arranged.

C. W. LANE, Pres.
per C. F. SWEET.

Minnesota Quarterly Meeting.

The second quarterly meeting of the Minnesota conference will be held at Elliota, Fillmore Co., on Saturday, the 23d of December next, at two o'clock P. M., and continue over the following Sunday. THOS. K. ALLEN, Sec.

Maine Second Advent Tract Society.

WM. H. MITCHELL,
R. R. YORK,
S. K. PARTRIDGE, } *Executive Board.*

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Help, Brethren!

The church in Biddeford, Me., believing in the speedy advent of our Savior, and having struggled hard to sustain a meeting, so that the people shall hear the doctrine of Jesus' second advent, have decided to build them a house for that purpose, as they cannot sustain their meetings and pay the amount of rent which they will have to pay the coming year, all of them being poor, and would thankfully receive any assistance which any one would feel a privilege to render. Now, dear brethren, you who can, help this church, for they are worthy of your assistance.

W. H. MITCHELL,
A. W. SIBLEY,
MILES GRANT.

Notice.

Preachers desiring to visit Poultney, Vt., will please consult the church hereafter before publishing their appointments. ASA J. ROGERS.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

EAST BOSTON.
C. Goodrich .... Sunday, Dec. 10th

Charlestown, Mass., (69 Maine Street), Lord's day, Dec. 10th, at 10½ o'clock A. M. and 3 and 7 P. M.
WM. C. THURMAN.

Portsmouth, N. H. .... Dec. 10th
Haverhill, Mass., Tuesday evening, Dec. 12th, and every evening through the week, and over the following Lord's day. MILES GRANT.

Lynn .... Sunday, Dec. 10th
Worcester, Mass. .... Dec. 17th
J. COUCH.

South Reading .... Sunday, Dec. 10th
J. S. WHITE.

Springfield, Mass., (Armory Hill) .... Sunday, Dec. 10th
H. PRATT.

South Reading .... Sunday, Dec. 17th
CHARLES STEVENS.

Winsted, Ct. .... Saturday evening, Dec. 9th
Pleasant Valley .... Dec. 10th
Newfield .... Dec. 17th
RALPH WILLIAMS.

Brimfield, Mass. .... Dec. 10th
Springfield, (Barnes' Block) .... Dec. 11th
Warehouse Point, Ct .... Dec. 12th
South Windsor .... Dec. 13th and 14th
Agawam, Mass .... Dec. 17th
GEO. A. STREETER.

Exeter .... Lord's day, Dec. 10th
GEO. W. BROWN.

Madison, Ct., (Neck District) .... Sunday, Dec. 10th
O. D. WOODRUFF.

New Haven, Ct. .... Sunday, Dec. 10th
SAMUEL CURRY, DENNY, and HOTCHKISS.

Loudon, N. H., (where Bro. Leavitt may appoint), Saturday evening, Dec. 16th, and Sunday the 17th.
H. M. BRYANT.

Northwood Narrows, N. H. .... Sunday, Dec. 10th
A. SIMPSON.

Exeter, N. H., (Old Christian meeting-house), Sunday, Dec. 10th. THOS. M. LATHAM.

Kennebunkport, Me. .... Sunday, Dec. 10th
Biddeford, Me. .... Sunday, Dec. 17th
JOSEPH W. WHITE.

Strafford, (at Bro. Joshua Otis' house), Sunday, Dec. 10th.
J. H. F. VARNEY.
J. PINKHAM.

Weir Street Baptist meeting-house, in Taunton, Mass., Friday and Saturday evenings, Dec. 8th and 9th, and Sunday the 10th. H. L. HASTINGS.

East Concord, (Ward room), Friday evening, Dec. 8th
Warner, (Waterloo school-house), Saturday evening, and Sunday, Dec. 9th and 10th.
Warner Gove .... Sunday evening, Dec. 10th
Schodoc school-house .... Monday eve, Dec. 11th
Warner, (Nathaniel Chase's house), Tuesday evening, Dec. 12th.
Concord, N. H., (Ballard school-house), Wednesday evening, Dec. 13th. JOHN G. HOOK.

West Levant, (white school-house), Sunday, Dec. 10th
Orrington, (corner school-house), eve., Dec. 15th; at the Creek eve., Dec. 16th, and over the Lord's day.
Holden, (where Bro. Amos Keney may appoint), eve., Dec. 19th.
Hermon, (Chapel) eve., Dec. 21st; at the Reed school-house, eve., Dec. 22d.
Levant .... Sunday, Dec. 24th
I. DAMMAN.

Philadelphia, Penn., Sunday, P. M., Dec. 17th, to continue my missionary labors permanently, in connection with Srs. Helginson and Reeves, with whom I have labored the greater part of my time for the last ten months. Pray for us. F. H. BURBANK.

North Canton .... Dec. 10th
WM. J. BIXLEY.

Danielsonville, Ct., and vicinity .... Sundays, Dec. 10th, 17th, 24th, and 31st. H. F. CARPENTER.

Pleasant Valley, Ct. .... Dec. 10th
Avon, Ct., Lovely Street .... Dec. 17th
Winchester, Ct., (Stone school-house) .... Dec. 24th
Campville, Ct. .... Dec. 31st
Yalesville, Wallingford, Ct. .... Jan. 7th
Prospect, Ct. .... Jan. 14th
Wallingford, Ct., (at Bro. E. G. Dudley's), Wednesday evening, Jan. 3d.
Franklin, Cortland Co., N. Y. .... Jan. 21st
H. ROCKWELL.

Jackson, Tioga Co., Pa., Sunday, Dec. 17th, as the church there may appoint, and remain in that section a few days. Will Bro. D. R. Moore send for me at Lawrenceville, Dec. 16th? C. F. SWEET.

Alton Corner, N. H. .... Dec. 10th
C. S. EMERSON.

Cassel's Prairie .... Dec. 9th
and over Lord's day. GEO. W. TURNER.

Lee, N. H. .... Sunday, Dec. 17th
Biddeford, Me .... Sunday, Dec. 24th
Portland, Me .... Sunday, Dec. 31st
A. SIMPSON.

Britton's Mills .... Sunday, Dec. 10th
Yarmouth .... Sunday, Dec. 24th
I. C. WELLCOME.

Water Village, (Ossipee) .... Dec. 10th
Simeon Veasey's, (New Hampton), Thursday evening, Dec. 14th.
Lake Village .... Friday evening, Dec. 15th
Loudon Ridge .... Sunday, Dec. 17th
Pittsfield, (Old Chapel) .... Tuesday eve, Dec. 19th
Chichester, (Pine Ground) .... Wednesday eve, Dec. 20th
North Barnstead .... Thursday eve, Dec. 21st
Clark meeting-house .... Dec. 24th
Melvin Village .... Dec. 31st
T. W. PIPER.

Savoy, (Bro. Tilton's) .... Dec. 10th
WM. J. BLANCHARD.

Yalesville, Ct. .... Sunday, Dec. 10th
in company with Bro. Hitchcock. S. C. HANCOCK.

North Canton, Ct. .... Sunday, Dec. 10th
S. WOODRUFF.

Concord, N. H. .... Sunday, Dec. 10th
Am not engaged beyond the 2d Sunday in Dec.
A. W. SIBLEY.

Prospect, Ct .... Dec. 10th
Yalesville, Ct. .... Dec. 17th
Wallingford, Ct. .... Dec. 24th
J. K. BELLOWS.

Armena, Bradford Co., Pa., (Button school-house) Dec. 24th, and through the week following.
Canton, Pa .... Jan. 2d,
and perhaps continue a few evenings.
J. W. TAYLOR.

Business.

TO CORRESPONDENTS.

M. G. S.—The note sent to N. was not received.

S. Harding—All right on book.

H. G. Smiley—Can send you the "Koran," postpaid, for $1.75.

G. W. Turner—For E. Talbot, $2.00 by you in Jan., 1864, and $2.50 by himself in June last; paid to No. 538.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 531. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, (if any), charge *four* cents; for every week *since* No. 468, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—D. Goodwin 529, S. J. Craft 468, L. Griswold 551, J S Sherman 537, G W Bailey 541, A Westcott 551, M S Robinson 475, J F Myers 550.

$1.25—I Pizer 547, Mrs. R T Woodward 552, W Dunn 554, E Shultz 553, M A Marden 556, H Mitchel 556, J Hayes 555, S D Holmes 532, E B Wells 556, A Gillett 547, N Miller 582, J Pratt 556, S Smith 559, J Robinson 548.

$2.00 each—L C Cook 571, C Stevens 511. D M Taylor 521, J S Owen 572, L A Andrews 519, J P Ellis 523, W Wheeler 557.

$2.50 each—L H Dwinnell 579, W Kirby 569, N Dorman 570, H Tuttle 557, D Sargeant 585, D W Perry 546, P S Rich 572, T Wheeler 587, D E D Wilcox 582, I W Sturdevant 582, B Gardner 578, H Bowns 576, W Colbath Jr. 574, W Manning 583, A Gould 556, L Newell 571, R T Woodford 563, F R Calhoun 582, L Batchelder 546, J V Miller 581.

Various sums—H Heath 25c, 500; H Hartman $5.00, 581; M A Fogg $4.00, 649; H A Williams $1.50, 551; A Lewis $5.60, 555; S Allen $1.25, 546; M J Coburn $3.00, 537; G S Runnells $3.00, 523; D Fletcher $3.00, 536; W Cornell $5.00, 573; M C Blodgett $2.85, 589; C. Culgrove 50c, 540; M G Day $3.00, 604; Mrs. S Wyman $4.00, 520; S H Bowman $3.00, 569; A D Stevens $4.00, 537; J F Chamberlain $3.00, 588.

FOR BOOKS AND TRACTS.

R. L. Crowell 25c, L. H. Dwinell 75c, M. McCulloch $2.10, A Gillett $6.20, E Metcher 35c, W Dunn 40c, E L Burnap 70c, H M Bryant 25c, T W Piper 85c, W G Poor 50, D D Chaffee $1.00.

BOOKS AND TRACTS SENT.

BY MAIL.—H M Bryant, A Gillett, L H Dwinell, M McCulloch, E Melder, R L Crowell, P W Hough, G F Locke, R M Rowell, D S Clark, T W Piper, C Twombly, J S Cornell, D D Chaffee, M A Fowler, M Smith.

BY EXPRESS.—A E Smith, W Shepherd, P A Smith, G Smith, E G Higgins.

LETTERS RECEIVED.

E G Chadsey, M G Day, J Elkins, M E Haskell, C G Carre, G. F., M. A. F., R L Crowell, M E Fuller, E Slager, S R Chaplin, O R Allen, M. G. S.

POST OFFICE ADDRESS.

S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
L. C. McKinstry—Magog, C. E.
J. K. Bellows—364 Broome Street, New York City.
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—East Hatley, C. E., care of Burton Harvey.
Samuel Curry—Station E., New York.
W. H. Fisher—167 Hanover Street, Boston, Mass.
Josiah Durgin—Hadley Falls, N. H.
N. F. Nason—North Hermon, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
L. Boutell—Salem, Mass.
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ESPECIAL PROVIDENCE OF GOD MANIFEST IN HIS CHURCH.

While it is generally admitted that the providence of God is manifest in the ordering and overruling of events in relation to the world, few, comparatively, see his *especial* providence in the events connected with his church. Now while it is a fact that Christ taught the direct providence of his Father in both cases (Matt. 5 : 45 ; Luke 12 : 24–27), yet on account of the union and oneness of believers with Christ, as the bridegroom and the bride, his *especial* care and providence should be seen. Thus he has taught us to recognize it. Luke 12 : 7,—"But the very hairs of your head are all numbered." Matt. 28 : 20,—"And, lo, I am with you alway, even unto the end of the world."

Now if the providence of God extends to the minutiæ or life, in reference to his people, surely the more *prominent* events of our history are under his direction. While I would not inculcate the idea that all which even good men may teach is in accordance with the will of God, or by the influence of the Holy Spirit (yet even that may be overruled to accomplish some of God's purposes in a way that we may not understand), yet I do inculcate the idea, and defend the position, that God does and has directed his people to teach and occupy positions that may appear paradoxical. Proof. The case of Abraham called to offer up his son Isaac as a burnt offering; and Jonah sent to preach to the Ninevites that in forty days Nineveh should be overthrown. Now worldly and unbelieving men might deny the direction of God in both these instances; because it might appear inconsistent and unreasonable to them. But God had a purpose to be accomplished which we may all understand.

Now let us apply the principle of the foregoing (i. e., the *especial* providence of God) in the history of the advent movement the past twenty-five or thirty years. Was it not by the *especial* providence of God that Bro. Miller, Bro. Himes, and a host of God's faithful ministers, were raised up to proclaim Christ's *immediate* coming, and by their instrumentality multitudes were converted and thousands of God's people made to rejoice in prospect of speedy redemption? Other circumstances and results, thus far, appear to be evidently by his direction. In the second chapter of the prophecy of Habakkuk, the prophet appears to occupy the position of a representative of those who would be called to perform a special and important work. As the apostle Peter has it, "Unto whom it was revealed, that not unto themselves, but *unto us* they did minister."—1 Pet. 1 : 12. Thus when the time arrived indicated in the prophecy, the Holy Spirit stirred up Bro. Miller and other ministers to occupy this position on the watch tower, to receive the command from the Lord, "Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is *yet* for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." If this scripture has not had, at least, a partial fulfillment in the past history of the Advent movement, it would be difficult to discern the fulfillment of a large portion of the prophetic scriptures.

The apostle Paul, in Heb. 10 : 35–38, evidently has his mind on the prophecy of Habakkuk, for his language is nearly the same; and he refers it to the coming of Christ. Therefore the vision refers to the coming of Christ. The prophet Isaiah evidently refers to the same subject in the twenty-ninth chapter tenth verse and onward, speaking of the treatment those will receive who seek for an understanding of the vision.

The large charts on which the vision of Daniel and St. John have been written, so that the subject might be presented to the eye at a glance, have fulfilled the command to "write the vision and make it plain upon tables." Then the prophet says, "For the vision is YET for an appointed time," evidently implying it will reach *beyond* the time that is specified on the tables. That little word *yet* has great significance in my mind, for it shows that God made provision for the failure in definite time that has been preached in the past. The parable of our Savior in Matt. 25 teaches a tarrying of the Bridegroom beyond the time in which he was expected to come. The same idea is taught by Paul in the tenth chapter of Heb., where we are exhorted not to cast away our "*confidence*, which has great recompense of reward. For ye have need of *patience*, that, after ye have *done the will* of God, ye might receive the promise. For yet a *little while*, and he that shall come will come, and will not tarry." Paul's "little while," in which we shall need patience, corresponds to the prophet's "an appointed time" for the tarrying of the vision.

The above scriptures belong to God's tried and *waiting* church at the present time in a special manner; and I think we are to draw great consolation and encouragement from them.

We learn from the foregoing that the preaching of Christ's coming in A. D. 1843–4, that great movement, was by the especial providence of God; and his servants could not have done otherwise, and have been honest to their convictions of truth, to have refrained from preaching the coming of Christ at that time. God had a special purpose in causing the children of Israel to wander in that terrible wilderness for forty years; and it proved in the result that God intended the sifting out of the chaff from the wheat. But it was a terrible sifting. So before the church shall enter the heavenly Canaan, it may need a similar sifting, that the true may be made manifest from the false.

Then let us never murmur or complain of the way the Lord chooses for us to walk in. What if our good name and reputation must be laid aside? did not Moses esteem the reproach of Christ greater riches than the treasures of Egypt? Surely if we have no positions to take that bring reproach, would it not be well for us to examine our foundation and see if we are built on Christ.

Believing in and preaching a definite point of time for Christ to come, has been the head and front of our reproach in the past; yet I could not have done differently and been honest, with the light I supposed I had, without making it known. And I have a conscience void of offence in the matter. I now believe the church is about to emerge out of the wilderness of obscurity, and receive light that will shine brighter and brighter till we reach the heavenly Canaan. The Lord says he is going to make that proverb to cease, the saying "the days are prolonged and every vision faileth." Say unto them, "Thus saith the Lord, the days are at hand and the effect of every vision." Ezek. 12 : 22, 23.

How plain it is that "in the first year of the reign of Cyrus king of Persia, (*"That the word of* the Lord by the mouth of Jeremiah *might be fulfilled."* *What word* might be fulfilled? That recorded in Jer. 29 : 10,—"For THUS SAITH THE LORD, *that after seventy years be accomplished at Babylon*, I will visit you, and perform my good word toward you, IN CAUSING YOU TO RETURN TO THIS PLACE.") *the Lord stirred up the spirit of Cyrus king of Persia*, that he made a proclamation"—for the return of the captive Jews from Babylon to Jerusalem, and the building of their city; thus fulfilling Dan. 9 : 25. "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks," or 483 years. The Bible does not say from the going into effect of the commandment, but *from the going forth*, etc. Now who gave the commandment? Ans. THE LORD GOD OF HEAVEN. To whom? To Cyrus king of Persia. "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to *Jerusalem, Thou shalt be built*, and to the temple, Thy foundation shall be laid. . . . *He shall build my city*, and he shall *let go my captives*, not for price nor reward, saith the Lord of hosts." Did not the Lord give command to Artaxerxes to restore and build Jerusalem? If he did, where is the record of the facts? not in the Bible, surely. But we formerly supposed he did, because learned men said so, who dated it in the seventh year of his reign; and believing in that date for the going forth of the commandment, resulted in our disappointment in not seeing the Lord in '43 or '44.

But God has not left us in our trial and disappointment, but by his providence has brought us to see the true light for "the going forth of the commandment" to the birth of Christ, by his humble but honored instrument, Wm. C. Thurman. Therefore what has been dark and mysterious in reference to the passing of the time when we expected our Lord, is now made light and clear to our vision. Now, the dates appear to be all simple and harmonious, and we may surely "lift up our heads and look up, knowing that our redemption draweth nigh," and that the kingdom of God is nigh at hand. Yours in Christ,

L. T. CUNNINGHAM.

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Don't leave tracts on profanity, drunkenness or other vices with families whose members you know to be eminently moral. They will be offended with your lack of discrimination, and throw the ill chosen tracts into the fire.

Don't leave awakening and warning tracts with christian families. They may not be angry with you, but they will feel that in bringing them such tracts you wasted your own time and somebody's money.

Select your tracts with discrimination. Learn by courteous inquiries all you can of the religious proclivities or prejudices of the families composing your district. Let your selections be appropriate, not so as to appear personal, but suited to the religious necessities of the parties. Before you start on your round pray for the divine blessing on yourself and on those whom you visit. Go into the houses of your district inquiring for the heads of the family. On your first call tell them what you are, what you intend doing, and ask permission to leave your tract weekly or monthly, as the case may be. Make a few inquiries respecting their place of worship. If they attend nowhere, tell them how pleasant a thing it is to be a regular attendant on a place of worship, and invite them to church. Don't reprove or say hard things. People are to be *attracted*, not whipped, to the cross.

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TARES.

The enemy of all good is very cunning in his plans to introduce tares among the wheat. He watches for his opportunity. He knows man's weak points,—his natural tastes and appetites, and knows how to take advantage of these.

The following, from the October number of the *Earnest Christian*, is to the point:—ED.

"Already do we see the old serpent the devil, here and there in these new settlements, in the light, fascinating, popular literature, the mixed publications. Harper, Godey, Peterson, Arthur, the Swedenborgian, and other satanic transformations. These serpents in the grass—sugar-coated poisons—are doing a death-work! Novel-readings, romances, sickly, sentimental love-stories, fashionable adornments in dress, foolish talking and jesting, go hand in hand. What next? 'On with the dance, let joy be unconfined!'

Books and papers have souls: they think, speak and act, for evil or for good. A bad book or paper is as dangerous as a bad man or a bad woman, a bad boy or a bad girl. Reading a bad book is keeping bad company, and reading a good book is keeping good company. Every book, paper, has a soul breathing a spirit good or bad. It is the soul of its author, and when spread over the pages of the book, that soul acts upon its reader as truly as when acting directly.

Several years ago, we were persuaded to examine (in an evil hour) the writings of Emanuel Swedenborg, George Bush, and several other apostles of the 'New Church'; and we fear that we shall never, while we live, be able to rid ourself entirely of their injurious effects. A more subtle mixture of truth and error was never concocted. We consider it far more dangerous than open infidelity. God be praised for leading us to see the falsity of their plausible but soul-stirring tenets, and to renounce them before it was too late to obtain mercy and forgiveness through the vicarious atonement of the Savior which they deny. In the Sabbath School library, and in the books purchased for children, we furnish them with the means of cultivating a taste for novel-reading, and so prepare them greedily to devour whatever fictitious trash may fall in their way, and then waste our breath in deploring their exposure to a corrupting literature. Parents and teachers seem not to know that the thirst for novel-reading is cultivated by novel-reading; or they seem not to know that reading fiction, with a little sprinkling of religion, prepares children to love and read fiction, though it may have a sprinkling of irreligion.

There is that in the character of fictitious writings, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, didactic, or any of the other classes of writing; and this taste is as readily formed by indulging the child in religious novels in younger years, as if he were supplied with secular novels. By our religious machinery the child is piously trained to seek his gratifications of mind among elements of grossest corruption. If the enemy of all good should set himself to devise a scheme to take children out of religious families, and from them to rear a supply of victims of this form of ruin, he could, with all his cunning, hardly contrive a better way to avoid giving alarm and to secure the result. If it be agreed that religious novels are a source of mischief, we shall find ample work in clearing out the old leaven. Our Sabbath School libraries, and our book stores, are full of these introductions to the 'Mysteries of Paris,' and, even our editors should be called to use their puffing apparatus with a little more caution.

Parent, when you place novels or fictitious writings, in the form of a book or paper, in the hands of your child, for the purpose of cultivating a taste for reading, you do your child an irreparable injury—you peril the soul forever."

Correspondence.

From Sr. A. E. Smith.

DEAR BRN. AND SRS.:—I thank you for your sympathy and prayers. I believe God will hear and answer your prayers, for I find the tide of persecution is turning, and I am finding friends among those who were enemies. The Lord is able to turn enemies to friends. I have foes, because I take up such unpopular views. First, I hold to the soon coming of Jesus, and will stick to it, when I ought to know better after twenty-three years' experience, and it is no nearer than it was before. But we don't look through the same glasses. I can see it is twenty-three years nearer; so this is the difference. Praise the Lord.

The next unpopular theme is, the rights of my own sex. I am told women ought to keep silent, and ask their husbands at home. How is it with those whose husbands are wicked and lie at home drunk while their wives go to church, and when they come home beat and kick them about like old shoes, and swear at them, and call them bad names? Did Paul mean these women too? Because if these women should ask their husbands, they would not learn much about the church. But then how about those who have no husbands? But they say Paul would not suffer a woman to speak; yet this same Paul said, "I commend unto you Phebe, a servant of the church." You see the argument is lame. So I will talk on till Paul tells me to stop.

But another unpopular theme is, the black man has brains as well as the white man. Now my experience has been this, that where a colored child can be taken young, and educated, he learns faster and is more apt than a white child, and can remember better. Being satisfied in my own mind of this, I labor among them, in preference to laboring among the Irish whites. But all this is unpopular.

I praise the Lord I have reached the place where I am willing to be anything or nothing, so I can honor my Master and do good to my fellow creatures. But there is some comfort in all this. The other day we were out visiting. We found an old colored woman a hundred and seven years old; and to hear this old saint tell how good the Lord had been to her in all those years, it made me think of the apostles and those ancient ones that the Lord had taken care of. When the riot was here, the mob had the rope around her neck three times to hang her, and she begged of them not to take her life. Then they gave her so many minutes to get out of the way, and she was very lame, and could hardly walk. But the Lord helped her, and she made her escape, but had to leave all behind. She had her room furnished quite comfortably, but now has nothing but what her christian friends choose to give her. She is happy, and so thankful for our visit. She kissed our hands and cried tears of joy, and thanked God that the white ladies had called to see her. I intend the next time I call on her to see if she remembers the dark day of 1780. She remembers General Washington, and many things about the Revolutionary war, which were very interesting to us.

So we go among the old and the young, trying to do something in the name of our Master. Pray for me. ANNIE E. SMITH.

No. 128 East 27th St., New York.

From Sr. C. A. Hicks.

BRO. GRANT:—What a blessed hope is ours! so soon to see Jesus, that dear loving One who has gently led us through all these years of affliction, to meet our friends whom we have laid in the grave to rest, to be freed from disease and the long train of ills inherited by frail mortality, and to celebrate the great jubilee of jubilees in the promised land.

I believe the last message has begun to sound, and it will wax louder and louder, until a people have been called out to meet the Bridegroom. Then, watchman, haste with it o'er hill and dale, to the comfort of God's little ones and the conversion of sinners; for "blessed is that servant whom his Lord when he cometh shall find so doing." And, ye stewards of the Lord's money, put forth an earnest effort to help roll on the car of salvation. Lay aside those meats and drinks which only injure your bodies, and all needless adornments, and bring all into the treasury of the Lord, and you shall receive in return for your perishable gold a thousand fold of glory in this life, and in the world to come a treasure that is incorruptible and undefiled, and that fadeth not away.

And, ye little ones, despise not your mission because it is small. All can do something. You have a work that no other can do. And all alike shall hear the sweet "well done" from Jesus' lips; the high and low, the rich and poor, the bond and free. Praise God for the gospel plan, which brings all on a level, a level of purity and holiness. "The vulture's eye hath not seen it, nor the lion's whelp trodden it." Yours looking for the return of Jesus in '68. CELIA A. HICKS.

Charlemont.

From Sr. L. K. Fowler.

BRO. GRANT:—The Crisis is all the Bible preaching we have, and we cannot well do without it. We have various denominations around us, but only a very few who are looking for the soon coming of the Just One. I believe there is but one outside of our family who believes in the doctrines of the Crisis. We are poor in this world's goods, and not able to hire any one to preach to us; but if any of the preaching brethren are coming this way, we should be glad to have them stop and give us a few words of encouragement. Call on E. D. Fowler, only a few rods from the Liberty Post Office and Stage house. Yours in hope, L. K. FOWLER.

Married.

In Lee, N. H., Nov. 26th, by Eld. C. S. Emerson Bro. GEORGE REYNOLDS, of Lee, and Sr. SUSAN YORK, of Pittsfield, N. H.

In Savoy, Mass., Oct. 15th, by Eld. Rufus Starks, SYLVANUS N. RICE, of Rawley, and EMELINE STARKS, of Savoy.

In Monmouth, Me., 1st inst., by Rev. O. B. Walker, Mr. LEONARD G. ANDREWS and Miss LUCINDA A. WALKER, both of M.

In Buckfield, Me., Nov. 23th, by Eld. E. M. Haggett. Mr. SAMUEL A. HAGGETT, of Standish, and Miss EMILY A. CURTIS, of Poland, Me.

Obituaries.

WESTON. Died, suddenly, in Yarmouth, Me., Nov. 24th, 1865, after a few hours of extreme suffering, caused by a fall, Bro. Frank N. Weston, aged twenty-one years, five months.

Although so unexpectedly called to leave us, Bro. Frank was fully prepared for this afflictive event. He was naturally one of the most amiable, but grace had made him a christian. His character and walk were blameless, and now he sweetly sleeps in Jesus, leaving his heart-stricken father and mother to weep over the loss of their last child. But they weep not alone. All who knew him mourn; for none knew him but to love him. May this deep affliction work for our good.

> With sad heart, dear Frank, we lay thee
> In the grave so dark and drear;
> But we hope ere long to greet thee,
> When the Savior shall appear.
>
> That will be a blessed meeting,
> Over on the other shore;
> No more sudden death nor weeping,—
> God be praised forevermore.

R. R. YORK.

HUTCHINS. Fell asleep in hope of eternal life, Nov. 15th, 1865, Sister Cynthia Hutchins, wife of Bro. James Hutchins, of Portland, Me., aged sixty-eight years.

Sister H. was a lover of the Lord, and for many years maintained a christian walk. She was a kind and faithful wife, an affectionate mother, and a bright ornament in the church of Christ. Her end was peace, and she rests in hope. Much shall we all miss her. May great grace rest upon her aged companion, and upon the children, to sustain and comfort them in this hour of deep distress and affliction. Lord, hasten the day when in Eden's fair clime we shall meet the good of all ages, and sing the song of victory. R. R. YORK.

HITCHCOCK. Died in Palmer, Mass. Sept. 29th, 1865, Mrs. Abigail B. Hitchcock, aged seventy-eight years.

She was a believer in Christ formerly, but the last twenty years enjoyed the Advent faith, and looked for the glorious appearing of Christ's soon coming. She left an aged husband and six children to mourn her loss. CHARLES MERRIAM.

Summary of News.

DOMESTIC.

New York, Nov. 29. Richmond correspondence of the 28th says Gen. Grant was heartily welcomed to that city by the military authorities. He freely expressed his opinion while there regarding Mexican affairs. He said emphatically that the advent of Maximilian to the pretended throne of Mexico was a part of the rebellion, and his immediate expulsion should be a part of its history. France did not ask our consent to establish a throne in Mexico, and we should not consult that power in re-establishing the Republic. He said France had no right to interfere in the question, but if she would involve herself in a war with us on this point, now is the time to have it, while our army and navy are yet organized.

A Havana letter says news from Venezuela states that a party headed by Gen. Miranda in Truxillo was entirely destroyed in a battle. The General was left dead on the field.

The Ex-Emperor Soulouque, of Hayti, had arrived at Santiago De Cuba, en route to St. Thomas, having been expelled from Jamaica.

Cape Haytien had been bombarded by two English war vessels and reduced to ashes. Geffrard's troops are in possession of the ruins. Many of the rebels perished and the rest fled. The insurrection in Hayti has terminated.

Under orders from Spain all negroes landed as slavers are to be returned to Africa.

Official news from El Paso has been received this evening by Mr. Romero, the Mexican Minister, that the recent movements of the National forces in Mexico have compelled the French forces at Chihuahua to evacuate that city and State and withdraw to Durango.

On the 25th of October the evacuation began, and four days later there was not a single French soldier left in Chihuahua. President Juarez writes on the 31 inst. that he is about leaving El Paso for the city of Chihuahua to reconstruct the National Government. This is thought to be a great success for the Republican cause of Mexico, since the French admit their inability to hold their conquered ground.

An official telegram from Nevada says that on the 17th inst. Lieut. Osmar, with sixty California volunteers and a howitzer, attacked a large band of Indians who had fortified themselves in the black mountains, about 100 miles northwest of Dungeler, in the northerly part of the State of Nevada. During the engagement one volunteer was killed and two wounded. Of the Indians 120 were killed, but few escaping. All their horses, arms and ammunition were captured. This was the band which, three weeks ago, robbed a train and killed six teamsters, and afterward obliged thirty armed men who were scouting after them to retire after an unsuccessful engagement.

A letter from London has the following concerning the prospects of Fenianism in Ireland:

"It may be easy to take Canada, though it did not seem so in 1837–8. It may be easy to sell bonds of the Irish Republic. It may not be difficult, when two or three other things have been done, to fit out privateers to prey on British commerce; but to wrest Ireland from the grasp of England is quite another affair, and a much more serious one than some people seem to imagine. Here, in London, it seems nothing short of madness to attempt, or even to propose to attempt it."

New York, Dec. 2. A fire early this morning, on State and Bridge streets, destroyed three large bonded warehouses, together with 7000 bales of cotton and other merchandise. The buildings were six stories, and are in complete ruins. It is reported that seven or eight firemen were killed by the falling walls. Loss estimated at nearly $2,000,000.

THE JERSEY FLYING MACHINE.—A work is now proceeding at Hoboken, New Jersey, under directions of the government, which excites attention from its curiosity as well as scientific interest. It is the construction of a flying machine, which is intended to be independent of the wind for its propulsion. The propelling power, says the *Army Journal*, is gained by the rapid revolution of large, spiral fans, just as a propelling steamship is urged through the waters by the screw. The idea is not by any means new, but has many times been proposed, though we do not know that it has been put in practice on a large scale. The working principle is already exhibited in the form of a little toy, simple in construction, and of which there are thousands in use.

The government was induced to enter a field which has hitherto been occupied chiefly by enthusiasts, through the representations of the late lamented Gen. O. M. Mitchell. He mounted a fan upon a vertical pole, and experimentally determined what size of blade, and what speed of revolution were necessary to raise a six-ton load, which is to be the weight of the projected machine. It is canoe-shaped, and built of copper, with iron ribs. An engine is placed in the centre, with sufficient power to work a screw fan with twenty foot blades. There are four of these fans connected with the engine—one below, one above the canoe, and one at each end. The upper and lower fans are worked together to produce an ascent, and the terminal fans are made to revolve together, or separately, in the same directions, for the purpose of propelling the craft horizontally. The officer in superintendence hopes to have his task completed in a month.

☞ Last year nine thousand new buildings were put up in Chicago. Six of them cost $100,000 each; forty others cost $30,000 each; and eight hundred were worth $1000 each. The total amount of capital employed in building during the year was $6,000,000. The number of new churches was seven; of schools, two; of public halls, four.

☞ Van Amburgh, the celebrated lion tamer, died in Philadelphia last Wednesday very suddenly. He was a native of New York State.

Notices.

Wisconsin Advent Christian Conference.

The next quarterly session will be held at Sumpter, Sauk Co., Wis., commencing Thursday evening, Dec. 28th, 1865, and continue over the following Lord's day. Will Deacons Knapp and Bush please arrange for the meeting? Dear brethren and sisters, who are interested in this meeting, will you endeavor to be there? Come with earnest prayer that God will make this meeting a blessing to all of us. Elders Sheldon, Preston, Hitchcox, Shears, Barnes, Adams, Turner, and others, are expected to be present to preach the word.

GEO. W. TURNER, Sec.
GEO. W. BARNES, Pres.

"*Voice*" please copy.

Notice.

I will hold a series of meetings at Farmington Village, commencing Tuesday evening, Dec. 24th, and continue every evening, and over the following Lord's day. Bro. J. G. Smith is expected to be with me. All laboring brethren and sisters, whether young or old in experience, are invited to come and work for God. J. PINKHAM.

Notice.

By order of the President of the "Christian Conference of Western New York and vicinity," the Second Quarterly Meeting of the year, as appointed in the Crisis of Oct. 31st ultimo, to be held at Dansville, Livingston County, N. Y., Nov. 23d, etc., is postponed to Dec. 7th, and over Sunday, the 10th. Let there be a general gathering of the saints at this feast of love. Do not mistake the time. Remember, it is Dec. 7th to 10th, as now arranged.

C. W. LANE, Pres.
per C. F. SWEET.

Minnesota Quarterly Meeting.

The second quarterly meeting of the Minnesota conference will be held at Elliota, Fillmore Co., on Saturday, the 23d of December next, at two o'clock P. M., and continue over the following Sunday. THOS. K. ALLEN, Sec.

Maine Second Advent Tract Society.

WM. H. MITCHELL,
R. R. YORK,
S. K. PARTRIDGE, } *Executive Board.*

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Help, Brethren!

The church in Biddeford, Me., believing in the speedy advent of our Savior, and having struggled hard to sustain a meeting, so that the people shall hear the doctrine of Jesus' second advent, have decided to build them a house for that purpose, as they cannot sustain their meetings and pay the amount of rent which they will have to pay the coming year, all of them being poor, and would thankfully receive any assistance which any one would feel a privilege to render. Now, dear brethren, you who can, help this church, for they are worthy of your assistance.

W. H. MITCHELL,
A. W. SIBLEY,
MILES GRANT.

Notice.

Preachers desiring to visit Poultney, Vt., will please consult the church hereafter before publishing their appointments. ASA J. ROGERS.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

EAST BOSTON.
C. Goodrich............Sunday, Dec. 10th

Charlestown, Mass., (69 Maine Street), Lord's day, Dec. 10th, at 10½ o'clock A. M. and 3 and 7 P. M.
WM. C. THURMAN.

Portsmouth, N. H............Dec. 10th
Haverhill, Mass., Tuesday evening, Dec. 12th, and every evening through the week, and over the following Lord's day. MILES GRANT.

Lynn............Sunday, Dec. 10th
Worcester, Mass............Dec. 17th
J. COUCH.

South Reading............Sunday, Dec. 10th
J. S. WHITE.

Springfield, Mass, (Armory Hill)......Sunday, Dec. 10th
H. PRATT.

South Reading............Sunday, Dec. 17th
CHARLES STEVENS.

Winsted, Ct............Saturday evening, Dec. 9th
Pleasant Valley............Dec. 10th
Newfield............Dec. 17th
RALPH WILLIAMS.

Brimfield, Mass............Dec. 10th
Springfield, (Barnes' Block)............Dec. 11th
Warehouse Point, Ct............Dec. 12th
South Windsor............Dec. 13th and 14th
Agawam, Mass............Dec. 17th
GEO. A. STREETER.

Exeter............Lord's day, Dec. 10th
GEO. W. BROWN.

Madison, Ct., (Neck District)......Sunday, Dec. 10th
O. D. WOODRUFF.

New Haven, Ct............Sunday, Dec. 10th
SAMUEL CURRY, DENNY, and HOTCHKISS.

London, N. H., (where Bro. Leavitt may appoint), Saturday evening, Dec. 16th, and Sunday the 17th.
H. M. BRYANT.

Northwood Narrows, N. H............Sunday, Dec. 10th
A. SIMPSON.

Exeter, N. H., (Old Christian meeting-house), Sunday, Dec. 10th. THOS. M. LATHAM.

Kennebunkport, Me............Sunday, Dec. 10th
Biddeford, Me............Sunday Dec. 17th
JOSEPH W. WHITE.

Strafford, (at Bro. Joshua Otis' house), Sunday, Dec. 10th.
J. H. F. VARNEY.
J. PINKHAM.

Weir Street Baptist meeting-house, in Taunton, Mass., Friday and Saturday evenings, Dec. 8th and 9th, and Sunday the 10th. H. L. HASTINGS.

East Concord, (Ward room), Friday evening, Dec. 8th
Warner, (Waterloo school-house), Saturday evening, and Sunday, Dec. 9th and 10th.
Warner Gore............Sunday evening, Dec. 10th
Schodoc school-house............Monday eve, Dec. 11th
Warner, (Nathaniel Chase's house), Tuesday evening, Dec. 12th.
Concord, N. H., (Ballard school-house), Wednesday evening, Dec. 13th. JOHN G. HOOK.

West Levant, (white school-house), Sunday, Dec. 10th
Orrington, (corner school-house), eve., Dec. 15th; at the Creek eve., Dec. 16th, and over the Lord's day.
Holden, (where Bro. Amos Keney may appoint), eve., Dec. 19th.
Hermon, (Chapel) eve., Dec. 21st; at the Reed school-house, eve., Dec. 22d.
Levant............Sunday, Dec. 24th
I. DAMMAN.

Philadelphia, Penn., Sunday, P. M., Dec. 17th, to continue my missionary labors permanently, in connection with Srs. Helginson and Reeves, with whom I have labored the greater part of my time for the last ten months. Pray for us. F. H. BURBANK.

North Canton............Dec. 10th
WM. J. BIRLEY.

Danielsonville, Ct., and vicinity......Sundays, Dec. 10th, 17th, 24th, and 31st. H. F. CARPENTER.

Pleasant Valley, Ct............Dec. 10th
Avon, Ct., Lovely Street............Dec. 17th
Winchester, Ct., (Stone school-house)............Dec. 24th
Campville, Ct............Dec. 31st
Yalesville, Wallingford, Ct............Jan. 7th
Prospect, Ct............Jan. 14th
Wallingford, Ct., (at Bro. E. G. Dudley's), Wednesday evening, Jan. 3d.
Franklin, Cortland Co., N. Y............Jan. 21st
H. ROCKWELL.

Jackson, Tioga Co., Pa., Sunday, Dec. 17th, as the church there may appoint, and remain in that section a few days. Will Bro. D. R. Moore send for me at Lawrenceville, Dec. 16th? C. F. SWEET.

Alton Corner, N. H............Dec. 10th
C. S. EMERSON.

Cassel's Prairie............Dec. 9th
and over Lord's day. GEO. W. TURNER.

Lee, N. H............Sunday, Dec. 17th
Biddeford, Me............Sunday, Dec. 24th
Portland, Me............Sunday, Dec. 31st
A. SIMPSON.

Britton's Mills............Sunday, Dec. 10th
Yarmouth............Sunday, Dec. 24th
I. C. WELLCOME.

Water Village, (Ossipee)............Dec. 10th
Simeon Veasey's, (New Hampton), Thursday evening, Dec. 14th.
Lake Village............Friday evening, Dec. 15th
Loudon Ridge............Sunday, Dec. 17th
Pittsfield, (Old Chapel)............Tuesday eve, Dec. 19th
Chichester, (Pine Ground)......Wednesday eve, Dec. 20th
North Barnstead............Thursday eve, Dec. 21st
Clark meeting-house............Dec. 24th
Melvin Village............Dec. 31st
T. W. PIPER.

Savoy, (Bro. Tilton's)............Dec. 10th
WM. J. BLANCHARD.

Yalesville, Ct............Sunday, Dec. 10th
in company with Bro. Hitchcock. S. C. HANCOCK.

North Canton, Ct............Sunday, Dec. 10th
S. WOODRUFF.

Concord, N. H............Sunday, Dec. 10th
Am not engaged beyond the 2d Sunday in Dec.
A. W. SIBLEY.

Prospect, Ct............Dec. 10th
Yalesville, Ct............Dec. 17th
Wallingford, Ct............Dec. 24th
J. K. BELLOWS.

Armena, Bradford Co., Pa., (Button school-house) Dec. 24th, and through the week following.
Canton, Pa............Jan. 2d,
and perhaps continue a few evenings.
J. W. TAYLOR.

Business.

TO CORRESPONDENTS.

M. G. S.—The note sent to N. was not received.
S. Harding—All right on book.
H. G. Smiley—Can send you the "Koran," postpaid, for $1.75.
G. W. Turner—For E. Talbot, $2.00 by you in Jan., 1864, and $2.50 by himself in June last; paid to No. 535.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 531. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, (if any), charge *four* cents; for every week *since* No. 468, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—D. Goodwin 529, S. J. Craft 468, L. Griswold 551, J S Sherman 537, G W Bailey 541, A Westcott 551, M S Robinson 475, J F Myers 550.

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BY EXPRESS.—A E Smith, W Shepherd, P A Smith, G Smith, E G Higgins.

LETTERS RECEIVED.

E G Chadsey, M G Day, J Elkins, M E Haskell, C G Carre, G F., M. A. F., R L Crowell, M E Fuller, E Slager, S R Chaplin, O R Allen, M. G. S.

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Jesus soon will come.

All that sleep beneath the sod,
When Jesus comes,
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Then with all the ransomed throng,
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For the World's Crisis.

A TREASURE TO BE DESIRED.

"Thou art no more a servant, but a son; and if a son, then an HEIR OF GOD THROUGH CHRIST."—GAL. 4: 7.

Come, my friend, and let us sit down together, and talk quietly and lovingly of the glorious inheritance of the saints.

There is much more revealed in the Scriptures of truth concerning this inheritance, than many are aware of. When we say that "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive" the things prepared for us, we are too apt to stop there. But it would be for our edification to read what follows, viz: "But the SPIRIT searcheth all things—yea, the deep things of GOD." "They are revealed to us by the Spirit."

If we read the good Book without the aid of the Spirit, we may see and not perceive; hear and not understand. But when the power of the Spirit rests upon us, and the light shines brightly upon the sacred page; when our heart is opened to receive the truth, and the INTERPRETER makes it all plain to us, then we find there is a great deal revealed that we had before considered "sealed" or hidden.

One of the treasures to be desired, the first and most prominent, is ETERNAL LIFE. This is very plainly brought to light in the Bible.

Another treasure of which we read, is WISDOM. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and *all the things that thou canst desire* are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is as a TREE OF LIFE to them that lay hold upon her; and happy is every one that retaineth her." "Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding. Exalt her and she shall promote thee; she shall bring thee to honor when thou dost embrace her. She shall give to thy head an ornament of grace. A CROWN OF GLORY shall she deliver to thee."

There is no reason to doubt that all the saints will possess this treasure. We read that the wisdom of this world is foolishness with God. And the saints will see, when they have entered the new earth, and have seen the face of HIM in whom "are hid all the treasures of wisdom and knowledge;" they will see how small are all the boasted attainments of the wise men of this world.

LOVE is another part of the treasure to be desired. One of the most highly gifted of the bards of earth thus sings of love:

"Hail, holy love! thou word that sums all bliss!
The sparkling cream of all life's blessedness;
The silken down of happiness complete!
Discerner of the ripest grapes of joy,
She gathered, and selected with her hand
All finest relishes, all fairest sights,
All rarest odors, all divinest sounds,
All thoughts, all feelings dearest to the soul,
And brought the holy mixture home and filled
The heart with all superlatives of bliss.
Mysterious, infinite, exhaustless love!
On earth mysterious, and mysterious still
In heaven! sweet chord that harmonizes all
The harps of Paradise! the spring, the well
That fills the bowl and banquet of the feast."

Dear reader, have you this treasure in your heart? Without this all else is vain. We may say with Paul, "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have *all faith* so that I could REMOVE MOUNTAINS, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Who can say that love is not one of the choicest and best of the "treasures in heaven?"

POWER is another part of the treasure laid up for us. How cheering to the poor weak ones, the helpless invalid and those who are ready to perish or faint by the way, to know that "they shall run and not be weary, they shall walk and not faint." "They shall mount up with wings as eagles." "Then shall the lame man leap as an hart, and the tongue of the dumb sing." "He giveth power to the faint, and to them that have no might he increaseth strength."

PEACE is another part of the saint's inheritance. "Great peace have all they that love thy law, and nothing shall offend them." We shall be kept in *perfect peace.* Truly we find that much is revealed to us of the treasure in store for us. Immortality, wisdom, love, power, peace, in a word, all the fruits of the Spirit will be our portion. There is another view plainly revealed by the Spirit and the Word, which theologians of this refined age call "sensual." These refined and professedly "spiritual" modern guides would fain strip the inheritance of every thing tangible, and carry us away "beyond the bounds of time and space," and leave us in a state "without body or parts": but unless this is according to Scripture, we object to such a plan.

We love to think upon a solid and *enduring substance.* We look by faith upon the *new* heaven and the *new earth.* We see the holy city, the New Jerusalem, *coming down,* prepared as a bride adorned *for her husband.* We love to think of those solid foundations garnished with all manner of precious stones. The golden streets, the pearly gates, these are all solid and enduring substances. And we love to think of the "pure river of the water of life, clear as crystal," and the "tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree are for the healing of the nations."

Are these sensual delights? They are truly scriptural. It is revealed to us that we shall be "like the angels in heaven." We shall be entirely free from sin and all its evil consequences. We shall have no base passions, no such desires as are called in Scripture "earthly, sensual, devilish." No. We are assured that all who have such desires shall be destroyed. We do not find revealed in Scripture either the heaven or hell of modern theology. We look upon these as among the "inventions," or traditions, not founded upon the Word. "We look for a city that hath *foundations* whose builder and maker is GOD." We expect, according to the word of truth, to "live and reign with *Christ on the earth.*" And as for the wicked, we read that they will be destroyed, and be as though they had not been. According to the Bible, the everlasting fire *devours* the adversaries. They "shall be as stubble, and the day that cometh shall *burn them up,* saith the LORD of hosts, that it shall leave them *neither root nor branch.*" "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the LORD of hosts.

The Spirit and the Word set forth clearly the "treasure to be desired," and the evil to be feared. We protest against "spiritualizing" away the one, and extending the other without authority through all eternity. We seek the pure truth of GOD, and desire earnestly to be delivered from the fables of cunning men or evil spirits. We expect soon to see JESUS coming in the clouds of heaven, with power and great glory. We love his appearing. We desire it. We wait for our LORD, and watch for him; for he will come and save us.

In conclusion, let me invite all who read or hear this to come to the fountain of living waters. Come to JESUS, and he will give you a place and an inheritance with the saints. "The Spirit and the Bride say come; and let him that heareth say come; and WHOSOEVER will, let him come, and take of the water of life freely."

Do you say that you are a sinner, and have no right to come? Like our Master, we call not the righteous, but sinners to repentance. Then come; confess and forsake your sins and you shall find mercy. O, sinner, come now. This may be your *last call.* You have no promise for to-morrow. It is TO-DAY if ye will hear his voice, harden not your hearts. There will be joy in heaven over you if you will come and be saved. Saints on earth will rejoice, and welcome you with such love as you have never yet known. The heart of the Good Shepherd is moved with love and pity for you. You will never know what true joy is unless you come to his arms. Do you resolve to seek JESUS now? "Seek, and ye shall find," ask and ye shall receive, "knock, and it shall be opened unto you."

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

MAN'S FUTURE DESTINY.

BY J. P. BELT.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—GEN. 3: 19.

(*Concluded.*)

Of the different properties of the natural and spiritual bodies we can have but a faint conception till an actual resurrection takes place. One thing however is positively stated; that is, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Therefore the essential properties of the celestial body, doubtless, are different from that which composed the terrestrial body. The only case that gives us any light upon this mysterious subject is the resurrection of Jesus Christ; and even he had not been glorified when he appeared to his disciples. And inasmuch as he said, "For I am not yet ascended to my Father," that fact strongly indicates that in his case the essential change did not take place till he ascended. Yet his body was raised incorruptible, for he said, "I am alive forevermore." And that his body was changed when he was glorified with the glory he had with the Father "before the world was," is evident from the fact that he had previously said, "I will give . . . my flesh . . . for the life of the world."

Another evidence that the essential properties of his body were not changed before his ascension, is the wounds in his hands, feet and side, which he told doubting Thomas to behold. Hence the apostle says, this "vile body" shall "be fashioned like unto his glorious body." Says the objector to this view, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." But instead of militating against it, this assurance establishes the correctness of that idea; for while they beheld him, after he had spoken the things which he had commanded them to observe, "he was taken up; and a cloud received him out of their sight." Hence it is said, "Behold he cometh with clouds, and every eye shall see him." The transfiguration on the mount presents the glorified body in which he is to appear, when he comes to gather his elect from the four quarters of the earth. And the vision of the appearance of "Moses and Elias talking with him" on that occasion, prefigured the resurrection of the dead in Christ, and the change of the righteous living when he descends from heaven in the cloud in which he ascended. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we shall live together with him." On the mysterious change that is to pass upon the saints, it is added, "Howbeit that was not first which is spiritual, but that which is natural; afterward that which is spiritual." The mystery which pertains to the subject is, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This is the scriptural account of the resurrection of those who are to "bear the image of the heavenly." Then, inasmuch as the natural body is that which is "first," the dead must be raised before they can be changed. "For this corruptible must put on incorruption." And inasmuch as the natural body that was sown was corruptible and saw corruption, the body must be reproduced before it is made incorruptible. And as Christ's body was not glorified till he ascended up into the cloud, which received him from the sight of those who beheld the ascension, so will not the bodies of his saints be glorified till they ascend up into the clouds to meet him in the air. Then, when this mortal state shall have passed away, the immortal state succeeds. For "this mortal must put on immortality." When this takes place, "then shall be brought to pass the saying that is written, Death is swallowed up in victory."

But far different will it be in the case of the wicked. Neither they, nor the generation of those who are alive "when the thousand years are expired," will be changed to incorruptibility. For, instead of being caught up into the clouds of glory, "the wrath of God abideth on them." In the case of the saints the change was preparatory to their final reward after the judgment of the last day. But the doom of the wicked is the perdition that awaits them in "the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." The "tares" are then burned up, root and branch; and the *wheat* shall be gathered into the garner.

The doctrine that all the dead would be raised up again, was with Paul a point on which the whole gospel plan was suspended. Reject the doctrine that all the dead in Adam are to be made alive by Christ; and, to be consistent, the whole book of divine revelation is to be also rejected upon the same principle. For if it is false in one position, it can not be relied upon in any other portion of it. But the doctrine is clearly a divine revelation, and all the theories of men and demons combined can not overthrow the divine decree. For the resurrection of Christ, which is the first-fruits of the harvest, gives "assurance unto all men" that the remainder of the crop will be gathered. That Christ is the appointed Lord of the harvest, was shown to Moses at "the bush" which "burned with fire and . . . was not consumed. By this unconsuming fire, it was intimated that the wrath of God abideth on man so long as he remained in the grave, to which he had been consigned by reason of sin; yet they were not to be consumed eternally there. For when the wicked are destroyed, it will not be in the grave by a dissolution to dust, their native element. It was here that Moses was instructed that God would raise up Christ, whom the people should hear in all things. And if they did not obey him (the "prophet like unto Moses"), they were by him to be destroyed. Hence "the voice out . . . of the midst of the fire" assured Moses that Christ was the appointed Lord and Judge of the "quick and dead." And hence he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Ex. 3: 6. God was not the God of the dead. And this was the ground upon which Jesus Christ confuted the Sadducees. And "David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." And the apostle Paul declares that "when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all and in all." 1 Cor. 15: 28.

The promise of an everlasting possession of the earth was made to Abraham and his seed, which was also renewed to Isaac and Jacob and their seed. But inasmuch as they and all the children of the promise "died in faith, not having received the promises," it will be fulfilled to them "when the kingdom under the whole heaven" is "given to the people of the saints," who are to inherit it for ever. That class compose those who are "accounted worthy to obtain that world and the resurrection." They are the children and heirs of God, jointly with Christ. Consequently, they are "the children of the resurrection," being the only recognized "children of God." And they cannot "die any more, for they are equal unto the angels." This is the class whose hearts had been renewed by the work of the Holy Ghost, and thereby were prepared for an inheritance in the everlasting kingdom of God. Hence the gathering of the harvest crop places every man in his own order. 1st. "Christ the first-fruits." 2nd. "They that are Christ's at his coming." 3d. "Then the end," when the kingdom is delivered up to God, even the Father, and the last enemy, which is death, is destroyed. Therefore, death cannot be destroyed while the wicked dead are under its power; and so long as they are in the graves, the last enemy is unmolested, which proves that the reign of Christ still continues, and that all things have not yet been subdued.

It was revealed to John that, when "the temple of the tabernacle of the testimony in heaven was opened, . . . one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled." And then inasmuch as these are called the *last* plagues, the objects upon which they are to be fulfilled must have been visited by the wrath of God at some previous time. And as the saints are standing on the sea of glass while the plagues were being poured out, this must be the time when the prophecy of Isaiah begins to be fulfilled concerning "the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isa. 24: 21, 22. For there is to be a time when the great image of Nebuchadnezzar's dream, which the prophet Daniel interpreted to represent the powers of earth that were to oppress the people of God, will be "broken to pieces together, and, . . . like the chaff of the summer threshing floors," be carried "away, that no place was found for them." And then the beast and false prophet are consigned to the lake which burneth with fire and brimstone, into which the devil was cast at the end of the thousand years.

Now, inasmuch as the kingdoms of Babylon, Medo Persia and Grecia were separately destroyed, by each having succeeded the other, before the time of Christ's first advent; and since the Roman power, in its various forms of government, was to oppress the saints of Christ till the time of his second advent, it is evident that the stone, cut out of the mountain "without hands," has not yet struck the image and destroyed the four great powers of the earth together. For when this is done, they must all be assembled together, and this cannot take place without a resurrection of the ruling lords who had oppressed the church of God. At that time the oppressive lords will be "like the chaff of the summer threshing floors," which the wind carries away, and no place shall be found for them after they are all consumed. "Thus "the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." In that day, "he will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." In that day, "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Then the Lord will ordain peace for the people who had been oppressed by wicked rulers "and the kings of the earth upon the earth." And then the saints will sing, "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."—Isa. 26: 13, 14.

Now bear in mind that the reign of Christ was to continue till death was destroyed. Consequently this song cannot be sung before "death and hell delivered up the dead which were in them." When this last enemy is destroyed, all the memory of the wicked oppressors will be made to perish in the lake of fire. And this by "the second death." For then the wicked "shall be as though they had not been." Like "the fat of lambs, . . . into smoke shall they consume away." Their first death was only a return of the dust to dust, but "the spirit . . . to God who gave it." And since "the Lord knoweth how to reserve the unjust unto the day of judgment, to be punished," the bodies of all the dead must again be animated by that Spirit, in order that they may receive the things in the body, according to that which they have done. Then both the soul and body will be destroyed in hell.

But an objection to this hypothesis is raised on the ground that it is said, the wicked "shall not see life." But this is only a portion of a text which reads as follows: "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."—John 3: 35, 36. Now let us try another text by the new interpretation which is given to the above, and see the result. "If a man keep my saying, he shall never see death."—John 8: 51. According to the new theory, this language implies that he who believes in Christ is not dead, although his body is consigned to the grave. But this contradicts the position that death is a negative of life. Then, inasmuch as the life that Christ refers to in the text is everlasting in its duration, and therefore future and eternal in its nature; so must the death be in the future and eternal. For in both cases the life and the death spoken of are to be abiding. But, says the objector, there is no life out of Christ, and without a person is in him, how is he to get any sort of life? Now, according to this hypothesis, when Adam violated the commandment of God, his life was forfeited to the demands of the law. And as there is no evidence, according to this theory, that he ever repented and obtained forgiveness for his sin, he was never in Christ; yet he did see some sort of life, for he lived nine hundred and thirty years after his fall. Also in the case of Satan and his fallen angels; they were never in Christ, yet they are reserved unto the judgment of the last day to be punished; and they have all along given unmistakable evidence that they are living some sort of life; and so far as his demoniac majesty is concerned, life and death is a subject that engrosses his special attention just now. But before our first parents had fallen by listening to his insidious wiles, his plausible construction of the divine prohibition was urged in a direction that was calculated to excite their minds, and induce them to believe that they would not die. Now, since "the living know that they must die," his effort is cunningly put forth to induce the human race to believe that death is an endless sleep to all the wicked dead; and his plan is laid accordingly. And that his plan may appear more plausible to the minds of the unsuspecting of his evil design, instead of a talking serpent, he uses the professed christian, and some of the most acute scholars of the day for his mediums, through whom he now proposes the temptation. And when a positive text of Scripture stands in the way of a theory that he wants men to believe, the idea which he causes to first flash in the mind of those he strives to mislead into error is, that the text was improperly added to the original matter; and therefore is an "interpolation." But when he fails in this direction, he artfully insinuates that the text was designed to be understood in a figurative and symbolical sense, representing by a mere figure of speech something different from what the literal meaning conveys. And if he does not succeed in this direction, his policy is to induce men to believe that the text was wrongly translated from the original manuscript. But "the scripture cannot be broken," and God will bring to naught the wisdom of this world.

He inspired holy men of old to write the Scriptures; and in every age he has taken care of the Bible, and consequently he takes care of its translations. That he has done so is clearly demonstrated by King James' translation. For although God's two witnesses were clothed in sackcloth during the dark ages of human tradition and misrule, the word of God was a light to guide the steps of the saints through their wilderness sojourn. And when the 1260 years expired, the two witnesses (which are the word and people of God) emerged from their obscurity, and light has been diffused throughout the world by translating the Bible into the Anglo Saxon tongue. For, from the English translation the Bible has been translated into every language throughout the world, and missionaries have been raised up to publish the glad tidings to a dying world. And it is a remarkable fact, that every attempt to destroy the force of that translation has been abortive. God has set his seal to the testimony of his two witnesses, and fear has fallen upon the nations that beheld their ascension. Then "let us hear the conclusion of the whole matter: fear God, and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccl. 12: 13, 14.

Boston, Mass.

For the World's Crisis.

A PRAYER.

AIR.—"*America.*"

Great God, my refuge be,
Should sore adversity
Weigh down my heart,
Be thou my shield and guide,
For every want provide,
Let peace with me abide,
And fears depart.

Should worldly gain be mine,
Teach me all things are thine,
Lent of the Lord.
Give me a kindly heart,
That I may good impart,
Looking to Christ, my chart,
For the reward.

I know this world is vain,
It has no real gain,
Nor joy nor rest.
And yet it has a day
When tears shall pass away,
For which we wait and pray,
Supremely blest.

Oh! then, may I be there,
With Christ and his to share
That bliss that nears:
A day of peace and joy,
An age of sweet employ,
Where sin will ne'er annoy
Through endless years.

Darien, N. Y. B. C. SIMONDS.

Hygiene.

"This is for your health."—Paul.

EFFECTS OF ALCOHOL AS A MEDICINE.

An Essay read before the Fifth National Convention, held at Saratoga, Aug. 1st, 2d, and 3d, 1865, by Charles Jewett, M. D.

The united and persevering efforts of all earnest friends of the Temperance Reform will fail to secure to it any considerable advance while alcoholic liquors of almost all known varieties are daily prescribed by three fourths of the medical faculty in all sections of our country, not in rare and exceptional cases of disease, but in a vast majority of the cases they are called to treat where there is evidence of diminished vitality in the system, as a whole, or in important organs whose functional activity cannot be long impaired without producing general prostration. No one at all familiar with the vagaries of the profession will assume that because the mass of its members just now favor a stimulating practice, that therefore it must necessarily be needful or right, for thirty years since a practice directly the opposite was almost universal, and depletion by the lancet and all other available means was resorted to quite as generally as is now the resort to the use of stimulants. The lancet has, however, given place to Bourbon whiskey, drastic purgatives to ale or lager beer, and antimonials to wines, quinine, and beef tea. As an apology for this complete revolution in medical practice we are often told that diseases have changed. The laws of God, which govern in the wonderful phenomena of life, in the sustenance, growth, and healthful action of the various organs of the human body, and in the development and cure of disease, *have not changed.* They are now what they were in the days of the Patriarchs, and to attempt to reconcile the public to such a complete somersault in medical practice by such an explanation, is to insult the human understanding. The real facts we believe to be these: The pathology of many diseases is not well understood, the action of many drugs long in use an unexplained mystery, and the treatment of many forms of disease constantly multiplying through the united influence of hereditary taint and bad personal habits, is necessarily empirical or experimental. Medicine cannot yet be reckoned among the exact sciences, and the very respectable class of gentlemen who study, profess, and practice it, while feeling their way, not always with sufficient care, toward the truth or toward a true preventive or remedial system, are influenced like other men by popular opinion and fashion. They have their professional fashions or hobbies, and these follow each other in pretty regular succession. Almost every potent drug has, within the last two centuries, enjoyed its season of excessive popularity.

Even a fair and temperate statement of the extent to which alcoholic liquors are now prescribed by a majority of the medical men of the country, would severely tax the credulity of the public who may have taken no pains to learn the facts in the case. As a prophylactic, they are extensively employed, while there is not a particle of reliable evidence that they ever contribute in the smallest degree to prevent the injurious action of an impure atmosphere, bad water, or sudden and great changes of temperature. Scores of distinguished medical men who have practised for many years in tropical climates, have in their published works borne testimony to the truth I have just stated. Bad as alcoholic stimulation is in cold climates, it is infinitely worse in tropical ones.

Again, alcoholic liquors are extensively prescribed as adjuncts to tonics, and a generous diet in almost all cases of general debility, and as needful support in long-continued and exhausting fevers. If, happily, the patient live, in spite of the fever and the alcoholic poisons administered during its continuance, and convalescence be fairly established, he is again subjected by many practitioners to the influence of stimulants with a view to hasten recovery; and just here an amount of mischief is done which can scarcely be estimated, for, in thousands of instances all over the land, the patient thus treated contracts a fondness for the stimulant, and although comparative health returns, he goes right on in the use of alcoholics, and in many deplorable cases is soon numbered among the drunkards of that community.

As an aid to digestion in dyspepsia—as a stimulant in cases of shock, as by blows, falls, or severe wounds—as aids to the process of lactation in the cases of nursing women—to prevent the waste of tissue in consumptive cases—to excite the nerves of the phlegmatic, or, as a narcotic, to quiet the nerves of the irritable—for all these purposes alcoholic liquors are daily prescribed, with apparently in utter forgetfulness of the fact that our public charitable institutions and prisons are crowded with the wrecks of men ruined by the habitual use of these much lauded medicines, and that the hearts and homes of thousands and tens of thousands all over the land are filled with unutterable anguish as a direct result of their use.

Dr. Beaumont of England, has, in a few brief sentences, indicated what I am disposed to regard the chief cause of the delusion which prevails among medical men on this subject.

"*The narcotic action of alcohol is the cause of its being misused.* It is found in some cases to relieve pain for the time, and it is therefore often resorted to as a palliative when a more curative remedy should be employed. It may give temporary relief, however, but only for a time conceals the malady without removing it. On this account its action should be carefully watched by the physician when he prescribes it, lest the appearance of relief delude him into the supposition that the disease he is contending with is removed when it is only concealed. Many chronic diseases are thus 'glossed over' and run on to an ultimately fatal issue, when the discontinuance of alcoholic liquors would enable their latent operations to be read in their appropriate symptoms, and so admit of treatment and probable cure."

That an agent which can so act on the brain and nervous system of a healthy man, as to make him, for the time, forget his cares, sorrows, and obligations, and laugh, sing, and shout, while his mother, wife, or child is dying in the next room, should produce a feeling of relief or present comfort when administered to the sick, might be anticipated, but to conclude therefrom that brandy is the true remedy for the disease under treatment, would be as irrational as to conclude from the facts before stated, that brandy is the true and best source of consolation for the bereaved and the sorrowing. The character of a "mocker," a deceiver, adheres to alcoholic liquors when and wherever they come in contact with the brain and nerves of man, and that fact must be constantly borne in mind, or we shall continue to be misled by them as millions have been in the ages past.

The real value of alcoholic liquors as medicinal agents cannot be fairly estimated by considering their immediate effect distinct from later results which are sure to follow. The studious and thoughtful, both in and outside the medical profession, will be greatly aided in estimating the value of alcoholics for any and all purposes by considering the results of investigations, some of them quite recent, made in England and France, a knowledge of which have not yet reached the public generally this side the Atlantic through the ordinary channels of information.

Dr. Michel Levy, in a Treatise on Hygiene, published in Paris in 1857, says:

"The influence of alcohol upon the nervous system, and particularly upon the brain, is manifested by a progressive but constant series of symptoms, which, in different degrees of intensity, are reproduced in all individuals. These constitute a *true poisoning,* and this morbid state is exhibited under three phrases: 1, sub excitement; 2, perturbation; 3, abolition of the cerebro-spinal functions."

Dr. Edward Smith, F. R. S., performed in 1859 a series of experiments, recorded in the Philosophical Transactions of the Royal Society, illustrating the mode of action of alcohol. The following are among his conclusions:

"Alcohol is probably not transformed, and does not increase the production of animal heat by its own chemical action.

"It interferes with alimentation. It lessens the salivary secretion, and must therefore impede the due digestion of starch.

"It greatly lessens the muscular tone and power.

"There is no evidence that it increases nervous influence, while there is much evidence that it lessons the nervous power, as shown by its action on the mind and muscles.

"The dose only effects the *degree,* and not the *direction,* of its influence.

"Alcohol is not a true food, as it neither warms nor sustains the body by the elements of which it is composed."

The experiments of Dr. Smith just referred to, were followed by a most thorough investigation of the subject in France, set on foot through the action of the National Academy of Medicine, and conducted by Professors Lallemand and Perrin, assisted by the eminent chemist Duroy.

No investigation previously made has damaged the reputation of alcohol to an equal extent. Some idea of the importance of the report which embodies the results of their investigations may be formed from the following brief summing up of the matter by Perrin, one of the French committee. It occurs in a reply of his to the strictures of an English reviewer.

1st. "Alcohol, contrary to what happens with alimentary substances (food,) sojourns in the blood as a foreign body.

2d. "Unlike them, it is expelled from the system unaltered through the various channels of elimination, (lungs, skin and kidneys) This elimination commences almost immediately after the ingestion, is constant, whatever be the quantity absorbed, and continues as long as the blood and organs remain impregnated with alcohol.

3. "Alcohol undergoes no transformation within the economy (the body,) and furnishes no product of oxidation.

6th. "It betrays its presence by certain special effects, which are always of the same kind, and may acquire such an intensity as to become rapidly fatal.

5th. "It accumulates in certain organs (the brain and the liver) which for equal weights constantly contain more of it than does the blood."

From a resume of the argument in the French report on page 229, we add the following:

"Muscular power is always weakened by the presence of alcohol in the system, beginning with the extremities, and extending ultimately (where the dose has been sufficient) to the centers, the heart being the last to die."

"Death by alcoholic poisoning is due primarily to its special action on the nervous center."

"After the introduction into the stomach of a very small dose of brandy—only 360 grains—the blood continued to manifest its presence for many hours, being tested by chemical re-agents. Alcoholized blood contains during life and after death a great number of free fatty globules, visible even to the naked eye."

From a recent work, entitled "Life and its Renewal," by a distinguished English physician, Dr. T. K. Chambers, we make the following extract:

"What is a stimulant? It is usually held to be something which spurs on an animal to a more vigorous performance of its duties. It seems doubtful if on the healthy nervous system this is ever the effect of alcohol, even in the most moderate doses and for the shortest periods of time."

"Again: "It is clear that we must cease to regard alcohol as in any sense an aliment, inasmuch as it goes out of the system as it went in, and does not, so far as we know, leave any of its substance behind,"

He says: "To recapitulate—we think that the evidence, so far as it has gone, shows the action of alcohol upon life to be consistent and uniform in all its phases, and to be always exhibited as an arrest of vitality.

"The most special exhibition of disease from its use is in the special function of the nervous system, the life of relation, to perform the duties of which the devitalized nerve becomes inadequate."

It is certainly pertinent to inquire, just here, what alcoholic liquors can do for the human body in a state of disease, if the distinguished medical gentlemen whose opinions I have quoted do not greatly mislead us as to the relation of those agents to the human constitution in a state of health. They cannot afford it nutriment in a state of exhaustion; they cannot serve as an antidote to any known toxic or poisonous agent which may have been introduced from without in connection with the inbreathed atmosphere through the lungs, or received into the stomach with food or otherwise, or by absorption through a wound or an abraded surface. They cannot supply, as do mineral waters, important ingredients of the blood or solid structures which may be at the time wanting or deficient in the system, such as iron, phosphoric acid, sulphur, lime, and the like. They cannot neutralize in the system or aid in the elimination from it of waste or effete matters resulting from the disintegration of the tissues, and which may have accumulated through defective action of the excretory organs.

We may select from our materia medica articles capable of producing either of the results I have named, but alcohol is not one of them. What desirable result, then, can the physician promise himself and his patient, with any degree of confidence, from the administration of alcohol in any of those forms or mixtures in which it is or may be employed as medicines?

1st. In cases of extreme and sudden prostration, resulting from falls, blows, extensive scalds, profuse hemorrhages, or whatever cause, where there is present danger of a fatal faint or stoppage of the circulation, alcohol may—administered in small doses to those who *have not been accustomed to its use*—excite reaction or an increased movement of the vital machinery, and thus avail for good, while more permanent restoratives are applied to the support of the sufferer. A sudden dash of cold water in the face or the introduction of the sharp, acrid vapor of ammonia into the nostrils—both suggestive to the vital forces of suffocation—will often act in a similar way. The period during which alcohol can be made to serve any good purpose in the way suggested as a mere stimulant, it will be at once perceived, must be very brief, and the amount employed small in constitutions accustomed to its presence.

2d. It may afford temporary relief from pain and spasm in cases where from any cause the sensibilities have been unduly exalted. As a narcotic, or an anesthetic agent, closely akin to chloroform and ether, alcohol, carefully administered, can and often does produce desirable results of the character indicated. In spasmodic asthma, in cases of disturbances of the alimentary canal, caused either by exposures to cold, or, more frequently, by the passage of ill-digested or crude materials over the mucous surfaces—in these and other kindred cases alcohol may, as an anesthetic, render the condition of the patient more tolerable, while a return to the normal state is secured by *time* and the *remedial efforts* of the vital forces, or by the action of medicines more safe and permanent in their results than those which produce a partial destruction of the sensibilities. There are other agents with which the desirable results named may usually be accomplished with nearly as much certainty, if not so rapidly, as with alcohol. Warm baths, or local applications of heat; opium in some of its forms, or some kindred narcotic; or, in urgent cases, even the moderate and careful inhalation of ether; but apart from the tendency to the formation of intemperate habits [illegible] the use of alcohol, these have no advantage that I am acquainted with over that article, judiciously administered. The temporary relief which stimulants, so called, afford to dyspeptic patients; to those afflicted with organic disease of a very painful character, external or internal; in cases of severe external injuries inflicted by mechanical or chemical forces, and in the treatment of asthma, colic, and the like, is doubtless referable to the anesthetic character of acohol.

While it may be allowable for a cautious physician to secure for his patient immediate though temporary relief from suffering by the narcotic influence of alcohol or opium, it seems to us neither consistent with philosophy, experience, or common sense, to look to such agents for the permanent cure of any serious form of disease known to us.

The eminent surgeon and author, Professor Miller, of Edinburg, Scotland, is reported to have remarked, in a public discourse, a short time before his death, "Alcohol, gentlemen, *cures* nothing—it covers up a great deal."

The confirmed drunkard secures to himself with each returning day, temporary relief from suffering, by the use of alcohol, or, if that is not to be had, with opium; but so far from doing the work, in his case, of a real curative agent, it *intensifies* the real disease with which he is afflicted, of which it was, in fact, the primary cause.

Some very able men of the medical profession, of large experience, decline to avail themselves of the use of alcohol, even as a palliative, asserting that they have found reliable substitutes for it in all cases. Among the most distinguished of these are Drs. Mudge, of Bodmin, and Higginbottom, of Nottingham, England. If the result of further and careful observation shall lead to the general exclusion of it from the sick room, in this as well as other countries, the most serious obstacle to the advancement of the temperance cause will have been removed. We may not look for aid, while laboring in that direction, to men who make a mere trade of their profession, and who, reckless of the influence of their example, habitually indulge themselves in the use of narcotics—blunting their sensibilities, and saturating their tissues with opium, or the oil of tobacco, until they fumigate every sick room they enter *ad nauseam,* or who patronize drinking saloons and bar-rooms as regularly as any common loafer; but we may not hope from the well-educated, moral, christian, and progressive portion of the medical profession, a careful revision of the whole subject we have briefly considered, in the steadily increasing light of true science and experience, accompanied with an earnest zeal for the elevation, health, purity and happiness of the human race?

CURE FOR FISTULA.—One ounce sal ammoniac, one fourth pound of lard. Pound the root fine. Put all together, and fry on a slow fire about half an hour. Rub on the sore, and heat with an iron. Two or three applications will effect a cure.

REMEDY FOR A FELON.—Take a pint of common soft soap and stir in air-slacked lime till it is of the consistency of glazier's putty. Make a leathern thimble, fill it with this composition, and insert the finger therein.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"A LITTLE WHILE."

O for the peace which floweth as a river!
Making life's desert places bloom and smile;
O for a faith to grasp heaven's bright "forever,"
Amid the shadows of earth's "little while."

"A little while" for patient vigil keeping,
To face the storm, to wrestle with the strong;
"A little while" to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

"A little while" to wear the robe of sadness,
To toil with weary steps through erring ways;
Then to pour forth the fragrant oil of gladness,
And clasp the girdle of the robe of praise.

"A little while" 'mid shadow and delusion,
To strive by faith love's mysteries to spell;
Then read each dark enigma's clear solution;
Then hail light's verdict, "He doth all things well."

"A little while" the earthen pitcher taking
To wayside brooks from far-off fountains fed;
Then the parched lip its thirst forever slaking
Beside the fullness of the Fountain-Head.

"A little while" to keep the oil from failing,
"A little while" faith's flickering lamp to trim,
And then the Bridegroom's coming footsteps hailing,
To haste to meet him with the bridal hymn.

And he who is at once both Gift and Giver,
The future glory and the present smile,
With the bright promise of the glad "forever"
Will light the shadows of the "little while."

For the World's Crisis.

JESUS LOVES YOU.

"I would that this thought might be impressed upon every mind: Jesus loves you." These words fell from the lips of a faithful servant of God at the close of a most excellent sermon delivered to the little flock in Addison, Vermont, nearly two years ago. Jesus loves you! How this simple sentence thrilled my heart. Three years I had been seeking the Lord, had been forward in baptism, and to me was extended the right hand of fellowship by the church. I had taken delight in listening to the preaching of the word, and notwithstanding several miles intervened, Sunday after Sunday found me seated in the chapel, and I eagerly drank in each word as it fell from the lips of our beloved pastor.

Yet my hungry soul had not been satisfied; it was not enough that man looked upon me as a christian. My heart yearned for the approving smile of God. He alone could fill the void within, and there I felt that he was not. I looked upon those around me; none seemed to have or to desire that which I so earnestly sought. The solemnity which prevailed during the service was quickly dispelled by the light and trifling conversation that followed. If any possessed the light I sought, it was hid under a bushel, I saw it not.

Thus groping so long in darkness I had become settled in the conviction that inasmuch as I had yielded obedience to the requirements, baptism, fellowship, and breaking of bread, I could do no more, and was prepared to drift with the current. But suddenly I found myself in the midst of troubled waters. The flock seemed to have been forsaken of its shepherd, and though no wolves were visible, the sheep were scattered, some of the lambs missing, while those who remained were chilled and evidently famished for the sincere milk of the word. Evident tokens that the enemy had entered.

My heart was troubled; my confidence in professors of religion shaken; I doubted if any professed it, except in the imaginations of a fevered brain. Where, then, is my hope? what awaits me beyond the tomb? I could not solve these questions nor rid my mind of them. Oh, for a friend to guide me, to teach me the way of truth! In all the circle of my acquaintance I knew of none; to those on whom I had hitherto relied so implicitly, I could no longer look with confidence. As for friends, I felt for a time that such did not exist. Then how sweet to my soul these words, as they fell from the lips of the man of God: "Jesus loves you." I had often heard them before, and had read their truth in the word of God, but the manner in which they were uttered forcibly impressed it upon my heart, and to my mind conveyed a deeper meaning. I saw that God's love was not love in the abstract. That Jesus loves *me*, was the cheering thought that encouraged me to hold fast that I had, a *desire* to serve him, and earnestly pray for light to illumine the way.

Months rolled on. Far from home and friends, surrounded by sinners and worldly-minded professors, both alike ungodly, still walking in darkness, harassed by doubts and anxious fears, my trials were severe, and numerous the temptations that beset me. But that voice, in tones so meek and deeply touching, was still ringing in my ear: *Jesus loves you.* I could not wilfully sin against him, and though deep in the "Slough of Despond," and grievously bedaubed, I had no inclination to get out on the side whence I came, but, reencouraged by a Savior's love, struggled on to the "wicket gate."

Sometimes I would enter the house of God; cold and lifeless was the aspect of both church and congregation, but still more cold the measured tones of the Orthodox preacher in his address to the people. The house was but thinly filled, and yet there was no room for the poor; the pews were rented. I was glad to get out where I could breathe free air, and feel the genial warmth of God's impartial sun.

Oh, christian, where art thou? Religion; it is all in vain I seek it. Are not those who profess it not as good, yea better than most of those who claim it theirs? Why am I troubled thus for naught?

Then again those thrilling words, *Jesus loves you*, inspired me with new hope, and most earnestly did I beseech this ever-loving Jesus to lead me in the way I should go; and he who pitieth the sparrows as they fall, was not unmindful of my feeble cry, but graciously led me to see that it is not my own righteousness, nor the good works I might do, that could atone for sin, or win one smile from God. But *Jesus* loved me, and with his own blood had cancelled the debt long ago, and now if I would look up and *believe* on the Son of God, I should be healed. I looked, and oh, what rapture filled my soul! And could it be, it was for *me* that Jesus died? Yes, it was *me* that Jesus loved, and now was manifest, the depth of that love. He gave his *life* for *me*.

How easy now to serve the Lord. My heart overflows with gratitude. Let scoffers scoff and scorners boast, yet I will cheerfully bear the cross, and boldly speak our Savior's praise; for, lo, "Jesus loves me!" and if God be *for us*, who can be against us?

Dear reader, are you seeking the Lord, yet look in vain for one to teach and guide you? Are you ofttimes discouraged and ready to give up in despair because of the coldness and inconsistency of professed christians around you? Turn your eyes from these and look to God for guidance; and let not a sense of your unworthiness keep you from the mercy seat, but remember that "Jesus loves you," and with hands extended, says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

Poor sinner, you who are in open rebellion against God, presuming on his forbearance and long-suffering; come with me to Calvary; see on yonder tree the pierced and bleeding body of our Lord; hear him, even in the agonies of death, still pleading,—"Father, forgive them, they know not what they do." Jesus loves YOU, and to-day he pleads for you, "Father, forgive." Can you still persist in the course of sin? Will you pierce him still again? Will you not rather cast yourself at his feet? Oh, come to Jesus.

"Come, freely come, by sin oppressed,
Unburden here the weighty load;
Here find thy refuge and thy rest,
And trust the mercy of thy God:
Thy God's thy Father—glorious word!
Forever love and praise the Lord."

Fellow pilgrim, tried and tempted, called to suffer on the bed of pain, *Jesus loves you.* Let this cheer our hearts and encourage us to be faithful unto the end, and "He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." ELLA S. BENTON.

Hammonton, N. J.

For the World's Crisis.

ABOUT SCATTERING.

"From that time many of his disciple went back, and walked no more with him."—JOHN vi. 66.

We hear much about the spirit of Christ being a gathering spirit; we think it is, but whom will it gather? We answer, it will not gather those who are not willing to hear some of his sayings, and do them. Look, for example, to the sixth chapter of John, speaking of His flesh and blood,—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Many therefore of his disciples, when they had heard this, said, this is an hard saying; who can hear it?" You will notice that he then turned to the twelve, and said, "Will ye also go away?" You will find that there was a class that walked with him then, but when he came to talk plainly to them they thought it hard. Are there not some in our day like them?

But some will say the Spirit will not scatter. Whom did it scatter in this case? You will notice it was those who said they were "hard sayings." We think it will not scatter them that are willing to keep his commandments.

How is it that there are so many of those who are looking for the Lord scattered out here? Where did they come from? From most of the so-called churches. But why are they thus scattered? Did those that proclaimed the coming of the Lord near have the spirit of God? We think God must have been in the move, yet they were scattered. Parhaps if we should enter one of those churches they could tell us something of the work that this sort of preaching, the coming of the Lord, and other truths, made. Perhaps they would say it could not have been of God, for it divided and scattered. Am I to believe it was not of God because it caused such a commotion? I think not.

In regard to some of the preaching in these days, once in a while there is one of God's servants who is not afraid to preach the plain truth, just as we find it in the Book; yet it makes quite a stir among some. But had they better dodge these things because they disturb some? I think not. But some may say, Give us something that will keep us all together. In the first place, who do we want kept together? If saint and sinner, they had better be scattered, unless something can be said that pricks the heart, and I am inclined to think that will be the plain truth. We have heard about this lullaby preaching, trying to make all, saint and sinner, think they are good. We look back into the past. We think if the pure gospel had been preached in power, perhaps more would have been made to see their sins. We think we should see quite a difference in the professed followers of Christ. But perhaps the cry has been, Give us something that will keep us together, and so they have been kept together; but there is a day coming when they will be divided. Give us the pure word, that we are to be judged by in the last day.

Christ came to make a division between two classes. Perhaps his truth will not always drive out, or cause to come out, but it will make a stir. Let it come; if it is too straight for me, I will, by the help of the Lord, get where I can sit and bear it. I may have said quite enough on this, but hope it may remind those that are scattered, if it is God's word that scattered you, hold on to the truth; it will stand in the coming day, when all else shall fail. His word will stand at last, and so will you, if you keep it in your heart, and live as it teaches; and when you come to stand before him who is to judge the world, you will stand acquitted.

Dear one, do you want to be there? Then be faithful a little longer. Here we are, amid all this commotion, but the grace of God is sufficient. Hold fast whereunto you have attained, that no one take your crown. My heart's desire is, that I, with you, may overcome, and at last have a right to the tree of life. May God help us all, that we may be gathered home in that day when God makes up his jewels. JOHN T. KIMBALL.

Concord, N. H.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, and the righteous into life eternal."—MATT. 25: 46.

In our previous article, at the closing remarks, we began the subject of the unconscious state of the dead, and referred to the account of the spirit, as given in Eccl. 3: 19, 20, 21. In the passage here referred to, it is evident that the spirit alluded to was nothing more nor less than the breath, which God takes away when the man dies. As inspiration plainly teaches us that there was nothing given to man after he was formed from the dust, but his breath; and also informs us that when his breath is taken away he dies.

The words spirit and soul are two different words in Hebrew and Greek, and have two different meanings; therefore, the spirit is not the soul, nor the soul the spirit. The word that is translated spirit, in Hebrew and Greek sometimes means breath, and sometime means the mind; and the word from which soul is translated, both Hebrew and Greek, means life, person, or desire.

We will now continue our subject of the unconscious state of the dead, and refer to the 88th Psalm, where we began it in our last article, at the 10th verse, and ask the reader to consider the 11th and 12th verses, which read as follows:—"Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Psalm 115: 17:—"The dead praise not the Lord, neither any that go down into silence." Psalm 146: 4:—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Are not the thoughts the greatest and most important part of the soul? Certainly, if the soul is a separate, living entity, after the death of the body; for, say our orthodox friends, "when a person is dead, he knows more than all the living!" and, as we have heard stated from the pulpit, that "our friends look down from heaven, and see and know all that is going on here on earth." But, dear reader, what means this passage in the Bible (Eccl. 9: 6), where it is recorded,—"Neither have they any more a portion forever in any thing that is done under the sun." I would ask the candid question, how can Job say by inspiration (Job 14: 20, 21), that (when a man is sent away by his Creator to the region of death,) "his sons come to honor, and he knoweth it not?" I say, how can it be so, if the soul is immortal, and lives in heaven, when the body is dead? for, if he knows more than all the living, when he is dead, surely he knows all about his son's affairs.

But let us turn to 1 Thess. 4: 13–15,—"But I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope." What are we to hope for? Shall we hope that our friends are already in heaven, and are wide awake praising God, and do not sleep in Jesus at all, and need no resurrection? or shall we embrace the plain and simple truth of the gospel, and say that our friends are dead, or that they sleep in Jesus, and need a resurrection in order to have eternal life? How much better it is for us to believe that God says what he means, and means what he says, and not twist the Scriptures all out of joint in order to maintain our position.

Let us examine a few more passages of Scripture, in order to understand more clearly what the soul is, and where the whole man is between death and the resurrection, that we may come at the idea of what the real punishment of the wicked will be, when the great day of accounts arrives. We will now look Psalms 33: 22,—"Yea, his soul draweth near unto the grave, and his life to the destroyers." Please read Psa. 88: 3, also Psa. 107: 18; and a plenty more of similar passages can be found. When a man dies and is put into the grave, his life becomes extinct; the whole man dies and goes into the grave.

We will look at Eccl. 9: 5. The wise man says, "the living know that they shall die, but the dead know not any thing; neither have they any more a reward, for the memory of them is forgotten." In the sixth verse we are informed that "their love and their hatred and their envy is now perished." Please turn to the 18th chapter of Ezekiel, and read it through, and you will plainly see that God declares that the souls of the wicked, who continue in sin, shall [illegible]ie, and die, eternally, and become extinct.

We will notice one more idea about the resurrection of the saints from their graves. How was it in relation to the saints which rose and came into the holy city, at the time of our dear Savior's resurrection? Does it not plainly say, "the saints who slept"? What part of the saints was it that woke up and rose from the dead? Was it the bodies of the saints that woke up, while the souls were wide awake in heaven praising God? and did their souls come down from heaven, and enter those bodies? What constitutes the saints which rose? Was it not their souls and bodies together? B. PERHAM.

Vernon, Vt.

For the World's Crisis.

A WORD OF EXHORTATION
TO THOSE WHO PROFESS TO BE LOOKING FOR THE LORD.

There is one subject which I have been led to think upon a great deal, and I confess I am not able to solve the mystery, for such it looks to be to my mind. I allude to the neglect of the Sabbath School, and to the apparent neglect in home training and home example among our people. How is it that we see so many who are so constant at meeting, so earnest in exhortation to others, while their own children seldom or never are seen to darken the door of the Lord's house? Can it be that such parents live at home the pure principles which they are so zealous in teaching when away from home? Can it be that it is possible that children are trained up in the nurture and admonition of the Lord, and still show their training so little? or, is the legitimate fruits of such training, such fruits as we see constantly around us? We are a people who are notorious for sticking to the word of the Lord. We believe that it is all true, and that all Scripture is profitable. Let us remember, then, that there is a place in that word which reads like this:—"Train up a child in the way he should go, and when he is old he will not depart from it." I am aware that in fulfillment of the word of God we are to look for such things as we see around us; but are they not the legitimate fruits of a *cause*, and is not by far the greater part, if not all, of that cause, the loose example which they receive at home? Are they trained up in the way they should go, and do they depart from it? I think not. For the word says they will not. Let us believe God, if it make every man a liar.

I am aware that we are amid the perils of the last days; but have these perils come upon us without a cause? Has human nature changed, or have these perils come upon us because man loves sin, and by a long continued looseness of morals, has come to wink at many things, until the doors seem now to be thrown wide open to all manner of sin? Shall we look for these signs of the last days among our own children? if so, have they been trained up in the way they should go? Let us look around us, and see if our skirts are clear from the blood of all men, and when we look, be sure and not overlook those with whom we are the most intimately connected, and let us all inquire the next time we go to meeting where the young seldem are seen, and where there are many who take an active part in meeting, who it is well known have children who should be taught to reverence the Lord and his house, let us, I say, inquire if we are standing clear of the blood of all men in this matter. We see Sabbath schools flourish in other churches, why do we not have them? We see the Sabbath school papers of other denominations in a flourishing condition—we see our "Young Pilgrim" is not flourishing as it should; but, on the contrary, the editor has to record the sad tale of a falling of two thousand names from its subscription list. Why is this? Whatever the answer may be, I am sure it cannot be that the paper has not been ably conducted, or that it does not fill the place that it was designed to fill. Have we in the eager haste to get knowledge ourselves, forgotten that there are those who surround us who are famishing for the teachings of that same Bible, and who, not being able to digest strong meat, must be fed with the "sincere milk of the word"? Have we, as Advent people waiting for our Lord from heaven, nothing to do towards the training of the rising generation? Are we occupying the position which God would have us in this matter? May God grant us wisdom, is the prayer of your unworthy brother,

M. G. DAY.

For the World's Crisis.

A LETTER.

MY DEAR SISTER:—Your experience in regard to holding fast the blessing, is like that of many others, and desiring to benefit as many as possible, I take this public way of replying to your very kind and welcome letter. I will begin by saying something about backsliding.

I have usually divided backsliders into two classes. One class consists of hopeless reprobates, who are among the most desperate enemies of the religion they once professed. These are they who "crucify the Son of God afresh, and put him to an open shame," that is, so far as it is in their power. In regard to these the Spirit says, "It is impossible to renew them again to repentance." They have sinned "wilfully," after receiving knowledge of the truth. We would hope that this class is small.

The other class of backsliders, as I view the case, embraces almost the whole body of professors. But few, comparatively, can say they never knew from experience the feelings of a backslider. In some cases the young convert sinks into a state of spiritual slumber soon after his conversion, and remains for years in so stupid a state that he cannot tell whether he is on the side of truth or in the ranks of the enemy. Ask him if he is a christian, and he says, "I hope I am, but I am not sure." Press him more closely, and ask him to "examine himself," whether he be in the faith, and he cries out, "Alas, I bear no fruit. I have done absolutely nothing in the service of him who gave himself for me." Almost countless multitudes are in that condition, or a worse one, if they would but testify.

Here we see the two classes of backsliders. One class mourn over their shortcomings, and occasionally resolve to awake, and live up to their high calling; while the other class deny that there is any thing in religion. One who I much fear belongs to this class, said to me a few days after I set out to serve the Lord,—"I have been through the mill, and I know there is nothing in it; and you will find it so." If any young convert who reads this should meet with such a one, bear in mind it is the language of the old serpent, and his followers.

But I wish to protest against the view of these who say it is impossible to hold fast to the "first love." There is no imperative necessity for you to backslide. But unless you grow in grace, doubtless you will do so. You are not required to backslide, but you are required to "grow in grace, and in the knowledge of the truth." And so in the case of higher attainments. The soul that is made "perfect in love" may not only continue in that blessed state, but it is evidently the duty of such a one to walk in the path of the just, that "grows brighter and brighter unto the perfect day."

But in an unguarded moment the adversary may have led you astray, or a spirit of slumber may have stolen upon you unawares, and all at once you feel the sting of death, which is sin, or a consciousness of guilt. Now you must confess your faults, and return with all your heart to your "first love." "Seek ye the Lord while he may be found, and call ye upon him while he is near."

If you will do this without delay, then there is hope in your case. The Lord is gracious and merciful, and ready to forgive. Pray earnestly that you may not only be restored to the blessed state you enjoyed in "months past," but that you may go on, till the glory of the Lord is revealed, and you see that glory "face to face."

With true sympathy and love, your brother,

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

SHALL YOU I BE THERE?

In my Father's mansion,
A palace rich and fair,
He's preparing a supper,—
Shall you and I be there?

A feast of wine upon the lees,
Refined and very rare,
Of rich things full of marrow,—
Shall you and I be there?

The King in all his splendor—
His bride white robes shall wear;
Both will be at the supper,—
Shall you and I be there?

Now all are invited,—
And let us have a care
How we reject this offer,—
Shall you and I be there?

Bath, Me. J. A. S.

FOR THE CHURCH OF EVERY NAME.

The word of inspiration says: "Let women professing godliness adorn themselves in modest apparel." Is this command obeyed by the church at the present time, or is it not? There is no neutral ground here,—God is either obeyed or disobeyed. If the latter, then sin lies at the door; and as without repentance there is no remission, how can there be prosperity till it is put away, and the church shows by her obedience that she delights to be led by the Spirit of Christ, to do as he bids her. He is not the minister of sin. Unblushing transgression against his sacred word must be repented of, and all our works must be wrought of God through the Spirit, or they will pass for naught at the day of final reckoning. Either the soul is bowed in humility to bear the cross that God's word imposes—or else it is lifted up, and goes after an idol god, that quiets the conscience in sin, and gives liberty to gratify the lust of the eye and the pride of life. When the last is done the church is defiled, her covenant to the Lord is broken, and she runs greedily into conformity with the world, to the shame and reproach of Christ and his cause, so that the world has reason to say,—"What do ye more than others? There is no difference between him that serveth God and him that serveth him not."

It is no excuse, and God will not receive it as such, for us to conform to the world in this matter, and obey a book dictated by the God of fashion to avoid being called singular. There is indeed no virtue in wearing attire different from others for the sake of being singular—but when it comes to that, that we must follow the precepts of a book that requires us to attire ourselves in direct opposition to the rules of the Bible—the church of Christ should not be long in choosing which she will serve, and not fear to wear modest apparel, whether called singular or not. When the cross is taken up in loving obedience to Christ, his blissful presence makes the yoke easy and the burden light. Daniel and the three worthies were willing to be called singular, and suffer death even, rather than dishonor God by bowing to idol gods and serving them. God has a controversy with this whole nation, and he has not arisen to overthrow one form of slavery, and then allow his church to be bound slaves to the filthy, brazen god of fashion.

Now what hinders those that fear the Lord from renouncing such folly, and coming out boldly on his side, taking the Bible as they have promised to, for their only rule of faith and practice? They have solemnly promised to give up all for Christ; then why not leave caste and reputation to him, and bring every tithe of the heart into the storehouse, and prove him herewith and see if he will not pour out a blessing, such as there will not be room to receive? His promises are yea and amen to all who obey him, what hinders then the forsaking every false way, and coming to the rich, soul-satisfying feast that Jesus has prepared for all who love and serve him in simplicity and godly sincerity? What are all the forms and ceremonies of religion without a heart-cheering sense of God's presence that makes us dead to the world and alive to God, and causes us to respect all his commandments?

To obey is better than sacrifice. What is to be gained by disobedience; by solemnly covenanting before God to renounce the world and its vanities, and to take the Bible as the only rule of faith and practice, and then turning God's houses into houses of merchandise, loading the body with all the foolish, vain ornaments that the world can invent? Can we thus lie to God and be guiltless? No, we shall find at last that it had been better not to vow, than to vow and not perform. When the heart is right, the eye single, then the whole body will be full of light, and it will show itself outwardly. Legion is the name of the evil here considered, and the effect upon the spiritual life of the church is like blasting and mildew. Who will arise in the strength of the Lord to put away the evil from among us before the judgments threatened in the third chapter of Isaiah, and others of a similar import come upon us?—*Earnest Christian.*

For the World's Crisis.

SANCTUARY SINS; OR, RULES FOR THE HOUSE OF GOD.

"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools."—ECCL. 5: 1.

"The Sabbath! 'tis a holy day;
Let no base thought intrude
On worship of the heart, or stay
The heavenly solitude."

1. Be regular in your attendance; make conscience of it. Occasional absence from church, or even regular half day hearing, is counted a small thing by many. A wet Sabbath, or even a shower, will keep them away. A headache, a little extra fatigue on the Saturday, or perhaps the prospect of hard work on Monday, are counted good reasons for their absence. And if there be any slight ailment through the week, Sabbath is selected as the day for taking medicine, as it can be spared without any pecuniary loss.

2. Be punctual. *Go* in time, and *be* in time. "It is a part of my religion," says Mrs. Chapone, "never to disturb the religion of others." Some persons make a point of being late. They retire to rest late on Saturday; they rise late on Sabbath morning; they breakfast late; their family devotions (if any they have) are late; and of course they are late to the sanctuary. They hurry out, and they hurry along, and they hurry into church after service is begun. They see no sin in losing part of divine worship themselves, nor in disturbing the worship of others. Reader, be punctual at the house of God; make conscience of it. One slack one makes another slack one, and another. "One sickly sheep infects the whole flock." Beloved, the way to make every body slack, is to be slack yourself. Slackness is contagious; it spreads like the leprosy. Let a minister be slack, a little behind the time in his appointments, and how soon the disease affects the whole body, every member of his audience! So also with the parent, the teacher, the overseer. "One sinner destroyeth much good."

3. Never stand or lounge about the church door, nor engage in commonplace or worldly conversation. Go in; take your seat immediately on your arrival.

On entering the house of God take off your hat. Some very ill-bred persons go in, and walk up the aisles with their hats on! Why not sit with your hats on? Why not the minister preach and pray with his hat on? If you are Quakers, and wear your hats for conscience' sake, we have not a word to say. Keep them on.

4. Walk softly to your seat. Some persons are very annoying—make a great noise with their thick boots or shoes—go tramping through the aisles like a trotting horse, disturbing every body.

5. Select a comfortable seat—not the best one. We have seen some little folks (and some big folks) take the best seat they could find, and hold on to it as if nailed or chained thereto. Is this polite? Young friends, give place to your superiors always. "Rise up before the hoary head."

6. Take care of your thoughts; bring them into subjection to the law of Christ. We have no right to think our own thoughts, or speak or own words, on the Lord's day. (See Isa. 58: 13, 14.)

Some are buying and selling all the time. Christ says, "My house shall be called a house of prayer; but ye have made it a den of thieves." *Govern your thoughts.*

"There is no room for trifling here,
For worldly hope or worldly fear."

Some worldly minds, instead of listening to God's truth as it falls from the lips of the faithful preacher, are transacting business—their hearts are wandering, like "the fool's eye, to the ends of the earth." The farmer plows his field; the merchant drives his bargain; the shopkeeper sells his goods or takes stock; the lawyer threads his way through a client's case; the politician speculates on parliamentary tactics, or sketches a reform bill; the soldier forms squares, or deploys into line; the mechanic plies the loom, or the needle, or the trowel, or the hammer.

The minds of others are upon some novel, romance, or silly love tale, over which they pondered the week previous. Thus men, women, and children, who come together to worship the great God of heaven and earth, mock him in his own house.

"Keep thy foot (and heart, too) when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools."—Eccl. 5: 1. On which passage Matthew Henry weightily says: "Religious exercises are not vain things; but if we mismanage them, they become vain to us."

7. Sleeping in church is a bad practice; in most cases it is wicked. There was some excuse for "Eutychus falling asleep," for "Paul was long preaching," and it was midnight. But there is no excuse for our modern sleepers, especially as most of these are not occasional, but regular sleepers, who seem not to feel the shame or the sin of the practice. Few things are more unpleasant to a minister than to see eyes closed and heads nodding in this or that pew. If he were to stop and name the individuals before the congregation, he would do well. Sleepers in church, beware! it is Satan who is sitting next you.

8. Fidgeting, nestling about, and gazing about during the solemn services of the sanctuary, are evident manifestations of disrespect and want of reverence for holy things. Children, especially, should be instructed to keep quiet till all the services are closed; fix their eyes intently on the speaker—*riveted;* hear as for eternity; receive the truth in meekness, take it home, digest it, practice it. "Be ye doers of the word, and not hearers only, deceiving your own selves."

Some people seem to sit on nails or nettles, their body is so constantly in motion. Others take out their watches, and count the length of sentences in a sermon, twirling or twitching their watch-chain or ribbon all the while. Others seem as if taking the census of the congregation, or counting the number of panes in the window, or watching the movement of the flies. They are drinking in every thing but the sermon, and seem as if relieved from the stocks when the service is over.

9. When you enter your pew, engage a few moments in silent prayer to God for a *special* blessing on the duties of the sanctuary. Pray for the minister, that God will fill him with the spirit of wisdom and power from on high, enable him to speak boldly, declare "all the words of this life."

Think over, also, or revolve in your mind some precious passages of God's word which you may have previously committed; meditate thereon with silent and fervent ejaculations, till your soul burns with love and is on fire for salvation.

10. Be sure always, in the house of God, to be well supplied with Bibles and hymn-books; and when the Scriptures are read from the pulpit, take your Bible and follow the reader. When the text is named, or in the course of the sermon a passage of Scripture is cited, turn to it, observe the passage and its connection.

11. When the hymn is given out, take your hymn-book, open it, and sing, *sing*—every one should sing, making melody in his heart to God. Singing is a most interesting, delightful, important, and profitable part of public and domestic worship. This confining the singing to a few, or singing by proxy, is contrary to God, reason, edification, and common sense.

12. In time of prayer, imitate your minister—bow the knee, or rise up (unless enfeebled by disease or decrepit age). Never take the sitting posture when you can well avoid it.

13. Be moderate in leaving the house of God; wait a moment in silence after the benediction is pronounced before taking your hat, your gloves, or even moving a foot.

14. Never crowd the aisles or press your way out; wait for one another. Retire from the house of God as cautiously and respectfully as from the house of your friend, or even more so.

15. Never put on your hat till you reach the door. After retiring from the sanctuary, *go home*, retire to your closet. Remember, "behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up." *Beware!*

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

"THAT SAITH [illegible] F CYRUS."

Saith the Lord "of Cyrus, he is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built." Isa. 44: 28. "When Cyrus read this and admired the divine power, an earnest desire and ambition seized upon him to fulfill what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem, and the temple of God." *Josephus b. 11, c. 1, s. 3.*

We will give the words of Cyrus himself:—"I have given leave to as many of the Jews that dwell in my country, as please to return to their own country and to rebuild their city, and to build the temple of God at Jerusalem, on the same place where it was before." *Josephus b. 11, c. 1, s. 3.*

"ANOTHER COMMANDMENT."

If it be impossible to give another commandment before the first was given, we must admit that Cyrus did issue a commandment to build Jerusalem; for, when the Jews were employed in building their city, the son of Cyrus said, "Give ye now commandment to cause these men to cease, and that this city be not builded until another commandment shall be given from me." Ezra 4: 21.

BUILDING JERUSALEM.

During the reign of Artaxerxes, we found the Jews employed in building their city, Ezra 4: 12. As this Artaxerxes was the son of Cyrus (Ezra 4: 15), it is evident that Cyrus had given the Jews the privilege of thus building Jerusalem. Dan. 9: 25. To give Cyrus' own words concerning the matter, he says, "I have given leave to as many of the Jews . . . as please to return to their own country, and to rebuild their city, and to build the temple of God at Jerusalem." *Josephus b. 11, c. 1, s. 3.*

WM. C. THURMAN.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 532. BOSTON, WEDNESDAY, DECEMBER 13, 1865. VOL. XXII.—NO. 13.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"A LITTLE WHILE."

O for the peace which floweth as a river!
Making life's desert places bloom and smile;
O for a faith to grasp heaven's bright "forever,"
Amid the shadows of earth's "little while."

"A little while" for patient vigil keeping,
To face the storm, to wrestle with the strong;
"A little while" to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

"A little while" to wear the robe of sadness,
To toil with weary steps through erring ways;
Then to pour forth the fragrant oil of gladness,
And clasp the girdle of the robe of praise.

"A little while" 'mid shadow and delusion,
To strive by faith love's mysteries to spell;
Then read each dark enigma's clear solution;
Then hail light's verdict, "He doth all things well."

"A little while" the earthen pitcher taking
To wayside brooks from far-off fountains fed;
Then the parched lip its thirst forever slaking
Beside the fullness of the Fountain-Head.

"A little while" to keep the oil from failing,
"A little while" faith's flickering lamp to trim,
And then the Bridegroom's coming footsteps hailing,
To haste to meet him with the bridal hymn.

And he who is at once both Gift and Giver,
The future glory and the present smile,
With the bright promise of the glad "forever"
Will light the shadows of the "little while."

For the World's Crisis.

JESUS LOVES YOU.

"I would that this thought might be impressed upon every mind: Jesus loves you." These words fell from the lips of a faithful servant of God at the close of a most excellent sermon delivered to the little flock in Addison, Vermont, nearly two years ago. Jesus loves you! How this simple sentence thrilled my heart. Three years I had been seeking the Lord, had been forward in baptism, and to me was extended the right hand of fellowship by the church. I had taken delight in listening to the preaching of the word, and notwithstanding several miles intervened, Sunday after Sunday found me seated in the chapel, and I eagerly drank in each word as it fell from the lips of our beloved pastor.

Yet my hungry soul had not been satisfied; it was not enough that man looked upon me as a christian. My heart yearned for the approving smile of God. He alone could fill the void within, and there I felt that he was not. I looked upon those around me; none seemed to have or to desire that which I so earnestly sought. The solemnity which prevailed during the service was quickly dispelled by the light and trifling conversation that followed. If any possessed the light I sought, it was hid under a bushel, I saw it not.

Thus groping so long in darkness I had become settled in the conviction that inasmuch as I had yielded obedience to the requirements, baptism, fellowship, and breaking of bread, I could do no more, and was prepared to drift with the current. But suddenly I found myself in the midst of troubled waters. The flock seemed to have been forsaken of its shepherd, and though no wolves were visible, the sheep were scattered, some of the lambs missing, while those who remained were chilled and evidently famished for the sincere milk of the word. Evident tokens that the enemy had entered.

My heart was troubled; my confidence in professors of religion shaken; I doubted if any professed it, except in the imaginations of a fevered brain. Where, then, is my hope? what awaits me beyond the tomb? I could not solve these questions nor rid my mind of them. Oh, for a friend to guide me, to teach me the way of truth! In all the circle of my acquaintance I knew of none; to those on whom I had hitherto relied so implicitly, I could no longer look with confidence. As for friends, I felt for a time that such did not exist. Then how sweet to my soul these words, as they fell from the lips of the man of God: "Jesus loves you." I had often heard them before, and had read their truth in the word of God, but the manner in which they were uttered forcibly impressed it upon my heart, and to my mind conveyed a deeper meaning. I saw that God's love was not love in the abstract. That Jesus loves *me*, was the cheering thought that encouraged me to hold fast that I had, a *desire* to serve him, and earnestly pray for light to illumine the way.

Months rolled on. Far from home and friends, surrounded by sinners and worldly-minded professors, both alike ungodly, still walking in darkness, harassed by doubts and anxious fears, my trials were severe, and numerous the temptations that beset me. But that voice, in tones so meek and deeply touching, was still ringing in my ear: *Jesus loves you.* I could not wilfully sin against him, and though deep in the "Slough of Despond," and grievously bedaubed, I had no inclination to get out on the side whence I came, but, reencouraged by a Savior's love, struggled on to the "wicket gate."

Sometimes I would enter the house of God; cold and lifeless was the aspect of both church and congregation, but still more cold the measured tones of the Orthodox preacher in his address to the people. The house was but thinly filled, and yet there was no room for the poor; the pews were rented. I was glad to get out where I could breathe free air, and feel the genial warmth of God's impartial sun.

Oh, christian, where art thou? Religion; it is all in vain I seek it. Are not those who profess it not as good, yea better than most of those who claim it theirs? Why am I troubled thus for naught?

Then again those thrilling words, *Jesus loves you*, inspired me with new hope, and most earnestly did I beseech this ever-loving Jesus to lead me in the way I should go; and he who pitieth the sparrows as they fall, was not unmindful of my feeble cry, but graciously led me to see that it is not my own righteousness, nor the good works I might do, that could atone for sin, or win one smile from God. But *Jesus* loved me, and with his own blood had cancelled the debt long ago, and now if I would look up and *believe* on the Son of God, I should be healed. I looked, and oh, what rapture filled my soul! And could it be, it was for *me* that Jesus died? Yes, it was *me* that Jesus loved, and now was manifest, the depth of that love. He gave his *life* for *me*.

How easy now to serve the Lord. My heart overflows with gratitude. Let scoffers scoff and scorners boast, yet I will cheerfully bear the cross, and boldly speak our Savior's praise; for, lo, "Jesus loves me!" and if God be *for us*, who can be against us?

Dear reader, are you seeking the Lord, yet look in vain for one to teach and guide you? Are you ofttimes discouraged and ready to give up in despair because of the coldness and inconsistency of professed christians around you? Turn your eyes from these and look to God for guidance; and let not a sense of your unworthiness keep you from the mercy seat, but remember that "Jesus loves you," and with hands extended, says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

Poor sinner, you who are in open rebellion against God, presuming on his forbearance and long-suffering; come with me to Calvary; see on yonder tree the pierced and bleeding body of our Lord; hear him, even in the agonies of death, still pleading,—"Father, forgive them, they know not what they do." Jesus loves YOU, and to-day he pleads for you, "Father, forgive." Can you still persist in the course of sin? Will you pierce him still again? Will you not rather cast yourself at his feet? Oh, come to Jesus.

"Come, freely come, by sin oppressed,
Unburden here the weighty load;
Here find thy refuge and thy rest,
And trust the mercy of thy God:
Thy God's thy Father—glorious word!
Forever love and praise the Lord."

Fellow pilgrim, tried and tempted, called to suffer on the bed of pain, *Jesus loves you.* Let this cheer our hearts and encourage us to be faithful unto the end, and "He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." ELLA S. BENTON.

Hammonton, N. J.

For the World's Crisis.

ABOUT SCATTERING.

"From that time many of his disciple went back, and walked no more with him."—JOHN vi. 66.

We hear much about the spirit of Christ being a gathering spirit; we think it is, but whom will it gather? We answer, it will not gather those who are not willing to hear some of his sayings, and do them. Look, for example, to the sixth chapter of John, speaking of His flesh and blood,—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Many therefore of his disciples, when they had heard this, said, this is an hard saying; who can hear it?" You will notice that he then turned to the twelve, and said, "Will ye also go away?" You will find that there was a class that walked with him then, but when he came to talk plainly to them they thought it hard. Are there not some in our day like them?

But some will say the Spirit will not scatter. Whom did it scatter in this case? You will notice it was those who said they were "hard sayings." We think it will not scatter them that are willing to keep his commandments.

How is it that there are so many of those who are looking for the Lord scattered out here? Where did they come from? From most of the so-called churches. But why are they thus scattered? Did those that proclaimed the coming of the Lord near have the spirit of God? We think God must have been in the move, yet they were scattered. Parhaps if we should enter one of those churches they could tell us something of the work that this sort of preaching, the coming of the Lord, and other truths, made. Perhaps they would say it could not have been of God, for it divided and scattered. Am I to believe it was not of God because it caused such a commotion? I think not.

In regard to some of the preaching in these days, once in a while there is one of God's servants who is not afraid to preach the plain truth, just as we find it in the Book; yet it makes quite a stir among some. But had they better dodge these things because they disturb some? I think not. But some may say, Give us something that will keep us all together. In the first place, who do we want kept together? If saint and sinner, they had better be scattered, unless something can be said that pricks the heart, and I am inclined to think that will be the plain truth. We have heard about this lullaby preaching, trying to make all, saint and sinner, think they are good. We look back into the past. We think if the pure gospel had been preached in power, perhaps more would have been made to see their sins. We think we should see quite a difference in the professed followers of Christ. But perhaps the cry has been, Give us something that will keep us together, and so they have been kept together; but there is a day coming when they will be divided. Give us the pure word, that we are to be judged by in the last day.

Christ came to make a division between two classes. Perhaps his truth will not always drive out, or cause to come out, but it will make a stir. Let it come; if it is too straight for me, I will, by the help of the Lord, get where I can sit and bear it. I may have said quite enough on this, but hope it may remind those that are scattered, if it is God's word that scattered you, hold on to the truth; it will stand in the coming day, when all else shall fail. His word will stand at last, and so will you, if you keep it in your heart, and live as it teaches; and when you come to stand before him who is to judge the world, you will stand acquitted.

Dear one, do you want to be there? Then be faithful a little longer. Here we are, amid all this commotion, but the grace of God is sufficient. Hold fast whereunto you have attained, that no one take your crown. My heart's desire is, that I, with you, may overcome, and at last have a right to the tree of life. May God help us all, that we may be gathered home in that day when God makes up his jewels. JOHN T. KIMBALL.

Concord, N. H.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, and the righteous into life eternal."—MATT. 25: 46.

In our previous article, at the closing remarks, we began the subject of the unconscious state of the dead, and referred to the account of the spirit, as given in Eccl. 3: 19, 20, 21. In the passage here referred to, it is evident that the spirit alluded to was nothing more nor less than the breath, which God takes away when the man dies. As inspiration plainly teaches us that there was nothing given to man after he was formed from the dust, but his breath; and also informs us that when his breath is taken away he dies.

The words spirit and soul are two different words in Hebrew and Greek, and have two different meanings; therefore, the spirit is not the soul, nor the soul the spirit. The word that is translated spirit, in Hebrew and Greek sometimes means breath, and sometime means the mind; and the word from which soul is translated, both Hebrew and Greek, means life, person, or desire.

We will now continue our subject of the unconscious state of the dead, and refer to the 88th Psalm, where we began it in our last article, at the 10th verse, and ask the reader to consider the 11th and 12th verses, which read as follows:—"Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Psalm 115: 17:—"The dead praise not the Lord, neither any that go down into silence." Psalm 146: 4:—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Are not the thoughts the greatest and most important part of the soul? Certainly, if the soul is a separate, living entity, after the death of the body; for, say our orthodox friends, "when a person is dead, he knows more than all the living!" and, as we have heard stated from the pulpit, that "our friends look down from heaven, and see and know all that is going on here on earth." But, dear reader, what means this passage in the Bible (Eccl. 9: 6), where it is recorded,—"Neither have they any more a portion forever in any thing that is done under the sun." I would ask the candid question, how can Job say by inspiration (Job 14: 20, 21), that (when a man is sent away by his Creator to the region of death,) "his sons come to honor, and he knoweth it not?" I say, how can it be so, if the soul is immortal, and lives in heaven, when the body is dead? for, if he knows more than all the living, when he is dead, surely he knows all about his son's affairs.

But let us turn to 1 Thess. 4: 13–15,—"But I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope." What are we to hope for? Shall we hope that our friends are already in heaven, and are wide awake praising God, and do not sleep in Jesus at all, and need no resurrection? or shall we embrace the plain and simple truth of the gospel, and say that our friends are dead, or that they sleep in Jesus, and need a resurrection in order to have eternal life? How much better it is for us to believe that God says what he means, and means what he says, and not twist the Scriptures all out of joint in order to maintain our position.

Let us examine a few more passages of Scripture, in order to understand more clearly what the soul is, and where the whole man is between death and the resurrection, that we may come at the idea of what the real punishment of the wicked will be, when the great day of accounts arrives. We will now look Psalms 33: 22,—"Yea, his soul draweth near unto the grave, and his life to the destroyers." Please read Psa. 88: 3, also Psa. 107: 18; and a plenty more of similar passages can be found. When a man dies and is put into the grave, his life becomes extinct; the whole man dies and goes into the grave.

We will look at Eccl. 9: 5. The wise man says, "the living know that they shall die, but the dead know not any thing; neither have they any more a reward, for the memory of them is forgotten." In the sixth verse we are informed that "their love and their hatred and their envy is now perished." Please turn to the 18th chapter of Ezekiel, and read it through, and you will plainly see that God declares that the souls of the wicked, who continue in sin, shall die, and die, eternally, and become extinct.

We will notice one more idea about the resurrection of the saints from their graves. How was it in relation to the saints which rose and came into the holy city, at the time of our dear Savior's resurrection? Does it not plainly say, "the saints who slept"? What part of the saints was it that woke up and rose from the dead? Was it the bodies of the saints that woke up, while the souls were wide awake in heaven praising God? and did their souls come down from heaven, and enter those bodies? What constitutes the saints which rose? Was it not their souls and bodies together? B. PERHAM.

Vernon, Vt.

For the World's Crisis.

A WORD OF EXHORTATION

TO THOSE WHO PROFESS TO BE LOOKING FOR THE LORD.

There is one subject which I have been led to think upon a great deal, and I confess I am not able to solve the mystery, for such it looks to be to my mind. I allude to the neglect of the Sabbath School, and to the apparent neglect in home training and home example among our people. How is it that we see so many who are so constant at meeting, so earnest in exhortation to others, while their own children seldom or never are seen to darken the door of the Lord's house? Can it be that such parents live at home the pure principles which they are so zealous in teaching when away from home? Can it be that it is possible that children are trained up in the nurture and admonition of the Lord, and still show their training so little? or, is the legitimate fruits of such training, such fruits as we see constantly around us? We are a people who are notorious for sticking to the word of the Lord. We believe that it is all true, and that all Scripture is profitable. Let us remember, then, that there is a place in that word which reads like this:—"Train up a child in the way he should go, and when he is old he will not depart from it." I am aware that in fulfillment of the word of God we are to look for such things as we see around us; but are they not the legitimate fruits of a *cause*, and is not by far the greater part, if not all, of that cause, the loose example which they receive at home? Are they trained up in the way they should go, and do they depart from it? I think not. For the word says they will not. Let us believe God, if it make every man a liar.

I am aware that we are amid the perils of the last days; but have these perils come upon us without a cause? Has human nature changed, or have these perils come upon us because man loves sin, and by a long continued looseness of morals, has come to wink at many things, until the doors seem now to be thrown wide open to all manner of sin? Shall we look for these signs of the last days among our own children? if so, have they been trained up in the way they should go? Let us look around us, and see if our skirts are clear from the blood of all men, and when we look, be sure and not overlook those with whom we are the most intimately connected, and let us all inquire the next time we go to meeting where the young seldem are seen, and where there are many who take an active part in meeting, who it is well known have children who should be taught to reverence the Lord and his house, let us, I say, inquire if we are standing clear of the blood of all men in this matter. We see Sabbath schools flourish in other churches, why do we not have them? We see the Sabbath school papers of other denominations in a flourishing condition—we see our "Young Pilgrim" is not flourishing as it should; but, on the contrary, the editor has to record the sad tale of a falling of two thousand names from its subscription list. Why is this? Whatever the answer may be, I am sure it cannot be that the paper has not been ably conducted, or that it does not fill the place that it was designed to fill. Have we in the eager haste to get knowledge ourselves, forgotten that there are those who surround us who are famishing for the teachings of that same Bible, and who, not being able to digest strong meat, must be fed with the "sincere milk of the word"? Have we, as Advent people waiting for our Lord from heaven, nothing to do towards the training of the rising generation? Are we occupying the position which God would have us in this matter? May God grant us wisdom, is the prayer of your unworthy brother,

M. G. DAY.

For the World's Crisis.

A LETTER.

MY DEAR SISTER:—Your experience in regard to holding fast the blessing, is like that of many others, and desiring to benefit as many as possible, I take this public way of replying to your very kind and welcome letter. I will begin by saying something about backsliding.

I have usually divided backsliders into two classes. One class consists of hopeless reprobates, who are among the most desperate enemies of the religion they once professed. These are they who "crucify the Son of God afresh, and put him to an open shame," that is, so far as it is in their power. In regard to these the Spirit says, "It is impossible to renew them again to repentance." They have sinned "wilfully," after receiving knowledge of the truth. We would hope that this class is small.

The other class of backsliders, as I view the case, embraces almost the whole body of professors. But few, comparatively, can say they never knew from experience the feelings of a backslider. In some cases the young convert sinks into a state of spiritual slumber soon after his conversion, and remains for years in so stupid a state that he cannot tell whether he is on the side of truth or in the ranks of the enemy. Ask him if he is a christian, and he says, "I hope I am, but I am not sure." Press him more closely, and ask him to "examine himself," whether he be in the faith, and he cries out, "Alas, I bear no fruit. I have done absolutely nothing in the service of him who gave himself for me." Almost countless multitudes are in that condition, or a worse one, if they would but testify.

Here we see the two classes of backsliders. One class mourn over their shortcomings, and occasionally resolve to awake, and live up to their high calling; while the other class deny that there is any thing in religion. One who I much fear belongs to this class, said to me a few days after I set out to serve the Lord,—"I have been through the mill, and I know there is nothing in it; and you will find it so." If any young convert who reads this should meet with such a one, bear in mind it is the language of the old serpent, and his followers.

But I wish to protest against the view of these who say it is impossible to hold fast to the "first love." There is no imperative necessity for you to backslide. But unless you grow in grace, doubtless you will do so. You are not required to backslide, but you are required to "grow in grace, and in the knowledge of the truth." And so in the case of higher attainments. The soul that is made "perfect in love" may not only continue in that blessed state, but it is evidently the duty of such a one to walk in the path of the just, that "grows brighter and brighter unto the perfect day."

But in an unguarded moment the adversary may have led you astray, or a spirit of slumber may have stolen upon you unawares, and all at once you feel the sting of death, which is sin, or a consciousness of guilt. Now you must confess your faults, and return with all your heart to your "first love." "Seek ye the Lord while he may be found, and call ye upon him while he is near."

If you will do this without delay, then there is hope in your case. The Lord is gracious and merciful, and ready to forgive. Pray earnestly that you may not only be restored to the blessed state you enjoyed in "months past," but that you may go on, till the glory of the Lord is revealed, and you see that glory "face to face."

With true sympathy and love, your brother,

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

SHALL YOU I BE THERE?

In my Father's mansion,
A palace rich and fair,
He's preparing a supper,—
Shall you and I be there?

A feast of wine upon the lees,
Refined and very rare,
Of rich things full of marrow,—
Shall you and I be there?

The King in all his splendor—
His bride white robes shall wear;
Both will be at the supper,—
Shall you and I be there?

Now all are invited,—
And let us have a care
How we reject this offer,—
Shall you and I be there?

Bath, Me. J. A. S.

FOR THE CHURCH OF EVERY NAME.

The word of inspiration says: "Let women professing godliness adorn themselves in modest apparel." Is this command obeyed by the church at the present time, or is it not? There is no neutral ground here,—God is either obeyed or disobeyed. If the latter, then sin lies at the door; and as without repentance there is no remission, how can there be prosperity till it is put away, and the church shows by her obedience that she delights to be led by the Spirit of Christ, to do as he bids her. He is not the minister of sin. Unblushing transgression against his sacred word must be repented of, and all our works must be wrought of God through the Spirit, or they will pass for naught at the day of final reckoning. Either the soul is bowed in humility to bear the cross that God's word imposes—or else it is lifted up, and goes after an idol god, that quiets the conscience in sin, and gives liberty to gratify the lust of the eye and the pride of life. When the last is done the church is defiled, her covenant to the Lord is broken, and she runs greedily into conformity with the world, to the shame and reproach of Christ and his cause, so that the world has reason to say,—"What do ye more than others? There is no difference between him that serveth God and him that serveth him not."

It is no excuse, and God will not receive it as such, for us to conform to the world in this matter, and obey a book dictated by the God of fashion to avoid being called singular. There is indeed no virtue in wearing attire different from others for the sake of being singular—but when it comes to that, that we must follow the precepts of a book that requires us to attire ourselves in direct opposition to the rules of the Bible—the church of Christ should not be long in choosing which she will serve, and not fear to wear modest apparel, whether called singular or not. When the cross is taken up in loving obedience to Christ, his blissful presence makes the yoke easy and the burden light. Daniel and the three worthies were willing to be called singular, and suffer death even, rather than dishonor God by bowing to idol gods and serving them. God has a controversy with this whole nation, and he has not arisen to overthrow one form of slavery, and then allow his church to be bound slaves to the filthy, brazen god of fashion.

Now what hinders those that fear the Lord from renouncing such folly, and coming out boldly on his side, taking the Bible as they have promised to, for their only rule of faith and practice? They have solemnly promised to give up all for Christ; then why not leave caste and reputation to him, and bring every tithe of the heart into the storehouse, and prove him herewith and see if he will not pour out a blessing, such as there will not be room to receive? His promises are yea and amen to all who obey him, what hinders then the forsaking every false way, and coming to the rich, soul-satisfying feast that Jesus has prepared for all who love and serve him in simplicity and godly sincerity? What are all the forms and ceremonies of religion without a heart-cheering sense of God's presence that makes us dead to the world and alive to God, and causes us to respect all his commandments?

To obey is better than sacrifice. What is to be gained by disobedience; by solemnly covenanting before God to renounce the world and its vanities, and to take the Bible as the only rule of faith and practice, and then turning God's houses into houses of merchandise, loading the body with all the foolish, vain ornaments that the world can invent? Can we thus lie to God and be guiltless? No, we shall find at last that it had been better not to vow, than to vow and not perform. When the heart is right, the eye single, then the whole body will be full of light, and it will show itself outwardly. Legion is the name of the evil here considered, and the effect upon the spiritual life of the church is like blasting and mildew. Who will arise in the strength of the Lord to put away the evil from among us before the judgments threatened in the third chapter of Isaiah, and others of a similar import come upon us?—*Earnest Christian.*

For the World's Crisis.

SANCTUARY SINS; OR, RULES FOR THE HOUSE OF GOD.

"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools."—ECCL. 5: 1.

"The Sabbath! 'tis a holy day;
Let no base thought intrude
On worship of the heart, or stay
The heavenly solitude."

1. Be regular in your attendance; make conscience of it. Occasional absence from church, or even regular half day hearing, is counted a small thing by many. A wet Sabbath, or even a shower, will keep them away. A headache, a little extra fatigue on the Saturday, or perhaps the prospect of hard work on Monday, are counted good reasons for their absence. And if there be any slight ailment through the week, Sabbath is selected as the day for taking medicine, as it can be spared without any pecuniary loss.

2. Be punctual. *Go* in time, and *be* in time. "It is a part of my religion," says Mrs. Chapone, "never to disturb the religion of others." Some persons make a point of being late. They retire to rest late on Saturday; they rise late on Sabbath morning; they breakfast late; their family devotions (if any they have) are late; and of course they are late to the sanctuary. They hurry out, and they hurry along, and they hurry into church after service is begun. They see no sin in losing part of divine worship themselves, nor in disturbing the worship of others. Reader, be punctual at the house of God; make conscience of it. One slack one makes another slack one, and another. "One sickly sheep infects the whole flock." Beloved, the way to make every body slack, is to be slack yourself. Slackness is contagious; it spreads like the leprosy. Let a minister be slack, a little behind the time in his appointments, and how soon the disease affects the whole body, every member of his audience! So also with the parent, the teacher, the overseer. "One sinner destroyeth much good."

3. Never stand or lounge about the church door, nor engage in commonplace or worldly conversation. Go in; take your seat immediately on your arrival.

On entering the house of God take off your hat. Some very ill-bred persons go in, and walk up the aisles with their hats on! Why not sit with your hats on? Why not the minister preach and pray with his hat on? If you are Quakers, and wear your hats for conscience' sake, we have not a word to say. Keep them on.

4. Walk softly to your seat. Some persons are very annoying—make a great noise with their thick boots or shoes—go tramping through the aisles like a trotting horse, disturbing every body.

5. Select a comfortable seat—not the best one. We have seen some little folks (and some big folks) take the best seat they could find, and hold on to it as if nailed or chained thereto. Is this polite? Young friends, give place to your superiors always. "Rise up before the hoary head."

6. Take care of your thoughts; bring them into subjection to the law of Christ. We have no right to think our own thoughts, or speak or own words, on the Lord's day. (See Isa. 58: 13, 14.)

Some are buying and selling all the time. Christ says, "My house shall be called a house of prayer; but ye have made it a den of thieves." *Govern your thoughts.*

"There is no room for trifling here,
For worldly hope or worldly fear."

Some worldly minds, instead of listening to God's truth as it falls from the lips of the faithful preacher, are transacting business—their hearts are wandering, like "the fool's eye, to the ends of the earth." The farmer plows his field; the merchant drives his bargain; the shopkeeper sells his goods or takes stock; the lawyer threads his way through a client's case; the politician speculates on parliamentary tactics, or sketches a reform bill; the soldier forms squares, or deploys into line; the mechanic plies the loom, or the needle, or the trowel, or the hammer.

The minds of others are upon some novel, romance, or silly love tale, over which they pondered the week previous. Thus men, women, and children, who come together to worship the great God of heaven and earth, mock him in his own house.

"Keep thy foot (and heart, too) when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools."—Eccl. 5: 1. On which passage Matthew Henry weightily says: "Religious exercises are not vain things; but if we mismanage them, they become vain to us."

7. Sleeping in church is a bad practice; in most cases it is wicked. There was some excuse for "Eutychus falling asleep," for "Paul was long preaching," and it was midnight. But there is no excuse for our modern sleepers, especially as most of these are not occasional, but regular sleepers, who seem not to feel the shame or the sin of the practice. Few things are more unpleasant to a minister than to see eyes closed and heads nodding in this or that pew. If he were to stop and name the individuals before the congregation, he would do well. Sleepers in church, beware! it is Satan who is sitting next you.

8. Fidgeting, nestling about, and gazing about during the solemn services of the sanctuary, are evident manifestations of disrespect and want of reverence for holy things. Children, especially, should be instructed to keep quiet till all the services are closed; fix their eyes intently on the speaker—*riveted;* hear as for eternity; receive the truth in meekness, take it home, digest it, practice it. "Be ye doers of the word, and not hearers only, deceiving your own selves."

Some people seem to sit on nails or nettles, their body is so constantly in motion. Others take out their watches, and count the length of sentences in a sermon, twirling or twitching their watch-chain or ribbon all the while. Others seem as if taking the census of the congregation, or counting the number of panes in the window, or watching the movement of the flies. They are drinking in every thing but the sermon, and seem as if relieved from the stocks when the service is over.

9. When you enter your pew, engage a few moments in silent prayer to God for a *special* blessing on the duties of the sanctuary. Pray for the minister, that God will fill him with the spirit of wisdom and power from on high, enable him to speak boldly, declare "all the words of this life."

Think over, also, or revolve in your mind some precious passages of God's word which you may have previously committed; meditate thereon with silent and fervent ejaculations, till your soul burns with love and is on fire for salvation.

10. Be sure always, in the house of God, to be well supplied with Bibles and hymn-books; and when the Scriptures are read from the pulpit, take your Bible and follow the reader. When the text is named, or in the course of the sermon a passage of Scripture is cited, turn to it, observe the passage and its connection.

11. When the hymn is given out, take your hymn-book, open it, and sing, *sing*—every one should sing, making melody in his heart to God. Singing is a most interesting, delightful, important, and profitable part of public and domestic worship. This confining the singing to a few, or singing by proxy, is contrary to God, reason, edification, and common sense.

12. In time of prayer, imitate your minister—bow the knee, or rise up (unless enfeebled by disease or decrepit age). Never take the sitting posture when you can well avoid it.

13. Be moderate in leaving the house of God; wait a moment in silence after the benediction is pronounced before taking your hat, your gloves, or even moving a foot.

14. Never crowd the aisles or press your way out; wait for one another. Retire from the house of God as cautiously and respectfully as from the house of your friend, or even more so.

15. Never put on your hat till you reach the door. After retiring from the sanctuary, *go home*, retire to your closet. Remember, "behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up." *Beware!*

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

"THAT SAITH OF CYRUS."

Saith the Lord "of Cyrus, he is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built." Isa. 44: 28. "When Cyrus read this and admired the divine power, an earnest desire and ambition seized upon him to fulfill what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem, and the temple of God." *Josephus b.* 11, c. 1, s. 3.

We will give the words of Cyrus himself:—"I have given leave to as many of the Jews that dwell in my country, as please to return to their own country and to rebuild their city, and to build the temple of God at Jerusalem, on the same place where it was before." *Josephus b.* 11, c. 1, s. 3.

"ANOTHER COMMANDMENT."

If it be impossible to give another commandment before the first was given, we must admit that Cyrus did issue a commandment to build Jerusalem; for, when the Jews were employed in building their city, the son of Cyrus said, "Give ye now commandment to cause these men to cease, and that this city be not builded until another commandment shall be given from me." Ezra 4: 21.

BUILDING JERUSALEM.

During the reign of Artaxerxes, we found the Jews employed in building their city, Ezra 4: 12. As this Artaxerxes was the son of Cyrus (Ezra 4: 15), it is evident that Cyrus had given the Jews the privilege of thus building Jerusalem. Dan. 9: 25. To give Cyrus' own words concerning the matter, he says, "I have given leave to as many of the Jews . . as please to return to their own country, and to rebuild their city, and to build the temple of God at Jerusalem." *Josephus b.* 11, c. 1, s. 3. WM. C. THURMAN.

THE WORLD'S CRISIS.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 13, 1865.

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HYMN BOOK.—Any who know of good tunes or hymns, not found in the Christian Lyre, that they wish inserted in the new book, please forward them at once. Let us all unite, and help make the new hymn and tune book as near perfection as possible.

INQUIRERS ABOUT THE SOUL.

BRO. GRANT:—*Dear Sir,*—In looking over the word of God concerning the formation of man, there are some seeming contradictions upon the point as to how he was formed. First, we find that in the creation man was made, and the breath that God breathed into him made him live; we would then consider that the spirit was nothing more or less than the breath, the soul not being connected with the spirit, only as life was extinct without the union of the two. But as my intention is not to explain these passages that I shall present, but refer them to you for explanation; therefore, I will but bring them forward for perusal.

The first, that seems to vary from the idea that the spirit of man is his breath, is found in Zechariah 12: 1. This represents the spirit of man within him, and also that it was formed. As it is the great power of God to form the spirit and place it within man, so man lived from that very moment, as nothing could be formed unless there was either form [as a body] or sensitive knowledge containing in part the infinite knowledge of the Creator; so our consideration leads us to think that man's spirit is the essence of life, the ruling principle and actuating power by which the whole man is governed.

The second will be found in 1 Cor. 2: 11. This text would be in itself conclusive evidence that the invisible personage within man was the knowing part, and that the understanding of man is wholly confined to it. Separate from the spirit, no knowledge is understood to exist.

Another text of a different form is found in Job 14: 22. In the 21st verse we have laid down the principle of the unconscious state of the dead; but in the next we find that his flesh upon him shall have pain, and his soul within him shall mourn. This last represents man as sensitive of pain at some time, but *when* is the question? It also represents the soul of man within him, and the former texts says positively that the spirit is within him; this gives permission to claim that the spirit and soul are one.

I submit these texts to you for consideration. Please give an explanation of the same.

Yours truly, E. G. CHADSEY.

Sutton, Mass.

The text in Zech. 12: 1 reads as follows: "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit within him."

When did the Lord stretch "forth the heavens" and lay "the foundation of the earth"? Before he "created man upon the earth." Let us now turn to another passage, found in Amos 4: 13,—"For, lo, he that formeth the mountains, and createth the *wind,* . . . the Lord the God of hosts is his name."

This passage from Amos evidently refers to the same time mentioned in Zechariah, when the Lord created the heavens and the earth. At that time he created "the *wind.*" Does any one believe that the *wind* here referred to is a *man,* or an intelligent agent? Certainly not. But it is the same word in the Hebrew that is rendered "spirit" in Zech. 12: 1, and we believe they both mean the same thing. The Lord created, or formed, "the spirit"—"the wind," or "the breath of life,"—*before* he placed it "within him," causing the man to live. The Septuagint reads:—"He that formed *breath* for all, knows all."

When the wise man was speaking of the spirit, wind, or breath, as related to man and beast, he says: "They have all one *breath.*"—Eccl. 3: 19. For this reason it is called "the breath of *lives,*" because no living being upon our planet can live without it. Says David, "Thou hidest thy face, they are troubled; *thou takest away their breath, they die, and return to their dust.*"—Ps. 104: 29. When speaking of man, he says: "His *breath* goeth forth, he returneth to his earth, in that very day his thoughts perish."—Ps. 146: 4. Says Job, "The *spirit* of God is in my *nostrils.*"—Job 27: 3.

In all these passages, the words *spirit, wind,* and *breath,* are from the same Hebrew word *ruach.* We think the point is now clear that the Lord formed, or created it, that it is in man's nostrils, and is taken away at death; but we find no proof in the Bible, reason, common sense, facts, or philosophy, that any thing else is taken from man when he dies. If there is another spirit taken away besides "the breath," or spirit of life, then there are *two* spirits taken from man; but the Bible only speaks of *one,* and that one is in his "*nostrils.*"

The passage in 1 Cor. 2: 11 reads as follows:—"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God." In these passages we have the spirit of *man,* of *God,* and of the *world.* All would agree that "the spirit of the world" is not another world, or a world within a world; but that those who "have received . . . the spirit of the world" have partaken of the *disposition,* feelings, or character of worldly men. So, when we partake of "the Spirit which is of God," then we have the disposition, or feeling corresponding with the nature, or character of God. It is certain that the word spirit, in 1 Cor. 2: 11, does not mean *breath.*

Spirit is used in four senses in the Bible: 1. To represent the breath of life. 2. A state of mind, feeling, or disposition. 3. The Holy Spirit. 4. A being; as an angel.

Which of these senses is employed in 1 Cor. 2: 11? We think there can be no doubt but that it is the 3d, referring to a state of *feeling.* It is a well-known fact, that we are so constituted that, when we meet a person, we can usually tell his feelings toward us at the very first interview. When we feel a warm sympathy from him, we say, he has "a kindred spirit." The spirit, or feeling in us, corresponds with the feeling, or spirit, in him. On account of this arrangement in our constitutions, we know one another.

Again, we may visit an individual who *pretends* to be *very glad* to see us, and who makes a great ado over us; but all the while we *feel* that at heart he is really sorry that we have come; which is afterward found to be a fact. How did we know that he was playing the hypocrite? By means of the spirit, or feeling, conveyed by the magnetic currents passing from him to us, and acting upon our nervous system. Our Creator has thus constituted us, in order that we may read the feelings of others toward us. If one is angry, then an angry spirit, or feeling, proceeds from him, and those around can feel it, and thus know him. If he is in deep sorrow, then those in his company know his state of mind by the spirit he manifests. If he is very happy and joyful, he exhibits a corresponding spirit, and we know him by his spirit, or feeling.

Paul says:—"Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." "The spirit of bondage," and "the spirit of adoption," are not two personalities, but represent two states of *feeling,* or two different states of mind. "The spirit of adoption" in a man, that leads him to "cry, Abba, Father," is not another intelligent agent which entered into him when he lost "the spirit of bondage"; but only another *feeling.*

We read in the Bible of "the spirit of wisdom," "the spirit of counsel," "the spirit of knowledge," "the spirit of jealousy," "the spirit of glory," "the spirit of error," "the spirit of fear," "the spirit of meekness," etc., etc. No one supposes that all these are so many different spirits, existing as conscious beings. So when we say a man has a "haughty spirit," or a "proud spirit," a "patient spirit," a "new spirit," a "perverse spirit," a "sorrowful spirit," etc., we do not mean that these are so many separate personalities, that will continue to live when the man is dead; but simply different feelings, or states of mind; which may be known by their manifestations, and read by the spirit, or feelings of those in their company.

The text in Job 14: 21, 22, reads as follows:—"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall have pain, and his soul within him shall mourn."

The Hebrew word *nephesh,* rendered soul, occurs in the Old Testament seven hundred and fifty-two times, and *psuche,* the corresponding Greek word, is found in the New Testament one hundred and five times, making eight hundred and seventy-five times in all; and yet these original words are not rendered spirit *once.* The word *ruach,* rendered spirit in the O. T., occurs four hundred times, and the corresponding word *pneuma* is found in the N. T. three hundred and eighty-five times, making seven hundred and eighty-five in all; but they are not *once* rendered soul; which shows that the words spirit and soul are not used to represent the same thing in the Bible.

The question is now, what does *soul* mean in Job 14: 22? The word soul is used in three senses in the Scriptures: 1. To represent the whole being, whether man or beast. This no Bible student will deny, who has carefully examined the subject. 2. It is used to represent the *life* of either man or beast. 3. It is used, like the word spirit, to denote a state of mind, desire or feeling. Which of these three uses is applicable to the text under examination? It is not used to represent the primary signification of the word, i. e., the whole man; neither does it indicate, we think, his life; but his state of mind, or feeling. The previous verse forever settles the point that when a man is dead, he knows nothing of what is going on in this world. As Job says in chapter 16: 22, "When a few years are come, then I shall go the way whence I shall not return."

We learn from the passage under consideration (Job 14: 22), that when a man has pain in his flesh, he has a mourning feeling or desire within, that he may be relieved. The word *nephesh,* rendered soul, is frequently rendered *desire.* The following are examples: "The wandering of the (*nephesh*) *desire.*—Eccl. 6: 9. "Return into the land of Judah, to which they have a (*nephesh*) *desire* to return."—Jer. 44: 14. "He uttereth his mischievous (*nephesh*) desire."—Micah 7: 3. When we speak of Job's *desire,* or "soul within him," we do not mean another man inside of Job, but simply that he feels sorrow, or mourning, within himself.

If we should adopt the view held by some, we should make a strange meaning out of the passage; for some claim that the flesh is the body of Job, and the word *him* represents the real Job, who thinks, and wills, and reasons—the accountable person. If this view were true, then the "flesh upon" his soul would have pain, and "his soul *within*" his soul would "mourn." This would give Job *two* souls! Such is the result of straining a passage to make it mean what the Bible does not teach.

NEW TRACTS.—We have just received two new tracts from Bro. W. Sheldon, entitled "Is the coming of the Lord near?" and "Dodging the truth on the Prophetic Time." The first contains 16 12mo. pp., and the second 12 pp. These are good tracts to circulate.

KILLING A PRAYER MEETING.

"He killed the meeting." Who did? "Bro. A." How did he do it? "He talked *so long.* What he said was all good enough, but there was too much of it. He meant well, but it nearly killed the life of the meeting, and then Bro. B. finished it." Ah! how did he do it? "Why, he *prayed* so long that we were all glad when he got through. He prayed and prayed, and it did seem as though he never would get through. No one felt like praying or speaking when he got done." Don't you think these were good men? "O yes, I have not a doubt of it; but they most always spoil our meetings. I dread to see them get up to speak or pray. They seem to have very little knowledge of human nature and know still less about the best way to conduct a prayer meeting."

We often hear conversation like the foregoing, and know from many similar examples that we have witnessed that it is all true. It will be observed that when a church gets rather cold, the members are more liable to fall into the habit of long and tedious talking and praying; but when there is a revival, they are led to be short. The long prayers and exhortation generally tend to dry up the life of a meeting. This fact shows very clearly that such prayers and long talks are not in harmony with the teachings of the Spirit; because if they were, the humble children of the Lord would not be so grieved, or burdened, by the long prayers and exhortations. All, doubtless, have noticed that when each one is short, the meetings are much more interesting. This shows that the Lord is best pleased, because his children enjoy it best, and sinners are more readily reached in such meetings than where they talk and pray long. If one has more to say in a prayer meeting than he can utter in two or three minutes, as a general rule, we think he will do more good to divide it, and give only a part at a time. There is no objection to his speaking several times; indeed it often adds to the interest of the meeting.

When persons talk long they very commonly get on to some doctrine which is entirely foreign to the devotional interests of the meeting, which only tends to divert the attention from the real object of the meeting. There is a right time to advocate doctrine, but it is seldom best in a prayer meeting.

The following from *Zion's Herald,* a leading weekly in the Methodist denomination, published in Boston, is to the point:—

"Above all things avoid verbiage and prolixity, which are worse than anything yet mentioned. The most common way of killing a prayer meeting is to pray it to death. Instead of exhorting the meeting negatively and letting time run to waste, kneel down and pray from one to two minutes, no more, for the gift of the Holy Spirit and the tongue of fire. Repeat this remedy as often as the case may require, and you will find it a catholicon for that disease at all events. Except at the opening of the meeting, no one should ordinarily pray longer than three minutes. Half of that time would be far better. Not only shun verbiage, but avoid vain repetitions of your own thoughts and words, and of others' also. Pray, if you wish, for the blessing of God, in the form that may seem most necessary to you, upon every one present, but don't pray for everything you can think of, in the vestry prayer meeting.

You might as well pray (as I remember of hearing one brother,) for Sodom and Gomorrah. It requires much less faith for a Universalist to believe that *all* will be saved, than to believe for the salvation of his one soul. Just so those who pray in our vestries for the "conversion of a world lying in wickedness," have not faith to pray for the regeneration of a companion, friend or neighbor! Do not be in haste about the conversion of the world till those of your own family and acquaintance are saved. One going shopping on Washington Street would not enter a large store and ask for everything in general and nothing in particular unless a lunatic; so let us fix upon something *definite,* before going to God's storehouse of blessings, and then ask in faith for that very thing needed, and if we rightly ask we *shall* receive, for the mouth of the Lord hath spoken it."

Bro. Sheldon truthfully remarkes:

"Some people have a special gift for spoiling a good meeting by talking it to death, or praying it to death. The minister gets his sermon finished and leaves the congregation in excellent spirits, fully prepared to enjoy an excellent season in adding their testimony; the minister gives them on opportunity to speak, especially requesting them to be *brief,* that all may have an opportunity; but a long-winded brother gets up and begins to speechify, and seems not to know when to stop; and, perhaps, all he says might be in place, provided he should cut it up into about a dozen speeches, but as it is, it kills the spirit of the meetings, and when he gets through, the rest are all tired, and dispirited, and the meeting proves a drag; in short, the meeting is spoiled. Often it is a preacher who thus stabs the meeting to its very vitals. Let preachers be just as short as others in such meetings; there should, as a general rule, be less than *three minutes* occupied at a time; speak several times, if need be, rather than be lengthy, and thus, murder the meeting—let the long exhortation be given at the right time, but not in such a meeting of brief testimonies. Others will crowd in some theological item, good enough in its place, but out of harmony with the current of the meeting, and thus turn the meeting out of its proper channel to its ruin! O ye meeting-spoilers, reform."

The following from "Notes by the Way," by Bro. H. Munger, is worthy of a candid consideration:—

"Just as it seemed duty to call on sinners to enlist, and deserters to come back, the wheels were ignorantly blocked with a fifteen-minutes exhortation. The meeting running down, and it getting late, had to close.

Oh! when will good-meaning brethren learn where and when to work to advantage? Ever so good an exhortation out of place will hurt the spirit of a meeting especially if it is long, when we are in the quicktime of a meeting. It is no time for a death march to be played when we are about to charge bayonets on the enemy. Dont think hard because I am telling your faults. This is for all that read this paper. More efforts, or victories, are lost by having those in the attacking party that belong and can work to advantage on the defense. For God's sake brethren, do try to learn your place in the church. You may be a skillful engineer, and occupy an important position in defending—yet be right in the way in time of a charge. I often think of what Dr. Redfield said about Knapp and Finney having a protracted meeting—i. e., it would take them two weeks to get the church to know their places, and keep them. Some could build fires and sweep the house; others could invite their neighbors more effectually; others look out for order, finances, etc.; but a very few were adapted to take hold when the meeting got up to a working-point. Getting mourners forward to seek God; this must be wholly in the hands of those adapted for that part of the work, and selected out of the church for that work. They may not be any better christians, or of more use to the cause than others; but they can perform the work in the body that other members cannot. This we all know. Why not all regard it? Many times a good preacher has not this gift, and he cannot bear to have some one inferior to him occupy such an exalted position; so he takes the whole job, and fails. I have seen this hundreds of times in my life. We may be a moulder, and melter, too, and may not. I recollect when that blessed, godly man, Charles Fitch, had got through preaching at a campmeeting at Chester Factory. Sinners began to break down and come forward for prayer, and a number were calling for mercy. At once he ran out and called on (I think) Brn. Hastings, Allen, Miller, and others. The work, said he, is out of my reach, and you, God's firemen, must take it. And they did, after he let go; and the power of God came down, and many were converted in what some would call a whirlwind: some lost their strength, others shouted, and some of the more wise and prudent got scared and asked Bro. Fitch what he thought of such work. He shouted glory to God three times, and said, It is the work of God—out of my reach—let it run. But, said a man from Hartford, these men are not ministers that are praying. No, said Fitch, they are God's firemen, and they will work when it would scorch you and me; and we had better stand back and let it alone. This man went off and sat down, saying, if this was the work of God, he knew nothing of it. Perhaps he had been a cook or a nurse, and never saw a battle before. It was no sign he was not loyal, and had a place in the army, or body, and could perform his duty in his place.

Now, brethren, why not learn to keep our place in the church? I have suffered more in feeling from brethren trying to do what they cannot, and getting in my way when God puts the burden on me, than in any other way. If you speak about it, some will say you want to lord it over God's heritage; etc., as one did at the campmeeting last year. When I felt as if I must sink, when Bro. Pratt was getting sinners forward, two men, one from Rhode Island, the other from Granby, undertook to work just where God never put them; and everything they said and done only disgusted the mourners, and two left the circle before I spoke to them. Now it is time to speak and act in this matter, or we go back into formality, and lose the power of God for fear of speaking out and trying once more to set the church in order. . . .

Now let us all try to see what we can work at best, and go at it unitedly—be co-workers together for God; for the time is short for us to work; the pay-day is soon coming, and every man will be rewarded according to his work—not what he has set others a-doing. The time is very near when you will show this world such a display of sins that the great men will wonder, and then perish. The man is to be pitied who boasts of his courage enough to burn up such books as give the best evidence of Jesus' soon coming."

When will the people learn wisdom? How often must this point be urged before some will heed the exhortation to be *short,* if they would be heard with pleasure. A half a dozen short exhortations are much more interesting than one long one. All enjoy the short ones, while but very few are pleased with long. Try it. Let those who usually speak from five to twenty-five minutes cut down to two or three, and see how much better all will enjoy the meeting. They will find new life in it, and they may expect to see their numbers increase, as well as the good results of the meeting. We say again, *try it.*

THE CRITICAL CONDITON OF THE POPE.

The condition of the Pope is becoming very critical. If Napoleon takes away his troops as he has promised the Italians, the Pope cannot defend himself against his enemies, and must lose the last vestige of his temporal dominion. He is just beginning to realize his perilous position. The prospect is that the coming year will witness the *end* of the Pope's power; and if so, we may expect the dead will soon arise. We have never before had so strong evidence as now, that our Savior will soon appear.

A Paris correspondent of the New York *Observer,* under date of October, 1865, says:

"Affairs at Rome are just now the object of universal curiosity. . . . Pius IX. and the Cardinals have . . . blindly persuaded themselves that Napoleon III. would not dare to order the French garrison to leave Rome; and under this vague impression, they have taken no serious measures to defend themthemselves from the dangers to which the temporal power of the Pope will be exposed. . .

Faithful to his promise, Napoleon III. has announced that part of the French regiments will soon return to our country, and that the rest of the garrison will be recalled according to the terms of the treaty. . . . Thus the crisis is imminent. . . .

The pontifical treasury is in the greatest distress. All the money obtained by St. Peter's Pence is spent. . . . The Roman See has heavy debts which it is not in a condition to meet. . . . Poor Pius IX. is passing through dark days. He is upon the brink of an abyss, and seeks in vain for a way to escape the catastrophe which threatens him. . . . It is more and more probable that the temporal power of Popery has attained the last limit of its duration."

"HERALD OF HEALTH."

The December number of the "Herald of Health and Journal of Physical Culture" contains:

Rambling reminiscences; out-door occupation for women; anti-coughing countries; the drug delusion; notes of travel from London; a chapter and funny poem on church ventilation; one root of drunkenness; modern dress; school-room hygiene and health of teachers; tobacco; water drinkers; water *vs.* liquor for workingmen; liquor and medicine drinking *vs.* letting them alone; a question for the social congress to think about; temperance life insurance society; alcoholic medication; the speech of L. N. Fowler (the phrenologist) on total abstinence. This is a capital speech, and should be read by every young man and woman who would rise in the world. Remittent or bilious fever—causes, symptoms, and treatment; why should the babies die? Richard Cobden on temperance; bad habits; the education of idiots; child bearing (valuable for mothers); George Trask, the tobacco reformer; domestic pestilences; food for children (every parent should read it); and many other articles.

This journal is a valuable temperance magazine, containing forty pages of matter on physial culture and health topics, and should be in the hands of every mother who would rear her children to robust manhood, every student who would preserve his health, and every invalid who would be led away from a dependence on drug and quack medicines to a dependence on nature's remedies—air, food, clothing, sleep, and proper hygiene.

TERMS.—One copy one year, $1.50; single numbers, 15 cents; four copies, $5; ten copies, $10. The November and December numbers free to new subscribers who subscribe now. Address MILLER, WOOD & Co., No. 15 Laight Street, New York.

CLOTHING FOR THE FREEDMEN.

We are glad to see our brethren and sisters waking up to the wants of the Freedmen. We at the north have but a very faint idea of the destitute condition of the Freedmen at the south. There must be much suffering among them during the coming winter, unless a great effort is made at *once* by their friends at the north. *Now* is the time for action.

We have received some barrels of clothing from our Brn. and Srs., to be forwarded to the new mission.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgements	$1428 48
An aged sister, N. H.	10.00
G. W. Place, Dewent, Ill.	2.00
S. Turner, W. Randolph, Mass.	1 00
A sister (jewelry sold)	2.25
G. S. Flint, Richford, Vt.	2.10
PLEDGES PAID.	
D. Mathewson	$5.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous acknowledgments	$64 73
An aged sister, N. H.	5 00
F. C. Northrup, Otter Creek, Iowa	.50
S. Turner, West Randolph, Mass.	1 00
B. E. Wetherbee	5.00
G. S. Flint, Richford, Vt.	1.00

FREEDMEN'S MISSION FUND.

Previous acknowledgments	$1625.62
An aged sister, N. H.	10.00
A. Moore, Leraysville, Pa.	.50
R. R. Fellows, Castle Rock, Miss	10.00
A. G. W. Smith, Castleton, Vt.	5.00
S. R. Brigham, Westboro, Mass	5.00
B. W. Hill, Lynn, Mass	1.00
F. C. Northrup, Otter Creek, Iowa	1.00
S. Turner, W. Randolph, Mass	1.00
H. E. Perkins, Concord, N. H.	2.50

CLOTHING RECEIVED.—One box from D. A. C., Portsmouth, N. H.

PLEDGES PAID.

Anson Gage $5.00; Solomon Hale $5.00.

TRACTS! TRACTS!!

We are now prepared to supply any calls for our tracts, for general circulation. We have sent out, in the last few days, over $200 worth, and are sending large quantities more. Let them be widely scattered, to bring forth abundant fruit in the great day of harvest.

Send on your orders, with the money. If you are poor, send. If you have a heart, and hand, and time, to scatter, but no money, send. If you have no time to scatter, but have money to pay for tracts for others to scatter, send. Supply the Tract Fund with means, and we will keep the little messengers flying.

We give our tract list below. These all belong to, and are published by, the *Advent Christian Publication Society,* 167 *Hanover St., Boston,* and all orders should be addressed directly to this office.

TRACTS FOR THE TIMES,

ISSUED AND FOR SALE BY THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

By mail, 1300 pages for $1.00; by express, 1800 pages. An assortment of one each for 50 cents. Singly, or in small packages, by mail, 1c. for every 12pp postage, 2 cents.

TRACTS ON THE ADVENT, ETC.	
Plain Truths, from the Bible and the Fathers	36 pages
The Saints' Inheritance	48 "
The New Heavens and New Earth	24 "
The Voice of Warning	24 "
The Advent at Hand	24 "
The Last Days	24 "
The Church not in Darkness	24 "
Ancient Landmarks (six tracts in one)	24 "
The Three Worlds	24 "
STATE OF THE DEAD.	
The Intermediate State	24 pages
Milton on the State of the Dead	24 "
Ghostology	48 "
Man's Future State	12 "
The Key of Truth	12 "
DOOM OF THE UNGODLY.	
Will all Men be Saved	24 pages
Anti-Eternal Torment	12 "
Future Punishment Destruction	12 "
Destiny of the Wicked (with proof texts)	12 "
Silence of the Scriptures on the Immortality of the Soul, or of the Race, or of the Lost	24 "
Immortality through Christ alone; the doctrine safe and salutary	24 "
Scripture Searchers, with proof-texts, on the Destiny of the Wicked, State of the Dead, Coming of Christ, The Resurrection, The Judgment, Plain Truths, and Forty Questions on Immortality	12 "
PRACTICAL.	
Important Questions (nine tracts in one)	36 pages
Olive Leaves (nine tracts in one)	36 "
One Thing	12 "
Judson's Letter on Dress	12 "
Duty of Christians (a peace tract)	24 "
Leaflets for Letters,—6 cents per set.	

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already one hundred and sixty boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Mrs. E. S. Willard, Hammonton, N. J.	$1.00
Mattie	.50
J. P. Busch, Philadelphia	3 00
E. A. Marsh	1.00
Annie B. Dennett, Portsmouth, N. H.	.50
S. Louise Howland	.30
Frank M. Howland	.20
Jenny Howland	.15
W. H. Connell	1.00
S——, Alton, N. H.	.50
A sister	.60
S——, Alton, N. H.	.50
A sister in hope	.60
L. Boutell	.50
A. G. W. Smith	1.00
B. W. Hill	1.00
S. Turner	1.00
John M. Snook	10.00
Maria N. Davis	.50
G. P. Persons	1.00
W. H. Cornell	1.00
Augusta V. Kimball	.25

MUSIC WANTED.

Bro. Gorham, who is assisting in arranging the new hymn book, writes as follows:—

"A large selection of hymns has been sent in, and with the exception of a few suitable for dedication occasions, and the funeral services of children, *all* that we desire; but the *music* is not forthcoming, only some half-dozen pieces having been received as yet. Now this is not as it should be. We wish to make the new book as perfect as possible, both in point of words and music; and this cannot be done unless the brethren lend a helping hand. There are quite a number of tunes in our ground-work (the Lyre) which *ought* to be expunged and their places supplied with better, to say nothing of the *new* hymns, which, in many cases, deserve new music. The compiler has no business nor inclination to plagiarize from copyrighted works, however good or popular the music; so his only (and proper) resource is among our musical brethren. Who will help in this matter? Let those who have already furnished us with contributions send more; and those who are competent and have done nothing, add their mite. We want a good Thanksgiving Anthem—want it *badly;* who will send one? Come, friends, wake up! tune up your harps and give us a strain for the benefit of the new book, and sacred music generally. Contributions will be received for three or four weeks, but probably no longer. SEND ON YOUR MUSIC. A. T. GORHAM.

Voice please copy.

A NEW YEAR'S PRESENT.

Would you make a welcome New Year's present to your little friends? Send them the Young Pilgrim for the coming year. Some have ordered it already for this purpose. Are there not others who would be glad to do so?

We shall try to make the visits of our little Pilgrim more valuable and interesting every month, and worthy of a glad welcome in thousands of happy homes, as it goes forth, a little missionary of Jesus, preaching words of truth and life, and cheering faithful pilgrims, young and old, with the comforts of the Blessed Hope and the glad tidings of Coming Joy.

Gentle reader, will you help extend its circulation? Will you make an earnest effort? Will you see that your own paper is sustained, and its usefulness enlarged? Let us ALL work, and work AT ONCE.

CHEERING RESPONSES.

"I expect, the coming year, with the blessing of God, to increase the circulation of the Young Pilgrim, by five or six hundred copies."

It is cheering to receive responses like that. It is from a noble-hearted friend of the young, who not long since ordered and paid for some two hundred and twenty-five copies, for several different schools in Michigan and Canada West.

It is an example worthy of imitation. The brother, perhaps, has means and opportunities no greater than many others have. But he loves the young, and wants to see them instructed in the truth, and prepared to meet Jesus in his soon coming kingdom. And so he does—what many others might do, if they would—he improves the means and opportunities which God has given, and *does what he can.* If every one would do that, we should have more than ten thousand subscribers in less than six months, and the influence and usefulness of the little Pilgrim Missionary would be proportionably increased.

Who will go and do likewise? W. B. H.

For the World's Crisis.

FROM A TEACHER TO THE FREEDMEN.

Bro. ADDISON WHEELER, a teacher in the employ of the National Freedmen's Relief Association, writes from Fort Baker, Washington, D. C.:—

BRO. HERRON:—I arrived at Washington on the morning of Oct. 18th, and reported myself to our Superintendent, A. E. Newton, and in the afternoon came out here to see the people. All appeared glad to see me, children and old people also. One man said, "I am proud to see you again." Another, "Bress de Lord! that you are back, to be among us again"; and others expressed joy at my return. One little girl hung on to my hand as though I was her nearest friend. She wanted to go with me all over the neighborhood.

I have over eighty scholars on my list, and shall probably average some sixty-five per month. I think some of starting a night school for adults who cannot come to the day school because they have to work to support their families. One man who wishes to come to the night school says, "I knows right smart now, but I wants to know better"; thus showing his desire to improve. I shall have but little to do with the night school, except to oversee it, and to see that every thing goes on right.

I have heard of several children who do not come to school because they have no clothes that are decent to be seen in. I wish I had something for them, so that they might not lose the opportunity of learning to read and spell; but I shall try to get something for them, some how. My scholars, for the most part, are doing very well. I have all that I can turn my hand to, to get along with so many; but I think the good Lord helps me, and I thank him for it.

Brethren and sisters, remember me at the throne of grace, that I may know and do the will of the Lord, and be in health, and have a home in the kingdom. My address is

ADDISON WHEELER.

Uniontown, Washington, D. C.

For the World's Crisis.

"STOP THE CRISIS."

What can it mean, my dear brother and sister? Do you no longer love the children of God? Do you no longer wish to be numbered among them? Have you lost all interest in their warm, glowing letters—in their labors of love? Are you going back to the hollow world, now that the end of the journey is so near? Have you lost sight of the pearly gates and jasper wall. *Has Christ died in vain for you?* Oh, go back to the time when you first tasted of the riches of his grace. Think with what solemn vows you gave yourself to him; how sweet the peace was which fell upon you when you came up from burial with him to walk in newness of life. Have you forgotten it all? Have you forgotten how dead you were to the world then? How vain and worthless it all seemed, and with what deep, yearning love you longed for the coming of the holy and just One? Will you throw away your hope of a future life, that you may enter the worldling's gay circle of pleasure? Shall another take your crown? Have the wicked works of wicked men more charms for you than the pure and ennobling truths of the gospel?

Oh, my brother! my sister! beware! pause and think before you separate yourself from all communion with the body of Christ. You may not have weekly meetings to comfort and encourage you, how much more, then, do you need the weekly visits of your paper. Your brothers and sisters come thus to console you—do not deprive them and yourselves of this pleasant, though silent communion. You need "the Crisis," and "the Crisis" needs you. Don't stop it. The last day is coming soon. May God prepare us all for it, is the prayer of S. R. CHAPLIN.

SOCIAL HYMNS.—*What they say of it.*—"Just the book for those who wish to sing with the spirit and with the understanding also." W.

For the World's Crisis.

THE GARDINER CONFERENCE.

The brethren and friends assembled in the new meeting-house, in the south part of Gardiner, Nov. 30th, in the evening; according to appointment. It is a newly opened door, through the labors of Bro. H. D. Reed. We found the mass of the people interested in the meeting, with open hearts and houses. Many of them have seen and love the truth. Some have been converted. Thus they were ready to welcome the gospel of the kingdom among them. A good attendance the first evening, with open ears. The congregation increased at each meeting, until the house was as full as it would hold.

A good number of the old soldiers were on hand to engage in the good word of the Lord. The preaching was good, and in the old style and spirit; neither Hebrew nor Greek, but simple plain English, which was backed up by the Holy Spirit, and made a deep and, we hope, an abiding impression on the hearts of the people.

The prayers and exhortations were from warm and loving hearts of faithful christians, and being blessed of God, made up one of the most interesting quarterly conferences we have ever held. Union and peace were some of the leading features of the meetings. Some of the exhortations were of the most interesting character, and one especially, the last evening, from a young believer, was as interesting and weighty as any speech of mortal tongue we ever heard. It seemed to come by the direct inspiration of the Spirit of God.

At this conference backsliders were made to see their sad condition. Some confessed, and began anew the service of the Lord. Sinners saw and felt their need of Christ, and several enlisted in his cause. Others are in trouble. We pray God they may come to Christ and find peace.

This was truly a heavenly sitting together in Christ. We trust the faith of Jesus' soon coming to gather his flock was advanced much by this effort. May the work go on until Jesus comes in all his glory.

I. C. Wellcome, *Pres.*

Richmond, Me., Dec. 5th, 1865.

For the World's Crisis.

AN APPEAL.

Dear Brethren and Sisters in Wisconsin:—Our fourth annual meeting is past since we were known here as a separate conference, and our next quarterly meeting is at hand. Dear friends of Jesus, bear with a few words from me, a co-worker, relative to the cause here.

Although we are weak in numbers, and very much scattered, and, on account of the scarcity of preachers, can maintain preaching in no place only one quarter of the time, and some not that, yet, as many of us can testify, we have seen much good result from our feeble efforts, and many hearts are rejoicing to-day in hope of the glory of God, in consequence. Yet let me ask you a question,—in view of the increasing evidences in the prophetic word and signs of the times, that the day of toil is almost over, are we as earnest in the cause of our Master as we ought to be? Are we not only trying to keep ourselves in the love of the truth, by *working* out our salvation, but are we *preachers* and *laymen* trying in that earnest manner that we ought to be, by precept and example, to point our fellow men, who are soon to stand with us before the Judge, to the Lamb of God that taketh away the sin of the world? These, and other like reflections, suggested themselves to my mind when I saw so many vacant seats of our brethren and sisters at our last annual gathering.

Dear friends of the soon-coming Master, is it possible that amid the general crash of all that is godlike in our fallen world, and amid the gigantic efforts of our adversary to deceive, if possible, the very elect; and amid the worldly-mindedness and love of money which drown men in destruction and perdition, while these influences close in around us with all their chilling effect; I say, is it possible that any of those that have tasted of the good word of God, and the powers of the world to come, should be cheated out of them? God forbid, and may we say, no, by the help of God.

As our next quarterly meeting will be at a seasonwhen the things of this world do not crowd very hard, let every one be at his post, armed and equiped, as the law directs, with "breast-plate," "helmet," "shield," and "sword," and the Lord will give us victory. Now, don't say, I am so weak I cannot do any thing. A pin is an important thing in a building. Let every church appoint delegates, and let us feel willing to make a sacrifice to come. Let us unitedly renew our covenants before the Lord, and with one another, and may our united testimony be, that we are fully able to go up and possess the land. A word to the wise is sufficient.

Geo. W. Turner,
Clerk of Conf.

"*Voice*" please copy.

For the World's Crisis.

DENY THYSELF.

"If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16 : 24.

Dear Brn. and Srs.:—I have a few words to say to you. I entreat you in the name of my Master to listen. We are living in a day of *gluttony* and *feasting*, when the people stuff themselves to repletion on rich food, and *christians* do so too, never a thought entering their minds that it is a sin in the sight of God to do so. Now, to those who are earnestly desiring to *know* the will of God and *do* it, I submit these thoughts.

Many thousands of dollars are squandered to glut the insatiate cravings of a morbid appetite; only making the eater dull and stupid in his intellect, sensual in his desires, even if it does not cause downright sickness.—Many are the complaints that the poor, distressed, and overloaded stomach utters in the shape of sick-headache, cholic, palpitation of the heart, vomiting, etc., because the people love to gratify the *palate*. Now, brethren and sisters in Christ, I earnestly beseech you,—you who profess to honor God in your *bodies*, to eat and drink to his glory.

Would it not be far better to use plain, simple food, that will supply the needs of the body just as well, and make your heart overflow with thankfulness, and give the money that a nice dinner would cost, to send the Crisis to the poor; or buy tracts to help the people to see the nearness of the coming judgment? Come, deny yourselves, and take up the cross. I am well aware that in nothing are people so sensitive as in relation to the appetite. Nothing will give offence so quickly as to talk to a man about his eating habits; yet, in no way do people cloy their bodies and benumb their spiritual perceptions, as by their violation of the laws of digestion. You will feel much richer towards God, and better in body and mind, if you heed the suggestions I have offered; and maybe be the means of saving souls from eternal death. Come, let us give up the *momentary pleasures*, and be wholehearted men for God. Thy Bro. in Christ,

East Weare, N H. G. Frank Locke.

For the World's Crisis.

IMPORTANT COUNCIL.

Bro. Grant:—Believing our brethren will be interested in hearing what is going on in other denominations, in relation to our peculiar doctrines, and not seeing any notice in the Crisis of an important council held in July last, to install Rev. J. E. Walton over the Third Congregational church in Portland, Me., I send some striking remarks on *destruction*, made by some members of the council, and its final decision. I take them from the New York *Observer*, the very noted Presbyterian paper:—

"The installation of Mr. Walton was urged upon the ground that he was simply an inquirer after the truth, and would not do the people much harm, as he did not intend to preach the condemned doctrine of the annihilation of the wicked, which he believed now, but might not believe after he had studied the subject farther.

Rev. Mr. Lee, in advocating the installation, spoke of the great progress going on in state and church,—said we were breaking through the crust of ages, the days of creeds; considered them as a relic of the dark ages, and not consistent with the light of this day. He expressed the thought that we were breaking up the crust of old constitutions, and should soon emerge into a new and more enlarged existence. Because this man (the candidate) happened to be caught upon this very point, on which he was in doubt, he ought not therefore to be condemned. Such a man ought not to be lost to the church; he was worth a great deal to Jesus Christ. It costs something to make such a man. The speaker himself had been shaken in his mind, on he did not know how many points."

"The moderator, Rev. Mr. Balkam, of Lewiston, Me., considered the undecidedness of the candidate on a single doctrine no bar. The inquisitiveness of Mr. Walton on the doctrine of annihilation was no hindrance to his preaching faithfully the great doctrine of the eternal punishment of the wicked. The speaker asserted that he had no sympathy with the doctrine; but referred to many good men who he supposed believed in it, and thought more than one hundred ministers in our denomination were in a state of doubt on this point."

The result of the council was, they refused to install, but only by two majority—eleven for, and thirteen against him. In the same paper it is said that

"A council in July, 1864, refused to install Mr. Walton, but the church had continued him as pastor, and have engaged him for another year, notwithstanding the second refusal to install him."

I am happy to see in this transaction what I have long believed would come to pass, when our views were generally spread, viz., that the horrible doctrine of endless misery would have to be discussed in councils, Methodist conferences, and Baptist associations; and thus get into other papers besides our own. When this takes place, truth will spread tenfold faster than now. Their motto has been *keep dark*; for they have been learning slowly, from our efforts, that they "live in glass houses," and a general battle would be fatal to their human traditions and creeds.

As the *Observer* and *Independent* publish the above remarks, and result, they have done us much good in bringing our views before, say fifty thousand christians; many of whom know but little of what is going on in christendom, on the subject of future punishment. If one speaker "knew one hundred who were in doubt as to the common doctrine," even in one denomination, others exist in other sects, some of whom will soon get more light, and get moral courage to proclaim their views, as it seems Mr. Walton has done. Surely, we "labor not in vain" on this point of reform, whatever may be the result of proclaiming the time question. J. Blain.

Buffalo.

Voice of the West pease copy.

SIGNS.

Many strange sights and sounds have been seen and heard in these last days, calculated to awaken men to a sense of their nearness to the great day of the Lord. The following was published in the *Advent Herald*, Nov. 4th, 1862. It was communicated by Bro. Abner N. Kendall:—Ed.

Dear Bro. Bliss:—In my late tour into Monroe Co., I went partly for the purpose of looking up antiquities; and in my researches I came across an old pamphlet of ancient date [1813] which I think goes to show that God has raised up men in every age of the world to give evidence to us of what is to befall all the nations in the last days, and to set forth the signs of the near approach of the Son of man. I send it to you, and if you think it worth a place in the Herald, you are at liberty to give it publicity. I also met an old man, one hundred and four years of age, with whom I tried to converse; his faculties were so far gone that I found it difficult to elicit any thing of importance; he was a firm believer in the coming of the Lord, said there had got to be a great battle fought previous to that event. Such is the foundation and climax of the old man's hope. Yours in haste, Abner N. Kendall.

THE SWORD, OR, A SIGN FROM HEAVEN.

Feeling it a duty incumbent on me to communicate to my fellow men what has been so remarkably revealed to me, I shall attempt to communicate, as far as my memory and illiterate abilities will admit, a faithful narrative of a most remarkable phenomenon of which I was an eye witness.

On the 26th of March, 1798, as I was on my journey with a team from Woodstock, in Connecticut, the place of my nativity, to Burlington, in Vermont, on the evening of the 27th of said month, I called for entertainment at the house of Capt. J. Bissell, innholder in Chelsea. After some time spent in the evening in conversation with some gentlemen on the unhappy situation of our country, as it respects foreign powers, its internal divisions, etc., by reason of so many designing characters among us, who are actuated more from sinister views than any real patriotic zeal for the general welfare, with a mind burdened with these reflections I retired to my lodging at an early hour. Whether the conversation of the evening had a tendency to influence the vision of the night, I will not determine, but as no one ever paid less attention to the rambles of moqus than myself, I conceive there must be something evidently supernatural in the singular phenomenon I am about to relate.

A few minutes before the clock struck one, as I conceived, I awoke, and turning my eyes towards the window, beheld an uncommon gleam of light, which induced me to leap from my bed. I looked out, but nothing strange appeared, it being no other than an agreeable twilight night. I again got into bed, with a view of getting a little more refreshment by sleep; but it was without effect. After musing some time on the conversation of the evening, and the events which caused it, I was surprised at something resembling a field-piece, and the clashing of swords, as I conceived it, which I saw plainly through the window. At the same time a bright light appeared in the room, as though the moon in the height of its lustre had shone directly upon me. I raised myself in bed, but immediately sank back with terror and surprise, and lay some minutes motionless. At length methought I heard an audible voice, which I conceived not human, call me by my name, and said, "Arise and give ear to the messenger of Heaven, for you shall be witness of the signs which shall be given of the perilous days which are coming on the earth, by reason of the innumerable sins and dissensions so prevalent among mankind, especially in this favored land: for saith the Lord—'I have delivered this people, like the children of Israel, from the tyranny of a powerful nation, and fain would have gathered them as a hen gathereth her chickens under her, but they would not hearken to the voice of wisdom; they have become a rebellious and disobedient people, lusting as it were after the luxuries of Egypt, boasting in their own strength, and pregnant with evils innumerable: but their peace is destroyed; wars and rumors of wars shall there abound, both national and civil; the father shall rise against the son, and the son against the father. For a great and powerful nation have I chosen to be a scourge unto all other nations of the earth; even the most haughty shall bow to them,—for the race is not to the swift, nor the battle to the strong; but by an Almighty arm the nations of the earth shall be made to know that the Most High reigneth.' This nation shall lay waste your seaports, and utterly destroy your navigation. She shall infest your sea-coast with the fleets of all the conquered nations, and her armies shall swarm round you like the flies and gnats of Egypt, for a season; until they shall know that the Lord giveth and taketh at his pleasure. And for a sign of these times shall you be a witness of the angel descending with a long flaming sword in his hand, which shall turn to every point to prepare the way for ushering in the glorious day. Then shall the sword be transformed into an olive branch, which shall arise and overspread the horizon, and appear as emblematical of the harmonious day in which all nations and languages shall be gathered into one family, and all become of one heart and mind to serve under the peaceable government of Him whose sceptre sways all worlds."

Information Wanted.—C. L. Percival, of Massawippi, C. E., wishes to learn the address of Obadiah Richardson, formerly of Lowell, Mass., now supposed to be in Minnesota, (when last heard from, in Winona, Minn.)

Correspondence.

From Bro. H. K. Flagg.

Bro. Grant:—I suppose there are some anxious hearts waiting for a voice from the South. I can only say our mission has been delayed for a few days on account of severe sickness in Bro. Himes' family. But they are now improving, and we are making all necessary arrangements to leave here for Chicago on Thursday of this week, where we are to remain over next Lord's day; where, also, we are to finish our arrangements, and leave Chicago next Monday, one week from to-day, for the South. We intend to stop at St. Louis, perhaps one week, and establish a mission there if possible. Then our next move will be to take the steamboat at St. Louis, Mo., for Memphis, Tenn. You will hear from us in due time.

I left Savoy, Mass., for Chicago, Nov. 6th. On my way I stopped three days with my son and eldest daughter. Found them well and trying to do well. Many of our brethren and sisters East will remember the time when they both gave their hearts to the Lord, at Wilbraham campmeeting, one year ago last August. Since then they have been called to pass through many trials and perplexing difficulties, yet they believe in the glorious truths we preach, and are exceedingly anxious to have meetings where they can attend and hear the Bible preached. Oh, how it did cheer my poor heart to hear them talk about these blessed truths, and manifest so much interest in them.

Dear brethren and sisters, if you ever pray for me, pray also for my dear family, whom I have left in the Lord's hands, while I go to preach to others. With an anxious and heavy heart, I left them Saturday morning, Nov. 11th, to finish my journey to Chicago, Ill., where I remained until last week Wednesday, when I came to this place.

During my stay in Chicago I preached five or six times to the few brethren in that city. Notwithstanding it is a large city of 175,000 inhabitants, yet there is no Advent church, neither do they hold meetings of their own, unless some pilgrim preacher happens to come among them. One week ago yesterday I preached three times in the Odd Fellows' Hall in Chicago, to a large audience, on the evils, corruptions, and pernicious influence of Spiritualism. The notice drew together a large number of Spiritualists, who came in a body from their own meeting. At the close of the afternoon service, one of their leading members gave me an invitation to preach the same sermon next Sunday afternoon, at Smith and Nixon's Hall, which is the largest hall in the city. I have promised to do so. Bro. Himes was with me through the day. He will also be with me next Lord's day and evening at Odd Fellows' Hall. The next day we leave for the South.

I am now stopping with the brethren here in Buchanan. A conference of Advent believers is now being held in this place, which continues over next Sabbath. This is the home of Bro. and Sr. Mansfield, Bro. Himes, and other good brethren, who came from the East. It is the most pleasant town and people I have met with since leaving the East. It contains 1500 inhabitants, five meeting-houses, quite a number of stores, steam and other mills, together with two large flour mills, giving it an appearance of much activity. Bro. Himes' office is pleasantly situated in the centre of the village, where also is the printing establishment for the *Voice of the West*. They have two large rooms; one of which is used as the editor's room, where a large assortment of books, Bibles and tracts are kept for sale. The other room is used as the compositor's room, and printing office. Bro. Himes, together with three members of his family, and three others, complete the number of hands engaged in the work of the office. The printing of the *Voice* is done upon a large power press, which cost about fourteen hundred dollars. It is now worked by two men, but the brethren are making an effort to raise about two hundred dollars more for a small steam engine, for the purpose of working the press by steam.

Bro. Munger is here, and will remain during the conference; then he leaves for the East. You ought to have seen us when he met me last Saturday. It was like meeting each other after a resurrection. I think Bro. Munger is anxious to get East again. (See in his "Notes by the Way," published in the *Voice of the West*.) But I feel very well contented out here, so long as I can work for the Lord. When we commence work in St. Louis I will write you again. Dear brethren and sisters, will you pray for us? Do, and may the Lord bless you. Amen.

Waiting to see the end of our faith, even the salvation of our souls, H. K. Flagg.

P. S. Brethren and sisters, write me at Memphis, Tenn.

Buchanan, Mich., Nov. 27th, 1865.

From Sr. E. S. Brigham.

Bro. Grant:—Paul has told us that "in the last days perilous times shall come," when men would be "lovers of pleasure more than lovers of God," and who cannot see, that will see, that we are in the very days spoken of by Paul? When I hear of the crimes that are daily committed all around us, my soul cries out with John the Revelator, "Come, Lord Jesus," and "come quickly," and end these scenes of cruelty. But O I have friends out of Christ, who are not ready to see Jesus. I have one daughter. Other mothers have daughters. Yes, many of our brethren and sisters have children that are not ready to meet the Savior; but this prayer of John's will soon be answered, and what is done for our children, and for a lost world, must be done quickly. I pray the Lord to roll upon his people a burden for souls. I believe the Lord is stirring up his people, and getting them ready for that day. Many have been, and some are still buried up beneath the pride and fashion, and applause of this world, living in their fine mansions, with all the luxuries that money can buy; while that poor, widowed sister, and that old and infirm brother, struggle along to procure the necessaries of life.

Many of our brethren are very benevolent, but there is still more to be done. Keep the shovel moving, brother, and shovel out as fast as the Lord shovels in. You know the Lord's shovel is the largest. O if we were not such selfish creatures, and could feel that we are not to live for ourselves alone, but for the good of others, how much more might be accomplished. But thanks be to God, the time is near at hand, when there will be equality; when the hidden ones, those that the world have not known, but known to Jesus, will have a mansion. Yes, one that will outshine any that man can build. I expect to have one then. I will be content to live as a pilgrim and stranger a little longer, and strive to please my Master, if I may be permitted to enter those pearly gates, and walk the golden streets of the New Jerusalem.

Your sister in hope of eternal life,

Westboro, Mass. E S. Brigham.

From Bro. A. W. Sibley.

Bro. Grant:—I am happy to say that the result of a protracted meeting held in this place has been, that between thirty and forty have started for the kingdom. We commenced our meetings the 23d ult., and have continued them every evening. The whole community is stirred. God is working wonderfully. His great name have all the praise.

Your brother in Christ, A. W. Sibley.

P. S. We have had no one to help us in this meeting but the brethren in this place.

Woodstock, N. H. A. W. S.

Bro. Woodruff writes from Madison, Ct.:—"We had a blessed time there last evening. Some twelve or fifteen requested prayers. Among them several old backsliders from other churches. The power of God attended our labors."

Dr. Cumming.—Of Dr. Cumming, who is the great Scotch preacher of London, and who ceases not to lecture and write on the second coming of Christ, an English review gives the following personal description:

His singularly handsome person, his brilliant flow of poetic thoughts, his striking talents, and his burning zeal, combine to make him one of the most interesting speakers of the day. Mr. Cumming is very small in person, not exceeding five feet four or five inches in height, with a slender and graceful figure. His face is one of the most beautiful I have ever seen, for he is altogether too diminutive to be called strictly handsome. His hair is of a jet black, with a soft, waving curl upon it; his complexion resembles alabaster, with a deep damask color; his forehead is high and finely formed, and his eyes are concealed by invisible spectacles. His nose is acquiline, but very large; and the lower part of his face is as perfect as that of some Greek statue, with the addition of beautiful teeth. Altogether, he is what his countrymen call a very "bonnie chiel," and he would really be incomparable were he only magnified. His manner is very unassuming; he never puts himself forward, but remains behind the speakers. While silent he has all the meekness of a tractile child; but when he speaks he displays all the vigor and energy of an young eagle.

Obituaries.

Perkins. Died Nov. 7th, 1865, at the Insane Asylum, Brattleboro, Vt., Alvora Perkins, aged sixty-four years and ten months.

He embraced the Savior when quite young, and joined the Christian Church in Woodstock, of which he was a member until the year 1821 or '22, when he removed to Stockbridge, and was a member of the Christian Church in Stockbridge until 1842, when he heard and embraced the doctrine of Christ's second coming, as preached at that time. He has been a firm believer in the Advent doctrine ever since.

He spent all he had of this world's goods trying to recover his health, but in vain. Some time in August last he became insane, and it was thought proper to carry him to the insane asylum, to see if any thing could be done for his benefit, where he spent the last seven weeks of his life.

The funeral was attended at Gaysville, by J. Ashly. A very appropriate discourse for the occasion was given from 2 Tim. 4 : 6-8, by the request of the deceased while in his right mind.

Benj. Furber.

Gilkey. Died in Camden, Me., Nov. 27th, 1865, James A. Gilkey, son of Capt. John Gilkey, aged twenty-three years.

He fell asleep in the faith of a blessed immortality.

John F. Gilkey.

Summary of News.

FOREIGN.

Liverpool Nov. 23d, Queenstown 24th.

The reported arming of the Pigeon House Fort at Dublin is confirmed. Rumor accounts for it by the alleged appearance of a doubtful vessel in the channel. Magazine Fort, Phenix Park, Dublin, is similarly strengthened. It is alleged that these movements are not attributable to Fenianism, but to increased discipline under Sir Hugh Rose.

Public meetings are taking place in Manchester to demand from the government the most searching investigation into the proceedings in Jamaica.

The Austrian government has ordered the release of all the political prisoners arrested by the Gallacian authorities from 1863 to the present time.

TWO DAYS LATER.

Liverpool Nov. 24th, Queenstown 25th.

A dispatch from Dublin announces that Stephens' the Head Centre of the Fenians, escaped from prison at 2 o'clock on the morning of the 24th. No particulars have been received, but great excitement is said to have prevailed.

The latest official cattle plague return shows an increase in the number attacked.

DOMESTIC.

Th Fenians.—The Fenians are thoroughly in earnest in their work. They have taken a spacious mansion in New York as their headquarters of government there. Great Britain is moved from center to circumference, by the bold action taken by the order. They have issued bonds and put them in the stock market for the purpose of raising funds; and these bonds have found a market in the cities of Canada. Where they mean to strike is a secret; and this secrecy increases the danger and the impossibility of knowing where to prepare for defence. The world is being moved to its extremities, and seems preparing for an universal onslaught. Murders, robberies, incendiarianism, wars, pestilence, locusts, and famine are abroad in the earth.—*Advent Herald.*

☞ A Brooklyn gentleman was followed into his residence by a desperado, a few nights since, and choked until he handed over to the villain the contents of his purse, which amounted to $103.

How to clean Ribbons.—In these hard times all economical hints are acceptable. The following recipe has stood the test of experiment: Wet the ribbon in alcohol, and fasten one end of it to something firm; hold the other in your hand, keeping the ribbon out straight and smooth; rub it with a piece of Castile soap until it looks decidedly soapy, then rub hard with a sponge, or, if very much soiled, with the back of a knife, keeping the ribbon dripping wet with alcohol. When you have exhausted your patience, and think it must be clean, rinse thoroughly in alcohol, fold between cloths, and iron with a hot iron. Don't wring the ribbon; if you do, you will get creases in it that you cannot smooth out.

Tallow Candles.—The "Scientific American" gives the following recipe, which will be of value to those who make tallow candles: Steep the cotton wick in water in which has been dissolved a considerable quantity of nitrate of potassa—chlorate of potassa answer better, but it is too expensive for common practice; by this means a purer flame and superior light are secured, a more perfect combustion is insured, and snuffing is rendered nearly as superfluous as in wax candles. The wicks should be thoroughly dried before the tallow is put to them.

Married.

At East Weare, N. H., Dec 6th, 1865, by Eld. T. M. Preble, Mr. Curtis L. Davis and Miss Almina F. Abbott, both of Bradford, N. H.

Notices.

Wisconsin Advent Christian Conference.

The next quarterly session will be held at Sumpter, Sauk Co., Wis., commencing Thursday evening, Dec. 28th, 1865, and continue over the following Lord's day. Will Deacons Knapp and Bush please arrange for the meeting? Dear brethren and sisters, who are interested in this meeting, will you endeavor to be there? Come with earnest prayer that God will make this meeting a blessing to all of us. Elders Sheldon, Preston, Hitchcox, Shears, Barnes, Adams, Turner, and others, are expected to be present to preach the word.

Geo. W. Turner, Sec.
Geo. W. Barnes, Pres.

"*Voice*" please copy.

Notice.

I will hold a series of meetings at Farmington Village, commencing Tuesday evening, Dec. 12th, and continue every evening, and over the following Lord's day. Bro. J. G. Smith is expected to be with me. All laboring brethren and sisters, whether young or old in experience, are invited to come and work for God. J. Pinkham.

Minnesota Quarterly Meeting.

The second quarterly meeting of the Minnesota conference will be held at Elliota, Fillmore Co., on Saturday, the 23d of December next, at two o'clock P. M., and continue over the following Sunday. Thos. K. Allen, Sec.

Notice.

Having found a place to call *home*, we take this means of saying to any of Father's family that may chance to pass this way, we will welcome them to our house, a white house standing between the Town House and the *old* Congregationalist church. D. J. & Maria Mathews Weaver.

Westfild, Mass.

New Hampshire Quarterly Conference.

A quarterly session of the New Hampshire State Conference will be held at Barnstead, N. H., (Clark meeting-house), commencing Dec. 28th, and hold over the following Sunday.

A. W. Sibley, Secretary.

New Hampshire Quarterly Conferences.

The brethren and friends in New Hampshire who are desirous of having a quarterly conference held with them, should write me immediately at East Boston, Mass. A. W. Sibley, Secretary.

Request.

Bro. Edwin Burnham is requested to visit North Adams, Mass. Isaac Blanchard, for the Brn.

Maine Second Advent Tract Society.

Wm. H. Mitchell, R. R. York, S. K. Partridge, } *Executive Board.*

I. C. Wellcome, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. Wellcome, Agent.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

Notice.

Brethren and sisters in Providence and vicinity are cordially invited to the house of Bro. John C. Burch, Eagle street, South Providence, where a meeting of the believers of Christ's soon coming and the resurrection of the dead is established.

Preachers coming this way and desiring to stop, will receive a hearty welcome.

Geo. A. Cole. In behalf of the Brethren.

Notice.

Preaching brethren desiring to preach to the church in Lee, N. H., will correspond with Josiah Durgin, that there may be no conflicting appointments. We want none to come but those whom the Lord sends, and whom the Lord sends we invite to come. Josiah Durgin.

Notice.

Notice is hereby given, that preaching brethren visiting North Adams, will find a pilgrim's home at Bro. Charles Patterson's on Brooklyn street, in the house belonging to Oliver Parker.

A. J. McCulloch. In behalf of the Church.

Notice.

Preaching brethren wishing to labor with the Second Advent Association on Springfield Hill, will correspond with F. K. Oatly, Springfield, Mass.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

East Boston.

C. Goodrich......Sunday, Dec. 17th
A. Ross......evenings, Dec. 18th and 19th

Charlestown, Mass., (69 Maine Street), Lord's day, Dec. 17th, at 10½ o'clock A. M. and 3 and 7 P. M.
Wm. C. Thurman.

Haverhill, Mass., Tuesday evening, Dec. 12th, and every evening through the week, and over the following Lord's day. Miles Grant.

Manchester, N. H......Sunday, Dec. 17th
A. W. Sibley.

Lawrence......Sunday, Dec. 17th
Taunton, (Weir Street Baptist church), Saturday evening and Sunday, Dec. 23d and 24th.
H. L. Hastings.

Concord, N. H......Sabbath, Dec. 17th
Manchester, N. H......Sabbath, Dec. 24th
T. M. Preble.

Densmore Hill, Vt......Dec. 17th
Pomfret, Vt., (where James Herrington may appoint), Dec. 24th. Edward Cotton.

Portsmouth, N. H......Sunday, Dec. 17th
Luther Boutell.

Bristol, Ct......Sunday, Dec. 17th
Lewis Gunn.

New Bedford......Sunday, Dec. 17th
Portsmouth, N. H......Sunday, Dec. 24th
Exeter, N. H......Sunday, Dec. 31st
A. Ross.

West Abington, Mass......Sunday, Dec. 17th
Wm. H. Fisher.

Goshen......Dec. 17th
Savoy, (Bro. Mirick's)......Thursday evening, Dec. 21st.
Hoosic Falls......Dec. 24th
(Meet me at Hoosic Corners.)
Onward, as Bro. Wilbur may arrange. H. Pratt.

East Concord, N. H., Friday evening, Dec. 15th; Saturday evening, 16th; and Sunday, the 17th, day and evening.
Turtletown school-house......Monday evening, Dec. 18th
John G. Hook.

Worcester, Mass......Dec. 17th
Lynn......Sunday, Dec. 24th
J. Couch.

South Reading......Sunday, Dec. 17th
Charles Stevens.

Newfield......Dec. 17th
Ralph Williams.

Agawam, Mass......Dec. 17th
Geo. A. Streeter.

Loudon, N. H., (where Bro. Leavitt may appoint), Saturday evening, Dec. 16th, and Sunday the 17th.
H. M. Bryant.

Biddeford, Me......Sunday Dec. 17th
Joseph W. White.

Orrington, (corner school-house), eve., Dec. 15th; at the Creek eve., Dec. 16th, and over the Lord's day.
Holden, (where Bro. Amos Keney may appoint), eve., Dec. 19th.
Hermon, (Chapel) eve., Dec. 21st; at the Reed school-house, eve., Dec. 22d.
Levant......Sunday, Dec. 24th
I. Damman.

Philadelphia, Penn., Sunday, P. M., Dec. 17th, to continue my missionary labors permanently, in connection with Srs. Helginson and Reeves, with whom I have labored the greater part of my time for the last ten months. Pray for us. F. H. Burbank.

Avon, Ct., Lovely Street......Dec. 17th
Winchester, Ct., (Stone school-house)......Dec. 24th
Campville, Ct......Dec. 31st
Yalesville, Wallingford, Ct......Jan. 7th
Prospect, Ct......Jan. 14th
Wallingford, Ct., (at Bro. E. G. Dudley's), Wednesday evening, Jan. 3d.
Franklin, Cortland Co., N. Y......Jan. 21st
H. Rockwell.

Jackson, Tioga Co., Pa., Sunday, Dec. 17th, as the church there may appoint, and remain in that section a few days. Will Bro. D. R. Moore send for me at Lawrenceville, Dec. 16th? C. F. Sweet.

Lee, N. H......Sunday, Dec. 17th
Biddeford, Me......Sunday, Dec. 24th
Portland, Me......Sunday, Dec. 31st
A. Simpson.

Yarmouth......Sunday, Dec. 24th
I. C. Wellcome.

Loudon Ridge......Sunday, Dec. 17th
Pittsfield, (Old Chapel)......Tuesday eve, Dec. 19th
Chichester, (Pine Ground)......Wednesday eve, Dec. 20th
North Barnstead......Thursday eve, Dec. 21st
Clark meeting-house......Dec. 24th
Melvin Village......Dec. 31st
T. W. Piper.

Cheshire Street, Ct......Dec. 17th
Wallingford, Ct......Dec. 24th
J. K. Bellows.

Armena, Bradford Co., Pa., (Button school-house) Dec. 24th, and through the week following.
Canton, Pa......Jan. 2d, and perhaps continue a few evenings.
J. W. Taylor.

Business.

TO CORRESPONDENTS

L. P. Harvey—"Hall's Journal of Health," is published at No. 40 Irving Place, New York. Address Dr. W. W. Hall. Price $1.50 per year.

F. J. Mansfield—You cannot send the book. The money can be sent through this office.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 532. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness *before* No. 468, (if any), charge *four* cents; for every week *since* No. 468, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

☞ The cash receipts are necessarily omitted this week. They will appear next week.

LETTERS RECEIVED.

S. Hart, S. T. Colton, S. Rogers, R. J. Page, J. W. Taylor, D. Campbell, E. Slocum, J. B. Cook, M. M. Weaver, J. Philbrook, M. A. F., J. K. Bellows, G. W. Denney, W H Trenwith, H F Chamberlain, O P Allen, A W Sibley, W C Thurman, E S Brigham, A Ross.

POST OFFICE ADDRESS.

S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
L. C. McKinstry—Magog, C. E.
J. K. Bellows—364 Broome Street, New York City.
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—East Hatley, C. E., care of Burton Harvey.
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For the World's Crisis.

HEED THE COUNSEL OF THE WITNESS.

REV. 3: 14-19.

TUNE—"*Annie Lyle.*"

Down to the time of trouble
We are hasting fast,
When probation's hours so precious,
Will have all been past.
Soon Jesus will have finished
Pleading for us all;
Soon the voice of mercy slighted
Never more will call.

CHO.—Heed the counsel of the Witness,*
And his each command,
That when he shall cease his pleading,
You may safely stand.

How is it with us, brethren,
Are our hearts in love,
One as Jesus with the Father†
In the courts above?
Are our garments pure, unspotted
By one stain of sin,
And the seal of Jesus' favor
Stamped on all within?

CHO.—Heed the Witness, search you deeply,
Prove yourselves,‡ be true,
And with God's whole armor girded,§
In his strength go through.‖

Perfect, pure, no spot or wrinkle,¶
One in Jesus' love
We must be, if we would enter
In his courts above.
But if not,—the thought how dreadful,
We must filthy be!
And in dire dismay must perish,
Lost, eternally!

CHO.—O be zealous,* O be faithful,†
Make your calling sure,‡
And with God's whole armor girded,
To the end endure.§

Gird you for the mighty conflict,
Still the hope is given,
If you heed the faithful Witness,
You may enter heaven;
For the true and faithful Witness
Counsels us in love,
And, a few brief moments waiting,
Pleads for us above.

CHO.—O, be zealous, heed the counsel,
Christ will quickly come,‖
And, by angel hosts attended,
Take his children home;
Then be zealous, heed the Witness,
And his each command,
That when he shall cease his pleading,
You may safely stand.

* Rev. 3: 18, 19.	† John 17: 21.	‡ 2 Cor. 13: 5.
§ Eph. 6: 11.	‖ Phil. 4: 13.	¶ Eph. 5: 27.
* Rev. 3: 19.	† Rev. 2: 10.	‡ 2 Pet. 1: 10.
§ Matt. 24: 13.	‖ Rev. 22: 7.	

Worcester. M. E. HASKELL.

For the World's Crisis.

EIGHT WEEKS.

According to notice, Bro. Jonas Wendell, of Edenboro, Pa., and myself, began our grove meeting in Fairfield, O., on Saturday, Sept. 9th, and continued over Sunday. On Monday, Brn. Wendell and I. M. Judson came home with me and tarried over night, when we had a good time in searching the Scriptures, to see if "these things" were so, and making prayer and supplication to God for a more perfect and entire consecration to him and his truth, as well as sanctification of soul, body and spirit, that we might walk blameless before the world while in the Lord's service, accompanied with spiritual songs of thanksgiving and praise to God for all his mercies and loving kindness towards us and all his believing children scattered abroad. On Tuesday morning these two old working men left for Norwalk, and on Thursday I went to fill regular appointments at Bucyrus, Nevada and Eden, leaving Bro. W. to return to Fairfield and repeat the grove meeting of the Sunday previous, which he carried through alone, laboring on at the Penfield school-house until Thursday evening following, during which time there were several new converts, and some old backsliders reclaimed. The Lord grant "them the gift of *continuance*," so that they may this time remain steadfast, "cleaving unto the Lord with full purpose of heart."

On Thursday I returned from Nevada, having in my absence perfected the arrangements for other meetings; and on Friday, Jonas joined me at Olena, and preached in the evening to a good congregation, in the M. E. house, from Titus 3: 11-13. After meeting several of my neighbors came in to hear more of the "songs of Zion," with one of which all were delighted, which I insert here.

"OVER THE RIVER."

"I have heard of a land that is ever bright,
Where friends never change or fade from our sight;
To meet my dear Savior who thither will come,
With all the redeemed, my spirit doth long.

CHORUS.

I want to cross over, don't you, where HE reigns,
And join the bright angels on Eden's fair plains?
I want to be gathered with all the redeemed,
'Tis over the river, where the fields are all green.

I have heard that there flowers are always in bloom,
And always send forth the richest perfume;
I have heard that no sickness or death will be there,
No sin to molest or fill with despair.

• • • • • • •

I have heard that the blest on that happy shore
Shall never be hungry or thirst any more;
I have heard that all tears shall be wiped from the eye,
For that happy land my spirit doth sigh.

Then on let us press, for Jesus is near,
And strengthen each other with words of good cheer;
With zeal ever buoyant, and courage ne'er slack,
Let's be true to our King, and never draw back.

On Saturday morning we left for Bro. D. C. Jefferson's in Berlin, Erie Co., and held our grove meeting on Saturday and Sunday. Hoping to keep the crowd by saving the best of the wine for the last of the feast, it was arranged for me to preach in the morning, and Bro. Wendell in the afternoon; when he was cut short in his discourse and the congregation lost a rich treat by a severe thunder shower. In the evening began preaching in the M. E. Chapel and continued through the week. On Thursday one rose for prayers, and on Friday three went forward. On Saturday morning left Bro. W. to close the meeting Saturday night, as he was engaged at Norwalk on Sunday, and myself at Nevada and Union.

On Tuesday returned to Shiloh and began the meeting there in the school-house, expecting Bro. W. to begin in Plymouth at the same time; but the subjoined notice having been posted up at the "Fair grounds" and some other places, a misapprehension of the paragraph in Italics caused the friends having control of the Hall to object to the use of the same, which had heretofore been very generously and freely tendered for our use; and while I feel truly thankful for those favors conferred and accepted, I would here say that I must confess my surprise that so notorious a fact as that embraced in the Italicized sentence should have been so construed as to suggest the idea of a *personal application.* I had never had a suspicion that there was any one in P., professing christianity, *who would confess themselves "filled" by so old a coat as that.* I hope they will think better of it, and by retracing their steps, recall the implied confession, and allow us to "occupy," and still find them friends and *brethren*, as of old. We certainly cherish none other than the kindest feelings towards them.

STOP AND READ!
Another Great Change in the Administration of Government!
THE OLD PARTY COMING INTO POWER!

More than eighteen hundred years ago, there was a great stir about a certain man, whose name was Jesus, being made a King. He had a small party, but the great mass of the people hated and rejected him, and finally put him to death. But it is confidently believed and affirmed that he arose from the dead, and being a descendant on his Father's side, of the God of heaven, he ascended up thither to receive an appointment to the kingdom from his Father.

The party, though small, have not become extinct; they have suffered much from the kingdoms of this world, also from traitorous hypocrites, who have professed friendship for this absent King, but who in reality were the friends of this world, and his greatest enemies. But the hopes and expectations of said party are now especially strengthened by the unsettled state of the nations, and they have received information from the most reliable source that their King will return, break in pieces and consume all the kingdoms on earth, and destroy all persons opposed to his reign. *All his true friends will be spared.*

With the hope of increasing the party to be saved in the great day of his power, his friends will hold a series of meetings, etc.

In the meantime a letter had been sent to Bro. W., at Norwalk, apprising him of the proceedings, and stating that his coming would be useless, as there was no place to preach in; fortunately, however, I had taken my wife along to Shiloh, as I went up to Nevada; and she, having gone over to Bro. P. T. Light's to visit her sister in P., learning how matters stood, wrote another note to Bro. W., requesting him to come on to P. She then went to work to procure a meeting-house, and on the third day, Sr. Hoffman joining her in the undertaking, the two succeeded in obtaining the M. E. house, and Jonas having arrived, held forth in the evening.

During all this time, I was "firing away" in Shiloh, blissfully ignorant of what was transpiring in P.; but on Thursday concluded to walk over to P. and see how matters were progressing there, and found Bro. W. very much indisposed, unable to sit up, and suffering severely. So any further effort at carrying on the meeting in P. was abandoned, and leaving Bro. W. at Bro. Light's, we *all* (five) went to Shiloh.

After meeting, rode back to P., and in the morning Bro. W., being somewhat improved by rest and quiet, informed me that, at a funeral which had recently occurred in P., he was told the preacher had characterized the doctrine of "the sleep of the dead" as "a damnable doctrine," while two, if not three or more, of the relatives of the deceased were themselves firm believers in it. So W. proposed that I should write a note to the gentleman, stating the case, and invite him to substantiate his declaration from the word of God, also to discuss the side issues of life and immortality in Christ, and he would deliver the note, or he would write and I deliver, which latter was done accordingly; but not finding the Rev. at home, the invitation was left at his house, and an answer subsequently obtained, which will appear in its place.

While matters were adverse at P., providence was on our side at Shiloh. On Friday evening, the Democrats wanted the school-house to hold political meetings in, and the Republicans wanted it for the same purpose on Saturday night, in consequence of which we had both parties electioneering for us, to the end that I might have the Lutheran house to hold my meeting in, so that they could get the other. The old maxim of "divide and rule" was of no utility here, but "combine and succeed" worked like a charm. The devil's forces, it may be, opened the doors for us, but the Lord got the glory of it, and we the house, and well filled up to Sunday night. This was the same place where the U. B.'s had shut me out of their house ten or twelve months previous, an account of which I wrote to the Crisis in Jan. last; and *this* was what had come of it, for "they that turned the world upside down had come hither also."

On Friday night Bro. Langarl of Cincinnati came, also one of the young converts from Berlin, with a request for Bro. W. to return there, as the interest would not "out." On Saturday night Bro. Snyder of Mansfield and Bro. H. A. King of Nevada came, and the Shilohese began to think "the promised time had come."

On Sunday afternoon had an interview with the Rev. ———, to whom I had been the bearer of a dispatch from Jonas and succeeded in obtaining a response.

He saw no necessity for discussion.

If we were in error, it should seem to be his *duty* to show it us, and a discussion of those questions might have so desirable a result.

Surely it was INFIDELITY.

That is the very thing we *deny*, and wish you openly to substantiate, if you can, from the Bible.

He would not discuss with *infidels*.

Brother, you should be more careful how you characterize those who believe the word of God and trust in Jesus Christ for salvation as infidels.

O! you are *all right* THERE.

How do you say, then, we are infidels?

Well, he did not wish to discuss, and would not.

Do you wish me to convey that, as your answer?

Yes, sir. Which was duly reported.

On Monday Bro. W. went back to Berlin, and Bro. S. accompanied him, leaving me to close the meeting at S. in the evening. We had a glorious good time in Shiloh, and succeeded in sowing some "good seed." We left the people of Shiloh on Tuesday morning searching their Bibles as they had never searched them before, intending to reach Nevada by noon and begin meeting there the same evening; but at Crestline were detained eight hours by the colliding of freight cars, in consequence of which we were too late in, arriving in the dark and rain, but found Bro. Nelson King in waiting with a horse and buggy, who took us to his home and made us comfortable for the night.

Nevada, situate on the P. H. W. and C. R. R., in Wyandotte Co., O., is the home of brothers H. A. and N. King, of "Bee" notoriety, who have acquired a well-earned reputation as being among the very best Apiarians in the U. S.; and their apiary of large golden-colored, Italian bees, presents a rich treat for the amateurs in the art of Bee-keeping to feast their eyes upon.

But Bro. Homer is as great a lover of the *truth* as he is an amateur in bee culture, and has managed *this* field with as much adroitness as he has his apiary with skill, and the best of it all is, he makes the latter secondary to the former. He looks upon his bee culture as every man should look upon his business, i. e., as only a means by which he may have the resources of doing good and spreading the truth in the world; consequently seems to be as conscientious in his bee traffic as he is in his religion. He has, according to his means, paid more money, scattered more tracts, and spent more time for the cause, than any other man that I know of not older than he is.

G. W. STETSON.

(To be concluded.)

For the World's Crisis.

LOVE ONE ANOTHER.

BRO. GRANT:—It gives me joy to see the leaders of our brethren manifest love to each other. I love to have the watchmen see "eye to eye"; but if they cannot quite do that, the next thing to it is to have them love each other in spite of minor differences. Let each one be willing to ignore all the good himself has done, and acknowledge the good done by his brethren. "Humble yourselves under the mighty hand of God, and he will exalt you in due time."

Do not be too anxious about your "good name," but let your Master take care of that. If you don't get quite all the credit you deserve now, so much the better. You will have it all with compound interest by and by. If the printer accidentally omits a few words in one of your articles, and so alters, or possibly spoils the sense of your writing, don't get nervous about it. The great cause of our blessed King is not at all damaged by that typographical error, or unintentional omission, and we will rejoice that in all these things "we are more than conquerors through him that loved us." F. H. CHAMBERLAIN.

Sutton, Mass.

SILENCE KEEP.

If a storm of sudden rage
Meet thee on thy pilgrimage,
Move on calmly 'neath the strife;
Silence keep, for death or life,
Silence keep!

Let no words escape thy tongue,
Though bad hearts thy heart would wrong,
Peace! the trial is not long;
Silence keep!

Better be misunderstood,
Though thy cause to thee seem good,
Than to speak in angry mood.
Silence keep!

Of unruly words beware,
Else thy tongue shall prove thy snare;
Then, till thou hast thought a prayer,
Silence keep!

In the field of human deeds
Flowers may grow as well as weeds,
For their sake sweet Mercy pleads.
Silence keep!

Then, if thou wilt silent be,
Thou shalt hear heaven's minstrelsy,
As sweet Mercy pleads for thee.
Silence keep!

Silent as the flowers that sleep
In a midnight silence deep,
Silent as the tears you weep:
Silence keep!

—*Home Journal.*

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWENTY-FOUR.

DAVID'S FIRST VICTORY.

The Philistines had invaded Judah, and king Saul had gathered his forces to oppose his progress. The hostile hosts were assembled upon the opposite mountains that overlook the pleasant vale of Elah. But ere the battle-charge had sounded, a mighty champion appeared on the side of the Philistines, who defied the armies of Israel, and demanded a hero to oppose him. Goliah, the terrible giant of Gath, was no common foe,—nearly ten feet high, clad in an armor of brass, and bearing a spear with a staff like a weaver's beam, he seemed an animated tower upon the plain, between the expectant armies. His huge form, menacing looks, and bold defiance, struck terror into all hearts; and not one of all the warriors of Israel could be prevailed upon to accept the defiant challenge, but all fled from his presence.

For forty days this champion appeared each morning and evening, and insulted the warriors of Israel, and mocked their God whom he boasted could not deliver them out of his hand. At length the youthful David, sent by his venerable father Jesse, to inquire after his brethren, appeared upon the scene. When he listened to the boasting of the heathen Goliah, his heart was moved with indignation that no one was to be found to remove the reproach from Israel. The noble bearing of David was reported to the king, who sent for him. Then, in the presence of Saul and his captains, he offered to go alone and fight the champion of the Philistines; and when the king endeavored to dissuade him, David said, "Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the holy God." David reasoned that, as the Lord had delivered him from the power of the fiercest beasts, he would also deliver him out of the hand of the giant foe of Israel. Saul was assured by this testimony, and bade him go in the name of the living God. Then he armed David with his own armor and coat of mail; but this youth, so unused to war and its habiliments, yet so bold, could not go in the armor of the great king of Israel; he must go as the Lord had designed, unarmed, and in the simple garb as he had ranged his own wild hillocks when a shepherd boy. He would not go in the vain strength of man, but in the might of the Lord of hosts

Thus David went, armed only with the exalted faith of his future glorious destiny. With his simple sling only, he went to meet the foe before whom the bravest had fled. The gaze of the battle-arrayed hosts was upon him; but he faltered not. The danger before him appalled him not. His memory of the past, his lofty faith, his hopes of the distant future, sustained and urged him on. As he passed over the brook that flows through the vale of Elah, he selected five smooth stones from their pebbly bed, with which to execute his daring purpose. When Goliah came nearer David, he was disappointed. His pride was insulted, for he had hoped to meet a foe worthy of his strength, if such an one could be found; but when he saw the fair unarmed youth before him, he reviled him for his temerity, thus rashly to court certain death, saying, "Am I a dog, that thou comest to me with staves?" And he cursed David, and swore by the idol gods he worshipped he would give his flesh to the fowls of the air and the beasts of the field. But David was not dismayed; for he assured Goliah that, although he came with sword and spear and brazen shield, he would be overthrown by the power of the God of Israel, whom he had def[illegible]. Then as David hastened to meet him, he described a swift circle or two with his sling, and let fly a stone that sank deep into the forehead of the defiant heathen, who fell with a sound that shook the earth. David was upon the fallen foe in a moment, and with the giant's own sword he severed his head from his body, and bore it away in triumph.

Intensely had the assembled armies watched this scene. The Philistines had followed their hero with unbounded hope and exultation. They never dreamed but of victory. It had been otherwise with the Israelites. They watched with the deepest solicitude the departure of the stripling on his way to sure death, as it seemed to them. They knew not his faith, his noble purpose, his lofty destiny; history that was to thrill the ages. But the terrible champion fell, and there was a cry of terror and dismay in the camp of the Philistines. Their tower of strength had fallen, and they turned to flee, for they thought their gods had turned against them. There arose a shout of triumph and exultant victory from the hosts of Israel, that even made the distant hill-tops echo. The brook, that late had flowed so pure through the green vale of Elah, now became crimsoned with the blood of the slain Philistines, who fled and were pursued till the gates of Gath, or Ekron, opened to receive the survivors of the terrible overthrow.

That day was the heathen foe humbled, and the God of Israel glorified by the abiding faith of the youthful David. And when the victors returned to their homes that night, they were met by the fair daughters of the cities of Israel, with song and dance; and as they sang, they answered one another,—"Saul hath slain his thousands, and David his ten thousands."

Thus opens the career of David, the future king of Israel, the triumphant warrior, the sweet singer, the beautiful player on the harp of Judah, the man after God's own heart.

ORRIN P. ALLEN.

For the World's Crisis.

SUNDAY SCHOOLS.

BRO. GRANT:—In reading Bro. Burbank's article, entitled "Sunday Schools," I hasten to say every word is true. Let every reader of the Crisis read that article again. Oh, how much is lost by the sad neglect of our people in not having more Sunday Schools. It does seem as if we were blind to our greatest interest in this matter. But not so with the nominal churches of the land. They know as well as Sampson did wherein their great strength lieth, and so they act. Every little church, no matter how small, all over the country, has connected with it a Sunday school, and their labor is crowned with success. From these schools every year the churches are constantly acquiring their members, either by converted, or unconverted Sunday school scholars. Many of them, no doubt, are truly converted to the Lord.

Not long since, the three Methodist churches in this city met together for a general love-feast. I was present and listened to their testimonies, and there were scores of testimonies offered that night. It is customary among them to give the age, or year, in which they were converted. Nearly all, if I remember right, told us when they started to serve the Lord. And all but three of that large concourse of people, that gave the year of their conversion, testified to having been converted before they were twenty years of age; and nearly all of them had either praying parents, or were, or had been members of Sunday schools. And what is true of this place, I believe to be true of all the churches of the land. The churches know and understand this. They are not blind, like some of us, to their own best interest, and the best interest of their children.

Now look here, brethren and sisters, let us take a look at the past. It will not do us any harm to look back, if we do not wish ourselves back as Lot's wife did. We will go back twenty years, if you plese. Think now of the time when you gave all for Christ,—houses, lands, children, everything, and you said with the poet,—

"I've given all for Christ, He's my all."

How many dear brethren and sisters can you think of that did the same thing, and said here Lord am I, and the children thou hast given me. And in doing so, they did right, and God was well pleased, no doubt. The Spirit of the Lord bore a sweet witness with ours that we were his, and we had joy unspeakable. But what of our children? Well, thank the good Lord, some of them are converted, and are now shining lights in the world, and have a good hope, through grace, that they will meet us in the kingdom. How shall I tell the rest of the story? Shall I say that scores and hundreds of our children, bone of our bone, flesh of our flesh, are grown up, and have gone out of our influence and reach, and are to-day scattered over this perilous wilderness without hope and without God in the world? A few, it is true, have joined other churches. Well, thank the Lord for that. A poor house is better than no shelter. But how many times I have been at the houses of Advent parents, and seen them go to meet with the little flock, and their children go one to this, another to that church, and more to no church at all. They even despise the religion of their fathers. Many times my heart has been pained at such a state of things as this. Are we not, as a church, as a people, and as individuals, responsible to a great extent for such a state of things as this? Are we our brothers' keepers, and if not, can we say we are not our children's keepers? Paul says, let every one seek not his own, but his brother's welfare. But have we sought after our children's welfare? If so, then where are the Sabbath schools for them? where is the training up of the children in the way they should go, that when they are come to years of understanding they may not depart from it? If so, then why are so many of our children in the gall of bitterness, and in the bond of iniquity? No doubt much of it is in consequence of inactivity and neglect, and how shall we answer for these things? Shall we say we had no influence for good over our children? that we did all we could? Alas! for such excuses as these. Well, then, if we have not done our duty in this respect, will we do it hereafter? or will we take up the lamentation and mourning that the harvest is past, the summer ended, and our children are not saved.

I have written this that if possible I might help to call attention, and to stir up action in this direction; having been for the past early years of my life a member of a Sunday school, and for the past two years a teacher in the Sunday school, and having felt the effect on my heart, and having seen the blessed fruit and effect on my own family, and also the blessed result on the hearts of the dear children in this place, therefore I have written on this subject. Should any wish to engage in this good work, and are in doubt as to whether they can make a school interesting and prosperous, if they will write to me, I will cheerfully give them all the benefit of my experience. I tell you, christians, we had better be at work for the good of somebody, if we would serve the Lord acceptably; and who has a better right to our services than the children?

Yours truly, in behalf of the children,

New Haven, Ct. G. W. DENNY.

PAUL CONSISTENT WITH HIMSELF.

Why did Paul "desire to depart, and to be with Christ," by *translation*, if he could just as well have been with him by dying? Phil. 1: 23. We are aware we have touched a tender spot in the theology of our opponents, by this reference to Paul's desire. They construe Paul's language into a desire to die, that his soul might be with Christ. But such a construction is without a shadow of proof; for first, Paul saith not a word about "his soul," nor any other man's soul, or spirit, in the entire epistle. Second, he speaks of death in the next chapter as a calamity, and says, "Epaphroditus was sick nigh unto death; but God had *mercy* on him," and restored him to health. Had Paul believed Epaphroditus, had he died, would have been "with Christ, which is far better" than being here, how could he say, "God had mercy on him" in keeping him from dying when he was "nigh unto death?" Did Paul think it would be "far better" for himself to die than to live, and just the reverse for Epaphroditus? Strange logic that! Paul's "desire to depart" was manifestly a desire for a translation, after the example of Enoch, so as "not to see death." It was a "desire" perfectly innocent in itself, but which he knew would not be likely to be granted to him, as the whole connection shows; for in the third chapter he points the Philippians to his death and resurrection, saying, "Being made conformable unto his (Christ's) death; if by any means I might attain unto the resurrection of the dead:" verses 10, 11. Thus it is manifest that he did expect to die; and hence, though he desired a translation, he did not expect one; nor did he expect to be with Christ till "the resurrection of the dead;" for he saith in the same chapter,—"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." No hint of expecting Christ to "come at death," when the "vile body" goes to corruption.

Thus we see, that though Paul desired a translation—which would be "far better" than either "to live in the flesh" or "to die"—yet he did understand that he would die; and he labored and suffered, "if by any means" he "might attain unto the resurrection of the dead," which he taught would be when Christ shall come from heaven; for, saith he to the Thessalonions, "The Lord himself shall descend *from* heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise," etc.

Such language is not to be misunderstood, mistaken, nor perverted to accommodate the theology of an immortal soul, that is never named in all the Bible, and concerning which the apostle's language, of "desire to depart and be with Christ," is a simple perversion of it, and is contradicted by the entire epistle, as well as by all his teaching concerning the resurrection.

Thus we have disposed of this text of our opponents, from which they *infer* the consciousness of the dead, and find it avails them nothing, but when taken with the context, and entire argument of Paul, is strongly confirmatory that the only hope of a future life is by resurrection or translation.

If it still be urged that Paul said, "to die is gain," we reply, to die might be gain to one who had "five times received forty stripes save one," who had been "beaten with rods, stoned, thrice suffered shipwreck, in journeyings often, in perils of water, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings oft, in hunger and thirst, in fasting oft, in cold and nakedness," besides numberless other trials; "to die" might be "gain" to such an one, even though an undisturbed "sleep" in unconsciousness till the resurrection. A minister in these days, with "$5,000 salary," a comfortable home, and called of men Rabbi, or "Doctor of Divinity," might not see how it would be gain to die, unless he was going at once to heaven; and it may be doubted if he would think even that gain enough to make him in a "strait" to die—as any physician might testify who attends him when ill—but Paul's "salary" was a very different matter; and he might think it gain to die, and rest till the resurrection; though he might "desire," by a translation, "to depart and be with Christ, which" would "be far better" than either "to live" or "die." Such might have been his view of the matter.

To take the common view of Paul's discourse, here, is to make him say, in one breath, that he knew not what to "choose"—to live or to die—and in the next, to declare he was in a great straight to die: i. e., he did very much choose rather to die than to live! Can any rational man suppose that Paul would talk in such a contradictory strain? Between life and death, as a means of "gain" to Christ and his cause, Paul said, "What I shall choose I know not;" but there was another thing he did greatly desire, and choose, if it were consistent for his Master to grant it, viz: by a translation "to depart and be with Christ," so that he would neither live here, in this mortal "flesh," nor "die." This Paul did choose; at the same time, he declares that he was aware that he should "abide and continue" as he was, in this present state, for the benefit of the church.

The view we have taken is further confirmed by Paul's language to the Corinthians, where he says,—"We which live are always delivered unto death for Jesus' sake, that the life of Jesus might be made manifest in our mortal flesh—knowing that he which raised up the Lord Jesus shall raise up us also by Jesus," etc. 2 Cor. 4: 11, 14. It is the change of mortality to immortality that Paul everywhere speaks of, and looks for; to take place either by resurrection or translation, and not a soul, disembodied, in bliss anywhere.—*Herald of Life.*

☞ Before we scold about the tricks and dishonesty of others, let us see how we have played the game of life—if all the moves that we have made on the checkered board of human life have been fair and honest.

THE USES OF ADVERSITY.

You wear out your clothes.

You are not troubled with visitors.

Borers do not bore you.

Tax-gatherers hurry past your door.

Itinerant bands do not play opposite your windows.

You avoid the nuisance of serving on juries.

No one thinks of presenting you with a testimonial.

No tradesman irritates by asking, "Is there any other little article you wish to-day, sir?"

Impostors know it is no use to bleed you.

You practice temperance.

You swallow infinitely less poison than others.

Flatterers do not shout their rubbish into your ears.

You are saved many a debt, many a deception, many a headache.

And lastly, if you have a true friend in the world, you are sure, in a very short time, to know it.

To take Stains out of Mahogany.—Take a piece of blotting paper, crumple it together to make it firm and wet, and rub the spot hard with the paper, when it will instantly disappear, and the white mark from the operation may be immediately removed by rubbing the table with a cloth.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

STORY OF BLIND BARTIMEUS.—Mark 10: 46.

In Jericho's streets our dear Savior had walked,
And just had passed on from the place,
Attended by those who had followed to see
Miraculous working of grace.

Just outside the gate his disciples passed on,
While a great number gathered around,
When "blind Bartimeus," the beggar, they spied,
Low seated upon the damp ground.

How soon did he rally his long wasted strength,
When he heard that a Jesus was near;
And in accents that told of the deepest regret,
Cried, "Jesus, have mercy and hear."

'Twas then many charged him that he'd hold his peace,
But he cried out the more a great deal,—
"Thou blest Son of David, have mercy on me,"
"Have mercy!"—and Jesus stood still."

He commanded the blind man be called unto him,
They calling, said, "be of good cheer;
For he'll have thee to rise, and he calleth thee now,
O, rise up, have nothing to fear."

Then casting away all his filthy old rags,
That had long served to cover his shame,
He with darkness of mind, but firm in his faith,
To the great kind Physician then came.

Then spake the great Prince to the trembling one,
"What wilt thou I do unto thee?"
He answered with meekness, but strong in belief,
"O, Lord, wilt thou make me to see?"

Then answered the Savior and said unto him,
"Thy faith makes thee whole, go thy way";
Then received he his sight, and he joined in the praise,
And "followed the Lord from that day."

Windham, Me. L. F. COLE.

THE YOUNG MARTYRS.

The inquisitors of the Low Countries, thirsting for blood, scoured the neighboring country, searching everywhere for the young Augustines, who had escaped from the Antwerp persecution. Esch, Voes and Lambert were at last discovered, put in chains, and conducted to Brussels. Egmondanus, Hochstraten and several other inquisitors summoned them to their presence.

"Do you retract your opinion?" inquired Hochstraten, "that the priest has no power to forgive sins, but that the power belongs to God above?" and then he went on to enumerate the other gospel truths which he required them to abjure.

"No, we will retract nothing!" exclaimed Esch and Voes firmly: "we will not disown God's word, we will rather die for the faith!"

The Inquisitor. "Confess that you have been deceived by Luther."

The Young Augustines. "As the apostles were deceived by Jesus Christ."

The Inquisitors. "We declare you to be heretics, worthy of being burnt alive; and we deliver you over to the secular arm."

Lambert was silent. The prospect of death terrified him; distress and uncertainty agitated his heart. "I request four days' respite," said he, in stifled emotion. He was taken back to prison.

As soon as this respite was expired, Esch and Voes were degraded from their priestly office and handed over to the council of the reigning governers of the Low Countries. The council delivered them bound to the executioner. Hochstraten and three other inquisitors accompanied them to the place of execution.

Arriving at the scaffold, the young martyrs contemplated it with calmness. Their constancy, their piety, and their youth, drew tears from the inquisitors themselves. When they were bound to the stake, the confessors drew near. "Once more we ask if you will receive the christian faith?"

The Martyrs. "We believe in the christian church, but not in your church!"

Half an hour elapsed. It was a pause of hesitation. A hope had been cherished that the near prospect of such a death would intimidate these youths. But, alone tranquil of all the crowd that thronged the square, they began to sing psalms—stopping from time to time to declare that they were resolved to die for the name of Jesus Christ.

"Be converted, be converted," cried the inquisitors, "or you will die in the name of the devil." "No" answered the martyrs; "we will die like christians, and for the truth of the gospel."

The pile was then lighted. Whilst the flame slowly ascended, a heavenly peace dilated their hearts; and one of them could even say: "I seem to be on a bed of roses." The solemn hour was come—death was at hand. The two martyrs cried with a loud voice, "O Lord Jesus, Son of David, have mercy upon us!" and they began to recite their creed. At last the flames reached them; but the fire consumed the cords which fastened them to the stake before their breath was gone. One of them, feeling his liberty, dropped upon his knees in the midst of the flames, and then in worship to his Lord, exclaimed, clasping his hands: "Lord Jesus, Son of David, have mercy upon us!"

Their bodies were quickly wrapped in flame; they shouted: "*Te Deum laudamus.*" Soon their voices were stifled—and their ashes alone remained. This execution had lasted four hours. It was on the 1st of July, 1523, that the first martyrs of the Reformation laid down their lives for the gospel.

All good men shuddered when they heard of these events. The future was big with fearful anticipations. "The executions have begun," said Erasmus. "At length," exclaimed Luther, "Christ is gathering some of the fruits of our preaching, and preparing new martyrs."

But the joy of Luther in the constancy of these young christians was disturbed by the thoughts of Lambert. Of the three, Lambert possessed most learning; he had been chosen to fill the place of Probst, as preacher at Antwerp. Finding no peace in his dungeon, he was terrified at the prospect of death; but still more by conscience, which reproached him with his cowardice, and urged him to confess the gospel. Delivered ere long, from his fears, he boldly proclaimed the truth, and died like his brethren.

A noble harvest sprung up from the blood of these martyrs. Brussels manifested a willingness to receive the gospel. "Wherever Alexander lights a pile," remarked Erasmus, "there it seems as if he had sown heresies."

"I am bound with you in your bonds," exclaimed Luther; "your dungeons and your burnings my soul takes part in. All of us are with you in spirit; and the Lord is above it all!"

He proceeded to compose a hymn commemorative of the death of the young monks; and soon, in every direction, throughout Germany and the Low Countries, in towns and in villages, were heard accents of song which communicated an enthusiasm for the faith of the martyrs.

Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watched,
And gathered at the last.
And from that scattered dust,
Around us and abroad,
Shall bring a plenteous seed
Of witnesses for God.

Jesus hath now received
Their latest living breath—
Yet vain is Satan's boast
Of victory in their death.
Still—still—though dead, they speak,
And trumpet-tongued proclaim
To many a wakening land
The one availing Name.

—*D'Aubigne.*

A POLITE BOY.

I want to tell you about a polite little boy. To be polite is to be kind. George had company. Lucy and Mary and James and Andrew came to spend the afternoon with him. He tried to make them very happy. He offered them the best seats; he let them see the prettiest playthings. In showing them a picture book, he held the book so that they could see particularly well. He was attentive to each one.

We ought always to be kind and polite to company, as well as to mother and brothers and sisters at home.

Very little children do not know this; but they must. When you go a visiting, do you not like to have the people you go to see kind and polite to you? I am sure you do. And so you ought to be kind and polite to them when they come to see you. We ought to do to others as we wish that they should do to us. That is the rule Jesus Christ gave, and a most excellent rule it is.

If you have a jumping-rope, or top, or rocking-horse, would it be polite for you to play with them yourself all the time? No. You must let your company have them the largest part of the time. In all cases, to be really polite, we must give up our pleasure in some measure to others, and be happy in making others happy.

One day George saw an old man sitting on the rock in the sun, and he thought, "Poor old man!" He stopped, and taking off his hat, "Are you pretty well, sir?" he asked.

"I am as well as old man can expect to be, I thank you," said he.

"Can I help you, sir?" asked the little boy.

"I believe not," said the old man, smiling. "I am a'most home, and then all will be well." George thought he meant his house; but it was his heavenly home he meant.

"Good-by, sir," said the little fellow, putting on his hat and going, for he did not want to be troublesome.

"God bless you sonny," said the old man, pleased with the kindness of the little stranger.

ALWAYS SPEAK TRUTHFULLY.

I wonder if any of my little readers ever find it difficult always to speak the truth. Do you remember the answer little George Washington made, when his father said,

"My son, do you know who cut down my tree?"

"Yes, pa: I cannot tell a lie, you know I cannot: I cut it down with my ax."

Was not he a brave little boy? How happy he must have felt that he had not yielded to the temptation of telling a lie! Satan always feels pleased when we do wrong. Do not let him have that satisfaction, dear children. Have you ever read that verse in the Bible which says, "Resist the devil, and he will flee from you?"

I will relate to you an incident which occurred in my class some time ago. You must know I have a class of about sixty scholars. Well, among them is a little boy who once told me a lie. Poor little fellow! I felt so sorry for him, and left him by himself for some time. When it was about time to leave school, I took a seat beside him, and tried to tell him how wicked he had been. Among other things, I said, "Hugh, why is it you should never tell a lie?"

"What answer do you think that poor little ignorant boy made?"

"Because God is so good to me."

It struck me so forcibly at the time as such a beautiful answer, coming from the lips of a little one, who I doubt never had a kind mother to tell him of the love of Jesus to little children.

I am afraid, dear children, you do not justly appreciate the many privileges with which you are daily surrounded. Do you ever feel thankful to God for placing you in a christian land, and giving you kind parents to anticipate your every wish, and feel happy in gratifying you, when it is for your good? Have you ever read how the Hindoo mothers throw their little girls into the River Ganges? Poor things! they know no better: they have not the Bible to guide them aright. Will you try and save up your pennies to send them the glorious gospel of the blessed God?—*Ex.*

☞ The way to gain a good reputation is to endeavor to be what you desire to appear.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

EVENING THOUGHTS.

This world, with all its pride and show,
Will pass away ere long,
Its mirth and pleasures, wealth and power,
Prove empty as its song.

Sure, wise is he who walks the way
The blessed Savior trod;
Narrow and thorny though it be,
It leads at last to God.

Ah! sweeter is the inward calm
Religion doth impart,
Than all the pleasures of the world
That alienate the heart.

My Savior, keep me from the world,
Let me not go astray;
When clouds o'ershade my pilgrim path,
Make plain for me the way.

I'll trust the Lord; I'll follow thee,
Thou art my Guard and Guide,
And with thy glory in full view,
What can I want beside?

Enough for me that thou art mine,
My Savior and my God;
I'll raise my head and joyful be,
Though 'neath thy chastening rod.

MARIA MATHEWS WEAVER.

Westfield, Mass.

LUTHER ON THE ADVENT.

HOW CHRIST'S COMING IS TO BE REGARDED.

[Translated for the Prophetic Times.]

LUKE 21; 25–26.—The Lord here foretells his coming at the last day, which is to be with great power and majesty. A week ago you heard of his ride into Jerusalem upon an ass, without pomp; where he did not have a place of his own, even a foot's breadth, and where he was crucified besides. This was a poor and sorrowful coming, in which he came not as a Lord, but as a servant desiring to serve, and so to serve as to die for us, as he himself says, in Matt. 20: 28: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." In short, in his first coming, he rendered the greatest service, such as no angel or creature could, in preparing and making ready the kingdom of believers and the elect. But when the number of his elect is complete, he shall come again, not as a servant, but as a Lord; and shall come for the purpose of delivering us from the earth, worms, death, and putrefaction.

This is what he declares in this gospel, and admonishes his people to guard themselves against false security, that the day of his coming may not overtake them unawares; and at the same time comforts them, that they may not be terrified on account of the signs which are to go before that day, but rejoice the more that their redemption draweth near.

In the first place, the Lord admonishes us christians not to place the date of our lives here upon the earth, but to know that our Lord and Redeemer shall come from heaven, and thus to be prepared every hour to expect his coming; likewise, that we should be but half, and with the left hand, in this world, whilst with the right hand, and with the whole heart, we are in waiting for that day when our Lord shall come in his glorious majesty and power, which no man can describe.

This is the admonition and warning of this passage, that we may regulate ourselves with reference to that event, for there is no abiding here; and not conduct ourselves as the ungodly, who say: "Oh, who knows when the day of judgment shall come!" Such self-secure and godless people, whose hearts are engrossed with eating and drinking, and cares of this life, we are not to imitate; for as that approaches, all will be busy building, making marriages, eating, drinking, and be quite secure in their own esteem; and with these things shall they be taken up, as if there were nothing else to be done. Such people shall that day overtake unawares, and Christ shall come upon them as a flash; and just when they are most confident, drumming, leaping and dancing, they shall find themselves unexpectedly overwhelmed, and given to eternal burnings.

This the Lord tells us in advance, and desires us to order ourselves accordingly. They that disregard it shall suddenly be overtaken. When they are most engaged building, rejoicing and being rejoiced, eating and drinking, and living in the greatest security, above and beneath shall be fire and brimstone. Just as it was in the days of Sodom; they ate, they drank, they danced, they frolicked, and did not care a farthing for pious Lot; as it also is this day with our towns-people, farmers, and nobles. Then Lot said to them: "God shall destroy you with fire;" but they laughed at him, and said: "You pious fool, what know you about it?" What happened? Early in the morning, at the rising of the sun, the sky became black, and a fearful storm arose, and the lightning flashed hither and thither, and in one hour they were in hell. So is it also in our day. People, when they hear of the day of judgment, say: "Oh, that I only had enough to eat and drink, and money plenty to last me till that day shall come, I should have well to do." But when they are fullest of treasure, and most wanton, and it is said to them: "Beware, the day of judgment is at hand;" and they laugh at it and say: "Ha, what a fool you are, to suppose the day of judgment near;" so shall that day break in upon them like a thunderbolt, which flashes in an instant from the rising to the setting sun. What, then, are those royal dollars, houses, chains, and sparkling show?

Hence saith Christ: "Ye, my dear followers and friends, go ye not with the secure and godless multitude, but watch. Your eyes shall behold how their hearts are occupied, and how they will laugh you to scorn; but watch ye; for the day of judgment shall come suddenly, as the lightning, from which they cannot fly. Just as a little mouse is entrapped in a moment, so quickly shall their calamity come upon them."

Such warning of the Lord Jesus we are to take to heart, and carefully mark. For we cannot help it, but must hear and see it, that everywhere people are so wanton; but let us have respect to the words of Christ, and expect his coming, and not turn our eyes after the doings of the ungodly and self-secure in the world; for the Lord Jesus faithfully admonishes us to expect his glorious coming which shall take place, when the ungodly shall be cast into the abyss of hell, and we, on the contrary, shall be redeemed from the earth, and from all the miseries that we here suffer.

This is one thing which we are this day to learn, to wit, that we prepare ourselves for the Lord's coming, as we also confess in the Creed, that the Lord Jesus Christ shall come to judge the quick and the dead. For what is thus briefly expressed in our Creed is fully and overflowingly declared in this gospel, which further adds how matters shall stand in the world as that coming of the Lord approaches, to wit, that Christ shall be neglected, and the preachers of the true gospel be accounted fools, and the godless and undisciplined multitude give themselves to excess and avarice, as if this were the only business of life. Not that it is evil and wrong to provide themselves with the necessaries of life, but that they should not have their hearts "overcharged." If they did but charge their hands, there would be nothing out of place, for there must be work; but that they should burden their hearts, this is forbidden; that is, that they should place their hope and trust in becoming great and rich, caring nothing for Christ, and deriding God's word concerning the day of judgment. To have "the heart overcharged," is to be engrossed with temporal things, so as to disable it for conforming to the words of Christ; just as in our day, people of all classes are only concerned to know how to become rich, and apart from that care not the snap of a finger for the word of God.

Thus, says the Savior, shall it be and go when the day of judgment is before the door. All the world shall be saying to itself, Peace and safety. Here do not mistake yourselves; go not with them; do not so misbehave; keep ye unto me; neither be alarmed; lift up your heads, and see, that when I shall come again from heaven, I may so find you with nothing wanting; for I shall come for your redemption. But whosoever shall overcharge his heart with things of this world, and not concern himself about that day, thus shall it be with him; he shall suddenly find himself among the dead. He who gives himself to forbidden pleasures and delights, shall suddenly be overwhelmed, and he who is busy with his filthy lucre, shall presently discover himself, purse, money and all, prostrate under the hand of judgment. So shall it be in those days, and so shall men find it.

A strong indication of our times, therefore, is, that the day of judgment is not far off; for to this is the world now pretty much given, and shall be much more given. Every thing is rearing itself aloft; the passion for display has no bounds; and so great is the confidence of the common masses, that they laugh the minister to scorn. They shall also become so confident in themselves, as not any more to endure sound doctrine, but to dash the book from them, and say: "Thou fool! art thou concerned about what is preached?" Of such sort are there already among the people of town and country. Whosoever lives till that day will know how to understand these words.

Hence the Savior speaks to his disciples: "Watch, that I may not find you among this barbarous multitude." If they shall say, "No danger;" in that same instant shall they be overtaken. Thus was it when Lot admonished his sons-in-law; he was derided as one that mocked. For so they thought: Oh, for many a day has the city stood, and for many a day more shall it continue! But before another day was passed they were dead, and swimming in fire. This the world will have. It is indeed no fault of Christ; he has faithfully warned the world, and to this day permits his gospel to be preached; but it is of no avail. They should indeed become alarmed and say: "He who so preaches to us these things is not one to deceive us;" but they go on in their carnal security, and say: "I must meanwhile quaff my glass." On, then, against the words of Jesus, so shalt thou have thy deservings; thou wouldst not hear, I have given thee warning; hence shalt thou be suddenly overtaken. Then shall they have to say, It has served them right; but now they concern themselves not about it. But the Lord saith: "The day shall come as the lightning's stroke;" upon this we may calculate.

Thus shall matters stand before the last day, to the end that people may learn and not vex themselves, that things come to such a close, but say: "Christ has declared it in advance, that thus intractable, barbarous, and greedy, shall the world become. Thus was it with Sodom in the time of Lot, and in the entire world in the days of Noah. It is all said to us by way of consolation, admonition, and instruction, that we may be able to determine what is signified. The barbarous multitude understand it not; but we are to know, and to watch, that we do not fall into the same indifference. We must eat and drink, but not so as to overcharge our hearts, but lean them upon the Savior's coming, and know that that which cometh is the resurrection of the dead and eternal life. Regulating myself by such a rule, I may alike sleep, wake, study, eat, or drink; and, come the day of judgment when it may, it cannot overtake me unawares.

Yea, it is our wish, for the sake of the present, that that day should come; for in this life the name of God shall not be hallowed, but more and more blasphemed; His kingdom is withstood; His will is not done on earth; our daily bread is being withdrawn; our trespasses continually increase, and temptation ceaseth not; therefore we pray: Our heavenly Father, Thy kingdom come; deliver us from evil. Help, O Lord; let the final stroke come, and make an end. If we will permit ourselves to be thus admonished, watch and pray, we may be confident that the last day shall not overwhelm us with dread. But all others shall be overwhelmed, and it will be their own fault; for they are not willing to regard the Savior's coming as at hand; hence that day must overtake them suddenly, not for any fault in Christ, who amply warns them, but on account of their own guilt, in not taking the warning that is given them.

In the second place, the Lord comforts us, and incites us to rejoice, when we see the sun and the moon darkened, and comets in the sky, and all created things arranging themselves for change, and the usual order of things coming to an end. "When ye shall see," says He, "the sun and moon turning away their eyes, then has the time come for the death of nature." Just as a man, as his spirit is departing, only half sees, and rolls his eyes, is near the moment of his death, so, also, when the world rolls its eyes, and great changes are manifest, know in like manner that the time of its end has come. Lift up your heads, and be not therefore alarmed, for your redemption draweth nigh.

These are words which should be written in golden letters in the heart, for they are immeasurably full of consolation to those whose hopes are fixed upon the life eternal. "When ye shall see," says Jesus, "that things are moving, that the world is breaking in ways of ghastly terror, be not dismayed, ye that are my followers and friends, but let them be afraid to whom it appertains." But the secure, untutored people about us concern themselves not about these things. And if there should even be three darkenings of the sun in one day, they would still lie in the beer-houses and drink to the fill. Hence saith the Savior: "When ye shall see that heaven and earth are giving away; that people are wedded to their wickedness, and that every thing is being borne down by the current, then take heart and rejoice. Rejoice in what? Upon yourselves? No, no; but upon me, for I come. It will be somewhat alarming; for if I throttle the world, so shall it have a distressing look, and roll its eyes; but fear not, I am at hand, ye shall be delivered." Upon this let us lay hold, that we may believe that our Lord Jesus Christ certainly cometh, and that eternal life we shall have. When this day and hour shall come, however, we cannot precisely tell; but still we may know when it is near at hand, as the Lord says: "When these things begin to come to pass, know ye that it is not far off." Hence we are admonished every day and hour.

He gives us, also, a parable of the fig-tree, and other trees; not an alarming and horrifying picture of fire, but a beautiful, joyous, lovely picture concerning the trees. When the trees now put forth, he says: "So behold in them, and take note, that now the summer is nigh; likewise also ye, when the sun is darkened, say: 'The trees are putting forth;' and when the sea roars and the waves thereof, say: 'This is the beautiful bloom upon the trees.'" An indication of what? That we shall be eternally redeemed. The world shall look upon these signs in the sun, moon, water, and earth, with reference to what they are to eat and to temporal supplies; but ye, my followers and friends, shall take them for beautiful flowers. Therefore shall ye be joyful, for the kingdom of God cometh unto you, that ye may have faith, to which end ye have been baptized, wherefore ye suffer, wherefore also ye are called and entreated.

These two things, then, should we learn, by way of increasing our faith, and having ourselves admonished and comforted. When we behold the manifold scandals with which the world abounds, we are not to turn ourselves to them, but guard carefully against all who move with them, like stocks and blockheads, and care for none of these things. To them shall the wrath of God suddenly come; but we are to rejoice, looking for the Lord, who shall come in the clouds with his angels, and deliver us from all adversities. This is what Christ has preached to us this day. God give us grace to lay hold of it and keep it! Amen. *Walch's Luth., 13 vol., Cols. 34–43.*

SELF-DENIAL.—It is a matter that cannot be too often considered, that real happiness, health, order, peace and bounty, depend on self-denial. If nature, in its wild state and wishes and indulgent sensualities, is to be humored, a dose of poison is brewing, a scourge for the fool's back is preparing—like drunkards who sit down in good humor to tipple, but soon proceed to black eyes. No man ever found a happy life by chance, or yawned it into being with a wish. Even the kingdom of heaven suffereth violence, and the violent take it by force. So that perfect peace may be won by perpetual war, and the health of the spirit by the *death of the flesh*. My old maxim is that religion will cost us something, but the want of it infinitely more.—*Rev. R. Cecil.*

☞ Good praying is all very well, but good practice is much better.

For the World's Crisis.

QUESTIONS.

Was Nehemiah commanded to build Jerusalem?

No. He, like Ezra, speaks of it as having been already built. For example, "I came to Jerusalem, and was there three days."—Neh. 2: 11.

What was he commanded to do?

Nehemiah was commanded to do nothing; but he had asked the king, saying, "Send me unto Judah, unto the city of my fathers' sepulchres, that I may build it."—Neh. 2: 5.

How could the building of Jerusalem secure his fathers' sepulchres?

Nehemiah did not ask the privilege of building Jerusalem, but that which he had learned was "broken down," and "burned with fire," which was not Jerusalem, but "the *wall* of Jerusalem," "and the gates thereof" (Neh. 1: 3), which secured his "fathers' sepulchres."

Why did Nehemiah call the wall, the city of his fathers' sepulchres, a city?

Such was the great anxiety on the part of the Hebrews to have a proper burying. This was his city in the same sense that "the rich man's wealth is his strong city." Prov. 18: 11.

Is there any other place that Nehemiah, in allusion to the wall, calls it a city?

Yes; for when he had completed the wall, he, in allusion to that or the ground which it enclosed, said, "the city was large and great, but the houses were not builded." Neh. 7: 4.

Are Daniel's 69 weeks to be reckoned from the building of the walls to secure the sepulchres of the dead?

We think not. Daniel, at last, was informed that they were to be reckoned "from the going forth of the commandment to restore and to build Jerusalem." Dan. 9: 25.

Did Nehemiah say any thing about building Jerusalem?

No. He said, "Come, and let us build up the *wall* of Jerusalem." Neh. 2: 17.

When Nehemiah went up to Jerusalem, did he not find houses there?

Yes, for those who builded the wall repaired "every one over against his house" (Neh. 3: 28.)

Did the commission which Nehemiah obtained from Artaxerxes grant him the privilege of building houses at Jerusalem if he had thought proper to do so?

No, for he could not build houses without timber; and "the keeper of the king's forest" was not authorized to let him have more than enough "timber to make beams for the *gates* of the palace, which appertained to the house, and for the *wall* of the city, and for the house that" Nehemiah entered into during his stay at Jerusalem. Neh. 2: 8.

Why did he not ask for timber to build Jerusalem?

Because Cyrus had many years before builded Jerusalem, and if "the city was large and great" (Neh. 3: 9, 12), there was no necessity for the privilege of building any more houses there.

Then is it not certain that Jerusalem had been restored and builded long before that time?

Yes, for saith the Lord of Cyrus, "HE shall build my city, and he shall let go my captives."—Isa. 45: 13.

When was the "house of God" finished?

"This house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." Ezra 6: 15.

And can Daniel's 69 weeks be dated at a later epoch than the completion of the house builded at Jerusalem?

Not if reckoned "from the going forth of the commandment to restore and to build Jerusalem." Dan. 9: 25.

By whose commandment was Jerusalem restored?

It was "builded and finished . . . according to the commandment of the God of Israel."—Ezra 6: 14.

How do you know this?

He "saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built."—Isa. 44: 26.

Whom did the Lord command to build Jerusalem?

He "saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built." Isa. 44: 28.

Who is Cyrus?

The king that overthrew Babylon, that "brake in pieces the gates of brass, and cut in sunder the bars of iron."—Isa. 45: 2.

Was the Persian empire called Cyrus?

No, that was called "the kingdom of Persia." 2 Chron. 36: 20.

Did God call the man by name that was to build Jerusalem?

Yes; saith the Lord, "I have even called thee by thy name."—Isa. 45: 4.

What was the name by which he was called?

"Cyrus," the "ravenous bird from the east, THE MAN that executeth my counsel from a far country."—Isa. 46: 11.

Can he whom the Lord calls "THE MAN," whose name is Cyrus, mean the "dynasty," or "kingdom of Persia"?

No, for saith the Lord, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name."—Isa. 45: 4.

Of what worth to the "elect" is it that he hath called Cyrus by name?

It puts an end to the controversy as to "the man" whom the God of Israel commanded "to restore and to build Jerusalem."—Dan. 9: 25.

Have we positive evidence that Cyrus did receive "the commandment" of "the God of Israel"?

Yes. Says Josephus, "This was known to Cyrus by his reading the book which Isaiah left behind him." Josephus could not be mistaken in this, for Cyrus acknowledges that "the Lord God of heaven hath . . . charged me to build him an house at Jerusalem" (Ezra 1: 2), and since, in the same verse in which he is charged to lay the foundation of the temple, he is commanded to build Jerusalem, he could not have overlooked it. Isa. 44: 28.

When Cyrus granted the Jews the privilege of building Jerusalem and the temple, did he observe the same order in which he found it recorded in the book of Isaiah?

Yes. In his decree to the Jews, he said that "he gave them leave to go back to their country, and to rebuild their city Jerusalem, and the temple of God"; and in his "epistle to the governors that were in Syria," he observes the same order again, thus:—"I have given leave to the Jews to return to their own country, and to rebuild their city, and to build the temple of God at Jerusalem."

Suppose Jerusalem had not been builded for fifty or a hundred years after; could that affect the date from which the sixty-nine weeks are to be reckoned?

No; for they are reckoned not from the *building* of Jerusalem, but from "*the going forth of the commandment* to" build Jerusalem.

Did the God of Israel ever command more than one person to build Jerusalem?

No; for saith the the Lord of *Cyrus*, "He is my shepherd, and shall perform all of my pleasure (in this), even saying to Jerusalem, Thou shalt be built." Isa. 44: 28.

Since the God of Israel has expressly said of Cyrus, "He shall build my city" (Isa. 45: 13), how can any one believe that he meant Artaxerxes?

Leaving this for others to answer, I conclude that if God said one thing and meant another, the Bible is no revelation to me.

Is it mentioned either in sacred or profane history that Nehemiah restored the Jewish sacrifices?

No; for both Josephus and the Bible agree that they were restored when the Jews returned under Cyrus. Ezra 3: 1–13.

Does either sacred or profane history speak of the Jewish sacrifices having ever been more fully restored than at the time of the dedication of the temple, in the sixth of Darius?

No; for "the priests and the Levites were purified together; all of them were pure"; "and they set the priests in their divisions, and the Levites in their courses, for the service of God which is at Jerusalem; as it is written in the book of Moses."—Ezra 6: 18–20.

And was their service acceptable to the Lord?

We have no evidence of its ever being more so, for "thus saith the Lord, I am returned to Jerusalem with mercies."—Zech. 1: 16.

If by the decree of Cyrus all of the Jews had the privilege of returning home (Ezra 1: 3), and all of the vessels of the house of God were restored (Ezra 1: 7), Jerusalem (Ezra 4: 12) and the temple builded (Ezra 1: 3), all of "the priests and the Levites . . . purified" (Ezra 6: 20), and commenced offering all of their sacrifices "as it is written in the law of Moses, the man of God" (Ezra 3: 2); if the Lord "returned to Jerusalem with mercies" (Zech. 1: 16), insomuch that "all the people shouted with a great shout, when they praised the Lord," and "sang together . . . in praising and giving thanks unto the Lord," for such a glorious deliverance (Ezra 3: 11); what, we ask, was wanting to make this the full restoration of Israel, the restoring and building of *Jerusalem*?

WILLIAM C. THURMAN.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, and the righteous into life eternal."—MATT. 25: 46.

At the closing remarks of our last article, we were on the examination of the peculiar circumstances of the saints, who rose from the dead and went into the holy city, after our Savior's resurrection, and appeared unto many. Matt. 27: 52, 53. Our last question, in our last article was this: What constituted the *saints* who came out of their graves? was it their bodies only, that came out of their graves, and went into the holy city? or did the souls that belonged to those bodies come down from heaven, and go down to where their bodies were, and then enter their bodies, and burst open the prison that contained those bodies, and then come out of their graves and walk into the holy city? How will you answer this important question, dear reader? Would it not be the most reasonable way to say that the *whole man*, soul and body, went into the grave, or fell asleep in Jesus; and when he rose from the dead, at the crucifixion, that it was the whole man which constituted the *saint* which rose?

We will now examine the circumstances of raising Lazarus, the brother of Mary and Martha; for we want to know where his soul was, while he was in the grave; so that we can find out whether any one goes to heaven before he has his trial at the day of final judgment. We will pause here a moment, and ask the simple question, did our Savior know whether Lazarus was dead or not? We answer, we think he did. What did our Savior mean when he said, "Lazarus sleepeth;" and as the apostles did not really understand him, he says to them, "Lazarus is dead!" Now what shall we do? Shall we determine to have it that the soul of Lazarus was alive in heaven, when Christ said he was dead? Do any persist in their belief that a part of Lazarus was alive in heaven, and the other part dead and in the grave? Let us follow Jesus to the grave of Lazarus, and take a view of the operations there.

I think it was said by both the pious sisters to their heavenly visitor, that if he had been there their brother would not have died. The Savior says to Martha, "Thy brother shall rise again." How much of Lazarus is here meant by our Savior? also, what is meant by "brother"? Did the Savior mean only half of Lazarus, or only half of thy brother?

What did Jesus do at the grave? He said, "Take ye away the stone." He then looked up to his Father, "and said, Father, I thank thee that . . . thou hearest me always." Here it was shown to all present that he looked up to his Father for power to fulfill his great mission on the earth. He then cried with a loud voice, "Lazarus, come forth." And the dead heard his voice and "came forth." Here comes the point that I want the reader to notice in particular. Did the Savior call the soul of Lazarus from heaven to go down into the grave, and enter the body, and then call Lazarus from the grave? or, did he call the whole of Lazarus forth from the grave?

One more question, and I am done with this subject; and that is this: In Joshua 1: 2, "the Lord spake unto Joshua . . . . Moses my servant is dead." Did our heavenly Father know whether Moses was dead or not? We think he did. And he said, "Moses my servant is dead." Was Moses alive when God said he was dead? We think the whole of Moses was dead. If he was raised afterwards, it was the *whole* of Moses.

Our next article will be on the subject of the punishment of the wicked.

Vernon, Vt. B. PERHAM.

"DOES THE SOUL LIVE IN DEATH?"

NUMBER THREE.

In pursuing this subject, the author of this tract assures us that, if we will admit the principle that when the body dies the *life element* in man lives on, all will be plain. Then we may understand how it is that Paul desired to "depart and be with Christ, which is far better; but to remain in the flesh was more needful for you."

But this is all plain enough without. Paul did not desire his soul, or the *life element*, to depart and be with Christ. He wished to be with Christ *himself*. And this he knew could not be until Christ should appear the second time. Hence, he said to the Colossians (ch. 3: 1–4), "When Christ who is our life shall appear, then shall we appear *with him* in glory." And when about to suffer martyrdom in Rome in his old age, he said to Timothy (ch. 4: 6, 7), "I am ready to be offered, and the time of my departure is at hand." And now was the time, if ever, for him to speak of the *life element* departing to be with Christ. But what does he say? Not one word about the intermediate state, but, "henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at *that day*; and not to me only, but unto all them who love his appearing."

"Absent from the body, and present with the Lord." "At home in the body, and absent from the Lord" (2 Cor. 5: 6–8), is of the same class of passages, and shows that he looked for and desired the *immortal state*. "Not that we would be *unclothed*, but clothed upon," "that mortality might be swallowed up of life." This he expected at the resurrection, and not before.

Peter also said, I must "put off this my tabernacle." Did the soul, or *life element*, put off the *body* in this case? Said Peter, "I will that ye may be able, after my *decease*, to have these things always in remembrance." Peter expected to die. "After my *decease*." Nothing said about a *life element* continuing in existence: and in this connection he speaks of his hope as being connected with the coming of Christ. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory."—1 Pet. 5: 4.

The case of the Messiah is also brought up to prove the conscious intermediate state, in these words: "Of Christ Peter said, 'His soul was not left in *hades* (the invisible world], neither did his flesh see corruption.'"—Acts 2: 31. Let us read the whole passage:

"Him, being delivered by the determined counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover, also, my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."—Acts 2: 23–32.

It will be seen that Peter speaks of the *resurrection* of Christ. Not one word about the *under world*, or *invisible world*. Christ was buried, and rose again. He was not left in *hades* (the grave, the under world) to see corruption, but came forth from the grave, on the third day, triumphant; "whereof," said Peter, "we are all witnesses."

No one who reads these passages with a *simple faith*, without a preconceived theory to support, would ever entertain a doubt but what the apostle held and taught the simple *resurrection* of Christ from the tomb without seeing corruption. This is all that is given in the sacred narrative.

But our brother asks, "Why do those who hold the unconsciousness of the dead never use such language as Paul and Peter did, relating to the intermediate state, if they really believe they teach that the whole being dies in natural death? Why do they never use such parables to teach their ideas as that of the rich man and Lazarus? Christ used that language, and never undertook to explain it away, as they do."

To which we reply, that we love to dwell on the passages that are supposed to teach an imperfect, intermediate state, because they bring to view the perfect state for which the apostles, with ourselves, have longed and prayed. We would be absent from the body of mortality and be with Christ. Not that we would be unclothed, but clothed upon; that mortality might be swallowed up of life. We do not confine these passages to *hades*, or the under world, with its rewardless and dreary waiting for the restitution at the coming of Christ. We go to sleep in Jesus, and the next instant of apparent time finds us with Christ in the kingdom, singing—"O grave, where is thy victory. O death, where is thy sting? Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

As to the parables, we use them in all their fulness. The rich man and Lazarus are not explained *away*, but *explained* in harmony with the other parables and the perfections of God.

But we will ask, Why do *they* not quote and use the parables without explaining them away? Take the parable of the tares and wheat. Does that not plainly teach that the tares (or wicked) are burned up in the fire (Matt. 13: 40), while the righteous shine forth in the kingdom? Yet they only quote such scriptures to deny them; and hold that the tares, the wicked, are to burn in eternal anguish, without cessation of life. Why do they continually explain away the words of God that relate to the end of the wicked—such as "everlasting destruction," "perish," "consume," "destroy," "burnt up root and branch," and the like expressions with which the Bible abounds? They have to *explain away* all these plain declarations of the Holy Spirit, to sustain their theory of a conscious intermediate state, and after the judgment a state of eternal misery.

We are asked why we do not teach as Peter did that Christ "went and preached" to "the spirits in prison, which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing?" We do teach this, just as Peter did. But we do not teach a Popish fable, and found it on the word of God; nor promise dead men probation in purgatory. Why should we? The spirit of Christ warned the persons spoken of *then*, "while the ark was preparing." *That was their time of probation.*

We are also asked why we do not teach, as Peter did, that the "gospel was preached unto the dead." 1 Pet. 4: 6. We do; but not to dead men in *hades*, the grave. For "there is no knowledge in *sheol*," the grave. It was to men who were living in a probationary state. Protestant commentators agree in this, as a general thing; and yet we are told that "*Materialists* do not use apostolic language relating to these things." Or, if they quote such language, "it is to see how *adroitly* they can explain it away." This would seem to be a heavy charge; yet, being without foundation, we let it pass. The truth is, we use apostolic language and *ideas* both; and not the ideas of a later and corrupt age of the church. And we are happy to know that thousands once holding to those errors are coming out on the pure word of God, resolved to take the Bible just as it reads; letting one part of the book explain the other. This does away with probation in *hades*, and *eternal misery* in the "Valley of Hinnom."—*Voice of the West.*

For the World's Crisis.

SATISFIED.

To enjoy the favor of God is to become acquainted with him. In loving him because he first loved us, is to admire the creations of his hand. God's beautiful earth, with its signature of goodness, as seen in the annual resurrection of nature fresh from his hand, demonstrates that our earthly existence is an indulgence of grace. In longings after the unseen and beautiful, never forget that his "Royal Master is among us."

In my checkered life, I have seen spots on earth so beautiful that if sin, with cold, freezing shadows, could never come, if death could not disturb its repose, I could wish to dwell amid it forever. Plastic beauty is of God, and is the shadow of things to come, when the body will be Christ's.

Man was not born to die. If he must die through moral degeneracy, still in this common lot broods no ruin through a virtuous education, our own endeavors, and the blessing of God. He is all mercy, while justice is the habitation of his throne. The supremacy of his judgment is shared in the great benevolent character of his Son. Since the freedom of atonement, erring mortals cannot *provoke his anger*. No crude or narrow sense of man's wickedness is a partaker of his generosity. Freaks of periodical vindictiveness are not the attributes of One whose plan is to reconcile an alienated world to him. The power which he abhors may and will drown some in perdition; but the sovereignty of the cross will not abrogate the justice of the sentence. I love his Son because he ever liveth to make intercession for me.

The holy man may sin, but to such the Master saith, "Go and sin no more." With my profoundest aspirations thirsting for and only quenched in Heaven, I am perfectly contented with my Father's will respecting his erratic children. Earth's daily interviews and intercourse with Heaven, are the seal of my acceptance. I ask no more.

With this credit of approbation from One on high, I am fitted to love, sympathize, and try to save that which is lost. In the consciousness of doing good, I possess the dictates with which to regulate my conduct. And when the Master of Assemblies honors his immortal banquet with the bread and water of life, may I witness my perpetual happiness—interminable as the years of God.

Blackstone, Mass. C. G. CARET.

☞ Lost wealth may be restored by industry—the wreck of health regained by temperance—forgotten knowledge restored by study—alienated friendship smoothed into forgetfulness—even forfeited reputation won by penitence and virtue.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

EVENING THOUGHTS.

This world, with all its pride and show,
Will pass away ere long,
Its mirth and pleasures, wealth and power,
Prove empty as its song.

Sure, wise is he who walks the way
The blessed Savior trod;
Narrow and thorny though it be,
It leads at last to God.

Ah! sweeter is the inward calm
Religion doth impart,
Than all the pleasures of the world
That alienate the heart.

My Savior, keep me from the world,
Let me not go astray;
When clouds o'ershade my pilgrim path,
Make plain for me the way.

I'll trust the Lord; I'll follow thee,
Thou art my Guard and Guide,
And with thy glory in full view,
What can I want beside?

Enough for me that thou art mine,
My Savior and my God;
I'll raise my head and joyful be,
Though 'neath thy chastening rod.

MARIA MATHEWS WEAVER.
Westfield, Mass.

LUTHER ON THE ADVENT.

HOW CHRIST'S COMING IS TO BE REGARDED.

[Translated for the Prophetic Times.]

LUKE 21; 25-26.—The Lord here foretells his coming at the last day, which is to be with great power and majesty. A week ago you heard of his ride into Jerusalem upon an ass, without pomp; where he did not have a place of his own, even a foot's breadth, and where he was crucified besides. This was a poor and sorrowful coming, in which he came not as a Lord, but as a servant desiring to serve, and so to serve as to die for us, as he himself says, in Matt. 20: 28: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." In short, in his first coming, he rendered the greatest service, such as no angel or creature could, in preparing and making ready the kingdom of believers and the elect. But when the number of his elect is complete, he shall come again, not as a servant, but as a Lord; and shall come for the purpose of delivering us from the earth, worms, death, and putrefaction.

This is what he declares in this gospel, and admonishes his people to guard themselves against false security, that the day of his coming may not overtake them unawares; and at the same time comforts them, that they may not be terrified on account of the signs which are to go before that day, but rejoice the more that their redemption draweth near.

In the first place, the Lord admonishes us christians not to place the date of our lives here upon the earth, but to know that our Lord and Redeemer shall come from heaven, and thus to be prepared every hour to expect his coming; likewise, that we should be but half, and with the left hand, in this world, whilst with the right hand, and with the whole heart, we are in waiting for that day when our Lord shall come in his glorious majesty and power, which no man can describe.

This is the admonition and warning of this passage, that we may regulate ourselves with reference to that event, for there is no abiding here; and not conduct ourselves as the ungodly, who say: "Oh, who knows when the day of judgment shall come!" Such self-secure and godless people, whose hearts are engrossed with eating and drinking, and cares of this life, we are not to imitate; for as that approaches, all will be busy building, making marriages, eating, drinking, and be quite secure in their own esteem; and with these things shall they be taken up, as if there were nothing else to be done. Such people shall that day overtake unawares, and Christ shall come upon them as a flash; and just when they are most confident, drumming, leaping and dancing, they shall find themselves unexpectedly overwhelmed, and given to eternal burnings.

This the Lord tells us in advance, and desires us to order ourselves accordingly. They that disregard it shall suddenly be overtaken. When they are most engaged building, rejoicing and being rejoiced, eating and drinking, and living in the greatest security, above and beneath shall be fire and brimstone. Just as it was in the days of Sodom; they ate, they drank, they danced, they frolicked, and did not care a farthing for pious Lot; as it also is this day with our towns-people, farmers, and nobles. Then Lot said to them: "God shall destroy you with fire;" but they laughed at him, and said: "You pious fool, what know you about it?" What happened? Early in the morning, at the rising of the sun, the sky became black, and a fearful storm arose, and the lightning flashed hither and thither, and in one hour they were in hell. So is it also in our day. People, when they hear of the day of judgment, say: "Oh, that I only had enough to eat and drink, and money plenty to last me till that day shall come, I should have well to do." But when they are fullest of treasure, and most wanton, and it is said to them: "Beware, the day of judgment is at hand;" and they laugh at it and say: "Ha, what a fool you are, to suppose the day of judgment near;" so shall that day break in upon them like a thunderbolt, which flashes in an instant from the rising to the setting sun. What, then, are those royal dollars, houses, chains, and sparkling show?

Hence saith Christ: "Ye, my dear followers and friends, go ye not with the secure and godless multitude, but watch. Your eyes shall behold how their hearts are occupied, and how they will laugh you to scorn; but watch ye; for the day of judgment shall come suddenly, as the lightning, from which they cannot fly. Just as a little mouse is entrapped in a moment, so quickly shall their calamity come upon them."

Such warning of the Lord Jesus we are to take to heart, and carefully mark. For we cannot help it, but must hear and see it, that everywhere people are so wanton; but let us have respect to the words of Christ, and expect his coming, and not turn our eyes after the doings of the ungodly and self-secure in the world; for the Lord Jesus faithfully admonishes us to expect his glorious coming which shall take place, when the ungodly shall be cast into the abyss of hell, and we, on the contrary, shall be redeemed from the earth, and from all the miseries that we here suffer.

This is one thing which we are this day to learn, to wit, that we prepare ourselves for the Lord's coming, as we also confess in the Creed, that the Lord Jesus Christ shall come to judge the quick and the dead. For what is thus briefly expressed in our Creed is fully and overflowingly declared in this gospel, which further adds how matters shall stand in the world as that coming of the Lord approaches, to wit, that Christ shall be neglected, and the preachers of the true gospel be accounted fools, and the godless and undisciplined multitude give themselves to excess and avarice, as if this were the only business of life. Not that it is evil and wrong to provide themselves with the necessaries of life, but that they should not have their hearts "overcharged." If they did but charge their hands, there would be nothing out of place, for there must be work; but that they should burden their hearts, this is forbidden; that is, that they should place their hope and trust in becoming great and rich, caring nothing for Christ, and deriding God's word concerning the day of judgment. To have "the heart overcharged," is to be engrossed with temporal things, so as to disable it for conforming to the words of Christ; just as in our day, people of all classes are only concerned to know how to become rich, and apart from that care not the snap of a finger for the word of God.

Thus, says the Savior, shall it be and go when the day of judgment is before the door. All the world shall be saying to itself, Peace and safety. Here do not mistake yourselves; go not with them; do not so misbehave; keep ye unto me; neither be alarmed; lift up your heads, and see, that when I shall come again from heaven, I may so find you with nothing wanting; for I shall come for your redemption. But whosoever shall overcharge his heart with things of this world, and not concern himself about that day, thus shall it be with him; he shall suddenly find himself among the dead. He who gives himself to forbidden pleasures and delights, shall suddenly be overwhelmed, and he who is busy with his filthy lucre, shall presently discover himself, purse, money and all, prostrate under the hand of judgment. So shall it be in those days, and so shall men find it.

A strong indication of our times, therefore, is, that the day of judgment is not far off; for to this is the world now pretty much given, and shall be much more given. Every thing is rearing itself aloft; the passion for display has no bounds; and so great is the confidence of the common masses, that they laugh the minister to scorn. They shall also become so confident in themselves, as not any more to endure sound doctrine, but to dash the book from them, and say: "Thou fool! art thou concerned about what is preached?" Of such sort are there already among the people of town and country. Whosoever lives till that day will know how to understand these words.

Hence the Savior speaks to his disciples: "Watch, that I may not find you among this barbarous multitude." If they shall say, "No danger;" in that same instant shall they be overtaken. Thus was it when Lot admonished his sons-in-law; he was derided as one that mocked. For so they thought: Oh, for many a day has the city stood, and for many a day more shall it continue! But before another day was passed they were dead, and swimming in fire. This the world will have. It is indeed no fault of Christ; he has faithfully warned the world, and to this day permits his gospel to be preached; but it is of no avail. They should indeed become alarmed and say: "He who so preaches to us these things is not one to deceive us;" but they go on in their carnal security, and say: "I must meanwhile quaff my glass." On, then, against the words of Jesus, so shalt thou have thy deservings; thou wouldst not hear, I have given thee warning; hence shalt thou be suddenly overtaken. Then shall they have to say, It has served them right; but now they concern themselves not about it. But the Lord saith: "The day shall come as the lightning's stroke;" upon this we may calculate.

Thus shall matters stand before the last day, to the end that people may learn and not vex themselves, that things come to such a close, but say: "Christ has declared it in advance, that thus intractable, barbarous, and greedy, shall the world become. Thus was it with Sodom in the time of Lot, and in the entire world in the days of Noah. It is all said to us by way of consolation, admonition, and instruction, that we may be able to determine what is signified. The barbarous multitude understand it not; but we are to know, and to watch, that we do not fall into the same indifference. We must eat and drink, but not so as to overcharge our hearts, but lean them upon the Savior's coming, and know that that which cometh is the resurrection of the dead and eternal life. Regulating myself by such a rule, I may alike sleep, wake, study, eat, or drink; and, come the day of judgment when it may, it cannot overtake me unawares.

Yea, it is our wish, for the sake of the present, that that day should come; for in this life the name of God shall not be hallowed, but more and more blasphemed; His kingdom is withstood; His will is not done on earth; our daily bread is being withdrawn; our trespasses continually increase, and temptation ceaseth not; therefore we pray: Our heavenly Father, Thy kingdom come; deliver us from evil. Help, O Lord; let the final stroke come, and make an end. If we will permit ourselves to be thus admonished, watch and pray, we may be confident that the last day shall not overwhelm us with dread. But all others shall be overwhelmed, and it will be their own fault; for they are not willing to regard the Savior's coming as at hand; hence that day must overtake them suddenly, not for any fault in Christ, who amply warns them, but on account of their own guilt, in not taking the warning that is given them.

In the second place, the Lord comforts us, and incites us to rejoice, when we see the sun and the moon darkened, and comets in the sky, and all created things arranging themselves for change, and the usual order of things coming to an end. "When ye shall see," says He, "the sun and moon turning away their eyes, then has the time come for the death of nature." Just as a man, as his spirit is departing, only half sees, and rolls his eyes, is near the moment of his death, so, also, when the world rolls its eyes, and great changes are manifest, know in like manner that the time of its end has come. Lift up your heads, and be not therefore alarmed, for your redemption draweth nigh.

These are words which should be written in golden letters in the heart, for they are immeasurably full of consolation to those whose hopes are fixed upon the life eternal. "When ye shall see," says Jesus, "that things are moving, that the world is breaking in ways of ghastly terror, be not dismayed, ye that are my followers and friends, but let them be afraid to whom it appertains." But the secure, untutored people about us concern themselves not about these things. And if there should even be three darkenings of the sun in one day, they would still lie in the beer-houses and drink to the fill. Hence saith the Savior: "When ye shall see that heaven and earth are giving away; that people are wedded to their wickedness, and that every thing is being borne down by the current, then take heart and rejoice. Rejoice in what? Upon yourselves? No, no; but upon me, for I come. It will be somewhat alarming; for if I throttle the world, so shall it have a distressing look, and roll its eyes; but fear not, I am at hand, ye shall be delivered." Upon this let us lay hold, that we may believe that our Lord Jesus Christ certainly cometh, and that eternal life we shall have. When this day and hour shall come, however, we cannot precisely tell; but still we may know when it is near at hand, as the Lord says: "When these things begin to come to pass, know ye that it is not far off." Hence we are admonished every day and hour.

He gives us, also, a parable of the fig-tree, and other trees; not an alarming and horrifying picture of fire, but a beautiful, joyous, lovely picture concerning the trees. When the trees now put forth, he says: "So behold in them, and take note, that now the summer is nigh; likewise also ye, when the sun is darkened, say: 'The trees are putting forth;' and when the sea roars and the waves thereof, say: 'This is the beautiful bloom upon the trees.'" An indication of what? That we shall be eternally redeemed. The world shall look upon these signs in the sun, moon, water, and earth, with reference to what they are to eat and to temporal supplies; but ye, my followers and friends, shall take them for beautiful flowers. Therefore shall ye be joyful, for the kingdom of God cometh unto you, that ye may have faith, to which end ye have been baptized, wherefore ye suffer, wherefore also ye are called and entreated.

These two things, then, should we learn, by way of increasing our faith, and having ourselves admonished and comforted. When we behold the manifold scandals with which the world abounds, we are not to turn ourselves to them, but guard carefully against all who move with them, like stocks and blockheads, and care for none of these things. To them shall the wrath of God suddenly come; but we are to rejoice, looking for the Lord, who shall come in the clouds with his angels, and deliver us from all adversities. This is what Christ has preached to us this day. God give us grace to lay hold of it and keep it! Amen.
Walch's Luth., 13 *vol.*, *Cols.* 34-43.

SELF-DENIAL.—It is a matter that cannot be too often considered, that real happiness, health, order, peace and bounty, depend on self-denial. If nature, in its wild state and wishes and indulgent sensualities, is to be humored, a dose of poison is brewing, a scourge for the fool's back is preparing—like drunkards who sit down in good humor to tipple, but soon proceed to black eyes. No man ever found a happy life by chance, or yawned it into being with a wish. Even the kingdom of heaven suffereth violence, and the violent take it by force. So that perfect peace may be won by perpetual war, and the health of the spirit by the *death of the flesh*. My old maxim is that religion will cost us something, but the want of it infinitely more.—*Rev. R. Cecil.*

☞ Good praying is all very well, but good practice is much better.

For the World's Crisis.

QUESTIONS.

Was Nehemiah commanded to build Jerusalem?

No. He, like Ezra, speaks of it as having been already built. For example, "I came to Jerusalem, and was there three days."—Neh. 2: 11.

What was he commanded to do?

Nehemiah was commanded to do nothing; but he had asked the king, saying, "Send me unto Judah, unto the city of my fathers' sepulchres, that I may build it."—Neh. 2: 5.

How could the building of Jerusalem secure his fathers' sepulchres?

Nehemiah did not ask the privilege of building Jerusalem, but that which he had learned was "broken down," and "burned with fire," which was not Jerusalem, but "the *wall* of Jerusalem," "and the gates thereof" (Neh. 1: 3), which secured his "fathers' sepulchres."

Why did Nehemiah call the wall, the city of his fathers' sepulchres, a city?

Such was the great anxiety on the part of the Hebrews to have a proper burying. This was his city in the same sense that "the rich man's wealth is his strong city." Prov. 18: 11.

Is there any other place that Nehemiah, in allusion to the wall, calls it a city?

Yes; for when he had completed the wall, he, in allusion to that or the ground which it enclosed, said, "the city was large and great, but the houses were not builded." Neh. 7: 4.

Are Daniel's 69 weeks to be reckoned from the building of the walls to secure the sepulchres of the dead?

We think not. Daniel, at last, was informed that they were to be reckoned "from the going forth of the commandment to restore and to build Jerusalem." Dan. 9: 25.

Did Nehemiah say any thing about building Jerusalem?

No. He said, "Come, and let us build up the *wall* of Jerusalem." Neh. 2: 17.

When Nehemiah went up to Jerusalem, did he not find houses there?

Yes, for those who builded the wall repaired "every one over against his house" (Neh. 3: 28.)

Did the commission which Nehemiah obtained from Artaxerxes grant him the privilege of building houses at Jerusalem if he had thought proper to do so?

No, for he could not build houses without timber; and "the keeper of the king's forest" was not authorized to let him have more than enough "timber to make beams for the *gates* of the palace, which appertained to the house, and for the *wall* of the city, and for the house that" Nehemiah entered into during his stay at Jerusalem. Neh. 2: 8.

Why did he not ask for timber to build Jerusalem?

Because Cyrus had many years before builded Jerusalem, and if "the city was large and great" (Neh. 3: 9, 12), there was no necessity for the privilege of building any more houses there.

Then is it not certain that Jerusalem had been restored and builded long before that time?

Yes, for saith the Lord of Cyrus, "HE shall build my city, and he shall let go my captives."—Isa. 45: 13.

When was the "house of God" finished?

"This house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." Ezra 6: 15.

And can Daniel's 69 weeks be dated at a later epoch than the completion of the house builded at Jerusalem?

Not if reckoned "from the going forth of the commandment to restore and to build Jerusalem." Dan. 9: 25.

By whose commandment was Jerusalem restored?

It was "builded and finished . . . according to the commandment of the God of Israel."—Ezra 6: 14.

How do you know this?

He "saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built."—Isa. 44: 26.

Whom did the Lord command to build Jerusalem?

He "saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built." Isa. 44: 28.

Who is Cyrus?

The king that overthrew Babylon, that "brake in pieces the gates of brass, and cut in sunder the bars of iron."—Isa. 45: 2.

Was the Persian empire called Cyrus?

No, that was called "the kingdom of Persia." 2 Chron. 36: 20.

Did God call the man by name that was to build Jerusalem?

Yes; saith the Lord, "I have even called thee by thy name."—Isa. 45: 4.

What was the name by which he was called?

"Cyrus," the "ravenous bird from the east, THE MAN that executeth my counsel from a far country."—Isa. 46: 11.

Can he whom the Lord calls "THE MAN," whose name is Cyrus, mean the "dynasty," or "kingdom of Persia"?

No, for saith the Lord, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name."—Isa. 45: 4.

Of what worth to the "elect" is it that he hath called Cyrus by name?

It puts an end to the controversy as to "the man" whom the God of Israel commanded "to restore and to build Jerusalem."—Dan. 9: 25.

Have we positive evidence that Cyrus did receive "the commandment" of "the God of Israel"?

Yes. Says Josephus, "This was known to Cyrus by his reading the book which Isaiah left behind him." Josephus could not be mistaken in this, for Cyrus acknowledges that "the Lord God of heaven hath . . . charged me to build him an house at Jerusalem" (Ezra 1: 2), and since, in the same verse in which he is charged to lay the foundation of the temple, he is commanded to build Jerusalem, he could not have overlooked it. Isa. 44: 28.

When Cyrus granted the Jews the privilege of building Jerusalem and the temple, did he observe the same order in which he found it recorded in the book of Isaiah?

Yes. In his decree to the Jews, he said that "he gave them leave to go back to their country, and to rebuild their city Jerusalem, and the temple of God"; and in his "epistle to the governors that were in Syria," he observes the same order again, thus:—"I have given leave to the Jews to return to their own country, and to rebuild their city, and to build the temple of God at Jerusalem."

Suppose Jerusalem had not been builded for fifty or a hundred years after; could that affect the date from which the sixty-nine weeks are to be reckoned?

No; for they are reckoned not from the *building of Jerusalem*, but from "*the going forth of the commandment* to" build Jerusalem.

Did the God of Israel ever command more than one person to build Jerusalem?

No; for saith the Lord of *Cyrus*, "He is my shepherd, and shall perform all of my pleasure (in this), even saying to Jerusalem, Thou shalt be built." Isa. 44: 28.

Since the God of Israel has expressly said of Cyrus, "He shall build my city" (Isa. 45: 13), how can any one believe that he meant Artaxerxes?

Leaving this for others to answer, I conclude that if God said one thing and meant another, the Bible is no revelation to me.

Is it mentioned either in sacred or profane history that Nehemiah restored the Jewish sacrifices?

No; for both Josephus and the Bible agree that they were restored when the Jews returned under Cyrus. Ezra 3: 1-13.

Does either sacred or profane history speak of the Jewish sacrifices having ever been more fully restored than at the time of the dedication of the temple, in the sixth of Darius?

No; for "the priests and the Levites were purified together; all of them were pure"; "and they set the priests in their divisions, and the Levites in their courses, for the service of God which is at Jerusalem; as it is written in the book of Moses."—Ezra 6: 18-20.

And was their service acceptable to the Lord?

We have no evidence of its ever being more so; for "thus saith the Lord, I am returned to Jerusalem with mercies."—Zech. 1: 16.

If by the decree of Cyrus all of the Jews had the privilege of returning home (Ezra 1: 3), and all of the vessels of the house of God were restored (Ezra 1: 7), Jerusalem (Ezra 4: 12) and the temple builded (Ezra 1: 3), all of "the priests and the Levites . . . purified" (Ezra 6: 20), and commenced offering all of their sacrifices "as it is written in the law of Moses, the man of God" (Ezra 3: 2); if the Lord "returned to Jerusalem with mercies" (Zech. 1: 16), insomuch that "all the people shouted with a great shout, when they praised the Lord," and "sang together . . . in praising and giving thanks unto the Lord," for such a glorious deliverance (Ezra 3: 11); what, we ask, was wanting to make this the full restoration of Israel, the restoring and building of *Jerusalem?*

WILLIAM C. THURMAN.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, and the righteous into life eternal."—MATT. 25: 46.

At the closing remarks of our last article, we were on the examination of the peculiar circumstances of the saints, who rose from the dead and went into the holy city, after our Savior's resurrection, and appeared unto many. Matt. 27: 52, 53. Our last question, in our last article was this: What constituted the *saints* who came out of their graves? was it their bodies only, that came out of their graves, and went into the holy city? or did the souls that belonged to those bodies come down from heaven, and go down to where their bodies were, and then enter their bodies, and burst open the prison that contained those bodies, and then come out of their graves and walk into the holy city? How will you answer this important question, dear reader? Would it not be the most reasonable way to say that the *whole man*, soul and body, went into the grave, or fell asleep in Jesus; and when he rose from the dead, at the crucifixion, that it was the whole man which constituted the *saint* which rose?

We will now examine the circumstances of raising Lazarus, the brother of Mary and Martha; for we want to know where his soul was, while he was in the grave; so that we can find out whether any one goes to heaven before he has his trial at the day of final judgment. We will pause here a moment, and ask the simple question, did our Savior know whether Lazarus was dead or not? We answer, we think he did. What did our Savior mean when he said, "Lazarus sleepeth;" and as the apostles did not really understand him, he says to them, "Lazarus is dead!" Now what shall we do? Shall we determine to have it that the soul of Lazarus was alive in heaven, when Christ said he was dead? Do any persist in their belief that a part of Lazarus was alive in heaven, and the other part dead and in the grave? Let us follow Jesus to the grave of Lazarus, and take a view of the operations there.

I think it was said by both the pious sisters to their heavenly visitor, that if he had been there their brother would not have died. The Savior says to Martha, "Thy brother shall rise again." How much of Lazarus is here meant by our Savior? also, what is meant by "brother"? Did the Savior mean only half of Lazarus, or only half of thy brother? What did Jesus do at the grave? He said, "Take ye away the stone." He then looked up to his Father, "and said, Father, I thank thee that . . . thou hearest me always." Here it was shown to all present that he looked up to his Father for power to fulfill his great mission on the earth. He then cried with a loud voice, "Lazarus, come forth." And the dead heard his voice and "came forth." Here comes the point that I want the reader to notice in particular. Did the Savior call the soul of Lazarus from heaven to go down into the grave, and enter the body, and then call Lazarus from the grave? or, did he call the whole of Lazarus forth from the grave?

One more question, and I am done with this subject; and that is this: In Joshua 1: 2, "the Lord spake unto Joshua . . . . Moses my servant is dead." Did our heavenly Father know whether Moses was dead or not? We think he did. And he said, "Moses my servant is dead." Was Moses alive when God said he was dead? We think the whole of Moses was dead. If he was raised afterwards, it was the *whole* of Moses.

Our next article will be on the subject of the punishment of the wicked.

Vernon, Vt. B. PERHAM.

"DOES THE SOUL LIVE IN DEATH?"

NUMBER THREE.

In pursuing this subject, the author of this tract assures us that, if we will admit the principle that when the body dies the *life element* in man lives on, all will be plain. Then we may understand how it is that Paul desired to "depart and be with Christ, which is far better; but to remain in the flesh was more needful for you."

But this is all plain enough without. Paul did not desire his soul, or the *life element*, to depart and be with Christ. He wished to be with Christ *himself*. And this he knew could not be until Christ should appear the second time. Hence, he said to the Colossians (ch. 3: 1-4), "When Christ who is our life shall appear, then shall we appear *with him* in glory." And when about to suffer martyrdom in Rome in his old age, he said to Timothy (ch. 4: 6, 7), "I am ready to be offered, and the time of my departure is at hand." And now was the time, if ever, for him to speak of the *life element* departing to be with Christ. But what does he say? Not one word about the intermediate state, but, "henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at *that day;* and not to me only, but unto all them who love his appearing."

"Absent from the body, and present with the Lord." "At home in the body, and absent from the Lord" (2 Cor. 5: 6-8), is of the same class of passages, and shows that he looked for and desired the *immortal state.* "Not that we would be *unclothed*, but clothed upon," "that mortality might be swallowed up of life." This he expected at the resurrection, and not before.

Peter also said, I must "put off this my tabernacle." Did the soul, or *life element*, put off the *body* in this case? Said Peter, "I will that ye may be able, after my *decease*, to have these things always in remembrance." Peter expected to die. "After my *decease*." Nothing said about a *life element* continuing in existence: and in this connection he speaks of his hope as being connected with the coming of Christ. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory."—1 Pet. 5: 4.

The case of the Messiah is also brought up to prove the conscious intermediate state, in these words: "Of Christ Peter said, 'His soul was not left in *hades* (the invisible world), neither did his flesh see corruption.'"—Acts 2: 31. Let us read the whole passage:

"Him, being delivered by the determined counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover, also, my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."—Acts 2: 23-32.

It will be seen that Peter speaks of the *resurrection* of Christ. Not one word about the *under world*, or *invisible world*. Christ was buried, and rose again. He was not left in *hades* (the grave, the under world) to see corruption, but came forth from the grave, on the third day, triumphant; "whereof," said Peter, "we are all witnesses."

No one who reads these passages with a *simple faith*, without a preconceived theory to support, would ever entertain a doubt but what the apostle held and taught the simple *resurrection* of Christ from the tomb without seeing corruption. This is all that is given in the sacred narrative.

But our brother asks, "Why do those who hold the unconsciousness of the dead never use such language as Paul and Peter did, relating to the intermediate state, if they really believe they teach that the whole being dies in natural death? Why do they never use such parables to teach their ideas as that of the rich man and Lazarus? Christ used that language, and never undertook to explain it away, as they do."

To which we reply, that we love to dwell on the passages that are [illegible] to teach an imperfect, intermediate state, because they bring to view the perfect state for which the apostles, with ourselves, have longed and prayed. We would be absent from the body of mortality and be with Christ. Not that we would be unclothed, but clothed upon; that mortality might be swallowed up of life. We do not confine these passages to *hades*, or the under world, with its rewardless and dreary waiting for the restitution at the coming of Christ. We go to sleep in Jesus, and the next instant of apparent time finds us with Christ in the kingdom, singing—"O grave, where is thy victory. O death, where is thy sting? Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

As to the parables, we use them in all their fulness. The rich man and Lazarus are not explained away, but *explained* in harmony with the other parables and the perfections of God.

But we will ask, Why do *they* not quote and use the parables without explaining them away? Take the parable of the tares and wheat. Does that not plainly teach that the tares (or wicked) are burned up in the fire (Matt. 13: 40), while the righteous shine forth in the kingdom? Yet they only quote such scriptures to deny them; and hold that the tares, the wicked, are to burn in eternal anguish, without cessation of life. Why do they continually explain away the words of God that relate to the end of the wicked—such as "everlasting destruction," "perish," "consume," "destroy," "burnt up root and branch," and like expressions with which the Bible abounds? They have to *explain away* all these plain declarations of the Holy Spirit, to sustain their theory of a conscious intermediate state, and after the judgment a state of eternal misery.

We are asked why we do not teach as Peter did that Christ "went and preached" to "the spirits in prison, which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing?" We do teach this, just as Peter did. But we do not teach a Popish fable, and found it on the word of God; nor promise dead men probation in purgatory. Why should we? The spirit of Christ warned the persons spoken of then, "while the ark was preparing." *That was their time of probation.*

We are also asked why we do not teach, as Peter did, that the "gospel was preached unto the dead." 1 Pet. 4: 6. We do; but not to dead men in *hades*, the grave. For "there is no knowledge in *sheol*," the grave. It was to men who were living in a probationary state. Protestant commentators agree in this, as a general thing; and yet we are told that "*Materialists* do not use apostolic language relating to these things." Or, if they quote such language, "it is to see how *adroitly* they can explain it away." This would seem to be a heavy charge; yet, being without foundation, we let it pass. The truth is, we use apostolic language and *ideas* both; and not the ideas of a later and corrupt age of the church. And we are happy to know that thousands once holding to those errors are coming out on the pure word of God, resolved to take the Bible just as it reads; letting one part of the book explain the other. This does away with probation in *hades*, and *eternal misery* in the "Valley of Hinnom."—*Voice of the West.*

For the World's Crisis.

SATISFIED.

To enjoy the favor of God is to become acquainted with him. In loving him because he first loved us, is to admire the creations of his hand. God's beautiful earth, with its signature of goodness, as seen in the annual resurrection of nature fresh from his hand, demonstrates that our earthly existence is an indulgence of grace. In longings after the unseen and beautiful, never forget that his "Royal Master is among us."

In my checkered life, I have seen spots on earth so beautiful that if sin, with cold, freezing shadows, could never come, if death could not disturb its repose, I could wish to dwell amid it forever. Plastic beauty is of God, and is the shadow of things to come, when the body will be Christ's.

Man was not born to die. If he must die through moral degeneracy, still in this common lot broods no ruin through a virtuous education, our own endeavors, and the blessing of God. He is all mercy, while justice is the habitation of his throne. The supremacy of his judgment is shared in the great benevolent character of his Son. Since the freedom of atonement, erring mortals cannot *provoke his anger*. No crude or narrow sense of man's wickedness is a partaker of his generosity. Freaks of periodical vindictiveness are not the attributes of One whose plan is to reconcile an alienated world to him. The power which he abhors may well drown some in perdition; but the sovereignty of the cross will not abrogate the justice of the sentence. I love his Son because he ever liveth to make intercession for me.

The holy man may sin, but to such the Master saith, "Go and sin no more." With my profoundest aspirations thirsting for and only quenched in Heaven, I am perfectly contented with my Father's will respecting his erratic children. Earth's daily interviews and intercourse with Heaven, are the seal of my acceptance. I ask no more.

With this credit of approbation from One on high, I am fitted to love, sympathize, and try to save that which is lost. In the consciousness of doing good, I possess the dictates with which to regulate my conduct. And when the Master of Assemblies honors his immortal banquet with the bread and water of life, may I witness my perpetual happiness—interminable as the years of God.

Blackstone, Mass. C. U. CLARK.

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The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 20, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

NAMES.

Notwithstanding all we have said to those who send articles for the Crisis, there are some who still neglect to sign their *names* to their communications. Such must not expect to see their articles in the paper; hence they lose all their labor. When we find no name accompanying an article, we do not usually stop to read it. When a man comes to preach, you do not expect he will withhold his *name*; if he should do so, you would think something was not right in his case. So when a letter is written to an individual, he expects to find the true name signed at the bottom; if it is not, it looks rather suspicious. Why, then, should christians be ashamed of their *names* when they write in their family paper, for the comfort and edification of all its readers? Be assured, no one reads an anonymous communication with half the interest that he would if he knew who wrote it.

We have some excellent articles on hand, which we should gladly publish if we only knew who wrote them. Let this false modesty, which causes some to be ashamed of their names, be done away among us. Your friends would read your articles with great interest, if they only knew that you were the writer; and might also receive much benefit, which is all lost without the name. Now, please remember this. Will you?

VISIT TO CONNECTICUT.

Our late visit to Ct. was one of pleasure and profit. On our way, we spent one Lord's day in Springfield. Our meetings were in the Opera Hall. Some seven or eight hundred were out to hear, and gave good attention to discourses on the subject of Spiritualism, and the evidences that Jesus is soon coming. There is evidently a growing interest among those looking for the second advent of our Lord, and new ones are waking up to watch the signs of the times. Our conference meeting at noon was one of the best we have enjoyed for a long time. It seemed like the meetings we used to have twenty years ago. Several young converts were present from different places, who brought in heart cheering testimonies. It was a heavenly place, and we were much cheered by what we heard, saw, and felt.

Our meetings in Newfield, Ct., were very encouraging. This is the first place where we ever held a protracted meeting, which was fifteen years ago, in company with Bro. S. G. Mathewson. A large number were converted at that time, some of whom have fallen asleep in Jesus, others moved away, some have gone back to the world, others are lukewarm, but some are bright and shining lights. During our last meetings, backsliders were reclaimed, new ones resolved to become christians, and the saints were greatly strengthened. The Lord favored us with rich blessings.

On the Lord's day, they came in from ten and twelve miles around, and formed a great congregation. It seemed like meetings held there fourteen years ago. We were thankful for the privilege of seeing so many familiar faces, which we had scarcely met for ten years. We thought of the time when the saints will be gathered into the kingdom to greet *all* the good that have ever lived. We found the living members of Christ's body strong in the faith that they shall soon see Jesus. We find this the case in all places. There is an increased interest and union of feeling on the subject. The Spirit of the Lord appears to be impressing the minds of all believers that our Savior will soon come to set up his kingdom.

We closed our meetings in N. by the commemoration of the Lord's death and sufferings, hoping to be allowed the blessed privilege of eating with him at the marriage supper of the Lamb.

ONE TENTH.

It was the practice among the Jews to give one tenth of their income, as required by the Lord. The priests also gave one tenth of what was given them. Shall we, who live in these last days, when there are so many ways of doing good, do less than the Jews, who had not half the light and privileges that we enjoy? We think *one tenth* of all our income is the *least* that any one should do for the Lord. But let us remember "the Lord loveth a *cheerful* giver." He does not want what is given *grudgingly*. He gives *freely* to us, and wishes us to imitate him, and thus show that we have his Spirit.

According to the Scriptures and facts around us, this is emphatically a covetous generation. Let us all be on the watch lest that withering spirit get possession of us unawares. We think it very important to adopt a plan of *systematic benevolence*. Let us all give one tenth, at least, of our income to the Lord, during the coming year, and we think many will *feel* richer at its close, should time continue, than they will to lay it up to perish.

A poor sister writes:—"I and my lame daughter send a mite,—one tenth of what we have earned since campmeeting by taking sewing. . . . We send it to the Freedmen's Mission Fund. . . . We shall send more when we have health to earn it."

Here is a noble example of self-denial for the good of others. This is the way to *lay up treasure in heaven*. Let us all try to do more for the *Lord*, and less for *ourselves*. One man said on his dying bed, "What I have given away I have saved, and what I have kept I have lost." How true the remark. It is high time to begin to lay up something for the life to come.

FRANCE AND MEXICO.

The Mexican question is occupying the attention of Congress, and exciting considerable interest. Some pretty sharp words are being used relative to the French occupation of Mexico. A war cloud is rising between the two countries, that may result in a terrible storm of war.

Says the Boston Daily *Herald*, of Dec. 13th, 1865:—

"We observe that the first step in the ventilation of the Mexican question has already been taken in Congress, in the shape of a joint resolution protesting against the establishment of a monarchy in Mexico, and requesting the President to take such steps as will vindicate the American policy and protect the honor and interests of the United States. This resolution has been referred to the Committee on Foreign Affairs. It is a fact beyond a question that a large part of the American people look upon the course of Napoleon in this Mexican business as an insult to our government which never would have been offered while we were at peace among ourselves, and for which we should now demand satisfaction. Or, in the pithy words of Gen. Sheridan, they believe that the Mexican empire is a part of the rebellion, and that it should go down with it. Believing as we do in the patriotism of the American people, we cannot doubt that any necessary war for the vindication of the honor or the maintenance of the rights of this country, would be supported by a large majority of the people, and that our flag would gain new laurels in an encounter with any power on earth."

A Paris correspondent, of the 24th ult., gives the other side of the subject, which also looks rather dark and threatening. When referring to the Mexican question, the reporter of the communication from the Paris correspondent says, as published in the Boston *Herald* of Dec. 13th. "He sends a disquisition by Lamartine on the political affairs of this continent, published in the monthly periodical *Entreties Literateurs*. He boldly defends the Emperor Maximilian's policy, and says it is a sublime conception, vast as the ocean, as new as all that which is apropos. A conception of a statesman, a conception of safety for America and the world. The idea of a bold and efficacious position to be taken in Mexico against the usurpation of the United States, is a new but just idea. Europe has the right to take this position. France takes the initiative. He then starts from the position that the new continent of America is the property of Europe, to prove that France has a right to assume this policy, and having shown this to his satisfaction, he draws a picture of Americans as a community and as individuals, which cannot be regarded as very flattering to the United States."

It would take but a little to fan the war smoke to an alarming flame, that would involve the United States in a fight with the great monarch of earth. Many, no doubt, are anxious to have it begin, that they may make some money out of it. We expect Napoleon will in some way get control of this nation, and attach it to the chariot wheels of his triumph. His plans are laid with great skill, and he seldom makes a failure. When he gets possession of a country, he does not give it up, unless it is for his interest to do so. We do not think he will let go of Mexico, though he may make many promises to that effect, and thus blind the American government, while he is strengthening his hold on this continent. The nations will find at last that he is not bound by his promises any longer than he finds his purposes advanced by keeping them. Like a bankrupt debtor, he promises when he does not intend to keep his word. No man, we think, ever had greater power than Napoleon III. We shall watch his movements with deep interest during the remainder of his wonderful career. We are expecting new developments soon, that will throw additional light on the evidences of the Lord's speedy coming. Let us all *watch*, and be *sober*, for it is an hour of *peril*.

FENIANISM.

We think but few are aware of the character of the "Fenian movement." They do not dream that it is a *Catholic* device to get control of the government of this country as well as Ireland. If it be said it is not a Catholic movement, because it is not sanctioned by the priesthood, it may be remarked that this is but a part of the whole plan.

The following article from *Zion's Herald*, of Dec. 6th, 1865, will set the subject before the reader, we think, in its true light:—

FENIANISM, THE NEW MASK OF POPERY.

The African Bushman, when he goes to hunt the ostrich, robes himself in the plumage of one already captured, and by imitating the screams and gambols of his game, succeeds in getting near enough to transfix it with his poisoned arrow. Romanism in the United States is just now busily engaged playing the game of the Bushman decked in the uniform of *Fenianism* mimicking the songs and sentiments of liberty, she is trying to throw the nation off her guard, that she may pierce her friendly, unsuspecting heart with the poisoned arrows of the Papacy.

Were it not for the malignant and murderous animus of this Fenian movement it would be highly amusing to see the ridiculous figure which it makes to gain the popular favor of the various nations where it has an existence. In America it is democratic down to the soles of its brogans. It makes itself hoarse with hurrahing for liberty and equality. Down with the lazy aristocracy. With pockets filled with the bonds of the Irish Republic, with the stars and stripes at its head, it threatens to drive the Saxon invader from the Emerald gem of the ocean.

In England, it is loyal and royal to the back bone. It whines most piteously over the sorrows of poor Ireland, because her fair soil is so seldom pressed by the foot of her "Most gracious Majesty, Queen Victoria." One of the great farces of the day is to find the London Times, the Jupiter Tonans of humbugs, in a long pompous article give grave consideration to this sad grievance of the sister kingdom, and prescribing as a sovereign remedy for all her woes, that some scion of the blood royal should spend a few weeks every summer in fishing or shooting amongst the beautiful woods and lakes of that sad and neglected island. We fancy we can see the redoubtable Archbishop of Tuam, as he reads this leader in the Times, with a sardonic smile upon his face exclaiming, Why, John Bull, what a huge calf you always are!

In Ireland, but little effort is made to conceal the true character of this movement. Every true son of the order believes as devoutly that Fenianism is Popery, as he does in the real presence of the consecrated wafer. He will curse the Queen of England to a place deeper and hotter than Purgatory. He will hire ballad singers to parade the streets of Romish towns, and bawl their savage song guiltless of poetry or music, but compensating for their absence by breathing out slaughter against Protestantism. Take the following stanza as a specimen:

> Remember well those bloody stripes,
> Remember all you can—
> The flood of tears the orphan wipes,
> Perfidious Orange man.
> To you we owe a host of griefs,
> And griefs we'll e'er deplore,
> But soon led on by our brave chiefs,
> We'll blast you off our shores.

He will pour down his libations of whisky that "never saw the eye of a gauger," and utter sentiments in honor of his co-religionists, that for blood-thirstiness, would send the cold chills through the heart of a Dahomey hangman. Take the following toast as an example: it was found in manuscript in a book, the Minutes of a Fenian Lodge, captured by the British government: "Here's to——, Long may he live; may he live till he sees chapels built ten miles long and seven miles broad; built with Protestant bones; thatched with ministers' skins, whitewashed with their blood, and their back bones for scrapers at their doors."

But you say we must not take such outrageous exaggeration to represent the character of the entire movement, that it is only the language of drunken bombasts. Ah, my dear friend Tenderthought, what would you have said had it been told you two or three years ago, that men regarded by their co-religionists as devout and worthy members of the Roman Catholic church, should attempt the burning of cities, such as New York and Boston, and their depopulation by the introduction of small pox and yellow fever? That all the influence of the Romish Church in the United States should be exerted to save from the gallows the Roman Catholic assassins of the wisest and best statesman of his age, honest Abraham Lincoln? That John Surratt, the only unpunished murderer of the late President, should escape from the hand of justice, by being secreted in a Romish monastery in Canada? In short, that the whole of this conspiracy, from Dr. Blackburn to Wirz, the arch fiend of Andersonville, was concocted and consumated, with but a few exceptions, by Roman Catholics, acting in the interests of a cause recognized, honored and prayed for by the infallible head of the Holy Roman Catholic Church?

If they do these things in a green tree, what will they do in a dry? Should Popery ever gain the power for which it is so eagerly struggling, be assured of the repetition of events which would parallel the massacre of St. Bartholomew's, still a red letter day in the Romish Calendar. The cruelties of Wexford, and the savages of Sculabogue Barn, make the hellish toast, already quoted, no longer a hyperbole.

Wherever there is a chance of attracting the attention of the Protestant world, the priests openly avow themselves hostile to this Fenian movement. They are too crafty to give any public support to an enterprise of such a revolutionary character. It is yet too young and feeble, they prefer that their silly dupes should run all the risk, while they stand ready to grasp all the benefit. If a traitor's halter is to be thrown around anybody's neck, they stand ready to show how zealously they exerted themselves against this unlawful agitation; indeed, some of them have gone so far as to inform the British Government that one item contemplated in the impending Fenian revolt is the indiscriminate slaughter of the Roman Catholic clergy. None but Jesuits could invent so monstrous a lie as this. The world knows that never till Satan casts out Satan will Fenianism prove unfriendly to priestcraft. Just as this cause progresses and gives promise of success, do these reverend gentlemen throw off their reserve, and smile complacently upon it. Fenian lodges are held in vestries connected with Roman Catholic churches. One clergyman, who has been indiscreet in advocating this movement, is openly deprived of his curacy, while another is dispatched as agent of the fraternity to strengthen the hands of the brethren in the old country.

Of late, there has been some terrific noises heard in the direction of the Eternal City. His Holiness has let out his old bull, and set him a blowing at the Free Masons. Do you want to know what this means? If you are a Protestant, it means that His Holiness, like his illustrious predecessors, is the eternal foe of all secret societies. Are you a Roman Catholic, it means, as the American head centre of the order interprets it, that Fenianism is to be let alone. Latterly, however, a letter of the Pope to the Bishop of Baltimore, on the subject of Fenianism, has been published. It contains but a sentence or two, and simply states that Fenianism is not to be encouraged. Why, O! Pio Nino, such fierce wrath fulminated ex-cathedra against Free Masonry, and not one unkind word against this sanguinary organization which threatens to level both church and state, and which, by their own showing, lays plans for a wholesale massacre of every Roman Catholic priest in Ireland? Be assured of this, most reverend prelate, that a live Yankee, with all his appetite for sensation announcements, cannot swallow so monstrous a humbug. He fancies he can see as much sincerity in your opposition to Fenianism as in the hair rump which is worn upon your distinguished person, when borne through the streets of Rome, on the shoulders of your vassals, you sit at your ease, blessing the people who, deceived by your sham appendage, blindly fancying you kneel most devoutly, all the time, while performing this imposing ceremony.

If it is proved that Fenianism is essentially Romish in its character, it follows that it is just as hostile to the Government of the United States as it is to the Government of Great Britain. Romanism ever has and ever will be the deadly antagonist of both civil and religious liberty all the world over. Those very men who are now in this country, such ardent worshipers of liberty, and who are so impatient to draw the sword to secure liberty to the land of their birth, only a little while ago were collecting contributions to fit out the brigade of ragged rascals who left Ireland, bidden and blessed by their priests, on a crusade in favor of the Pope, and against the liberties of Italy. They would rivet the chains of the most degrading and cruel slavery upon the hands of such patriots as Garibaldi, while they would go on their knees to President Johnson to secure the liberation of a rabid pro-slavery traitor like John Mitchell.

We are far from asserting that every Roman Catholic in the land is an enemy to liberty or a traitor to the glorious flag around which so many of them have nobly fought and died; but this we do say, that just to the extent that he is loyal and true to his country, he is false and hostile to the Pope. We are too intently Protestant to countenance the slightest degree of persecution against any man on account of his religious opinions. We claim for our Catholic citizens all the liberties that we demand for ourselves. We would not require his children in our common schools to read from a version of the Scriptures which their priests did not approve, nor repeat the Lord's Prayer or Ten Commandments, in a form unauthorized by their church. But when I hear Fenian orators in the city of Boston, in a public meeting, openly declare that it was the object of their order, not only to liberate their brethren in Ireland but to elect a good Roman Catholic President of these United States; when I see them doing their utmost to involve this nation in a war with England, opening the way for Louis Napoleon to carry out his infamous schemes for securing the supremacy of the Latin race, which means, as practised in the case of Tahiti and Madagascar, the subjugation of the world in the despotism of the Papacy, then we would say to every lover of his country, humanity and God, "*Keep your powder dry.*"

SCIENTIFIC AMERICAN.

As many of our readers are interested in mechanical operations, we take pleasure in recommending to their notice the *Scientific American*. It is, no doubt, the best and largest weekly paper in the United States for mechanics, inventors and manufacturers. Each number contains sixteen pages, with numerous illustrations. The numbers for a year make two volumes of 416 pages each. It also contains a full account of all the principal inventions and discoveries of the day. Also, valuable illustrated articles upon tools and machinery used in workshops, manufactories, steam and mechanical engineering, woolen, cotton, chemical, Petroleum, and all other manufacturing and producing interests. Also, railway machinery, electric, chemical, and mathematical apparatus, wood and lumber machinery, hydralics, oil and water pumps, water-wheels, etc.; household, horticultural, and farm implements; this latter department being very full and of great value to farmers and gardeners. Also, reports of scientific societies, at home and abroad; patent-law decisions and discussions, practical recipes, etc. It also contains an official list of all the patent claims, a special feature of great value to inventors and owners of patents. The publishers also act as agents for procuring patents for new inventions.

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Send on your orders, with the money. If you are poor, send. If you have a heart, and hand, and time, to scatter, but no money, send. If you have no time to scatter, but have money to pay for tracts for others to scatter, send. Supply the Tract Fund with means, and we will keep the little messengers flying.

We give our tract list below. These all belong to, and are published by, the *Advent Christian Publication Society*, 167 *Hanover St., Boston*, and all orders should be addressed directly to this office.

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THE FREEDMEN'S MISSION.

The friends of the freedmen may expect to hear from the mission soon. Brn. Himes and Flagg started for the South Dec. 1st, their departure having been delayed beyond the time expected by sickness in Bro. Himes' family. Pray for the mission, brethren.

W. B. H.

For the World's Crisis.

REPORT OF DANSVILLE MEETING.

As I was appointed Secretary *pro. tem.* for the Quarterly Christian Conference held in Dansville, N Y., Dec. 7th to 10th, I would say that it was a very precious season to all the pilgrims gathered there. There has not been held a more interesting conference among us in Western New York, perhaps for years. Many of the aged pilgrims said they had never attended a better meeting.

The ordained preachers present were Elds. C. F. Sweet of Albion, C. W. Low of Fredonia, C. B. Turner of So. Butler, and F. Burr of Dansville. Unordained, Bro. C. H. Williams, Clayton, Jefferson Co., and Bro. H. H. Brown, Allen, Alleghany Co., the former being ordained at the close of the conference.

The meetings were largely attended by people of the village who were very sensibly impressed with the spiritual power of the meetings and the deep root which God's truth has taken in the hearts of the Advent people. The truth is working like leaven, and never was there so much interest here as now. And never was there a better chance to labor in Western N. Y. than now. The field is ripe for the harvest, and we hope brethren will take heed to the appeal we make in this paper for help.

At the love feast held on Sunday morning at this conference, over sixty gave in their testimony in about one hour, and it was really a feast of love. The preachers reported the blessing of God upon their labors, and that many open doors in new places were set before them, and the truth is having an unusually good effect. The conference passed the following resolution:—

Whereas, we hear of the recent death of Eld. Webster,—Resolved, That as a conference we deeply feel the loss of Eld. Lawrence Webster of Conesus, and do sympathize with his family and the church in that vicinity in their affliction. As the matter of ministerial support was considered by the conference, Eld. F. Burr and Bro. John Wilkinson were appointed to make an appeal through the papers upon this subject.

At the close of the Sunday evening services Eld. C. H. Williams was ordained to the ministry. The service was solemn and impressive. Thus closed the best conference, in my estimation, ever attended.

F. BURR, *Sec. pro. tem.*

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgements	$1445.83
Mrs. C. Bragg, Vergennes, Vt.	.50
E. Baker	1.00
J. V. H.	.50
W. C. Keve, Piqua, O.	1.10
C. S. Sherman, Castleton, Vt.	100.00
S. Scammon, Stratham, N. H.	2.00
"Friends" in Lawrence, Mass.	10.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous acknowledgments	$77.23
Mrs. C. Bragg, Vergennes, Vt.	.50
J. Myers, Pownal, Vt.	.50
Lucy Sayles, Pascoag, R. I.	3.00
Mrs. A. C. Smith, Newton, Mass.	1.00

A brother in Iowa writes as follows:—"I sent you $2.35, a few weeks ago, to pay up my indebtedness, and ordered the Crisis stopped, on account of poor health and not feeling able to pay for it any longer. Much as I liked it, and loth as I was to part with it, yet I thought I should have to get along without it. But Deacon B—— and his wife called on us, or rather visited us after the manner laid down by St. James, and asked me if I still took the Crisis. I told him that I had ordered it stopped, because I was not able to pay for it, and did not want to burden the office by having my name attached to the *free list*, but hardly knew how to do without it. He said I should have it another year, and gave me $2.50 to pay for it. May the Lord bless him for his kindness. And now I want you to send me the paper again for another year, and if time lasts, and I live, perhaps the Lord will open a way for me to pay for it hereafter. The Lord has never forsaken me in time of need, and I will try and trust his goodness in time to come.

B.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	$1661.62
Mrs. P. D. Hare, Vergennes, Vt.	1.00
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PLEDGES PAID.—A. Flagg, $2.00.

CLOTHING RECEIVED.

Two barrels from H. L. Johnson, collected by the sisters in New Britain, Ct.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already one hundred and sixty boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Previous donations	26.10
A friend	.82
C. McDuffie	.50
Mrs. C. Bragg	.50
Jane A. Bickford	.25
W. Mosher	1.00
Lucy Sayles	2.00

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass. JOSHUA V. HIMES,

President Amer. Adv. Miss. Society.

The New Hymn and Tune Book.

Choice hymns and tunes for *The Jubilee Harp*, now in preparation, may still be sent in any time before the 1st of January, addressed to *The Advent Christian Publication Society, Boston, Mass.*

AN APPEAL

To the Brethren of Western New York and vicinity, looking for Jesus.

DEAR BRETHREN:—Being appointed by the late conference to make an appeal to you for ministerial support, we solicit your earnest attention to the subject. It demands your attention, and we urge you to awake to an interest in the facts of the case. New fields are continually opening for our ministers to proclaim the truth where they have hitherto been debarred. To attend these calls they must leave their families, and go forth toiling and laboring, and often sorrowing over the straightened circumstances of loved ones at home. And thus, while they are trying to spread God's truth with a liberal hand, they are fettered with the thought of need at their homes. Brethren, this ought not so to be. Think for a moment. Would *you* go forth under such circumstances, leaving wife and children with little food and fuel, to shift as best they can for weeks, while the husband and father is laboring in the vineyard of the Lord for a mere pittance, when used to support his family? Say, would you do this? Let us think of the wives and children of our ministers, and in God's name let them suffer no longer. We mean you, brother (and the conference knows who you are), who are worth your thousands in this world's estimation, and yet who do almost nothing for the promulgation of the truths you pretend to hold so dear. What are you doing with your money? Giving it to spendthrift sons to waste in midnight carousals,—to giddy daughters to deck themselves in the trappings of hell; hoarding it up against a day of destruction; adding farm to farm and stock to stock; speculating in oil and grain, etc., while angels weep over sinners unconverted, and the world is perishing for the "bread of life."

Shall our ministers stay at home and toil with their hands to support their families? or shall they have our pledges of support that they may go free to proclaim the gospel of the kingdom? Think of this matter. There are many preachers lying idle among us from this very cause, while those at home are fettered. We propose at the next conference to make this matter take a tangible form, and we want you to be there and lend your aid. In the meantime, do not hesitate, but give liberally as stewards of the Lord. Something has been done already in this line. Much is being done by many liberal souls, *but much more must be done, and that soon, for the Lord cometh.*

The truths which our ministering brethren are bringing out of the great storehouse of truth—the Bible—are of infinite importance; and we, who have become enlightened and instructed therein, cannot but feel that their universal proclamation, belief and obedience, would work great and salutary influence in our world. Such proclamation can only be made by men of like precious faith, and it cannot be done without aid. See to it that the words of the apostle do not apply to you: "Go to now, ye rich men, weep and howl for the miseries that shall come upon you," etc.

In behalf of the Christian Conference of Western New York and vicinity.

F. BURR, J. WILKINSON, } Com.

For the World's Crisis.

FROM BRO. WM. STONE.

BRO. GRANT:—As the great events of prophecy are opening to our view, we may discern the certainty that the fifth kingdom will soon be set up. When Rome comes to an end, that must end the fourth kingdom. I see no space to intervene between the latter and God's everlasting kingdom; therefore, let the reader read the following extracts, and take warning. The Master will soon rise up and shut the door of salvation; then will the filthy "be filthy still"; no change in their condition after that. The "inheritance" must be given to the saints. They will possess it forever. The wicked must be cut off from inheriting the earth. They shall not dwell therein forever. They must give place to the heirs of the kingdom. The Master says, "Be ye also *ready*, for in such an hour as ye think not" he cometh. Procrastinate a preparation a little, and fearful will be the consequences.

W. C. STONE.

"ITALY.—Victor Emanuel, in a speech at the opening of Parliament, said, time and the force of events would solve the question pending between Italy and Papacy. Italy must remain faithful to the convention of November, which France would completel carry out within the appointed time. Henceforth it would be easy to wait."

"The London Patriot, of Nov. 9th, in a leading editorial, alluding to the evacuation of Rome by the French troops, and the general condition of the Popedom, says: 'The curtain is beginning to lift a little on the great event of the coming year. Great as are the domestic interests of England, France, Germany and America, the main interests of 1866 seem to gather around Rome. There lies the heart of the coming struggle, and the actors are already placing themselves for their several parts.'"

"Later from Rome.—Numerous encounters are reported between the pontifical *gens de armes* and the brigands, the former displaying great energy."

For the World's Crisis.

EIGHT WEEKS.

(Concluded.)

On Friday evening Brn. W. and L. arrived, and on Saturday we commenced "besieging the city in its gates"; but the resistance was obstinate; all the week, from some cause, then to me unknown, the meeting had dragged. On Friday night Hiram Munger's "Cain family" got up their opposition scheme and had a ball and "a tiger"; the music and dancing within doors, the howling without. The arrangement had been to close the meeting on Sunday night, but on Saturday I providentially discovered the cause of slim meetings.

During the summer a proposition had been extended to me thus:—If I would write the challenge, state the questions, and set the time, the friends of the popular views would present their champion, and we should discuss the questions of the non-immortality of the wicked, literal death of soul and body, the penalty of God's law for sin, and the consequent destruction of the wicked, and the unconscious state of the dead until the resurrection, with the final and everlasting reign of the saints on the earth. This proposition I accepted, fixing on this time of our meeting for the debate; but when up two weeks previous, had been notified, to my chagrin, that no disputant on their side would appear; at which time I notified them publicly from the desk that they must bring forward "their man," or suffer loss. We intended to defeat them, as in any case we had the word of God, the "sword of the Spirit," to do it with. To defeat this, a combination was entered into by the different sects to keep away from the meeting themselves, and influence all others to do so that they could. Pilate and Herod had been made friends.

This combination I providentially discovered, and traced out. On Sunday morning we had a good house, and Bro. Wendell preached one of his best discourses, from Acts 13:40, 41. Bro. King prayed and listened, Bro. L. prayed and watched Bro. W., while I prayed and scanned the countenances of the hearers, as Jonas poured broadside after broadside of shot, shell and shrapnell into their insecure fortress of "the world's conversion before the Lord comes." When Bro. W. laid aside his "port-fire," he had "driven the enemy all into the ditch," and left the gun full shotted with grape and cannister. O how I wanted to *fire* that gun; but courtesy forbade. It devolved upon me to close the exercises.

I had seen that unless "the combination" was broken up, our meeting would prove a failure, and if broken, truth *might* be the gainer. There was nothing to lose, but every thing to win; the disease was of a desperate character, and demanded corresponding desperate measures in its treatment. The limb must be amputated, or the patient must die. The desperate situation, and myself only being cognizant of it, gave me a coolness and resolution fitting the emergency, and I resolved to "blow up the magazine," clear the ditch, and hoist the flag of truth on the ramparts, or perish, like a true soldier, in the undertaking.

Taking from my pocket a copy of the *Morning Star*, printed in Dover, N. H., I read the following article to the congregation:

MORE AWFUL THAN THE JUDGMENT.

A celebrated preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present, and was about to pass upon them their final sentence. In the height of this excitement the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus: "In one quarter of an hour from this time the emotions which you have just now exhibited will be stifled; the remembrance of the fearful

THE WORLD'S CRISIS.

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The names and monies can be sent in as fast as they are obtained, and when the full number is received, the Gift will be forwarded.

Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us *every one* see what *we* can do.

GEO. T. ADAMS, BUSINESS AGENT.

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To every one who shall send us, between now and the 1st of June, any number of New Subscribers from FIVE to ONE HUNDRED, who are not now taking it, we will send one of the following

53 Valuable Prizes,—Worth from 50c. to $10 each.

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Come, young friends and old, let us all take hold of this work at ONCE and in EARNEST, and see how many Subscribers we can get, and who will get the most, before the 1st of June.

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The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis, Boston, Mass.*, or to the Editor of the *Voice of the West*, Buchanan, Mich.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Dec. 20, 1865.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

NAMES.

Notwithstanding all we have said to those who send articles for the Crisis, there are some who still neglect to sign their *names* to their communications. Such must not expect to see their articles in the paper; hence they lose all their labor. When we find no name accompanying an article, we do not usually stop to read it. When a man comes to preach, you do not expect he will withhold his *name*; if he should do so, you would think something was not right in his case. So when a letter is written to an individual, he expects to find the true name signed at the bottom; if it is not, it looks rather suspicious. Why, then, should christians be ashamed of their *names* when they write in their family paper, for the comfort and edification of all its readers? Be assured, no one reads an anonymous communication with half the interest that he would if he knew who wrote it.

We have some excellent articles on hand, which we should gladly publish if we only knew who wrote them. Let this false modesty, which causes some to be ashamed of their names, be done away among us. Your friends would read your articles with great interest, if they only knew that you were the writer; and might also receive much benefit, which is all lost without the name. Now, please remember this. Will you?

VISIT TO CONNECTICUT.

Our late visit to Ct. was one of pleasure and profit. On our way, we spent one Lord's day in Springfield. Our meetings were in the Opera Hall. Some seven or eight hundred were out to hear, and gave good attention to discourses on the subject of Spiritualism, and the evidences that Jesus is soon coming. There is evidently a growing interest among those looking for the second advent of our Lord, and new ones are waking up to watch the signs of the times. Our conference meeting at noon was one of the best we have enjoyed for a long time. It seemed like the meetings we used to have twenty years ago. Several young converts were present from different places, who brought in heart cheering testimonies. It was a heavenly place, and we were much cheered by what we heard, saw, and felt.

Our meetings in Newfield, Ct., were very encouraging. This is the first place where we ever held a protracted meeting, which was fifteen years ago, in company with Bro. S. G. Mathewson. A large number were converted at that time, some of whom have fallen asleep in Jesus, others moved away, some have gone back to the world, others are lukewarm, but some are bright and shining lights. During our last meetings, backsliders were reclaimed, new ones resolved to become christians, and the saints were greatly strengthened. The Lord favored us with rich blessings.

On the Lord's day, they came in from ten and twelve miles around, and formed a great congregation. It seemed like meetings held there fourteen years ago. We were thankful for the privilege of seeing so many familiar faces, which we had scarcely met for ten years. We thought of the time when the saints will be gathered into the kingdom to greet *all* the good that have ever lived. We found the living members of Christ's body strong in the faith that they shall soon see Jesus. We find this the case in all places. There is an increased interest and union of feeling on the subject. The Spirit of the Lord appears to be impressing the minds of all believers that our Savior will soon come to set up his kingdom.

We closed our meetings in N. by the commemoration of the Lord's death and sufferings, hoping to be allowed the blessed privilege of eating with him at the marriage supper of the Lamb.

ONE TENTH.

It was the practice among the Jews to give one tenth of their income, as required by the Lord. The priests also gave one tenth of what was given them. Shall we, who live in these last days, when there are so many ways of doing good, do less than the Jews, who had not half the light and privileges that we enjoy? We think *one tenth* of all our income is the *least* that any one should do for the Lord. But let us remember "the Lord loveth a *cheerful giver.*" He does not want what is given *grudgingly*. He gives *freely* to us, and wishes us to imitate him, and thus show that we have his Spirit.

According to the Scriptures and facts around us, this is emphatically a covetous generation. Let us all be on the watch lest that withering spirit get possession of us unawares. We think it very important to adopt a plan of *systematic benevolence*. Let us all give one tenth, at least, of our income to the Lord, during the coming year, and we think many will *feel* richer at its close, should time continue, than they will to lay it up to perish.

A poor sister writes:—"I and my lame daughter send a mite,—one tenth of what we have earned since campmeeting by taking sewing. . . . We send it to the Freedmen's Mission Fund. . . . We shall send more when we have health to earn it."

Here is a noble example of self-denial for the good of others. This is the way to *lay up treasure in heaven.* Let us all try to do more for the *Lord*, and less for *ourselves*. One man said on his dying bed, "What I have given away I have saved, and what I have kept I have lost." How true the remark. It is high time to begin to lay up something for the life to come.

FRANCE AND MEXICO.

The Mexican question is occupying the attention of Congress, and exciting considerable interest. Some pretty sharp words are being used relative to the French occupation of Mexico. A war cloud is rising between the two countries, that may result in a terrible storm of war.

Says the Boston Daily *Herald*, of Dec. 13th, 1865:—

"We observe that the first step in the ventilation of the Mexican question has already been taken in Congress, in the shape of a joint resolution protesting against the establishment of a monarchy in Mexico, and requesting the President to take such steps as will vindicate the American policy and protect the honor and interests of the United States. This resolution has been referred to the Committee on Foreign Affairs. It is a fact beyond a question that a large part of the American people look upon the course of Napoleon in this Mexican business as an insult to our government which never would have been offered while we were at peace among ourselves, and for which we should now demand satisfaction. Or, in the pithy words of Gen. Sheridan, they believe that the Mexican empire is a part of the rebellion, and that it should go down with it. Believing as we do in the patriotism of the American people, we cannot doubt that any necessary war for the vindication of the honor or the maintenance of the rights of this country, would be supported by a large majority of the people, and that our flag would gain new laurels in an encounter with any power on earth."

A Paris correspondent, of the 24th ult., gives the other side of the subject, which also looks rather dark and threatening. When referring to the Mexican question, the reporter of the communication from the Paris correspondent says, as published in the Boston *Herald* of Dec. 13th. "He sends a disquisition by Lamartine on the political affairs of this continent, published in the monthly periodical *Entretiens Literateurs*. He boldly defends the Emperor Maximilian's policy, and says it is a sublime conception, vast as the ocean, as new as all that which is apropos. A conception of a statesman, a conception of safety for America and the world. The idea of a bold and efficacious position to be taken in Mexico against the usurpation of the United States, is a new but just idea. Europe has the right to take this position. France takes the initiative. He then starts from the position that the new continent of America is the property of Europe, to prove that France has a right to assume this policy, and having shown this to his satisfaction, he draws a picture of Americans as a community and as individuals, which cannot be regarded as very flattering to the United States."

It would take but a little to fan the war smoke to an alarming flame, that would involve the United States in a fight with the great monarch of earth. Many, no doubt, are anxious to have it begin, that they may make some money out of it. We expect Napoleon will in some way get control of this nation, and attach it to the chariot wheels of his triumph. His plans are laid with great skill, and he seldom makes a failure. When he gets possession of a country, he does not give it up, unless it is for his interest to do so. We do not think he will let go of Mexico, though he may make many promises to that effect, and thus blind the American government, while he is strengthening his hold on this continent. The nations will find at last that he is not bound by his promises any longer than he finds his purposes advanced by keeping them. Like a bankrupt debtor, he promises when he does not intend to keep his word. No man, we think, ever had greater power than Napoleon III. We shall watch his movements with deep interest during the remainder of his wonderful career. We are expecting new developments soon, that will throw additional light on the evidences of the Lord's speedy coming. Let us all *watch*, and be *sober*, for it is an hour of *peril*.

FENIANISM.

We think but few are aware of the character of the "Fenian movement." They do not dream that it is a *Catholic* device to get control of the government of this country as well as Ireland. If it be said it is not a Catholic movement, because it is not sanctioned by the priesthood, it may be remarked that this is but a part of the whole plan.

The following article from *Zion's Herald*, of Dec. 6th, 1865, will set the subject before the reader, we think, in its true light:—

FENIANISM, THE NEW MASK OF POPERY.

The African Bushman, when he goes to hunt the ostrich, robes himself in the plumage of one already captured, and by imitating the screams and gambols of his game, succeeds in getting near enough to transfix it with his poisoned arrow. Romanism in the United States is just now busily engaged playing the game of the Bushman decked in the uniform of *Fenianism* mimicking the songs and sentiments of liberty, she is trying to throw the nation off her guard, that she may pierce her friendly, unsuspecting heart with the poisoned arrows of the Papacy.

Were it not for the malignant and murderous animus of this Fenian movement it would be highly amusing to see the ridiculous figure which it makes to gain the popular favor of the various nations where it has an existence. In America it is democratic down to the soles of its brogans. It makes itself hoarse with hurrahing for liberty and equality. Down with the lazy aristocracy. With pockets filled with the bonds of the Irish Republic, with the stars and stripes at its head, it threatens to drive the Saxon invader from the Emerald gem of the ocean.

In England, it is loyal and royal to the back bone. It whines most piteously over the sorrows of poor Ireland, because her fair soil is so seldom pressed by the foot of her "Most gracious Majesty, Queen Victoria." One of the great farces of the day is to find the London Times, the Jupiter Tonans of humbugs, in a long pompous article give grave consideration to this sad grievance of the sister kingdom, and prescribing as a sovereign remedy for all her woes, that some scion of the blood royal should spend a few weeks every summer in fishing or shooting amongst the beautiful woods and lakes of that sad and neglected island. We fancy we can see the redoubtable Archbishop of Tuam, as he reads this leader in the Times, with a sardonic smile upon his face exclaiming, Why, John Bull, what a huge calf you always are!

In Ireland, but little effort is made to conceal the true character of this movement. Every true son of the order believes as devoutly that Fenianism is Popery, as he does in the real presence of the consecrated wafer. He will curse the Queen of England to a place deeper and hotter than Purgatory. He will hire ballad singers to parade the streets of Romish towns, and bawl their savage song guiltless of poetry or music, but compensating for their absence by breathing out slaughter against Protestantism. Take the following stanza as a specimen:

> Remember well those bloody stripes,
> Remember all you can—
> The flood of tears the orphan wipes,
> Perfidious Orange man.
> To you we owe a host of griefs,
> And griefs we'll e'er deplore,
> But soon led on by our brave chiefs,
> We'll blast you off our shores.

He will pour down his libations of whisky that "never saw the eye of a gauger," and utter sentiments in honor of his co-religionists, that for blood-thirstiness, would send the cold chills through the heart of a Dahomey hangman. Take the following toast as an example: it was found in manuscript in a book, the Minutes of a Fenian Lodge, captured by the British government: "Here's to——, Long may he live; may he live till he sees chapels built ten miles long and seven miles broad; built with Protestant bones; thatched with ministers' skins, whitewashed with their blood, and their back bones for scrapers at their doors."

But you say we must not take such outrageous exaggeration to represent the character of the entire movement, that it is only the language of drunken bombasts. Ah, my dear friend Tenderthought, what would you have said had it been told you two or three years ago, that men regarded by their co-religionists as devout and worthy members of the Roman Catholic church, should attempt the burning of cities, such as New York and Boston, and their depopulation by the introduction of small pox and yellow fever? That all the influence of the Romish Church in the United States should be exerted to save from the gallows the Roman Catholic assassins of the wisest and best statesman of his age, honest Abraham Lincoln? That John Surratt, the only unpunished murderer of the late President, should escape from the hand of justice, by being secreted in a Romish monastery in Canada? In short, that the whole of this conspiracy, from Dr. Blackburn to Wirz, the arch fiend of Andersonville, was concocted and consummated, with but a few exceptions, by Roman Catholics, acting in the interests of a cause recognized, honored and prayed for by the infallible head of the Holy Roman Catholic Church?

If they do these things in a green tree, what will they do in a dry? Should Popery ever gain the power for which it is so eagerly struggling, be assured of the repetition of events which would parallel the massacre of St. Bartholomew's, still a red letter day in the Romish Calendar. The cruelties of Wexford, and the savages of Sculabogue Barn, make the hellish toast, already quoted, no longer a hyperbole.

Wherever there is a chance of attracting the attention of the Protestant world, the priests openly avow themselves hostile to this Fenian movement. They are too crafty to give any public support to an enterprise of such a revolutionary character. It is yet too young and feeble, they prefer that their silly dupes should run all the risk, while they stand ready to grasp all the benefit. If a traitor's halter is to be thrown around anybody's neck, they stand ready to show how zealously they exerted themselves against this unlawful agitation; indeed, some of them have gone so far as to inform the British Government that one item contemplated in the impending Fenian revolt is the indiscriminate slaughter of the Roman Catholic clergy. None but Jesuits could invent so monstrous a lie as this. The world knows that never till Satan casts out Satan will Fenianism prove unfriendly to priestcraft. Just as this cause progresses and gives promise of success, do these reverend gentlemen throw off their reserve, and smile complacently upon it. Fenian lodges are held in vestries connected with Roman Catholic churches. One clergyman, who has been indiscreet in advocating this movement, is openly deprived of his curacy, while another is dispatched as agent of the fraternity to strengthen the hands of the brethren in the old country.

Of late, there has been some terrific noises heard in the direction of the Eternal City. His Holiness has let out his old bull, and set him a blowing at the Free Masons. Do you want to know what this means? If you are a Protestant, it means that His Holiness, like his illustrious predecessors, is the eternal foe of all secret societies. Are you a Roman Catholic, it means, as the American head centre of the order interprets it, that Fenianism is to be let alone. Latterly, however, a letter of the Pope to the Bishop of Baltimore, on the subject of Fenianism, has been published. It contains but a sentence or two, and simply states that Fenianism is not to be encouraged. Why, O! Pio Nino, such fierce wrath fulminated ex-cathedra against Free Masonry, and not one unkind word against this sanguinary organization which threatens to level both church and state, and which, by their own showing, lays plans for a wholesale massacre of every Roman Catholic priest in Ireland? Be assured of this, most reverend prelate, that a live Yankee, with all his appetite for sensation announcements, cannot swallow so monstrous a humbug. He fancies he can see as much sincerity in your opposition to Fenianism as in the hair rump which is worn upon your distinguished person, when borne through the streets of Rome, on the shoulders of your vassals, you sit at your ease, blessing the people who, deceived by your sham appendage, blindly fancying you kneel most devoutly, all the time, while performing this imposing ceremony.

If it is proved that Fenianism is essentially Romish in its character, it follows that it is just as hostile to the Government of the United States as it is to the Government of Great Britain. Romanism ever has and ever will be the deadly antagonist of both civil and religious liberty all the world over. Those very men who are now in this country, such ardent worshipers of liberty, and who are so impatient to draw the sword to secure liberty to the land of their birth, only a little while ago were collecting contributions to fit out the brigade of ragged rascals who left Ireland, bidden and blessed by their priests, on a crusade in favor of the Pope, and against the liberties of Italy. They would rivet the chains of the most degrading and cruel slavery upon the hands of such patriots as Garibaldi, while they would go on their knees to President Johnson to secure the liberation of a rabid pro-slavery traitor like John Mitchell.

We are far from asserting that every Roman Catholic in the land is an enemy to liberty or a traitor to the glorious flag around which so many of them have nobly fought and died; but this we do say, that just to the extent that he is loyal and true to his country, he is false and hostile to the Pope. We are too intently Protestant to countenance the slightest degree of persecution against any man on account of his religious opinions. We claim for our Catholic citizens all the liberties that we demand for ourselves. We would not require his children in our common schools to read from a version of the Scriptures which their priests did not approve, nor repeat the Lord's Prayer or Ten Commandments, in a form unauthorized by their church. But when I hear Fenian orators in the city of Boston, in a public meeting, openly declare that it was the object of their order, not only to liberate their brethren in Ireland but to elect a good Roman Catholic President of these United States; when I see them doing their utmost to involve this nation in a war with England, opening the way for Louis Napoleon to carry out his infamous schemes for securing the supremacy of the Latin race, which means, as practised in the case of Tahiti and Madagascar, the subjugation of the world in the despotism of the Papacy, then we would say to every lover of his country, humanity and God, "*Keep your powder dry.*"

SCIENTIFIC AMERICAN.

As many of our readers are interested in mechanical operations, we take pleasure in recommending to their notice the *Scientific American*. It is, no doubt, the best and largest weekly paper in the United States for mechanics, inventors and manufacturers. Each number contains sixteen pages, with numerous illustrations. The numbers for a year make two volumes of 416 pages each. It also contains a full account of all the principal inventions and discoveries of the day. Also, valuable illustrated articles upon tools and machinery used in workshops, manufactories, steam and mechanical engineering, woolen, cotton, chemical, Petroleum, and all other manufacturing and producing interests. Also, railway machinery, electric, chemical, and mathematical apparatus, wood and lumber machinery, hydralics, oil and water pumps, water-wheels, etc.; household, horticultural, and farm implements; this latter department being very full and of great value to farmers and gardeners. Also, reports of scientific societies, at home and abroad; patent-law decisions and discussions, practical recipes, etc. It also contains an official list of all the patent claims, a special feature of great value to inventors and owners of patents. The publishers also act as agents for procuring patents for new inventions.

A new volume of the Scientific American commences January 1st. Terms, $3.00 per year; $1.50 for six months. Ten copies for one year, $25. Canada subscriptions, 25 cents extra. *Specimen copies sent free.*

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Send on your orders, with the money. If you are poor, send. If you have a heart, and hand, and time, to scatter, but no money, send. If you have no time to scatter, but have money to pay for tracts for others to scatter, send. Supply the Tract Fund with means, and we will keep the little messengers flying.

We give our tract list below. These all belong to, and are published by, the *Advent Christian Publication Society*, 167 *Hanover St., Boston*, and all orders should be addressed directly to this office.

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Leaflets for Letters,—6 cents per set.	

THE FREEDMEN'S MISSION.

The friends of the freedmen may expect to hear from the mission soon. Brn. Himes and Flagg started for the South Dec. 1st, their departure having been delayed beyond the time expected by sickness in Bro. Himes' family. Pray for the mission, brethren.

W. B. H.

For the World's Crisis.

REPORT OF DANSVILLE MEETING.

As I was appointed Secretary *pro. tem.* for the Quarterly Christian Conference held in Dansville, N. Y., Dec. 7th to 10th, I would say that it was a very precious season to all the pilgrims gathered there. There has not been held a more interesting conference among us in Western New York, perhaps for years. Many of the aged pilgrims said they had never attended a better meeting.

The ordained preachers present were Elds. C. F. Sweet of Albion, C. W. Low of Fredonia, C. B. Turner of So. Butler, and F. Burr of Dansville. Unordained, Bro. C. H. Williams, Clayton, Jefferson Co., and Bro. H. H. Brown, Allen, Alleghany Co., the former being ordained at the close of the conference.

The meetings were largely attended by people of the village who were very sensibly impressed with the spiritual power of the meetings and the deep root which God's truth has taken in the hearts of the Advent people. The truth is working like leaven, and never was there so much interest here as now. And never was there a better chance to labor in Western N. Y. than now. The field is ripe for the harvest, and we hope brethren will take heed to the appeal we make in this paper for help.

At the love feast held on Sunday morning at this conference, over sixty gave in their testimony in about one hour, and it was really a feast of love. The preachers reported the blessing of God upon their labors, and that many open doors in new places were set before them, and the truth is having an unusually good effect. The conference passed the following resolution:—

Whereas, we hear of the recent death of Eld. Webster,—Resolved, That as a conference we deeply feel the loss of Eld. Lawrence Webster of Conesus, and do sympathize with his family and the church in that vicinity in their affliction. As the matter of ministerial support was considered by the conference, Eld. F. Burr and Bro. John Wilkinson were appointed to make an appeal through the papers upon this subject.

At the close of the Sunday evening services Eld. C. H. Williams was ordained to the ministry. The service was solemn and impressive. Thus closed the best conference, in my estimation, ever attended.

F. BURR, *Sec. pro. tem.*

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgements	$1445.83
Mrs. C. Bragg, Vergennes, Vt.	.50
E. Baker	1.00
J. V. H.	.50
W. C. Keve, Piqua, O.	1.10
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S. Scammon, Stratham, N. H.	2.00
"Friends" in Lawrence, Mass.	10.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous acknowledgments	$77.23
Mrs. C. Bragg, Vergennes, Vt.	.50
J. Myers, Pownal, Vt.	.50
Lucy Sayles, Pascoag, R. I.	3.00
Mrs. A. C. Smith, Newton, Mass.	1.00

A brother in Iowa writes as follows:—"I sent you $2.35, a few weeks ago, to pay up my indebtedness, and ordered the Crisis stopped, on account of poor health and not feeling able to pay for it any longer. Much as I liked it, and loth as I was to part with it, yet I thought I should have to get along without it. But Deacon B—— and his wife called on us, or rather visited us after the manner laid down by St. James, and asked me if I still took the Crisis. I told him that I had ordered it stopped, because I was not able to pay for it, and did not want to burden the office by having my name attached to the *free list*, but hardly knew how to do without it. He said I should have it another year, and gave me $2.50 to pay for it. May the Lord bless him for his kindness. And now I want you to send me the paper again for another year, and if time lasts, and I live, perhaps the Lord will open a way for me to pay for it hereafter. The Lord has never forsaken me in time of need, and I will try and trust his goodness in time to come.

B.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	$1661.62
Mrs. F. D. Hare, Vergennes, Vt	1.00
Mrs. C. Bragg " "	2.00
R. Taylor, Byron, Me	1.00
"Friends" in Lawrence, Mass.	10.00
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CLOTHING RECEIVED.

Two barrels from H. L. Johnson, collected by the sisters in New Britain, Ct.

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already one hundred and sixty boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35 00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

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A friend	.82
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Mrs. C. Bragg	.50
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W. Mosher	1.00
Lucy Sayles	2.00

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass. JOSHUA V. HIMES, *President Amer. Adv. Miss. Society.*

The New Hymn and Tune Book.

Choice hymns and tunes for *The Jubilee Harp*, now in preparation, may still be sent in any time before the 1st of January, addressed to *The Advent Christian Publication Society, Boston, Mass.*

AN APPEAL

To the Brethren of Western New York and vicinity, looking for Jesus.

DEAR BRETHREN:—Being appointed by the late conference to make an appeal to you for ministerial support, we solicit your earnest attention to the subject. It demands your attention, and we urge you to awake to an interest in the facts of the case. New fields are continually opening for our ministers to proclaim the truth where they have hitherto been debarred. To attend these calls they must leave their families, and go forth toiling and laboring, and often sorrowing over the straightened circumstances of loved ones at home. And thus, while they are trying to spread God's truth with a liberal hand, they are fettered with the thought of need at their homes. Brethren, this ought not so to be. Think for a moment. Would *you* go forth under such circumstances, leaving wife and children with little food and fuel, to shift as best they can for weeks, while the husband and father is laboring in the vineyard of the Lord for a mere pittance, when used to support his family? Say, would you do this? Let us think of the wives and children of our ministers, and in God's name let them suffer no longer. We mean you, brother (and the conference knows who you are), who are worth your thousands in this world's estimation, and yet who do almost nothing for the promulgation of the truths you pretend to hold so dear. What are you doing with your money? Giving it to spendthrift sons to waste in midnight carousals,—to giddy daughters to deck themselves in the trappings of hell; hoarding it up against a day of destruction; adding farm to farm and stock to stock; speculating in oil and grain, etc., while angels weep over sinners unconverted, and the world is perishing for the "bread of life."

Shall our ministers stay at home and toil with their hands to support their families? or shall they have our pledges of support that they may go free to proclaim the gospel of the kingdom? Think of this matter. There are many preachers lying idle among us from this very cause, while those at home are fettered. We propose at the next conference to make this matter take a tangible form, and we want you to be there and lend your aid. In the meantime, do not hesitate, but give liberally as stewards of the Lord. Something has been done already in this line. Much is being done by many liberal souls, *but much more must be done, and that soon, for the Lord cometh.*

The truths which our ministering brethren are bringing out of the great storehouse of truth—the Bible—are of infinite importance; and we, who have become enlightened and instructed therein, cannot but feel that their universal proclamation, belief and obedience, would work great and salutary influence in our world. Such proclamation can only be made by men of like precious faith, and it cannot be done without aid. See to it that the words of the apostle do not apply to you: "Go to now, ye rich men, weep and howl for the miseries that shall come upon you," etc.

In behalf of the Christian Conference of Western New York and vicinity.

F. BURR, J. WILKINSON, } Com.

For the World's Crisis.

FROM BRO. WM. STONE.

BRO. GRANT:—As the great events of prophecy are opening to our view, we may discern the certainty that the fifth kingdom will soon be set up. When Rome comes to an end, that must end the fourth kingdom. I see no space to intervene between the latter and God's everlasting kingdom; therefore, let the reader read the following extracts, and take warning. The Master will soon rise up and shut the door of salvation; then will the filthy "be filthy still"; no change in their condition after that. The "inheritance" must be given to the saints. They will possess it forever. The wicked must be cut off from inheriting the earth. They shall not dwell therein forever. They must give place to the heirs of the kingdom. The Master says, "Be ye also *ready*, for in such an hour as ye think not" he cometh. Procrastinate a preparation a little, and fearful will be the consequences.

W. C. STONE.

"ITALY.—Victor Emanuel, in a speech at the opening of Parliament, said, time and the force of events would solve the question pending between Italy and Papacy. Italy must remain faithful to the convention of November, which France would completel carry out within the appointed time. Henceforth it would be easy to wait."

"The London Patriot, of Nov. 9th, in a leading editorial, alluding to the evacuation of Rome by the French troops, and the general condition of the Popedom, says: 'The curtain is beginning to lift a little on the great event of the coming year. Great as are the domestic interests of England, France, Germany and America, the main interests of 1866 seem to gather around Rome. There lies the heart of the coming struggle, and the actors are already placing themselves for their several parts.'"

"Later from Rome.—Numerous encounters are reported between the pontifical *gens d'armes* and the brigands, the former displaying great energy."

For the World's Crisis.

EIGHT WEEKS.

(Concluded.)

On Friday evening Brn. W. and L. arrived, and on Saturday we commenced "besieging the city in its gates"; but the resistance was obstinate; all the week, from some cause, then to me unknown, the meeting had dragged. On Friday night Hiram Munger's "Cain family" got up their opposition scheme and had a ball and "a tiger"; the music and dancing within doors, the howling without. The arrangement had been to close the meeting on Sunday night, but on Saturday I providentially discovered the cause of slim meetings.

During the summer a proposition had been extended to me thus:—If I would write the challenge, state the questions, and set the time, the friends of the popular views would present their champion, and we should discuss the questions of the non-immortality of the wicked, literal death of soul and body, the penalty of God's law for sin, and the consequent destruction of the wicked, and the unconscious state of the dead until the resurrection, with the final and everlasting reign of the saints on the earth. This proposition I accepted, fixing on this time of our meeting for the debate; but when up two weeks previous, had been notified, to my chagrin, that no disputant on their side would appear, at which time I notified them publicly from the desk that they must bring forward "their man," or suffer loss. We intended to defeat them, as in any case we had the word of God, the "sword of the Spirit," to do it with. To defeat this, a combination was entered into by the different sects to keep away from the meeting themselves, and influence all others to do so that they could. Pilate and Herod had been made friends.

This combination I providentially discovered, and traced out. On Sunday morning we had a good house, and Bro. Wendell preached one of his best discourses, from Acts 13: 40, 41. Bro. King prayed and listened, Bro. L. prayed and watched Bro. W., while I prayed and scanned the countenances of the hearers, as Jonas poured broadside after broadside of shot, shell and shrapnell into their insecure fortress of "the world's conversion before the Lord comes." When Bro. W. laid aside his "port-fire," he had "driven the enemy all into the ditch," and left the gun full shotted with grape and cannister. O how I wanted to *fire* that gun; but courtesy forbade. It devolved upon me to close the exercises.

I had seen that unless "the combination" was broken up, our meeting would prove a failure, and if broken, truth *might* be the gainer. There was nothing to lose, but every thing to win; the disease was of a desperate character, and demanded corresponding desperate measures in its treatment. The limb must be amputated, or the patient must die. The desperate situation, and myself only being cognizant of it, gave me a coolness and resolution fitting the emergency, and I resolved to "blow up the magazine," clear the ditch, and hoist the flag of truth on the ramparts, or perish, like a true soldier, in the undertaking.

Taking from my pocket a copy of the *Morning Star*, printed in Dover, N. H., I read the following article to the congregation:

MORE AWFUL THAN THE JUDGMENT.

A celebrated preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present, and was about to pass upon them their final sentence. In the height of this excitement the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus: "In one quarter of an hour from this time the emotions which you have just now exhibited will be stifled; the remembrance of the fearful

truths which excited them will vanish; you will return to your carnal occupations or sinful pleasures with your usual avidity, and you will treat all you have heard 'as a tale that is told'!"

Then turning to the audience I addressed them thus: "And now I am going to tell you something more awful than that; something at which I do not guess, but which I know, having seen it with my eyes and heard it with my own ears. A majority of this congregation profess to believe that the souls of all men are immortal and are conscious in death; that when a good man dies he goes right straight to heaven and is happy in glory, and when a bad man dies he goes right straight to hell and is miserable in torment beyond the power of language to describe. I shall not quarrel with you on these points, but take you on your own ground. I have been watching your countenances while my Bro. here has been presenting the mass of evidence contained in the prophecies, which the Jews had as *signs* of Christ's *first* advent; and have seen conviction stealing upon your faces while the more overwhelming testimony was offered to us as signs of his *second* coming. Yet in view of all this, and notwithstanding you believe your children and your neighbors, if they die out of Christ, die unconverted, will wail in torment to all eternity, will be lost forever, yet in the face of this you have entered into a combination to keep these children and neighbors, as well as yourselves, away from this meeting, lest they should be converted and saved under our instrumentality; *preferring that they should die and go to hell than have them saved through any other than your own denominational preaching.*

"Now I want to say to you that, should they die unconverted in consequence of your keeping them away, and go into everlasting torment in misery, they will curse you to your faces when they stand together with you at the judgment, and God will require the blood of their souls at your hands. But this, tho' altogether too bad, is not the worst of it. Since my coming here, every time I have spoken to one of the unconverted upon the subject of their salvation, they turn right around and point me to men professing christianity, and members of churches, who will during the week get drunk, fight, carouse, lie, swear and cheat, and then on Sunday present themselves at the communion table and eat the Lord's Supper; furthermore they tell me *that every liquor seller in town is a professor of religion and a member of some church, who stays away from meeting to deal out liquid death and damnation to their customers, putting the price of a dram of whiskey against the loss of an immortal soul.*

Now I say this in sorrow and not in anger, but you know it is true. There are men sitting before me at this very moment, whom I heard talking of this combination, which I have traced three miles out of town, and who know I speak the truth; but you have no need to fear. I am not going to expose you by calling your names. But you may say, What shall we do? I answer, when you have taken the wrong road, turn about and take the back track. Break up your unhallowed combination, leave off your bad habits, or leave the church; do not stay there as stumbling blocks, standing in the way of sinners, while they are stumbling over you into hell. Better, ten thousand times better, both for you and them, to make no profession, than be in the church and not try to live what you profess. Quit your traffic in that which *sinners* are ashamed to engage in. Arrange your business so as to shut up your stores and shops in the evening; come to meeting yourselves, and bring your sons and daughters; try to have your neighbors come; get your own souls blessed, and go to work as christians ought to, for the conversion and salvation of all in the place, that righteousness may run down your streets like rivers, all groggeries be driven from among you, and every house become a house of prayer. The meeting will go on another week.

It did go. The gun was fired, the leg was cut off, the magazine was exploded, the ditch was clear, the combination was broken up, and in the name of the God of hosts we set up our banners; the flag of truth waved in triumph over the ramparts of the enemy.

In the afternoon Bro. Langarl took up the morning thread of discourse in continuation, showing us now to be in "the time of the end," and near the coming of the Lord. I went over to the "Union church" in Eden to fill the three P. M. appointment, and adjourn the meeting over to Thursday night, and then returned to N., where we all remained working in sweet concert and harmony, without any hobbies to ride, until Thursday, when Bro. L. started for Pittsburgh and the East, and myself for Eden, to work alone in the cold, until another fire should be kindled into a living flame by the word of the Lord, accompanied by his Spirit. Bro. W. remained with Bro. King, to roll on the chariot at Nevada.

On Thursday night, Oct. 19th, I began at the Union, and from the start had good congregations, which increased nightly until Sunday, when our house, commodious as it is, was too small to seat the hearers comfortably. On Monday, sent a note to Brn. W. and King to come over on Tuesday, to assist me in the ordnance of baptism. They closed the meeting at N. on Sunday evening at "full tide."

Bro. W. informed me that on Saturday, after I left, the circuit preachnr of the M. E. C. came to Bro. Walker's, where he was stopping, and put up. As was very natural, for two of a trade never agree, they soon got at "loggerheads"; when Bro. W. proposed to settle their little differences by meeting, like men of honor, not in deadly conflict, but honorable debate, and discuss the questions of difference before the people, allowing them to act as umpire in the case. But no, he could not "stoop so low."

At the Union in Eden (Seal P. O.), there was one of the prettiest sights at our baptism that I ever witnessed. Seven in all were there baptized, six of whom belonged to one family. First came old Father Mackey in his gray hairs, then his two sons, next the son's wives, and then his only daughter. An entire family "planted in the likeness of Christ's death," together may they so remain, and be found growers together in that likeness of his resurrection. Some five others are also committed for baptism at this same place. Probably these all are the fruit of seed sown by Bro. Homer King in former years, but now made manifest. To God be all the glory.

On Thursday night closed the meeting in a rain storm, as we had to return to Nevada on Friday, so as to take the cars on Saturday for Mansfield, where I had arranged for Bro. W. to preach in the old Baptist church, while I went on to Independence to fill an engagement. Found a beautiful hill country, with clear, limpid water courses, and a very pleasant home at Bro. J. Miller's, of the Protestant Methodist church, during my sojourn in the village, which continued over Tuesday night, leaving on Wednesday, having preached four times, and got clear of a troublesome cough, through the kindness of good Sister Miller. May the Lord reward them for their kindness to the stranger whom they took in. Hope to renew their acquintance in the kingdom of God.

Nov. 2d, went to Bucynes, to hold a meeting there, while Bro. Jones came to Norwalk to preach Saturday and Sunday, 4th and 5th, and see old friends before going home.

Finding myself about worn out, I closed the meeting at B., and on Monday started for home in Olena, where we arrived on Tuesday, Nov. 7th, at 11 o'clock A. M., after an absence of six weeks, and a constant, continued labor of eight.

Before closing, I desire to make my acknowledgments to the friends in Nevada for their pleasant gifts, which were very acceptable. We shall pray and labor for each and all of these dear friends, that they in return may be clothed with fine linen, clean and white, which is the righteousness of the saints, and with us have an abundant entrance ministered unto them into the everlasting kingdom of God. G. W. STETSON.

Olena, O.

"WATCHMAN! WHAT OF THE NIGHT?"

"The night is far spent, the day is at hand." "The great day of the Lord is near, it is near, and hasteth greatly." "For when they shall say Peace and Safety, then sudden destruction cometh upon them, . . . and they shall not escape."

The stirring proclamation is, as the prophet declares, "Prepare war; wake up the mighty men. . . . Put ye in the sickle, for the harvest is ripe, . . . for their wickedness is great." O earth, thou hast borne the curse of God for long ages past; thy final travail shall speedily come. Thy inhabitants are, and are to be, unconscious of the nearness of that day—not from lack of evidence, but lack of *faith*. Men are not *necessarily* in darkness, "that that day should overtake them as a thief . . ." The bursting buds of the forest trees are not more unmistakable indications of the approach of summer, than the signs of these times are of the speedy consummation of the present age.

The child of God is warned to KNOW, by these unmistakable tokens, that the kingdom of God is nigh at hand. But what availeth warning? Did it save the Antediluvians? Did it save the Sodomites? Did it save Jerusalem? And will it save this present generation? Of what avail are the signs and tokens given; the unparalelled phenomena witnessed in the heavens by the present generation—so strikingly fulfilling the prophetic word of God; the great tribulation, followed by the darkening of the sun and moon; the falling of the stars, and distress of nations with perplexity, that now pervades the world? These wonderful signs and tokens are in the past, and warnings have been given, yet, as in the days of Noah and Lot, men still mock on, riot on, and will dream on, until that awful day shall suddenly surprise and overwhelm them. Scoffers, in mockery, are saying,—"Where is the promise of his coming? . . . all things continue as they were from the beginning of the creation."

The world's concluding history, from inspiration, is dark and cheerless. Yes, the world has grown old, and careless, and proud, and lustful, and covetous, corrupt and violent, cruel and oppressive, violent and secure. Sodom's pride—yes, pride and haughtiness, fulness of bread and abundance of idleness, cruelty to the poor, licentiousness, infidelity, unbelief and impiety, now mark the perilous times that should be IN THE LAST DAYS. Yes, iniquity abounds, while the love of many waxes cold. Instead of giving meat in due season, the servants now say—"My Lord delayeth his coming"; they smite their fellow servants, and eat and drink with the drunken. A lukewarm church now join the world in carnal and festive scenes, while revelry, pride, fashion and pleasure rule the hour. They have a form of godliness, without the power—the apostle says, "from such turn away." They do not "*discern the signs of the times*," but "*willingly are ignorant*" of the same. The world remains secure and careless. The whirlwind rises from the coasts of the earth; the unclean spirits gather the nations to battle; yes, a sin-cursed world, long under sentence of condemnation, is fast hastening to its day of retribution. The night grows darker, the clouds thicker, the storm fiercer, until, like the lightning along the darkened heavens, in flaming fire, the Son of God is revealed with the mighty angels—"as a thief in the night,"—in the midst of earth's carnal and ungodly slumber, the avenging Judge and reckoning day will come—a day of joy to the saints of all ages, and terror to the sinner.

O world-conformed professor, *awake!* lest your appointed portion be with the hypocrites and unbelievers. "Many will say in that day, Lord, Lord," to whom he will reply, "I never knew you." "Repent"; "anoint thine eyes with eye-salve, that thou mayest see." Secure a wedding garment, lest thou be found naked. "Take heed lest that day come upon you unawares," "for as a snare shall it come." *Awake!* vain worldling; probation's day will close, perdition's day is near, sentence is already passed, the day of execution hastens. *Awake!* ere you cry to rocks and mountains for shelter then. Like a calm which precedes the storm, your continued unbelief and thoughts and words of "peace and safety" but adds to the mass of evidence that the day is near that will suddenly surprise you, and you shall not escape, "to whom is reserved the blackness of darkness for ever." Then shall the righteous shine forth as the sun in the kingdom of their Father.

Awake! O earth; hear ye not that voice—"Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

CORRECTION.—Among "marriage" notices of Dec. 6th, for "Rawley" read *Hawley*.

☞ By the latest foreign intelligence, we see the announcement of the death of Dr. Heivrich Barth, the celebrated explorer of Central Afriica, who was born in Hamburg in 1821.

☞ Several converts to the faith of the Latter-Day Saints have been made in Fall River by a Mormon elder, and on Sunday last they went through the ceremonies of a Mormon baptism.

☞ Much gratification is expressed in England that the Queen—for the first time since the death of Prince Albert—is to open the new Parliament in person.

Obituaries.

BARKER. Died in Oquawka, Ill., Nov. 1st, 1865, after an illness of ten days from typhoid fever and bloody dysentery, Bro. John Barker, late of Exeter, Me., aged thirty-nine years.

I know of no event in my experience that has so forcibly reminded me of the uncertainty of life as the death of Bro. Barker, in view of the attending circumstances. How true it is that "we know not what shall be on the morrow." He started with his family from here on Sept. 11th, to spend the few remaining days, till the Lord comes, in Illinois. His chief hope in the change was to improve his wife's health. He saw, too, the danger of being overcharged if he liked there; hence he hesitated between hope and fear for some months, continually seeking the Lord's guidance in the matter. I think he was without any will of his own, desiring that the Lord's will alone should be done. As the time approached every thing seemed to favor his going, and they started amid the farewells of many friends, and reached their destined point in safety. They were much encouraged with the prospect when they found the country all they had hoped, and saw Sr. Barker's health evidently improving. But a gloom was soon cast over their prospects. Disease invades their home, selects the staff and support of the family, and in ten short days hurries him to the silent tomb, leaving a wife and four children to mourn the loss of a worthy husband and father. It was a grief to his family to endure the trial; it was a shock to their friends here to hear of his death, and it is an admonition to us all, that "we know not what a day may bring forth."

Bro. Barker commenced his christian course in the time movement of '54. He started at a sacrifice of property, privilege, and friends, and felt it was a privilege to give all for Christ. He maintained the even tenor of his way amidst many trials and discouragements since then. If he partook in degree of the general dearth among us, he was not lacking in the principles of religion, nor in a resolution to keep himself and his all on the altar. He was candid and deliberate in his judgment, and in discerning between the true and false in religion, he possessed more discrimination than most any other one of my acquaintance. He was a model of precision and punctuality in his business, an estimable citizen, a kind father, an affectionate husband, and an exemplarary christian. His death makes the blessed hope still more dear, in view of the prospect of an early and an eternal meeting. As he was unconscious most of the time during the last three days before he died, he was not aware of the approach of death.

A prayer was made at the house by the Methodist minister of the place, and he was laid away to sleep till Jesus comes. I. K. LOMBARD.

WEBSTER. Died in Conesus, N. Y., Dec. 1st, 1865, Elder Lawrence Webster, aged fifty eight years and nine months.

Bro. Webster, in the commencement of his christian profession, was connected with the Baptists; but on hearing the glorious news of the Second Advent, he embraced them, and confessed and walked as a pilgrim and stranger until his death. He labored several years in preaching the word, but, because of difficulties and trials through which the Lord called him to pass, he was not ordained until last spring, at the South Butler Conference. And now, as he saw the work of God reviving around him, and doors of usefulness opening and inviting him to enter, he is laid away in death. All true christians who knew him will mourn for him, and the Adventists especially, for he was an unflinching advocate of the truth on the nature of man, near coming of Christ, and destruction of the wicked. On his death bed he gave continued testimony of his love for Bible truth, and of his unwavering faith in the promises of God. He was sick about three weeks. His disease was an unnamed one, but commenced with a carbuncle on his back, and when he died had spread into one corrupt sore from crown to sole. He suffered intensely.

A large concourse assembled at his funeral, and were addressed from Num. 23: 10—"Let me die the death of the righteous, and let my last end be like his." May the God of Israel comfort the mourning friends. F. BURR.

SMYTH. Died at Worcester, Mass., Dec. 5th, 1865, Mrs. Abba B. Smyth, aged thirty-seven years.

Sister Symth early embraced the Savior, and made profession of her faith in him at the age of fourteen years, which profession she maintained till her death. She was interested in the faith of our Lord's near coming, and the resurrection from the dead, which constituted her hope. Three years ago she was suddenly seized with paralysis, which shattered her entire constitution, so that she was a mere wreck of her former self; yet the Lord was with her in the furnace of the toil to the end, and she retained strong faith in Him.

Sister Smyth will be greatly missed by a large circle of friends, as well as of the poor, infirm, and sick. Even in her own feebleness she was ready to administer to the comfort and relieve the wants of those in any trial. Her record is on high, and treasured in the memory of many afflicted ones.

Her widowed mother, who mourns her loss, has now followed to the grave five children within five years—surviving all her family save one daughter. She leaves a husband and two children to mourn her absence. The surviving relatives, however, are greatly supported and cheered in this hour of bereavement by the "blessed hope" which the gospel affords.

By her own request, made many months ago, I preached her funeral sermon. Text,—"That blessed hope." O. H. FASSETT.

JENKINS. Died at his residence near Madison, Wis., Nov. 13th, 1865, Bro. Joseph Jenkins, aged sixty-four years.

Bro. Jenkins was a native of Lee, N. H., but after his marriage moved to Bangor, Me., where he early embraced the Second Advent sentiments, was very zealous in private circles, and labored some in public to disseminate those views he held with such confidence. In 1850, he with his family removed to this state and settled near Madison, remaining a firm believer in the general views of the Second Advent people, and seemed ready always to give to others a reason for the hope he so dearly cherished. Notwithstanding the responsibilities and obligations of a husband and father held him for a while, he finally resigned all to sleep a short season till Jesus should call him to his reward. He leaves a wife and several children to weep as Rachel wept—because he is not.

ROBERTS. Julia, wife of Bro. C. Roberts, after a lingering consumption of nearly two years, quietly fell asleep in Jesus, on the evening of the 7th inst., at their residence in Windsor, Ct., aged forty-one years.

The subject of this notice, in the early days of Adventism, became interested in the near coming of the Lord, and embraced him as her only hope of future life and immortality, and identified herself as an Advent believer, in which faith and hope she continued until the day of her death.

During her sickness (especially the latter part), she suffered much in breathing, and extreme nervousness, yet her mind was as much stayed on the Lord as could reasonably be expected in such sufferings, which she bore with christian patience. The writer often visited her in the few last mouths of her sickness, and always found her confidence in the Lord, the evidence of her acceptance brightening, and all earthly glories fading, until nothing was cheering but the hope of immortality, and the glories of the kingdom of God, which she only expected to reach through a resurrection from the dead by Jesus Christ, "who is the resurrection and the life." S. COOPER.

CRAMER. Died in Forestville, Ct., Oct. 17th, of consumption, Libbie E., wife of Martin S. Cramer, aged thirty years.

Our sister was converted little more than a year ago, under the labors of Bro. H. K. Flagg, since which, according to the testimony of her numerous friends, she has been an active, consistent, devoted disciple of the Savior, striving ever to promote his cause, and live in obedience to his requirements. Possessed of large benevolence, she was a Dorcas in the community where she lived. She is laid in her last resting place, but lives still in the memory of those who loved her, and in her pure, bright, christian example. Her funeral was attended by the writer.

"Libbie, we miss thee while thou art in Jesus sweetly sleeping,
Yet that blessed hope in our hearts we still are keeping.
We miss thy gentle voice, which we never more shall hear,
Until the Savior in the clouds of heaven shall appear.
Sickness, pain, and death shall vanish in that bright morn,
And the sting of death itself shall be withdrawn;
Shout for gladness, ye that lie in dust and clay,
And hail with joy the resurrection day."

IRA MORGAN.

DAVIS. Died, also, Aug. 9th, 1865, at the same place, Bro. Samuel Davis, formerly from the State of Maine, father of Sister Jenkins, in the eighty-sixth year of his age.

Also, a son of Bro. and Sr. Jenkins, died at Jefferson Barracks, Mo., July 10th, 1863, Amos F. Jenkins, aged twenty-seven years.

Our last duties were peformed for these friends, now silently sleeping in death's cold embrace, before a respectable and attentive audience, Nov. 27th, 1865. Text, 1 Thess. 4: 18.

N. A. HITCHCOCK.

CLARK. Died in South Hawley, Mass., Dec. 11th, 1865, Josephine Isabel, daughter of Bro. Nathan Clark, aged thirteen months and eleven days.

It will be well with the child, for she sleeps in Jesus. RUFUS STARKS.

Summary of News.

FOREIGN.

Liverpool, Nov. 30. There is no news of Stephens, the Fenian Head Centre of Ireland. The Governor of the prison, from which he escaped, has been suspended.

The Fenian trials are progressing. Capt. Corbett who commanded the pirate Shenandoah at the time of her transfer, is being tried at Queenstown for breach of the foreign enlistment act.

There is no additional news from Spain or Chili.

The *Morning Herald* says the feeling in the city relative to American affairs is not altogether satisfactory.

Princess Helena of England is to be betrothed to Prince Christian of Augustenburg.

It is asserted that on the opening of the Hungarian Diet a general amnesty will be promulgated in Hungary.

The deaths from cholera in France during the month of October were 4020, and 379 from the 6th to the 12th of November.

Liverpool Dec. 8th, Queenstown 8th.

News unimportant.

O'Leary, the Fenian, had been found guilty. He made a speech denying that he was a traitor. He declared he owed no allegiance to the Queen of England, nor obedience to British laws. He was sentenced to twenty years' penal servitude.

DOMESTIC.

New York, Dec. 12. The *Times'* Paris correspondence of the 24th ult. sends a disquisition by Lamartine on the political affairs of this continent, published in the monthly periodical, *Les Entretienes Litterarerers*.

He boldly defends the Emperor Maximilian's policy, and says it is a sublime conception, vast as the ocean, as new as all that which is apropos—a conception of safety for America and the world. The idea of a bold and efficacious position to be taken in Mexico against the usurpation of the United States is a new but just idea. Europe has the right to take this position. France takes the initiative. He then starts from the position that the new continent of America is the property of Europe to prove that France has a right to assume this policy. And having shown this to his satisfaction, he draws a picture of Americans as a community, and as individuals, which cannot be regarded as very flattering to the United States.

The *Herald's* special Washington dispatch says it is rumored that the French Minister, who is now in New York, is much displeased with the Congressional action on the Mexican question, and has decided not to return to Washington unless some explanation is given to him.

MEXICAN QUESTION.—During the week preceding the 23d ultimo 2200 French troops arrived at Vera Cruz, and 3000 more were expected to be on the way there from Brest. It is reported that the French officers speculate freely on the the object contemplated by their government in sending them there. They seem to think that they will have no difficulty in whipping the Yankees, and believe that, in the event of war between France and the United States on account of Mexican affairs, the Southern States will again break out in rebellion, when the North will be crushed out, a Southern republic inaugurated, and Maximilian be firmly established on the throne of Mexico. Notwithstanding the reinforcements from France, Americans in Mexico think the Imperial cause rather a gloomy one at present. The French soldiers brought the cholera to Vera Cruz, and sundry deaths had taken place in the city.

THE CATTLE PLAGUE.—Latest foreign advices indicate no abatement of the plague among the cattle, which threatens now such a curtailment of the ordinary supply of animal food throughout Great Britain, as must inevitably affect the provision markets. In the course of the past month the increase of the disease had been most marked. During that period the attacks have risen, from a previous monthly average, from 14,000 to upward of 27,000, and the deaths, destruction included, to upward of 21,000.

Between the 4th and the 11th of November the number of cases increased by fifty per cent. In the ensuing week things were not quite so bad, but there was a further increase still. The London *Times* assumes that the deaths, instead of 700 a week, are at least four times that number, and if winter does not bring a change for the better the losses may be 5000 or 6000 a week before Christmas.

ITEMS.

☞ New York has one policeman for every 400 residents; Boston one for every 500; Chicago one for every 656; Baltimore one for every 800; Philadelphia one for every 1050.

☞ The death of Leopold, King of the Belgians, is announced in our foreign news.

☞ It appears that those who have suffered most from cholera in Paris are the ragmen and the street-sweepers. On the former class it has fallen so heavily that there is some intention of suppressing the trade altogether. It is said that one hundred and fifteen thousand persons fled from Paris within ten days to avoid the epidemic.

☞ In a Fenian book found in Tyrone, Ireland, besides a list of names, was the following toast: "Here's to ——. Long may he live; may he live till he sees chapels built ten miles long, and seven broad—built with Protestant bones, thatched with ministers' skins, whitewashed with their blood, and their backbones for scrapers at the doors."

☞ The leaves of the elder, if strewn among corn or other grain when it is put into the bin, will effectually preserve it from the ravages of the weevil. The juice will also kill bed bugs and magots. Insects never touch elder bushes. The leaves of the elder scattered over cabbages, cucumbers, squashes and other plants subject to the ravages of insects, effectually shield them.

☞ The cholera was brought to New York in 1848 by the steamer New York, which arrived at that port on Nov. 9th, with 400 passengers from Havre. By a singular coincidence, it is again introduced there in the same month, and by a similar steamer, coming from the same port.

☞ The Russian papers announce that the cholera, which appeared two months since in the southern provinces of the empire, is advancing north; and, notwithstanding the cold weather, it has arrived at Berdytchen, in Russian Poland, a town of forty thousand souls, mostly Jews.

☞ Some of the principal New York hotels talk of raising the price of board to $6 per day. There are families in the Fifth avenue who give $500 or $600 a week for their mere lodging and boarding privilege, while their "extras" will reach $300 or $400 more.

☞ A middle aged man was drugged while on the cars between New York and Bridgeport, and robbed of $1200 in gold. He had recently arrived from England, and was en route to Boston to meet his wife. The money he had with him was all he possessed.

☞ Another great artesian well, flowing 200,000 gallons daily, was struck at Chicago last week. Its diameter is five inches, though the intention is to enlarge it to twenty inches, at which size it will have a discharge capacity of 18,000,000 gallons daily.

Notices.

Wisconsin Advent Christian Conference.

The next quarterly session will be held at Sumpter, Sauk Co., Wis., commencing Thursday evening, Dec. 28th, 1865, and continue over the following Lord's day. Will Deacons Knapp and Bush please arrange for the meeting? Dear brethren and sisters, who are interested in this meeting, will you endeavor to be there? Come with earnest prayer that God will make this meeting a blessing to all of us. Elders Sheldon, Preston, Hitchcox, Shears, Barnes, Adams, Turner, and others, are expected to be present to preach the word.

GEO. W. TURNER, Sec.
GEO. W. BARNES, Pres.

"*Voice*" please copy.

Rhode Island Conference.

The R. I. and East Conn. conference will hold its quarterly session at Danielsonville, Conn., on Wednesday, Jan. 3d, at 2 P. M. This being the annual meeting of the conference, it is much desired that all churches holding connection with this conference should be represented by their delegates. We hope that all the preachers will come to this meeting, prepared to labor for the cause of Christ and the salvation of souls.

WM. H. CHAPMAN, Clerk.

New Hampshire Quarterly Conference.

A quarterly session of the New Hampshire State Conference will be held at Barnstead, N. H., (Clark meeting-house), commencing Thursday evening, Jan. 4th, and hold over the following Sunday.

A. W. SIBLEY, Secretary.

New Hampshire Quarterly Conferences.

The brethren and friends in New Hampshire who are desirous of having a quarterly conference held with them, should write me immediately at East Boston, Mass. A. W. SIBLEY, Secretary.

Minnesota Quarterly Meeting.

The second quarterly meeting of the Minnesota conference will be held at Elliota, Fillmore Co., on Saturday, the 23d of December next, at two o'clock P. M., and continue over the following Sunday. THOS. K. ALLEN, Sec.

Meetings in New York.

The brethren in New York City (up town) hold meetings three times on the Sabbath, and on Wednesday evenings, at the Advent Mission Chapel, 108 West 24th St. and 6th Avenue. Lovers of Jesus and of his gospel of life and immortality at his coming, are invited to meet with and encourage them with their countenance and support.

Notice.

For the information of all interested in the meetings in Yarmouth, I wish to say that "Institute Hall" has been rented, and fitted up for the worship of the Lord. Preaching brethren sending appointments for this place, will please correspond with Bro. Henry Bailey.

For the brethren, R. R. YORK.

Notice.

There will be a series of meetings held in Darien, near Bro. B. C. Simons, commencing Dec. 21st, and holding over the following two Sundays. Let there be a rally. Come, Brn. and Srs., in the name of the Lord. C. B. TURNER.

Notice.

Having found a place to call *home*, we take this means of saying to any of Father's family that may chance to pass this way, we will welcome them to our house, a white house standing between the Town House and the *old* Congregationalist church. D. J. & MARIA MATHEWS WEAVER.

Westfild, Mass.

Notice.

Brethren and sisters in Providence and vicinity are cordially invited to the house of Bro. John C. Burch, Eagle street, South Providence, where a meeting of the believers of Christ's soon coming and the resurrection of the dead is established.

Preachers coming this way and desiring to stop, will receive a hearty welcome.

GEO. A. COLE. In behalf of the Brethren.

Maine Second Advent Tract Society.

WM. H. MITCHELL,
R. R. YORK, } *Executive Board.*
S. K. PARTRIDGE,

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

Miles Grant....................Sunday, Dec. 24th

EAST BOSTON.

C. Goodrich....................Sunday, Dec. 24th

On account of the interest manifested, we will continue meetings in Haverhill, Mass., from Tuesday evening, Dec. 19th, to Friday evening, Dec. 22d.
Portsmouth, N. H.....................Dec. 31st
Castleton, Vt., with Bro. Mathewson, Tuesday evening, Jan. 2nd, and every evening during the week, and over the following Lord's day. MILES GRANT.

New Bedford, Mass....................Dec. 20th
and over the Lord's day, Dec. 24th.
C. GOODRICH.

Woodstock, N. H., evenings, Dec. 27th, 28th, and 29th, and continue over the following Sunday.
J. A. CLEAVELAND.
A. W. SIBLEY.

Barnstead, N. H., quarterly conference, Sunday, Jan. 7th
South Reading, Mass..............Sunday, Jan. 14th
Manchester, N. H..................Sunday, Jan. 21st
Concord, N. H.....................Sunday, Jan. 28th
A. W. SIBLEY.

Haverhill, Mass......................Dec. 24th
C. C. STEVENS.

Riverton, Conn....................Sunday, Dec. 24th
RALPH WILLIAMS.

Champlain, N. Y., Jan. 7th, and from thence on, till spring, in north-eastern New York, New England, and Canada East, as brethren may request.
G. W. STETSON.

North Canton, Ct..................Sunday, Dec. 21th
S. WOODRUFF.

Montreal, C. E....................Sunday, Dec. 24th
and onward for the present. ABIGAIL MUSSEY.

Chesterville, (Keath's Mills)..........Dec. 24th
Stark....................................Dec. 31st
Rome, (Town House)..............Jan. 6th and 7th
Chesterville............................Jan. 14th
H. B. SEVEY.

Abington, Ct......................Sunday, Dec. 24th
Danielsonville, Ct................Sunday, Dec. 31st
H. F. CARPENTER.

Bristol...........................Sunday, Dec. 31st
SETH WOODRUFF.

Corinna, Me., (meeting-house)......Sunday, Dec. 31st
Dexter, (where Brn. Titcomb and Bragg may think best), Thursday evening, Jan. 4th.
Sebec, (where Bro. Wm. Herriman may appoint), Sunday, Jan. 7th. I. DAMMON.

Groton Junction, Mass............evening, Dec. 25th
Clinton, Mass....................evening, Dec. 26th
Worcester, Mass..................evening, Dec. 27th
New Britain, Ct..................evening, Dec. 28th
Wallingford, Ct., (as Bro. D. Platt may arrange), evening, Dec. 20th.
New Haven, Ct....................Sunday, Dec. 31st
S. W. BISHOP.

Lee, N. H.........................Sunday, Dec. 24th
S. S. MOONEY.

Groton Junction, Mass..........Lord's day, Dec. 24th
WM. C. THURMAN.

Wolcott, Ct., (Bro. Smith's Hall)....Sunday, Dec. 24th
We hope to see a general gathering on Christmas eve and Christmas. IRA MORGAN.

Holliston, Mass...................Sunday, Dec. 24th
CHAS. E. PIPER.

Rochester, N. H., Brick school-house, (McDuffee neighborhood), Sunday, Dec. 24th.
Will Brn. Boody and Willey be present?
J. W. HORNE,
J. H. F. VARNEY.

Milton Mills, N. H., Wednesday evening, Dec. 20th, and every evening through the week, and over the Lord's day.
J. G. SMITH.
J. PINKHAM.

Springfield, Mass.................Sunday, Jan. 7th
S. S. BREWER.

West Poland, Me., (instead of Lynn, Mass.), Sunday, Dec. 24th. J. COUCH.

Warner Gore (not Gove) N. H., Friday and Saturday evenings, Dec. 22d and 23d.
Pumpkin Hill, (school-house).........Sunday, Dec. 24th
Schoodoc school-house..........Sunday evening, Dec. 24th
Waterloo, (school-house)..........Monday eve, Dec. 25th
Concord, N. H., (Millville school-house), Tuesday evening, Dec. 26th.
Wednesday, Thursday and Friday evenings, Dec. 27th, 28th and 29th, at East Concord, (Ward Room.)
Saturday evening, Dec. 30th, at West Concord, (Vestry.)
East Concord......Sunday, day and evening, Dec. 31st
JOHN G. HOOK.

Taunton, (Weir Street Baptist church), Saturday evening and Sunday, Dec. 23d and 24th.
H. L. HASTINGS.

Pomfret, Vt., (where James Herrington may appoint), Dec. 24th. EDWARD COTTON.

Clark meeting-house......................Dec. 24th
Melvin Village...........................Dec. 31st
T. W. PIPER.

Portsmouth, N. H..................Sunday, Dec. 24th
Exeter, N. H......................Sunday, Dec. 31st
A. ROSS.

Hoosic Falls.............................Dec. 24th
(Meet me at Hoosic Corners.)
Onward, as Bro. Wilbur may arrange. H. PRATT.

Levant............................Sunday, Dec. 24th
I. DAMMAN.

Winchester, Ct., (Stone school-house)........Dec. 24th
Campville, Ct............................Dec. 31st
Yalesville, Wallingford, Ct...............Jan. 7th
Prospect, Ct.............................Jan. 14th
Wallingford, Ct., (at Bro. E. G. Dudley's), Wednesday evening, Jan. 3d.
Franklin, Cortland Co., N. Y..............Jan. 21st
H. ROCKWELL.

Biddeford, Me.....................Sunday, Dec. 24th
Portland, Me......................Sunday, Dec. 31st
A. SIMPSON.

Yarmouth..........................Sunday, Dec. 24th
I. C. WELLCOME.

Wallingford, Ct..........................Dec. 24th
J. K. BELLOWS.

Manchester, N. H.................Sabbath, Dec. 24th
T. M. PREBLE.

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Various sums.—L. Moore $3.60, 572; S. Gilmore $3.31, 520; Mrs E K Lemont $2.25, 533; A Adams 63c, 543; J Ballard $1.83, 544; D Stanwood $1.50, 584; J A Cole $1.50, 569; E. S. Jennings 75c, 546; J W Rogers $1.35, 545; J N Howes $2.31, 535; N Hall $1.50, 556; H F Swett 15c, 533; W Swett $2.25, 581; M Dawley 63c, 544; R. T. Walker $1.50, 563; R Geyer $11.20, 584; B Gilkey $3.40, 527; L Bullard $1.60, 551; R W Wilson 94c, 563; E H Dennett $1.50, 522; W D Mason $5.35, 563; W Updegraft $1.50, 563; M A Sloan 63c, 545; E. M Parker 63c, 531; J. W. Chapman $2.60, 564; A. Armour 20c, 533; J M Billings 42c, 533, J H Brafflet 73c, 533; C. W. Smith $3.65, 529; C P Houghtaling $1.50, 515.

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LETTERS RECEIVED.

J B Cook, S Bragg, V E Small, F H Chamberlain, A Ross, J T Kimball, B Perham, J Morrison, D W Miller, Robert Brien, E C Woodruff, S Jackman, W Hobbs, W Stuart, D L Clark, M A Fogg.

POST OFFICE ADDRESS.

G. W. Stetson—Coopersville, Clinton Co., N. Y., until further notice.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
L. C. McKinstry—Magog, C. E.
J. K. Bellows—364 Broome Street, New York City.
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—East Hatley, C. E., care of Burton Harvey.
Samuel Curry—Station E., New York.
W. H. Fisher—167 Hanover Street, Boston, Mass.
Josiah Durgin—Hadley's Falls, N. H.
N. F. Nason—North Hermon Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
L. Boutell—Salem, Mass.
Eld. D. J. Weaver.—Westfield, Mass.
Maria Mathews Weaver.—Westfield, Mass.
N. A. Hitchcock—Exeter, Green Co., Wis.
S. S. Brewer—Newark, N. J., till further notice.
J. Couch—Concord, N. H.
H. F. Carpenter—Rutland, Vt.
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truths which excited them will vanish; you will return to your carnal occupations or sinful pleasures with your usual avidity, and you will treat all you have heard 'as a tale that is told'!"

Then turning to the audience I addressed them thus: "And now I am going to tell you something more awful than that; something at which I do not guess, but which I know, having seen it with my eyes and heard it with my own ears. A majority of this congregation profess to believe that the souls of all men are immortal and are conscious in death; that when a good man dies he goes right straight to heaven and is happy in glory, and when a bad man dies he goes right straight to hell and is miserable in torment beyond the power of language to describe. I shall not quarrel with you on these points, but take you on your own ground. I have been watching your countenances while my Bro. here has been presenting the mass of evidence contained in the prophecies, which the Jews had as *signs* of Christ's *first* advent; and have seen conviction stealing upon your faces while the more overwhelming testimony was offered to us as signs of his *second* coming. Yet in view of all this, and notwithstanding you believe your children and your neighbors, if they die out of Christ, die unconverted, will wail in torment to all eternity, will be lost forever, yet in the face of this you have entered into a combination to keep these children and neighbors, as well as yourselves, away from this meeting, lest they should be converted and saved under our instrumentality; *preferring that they should die and go to hell than have them saved through any other than your own denominational preaching.*

"Now I want to say to you that, should they die unconverted in consequence of your keeping them away, and go into everlasting torment in misery, they will curse you to your faces when they stand together with you at the judgment, and God will require the blood of their souls at your hands. But this, tho' altogether too bad, is not the worst of it. Since my coming here, every time I have spoken to one of the unconverted upon the subject of their salvation, they turn right around and point me to men professing christianity, and members of churches, who will during the week get drunk, fight, carouse, lie, swear and cheat, and then on Sunday present themselves at the communion table and eat the Lord's Supper; furthermore they tell me *that every liquor seller in town is a professor of religion and a member of some church, who stays away from meeting to deal out liquid death and damnation to their customers, putting the price of a dram of whiskey against the loss of an immortal soul.*

Now I say this in sorrow and not in anger, but you know it is true. There are men sitting before me at this very moment, whom I heard talking of this combination, which I have traced three miles out of town, and who know I speak the truth; but you have no need to fear. I am not going to expose you by calling your names. But you may say, What shall we do? I answer, when you have taken the wrong road, turn about and take the back track. Break up your unhallowed combination, leave off your bad habits, or leave the church; do not stay there as stumbling blocks, standing in the way of sinners, while they are stumbling over you into hell. Better, ten thousand times better, both for you and them, to make no profession, than be in the church and not try to live what you profess. Quit your traffic in that which *sinners* are ashamed to engage in. Arrange your business so as to shut up your stores and shops in the evening; come to meeting yourselves, and bring your sons and daughters; try to have your neighbors come; get your own souls blessed, and go to work as christians ought to, for the conversion and salvation of all in the place, that righteousness may run down your streets like rivers, all groggeries be driven from among you, and every house become a house of prayer. The meeting will go on another week.

It did go. The gun was fired, the leg was cut off, the magazine was exploded, the ditch was clear, the combination was broken up, and in the name of the God of hosts we set up our banners; the flag of truth waved in triumph over the ramparts of the enemy.

In the afternoon Bro. Langarl took up the morning thread of discourse in continuation, showing us now to be in "the time of the end," and near the coming of the Lord. I went over to the "Union church" in Eden to fiill the three P. M. appointment, and adjourn the meeting over to Thursday night, and then returned to N., where we all remained working in sweet concert and harmony, without any hobbies to ride, until Thursday, when Bro. L. started for Pittsburgh and the East, and myself for Eden, to work alone in the cold, until another fire should be kindled into a living flame by the word of the Lord, accompanied by his Spirit. Bro. W. remanied with Bro. King, to roll on the chariot at Nevada.

On Thursday night, Oct. 19th, I began at the Union, and from the start had good congregations, which increased nightly until Sunday, when our house, commodious as it is, was too small to seat the hearers comfortably. On Monday, sent a note to Brn. W. and King to come over on Tuesday, to assist me in the ordnance of baptism. They closed the meeting at N. on Sunday evening at "full tide."

Bro. W. informed me that on Saturday, after I left, the circuit preachnr of the M. E. C. came to Bro. Walker's, where he was stopping, and put up. As was very natural, for two of a trade never agree, they soon got at "loggerheads"; when Bro. W. proposed to settle their little differences by meeting, like men of honor, not in deadly conflict, but honorable debate, and discuss the questions of difference before the people, allowing them to act as umpire in the case. But no, he could not "stoop so low."

At the Union in Eden (Seal P. O.), there was one of the prettiest sights at our baptism that I ever witnessed. Seven in all were there baptized, six of whom belonged to one family. First came old Father Mackey in his gray hairs, then his two sons, next the son's wives, and then his only daughter. An entire family "planted in the likeness of Christ's death," together may they so remain, and be found growers together in that likeness of his resurrection. Some five others are also committed for baptism at this same place. Probably these all are the fruit of seed sown by Bro. Homer King in former years, but now made manifest. To God be all the glory.

On Thursday night closed the meeting in a rain storm, as we had to return to Nevada on Friday, so as to take the cars on Saturday for Mansfield, where I had arranged for Bro. W. to preach in the old Baptist church, while I went on to Independence to fill an engagement. Found a beautiful hill country, with clear, limpid water courses, and a very pleasant home at Bro. J. Miller's, of the Protestant Methodist church, during my sojourn in the village, which continued over Tuesday night, leaving on Wednesday, having preached four times, and got clear of a troublesome cough, through the kindness of good Sister Miller. May the Lord reward them for their kindness to the stranger whom they took in. Hope to renew their acquintance in the kingdom of God.

Nov. 2d, went to Bucynes, to hold a meeting there, while Bro. Jones came to Norwalk to preach Saturday and Sunday, 4th and 5th, and see old friends before going home.

Finding myself about worn out, I closed the meeting at B., and on Monday started for home in Olena, where we arrived on Tuesday, Nov. 7th, at 11 o'clock A. M., after an absence of six weeks, and a constant, continued labor of eight.

Before closing, I desire to make my acknowledgments to the friends in Nevada for their pleasant gifts, which were very acceptable. We shall pray and labor for each and all of these dear friends, that they in return may be clothed with fine linen, clean and white, which is the righteousness of the saints, and with us have an abundant entrance ministered unto them into the everlasting kingdom of God. G. W. STETSON.

Olena, O.

"WATCHMAN! WHAT OF THE NIGHT?"

"The night is far spent, the day is at hand." "The great day of the Lord is near, it is near, and hasteth greatly." "For when they shall say Peace and Safety,' then sudden destruction cometh upon them, . . . and they shall not escape."

The stirring proclamation is, as the prophet declares, "Prepare war; wake up the mighty men. . . . Put ye in the sickle, for the harvest is ripe, . . . for their wickedness is great." O earth, thou hast borne the curse of God for long ages past; thy final travail shall speedily come. Thy inhabitants are, and are to be, unconscious of the nearness of that day—not from lack of evidence, but lack of *faith.* Men are not *necessarily* in darkness, "that that day should overtake them as a thief . . ." The bursting buds of the forest trees are not more unmistakable indications of the approach of summer, than the signs of these times are of the speedy consummation of the present age.

The child of God is warned to KNOW, by these unmistakable tokens, that the kingdom of God is nigh at hand. But what availeth warning? Did it save the Antediluvians? Did it save the Sodomites? Did it save Jerusalem? And will it save this present generation? Of what avail are the signs and tokens given; the unparalelled phenomena witnessed in the heavens by the present generation—so strikingly fulfilling the prophetic word of God; the great tribulation, followed by the darkening of the sun and moon; the falling of the stars, and distress of nations with perplexity, that now pervades the world? These wonderful signs and tokens are in the past, and warnings have been given, yet, as in the days of Noah and Lot, men still mock on, riot on, and will dream on, until that awful day shall suddenly surprise and overwhelm them. Scoffers, in mockery, are saying,—"Where is the promise of his coming? . . . all things continue as they were from the beginning of the creation."

The world's concluding history, from inspiration, is dark and cheerless. Yes, the world has grown old, and careless, and proud, and lustful, and covetous, corrupt and violent, cruel and oppressive, violent and secure. Sodom's pride—yes, pride and haughtiness, fulness of bread and abundance of idleness, cruelty to the poor, licentiousness, infidelity, unbelief and impiety, now mark the perilous times that should be IN THE LAST DAYS. Yes, iniquity abounds, while the love of many waxes cold. Instead of giving meat in due season, the servants now say—"My Lord delayeth his coming"; they smite their fellow servants, and eat and drink with the drunken. A lukewarm church now join the world in carnal and festive scenes, while revelry, pride, fashion and pleasure rule the hour. They have a form of godliness, without the power—the apostle says, "from such turn away." They do not "*discern the signs of the times,*" but "*willingly are ignorant*" of the same. The world remains secure and careless. The whirlwind rises from the coasts of the earth; the unclean spirits gather the nations to battle; yes, a sin-cursed world, long under sentence of condemnation, is fast hastening to its day of retribution. The night grows darker, the clouds thicker, the storm fiercer, until, like the lightning along the darkened heavens, in flaming fire, the Son of God is revealed with the mighty angels—"as a thief in the night,"—in the midst of earth's carnal and ungodly slumber, the avenging Judge and reckoning day will come—a day of joy to the saints of all ages, and terror to the sinner.

O world-conformed professor, *awake!* lest your appointed portion be with the hypocrites and unbelievers. "Many will say in that day, Lord, Lord," to whom he will reply, "I never knew you." "Repent"; "anoint thine eyes with eye-salve, that thou mayest see." Secure a wedding garment, lest thou be found naked. "Take heed lest that day come upon you unawares," "for as a snare shall it come." *Awake!* vain worldling; probation's day will close, perdition's day is near, sentence is already passed, the day of execution hastens. *Awake!* ere you cry to rocks and mountains for shelter then. Like a calm which precedes the storm, your continued unbelief and thoughts and words of "peace and safety" but adds to the mass of evidence that the day is near that will suddenly surprise you, and you shall not escape, "to whom is reserved the blackness of darkness for ever." Then shall the righteous shine forth as the sun in the kingdom of their Father.

Awake! O earth; hear ye not that voice—"Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

CORRECTION.—Among "marriage" notices of Dec. 6th, for "Rawley" read *Hawley*.

☞ By the latest foreign intelligence, we see the announcement of the death of Dr. Heivrich Barth, the celebrated explorer of Central Afrirca, who was born in Hamburg in 1821.

☞ Several converts to the faith of the Latter-Day Saints have been made in Fall River by a Mormon elder, and on Sunday last they went through the ceremonies of a Mormon baptism.

☞ Much gratification is expressed in England that the Queen—for the first time since the death of Prince Albert—is to open the new Parliament in person.

Obituaries.

BARKER. Died in Oquawka, Ill., Nov. 1st, 1865, after an illness of ten days from typhoid fever and bloody dysentery, Bro. John Barker, late of Exeter, Me., aged thirty-nine years.

I know of no event in my experience that has so forcibly reminded me of the uncertainty of life as the death of Bro. Barker, in view of the attending circumstances. How true it is that "we know not what shall be on the morrow." He started with his family from here on Sept. 11th, to spend the few remaining days, till the Lord comes, in Illinois. His chief hope in the change was to improve his wife's health. He saw, too, the danger of being overcharged if he liked there; hence he hesitated between hope and fear for some months, continually seeking the Lord's guidance in the matter. I think he was without any will of his own, desiring that the Lord's will alone should be done. As the time approached every thing seemed to favor his going, and they started amid the farewells of many friends, and reached their destined point in safety. They were much encouraged with the prospect when they found the country all they had hoped, and saw Sr. Barker's health evidently improving. But a gloom was soon cast over their prospects. Disease invades their home, selects the staff and support of the family, and in ten short days hurries him to the silent tomb, leaving a wife and four children to mourn the loss of a worthy husband and father. It was a grief to his family to endure the trial; it was a shock to their friends here to hear of his death, and it is an admonition to us all, that "we know not what a day may bring forth."

Bro. Barker commenced his christian course in the time movement of '54. He started at a sacrifice of property, privilege, and friends, and felt it was a privilege to give all for Christ. He maintained the even tenor of his way amidst many trials and discouragements since then. If he partook in degree of the general dearth among us, he was not lacking in the principles of religion, nor in a resolution to keep himself and his all on the altar. He was candid and deliberate in his judgment, and in discerning between the true and false in religion, he possessed more discrimination than most any other one of my acquaintance. He was a model of precision and punctuality in his business, an estimable citizen, a kind father, an affectionate husband, and an exemplarary christian. His death makes the blessed hope still more dear, in view of the prospect of an early and an eternal meeting. As he was unconscious most of the time during the last three days before he died, he was not aware of the approach of death.

A prayer was made at the house by the Methodist minister of the place, and he was laid away to sleep till Jesus comes. I. K. LOMBARD.

WEBSTER. Died in Conesus, N. Y., Dec. 1st, 1865, Elder Lawience Webster, aged fifty eight years and nine months.

Bro. Webster, in the commencement of his christian profession, was connected with the Baptists; but on hearing the glorious news of the Second Advent, he embraced them, and confessed and walked as a pilgrim and stranger until his death. He labored several years in preaching the word, but, because of difficulties and trials through which the Lord called him to pass, he was not ordained until last spring, at the South Butler Conference. And now, as he saw the work of God reviving around him, and doors of usefulness opening and inviting him to enter, he is laid away in death. All true christians who knew him will mourn for him, and the Adventists especially; for he was an unflinching advocate of the truth on the nature of man, near coming of Christ, and destruction of the wicked. On his death bed he gave continued testimony of his love for Bible truth, and of his unwavering faith in the promises of God. He was sick about three weeks. His disease was an unnamed one, but commenced with a carbuncle on his back, and when he died had spread into one corrupt sore from crown to sole. He suffered intensely.

A large concourse assembled at his funeral, and were addressed from Num. 23: 10:—"Let me die the death of the righteous, and let my last end be like his." May the God of Israel comfort the mourning friends. F. BURR.

SMYTH. Died at Worcester, Mass., Dec. 5th, 1865, Mrs. Abba B. Smyth, aged thirty-seven years.

Sister Symth early embraced the Savior, and made profession of her faith in him at the age of fourteen years, which profession she maintained till her death. She was interested in the faith of our Lord's near coming, and the resurrection from the dead, which constituted her hope. Three years ago she was suddenly seized with paralysis, which shattered her entire constitution, so that she was a mere wreck of her former self; yet the Lord was with her in the furnace of the toil to the end, and she retained strong faith in Him.

Sister Smyth will be greatly missed by a large circle of friends, as well as of the poor, infirm, and sick. Even in her own feebleness she was ready to administer to the comfort and relieve the wants of those in any trial. Her record is on high, and treasured in the memory of many afflicted ones.

Her widowed mother, who mourns her loss, has now followed to the grave five children within five years—surviving all her family save one daughter. She leaves a husband and two children to mourn her absence. The surviving relatives, however, are greatly supported and cheered in this hour of bereavement by the "blessed hope" which the gospel affords.

By her own request, made many months ago, I preached her funeral sermon. Text,—"That blessed hope." O. H. FASSETT.

JENKINS. Died at his residence near Madison, Wis., Nov. 13th, 1865, Bro. Joseph Jenkins, aged sixty-four years.

Bro. Jenkins was a native of Lee, N. H., but after his marriage moved to Bangor, Me., where he early embraced the Second Advent sentiments, was very zealous in private circles, and labored some in public to disseminate those views he held with such confidence. In 1850, he with his family removed to this state and settled near Madison, remaining a firm believer in the general views of the Second Advent people, and seemed ready always to give to others a reason for the hope he so dearly cherished. Notwithstanding the responsibilities and obligations of a husband and father held him for a while, he finally resigned all to sleep a short season till Jesus should call him to his reward. He leaves a wife and several children to weep as Rachel wept—because he is not.

ROBERTS. Julia, wife of Bro. C. Roberts, after a lingering consumption of nearly two years, quietly fell asleep in Jesus, on the evening of the 7th inst., at their residence in Windsor, Ct., aged forty-one years.

The subject of this notice, in the early days of Adventism, became interested in the near coming of the Lord, and embraced him as her only hope of future life and immortality, and identified herself as an Advent believer, in which faith and hope she continued until the day of her death.

During her sickness (especially the latter part), she suffered much in breathing, and extreme nervousness, yet her mind was as much stayed on the Lord as could reasonably be expected in such sufferings, which she bore with christian patience. The writer often visited her in the few last mouths of her sickness, and always found her confidence in the Lord, the evidence of her acceptance brightening, and all earthly glories fading, until nothing was cheering but the hope of immortality, and the glories of the kingdom of God, which she only expected to reach through a resurrection from the dead by Jesus Christ, "who is the resurrection and the life." S. COOPER.

CRAMER. Died in Forestville, Ct., Oct. 17th, of consumption, Libbie E., wife of Martin S. Cramer, aged thirty years.

Our sister was converted little more than a year ago, under the labors of Bro. H. K. Flagg, since which, according to the testimony of her numerous friends, she has been active, consistent, devoted disciple of the Savior, striving ever to promote his cause, and live in obedience to his requirements. Possessed of large benevolence, she was a Dorcas in the community where she lived. She is laid in her last resting place, but lives still in the memory of those who loved her, and in her pure, bright, christian example. Her funeral was attended by the writer.

"Libbie, we miss thee while thou art in Jesus sweetly sleeping,
Yet that blessed hope in our hearts we still are keeping.
We miss thy gentle voice, which we never more shall hear,
Until the Savior in the clouds of heaven shall appear.
Sickness, pain, and death shall vanish in that bright morn,
And the sting of death itself shall be withdrawn;
Shout for gladness, ye that lie in dust and clay,
And hail with joy the resurrection day."

IRA MORGAN.

DAVIS. Died, also, Aug. 9th, 1865, at the same place, Bro. Samuel Davis, formerly from the State of Maine, father of Sister Jenkins, in the eighty-sixth year of his age.

Also, a son of Bro. and Sr. Jenkins, died at Jefferson Barracks, Mo., July 10th, 1863, Amos F. Jenkins, aged twenty-seven years.

Our last duties were peformed for these friends, now silently sleeping in death's cold embrace, before a respectable and attentive audience, Nov. 27th, 1865. Text, 1 Thess. 4: 18. N. A. HITCHCOCK.

CLARK. Died in South Hawley, Mass., Dec. 11th, 1865, Josephine Isabel, daughter of Bro. Nathan Clark, aged thirteen months and eleven days.

It will be well with the child, for she sleeps in Jesus. RUFUS STARKS.

Summary of News.

FOREIGN.

Liverpool, Nov. 30. There is no news of Stephens, the Fenian Head Centre of Ireland. The Governor of the prison, from which he escaped, has been suspended.

The Fenian trials are progressing. Capt. Corbett who commanded the pirate Shenandoah at the time of her transfer, is being tried at Queenstown for breach of the foreign enlistment act.

There is no additional news from Spain or Chili.

The *Morning Herald* says the feeling in the city relative to American affairs is not altogether satisfactory.

Princess Helena of England is to be betrothed to Prince Christian of Augustenburg.

It is asserted that on the opening of the Hungarian Diet a general amnesty will be promulgated in Hungary.

The deaths from cholera in France during the month of October were 4020, and 379 from the 6th to the 12th of November.

Liverpool Dec. 8th, Queenstown 8th.

News unimportant.

O'Leary, the Fenian, had been found guilty. He made a speech denying that he was a traitor. He declared he owed no allegiance to the Queen of England, nor obedience to British laws. He was sentenced to twenty years' penal servitude.

DOMESTIC.

New York, Dec. 12. The *Times'* Paris correspondence of the 24th ult. sends a disquisition by Lamartine on the political affairs of this continent, published in the monthly periodical, *Les Eutretiences Litteraruers.*

He boldly defends the Emperor Maximilian's policy, and says it is a sublime conception, vast as the ocean, as new as all that which is apropos—a conception of safety for America and the world. The idea of a bold and efficacious position to be taken in Mexico against the usurpation of the United States is a new but just idea. Europe has the right to take this position. France takes the initiative. He then starts from the position that the new continent of America is the property of Europe to prove that France has a right to assume this policy. And having shown this to his satisfaction, he draws a picture of Americans as a community, and as individuals, which cannot be regarded as very flattering to the United States.

The *Herald's* special Washington dispatch says it is rumored that the French Minster, who is now in New York, is much displeased with the Congressional action on the Mexican question, and has decided not to return to Washington unless some explanation is given to him.

MEXICAN QUESTION.—During the week preceding the 23d ultimo 2200 French troops arrived at Vera Cruz, and 3000 more were expected to be on the way there from Brest. It is reported that the French officers speculate freely on the object contemplated by their government in sending them there. They seem to think that they will have no difficulty in whipping the Yankees, and believe that, in the event of war between France and the United States on account of Mexican affairs, the Southern States will again break out in rebellion, when the North will be crushed out, a Southern republic inaugurated, and Maximilian be firmly established on the throne of Mexico. Notwithstanding the reinforcements from France, Americans in Mexico think the Imperial cause rather a gloomy one at present. The French soldiers brought the cholera to Vera Cruz, and sundry deaths had taken place in the city.

THE CATTLE PLAGUE.—Latest foreign advices indicate no abatement of the plague among the cattle, which threatens now such a curtailment of the ordinary supply of animal food throughout Great Britain, as must inevitably affect the provision markets. In the course of the past month the increase of the disease had been most marked. During that period the attacks have risen, from a previous monthly average, from 14,000 to upward of 27,000, and the deaths, destruction included, to upward of 21,000.

Between the 4th and the 11th of November the number of cases increased by fifty per cent. In the ensuing week things were not quite so bad, but there was a further increase still. The London *Times* assumes that the deaths, instead of 700 a week, are at least four times that number, and if winter does not bring a change for the better the losses may be 5000 or 6000 a week before Christmas.

ITEMS.

☞ New York has one policeman for every 400 residents; Boston one for every 500; Chicago one for every 656; Baltimore one for every 800; Philadelphia one for every 1050.

☞ The death of Leopold, King of the Belgians, is announced in our foreign news.

☞ It appears that those who have suffered most from cholera in Paris are the ragmen and the street-sweepers. On the former class it has fallen so heavily that there is some intention of suppressing the trade altogether. It is said that one hundred and fifteen thousand persons fled from Paris within ten days to avoid the epidemic.

☞ In a Fenian book found in Tyrone, Ireland, besides a list of names, was the following toast: "Here's to ——. Long may he live; may he live till he sees chapels built ten miles long, and seven broad—built with Protestant bones, thatched with ministers' skins, whitewashed with their blood, and their backbones for scrapers at the doors."

☞ The leaves of the elder, if strewn among corn or other grain when it is put into the bin, will effectually preserve it from the ravages of the weevil. The juice will also kill bed bugs and magots. Insects never touch elder bushes. The leaves of the elder scattered over cabbages, cucumbers, squashes and other plants subject to the ravages of insects, effectually shield them.

☞ The cholera was brought to New York in 1848 by the steamer New York, which arrived at that port on Nov. 9th, with 400 passengers from Havre. By a singular coincidence, it is again introduced there in the same month, and by a similar steamer, coming from the same port.

☞ The Russian papers announce that the cholera, which appeared two months since in the southern provinces of the empire, is advancing north; and, notwithstanding the cold weather, it has arrived at Berdytchen, in Russian Poland, a town of forty thousand souls, mostly Jews.

☞ Some of the principal New York hotels talk of raising the price of board to $6 per day. There are families in the Fifth avenue who give $500 or $600 a week for their mere lodging and boarding privilege, while their "extras" will reach $300 or $400 more.

☞ A middle aged man was drugged while on the cars between New York and Bridgeport, and robbed of $1200 in gold. He had recently arrived from England, and was en route to Boston to meet his wife. The money he had with him was all he possessed.

☞ Another great artesian well, flowing 200,000 gallons daily, was struck at Chicago last week. Its diameter is five inches, though the intention is to enlarge it to twenty inches, at which size it will have a discharge capacity of 18,000,000 gallons daily.

Notices.

Wisconsin Advent Christian Conference.

The next quarterly session will be held at Sumpter, Sauk Co., Wis., commencing Thursday evening, Dec. 28th, 1865, and continue over the following Lord's day. Will Deacons Knapp and Bush please arrange for the meeting? Dear brethren and sisters, who are interested in this meeting, will you endeavor to be there? Come with earnest prayer that God will make this meeting a blessing to all of us. Elders Sheldon, Preston, Hitchcox, Shears, Barnes, Adams, Turner, and others, are expected to be present to preach the word.

GEO. W. TURNER, Sec.
GEO. W. BARNES, Pres.

"*Voice*" please copy.

Rhode Island Conference.

The R. I. and East Conn. conference will hold its quarterly session at Danielsonville, Conn., on Wednesday, Jan. 3d, at 2 P. M. This being the annual meeting of the conference, it is much desired that all churches holding connection with this conference should be represented by their delegates. We hope that all the preachers will come to this meeting, prepared to labor for the cause of Christ and the salvation of souls.

WM. H. CHAPMAN, Clerk.

New Hampshire Quarterly Conference.

A quarterly session of the New Hampshire State Conference will be held at Barnstead, N. H., (Clark meeting-house), commencing Thursday evening, Jan. 4th, and hold over the following Sunday.

A. W. SIBLEY, Secretary.

New Hampshire Quarterly Conferences.

The brethren and friends in New Hampshire who are desirous of having a quarterly conference held with them, should write me immediately at East Boston, Mass. A. W. SIBLEY, Secretary.

Minnesota Quarterly Meeting.

The second quarterly meeting of the Minnesota conference will be held at Elliota, Fillmore Co., on Saturday, the 23d of December next, at two o'clock P. M., and continue over the following Sunday. THOS. K. ALLEN, Sec.

Meetings in New York.

The brethren in New York City (up town) hold meetings three times on the Sabbath, and on Wednesday evenings, at the Advent Mission Chapel, 108 West 24th St. and 6th Avenue. Lovers of Jesus and of his gospel of life and immortality at his coming, are invited to meet with and encourage them with their countenance and support.

Notice.

For the information of all interested in the meetings in Yarmouth, I wish to say that "Institute Hall" has been rented, and fitted up for the worship of the Lord. Preaching brethren sending appointments for this place, will please correspond with Bro. Henry Bailey.

For the brethren, R. R. YORK.

Notice.

There will be a series of meetings held in Darien, near Bro. B. C. Simons, commencing Dec. 21st, and holding over the following two Sundays. Let there be a rally. Come, Brn. and Srs., in the name of the Lord. C. B. TURNER.

Notice.

Having found a place to call *home*, we take this means of saying to any of Father's family that may chance to pass this way, we will welcome them to our house, a white house standing between the Town House and the *old* Congregationalist church. D. J. & MARIA MATHEWS WEAVER.

Westfild, Mass.

Notice.

Brethren and sisters in Providence and vicinity are cordially invited to the house of Bro. John C. Burch, Eagle street, South Providence, where a meeting of the believers of Christ's soon coming and the resurrection of the dead is established.

Preachers coming this way and desiring to stop, will receive a hearty welcome.

GEO. A. COLE. In behalf of the Brethren.

Maine Second Advent Tract Society.

WM. H. MITCHELL, R. R. YORK, S. K. PARTRIDGE, } *Executive Board.*

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

Miles Grant........Sunday, Dec. 24th

EAST BOSTON.

C. Goodrich........Sunday, Dec. 24th

On account of the interest manifested, we will continue meetings in Haverhill, Mass., from Tuesday evening, Dec. 19th, to Friday evening, Dec. 22d.
Portsmouth, N. H........Dec. 31st
Castleton, Vt., with Bro Mathewson, Tuesday evening, Jan. 2nd, and every evening during the week, and over the following Lord's day. MILES GRANT.

New Bedford, Mass........Dec. 20th
and over the Lord's day, Dec. 24th.
C. GOODRICH.

Woodstock, N. H., evenings, Dec. 27th, 28th, and 29th, and continue over the following Sunday.
J. A. CLEAVELAND.
A. W. SIBLEY.

Barnstead, N. H., quarterly conference, Sunday, Jan. 7th
South Reading, Mass........Sunday, Jan. 14th
Manchester, N. H........Sunday, Jan. 21st
Concord, N. H........Sunday, Jan. 28th
A. W. SIBLEY.

Haverhill, Mass........Dec. 24th
C. C. STEVENS.

Riverton, Conn........Sunday, Dec. 24th
RALPH WILLIAMS.

Champlain, N. Y., Jan. 7th, and from thence on, till spring, in north-eastern New York, New England, and Canada East, as brethren may request.
G. W. STETSON.

North Canton, Ct........Sunday, Dec. 24th
S. WOODRUFF.

Montreal, C. E........Sunday, Dec. 24th
and onward for the present. ABIGAIL MUSSEY.

Chesterville, (Keath's Mills)........Dec. 24th
Stark........Dec. 31st
Rome, (Town House)........Jan. 6th and 7th
Chesterville........Jan. 14th
H. B. SEVEY.

Abington, Ct........Sunday, Dec. 24th
Danielsonville, Ct........Sunday, Dec. 31st
H. F. CARPENTER.

Bristol........Sunday, Dec. 31st
SETH WOODRUFF.

Corinna, Me., (meeting-house)........Sunday, Dec. 31st
Dexter, (where Brn. Titcomb and Bragg may think best), Thursday evening, Jan. 4th.
Sebec, (where Bro. Wm. Herriman may appoint), Sunday, Jan. 7th. I. DAMMON.

Groton Junction, Mass........evening, Dec. 25th
Clinton, Mass........evening, Dec. 26th
Worcester, Mass........evening, Dec. 27th
New Britain, Ct........evening, Dec. 28th
Wallingford, Ct., (as Bro. D. Platt may arrange), evening, Dec. 29th.
New Haven, Ct........Sunday, Dec. 31st
S. W. BISHOP.

Lee, N. H........Sunday, Dec. 24th
S. S. MOONEY.

Groton Junction, Mass........Lord's day, Dec. 24th
WM. C. THURMAN.

Wolcott, Ct., (Bro. Smith's Hall)........Sunday, Dec. 24th
We hope to see a general gathering on Christmas eve and Christmas. IRA MORGAN.

Holliston, Mass........Sunday, Dec. 24th
CHAS. E. PIPER.

Rochester, N. H., Brick school-house, (McDuffee neighborhood), Sunday, Dec. 24th.
Will Brn. Boody and Willey be present?
J. W. HORNE,
J. H. F. VARNEY.

Milton Mills, N. H., Wednesday evening, Dec. 20th, and every evening through the week, and over the Lord's day.
J. G. SMITH,
J. PINKHAM.

Springfield, Mass........Sunday, Jan. 7th
S. S. BREWER.

West Poland, Me., (instead of Lynn, Mass.), Sunday, Dec. 24th. J. COUCH.

Warner Gore (not Gove) N. H., Friday and Saturday evenings, Dec. 22d and 23d.
Pumpkin Hill, (school-house)........Sunday, Dec. 24th
Schoodee school-house........Sunday evening, Dec. 24th
Waterloo, (school-house)........Monday eve, Dec. 25th
Concord, N. H., (Millville school-house), Tuesday evening, Dec. 26th.
Wednesday, Thursday and Friday evenings, Dec. 27th, 28th and 29th, at East Concord, (Ward Room.)
Saturday evening, Dec. 30th, at West Concord, (Vestry.)
East Concord........Sunday, day and evening, Dec. 31st
JOHN G. HOOK.

Taunton, (Weir Street Baptist church), Saturday evening and Sunday, Dec. 23d and 24th.
H. L. HASTINGS.

Pomfret, Vt, (where James Herrington may appoint), Dec. 24th. EDWARD COTTON.

Clark meeting-house........Dec. 24th
Melvin Village........Dec. 31st
T. W. PIPER.

Portsmouth, N. H........Sunday, Dec. 24th
Exeter, N. H........Sunday, Dec. 31st
A. ROSS.

Hoosie Falls........Dec. 24th
(Meet me at Hoosic Corners.)
Onward, as Bro. Wilbur may arrange. H. PRATT.

Levant........Sunday, Dec. 24th
I. DAMMAN.

Winchester, Ct., (Stone school-house)........Dec. 24th
Campville, Ct........Dec. 31st
Yalesville, Wallingford, Ct........Jan. 7th
Prospect, Ct........Jan. 14th
Wallingford, Ct., (at Bro. E. G. Dudley's), Wednesday evening, Jan. 3d.
Franklin, Cortland Co., N. Y........Jan. 21st
H. ROCKWELL.

Biddeford, Me........Sunday, Dec. 24th
Portland, Me........Sunday, Dec. 31st
A. SIMPSON.

Yarmouth........Sunday, Dec. 24th
L. C. WELLCOME.

Wallingford, Ct........Dec. 24th
J. K. BELLOWS.

Manchester, N. H........Sabbath, Dec. 24th
T. M. PREBLE.

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Various sums.—L. Moore $3.60, 572; S. Gilmore $3.31, 520; Mrs E K Lemont $2.25, 533, A Adams 63c, 543; J Ballard $1.83, 544; D Stanwood $1.50, 584; J A Cole $1.50, 569; E. S. Jennings 75c, 546; J W Rogers $1.35, 545; J N Howes $2.31, 535; N Hall $1.50, 556; H F Swett 15c, 533; W Swett $2.25, 581; M Dawley 63c, 544; R. T. Walker $1.50, 563; R Geyer $11.20, 584; B Gilkey $3.40, 527; L Bullard $1.50, 551; R W Wilson 94c, 563; E H Dennett $1.50, 522; W D Mason $5.35, 563; W Updegraft $1.50, 563; A Sloan 63c, 545; E. M Parker 63c, 531; J. W. Chapman $2.60, 564; A. Armour 20c, 533; J M Billings 42c, 533, J H Brafflet 73c, 533; C. W. Smith $3.65, 529; C P Houghtaling $1.50, 515.

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LETTERS RECEIVED.

J B Cook, S Bragg, V E Small, F H Chamberlain, A Ross, J T Kimball, B Perham, J Morrison, D W Miller, Robert Brien, E C Woodruff, S Jackman, W Hobbs, W Stuart, D L Clark, M A Fogg.

POST OFFICE ADDRESS.

G. W. Stetson—Coopersville, Clinton Co., N. Y., until further notice.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
L. C. McKinstry—Magog, C. E.
J. K. Bellows—364 Broome Street, New York City.
Wm. McCullock—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—East Hatley, C. E., care of Burton Harvey.
Samuel Curry—Station E., New York.
W. H. Fisher—167 Hanover Street, Boston, Mass.
Josiah Durgin—Hadley's Falls, N. H.
N. P. Nason—North Hermon Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
L. Boutell—Salem, Mass.
Eld. D. J. Weaver—Westfield, Mass.
Maria Mathews Weaver—Westfield, Mass.
N. A. Hitchcock—Exeter, Green Co., Wis.
S. S. Brewer—Newark, N. J., till further notice.
J. Couch—Concord, N. H.
H. F. Carpenter—Rutland, Vt.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
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Like Jesus' love.

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And firm and changeless; not like meteors gleaming,
But on his ransomed ones 'tis ever beaming,
Bright, calm and clear.

He is a faithful friend,
In him the trembling soul, in hope confiding,
May safely trust,—his love is e'er abiding,
Even to the end.

His sympathy, how sweet!
Like softest music o'er the spirit stealing,
It soothes the troubled heart with heavenly healing,
And joy complete.

His words of glorious truth,
Like cadences of love from heaven descending,
Allure and guide to scenes of bliss unending,
And fadeless youth.

He with almighty power
Can give support when earthly hopes are dying;
And safe is every soul, to Jesus flying
In trial's hour.

O! give that gracious Guest
A throne in every heart, earth's sons and daughters;
His friendship is a fount of living waters,
And heavenly rest.

—*Selected.*

For the World's Crisis.

CANADA TOUR AND NOTES BY THE WAY.

As many months have elapsed since I have written any way-sketches, and thinking my numerous friends and acquaintances would like to hear of my prosperity in the good cause of my Master, I will pen a few notes by the way, and drop a line or two from each place in my journeyings.

First, Alton Bay Campmeeting, Sept. 3d, Sunday evening meeting, closed with a shower of heavenly grace. A few hours rest, and the bell rang at three for those who were going on the boat across the lake. We were ready in a short time. Then come the parting, the "good-byes," and hundreds were on board the Lady of the Lake, and she sailed pleasantly away. We went upon deck to view the scenery around, and our voices were soon sounding out to those along shore,—

"Get on board, get on board,
For there's room for many more."

But none made the attempt to come, for it was too late then. While the noble steamer ploughed through the waves, we sang to the waters, and to each other. In a few hours we were all safely landed at the Weirs Station to await the cars. As we had to wait some hours, our brethren found us a good place to dine, and we sat down to a good dinner, and refreshed ourselves, not expecting to eat again until we passed the Canada line. When the cars arrived, we were all on board, and moved onward.

On arriving at Plymouth, N. H., a brother came into the cars, and stopped me by the way, saying I was expected at Holderness the following Sunday, and the people would be disappointed,—so good-bye, Canada brethren, I could gladly accompany you on to Canada, but if duty requires me to tarry by the way, I must submit, and will find my way alone to your province in three or four weeks, if the Lord will.

Bro. Emery, with his companion, took me to his home in Holderness, where I rested for a few days, and then commenced my labors again.

Sunday I was at the brick school-house. Bro. J. Smith, a Freewill Baptist preacher, from New Hampton, preached in the morning, and I improved the time in the afternoon. Subject, "The kingdom of God, or the new heaven and the new earth, the saints everlasting, abiding home." 2 Pet. 3: 13. Praise the Lord, I had much freedom in preaching his word. As I was in Holderness and vicinity last March, at the time of the great thaw and melting of the deep snows, I was unable to fulfill a number of appointments. I now had the opportunity to fill them. I went over the mountain to a school-house, which was well filled in the afternoon, and had good freedom in preaching Christ and his second coming. The people were attentive and solemn, and some wiped the falling tear while I warned them that the judgment is close at hand.

Next at Hawkins' Meeting-house, in an adjoining town, in the evening. The people turned out to hear, and God was with me, but the people seemed afraid of me, as they were mostly Freewill Baptists. But I sowed seed in tears, and leave the event with the Lord. Rode four miles after meeting with an Advent brother, where I had a good pilgrim home for the night.

Sunday morning came, and I found myself in East Holderness meeting-house. Preached the word to a crowd of people, and Eld. Hiram Stephens (Freewill Baptist) administered the sacrament. A good time. May the Lord seal his precious truth to some unbelieving heart.

Monday, Oct. 2d, I took my leave of the friends in Holderness, and started on my way to Lisbon and Sugar Hill, my former residence for ten years. At five in the evening I found myself at the Lisbon depot all safe. A brother was waiting with his carriage to take me to Sugar Hill,—distance seven miles. On my arrival, I found my son there from Nova Scotia, whom I had not seen for over a year. Our meeting was quite unexpected, yet very agreeable. We were together but one day, when we parted, and he started for Nova Scotia, and I on my way to Canada.

Old neighbors, brethren and sisters greeted me once more very cordially on Sugar Hill, but reflections of the past always bring sadness to my heart. I had one evening meeting. Found the church rather low, but some are still holding on to the "blessed hope" of the Master's soon return. Sold quite a number of my books, made fifteen calls in one day, bade them all adieu, and then started for the conference at Whitefield. I arrived in the evening at Bro. Joseph Colby's. O how thankful I was to meet my old neighbors, brethren and sisters, with their families, again. Many years had passed since we last met. How many changes since last we greeted each other. Loved ones had been laid away in the grave, and I return to them a lone widow. Here is where I first gave my heart to the Lord, and drank from the fountain of life, and breathed the balmy air of heavenly love, and tasted the sweets of pardoning grace. O how sweet their memory still.

We had a good conference meeting. God was with us by his blessed Spirit; and it was cheering to hear the voices of my brethren and sisters in prayer and praise once more. The church in Whitefield is in quite a prosperous state under the labors of Bro. Cleaveland. "The World's Crisis" is now taken, which advocates the same views for which we, as a little church, were excommunicated from the Freewill Baptist quarterly meeting in 1841. It was good enough, thank the Lord. Truth will live, although its advocates may die. Our dear and much esteemed brother, Ira Bolles, is now dead, and laid away to rest till the voice of the archangel and the trump of God shall awake him. Although still in death, he yet speaketh, as his little works will show.

The brethren helped me on my way, for which I feel very grateful. They bought a goodly number of my books. I bade them good-bye, and a brother took me to Northumberland in his carriage, sixteen miles, where I found the Grand Trunk Railroad, and took the cars for a few miles, and then the stage for Colebrook, where I made a halt and had two evening meetings. Next to Stewardstown, one evening, and then over the line to Harriford one evening. In these three places, together with Canaan, where Bro. Hastings and others have labored, there are a goodly number who are looking for the blessed hope, and waiting for the Lord. I had good freedom among them in preaching the glad tidings of the coming kingdom. In each place they helped me on my journey with their prayers. A brother with his team took me on to Canada through the Harriford woods, and after some hours of toilsome journeyings through mud and a rocky road, we find ourselves safely landed in Compton, at the big house of cousin Burton Harvey's.

Saturday evening, at the school-house, I found Bro. Seavey, from New Hampshire. We preached the present truth, and the church were fed. We had a good meeting. O how much I have to praise my heavenly Father for health and strength to journey, and a heart to do what I can in the vineyard, while I find good friends, who see that my wants are all supplied, so that I lack for nothing.

Sunday, Oct. 8th. According to my appointment, I found myself in the Harvey school-house. Here I met with brethren and sisters in Compton and adjoining towns, with six or seven preachers, and some relatives who were not only cousins, but brothers and sisters in the Lord. I spoke with much freedom through the day upon one text of Scripture, found in Hebrew 9: 28,—"So Christ was offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Many warm friends greeted me very cordially, and the falling tear for the absent one, who had so often expressed her desire to see cousin Abby, now cold in death, made me feel a secret wish that cruel death was destroyed. Bro. Porter came from Danville, forty miles, to hear and to invite me to his place. Bro. McKinstry and others were present to invite me to other places. I shall have work enough to do in Canada to last awhile.

Sunday, Oct. 16th, at Hatley meeting. Good freedom, and an old-fashioned, noisy meeting. Praise the Lord. It was good to be there. Although a rainy day, some came ten or twelve miles to the meeting. There were Adventists there of the old '43 stamp,—the true coin.

Barnston, C. E., Sunday, Oct. 22d. A crowd of people gathered in a large school-house, and as strangers came in one after another, the old familiar face of our much esteemed Bro. S. Thurbur appeared in view. I knew the countenance, and the shake of the hand told the story. Bro. Samuel is the same warm-hearted brother he was twenty years ago, when at our pilgrim home on Sugar Hill. What a privilege among strangers, in a strange land, to find an old acquaintance, and a brother in Christ. The Lord graced the meeting with his Holy Spirit, and it was good to be there. But oh, if sinners could be reached, and brought to Christ, how much it would add to the interest of our meetings.

Danville, Sunday, Oct. 29th. Here I found a church of believers in the near coming of the Lord, with Bro. J. Porter as their pastor, and a nice little chapel to worship in. With what freedom I poured forth with my full soul the plain truths of the precious Bible to both saints and sinners. The brethren received me as did the church at Cenchrea a Phebe, who was not only a sister, but a servant of the church, to whom the apostle Paul gave a letter of recommendation to the church at Rome. Here I found a brother who was converted under the labors of a female, and had been very anxious, with others, that God would send me to Danville. The brother expressed a great desire that our sisters, who are in the gospel field, should give their full names to their appointments in the Crisis. Will you do so, sisters? I am willing for one, and I trust no more will be deceived in coming to hear *Eld.* Mussey preach, when they learn it is only *Abigail*.

A pleasant week in Danville. Meetings every evening to good acceptance, with Bro. Porter, his family and church. I left them, and started on my way, a lone pilgrim, for the great city of Montreal. I passed over the Victoria iron bridge, and through the dark tunnel, in the night, two miles, fearing and trembling, lest some accident might happen, and I finally be picked up in the bottom of the St. Lawrence, and none to tell who I was, or from whence I came; but I gave myself unto God and to prayer, and my merciful Preserver carried me safely through, and I was landed safely in the depot at Montreal, at nine o'clock, among strangers. Not a person in that great city that I had ever seen; but my trust was in Him who had said, go and I will go with thee. I sat solitary and a lone one, wondering if I should be called for, and when a few moments had elapsed, the door opened, and my name was called. Never, in all my life, was I more willing to answer at the call of Mrs. Mussey. Three brethren were there waiting for the cars to arrive; and Bro. G. Smith soon conveyed me to his house and pilgrim home, and I was a glad child with a thankful heart.

Montreal, Sunday, Nov. 5th. As I entered their pleasant hall, there was already gathered a little group of brethren and sisters, having their Sunday morning prayer meeting. Here, thought I, is the fruit of Bro. Grant's trials and labors in Montreal. Thank God, I am here, and while I listened to their songs and prayers, and especially did each one pray for the sister that had come among them, ere I was aware, the tears were fast falling, while my mind flits over the past, for a moment, thinking of Bro. Grant's conflicts while baffling with the enemy almost alone, and standing so boldly for God and his truth, where the fog of mysticism and unbelief was so thick that he was almost blinded, and the ice so deep and thick he was almost fearful he would not break through; but, by the help of God, the little David succeeded, and victory has turned on the side of truth, while his opponent has been arrested for stealing books. Truth is gaining ground. Thank God, no weapon formed against the truth or God's people will prosper. And since Bro. Grant has broken the ice here, Brn. Hastings and Taylor have done much in melting it away, and, by the help of God, I can do a little. Our meetings were well attended. The hall was so full at times, that many had to stand, while I spoke to them three Sabbaths, and almost every evening for two weeks.

I never had better freedom in preaching the word, or greater access to the people, than in Montreal, and I trust that God has some dear children there, who will be found watching when the Master comes; and the favored instrument, who through God planted the church in Montreal, will not have to wear a starless crown.

I made some visits among the friends, looked around the city, went into the great French Cathedral, and other Catholic churches, saw their paintings, which were beautiful, especially the paintings of Christ from the babe to the cross; but their manner of worship was all folly to me. Went to the jail to see a man hung, which was a sad spectacle to me. I felt thankful indeed that God had given me his Holy Spirit, so that I have no desire to murder for money, the love of which is the root of all evil.

Monday evening, we had our last meeting, and we bade good-bye to our brethren in Montreal, hoping we may meet them in the kingdom of God soon. They gave me an urgent invitation to return and spend the winter with them. I gave some encouragement that I would; and thus I leave them, with many thanks for their liberal donation.

I returned through the dark tunnel, as I came, leaving many warm friends behind me. Stopped at Melbourne, had two evening meetings and one in the afternoon. God never led me out deeper into his truth than while at Melbourne. A few there love God and his truth, and may I meet them when the reaping time shall come, and angels shout the harvest home. Returned to Compton and Hatley, where I am now holding a protracted meeting, and may God bless the feeble means to the salvation of some souls. I shall return to the States in a few weeks. Brethren in Massachusetts and Rhode Island are not forgotten. I will be there ere the winter is gone, if the Lord will. Pray for me.

ABIGAIL MUSSEY.

Hatley, C. E., Nov. 28th.

For the World's Crisis.

REJOICE!

Rejoice! dear scattered band. Your sufferings are almost over. It is but a little while —*such a little while now*, until the once pierced feet shall stand upon Olivet's cleaving brow, and the dear hands once nailed to the cross wave a sceptre of righteousness over all the earth. O Palestina, rejoice! Rejoice! beautiful, historic land, for thou wilt soon be redeemed from the curse. The conflicts that have raged within thy borders for so many ages past will soon be over. The Roman will despoil Jerusalem no more. No more will the Crusader and the Saracen meet in deadly conflict upon thy shores, oh beautiful lakes of the Holy Land. Not much longer will the crowned monarchs of earth dispute each other's right to the possession. The city of God will shine like a resplendent gem within thee, and the glory of the nations and their honor will be there. The covenant that God made with Abraham will be a sure covenant. The renewed Canaan will be his for an everlasting possession, and *Jesus*, our Savior, will reign!

He is coming soon, oh, he is coming! Our best Friend, who died for us! How the glories of this world pale before that one thought. It is all vanity. Why should we toil so earnestly for its treasures? We are on our way home. And our Elder Brother is going to meet us and escort us to our Father's house. Let not the wild, surging waves of earth sweep any away from the Rock. Sow the good seed with untiring diligence. The Master tarrieth but a little while longer. There remaineth *for the faithful, rest, and a crown.* REJOICE!

Princeton, Ind. S. R. CHAPLIN.

For the World's Crisis.

"THE SEA OF GLASS."—Rev. 15: 2.

"And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory, over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass."

The sea of glass is connected with the seven last plagues, which I believe are in the future, and will be poured out in connection with the deliverance of God's people, as the antitype of the plagues of Egypt. Also, the plagues will make a prominent part of the "time of trouble" just before us; and as these plagues symbolize the judgments of God which are to be poured upon the earth, so "the sea of glass" symbolizes a place of safety for the children of God in this time of trouble.

The idea of being caught away to regions beyond, is fanciful and unscriptural. But the promise is, "Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee; only with thine eyes shalt thou behold and see the reward of the wicked." Psa. 91: 5–8.

The good Lord foresaw we should need a place of safety in this time of trouble. Here it is. What is it? or what does the sea of glass symbolize? The word of God can only settle this matter. We read in Rev. 12: 1, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet; and upon her head a crown of twelve stars." All will agree that the woman symbolizes the church. The sun must symbolize her clothing, and the moon her foundation. What is this foundation? Paul says, "Other foundation can no man lay than that is laid." 1 Cor. 31: 11. Again, Paul says, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2: 20. The moon, then, must symbolize the word of God, and the sun the Spirit of God, with which the church is clothed. And now as there can be no other foundation, the sea of glass must symbolize the word of God.

Where are we in the prophecy? In the end of the sixth seal. And when the sixth seal ends, probation ends; and then the seventh seal will open, and that will open the book. Now what are the peculiar qualities of glass? Transparency is one quality. Can we not see through it? And when the seventh seal is open, can we not see through the word? Daniel says, "The wise shall understand." The book has been opening since the first seal was taken off, and cannot be said to be fully open until the seventh seal is taken off. The seventh seal is about to be opened, and probation end. Then the "time of trouble" will be fully entered upon.

Are we on the foundation? Have we Christ formed within the hope of glory? Have we the victory over self, over the world, the flesh and the devil? Are we holy? Do we bridle our tongues? Do we pray much, and watch constantly? May God help us all to be good.

J. K. BELLOWS.

For the World's Crisis.

VOLTAIRE'S TESTIMONY OF THE WALDENSES.

"In the twelfth century," says Voltaire, "there was one Peter Waldo, a rich merchant of Lyons, whose piety and errors are said to have given rise to the Vaudois (Waldenses.) This man, having retired with several poor people, whom he maintained, to the desert valleys betwixt Provence and Dauphin, acted both as their high-priest and father, instructing them in his doctrine, in which he differed very little from the Albigenses, or from Wickliff, John Huss, Luther, and Zunglius, in regard to several of the chief articles.

These men lived a great while in obscurity, busied in the culture of barren lands, which with indefatigable industry they rendered fit for corn and pasture,—a proof of our being greatly to blame if, through neglect, we suffer any part of France to be uncultivated. The neighboring grounds were let to them on leases; and they improved by their labor so as to maintain themselves, and to enrich their landlords, who never complained of their behavior. In the space of two hundred and fifty years their number increased to eighteen thousand, who were dispersed in thirty small towns, besides hamlets. All this was the fruit of their industry. There were no priests among them, no quarrels about religious worship, no lawsuits; they determined their differences among themselves. None but those who repaired to the neighboring cities knew that there existed any such thing as mass or bishops.

They prayed to God in their own jargon,* and being continually employed, they had the happiness to know no vice. This peaceful state they enjoyed for above two hundred years, since the wars against Albigences, with which the nations had been wearied. When mankind have long rioted in cruelty, their fury abates and sinks into languor and indifference, as we see constantly verified both in the case of individuals and whole nations. Such was the tranquility which the Waldenses enjoyed, when the reformers of Germany and Geneva came to hear that there were others of the same persuasion as themselves. Immediately they sent some of their ministers (a name given to the curates of the Protestant churches) to visit them, and since then the Waldenses are too well known."

Considering the principles of the author, the above is candid.

A. ROSS.

* What Voltaire means by this uncouth speech is, the Waldenses had no liturgy, or forms of public prayer.

For the World's Crisis.

A BOOK.

BRO. GRANT:—I would like to write a book. Not to make a display, but with a single eye to the glory of God. I have for years thought of publishing a history of my travels and adventures by land and sea; but my present desire is considerably modified. If my personal history is brought into the book at all, it must hold a secondary place, and only furnish matter for reflection, and occasions of praise to Him who has led me through dangers seen and unseen.

I have resided in all of the six New England States, and in New York and Pennsylvania. Have also been some time in Australia and the East Indies. I have seen South America, Africa, and Asia, and have sailed some fifty thousand miles "o'er the dark blue sea." I have had very fair advantages also for obtaining a common education.

Let all this stand in the background, and let the glory of God be the first and foremost object in writing. I aim at the ESSENTIAL TRUTH. On those points of doctrine in regard to which honest, earnest christians differ, I prefer to be silent. If in any case such points *must* be brought forward, I would do it cautiously, and not in an overbearing, positive manner.

I think I am entirely resigned to the will of the Lord in this. If the way opens for me to write and publish the book, all praise and glory be to His name. And if "I die and make no sign," I make no complaint, but expect to praise him still forevermore.

If any who read this feel interested enough to write to me, I should be thankful to hear from them. And I feel that I owe a debt of gratitude to all men. As Paul says, "I am a debtor both to the Greeks and to the Barbarians, both to the wise and the unwise"; so I would acknowledge my indebtedness to all. And if I can by any means benefit any, it is my earnest desire to do so. I trust my friends will often pray for me, that I may be enabled to "press toward the mark for the prize of the high calling," and not only gain the blest haven myself, but lead others also to the Redeemer.

"Praise him with cheerful spirit
Who filleth to the brim,
That every saint may hear it
Who is looking now for him.
He comes with succor speedy
To those who suffer wrong;
He helps the poor and needy,
And bids the weak be strong."

Sutton, Mass. F. H. CHAMBERLAIN.

CONSIDER THE SINS OF THINE HEART.

It is to little purpose to lop off the branches while the root of corruption remains untouched. In vain do men lave out the streams, when the fountain is running which fills up all again. Let the axe of thy repentance, with David's, go to the root of sin. Study how deep, how permanent is thy natural pollution, how universal it is, till thou dost cry out, with Paul, upon thy body of death. The heart is never thoroughly broken till thoroughly convinced of the heinousness of its original and deep-rooted depravity. Here fix thy thoughts; this is that which makes thee backward to all good, and prone to all evil; that sheds blindness, pride, prejudice, and unbelief into thy mind; enmity, inconstancy, and obstinacy into thy will; inordinate heat and cold into thy affections; insensibleness and unfaithfulness into thy conscience; slipperiness into thy memory; and in a word hath put every wheel of the soul out of order, and made it, from a habitation of holiness, to become a very hell of iniquity. This is what has defiled and perverted all thy members, and turned them into weapons of unrighteousness and servants of sin; that hath filled the head with carnal and corrupt designs, the hand with sinful practices, the eyes with wandering and wantonness, the tongue with deadly poison; that hath opened the ears to tales, flattery, and filthy communication, and shut them against the instructions of life, and hath rendered thy heart the source of all deadly imaginations, so that it poureth out all its wickedness without ceasing even as naturally as a fountain doth pour forth its waters, or as the raging sea doth cast forth mire and dirt. And wilt thou yet be in love with thyself, and tell us any longer of thy good heart? O, never leave meditating on the desperate contagion, the original corruption of thy heart, till, with Ephraim, thou bemoan thyself; and with the deepest shame and sorrow smite on thy breast as the publican; and with Job abhor thyself, and repent in dust and ashes.

Consider the particular evil that thou art most addicted to; find out all its aggravations; set home upon thy heart all God's threats against it: repentance drives before it the whole herd, but especially sticks the arrow in the beloved sin, and singles this out above the rest to run it down. O, labor to make this sin odious to thy soul, and double thy guard and resolutions against it, because this doth most dishonor God and endanger thee.—*Ex.*

A GENTLE WORD IS NEVER LOST.

A gentle word is never lost!
Oh! never, then, refuse one;
It cheers the heart with sorrow tossed,
And lulls the cares that bruise one.
It scatters sunshine o'er our way,
And turns our thorns to roses;
It changes weary night to day,
And hope and love discloses.

A gentle word is never lost!
Thy fallen sister needs it;
How easy said! how small the cost!
With peace and comfort speeds it.
Then drive the shadow from thy cheeks,
A smile can well replace it;
Our voice is music when we speak
With gentle words to grace it.

FAMILY GOVERNMENT.

Much of the family government at the present time appears to be sadly defective, and growing worse. "Young America" is becoming very uncontrolable, and very disagreeable in manners, and exceedingly corrupt in morals. The youthful recklessness is truly alarming. Some of the very worst rowdies in our land are but mere boys, scarcely into their teens. They trample all laws under their feet, and respect no one but their associates in crime.

Why this sad change in the conduct of the youth of these last days? We think there is more blame resting on the *parents* than many suppose.

The following from the pen of Dr. Dio Lewis, published in the *Home Monthly*, is to the point, and deserves a careful consideration. He says:—

Those who would sacrifice a child's lasting good for present gratification may be kind-hearted, but they are most assuredly false to parental responsibilities.

MOTHERS.

I know a bright little mother, always running over with good sense and womanly courage, who constantly seeks opportunities to teach her children lessons of self-denial. When a delicious dessert makes its appearance on the table, something of which her children are particularly fond, and she observes them gazing at it with childish eagerness, she will sometimes say,—

"Now, my dear ones, I wish you would leave the table without touching this. Let no one ask a question or make a complaint."

Again music is heard in the street, and they all rush toward the window. On such an occasion she may check them with a request to resume whatever may have been occupying their attention, and deny themselves the pleasure of seeing the pretty trainers. Numberless occasions afford opportunities for the same invaluable lesson.

TWILIGHT INSTRUCTIONS.

In the quiet evenings, before the little ones are put away in their nests, she tells them in a loving and serious voice, that in all this self-denial they are fitting themselves to withstand the temptations of life; that, by and by, when they are grown, rum, tobacco, and all other vices will have no power over them, if now, while they are children, they learn to govern their appetites and evil inclinations.

RESULTS.

In this beautiful family the fruits of this wise training are most satisfactory. When all are gathered in the small but neat, orderly parlor, that pleasant easy-chair in the corner on the soft rug is not, as is so common, the subject of angry contention, but one of touching, unselfish emulation.

Each prefers to have another occupy it. Blessed mother! . . . Thus early in life is she giving her offspring that priceless treasure which all the learning of this world cannot give its votaries; namely, the very essence of the christian religion.

A CONTRAST.

See that worn-out mother who is always studying to gratify every whim and appetite of her children. How distressed and care-worn are her features! Anxiety is so plainly written on her face that every passer-by can read it. Her Charley wants a cake, then candy, then raisins, now preserves, and before these are disposed of, he must have a whip in the parlor, and then his drum, which will interrupt all conversation. Soon a chair which is occupied by some other person must be vacated for his convenience; then he will amuse himself by pulling a dog's ear or a cat's tail, thus distressing the poor dumb animals, as well as annoying human beings. Then, while eating a greasy doughnut, he will climb up into a visitor's lap, and so on, *ad infinitum*. And this poor deluded mother constantly cries,—

"Oh, let him, let him! He wants to!"

Let us thank God that such unrestrained indulgence of passion and appetite generally kills children early. The unreasonable, petulant, selfish character, evoked from such thoughtless, unintentional cruelty, does not often remain to curse the world through a long life.

I shall not argue a proposition which only needs to be stated; namely, that the most obligatory and holy duty pressing upon those who have the charge of children is to teach this lesson of self-denial. All others are as nothing compared with this. And when we remember that this invaluable lesson, if taught in the restraints of table appetites,—which is the point upon which, as a physiologist, I would more particularly insist,—is an indispensable means of health and vigor of both body and soul, its value and importance are doubly enhanced.

SELF-RELIANCE.

Teach children to rely upon their own efforts. Give them an object to live for, and let them work for it.

Thousands of men and women, who are the slaves of appetite and passion, might have become noble and useful citizens, had they been thrown upon their own resources in childhood or youth. Many noble mothers are the authors of all that is noble and good in their offspring; yet I conscientiously believe that, with our loose American notions on the training of children, a large majority of Young America, both male and female, would have their chances for a vigorous manhood and womanhood greatly improved if deprived of the protection of their parents in early childhood, and taught, amid all sorts of hardships, the great lessons of self-denial and industry.

Blessed be God, with a mother in whom there is a happy mingling of stern conscience and tender affections, tracing as I do, all that I am and all that I have to that mother, it is hard for me to think that the loss of a mother could, under any circumstances, prove an advantage: but I have been forced to this opinion from witnessing daily and hourly the ruinous results of that unchecked indulgence and pampering which have become the almost universal custom in American houses.

FATHERS AND MOTHERS OF NEW ENGLAND.

You who have retained so much of Plymouth Rock in your compositions have now begun to fall into this unhappy error. Indeed, many of you begin already to justify yourselves by urging the sacred individuality of every human being. One eminent educator has said, "to break the will of a child is to destroy the lever of all his future conquests." Numberless parents have resolved never again to resort to corporal punishment with their children.

Without bringing forward the numerous testimonies from the sacred Scriptures which unequivocally sustain the doctrine of discipline and government, without an attempt to echo the voice of history, it is enough to say that the new doctrine has already produced that impertinent, lawless "Young America" which has become the disgrace of our land, and may, I fear, destroy all law and order.

OBEDIENCE—PROMPT, UNCONDITIONAL.

This should be resolutely enforced by every parent. The means should be of the gentle and purely moral character so far as possible. But subordination must be secured. To secure it, when moral suasion fails, the parent who will not resort to corporal force on account of some fine theory about "sacred individuality" is false to his obligations.

DISCIPLINE IN SCHOOLS.

In common with all earnest educators, I have considered it much. During a long intercourse with schools, the incomparable importance of thorough discipline has been constantly thrust upon me. I do not believe the value of such discipline has been overrated.

For the World's Crisis.

THE RIGHT WAY.

"There is a way that seemeth right to a man, but the end thereof are the ways of death."—PROV. 14: 12.

Thousands there are in this world who think their ways are perfectly right. They pass along with unbroken pace through life, thinking most assuredly they cannot be wrong. They allow themselves to be guided by the dictates of their own conscience, which becomes as hard as a flint. If they cheat, lie, steal, slander, or even doubt the existence of an overruling God, their way still seems right to them. But is it right? No, because it ends in death. Therefore it must be wrong. The way that is right will never end in death. Jesus saith, "I am the way, the truth, and the life: no man cometh to the Father but by me." Therefore if a man follow in the way of Christ, whether it seemeth right or not, it will surely end in life. Seek to enter in at the straight gate, for there is but one way that leadeth there.

SANFORD HART.

Hygiene.

"This is for your health."—Paul.

POISONS IN DAILY USE.

Poisons are introduced into the system by various means. They are often concealed in food by the ignorant cook or housekeeper, and as ignorantly partaken of by herself and others. Pickles are often poisoned by being scalded in brass or copper kettles. It makes them look green, but that very greenness renders them poison. Brass or copper kettles ought not to be used for any purpose unless they are previously scoured very bright. It is better for health to avoid their use for cooking purposes. Brass wash dishes ought never to be used; they cause sore eyes, eruptions, etc. Water is poisoned by being conveyed in lead pipes, or standing in pails painted on the inside. Milk is poisoned by having such pails for milking. Cheese is often poisoned in the same way, and by using in its manufacture brass, copper or wooden tubs, painted inside. Ignorance often conceals a deadly weapon in our best articles of food, but selfishness does the same thing more frequently. Candies, toys and cakes are often ornamented or colored with various poisons. The blending of colors in these articles makes them attractive to the eye, but destructive to the health of those that use them. Highly colored candies and cakes, so attractive to children, cause decayed teeth, canker, intestinal inflammation, nauseating headache, colic, spasms, and often convulsions. Confectionary may be prepared without coloring material so as to be wholesome. Gay colors are made of poisonous materials, that ought never to be introduced into food or drinks. Wall paper ornamented with beautiful green, pretty yellow, and lively red, sometimes diffuses through sleeping and sitting rooms, an atmosphere impregnated with a poisonous vapor, that causes headache, nausea, dryness of the mouth and throat, cough, boils, watery swellings of the face, cutaneous affections and inflammation of the eyes. These occur in more serious forms in apartments that are not constantly and thoroughly ventilated.

SUNSHINE.

By the use of this term we do not mean *sunlight*, but the direct rays or *shine* of the sun. Mankind are dying for the want of it. We build our houses, to be sure, with a world of windows, but they are chiefly put in to make a handsome display outside. We are careful to curtain them inside and blind them outside so as to shut out the precious rays of the sun. It is a good argument in favor of curtains and blinds, that if the light be let in too strongly it will fade the carpet. So far as carpets are concerned this is true, as they are generally made, but can we have no colors in carpets which the light will not seriously affect? If carpets fade by letting the light in, there is another thing that fades by keeping the light out, viz., the human being.

On the shady side of the street, the hospital and prison, cholera, scrofula, billious complaints, and nervous diseases are more frequent and fatal than on the sunny side. We advise everybody to live on the sunny side of their houses. The room in which the family spends most of its time should be on the side where the sun can find its way into it. Let the parlor, if it be seldom used, be on the shady side. We observe that there is not a cottager so ignorant that will not set her plants, if she have taste enough to grow them, in the east window in the morning, and at noon carry them to a south window, and in the afternoon put them in a west window. But perhaps she is careful to keep her children in the shade, and her precious self, so far as possible, out of the rays of the sun. The plants in obedience to natural law are kept healthy, while the children and mother being kept in the shade, suffer in consequence.

Light is beginning to be considered a great curative agent, and we apprehend that the time is not far distant when there will be sun-baths. Corridors with glass roofs will be so adjusted that persons can properly remove their clothing and take a bath in the sun for an hour or two, much to the improvement of their health. The chief advantage of going to the country is to get into the sunshine, and to be in the pure breezes. If we desired merely to keep cool, we should stay in the shady city. People talk of "hot walls" and "burning pavements;" it is much hotter in the country, for the breeze that plays there in mid-day brings only heated air from outdoors. But in the city the breeze brings air in from the shady side of the street, and the lower rooms of a city house are consequently much cooler in mid-day than the exposed houses of the country.

Our soldiers, who were able to bear the labor and fatigue of war, are invigorated by the out-door life they lived. We know a young man in New York who came back from the war and resumed his former occupation of book-keeping, and lost thirty pounds' weight in six weeks. It would do him good to be a farmer.

Parents can do nothing better for their puny sick boys than to put them on a farm for three or four summers and let the sun bathe them the livelong day. They will, by such a life, grow rapidly, and become tough, brawny, and broad. We have seen this tried to the highest advantage in more than one instance under our advice.—*Phrenological Journal.*

BREATHING THRO' THE MOUTH.

Man seems to be the only animal that is given to this most unphysiological habit. The common habit of sleeping with the mouth open, is often very annoying to those so afflicted, and generally requires quite an effort to break it up. The following notice of some of the effects produced, may induce persons to try and see what can be done by a little resolution and perseverance in overcoming the evil.

Air taken into the lungs through the mouth, produces injurious effects in two ways. Firstly, the lining membrane of the mouth is dried and parched by the absorbing action of the air, and the natural secretion of the parts is arrested, causing much discomfort. Secondly, the air is taken into the lungs in what might be termed a "raw state," thereby causing irritation of the lung membrane by the cold, and also from the action of dust and other injurious substances that are drawn into the pulmonary cells. Probably, nearly every one has noticed the almost painful sensations experienced by rapidly breathing through the mouth large quantities of cold air on a frosty morning. This cold air is invigorating if taken in through the proper passage, and so warmed and tempered before reaching the delicate membrane of the lungs. In the best constructed steam-engines of the present day, the cold water is warmed by the waste heat before it is introduced into the boiler. The same thing is also done in some kinds of iron furnaces; the air which blows the fire is heated before entering the furnace. By these methods, the central mass of fire or water, is more easily kept at the necessary high temperature. The effect of breathing cold air into the lungs without this previous heating which is done in the natural air passages, is to rob the central organs of the respiratory apparatus, of a large amount of heat, and thus chill them below their natural temperature.—*Ex.*

MEDICAL DRUNKARDS.

Let me say that of all persons who have not yet become drunkards, the most pitiable are they who are drinking intoxicating liquor under medical advice. Others drink it upon their own responsibility, and therefore with more or less caution. But these drink it upon the highest authority, and therefore with no fear of consequences. Other tipplers often restrain their appetite through shame of being seen to indulge it. But these indulge it boldly under the impervious plea that they are but taking medicine. Other tipplers are open to admonition and reformation. But these have infallible doctors to shield them from ignorant admonition, and exempt them from all sense of their need of reformation. In a word, whilst the one, drinking intoxicating liquor without excuse, and therefore against conscience—against that voice of God in the soul—may stop ere it be too late; the other, drinking it for health, and therefore with an approving conscience, will, probably, never stop until life stops. Emphatically true is it that no other tippler is going so surely to the drunkard's grave as the one who lets his doctor lead him to it.—*Gerritt Smith.*

DRESS AND DISEASE.

There is no truth more firmly established among medical men than that disease follows fashion as much as bonnets do. When thin shoes prevail, consumption is the prevailing epidemic with females in every fashionable community of the country. When low-necked dresses are in the ascendant, sore throat and quinsy are the raging maladies. When bustles and bishops made their appearance, spinal affections became the "ton." The reign of corsets is denoted by collapsed lungs, dyspepsia, and a general derangement of the digestive organs. Indeed, so immediately are dress and disease connected, that a doctor says that all he needs to determine what a majority of the women are dying of, is to have an inventory of their wardrobe handed to him.

☞ There is no form of mere neuralgia but may be cured in a reasonable time by strict personal cleanliness, loosening food, and breathing pure air.

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THE HEAVENLY FRIEND.

There is a friend above,
Whose pure affection far transcends all others;
No earthly kindred, parents, sisters, brothers,
Like Jesus' love.

His friendship is sincere,
And firm and changeless; not like meteors gleaming,
But on his ransomed ones 'tis ever beaming,
Bright, calm and clear.

He is a faithful friend,
In him the trembling soul, in hope confiding,
May safely trust,—his love is e'er abiding,
Even to the end.

His sympathy, how sweet!
Like softest music o'er the spirit stealing,
It soothes the troubled heart with heavenly healing,
And joy complete.

His words of glorious truth,
Like cadences of love from heaven descending,
Allure and guide to scenes of bliss unending,
And fadeless youth.

He with almighty power
Can give support when earthly hopes are dying;
And safe is every soul, to Jesus flying
In trial's hour.

O! give that gracious Guest
A throne in every heart, earth's sons and daughters;
His friendship is a fount of living waters,
And heavenly rest.

—*Selected.*

For the World's Crisis.

CANADA TOUR AND NOTES BY THE WAY.

As many months have elapsed since I have written any way-sketches, and thinking my numerous friends and acquaintances would like to hear of my prosperity in the good cause of my Master, I will pen a few notes by the way, and drop a line or two from each place in my journeyings.

First, Alton Bay Campmeeting, Sept. 3d, Sunday evening meeting, closed with a shower of heavenly grace. A few hours rest, and the bell rang at three for those who were going on the boat across the lake. We were ready in a short time. Then come the parting, the "good-byes," and hundreds were on board the Lady of the Lake, and she sailed pleasantly away. We went upon deck to view the scenery around, and our voices were soon sounding out to those along shore,—

"Get on board, get on board,
For there's room for many more."

But none made the attempt to come, for it was too late then. While the noble steamer ploughed through the waves, we sang to the waters, and to each other. In a few hours we were all safely landed at the Weirs Station to await the cars. As we had to wait some hours, our brethren found us a good place to dine, and we sat down to a good dinner, and refreshed ourselves, not expecting to eat again until we passed the Canada line. When the cars arrived, we were all on board, and moved onward.

On arriving at Plymouth, N. H., a brother came into the cars, and stopped me by the way, saying I was expected at Holderness the following Sunday, and the people would be disappointed,—so good-bye, Canada brethren, I would gladly accompany you on to Canada, but if duty requires me to tarry by the way, I must submit, and will find my way alone to your province in three or four weeks, if the Lord will.

Bro. Emery, with his companion, took me to his home in Holderness, where I rested for a few days, and then commenced my labors again.

Sunday I was at the brick school-house. Bro. J. Smith, a Freewill Baptist preacher, from New Hampton, preached in the morning, and I improved the time in the afternoon. Subject, "The kingdom of God, or the new heaven and the new earth, the saints everlasting, abiding home." 2 Pet. 3 : 13. Praise the Lord, I had much freedom in preaching his word. As I was in Holderness and vicinity last March, at the time of the great thaw and melting of the deep snows, I was unable to fulfill a number of appointments. I now had the opportunity to fill them. I went over the mountain to a school-house, which was well filled in the afternoon, and had good freedom in preaching Christ and his second coming. The people were attentive and solemn, and some wiped the falling tear while I warned them that the judgment is close at hand.

Next at Hawkins' Meeting-house, in an adjoining town, in the evening. The people turned out to hear, and God was with me, but the people seemed afraid of me, as they were mostly Freewill Baptists. But I sowed seed in tears, and leave the event with the Lord. Rode four miles after meeting with an Advent brother, where I had a good pilgrim home for the night.

Sunday morning came, and I found myself in East Holderness meeting-house. Preached the word to a crowd of people, and Eld. Hiram Stephens (Freewill Baptist) administered the sacrament. A good time. May the Lord seal his precious truth to some unbelieving heart.

Monday, Oct. 2d, I took my leave of the friends in Holderness, and started on my way to Lisbon and Sugar Hill, my former residence for ten years. At five in the evening I found myself at the Lisbon depot all safe. A brother was waiting with his carriage to take me to Sugar Hill,—distance seven miles. On my arrival, I found my son there from Nova Scotia, whom I had not seen for over a year. Our meeting was quite unexpected, yet very agreeable. We were together but one day, when we parted, and he started for Nova Scotia, and I on my way to Canada.

Old neighbors, brethren and sisters greeted me once more very cordially on Sugar Hill, but reflections of the past always bring sadness to my heart. I had one evening meeting. Found the church rather low, but some are still holding on to the "blessed hope" of the Master's soon return. Sold quite a number of my books, made fifteen calls in one day, bade them all adieu, and then started for the conference at Whitefield. I arrived in the evening at Bro. Joseph Colby's. O how thankful I was to meet my old neighbors, brethren and sisters, with their families, again. Many years had passed since we last met. How many changes since last we greeted each other. Loved ones had been laid away in the grave, and I return to them a lone widow. Here is where I first gave my heart to the Lord, and drank from the fountain of life, and breathed the balmy air of heavenly love, and tasted the sweets of pardoning grace. O how sweet their memory still.

We had a good conference meeting. God was with us by his blessed Spirit; and it was cheering to hear the voices of my brethren and sisters in prayer and praise, once more. The church in Whitefield is in quite a prosperous state under the labors of Bro. Cleaveland. "The World's Crisis" is now taken, which advocates the same views for which we, as a little church, were excommunicated from the Freewill Baptist quarterly meeting in 1841. It was good enough, thank the Lord. Truth will live, although its advocates may die. Our dear and much esteemed brother, Ira Bolles, is now dead, and laid away to rest till the voice of the archangel and the trump of God shall awake him. Although still in death, he yet speaketh, as his little works will show.

The brethren helped me on my way, for which I feel very grateful. They bought a goodly number of my books. I bade them good-bye, and a brother took me to Northumberland in his carriage, sixteen miles, where I found the Grand Trunk Railroad, and took the cars for a few miles, and then the stage for Colebrook, where I made a halt and had two evening meetings. Next to Stewardstown, one evening, and then over the line to Harriford one evening. In these three places, together with Canaan, where Bro. Hastings and others have labored, there are a goodly number who are looking for the blessed hope, and waiting for the Lord. I had good freedom among them in preaching the glad tidings of the coming kingdom. In each place they helped me on my journey with their prayers. A brother with his team took me on to Canada through the Harriford woods, and after some hours of toilsome journeyings through mud and a rocky road, we find ourselves safely landed in Compton, at the big house of cousin Burton Harvey's.

Saturday evening, at the school-house, I found Bro. Seavey, from New Hampshire. We preached the present truth, and the church were fed. We had a good meeting. O how much I have to praise my heavenly Father for health and strength to journey, and a heart to do what I can in the vineyard, while I find good friends, who see that my wants are all supplied, so that I lack for nothing.

Sunday, Oct. 8th. According to my appointment, I found myself in the Harvey school-house. Here I met with brethren and sisters in Compton and adjoining towns, with six or seven preachers, and some relatives who were not only cousins, but brothers and sisters in the Lord. I spoke with much freedom through the day upon one text of Scripture, found in Hebrew 9 : 28,—"So Christ was offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Many warm friends greeted me very cordially, and the falling tear for the absent one, who had so often expressed her desire to see cousin Abby, now cold in death, made me feel a secret wish that cruel death was destroyed. Bro. Porter came from Danville, forty miles, to hear and to invite me to his place. Bro. McKinstry and others were present to invite me to other places. I shall have work enough to do in Canada to last awhile.

Sunday, Oct. 16th, at Hatley meeting. Good freedom, and an old-fashioned, noisy meeting. Praise the Lord. It was good to be there. Although a rainy day, some came ten or twelve miles to the meeting. There were Adventists there of the old '43 stamp,—the true coin.

Barnston, C. E., Sunday, Oct. 22d. A crowd of people gathered in a large school-house, and as strangers came in one after another, the old familiar face of our much esteemed Bro. S. Thurbur appeared in view. I knew the countenance, and the shake of the hand told the story. Bro. Samuel is the same warm-hearted brother he was twenty years ago, when at our pilgrim home on Sugar Hill. What a privilege among strangers, in a strange land, to find an old acquaintance, and a brother in Christ. The Lord graced the meeting with his Holy Spirit, and it was good to be there. But oh, if sinners could be reached, and brought to Christ, how much it would add to the interest of our meetings.

Danville, Sunday, Oct. 29th. Here I found a church of believers in the near coming of the Lord, with Bro. J. Porter as their pastor, and a nice little chapel to worship in. With what freedom I poured forth with my full soul the plain truths of the precious Bible to both saints and sinners. The brethren received me as did the church at Cenchrea a Phebe, who was not only a sister, but a servant of the church, to whom the apostle Paul gave a letter of recommendation to the church at Rome. Here I found a brother who was converted under the labors of a female, and had been very anxious, with others, that God would send me to Danville. The brother expressed a great desire that our sisters, who are in the gospel field, should give their full names to their appointments in the Crisis. Will you do so, sisters? I am willing for one, and I trust no more will be deceived in coming to hear *Eld.* Mussey preach, when they learn it is only *Abigail.*

A pleasant week in Danville. Meetings every evening to good acceptance, with Bro. Porter, his family and church. I left them, and started on my way, a lone pilgrim, for the great city of Montreal. I passed over the Victoria iron bridge, and through the dark tunnel, in the night, two miles, fearing and trembling, lest some accident might happen, and I finally be picked up in the bottom of the St. Lawrence, and none to tell who I was, or from whence I came; but I gave myself unto God and to prayer, and my merciful Preserver carried me safely through, and I was landed safely in the depot at Montreal, at nine o'clock, among strangers. Not a person in that great city that I had ever seen; but my trust was in Him who had said, go and I will go with thee. I sat solitary and a lone one, wondering if I should be called for, and when a few moments had elapsed, the door opened, and my name was called. Never, in all my life, was I more willing to answer at the call of Mrs. Mussey. Three brethren were there waiting for the cars to arrive; and Bro. G. Smith soon conveyed me to his house and pilgrim home, and I was a glad child with a thankful heart.

Montreal, Sunday, Nov. 5th. As I entered their pleasant hall, there was already gathered a little group of brothren and sisters, having their Sunday morning prayer meeting. Here, thought I, is the fruit of Bro. Grant's trials and labors in Montreal. Thank God, I am here, and while I listened to their songs and prayers, and especially did each one pray for the sister that had come among them, ere I was aware, the tears were fast falling, while my mind flits over the past, for a moment, thinking of Bro. Grant's conflicts while baffling with the enemy almost alone, and standing so boldly for God and his truth, where the fog of mysticism and unbelief was so thick that he was almost blinded, and the ice so deep and thick he was almost fearful he would not break through; but, by the help of God, the little David succeeded, and victory has turned on the side of truth, while his opponent has been arrested for stealing books. Truth is gaining ground. Thank God, no weapon formed against the truth or God's people will prosper. And since Bro. Grant has broken the ice here, Brn. Hastings and Taylor have done much in melting it away, and, by the help of God, I can do a little. Our meetings were well attended. The hall was so full at times, that many had to stand, while I spoke to them three Sabbaths, and almost every evening for two weeks.

I never had better freedom in preaching the word, or greater access to the people, than in Montreal, and I trust that God has some dear children there, who will be found watching when the Master comes; and the favored instrument, who through God planted the church in Montreal, will not have to wear a starless crown.

I made some visits among the friends, looked around the city, went into the great French Cathedral, and other Catholic churches, saw their paintings, which were beautiful, especially the paintings of Christ from the babe to the cross; but their manner of worship was all folly to me. Went to the jail to see a man hung, which was a sad spectacle to me. I felt thankful indeed that God had given me his Holy Spirit, so that I have no desire to murder for money, the love of which is the root of all evil.

Monday evening, we had our last meeting, and we bade good-bye to our brethren in Montreal, hoping we may meet them in the kingdom of God soon. They gave me an urgent invitation to return and spend the winter with them. I gave some encouragement that I would; and thus I leave them, with many thanks for their liberal donation.

I returned through the dark tunnel, as I came, leaving many warm friends behind me. Stopped at Melbourne, had two evening meetings and one in the afternoon. God never led me out deeper into his truth than while at Melbourne. A few there love God and his truth, and may I meet them when the reaping time shall come, and angels shout the harvest home. Returned to Compton and Hatley, where I am now holding a protracted meeting, and may God bless the feeble means to the salvation of some souls. I shall return to the States in a few weeks. Brethren in Massachusetts and Rhode Island are not forgotten. I will be there ere the winter is gone, if the Lord will. Pray for me.

ABIGAIL MUSSEY.

Hatley, C. E., Nov. 28th.

For the World's Crisis.

REJOICE!

Rejoice! dear scattered band. Your sufferings are almost over. It is but a little while —*such a little while now*, until the once pierced feet shall stand upon Olivet's cleaving brow, and the dear hands once nailed to the cross wave a sceptre of righteousness over all the earth. O Palestina, rejoice! Rejoice! beautiful, historic land, for thou wilt soon be redeemed from the curse. The conflicts that have raged within thy borders for so many ages past will soon be over. The Roman will despoil Jerusalem no more. No more will the Crusader and the Saracen meet in deadly conflict upon thy shores, oh beautiful lakes of the Holy Land. Not much longer will the crowned monarchs of earth dispute each other's right to the possession. The city of God will shine like a resplendent gem within thee, and the glory of the nations and their honor will be there. The covenant that God made with Abraham will be a sure covenant. The renewed Canaan will be his for an everlasting possession, and *Jesus*, our Savior, will reign!

He is coming soon, oh, he is coming! Our best Friend, who died for us! How the glories of this world pale before that one thought. It is all vanity. Why should we toil so earnestly for its treasures? We are on our way home. And our Elder Brother is going to meet us and escort us to our Father's house. Let not the wild, surging waves of earth sweep any away from the Rock. Sow the good seed with untiring diligence. The Master tarrieth but a little while longer. There remaineth *for the faithful, rest*, and a *crown*. REJOICE!

Princeton, Ind. S. R. CHAPLIN.

For the World's Crisis.

"THE SEA OF GLASS."—Rev. 15 : 2.

"And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass."

The sea of glass is connected with the seven last plagues, which I believe are in the future, and will be poured out in connection with the deliverance of God's people, as the antitype of the plagues of Egypt. Also, the plagues will make a prominent part of the "time of trouble" just before us; and as these plagues symbolize the judgments of God which are to be poured upon the earth, so "the sea of glass" symbolizes a place of safety for the children of God in this time of trouble.

The idea of being caught away to regions beyond, is fanciful and unscriptural. But the promise is, "Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee; only with thine eyes shalt thou behold and see the reward of the wicked." Psa. 91 : 5–8.

The good Lord foresaw we should need a place of safety in this time of trouble. Here it is. What is it? or what does the sea of glass symbolize? The word of God can only settle this matter. We read in Rev. 12 : 1, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet; and upon her head a crown of twelve stars." All will agree that the woman symbolizes the church. The sun must symbolize her clothing, and the moon her foundation. What is this foundation? Paul says, "Other foundation can no man lay than that is laid." 1 Cor. 31 : 11. Again, Paul says, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2 : 20. The moon, then, must symbolize the word of God, and the sun the Spirit of God, with which the church is clothed. And now as there can be no other foundation, the sea of glass must symbolize the word of God.

Where are we in the prophecy? In the end of the sixth seal. And when the sixth seal ends, probation ends; and then the seventh seal will open, and that will open the book.

Now what are the peculiar qualities of glass? Transparency is one quality. Can we not see through it? And when the seventh seal is open, can we not see through the word? Daniel says, "The wise shall understand." The book has been opening since the first seal was taken off, and cannot be said to be fully open until the seventh seal is taken off. The seventh seal is about to be opened, and probation end. Then the "time of trouble" will be fully entered upon.

Are we on the foundation? Have we Christ formed within the hope of glory? Have we the victory over self, over the world, the flesh and the devil? Are we holy? Do we bridle our tongues? Do we pray much, and watch constantly? May God help us all to be good. J. K. BELLOWS.

For the World's Crisis.

VOLTAIRE'S TESTIMONY OF THE WALDENSES.

"In the twelfth century," says Voltaire, "there was one Peter Waldo, a rich merchant of Lyons, whose piety and errors are said to have given rise to the Vaudois (Waldenses.) This man, having retired with several poor people, whom he maintained, to the desert valleys betwixt Provence and Dauphin, acted both as their high-priest and father, instructing them in his doctrine, in which he differed very little from the Albigenses, or from Wickliff, John Huss, Luther, and Zunglius, in regard to several of the chief articles.

These men lived a great while in obscurity, busied in the culture of barren lands, which with indefatigable industry they rendered fit for corn and pasture,—a proof of our being greatly to blame if, through neglect, we suffer any part of France to be uncultivated. The neighboring grounds were let to them on leases; and they improved by their labor so as to maintain themselves, and to enrich their landlords, who never complained of their behavior. In the space of two hundred and fifty years their number increased to eighteen thousand, who were dispersed in thirty small towns, besides hamlets. All this was the fruit of their industry. There were no priests among them, no quarrels about religious worship, no lawsuits; they determined their differences among themselves. None but those who repaired to the neighboring cities knew that there existed any such thing as mass or bishops.

They prayed to God in their own jargon,* and being continually employed, they had the happiness to know no vice. This peaceful state they enjoyed for above two hundred years, since the wars against Albigences, with which the nations had been wearied. When mankind have long rioted in cruelty, their fury abates and sinks into languor and indifference, as we see constantly verified both in the case of individuals and whole nations. Such was the tranquility which the Waldenses enjoyed, when the reformers of Germany and Geneva came to hear that there were others of the same persuasion as themselves. Immediately they sent some of their ministers (a name given to the curates of the Protestant churches) to visit them, and since then the Waldenses are too well known."

Considering the principles of the author, the above is candid. A. ROSS.

* What Voltaire means by this uncouth speech is, the Waldenses had no liturgy, or forms of public prayer.

For the World's Crisis.

A BOOK.

BRO. GRANT:—I would like to write a book. Not to make a display, but with a single eye to the glory of God. I have for years thought of publishing a history of my travels and adventures by land and sea; but my present desire is considerably modified. If my personal history is brought into the book at all, it must hold a secondary place, and only furnish matter for reflection, and occasions of praise to Him who has led me through dangers seen and unseen.

I have resided in all of the six New England States, and in New York and Pennsylvania. Have also been some time in Australia and the East Indies. I have seen South America, Africa, and Asia, and have sailed some fifty thousand miles "o'er the dark blue sea." I have had very fair advantages also for obtaining a common education.

Let all this stand in the background, and let the glory of God be the first and foremost object in writing. I aim at the ESSENTIAL TRUTH. On those points of doctrine in regard to which honest, earnest christians differ, I prefer to be silent. If in any case such points *must* be brought forward, I would do it cautiously, and not in an overbearing, positive manner.

I think I am entirely resigned to the will of the Lord in this. If the way opens for me to write and publish the book, all praise and glory be to His name. And if "I die and make no sign," I make no complaint, but expect to praise him still forevermore.

If any who read this feel interested enough to write to me, I should be thankful to hear from them. And I feel that I owe a debt of gratitude to all men. As Paul says, "I am a debtor both to the Greeks and to the Barbarians, both to the wise and the unwise"; so I would acknowledge my indebtedness to all. And if I can by any means benefit any, it is my earnest desire to do so. I trust my friends will often pray for me, that I may be enabled to "press toward the mark for the prize of the high calling," and not only gain the blest haven myself, but lead others also to the Redeemer.

"Praise him with cheerful spirit
Who filleth to the brim,
That every saint may hear it
Who is looking now for him.
He comes with succor speedy
To those who suffer wrong;
He helps the poor and needy,
And bids the weak be strong."

Sutton, Mass. F. H. CHAMBERLAIN.

CONSIDER THE SINS OF THINE HEART.

It is to little purpose to lop off the branches while the root of corruption remains untouched. In vain do men lave out the streams, when the fountain is running which fills up all again. Let the axe of thy repentance, with David's, go to the root of sin. Study how deep, how permanent is thy natural pollution, how universal it is, till thou dost cry out, with Paul, upon thy body of death. The heart is never thoroughly broken till thoroughly convinced of the heinousness of its original and deep-rooted depravity. Here fix thy thoughts; this is that which makes thee backward to all good, and prone to all evil; that sheds blindness, pride, prejudice, and unbelief into thy mind; enmity, inconstancy, and obstinacy into thy will; inordinate heat and cold into thy affections; insensibleness and unfaithfulness into thy conscience; slipperiness into thy memory; and in a word hath put every wheel of the soul out of order, and made it, from a habitation of holiness, to become a very hell of iniquity. This is what has defiled and perverted all thy members, and turned them into weapons of unrighteousness and servants of sin; that hath filled the head with carnal and corrupt designs, the hand with sinful practices, the eyes with wandering and wantonness, the tongue with deadly poison; that hath opened the ears to tales, flattery, and filthy communication, and shut them against the instructions of life, and hath rendered thy heart the source of all deadly imaginations, so that it poureth out all its wickedness without ceasing even as naturally as a fountain doth pour forth its waters, or as the raging sea doth cast forth mire and dirt. And wilt thou yet be in love with thyself, and tell us any longer of thy good heart? O, never leave meditating on the desperate contagion, the original corruption of thy heart, till, with Ephraim, thou bemoan thyself; and with the deepest shame and sorrow smite on thy breast as the publican; and with Job abhor thyself, and repent in dust and ashes.

Consider the particular evil that thou art most addicted to; find out all its aggravations; set home upon thy heart all God's threats against it: repentance drives before it the whole herd, but especially sticks the arrow in the beloved sin, and singles this out above the rest to run it down. O, labor to make this sin odious to thy soul, and double thy guard and resolutions against it, because this doth most dishonor God and endanger thee.—*Ex.*

A GENTLE WORD IS NEVER LOST.

A gentle word is never lost!
Oh! never, then, refuse one;
It cheers the heart with sorrow tossed,
And lulls the cares that bruise one.
It scatters sunshine o'er our way,
And turns our thorns to roses;
It changes weary night to day,
And hope and love discloses.

A gentle word is never lost!
Thy fallen sister needs it;
How easy said! how small the cost!
With peace and comfort speeds it.
Then drive the shadow from thy cheeks,
A smile can well replace it;
Our voice is music when we speak
With gentle words to grace it.

FAMILY GOVERNMENT.

Much of the family government at the present time appears to be sadly defective, and growing worse. "Young America" is becoming very uncontrolable, and very disagreeable in manners, and exceedingly corrupt in morals. The youthful recklessness is truly alarming. Some of the very worst rowdies in our land are but mere boys, scarcely into their teens. They trample all laws under their feet, and respect no one but their associates in crime.

Why this sad change in the conduct of the youth of these last days? We think there is more blame resting on the *parents* than many suppose.

The following from the pen of Dr. Dio Lewis, published in the *Home Monthly*, is to the point, and deserves a careful consideration. He says:—

Those who would sacrifice a child's lasting good for present gratification may be kind-hearted, but they are most assuredly false to parental responsibilities.

MOTHERS.

I know a bright little mother, always running over with good sense and womanly courage, who constantly seeks opportunities to teach her children lessons of self-denial. When a delicious dessert makes its appearance on the table, something of which her children are particularly fond, and she observes them gazing at it with childish eagerness, she will sometimes say,—

"Now, my dear ones, I wish you would leave the table without touching this. Let no one ask a question or make a complaint."

Again music is heard in the street, and they all rush toward the window. On such an occasion she may check them with a request to resume whatever may have been occupying their attention, and deny themselves the pleasure of seeing the pretty trainers. Numberless occasions afford opportunities for the same invaluable lesson.

TWILIGHT INSTRUCTIONS.

In the quiet evenings, before the little ones are put away in their nests, she tells them in a loving and serious voice, that in all this self-denial they are fitting themselves to withstand the temptations of life; that, by and by, when they are grown, rum, tobacco, and all other vices will have no power over them, if now, while they are children, they learn to govern their appetites and evil inclinations.

RESULTS.

In this beautiful family the fruits of this wise training are most satisfactory. When all are gathered in the small but neat, orderly parlor, that pleasant easy-chair in the corner on the soft rug is not, as is so common, the subject of angry contention, but one of touching, unselfish emulation.

Each prefers to have another occupy it. Blessed mother! . . . Thus early in life is she giving her offspring that priceless treasure which all the learning of this world cannot give its votaries; namely, the very essence of the christian religion.

A CONTRAST.

See that worn-out mother who is always studying to gratify every whim and appetite of her children. How distressed and care-worn are her features! Anxiety is so plainly written on her face that every passer-by can read it. Her Charley wants a cake, then candy, then raisins, now preserves, and before these are disposed of, he must have a whip in the parlor, and then his drum, which will interrupt all conversation. Soon a chair which is occupied by some other person must be vacated for his convenience; then he will amuse himself by pulling a dog's ear or a cat's tail, thus distressing the poor dumb animals, as well as annoying human beings. Then, while eating a greasy doughnut, he will climb up into a visitor's lap, and so on, *ad infinitum.* And this poor deluded mother constantly cries,—

"Oh, let him, let him! He wants to!"

Let us thank God that such unrestrained indulgence of passion and appetite generally kills children early. The unreasonable, petulant, selfish character, evoked from such thoughtless, unintentional cruelty, does not often remain to curse the world through a long life.

I shall not argue a proposition which only needs to be stated; namely, that the most obligatory and holy duty pressing upon those who have the charge of children is to teach this lesson of self-denial. All others are as nothing compared with this. And when we remember that this invaluable lesson, if taught in the restraints of table appetites,—which is the point upon which, as a physiologist, I would more particularly insist,—is an indispensable means of health and vigor of both body and soul, its value and importance are doubly enhanced.

SELF-RELIANCE.

Teach children to rely upon their own efforts. Give them an object to live for, and let them work for it.

Thousands of men and women, who are the slaves of appetite and passion, might have become noble and useful citizens, had they been thrown upon their own resources in childhood or youth. Many noble mothers are the authors of all that is noble and good in their offspring; yet I conscientiously believe that, with our loose American notions on the training of children, a large majority of Young America, both male and female, would have their chances for a vigorous manhood and womanhood greatly improved if deprived of the protection of their parents in early childhood, and taught, amid all sorts of hardships, the great lessons of self-denial and industry.

Blessed be God, with a mother in whom there is a happy mingling of stern conscience and tender affections, tracing as I do, all that I am and all that I have to that mother, it is hard for me to think that the loss of a mother could, under any circumstances, prove an advantage: but I have been forced to this opinion from witnessing daily and hourly the ruinous results of that unchecked indulgence and pampering which have become the almost universal custom in American houses.

FATHERS AND MOTHERS OF NEW ENGLAND.

You who have retained so much of Plymouth Rock in your compositions have now begun to fall into this unhappy error. Indeed, many of you begin already to justify yourselves by urging the sacred individuality of every human being. One eminent educator has said, "to break the will of a child is to destroy the lever of all his future conquests." Numberless parents have resolved never again to resort to corporal punishment with their children.

Without bringing forward the numerous testimonies from the sacred Scriptures which unequivocally sustain the doctrine of discipline and government, without an attempt to echo the voice of history, it is enough to say that the new doctrine has already produced that impertinent, lawless "Young America" which has become the disgrace of our land, and may, I fear, destroy all law and order.

OBEDIENCE—PROMPT, UNCONDITIONAL.

This should be resolutely enforced by every parent. The means should be of the gentle and purely moral character so far as possible. But subordination must be secured. To secure it, when moral suasion fails, the parent who will not resort to corporal force on account of some fine theory about "sacred individuality" is false to his obligations.

DISCIPLINE IN SCHOOLS.

In common with all earnest educators, I have considered it much. During a long intercourse with schools, the incomparable importance of thorough discipline has been constantly thrust upon me. I do not believe the value of such discipline has been overrated.

For the World's Crisis.

THE RIGHT WAY.

"There is a way that seemeth right to a man, but the end thereof are the ways of death."—PROV. 14 : 12.

Thousands there are in this world who think their ways are perfectly right. They pass along with unbroken pace through life, thinking most assuredly they cannot be wrong. They allow themselves to be guided by the dictates of their own conscience, which becomes as hard as a flint. If they cheat, lie, steal, slander, or even doubt the existence of an overruling God, their way still seems right to them. But is it right? No, because it ends in death. Therefore it must be wrong. The way that is right will never end in death. Jesus saith, "I am the way, the truth, and the life: no man cometh to the Father but by me." Therefore if a man follow in the way of Christ, whether it seemeth right or not, it will surely end in life. Seek to enter in at the straight gate, for there is but one way that leadeth there. SANFORD HART.

Hygiene.

"This is for your health."—Paul.

POISONS IN DAILY USE.

Poisons are introduced into the system by various means. They are often concealed in food by the ignorant cook or housekeeper, and as ignorantly partaken of by herself and others. Pickles are often poisoned by being scalded in brass or copper kettles. It makes them look green, but that very greenness renders them poison. Brass or copper kettles ought not to be used for any purpose unless they are previously scoured very bright. It is better for health to avoid their use for cooking purposes. Brass wash dishes ought never to be used; they cause sore eyes, eruptions, etc. Water is poisoned by being conveyed in lead pipes, or standing in pails painted on the inside. Milk is poisoned by having such pails for milking. Cheese is often poisoned in the same way, and by using in its manufacture brass, copper or wooden tubs, painted inside. Ignorance often conceals a deadly weapon in our best articles of food, but selfishness does the same thing more frequently. Candies, toys and cakes are often ornamented or colored with various poisons. The blending of colors in these articles makes them attractive to the eye, but destructive to the health of those that use them. Highly colored candies and cakes, so attractive to children, cause decayed teeth, canker, intestinal inflammation, nauseating headache, colic, spasms, and often convulsions. Confectionary may be prepared without coloring material so as to be wholesome. Gay colors are made of poisonous materials, that ought never to be introduced into food or drinks. Wall paper ornamented with beautiful green, pretty yellow, and lively red, sometimes diffuses through sleeping and sitting rooms, an atmosphere impregnated with a poisonous vapor, that causes headache, nausea, dryness of the mouth and throat, cough, boils, watery swellings of the face, cutaneous affections and inflammation of the eyes. These occur in more serious forms in apartments that are not constantly and thoroughly ventilated.

SUNSHINE.

By the use of this term we do not mean *sunlight*, but the direct rays or *shine* of the sun. Mankind are dying for the want of it. We build our houses, to be sure, with a world of windows, but they are chiefly put in to make a handsome display outside. We are careful to curtain them inside and blind them outside so as to shut out the precious rays of the sun. It is a good argument in favor of curtains and blinds, that if the light be let in too strongly it will fade the carpet. So far as carpets are concerned this is true, as they are generally made, but can we have no colors in carpets which the light will not seriously affect? If carpets fade by letting the light in, there is another thing that fades by keeping the light out, viz., the human being.

On the shady side of the street, the hospital and prison, cholera, scrofula, billious complaints, and nervous diseases are more frequent and fatal than on the sunny side. We advise everybody to live on the sunny side of their houses. The room in which the family spends most of its time should be on the side where the sun can find its way into it. Let the parlor, if it be seldom used, be on the shady side. We observe that there is not a cottager so ignorant that will not set her plants, if she have taste enough to grow them, in the east window in the morning, and at noon carry them to a south window, and in the afternoon put them in a west window. But perhaps she is careful to keep her children in the shade, and her precious self, so far as possible, out of the rays of the sun. The plants in obedience to natural law are kept healthy, while the children and mother being kept in the shade, suffer in consequence.

Light is beginning to be considered a great curative agent, and we apprehend that the time is not far distant when there will be sun-baths. Corridors with glass roofs will be so adjusted that persons can properly remove their clothing and take a bath in the sun for an hour or two, much to the improvement of their health. The chief advantage of going to the country is to get into the sunshine, and to be in the pure breezes. If we desired merely to keep cool, we should stay in the shady city. People talk of "hot walls" and "burning pavements;" it is much hotter in the country, for the breeze that plays there in mid-day brings only heated air from out-doors. But in the city the breeze brings air in from the shady side of the street, and the lower rooms of a city house are consequently much cooler in mid-day than the exposed houses of the country.

Our soldiers, who were able to bear the labor and fatigue of war, are invigorated by the out-door life they lived. We know a young man in New York who came back from the war and resumed his former occupation of book-keeping, and lost thirty pounds' weight in six weeks. It would do him good to be a farmer.

Parents can do nothing better for their puny sick boys than to put them on a farm for three or four summers and let the sun bathe them the livelong day. They will, by such a life, grow rapidly, and become tough, brawny, and broad. We have seen this tried to the highest advantage in more than one instance under our advice.—*Phrenological Journal.*

BREATHING THRO' THE MOUTH.

Man seems to be the only animal that is given to this most unphysiological habit. The common habit of sleeping with the mouth open, is often very annoying to those so afflicted, and generally requires quite an effort to break it up. The following notice of some of the effects produced, may induce persons to try and see what can be done by a little resolution and perseverance in overcoming the evil.

Air taken into the lungs through the mouth, produces injurious effects in two ways. Firstly, the lining membrane of the mouth is dried and parched by the absorbing action of the air, and the natural secretion of the parts is arrested, causing much discomfort. Secondly, the air is taken into the lungs in what might be termed a "raw state," thereby causing irritation of the lung membrane by the cold, and also from the action of dust and other injurious substances that are drawn into the pulmonary cells. Probably, nearly every one has noticed the almost painful sensations experienced by rapidly breathing through the mouth large quantities of cold air on a frosty morning. This cold air is invigorating if taken in through the proper passage, and so warmed and tempered before reaching the delicate membrane of the lungs. In the best constructed steam-engines of the present day, the cold water is warmed by the waste heat before it is introduced into the boiler. The same thing is also done in some kinds of iron furnaces; the air which blows the fire is heated before entering the furnace. By these methods, the central mass of fire or water, is more easily kept at the necessary high temperature. The effect of breathing cold air into the lungs without this previous heating which is done in the natural air passages, is to rob the central organs of the respiratory apparatus, of a large amount of heat, and thus chill them below their natural temperature.—*Ex.*

MEDICAL DRUNKARDS.

Let me say that of all persons who have not yet become drunkards, the most pitiable are they who are drinking intoxicating liquor under medical advice. Others drink it upon their own responsibility, and therefore with more or less caution. But these drink it upon the highest authority, and therefore with no fear of consequences. Other tipplers often restrain their appetite through shame of being seen to indulge it. But these indulge it boldly under the impervious plea that they are but taking medicine. Other tipplers are open to admonition and reformation. But these have infallible doctors to shield them from ignorant admonition, and exempt them from all sense of their need of reformation. In a word, whilst the one, drinking intoxicating liquor without excuse, and therefore against conscience—against that voice of God in the soul—may stop ere it be too late; the other, drinking it for health, and therefore with an approving conscience, will, probably, never stop until life stops. Emphatically true is it that no other tippler is going so surely to the drunkard's grave as the one who lets his doctor lead him to it.—*Gerritt Smith.*

DRESS AND DISEASE.

There is no truth more firmly established among medical men than that disease follows fashion as much as bonnets do. When thin shoes prevail, consumption is the prevailing epidemic with females in every fashionable community of the country. When low-necked dresses are in the ascendant, sore throat and quinsy are the raging maladies. When bustles and bishops made their appearance, spinal affections became the "ton." The reign of corsets is denoted by collapsed lungs, dyspepsia, and a general derangement of the digestive organs. Indeed, so immediately are dress and disease connected, that a doctor says that all he needs to determine what a majority of the women are dying of, is to have an inventory of their wardrobe handed to him.

☞ There is no form of mere neuralgia but may be cured in a reasonable time by strict personal cleanliness, loosening food, and breathing pure air.

The World's Crisis
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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

EARTH'S DEATH STRUGGLE.

Soon with fitful, wild commotion,
Earth will close her sad career,
All her elements in motion,
What a scene, how dark and drear;
Then the thought—'tis almost here!

See, the heavens gather blackness,
Hark! the dismal thunders roar,
Lightnings gleam amidst the darkness,
Such as ne'er were seen before—
Now the day of mercy's o'er!

See huge stones come down in showers,
Spreading ruin all around,
While with wild terrific glare
Fire and brimstone reach the ground—
Refuge then cannot be found!

Earthquake shocks in hideous clamor
Constantly convulse the land,
While the sea, pent up no longer,
Madly foams without a strand—
Who'll be able then to stand?

O the pestilence, how dreadful,
Worse than cancer does it eat;
See the flesh fall off by handsful,
While they stand upon their feet!
Who can the Most High defeat?

Worse than all, behold the tumult
From the Lord among them now;
Each man's hand against his brother,
Hear them make the horrid vow,—
Oh, the frightful carnage now!

May we not escape such sorrows?
Is there not some safe retreat?
Must we undergo such horrors?
Must we all these judgments meet,
When escape would seem so sweet?

Yes, a hope sweet mercy offers,
While stern justice stays the blow;
God through Christ full freedom proffers,
Free to all who to him go,
Haste, then, sinner, shun such woe.

So. Exeter, Me. I. K. LOMBARD.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER ONE.

It may seem superfluous for me to undertake to give a critical exposition of this chapter, after so many brethren of marked ability have written, and correctly in the main, if not altogether. But I am induced by the hope of benefitting the household of faith, to use my feeble pen, hoping, by the assistance of God, that with the vast amount of old things others have brought out, I may be able to add enough of the new to make the subject sufficiently interesting to read again.

The twenty-fourth chapter of Matthew has been truthfully called the Savior's great prophecy. My object in giving an exposition of this prophecy will be,

I. To define its character.

II. To show its natural divisions.

III. To define the events embodied in this chapter, as to their time and order.

1. This prophecy, in character, is consecutive to a great extent, although one portion of it may be looked upon as complete.

A consecutive prophecy is one, the events of which follow in unbroken or successive order.

II. The natural divisions of this chapter are,

1. From the first to the fourteenth verse, covering a period from the time of Christ's public ministry to the end of the dispensation.

2. From the fifteenth to the twenty-eighth verse the subject is somewhat complex.

3. From the twenty-ninth verse to the end of the chapter, we have presented the signs of the near approach of the advent, characteristics of the time of the end, and what the duty of the people of God will be when those signs are developed.

With these preliminary thoughts suggested, we will enter upon our third proposition, which is to define the events of this prophecy.

Commencing, then, with the chapter, we read (vers. 1, 2),—"And Jesus went out and departed from the temple; and his disciples came to him for to show unto him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down."

In the above we have the destruction of the Jewish temple predicted, which led the disciples to ask three questions, recorded in the following verse: "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and the end of the world?"

It is to be presumed that those who said, "Tell us when shall these things be," had it in their minds that the temple would endure so long as time should last. Hence, when the prediction was made, "There shall not be left one stone upon another that shall not be thrown down," the disciples who inquired concerning the time of the accomplishment of these things associated the destruction of the temple with the coming of the Lord in judgment, and the end of the world. But the manner in which the Savior answers the above questions, makes them separate and distinct as to the time of their fulfilment.

This discourse opens with a caution against human deception as follows (vers. 4, 5): "And Jesus answered and said unto them, take heed that no man deceive you. For many shall come in my name saying I am Christ, and shall deceive many." In the fifth verse we see what the nature of the deception is, coming from a human source, by which so many will be misguided. It is many coming in the name of Jesus of Nazareth, saying, "I am Christ."

It is generally claimed that this prediction of many false Christs had its fulfilment between the middle of the second century and the beginning of the sixteenth. Buck, in his *Theological Dictionary*, enumerates twenty-four as having appeared between those two points, at different times, and led away many of the Jewish people after them. But the false Messiahs, appearing to the Jews, could not fulfill the Savior's prediction, for the following reasons:

1. Christ is specially cautioning his church against deception.

2. The followers of Jesus have never stood affected by the false pretensions of those who have appeared to the Jewish people.

3. Twenty-four cannot by any consistent method of reasoning be called many.

4. The false Messiahs came in their own name, entirely ignoring the Prophet of Nazareth; whereas, Jesus said to his people, that many should come to them saying, I am Christ. Or, according to the version of an English author, which I apprehend expresses in clearer light the sentiment of the text, "Many shall come in my name saying, I am for or instead of Christ, and shall deceive many."

With this view the text has had a most remarkable fulfillment right in the professed christian church. Many have indeed come to the congregation bearing the name of Christ, and saying I am for and instead of Christ, arrogating names, titles, and a work which alone belong to the Son of God. The extended catalogue of supreme pontiffs who have filled the Roman See, have all in their turn claimed to be Christ's Vicegerent, or Vice Christ; that is, one for, or instead of, Christ.

Again, the Roman church recognizes a human mediatorship, and a power vested in man to expiate transgression. Its confessors claim that they have power to grant absolution to the penitent, for, and instead of, Christ, or as his divinely appointed agent. But the gospel reveals the fact that Christ is the the only head of the church, and the only mediator of the New Testament, and the sole intercessor between God and man, "The man Christ Jesus."

Oh, what a deception has been the great Western Apostasy. How many blind votaries of christened idolatry, or papal superstition, have for the last thirteen hundred years come bending at the shrine of the image of the Virgin, and committed their souls to human hands. Every functionary in the Romish church, from the pope down to the humblest friar, claims to stand instead of Christ, as mediator to the church on earth, and thus the abomination of desolation stands in the holy place. And have there not been many who have claimed to occupy the before named relationship of mediator to the Christian church? and have not many been deceived? If so, the prophecy has met with a fulfillment in those false mediators, which we cannot possibly find in the false Messiahs of which Buck speaks as having appeared in every instance to the apostate Jews between the middle of the second and beginning of the sixteenth centuries.

The next events predicted by the Savior are recorded in verses 6, 7: "And ye shall hear of wars and rumors of wars. See that ye be not troubled: for all these things must come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers places." The sixth verse must have had its fulfillment in the barbarian incursions from the North.

Alaric, with his hordes of warriors, swept in like a storm of fire and hail about the last of the fourth century, desolating Gaul, causing the seat of empire to be removed from Rome to Bavaria, and the sacking of the city of the Czars; and this was followed by the naval wars of the Vandals, under Genececic, who, under the symbolic representation of a burning mountain cast into the sea, took Carthage, ravaged the Mediterranean shores, and destroyed the Roman fleet at Majorian; and all this was followed by the aggressive wars of Atilla, the king of the Huns, and of Odoacer, king of the Ostrogoths, who succeeded in extinguishing the imperial government in the West. "Nation against nation," etc., seems to have had its fulfilment subsequent to the breaking up of the Roman empire, when the barbarians established themselves as distinct kingdoms upon its ruins.

In this particular prediction of nation against nation, there is something peculiarly striking. For Jesus says when such things occur the end is not yet. And still, in various other portions of the prophecy, we are plainly taught that the last part of the gospel age is to be signalized by wars and agitations among the nations of earth. But it is plain from the reading of the above, that the difference between the wars realized subsequent to the breaking up of the Roman empire, and those which are to designate the time of the end, is to be seen in this respect. Nation against nation implies wars of an aggressive nature; while those which will cause men's hearts to fail them for fear and for looking after those things coming on the earth, to be realized in the last end of time, will be of a domestic or civil character.

"And there shall be famines, and pestilences, and earthquakes, in divers places." I understand this to have had its fulfillment in the reign of the Emperor Justin, of Constantinople, as may be seen by the following quotation from Gibbon. In the concluding part of the forty-third chapter of his "Decline and Fall, he says:

"The near approach of a comet may injure or destroy the globe which we inhabit; but the changes on its surface have been hitherto produced by the action of volcanoes and earthquakes. The nature of the soil may indicate the countries most exposed to these formidable concussions, since they are caused by subterranean fires, and such fires are kindled by the union and fermentation of iron and sulphur. But their times and effects appear to lie beyond the reach of human curiosity; and the philosopher will discreetly abstain from the prediction of earthquakes till he has counted the drops of water that silently filtrate on the inflammable mineral, and measured the caverns which increase by the explosion of the imprisoned air.

Without assigning the cause, history will distinguish the periods in which these calamitous events have been rare or frequent, and will observe that this fever of the earth raged with uncommon violence during the reign of Justinian. Each year is marked by the repitition of earthquakes of such duration that Constantinople has been shaken above forty days, of such extent that the shock has been communicated to the whole surface of the globe, or at least of the Roman empire. An impulsive or vibratory motion was felt, enormous chasms were opened, huge and heavy bodies were discharged into the air, the sea alternately advanced and retreated beyond its ordinary bounds, and a mountain was torn from Libanus and cast into the waves, where it protected as a mole the new harbor of Botrys in Phœnicia. . . . Two hundred and fifty persons are said to have perished in the earthquake of Antioch, whose domestic multitude was swelled by the conflux of strangers to the festival of the Ascension."

Again, the same author, in speaking of the pestilences which characterized the reign of Justinian, says:

"Ethiopia and Egypt have been stigmatized in every age as the original source and seminary of the plague. In a damp, hot, stagnating air, this African fever is generated from the putrefaction of animal substances, and especially from the swarms of locusts, not less destructive to mankind in their death than in their lives.

The fatal disease which depopulated the earth in the time of Justinian and his successors, first appeared in the neighbordood of the Pelusium, between the Serbonian bog and the eastern channel of the Nile. From thence, tracing as it were a double path, it spread to the East, over Syria, Persia, and the Indies, and penetrated to the West, along the coast of Africa, and over the continent of Europe. In the spring of the second year, Constantinople, during three or four months, was visited by the pestilence; and Procopius, who observed its progress and symptoms with the eyes of a physician, has emulated the skill and diligence of Thucydides, in the description of the plague of Athens. The infection was sometimes announced by the visions of a distempered fancy, and the victim despaired as soon as he had the menace and felt the stroke of an invisible spectre. But the greater number, in their beds, in the streets, in their usual occupation, were surprised by a slight fever; so slight, indeed, that neither the pulse nor the color of the patient gave any signs of approaching danger. The same, the next, or the succeeding day, it was declared by the swelling of the glands, particuly those of the groin, of the armpits, and under the ears; and when these buboes or tumors were opened, they were found to contain a *coal*, or black substance, of the size of a lentil. If the tumor came to a just swelling and suppuration, the patient was saved by this kind and natural discharge of the morbid humor. But if they continued hard and dry, a mortification quickly ensued, and the fifth day was commonly the term of his life. The fever was often accompanied with lethargy or delirium; the bodies of the sick were covered with black pustules, or carbuncles, the symptoms of immediate death, and in the constitutions too feeble to produce an irruption, the vomiting of blood was followed by a mortification of the bowels. . . . Youth was the most perilous season; the female sex was less susceptible than the male; but every rank and profession was attacked with indiscriminate rage, and many of those who escaped were deprived of their speech, without being secure from a return of the disorder.

The physicians of Constantinople were zealous and skillful; but their art was baffled by the various symptoms and pertinacious vehemence of the disease: the same remedies were productive of contrary effects, and the events capriciously disappointed their prognostics of death or recovery.

The order of funerals, and the right of sepulchres were confounded: those who were left without friends or servants lay unburied in the streets, or in their desolate houses, and a magistrate was authorized to collect the promiscuous heaps of dead bodies, to transport them by land or water, and to inter them in deep pits beyond the precincts of the city.

Their own danger, and the prospect of public distress awakened some rumors in the minds of the most vicious of mankind; the confidence of health again revived their passions and habits; but philosophy must disdain the observation of Procopius, that the lives of such men were guarded by the peculiar favor of fortune or Providence. He forgot, or perhaps he secretly recollected, that the plague had touched the person of Justinian himself; but the abstemious diet of the emperor may suggest, as in the case of Socrates, a more rational and honorable cause for his recovery. During his sickness, the public consternation was expressed in the habits of the citizens; and thus idleness and despondency occasioned a general scarcity in the capital of the East.

Contagion is the inseparable symptom of plague, which by mutual respiration is transferred from the infected persons to the lungs and stomach of those who approach them. While philosophers believe and tremble, it is singular that the existence of a real danger should have been denied by a people most prone to vain and imaginary terrors. Yet the fellow citizens of Procopius were satisfied, by some short and partial experience, that the infection could not be gained by the closest conversation; and this persuasion might support the assiduity of friends and physicians in the care of the sick, whom inhuman prudence would have condemned to solitude and despair.

But the fatal security, like the predestination of the Turks, must have aided the progress of the contagion; and those salutary precautions, to which Europe is indebted for her safety, were unknown to the government of Justinian.

No restraints were imposed on the free and frequent intercourse of the Roman provinces; from Persia to France the nations were mingled and infected by wars and emigrations, and the pestilential odor which lurks for years in a bale of cotton, was imported by the abuse of trade into the most distant regions.

The mode of its propagation is explained by the remark of Procopius himself, that it always spread from the sea-coast to the inland country; the most sequestered islands and mountains were successively visited; the places which had escaped the fury of its first passage were alone exposed to the contagion of the ensuing year.

The wind might diffuse that subtle venom; but unless the atmosphere be previously disposed for its reception, the plague would soon expire in the cold or temperate climates of the earth.

Such was the universal corruption of the air, that the pestilence which burst forth in the fifteenth year of Justinian was not checked or alleviated by any difference of the seasons. In time, its first malignity was abated and dispersed; the disease alternately languished; but it was not till the end of a calamitous period of fifty-two years that mankind recovered their health, or the air resumed its pure and salubrious quality. No facts have been preserved to sustain an account, or even a conjecture of the numbers that perished in this extraordinary mortality. I only find that for months, five, and at length ten thousand persons died each day in Constantinople; that many cities of the East were left vacant, and that in several districts of Italy the harvest and the vintage withered on the ground. The triple scourge of war, pestilence and famine afflicted the subjects of Justinian, and his reign is disgraced by a visible disease of the human species, which has never been repaired in some of the fairest countries of the globe."

It appears to me that there cannot be found a more striking fulfillment of Christ's prophecy of pestilence and earthquake, than what is furnished in the foregoing extract from Gibbon. A. ROSS.

For the World's Crisis.

THE EARTH THE HOME OF THE SAINTS.

We can prove it by the word of God. And why a single doubt should linger in the mind of any in regard to so comprehensive a subject, is more than the writer of this is able to account for. And yet there are thousands, even in this "age of gospel light and religious liberty," who not only entertain doubts, but repudiate the idea. They have been taught by their fathers that such a doctrine was "fallacious," and are willing to adhere to their "say so," rather than to investigate the matter for themselves. So, on the whole, we attribute it more to *willing* than to *wilful* ignorance.

By Heb. 9: 15, we learn that the "called" according to the prophecy of God, have the promise of "an eternal inheritance." In Gal. 8: 16, we read,—"Now to *Abraham* and *his seed* (which the apostle informs us in the same verse is *Christ*), were the *promises made*." Here is not only a *promise* brought to view, but *promises*—implying more than one; but that the promise of the *inheritance* is included is evident from the eighteenth verse: "For if the *inheritance* be of the law, it is no more of *promise*, *but God gave it to Abraham by promise*."

So Abraham and Christ have the promise of an eternal inheritance—not according to modern theology, but "according to the apostle Paul." And in verse twenty-nine he says: "If ye are *Christ's*, then are ye *Abraham's seed*, and *heirs according to the promise*." So you see, dear reader, you and I, if we are Christ's, are "heirs of an eternal inheritance," also.

In Rom. 4: 13, we learn where this inheritance is located: "For the *promise* that he should be *heir* of (heaven?) the *world* (*kosmos*, earth) was not to *Abraham*, or *his seed* (Christ), through the law, but through the righteousness of faith." It must be obvious to all intelligent minds that the foregoing connected links of divine testimony teach us beyond all cavil, "that Abraham and his seed through Christ Jesus, have the promise of this earth for an eternal inheritance."

Some people think the idea a preposterous one, that the saints should ever inherit the earth; but what do we know about the future, except what we read? And if the Word teaches that the saints are going to inherit the earth, who is going to controvert it? We think the earth was good enough for man's inheritance before the curse was stamped upon it; and if, as all must admit, "it was his adherence to Satanic falsehood which brought the curse upon the earth," when the seed of the woman bruises the head of the old arch demon, will it not restore this planet to its pristine beauty, and redeem it from the curse?

In Luke 19: 10, we read: "For the Son of man is come to seek and to save that which was lost." We know that God made man a happy being, and gave him "*dominion* over the beasts of the field, the fowls of the air, and the fish of the sea, *and over the whole earth*." See Gen. 1: 28. We also know that "that dominion was lost." In Micah 4: 8, Christ has the promise of the *first* dominion. We read of no dominion prior to that given to Adam. Will Christ ever receive that? If any one should have any misgivings in regard to the matter, let them turn with me to David's language in the 8th Psalm, and to Paul's application of it in Heb. 2d, and such misgivings will cease to perplex his mind. David says: "What is man, that thou art mindful of him? or the son of man, that thou visitest him? For thou hast made him a little lower than the angels (remember, Christ took not on the nature of angels, but the seed of Abraham), and hast crowned him with glory and honor. Thou hast made him to have *dominion* over the works of thy hands; thou hast put all things under his feet: all *sheep* and *oxen*; yea, and *the beasts of the field, the fowls of the air*, and *the fish of the sea*, and *whatsoever passeth through the paths of the sea*."

Is not this precisely the dominion given to Adam? But Paul quotes this language of David, and applies it to "Christ, in the *world* (*oikoumenen*, habitable earth) to come." He says: "But unto the angels hath he not put in subjection the *world to come*, whereof we speak;" and then referring to David's language, in the 8th Psalm, and quoting it almost verbatim, adds: "But *now we see not yet* (in this dispensation), *all things* (spoken of by David) *put under him*," but will in the world to come, whereof we are speaking.

Dear reader, you cannot fail to see that Christ is to receive *the first dominion*—the identical one given to Adam—"in the world to come." But before Adam transgressed the righteous law of God, and lost his dominion, "the beasts of the field, which now prowl in the wilderness, seeking to devour each other, lay subordinate and submissive at his feet." Even thus it will be in the world to come, under the dominion of "the second Adam"—Christ; for even thus the holy prophet hath predicted: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion, and the fattling together, and the little child shall lead them."—Isa. 11: 6.

In those days of primeval innocence, when man talked face to face with his Creator, and inhaled the spicy breezes which waved the mellow fruits of life's fair tree, the "thorn" and "thistle" which now infest the fields, had no place in all that vast domain. . . . Neither will they have in the bright world to come. They are a mark of the curse. The Almighty said to Adam, after he had transgressed his law: "Cursed is the ground for your sake: *thorns* and *thistles* shall it bring forth," etc.; but the prophet, contemplating its restitution, says: "Instead of the *thorn* shall come the *fir tree*; and instead of the *brier* shall come up the *myrtle tree*; and it shall be unto the Lord for a name, and for an everlasting sign, which shall not be cut off."—Isa. 55: 13.

So it will be seen that the "blighting robe of curse which now envelops the earth," will be entirely withdrawn. No shadow of its ghostly form will ever more be seen. And how, it may be asked, is all this great change brought about? We answer, "Through the atoning blood of Christ." It may appear strange to some that the crimson blood, which dyed the soil of Calvary's brow, should effect this earth; but, strange as it may appear, we think it is susceptible of proof.

Christ, in the parable of "a treasure hid in a field," beautifully illustrates the plan of redeeming this rebellious planet: "Again, the kingdom of heaven is like a treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth the field." Matt. 13: 44. The kingdom of heaven, like all other kingdoms, in order to exist, must be composed of at least four "parts," or "elements." These "parts," or "elements," we think are all brought to view in this chapter, under different metaphors, or parables; and as Christ declares, in verse thirty-eight, that the *field* is the *world* (*kosmos*, earth; the same promised to Abraham), the element brought to view in the foregoing parable must be "*the subjects*," the "SAINTS OF GOD," as *they*, and they *alone*, can be said to be "hid in the . . . *earth*." The saints are literally hid (buried) in the earth; and Christ saw them as a treasure, and selling all that he had, even *his last drop of blood*, that he might make sure of the treasure, "*purchased the field which contained it*."

And Paul tells us in Eph. 1: 12, 13, that we are *even now* sealed "by the Holy Spirit of *promise*, which is the earnest (*foretaste*) of our *inheritance*, UNTIL *the redemption of the* PURCHASED POSSESSION." We have a "foretaste of the glory which is to be revealed unto us at the revelation of Jesus Christ;" yea, we have "tasted the good word, and the powers of the world to come," and soon we shall receive the full reward of our labors, in the kingdom of God—"the purchased possession."

But this is not all the evidence we have that the earth is to be the home of the saints. God has declared it by the mouth of his holy prophets, in language so explicit that none need be mistaken; and even Christ himself vindicated the same truth. In Matt. 5: 5, he says, "Blessed are the meek, for they *shall* INHERIT THE EARTH." He does not say, "they *do* inherit it"; nay, many of them have not where to lay their head in this life; but they *shall*, in future, "inherit the earth." The meek! Moses was a very meek man, therefore he will inherit the earth; then if orthodoxy succeeds in getting away to some unknown clime, they will lose the society of meek old Moses. Give me the society of Moses and Abraham and all the holy prophets, together with the Son of God, on a renewed and redeemed earth, and you are welcome to your Elysian fields afar off, and all you can get there with you.

This language of Christ only corroborates the testimony of David, in the 8th Psalm. At the 9th verse he says: "For evil doers shall be cut off; but they that wait upon the Lord *they shall* INHERIT THE EARTH." Evil doers are not cut off yet, nor will they be till the Lord comes; but on the contrary, "Evil men and seducers shall wax *worse and worse*," until that event; *then* they *shall be cut off*, and they that wait upon the Lord "shall inherit the earth." 11th verse: "But the *meek shall* INHERIT THE EARTH, and *delight themselves in the abundance of peace*." Is this true of the meek in this life? Do they delight themselves in the abundance of peace? Answer, ye who can. At the 18th verse he says, "The Lord knoweth the days of the upright, that their *inheritance* shall be *forever*." 22d,—"For such as be blessed of him shall inherit the earth; and such as be cursed of him shall be *cut off*." 29th,—"The righteous shall inherit the land, and dwell therein forever." 34th,—"Wait upon the Lord, and keep his way (not *your own*), and he shall exalt thee to inherit the land."

We think the foregoing ought to convince any one, even the most skeptical, that this planet is destined to be the eternal abode of the saints; but line upon line, and precept upon precept is needed now-a-days, to convince people (and then they are not convinced) of, not only this, but any truth which seems to clash with preconceived opinions. Therefore we will add the testimony of one whose wisdom once attracted the attention of a foreign queen, but would, no doubt, if living in this age of divine knowledge, be branded as a fanatic or something worse. "For the upright shall dwell in the land, and the *perfect shall remain in it*; but the wicked *shall be cut off from the earth*, and the transgressors *shall be rooted out of it*."—Prov. 2: 21, 22. "Behold, the *righteous* SHALL NEVER BE REMOVED; but the *wicked* SHALL NOT INHABIT THE EARTH."—Prov. 10: 30. Behold, the *righteous shall be* RECOMPENSED IN THE EARTH; *much more the* WICKED AND THE SINNER."—Prov. 11: 31.

This last quotation shows that the whole human family are to receive their recompense in the earth; and Christ says (Luke 14: 13) that the righteous are recompensed "at the resurrection of the just." Therefore they are to dwell in the earth, in their resurrected state. But if the wicked are recompensed in the earth, as Solomon declares in ch. 18: 30, "*They shall not inhabit it*"; and in chap. 2: 23,—"*They shall be rooted out of it*," we leave the advocates of endless woe to say what is to become of them. If they have any perplexity, however, in finding an answer, we will refer them to Malachi, who flourished as a writer nearly four hundred years before Christ. His writings are preserved, and may be found in the last part of the Old Testament: "For behold, the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall *leave them neither root nor branch*."

As "the wages of sin is *death* (Rom. 6: 22), we think the wicked can receive their reward in the earth, and at the same time be "cut off from it," be "rooted out of it," and "not inhabit it"; but if it were "endless woe," we could not conceive the place of their habitation. Let us be prepared to avert their awful doom. J. W. TAYLOR.

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MANNER OF CHRIST'S COMING.

The manner of the coming of the Lord is thus described in Scripture. When Jesus returns to earth, a grand retinue of angels forms his escort from his Father's throne to a locality in the heavens, termed by Isaiah, the "chamber" (ch. 26: 20); by Paul, "the air" (1 Thess. 4: 17); by John, the "sea of glass" (Rev. 15: 2), as is evident from Matt. 16: 27: "For the Son of man shall come in the glory of his Father, with his angels," etc. So, also, ch. 25: 31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." At this point in the celestial journey a delegation, comprising the saints of all ages, meets the King of Glory, and the second stage of the journey is made with the glorified saints as a retinue. See Zach. 14: 5;—"And the Lord my God shall come, and all the saints with thee."

When King Immanuel comes to reign, he will not come alone, nor unattended. We can form no conception of the coronation glories when Messiah is invested with dominion under the whole heaven. All the holy angels escort him to some locality in the empyrean, where the flame-colored crystal—"the sea of glass mingled with fire"—is located. The transition from the Father's throne to this gemmed crystalline expanse, in the deep æther, is made without being known to the inhabitants of earth. His ministering angels gather to this Crystal Palace all the "sons and daughters of the Lord Almighty," "his elect from the four winds, from one end of heaven to the other," to receive their crowns of glory, and robes of honor and beauty, preparatory to sharing kingly and priestly dignities with Jesus in God's kingdom. This gathering, too, is made unknown to the careless, ungodly world.

So far Jesus "comes as a thief": yes, while the ungodly are working, and heartless professors joining in scoffing at the advent and its kindred doctrines, Jesus has silently, unobservedly, come to mid-heaven and gathered his saints—two are in the field, one is taken and the other left—two are in one bed, one is taken and the other left—two women are at the mill, one is taken and the other left. Gone, like Enoch from the antediluvian world, and like Elijah from wicked Israel.

From the grave, too, all the jewels are rifled. The treasures are taken from those dark, secret safes, as some saints were taken when the Lord arose; and foolish virgins, cold professors, and an ungodly world, first became aware of the change, by the absence of "the pure, the good, and the holy." The heralds of the advent no more proclaim "the Coming One." The little broken bands that loved the theme of the Lord's appearing are mysteriously gone. Some mouldering heaps in the "green grassy grave-yards," where past generations have lain down, bear witness that buried treasures have been unearthed, and all these arrayed in white robes come up to share with Jesus in his triumph. After receiving their crowns and royal and priestly appointments for the "world to come," the apostles receive the thrones of Israel, and other honored ones receive authority over ten cities, and five, as the case may be, and the last stages of the advent journey are made.

"The Lord cometh with ten thousand of his saints." "The Lord my God shall come and all the saints with thee." Olivet cleaves asunder as the once-pierced feet light upon it. From the sea of glass to Olivet is the open, visible stage of the journey of the King of kings, when every eye sees him. Thence from Olivet to Zion. And how different from the scenes when Jesus was "a man of sorrows and acquainted with grief." The agonies of a world's redemption once pressed Jesus here. Now an eternal weight of glory rests upon earth's royal king.

To conclude this hasty outline, the coming of the Lord seems thus arranged: From the Father's throne to a locality in the deep aerial, attended by the angels only; here all the saints meet him, and the cabinet of God's kingdom is organized; from the aerial he comes to Olivet (and some mysterious passages, like Isaiah 63: 1, and Habakkuk 3: 3, and others, show that his journey is made by Sinai, Paran, Edom, and Bozrah, destroying his enemies in his way. See, also, Rev. 19: 20, 21; Ezra 38: 22, and others), when the great physical convulsion of Zach. 14: 4–8, take place; thence to Zion, where he is seated on David's throne to reign forever. Rest finally comes to poor, groaning creation, and an oppressed world enjoys righteous rule at last. This coming is a proximate event. Man has long ruled the world with an oppressive sceptre; but the successions of earthly dynasties have nearly run their course. The long periods are nearing a termination, and the signs have specially been displayed for the warning, of this now-passing generation.—*Prophetic Times.*

For the World's Crisis.

"IS COMING UP."

What is coming up? "The cause of Christ is coming up." Where? "In Hoosick, N. Y." Who said so? "Eld. Charles E. Piper and other ministers of the gospel, who have labored within the last few weeks acceptably in this place, in the word and doctrine. They were convinced from what their eyes saw, their ears heard, and what the Spirit of God whispered in their hearts, that the church was getting up on higher ground; was waking out of sleep, and putting on the armor of God, that they may be able to withstand in the evil day, and having done all, to stand."

This is truth, and I write it to encourage some who have assisted in sowing the good seed here, in other days, who may have been somewhat discouraged about us; while iniquity did abound, and the love of many waxed cold, and might almost be ready to say that their labor had been in vain in the Lord; and to strengthen some other portions of the scattered flock, who are still trying to be righteous before God, walking in all the commandments and ordinances of the Lord blameless, as did Zacharias and Elizabeth (Luke 1: 6), but are opposed in every step of progress (as we have been in this place) by cold-hearted professors of religion, "the world, the flesh, and the devil," and are also trying to hold up to view that blessed hope spoken of by Paul (Titus 2: 13), and contending earnestly for the faith which was once delivered unto the saints, under discouraging circumstances.

Yes, to such I would say, in the language of an inspired apostle (Gal. 6: 9), "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." How truly that has proved in our case. God has added, from time to time, unto this church, "such as should be saved." One good substantial pillar, within a few days, has joined us, and two or three more expect to do so at the earliest opportunity. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. 15: 58. JACOB WILBUR.

West Hoosick, N. Y., Nov. 9th.

CHRISTIAN LIFE.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, and reckon it a small dishonor to turn back in such a conflict. But a holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great heroic act or mighty martyrdom, make up the true christian life. The little constant sunbeam, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not the "waters of the river great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness, or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gaiety, little indifferences to the feelings or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such *little* things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and tones; little benevolences, or forbearances, or tenderness; little self-denials, and self-restraints, and self-forgetfulnesses; little plans of quiet kindness and thoughtful consideration for others; to punctuality, and method, and true aim, in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Bonar.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 534. BOSTON, WEDNESDAY, DECEMBER 27, 1865. VOL. XXII.—NO. 15.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

EARTH'S DEATH STRUGGLE.

Soon with fitful, wild commotion,
Earth will close her sad career,
All her elements in motion,
What a scene; how dark and drear;
Then the thought—'tis almost here!

See, the heavens gather blackness,
Hark! the dismal thunders roar,
Lightnings gleam amidst the darkness,
Such as ne'er were seen before—
Now the day of mercy's o'er!

See huge stones come down in showers,
Spreading ruin all around,
While with wild terrific glare
Fire and brimstone reach the ground—
Refuge then cannot be found!

Earthquake shocks in hideous clamor
Constantly convulse the land,
While the sea, pent up no longer,
Madly foams without a strand—
Who'll be able then to stand?

O the pestilence, how dreadful,
Worse than cancer does it eat;
See the flesh fall off by handsful,
While they stand upon their feet!
Who can the Most High defeat?

Worse than all, behold the tumult
From the Lord among them now;
Each man's hand against his brother,
Hear them make the horrid vow,—
Oh, the frightful carnage now!

May we not escape such sorrows?
Is there not some safe retreat?
Must we undergo such horrors?
Must we all these judgments meet,
When escape would seem so sweet?

Yes, a hope sweet mercy offers,
While stern justice stays the blow;
God through Christ full freedom proffers,
Free to all who to him go;
Haste, then, sinner, shun such woe.

So. Exeter, Me. I. K. LOMBARD.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER ONE.

It may seem superfluous for me to undertake to give a critical exposition of this chapter, after so many brethren of marked ability have written, and correctly in the main, if not altogether. But I am induced by the hope of benefitting the household of faith, to use my feeble pen, hoping, by the assistance of God, that with the vast amount of old things others have brought out, I may be able to add enough of the new to make the subject sufficiently interesting to read again.

The twenty-fourth chapter of Matthew has been truthfully called the Savior's great prophecy. My object in giving an exposition of this prophecy will be,

I. To define its character.

II. To show its natural divisions.

III. To define the events embodied in this chapter, as to their time and order.

I. This prophecy, in character, is consecuto a great extent, although one portion of it may be looked upon as complete.

A consecutive prophecy is one, the events of which follow in unbroken or successive order.

II. The natural divisions of this chapter are,

1. From the first to the fourteenth verse, covering a period from the time of Christ's public ministry to the end of the dispensation.

2. From the fifteenth to the twenty-eighth verse the subject is somewhat complex.

3. From the twenty-ninth verse to the end of the chapter, we have presented the signs of the near approach of the advent, characteristics of the time of the end, and what the duty of the people of God will be when those signs are developed.

With these preliminary thoughts suggested, we will enter upon our third proposition, which is to define the events of this prophecy.

Commencing, then, with the chapter, we read (vers. 1, 2),—"And Jesus went out and departed from the temple; and his disciples came to him for to show unto him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down."

In the above we have the destruction of the Jewish temple predicted, which led the disciples to ask three questions, recorded in the following verse: "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and the end of the world?"

It is to be presumed that those who said, "Tell us when shall these things be," had it in their minds that the temple would endure so long as time should last. Hence, when the prediction was made, "There shall not be left one stone upon another that shall not be thrown down," the disciples who inquired concerning the time of the accomplishment of these things associated the destruction of the temple with the coming of the Lord in judgment, and the end of the world. But the manner in which the Savior answers the above questions, makes them separate and distinct as to the time of their fulfilment.

This discourse opens with a caution against human deception as follows (vers. 4, 5): "And Jesus answered and said unto them, take heed that no man deceive you. For many shall come in my name saying I am Christ, and shall deceive many." In the fifth verse we see what the nature of the deception is, coming from a human source, by which so many will be misguided. It is many coming in the name of Jesus of Nazareth, saying, "I am Christ."

It is generally claimed that this prediction of many false Christs had its fulfilment between the middle of the second century and the beginning of the sixteenth. Buck, in his *Theological Dictionary*, enumerates twenty-four as having appeared between those two points, at different times, and led away many of the Jewish people after them. But the false Messiahs, appearing to the Jews, could not fulfill the Savior's prediction, for the following reasons:

1. Christ is specially cautioning his church against deception.

2. The followers of Jesus have never stood affected by the false pretensions of those who have appeared to the Jewish people.

3. Twenty-four cannot by any consistent method of reasoning be called many.

4. The false Messiahs came in their own name, entirely ignoring the Prophet of Nazareth; whereas, Jesus said to his people, that many should come to them saying, I am Christ. Or, according to the version of an English author, which I apprehend expresses in clearer light the sentiment of the text, "Many shall come in my name saying, I am for or instead of Christ, and shall deceive many."

With this view the text has had a most remarkable fulfillment right in the professed christian church. Many have indeed come to the congregation bearing the name of Christ, and saying I am for and instead of Christ, arrogating names, titles, and a work which alone belong to the Son of God. The extended catalogue of supreme pontiffs who have filled the Roman See, have all in their turn claimed to be Christ's Vicegerent, or Vice Christ; that is, one for, or instead of, Christ.

Again, the Roman church recognizes a human mediatorship, and a power vested in man to expiate transgression. Its confessors claim that they have power to grant absolution to the penitent, for, and instead of, Christ, or as his divinely appointed agent. But the gospel reveals the fact that Christ is the the only head of the church, and the only mediator of the New Testament, and the sole intercessor between God and man, "The man Christ Jesus."

Oh, what a deception has been the great Western Apostasy. How many blind votaries of christened idolatry, or papal superstition, have for the last thirteen hundred years come bending at the shrine of the image of the Virgin, and committed their souls to human hands. Every functionary in the Romish church, from the pope down to the humblest friar, claims to stand instead of Christ, as mediator to the church on earth, and thus the abomination of desolation stands in the holy place. And have there not been many who have claimed to occupy the before named relationship of mediator to the Christian church? and have not many been deceived? If so, the prophecy has met with a fulfillment in those false mediators, which we cannot possibly find in the false Messiahs of which Buck speaks as having appeared in every instance to the apostate Jews between the middle of the second and beginning of the sixteenth centuries.

The next events predicted by the Savior are recorded in verses 6, 7: "And ye shall hear of wars and rumors of wars. See that ye be not troubled: for all these things must come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers places." The sixth verse must have had its fulfillment in the barbarian incursions from the North.

Alaric, with his hordes of warriors, swept in like a storm of fire and hail about the last of the fourth century, desolating Gaul, causing the seat of empire to be removed from Rome to Bavaria, and the sacking of the city of the Czars; and this was followed by the naval wars of the Vandals, under Geneceric, who, under the symbolic representation of a burning mountain cast into the sea, took Carthage, ravaged the Mediterranean shores, and destroyed the Roman fleet at Majorian; and all this was followed by the aggressive wars of Atilla, the king of the Huns, and of Odoacer, king of the Ostrogoths, who succeeded in extinguishing the imperial government in the West. "Nation against nation," etc., seems to have had its fulfilment subsequent to the breaking up of the Roman empire, when the barbarians established themselves as distinct kingdoms upon its ruins.

In this particular prediction of nation against nation, there is something peculiarly striking. For Jesus says when such things occur the end is not yet. And still, in various other portions of the prophecy, we are plainly taught that the last part of the gospel age is to be signalized by wars and agitations among the nations of earth. But it is plain from the reading of the above, that the difference between the wars realized subsequent to the breaking up of the Roman empire, and those which are to designate the time of the end, is to be seen in this respect. Nation against nation implies wars of an aggressive nature; while those which will cause men's hearts to fail them for fear and for looking after those things coming on the earth, to be realized in the last end of time, will be of a domestic or civil character.

"And there shall be famines, and pestilences, and earthquakes, in divers places." I understand this to have had its fulfillment in the reign of the Emperor Justin, of Constantinople, as may be seen by the following quotation from Gibbon. In the concluding part of the forty-third chapter of his "Decline and Fall, he says:

"The near approach of a comet may injure or destroy the globe which we inhabit; but the changes on its surface have been hitherto produced by the action of volcanoes and earthquakes. The nature of the soil may indicate the countries most exposed to these formidable concussions, since they are caused by subterranean fires, and such fires are kindled by the union and fermentation of iron and sulphur. But their times and effects appear to lie beyond the reach of human curiosity; and the philosopher will discreetly abstain from the prediction of earthquakes till he has counted the drops of water that silently filtrate on the inflammable mineral, and measured the caverns which increase by the explosion of the imprisoned air.

Without assigning the cause, history will distinguish the periods in which these calamitous events have been rare or frequent, and will observe that this fever of the earth raged with uncommon violence during the reign of Justinian. Each year is marked by the repitition of earthquakes of such duration that Constantinople has been shaken above forty days; of such extent that the shock has been communicated to the whole surface of the globe, or at least of the Roman empire. An impulsive or vibratory motion was felt, enormous chasms were opened, huge and heavy bodies were discharged into the air, the sea alternately advanced and retreated beyond its ordinary bounds, and a mountain was torn from Libanus and cast into the waves, where it protected as a mole the new harbor of Botrys in Phœnicia. . . . Two hundred and fifty persons are said to have perished in the earthquake of Antioch, whose domestic multitude was swelled by the conflux of strangers to the festival of the Ascension."

Again, the same author, in speaking of the pestilences which characterized the reign of Justinian, says:

"Ethiopia and Egypt have been stigmatized in every age as the original source and seminary of the plague. In a damp, hot, stagnating air, this African fever is generated from the putrefaction of animal substances, and especially from the swarms of locusts, not less destructive to mankind in their death than in their lives.

The fatal disease which depopulated the earth in the time of Justinian and his successors, first appeared in the neighborhood of the Pelusium, between the Serbonian bog and the eastern channel of the Nile. From thence, tracing as it were a double path, it spread to the East, over Syria, Persia, and the Indies, and penetrated to the West, along the coast of Africa, and over the continent of Europe. In the spring of the second year, Constantinople, during three or four months, was visited by the pestilence; and Procopius, who observed its progress and symptoms with the eyes of a physician, has emulated the skill and diligence of Thucydides, in the description of the plague of Athens. The infection was sometimes announced by the visions of a distempered fancy, and the victim despaired as soon as he had the menace and felt the stroke of an invisible spectre. But the greater number, in their beds, in the streets, in their usual occupation, were surprised by a slight fever: so slight, indeed, that neither the pulse nor the color of the patient gave any signs of approaching danger. The same, the next, or the succeeding day, it was declared by the swelling of the glands, particuly those of the groin, of the armpits, and under the ears; and when these buboes or tumors were opened, they were found to contain a *coal*, or black substance, of the size of a lentil. If the tumor came to a just swelling and suppuration, the patient was saved by this kind and natural discharge of the morbid humor. But if they continued hard and dry, a mortification quickly ensued, and the fifth day was commonly the term of his life. The fever was often accompanied with lethargy or delirium; the bodies of the sick were covered with black pustules, or carbuncles, the symptoms of immediate death, and in the constitutions too feeble to produce an irruption, the vomiting of blood was followed by a mortification of the bowels. . . . Youth was the most perilous season; the female sex was less susceptible than the male; but every rank and profession was attacked with indiscriminate rage, and many of those who escaped were deprived of their speech, without being secure from a return of the disorder.

The physicians of Constantinople were zealous and skillful; but their art was baffled by the various symptoms and pertinacious vehemence of the disease: the same remedies were productive of contrary effects, and the events capriciously disappointed their prognostics of death or recovery.

The order of funerals, and the right of sepulchres were confounded: those who were left without friends or servants lay unburied in the streets, or in their desolate houses, and a magistrate was authorized to collect the promiscuous heaps of dead bodies, to transport them by land or water, and to inter them in deep pits beyond the precincts of the city.

Their own danger, and the prospect of public distress awakened some rumors in the minds of the most vicious of mankind; the confidence of health again revived their passions and habits; but philosophy must disdain the observation of Procopius, that the lives of such men were guarded by the peculiar favor of fortune or Providence. He forgot, or perhaps he secretly recollected, that the plague had touched the person of Justinian himself; but the abstemious diet of the emperor may suggest, as in the case of Socrates, a more rational and honorable cause for his recovery. During his sickness, the public consternation was expressed in the habits of the citizens; and thus idleness and despondency occasioned a general scarcity in the capital of the East.

Contagion is the inseparable symptom of plague, which by mutual respiration is transferred from the infected persons to the lungs and stomach of those who approach them. While philosophers believe and tremble, it is singular that the existence of a real danger should have been denied by a people most prone to vain and imaginary terrors. Yet the fellow citizens of Procopius were satisfied, by some short and partial experience, that the infection could not be gained by the closest conversation; and this persuasion might support the assiduity of friends and physicians in the care of the sick, whom inhuman prudence would have condemned to solitude and despair.

But the fatal security, like the predestination of the Turks, must have aided the progress of the contagion; and those salutary precautions, to which Europe is indebted for her safety, were unknown to the government of Justinian.

No restraints were imposed on the free and frequent intercourse of the Roman provinces; from Persia to France the nations were mingled and infected by wars and emigrations, and the pestilential odor which lurks for years in a bale of cotton, was imported by the abuse of trade into the most distant regions.

The mode of its propagation is explained by the remark of Procopius himself, that it always spread from the sea-coast to the inland country; the most sequestered islands and mountains were successively visited; the places which had escaped the fury of its first passage were alone exposed to the contagion of the ensuing year.

The wind might diffuse that subtle venom; but unless the atmosphere be previously disposed for its reception, the plague would soon expire in the cold or temperate climates of the earth.

Such was the universal corruption of the air, that the pestilence which burst forth in the fifteenth year of Justinian was not checked or alleviated by any difference of the seasons. In time, its first malignity was abated and dispersed; the disease alternately languished; but it was not till the end of a calamitous period of fifty-two years that mankind recovered their health, or the air resumed its pure and salubrious quality. No facts have been preserved to sustain an account, or even a conjecture of the numbers that perished in this extraordinary mortality. I only find that for months, five, and at length ten thousand persons died each day in Constantinople; that many cities of the East were left vacant, and that in several districts of Italy the harvest and the vintage withered on the ground. The triple scourge of war, pestilence and famine afflicted the subjects of Justinian, and his reign is disgraced by a visible disease of the human species, which has never been repaired in some of the fairest countries of the globe."

It appears to me that there cannot be found a more striking fulfillment of Christ's prophecy of pestilence and earthquake, than what is furnished in the foregoing extract from Gibbon. A. ROSS.

For the World's Crisis.

THE EARTH THE HOME OF THE SAINTS.

We can prove it by the word of God. And why a single doubt should linger in the mind of any in regard to so comprehensive a subject, is more than the writer of this is able to account for. And yet there are thousands, even in this "age of gospel light and religious liberty," who not only entertain doubts, but repudiate the idea. They have been taught by their fathers that such a doctrine was "fallacious," and are willing to adhere to their "say so," rather than to investigate the matter for themselves. So, on the whole, we attribute it more to *willing* than to *willful* ignorance.

By Heb. 9: 15, we learn that the "called" according to the prophecy of God, have the promise of "an eternal inheritance." In Gal. 8: 16, we read,—"Now to *Abraham* and *his seed* (which the apostle informs us in the same verse is *Christ*), were the *promises made*." Here is not only a *promise* brought to view, but *promises*—implying more than one; but that the promise of the *inheritance* is included is evident from the eighteenth verse: "For if the *inheritance* be of the law, it is no more of *promise; but God gave it to Abraham by promise*."

So Abraham and Christ have the promise of an eternal inheritance—not according to modern theology, but "according to the apostle Paul." And in verse twenty-nine he says: "If ye are *Christ's*, then are ye *Abraham's seed*, and *heirs according to the promise*." So you see, dear reader, you and I, if we are Christ's, are "heirs of an eternal inheritance," also.

In Rom. 4: 13, we learn where this inheritance is located: "For the *promise* that he should be *heir* of (heaven?) the *world* (*kosmos*, earth) was not to *Abraham*, or *his seed* (Christ), through the law, but through the righteousness of faith." It must be obvious to all intelligent minds that the foregoing connected links of divine testimony teach us beyond all cavil, "that Abraham and his seed through Christ Jesus, have the promise of this earth for an eternal inheritance."

Some people think the idea a preposterous one, that the saints should ever inherit the earth; but what do we know about the future, except what we read? And if the Word teaches that the saints are going to inherit the earth, who is going to controvert it? We think the earth was good enough for man's inheritance before the curse was stamped upon it; and if, as all must admit, "it was his adherence to Satanic falsehood which brought the curse upon the earth," when the seed of the woman bruises the head of the old arch demon, will it not restore this planet to its pristine beauty, and redeem it from the curse?

In Luke 19: 10, we read: "For the Son of man is come to seek and to save that which was lost." We know that God made man a happy being, and gave him "*dominion* over the beasts of the field, the fowls of the air, and the fish of the sea, *and over the whole earth*." See Gen. 1: 28. We also know that "that dominion was lost." In Micah 4: 8, Christ has the promise of the *first* dominion. We read of no dominion prior to that given to Adam. Will Christ ever receive that? If any one should have any misgivings in regard to the matter, let them turn with me to David's language in the 8th Psalm, and to Paul's application of it in Heb. 2d, and such misgivings will cease to perplex his mind. David says: "What is man, that thou art mindful of him? or the son of man, that thou visitest him? For thou hast made him a little lower than the angels (remember, Christ took not on the nature of angels, but the seed of Abraham), and hast crowned him with glory and honor. Thou hast made him to have *dominion* over the works of thy hands; thou hast put all things under his feet: all *sheep and oxen*; yea, and *the beasts of the field, the fowls of the air*, and *the fish of the sea*, and *whatsoever passeth through the paths of the sea*."

Is not this precisely the dominion given to Adam? But Paul quotes this language of David, and applies it to "Christ, in the *world* (*oikoumenen*, habitable earth) to come." He says: "But unto the angels hath he not put in subjection the *world to come*, whereof we speak;" and then referring to David's language, in the 8th Psalm, and quoting it almost verbatim, adds: "But *now* we see *not yet* (in this dispensation), *all things* (spoken of by David) *put under him*," but will in the world to come, whereof we are speaking.

Dear reader, you cannot fail to see that Christ is to receive *the first dominion*—the identical one given to Adam—"in the world to come." But before Adam transgressed the righteous law of God, and lost his dominion, "the beasts of the field, which now prowl in the wilderness, seeking to devour each other, lay subordinate and submissive at his feet." Even thus it will be in the world to come, under the dominion of "the second Adam"—Christ; for even thus the holy prophet hath predicted: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion, and the fattling together, and the little child shall lead them."—Isa. 11: 6.

In those days of primeval innocence, when man talked face to face with his Creator, and inhaled the spicy breezes which waved the mellow fruits of life's fair tree, the "thorn" and "thistle" which now infest the fields, had no place in all that vast domain. . . . Neither will they have in the bright world to come. They are a mark of the curse. The Almighty said to Adam, after he had transgressed his law: "Cursed is the ground for your sake: *thorns* and *thistles* shall it bring forth," etc.; but the prophet, contemplating its restitution, says: "Instead of the *thorn* shall come the *fir tree*; and instead of the *brier* shall come up the *myrtle tree*; and it shall be unto the Lord for a name, and for an everlasting sign, which shall not be cut off."—Isa. 55: 13.

So it will be seen that the "blighting robe of curse which now envelops the earth," will be entirely withdrawn. No shadow of its ghostly form will ever more be seen. And how, it may be asked, is all this great change brought about? We answer, "Through the atoning blood of Christ." It may appear strange to some that the crimson blood, which dyed the soil of Calvary's brow, should effect this earth; but, strange as it may appear, we think it is susceptible of proof.

Christ, in the parable of "a treasure hid in a field," beautifully illustrates the plan of redeeming this rebellious planet: "Again, the kingdom of heaven is like a treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth the field." Matt. 13: 44. The kingdom of heaven, like all other kingdoms, in order to exist, must be composed of at least four "parts," or "elements." These "parts," or "elements," we think are all brought to view in this chapter, under different metaphors, or parables; and as Christ declares, in verse thirty-eight, that the *field* is the *world* (*kosmos*, earth; the same promised to Abraham), the element brought to view in the foregoing parable must be "*the subjects*," the "SAINTS OF GOD," as *they*, and they *alone*, can be said to be "hid in the . . . *earth*." The saints are literally hid (buried) in the earth; and Christ saw them as a treasure, and selling all that he had, even *his last drop of blood*, that he might make sure of the treasure, "*purchased the field which contained it*."

And Paul tells us in Eph. 1: 12, 13, that we are *even now* sealed "by the Holy Spirit of *promise*, which is the earnest (*foretaste*) of our *inheritance*, UNTIL *the redemption of the* PURCHASED POSSESSION." We have a "foretaste of the glory which is to be revealed unto us at the revelation of Jesus Christ;" yea, we have "tasted the good word, and the powers of the world to come," and soon we shall receive the full reward of our labors, in the kingdom of God—"the purchased possession."

But this is not all the evidence we have that the earth is to be the home of the saints. God has declared it by the mouth of his holy prophets, in language so explicit that none need be mistaken; and even Christ himself vindicated the same truth. In Matt. 5: 5, he says, "Blessed are the meek, for they *shall* INHERIT THE EARTH." He does not say, "they *do* inherit it"; nay, many of them have not where to lay their head in this life; but they *shall*, in future, "inherit the earth." The meek! Moses was a very meek man, therefore he will inherit the earth; then if orthodoxy succeeds in getting away to some unknown clime, they will lose the society of meek old Moses. Give me the society of Moses and Abraham and all the holy prophets, together with the Son of God, on a renewed and redeemed earth, and you are welcome to your Elysian fields afar off, and all you can get there with you.

This language of Christ only corroborates the testimony of David, in the 8th Psalm. At the 9th verse he says: "For evil doers shall be cut off; but they that wait upon the Lord *they shall* INHERIT THE EARTH." Evil doers are not cut off yet, nor will they be till the Lord comes; but on the contrary, "Evil men and seducers shall wax *worse and worse*," until that event; *then* they *shall be cut off*, and they that wait upon the Lord "shall inherit the earth." 11th verse: "But the *meek shall* INHERIT THE EARTH, and *delight themselves in the abundance of peace*." Is this true of the meek in this life? Do they delight themselves in the abundance of peace? Answer, ye who can. At the 18th verse he says, "The Lord knoweth the days of the upright, that their *inheritance* shall be *forever*." 22d,—"For such as be blessed of him shall inherit the earth; and such as be cursed of him shall be *cut off*." 29th,—"The righteous shall inherit the land, and dwell therein forever." 34th,—"Wait upon the Lord, and keep his way (not your own), and he shall exalt thee to inherit the land."

We think the foregoing ought to convince any one, even the most skeptical, that this planet is destined to be the eternal abode of the saints; but line upon line, and precept upon precept is needed now-a-days, to convince people (and then they are not convinced) of, not only this, but any truth which seems to clash with preconceived opinions. Therefore we will add the testimony of one whose wisdom once attracted the attention of a foreign queen, but would, no doubt, if living in this age of divine knowledge, be branded as a fanatic or something worse. "For the upright shall dwell in the land, and the *perfect shall remain in it*; but the wicked *shall be cut off from the earth*, and the transgressors *shall be rooted out of it*."—Prov. 2: 21, 22. "Behold, the *righteous* SHALL NEVER BE REMOVED; but the *wicked* SHALL NOT INHABIT THE EARTH."—Prov. 10: 30. Behold, the *righteous shall be* RECOMPENSED IN THE EARTH; *much more the* WICKED AND THE SINNER."—Prov. 11: 31.

This last quotation shows that the whole human family are to receive their recompense in the earth; and Christ says (Luke 14: 13) that the righteous are recompensed "at the resurrection of the just." Therefore they are to dwell in the earth, in their resurrected state. But if the wicked are recompensed in the earth, as Solomon declares in ch. 18: 30, "*They shall not inhabit it*"; and in chap. 2: 23,—"*They shall be rooted out of it*," we leave the advocates of endless woe to say what is to become of them. If they have any perplexity, however, in finding an answer, we will refer them to Malachi, who flourished as a writer nearly four hundred years before Christ. His writings are preserved, and may be found in the last part of the Old Testament: "For behold, the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall *leave them neither root nor branch*."

As "the wages of sin is *death* (Rom. 6: 22), we think the wicked can receive their reward in the earth, and at the same time be "cut off from it," be "rooted out of it," and "not inhabit it"; but if it were "endless woe," we could not conceive the place of their habitation. Let us be prepared to avert their awful doom. J. W. TAYLOR.

Chatham Valley, Tioga Co., Pa.

MANNER OF CHRIST'S COMING.

The manner of the coming of the Lord is thus described in Scripture. When Jesus returns to earth, a grand retinue of angels forms his escort from his Father's throne to a locality in the heavens, termed by Isaiah, the "chamber" (ch. 26: 20); by Paul, "the air" (1 Thess. 4: 17); by John, the "sea of glass" (Rev. 15: 2), as is evident from Matt. 16: 27: "For the Son of man shall come in the glory of his Father, with his angels," etc. So, also, ch. 25: 31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." At this point in the celestial journey a delegation, comprising the saints of all ages, meets the King of Glory, and the second stage of the journey is made with the glorified saints as a retinue. See Zach. 14: 5;—"And the Lord my God shall come, and all the saints with thee."

When King Immanuel comes to reign, he will not come alone, nor unattended. We can form no conception of the coronation glories when Messiah is invested with dominion under the whole heaven. All the holy angels escort him to some locality in the empyrean, where the flame-colored crystal—"the sea of glass mingled with fire"—is located. The transition from the Father's throne to this gemmed crystalline expanse, in the deep æther, is made without being known to the inhabitants of earth. His ministering angels gather to this Crystal Palace all the "sons and daughters of the Lord Almighty," "his elect from the four winds, from one end of heaven to the other," to receive their crowns of glory, and robes of honor and beauty, preparatory to sharing kingly and priestly dignities with Jesus in God's kingdom. This gathering, too, is made unknown to the careless, ungodly world.

So far Jesus "comes as a thief": yes, while the ungodly are working, and heartless professors joining in scoffing at the advent and its kindred doctrines, Jesus has silently, unobservedly, come to mid-heaven and gathered his saints—two are in the field, one is taken and the other left—two are in one bed, one is taken and the other left—two women are at the mill, one is taken and the other left. Gone, like Enoch from the antediluvian world, and like Elijah from wicked Israel.

From the grave, too, all the jewels are rifled. The treasures are taken from those dark, secret safes, as some saints were taken when the Lord arose; and foolish virgins, cold professors, and an ungodly world, first became aware of the change, by the absence of "the pure, the good, and the holy." The heralds of the advent no more proclaim "the Coming One." The little broken bands that loved the theme of the Lord's appearing are mysteriously gone. Some mouldering heaps in the "green grassy grave-yards," where past generations have lain down, bear witness that buried treasures have been unearthed, and all these arrayed in white robes come up to share with Jesus in his triumph. After receiving their crowns and royal and priestly appointments for the "world to come," the apostles receive the thrones of Israel, and other honored ones receive authority over ten cities, and five, as the case may be, and the last stages of the advent journey are made.

"The Lord cometh with ten thousand of his saints." "The Lord my God shall come and all the saints with thee." Olivet cleaves asunder as the once-pierced feet light upon it. From the sea of glass to Olivet, is the open, visible stage of the journey of the King of kings, when every eye sees him. Thence from Olivet to Zion. And how different from the scenes when Jesus was "a man of sorrows and acquainted with grief." The agonies of a world's redemption once pressed Jesus here. Now an eternal weight of glory rests upon earth's royal king.

To conclude this hasty outline, the coming of the Lord seems thus arranged: From the Father's throne to a locality in the deep aerial, attended by the angels only; here all the saints meet him, and the cabinet of God's kingdom is organized; from the aerial he comes to Olivet (and some mysterious passages, like Isaiah 63: 1, and Habakkuk 3: 3, and others, show that his journey is made by Sinai, Paran, Edom, and Bozrah, destroying his enemies in his way. See, also, Rev. 19: 20, 21; Ezra 38: 22, and others), when the great physical convulsion of Zach. 14: 4-8, take place; thence to Zion, where he is seated on David's throne to reign forever. Rest finally comes to poor, groaning creation, and an oppressed world enjoys righteous rule at last. This coming is a proximate event. Man has long ruled the world with an oppressive sceptre; but the successions of earthly dynasties have nearly run their course. The long periods are nearing a termination, and the signs have specially been displayed for the warning of this now-passing generation.—*Prophetic Times.*

For the World's Crisis.

"IS COMING UP."

What is coming up? "The cause of Christ is coming up." Where? "In Hoosick, N. Y." Who said so? "Eld. Charles E. Piper and other ministers of the gospel, who have labored within the last few weeks acceptably in this place, in the word and doctrine. They were convinced from what their eyes saw, their ears heard, and what the Spirit of God whispered in their hearts, that the church was getting up on higher ground; was waking out of sleep, and putting on the armor of God, that they may be able to withstand in the evil day, and having done all, to stand."

This is truth, and I write it to encourage some who have assisted in sowing the good seed here, in other days, who may have been somewhat discouraged about us; while iniquity did abound, and the love of many waxed cold, and might almost be ready to say that their labor had been in vain in the Lord; and to strengthen some other portions of the scattered flock, who are still trying to be righteous before God, walking in all the commandments and ordinances of the Lord blameless, as did Zacharias and Elizabeth (Luke 1: 6), but are opposed in every step of progress (as we have been in this place) by cold-hearted professors of religion, "the world, the flesh, and the devil," and are also trying to hold up to view that blessed hope spoken of by Paul (Titus 2: 13), and contending earnestly for the faith which was once delivered unto the saints, under discouraging circumstances.

Yes, to such I would say, in the language of an inspired apostle (Gal. 6: 9), "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." How truly that has proved in our case. God has added, from time to time, unto this church, "such as should be saved." One good substantial pillar, within a few days, has joined us, and two or three more expect to do so at the earliest opportunity. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. 15: 58. JACOB WILBUR.

West Hoosick, N. Y., Nov. 9th.

CHRISTIAN LIFE.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, and reckon it a small dishonor to turn back in such a conflict. But a holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great heroic act or mighty martyrdom, make up the true christian life. The little constant sunbeam, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not the "waters of the river great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness, or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gaiety, little indifferences to the feelings or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such *little* things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and tones; little benevolences, or forbearances, or tenderness; little self-denials, and self-restraints, and self-forgetfulnesses; little plans of quiet kindness and thoughtful consideration for others; to punctuality, and method, and true aim, in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Bonar.*

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The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 27, 1865.

CLOSE OF THE YEAR.

Before we can make another weekly visit to our readers, we shall have bidden farewell to 1865. We have hastened through another year. How rapidly our days are being numbered. Soon the last will come, and 1866 may witness the event.

It is now a good time to review our course of life for the past year, and see wherein we need to reform in order to be ready for the coming of the Son of man. To our mind, the figures "1866" are peculiarly interesting and significant. They seem to betoken some startling events; but if we are pure in heart, we have nothing to fear.

In reviewing the past year, many of our readers can speak of very rich blessings received; while others have passed through deep sorrows; and yet those very afflictions may have been of far more value than thousands of gold and siver; and may, in the end, be found the means of their salvation. Joyful homes have been desolated by the hand of death; and the loved ones will not again hasten to "wish you a happy new year." The lovely child, the dear companion, venerable parent, and the bosom friend, who cheered us a year ago, are now no more. We have heard the earth rumble upon their coffins, and spent many lonely hours since, while thinking of those dear ones torn from our fond embrace. But thank the Lord, the end of death's works is at hand. Soon will be heard the triumphant song, "O death, where is thy sting? O grave, where is thy victory?" If faithful, we shall soon be out of the vale of sorrow, and shouting an eternal triumph on the hill-tops of glory. Then let us not murmur at our lot here, but bear patiently all our losses, crosses, trials and afflictions, till Jesus comes to bring them to a perpetual end.

REVIEW OF THE YEAR.

It is well to review our lives, that we may see what we should avoid, and what should be repeated in the future, if permitted to live. There is no time when such a review is more appropriate than at the close of the year. And when was there a time that we had more need of being *thorough* in our heart-examinations than at the close of the present year, on account of our nearness to the judgment? Let us examine *ourselves*, as the Bible directs, instead of our neighbors.

Have we done wrong, spoken or thought wrong, during the past year? and left undone what we should have done? Have we defrauded any one out of half a cent's worth? Have we spoken unkindly to any one? or indulged in evil speaking, backbiting, joking, or any other evil propensity? Then let us do it no more. Begin *now* to reform, and be *thorough* in the work. Set a double watch where Satan has made his successful attacks. Be assured he will attack us again on weak points. Where he got the victory this year, he will try to conquer again. Let us be prepared for him, trusting in the Lord.

In reviewing the year 1865, do we see any acts, or words, for which we feel sorry? Then let us resolve in the strength of the Lord not to repeat them again. We ought to make visible progress in divine life every year. If one should start on a journey, and find after traveling a whole year that he had made no progress, but was further from the end of his journey at the end than at the beginning of the year, he would think it best to change his course at once; but it is to be feared that many professed christian pilgrims are not now as near the Lord as they were twelve months ago? Is it best to continue another year in the same road? It may be the *last* year of the journey. Is it not high time to throw off the weights? every *one* of them? Come, let us be *free* in the Lord.

If it be found, after a careful review of the year, that there is any "hatred," or "variance" towards any one, have it removed at *once*. Go and confess it all, and carry the heavy load no further. The Bible says that those who indulge "hatred, variance, . . . and such like, . . . shall not inherit the kingdom of God."—Gal. 5: 20, 21. That feeling of "hatred" and "variance" will cost the possessor too much if he holds on to it till Jesus comes. He can "not inherit the kingdom of God," if he holds such feelings towards any one; no matter how much he may have been abused, cheated, or insulted. Forgive it all, and then pray, Father, forgive me *as* I forgive those who trespass against me. Let all such things be attended to at *once*. Time is short. The day of the Lord is at hand. Forgive and be forgiven.

Let the review of the past year be *thorough*; and whatever is found wrong in word, deed, or thought, that has not been forgiven and made right, make it the first business to receive attention. Let us pass the line of 1865 "pure in heart," that we may be ready to see the King of kings, and be admitted into his palace to behold him in his glory.

BAD HABITS.

Now is a good time to break off from all bad habits. Dear reader, do not let them follow you any further. Be determined, by the help of the Lord, that they shall be "broken to shivers" before you enter 1866. Be a free man when you enter the new year. All bad habits are costly, besides the misery they bring. O what a constant luxury it is to be free from them all. Let every one rise up in the dignity of his manhood, and the strength of the Lord, and bid the bad habits an *eternal* farewell. If you turn them off with some expectation that you may call for them again, be assured they will haunt you worse than ever, till you take them back to your embrace. Make no compromise. Crucify them, crucify them. Pierce them to the heart's core. Let it be a war of complete *extermination*. *Kill them dead—dead*, DEAD. Banish to the gulph of oblivion the cider, gin, whiskey, brandy, ale, and every other intoxicating beverage, with their fellow laborer,—tobacco, in all its forms. Make a clean sweep, and shout the victory's song.

Having done this, then stop all backbiting, scolding and fretting, evil speaking and joking, judging and evil surmising; be patient and kind to all, long suffering, forbearing, tender-hearted and forgiving, that you may be holy and happy, all ready to welcome Jesus. *Will you do it?*

NEW YEAR'S GIFTS.

When the new year comes, almost every one is disposed to make presents to their friends. Their dearest and best friends get the best gifts. We have been thinking as *Jesus* is our *best* and dearest friend, he should have the best and richest gifts. If he were on earth now, how delighted his disciples would be to send him useful presents. Yet he has so arranged things that we can have the privilege of showing our love for him, as truly as though he were now on earth. How? He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us rejoice at this opportunity of making him a new year's gift, and most gladly improve it. It may be our last one. Instead of making costly gifts to our rich friends, after the manner of the world, let *christians* make presents to *Jesus*, by giving to his poor children. Hunt up the widows and orphans, and other needy ones, and make them glad with a new year's gift. Send them food, fuel, and clothing for the cold winter. Jesus does not desire rich presents of jewelry, or other fancy articles, for they will not administer to his comfort, as personified in his poor children. Perhaps that lone widow, or poor neighbor, has been struggling for months to save money enough to take "our paper." Send it, and make her heart glad every week.

Another excellent way to send a present to Jesus would be to make a donation to the *Tract Fund*, *Freedmen's Mission*, or *Italian Mission*. By so doing, Jesus may be made to rejoice in the hearts of many of his humble followers. Shall it be done? If we give to the Lord, it only adds to our joy and peace, which are of more value than all the treasures of earth, that perish with their using. Let us sow bountifully, and we shall also reap bountifully. Whatsoever we sow, that shall we also reap.

RULES OF LIFE.

we propose the following rules to be adopted by all of our readers for the year 1866:—By the help of the Lord, I am resolved—

1. To speak evil of no one.
2. To speak no unkind words to any one.
3. To bear every thing patiently.
4. To avoid all joking.
5. To forgive every one.
6. To return good for evil.
7. To judge no one.
8. To allow no evil imaginations.
9. To give one-tenth of all I receive.
10. To do all to the glory of God.

SPIRITUALISM.

We purpose to give a series of articles on Spiritualism, showing its cause, morals, doctrines, and politics. We purpose to make them of value to every body; and give important facts that every one should know. We intend to begin with the next number. These articles will be valuable to send to those who are not thoroughly posted in the phenomena of Spiritualism. It will be a good time to make your friend a new year's present by sending him the Crisis for six months or a year. Try it. It may be the means of his salvation. Many have been led from darkness to light by reading "our paper"; and we hope many more will receive the same benefit the coming year. We purpose to spare no pains on our part that will tend to make "our paper" such an one as should be in every family.

HAVERHILL.

Our meetings in Haverhill, Ms., have been much favored by the presence of the Lord. Several have been converted, roots of bitterness have been extracted, and backsliders reclaimed, and others are seeking the Lord. The prospect is very encouraging. We found some hindrances at first, which Satan had introduced by causing a "variance" of feeling between some members; but the enemy was obliged to give up his prey, which caused us much joy. The adversary is trying all possible means to cause alienation of feeling among brethren, knowing if he can succeed, that he can keep them out of the kingdom. He does not care what produces the trouble, because the result will be the same. He has one very successful way of getting good men into his snares. It is this:—If he can persuade one to do or say something wrong, then to get a good brother to look at it, saying to him, Now have nothing to do with the one who has done the evil, for if you do, you sanction the sin. So the good Bro., instead of going to the offender, with a purpose to "restore such an one in the spirit of meekness," as the Bible directs, stands aloof from the erring one; treats him with coldness and neglect, by which means Satan starts a "root of bitterness," causing "many" to "be defiled." The hard feeling, or "variance," felt by the good brother, is just as sure to defile him, as the wrong deed defiles the one whom he shuns. The simple truth is, we cannot indulge hardness towards any one, and feel free in Christ.

This great truth was apprehended in Haverhill, and worked some blessed results. This point needs *special* attention every where at the present time. Let us search every corner of our hearts, to see if there is any root of bitterness growing there towards any one living; if so, have it out without any respect to the cost. Let us pass into the new year without a spot upon us, or a cloud on our heavenly sky.

We had a blessed communion season at Haverhill, which afforded much comfort to the saints, and conviction to the sinner. Four rose for prayers. The work is onward. Pray for them.

CORRESPONDENCE OF THE RAINBOW.

"The Rainbow" is a very interesting monthly, edited by Wm. Leask, D. D., and published at No. 9 Paternoster Row, London. It is mainly devoted to the subject of the speedy coming of Christ, and the establishment of his kingdom. The following is an extract from one of its correspondents on the subject of punishment, published in the November number:—

"I am thankful to find you say, in your notice of the pamphlet on 'The Second Death,' the subjects on which it reverently treats ought to be discussed, for, whatever it may be, we are confident there is something wrong in the common notions respecting them.' This has long been my own conviction. For years the doctrine of eternal torments, traditionally received, was a sad burden to me; but my mind has, I am thankful to say, been relieved since I arrived at the conclusion, after long and earnest study, that the common assumption that man is *naturally* an immortal being, has no foundation either in reason or Scripture. That this life is not the whole of any man's existence is evident from Scripture; that 'whatsoever a man soweth that shall he also reap," is equally clear; that 'God hath given unto us eternal life, and this life is in his Son,' I earnestly believe; but that it is the will of our loving Father in heaven that any of his human creatures should exist to all eternity in torment, I cannot conceive. Throughout the Bible I believe that God veils his reserves of mercy, lest men should presume upon them; but as the sun of Revelation dips below the horizon, it casts athwart the deepening gloom a few rays of divinest hope in such passages as Eph. 1: 10; 1 Cor. 15: 24, 28; Rev. 21: 3, 5. Hope—not for the incorrigible sinner—for him I see no hope save in the blackness of annihilation—but hope that the time will come at last when God's universe shall be delivered forever from sin and sorrow, and in all the divine unlimited fulness of the words, 'God shall be all *in all*.'"

HELP HIM.

It sometimes happens that a church has a young minister, or an old one, who does not happen to be among those called "smart" (fortunate for him); yet he is one of the *Lord's* ministers, whose labors he loves to bless, because he is humble and trusts in him. Now it often happens that such an one has a "hard time"; not because he was at fault, but for the reason that he had to do all ohe work, and do it too without even the sympathy of his professed brethren; for all they did was to look coldly on, and see him work.

We wish to recommend a better way. When you have a weak minister, all take hold and help sustain him, and we think you will see some of the most blessed results you have witnessed for a long time. While he talks, pray for him, instead of sitting as critics; and when he gets through, exhort, pray and sing, looking to the Lord for help, and we think you will not be disappointed.

A word also to the preacher. Do not preach *so long* that no one will feel like saying any thing when you get done. This is a very common fault, judging from the complaints we hear from the different churches. While you preach "the everlasting gospel," do not try to preach it *everlastingly*. Leave the congregation hungry for more, if you would leave them in a healthy condition. Do not stuff them with all they can get down, and thus cause a moral dyspepsia, so that they will have no more relish for good food.

The tempter often says to the weak preacher, Now if you do not preach a sermon of pretty good length, they will think it is because you can't; and Satan knows if he can get one to preach a long and a poor sermon, that then he has most successfully crippled the usefulness of that man. If people complain because you are too short, you may expect they will be your constant hearers. Not so when they feel you are "too long"; then their seats will often be vacant; if not, they will be occupied with less delight. Think of these things.

ITALY.

Italian affairs are becoming more and more interesting as we approach the end of the present dispensation. All civilized nations are watching with deep interest the movements in Italy, expecting some radical change before another year passes away. All seem to be agreed that the temporal power of the Pope is near a perpetual end. It is evident that Napoleon is anxious to get rid of the Pope as soon as it can be safely done, without exciting the feelings of the Catholics against himself. He is endeavoring to get the power that has been held by the Pope, and use it for his own exaltation in the Catholic nations. The plans of Napoleon are deep-laid, and well executed, and usually attended with success.

The following is from the Boston Daily *Journal* of Dec. 10th, 1865:—

Victor Emmanuel.—Victor Emmanuel, on the 18th of November, delivered at Florence, before the Italian Parliament, a brief but very significant address. He congratulates his subjects upon the progress of events and the present condition of Italy, and alludes to the demands of popular education, and announces his determination to separate the State from the church, and to govern the people in accordance with the new era which is dawning upon the Italian people. The address was warmly applauded, especially those passages which alluded to religious freedom; and the *L' Italie*, a leading paper in Florence, remarks that the King understands his people, and they will give their gold and their blood if the national programme can be carried out.

The evacuation of Rome by the French troops indicates the movement which is on foot. In fact, an article appeared recently in the *L'Opinione Nationale* of Paris, which foreshadows the future of Italy and the future career of Victor Emmanuel. That paper intimated that before many months the Pope, finding himself powerless to govern his subjects, or to enforce the payment of taxes, or even to protect his people against the brigands, would solicit Victor Emmanuel to relieve him of his earthly government, which interfered with his spiritual duties, and Victor Emmanuel would kindly consent to assume the burden. This will be accomplished without any revolution, without any perceptible shock. France is satisfied that the government of the Pope cannot effect reforms in keeping with the spirit of the age, and the Emperor therefore evacuates Rome, and will bid the King of Italy God-speed in his efforts to ameliorate the condition of all Italy, if he has not already informed his Holiness that the march of events demands his retirement from the care of temporal matters.

The reception of the King at Florence was every way most enthusiastic. The streets were thronged with people, and the city was illuminated in the evening."

THE EARNEST CHRISTIAN.

Will Bro. Grant please give us some information through the Crisis in relation to the "*Earnest Christian?*" We judge from the articles he takes from it, that it must be a valuable periodical. We want to see it. Where is it published? Who are the editors? What are its terms? Of what denomination is it? By giving the information desired you will much oblige A Friend.

We cheerfully comply with the foregoing request, as we take pleasure in recommending the *Earnest Christian* as the best monthly with which we are acquainted. It is published at No. 62 Buffalo St., Rochester, N. Y. It is edited by Brn. Benj. T. Roberts and D. F. Newton. The latter is the author of "Home Thrusts," and formerly editor of the *Golden Rule*, published in New York. They are Methodists of the genuine stamp; or more properly speaking, *true christians*, so far as we can judge. The price of the *Earnest Christian* is $1.50 per year.

CITY HEATHEN.

We think there are no worse heathen in any part of the world than may be found in our large cities, in this most enlightened part of the world. If one can engage in missionary effort, he need not go to India, China, or Hindostan, to find plenty of work. Instead of paying out a large portion of what is given for foreign missions, to salaried clerks, living in the best style, let it be used where its full value will be turned to good account, in giving light in the dark corners of great cities.

A city missionary in New York lately conducted some of the members of the press through a portion of the thickly settled parts of the city. The following statements show the result of their observations:—

"It is difficult to find language with which to portray the shocking, indecent and murderous places in which a large proportion of our population is doomed to live. In one place, near Broadway, up and down which noble thoroughfare sweep the throngs of business and fashion, they found a building containing over twelve hundred persons, occupying rooms no larger than an ordinary closet, where there are no provisions for air, light or water, no hope in case of fire, and where the sun never sends a solitary ray. People are born, live and die in such places, and other people know nothing of their existence. The abodes of poverty in our great cities is the one subject which now demands the most earnest attention. Not alone because a deadly epidemic has already appeared upon our shores, after sweeping through cities of Europe, but also because these resorts of misery are fester spots upon our civilization.

With what regard can a benificent Providence look upon the erection of costly church edifices, and their adornment with every form of elegance and beauty that refined taste can invent and unlimited wealth can purchase, when their spires cast shadows over the wretched hovels where the miserably poor are obliged to drag out their existence! What mockery of christian labor it is to send missionaries to Asia and Africa, and the islands of the sea, when such fields as these, right about us, and a part of our boasted civilization, are unoccupied and neglected! Men talk and make theories about social science; they speculate upon the wants of the community and the duty of the government; but what have they to say—what will they do—about the greatest evil which society has to contend with? We have philanthropy factories where sympathy is created for the sufferings of the slaves, and a tremendous agitation is carried on upon evils which are somewhere in the distance, beyond our vision; and who calls attention to these plague spots which infest our cities—these hells where our poor are condemned to live surrounded by death? Nations go to war for an idea, spend millions and millions of money, and sacrifice thousand and thousands of lives, and the people shout and applaud and rejoice; but who will find a sufficient cause to spend money in giving to the swarming poor of the city cleanly and healthy homes? Is there no glory in that idea? War consumes in a day enough to make the poor of a great city comfortable through a winter. In a month it demands a sacrifice of treasure which would give them pleasant homes to enjoy forever. Ideas are well enough, but there is no danger of our neglecting them. There are things which demand our attention and do not receive it. How many millions of money have been thrown away upon useless, hurtful objects, when it is needed so much for the relief of human misery; and the relief of misery in a way that would tend to the moral improvement of the world!

New York is not singular in its abodes of poverty. Boston, with all her boasted institutions and charities, has them in great abundance. Her men of business know but little about them; her glittering thrones of fashion never think of them. If they could see how one-half of the people live they would not be able to refrain rom exclamations of horror. When shall we, with all our discussions, come to the discussion of this great question, and feel its disgrace as though it were an insult?"—*Boston Daily Herald.*

"Bethlehem."—An old Sunday School teacher says of "Bethlehem":—"I think it one of the best little books a child can have put into its hands on Christmas. It is very simple, and brought down to the comprehension of children. How much better to have this peeping out of little stockings than to see 'Mother Hubbard,' or the famous 'John Gilpin.'" L.

Price, two for 10 cts.; twelve for 50 cts.; one hundred for $3.00.

H. L. Hastings, Scriptural Tract Repository, 19 Lindall street, Boston.

Correction.—In the late Report of the Maine Conference read, "The members of this conference shall consist of all such ordained and unordained ministers as wish to unite," etc. C. H. Leverett, Sec.

$3000 TRACT FUND.
For the Free Distribution of Tracts.

Previous acknowledgments	[illegible]
Mrs. C. Bragg, Vergennes, Vt	.50
E. Baker	1.00
J. V. H.	.50
W. C. Keve, Piqua, O.	1.10
C. S. Sherman, Castleton, Vt.	100.00
S. Scammon, Stratham, N. H.	2.00
"Friends" in Lawrence, Mass.	10.00
Dr. C. H. Johnson, Boston, Mass.	15.00
A. Richardson, W. Stafford, Ct.	.50
Pilgrim	2.00

POOR FUND DONATIONS.
To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous acknowledgments	$77.23
Mrs. C. Bragg, Vergennes, Vt	.50
J. Myers, Pownal, Vt.	.50
Lucy Sayles, Pascoag, R. I.	3.00
Mrs. A. C. Smith, Newton, Mass.	1.00
Edward Allen, No. Manchester, Ct.	2.50
Z. Grovier, Waterville, N. J.	2.50
Z. A. Waterman, So. Poland, Me.	5.00
Pilgrim	2.00

A Bro. writes from New Jersey:—"I herein enclose $5.00, of which apply $2.50 for the Crisis for 1866, for myself, and for the other $2.50 you may send one copy to some one of the Lord's poor." Z. G.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	$1661.62
Mrs. F. D. Hare, Vergennes, Vt.	1.00
Mrs. C. Bragg " "	2.00
R. Taylor, Byron, Me	1.00
"Friends" in Lawrence, Mass.	10.00
S. S. Farnham, Augusta, Me., (by I. C. Wellcome.)	1.00
A. R. Marshall, Cape Elizabeth, Me.	.25
R. A. S., Monroe	1.00
A. Richardson, W. Stafford, Ct.	.50
E. R. Spaulding, No. Troy, Vt.	2.00
Pilgrim	2.00
A brother in Christ	12.00
Amos Knowlton	5.00

For the Dorcas Mission Sunday School.

This is an Advent Mission Sunday School among the poor colored people of Philadelphia. It numbers already one hundred and sixty boys and girls, and is rapidly increasing. They want a hundred copies of the Young Pilgrim, and are not able to pay the $35.00 a year for them. They call upon the benevolent for help. Who will give it?

W. B. H.

Previous donations	26.10
A friend	.32
C. McDuffie	.50
Mrs. C. Bragg	.50
Jane A Bickford	.25
W. Mosher	1.00
Lucy Sayles	2.00
E. Bennett	.50
A. R. Marshall	.25
U. C. Newcomb	.85
Jas. Wing	1.00
Pilgrim	2.00

LETTER FROM BRO. H. K. FLAGG

Dear Brethren and Sisters:—Here we are, just commencing our mission labors. We left Chicago Wednesday morning last, and after riding across the prairies one hundred and eighty-four miles, came to Springfield (the home of the late President), where we stopped over night and through the next day with the Advent brethren. There are but three Advent families in the place. We administered to them the Lord's Supper, after which we had an excellent season of social intercourse upon the coming kingdom. At six o'clock P. M. we continued our journey, thirty-eight and a half miles, to Cartinville, Ill., where we found two of Bro. Elliot Braley's daughters, who were expecting us. We went out about a mile, where we stopped over night with a Bro. Dresser. The next day we visited Bro. Braley and his family, consisting of himself and wife and five daughters, three of whom are married. All, together with a son, parents and children, are waiting for our coming king.

The brethren and sisters living in Holliston and Westboro, Mass., will remember Bro. Elliot Braley, as he formerly lived in those towns. He moved with his family from New Hampshire, nine years ago, to this place. And were all our brethren who move from the East out here as faithful to hold up the light, churches would spring up all through the West. Bro. Braley has prayer and conference meetings at his house twice every week. The result is, that a number of their neighbors are receiving and coming into the truth.

Bro. Himes preached in the Methodist church on Friday evening, to a large and attentive audience. The next morning he left for this place. But as the brethren were anxious that I should remain over the Sabbath, I did so. And Saturday evening I preached in the Methodist church also, and I had a good time. The next day (Sunday) I preached forenoon and evening in the Baptist church. The good Lord was with me by his spirit. And I must say that I have not met with such christian cordiality, both from the ministry and people of the different churches, as I met with here, for many years. Notice had been given out that I would preach in the afternoon at the Lutheran church; but when the hour of meeting had come, we found the house locked up. The minister had taken the key, saying that he would not have an Advent sermon preached in his house. Poor man! God bless him. Just that moment the Methodist preacher came along and invited us to go into his class meeting; saying that he would change it into a general class meeting, so that we could all speak. We accepted the invitation, and had an old-fashioned, free meeting. Each spoke of his own views with christian freedom, and the response that came from the minister and members throughout the house, gave unspeakable evidence that their was christian fellowship throughout the meeting. Such a feast I have not enjoyed for a long season among those differing with us on the subject of Christ's speedy coming. Bro. Braley and family very generously helped me after a godly sort.

This morning I continued my journey fifty-nine miles more, to this place, where I found Bro. Himes and Sr. Prescott in waiting for me, on the east side of the Mississippi. We came across the river to the home of Sr. Prescott, where we found both a welcome and a christian home. Sr. Prescott was formerly from Manchester, N. H., but now residing here. She is very extensively known here among the colored people, having labored among them with charming success. She has a devoted sister with her, Sr. Curtis, who also came from New Hampshire one year ago. The hearty welcome with which they both are received among the colored saints, places them in just the position to introduce us into our field of labor at once. Bro. Himes preached to crowded houses in two different African churches on Lord's day, and he was received with hearty welcome.

Dec. 14. We are being received with an excellent spirit by the African brethren in this city; and I must say, I have felt really ashamed to think of calling myself a missionary among a people whose devotion to Christ exceeds any thing I have ever seen at the East. And I have certainly thought, so far as real piety is concerned, that a portion of the colored race here might with great propriety send missionaries among us East.

Remember us in your prayers, and when you pray for me, don't forget my family, will you? whom I have left with the Lord. My next letter will give you our mission work.

Your unworthy brother in the blessed hope,
H. K. Flagg.

P. S. Brethren and sisters who have a word of cheer for me can write to my address at Memphis, Tenn.

St. Louis, Mo., Dec. 11th, 1865.

For the World's Crisis.

MANY THANKS.

Many thanks to the brethren, and sisters, and children, who have been sending money to the office of the *Young Pilgrim*, to furnish the poor boys and girls of our Mission School in Philadelphia with a hundred copies semi-monthly, for a year to come, of the "Young Pilgrim." Many thanks to you all, and others who have decided to make up the amount needed. You have done it for Christ, and in the name of our Master we thank you. You have sent joy to over a hundred families. Does not that pay well? Can you possibly be happier than when doing others good?

Many thanks to the Advent Sunday School of boys and girls in New Haven for the barrel of clothing sent to our Mission School. It was the first barrel we have received this winter. Several little boys and girls who were nearly naked are now nicely clothed. Dear children, I know that you labored hard to get up such a lot of clothing. You have been real good little missionaries for Jesus. You will not lose your reward. I wish that there were many such Sunday Schools among us. May God bless and save all of you in his coming kingdom.

Many thanks to the brethren and sisters at Kast Hall, Boston, of the churches in Lynn and Salem also, for the barrels of substantial God bless you's for the needy of this Mission. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I thank the Lord for a religion that has got an edge to it.

Many thanks to all the brethren and sisters elsewhere who have sent us benefits, and who purpose to continue to do so. We will try to be faithful stewards of the Lord. Pray for us.

Many thanks to all the Israel of God whose thanks ascend to the Savior of the poor and the neglected. God bless you.

We remain yours, in the highways and hedges, missionaries of Christ,

Frank H. Burbank.
Melvina Helginson.
Rebecca Reeves.

Philadelphia, Penn., Dec. 17th, 1865.

For the World's Crisis.

AN APPEAL.

Dear breathren and sisters of the Advent faith: to those of you who read Bro. Taylor's article in the Crisis a few weeks ago, in behalf of him who is laboring in defence of the truth we hold so dear, in a foreign land, I would say that in my estimation, the subject is of great importance. I would not think to add a word to what Bro. T. has said, for "what shall he say who cometh after the king?" but I have felt ever since reading that article a new and peculiar interest in having that mission sustained; and permit me to ask every one who has not yet made a free-will offering to this blessed object, to re-read that article, and then put into practice the desires which must arise in every christian heart to help forward the glorious work. Let every man, woman and child give something; let even the poorest give their mite; it will make them feel better; the Lord, who loveth a cheerful giver, will surely bless you with all that you need. I feel that we, as a people, should immediately come up to the work of fully sustaining that distant mission. I hope there will be many responses all over the land, and that offerings will come flowing into the treasury of the Lord, till there shall be no lack. That the mission is an important one, none can doubt; and could we realize its importance as we ought, Bro. Czechowski would be most abundantly sustained, and others with him.

Who will help to spread the glad news of the coming king in the regions beyond? As Bro. T. remarks, Bro. C. seems to be the man for the post he occupies, which is an important one; he is qualified to gain access to those who have felt the crushing power of papal tyranny; and shall he be fettered for the want of means? Shall he be hindered in any degree from the proclamation of the pure, free gospel of Jesus? It is not for us to say. If our professed consecration be entire, I believe we shall find something to give; and let those whom God has blessed with this world's goods, heed the apostle's exhortation, and *abound* in the grace of liberality. Come, friends, let us make a New Year's offering for this Mission. We will do something *here*, and may something be done *everywhere*, and be done *now*.

Haverhill, Dec., 1865. S. A. Coburn.

For the World's Crisis.

A LETTER.

The National Thanksgiving is past, with its accustomed routine of family greetings and palate pleasures, and with them we trust the free-will offerings of grateful hearts. It was a good time here in Castleton. We listened to a sermon giving some of the many reasons we have to be thankful—nationally, in a church capacity, and individually. Truly we may say, "How manifold are his blessings." *God loves a thankful heart.* After partaking of rich hospitalities proffered by benevolence, we repaired to our conference room to enjoy the best prayer meeting I have enjoyed within nineteen months. Though I have enjoyed *many* within that period which were excellent, that on Thanksgiving eve is inscribed on the tablet of the memory as No. 1. Perhaps it was because the prayers were so fragrant with gratitude, that the Eternal himself seemed pleased to listen, and shed upon us a richer perfume by far than all the costly odors so profusely poured on the Aaronic priesthood.

I know that inspiration expressly commands us to let our requests be made known with *thanksgiving*; and when mandates from this source are complied with, the smiles of heaven's King are reaped. And then a consciousness of having made some sacrifice for the comfort of the poor and unfortunate,—a consciousness of having exerted one's self to cause grateful emotions to spring up in their hearts, no doubt strengthened faith in Him that is soon to say, "I was naked and ye clothed me." Never was I more conscious that *God loves the spirit of sacrifice*. Whatever self-denial

we practice for Jesus' sake, is a rich investment in heaven's bank, the value of which will appear when our King takes the diadem of earth.

As the large feathery flakes were whitening the earth on the eve just mentioned, convincing all that Brumal with his ice-covered tread was to bear away for months to come, some of us did enjoy the thought that two barrels of clothing were just about completed that would keep quite a number from the jaws of this rigid monster. These two barrels are well worth seventy-five dollars, which make four barrels for the Freedmen, within about six months, from Castleton, Vt. And now, my dear brethren and sisters, it is not because I love you less, or because I feel less interest in the Crisis, that I have not penned a word for that paper since Camp Wilbraham, but because I have been doing all I could in this direction. Personal correspondence has necessarily been dropped, with a few necessary exceptions. But Heaven smiles and cheers, and your hearts will of course beat in unison, and soon, yes, very soon, we'll greet not only each other, but all of God's family, where justice and due honor will be meted out to all.

"O hail! happy day."

No more sorrow, no more oppression; therefore I do most earnestly pray, "Thy kingdom come." Your sister, B. MATHEWSON.

For the World's Crisis.

ANNIVERSARY DAY.

The second Sunday in December of the year eighteen hundred and fifty-seven, was the day when the blood of Jesus was applied to my heart. I had been under conviction for sin for about three weeks. For the first two weeks I uttered no prayers. I knew not where I might find Jesus. On the first Sunday of that month, in the evening, I attended a Methodist prayer-meeting, in the Boston St. M. E. church in Lynn, Mass. The burden of sin was resting heavily upon me. God's love toward me, manifested especially in the gift of his dear Son, had broken my stubborn, flinty heart at last. There I was in that church, a poor, miserable sinner. The pastor of the church, in the course of his remarks to the unconverted, urged upon us the necessity of calling on the name of the Lord, and among other things he said, "Depend upon it, that hour when you find peace in believing will be the happiest hour in your life." I there learned who could relieve me of my burden. That night I sought the Lord, and felt that he was seeking me; but unbelief kept me in darkness for an entire week. At last the joyful day and hour arrived. I gave up self and all that I had to Jesus. I called upon the name of the Lord, *believing* that he would save me.

Whilst seated in a room of my boarding house, wondering how I should know positively my acceptance of God through Christ, all at once my burden of sin rolled off, and that sweet "peace that passeth understanding" filled my entire being. What a joyful hour! A fountain of love and joy was in my heart. I loved God, and Jesus, and the Holy Spirit. I love God's people, and poor sinners. Truly it was the happiest hour of my life. I knew that the angels of God were rejoicing over me. By faith I could see my heavenly Father, and at his right hand the blessed Savior. I knew that they loved me. I knew that I loved them.

Soon after my conversion, I was baptized, and joined the First Baptist church in the same city of Lynn. My heart at once went out in pity for the perishing, and the Lord was pleased to make me an instrument in leading some of them to Christ.

Eight years have passed away since I found Christ. To-day, by the grace of God, I am still pressing "forward toward the mark for the prize of the high calling of God in Christ Jesus." I love christians of every denomination. Every one that has the spirit of Christ is my brother and my sister. Christ did not make me a bigot, but he made me a christian. I love the name. To-day I glory in naught but my infirmities, and boast of naught but Christ.

Four years ago I became identified with Adventists. God enlightened my mind upon his word. Then I felt it to be a duty to labor in the capacity of a missionary, and God has made me an instrument in leading souls to "the Rock that is higher than I." I have written some articles on my missionary labors, not without considerable hesitation, for fear that I should make self too prominent. I have written after being urged to do so, with this consideration that the saints of Jesus might with me magnify the grace of God. I have yet many struggles of mind in this direction. I think often that the work of God can best be told in that day when Christ shall make up his jewels. I desire to keep Christ before me, and self behind me, for I feel that without him and the Holy Spirit I can do nothing.

My eighth anniversary was passed in Boston and Charlestown. I found Christ when the evening shades had fallen upon the earth, and my eighth anniversary evening was a joyful one indeed. In company with my brother I attended the young people's prayer-meeting at the High St. Methodist church in Charlestown, at 6 P. M., and endeavored to speak for Christ. I was cordially received, and felt the presence of the Lord there. At 7 P. M., that meeting closed. From there I attended the Freewill Baptist meeting in Seminary Hall. The Spirit of the Lord was there. My heart was full and running over. I took part in the exercises several times, and at last the pastor came to me, asking me to request sinners to come forward to seek the Lord. I complied, and five came forward. The fire was burning bright. Jesus was glorious beyond comparison. How gladly I could point them to Jesus as the Savior of the perishing. How emptied of self I felt! "When I am weak, then am I strong." Thus I celebrated my anniversary.

If these lines should meet a sinner's eye, let me entreat of you to call upon this same precious Savior. He is a thousand times more willing to save you than you are to be saved. Come, for all things are ready.

If the Lord will, I shall continue to labor in this city among the poor colored people, who need salvation as much as any of us do. The Lord has given me many tokens of his approval of my course in this direction. I am not faultless, but am looking for help to overcome from Him who now sits at the right hand of God, that I may be able to stand when he shall appear. May God bless you all. Amen. Yours in the highways and hedges,

Philadelphia. F. H. BURBANK.

☞ There is at present living in Sweden a young man aged nineteen, who is nine feet five inches in height; at eight years of age he was five feet four inches.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER TWO.

DEAR BRO. GRANT:—After the unusual silence of two or three months, I again take my pen to address you and the dear brethren and sisters who are interested in my labors in Europe. Since writing my last report, my time has been very much occupied in missionary labors about home, as well as in other places. Until the first of November, we had meetings every evening at our house, some of the people being much interested in the preached word. There are a few here who seem to have received the truth into good and honest hearts, who are trying to obey it.

Nov. 5th, I left home and joined Bro. Geymet, who had been laboring a few days at Missy, on the opposite shore of Lake Neuchatel, and found a large room crowded with those who had come to hear me. I preached there two evenings to good congregations with much freedom, and also two evenings at Payern, two miles from Missy. I then visited several places on the lake-shore, viz: Port Alban, Chambrey, Cudrefin, Campeten, Marine, Neuchatel, Boudri, Bevaix, Gorgie, Concise, and Onnens, leaving Bro. Geymet to do what he could in Missy. This vicinity of Lake Neuchatel seems to me a very interesting field of labor. The evenings of Nov. 15th and 16th, I preached at La Chaux, a village on the top of Mont Jura, near the frontier of France, and four hours walk from this place.

The 17th, I made application to the "Syndic" of the flourishing village of St. Croix, twenty minutes walk from La Chaux, and to the minister of the National Church of that place, for their large house of worship, which was kindly granted me. I accordingly wrote for the village paper a notice that I would commence the 25th inst. a course of evening lectures upon the fulfillment of prophecy, etc., specifying the subject of each lecture, and invited all to attend. The first evening the large temple was crowded, and the congregation very attentive. We continued our lectures every evening, excepting Sunday, till the close of the month, the house being filled every evening with attentive hearers. The ministers of the place, Mons. Dupont of the "National," and Mons. Favre of the "Free Church," attended and assisted in prayer. The greatest hospitality was shown us by ministers and people. Much bitterness of feeling, I was informed, had existed in that place between the different denominations, and one lady said to me, that no one before had been able to unite them. Much interest was manifested in the truths we preach, and quite a number of the best and most intelligent people promised to continue their investigation of them. Two of them are college professors, one of whom has just gone to Holland to teach. Many of the youth, especially, gave good evidence during our meetings of being converted to God. To His great name be all the praise for the interest of the people in his truth. May He cause the word preached to bring forth much fruit to his glory.

The people whom I left showed the same interest to hear, but I deemed it better to close my lectures at that time, partly on account of the very bad weather, cold and snowy, the place is so elevated; and I did not wish to tire the people. They are quite unaccustomed here to such courses of religious lectures, which are so common in the United States. The people of this flourishing village are intelligent and very industrious. They are nearly all engaged in the manufacture of watches and musical instruments. Though living in a cold region, too high for agriculture, they live in comfort and refinement.

On my return from Saint Croix I stopped at Vuitebœux, a small village at the foot of the mountains, two hours walk from Grandson, and there being no church in the place, I asked permission of the "Syndic" and head teacher to deliver a lecture in the school house the evening of the 2d inst., which was granted. The house was filled with hearers that evening, who listened attentively; but when I asked if I could have the use of the house in which to continue my lectures the evenings of the following week, it was refused me. I was then offered the use of a large *salon* in a hotel in the place, which I thankfully accepted, and appointed this evening (the 4th inst.) for the first lecture there. It is a hard, wicked place, I judge, and needy enough of plain, heart-searching, Bible preaching. May the Lord bless the labors of this week to the everlasting good of the people of that place.

We receive excellent letters from Italy, and feel much encouraged to learn that the few who "gladly received the word" there are still faithful to the light given them, while others, whom we left less decided, have since increased in strength.

The field here is open on every hand. I have been invited to visit the city of Bade and deliver a course of lectures there, and I intend to accept the invitation soon. I received a few weeks since a very kind letter from Bro. Thorp, of Leeds, Eng., containing a donation of sixty-five francs from the brethren of that place. I am very thankful to the "Board of American Advent Mission Society" for the one hundred dollars which they have ordered to be sent me.

Truly your brother in Christ,

M. B. CZECHOWSKI.

Grandson, Canton de Vaud, Suisse, Dec. 4th, 1865.

For the World's Crisis.

EXHORTATION.

Dearly beloved brethren and sisters scattered throughout this great land:—The year we are just about to enter upon may be one in which great and solemn events may transpire. Sometime within its short limits, the final destiny of both the living and the dead may be irrevocably fixed; they who are to be holy still, and they who are to be filthy still. In view of this solemn truth, we are led to exclaim with the poet—

"Great God, on what a slender thread
Hang everlasting things!"

Many good and great men have within the last fifty years expressed a strong hope of seeing the King in his beauty in 1866. They may be mistaken; but is it not evident to all who study the prophetic word in connection with the signs of the times, that the day of the Lord is very near, yea, that it hasteth greatly? There are some of our brethren in the ministry who are proclaiming with great positiveness that the Lord will come in 1867, and give dates which, to their minds, are conclusive evidence of the fact; and I do not doubt their honesty. But human knowledge and wisdom are very imperfect. The word of the Lord is perfect, but the dates of profane history may not be. Suffice it to say, that enough is known to satisfy the most incredulous that it is high time for the church to arouse from her slumbers, from her worldly-mindedness, her conformity to its foolish fashions and habits, and calmly and intelligently put forth every effort in her power, trusting in divine aid, not only to be ready herself, but also to be instrumental in saving others from the terrible doom that awaits the ungodly.

Dearly beloved brethren and sisters, could we but realize that it is highly probable that in a few short months we must all appear before the judgment seat of Christ, would we not use all the means in our power to spread the solemn truth among our fellow men? I would not advise, as some do, to give all your worldly goods away, for then your ability to do good would be limited indeed. But should we not, as good stewards of the household of faith, cut off every foolish expenditure, and give our surplus to sustain young and energetic men, full of faith and of the Holy Spirit, that they may go to those dark places where the light of Advent truth has not as yet penetrated, many of which may be found in every State of the Union. You may ask, Why do they not go? I answer, How can they, unless they are sent? Our ministers cannot travel far without money, neither could they sustain themselves or their families without being seconded by those brethren of means who are desirous of seeing widely extended those great and fundamental truths of christianity which they must regard as our richest and most hopeful inheritance. And is there not money enough locked up in the coffers of professed Adventists, if freely given and properly applied, to send the glorious news of the coming kingdom to all the benighted parts of this great land? And if we see the sword coming and do not warn the people, can we expect to stand acquitted at the day of judgment? I do not desire to see any undue excitement, for that only unfits men for the solemn duties and realities of life; and what we have to guard against, especially in these times, is fanaticism. Having observed it closely in its various forms since 1843, I believe it is more to be feared than vipers, because of its consequences. It bewilders the mind, begets spiritual pride and self-elevation, always professing to be something higher and holier than others, professing to speak with tongues, etc.

We cannot have too much love, for that will prompt us to every good word and work. We cannot have too much humility, for then we will feel our entire dependence upon God to aid us in doing anything aright. We cannot have too much zeal, when put forth in accordance with the teachings of the word of the Lord. And we need much of the Holy Spirit in these perilous times to give direction and guidance to all our labors in the Master's vineyard. But all must labor, and all must give an account personally to God. It does not follow that all must engage in preaching the gospel; all are not called upon to do so, either by reason of natural qualities or the preparation of the mind; but all who have the means, can do so by proxy.

Now, as the time is very short that we shall have in which to labor, we shall not regret at its close that we have done too much, even if we have to make a few sacrifices. Our money, our lands, and our worldly goods will be of no use to us after the sounding of the last trump. Let us therefore, in the name of the Lord, bestir ourselves, and make one determined, organized effort to send out faithful men to proclaim to the perishing, "Behold the Bridegroom cometh!" And may the glorious hope of being sharers in that land of eternal rest about to be revealed, sustain us amid all our trials and temptations. For the first conscious impress of immortality and eternal life will more than compensate us for all our sufferings here.

Yours in the hope of eternal life at the coming of Christ, WILLIAM STUART.

Philadelphia, Dec. 15th, 1865.

WORDS OF HOPE.—An invalid writes from her sick room:—"'Words of Hope' stir our hearts with deeper and stronger desires to gain a home in the 'house of many mansions,' where care, trial, sorrow, pain and affliction can never find an entrance." T.

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Obituaries.

LEONARD. Died in South Waterford, Oct. 2d 1865, Sister Esther, wife of Solomon Leonard, aged seventy-three years.

Sister L., in her early christian experience, was united with the Methodist church; but when, in 1843, the sound of Jesus' coming soon was heralded throughout the land, she with her husband embraced the doctrine and was filled with joy; and when years had rolled away, and many had grown heart-sick because of deferred hope, and were letting their faith wane down and die, still these waited, leaning on the "sure word" with a steadfast faith and an unfaltering trust, confident in hope, that he who said I will return, would be coming soon.

But, alas! the wife has fallen, and our brother waits in sorrow and prays by his fireside alone, "Thy kingdom come." May God bless the aged pilgrim, and the children thus afflicted, and bring them an unbroken circle to the deathless land.

Remarks were made at the funeral by the writer from John 16: 22. JAS. A. LIBBY.

Advent Herald please copy.

RING. Died in East Livermore, Me., of typhoid fever, Sept. 4th, 1865, Eldora A., daughter of Bro. Henry M. and Sister Sarah F. Ring, aged twelve years and four months.

Eldora was an amiable and affectionate child, dearly beloved by her parents, sister, brother and associates, who were suddenly called to mourn her death. She is cut down in the innocence of childhood, by the fell destroyer, death. But she met the enemy with calmness and resignation, feeling ready and willing to die.

Thus Bro. and Sister Ring and family are again called to mourn their dead, yet not as those who have no hope. They are comforted in all their afflictions with the "blessed hope" that Jesus is soon coming to bring up their children "from the land of the enemy," to enjoy eternal life with them in the kingdom of God. I. C. WELLCOME.

OAKS. Died in Lyons, N. Y., Dec. 10th, of diphtheria, Willie H., only child of Joseph B. and Elizabeth J. Oaks, aged four years, five months, and eighteen days.

Words of comfort appropriate to this hour of affliction were delivered by the writer.

Willie was a lovely child;
In conversation meek and mild.
His last words, so fitly spoken,
Remind me of the Lord's last token;
Confessing faith in Jesus' name,
That by him he should live again;
Then, parents dear, weep not in vain,
Your seeming loss is Willie's gain.

C. B. TURNER.

ADAMS. Died at West Stoneham, Me., Dec. 14th, 1865, Mr. Albion Adams, aged twenty-two years, eight months and ten days.

After having been in the service of his country over three years, he returned home to his family sick, and died of consumption. He fell asleep in Christ, looking to him as the only hope. He left a bright evidence that he would have part in the better resurrection.

A sermon was delivered from Job 14: 14, 15, by the writer. C. M. CURRIER.

PRESSEY. Died in Derry, N. H., Dec. 12, 1865, Enoch Pressey, in the seventy-sixth year of his age.

My father loved the Savior, and gave strong evidence of a change of heart. We trust he is one of those who shall sing the song of the redeemed on the other shore. He loved the Crisis much. It has been the means of enlightning his mind. That and the many prayers that have been offered in his behalf, have been answered in his salvation.

MARY A. PRESSEY.

BRECKENRIDGE. Died in Woburn, Mass., Dec. 3d, Walter F., son of Samuel and Emily L. Breckenridge, aged six years and eleven days.

I attended his funeral, from the residence of Bro. James Lazell, speaking words of comfort to the afflicted, assuring them upon the authority of God's word that the little boy would again live, for God had promised to raise the dead. C. GOODRICH.

Married.

In Medford, Mass., Sept. 20th, 1865, by Rev. Mr. Sherman, Mr. BENJAMIN P. WILLIAMSON of Medford, Mass., and Miss HATTIE HOWARD, formerly of Lowell, Maine.

In Chatham, N. H., Dec. 7th, 1865, by I. E. Clay, Esq., Mr. NATHAN MCKEEN, of Chatham, N. H., and Miss LUCY MCOLISTER, of Stoneham, Maine.

In Manchester, N. H., Dec. 23d, 1865, by Eld. T. M. Preble, Bro. NORRIS L. ROSS of Auburn, and Sr. SARAH E. DOW of Kensington.

In Dana, Mass., Dec. 21st, 1865, by Eld. Geo. A. Streeter, Mr. HENRY M. BLISS and Miss LOUENZA WINSLOW, both of Dana, Mass.

Summary of News.

FOREIGN.

Queenstown Dec. 10th.

The continental news is unimportant.

The channel fleet is ordered to winter in Ireland.

The officers are not to be allowed the usual leave

The *Army and Navy Gazette* says there are between 19,000 and 20,000 troops of the regular army in Ireland.

The King of the Belgians died on the 9th.

Hamburg papers state that a portion of the Heligoland rock, having been long undermined by the sea, had fallen and was engulphed in the waves. Out of 500 inhabitants on the Island, seventy are said to have perished.

DOMESTIC.

New York, Dec. 19. A St. Louis dispatch says the scene of the ice disaster on the river Sunday was a most exciting one. The levee was a perfect promenade of all kinds of people gazing at and commenting upon the scene of smashed and sunken steamers. The river is frozen solid, and huge chunks of ice five inches thick were piled up in shapeless masses around the doomed steamers, flat boats and broken wharves. A group of four boats, tightly jammed together, and so damaged that it was not easy to distinguish one from another, lie in the stream in the verge of the channel. All the others are crushed against the bank. Some were broken fairly in the middle; others had their pilot houses, upper decks and chimneys carried away.

New York, Dec 19. A special Washington dispatch says that while the President was preparing his message the French Minister emphatically stated that the Emperor would much regret any expression in the message which would make it impossible to recede from his Mexican scheme without humiliation. The Minister also assured Mr. Seward that the French troops would be withdrawn from Mexico in a little while, and asked for patience on the part of our government. It is reported that Gen. Logan is satisfied there will be no difficulty, and that the Republic of Mexico will soon be peacefully reinstated.

Fortress Monroe, Dec. 20. The U. S. steamer De Soto, from Port au Prince 13th inst., has arrived here. She reports Gen. Salnave at Monte Christo, in San Domingo, with his staff and Senate. He was recruiting his army, which was being strongly reinforced by deserters from Geffrard's forces. There was great excitement at Port au Prince. Reinforcements were being sent forward to Cape Haytien, where an attack from Salnave was expected. Gen. Geffrard sent a commissioner to the San Domingo government to request the delivery of Salnave, and afterwards offered $40,000 for his capture and various sums for the persons of his Council. The Haytiens universally favor the revolution against Geffrard.

New York, Dec. 21. A tremendous gale is raging here. It commenced about six o'clock this morning. The Ferry boats on the river are making long passages, and many vessels in the harbor are dragging their anchors. A schooner was totally wrecked at Sandy Hook this morning. Crew saved. The French brig Prosper is ashore there also. An unknown schooner was totally wrecked this morning at Long Branch; Captain, wife and three of the crew were lost; two of the crew were saved.

Washington, Dec. 21. The *Republican* of last evening has information that the imperial troops in Mexico are gradually approaching Vera Cruz with a view to embark for France. The statement seems to be supported by detailed facts.

New York, Dec. 24. It is reported that Colonel O'Mahoney has received dispatches from Head Centre Stephens, calling for prompt and decisive action by the Fenians. The crisis is said to be near at hand.

San Francisco, Dec. 23. Advices from Mexico state that a revolution against Maximilian had taken place, and that Gen. Lopez and his officers have been driven from power.

METEORIC EXPLOSION.—The Charleston *Courier* of the 11th says the inhabitants of Charleston were much surprised by an unusual phenomenon that occurred at about half-past eight the previous evening. The air at the time was still, and a slight shower was falling. Suddenly a vivid flash of light, considerably different in character from ordinary lightning, everywhere prevailed, and after an interval of about one minute came a very heavy explosion, producing in many instances a jarring of windows similar to an earthquake. A colored sentinel described the phenomenon as a falling star, and pointed to the southern heavens as the region from which he saw it descend.

ANCIENT MINE DISCOVERED IN SPAIN.—The workmen in a Spanish silver mine, while pursuing their excavations recently, suddenly found themselves in passages whose origin dates from the remotest centuries. They discovered a thorough and scientific system of mining, the implements being in such a good state of preservation that it could be determined that it was not a Roman, but a Carthegenian or Phœnician mine. The hatchets, sieves for ore, but particularly a smelting furnace and two anvils, excite the interest of engineers in the highest degree. All these articles were carefully collected and preserved for further investigation and study.

THE WAR IN SOUTH AMERICA.—The latest South Americin news says that the allied troops were still being pushed forward after the retreating Paraguayans, though the complete devastation of the abandoned country by the latter and a violent storm and consequent rise of the rivers greatly retarded the pursuit. The Brazilian fleet had proceeded up the Parana river as far as Bella Vista.

NEGRO TROUBLES IN GEORGIA.—The Athens (Ga.) *Watchman* says that for the last two weeks there has been considerable excitement in Morgan, Greene, Walton, and a portion of Clarke and Jackson counties, in reference to an apprehended rising of negroes, information of which was revealed by negroes. Many colored people have been arrested and two companies of Union troops have been sent to Washington, Wilkes county, for the purpose of suppressing an outbreak.

Maine Second Advent Tract Society.

WM. H. MITCHELL, R. R. YORK, S. K. PARTRIDGE, } *Executive Board.*

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866. I. C. WELLCOME, Agent.

Notices.

Wisconsin Advent Christian Conference.

The next quarterly session will be held at Sumpter, Sauk Co., Wis., commencing Thursday evening, Dec. 28th, 1865, and continue over the following Lord's day. Will Deacons Knapp and Bush please arrange for the meeting? Dear brethren and sisters, who are interested in this meeting, will you endeavor to be there? Come with earnest prayer that God will make this meeting a blessing to all of us. Elders Sheldon, Preston, Hitchcox, Shears, Barnes, Adams, Turner, and others, are expected to be present to preach the word.

GEO. W. TURNER, Sec.
GEO. W. BARNES, Pres.

Rhode Island Conference.

The R. I. and East Conn. conference will hold its quarterly session at Danielsonville, Conn., on Wednesday, Jan. 3d, at 2 P. M. This being the annual meeting of the conference, it is much desired that all churches holding connection with this conference should be represented by their delegates. We hope that all the preachers will come to this meeting, prepared to labor for the cause of Christ and the salvation of souls.

WM. H. CHAPMAN, Clerk.

New Hampshire Quarterly Conference.

A quarterly session of the New Hampshire State Conference will be held at Barnstead, N. H., (Clark meeting-house), commencing Thursday evening, Jan. 4th, and hold over the following Sunday.

A. W. SIBLEY, Secretary.

New Hampshire Quarterly Conferences.

The brethren and friends in New Hampshire who are desirous of having a quarterly conference held with them, should write me immediately at East Boston, Mass. A. W. SIBLEY, Secretary.

Notice.

Brethren wishing to correspond with the church in East Boston, are requested to address C. C. Kimball, No. 55 Water Street, Boston, who is the clerk of the church. C. GOODRICH.

Quarterly Conference.

There will be a conference at Round Pond, Bristol, Me., to commence Thursday evening, Jan. 18th, 1866, and continue over Sunday. Brethren and sisters are invited to come to Round Pond with the spirit of worship. S. K. PARTRIDGE.

Notice.

A series of meetings will be held in the Libby school-house, Boylston, N.Y., commencing Wednesday evening, Jan. 3d, and continuing so long as it seems duty. Will Bro. Alonzo Miles please meet me at Mansville Depot at 12 o'clock, Tuesday, Jan. 2d? C. H. WILLIAMS.

Meetings in New York.

The brethren in New York City (up town) hold meetings three times on the Sabbath, and on Wednesday evenings, at the Advent Mission Chapel, 108 West 24th St. and 6th Avenue. Lovers of Jesus and of his gospel of life and immortality at his coming, are invited to meet with and encourage them with their countenance and support.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

J. T. Dixon..........Sunday, Dec. 31st
A. Ross..........Sunday, Jan. 7th

Lowell, Mass..........Sunday, Jan. 7th
J. T. DIXON.

EAST BOSTON.

C. Goodrich..........Sunday, Dec. 31st

Charlestown, Mass., (69 Maine Street), Lord's day, Dec. 31st, at 10½ o'clock A. M. and 3 and 7 P. M.
WM. C. THURMAN.

Portsmouth, N. H..........Dec. 31st
Castleton, Vt., with Bro Mathewson, Tuesday evening, Jan. 2nd, and every evening during the week, and over the following Lord's day.
Massena, N. Y., Jan. 14th and 21st, and every evening between the two Lord's days.
MILES GRANT.

New Bedford, Mass..........Sunday, Dec. 31st
J. S. WHITE.

West Abington, Mass......Saturday evening, Dec. 30th and Sunday. the 31st.
N. B. Watch meeting Sunday evening, Dec. 31st, to commence at 9 o'clock. Brn., pray for us.
Stoneham, Mass..........Wednesday evening, Jan. 3d
WM. H. FISHER.

East Boston..........Tuesday evening, Jan. 2d
Lynn..........Wednesday evening, Jan. 3d
Biddeford, Me..........Thursday evening, Jan. 4th
Mechanic Falls..........Friday evening, Jan. 5th
Norway, Saturday and over Sunday, and until Wednesday. From there back as the doors open, where a good congregation will assemble; say West Poland, Sunday, Jan. 7th, and in the vicinity until Friday, as Bro. Libby arranges.
Portland, Sunday, Jan. 14th; from there westward, as letters of invitation are received while at West Poland.
HIRAM MUNGER.

North Norway..........Saturday evening, Dec. 30th and over the following Lord's day.
Mechanic Falls..........Sunday, Jan. 7th
Byrant's Pond..........Sunday, Jan. 14th
Canton Mills..........Tuesday and Wednesday evenings, Jan. 16th and 17th.
Dixfield Common..........Friday evening, Jan. 19th
Carthage..........Jan. 21st
Weldville..........Saturday evening, Jan. 27th and over the following Lord's day.
Evenings, from the 21st to the 27th, where the brethren may appoint. J. T. JORDAN.

Milton Mills, N. H., Thursday evening, Dec. 28th, and every evening through the week, and over the following Lord's day.
J. G. SMITH.
J. PINKHAM.

Manchester, N. H..........Sunday, Dec. 31st
WM. WALKER.

Northwood Narrows, N. H., (at the Hall), Friday evening, Dec. 29th, and over the Sabbath.
Concord, N. H..........Sabbath, Jan. 7th
T. M. PREBLE.

North Adams, Mass..........Jan. 5th
West Hoosic, N. Y., (Advent Chapel), Jan. 6th, and over the Sabbath.
North Easton, N. Y..........Jan. 8th and 9th
North Greenwich, N. Y., Jan. 10th, and as long as thought best. WM. J. BLANCHARD.

Portland, Me..........Sunday, Dec. 31st
Mechanic Falls, Me..........Friday evening, Jan. 5th
West Poland, Me..........Sunday, Jan. 7th
Casco, Me..........Sunday, Jan. 14th
A. SIMPSON.

Northwood Narrows, N. H..........Dec. 31st
Z. FORD.

Bradford, N. H., (at Bro. J. Andrews'), Friday evening, Dec. 29th.
Pond meeting-house, if pleasant, Sunday, Dec. 31st; if stormy, at Bush meeting-house.
JOSEPH W. WHITE.

Kennebunkport, Me., Saturday, Dec. 30th, at 2 oclock P. M., and over Sunday, the 31st.
H. L. HASTINGS.

Haverhill, Mass..........Lord's day, Dec. 31st
C. C. STEVENS.

Holliston, Mass., Monday, Tuesday, Wednesday and Thursday evenings, Dec. 25th, 26th, 27th and 28th.
CHAS. E. PIPER.

Piermont, N. H., (Piper school-house)..........Dec. 31st
Orford, Quint town, N. H..........Friday evening, Jan. 5th
East Canaan, N. H..........Jan. 7th
Pomfret, Vt., (as J. Harrington may arrange), Jan. 14th
L. C. GLAZIER.

Northfield, Mass., (as Bro. Gage may appoint), Jan. 5th
West Brattleboro, Vt., (as Brn. may appoint), Jan. 7th
Houghtonville, Vt..........Jan. 9th
Windham, Vt., (as Bro. Bemis may appoint), Jan. 10th and 11th.
Andover, Vt..........Jan. 12th, 13th, and 14th
Plymouth, Vt..........Jan. 16th, 17th, 18th and 19th
Bridgewater, (as Bro. Hubbard may appoint), Jan. 21st
Will visit other places in that vicinity as doors may open.
GEO. A. STREETER.

Campville, Ct..........Dec. 31st
Yalesville, Wallingford, Ct..........Jan. 7th
Prospect, Ct..........Jan. 14th
Wallingford, Ct., (at Bro. E. G. Dudley's), Wednesday evening, Jan. 3d.
Franklin, Cortland Co., N. Y..........Jan. 21st
H. ROCKWELL.

Springfield, Mass..........Sunday, Jan. 7th
S. S. BREWER.

Stark..........Dec. 31st
Rome, (Town House)..........Jan. 6th and 7th
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  Voice and tongue—to praise his name;
I have life—to him I live it;
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I've a field—to sow and reap it—
  And must reap whate'er it grows;
I've a paradise—I'll keep it,
  For it blossoms as the rose.

I've a conscience—thus protected,
  Worth a throne and diadem;
I've a mansion, well selected,
  In the new Jerusalem.
Hence I have, in this connection,
  Thus prepared—I have a home;
Such a home that my affection
  Does not, will not, cannot roam.

I have feet—with God they're walking,
  For with gospel peace they're shod;
Most familiarly I'm talking,
  As I take my walk with God.
I have thought, the greatest pleasure
  Which the universe can sing;
There is no material treasure
  Which can such possessions bring.

I have ears—to hear the story
  Men and angels love to tell;
Eyes—to see the rising glory
  Which shall Zion's triumph swell.
I have prayer—to God I make it,
  While mine eye his throne surveys;
I've a golden harp—I'll wake it
  To a song of endless praise.

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For the World's Crisis.

ANALYSIS OF THE GOSPEL.

The apostle Paul was "separated unto the gospel of God." Rom. 1: 1. The Holy Ghost speaking by him pronounces a two-fold, emphatic curse on any one "who shall preach any other gospel than that which we have preached unto you." "Let him (says he) be accursed." Thus the gospel is guarded as by "the cherubim and flaming sword that" kept "the way of the tree of life."

Again, "The Scripture foreseeing that God would justify the heathen (that is, the *nations* of the earth), through faith preached before the gospel unto Abraham. In thee shall all *nations* be blessed." Gal. 3: 8. This is a free quotation from Gen. 22: 14: 18, where God declares to Abraham that his "seed should possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." On this broad basis "the gospel" stands, confirmed by "the oath" of "the everlasting God." Amen.

I. "The promises." This might at first sight have seemed to centre in Isaac; but the idea expands as we advance. This isolated promise was all there was for about a whole generation. Then the promise was re-affirmed to Isaac; and in the third generation it was "confirmed to Jacob for a law, and an everlasting covenant." Thence, on we trace the line of promise through the patriarchs, the prophetic, priestly and kingly prototypes, and ritual foreshadowings of the then coming One. The age of promise was about two thousand years.

II. "Thy seed, which is Christ." This was seemingly the sole agency announced by which to accomplish the promised blessing. But on looking further, we find the subject of the seed enlarging before our contemplation, as the promise itself expanded beyond Isaac. Jesus, the Messiah, is here as "the head of the body, the church, the fullness (pleroma) of Him who filleth (pleromizes) all in all." Eph. 1: 17–23. "The saints . . . (are to be) conformed to the image of his Son, that he (the Son) might be the first born among many brethren." Rom. 8: 27–29. "If children, then heirs; heirs of God and joint heirs with Christ," seeing we jointly suffer together, that we (Christ and the saints) also together may be jointly glorified. Verse 17. The prayer of Jesus thus appropriates and exalts his chosen as joint partakers of glory with himself, and joint sharers in the love and blessing of the heavenly Father, "of whom the *whole family* in heaven and earth is named." John 17; Eph. 3: 15. The heavenly Bridegroom will honor and enthrone his bride—"the lamb's wife"—who then (at the marriage of the lamb) will have "made herself ready,"—Messiah's queenly bride.

Thus the calling of the church of each saint is an "*high* calling of God, in Christ Jesus," to be his royal "household" (Eph. 2: 19–22), "kings and priests unto God (who shall) reign with him on (over) the earth." Rev. 5: 10; 20: 5, 6. The present absence of Jesus gives scope to the gospel call, addressed to Jew and Gentile, who "have an ear to hear"; and he fills his official work "within the veil," contemporaneously with the times of the Gentiles and the judgment on Jerusalem. Then "at the resurrection of the just," and on.

III. The promised blessing of the nations must follow. "Amen and amen." The age of mere promise and type has already past. The progressive development of the promised "seed" (as the appointed agency who are to bless and thus dispense the full measure of divine promise—given in "the gospel preached before to Abraham")—is to fill out our passing dispensation, and end in the close of this gospel age. But, then, with "the end of this age"—with the judgment on the Gentile apostasy—we have the great burden of the promise yet assigned to the promised seed, and remaining to be accomplished by their presence and agency.

Christ and his "saints will take the kingdom and possess the kingdom" "under the whole heaven." Dan. 7: 14, 18–27. They will "possess the gate of their enemies"; and then "the kingdoms of this world will become our Lord's and his Christ's." Rev. 11: 15–18; Ps. 45: 72. Babylon, the beast and false prophet, will perish, and the old serpent be bound, "that he shall deceive *the nations* no more till the one thousand years are expired." Rev. 18th to 20th. Thus "the great and appearing day of the Lord" will have come. Acts 2: 14. He thus "will send forth judgment unto victory; and in his name shall the Gentiles (the nations of promise) trust." Matt. 12: 17–21. "Men shall be *blessed* in him; yea, all *nations* shall call him blessed." Ps. 72: 14–18. And this is all comprehended in the "gospel of God, preached before to Abraham."

Thus we have the analysis of "the gospel" that Paul preached, harmonious with that oath-confirmed promise gospelized to Abraham.

I. The time of promise and typical representation.

II. The time for bringing forth and preparing "the seed"; and

III. The future age for dispensing THE BLESSING.

Surely this is plain, and also made necessary to the fulfillment of all parts of prophecy, the Psalms and apostolic teachings.

Bro. Joel A. Simonds talked over this subject, and we found it enlarging and shining out more clearly as we contemplated it. It suited my apprehension of the relative position of the Redeemer. It shows that "the saints" are to be delivered, honored, and enthroned, like their Lord, for the blessed service to which they are appointed—"to inherit blessing." Nay, to dispense "*blessings*" to their heart's content; to return "good for evil"; like Jesus "the head of the body"—the body politic—to "rule the world in righteousness," to fill the earth with the knowledge and praise of God, as the waters fill the sea." This time of blessing will be "the times of refreshing" (giving life again)—"the times of restitution," restoring, preparatory to "giving it up to God," reconstructed, "that God may be all in all."

This view furnishes a reason for our "suffering with Christ" all through this age, that "all the members" of the "one body" may have alike foregoing education and moral and personal preparation to fill their fore-appointed place in administering the blessing afore-provided in God's "good will to man."

The elements of this analysis I have long had, enjoyed, and proclaimed; but on my late tour some talk with Bro. Simonds opened it more fully; and now I propose to ventilate the subject a little, if there be a channel through which to accomplish so good a purpose. The Lord direct. The ideas of many are all dreamy, indistinct, and unsatisfying; and thus it is with us all till the light of God disperses the mist from our heads and hearts, and lets us "see all this clearly."

This view allows "the seven times" of Israel's punishment to run their course,—the twenty-three hundred years of the Gentile treading down to justify the prophecy; nay, it recognizes the return of Judah from their Babylonish captivity, and the light and life given to the world by Christ's coming and his apostolic ministries, to take from among "the nations a people for his *name*," to bear "his name and share his glory."

It takes a comprehensive view of the whole plan of God, from the first promise (Gen. 3), especially from its form taken in the covenant made with Abraham, on to its crowning consummation in the new heavens and the new earth, and God be acknowledged "all in all." Amen. J. B. COOK.

WHAT IS INFIDELITY?

The advocates of the soul's immortality, the consciousness of the dead, and the future torment of the wicked, frequently prefer the charge of infidelity against those who differ from them on these points. Perhaps they find it easier to do this, than to answer their arguments. To show the utter groundlessness of this charge, we submit the following consideration:

Is it infidelity to believe that the Scriptures are the only and all sufficient standard, both of faith and practice; and that all religious questions should be submitted to their supreme authority alone? "To the law and to the testimony," etc. Isa. 8: 20.

Is it infidelity to believe that "the Lord God formed man," not a part of him, not his body merely, but man, the entire man, "of the dust of the ground"?—Gen. 2: 7. Observe, he was man before he lived; then, God breathed into his nostrils the breath of life, and man became a living soul (not an ever living soul), or creature, person, as the Hebrew word *nephesh* signifies. This language evidently means no more than that this breath of life caused the lifeless man to live,—to become conscious. He was made alive by being made to breathe.

Is it infidelity to believe that taking away this breath constituted the death threatened in Gen. 2: 17?—"In the day thou eatest thereof, thou shalt surely die." Heb.—"Dying, thou shalt die." We believe this to have been the case; and the true explanation of this text is given by God himself in Gen. 3: 19,—"Till thou *return* unto the ground; for out of it wast thou taken; for dust *thou* art, and unto dust shalt thou return." Observe, God says, "Dust *thou*," not a part of thee, but "Dust thou art," etc. We believe that the same breath that caused Adam to live, inspired all animals with life. Hence, "they have all one breath." Eccl. 3: 19; Gen. 8: 22. "All in whose nostrils was the breath of life" (Heb.—the breath of the spirit of life), of all that was in the dry land died." Also Gen. 6: 17. This "breath of the spirit of life," passing through the lungs, and coming in contact with the blood, vitalizes it, and gives it life. Hence, how appropriate the language, Lev. 17: 11, "For the life of the flesh is blood." Also Gen. 9: 4. These, and numerous other passages, affirm the blood is the life.

Theologians affirm that the life resides in an immaterial and immortal soul. "Let God be true," though every man be proved "a liar." The breath contains the spirit (or principle of life diffused in the atmosphere). This principle of life vitalizes the blood, and this, in its turn, gives life to the flesh, or entire creature. This spirit is no more a part of the creature, than it was a part of Adam before he lived; but it is essential to the development of the functions of life. This breath, or spirit of life, is in God's hands, and is entirely at his disposal. Dan. 5: 23,—"The God in whose hands the breath is." Ps. 146: 4,—"His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Job 34: 14, 15,—"If he gather unto himself his spirit, and his breath (i. e., God's spirit, and God's breath), all flesh shall perish together, and man shall return again to dust." Job 27: 3,—"All the while my breath is in me, and the spirit of God is in my nostrils."

Is it infidelity to believe that man was created neither absolutely mortal, but with an adaptation for either; his future and final condition being left to be determined by his moral development? Immortality was the great privilege offered to him on the one hand, and death (literal extinction of being) the penalty on the other.

Is it infidelity to believe that as death entered by one man's sin, so life may be regained by the second Adam's righteousness, through faith in him as the Life-giver of God's appointment? and as the race had been subjected to corruption, in the wisdom of God, so they may be made partakers of an incorruptible life by a union with the Lord of life—"the quickening Spirit"?

Is it infidelity to believe that a man cannot be dead and alive at the same time? that the state of death is a state of unconsciousness; and "the dead know not anything"?—Eccl. 9: 5.

Is it infidelity to believe that, for a future existence, man is dependent entirely upon a resurrection from the dead? For if the dead rise not, then they also which are fallen asleep in Christ are perished."—1 Cor. 15: 16, 18. Our Lord and his apostles invariably directed their hearers and readers to this, as the great and supreme object of the christian's hope. "I will raise him up at the last day." John 6: 54. "If by any means I might attain unto the resurrection from the dead."—Phil. 3: 11.

Is it infidelity to believe that the second advent of our Lord will be pre-millennial, and not post-millennial, as is now generally taught? "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."—Matt. 24: 38, 39. In the primitive church, the second coming of Christ, and its associate doctrine, the resurrection from the dead, seemed to occupy the very first place in their theology. They were always dwelling upon it. It seemed to be ever present to their minds. This must be evident to all who carefully read Paul's sermons and epistles. But in modern theology these doctrines occupy a very subordinate position, and are regarded as things of comparatively small importance. How is this? Does it not arise from teaching the unscriptural doctrine that men go to heaven or hell immediately at death? for in that case, what importance can men attach to the advent of Christ, and a resurrection? But if men can have no future existence without a resurrection, and without Christ coming to raise them, then we see at once why the early christians attached so much importance to them.

Is it infidelity to believe this glorious event is now "near, even at the doors"? Matt. 24: 33.

Is it infidelity to believe that this earth renewed and purified from sin, will be the eternal dwelling-place of the saints; and that Christ will here sit upon the throne of his father David, and reign for ever and ever? Dan. 7: 27,—"And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Ps. 37: 9; Matt. 5: 5; Luke 1: 32, 33. "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."—Dan. 7: 14.

Is it infidelity to believe that God meant what he said, Ezek. 18: 20,—"The soul that sinneth, *it* shall die," in a literal and not a figurative sense? Through the whole Bible, life and death run together like parallel lines; and what right have men to alter the plain meaning of God's words? "I set before you *life* and *death*."—Deut. 30: 19. "If ye live after the flesh, ye shall *die*; but if ye through the Spirit do mortify the deeds of the body, ye shall *live*."—Rom. 8: 13. There is not a word in Scripture about eternal misery for the sinner. Men use these words freely, but the Bible never. Nor is there one passage which, if fairly interpreted, gives countenance to the idea. The wicked are threatened with death, destruction, and words of like import, but never *once* with conscious suffering in a future life, either eternal or temporary. O that men would be content to take the words of God as they find them, and not subvert and destroy their meaning, for no other purpose than to support their theories.

Is it infidelity to believe that, when both sin and the sinner shall have been destroyed, the universe shall become "one solid temple of pure gold"? Rev. 5: 13,—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen."

If believing these things constitutes infidelity, then, be it known unto you, men and brethren, I AM AN INFIDEL.—*Harbinger.*

THE BIBLE DOCTRINE CONCERNING PROPERTY.

To whom does it belong?

The silver is mine, and the gold is mine, saith the Lord of Hosts.—Hag. 2: 8.

If property is placed in my hands by the providence of God, is it not my own, to be used as I please?

The kingdom of heaven is as a man traveling into a far country, who called his servants, and delivered unto them his goods.—Matt. 25: 14.

And said unto them, Occupy till I come.—Luke 19: 13.

It is more blessed to give than to receive.—Acts 20: 35.

His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.—Matt. 25: 23.

Many that were rich cast in much.—Mark 12: 41.

What are the evils attending the pursuit and possession of property?

Behold all was vanity and vexation of spirit, and there was no profit.—Eccl. 2: 11.

He that loveth silver shall not be satisfied with silver, neither he that loveth abundance with increase.—Eccl. 5: 10, 11.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—1 Tim. 6: 9, 10.

He that is greedy of gain troubleth his own house.—Prov. 15: 27.

Lay not up for yourselves treasures upon earth.—Matt. 6: 16.

How are we to employ what God entrusts to us?

Honor the Lord with thy substance.—Prov. 3: 9.

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—1 Tim. 6: 17, 19.

Is giving a means of grace?

As ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.—2 Cor. 8: 7.

Should the poor use this means?

And there came a certain poor widow, and she threw in two mites, which make a farthing. And he said unto them, This poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.—Mark 12: 42–44.

Their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power, they were willing of themselves.—2 Cor. 8: 2, 3.

Every man shall give as he is able.—Deut. 16, 17.

What is the effect of giving on the prosperity of the giver?

Honor the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Prov. 3: 9: 11.

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself.—Prov. 11: 24, 25.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men (angels) give into your bosom.—Luke 6: 38.

He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse.—Prov. 28: 27.

He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he repay him.—Prov. 19: 17.

Should he regulate his benefactions by a system?

Upon the first day of the week let every every one of you lay by in store, as God hath prospered him, that there be no gatherings when I come.—1 Cor. 16: 2.

Every man according to his ability.—Acts 11: 29.

Of all that thou shalt give unto me, I will surely give a tenth unto thee.—Gen. 28: 22.

Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. —*Missionary Advocate.*

THE REVISED NEW TESTAMENT.

The following will show some of the reasons for a revised translation of the Scriptures. Manuscripts, much older than any known at the time of King James' translation, which is the one now in common use, have been since discovered, and afford important aid to those now employed by the Amer. Bible Union, in translating the Bible:—ED.

1. The profane freedom which still prevails among the French, in the use of the word God, prevailed in England at the time of the former translation, and has marred many parts of that translation by the irreverent, not to say blasphemous, introduction of the name of the Deity where it does not occur in the original, and in a manner which tends to promote profanity at this day. Thus "God forbid" occurs twenty-three times in one version. In no case is the name of God in the original, which simply say "by no means," or, "may it not be." "God speed" is used several times without any mention of the Deity in the original. "Would to God," and "would God" are used twelve times where the original expressed only a wish, without a mention of God. "God save the king" is a mistranslation of the same character. The original agrees with the instruction of Christ. "Let your speech be simply yea, yea, and nay, nay; for whatsoever is more than these cometh of evil." The translation, it is claimed, violates it.

2. At the period when the translation was made, the English people were not characterized by delicacy and modesty of expression. Some parts of the Bible are needlessly so translated as to make it improper to read it in course in public or before mixed audiences. The authors of the present revision promise to furnish a version equally faithful, and more in accordance with the purer standard of taste now prevailing.

3. The Bible ought to be a standard of grammatical accuracy. The changes in the language effected by time have made some of its expressions ungrammatical. Thus, "be" for are. "Things that be not," "we be," "they be." "Which" for who or whom. Formerly "which" as a pronoun represented persons. "Them which," "them that," used for "those who," are grammatical errors of frequent occurence. "His" for its occurs frequently, the pronoun its being new and little used in 1611—now generally used in reference to things. Adjectives are used for adverbs, the nominative case of pronouns for the objective, and *vice versa*. "Shall" and "will" are confounded.

4. The common version is the work of fifty-four men, all of whom, except one, were connected with the church of England. So far from being non-sectarian, the translators, in their prefatory dedication, express the hope that "the church of England shall reap good fruit thereby." In accordance with this bias they translate the word "*episcopos*" variously, as bishop or as overseer, accordingly as may be necessary to sustain prelacy. They insert the unauthorized statements that Timothy was "ordained the first bishop of the church of the Ephesians," and that Titus "was the first bishop of the church of the Cretians," neither of which are parts of the original. They put the word "Easter," an unscriptural term, derived from the name of a Saxon goddess, in place of the word "passover" (Acts 12: 4), as divine authority for their observance of that day. They call *robbers of temples* "robbers of churches," to sustain the Romish idea that edifices of wood or stone consecrated to divine worship are churches. They sanction the Romish practice of canonizing christians by prefixing St. to the name of the writers of the New Testament.

5. It is claimed that in many instances the defects of the old translation have formed the basis of valid skeptical assaults, which a fair translation would have disarmed. Thus, in Ex. 3: 22, the common version represents God as directing the Hebrew women to "borrow" from the Egyptians what they never designed to repay. The same deception is inculcated in respect to the men in Ex. 11: 2. The original means to demand. Having toiled as slaves without pay, they had the right to demand part of what was due them. So in Sam. 12: 31; Chron. 22: 3. David, "a man after God's own heart," is represented as sawing up the Ammonites, hacking them with axes, and burning them in brick-kilns; thus inhumanly destroying a whole nation because their king had offended him. A correct translation, it is claimed, would state that he "put them to" or "set them to work at" saws and axes, and brick-kilns, etc., that is, taught them to labor at agricultural and mechanic arts, making them a peaceful and useful people. So in Jer. 20: 7, Jeremiah is made to say, "O Lord, thou hast deceived me, and I was deceived," instead of, as the original declares, "Thou hast persuaded me, and I was persuaded." So in Isa. 3: 23, glasses are spoken of at an age in which glass did not exist. The Hebrew word translated "glasses" signifies "mirrors," which were made of polished metals. So in Num. 12: 3, it is objected by infidels that Moses declares of himself, "Now the man Moses was very meek above all men which were upon the face of the earth." This passage Dr. Horne retranslates thus: "Now the man Moses was depressed (or afflicted) more than any man of that land."

The above examples suffice to show the general grounds on which the revisers seek to establish their first point, viz: that the present translation is defective. But besides the errors which have arisen from the change in the English language, since the translation was made, and from defective translation of the common Greek version, the Bible Union have entered upon the work of collating ancient manuscripts and correcting the errors in the Greek text of the New Testament.

It is gratifying to know that, as stated by Dr. Horne, "the very worst manuscript extant would not pervert one article of our faith, or destroy one moral precept." At the same time, the greater the accuracy to which the original text can be brought, the more perfect will be the light shed on our articles of faith and rules of conduct.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, and the righteous into life eternal."—MATT. 25: 46.

At the closing remarks of our last article on this text, we treated upon the subject of Lazarus being raised from the dead, to show that there is no such thing brought to view in the whole transaction as an immortal soul, existing as a separate conscious entity; consequently the saint could not have a reward until the resurrection; neither could the sinner be punished until the day of judgment.

We will now pass to the next proposition, which is to show the nature of the punishment of the wicked, which is a second and eternal death. "Sin is the transgression of the law."—1 John 3: 4. We are also informed by inspiration that "the wages of sin is *death*." But what was the penalty in relation to Adam and Eve? Was it literal death? or was it spiritual death? We answer it was literal death, or the death of the *whole man*. But there are a large number of well meaning men, who say it was "a spiritual death," because Adam died that day. Truly he died that very day, because he had become a sinner, and dead in trespasses and sins; but would it be a penalty for sin to tell Adam and Eve that if they commit sin they should become sinners?

Let us look into this matter a little more carefully, and see what the real penalty was, as declared by their Creator.

In the first place, God made Adam from the dust of the ground, and as soon as he set him to breathing, he pronounced him a "living soul." Did God say any thing here about an immortal soul? Not a word. Please look at Gen. 3: 19, read carefully, and see if God does not positively declare that Adam was "dust," and to dust he should return. Now we ask if God made any exception in favor of an immortal soul, when he pronounced the sentence of death on Adam? We answer, not in the least; but the whole man was declared to be dust, and unto dust he must return.

I think Adam and Eve did die that day, literally, in the very day they ate of the forbidden fruit, for "one day is with the Lord as a thousand years, and a thousand years as one day"; and Adam and Eve both died within the first thousand years from the creation. If any part of Adam and Eve was immortal, and did not die, then Satan told the truth, and God told the lie. Which way will you have it, kind reader? Shall we dispute the whole Bible, and say that the serpent told the truth? Facts prove that God told the truth, and Satan told the lie; for Adam and Eve did both die.

Can you discover any intimation of endless, conscious misery in all the sentence pronounced on Adam and Eve for their transgression? Not a word of it; but the whole account shows that "the wages of sin is death," which is cessation of the life of the whole man.

We will now take up the different expressions made use of to denote the dreadful punishment of the wicked in a future state. We will first refer to Matt. 7: 13:—"Enter ye in at the straight gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Is there not a perfect antithesis between the words destruction and life? If the word life, in the above passage, means eternal existence, then of course the word destruction means eternal death, or non-existence. But if it be claimed that destruction means eternal, conscious misery, then, of course, both roads lead to eternal life.

Vernon, Vt. B. PERHAM.

FUTURE COMING OF CHRIST.

There are two stages in the coming of Christ: he will first come *for* his saints, and subsequently come *with* his saints. In the first place Christ will appear in mid-heaven with his angels, or descend to the atmospheric heaven to gather his saints, who will then "be caught up into the air" (2 Thess. 4: 17,) and will remain above, in their "chambers," "for a little moment," "until the indignation be overpast." (Isa. 26: 20); and, in the second place, "the Lord my God shall come, and ALL the saints with thee" (Zech. 14: 5,) which includes both the changed living saints, and the resurrected ones, who had previously been "caught up together" to "meet the Lord," and having remained till the close of the "indignation," they now "ALL" return with their Lord, at which time "the Lord shall be King over all the earth." (v. 9.)

. So, instead of having Christ come to bring an army of disembodied saints, to imprison in tenements of clay, he is coming, first, to gather his slumbering and living saints to meet him, and then come with them to the renovated earth. He comes *for* his saints before coming *with* them. W. SHELDON.

—*Voice of the West.*

☞ Words are an index of the state of the heart. Hence says Christ, "By thy words thou shalt be justified, and by thy words thou shalt be condemned; for every idle word that men shall speak, they shall give account thereof in the day of judgment."

☞ Knowledge cannot be acquired without pains and application.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE TEMPERANCE ALPHABET.

A is for Adder, that lives in the cup,
The drunkard don't see it, and so drinks it up.

B is for Bottle, marked "poison" thereon;
Touch not, taste not, nor handle, or you'll be undone.

C is for Conscience, which bids us beware
Of learning to drink, to lie, and to swear.

D is for Drunkard; just look at his nose;
How red are his eyes, and how dirty his clothes.

E is for Evening, when he goes out to drink
What he knows does him harm, if he only would think.

F is for Fountain, so merry and clear,
Who only drink water have nothing to fear.

G is for Gin, that makes people lazy,
Then cross to their wives, and finally crazy.

H is for Heaven, where drunkards don't go,
But must be consigned to the regions of woe.

I is for Inn, like a rat trap, no doubt;
When once you get in, it is hard to get out.

J is for Jail, where the drunkard is kept,
Till the fumes of his liquor away he has slept.

K is for Knowledge, of which little remains
When he puts in his mouth what runs off with his brains.

L is for Liquor; whatever the name,
The taste, or the color, they are all the same.

M is for Monkey, who is wiser than men,
If you once get him drunk, you can't do it again.

N is for Noah, who planted the vine,
And—how sad is the warning—got drunk upon wine.

O is for Orphan, of whom thousands are made,
Every month in the year, by the rum-seller's trade.

P is for Pledge, all good children should take;
If you can't sign your name, your mark you should make.

Q is for Quarrel; look sharp, and you'll find
In nearly all quarrels there's liquor behind.

R is for Rum, and for Rum-seller, too;
With one or the other have nothing to do.

S is for Snow, where the poor drunkard lies,
Overcome by the liquor, and freezes, and dies.

T is for Tippler, who grows worse and worse,
Till he finds to his sorrow, not a coin in his purse.

U is for Union; in union there's strength;
With the young and the old we shall conquer at length.

V is for Victim, who staggered around
Till he fell into the river, where, of course, he was drowned.

W is for Woe, which every one feels
Who partakes of strong liquor, and through the street reels.

X is for Xerxes; a great army had he;
But Alcohol's army is larger, you see.

Y is for Youth, daring youth, Oh! beware,
Lest the love of strong drink should thee also ensnare.

Z is for Zealous, which I hope we will be,
From strong drink's dominion our country to free.

—*Friend of Virtue.*

A STORY FOR THE LITTLE FOLKS.

THE WOOLEN STOCKING.

"Why do you cry so much?" This was a question which Ella's friend, Louisa, asked her when she called one afternoon and found her crying as if her heart would break.

"Mother gives me so much knitting to do that I never have time to run about and play," was the answer which Ella made to Louisa.

"Now don't get impatient and angry, for your mother is very kind to you. She has made you knit, just as my mother makes me knit; but our fathers are poor, and we ought to do some work to help pay expenses."

Now, I must tell you about Ella's father, and what he was. He was a good, honest man. He was a mason in a large manufacturing town in Germany. He had to build very high walls, and chimneys as high as shot-towers. Many a time he came near falling off, but in every case he caught hold of something and was saved. At the time of which I am speaking he was building a great chimney for a sugar refinery. Everybody who saw him working on it thought it a very dangerous place.

Ella went to her mother, and taking a seat beside her, said:

"Father will finish the big chimney to-day; won't he, mother?"

"Yes; he said that he was going to throw the whole scaffolding down this very afternoon. And I am very glad of it, for I am always anxious about him just before he finishes a high chimney. There is great danger, and your father is usually the last to get down."

"Then," said Ella, "Willie and I will go to see him, if you will consent, and we will have a good time calling to him before he comes down."

"Hurrah!" shouted Willie, who was an interested listener. Consent was given by their mother, and soon they were running through the streets just as fast as they could go. By-and-by they reached the great chimney. The scaffolding was nearly all down, for the workmen had been taking it down very carefully all day. The last piece was taken off. Willie and Ella saw a great crowd of people gathered all around. They had come to witness the laying of the last brick on the top of the chimney. By-and-by the last stroke of the trowel was made by Mr. Singer, the father of Ella and her brother. He took off his hat and cheered. All the people below answered him with loud shouts of congratulation.

But in a little time after the cheering had ceased, they heard Mr. Singer call aloud, as if in great distress, "the rope! the rope!"

The workmen who had taken down the scaffolding looked around, and, behold! there was the great rope lying flat on the ground! It was the one which was to have been fastened at the top of the chimney for Mr. Singer to come down on. Strange to say, it had not been thought of during the whole day. It should have been fastened before any of the scaffolding was removed.

A deep silence prevailed. Everybody was panic-stricken. It was impossible to throw the rope to the top of that high chimney; and it was equally impossible for Mr. Singer to come down without a rope. All the people were at a loss to know what to do. And the father of little Ella and Willie! He was in a perfect terror. He walked around and around the narrow top of the chimney, trying to see something which could help him down But all in vain. He became very dizzy. The ground seemed to be farther and farther from him. He thought he was three times as high as he really was. He shut his eyes, for the people began to cry and scream; and that scared him more than ever. He heard his two little children crying as if their hearts would break. He thought he must fall; he did not see how he could hold on another moment.

Ella and Willie ran home as fast as they could. They could not tell what was the matter at first: but by-and-by they were just able to gasp, "Mother, mother, father can't come down? The rope is on the ground, and nobody can get it up to him! Oh, mother, the people are crying, and he certainly will fall down!"

Mrs. Singer was calm and silent. Had a stranger seen her conduct he would have said that she had but little feeling. But that would be a great mistake. She had as much as anybody else. But she was in the constant habit of trusting in the Savior under all circumstances. She went calmly back to her private room, offered up a prayer to God, put on her shawl and bonnet, and went with her little heart-broken children to the scene of the great danger.

When they came to the place, they heard the people saying to one another, "Now he is about to fall! Now! now! Oh, what can save poor Mr. Singer!"

Mrs. Singer called out to him with great calmness, "My dear husband, you must not fall, for our sake. Here we are—our little children and myself. Hold on! Take off your stocking and begin to unravel it. Tie the end of the yarn to a bit of mortar or a piece of brick, which you can break off. Then keep on unravelling, and let the bit of mortar or brick slowly down. Do you hear me, my dear husband?"

The people were as silent as the grave. He made a motion with his hand, indicating that he understood what she said. The people did not know how a stocking and a piece of mortar could save her husband.

Mr. Singer slowly took off one of his boots, pulled out the end of one of his stockings, which he slipped off his foot, fastened it to a piece of brick, and gradually unravelled the stocking. The thin thread came down shaking in the wind. But at last it reached the two hands which were stretched out ready to receive it.

What was to be done now? Let us wait and see what Mrs. Singer is still thinking about. She said:

"Give me a large ball of strong twine." In a few minutes she had it, and fastened the end of it to the end of the yarn. "Now, draw up the yarn again," she called out to her husband. He heard her, and slowly drew it up. By-and-by he held the twine in his hand; the other end of the twine being still on the ground. Then Mrs. Singer fastened the twine to the rope, and called out:

"Now, if you can draw the rope up and fasten it to the top of the chimney, you will be safe." He heard her. People who were looking up at him through opera-glasses saw him smile. They breathed freer, for now they could see how he might get down again.

Finally the rope was at the top. "God be praised," shouted everybody. "God be praised, that noble man is almost safe now!" His wife said, "Yes, God be praised. He will answer prayer. He has answered mine. He it was who showed me how to rescue my husband." Then she buried her face in her hands.

The question now is, "Is Mr. Singer so weak that he has not strength enough to let himself down?" His wife bows in prayer, saying: "Now I can do no more, Heavenly Father; but I pray to thee to save him. Do save my husband, for Jesus' sake." The people were moved to tears. She arose calmly, took a seat, and did not even look up to see how her husband was getting along. She looked as if perfectly sure that her prayer was answered.

All at once the people shouted at the top of their voices, "He is safe!" He is safe! Ella and Willie ran up to their father, and he kissed them many times. He was weeping, and his heart was feeling too deeply for him to speak. He could only weep and smile. God had saved him. All hearts were happy.

The next day was Thanksgiving day. The people sent many little presents to Mr. Singer and his family. In the evening Ella's mother called her up and said, "My child, do you know that the stocking which you knit was the means of saving your father's life? You cried because I wanted you to work a little. Neither you nor I knew then what your work would eventually do. How glad I am that you obeyed me! I know you are very thankful for what you have done. I hope that you and all the girls and boys in this great world will always do willingly what their parents tell them. Such work may save the life of somebody whom they love."—*Methodist.*

SELFISHNESS.

Katie was not a very good little girl; she often teased her brother in many ways. It made her mamma very sad to think her little daughter was so naughty. One day Charlie had a nice book given him by his kind papa. When Katie saw its red covers and pretty pictures, she wanted it very much. Snatching it from Charlie's hand, she ran away to her own room to look at it; but she did not enjoy the book, because she had been so unkind to her gentle brother.

By and by she felt so unhappy, that she could not help crying, and very soon she carried the book back to Charlie, and asked him to forgive her. Now Charlie loved Jesus, so he very willingly forgave his sister. Then they kissed each other, and played merrily for a long time.

When Katie prayed that night, she asked Jesus to make her a christian like Charlie, and help her to be a good girl all the time; and she felt that he would answer her prayer. —*Freedman's Journal.*

"COULDN'T LOOK ME IN THE EYE."

"I don't want your boy, sir," said an eccentric merchant to a father who was seeking employment for his son. "He hung his head all the time I was talking to him; and I never want to do business with any body who can't look me in the eye."

Although some good boys may drop their heads when spoken to through bashfulness, it is usually done from a less innocent cause. He who takes money from his mother's purse, apples from his neighbor's tree, or who hides in the stable, or sits in the store to smoke a cigar unknown to his friends, will not be very likely to look them honestly in the face when he comes home.

Little folks, be sure your sins will find you out. A guilty conscience needs no accusing.

KEEP THEM OUT.

"I don't want to hear naughty words," said a little boy. "It's no matter," said another boy, "what Joe Town says; it is in one ear, and out of the other." "No," rejoined the little boy, "the worst of it is, when naughty words get in, *they stick*; so I mean to do my best to *keep them out*."

That is right; *keep them out*; for it is sometimes hard work to turn them out when they once get in.—*Well Spring.*

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